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THIEÄN PHUÙC

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INTRODUCTION

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

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

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

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

LÔØI GIÔÙI THIEÄU

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

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

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

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

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

COMMENDATION OF THE AUTHOR'S MERIT

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

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

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

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

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

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

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

California, November 7th , 2000

Hoøa Thöôïng Thích Quaûng Lieân

Vieän Chuû Tu Vieän Quaûng Ñöùc

Thuû Ñöùc—Vieät Nam

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

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

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

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

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

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

California, September 10, 2007

Dao Khanh Tho

Former Principal of Tong Phuoc Hiep HS

Vinhlong Province-South Vietnam

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

California, ngaøy 10 thaùng 9, 2007

Ñaøo Khaùnh Thoï

Cöïu Hieäu Tröôûng

Tröôøng TH Toáng Phöôùc Hieäp-Vónh Long

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

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

Thieän Phuùc

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

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

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

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

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

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Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

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

Thieän Phuùc

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

Thieän Phuùc

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

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Note on Language and Abbreviations

(A) Languages: (B) Abbreviations

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

Other signs of reference.

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

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

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

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

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

Quick Search for Some Important Terms in This Volume

A

AÙc Haïnh: Wrong conduct

AÙc Nhaân: Wicked people

AÙc Tyø Kheo: Wicked Bhiksus

AÙi Ngöõ: Words of love

An cö kieát haï: Vassa

AÛo Giaùc: Vipallasa

AÊn Chay: Vegetarian

AÂm thanh giaûi thoaùt vaø vöôït leân khoûi coõi trôøi duïc giôùi: Voice of freedom from the ills of desire, surpasses the realm of desire

AÂm thanh vöôït hôn coõi Phaïm Thieân: Voice without reflection and rumination, surpasses the Brahma heaven

AÂm thanh vöôït hôn Quang AÂm Thieân: Voice that has no flaws and surpasses the lightsound heaven

AÁn Quang: Yin-Kuang Temple

AÁn Quang Ñaïi Sö: Yin-Kuang (Great Master)

AÅn Nguyeân Long Khí: Yin-Yuan-Lung-Ch'i

B

Baø Sa Luaän: Vibhasa-sastra

Baïch Lieân Giaùo: White Lily Society

Baïch Lieân Toâng: White Lotus Sect

Baïch Lieân Xaõ: White Lotus Society

Baïch Loä Trì: White Heron Lake

Baïch Maõ Töï: White Horse Temple
Baïch mao: Urna
Baïch Taûn Caùi Phaät Ñaûnh: White umbrella on the Buddha's head
Baïch Thuûy Thaønh: White river town
Baïch Töôïng: White elephant
Baïch Vaân Toâng: White Cloud Sect
Baïch Y: White clothes
Baûn ñòa moân: Uncreated dharmakaya of Vairocana
Baûn giaùc huaân taäp voâ minh: Unenlightenment
Baït Nan Ñaø: Upananda
Baéc Cu Loâ Chaâu: Uttarakuru
Baéc Haønh: Uttarayana
Baéc Kieàu Taùt La: Uttarakosala
Baéc La: Valabhi
Baéc phöông vôùi trôøi Tyø Sa Moân: Vaisramana or Pluto heaven in the North
Baéc Sôn Truï Boä: Uttarasaila
Baåm taùnh phoùng daät: Unrestrained
Baát dieät: Undying
Baát Ñaéc Kyø Töû: Untimely happenings due to external circumstances
Baát ñònh phaùp: Undetermined elements
Baát Ñoaïn Luaân: Unceasing turning of the wheel
Baát Ñoaïn Quang Nhö Lai: Unceasing Light Buddha
Baát Ñoäng Giaûi Thoaùt: Unmoved liberation
Baát Ñoäng Taâm Giaûi Thoaùt: Unshakable deliverance of mind
Baát Ñoäng Voâ Vi: Undisturbed state
Baát hoøa hôïp tính: Unharmonizing natures
Baát Hoaïi Tín: Unfailing faith
Baát khaû ñaéc: Unobtainable
Baát Khaû Tö Nghì: Unthinkable
Baát Khaû Tö Nghì Trí: Wisdom beyond the ordinary understanding
Baát Lai Nghinh: Without being called the Buddha still comes to welcome
Baát ngoä aâm: Unerring voice
Baát Nhò Phaùp: Undivided truth
Baát Nhieãm Tröôùc Chö Phaùp Tam Muoäi: Uncontaminated samadhi
Baát Phi Thôøi Thöïc: Vikala-bhojanad-viramani
Baát Thieän Caên: Unwholesome roots
Baát Thieän Giôùi: Unwholesome elements
Baát Thieän Nghieäp: Unwholesome deeds
Baát thieän nghieäp ñaïo: Unwholesome courses of action

Baát Thieän Taâm: Unwholesome mind
Baát Thieän Taàm: Unwholesome investigation
Baát Thieän Tö Duy: Unwholesome thought
Baát Thieän Töôûng: Unwholesome perception
Baát Thænh Höõu: Unsolicited friend
Baát thoái löïc: Undiminishing power
Baát tònh khieát vöông: Ucchusma
Baát Tònh Nhuïc: Unclean flesh
Baát tònh thí: Unclean almsgiving
Baát Tònh Thuyeát Phaùp: Unclean preaching
Bích Quaùn: Wall-gazer
Bieán Chieáu Kim Cang: Universally Shining Vajrasattva
Bieán Chieáu Nhö Lai: Universally Shining Buddha
Bieán Giaùc: Universal enlightenment
Bieán Haønh Nhaân: Universally prevalent cause
Bieán Phaùp Giôùi Thaân: Universal dharmakaya
Bieán Tònh Thieân: Universal purity deva
Bieän Taøi Voâ Ngaïi Trí: Unobstructed eloquence in intelligence
Bieät Caûnh Taâm Sôû: Vibhavana
Bieät Kieán: Unenlightened views
Bieåu thò: Vijnapti
Bình ñaúng ñaïi bi taâm: Universal great wisdom
Bình ñaúng phaùp: Universal truth
Bình Ñaúng Taùnh Trí: Wisdom derived from manovijnana or mano consciousness
Bình Ñaúng Taùnh Trí: Wisdom of understanding the equality of all things
Boá Taùt: Uposatha
Boà ñeà ñaïo traøng: Way-place
Boä Giaùp Tinh Taán: Vigor through a Bodhisattva's robe
Buïi Traàn: Worldly dust
C
Caùch cuùng döôøng cao quyù nhaát ñeán vôùi Ñöùc Phaät: Worthiest offering to the Buddha
Caûnh giôùi voâ ngaïi duïng: Unimpeded function relating to realms
Caàu phöôùc: Yacna
Chaúng rôøi duïc giôùi: Without leaving the realm of desire
Chaân lyù cô baûn cuûa vaïn höõu: Under-lying truth of all things
Chaân lyù cöùu caùnh: Ultimate truth
Chaân ngoân: Words of Tathagata
Chaáp kim cang thaàn: Vajradhara

Chaáp taùc: Work in a monastery

Cheá Moân: Way of discipline

Cheát caùch khoâng sôï seät: Unconfused death

Chieán Tranh: War

Chuû tröông tröôøng chay: Vegetarianism

Chuùng Sanh Ñieân Ñaûo: Upside-down state of living beings

Chuùng sanh löïc voâ ngaïi duïng: Unimpeded function of power relating to sentient beings

Chuûng töû baát tònh: Unclean parental seed

Chuyeân Tu Voâ Giaùn: Uninterrupted cultivation

Chuyeån Hoùa: Vartana

Chuyeån Luaân Vöông: Wheel Turner

Chö kieán: Various views and doubts

Con ñöôøng toái thöôïng thöøa: Ultimate path

Coâng AÙn Thoaïi Ñaàu: Words involve in koan Coâng ñöùc: Virtues Coâng Ñöùc Baùt Nhaõ Ba La Maät: Virtue of the prajna paramita Coâng ñöùc trí haûi voâ taän: Virtues of inexhaustible oceans of knowledge Coâng ñöùc töï töù: Virtues require in a confessor at the annual confessional ending the rainy retreat Coâng ñöùc xuaát theá: Virtues of liberation Cuï Tuùc Ñöùc Boån Nguyeän: Vow of universally complete virtue Cuoäc soáng xöùng ñaùng: Worthwhile Life Cöïc Laïc: Ultimate Bliss Cöùu Caùnh: Utmost Cöùu Theá Xieån Ñeà: World-saving icchanti

D

Da Du Ñaø La: Yasodhara

Da Xaù: Yasas

Daõ Hoà Thieàn: Wild-Fox Meditation

Daï Xoa: Yaksa

Dó Huyeát Taåy Huyeát: Wash out blood with blood

Dò Thuïc: Vipaka

Dò thuïc nhaân: Vipakahetu

Dieâm vöông: Yama-raja

Dieäm Khaåu: Ulka-mukha

Dieäm Ma: Yama

Dieäm Ma Thieân: Yama heaven

Dieäm Ma Thieân Giôùi: Yamadevaloka

Dieân Thoï Ñaïi Sö: Yen-Shou

Dieät loaïi trí: Wisdom concerning Kinds of Extinction

Dieät Phaùp trí: Wisdom concerning Dharmas of Extinction

Dieät Trí: Wisdom of the extinction of suffering

Dieäu AÂm Ñieåu: Wonderful-voice bird

Dieäu Ñoä: Wonderful land

Dieäu Ñöùc: Wonderful virtue

Dieäu giaùc: Wonderful enlightenment

Dieäu Höõu: Wonderful existence

Dieäu Kieát Töôøng: Wonderful and auspicious

Dieäu Kieát Töôøng Boà Taùt: Wonderful and auspicious Bodhisattva

Dieäu Lieân Hoa: Wonderful Lotus

Dieäu moân: Wonderful doors

Dieäu Phaùp: Wonderful law

Dieäu Phaùp Lieân Hoa Kinh: Wonderful Law of Lotus Flower Sutra Dieäu Phaùp Luaân: Wheel of the wonderful law Dieäu Quaùn: Wonderful contemplation Dieäu Quaùn Saùt Trí: Wisdom of wonderful contemplation Dieäu saéc: Wonderful form Dieäu taâm: Wonderful heart Dieäu Thuù: Wonderful destiny Do Tuaàn: Yojana Du giaø: Yoga Du Giaø Sö Ñòa Luaän: Yogacarabhumi Sastra Du Giaø Toâng: Yogacara Du haønh treân ñöôøng phoá phi thôøi: Wandering on the street at the wrong time Du Hyù: Vikridita Du Taêng Vacchagotta: Vacchagotta Duïc giôùi: World of desire Duïc Giôùi Nhaân Thieân: World and the six deva heavens of desire Duïc taêng thöôïng coâng ñöùc: Virtue overmastering desire Duïc voâ dieät: Unceasing desire to save Duøng aâm thanh tuøy loaïi maø dieãn thuyeát: Using voices to lecture to cause all beings to disillusioned with worldly things Duøng ngaân quyõ cuûa töï vieän hay toå chöùc töø thieän ñeå nuoâi döôõng thaân nhaân baïn beø: Use the monastery budget or the budget or a charitable organization to give support to relatives or friends Duøng phöông tieän tuøy nghi giaùo hoùa: Using expedient means to teach in accord with needs Duøng tam muoäi roát raùo quaùn hieän töôïng: Utilizing samadhi to contemplate the phenomena Duøng taâm töø bi quaûng ñaïi: Using the mind of universal love and compassion to save beings Duøng tieàn cuûa ñaøn na tín thí cuùng cho vieäc nuoâi chuùng vaøo muïc ñích khaùc nhö laø xaây caát: Use Dana money reserved for the material necessities of the Sangha for other purposes, i.e., construction Duøng tinh taán ñeå nhieáp ñoä keû giaûi ñaõi: Using zeal and devotion (virya) to cure their remissness Duøng voâ löôïng voâ soá traêm ngaøn öùc na do tha phaùp luaân: Using countless hundreds of thousands of millions of billions of wheels of Teaching Duy Chieáu Baûo Phong: Wei Zhao Bao Feng Duy ma Caät: Vimalakirti Duy Ma Caät Töû Sôû Vaán Kinh: Vimalakirtinirdesa-Sutra Duy Taâm Keä: Verses on the idealistic idea

Duy thöùc: Vijnanavada

Döôïc An Sôn Quoác Thieàn Sö: Yueh-An-Shan-Kuo

Döôïc Chaâu Thieàn Sö: Yueh-Chou Zen master

Döôïc Laâm Thieàn Sö: Yueh-Lin Zen master

Döôïc Sôn Duy Nghieãm: Yueh-Shan-Wei-Yen

Döông Chi: Willow-branch

Döông Dieäp: Willow-leaves

Döông Kyø Phöông Hoäi Phaùi: Yang-Qi-Fang-Hui sect
Ña Mích Toäi Töôùng: Yadbhuyasikiya-vinaya
Ña Vaên Thieân Vöông: Vaisravana
Ñaø La Ni Phaät Ñaûnh: Unisha Vijaja Dharani
Ñaïi Nhöït Kinh: Vairocana Sutra
Ñaïi söï roát raùo cuûa chö Ñaïi Boà Taùt: Ultimate Great Tasks of Great Enlightening Beings
Ñaïi Thieân Theá Giôùi: Universe of three thousand chiliocosms
Ñaïi Trang Nghieâm Kinh: Vaipulya-mahayuha-sutra
Ñaøm Thaïnh: Yun-Yan T'an Sheng
Ñaùnh giaù thaáp: Underestimate
Ñaûo Huyeàn: Ullambana
Ñaûo Kieán: Upside down views
Ñaïo: Way
Ñaïo Ñaúng: Universal way
Ñaïo loaïi trí: Wisdom concerning Kinds of the Way
Ñaïo Phaùp trí: Wisdom concerning Dharmas of the Way
Ñaïo Phong: Wind of Buddha-truth
Ñaït Ma Ña La Thieàn Kinh: Yogacharabhumi-Sutra
Ñaït Taâm: Understanding
Ñaúng Giaùc Hueä: Wisdom of understanding of nirvana
Ñaúng Voâ Giaùn Duyeân: Uninterrupted continuity
Ñaáng Cöùu Theá: World saviors
Ñaàu ñaø: Zuda
Ñeo chuoãi hoaëc traøng haït ñaéc tieàn: Wear a rosary made of expensive or bright colored gems
Ñeo mang vieäc theá tuïc: Weighed down by mundane preoccupations and have not yet severed worldly thoughts
Ñeo vaøng, baïc hay ñaù quí: Wear objects of gold, silver or precious stones
Ñeá Thích Bình: Vase of Indra
Ñòa nguïc Voâ giaùn: Uninterrupted hell
Ñieân Ñaûo: Upside down
Ñieân ñaûo voïng töôûng: Upside down and delusive ideas
Ñònh Tueä: Wisdom of concentration
Ñoaïn Dieät Kieán: Uccheda-drsti
Ñoaïn kieán: Ucchedadarsana
Ñôïi ñeán höu trí roài haún tu: Wait until after retirement to cultivate
Ñôïi ñeán khi theá nhôn caên taùnh ñöôïc thaønh thuïc: Wait until the time is ripe to develop people's immature faculties

Ñôn ñieàn: Udana
Ñoà Baát Nam: Uncontrollable emission
Ñoäc Töû: Vatsa
Ñoäc Töû Boä: Vatsiputriya
Ñöôøng Vuõ Toâng: Wu-Tsung
G
Gia vuï chöa xong: Unfinished family obligations
Giaû Danh Höõu: Unreal name
Giaû Danh Theá Gian: World of unreal name
Giaû Thuyeát Vaán: Utilizing a hypothetical case
Giaùc ñaïo: Way of Enlightenment
Giaùc Thaønh: Walled city of enlightenment
Giai ñoaïn phaùt sinh: Utpatti-krama
Giaûi thoaùt: Vimukti
Giaûi Thoaùt Ñaïo: Way of emancipation
Giaûi Tri Kieán: Understanding and interpreted as release
Giaùm Töï: Warden monk
Giaùo Ñaïo: Way of instruction
Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam: Vietnamese Sangha Bhikshu Buddhist Sect
Giaùo Hoäi Phaät Giaùo Vieät Nam: Vietnamese Buddhist Association
Giaùo Noäi: Within instruction in the sect
Giaùo Phaùn: Various divisions of teaching
Giôùi Kieán Thuû: Wrong views in understanding the precepts
Giôùi Luaät: Vinaya
Giôùi Noäi: Within the region
H
Haïi taàm: Vihimsa-vitakko
Haøng phuïc ma quaân baèng Nhaát thieát trí: Vanquishing all demons with omniscience
Haïng ngöôøi ngu doát toái taêm: Unenlightened mortal people
Haønh Ñaïo: Walk in the way
Haønh Khoå: Unsatisfactoriness of conditioned states
Haønh trì hoïc phaùp: Undertake the training
Haønh trì saùu phöông: Worship in the Six Directions
Haønh truï toïa ngoïa: Walking, standing, sitting, lying
Haønh Voâ Thöôïng: Unsurpassed forms of service
Haäu ñaéc trí: Wisdom with its limitation and relation to ordinary human affairs
Haäu Nghieäp: Upapajja-vedaniya-kamma

Hieàn nhaân: Wise man
Hieån Saéc: Visible colors
Hieåu bieát chính mình: Understanding ourselves
Hieåu roõ chaân lyù: Understanding of truth
Hoùa Ñaïo: Way of conversion
Hoøa hieäp: United and harmonious
Hoøa Nam: Vandana
Hoøa Thöôïng: Upadhyaya
Hoûa Luaân: Whirling wheel of fire
Hoaøi nghi: Vicikitsa
Hoaïi dieät: Uccheda
Hoaïi Khoå: Unsatisfactoriness due to impermanence
Hoaïi Khoå Taùnh: Viparinama-dukkha
Hoaïi Sôn: Worn-down hills
Hoaøng Dieäp: Yellow willow leaves
Hoaøng Döông Moäc Thieàn: Yellow-poplar meditation
Hoaøng Maïo Giaùo: Yellow sect of Lamaism
Hoaøng Y: Yellow robe
Hoaïnh töû: Untimely death
Hoaëc luaân: Wheel of illusion
Hoaèng Theä: Vast vows
Hoïc Giôùi Voâ Thöôïng: Unsurpassed trainings
Hoäi Kim Cang Giôùi: Vajradhatu Foundation
Hoäi Tam Quy Nhaát: Unite the three vehicles in one
Hoäi Thanh Nieân Phaät Töû: Young Men’s Buddhist Association (YMBA)
Huaân taäp: Vasitha
Huaân Taäp Chuûng Töû: Vasanavija
Hueä löïc: Wisdom
Hueä nhaõn: Wisdom-eyes
Hueä Nhaät: Wisdom-sun
Hueä quang: Wisdom light
Hueä Trí Tyø Kheo: Wise monk
Hö voïng: Unreality
Hö Voïng Luaân: Unreal wheel of life
Hö Voïng Phaùp: Unreal dharmas
Höông Laâm Tröøng Vieãn Thieàn Sö: Xiang-Lin-Cheng-Yuan
Höông Taäp Ñòa: Western Buddha-land
Höu Löu Tieân Nhaân: Uluka
Höõu hình: Visible

Höõu Thaàn Giaùo: Worship of all gods of different creeds

Höõu Thieän Ña: Ujjayanta

K

Keä Ban Pheùp Laønh theo truyeàn thoáng Taây Taïng: Verses for Auspiciousness (Tibetan tradition)

Keä Hueä Naêng: Verses of Hui-Neng

Keä Khai Kinh: Verses for opening a sutra

Keä Phaù Ñòa Nguïc: Verses of destroying hell

Keä taùn Phaät A Di Ñaø: Verses in Praise of Amitabha Buddha

Keä Thaàn Tuù: Verses of Shen-Hsiu

Keä Tröôûng Laõo Ni: Verses in the Therigatha

Keä Töù Lieäu Giaûn cuûa Ñaïi Sö Vónh Minh: Verses of four options or choices from Yung

Ming Master

Keä Töï Taùnh Cuûa Luïc Toå Hueä Naêng: Verses on the Self-Nature of the Sixth Patriarch

Hui neng

Keä Voâ Töôùng Cuûa Luïc Toå Hueä Naêng: Verses on No-mark from Hui Neng Patriarch

Keát hôïp: Unity

Khai Tam Hieån Nhaát: Utilize the three vehicles to reveal the One Yana

Khaåu Nghieäp: Vaca-karman

Khaåu töù: Vac-karmas

Khí giôùi cuûa chö Ñaïi Boà Taùt: Weapons of Great Enlightening Beings

Khoå loaïi trí: Wisdom concerning Kinds of Suffering

Khoå Loaïi Trí Nhaãn: Wisdom of endurance

Khoå phaùp trí: Wisdom concerning Dharmas of Suffering

Khoâng: Void

Khoâng Höõu: Unreal and real

Khuyeân chuùng sanh nieäm Phaät: Urge sentient beings to remembrance the Buddhas

Kieán AÙi: Views and desires

Kieán Chí: Vision-Attainer

Kieán ñaïi: Visibility

Kieán Ñaïo Vò: View-path stage

Kieán giaûi cuûa Saéc: Views of Form

Kieán giaûi cuûa Thoï: Views of Sensation

Kieán giaûi cuûa Thöùc: Views of consciousness

Kieán hoaëc: Wrong views

Kieán Hueä: Wisdom of right views

Kieán nhöùt thieát truï ñòa: Wrong views (which are) common to the trailokya
Kieán thuû: View of grasping at views
Kieán thöùc: Vidya
Kieán Voâ Thöôïng: Unsurpassed sights
Kim Cang: Vajra
Kim Cang Ba La Maät Boà Taùt: Vajra-Paramita Bodhisattva
Kim Cang Baùt Nhaõ Ba La Maät Ña Kinh: Vajra-Diamond-Prajna-Paramita Sutra
Kim Cang Boà Taùt: Vajra Bodhisattva
Kim Cang Chaâm Luaän: Vajrasuci Sastra
Kim Cang Chöõ: Vajra thunderbolt
Kim Cang Daï Xoa: Vajra guardian spirit
Kim Cang Ñoaïn: Vajracchedika
Kim Cang Giôùi: Vajradhatu
Kim Cang Giôùi Thai Taïng Giôùi: Vajradhatu and Garbhadhatu
Kim Cang Kinh: Vajracchedika-prajna-paramita-sutra
Kim Cang Linh: Vajra-bell
Kim Cang Luaân: Vajra wheel
Kim Cang Ly Boá UÙy: Vajrayaksa
Kim Cang Moân: Vajra-door
Kim Cang Phaùp Giôùi Cung: Vajradhatu-palace
Kim Cang Phaät: Vajra-Buddha
Kim Cang Quyeàn: Vajra-fist
Kim Cang Taùc: Vajrapasa
Kim Cang Tam Muoäi: Vajra-samadhi
Kim cang taïng Boà Taùt: Vajragarbha-Bodhisattva
Kim Cang Taùt Ñoûa: Vajrasattva
Kim Cang Thaân: Vajra-body
Kim cang thaàn: Vajrapani
Kim Cang Thuû: Vajrasattva-mahasattva
Kim Cang Thuûy: Vajra-water
Kim Cang Thöøa: Vajrayana Buddhism
Kim Cang Toïa: Vajrasana
Kim Cang trí: Uncaused omniscience of Vairocana
Kim Cang Trí Phaùp Sö: Vajra-bodhi Dharma master
Kim Cang Trí Tam Taïng: Vajrabodhi
Kinh Haõi: Uttrasita
L
Laàm laïc trong thuaàn thuïc nghi tình: Wrong way of maturing doubts
Laäu taän trí: Wisdom of the Arhat

Leã Kænh Chö Phaät: Worshiping and respecting all Buddhas

Lieãu Ngoä: Understand clearly

Linh Thöùu Sôn: Vulture Peak

Lo laéng vaø khoå sôû: Worries and miseries

Loaïi ngöôøi haønh tha lôïi, khoâng haønh töï lôïi: Working for the good of others, but not for one's own good

Loaïi ngöôøi haønh töï lôïi vaø haønh tha lôïi: Working for one's own good as well as for the good of others

Loaïi ngöôøi khoâng haønh töï lôïi, maø cuõng khoâng haønh tha lôïi: Working neither for one's own good nor for the good of others

Lôïi Ñaéc Voâ Thöôïng: Unsurpassed gains

Lôïi Haønh Nhieáp: Useful deeds

Lôïi ích hay khoâng lôïi ích: Useful or harmful

Luaân Töôùng: Wheel sign

Luaät taïng: Vinaya-pitaka

Luaät thöøa: Vinaya vehicle

Luaät Toâng: Vinaya school

Löïc taêng thöôïng coâng ñöùc: Virtue overmastering power

Löôïng Quaû: Ultimate consequences

Löu Chuyeån Moân: Way of transmigration

Ly AÙch: Unyoking

Ly Duïc AÙch: Unyoking from sensuality

Ly Heä Quaû: Visamyoga

Ly Höõu AÙch: Unyoking from becoming

Ly Kieán AÙch: Unyoking from wrong views

Ly Voâ Minh AÙch: Unyoking from ignorance

Lyù Cuï: Wholly noumenal

Lyù Söï Voâ Ngaïi: Unimpeded interaction of noumenon and phenoumenon

M

Maõn Phaàn Giôùi: Whole of commandments

Maïn Kieán: Wrong views of pride

Maït Lôïi Phu Nhaân: Wife of Prasenajit

Maëc aùo quaàn cuûa ngöôøi theá tuïc: Wear lay clothing

Maãu Ñaø La Phaùp AÁn: Vitarka-Mudra

Minh Haïnh Tuùc: Vidya-carana-Sampanna

Minh Löï: Unfathomable thought

Minh Phi: Vidya-raja Minh Saùt theo Truyeàn Thoáng Boà Taùt Ñaïi Thöøa: Vipassana of the Bodhisattvas in Mahayana tradition Minh Saùt theo Truyeàn Thoáng Kim Cang Thöøa: Vipassana of the Mantrayana Minh Saùt theo Truyeàn Thoáng Ngoaïi Ñaïo: Vipassana for the Externalists Minh Saùt theo Truyeàn Thoáng Thanh Vaên vaø

Duyeân Giaùc: Vipassana of the Sravakas and pratyeka-buddhas Minh saùt tueä: Vipasyana Moäc Ngö: Wooden fish

N

Nam phöông vôùi Trôøi Dieäm Ma: Yama heaven in the South

Naêng laäp moân: Valid proposition

Naêng töï taïi: Vasitva

Ngaõ Ñieân Ñaûo: Upside-down ideas that the ego is real

Ngaõ Lieät Maïn: UnamanaUnamana

Ngaï Quyû Ñaïo: Way of the hungry demons

Ngaïn Toâng: Yen-Tsung

Ngaøy Phaät Ñaûn Sanh: Vesak

Nghi Caùi: Vici

Nghi kieát söû: Vicikiccha

Nghóa Hoaøi Thieàn Sö: Yi-Huai T'ien-Yi

Nghóa Thanh Thieàn Sö: Yi-Qing-T'ou-Tzi

Nghóa Toàn Tuyeát Phong Thieàn Sö: Yi-Cun-Xue-Feng

Nghóa Voâ Ngaïi: Unobstructed knowledge of the meaning

Nghieäp ñaïo: Way of karma

Ngoïc Gia: Yuyeh

Ngoïc Minh Chaâu: Wish-Fulfilling Gem

Ngoä AÂn: Wu-En

Ngoä Taân Töû Taâm ôû Hoaøng Long: Wu-Xin-Tzu-Xin-Huang-Lung

Ngoân Haønh: Vaci-sankhara

Ngoân töø: Word

Ngoân Y: Word-dependence

Nguõ Ñaøi Sôn: Wu-Tai-Shan

Nguyeân Taïng: Yuan Tripitaka

Nguyeän Ba La Maät: Vow-paramita

Nguyeän Haønh: Vow and perform

Nguyeän Luaân: Vow-wheel

Nguyeän Luaân Phaät: Wheel vow Buddha

Nguyeän Thöïc: Vow-food

Nguyeän Vaõng Sanh Tònh Ñoä: Vow (v) to be reborn in the Pure Land

Ngöõ Bình Ñaúng: Vaksamata

Ngöõ Nghieäp: Verbal actions

Ngöôøi ngu: Unwise man

Ngöôøi phöông Taây vôùi Thieàn taäp: Westerners and Buddhist meditation

Ngöôõng Sôn Hueä Tòch Thieàn Sö: Yang-Shan-Hui-Chi

Nhaø Xuaát Baûn Trí Tueä: Wisdom Publications

Nhaïo Thuyeát Voâ Ngaïi Trí: Unobstructed (unlimited) eloquence in delight or pleasure in speaking or argument

Nhaân nghieäp: Work of causes

Nhaát Ñaïi Giaùo: Whole of the Buddha's teaching

Nhaát Thaønh Nhaát Thieát Thaønh: With the Tathagata's enlightenment all beings were enlightened

Nhaát Traàn Phaùp Giôùi: Universe in a grain of dust

Nhaät Quang Bieán Chieáu Boà Taùt: Universally Radiant Sunlight Bodhisattva

Nhôn taêng thöôïng coâng ñöùc: Virtue overmastering humans

Nhoå Taän Goác Tham AÙi: Uproot love and desire

Nhuïc keá: Usnisa

Nhö nhö baát ñoäng, lieãu lieãu thöôøng minh: Unmoving state of perfectly clear understanding

Nhö thò: Yathabhutam

Nhö thöïc xöù kieán: Yathabhuta-vasthana-darsana

Nhöõng ñieàu baát tònh: Unclean things

Nhöõng lôøi khuyeân voâ giaù: Valuable advices

Nhöõng ngöôøi chöa giaùc ngoä: Unenlightened man

Nhöõng suy tö ñeán öu: Unpleasurable investigations

Nhöõng tö töôûng khoâng naém baét ñöôïc: Unobtainable thoughts

Nhöùt thieát chuûng trí: Wisdom of all the particulars

Nieäm Laïc: Upasamanussati

Nieäm Nieäm Töông Tuïc: Unbroken continuity

Nieäm voâ dieät: Unfailing thought to save

Nöõ Ñöùc: Woman of virtue

Nöõ Nhaân: Woman

Nöõ Nhaân Baùi: Woman's salutation

Nöõ Nhaân Caám Cheá: "Women forbidden to approach"

Nöõ nhaân nguyeän vaõng sanh: Women's rebirth in the Pure Land

Nöõ Nhaân Quyeán Thuoäc Luaän Sö: Woman's retinue created by Mahesvara

Nöõ Saéc: Woman beauty

Nöõ Taëc: Woman as a robber

Nöõ toûa: Woman as chain

Nöôùc loùng trong chum: Water in a jar

O OÂ Tröôøng: Udyana

P

Phaù Giôùi: Violate religious commandments

Phaù Nguõ Giôùi: Violation of the five precepts

Phaïm haïnh truù baát thôøi baát tieát: Unfortunate, inappropriate time

Phaùp baát coäng nhöùt thieát chuûng trí: Unique qualities and omniscience
Phaùp Bieän Taøi Voâ Ngaïi: Unobstructed eloquence in the Law
Phaùp Giôùi Phaät: Universal Buddha
Phaùp Giôùi Theå Tính Trí: Wisdom of the embodied nature of dharmadhatu
Phaùp Giôùi Voâ Bieân Trí: Unimpeded knowledge of a Buddha
Phaùp giôùi voâ ngaïi trí: Unimpeded understanding of the whole Buddha-realm
Phaùp khoâng: Unreality of things
Phaùp luaân: Wheel
Phaùp Töû: Zen disciple
Phaùp Töï Taïi: Unimpeded dharma
Phaùp Voâ Ngaõ Trí: Wisdom of the dharmanairatmya
Phaùp voâ ngaïi duïng: Unimpeded function relating to phenomenon and principle
Phaùp Voâ Ngaïi Trí: Wisdom of explanation in unembarrassed accord with the law
Phaùp voâ vi: Unconditioned dharmas
Phaùt nguyeän: Vow
Phaân Bieät: Vikalpa
Phaân Bieät Boä: Vibhanga
Phaät giaùo Vieät Nam: Vietnamese Buddhism
Pheä Xaù: Vaisya
Phi phaùp: Wrong practices
Phi Thaùnh ngoân: Aryan speech
Phong: Wind
Phong Ñaïi: Vayu
Phong ñao: Wind knife
Phong luaân: Wheel of wind
Phong Saéc: Wind-color
Phong Tai: Wind-calamity
Phong Tam Muoäi: Wind-samadhi
Phong Thieân: Wind-deva
Phoå chieáu Kieát töôøng Tam muoäi: Universal shining Swastika Samadhi
Phoå ñoä: Universal salvation
Phoå Giai Hoài Höôùng: Universally transfer all merits and virtues
Phoå Hieàn: Universal Worthy Bodhisattva
Phoå quaùt: Universal
Phung Phí Taøi Saûn: Wasting one property
Phöôùc ñöùc taêng thöôïng coâng ñöùc: Virtue overmastering felicity
Phöông Ñaúng thôøi: Vaipulya period
Phöông quaûng: Vaipulya
Phöông Quaûng Kinh: Vaipulya Sutra

Phöông tieän: Upaya

Phöông tieän Ba la maät: Upaya-paramita

Phöông Tieän Ba La Maät Boà Taùt: Upaya-Paramita Bodhisattva

Phöông Tieän Trí: Upayajnana

Q

Quaû duy thöùc: Wisdom attained from investigating and thinking about the Buddha-truth

Quaùn chieáu Baùt nhaõ: Wisdom acquired from cultivation or contemplation

Quaùn phaùp voâ ngaõ: View the dharma is without-self

Quaùn töôûng: Visualization

Quaùn Töôûng Moân: Visualization method

Quang Chieáu Nhö Lai Töôùng: Vairocana-rasmi-pratimandita-dhvaja

Quaûng ñaïi trí: Vast wisdom

Quaûng Muïc Thieân Vöông: Virupaksa

Quaät Noäi: “Within the cave” sect

Quoác ñoä voâ ngaïi duïng: Unimpeded function relating to lands

Quyeàn Moân: Undeveloped school

S

Sanh Dieät: Utpadanirodha

Sanh Khôûi: Utpada

Saùt: Vicara-Vitakka

Saéc taêng thöôïng coâng ñöùc: Virtue overmastering form

Saéc Traàn: Visual object

Si taâm: Unenlightened mind

Sieâu Theá Nguyeän: Vows that are superior to any other vows

Sinh Ñaéc Tueä: Wisdom received by birth

Song Ñoái: Yamaka

Sôn Caân: Weight of a mountain

Suy Nghó Theá Tuïc: Worldly way of thinking

Söï: Vastu

Söï Nghieäp Theá Gian: Worldly careers

Söï Phaân Bieät Thöùc: Vastuprativikalpajnana

T Taø: Wrongnesses

Taø Ñònh: Wrong concentration

Taø maïn: Vaunting lack of virtue for virtue

Taø Maïng: Wrong livelihood

Taø Nghieäp: Wrong action

Taø Ngöõ: Wrong speech

Taø Nieäm: Wrong mindfulness

Taø Tinh Taán: Wrong effort
Taø Tö Duy: Wrong thinking
Taùc Beänh: Works or effort (for the purpose to seek perfection is an ailment)
Tam Thaäp Tuïng Duy Thöùc: Vijnaptimatrata-trimsika
Taùn Loaïn: Viksepa
Taùn Taâm: Unsettled mind
Taøng thöùc: Vinnana
Taùnh thöùc khoâng ñònh: Unfixed natures and consciousnesses
Taïp Nghieäp: Varied karma
Taïp Nhieãm: Various causes of transmigration
Taïp Sinh Theá Giôùi: World of various beings
Taém Phaät: Wash (v) a Buddha's statue
Taêng Kyø Chi: Uttarasanghati
Taêng Thöôïng Duyeân: Upheaving sub-cause
Taêng thöôïng maïn: Vaunting asertion of possessing the Truth
Taâm baát ñoäng: Unshakable mind
Taâm Baát Thieän: Unwholesome consciousness
Taâm Baát Thieän Haønh trong Khoâng Voâ Bieân Xöù: Unwholesome consciousness of infinite space
Taâm Baát Thieän Haønh trong Voâ Sôû Höõu Xöù: Unwholesome consciousness of nothingness
Taâm Phoå Hieàn: Universally good mind
Taâm Quaûng Ñaïi: Vaipulya-citta
Taâm Thanh Tònh: Visuddha-citta
Taâm Voâ Caáu Nhieãm: Vimala-citta
Taâm Sôû Phoå Thoâng: Universal consciousness
Taâm sôû töông öùng vôùi taâm vöông: Universal mental activities associated with thought
Taâm Vöông Nhö Lai: Ultimate mind of Vairocana
Taàm Töù: Vitarka-Vicara
Taäp Khí: Vasana
Taäp loaïi trí: Wisdom concerning Kinds of Accumulation
Taäp Phaùp trí: Wisdom concerning Dharmas of Accumulation
Taát Caùnh Giaùc: Ultimate enlightenment
Taát Caùnh Khoâng: Ultimate emptiness
Taây Ban: Western group
Taây Baéc vôùi Trôøi Phoïc Duõ vaø Phong Thieân: Vayu or wind heaven in the Northwest
Taây Ngöu Hoùa Chaâu: Western Continent
Taây Phöông Cöïc Laïc: Western land of Amitabha Buddha

Taây phöông vôùi trôøi Thuûy Thieân: Varuna or Water heaven in the West
Teá YÙ Thöùc: Unintermitting attention
Tha taâm thoâng: Understands the minds of other beings
Thai nguïc: Womb prison
Thai Sanh: Womb-born
Thai Sanh A Tu La: Womb-born asuras
Thaùi töû treû: Young prince
Thanh Lieãu Chôn Yeát: Xing-Liao-Zhen-Yieh
Thanh Nguyeân Haønh Tö Thieàn Sö: Xing-Si-Qing-Yuan
Thanh Tònh: Visuddhi
Thanh Tònh Ñaïo: Visuddhi-marga
Thanh Tònh Phaùp: Way of purity
Thanh tònh roát raùo: Ultimate purity
Thaùnh Ñaïo Moân: Way of holiness
Thaùnh Ñieån Khoâng Vaên Töï: Unwritten sacred literature
Thaùnh Ngoân: Words of a saint
Thaønh Duy Thöùc Luaän: Vijnaptimatrata-siddhi-sastra
Thaønh kieáp: Vivarta-kalpa
Thaùp Tyø Xaù Ly: Vaisali stupa
Thaéng Luaän Toâng: Vaisesika-school
Thaéng Taâm: Victorious mind
Thaéng Thöøa: Victorious vehicle
Thaéng xöù: Victorious stages
Thaân kieán: Wrong views of the body or self
Thaân Trí: Wisdom body
Thaàn giaùm hoä: Yi-Dam
Thaàn löïc voâ ngaïi duïng: Unimpeded function relating to miracles
Thaát Ñieàu Caø Sa: Uttarasanga
Theá: Yuga
Theá gian Ba La Maät: Worldly paramita
Theá Gian Thöøa: Vehicle for attaining good fruit
Theá gian trí: Worldly knowledge
Theá gian töôùng: World of form
Theá giôùi hoøa bình: World of peace
Theá Höõu: Vasumitra
Theá Phuùc: Worldly happiness
Theá Thaân: Vasubandhu
Theá Toân: World Honored One (The Flower Adornment Sutra—Chapter 1—The Wonderful

Adornment of the Leaders of the Worlds)
Theá Töôùng: Worldly state
Theå Phaùp: Universality of substance and the unreality of dharmas or phenomena
Thi aân caàu baùo: Wish be repaid for good deeds
Thi Baùn Thi: Whole-Corpse Vetala—Half-Corpse Vetala
Thích Ñeà Hoaøn Nhaân: Vedic god
Thích qua ñeán taát caû choã Phaät, vì nghe phaùp khoâng nhaøm: Visit all Buddhas to listen to the teaching tirelessly
Thích voâ ngaïi bieän taøi: Unhindered powers of analysis and elucidation, expounding a single saying inexhaustibly
Thieân chaân Phaät: Ultimate Buddha
Thieân Ñoàng: Youthful messenger
Thieân nhaõn: Unlimited eye
Thieân Nhaõn Trí Chöùng Thoâng: Wisdom obtained by the deva eye
Thieân Nhó Trí Thoâng: Wisdom obtained by the divine ear
Thieàn: Zen
Thieàn giaû: Zen practitioners
Thieàn haønh: Walking meditation
Thieàn moân: Zen door
Thieàn Sö: Zen master
Thieàn Taêng: Zen monk
Thieàn Tònh: Zen and Pure Land
Thieàn Toâng Trung Hoa: Zen schools in China
Thieàn toâng Vieät Nam: Zen schools in Vietnam
Thieàn Vò: Zen flavor
Thieän Lai: Welcome
Thieän nam töû: Zen-nan-shi
Thieän nghieäp: Wholesome karma
Thieän phaùp: Wholesome states
Thieän taâm: Wholesome mind
Thieän Töôûng: Wholesome perception
Thoï: Vedana
Thoï kyù: Vyakarana
Thoï Kyù Kinh: Vyakarana Sutra
Thoï Nieäm Xöù: Vedana-smrtyupasthana
Thoï phaùp: Undertaking dharmas
Thôø Cuùng toå tieân: Worship ancestors
Thoâ AÙc Uyeån: War park
Thoâ Töôùng: Unrefined manifestation

Thuû: Upadana
Thuû kieán: Wrong views in self-grasping
Thuû Laêng nghieâm Ñònh: Zanmai-o-zanmai
Thuûy Ba: Water and wave of water
Thuûy Ñaïi: Water
Thuûy Ñaøn: Water altar
Thuûy Ñaêng: Water-lantern festival
Thuûy Khí: Water vessel
Thuûy Luaân: Water wheel
Thuûy Sanh A Tu La: Water-born asuras
Thuûy Taùng: Water burial
Thuûy Taïng: Water store
Thuûy Thieân: Varuna
Thuûy Trung Nguyeät: Udakacandra
Thuûy Vieân: Water globule
Thöøa: Vehicle, Yana
Thöùc: Vijnana
Thöùc giaû phaøm phu: Worldly philosopher
Thöùc Laõng: Waves of consciousness
Thöùc Thaân Tuùc Luaän: Vijnanakaya
Thöùc Uaån: Vijnana-skandha
Thöùc Voâ Bieân Xöù Ñòa: Vijnananatyayatanam
Thöïc Trí: Wisdom of reality
Thöïc töôùng aán: Witness of reality
Thöôïng Chuyeån: Upward turn in transmigration
Thöôïng Haønh Boà Taùt: Visista-caritra
Thöôïng toïa: Venerable
Ti maïn: Vaunting one’s inferiority or flase humility
Tòch Chieáu Hueä: Wisdom associated with Buddha-fruition
Tieäm Nhieät Thôøi: Vasanta
Tieáp Daãn Ñaïo Sö: Welcoming and escorting Master
Tieåu phieàn naõo ñòa phaùp: Upaklesabhumikah
Tieåu tieän vaø ñaïi tieän: Urinate and defecate
Tinh taán: Virya
Tinh taán Ñoä: Viriyaparamita
Tinh Taán Löïc: Viryabala
Tinh Taán Nhö YÙ Thaàn Tuùc: Virya-rddhi-pada
Tinh taán voâ dieät: Unflagging zeal to save
Tænh Haø: Well and river

Tænh Thöùc: Wakefulness

Tònh Danh: Vimalakirti

Tònh aâm vöôït haún trôøi Bieán Tònh: Voice of tranquility that surpasses the heaven of universal purity

Tònh Xaù: Vihara

Toïa chuû: Zasu

Toïa Haï: Varsa

Toaøn Khoaùt Nham Ñaàu Thieàn Sö: Yan-T'ou Zen Master

Toå chöùc Phaät Töû Theá Giôùi: World Fellowship of Buddhists

Toå Thieàn toâng AÁn Ñoä: Zen Patriarchs (India)

Toå Thieàn Toâng Trung Hoa: Zen Patriarchs (China)

Toái thöôïng thöøa: Unexcelled vehicle

Toäi Chöôùng: Veil of sin

Toång nguyeän: Universal vows

Toång Töôùng: Universal characteristics

Toång töôùng phaùp thaân: Unity of dharmakaya

Trai Baûn: Wooden board

Trai Nhaät: Vegetarian day

Traùi tím aám aùp haèng höôùng tôùi taát caû caùc loaïi höõu tình: Warm heart cherished towards all sentient beings

Trang Nghieâm kinh: Vyuharaja sutra

Trang Nghieâm vöông Boà Taùt: Vyuharaja Bodhisattva

Traïo hoái: Uddhacca kukkucca

Traïo Taùn: Unsteady in act, word, and thought

Tri kieán Phaät: View of the Buddha

Trí Bieän: Wisdom and dialectic power

Trí Long: Wisdom Dragon

Trí moân: Wisdom gate

Trí Taïng Taây Ñöôøng Thieàn Sö: Zhe Tsang Hsi-T'ang

Trí Thöôøng Qui Toâng Thieàn Sö: Zhi-Chang-Kui-Zong

Trí tueä vaø Töø bi: Wisdom and compassion

Trí voâ ngaïi duïng: Unimpeded function relating to knowledge

Trieäu Chaâu Toøng Thaåm: Zhao-Chou-T'sung-Shen

Trieäu Thænh Ñoàng Töû: Young inviter

Troïng Nghieäp: Weighty karma

Truï: Upasthana

Trung Höõu Chi Löõ: Unsettled being

Truøng Hieån Tuyeát Ñaäu Thieàn Sö: Zhong-Hsian-Xue-Tou

Tröôïng Laâm: Yasti-vana

Tu Ñaïo: Way of cultivation
Tu sanh tueä: Wisdom based on mental development
Tu taäp Kim Cang Thöøa: Vajra cultivation
Tu Tueä: Wisdom by dhyana
Tu Vieän Vikramasila: Vikramasila
Tuù Taøi Tröông Chuyeát: Zhang-Juo Hsiu-Ts'ai
Tuùc Traùi: Unrepaid debts
Tueä AÁn: Wisdom-sign
Tueä Giaûi Thoaùt: Wisdom of release
Tueä Huyeãn: Wisdom illusion
Tueä maïng: Wisdom life
Tueä Nguyeät: Wisdom-moon
Tueä Taïng: Wisdom-store
Tueä Tuùc: Wisdom-leg
Tuøy Mieân: Yielding to sleep
Tuøy Ngoân Thuû Nghóa: Yatharutarthabhinivishta
Tuyeát Sôn Ñoàng Töû: Youth of the Himalayas
Tö: Vicara
Tö duy ñieân ñaûo: Upside-down thinking
Tö Tueä: Wisdom by thoughts
Töù Nhaân Quaùn Theá: World from four points of view
Töù taø kieán: Viparyasa
Töø Bi Ñaúng: Universal compassion
Töø Ngöõ Bieän Taøi Voâ Ngaïi: Unobstructed eloquence in the Language
Töø Voâ Ngaïi Trí: Unobstructed (unlimited) eloquence in phrasing or form of expression
Töï Giaùc: Vicaraparapraneya
Töï taïi taêng thöôïng coâng ñöùc: Virtue overmastering sovereignty
Töï Töôùng Töï Nghóa: Word-form and word-meaning
Töôùng Khoâng: Unreality of form
Töôùng Nhaân töông tuïc: Uninterrupted continuity of signs
Töôùng voâ taùnh: Unreality of phenomena
Tyø Baø Sa Luaän Sö: Vaibhasika
Tyø Baø Thi Nhö Lai: Vipashin
Tyø Giaø La Luaän: Vyakarana Sastra
Tyø Lam Phong: Vairambha
Tyø Loâ Giaù Na Nhö Lai: Vairocana Buddha
Tyø Löu Ly: Vidudabha
Tyø Ni Ña Löu Chi: Vinitaruci

Tyø sa moân Thieân vöông: Vaisramana
Tyø Xaù Khö: Visakha
Tyø Xaù Ly: Vaisali
Tyø Xaù Phuø: Visvabhu
Tyû Löôïng Töông Vi: Viruddha
U
Uaát Ñaàu Lam Phaát: Udraka-ramaputra
Ueá Thöïc: Unclean food
Ueá Tích Kim Cang: Vajra-rulers
ÖÙc Nieäm Voâ Thöôïng: Unsurpassed objects of recollection
ÖÙng Cuùng: Worthy of worship
ÖÙng Thuaän Vöông Thieàn Sö: Ung Thuan Vuong Zen Master
Öu Ba Cuùc Ña: Upagupta
Öu baø di: Upasika
Öu Baø Lò: Upali
Öu baø taéc: Upasaka
Öu Baø Taéc Giôùi Kinh: Ubasokukaikyo
Öu Baùt La Ñòa Nguïc: Utpata
Öu Ñaø Di: Udayin
Öu ñaøm ba la hoa: Udumbara flower
Öu Ñaøm Ba La thuï: Udumbara-tree
Öu Laâu Taàn Loa: Uruvilva
Öu Laâu Taàn Loa Ca Dieáp: Uruvilva-kasyapa
V Vaïn Ñöùc Töï: Van Duc Temple
Vaïn Haïnh Thieàn Sö: Van Hanh Zen Master
Vaïn Haïnh Thieàn Vieän: Van Hanh Zen Buddhist Center
Vaïn Phaùp Nhaát Nhö: Ultimate reality behind everything
Vaïn Phaät Töï: Van Phat Temple
Vaïn Phuùc Töï: Van Phuc Pagoda
Vaên Chuaån Laëc Ñaøm: Wen-Chun-Le-T'an
Vaên sanh tueä: Wisdom based on learning
Vaên Thuùy Khaâm Sôn: Wen-Shui-Ch'in-Shan
Vaên Tueä: Wisdom by hearing
Vaên Töï Baùt Nhaõ: Words describe the Prajna
Vaên Töï Vaø YÙ Nghóa: Words and meanings
Vaên Voâ Thöôïng: Unsurpased things heard
Vaân Cö Ñaïo Öng: Yun-Ju-T'ao-Ying
Vaân Moân Vaên Yeån Thieàn Sö: Yun-Men-Wen-Yen
Vaân Phong: Van Phong Zen Master

Vaân Phong Vaên Duyeät: Yun Feng Wen Yueh
Vaät duïng caù nhaân: Utensils for private use except for the eight appurtenances of a monk
Vi Caûnh: Unfavourable circumstances
Vi ñeà Hy: Vaidehi
Vò Taèng Höõu Thuyeát Nhaân Duyeân: Wonderful and Marvellous Dharmas
Vò tha: Unselfishness
Vieân baûo chaâu trong cheùo aùo: Valuable diamond in the hems of our shirt
Vieân Chieáu Thieàn Sö: Vien Chieu Zen Master
Vieân Cuï: Whole and complete precepts
Vieân Giaùo: Universal teaching
Vieân Hoïc Thieàn Sö: Vien Hoc Zen Master
Vieân Minh Töï: Vien Minh Temple
Vieân Quang Toå Toâng: Vien Quang To Tong Zen Master
Vieân Thaønh Ñaïi Sö: Vien Thanh Great Master
Vieân Thoâng: Universally penetrating
Vieân Thoâng Thieàn Sö: Vien Thong Zen Master
Vieân Thoâng Töï: Vien Thong Temple
Vieân Trí Ñaïo Ngoâ Thieàn Sö: Yuan Zhi T'ao Wu
Vieãn Ly: Vivarjana
Vieän Ñaïi Hoïc Vaïn Haïnh: Van Hanh Buddhist University
Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: Vietnamese Buddhist Research Institute
Vieát thö hay taëng quaø cho ngöôøi theá tuïc: Write a letter or give a gift to a layperson
Vieät Taïng: Vietnamese Buddhist Canon
Vónh Gia Huyeàn Giaùc: Yung-Chia-Hsuan-Chueh
Vónh Hoøa Töï: Vinh Hoa Temple
Vónh Minh Dieân Thoï Thieàn Sö: Yong-Ming-Yan-Shou
Vónh Nghieâm: Vinh Nghiem Temple
Vónh Traøng: Vinh Trang Temple
Voïng duyeân: Unreality of one's environment
Voïng kieán: Upside-down discriminating false views
Voïng löôïng quyû: Wang-Liang Ghost
Voïng Ngöõ: Vitatha-vadin
Voâ Bieåu Nghieäp: Unmanifested activities
Voâ Caùi Ñaïi Bi: Uncontainable or superlative pity
Voâ Ñaúng Ñaúng Thöøa: Unequalled vehicle
Voâ Ñaúng Giaùc: Unequalled enlightenment
Voâ Ñònh Taâm: Unfailing concentration

Voâ Ñoäng: Unmoved
Voâ giaùn: Uninterrupted
Voâ Giaùn Ñaïo: Uninterrupted Path
Voâ Giaùn Nghieäp: Unintermitted karma
Voâ Haønh: Wu-Hsing
Voâ Hoïc Ñaïo: Way of the Arhat
Voâ Hoïc Thuùy Vi Thieàn Sö: Wu-Xue-Shui-Wei
Voâ höõu aùi: Vibhava-tanha
Voâ laäu: Unconditioned
Voâ Minh Löu: Unenlightened thinking
Voâ minh nghieäp töôùng: Unenlightened condition
Voâ Moân Quan: Wu-Men-Kuan
Voâ Moân Toâng: Wu-Men-Tsung
Voâ Naêng Thaéng: Unsurpassable
Voâ ngaïi: Unhindered
Voâ Ngaïi Bieän: Unobstructed eloquences
Voâ ngaïi ñaïo: Unhindered way
Voâ ngaïi luaân: Unimpeded wheel concentration
Voâ Ngaïi Nhaân: Unhindered one
Voâ ngaïi teá caên: Unobstructed faculties
Voâ Ngoân Thoâng: Wu-Yen-Tung
Voâ Nguyeän: Wishlessness
Voâ nieäm: Without thought, Wu-Nien
Voâ Quang Phaät: Unilluminating Buddha
Voâ sai bieät: Without essential difference
Voâ sai bieät voâ taùnh: Without a nature or separate existence
Voâ Sanh: Unborn
Voâ saéc giôùi: World of formless
Voâ taùnh: Without nature
Voâ Taän: Without limit
Voâ Taän Duyeân Khôûi: Unlimited causation
Voâ thuûy: Without beginning
Voâ Thuûy Khoaùng Kieáp: Without beginning through vast kalpas
Voâ Thuûy Khoâng: Without beginning and unreal
Voâ thuûy voâ chung: Without beginning or end
Voâ thöùc: Unconsciousness
Voâ Thöôïng Chaùnh Bieán Tri: Unexcelled perfect enlightenment
Voâ Thöôïng Só Ñieàu Ngöï Tröôïng Phu: Unsurpassed Knight-Taming and Subduing Hero

Voâ Tröôùc Haønh: Unfettered action

Voâ öu: Without sorrow

Voâ Vaán Töï Thuyeát Kinh: Unsolicited sutras

Vuõ Thôøi: Varsakala

Vuõ Thôøi Hoa: Varsika

Vuõng Lieâm: Vung Liem Temple

Vöông Coå: Wang-Ku

Vöông Nhöït Höu: Wang-Jih-Hsiu

Vöông vò taêng thöôïng coâng ñöùc: Virtue overmastering kingship

X

Xaù Lôïi: Xa Loi Temple

Xaø Toùn: Xvay Ton Temple

Xaû: Upeksa

Xaû Giaùc Phaàn: Upeksa-bodhyanga

Xaùc minh chaân lyù baèng kinh nghieäm baûn thaân: Verifying the Truth by means of recourse to personal experience

Xuaát Trieàn Chaân Nhö: Unfettered bhutatathata

Xuùc Chæ: Unclean fingers

Xöû duïng taøi vaät khoâng ñuùng vôùi yù nguyeän cuûa ngöôøi daâng cuùng: Use an offering from a layperson not in accordance with the layperson's wish

Xöng Danh Taïp Haønh: Worship a variety of Buddhas

Y

Y Sôn Thieàn Sö: Y Son Zen Master

Y thöôïng: Upper robe

YÙ chí: Will

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1) Life-extinction: Ñoaïn kieán veà cuoäc ñôøi—The

U view that death ends life, in contrast with the view that body and soul are eternal, both views being heterodox—Quan ñieåm cho raèng cheát laø heát, ngöôïc laïi vôùi

quan ñieåm cho raèng thaân taâm thöôøng haèng, caû hai ñeàu laø taø kieán. 2) World-extinction and the end of causation: Ubasokukaikyo (jap): Upasakasila-Sutra (skt)— Ñoaïn kieán veà vuõ truï—Negativism or nihilism Kinh Öu Baø Taéc Giôùi—The sutra contains opposed to eternalism; the philosophical Buddha's teachings for Sujata, mentioned school which teaches that the world is precepts observed by a layman. The sutra is also destined to come to a total extinction when called "Sujuta-Sutra" and was translated into the law of causation works no more—Phuû Chinese by T'an-Wu-Ch'an—Kinh goàm nhöõng ñònh hay ñoaïn dieät luaän ñoái nghòch vôùi thöôøng ñieàu daïy cho Phaät töû taïi gia teân Thieän Sanh, noùi haèng luaän; tröôøng phaùi trieát hoïc cho raèng theá veà nhöõng giôùi luaät neân giöõ gìn cho moät nam Phaät giôùi ñi ñeán moät söï ñoaïn dieät hoaøn toaøn khi töû taïi gia, cuõng coøn ñöôïc goïi laø "Thieän Sanh luaät nhaân quaû khoâng coøn vaän haønh nöõa—See Kinh." Kinh ñöôïc Ngaøi Ñaøm Voâ Saùm dòch ra Haùn Holding to the view of total annihilation. töï. Ucchedaditthi (p): Ucchedadarsana (skt)— Ubbayakkhaya (p): Exhaustion of both the life Annihilation-illusion or Annihilation-view— span and kamma energy—Maïng Trieät Nghieäp Dó Nihilism—Ñoaïn Kieán—See Holding to the view Ñoàng Thôøi—See Four causes of death (The of total annihilation. Buddha and His Teachings). Uccheda-drsti (skt): Ucchedaditthi (p)—Ñoaïn Ubhaya-anubhaya (skt): Caû hai vaø khoâng phaûi Dieät Kieán—Nihilism—View of extinction—The caû hai—Bothness and not-bothness. standpoint of materialistic determinism. The Ubiquitous supernatural power: Thaàn cutting-off view—Ñaây laø quan ñieåm cuûa nhoùm thoâng—Miracle power or omnipresent power, theo duy vaät quyeát ñònh chuû nghóa. Tin töôûng raèng especially of a Buddha—Thaàn thoâng, ñaëc bieät laø sau ñôøi soáng laø hö voâ khoâng coøn gì heát—See thaàn löïc cuûa moät vò Phaät—See Five kinds of Holding to the view of total annihilation. supernatural powers and Ten great powers of a Ucchedavada (p & skt): Ñoaïn Dieät Thuyeát—Buddha. Negativism or Nihilism opposed to eternalism— Ubiquity (n): Tính phoå caäp—Hieän dieän khaép moïi Ñoaïn dieät thuyeát ñoái laïi vôùi Thöôøng haèng nôi. thuyeát—See Six heterodox teachers. Uccheda (skt & p): Ucchindati (p)—Ucchinatti Ucchusma (skt): Baát tònh khieát vöông. (skt)—Ñoaïn Dieät—Hoaïi dieät—To annihilate— 1) The vajra-ruler or Vidyaraja who controls Annihilation—Annihilationism—Cause to unclean places: Baát tònh khieát vöông—Ueá cease—To cut off—Destruction—To extirpate— Tích Kim Cöông, coøn goïi laø OÂ Soâ Saùt Ma Extirpation—Eliminate—Eradicate—Get rid of— Minh Vöông hay Thaàn Kim Cang Chaáp, chuùa Remove—Extinct—To destroy utterly. teå cuûa nhöõng nôi oâ ueá. 1) When we remove all craving and desire from 2) Baát Dieät Kim Cang: A bodhisattva connected our mind, suffering will come to an end: Khi with Arya-Acalanatha-Raja (Baát Ñoäng Toân chuùng ta ñoaïn dieät heát loøng tham vaø duïc Minh Vöông) who controls unclean demons. voïng, thì söï khoå ñau seõ chaám döùt. 3) Baát Tònh Phaãn Noä: OÂ Soâ Saét Ma—OÂ Khu Sa 2) The heterodox teaching which denies the law Ma—OÂ Khu Saét Ma—OÂ Soâ Sa Ma—OÂ Soâ of cause and effect, i.e. karma: Giaùo thuyeát Saùp Ma—OÂ Toá Sa Ma—A Bodhisattva ngoaïi ñaïo

choái boû luaät nhôn quaû cuûa nghieäp. connected with Arya-acalanatha-raja, who Ucchedadarsana (skt): Annihilation view— controls unclean demons, one of the Ming-Wang; he presides over the cesspool and is Ñoaïn kieán. described both as “unclean” and as “fire-

head;” he is credited with purifying the Nam soâng AÁn Haø thuoäc phaân khu Peshawar trong unclean—Teân cuûa Minh Vöông Hoûa Ñaàu Baát vuøng Punjab. Tònh Khieát (Ueá Tích Hoûa Ñaéc). Ngöôøi coù khaû Udambara (skt): Öu Ñaøm—See Udumbara naêng chuyeån töø baát tònh sang thanh tònh vì theá flower. ngöôøi ta hay teá vò Minh Vöông naày trong nhaø Udana (skt): OÂ Chaåm Nam. xí (Kinh Laêng Nghieâm: “OÂ Soâ saét Ma ñeán 1) Ñôn ñieàn—A spot about an inch below the tröôùc Ñöùc Nhö Lai chaép tay daâng leã ñaët döôùi navel where lies the reservoir of vital ñoâi chaân Ñöùc Phaät, roài baïch vôùi Phaät raèng principle which can be transmuted unto the ‘Toâi thöôøng nhôù tôùi kieáp xa xöa, thuôû tröôùc Elixir of Immortality—Ñieåm khoaûng moät taát tính hay tham muoán, coù vò Phaät ra ñôøi teân laø döôùi ruùn, laø nôi chöùa ñöïng nhöõng nguyeân lyù Khoâng Vöông Nhö Lai giaûng thuyeát cho taát yeáu, coù theå laøm bieán ñoåi söï luaân löu cuûa nhieàu keû daâm nhaân bieán loøng daâm tuï thaønh doøng baát töû. khoái löûa lôùn, daïy toâi quaùn khaép caùc khí noùng 2) Udaøna (skt): Öu Ñaø Na (Töï Thuyeát)—Sutra laïnh cuûa traêm thöù xöông coát, khieán thaàn which the Buddha said without any invitation. quang ngöng tuï, bieán loøng daâm thaønh löûa trí Breathing upwards a solemn utterance, or tueä. Töø ñoù chö Phaät ñeàu cho trieäu tôùi, goïi laø song of joy, unsolicited or voluntary Hoûa Ñaàu, vì toâi coù hoûa quang tam muoäi löïc. statements, i.e. by the Buddha, in contrast Khi thaønh vò A La haùn, toâi phaùt nguyeän raèng with replies to questions—Phaät töï thuyeát khi chö Phaät thaønh ñaïo toâi seõ laø löïc só, ñích kinh.Voâ Vaán Töï Thuyeát, ñoái laïi vôùi Vaán Ñaùp thaân haøng phuïc ma quaân). Thuyeát. ** See Twelve divisions of Uchcha: An ancient kingdom of Harana, Mahayana Sutras (canon), and Twelve sutras. northwest India. At the time when Fa-Hsien 3) An expression of joy or praise, voluntary pilgrimed to India, from this place it took about address (by the Buddha): Uaån Ñaø Nam— three walking days to travel eastward to the Laønh thay! (caâu Phaät thöôøng hay noùi ñeå dieãn Indus—Moät vöông quoác coå teân Harana, naèm veà taû söï taùn thaùn). phía Taây Baéc AÁn Ñoä. Trong thôøi ngaøi Phaùp Hieån Udayana (skt): OÂ Ñaø Dieån Na—Öu Ñieàn—Vu haønh höông AÁn Ñoä, töø nôi naøy phaûi ñi maát 3 ngaøy Ñieàn—Öu Ñaø Dieân—Öu Ñaø Dieãn Na—OÂ Ñaø ñöôøng veà höôùng Ñoâng ñeå ñeán doøng AÁn Haø. Dieãn Na Phaït Sai—King of Kausambi and Uda (jap): Hoaøng ñeá Vuõ Ña (Nhaät Baûn). contemporary of Sakyamuni, who is reputed to Udakacandra (skt): Thuûy Trung Nguyeät—Moon have made the first image of the Buddha. This is in water. This comparison is used to illustrate the the farthest northern part of India—Vua Öu Ñieàn illusive nature of existence which is beyond all cuûa xöù Caâu Thieåm Di, ngöôøi cuøng thôøi vôùi Ñöùc predicates. The moon in water is not the real one Phaät Thích Ca Maâu Ni. Vua Öu Ñieàn noåi tieáng veà as it is a reflection, but its appearance there is not vieäc taïc töôïng Phaät ñaàu tieân. Ñaây laø vuøng ñaát xa to be denied—Traêng

trong nöôùc. Söï so saùnh naày nhaát veà phía Baéc cuûa AÁn Ñoä. ñöôïc duøng ñeå minh hoïa tính chaát huyeãn aûo cuûa Udayibhadda (461-445 B.C.): King hieän höõu voán vöôït khoûi moïi ñieàu ñaõ ñöôïc khaúng Udayibhadda, son of king Ajatasatru. He ñònh. Maët traêng trong nöôùc khoâng phaûi laø maët enthroned in 461 B.C. According to the Buddhist traêng thaät maø chæ laø moät phaûn aûnh, nhöng söï xuaát legends, he continued to support the expansion of hieän cuûa noù ôû ñaây laø khoâng theå phuû nhaän ñöôïc. Buddhism as his father did; however, according to Udaka Ramaputta (p): Moät thieàn sö noåi tieáng the Ceylonese Chronicles, there were no reported thôøi Ñöùc Phaät, moät trong hai vò thaày cuûa Boà taùt Só activities of the expansion of Buddhism of king Ñaït Ta. Udayibhadda on this island. At his time, the non- Udakhanda (skt): Chind or Und, on the southern Buddhists would gain the upper hand and a lot of bank of Indus in the Peshawar division of the people would revert to Brahmanism. Also Punjab—Coøn goïi laø Chind hay Und, naèm treân bôø according to the Ceylonese Chronicles, there were some outstanding monks during Udayibhadda's time such as Sanavasa and

Upagupta—Vua Udayibhadda, con trai cuûa vua A Uddhacca kukkucca (p): Traïo hoái—Baát an Xaø Theá. OÂng leân ngoâi naêm 461 tröôùc Taây Lòch. giao ñoäng vaø hoái haän. Chöôùng ngaïi thöù tö trong Theo truyeàn thuyeát Phaät giaùo thì oâng tieáp tuïc hoã naêm chöôùng ngaïi—See Fifty-two mental states. trôï söï phaùt trieån cuûa Phaät giaùo; tuy nhieân, theo boä Uddhaccam (p): Restlessness—Phoùng Daät—See Bieân Nieân Söû cuûa Tích Lan thì oâng khoâng coù hoaït Fifty-two mental states. ñoäng naøo nhaèm phaùt trieån Phaät giaùo taïi ñaûo quoác Uddhata (p & skt): Baát an hay traïo cöû, nguyeân naøy. Vaøo thôì ñaïi cuûa oâng, ngoaïi ñaïo chieám öu nghóa laø giao ñoäng—See Fifty-two mental states. theá, vaø raát nhieàu ngöôøi trôû laïi vôùi ñaïo Baø La Moân. Udradesa (skt): Uda, Odra, or Odivisa (skt)—OÂ Tuy nhieân, cuõng theo Tích Lan Bieân Nieân Söû thì Ñoà—According to Hsuan-Tsang in his Records of döôùi trieàu Udayibhadda, coù nhieàu vò Taêng noåi the Western Lands, Uda was an ancient country of tieáng nhö Thöông Na Hoøa Tu vaø Öu Ba Cuùc Ña. eastern India with a busy port called Charitrapura, Udayin (skt): Öu Ñaø Di. probably the province of Orissa—Theo Ngaøi 1) One of the disciplies of the Buddha, to appear Huyeàn Trang trong Taây Phöông Du Kyù, U Ñoà laø as Buddha Samantaprabhasa—Moät trong teân cuûa moät vöông quoác coå, naèm veà phía ñoâng AÁn nhöõng ñeä töû cuûa Phaät, sau naày thaønh Phaät Ñoä, coù haûi caûng baän roän Trieát Lôïi Ñaùt La, coù leõ hieäu laø Phoå Minh Nhö Lai. baây giôø laø tænh Orissa. 2) King of Magadha, Ajatasatru's successor, Udraka (skt): Uddaka (p)—Uaát ñaø la. around 459-443 B.C. He transferred his capital from Rajagriha to Pataliputra, Udraka-ramaputra (skt): Uddaka-ramaputta probably owing to the convenient (p)—Uaát Ñaàu Lam Phaát—One of the teachers communication afforded by the rich river- under whom prince Siddhartha after leaving the system of that place. From this time, the world and before he became the Buddha, political importance of Rajagriha gradually received instructions. Udraka-Ramaputra was also decreased, though we have a passing the master of Kaundinya, Asvajit, Dasabala- reference in the

Puranas that it once more Kasyapa, Mahanaman-Kulika, and Bhadrika became the capital of Magadha under before they met Prince Siddhartha—Uaát Ñaàu Sisunaga (411-393 B.C.). The subsequent Lam, moät trong caùc ñaïo sö maø thaùi töû Só Ñaït Ña kings, however, again reverted to Pataliputra. ñaõ ñeán hoûi ñaïo sau khi Ngaøi xuaát gia vaø tröôùc khi But the fact that Asoka erected at Rajagriha a Ngaøi thaønh Phaät. Uaát Ñaàu Lam Phaát cuõng chính laø stupa and a pillar with an elephant-capital thaày daïy cuûa naêm anh em Kieàu Traàn Nhö tröôùc shows that the place was not altogether kia. insignificant in the third century B.C.—Vua Udumbara (skt): Glamorous fig tree—Caây Öu cuûa xöù Ma Kieät Ñaø, ngöôøi noái nghieäp vua A Ñaøm—See Udumbara flower. Xaø Theá, vaøo khoaûng 459-443 tröôùc Taây lòch. Udumbara-Blossom-Extra-Excellence-King OÂng ñaõ dôøi ñoâ töø thaønh Vöông Xaù ñeán Buddha:Öu Ñaøm Baùt La Hoa Thuø Thaéng Vöông Pataliputra, coù leõ vì söï tieän lôïi giao thoâng do Phaät. heä thoáng soâng ngoøi cuûa nôi naøy. Töø luùc ñoù trôû Udumbara flower: Udumbara (skt)—Hoa Öu ñi, söï quan troïng veà chính trò cuûa thaønh ñaøm ba la—Linh Ñoan Hoa—An Udumbara tree Vöông Xaù töø töø suùt giaûm, duø sau naøy thaønh is said usually to bear fruit without flowers. Once Vöông Xaù coù moät laàn nöõa trôû thaønh kinh ñoâ in a very long period of time (about 3,000 years), cuûa xöù Ma Kieät Ñaø döôùi thôøi Sisunaga (411- it is said to bloom; hence, the udumbara flower is 393 tröôùc Taây lòch). Caùc vò vua sau ñoù laïi a symbol of the rare appearance of a Buddha. This cuõng dôøi ñoâ trôû veà Pataliputra. Nhöng söï kieän flower is said to bloom only once every three vua A Duïc döïng trong thaønh Vöông Xaù ngoâi thousand years. For this reason, it is often used as thaùp vaø truï ñaù chöùng toû nôi naøy khoâng phaûi laø an illustration of how difficult it is to come in hoaøn toaøn khoâng coøn yù nghóa vaøo theá kyû thöù 3 contact with true Buddhist teachings as well as the tröôùc Taây lòch. rarity of encountering a Buddha—Ngöôøi ta noùi Uddhacca (p): Traïo cöû—Phoùng daät. raèng caây Öu Ñaøm Ba La coù traùi maø khoâng coù hoa.

Thöôøng thì laâu laâu laém noù môùi nôû hoa moät laàn naøy theo ngaøi Huyeàn Trang trong Ñaïi Ñöôøng Taây (khoaûng 3000 naêm). Hoa Öu Ñaøm nôû laø bieåu Vöïc Kyù: “Cö daân ôû ñaây noùi tieáng AÁn Ñoä. Y phuïc töôïng cho söï xuaát hieän hieám hoi cuûa Phaät. Ngöôøi vaø thöïc phaåm cuûa hoï cuõng gioáng nhö cuûa AÁn Ñoä. ta noùi Hoa Öu Ñaøm ba ngaøn naêm môùi nôû moät laàn. Coù chöøng 140 töï vieän vôùi hôn 18.000 Taêng só. Cuõng nhö gaëp ñöôïc Phaät phaùp vaø Phaät cuõng hieám Maëc duø chö Taêng trong caùc ngoâi töï vieän naøy nhö loaïi hoa Öu Ñaøm naày. thuoäc tröôøng phaùi Ñaïi Thöøa, hoï laïi tuaân thuû giôùi Udumbara-tree: Öu Ñaøm Ba La thuï—Scientific luaät Tieåu Thöøa. Hoï coù theå ñoïc tuïng kinh ñieån name is Ficus glomerula. A kind of tree in North nhöng khoâng thaáu hieåu thaâm nghóa cuûa nhöõng India, which is supposed to produce fruit without kinh ñieån naøy.” Chính taïi nôi naøy ngaøi Huyeàn flowers; once in 3,000 years it is said to flower, Trang ñaõ tìm thaáy naêm boä bieân soaïn Luaät Taïng hence is a symbol of the rare appearance the cuûa naêm tröôøng phaùi goàm nhöõng boä Töù Phaàn Luaät Buddha—Teân khoa hoïc laø “Ficus glomerula”. cuûa Ñaøm Voâ Ñöùc, Nguõ Boä Luaät hay Sa Di Taéc Boä

Moät loaïi caây ôû mieàn Baéc AÁn Ñoä, ngöôøi ta noùi Hoøa Heâ Nguõ Phaàn Luaät, AÁm Quang Boä Luaät, 3.000 naêm môùi nôû hoa moät laàn, vì vaäy noù laø bieåu Nhaát Thieát Höõu Boä Luaät, vaø Luaät cuûa Ñaïi Chuùng töôïng cuûa söï thò hieän hieám hoi cuûa Ñöùc Phaät. Boä. Udyana (skt): Xöù OÂ Tröôøng—OÂ Tröôïng Na—An U-I (jap): Samskrta (skt)—Presence of ancient kingdom in the north-west of India, the becoming—Höõu Vi—Höõu Vi Phaùp—See country along the Subhavastu. This is the farthest Samskrita. northern part of India. Udyana is in the Swat Uisang (625-702): One of the most influential Valley in the district of Pakjikora, Bijawar, Swat figures of the United Silla period in Korea (668- and Buniz, situated in the north of Peshawar. 918). He traveled to China and studied with the According to Fa-Hsien in the Records of Buddhist second Hua-Yen patriarch, Chih-Yen (600-669). Kingdom: “All the people of this place held He spent twenty years in China, and after his Buddhism in high esteem, especially Mahayana return to Korea, Hua-Yen became one of the Buddhism. Here alone, there are 500 dominant philosophical traditions in Korean monasteries.” But later, according to Hsuan-Tsang Buddhism, although it disappeared as a distinct in the Records of the Western Lands “Its scholastic tradition during the late Koryo period inhabitants speak the language of India. They (918-1392)—Moät trong nhöõng nhaân vaät coù aûnh wear the same dress and eat the same food as in höôûng nhaát cuûa trieàu ñaïi Lieân Hieäp Silla ôû Trieàu India. There were about 140 monasteries with Tieân (668-918). OÂng du haønh sang Trung Quoác more than 18,000 monks. though monks in these vaø tu taäp vôùi nhò toå toâng Hoa Nghieâm thôøi ñoù laø monasteries are Mahayanists, they could follow ngaøi Trí Nghieãm (600-669). OÂng ñaõ löu laïi Trung the Hinayana rules. They could recite sutras, but Quoác hai möôi naêm, sau ñoù oâng trôû veà Trieàu they did not comprehend the deeper meaning of Tieân, Hoa Nghieâm trôû thaønh moät trong nhöõng hoïc these sutras.” At this very place, Hsuan-Tsang thuyeát coù öu theá trong Phaät giaùo Trieàu Tieân, maëc came across five redactions of the Vinaya Pitaka, duø sau ñoù noù bieán maát vaøo cuoái thôøi Kyryo (918- belonging to the five sects, Dharmaguptaka, 1392)—See Hua-Yen Sect. Mahisasaka, Kasyapiya, Sarvastivada and Uji (jap): Vuøng Vuõ Trò (Nhaät Baûn). Mahasanghika—Ñaây laø vuøng ñaát xa nhaát veà phía Ujiko (jap): Thò töû (aân nhaân hay ngöôøi uûng hoä taøi Baéc cuûa AÁn Ñoä. OÂ Tröôøng naèm trong thung luõng chaùnh). Swat trong khu vöïc Pakjikora, Bijawar, Swat vaø Ujjayanta (skt): Höõu Thieän Ña—According to Buniz, toïa laïc veà phía Baéc cuûa Peshawar. Coâng Eitel in the Dictionary of Chinese-English vieân cuûa vua A Duïc. Moät vöông quoác coå naèm veà Buddhist Terms, Ujjanta is a mountain and phía taây baéc AÁn Ñoä (nôi daân chuùng raát moä Phaät monastery in Surastra on the peninsula of phaùp). Theo ngaøi Phaùp Hieån trong Taây Vöïc Kyù: Gujerat—Theo Eitel trong Trung Anh Phaät Hoïc “Taát caû moïi ngöôøi trong xöù naøy ñeàu toân troïng Töø Ñieån, Höõu Thieän Ña (Ujjayanta) laø teân moät Phaät giaùo, ñaëc bieät laø Phaät giaùo Ñaïi Thöøa. Chæ rieâng taïi ñaây coù 500 ngoâi töï vieän.” Nhöng veà sau

ngoïn nuùi vaø töï vieän ôû Surastra naèm treân baùn ñaûo on Ullambana. Nowadays, countries with Buddhist Gujerat. tradition usually celebrate this festival to honor

Ujjayini (skt): Ujjain, or Oujein (skt)—OÂ Xaø parents and ancestors. In East Asia Buddhist Dieãn Na—Name of one of the seven sacred cities countries such China, Japan and Vietnam, people of the Hindus. The modern Ujjain is about a mile celebrated Festival of the hungry ghosts. On this south of the ancient city—Moät trong baûy thaønh day, ceremonies are held in which food, flowers phoá thieâng lieâng cuûa vuøng AÁn Haø. Thaønh phoá môùi and clothes are respectfully offered to the monks Ujjain baây giôø caùch thaønh phoá coå khoaûng moät and nuns. Also together monks and nuns and lay daäm veà höôùng nam. followers, with a combination of effort, recite Ulampaputta (p): Uaát ñaàu lam Phaát—See Ullambana sutra in order to sooth the torments of Udraka-Ramaputra. the deceased in the lower realms of existence. This holiday was first celebrated in 538 BC and is Ulcerating orifices: Sang Moân—The nine still celebrated today—Töø Baéc Phaïn coù nghóa laø orifices in the body which discharge—Chín loå “Ngöôøi cheát bò ñoïa vaøo ñòa nguïc vaø bò treo trong thaân theå. **See Nine impure openings in ngöôïc.” Ñaûo Huyeàn hay treo ngöôïc, coù nghóa laø our body. nhöõng vong nhaân bò treo ngöôïc thaät voâ cuøng khoå Ulka (skt): Thieân caåu—The heavenly dog—A sôû trong ñòa nguïc. Muoán cöùu hoï thoaùt khoûi caûnh meteor—A star in Argo. treo ngöôïc naày thaân quyeán phaûi cuùng giaûi ñaûo Ulka-mukha (skt): Dieäm Khaåu—Flaming huyeàn vaø trai Taêng (ñeå nhôø thaàn löïc caàu nguyeän mouth, a hungry ghost or preta, that is cuûa nhieàu ngöôøi nhôø ñoù maø vong linh ñöôïc sieâu represented as appearing to Ananda—Teân moät thoaùt). Leã cuùng coâ hoàn, ñöôïc toå chöùc vaøo thaùng loaøi quyû ñoùi, mieäng phun löûa ñaõ hieän ra tröôùc baûy aâm lòch. Nguyeân thuûy cuûa leã Vu Lan baét maët ngaøi A Nan (noùi vôùi ngaøi A Nan raèng ba ngaøy nguoàn töø caâu chuyeän cuûa Ngaøi Muïc Kieàn Lieân, nöõa oâng seõ meänh chung vaø ñaàu thai laøm quyû ñoùi ngöôøi coù thieân nhaõn thoâng neân thaáy ñöôïc caûnh tröø phi naøo oâng boá thí cho traêm nghìn con quyû ñoùi vong maãu phaûi chòu ñaàu thai laøm ngaï quyû, vaø moãi ñöùa moät haït côm. A Nan beøn baïch vôùi Phaät, Ngaøi muoán cöùu meï mình. Sau khi baïch Phaät, Ñöùc neân nhaân ñoù Phaät thuyeát kinh Dieäm Khaåu Ngaï Phaät baûo Ngaøi laø chæ coù naêng löïc caàu nguyeän cuûa Quyû Kinh hay Kinh Phaät Thuyeát Cöùu Baït Dieäm chuùng Taêng môùi coù theå cöùu vong maãu cuûa Ngaøi. Khaåu Ngaï Quyû Ñaø La Ni). Töø ñoù truyeàn thoáng daâng cuùng thöïc vaät vaø ñoà Ullambana (skt): Ñaûo Huyeàn—OÂ Lam Ba Na duøng cho chuùng Taêng vaøo dòp Vu Lan baét ñaàu. (Leã Vu Lan)—Leã Giaûi Ñaûo Huyeàn—Leã Vong Ngaøy nay, caùc quoác gia theo truyeàn thoáng Phaät Nhaân Xaù Toäi—A Sanskrit term for “Hanging giaùo coøn toå chöùc ngaøy Vu Lan ñeå vinh danh cha upside down.” “Hanging down,” “depending,” meï vaø toå tieân nöõa. Taïi caùc nöôùc Ñoâng AÙ nhö Taøu, “support.” It is interpreted as “To hang upside Nhöït, Vieät Nam... ngöôøi ta goïi laø Leã Ma ñoùi. down,” or “to be in suspense,” referring to Trong ngaøy leã naøy, tín ñoà coù taäp quaùn cuùng döôøng extreme suffering in purgatory. The condition of chö Taêng Ni thöùc aên, hoa quaû, quaàn aùo, v.v. Phaät certain condemned souls, especially for whom the töû vaø chö Taêng Ni cuøng hôïp söùc tuïng kinh Vu Ullambana or Lambana festival is held in seventh Lan Boàn nhaèm laøm giaûm nheï toäi loãi cuûa ngöôøi

month. Festival of the hungry ghosts, celebrated quaù coá trong nhöõng ñieàu kieän luaân hoài xaáu. Leã Vu on the fifteenth day of the seventh month lunar Lan Boàn ñöôïc toå chöùc ñaàu tieân vaøo naêm 538 vaø calendar. The origin of this ceremony is to be truyeàn thoáng naày vaãn coøn ñöôïc tieáp tuïc cho ñeán found in the story of Maudgalyayana, who thanks ngaøy nay. to his divine eye saw that his mother had been Ullambana basins: Ullambana (skt)—OÂ Lam reborn as a hungry ghost, and he wanted to save Baø Noa—Leã Vu Lan—Vu Lan Boàn—See her. The Buddha told him that only the combined Ullambana. effort of all Buddhist monks could help her escape Ullambana Sutra: Kinh Vu Lan Boàn—The her fate. From this tradition, developed the custom sutra was translated into Chinese by of offering food, clothing, and so on to the clergy

Dharmaraksa—Kinh ñöôïc Ngaøi Truùc Phaùp Hoä absolutely empty. ‘Ultimate’ means ‘absolute.’ dòch sang Haùn töï—See Ullambana. The denial of objective reality to all things is here Ultimate (a): Toái thöôïng—Cuoái cuøng. unconditionally upheld. The ‘emptiness’ means Ultimate Bliss: Cöïc Laïc—Name of the Land of practically the same thing. The room is swept Ultimate Bliss, or the Pure Land of Amitabha in clean by the aid of a broom; but when the broom the West. The Sanskrit name for the Land of is retained it is not absolute emptiness. Neither Ultimate Bliss is “Sukhavati”. It is also called the the broom, nor the sweeper should be retained in Land of Peaceful Nurturing, the Land of Peace order to reach the idea of Atyanta-sunyata. As and Bliss, the Land of Infinitely Pure Equanimity, long as there is even on dharma left, a thing or a the Land of Infinite Light, the Land of Infinite person or a thought, there is a point of attachment Life, the Land of Lotus Treasure, and a few other from which a world of pluralities, and, therefore, names. The basic meaning is that it is utterly of woes and sorrows, can be fabricated. Emptiness peaceful and secure, and forever removed from beyond every possible qualification, beyond an all forms of pain, suffering, and afflictions—Teân infinite chain of dependence, this is Nirvana— moät coõi Phaät, quoác ñoä cuûa Ñöùc Phaät A Di Ñaø, coøn Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp goïi laø Taây Phöông Tònh Ñoä. Chöõ Phaïn cho theá III, trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn giôùi Cöïc Laïc laø “Sukhavati”. Cöïc Laïc coøn nhöõng Trang, ñaây laø moät trong 18 hình thöùc cuûa teân khaùc nhö laø An Döôõng Ñòa, An Laïc Ñòa, Voâ “Khoâng”. Taát caùnh khoâng nhaán maïnh taát caû caùc Löôïng Thanh Tònh Ñoä, Voâ Löôïng Quang Minh phaùp ñeàu khoâng moät caùch tuyeät ñoái. “Cöùu Caùnh” Ñoä, Voâ Löôïng Thoï Phaät Ñoä, Lieân Hoa Taïng Theá töùc tuyeät ñoái. Phuû nhaän thöïc taïi tính khaùch quan Giôùi, vaø moät vaøi teân khaùc nöõa. Nghóa caên baûn cuûa nôi chö phaùp ôû ñaây ñöôïc chuû tröông moät caùch theá giôùi Cöïc Laïc laø moät theá giôùi thanh bình vaø ñöông nhieân, khoâng ñieàu kieän thaéc maéc. “Khoâng yeân oån nhaát, vaø vónh vieãn thoaùt ly khoûi moïi hình cuûa Khoâng,” treân thöïc teá, cuõng chæ cho moät caùi thöùc cuûa khoå ñau phieàn naõo. nhö nhau. Phoøng ñöôïc queùt saïch laø nhôø choåi, nhöng neáu coøn choåi thì khoâng phaûi laø Khoâng tuyeät Ultimate Buddha: Real Buddha—Thieân chaân ñoái. Thöïc vaäy, phaûi gaït sang moät beân caùi choåi, Phaät. cuøng vôùi ngöôøi queùt,

môùi mong ñaït tôùi yù nieäm veà 1) The Bhutatathata: Chaân Nhö—The real "Taát Caùnh Khoâng." Coøn giöõ laïi duø chæ moät phaùp, Buddha. moät vaät hay moät ngöôøi, laø coøn coù ñieåm chaáp ñeå töø 2) Another name for the Dharmakaya, the ñoù saûn xuaát moät theá giôùi cuûa nhöõng sai bieät, roài source of all life: Teân khaùc cuûa Phaùp thaân keùo theo nhöõng öôùc muoán vaø ñau khoå. Taùnh Phaät. Khoâng vöôït ngoaøi moïi quyeát ñònh tính coù theå coù, Ultimate consequences: Löôïng Quaû— vöôït ngoaøi chuoãi quan heä baát taän; ñoù laø Nieát Conditioned by various external objects, diferent Baøn—See Eighteen forms of emptiness. types of consciousness arise (alabana-pratyaya). Ultimate end: Uttara (skt)—Cöùu caùnh. The Dharmalaksana held that the percipient mind is conditioned by existing things, and when the Ultimate enlightenment: Taát Caùnh Giaùc—The two are in conjunction the ultimate consequence utmost enlightenment, or bodhi, that of a of any action may be known—Keát quaû cuoái cuøng Buddha—Coøn goïi laø voâ thöôïng Boà Ñeà hay voâ maø Phaùp Töôùng toâng cho raèng caùi taâm naêng thöôïng giaùc, chæ coù Ñöùc Phaät môùi chöùng ñöôïc, duyeân, duyeân theo caûnh sôû duyeân maø bieát ñöôïc. khoâng ai coù theå ñaït ñöôïc. Ultimate emptiness: Atyanta-sunyata (skt)— Ultimate Form Heaven: Coõi Trôøi Saéc Cöùu Taát Caùnh Khoâng—Khoâng toái haäu—According to Caùnh—Saéc Cöùu Caùnh Thieân—Trôøi Cöïc Saéc— Zen Master D.T. Suzuki in Essays in Zen See Five pure-dwelling heavens in the fourth Buddhism, Book III, in Hsuan-Chuang's version of dhyana (II). the Mahaprajnaparamita, this is one of the Ultimate Great Tasks of Great Enlightening eighteen forms of emptiness. Atyanta-sunyata Beings: Ñaïi söï roát raùo cuûa chö Ñaïi Boà Taùt— emphasizes the idea of all 'things' being According to the Flower Adornment Sutra,

Chapter 38, there are ten ultimate great tasks of are ten kinds of ultimate purity of all Buddhas— Great Enlightening Beings. Enlightening Beings Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu who abide by these can accomplish the ultimate roát raùo thanh tònh cuûa chö Phaät—See Ten kinds of great task of the knowledge of unexcelled ultimate purity of all Buddhas. complete perfect enlightenment—Theo Kinh Hoa Ultimate reality: Nhaát Thaät—The one reality— Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi ñaïi söï The bhutatathata—The supreme fact—Chaân lyù toái roát raùo. Chö Boà Taùt an truï trong phaùp naày thôøi thöôïng. ñöôïc söï roát raùo ñaïi trí hueä voâ thöôïng Boà Ñeà—See Ultimate reality behind everything: Absolute Ten ultimate great tasks of Great Enlightening in everything—Vaïn Phaùp Nhaát Nhö—The Beings. absolute in everything; the ultimate reality behind Ultimate happiness of Enlightenment: Haïnh everything—Vaïn phaùp ñeàu coù chung moät taùnh laø phuùc toái thöôïng cuûa söï giaùc ngoä. "khoâng taùnh" (vaïn phaùp ñeàu do nhaân duyeân sanh Ultimate impurity of the body: Caên baûn baát dieät, chöù khoâng coù töï taùnh, vì khoâng coù töï taùnh tònh—See Five types of impurity of the body. neân ta goïi "taùnh khoâng" laø taùnh chung cuûa vaïn Ultimate inertia from which all forms come: höõu). Unconditioned dharma—Noumenal source of all Ultimate reliance: A Final trust, i.e. Buddha— phenomena—Dieät phaùp. Taát Caùnh Y (chæ Ñöùc Phaät laø nôi nöông töïa cuoái Ultimate meaning: YÙ nghóa tuyeät haûo. cuøng cuûa chuùng

sanh). Ultimate mind of Vairocana: Taâm Vöông Nhö Ultimate source and character of all Lai—Vairocana as the ultimate mind, the phenomena: Absolute source and character of attributes being personified as his retinue—Phaät all phenomena—Chaân nhö baûn tính cuûa vaïn höõu. Tyø Loâ Giaù Na ñöôïc xem nhö Taâm Vöông Nhö Ultimate tenets of a sect: Toâng Trí—The Lai, vaø nhöõng phaåm chaát cuûa taâm aáy ñöôïc nhaân fundamental tenets of a sect, important elements, caùch hoùa nhö ñoaøn tuøy tuøng cuûa Ngaøi. or main principle—Giaùo ñieån toái thöôïng cuûa toâng Ultimate path: Con ñöôøng toái thöôïng thöøa—The phaùi. ultimate path is the path to Buddhahood, not Ultimate truth: Paramattha-saccam (p)— Arhatship, not the paths to gods or humans. If one Paramartha-satya (skt)—Absolute Truth—Reality wants to perform donation with the hope of or ultimate truth—Supreme truth—Chaân ñeá—receiving wealth in a future lifetime or obtaining Chaân lyù cöùu caùnh hay söï thaät toái thöôïng—Tuyeät happiness, one would not be following the ñaõi chaân nhö. ultimate path. In the contrary, transferring all 1) Absolute truth: Supreme truth—Chaân lyù tuyeät merits one has accrued to other sentient beings so ñoái—Ultimate truth means the final nature of that they, as well as oneself, may achive reality, which is unconditioned (asamskrta) Buddhahood is the ultimate path—Con ñöôøng ñi and which neither is produced nor ceases. It is ñeán toái thöôïng thöøa laø con ñöôøng ñi ñeán Phaät quaû, equated with emptiness (sunyata) and truth chöù khoâng phaûi A La Haùn, maø cuõng khoâng phaûi laø body (dharma-kaya) and is contrasted with con ñöôøng ñi ñeán coõi nhaân thieân. Neáu mình muoán conventional truths (samvrti-satya), which are laøm vieäc phöôùc thieän vôùi mong moûi ñöôïc giaøu coù produced and ceased by causes and hay haïnh phuùc trong ñôøi sau, mình khoâng ñang ñi conditions and impermanence (anitya)—Chaân treân con ñöôøng toái thöôïng. Ngöôïc laïi, neáu mình ñeá coù nghóa laø baûn chaát toái haäu cuûa thöïc taïi, hoài höôùng taát caû coâng ñöùc cho chuùng sanh ñeå hoï laø voâ vi, laø khoâng sanh khoâng dieät. Noù ngang vaø mình cuøng ñaéc thaønh Phaät quaû, töùc laø mình haøng vôùi taùnh khoâng vaø chaân thaân, vaø noù traùi ñang ñi treân con ñöôøng ñi ñeán toái thöôïng thöøa. laïi vôùi tuïc ñeá, coù sanh coù dieät bôûi nhaân duyeân Ultimate principles: Fundamental principles— vaø voâ thöôøng. Toâng cöïc (nguyeân lyù caên baûn). 2) Bhutatathata or Tathata (skt): Ultimate Ultimate purity: Thanh tònh roát raùo—According Truth—Tuyeät ñaõi chaân nhö—The absolute to the Flower Adornment Sutra, Chapter 33, there Truth, transcending dichotomies, as taught by

the Buddhas. The absolute truth, or the truth Ultimate wisdom: Final wisdom—Knowledge of the void, manifest's illumination but is of the ultimate—Taát caùnh trí (trí hueä toái thöôïng). always still,' and this is absolutely Ultimately Uninterrupted hell: Ñòa nguïc Cöïc inexplicable—Chôn nhö tuyeät ñoái, sieâu vieät, Voâ Giaùn. hay chaân khoâng tuyeät ñoái, ñaây laø nhöõng gì Ultra Meek Sramanas: Nhu Nhuyeãn Trung chö Phaät ñaõ daïy, tuøy duyeân maø baát bieán. Nhu Nhuyeãn Sa Moân—Baäc Thaùnh giaû cuûa quaû A 3) Ultimate Truth According to the Madhyamika La Haùn—See Four titles applied to four grades of Sastra—Chaân ñeá

theo Trung Quaùn Luaän: sramanas. Ultimate Truth means the correct dogma or Uluka (skt): Höu Löu—Öu Löu Ca—AÂu Lö averment of the enlightened. According to the Giaø—Öu Luõ Khö—OÂn Loä Ca—AÂu Laâu—Höu Madhyamika Sastra, the Buddhas in the past Löu Tieân Nhaân. proclaimed their teachings to the people by 1) An owl: Chim cuù meøo (loaøi chim ban ngaøy means of the twofold truth, in order to lead khoâng thaáy gì). people to a right way. The ultimate truth is 2) A celebrated philosopher, reputed as founder the realization that worldly things are non- of the Vaisesika philosophy, said to have existent like an illusion or an echo. However, lived 800 years before Sakyamuni: Höu Löu transcendental truth cannot be attained Tieân Nhaân, moät nhaø trieát hoïc noåi tieáng tröôùc without resorting to conventional truth. thôøi Ñöùc Phaät Thích Ca 800 naêm, ngöôøi saùng Conventional truth is only a mean, while laäp ra trieát Thaéng Luaän. transcendental truth is the end. It was by the 3) Öu Laâu Taêng Khö—One of Two devas and higher truth that the Buddha preached that all the three rsi—See Two devas and the three elements are of universal relativity or void rsi. (sarva-sunyata). For those who are attached to Realism, the doctrine of non-existence is Ummon-Bunyen (jap): Yun-Men-Wen-Yen— proclaimed in the way of the higher truth in Vaân Moân Vaên Yeån (864-949)—See Yun-Men- order to teach them the nameless and Wen-Yen. characterless state—Ñeä Nhöùt Nghóa Ñeá hay Umpo (jap): Yun-Feng—Vaân Phong (?-956)— chaân lyù truyeät ñoái—Chaân ñeá coù nghóa laø See Yun Feng Wen Yueh. thaéng nghóa ñeá hay söï thaät toái thöôïng. Trung Un (jap): Skandha (skt)—Aggregates—Uaån— Luaän Quaùn cho raèng chö Phaät trong quaù khöù See Five Aggregations. ñaõ tuyeân thuyeát nhöõng giaùo lyù cuûa mình cho Unable to avoid slandering the teaching: chuùng sanh baèng phöông tieän ‘nhò ñeá’ nhaèm Chöa chaéc ñaõ traùnh khoûi huûy baùng giaùo phaùp. höôùng daãn chuùng sanh vaøo chaùnh ñaïo. Chaân Unachievable: Unknowable—Unobtainable— ñeá muoán noùi ñeán söï nhaän thöùc raèng moïi vaät ôû Baát khaû ñaéc—That which cannot be known, no theá gian ñeàu khoâng coù thöïc, gioáng nhö aûo aûnh matter how hard one seeks. In Buddhism, an hay moät tieáng vang. Tuy nhieân, khoâng theå ñaït unchanging self-entity cannot be found in all of ñeán chaân ñeá neáu khoâng döïa vaøo tuïc ñeá. Tuïc existence—Caùi maø ngöôøi ta khoâng theå bieát ñöôïc ñeá chæ laø phöông tieän, coøn chaân ñeá môùi laø cöùu duø coù coá coâng tìm kieám theá maáy. Trong Phaät giaùo, caùnh. Chính theo Chaân ñeá thì Ñöùc Phaät giaûng moät thöïc theå thöôøng haèng khoâng theå tìm thaáy nôi raèng taát caû caùc phaùp ñeàu ‘khoâng.’ Vôùi nhöõng baát cöù söï hieän höõu naøo. ai chaáp ‘höõu’ thì hoïc thuyeát ‘phi höõu’ seõ ñöôïc Unacquired or natural wisdom: Töï taùnh trí— giaûng theo phöông dieän ‘chaân ñeá’ ñeå daïy hoï See Three kinds of major wisdom. caûnh giôùi voâ danh voâ töôùng—See Two Truths Unadulterated mind in all: Innocent mind in (A) (1), and (F). all—Original mind in all, which is independant of Ultimate truth of selflessness: Voâ ngaõ laø chaân birth and death—Buddha-wisdom—Real lyù toái thöôïng—See Ten theories that knowledge free from illusion—Chaân thöùc. independently cause the manifestation of the Unamana (skt): Ngaõ Lieät Maïn. ideal world (A).

1) The pride of thinking myself not much Unbelief (n): Baát tín—Voâ tín ngöôõng. inferior to those who far surpass me, one of Unbeliever (n): Ngöôøi baát tín—Keû voâ thaàn. the nine kinds of pride: Ngaõ Lieät Maïn—Söï Unbind (v): Côûi troùi—To loose someone from ngaõ maïn cho raèng ta khoâng keùm hôn keû hôn his bounds. ta laø bao, ñaây laø moät trong cöûu maïn. **See Unblamable (a): Blameless—Khoâng theå traùch Nine forms of pride. maéng ñöôïc. 2) Vaunting one's inferiority or flase humility. The pride of regarding self as little inferior to Unblemished: Thuaàn khieát. those who far surpass one: Ti maïn—Ti Haï Unblemished life: Cuoäc soáng thuaàn khieát— Maïn—Khôûi taâm kieâu maïn cho raèng ngöôøi Noble life. cöïc kyø taøi gioûi chæ hôn mình chuùt ít thoâi—See Unborn: Anutpatti or Anutpanna (skt)—Voâ Seven arrogances. Sanh—Unborn—Immortal—Not born— Unanimity (n): Ñoàng taâm hieäp nhöùt. Uncreated—Without being born or produced—No Unanimous: In chorus—Nhaát Trí—Cuøng nhau rebirth—Not to be reborn—Non-appearance— ñoàng yù. The state without appearance—Exempt from rebirth—Non-Birth is a term used to describe the Unanimously: Ñoàng thanh—Ñoàng loaït—With nature of Nirvana. In Mahayana Buddhism, No- one voice—In chorus. Birth means the 'extinction' of the discursive Un-Aryan speech: Phi Thaùnh ngoân—According thinking by which we conceive of things as arising to the Sangiti Sutta in the Long Discourses of the and perishing, forming attachment to them. Buddha, there are four un-Ariyan modes of According to the Madhyamaka philosophy, non- speech—Theo Kinh Phuùng Tuïng trong Tröôøng Boä birth means Nirvana which is beyond birth and Kinh, coù boán thöù khoâng phaûi laø lôøi noùi cuûa caùc death or not subject to birth and death, or baäc Thaùnh—See Four un-Ariyan modes of reincarnation—Töø "Voâ Sanh" ñöôïc duøng ñeå dieãn speech. taû taùnh cuûa Nieát Baøn. Trong Phaät giaùo Ñaïi Thöøa, Unasked: Not to ask—Volunteered—Voâ Vaán Voâ Sanh coù nghóa laø söï chaám döùt doøng suy töôûng (khoâng ñôïi hoûi maø töï tình nguyeän thuyeát phaùp). lan man khoâng maïch laïc, qua ñoù chuùng ta nhaän Unattached: Voâ Tröôùc—Unattached—Free— bieát söï bieán hieän cuûa vaïn höõu, roài töø ñoù chaïy theo Not in bondage to anything—Khoâng chaáp tröôùc chuùng. Theo trieát hoïc Trung Quaùn, Voâ Sanh laø ñoái vôùi söï vaät hay khoâng vöôùng maéc vaøo baát cöù chaân lyù cuûa Nieát Baøn khoâng sanh khoâng dieät, thöù gì. khoâng taùi sanh, hay khoâng coøn phaûi luaân hoài sanh Unattainable (a): Anupalabdha (skt)—Khoâng töû. theå ñaït ñöôïc—There are four unattainables—Coù Unborn, unoriginated birth: Baát sanh baát khôûi boán ñieàu khoâng theå ñaït ñöôïc—See Four maø sanh—See Ten kinds of birth of Great unattainables. Enlightening Beings. Unavoidable (a): Khoâng traùnh khoûi (coù baûy ñieàu Unbounded and unobstructed things that khoâng theå traùnh khoûi)—See Seven unavoidables. pervade the cosmos of the Buddha: Phaùp voâ Unbaptized (a): Chöa ñöôïc laøm pheùp quaùn ñaûnh. löôïng voâ bieân cuøng khaép phaùp giôùi cuûa chö Unbearable (a): Khoâng chòu ñöïng ñöôïc—Baát Phaät—According to the Flower Adornment Sutra, kham—Unendurable. Chapter 33, there are ten things that pervade the Unbearable sufferings: Ñau khoå khoâng chòu infinite cosmos of the Buddhas—Theo Kinh Phaùp ñöôïc. Hoa, phaåm 33, coù möôøi

phaùp voâ löôïng voâ bieân Unbegottenness (n): Söï baát thuï sinh (töï mình cuøng khaép phaùp giôùi cuûa chö Phaät—See Ten maø coù chöù khoâng do ai sinh ra)—Externalists things that pervade the infinite cosmos of the believe that there exists a so-called “God of Buddhas. Unbegottenness.”—Ngoaïi ñaïo cho raèng coù caùi goïi Unbroken continuity: Nieäm Nieäm Töông laø “vò trôøi baát thuï sinh” (Chuùa Cha). Tuïc—Continuing instant in unbroken thought or meditation on a subject—Söï töông tuïc khoâng

ngöøng nghæ. Söï töông tuïc cuûa nieäm nieäm hay Unceasing Light Buddha: Baát Ñoaïn Quang thieàn quaùn vaøo moät vaät theå. Nhö Lai (Amitabha—A Di Ña ø)—The Unceasing Unbroken eternity: Sambhogakaya (skt)—Baát Light Buddha of Amitabha Buddha. Amitabha ñoaïn thöôøng (baùo thaân), moät trong ba thöù thöôøng Buddha is one of the twelve shinning Buddhas— haèng cuûa moät vò Phaät—One of the three eternal AÙnh quang minh cuûa Ñöùc Phaät, moät trong möôøi qualities of a Buddha—See Three eternal hai quang minh cuûa Ñöùc A Di Ña ø, vì chieáu saùng qualities in a Buddha. maõi khoâng ngöøng neân goïi laø Baát Ñoaïn Quang. Uncanonical (a): Khoâng ñuùng vôùi giaùo ñieån. Ñöùc Phaät A Di Ña ø laø moät trong 12 vò Phaät chieáu Uncaused: Voâ duyeân—Causeless. saùng haøo quang. Uncaused compassion: Voâ duyeân töø. Unceasing radiance of the Buddha’s body: Thöôøng quang (aùnh saùng khoâng ngöøng cuûa hoùa Uncaused omniscience of Vairocana: thaân Phaät). Vajramati or Pratyatmaryajnana (skt)—Kim Cang trí—Töï Giaùc Thaùnh Trí—Kim Cang trí—This Unceasing remembrance: Unceasing term is a combination of other two terms: invocation of the Buddha—Baát ñoaïn nieäm. pratyatma or self-realization, and aryajnana or Unceasing remembrance of the Buddha: Baát jnana of the sage—Phaùp Giôùi Theå Taùnh Trí. Töø ñoaïn nieäm Phaät—Nieäm Phaät lieân tuïc khoâng naày goàm hai töø hôïp laïi. ngöøng nghæ—Invocation of the Buddha. 1) The uncaused omniscience of Vairocana: Unceasing thought: Töông Tuïc Taâm—YÙ nghó Thaùnh Trí sieâu vieät cuûa Phaät Tyø Loâ Giaù Na. khoâng giaùn ñoaïn—A continuous mind. 2) The indestructible and enriching diamond Unceasing turning of the wheel: Baát Ñoaïn wisdom of the Buddha: Trí tueä saéc beùn vaø baát Luaân—Unceasing turning of the wheel, as in the hoaïi nhö kim cöông cuûa Phaät. monastery by relays of prayer and meditation— Unceasing: Constant—Endless—Everlasting— Baát ñoaïn chuyeån luaân trong caùc töï vieän baèng caùch Perpetual—Without ceasing—Baát ñoaïn—Baát taän. ngaøy ngaøy phuùng tuïng, caàu nguyeän vaø thieän taäp. Unceasing change: Nieäm nieäm voâ thöôøng—No- Uncertain (a): Indefinite—Indeterninate— permanence of Instant after instant, i.e. the Irresolute—Undecided—Unfixed—Unsettled— impermanence of all phenomena—Heát thaûy caùc Undetermined—Baáp beânh—Baát ñònh—Khoâng phaùp höõu vi sinh dieät khoâng döøng truï trong töøng chaéc chaén. saùt na. Uncertainty (n): Söï baát traéc—Khoâng xaùc thöïc— Unceasing continuity: Baát ñoaïn thöôøng. Emergency. Unceasing desire to save: Duïc voâ dieät—One of Uncertainty Principle: Nguyeân taéc baát ñònh. the eighteen different characteristics of a Buddha Unchangeable (a): Baát bieán—Khoâng bieán ñoåi— as compared with

Bodhisattvas—Söï mong muoán Khoâng deã caûi bieán. cöùu ñoä chuùng sanh khoâng ngöøng nghæ, moät trong Unchanging: Constant—Baát bieán (khoâng thay thaäp baùt baát coäng—See Eighteen distinctive ñoåi). characteristics of Buddhas. Uncharitable (a): Khoâng coù loøng quaûng ñaïi. Unceasing faculties: Baát höu töùc caên—See Ten Unchristian (a): Khoâng theo ñaïo Thieân Chuùa. kinds of faculties of Great Enlightening Beings. Uncivil (a): Khieám nhaõ—Discourteous—Rude— Unceasing intonation of a Buddha's name: Impolite—Immodest. Nieäm Phaät töông tuïc khoâng ngöøng. Unclean (a): Asrava (skt)—Höõu Laäu—Baát Unceasing invocation of the Buddha: tònh—Khoâng saïch—Cankers—Impurity—Mental Unceasing remembrance—Baát ñoaïn nieäm Phaät. intoxicants—Outflow discharge—Unclean—Unceasing light: Baát ñoaïn quang—The Worldly—See Asrava. Unceasing light or glory of Amitabha—AÙnh saùng Unclean almsgiving: Baát tònh thí—A kind of quang minh khoâng ngöøng chieáu cuûa Phaät A Di Ñaø. almsgiving that the donor looks for reward in this

or the next life—Moät loaïi boá thí maø ngöôøi cho ñi impure motive, i.e. for making a living—Thuyeát mong tìm kieám lôïi loäc trong kieáp naøy hay kieáp tôùi. phaùp, daàu ñuùng hay daàu sai, vôùi moät ñoäng löïc baát Unclean fingers: Xuùc Chæ—The fourth and fifth tònh, chaúng haïn nhö thuyeát phaùp mong ñeå kieám fingers of the left hand, which in Indian custom, soáng. are used at stool, the unclean fingers (not to be Unclean things: Nhöõng ñieàu baát tònh. used to pick up or to prepare food)—Ngoùn tay thöù (A) There are eight impure or unclean things for a tö vaø thöù naêm (ngoùn ñeo nhaãn vaø ngoùn uùt), theo monk or a nun; eight things that monks and phong tuïc AÁn Ñoä, laø nhöõng ngoùn duøng ñeå röûa raùi nuns are not allowed to possess—Coù taùm sau khi ñi veä sinh, vì vaäy hai ngoùn naày ñöôïc xem ñieàu baát tònh cho chö Taêng Ni; taùm thöù maø nhö baát tònh, khoâng ñöôïc chaïm vaøo thöùc aên. chö Taêng Ni khoâng ñöôïc sôû höõu—See Eight Unclean flesh: Baát Tònh Nhuïc—That of animals impure things. and fishes etc, seen being killed, heard being (B) Eight things which are unclean to a monk or a killed, or suspected being killed—See Three nun: Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. kinds of unclean flesh to a monk, Five kinds of Uncleanliness (n): Söï oâ ueá. clean flesh, and Nine kinds of clean flesh. Uncleanness (n): Baát tònh—Impurity. 1) According to the Hinayana, unclean flesh Uncomfortable (a): Baàn thaàn. means flesh of animals, fishes, etc., seen Uncompounded: Phaùp voâ laäu—(see being killed, heard being killed, or suspected Unconditioned Dharmas). being killed. Hinayana forbids these: Trong Uncomprehending: Anavabodha (skt)— giaùo lyù Tieåu Thöøa, thöt ñoäng vaät maø thaáy gieát, Unenlightened—Without spiritual insight—Chöa nghe gieát, nghi ngôø con vaät bò gieát vì mình. giaùc ngoä—See Ordinary people and Ignorance. Tieåu Thöøa caám duøng nhöõng loaïi thöt naày. 2) In the Mahayana doctrine, all flesh, pure or Unconcentrated mind: Asamahitam-cittam impure, is prohibited (Mahayana forbids all (p)—Taâm khoâng ñònh—The mental state without flesh): Trong giaùo lyù Ñaïi Thöøa, baát keå tònh concentration or the discomposed conscious hay baát tònh, caùc loaïi thöt ñeàu bò caám. state—Traïng thaùi taâm khoâng coù söï ñònh tænh hay

traïng thaùi khoâng an tænh cuûa taâm. Unclean food: Ueá Thöïc. 1) Contaminated food—Ueá Thöïc—Food that is Unconditional (a): Voâ ñieàu kieän. left over, or used by the sick. Food that has Unconditional alms: Spiritual or other worldly been kept overnight in a monastic bedroom gifts—Xuaát theá gian ñaøn—Caùch boá thí voâ laäu cuûa and is therefore one of the unclean foods— baäc Thaùnh nhaân Boà Taùt—See Two dana (A). Thöùc aên baát tònh oâ ueá nhö thöùc aên coøn thöøa Unconditioned (a): Asankhata (p)—Asamskrita laïi, hay thöùc aên maø ngöôøi beänh ñaõ aên. Thöïc (skt)—Voâ laäu—The condition in which they phaåm daønh cho caùc vò Tyø Kheo, ñeå qua moät cannot prevail—The unconditioned dharma which ñeâm trong phoøng thì goïi laø noäi tuùc thöïc, do ñoù produces no afflictions (no passions and laø moät trong nhöõng moùn aên baát tònh, Tyø Kheo delusions)—Phaùp thanh tònh lìa ñöôïc phieàn naõo— khoâng ñöôïc aên. See Asamskrta, and Two conditions relating to 2) Food made unclean by being touched, or passions and delusions. handled; any food soiled, or unclean: Ñoà aên Unconditioned dharmas: Asankhata dhamma baát tònh vì bò tay chaân chaïm vaøo. (p)—Dieät Phaùp—Phaùp voâ vi (voâ laäu). Unclean hindrances: Caáu chöôùng. 1) Those dharmas which do not arise or cease, Unclean parental seed: Chuûng töû baát tònh—Haït and are not transcient, such as Nirvana, the gioáng chaúng saïch (nghieäp nhaân phieàn naõo laø Dharma body, etc. Unconditioned merits and gioáng beân trong vaø theå xaùc cha meï laø gioáng beân and virtues are the causes of liberation from ngoaøi ñeàu baát tònh)—See Seven kinds of impurity. birth and death—Phaùp khoâng sanh dieät. Coâng Unclean preaching: Baát Tònh Thuyeát Phaùp—To ñöùc voâ vi laø nhöõng nhaân giaûi thoaùt khoûi luaân preach, whether rightly or wrongly, from an hoài sanh töû —See Asamskrta dharma.

2) The unconditioned dharma, the ultimate Unconscious (a): Voâ yù thöùc—Voâ taâm—Baát tri inertia from which all forms come, the baát giaùc—Voâ töôûng—Unknowing—Unconscious noumenal source of all phenomenal: Dieät means free from attachment to thoughts. Phaùp—Phaùp Voâ Vi (duøng ñeå dieät boû heát chö Unconscious and tainting environment: Voâ töôùng. Thaân taâm ñoái vôùi caûnh khoâng coøn caûm minh nhieãm duyeân—The conditioned bhutatathata ñoäng, khoâng öa, khoâng gheùt, khoâng ham, accords with unconscious and tainiting khoâng chaùn, khoâng vui, khoâng buoàn, khoâng environment to produce all phenomena—Chaân möøng, khoâng giaän). nhö tuøy duyeân hoøa hôïp vôùi voâ minh nhieãm duyeân Unconditioned Empty Space: Akasha (skt)— ñeå taïo ra taát caû caùc hieän töôïng. Hö khoâng voâ vi—See Six unconditioned dharmas. Unconsciousness (n): Voâ thöùc. Unconditioned Extinction attained through 1) The unconscious in its Zen sense is, no doubt, selection: Pratisamkhyanirodha (skt)—Traïch dieät the mysterious, the unknown, and for that voâ vi—See Six unconditioned dharmas. reason unscientific or ante-scientific. But this Unconditioned Extinction of Feeling: does not mean that it is beyond the reach of Samjnavedayitanirodha (skt)—Töôûng thoï dieät voâ our consciousness and something we have vi—See Six unconditioned dharmas. nothing to do with. In fact it is, on the Unconditioned Extinction Unselected: contrary, the most intimate thing to us, and it Apratisamkhyanirodha (skt)—Phi traïch voâ vi dieät is just

because of this intimacy that it is phaùp—See Six unconditioned dharmas. difficult to take hold of, in the same way as the eye cannot see itself. To become, Unconditioned nirvana: Voâ Vi Nieát Baøn—The therefore, conscious of the unconscious realm of the eternal, unconditioned nirvana—Nieát requires a special training the part of Baøn baát sinh baát dieät, lìa moïi töôùng höõu vi. consciousness. Etiologically speaking, Unconditioned True Suchness: Tathata consciousness was awakened from the (skt)—Chôn nhö voâ vi—See Six unconditioned unconscious sometime in the course of dharmas. evolution. Nature works its way unconscious Unconditioned Unmoving Extinction: of itself, and the conscious man comes out of Aninjya (skt)—Baát ñoäng dieät voâ vi—See Six it. Consciousness is a leap, but the leap unconditioned dharmas. cannot mean a disconnection in its physical Unconfused death: Cheát caùch khoâng sôï seät—At sense. For consciousness is in constant, the end of his life, he dies unconfused. This is one uninterrupted communion with the of the five advantages to one of good morality and unconscious. Indeed, without the later the of success in morality—Ngöôøi giöõ giôùi khi meänh former could not function; it would lose its chung seõ cheát moät caùch khoâng sôï seät, khoâng dao basis of operation. This is the reason why Zen ñoäng. Ñaây laø moät trong naêm ñieàu lôïi ích cho declares that the Tao is “One’s everyday ngöôøi ñuû giôùi—See Five advantages to one of mind.” By Tao, Zen of course means the good morality. unconscious, which works all the time in our Unconquerable (a): Ajita (skt)—Voâ Naêng consciousness. For example, when hungry, Thaéng—A Daät Ña—Unconquerable, invincible, one eats; when tired, one takes a rest; when unsurpassable; especially applied to Maitreya— sleepy, one sleeps, etc. However, if this is the Uy ñöùc roäng lôùn khoâng gì thaéng noåi, chæ Ñöùc Di unconscious that Zen talks about as something Laëc Boà Taùt (Töø Thò Boà Taùt). highly mysterious and of the greatest value in Unconquered: Ajita (skt)—Invincible— human life as the transforming agent, we Unsurpassed—Unequalled—Unmatched—Voâ cannot help doubting it. All those ñòch—Toái thaéng—Voâ thaéng. “unconscious” deeds have long been relegated to our instinctive reflexive domain of consciousness in accordance with the principle of mental moderation—Voâ thöùc

theo yù nghóa cuûa nhaø Thieàn, khoâng nghi ngôø would be precisely like a person who is gì caû, noù laø thöù huyeàn nhieäm, caùi voâ trí, vaø unconscious. Saying that the person is chính vì theá maø noù coù tính khoâng khoa hoïc conscious of certain affects, etc., means he is hay tröôùc thôøi coù khoa hoïc. Nhöng nhö theá conscious as far as these affects are khoâng coù nghóa laø noù vöôït ra ngoaøi taàm yù concerned; saying that certain affects are thöùc cuûa chuùng ta vaø laø moät caùi gì chaúng coù unconscious means that he is unconscious as lieân heä ñeán chuùng ta. Thaät ra, traùi laïi, noù laø far as these contents are concerned. We must caùi thaân thieát nhaát ñoái vôùi chuùng ta, vaø chính remember that “unconscious” does not refer vì caùi thaân thieát naøy maø chuùng ta khoù naém baét to the absence of any impulse, feeling, desire, ñöôïc noù, cuõng nhö maét khoâng töï thaáy ñöôïc fear, etc., but only to the absence of maét. Do ñoù ñeå yù thöùc ñöôïc caùi voâ thöùc ñoøi awareness of these impulses. Quite different hoûi moät söï tu taäp ñaëc bieät veà yù thöùc. Noùi theo from

the use of conscious and unconscious in beänh caên hoïc, thì yù thöùc ñöôïc ñaùnh thöùc khoûi the functional sense just described is another voâ thöùc moät thôøi gian naøo ñoù ôû trong voøng use in which one refers to certain localities in tieán hoùa. Thieân nhieân tieán trieån maø khoâng töï the person and to certain contents connected yù thöùc, vaø con ngöôøi höõu thöùc phaùt sinh töø noù. with these localities. This is usually the case YÙ thöùc laø moät caùi nhaûy, nhöng caùi nhaûy if the word “the conscious” and “the khoâng theå coù nghóa laø moät söï phaân ly trong yù unconscious” are used. Here “the conscious” nghóa vaät lyù cuûa noù. Vì yù thöùc luoân coäng is one part of the personality, with specific thoâng vaø baát ñoaïn vôùi voâ thöùc. Thaät vaäy, contents, and “the unconscious” is another khoâng coù voâ thöùc, yù thöùc khoâng taùc ñoäng part of the personality, with other specific ñöôïc; noù maát haún caùi neàn taûng taùc ñoäng. Ñoù contents—Töø “yù thöùc” vaø “voâ thöùc” ñöôïc laø lyù do taïi sao Thieàn tuyeân boá raèng Ñaïo laø duøng vôùi nhieàu nghóa khaùc nhau. Trong moät yù “caùi taâm bình thöôøng.” Vôùi chöõ Ñaïo dó nhieân nghóa maø chuùng ta coù theå noùi laø coù tính caùch Thieàn nguï yù voâ thöùc, taùc ñoäng thöôøng tröïc taùc naêng, “yù thöùc” vaø “voâ thöùc” aùm chæ moät trong yù thöùc cuûa chuùng ta. Chaúng haïn nhö khi traïng thaùi chuû theå trong caù nhaân. Noùi raèng ñoùi thì aên, khi meät thì nghæ ngôi, khi buoàn nguû moät ngöôøi yù thöùc ñöôïc noäi dung taâm thaàn naøy thì nguû, vaân vaân. Tuy nhieân, neáu ñaây laø caùi noï coù nghóa laø ngöôøi aáy nhaän thöùc ñöôïc voâ thöùc maø Thieàn noùi ñeán nhö moät thöù huyeàn nhöõng tình caûm, duïc voïng, phaùn ñoaùn, vaân nhieäm vaø giaù trò nhaát trong ñôøi soáng con vaân. “Voâ thöùc” duøng theo cuøng yù nghóa, aùm ngöôøi nhö laø ñoäng löïc chuyeån hoùa, chuùng ta chæ moät taâm traïng maø trong aáy con ngöôøi khoâng theå naøo khoâng hoaøi nghi. Taát caû nhöõng khoâng nhaän thöùc ñöôïc nhöõng kinh nghieäm noäi haønh ñoäng voâ thöùc kia töø laâu vaãn bò phoùng taâm cuûa mình; neáu ngöôøi aáy hoaøn toaøn khoâng vaøo phaïm vi baûn naêng phaûn xaï cuûa yù thöùc nhaän thöùc ñöôïc taát caû nhöõng kinh nghieäm, keå phuø hôïp vôùi nguyeân taéc cuûa söï ñieàu hoøa veà caû nhöõng kinh nghieäm caûm quan, ngöôøi aáy tinh thaàn. thieät gioáng nhö moät con ngöôøi voâ thöùc. Noùi 2) The terms “conscious” and “unconscious” are raèng con ngöôøi yù thöùc ñöôïc nhöõng tình caûm used with several different meanings. In one naøo ñoù, vaân vaân, coù nghóa laø ngöôøi aáy yù thöùc meaning, which might be called functional, ñöôïc xeùt veà nhöõng tình caûm naøy; noùi raèng “conscious” and “unconscious” refer to a nhöõng tình caûm naøo ñoù laø voâ thöùc coù nghóa laø subjective state within the individual. Saying ngöôøi aáy khoâng yù thöùc ñöôïc xeùt veà nhöõng noäi that he is conscious of this or that psychic dung naøy. Chuùng ta phaûi nhôù raèng “voâ thöùc” content means that he is aware of affects, of khoâng aùm chæ söï khieám dieän cuûa baát cöù moät desires, of judgments, etc. Unconscious, used xung löïc, tình caûm, duïc voïng, hay sôï haõi naøo, in the same sense, refers to a state of mind in vaân vaân, maø chæ aùm chæ söï khoâng nhaän thöùc which the person is not aware of his inner ñöôïc nhöõng xung löïc naøy. Khaùc haún vôùi caùch experiences; if he were totally unaware of all söû duïng yù thöùc vaø voâ thöùc theo

yù nghóa taùc experiences, including sensory ones, he duïng maø chuùng ta vöøa dieãn taû laø moät caùch söû

duïng khaùc trong ñoù chuùng ta aùm chæ nhöõng Uncreated Dharma: Voâ Vi Phaùp—See ñòa ñieåm naøo ñoù trong con ngöôøi vaø nhöõng Seventy-five dharmas of the Abhidharma Kosa, quan heä vôùi nhöõng ñòa ñieåm naøy. Ñaây thöôøng and Unconditioned Dharma. laø tröôøng hôïp neáu chöõ "caùi yù thöùc" vaø "caùi voâ Uncreated dharmakaya of Vairocana: Baûn thöùc" ñöôïc söû duïng. ÔÛ ñaây "caùi yù thöùc" laø ñòa moân (Phaùp thaân cuûa Ñöùc Tyø Loâ Giaù Na)— moät thaønh phaàn cuûa caù tính, vôùi nhöõng noäi The uncreated dharmakaya of Vairocana Buddha dung ñaëc bieät, vaø "caùi voâ thöùc" laø moät thaønh is eternal and the source of all things, all virtues— phaàn khaùc cuûa caù tính, vôùi nhöõng noäi dung Phaùp thaân voâ vi cuûa Ñöùc Phaät Tyø Loâ Giaù Na laø ñaëc bieät khaùc. haèng höõu vaø laø coäi nguoàn cuûa vaïn höõu, cuûa moïi 3) See Mind of non-existence. coâng ñöùc. Uncontaminated ignorance: Baát Nhieãm OÂ Voâ Uncut germs form nothing useful, without Tri—Voâ tri hay khoâng bieát khoâng do nôi oâ nhieãm an education no child can be of any use to cuûa söï vaät, maø do bôûi söï khoâng hoïc töø voâ thæ. society: Ngoïc baát traùc baát thaønh khí, nhaân baát hoï Uncontaminated samadhi: Baát Nhieãm Tröôùc baát tri lyù (ngoïc maø khoâng maøi khoâng giuõa cuõng Chö Phaùp Tam Muoäi. hoaøi ngoïc ñi, con ngöôøi maø khoâng hoïc thì khoâng 1) The samadhi of purity: The samadhi which is theå trôû thaønh ngöôøi thaät söï coù lôïi ích cho nhaân uncontaminated by any evil things—Tam quaàn xaõ hoäi ñöôïc). muoäi khoâng bò nhieãm tröôùc hay tam muoäi Undecided: thanh tònh. 1) Hesitating: Löøng khöøng. 2) Manjusri in samadhi holding as symbol of it a 2) Indeterninate: Indefinite—Irresolute— blue lotus in his left hand: Ñöùc Vaên Thuø Sö Unfixed—Unsettled—Undetermined— Lôïi trong khi nhaäp tam muoäi vôùi bieåu töôïng Uncertain—Baát ñònh. boâng sen xanh caàm nôi tay traùi. Undecided karma: Baát ñònh nghieäp. Uncontainable or superlative pity: Voâ Caùi Ñaïi Bi (loøng ñaïi bi roäng lôùn khoâng coù gì bao truøm Undecided and unsettled about the future: leân ñöôïc). One hesitates, vacillates, is undecided, is 1) Cannot be covered or contained, universal: unsettled about the future—Ñoái vôùi vaán ñeà thuoäc Khoâng bao truøm hay chöùa ñöïng ñöôïc (phoå veà töông lai nghi ngôø, do döï, khoâng quyeát ñònh, quaùt). khoâng haøi loøng—See Three dharmas (XXV). 2) A characteristic of the pity of Buddha which Undecided and unsettled about the past: includes all beings: Tính bi maãn cuûa Ñöùc Phaät One hesitates, vacillates, is undecided, is roäng lôùn cuøng cöïc, bao truøm leân taát caû chuùng unsettled about the past—Ñoái vôùi vaán ñeà thuoäc veà sanh. quaù khöù nghi ngôø, do döï, khoâng quyeát ñònh, khoâng Uncontrollable emission: Ñoà Baát Nam—One haøi loøng—See Three dharmas (XXV). of the five kinds of impotent males or eunuchs— Undecided and unsettled about the present: Ñoà Baát Nam hay loaïi thaáy ngöôøi khaùc daâm laø One hesitates, vacillates, is undecided, is xuaát tinh khí. Moät trong naêm loaïi baát nam—See unsettled about the present—Ñoái vôùi vaán ñeà Five kinds of eunuchs. thuoäc veà hieän taïi nghi ngôø, do döï, khoâng quyeát Unconverted (a): Khoâng chòu caûi ñaïo. ñònh, khoâng haøi

loøng—See Three dharmas (XXV). Uncorrupted: Lieâm khieát—Upright—Honest. Undefiled (a): Vimala—Khoâng oâ ueá—Voâ caáu— Uncorruptible (a): Khoâng hö naùt. Stainless. Uncountable eons: Asamkhyeyas of eons—Voâ Undefiled Buddha: Phaät Voâ Caáu. löôïng kieáp. Undefiled endurance: Voâ Caáu Nhaãn—The Uncreated: Inactive physically or mentally—Not stage of undefiled endurance, the final stage of creating—Not doing—Khoâng coù saùng taïo—Voâ bodhisattva—Boà Taùt trong giai ñoaïn "voâ caáu vi—Voâ Taùc—See Asamskrta.

nhaãn" laø giai ñoaïn choùt cuûa Boà Taùt—See Six exact detail—Chuùng ta khoâng neân xem kinds of enduance. thöôøng nhöõng vieäc xaáu nhoû nhö chaúng coù gì Undefiled knowledge: Amala (skt)—Pure vì sau khi cheát quaû baùo phaûi traû khoâng thieáu consciousness—Thanh tònh trí—Voâ Caáu Thöùc— moät chi tieát naøo. See Amala-vijnana. Undergo (v): Chòu ñöïng. Undefiled senses: Pure eyes, ears, nose, otngue, Undergo changes: Chòu söï bieán ñoåi. and body—Tònh caên (maét, tai, muõi, löôõi, thaân). Undergo difficulties, hardships, or Undefinable: Neutral—Trung Tính—Khoâng toát sufferings: Duskara-carya (skt)—Khoå haïnh. khoâng xaáu—See Three types of characters. Undergo the discipline of penitence: Tu saùm Undeflected concentration: Ekagra (skt)— hoái. Nhaát Tam Muoäi—Meditation on one object—Undergo a punishment: Receive a Undefeated concentration. punishment—Thoï toäi. Undeluded mind: Voâ nhieãm taâm. Undergo (v) sufferings: Traûi qua nhöõng côn Undeluded pure mind: Voâ nhieãm thanh tònh traàm thoáng—Traûi qua nhöõng côn ñau khoå. taâm. Undergo the three-fold training: Tu taäp tam Undenominational (a): Baát phaân toâng phaùi— hoïc. Khoâng leä thuoäc vaøo giaùo phaùi naøo. Undergraduate student: Sinh vieân chöa toát Under: beân döôùi. nghieäp. Under the auspices of someone: Under the Underhand (a): AÙm muoäi—Doubtful— patronage of someone—Döôùi söï baûo trôï cuûa ai. Suspicious—Shady—Fishy—Dark. Undercurrent forming - condition of being Under-lying: Cô baûn. existence: Bhavanga (p & skt)—Tieàm thöùc (doøng Under-lying cause: Nguyeân nhaân cô baûn. yù thöùc saâu thaúm trong kyù öùc cuûa con ngöôøi nhö Underlying tendency to aversion: Patigha haït gioáng naèm im trong loøng ñaát (taøng thöùc). (p)—Resentment—The inherent tendency to Under the ground: Döôùi ñaát. resentment—Saân Tuøy Mieân—See Seven Under the influence of karma the underlying tendencies. conditions of reincarnation arise: The Underlying (inherent) tendency to conceit conditional causation of the Hinayana, i.e. under (pride): Conceit—Maïn Tuøy Mieân—See Seven the influence of karma the conditions of underlying tendencies. reincarnation arise—Döôùi aûnh höôûng cuûa nghieäp, Underlying (inherent) tendency to doubt nhöõng ñieàu kieän taùi sanh khôûi leân hay Nghieäp (uncertainty): Doubt—Nghi Tuøy Mieân—See Caûm Duyeân Khôûi. Giaùo lyù duyeân khôûi cuûa Tieåu Seven underlying tendencies. Thöøa, döôùi aûnh höôûng cuûa nghieäp ñieàu kieän taùi Underlying tendency to ignorance: sanh naåy sanh—See Theory of causation (III) (1) Ignorance—Voâ Minh Tuøy Mieân—See Seven and Four principal uses of conditional causation. underlying tendencies. Under the patronage of someone: Under the Underlying tendency to lust for existence auspices of someone—Döôùi söï baûo trôï

cuûa ai. (becoming): Bhava-raga (p)—Craving for Under the water: Döôùi nöôùc. becoming—Höõu Tham Tuøy Mieân—See Seven Underdevelopment (n): Söï laïc haäu—Söï keùm underlying tendencies. phaùt trieån—Söï keùm môû mang. Underlying tendency to sensual lust: Kama- Underestimate (v): Ñaùnh giaù thaáp. raga (p)—Sensous greed—The inherent tendency 1) Look lightly—Coi thöôøng—Ñaùnh giaù thaáp. to greed for sense desire—Duïc AÙi Tuøy Mieân— 2) Disregard—Xem Thöôøng—One should never See Seven underlying tendencies. looks lightly upon slight and small evils, Underlying tendency to views: Wrong considering them not to be offenses; for after views—The inherent tendency to false view— death retribution in undergone in the most

Kieán Tuøy Mieân—See Seven underlying mind unaffected by hate as unaffected by hate; he tendencies. understands a mind affected by delusion as Under-lying truth of all things: Chaân lyù cô affected by delusion and a mind unaffected by baûn cuûa vaïn höõu—Under-lying truth of all things delusion as unaffected by delusion; he is Buddha; immanent reason; Buddhahood or the understands a contracted mind as contracted and a underdeveloped Buddha in all beings. This is the distracted mind as distracted mind; he understands Buddhahood in the T'ien-T'ai Perfect or Final an exalted mind as exalted and an unexalted mind doctrine of essential universal Budhahood, or one as unexalted; he understands a surpased mind as of the six stages of Bodhisattva developments (the surpassed and an unsurpassed as unsurpassed; he undeveloped Buddha in all beings)—Chaân lyù cô understands a concentrated mind as concentrated baûn cuûa vaïn höõu laø Phaät, laø Phaät quaû hay laø vò and an unconcentrated mind as unconcentrated; Phaät chöa ñöôïc phaùt trieån trong chuùng sanh moïi he understands a liberated mind as liberated and loaøi. Ñaây laø moät trong Luïc Töùc Phaät cuûa toâng an unliberated mind as unliberated—Vôùi taâm cuûa Thieân Thai, Phaät ôû ngoâi Lyù Töùc hay chæ vaøo Ñöùc vò aáy, vò aáy bieát taâm cuûa caùc chuùng sanh, caùc loaïi Phaät ñaõ saún coù ñuû Phaät tính thieân nhieân maø khoâng ngöôøi; taâm coù tham, bieát taâm coù tham; taâm khoâng caàn giaûi haønh gì caû (ngay keû phaøm phu xaáu xa, tham, bieát taâm khoâng tham; taâm coù saân, bieát taâm nhöng noùi veà lyù tính thì so vôùi Phaät chaúng phaûi laø coù saân; taâm khoâng saân, bieát taâm khoâng saân; taâm hai)—See Six stages of Bodhisattva coù si, bieát taâm coù si; taâm khoâng si, bieát taâm khoâng developments. si; taâm chuyeân chuù, bieát taâm chuyeân chuù; taâm taùn Understand (v): Hieåu loaïn, bieát taâm taùn loaïn; taâm ñaïi haønh, bieát taâm Understand and carry into practice the ñaïi haønh; taâm khoâng ñaïi haønh, bieát taâm khoâng ñaïi haønh; taâm chöa voâ thöôïng, bieát taâm chöa voâ wisdom: Giaûi haønh phaùt taâm—See Three vows thöôïng; taâm voâ thöôïng, bieát taâm voâ thöôïng; taâm of the awakening of faith. thieàn ñònh, bieát taâm thieàn ñònh; taâm khoâng thieàn Understand clearly: Anna (p)—Ajna or Ajnati ñònh, bieát taâm khoâng thieàn ñònh; taâm giaûi thoaùt, (skt)—Lieãu giaûi—Lieãu Ngoä. bieát taâm giaûi thoaùt; taâm khoâng giaûi thoaùt, bieát taâm 1) To apprehend, or perceive clearly: Hieãu roõ. khoâng giaûi thoaùt—See Ten merits of the 2) Thorough enlightenment: Clear cultivation of the mindfulness of

the body. apprehension—Clear knowledge or Understand thoroughly: Complete understanding—Perfect knowledge— enlightenment—Quaùn thoâng (minh lieãu). Complete enlightenment—Söï hieåu roõ. Understanding: Buddhi (p & skt)—Ñaït Taâm Understand and do: Interpretation and hay taâm thoâng trieät phaùp tính—Hieåu bieát—Söï lyù conduct—Giaûi haïnh. giaûi—Söï laõnh ngoä—Söï laõnh hoäi—Awareness— Understand the future, re-examine the past: Basic understanding (Hieåu bieát caên baûn)— Muoán bieát töông lai thì haõy xem quaù khöù (duïc tri Knowledge. According to Buddhism, vò lai, tieân saùt dó vaõng). Ñaây laø coát loõi cuûa luaät understanding is not an accumulation of nhaân quaû—This is the core of the law of cause knowledge. To the contrary, it is the result of the and effect. struggle to become free of knowledge. Understand one another: AÊn yù. Understanding shatters old knowledge to make Understands the minds of other beings: Tha room for the new that accords better with reality. taâm thoâng—One understands the minds of other When Copernicus discovered that the Earth goes beings, of other persons, having encompassed around the sun, most of the astronomical them with one's own mind. He understands the knowledge of the time had to be discarded, mind of other beings, of other persons, having including the ideas of above and below. Today, encompassed them with his own mind. He physics is struggling valiantly to free itself from understands a mind affected by lust as affected by the ideas of identity and cause effect that underlie lust and a mind unaffected by lust; he understands classical science. Science, like the Way, urges us a mind affected by hate as affected by hate and a to get rid of all preconceived notions.

Understanding, in human, is translated into nghóa laø khoâng theå suy tö, nghò luaän vaø laäp thaønh concepts, thoughts, and words. Understanding is hoïc thuyeát ñöôïc. Ngoaøi ra, söï hieåu bieát coøn laø not an aggregate of bits of knowledge. It is a mieáng chaén giuùp baûo veä haønh giaû khoûi söï taán direct and immediate penetration. In the realm of coâng cuûa tham, saân vaø si. Con ngöôøi thöôøng haønh sentiment, it is feeling. In the realm of intellect, it ñoäng sai quaáy laø do bôûi voâ minh hoaëc khoâng thaáy is perception. It is an intuition rather than the roõ ñöôïc chính mình, khoâng thaáy roõ nhöõng khaùt culmination of reasoning. Every now and again it voïng muoán ñaït haïnh phuùc cuõng phöông caùch naøo is fully present in us, and we find we cannot ñeå ñaït ñöôïc chaân haïnh phuùc. Söï hieåu bieát coøn express it in words, thoughts, or concepts. "Unable giuùp haønh giaû coù khaû naêng trieät tieâu nhieãm tröôïc to describe it," that is our situation at such vaø taêng cöôøng ñöùc tính toát nôi chính mình—See moments. Insights like this are spoken of in Ten dwelling minds. Buddhism as "impossible to reason about, to Understanding the causes of all sufferings: discuss, or to incorporate into doctrines or systems Taäp trí—See Ten forms of understanding (A). of thought." Besides, understanding also means a Understanding of the four noble truths in shield to protect cultivator from the attack of the worldly world: Loaïi trí—See Ten forms of greed, hatred and ignorance. A man often does understanding (A). wrong because of his ignorance or Understanding of how to eliminate all misunderstanding about himself, his desire of gaining happiness, and the

way to obtain sufferings: Dieät trí—See Ten forms of happiness. Understanding will also help understanding (A). cultivators with the ability to remove all Understanding and interpreted as release: defilements and strengthen their virtues—Theo Giaûi Tri Kieán—A Buddha's understanding, or Phaät giaùo, trí tueä khoâng phaûi laø söï chaát ñoáng cuûa interpreted as release, or nirvana, the fifth of the tri thöùc. Traùi laïi, noù laø söï vuøng vaãy ñeå thoaùt khoûi five attributes of the dharmakaya or spiritual body caùc tri thöùc aáy. Noù ñaäp vôõ nhöõng tri thöùc cuõ ñeå of Tathagata—Giaûi thoaùt vaø giaûi thoaùt tri kieán, laøm phaùt sinh nhöõng tri thöùc môùi phuø hôïp vôùi thöïc phaàn thöù naêm trong nguõ phaàn phaùp thaân cuûa Nhö taïi hôn. Khi Copernicus phaùt hieän traùi ñaát quay Lai—See Five attributes of the dharmakaya. xung quanh noù vaø quay xung quanh maët trôøi, coù Understanding knowledge: Panna (p)—Prajna bieát bao nhieâu yù nieäm cuõ veà thieân vaên hoïc bò suïp (skt)—Trí hieåu bieát thoâng suoát (Baùt Nhaõ). ñoå, trong ñoù coù yù nieäm treân vaø döôùi. Thuyeát Understanding the mind of others: Tha taâm Löôïng Töû hieän thôøi ñang phaán ñaáu maõnh lieät ñeå thoâng—Tha Taâm Trí—See Paracittaprajna, and vöôït thoaùt caùc yù nieäm ñoàng nhaát vaø nhaân quaû voán Ten forms of understanding (A). laø nhöõng yù nieäm caên baûn xöa nay cuûa khoa hoïc. Understanding the nature of all sufferings: Khoa hoïc cuõng ñang daán thaân treân con ñöôøng ruõ Khoå trí—See Ten forms of understanding (A). boû yù nieäm nhö ñaïo hoïc. Caùi hieåu bieát nôi con Understanding of omnipotence or universal ngöôøi ñöôïc dieãn dòch thaønh khaùi nieäm, tö töôûng vaø control: Truï trì nhöùt thieát theá giôùi trí—See Ten ngoân ngöõ. Caùi bieát ôû ñaây laø tri thöùc thu löôïm ñöôïc Buddha's powers of understanding or wisdom. baèng caùch chaát chöùa. Noù laø caùi thaáy tröïc tieáp vaø mau leï. Veà maët tình caûm thì goïi laø caûm xuùc. Veà Understanding of omniscience regarding all maët tri thöùc thì goïi laø tri giaùc. Noù laø moät tröïc giaùc Buddha's wisdom: Tri voâ bieân chö Phaät trí— chöù khoâng phaûi laø keát quaû cuûa suy luaän. Coù khi noù See Ten Buddha's powers of understanding or hieän höõu traøn ñaày trong chuùng ta, nhöng chuùng ta wisdom. khoâng dieãn dòch noù thaønh khaùi nieäm ñöôïc, khoâng Understanding of omniscience regarding duøng hình thöùc tö duy ñeå chuyeân chôû noù ñöôïc vaø laws of universal salvation: Tri nhöùt thieát do ñoù khoâng dieãn taû ñöôïc thaønh lôøi. Khoâng theå phaùp trí—See Ten Buddha's powers of dieãn taû neân lôøi, ñoù laø taâm traïng cuûa chuùng ta vaøo understanding or wisdom. luùc ñoù. Coù nhöõng tri thöùc ñöôïc noùi trong ñaïo Phaät Understanding of omniscience regarding all laø "baát khaû tö, baát khaû nghò, baát khaû thuyeát," living beings: Tri nhöùt thieát chuùng sanh trí—See

Ten Buddha's powers of understanding or aáy, caùc uaån coøn laïi: thoï, töôûng, haønh, thöùc...laïi wisdom. cuõng nhö vaäy. Nhö vaäy nguõ uaån laø voâ thöôøng, maø Understanding ourselves: Hieåu bieát chính heã caùi gì voâ thöôøng thì caùi ñoù laø khoå, baát toaïi vaø mình—Understanding ourselves means voâ ngaõ. Ai hieåu ñöôïc nhö vaäy laø hieåu ñöôïc chính understanding things as they really are, that is mình." seeing the impermanent, unsatisfactory, and non- Understanding the Path clearly:

Chöùng substantial or non-self nature of the five Ñaïo—See Magga-sacchikaranam. aggregates of clinging in ourselves. It is not easy Understanding of the path leading to to understand ourselves because of our wrong nirvana where there are no more sufferings: concepts, baseless illusions, perversions and Ñaïo trí—See Ten forms of understanding (A). delusions. It is so difficult to see the real person. Understanding that puts an end to all The Buddha taught that in order to be able to previous faith in self: Taän trí—See Ten forms understand ourselves, we must first see and of understanding (A). understand the impemanence of the five aggregates. He compares material form or body to Understanding of truth: Hieåu roõ chaân lyù— a lump of foam, feeling to a bubble, perception to According to the Flower Adornment sutra, a mirage, mental formations or volitional Chapter 83, there are ten kinds of understanding activities to water-lily plant which is without of truth of great enlightening beings. Enlightening heartwood, and consciousness to an illusion. The Beings who abide by these can attain Buddha says: “Whatever material form there be understanding of truth of the supreme great whether past, future or present, internal, external, knowledge of Buddhas—Theo Kinh Hoa Nghieâm, gross or subtle, low or lofty, far or near that Phaåm 38, coù möôøi phaùp minh lieãu cuûa chö Ñaïi Boà material form is empty, unsubstantial and without Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc essence. In the same manner, the remaining ñaïi trí minh lieãu phaùp voâ thöôïng cuûa Ñöùc Nhö aggregates: feeling, perception, mental formation, Lai—See Ten kinds of understanding of truth of and consciousness are also empty, unsubstantial great enlightening beings. and without essence. Thus, the five aggregates Understanding the truth we hear: Endure the are impermanent, whatever is impermanent, that sound we hear—Patience in hearing the sound— is suffering, unsatisfactory and without self. AÂm höôûng nhaãn—Kham nhaãn chòu ñöïng nhöõng Whenever you understand this, you understand aâm thanh mình nghe—See Three forms of yourselves.”—Hieåu bieát chính mình laø saùng suoát Patience (A). hieåu bieát töôøng taän söï vaät ñuùng nhö thaät söï söï vaät Understanding of ubiquity: Sung maõn nhöùt laø nhö vaäy, laø thaáu trieät thöïc töôùng cuûa söï vaät, töùc thieát trí—See Ten Buddha’s powers of laø thaáy roõ baûn chaát voâ thöôøng, khoå, voâ ngaõ cuûa understanding or wisdom. nguõ uaån ngay trong chính mình. Khoâng phaûi töï Understanding of Universal enlightenment: mình hieåu bieát mình moät caùch deã daøng vì nhöõng Phoå chieáu nhöùt thieát theá giôùi trí—See Ten khaùi nieäm sai laàm, nhöõng aûo töôûng voâ caên cöù, Buddha’s powers of understanding or wisdom. nhöõng thaønh kieán vaø aûo giaùc. Thaät laø khoù maø thaáy Understood: Ngoä—Awakening to the ñöôïc con ngöôøi thaät cuûa chuùng ta. Ñöùc Phaät daïy knowledge and vision of the Buddha—Giaùc ngoä raèng muoán coù theå hieåu ñöôïc chính mình, chuùng ta Phaät tri kieán—See Four purposes of the Buddha’s phaûi tröôùc heát thaáy vaø hieåu söï voâ thöôøng nôi nguõ appearing. uaån. Ngaøi ví saéc nhö moät khoái boït, thoï nhö bong Undertake (v): Ñaûm nhieäm—Caùng ñaùng—To boùng nöôùc, töôûng nhö aûo caûnh, haønh leàu beàu nhö assume. luïc bình troâi, vaø thöùc nhö aûo töôûng. Ñöùc Phaät daïy: Undertake the task (responsibility) of doing

“Baát luaän hình theå vaät chaát naøo trong quaù khöù, vò lai vaø hieän taïi, ôû trong hay ôû ngoaøi, thoâ thieån hay something: Ñaûm nhaän nhieäm vuï gì. vi teá, thaáp hay cao, xa hay gaàn... ñeàu troáng roãng, Undertake the training: Haønh trì hoïc phaùp—A khoâng coù thöïc chaát, khoâng coù baûn theå. Cuøng theá monk who is keenly anxious to undertake the

training, and wants to persist in this—Vò Tyø Kheo Undisturbed state: Baát Ñoäng Voâ Vi—One of tha thieát haønh trì hoïc phaùp, vaø khaùt voïng haønh trì the six kinds of inaction, or laissez-aller, or hoïc phaùp trong töông lai—See Seven grounds for unconditioned elements of the Consciousness- commendations. Only theory, the state of being unmoved by Undertaking dharmas: Thoï phaùp—According pleasure or pain—Moät trong saùu thöù voâ vi, traïng to the Sangiti Sutta in the Long Discourses of the thaùi baát ñoäng khi lìa ñöôïc caû hai thaùi cöïc khoå vaø Buddha, there are four ways of undertaking laïc. Dhamma—Theo Kinh Phuùng Tuïng trong Tröôøng Undivided truth: Baát Nhò Phaùp—Chaân lyù khoâng Boä Kinh, coù boán Phaùp Thoï—See Four ways of phaân chia sai khaùc—The one undivided truth— undertaking Dhamma. The Buddha-truth—The unity of the Buddha- Undertaking and doing: Practical goodness nature—The Buddha-dharma is no second nor resulting from wisdom—Tueä nghieäp. difference. Underworld: Netherworld—Yama world—AÂm Undo: Loose—Untie (bonds)—Giaûi keát. phuû. Undo bonds: Loose bonds—Untie bonds—Giaûi Under-world devas: Ñòa haï thieân—See Devas keát. and Five classes of devas (I) (B). Undoubted: Without doubt—Voâ Ngaïi—See Undesirable (a): Ñaùng gheùt—Baát haûo—Bad— Apratihata. Damnable—Hateful. Undoubtedly: Certainly—Khoâng nghi ngôø gì caû. Undesirable element: Thaønh phaàn baát haûo. Unduly (a): Quaù ñaùng. Undeterminate (v): Baát ñònh. Unduly worrying: Lo sôï quaù ñaùng. 1) Uncertain: Khoâng chaéc chaén. Undwelling mark: Baát Truï töôùng—See Nine 2) Undeterminate: Khoâng quyeát ñònh. grades of arhats. 3) Unfixed: Khoâng coá ñònh. Undying: Anirodha (skt)—Baát dieät—Baát Töû— 4) Unsettled: Khoâng oån ñònh. Eternal—Everlasting—Immortal—Deathless— Undetermined: Indeterninate—Indefinite— Immortal—Immortality—Indestructible—Irresolute—Undecided—Unfixed—Unsettled— Deathless—Imperishable—The state of Uncertain—Baát ñònh. deathlessness—Unending—The deathless realm Undetermined elements: Baát ñònh phaùp— is considered to be gained not at the end of one’s According to the Fa-Hsiang School, an element individual life, but as a result of spiritual does not have a good or evil nature—Theo Phaùp refinement which may be continued along the life Töôùng Toâng, phaùp khoâng thieän khoâng aùc. span—Phaùp giôùi baát töû khoâng chæ ñaït ñöôïc sau khi Undeveloped school: Expedient school—Quyeàn laâm chung, maø keát quaû cuûa vieäc thanh loïc thaân Moân—The sects which emphasize temporary taâm ngay trong ñôøi naày kieáp naày—See Anirodha. methods or expedients for saving beings—Nhöõng Uneasiness or anxiety: No longer find one’s toâng phaùi nhaán maïnh ñeán vieäc duøng phöông tieän place pleasurable—Khoâng yeân oån hay khoâng coøn ñeå cöùu ñoä chuùng sanh. öa thích choã ôû cuûa mình nöõa—See Five signs of Undifferentiated faculties:

Voâ sai bieät caên— decay of people when approaching death. See Ten kinds of faculties of Great Enlightening Uneasiness of mind: Cittasukha (skt)—Taâm baát Beings. an. Undiminishing power: Baát thoái löïc—This is Uneasy (a): Baên khoaên—Anxious—Restless— one of the ten kinds of might with enormous Disquiet—Worried. power of all Buddha which the Buddha taught in Uneducated: Voâ Hoïc (voâ giaùo duïc, khaùc vôùi the Flower Adornment Sutra—Ñaây laø moät trong khoâng coøn caàn phaûi hoïc nöõa—uneducated is möôøi thöù löïc cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy different from no longer learning or beyond trong Kinh Hoa Nghieâm—See Ten kinds of might study). with enormous power of all Buddhas.

Unending: Everlasting—Undying—Baát taän— Unenlightened mind: Si taâm—Voïng Taâm— Khoâng ngöøng. Ignorance darkens the mind—The unenlightened Unendurable (a): Khoù chòu—Intolerable— mind or heart of all men. The illusion (deluded, Insufficient—Uncomfortable. wrong, false, or misleading)-mind, which results in Unenlightened: Anavabodha (skt)— complexity and confusion in this world—Voïng Uncomprehending—Without spiritual insight— taâm gaây neân söï phöùc taïp vaø phieàn naõo treân ñôøi Chöa giaùc ngoä—See Ordinary people and naày. Ignorance. Unenlightened mortal people: Haïng ngöôøi ngu Unenlightened beings: Quaàn manh—All the doát toái taêm—Ordinary people who always shoots, sprouts, or immature things, i.e. all the examine themselves and realize they are just living as ignorant and undeveloped—Nhöõng gì unenlightened mortal filled with greed, hatred and môùi luù maàm chöa thaønh thuïc, ví vôùi nhöõng chuùng ignorance, as well as an accumulation of infinite sanh môùi phaùt taâm ñaïo, chöa phaùt trieån, haõy coøn other transgressions in the past, present and bò voâ minh che laáp minh taâm. future. From realizing this, they develop a sense of shame and then vow to change their way, be Unenlightened condition: Ignorant condition—remorseful, repent, and give their best to cultivate Considered as in primal action, the stirring of the with vigor such as chanting sutra, reciting the perceptive faculty, associated with corpus or Buddha's name, or sitting meditation, seeking to substance—The objective illusory world—Voâ quickly end karmic obstructions and to attain minh nghieäp töôùng—Voâ minh hay tình traïng enlightenment in a very near future—Haïng ngöôøi khoâng giaùc ngoä—See Three subtle conceptions. ngu doát toái taêm, nhöng luoân xeùt mình laø moät keû Unenlightened and deluded: Si Hoaëc—phaøm phu ñaày tham saân si, cuøng vôùi voâ soá toäi loãi Ignorant of the right way of seeing life and chaát choàng trong quaù khöù, hieän taïi vaø vò lai, töø ñoù phenomena (ignorance misleads sentient beings to sanh loøng taøm quí, roài phaùt nguyeän tu taâm söûa be blind of the right way)—Si meâ vaø nghi hoaëc, taùnh, saùm hoái, aên naên, y theo lôøi Phaät Toå ñaõ daïy khieán chuùng sanh khoâng thaáy ñöôïc chaùnh ñaïo. maø haønh trì, tu taäp, nhö laø tuïng kinh, nieäm Phaät, Unenlightened eyes: Ordinary eyes—Tuïc nhaõn ngoài thieàn, vaân vaân, caàu cho nghieäp chöôùng choùng (phaøm nhaõn hay maét cuûa ngöôøi chöa giaùc ngoä). ñöôïc tieâu tröø, mau böôùc leân bôø giaùc trong moät Unenlightened folk: Ñaûo phaøm—Perverted töông lai raát gaàn. folks, who see things upside down—Phaøm phu Unenlightened people:

Common people— nhìn söï vaät ñaûo ngöôïc. Phaøm phu—Si Phaøm—Phaøm phu si meâ aùm muoäi. Unenlightened man: Nhöõng ngöôøi chöa giaùc Unenlightened thinking: Voâ Minh Löu—Suy ngoä—Unenlightened man with a deluded mind töôûng meâ muoäi hay voâ minh cuûa tam giôùi— full of discrimination—Ngöôøi chöa giaùc ngoä vôùi Ignorance, or Unenlightened thinking or caùi taâm ñaày phaân bieät. condition—See Four currents that carry thinking 1) A wise man: Ngöôøi khoân ngoan. along. 2) A foolish man: Ngöôøi ngu ñaàn. Unenlightened views: Bieät Kieán—Taø kieán— 3) A good-natured man: Ngöôøi toát. Heterodox views—Delusion arising from 4) A bad-natured man: Ngöôøi xaáu. differentiation, mistaking the seeming for the real. 5) A calm man: Ngöôøi ñieàm tænh. These delusions are gradually eradicated by the 6) A bad-tempered man: Ngöôøi noùng naûy. Bodhisattva during his first stage—Bieät hoaëc hay 7) Easily-led man: Ngöôøi deã höôùng daãn. aûo aûnh khôûi sanh söï phaân bieät, cho nhöõng hieän 8) Difficult-to-lead man: Ngöôøi khoù ñieàu khieån. töôïng laø thaät. Nhöõng bieät kieán naày ñöôïc caùc vò Boà 9) Pure-mind man: Ngöôøi coù taâm thanh tònh. Taùt töø töø loaïi boû trong sô ñòa Boà Taùt—See Wrong 10) Defiled-mind man: Ngöôøi coù taâm oâ nhieãm. views and Four bandhanas (A). 11) Man: Ñaøn oâng. Unenlightenment: Baûn giaùc huaân taäp voâ 12) Woman: Ñaøn baø. minh—Primal ignorance or unenlightenment, or

fumigation within, or inner influence. According Unexcelled perfect enlightenment: Anuttara- to the Awakening of faith, inner censing acts upon samyak-sambodhi (skt)—Voâ Thöôïng Chaùnh Bieán original intelligence causes the common Tri—Supreme perfect enlightenment or wisdom— uncontrolled mind to resent the miseries of Unexcelled perfect enlightenment. The perfect mortality and to seek nirvana—Noäi Huaân, ôû trong wisdom which comprehends truth that is attained caùi chaân nhö cuûa baûn giaùc, laëng leõ nung ñoát huaân only by a Buddha—A Naäu Ña La Tam Mieäu Tam taäp voïng taâm ñeå sinh ra Boà Ñeà Taâm. Coøn goïi laø Boà Ñeà (Ñaïo khoâng coù caùi gì lôùn hôn ñöôïc laø voâ Minh Huaân. Theo Khôûi Tín Luaän thì “noäi huaân” laø thöôïng; ñaïo chaân chaùnh, khoâng phaùp naøo laø baûn giaùc huaân taäp voâ minh trong taâm chuùng sanh, khoâng bieát ñöôïc goïi laø chaùnh bieán tri). Söï giaùc nhaân ñoù maø khieán voïng taâm chaùn noãi khoå sinh töû, ngoä hoaøn toaøn vaø toái thöôïng. Toaøn trí thoâng hieåu ñeå caàu caûnh vui söôùng cuûa Nieát Baøn—See Seven chaân lyù chæ ñaït ñöôïc nôi Phaät—See Anuttara- messengers. samyak-sambodhi. Unequal: Asama (skt)—Baát bình ñaúng— Unexcelled vehicle: Toái thöôïng thöøa—The Unfair—Voâ Ñaúng—See Asama. highest vehicle of Buddhahood—This is one of Unequalled: the four great voices of the Buddha, “You should 1) Peerless—Unmatched—Baäc voâ song, khoâng know that there is an even higher path beyond the coù ñoái thuû. ranks of these two vehicles, which is called the 2) Ajita (skt): Invincible—Unsurpassed— great vehicle, practiced by enlightening beings, Unconquered—Unmatched—Voâ ñòch—Toái following the six transcendent ways, not stopping thaéng—Voâ thaéng. enlightening practice, not relinquishing the Unequalled enlightenment: Voâ Ñaúng Giaùc— determination for enlightenment, being in the The unequalled enlightenment possessed by midst of infinite birth and

death without getting Buddhas—Söï giaùc ngoä cuûa chö Phaät laø khoâng gì sick of it. Going beyond the two vehicles of saùnh kòp. individual liberation, it is called the Great Unequalled teacher: Ñaïo sö voâ song. Vehicle, the foremost vehicle, the preeminent vehicle, the supreme vehicle, the highest vehicle, Unequalled vehicle: Mahayana (skt)—Voâ Ñaúng the unexcelled vehicle, the vehicle of benefiting Ñaúng Thöøa—The unequalled vehicle, all sentient beings." If there are any sentient Mahayana—Teân goïi chung cuûa Ñaïi Thöøa, yù noùi beings whose resolve is very great, whose khoâng moät thöøa naøo coù theå saùnh kòp—See faculties are strong and keen, who have planted Mahayana. roots of goodness in the past, who are spiritually Unerring powers of discrimination: Phaân bieät empowered by the Buddhas, who have superior Ñaø La Ni—See Three kinds of dharani. inclinations and seek Buddhahood, once they Unerring voice: Baát ngoä aâm—One of the eight have heard this voice they arouse the tones of a Buddha's voice—Moät trong taùm aâm determination for enlightenment—Ñaây laø moät thanh cuûa Phaät—See Eight tones of a Buddha's trong boán aâm thanh quaûng ñaïi cuûa Ñöùc Nhö Lai, voice. "Ñaïi chuùng neân bieát hôn haøng nhò thöøa coøn coù Unexcelled: Anuttara—Voâ thöôïng—Supreme— thaéng ñaïo goïi laø Ñaïi thöøa, laø choã tu haønh cuûa Boà Peerless—Unsurpassed. Taùt thuaän saùu moân Ba La Maät, chaúng döùt haïnh Boà Unexcelled, complete perfect enlightenment: Taùt, chaúng boû taâm Boà Ñeà, ôû voâ löôïng sanh töû maø In regard to unexcelled, complete perfect chaúng moûi nhaøm, hôn haøng nhò thöøa, goïi laø Ñaïi enlightenment, Great Enlightening Beings have— thöøa, laø ñeä nhöùt thöøa, laø thaéng thöøa, laø toái thaéng Chö Ñaïi Boà taùt nôi voâ thöôïng Boà Ñeà ñöôïc—See thöøa, laø thöôïng thöøa, laø voâ thöôïng thöøa, laø thöøa lôïi Ten kinds of definitive mark of Great ích taát caû chuùng sanh." Neáu coù chuùng sanh naøo Enlightening Beings (6). loøng tin hieåu roäng lôùn, caên khí maïnh leï, ñôøi tröôùc Unexcelled land: The Pure Land located west of gieo caên laønh, ñöôïc thaàn löïc cuûa Ñöùc Nhö Lai gia this universe—Voâ Thaéng Quoác hay Taây Phöông hoä, coù chí nguyeän thuø thaéng mong caàu Phaät quaû, Tònh Ñoä toïa laïc veà phía taây cuûa vuõ truï. nghe lôøi naày xong lieàn phaùt taâm Boà Ñeà—See

Bodhicitta, and Four great voices from the power Unfathomable (a): Unaccessible— of the virtuous qualities of Buddha. Unsearchable—Khoâng theå doø thaáu ñöôïc. Unexpected: Baát ngôø—Accidental. Unfathomable care: See Unfathomable Unexpected disturbances: Ñaát baèng daäy soùng thought. (bình ñòa phong ba). Unfathomable thought: Minh Löï—The Unexpected meeting of friends abroad: Bình unfathomable thought or care of the Buddhas and thuûy töông phuøng (cuoäc gaëp gôõ baèng höõu moät Bodhisattvas, beyond the realization of men—Söï caùch thaät baát ngôø nôi xöù ngöôøi). chaêm soùc khoâng löôøng cuûa chö Phaät vaø chö Boà Unexpectedly: Baát thình lình—Suddenly— Taùt laø khoâng theå nghæ baøn, noù vöôït ra ngoaøi söï Abruptly. hieåu bieát cuûa chuùng sanh. Unextinguished: Not extinguished—Baát Dieät— Unfavourable circumstances: Vi Caûnh— See Anirodha. Opposing circumstances—To oppose or disregard Unfailing concentration: Voâ Ñònh Taâm—Ever conditions—Caûnh giôùi traùi ngöôïc vôùi thaân taâm in samadhi or

unfailing concentration, one of the cuûa mình gaây ra khoå ñau phieàn naõo (kyø thaät caûnh eighteen distinctive characteristics or unique töôùng voán khoâng sai bieät, nhöng tuøy theo taâm yù qualities of Buddhas—Voâ Baát Ñònh Taâm hay cuûa mình maø gaây ra caûm xuùc khaùc nhau). khoâng bao giôø coù taâm taùn loaïn, moät trong möôøi Unfertilized stage of wisdom: Dry stage of taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä Luaän—See wisdom—Caøn hueä ñòa. Eighteen distinctive characteristics of Buddhas Unfettered action: Voâ Tröôùc Haønh—Unfettered (II). action, power to overcome all obstacles—Caùc Unfailing discernment and relinquishment: haønh vieân dung khoâng chöôùng ngaïi—See Ten Voâ Baát Tri Dó Xaû—Entire self-abnegation—necessary practices of a Bodhisattva. Unfailing discernment and relinquishment, one of Unfettered bhutatathata: Xuaát Trieàn Chaân the eighteen distinctive characteristics or unique Nhö—The unfettered or free bhutatathata, as qualities of Buddhas—Xaû boû moïi phaùp khoâng contrast with fettered bhutatathata—Chaân nhö chaáp tröôùc. Chaúng phaûi khoâng bieát chuyeän xaû boû, khoâng phieàn tröôïc, ñoái nghóa laïi vôùi taïi trieàn chaân moät trong möôøi taùm ñieàu khoâng loãi theo Ñaïi Trí nhö—See Two Truths. Ñoä Luaän—See Eighteen distinctive Unfilial behavior: Baát hieáu—According to characteristics of Buddhas (II). Mencius, of the three most serious cases of Unfailing faith: Baát Hoaïi Tín—There are four unfilial behaviour, the failure to have children is objects of unfailing faith—Coù boán ñöùc tin khoâng the most objectionable—Theo Maïnh Töû thì baát hö hoaïi—See Four objects of unfailing faith. hieáu coù ba thöù maø khoâng coù con laø toäi baát hieáu Unfailing purity: Baát Hoaïi Tònh—There are naëng nhaát (hai toäi coøn laïi laø caõi laïi cha meï vaø löôøi four objects of unfailing purity—See Four objects bieáng hoïc haønh). of unfailing faith. Unfinished (a): Dôû dang—Uncompleted—Half- Unfailing thought to save: Nieäm voâ dieät—One done. of the eighteen different characteristics of a Unfinished family obligations: Gia vuï chöa Buddha as compared with Bodhisattvas—Nieäm xong—Moreover, if you are a layman, you have, cöùu ñoä chuùng sanh khoâng thoái chuyeån, moät trong in addition, unfinished family obligations, thaäp baùt baát coäng—See Eighteen distinctive unsettled projects and plans, wailing wife and characteristics of Buddhas. weeping children, along with hundreds of other Unfair (a): Baát coâng—Unjust—Injustice. worries and apprehensions. How can you have the Unfaithful (a): Disbelieve—Baát tín—Khoâng leisure to recite the Buddha's name?—Neáu laø chung thuûy—Khoâng trung thaønh—See Two kinds ngöôøi taïi gia, thì laïi theâm gia vuï chöa xong xuoâi, of affliction (C). vieäc sau chöa saép ñaëc, vôï keâu con khoùc, traêm moái öu tö cuõng khoâng roãi raûnh ñeå nieäm Phaät—See Unfalse (a): Nirmythia (skt)—Khoâng hö doái.

Seven circumstances that are difficult to practice Unflagging devotion to his vocation: Tröôøng Buddha Recitation. thôøi tu haønh—See Ten charateristics of the Unfit: Khoâng thích hôïp. Diamond Heart as developed by a Bodhisattva. Unfixed: Aniyata (skt)—Indeterninate— Unflagging zeal to save: Tinh taán voâ dieät—One Indefinite—Irresolute—Undecided—Unsettled— of the eighteen different characteristics of a Undetermined—Uncertain—Baát ñònh—See Fifty- Buddha as

compared with Bodhisattvas—Söï tinh one Dharmas interactive with the Mind. taán cöùu ñoä chuùng sanh khoâng meät moûi, moät trong Unfixed hours or times: Samaya (skt)— thaäp baùt baát coäng—See Eighteen distinctive Irregular hours or times—Tam muoäi da thôøi— characteristics of Buddhas. Nhaát thôøi hay thôøi gian khoâng coá ñònh—See Two Unforgetfulness: Mind that resides in times or periods. mindfulness—Rememberance—Nieäm taâm—See Unfixed natures and consciousnesses: Taùnh Ten grades of Bodhisattva's faith. thöùc khoâng ñònh—According to the Earth Store Unforgivable: Intolerable—Inexcusable—Bodhisattva Sutra, the Buddha taught on unfixed Impardonable—Baát dung. natures and consciousnesses as follows: "Living Unforgiving (a): Khoâng tha thöù. beings who have not yet obtained liberation have Unfortunate (a): Khoâng may. unfixed natures and consciousnesses. Their evil Unfortunate, inappropriate time: Phaïm haïnh habits will reap karma, while their good habits truù baát thôøi baát tieát. will reap a corresponding fruit. Their good or evil Unfortunate, inappropriate time is that that acts arise in accordance with states, and they turn in the five paths without a moment's rest. They person is born among the animals: Phaïm pass through kalpas as numerous as motes of dust, haïnh truù baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo confused, deluded, obstructed, and afflicted by coõi baøng sanh—See Nine kinds of non-action (B). difficulties, like fish swimming through nets that Unfortunate, inappropriate time is that that have been put in a stream. They may slip free of person is born among the asuras: Phaïm haïnh them and so temporarily escape, but then, they truù baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo coõi A- again are caught in the nets. It is for beings such Tu-La—See Nine kinds of non-action (B). as these that I would be concerned; but since you Unfortunate, inappropriate time is that that are completing the vows you have made in the person is born in the bordered regions: The past, and for many kalpas have renewed these unfortunate, inappropriate time is that that person mighty oaths to take across vast numbers of such is born in the border regions among foolish offenders, I have no further cause for worry."— barbarians where there is no access for monks Theo Kinh Ñòa Taïng Boà Taùt, Ñöùc Phaät daïy veà and nuns, , or male or female followers—Phaïm Taùnh thöùc khoâng ñònh nhö sau: "Nhöõng chuùng haïnh truù baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo sanh maø chöa ñöôïc giaûi thoaùt, taùnh thöùc cuûa hoï choã bieân ñòa, giöõa caùc loaøi moïi rôï voâ trí, nhöõng khoâng ñònh; heã quen laøm döõ thì keát thaønh nghieäp choã maø caùc haøng Tyø Kheo, Tyø Kheo Ni, Nam cö baùo döõ, coøn quen laøm laønh thôøi keát thaønh quaû baùo só, Nöõ cö só khoâng coù ñaát ñöùng—See Nine kinds laønh. Laøm laønh cuøng laøm döõ tuøy theo caûnh duyeân of non-action (B). maø sanh ra, laên maõi trong naêm ñöôøng khoâng luùc Unfortunate, inappropriate time is that that naøo taïm ngöøng ngôùt, meâ laàm chöôùng naïn traûi ñeán person is born in a hell-state: Phaïm haïnh truù, kieáp soá nhieàu nhö vi traàn. Ví nhö loaøi caù bôi loäi baát thôøi baát tieát laø ngöôøi aáy sanh vaøo ñòa nguïc— trong löôùi theo doøng nöôùc chaûy, thoaït hoaëc taïm See Nine kinds of non-action (B). ñöôïc ra, roài laïi maéc vaøo löôùi. Vì theá neân ta phaûi lo nghó ñeán nhöõng chuùng

sanh ñoù. Ñôøi tröôùc oâng troùt Unfortunate, inappropriate time is that that ñaõ laäp nguyeän traûi qua nhieàu kieáp phaùt theä roäng person is born in a long-lived group of lôùn, ñoä heát caû haøng chuùng sanh bò toäi khoå, thôøi Ta devas: Phaïm haïnh truù baát thôøi baát tieát thöù naêm laø coøn lo gì!" ngöôøi aáy ñöôïc sanh vaøo coõi trôøi tröôøng thoï—See Nine kinds of non-action (B).

Unfortunate, inappropriate time is that that Ungrammatical or unwritten laws: Baát thaønh person is born in the middle country, but he vaên phaùp (luaät baát thaønh vaên). has wrong views and distorted vision, Ungrasping mark: Baát Thuû töôùng—See Nine thinking, etc: Phaïm haïnh truù baát thôøi baát tieát laø grades of arhats. ngöôøi aáy sanh vaøo coõi trung taâm, nhöng laïi theo taø Ungrateful (a): Baát nghóa—Ñen baïc— kieán ñieân ñaûo—See Nine kinds of non-action (B) Faithless—Unthankful—False-hearted— Unfortunate, inappropriate time is that that Thankless—Ingratitude. person is born in the middle country, but Ungratefulness (n): Söï voâ ôn. no Tathagata has arisen: Phaïm haïnh truù baát Ung Thuan Vuong Zen Master: ÖÙng Thuaän thôøi baát tieát laø ngöôøi aáy ñöôïc sanh vaøo nöôùc trung Vöông Thieàn Sö—A Vietnamese Zen master from taâm, coù trí tueä, khoâng ngu si, khoâng ñieác, khoâng Thaêng Long, Hanoi, North Vietnam. He was an ngoïng, bieát nghóa lyù ñöôïc kheùo noùi hay vuïng noùi, official in the royal court during the reign of king nhöng laïi khoâng coù Nhö Lai xuaát hieän—See Nine Traàn Thaùi Toâng. He was one of the most kinds of non-action (B). outstanding lay disciples of Zen master Tuùc Löï, and became the dharma heir of the fifteenth Unfortunate, inappropriate time is that that generation of the Wu-Yun-T'ung Zen Sect. His person is born in the middle country but whereabout and when he passed away were lacks wisdom and is stupid, or is deaf and unknown—Thieàn sö Vieät Nam, queâ ôû Thaêng dumb: Phaïm haïnh truù baát thôøi baát tieát laø ngöôøi Long, Baéc Vieät. Ngaøi laø moät quan chöùc trong trieàu aáy ñöôïc sanh vaøo nöôùc trung taâm, nhöng aùc hueä, ñình döôùi thôøi vua Traàn Thaùi Toâng. Ngaøi laø moät ngu si, ñieác, ngoïng, khoâng bieát nghóa lyù ñöôïc trong nhöõng ñeä töû taïi gia xuaát saéc cuûa Thieàn sö kheùo noùi hay vuïng noùi—See Nine kinds of non- Tuùc Löï, vaø laø phaùp töû ñôøi thöù 15 doøng Thieàn Voâ action (B). Ngoân Thoâng. Nôi vaø khi naøo ngaøi thò tòch vaãn Unfortunate, inappropriate time is that that chöa ai roõ. person is born among the petas: Phaïm haïnh Unhampered liberty in every direction: truù baát thôøi baát tieát laø ngöôøi aáy bò sanh vaøo coõi Dwelling of cultivation—Tu haønh truï—See Ten ngaï quyû—See Nine kinds of non-action (B). grounds. Unfounded condemnations: Nhöõng caùo buoäc Unhappy (a): Baát haïnh—Unfortunate. voâ côù. Unhappy lot: Baïc Phöôùc—Unfortunate—Poor Unfruitful (a): Khoâng keát hoa traùi. condition due to poor karma—Ill-luck. Unfruitfulness (n): Khoâng keát quaû—Thaát baïi— Unhappy nature of life: Baûn chaát baát haïnh cuûa Khoâng thaønh coâng—Voâ ích. cuoäc soáng. Unfulfilled wishes: Caàu baát ñaéc—See Eight Unhappy ways: Theere are three unhappy gati sufferings. or ways—Coù ba ñöôøng döõ—See Three evil paths. Ungan Donjo (jap): Yun-Yen-Tan-Cheng—Vaân Unhappiness: Söï baát haïnh. Nham Ñaøm Thaïnh—See Yun-Yan T'an Sheng. Unharmonizing natures: Disharmony—Non-

Ungeneratedness (n): Tính khoâng sinh saûn— harmonization—Baát hoøa hôïp tính—See Twenty- Tính voâ sinh. four non-interactive activity dharmas. Ungenerous man: Ngöôøi khoâng coù loøng quaûng Unharness (v): Khoâng ñoùng yeân cöông. ñaïi (Höõu haèng saûn, voâ haèng taâm hay ngöôøi coù cuûa Unhealthy climate: Insalubrious climate— nhöng khoâng coù loøng). Röøng thieâng nöôùc ñoäc. Ungodlily (adv): Moät caùch voâ ñaïo. Unhindered: Apratihata (skt)—Voâ ngaïi— Ungodliness (n): Söï baát kính thaàn thaùnh. Undoubted—Without doubt—Without obstacles, Ungodly (a & n): Voâ ñaïo—Keû voâ ñaïo. delusions or intervention—According to the Ungo Dogo (jap): Yun-Chu-Tao-Ying—Vaân Cö Flower Adornment Sutra, Chapter 33, there are Ñaïo Öng—See Yun-Ju-T'ao-Ying. ten ways in which Buddhas remain unhindered—

Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu Unified visualization of the precious trees, voâ chöôùng ngaïi truï cuûa chö Phaät—See Apratihata lakes, etc., in the Pure Land: Toång quaùn töôûng and Ten ways in which Buddhas remain thaáy caùc caûnh, thaáy caây baùu, thaáy ao baùu nôi theá unhindered. giôùi Cöïc Laïc—See Sixteen kinds of Unhindered Buddha-wisdom: Infinite contemplation in the Pure Land. Buddha-wisdom—Phaät voâ ngaïi trí. Unify (v): Hôïp nhaát—Thoáng nhaát. Unhindered eyes: Voâ ngaïi nhaõn—See Ten Unigenital (a): Only-begotten—Khoâng do thuï kinds of eyes and Ten kinds of eye of Great sinh. Enlightening Beings. Unilluminated: Voâ Minh—See Ignorance. Unhindered, infinite wisdom Buddha: Phaät Unilluminating Buddha: Voâ Quang Phaät—A Voâ Ngaïi Hueä—Trí tueä cuûa Phaät laø voâ bieân vaø Useless Buddha who gives out no light—Vò Phaät khoâng chöôùng ngaïi. khoâng phaùt quang, khoâng ñem aùnh saùng phaùp ñeå Unhindered knowledge: Pratimsamvid (skt)— chieáu roïi nôi nôi ñöôïc (Thanh Vaên Duyeân Giaùc Töø Voâ Ngaïi Trí (moät trong töù voâ ngaïi, trí khoâng bò hay Bích Chi Phaät). ngaên ngaïi bôûi ngoân töø). Unimpeded: Khoâng töø boû. Unhindered one: Voâ Ngaïi Nhaân—The Buddha Unimpeded dharma: Phaùp Töï Taïi—A who unbarred the way to nirvana, which releases Bodhisattva's complete dialectical freedom and from all limitations. the omnipresent one; the one power, so that he can expound all things who realizes nirvana-truth—Baäc khoâng coøn bò unimpeded—Boà Taùt coù khaû naêng thuyeát phaùp chöôùng ngaïi. Vò Phaät môû cöûa Nieát baøn. Baäc sieâu khoâng ngaèn meù. phaøm ñaõ chöùng ngoä chaân lyù nieát baøn. Unimpeded function of power relating to Unhindered powers of analysis and sentient beings: Chuùng sanh löïc voâ ngaïi duïng— elucidation, expounding a single saying Teaching and taming sentient beings without inexhaustibly: Thích voâ ngaïi bieän taøi— abandoning them, one of the ten kinds of Bodhisattvas enjoy unhindered powers of analysis unimpeded function relating to power which the and elucidation, expounding a single saying Buddha taught in the Flower Adornment Sutra— inexhaustibly, one of the ten kinds of enjoyment Vì giaùo hoùa ñieàu phuïc chaúng boû rôøi, moät trong of Enlightening Beings. Enlightening Beings who möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy abide by these can attain the supreme enjoyment trong Kinh Hoa Nghieâm—See Ten kinds of of truth of all Buddhas—Vì nôi moät ñoaïn moät caâu, unimpeded function

relating to power. phaân bieät dieãn thuyeát traûi qua baát khaû thuyeát kieáp Unimpeded function relating to body: Thaân khoâng cuøng taän—See Ten kinds of enjoyment. voâ ngaïi duïng—See Ten kinds of unimpeded Unhindered way: Open way—The way of functions of Great Enlightening Beings. removing all obstacles or intervention Unimpeded function relating to knowledge: (delusions)—Voâ ngaïi ñaïo—Voâ giaùn ñaïo hay ñaïo Trí voâ ngaïi duïng—See Ten kinds of unimpeded ñoaïn töø nhöõng chöôùng ngaïi caàn phaûi ñoaïn töø— function relating to knowledge, and Ten kinds of See Two ways (A). unimpeded functions of Great Enlightening Unicity (n): Tính duy nhaát—Tính ñoäc nhaát—Duy Beings. nhaát. Unimpeded function relating to lands: Quoác Unification (n): Söï hôïp nhaát—Thoáng nhaát—Söï ñoä voâ ngaïi duïng—See Ten kinds of unimpeded keát hôïp thaønh moät. function relating to lands of Great Enlightening Unified Vietnamese Buddhist Congregation: Beings. Giaùo hoäi Phaät giaùo Vieät Nam Thoáng nhöùt. Unimpeded function relating to miracles: Unifed VN Buddhist Sangha: Giaùo Hoäi Phaät Thaàn löïc voâ ngaïi duïng—See Ten kinds of Giaùo Vieät Nam Thoáng Nhaát. unimpeded functions of Great Enlightening Beings.

Unimpeded function relating to miraculous Unimpeded realm: Söï söï voâ ngaïi—The unity of abilities: Thaàn löïc voâ ngaïi duïng—See Ten kinds phenomenal and noumenal—Voâ chöôùng ngaïi of unimpeded function relating to miraculous phaùp giôùi—See Five forms of dharmadhatu. abilities. Unimpeded understanding of the whole Unimpeded function relating to Buddha-realm: Phaùp giôùi voâ ngaïi trí—Trí tueä phenomenon and principle: Phaùp voâ ngaïi chöùng ngoä ñöôïc phaùp giôùi voâ ngaïi lyù (thaáu trieät duïng—See Ten kinds of unimpeded function toaøn theå Phaät Giôùi)—See Ten Buddha's powers relating to phenomena and principles, and Ten of understanding or wisdom, and Ten forms of kinds of unimpeded functions of Great understanding (B). Enlightening Beings. Unimpeded wheel concentration: Voâ ngaïi Unimpeded function relating to power: Löïc luaân—According to the Flower Adornment Sutra, voâ ngaïi duïng—See Ten kinds of unimpeded Chapter 27, there are ten things that Enlightening function relating to power, and Ten kinds of Beings attain when they abide in the Unimpeded unimpeded functions of Great Enlightening wheel concentration. Great enlightening beings in Beings. this concentration attain ten things that are the Unimpeded function relating to realms: same as in all Buddhas, past, present and future— Caûnh giôùi voâ ngaïi duïng—See Ten kinds of Theo Kinh Hoa Nghieâm, Phaåm 37, coù möôøi phaùp unimpeded function relating to realms, and Ten maø chö Boà Taùt ñaït ñöôïc khi truï vaøo Voâ Ngaïi luaân kinds of unimpeded functions of Great Tam muoäi. Ñaïi Boà Taùt truï trong tam muoäi naày Enlightening Beings. thôøi ñöôïc möôøi phaùp ñoàng tam theá chö Phaät—See Unimpeded function relating to sentient Ten things that Enlightening Beings attain when they abide in the Unimpeded wheel concentration. beings: Chuùng sanh voâ ngaïi duïng—See Ten Uninitiated person: Ordinary people—Vulgar kinds of unimpeded functions of Great people—Tuïc töû. Enlightening Beings. Unimpeded function relating to spiritual Unintentional action: Karma phala (skt)— Unitentional karma—Nghieäp Voâ

Tình—See Mind capacities: Thaàn thoâng voâ ngaïi—See Ten kinds of non-existence, and Two kinds of karma (A). of unimpeded function relating to spiritual Unintentional karma: Nghieäp khoâng coá yù— capacities, and Ten kinds of unimpeded functions See Two kinds of karma (A). of Great Enlightening Beings. Unimpeded function relating to vows: Unintermitted karma: Anantarya (skt)—Voâ Giaùn Nghieäp—The unintermitted karma or Nguyeän voâ ngaïi duïng—See Ten kinds of unintermitted punishment in the Avici hells for unimpeded functions of Great Enlightening any of the five unpardonable sins (naêm toäi nguõ Beings. nghòch)—Voâ giaùn nghieäp hay hình phaït khoâng Unimpeded interaction of noumenon and ngöøng nghæ daønh cho keû phaïm phaûi naêm toäi nguõ phenoumenon: Lyù Söï Voâ Ngaïi—Unimpeded nghòch—See Five betrayals, and Two kinds of interaction of principle and practice, etc (no karma (A). barrier in either of the two)—Lyù söï (nguyeân taéc Unintermitted punishment: Anantarya (skt)— vaø thöïc haønh) taùc ñoäng laãn nhau moät caùch voâ Unintermitted punishment for any of the five ngaïi. ** See Four dharma realms (3). unpardonable sins. The unintermitted karma or Unimpeded knowledge of a Buddha: Phaùp unintermitted punishment in the Avici hells for Giôùi Voâ Bieân Trí—Unlimited or infinite any of the five unpardonable sins—Voâ giaùn understanding of the whole Buddha realm— nghieäp hay hình phaït khoâng ngöøng nghæ daønh cho Unlimited knowledge or omniscience of a Buddha keû phaïm phaûi naêm toäi nguõ nghòch—See Five in regard to all beings and things in his realm—Trí betrayals. hieåu bieát voâ bieân veà Phaät phaùp giôùi. Ñaây laø trí voâ Unintermitted rebirth into its sufferings bieân vaø sieâu vieät cuûa chö Phaät veà phaùp giôùi. with no respite: Avici (skt)—This is one of the

eight great naraka or hot hells (nhieät ñòa nguïc)— Venerable Master Sen-Tao, in order for recitation Voâ giaùn ñòa nguïc (keû phaïm toäi bò haønh hình cheát to be considered a “Singlemindedness Buddha ñi soáng laïi khoâng ngöøng). Ñaây laø moät trong taùm Recitation,” it is necessary to have the following ñòa nguïc noùng—See Eight great hot hells. criteria—Theo thuyeát Chuyeân Tu Voâ Giaùn cuûa Unintermitting attention: Teá YÙ Thöùc—The Trung Quoác Tònh Ñoä Lieân Toâng Nhò Toå laø ngaøi vijnana of detailed, unintermitting attention—YÙ Thieän Ñaïo Ñaïi Sö, Nhöùt Taâm Nieäm Phaät caàn phaûi thöùc vi teá, coøn goïi laø teá taâm, töùc laø nhaän thöùc vi teá hoäi ñuû caùc ñieàu kieän sau ñaây: veà söï soáng cheát, tieáp noái nhau khoâng ñöùt ñoaïn 1) Body must often prostrate to Amitabha (theo Luaän Thaønh Duy Thöùc, veà chuyeän soáng Buddha, and not prostrate in a random or cheát, Höõu Dö Boä coù nhaän thöùc vi teá, haønh töôùng disorderly way: Thaân chuyeân leã Phaät A Di nöông theo nhau, khoâng theå laøm ñöùt ñoaïn ñöôïc, Ñaø, chôù khoâng leã taïp nhaïp. ñaây laø thöùc thöù taùm). 2) Mouth must often recite the virtuous name of Uninterrupted (n): Voâ giaùn. Amitabha Buddha, and not recite in a random 1) Without intermission: Unseparated—Nhöõng and disorderly way: Mieäng chuyeân xöng danh thöù voâ giaùn (nhöõng thöù khoâng ngöøng nghæ). hieäu Phaät A Di Ñaø, chöù khoâng xöng taïp hieäu. 2) According to the Earth-Store Bodhisattva 3) Mind must often think of Amitabha Buddha, Sutra, there are five uninterrupted due to

five and not think in a random and disorderly way: retributions for karma—Theo Kinh Ñòa Taïng YÙ chuyeân töôûng Phaät A Di Ñaø, chöù khoâng Boà Taùt Boản Nguyeän, coù naêm ñieàu nghieäp töôûng taïp nieäm. caûm keâu laø Voâ Giaùn. Naêm ñieàu ñoù laø—See ** See Focused practice. Five untinterrupted hells due to five Uninterrupted hell: Avici (skt) Avichi (p)—Ñòa retributions for karma. nguïc Voâ giaùn—A tyø (nguïc voâ giaùn)—Hells of Uninterrupted continuity: Nodal (skt)—Baát uninterrupted sufferings—Incessant hells. ñoaïn thöôøng—Ñaúng Voâ Giaùn Duyeân—Töông Tuïc (I) The meanings of 'Uninterrupted hell'—Nghóa Thöôøng—Successive continuity, in contrast with cuûa 'Voâ Giaùn Nguïc': interrupted continuity. Uninterrupted continuity, 1) The lowest and the worst of the eight hot especially of thought, or time—Lieân tuïc khoâng hells, according to the Buddhist theory, the giaùn ñoaïn, ñoái laïi vôùi baát ñoaïn thöôøng (lieân tuïc coù hells of no intermission of suffering. Hell of giaùn ñoaïn). Söï lieân tuïc khoâng giaùn ñoaïn cuûa doøng uninterrupted suffering, in which suffering, tö töôûng (taâm nieäm tröôùc dieät thì taâm nieäm sau death, and painful rebirth are continuous until lieàn sinh, nieäm tröôùc nieäm sau moãi nieäm ñeàu the retribution for the sufferer's evil karma is ngang nhau). exhausted, at which time that being will be reborn in a higher plane of existence. Those Uninterrupted continuity of signs: Lakshana- who are born in this hell always suffer from hetu (skt)—Töôùng Nhaân töông tuïc—This is one of the heat of fire. Avici is located under the the six causes of all conditioned things. Every ground of Jambudvipa—Theo giaùo lyù nhaø phenomenon depends upon the union of the Phaät, voâ giaùn ñòa nguïc laø ñòa nguïc thaáp nhaát primary cause and conditional or environmental vaø teä nhaát trong taùm ñòa nguïc noùng. Ñòa nguïc cause—Töôùng Nhaân hay tính töông tuïc khoâng cuûa khoå ñau khoâng ngöøng nghæ, nôi ñoù toäi giaùn ñoaïn cuûa caùc töôùng traïng. Ñaây laø moät trong nhaân phaûi chòu khoå hình ñau ñôùn cuõng nhö saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vi cheát ñi soáng laïi nhieàu laàn cho ñeán khi traû heát sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân— nghieäp baùo, môùi ñöôïc sanh leân caûnh giôùi cao See Six chief causes in the Theory of Causal hôn. Nhöõng ngöôøi sanh trong ñòa nguïc A tyø Relation. thöôøng chòu khoå vì caùi noùng cuûa löûa. Ñòa Uninterrupted cultivation: Chuyeân Tu Voâ nguïc A tyø naèm beân döôùi chaâu Dieâm Phuø Giaùn—According to the "Uninterrupted Ñeà—See Eight great hot hells. Cultivation" method of the the Second Patriarch 2) According to the Earth Store Bodhisattva of Chinese Pureland Buddhism, the Great Sutra, Chapter 3, Contemplating the Karmic

Conditions of Living Beings—Why is it called 1) In the midst of that hell is a bed that extends the Uninterrupted Hell: The Lady Maya for ten thousand miles. When one person further asked Earth Store Bodhisattva, "Why undergoes punishment, that person sees his or is it called the Uninterrupted Hell?" Earth her own body extended across and Store replied: "Holy Mother, the hells are all completely filling the bed; and yet when ten within the Great Iron Ring Mountains. There million people undergo punishment, each are 18 great hells and 500 secondary ones, sees his or her own body completely filling their names all different. In ddition, there are the bed. Such are the

retributions for various another hundred thousand, also with distinct evil deeds: Trong nguïc coù giöôøng roäng khaép names. The wall surrounding the muoân daëm. Moät ngöôøi thoï toäi thôøi töï thaáy Uninterrupted Hell is over eighty thousand thaân mình naèm ñaày chaät caû giöôøng, ñeán ngaøn miles in circumference, made entirely of iron muoân ngöôøi thoï toäi cuõng ñeàu töï thaáy thaân cuûa . It is thousand miles in height, and topped by mình naèm chaät caû treân giöôøng. Ñoù laø do vì mass of fire with few breaks. Inside the wall nhöõng toäi nghieäp ñaõ taïo ra noù caûm vôøi nhö of that hell are many interconnected hells, theá. each with its own name. There is just one hell 2) The offenders undergo sufferings to the which is properly called Uninterrupted. Its utmost. A hundred thousand yakshas, as well circumference is eighteen thousand miles and as evil ghosts with swordlike teeth and eyes its solid iron wall is a thousand miles high, like lightning, drag and pull them with brass- surmounted by a fire the plunges toward the clawed hands. Moreover, there are yakshas base and is met by a fire at the bottom that who brandish great iron halberds, which they leaps upward. Iron snakes and dogs spewing pass through the offenders' bodies, either fire gallop east and west atop that wall— through their mouths and noses, or through Theo Kinh Ñòa Taïng Boà Taùt, Phaåm Quaùn their belies and backs. They toss them into Chuùng Sanh Nghieäp Duyeân, Baø Ma Gia laïi space, turn them over and pull them back ; or baïch: "Theá naøo goïi laø Voâ giaùn ñòa nguïc?" else they place them on the bed. There are Ngaøi Ñòa Taïng Boà Taùt thöa: "Thaùnh Maãu! also iron eagles that peck at the offenders' Bao nhieâu ñòa nguïc ôû trong nuùi Thieát, lôùn coù eyes, and iron serpents that encircle their 18 choã, thöù keá ñoù naêm traêm choã danh hieäu necks. Long nails are driven into all their ñeàu rieâng khaùc nhau, thöù keá laïi coù ngaøn traêm limbs. Their tongues are pulled out and danh hieäu cuõng ñeàu rieâng khaùc nhau. Noùi veà plowed through. Their guts are pulled out, ñòa nguïc Voâ Giaùn ñoù, giaùp voøng nguïc thaønh sawed, and chopped apart. Molten brass is hôn taùm muoân daëm, thaønh ñoù thuaàn baèng saét poured into their mouths, and their bodies are caùo ñeán moät muoân daëm. Löûa chaùy treân thaønh bound with hot iron. Such are their karmic khoâng coù choã naøo hôû troáng. Trong nguïc thaønh retributions throughout ten thousand deaths ñoù coù caùc nhaø nguïc lieân tieáp nhau ñeàu coù and as many births. They pass through danh hieäu sai khaùc. Rieâng coù moät sôû nguïc teân millions of aeons, seeking for escape in vain: laø Voâ Giaùn. Nguïc naày chu vi moät muoân taùm Nhöõng ngöôøi toäi chòu ñuû söï khoå sôû. Traêm ngaøn daëm, töôøng nguïc cao moät ngaøn daëm, ngaøn quyû daï xoa cuøng vôùi loaøi aùc quyû, raêng toaøn baèng saét caû. Löûa chaùy höïc hôû töø treân nanh beùn nhoïn döôøng göôm, caëp maét choùi xuoáng döôùi. Treân töôøng nguïc raén saét, choù saét, saùng nhö aùnh chôùp, moùng tay cöùng nhö ñoàng, phun löûa ñuoåi nhau chaïy beân naày sang beân moùc ruoät baèm chaët. Laïi coù quyû daï xoa khaùc kia. caàm chæa lôùn baèng saét ñaâm vaøo mình toäi (II) Description of Uninterruped Hell, according nhaân, hoaëc ñaâm truùng mieäng muõi, hoaëc ñaâm to the Earth Store Bodhisattva Sutra—Söï dieãn truùng buïng löng, vaân vaân, roài neùm leân treân taû veà Nguïc Voâ Giaùn, theo Kinh Ñòa Taïng Boà khoâng, laáy chæa

höùng laáy, roài ñeå laïi treân Taùt: giöôøng. Laïi coù dieàu haâu saét moå maét toäi nhaân. Laïi coù raén saét caén ñaàu toäi nhaân. Nôi loùng ñoát

khaép trong thaân theå ñeàu laáy ñinh daøi ñoùng ten thousands of millions of kalpas, they will xuoáng giöôøng, keùo löôõi ra roài caøy böøa treân seek escape in vain: Nhö coù chuùng sanh naøo ñoù, loâi keùo toäi nhaân, nöôùc ñoàng ñoå vaøo coù loøng aùc, laøm thaân Phaät bò thöông chaûy mieäng, daây saét noùng ñoû quaán laáy thaân toäi maùu, khinh cheâ ngoâi Tam Baûo, chaúng kính nhaân, moät ngaøy moät ñeâm, muoân laàn cheát kinh ñieån, cuõng phaûi ñoïa vaøo Voâ Giaùn ñòa muoân laàn soáng laïi. Do vì toäi nghieäp maø caûm nguïc, trong ngaøn muoân öùc kieáp khoâng khi naøo laáy nhö theá, traûi qua öùc kieáp khoâng luùc naøo ra khoûi ñöôïc. mong ra khoûi ñöôïc. 3) If there are living beings who usurp or 3) When this world decays, they will be sent to damage the property of the permanently be reborn in another world; and when that dwelling, who defile Bhikshus or Bhikshunis, world is annihilated, they will pass in turn to or who commit sexual acts within the those in order directions. As those worlds in Sangharama, or kill or harm beings there, other directions, too, decay, they are sent they and those like them will fall into the back and forth, so that after this world comes Uninterrupted Hell where, for thousands of into being again, they return here. Such are ten thousands of millions of kalpas, they will the phenomena of uninterrupted retribution escape in vain: Hoaëc coù chuùng sanh xaâm toån for offenses: Luùc theá giôùi naày hö hoaïi thôøi cuûa thöôøng truï, oâ phaïm Taêng Ni, hoaëc tö tình sanh nhôø qua ñòa nguïc ôû theá giôùi khaùc. Luùc laøm söï daâm loaïn trong choán chuøa chieàn, theá giôùi khaùc ñoù hö hoaïi thôøi laïi sanh vaøo coõi hoaëc gieát, hoaëc haïi, vaân vaân. Nhöõng chuùng khaùc nöõa. Luùc coõi khaùc ñoù hö hoaïi thôøi cuõng sanh ñoù phaûi ñoïa vaøo Voâ Giaùn ñòa nguïc trong xoay vaàn sanh vaøo coõi khaùc. Ñeán khi theá giôùi ngaøn muoân öùc kieáp khoâng luùc naøo ra khoûi naày thaønh xong, thôøi sanh trôû veà theá giôùi naày. ñöôïc. Nhöõng söï toäi baùo trong nguïc Voâ Giaùn nhö theá 4) If there are living beings who pretend to be ñoù. Shramanas but whose hearts are not those of (III)Retributions for offenses in Southern Shramanas, who make destructive use of the Jambuvipa: According to the Earth-Store permanently dwelling, who swindle and Bodhisattva Sutra, Earth Store Bodhisattva deceive the white-robed, and who turn their said to the Holy Mother, “These are the backs on the precepts, doing all manner of names of the retributions for offenses in evil acts, they and those like them will fall Southern Jambuvipa—Theo Kinh Ñòa Taïng into the Uninterrupted Hell where, for Boà Taùt, ngaøi Ñòa Taïng Boà Taùt thöa Thaùnh thousands of ten thousands of millions of Maãu: “Danh hieäu cuûa nhöõng toäi baùo trong coõi kalpas, they will seek escape in vain: Nhö coù Nam Dieâm Phuø Ñeà nhö döôùi ñaây: chuùng sanh giaû laøm Thaày Sa Moân, kyø thaät 1) If there are living beings who are not filial to taâm chaúng phaûi sa Moân, laïm duïng cuûa thöôøng their parents, even to extent of harming or truï, traùi phaïm giôùi luaät, gaït gaãm haøng baïch y, killing them, they will fall into the taïo nhieàu ñieàu toäi aùc. Haïng ngöôøi nhö theá Uninterrupted Hell where, for thousands of phaûi ñoïa vaøo Voâ Giaùn ñòa nguïc, trong ngaøn ten thousands of millions of kalpas, they will muoân

öùc kieáp khoâng luùc naøo mong ra khoûi seek escape in vain: Nhö coù chuùng sanh ñöôïc. chaúng hieáu thaûo vôùi cha meï, cho ñeán gieát haïi 5) If there are living beings who steal the wealth cha meï, keû ñoù phaûi ñoïa vaøo Voâ Giaùn ñòa and property of the Permanently Dwelling, its nguïc maõi ñeán ngaøn muoân öùc kieáp khoâng luùc grain, food, drink, and clothing or who take naøo mong ra khoûi ñöôïc. even a single article which has not been given 2) If there are living beings who shed the to them, they will fall into the Uninterrupted Buddha's blood, who slander the Triple Hell where, for thousands of ten thousands of Jewel, and who do not respect and venerate millions of kalpas, they will seek escape in Sutras, they also will fall into the vain: Hoaëc coù chuùng sanh troäm caép nhöõng taøi Uninterrupted Hell where, for thousands of vaät luùa gaïo, ñoà aên uoáng, y phuïc, vaân vaân cuûa

thöôøng truï, cho ñeán khoâng cho maø laáy moät nhöõng söï khoå sôû noái nhau luoân khoâng ngöøng vaät, keû ñoù phaûi ñoïa vaøo Voâ Giaùn ñòa nguïc nghæ moät giaây, neân goïi laø Voâ Giaùn. trong ngaøn muoân öùc kieáp khoâng luùc naøo mong 4) Whether a man, a woman, a savage, or ra khoûi ñöôïc. someone old or young, honorable or lowly, a 6) Earth Store Bodhisattva continued: "Holy dragon or a spirit, a god or ghost, everyone Mother, If living beings commit such must undergo retribution for the offenses he offenses, they will fall into the Five Ways or she has committed. Therefore, it is called Uninterrupted Hell, and although they seek a Uninterrupted: Khoâng luaän laø trai hay gaùi, temporary stopping of their suffering, it will Möôøng, Maùn, moïi rôï, giaø treû, sang heøn, hoaëc not stop even for the space of a thought: Ngaøi laø roàng, laø trôøi, hoaëc laø thaàn, laø quyû; heã gaây Ñòa Taïng Boà Taùt thöa: "Thaùnh Maãu! Neáu coù toäi aùc theo ñoù maø caûm laáy, taát caû ñeàu ñoàng chuùng sanh naøo phaïm nhöõng toäi nhö treân thôøi chòu khoå, neân goïi laø Voâ Giaùn. phaûi ñoïa vaøo ñia nguïc nguõ voâ giaùn, caàu taïm 5) If one falls into this hell, from the time of ngöøng söï ñau khoå chöøng khoaûng moät nieäm entry one undergoes ten thousand deaths and cuõng khoâng ñöôïc. as many rebirths each day and night (IV)Five retributions for karma—Naêm ñieàu throughout a hundred thousand kalpas. One nghieäp caûm: It is called Uninterrupted due to may seek relief for the space of a thought, but five retributions for karma. What are they?— even such a brief pause does not happen. Ñòa nguïc ñoù do coù naêm ñieàu nghieäp caûm, neân Only when one's karma is exhausted can one keâu laø Voâ Giaùn. Naêm ñieàu ñoù laø: attain rebirth. Because of this continuity, it is 1) Punishment is undergone day and night called Uninterrupted: Neáu ngöôøi naøo bò ñoïa throughout kalpas, and there is no time of vaøo ñòa nguïc ñoù, thôøi töø khi môùi vaøo cho ñeán respite. Therefore, it is called Uninterrupted traêm ngaøn kieáp moãi moät ngaøy ñeâm muoân laàn Hell: Toäi nhaân trong ñoù chòu khoå ngaøy laãn cheát, muoân laàn soáng laïi, muoán caàu taïm ngöøng ñeâm, cho traûi qua soá kieáp khoâng luùc naøo chöøng khoaûng moät nieäm cuõng khoâng ñöôïc, tröø ngöøng nghæ, neân goïi laø Voâ Giaùn. khi toäi nghieäp tieâu heát môùi ñöôïc thoï sanh. Do 2) One person fills it, yet many people also fill vì leõ lieân mieân maõi neân goïi laø Voâ Giaùn. it. Therefore, it is called Uninterrupted: Moät Uninterrupted Path: Voâ Giaùn Ñaïo— toäi nhaân ñaày chaät caû

nguïc, nhieàu toäi nhaân moãi Uninterrupted progress to the stage in which all moãi thaân cuõng ñeàu ñaày chaät khaép caû nguïc, delusion is banished. This stage associated with neân goïi laø Voâ Giaùn. the stage of a Sakrdagamin—Haønh vi phaùt chaùnh 3) The implements of punishment are forks, trí ñoaïn tröø phieàn naõo sau khi coâng ñöùc gia haïnh clubs, eagles, serpents, wolves, and dogs, ñaõ thaønh töïu. Giai ñoaïn naày lieân heä tôùi giai ñoaïn which pound, grind, saw, drill, chisel, cut and cuûa nhò Thaùnh Tö Ñaø Haøm—See Four modes of chop; boiling liquids, iron nets, iron robes, progress. iron asses, and iron hoses that flay one alive, Union (n): Yoga (skt)—Lieân hôïp—Keát hôïp— bind one's head in rawhide, and pour hot iron Ñoaøn keát—Ñoàng minh—Lieân minh—Töông over one's body, meals of iron pelletss and öng—See Twenty-four non-interactive activity drinks of iron fluids. Throughout many dharmas. nayutas of kalpas such suffering continues Unions of the six sense organs with the six without interruption. Therefore, it is called objects of the senses: The six unions of the six Uninterrupted: Nhöõng khí cuï ñeå haønh hình toäi sense organs with the six objects of the senses— nhaân nhö chæa ba, gaäy, dieàu haâu, raén, soùi, choù, Söï hoøa hôïp giöõa saùu caên vôùi saùu traàn—See Six coái giaû, coái xay, cöa, ñuïc, dao maùc, chaûo daàu unions of the six sense organs. soâi, löôùc saét, daây saét, löøa saét, ngöïa saét, da soáng nieàn ñaàu, nöôùc saét noùng röôùi thaân, ñoùi Unionism (n): Chuû nghóa lieân minh. thôøi aên hoaøn saét noùng, khaùt thôøi uoáng nöôùc Unipersonal (a): Chæ coù moät ngoâi vò (ñoäc vò). saét soâi. Töø naêm troïn kieáp, ñeán voâ soá kieáp Unipersonalist (n): Ngöôøi theo chuû nghóa ñoäc vò.

Unipersonalism (n): Chuû nghóa ñoäc vò. Uniting all bodies of living beings into a Unique (a): Ñoäc nhaát voâ nhò—Only—Single— Buddha-body: Nhieáp taát caû nhöõng thaân chuùng Sole. sanh ñeàu laøm thaân Phaät—See Ten kinds of Unique form: Laksana (skt)—One aspect—Nhaát Buddha-work in all worlds in all times of the Töôùng—The one mind in all things—Common Buddhas (B) (9). mind in all beings. Unitive way: Con ñöôøng hôïp nhaát. Unique qualities and omniscience: Phaùp baát Unity (n): Duy nhaát—Ñôn nhaát—Hôïp nhaát— coäng nhöùt thieát chuûng trí—See Ten types of Lieân hôïp—Keát hôïp. characteristics of manifestation of a Buddha (8). 1) Coù hai loaïi hoøa hôïp—There is a double Uniquely generous: Caùi ñoä löôïng trong ñôøi ít harmony or unity in both doctrine and practice coù. (Sangha)—See Double harmony or unity in Uniqueness (n): Tính duy nhaát—Ñoäc nhaát voâ both doctrine and practice. nhò—Ñoäc phaùp—See Seven excellences claimed 2) There are three kinds of unity or identity—See for the Buddha's teaching. Three kinds of unity. 3) According to the T'ien-T'ai sect in the Lotus Unisha Vijaja Dharani (skt): Ñaø La Ni Phaät sutra, there are four "ones" or four kinds of Ñaûnh—Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni— unity—Theo toâng Thieân Thai giaûi thích qua The Unisha Vijaja Dharani Sutra—One of many Kinh Phaùp Hoa, coù boán thöù duy nhaát—See Mahayana dharma teachings that has profound Four kinds of unity. Buddhist wisdom that only Buddhas are capable of understanding and grasping fully. The sutra Unity of all Buddhist sects: Söï thoáng nhaát cuûa also stresses that if the Buddha's four kinds of caùc toâng phaùi Phaät giaùo. disciples (Bhikshu, Bhikshuni, Upasaka, Upasika) Unity

of dharmakaya: Toång töôùng phaùp thaân— sincerely and faithfully recite and cultivate the The noumenal absolute—See Two kinds of dharmas he taught, they can eliminate evil karma dharma-body (dharmakaya) (A). and attain wisdom in this very life—Moät trong Unity in doctrine: Lyù Hoøa—See Double nhöõng giaùo ñieån Ñaïi thöøa daïy veà Phaät trí thaäm harmony or unity in both doctrine and practice. thaâm. Kinh cuõng nhaán maïnh raèng neáu töù chuùng ñeä Unity of mankind: Tính hôïp nhaát cuûa nhaân loaïi. töû Phaät (Tyø kheo, Tyø kheo ni, Öu baø taéc, Öu baø Unity of noumena with noumena: One of the di) thaønh taâm vaø tín taâm hoïc ñaïo vaø tu haønh thì hoï three kinds of unity or identity—Lyù lyù vieân dung, cuõng coù theå taän dieät aùc nghieäp ñeå ñaït ñöôïc trí hueä moät trong ba loaïi vieân dung—See Three kinds of Phaät ngay trong ñôøi kieáp naày. unity. Unitary or monistic method: Where all is seen Unity of phenomena with noumena: One of as a unity—Nhaát Töôùng Phaùp Moân. the three kinds of unity or identity—Söï lyù vieân Unite (v): Taùi hôïp—Hoøa hôïp—To blend. dung, moät trong ba loaïi vieân dung—See Three Unite the three vehicles in one: Hoäi Tam Quy kinds of unity. Nhaát—As in the Lotus sutra—Quy tuï tam thöøa veà Unity of phenomena with phenomena: One nhaát thöøa nhö lôøi thuyeát giaûng cuûa Phaät trong of the three kinds of unity or identity—Söï söï vieân Kinh Phaùp Hoa (tröôùc kia Phaät thuyeát tam thöøa dung, moät trong ba loaïi vieân dung—See Three chæ laø phöông tieän ñeå daãn duï chuùng sanh maø thoâi). kinds of unity. United and harmonious: Hoøa hieäp—To Unity in practice: Söï Hoøa—See Double blend—To be in congruence with—The Buddha harmony or unity in both doctrine and practice. taught that before doing anything else, all the Unity of practice and theory: Tri haønh hôïp monks, the nuns and layfollowers must be united nhaát. and harmonious—Phaät daïy raèng tröôùc khi laøm baát Unity or Similarity: Ñoàng Töôùng—See Six cöù thöù gì, Taêng Ni vaø chuùng taïi gia phaûi ñoaøn keát characteristics of everything. vaø hoøa hôïp—To unite.

Unity in unbroken process: Nhaát Ñoaïn Söï— ñöùc töø bi ñöôïc theå hieän ra khi ñaéc ñaïo cuõng bình The unity or continuity in the unbroken processes ñaúng—See Four virtues which a Buddha out of his of nature (all being is but one continuous infinte heart manifest equally to all (II). process)—Tieán trình ñoàng nhöùt, lieân tuïc vaø khoâng Universal concourse: Söï tham döï phoå bieán. ñöùt ñoaïn cuûa thieân nhieân (vaïn höõu chæ laø moät tieán Universal consciousness: Taâm Sôû Phoå Thoâng—trình lieân tuïc). According to The Abhidharma composed by Unity within diversity: Tính hôïp nhaát trong ña Bhikkhu Bodhi, there are seven universal nguyeân. consciousness—Theo Tyø Kheo Boà Ñeà trong Vi Universal (a): Phoå quaùt. Dieäu Phaùp, coù baûy taâm sôû phoå thoâng. 1) Sama (skt): Equal—Everywhere— 1) Contact: Phasso (p)—Taâm Sôû Xuùc—See Universal—Bình ñaúng. Sparsa. 2) Visva (skt): Pervasive—Ubiquitous—Toûa 2) Feeling: Vedana (p)—Taâm Sôû Thoï—See khaép—Traøn ngaäp khaép. Feeling. 3) Thuoäc veà vuõ truï—Thuoäc veà phoå bieán—Phoå 3) Perception: Sanna (p)—Taâm Sôû Töôûng—See thoâng. Perception. 4) Samanta (skt)—Everywhere—Everywhere 4) Volition: Cetana (p)—Taâm Sôû Taùc YÙ on every side—Everywhere the same— (Haønh)—Action. Without partiality—Chu

bieán (khaép nôi). 5) One-pointedness: Ekaggata (p)—Taâm Sôû 5) Undifferentiated: Bình ñaúng taùnh—See Nhaát Ñieåm—See One-pointedness. Twelve aspects of the Bhutatathata. 6) Mental life faculty: Jivitindriyam (p)—Taâm Universal accordance with conditions of the Sôû Maïng Caên—Root of life. 7) Attention: Manasikaro (p)—Taâm Sôû Chuù receptivity of others: Phöông tieän phoå—See YÙ—To pay attention to. Ten universals of a Bodhisattva. Universal activity of the bhutatathata: Duïng Universal cutting off of delusions: Ñoaïn Hoaëc Phoå—See Ten universals of a Bodhisattva. Ñaïi—Great in function of the bhutatathata—Theå cuûa chaân nhö coù ñaïi taùc duïng sinh ra nhaân quaû Universal dharma: Samantadharma (skt)—All thieän aùc cuûa taát caû caùc phaùp. things—Phoå phaùp. Universal Buddha: Dharmadhatu Buddha Universal dharmadhatu: The universe—Chu (skt)—Phaùp Giôùi Phaät—The Buddha of a Buddha- bieán phaùp giôùi—The universe as an expression of realm, i.e. the dharmakaya—The Phaùp Giôùi Phaät the dharmakaya. hay Phoå Phaät, chæ nhöõng baäc ñaõ thaønh Phaät, ñaõ Universal dharmakaya: Bieán Phaùp Giôùi Thaân. chöùng ñöôïc tueä nhaát chaân phaùp giôùi ñaïi trí, coù ñaïi 1) Bieán Phaùp Giôùi Thaân—The universal body of quang minh phoå chieáu chuùng sanh. Buddha, pan-Buddha—Chaân thaân cuûa Phaät Universal change: Universal transformation—(chaân thaân ñoù voâ löôïng voâ bieân vaø coù khaép Phoå hoùa. trong phaùp giôùi). 2) Hö khoâng phaùp thaân—The dharmakaya as Universal characteristics: Toång Töôùng. being like space which enfolds all things, 1) Universal characteristics of all phenomena omniscient and pure—Phaùp thaân Nhö Lai (impermanence, non-ego), in contrast with roäng lôùn traøn ñaày khaép caû hö khoâng. Phaùp specific characteristics (hard, soft, etc.): thaân cuûa Nhö Lai dung thoâng caû ba coõi, bao Töôùng chung cuûa heát thaûy caùc phaùp höõu vi laø truøm taát caû caùc phaùp, sieâu vieät vaø thanh voâ thöôøng voâ ngaõ, ñoái laïi vôùi bieät töôùng nhö thònh—See Five kinds of a Buddha's cöùng, meàm, v.v. dharmakaya and Five attributes of the 2) Töôùng Phaùp—See Three Universal dharmakaya. Characteristics. Universal compassion: Töø Bi Ñaúng—Loøng töø Universal dhyana: Samanta (skt)—Everywhere—Nhaát Thieát Xöù Ñònh. bi bao quaùt—The mercy of the Buddhas is universal for all—Ñaïo sôû haønh bình ñaúng, neân

Universal door: Samanta-mukuha (skt)—The Universal harmony: Vuõ truï ñaïi ñoàng. opening into all things—Phoå moân. Universal and impartial perception (of a Universal emptiness: Khoâng Nhaát Thieát Xöù— Buddha): Absolute intuition above the laws of Khoâng Bieán Xöù—Space—The samadhi which differentiation (of a Buddha)—Bình ñaúng Giaùc. removes all limitations of space—Bieán nhaát thieát Universal, as impermanence: Toång töôùng— xöù ñònh hay laø moät loaïi thieàn ñònh coù theå loaïi boû See Two forms (characteristics) of the taát caû nhöõng giôùi haïn trong hö khoâng. bhutatathata. Universal enlightenment: Universal King: Universal Monarch—Chuyeån 1) Bieán Giaùc: The omniscient, absolute Luaân Thaùnh Vöông (vò vua cai trò toaøn coõi vuõ truï). enlightenment, or universal awareness of a Universal knowledge: Bieán trí—Knowledge of Buddha—Toaøn giaùc cuûa Ñöùc Phaät. a Buddha. 2) Bình Ñaúng Giaùc: A Buddha'a universal and Universal knowledge of a

Buddha: Samyak- impartial perception (his absolute intuition sambuddha (skt)—Completely enlightened— above the laws of differentiation)—Taùnh giaùc Chaùnh Bieán Tri—See Anuttara-samyak-sambodhi tuyeät ñoái hay chaùnh giaùc cuûa chö Phaät vöôït ra and Samyak Sambodhi. ngoaøi luaät phaân bieät cao thaáp noâng saâu thöôøng tình. Universal Law: Ñònh luaät vuõ truï. 3) Chaùnh Ñaúng Chaùnh Giaùc: A Naäu Ña La Tam Universal light: Light which is shining Mieäu Tam Boà Ñeà—Perfect universal everywhere—Phoå quang (aùnh saùng chieáu khaép enlightenment, knowledge, or muoân phöông). understanding—Supreme or perfect Universal Light Buddha: Phaät Phoå Quang. enlightenment (Anuttara-samyak-sambodhi— Universal light samadhi: Phoå quang tam muoäi. A Naäu ña la tam mieäu Tam boà ñeà)—See Universal loving-kindness: Loøng töø aùi bao Samyaksambuddha and Samyak Sambodhi. quaùt. Universal entry: Bieán nhaäp—See Ten kinds of Universal-Manifest-Form-Entity-Light universal entry of Great Enlightening Beings. Buddha: Phoå Hieän Saéc Thaân Quang Phaät. Universal equality: All equally—Everywhere Universal manifestation: Phoå hieän—Buddhas alike—Phoå ñaúng (khaép nôi ñeàu gioáng nhau). and Bodhisattvas can manifest anywhere in any Universal eye: Phoå nhaõn (maét coù theå nhìn thaáy shape at will—Chö Phaät vaø chö Boà Taùt coù theå thò khép nôi). hieän baát cöù nôi ñaâu döôùi baát cöù hình thöùc naøo tuøy Universal fragrant: Phoå huaân (höông thôm toûa yù. ra khaép nôi—A tree in paradise; a title of a Universal mental activities associated with Buddha—Moät loaïi caây treân coõi Cöïc Laïc; danh thought: Taâm sôû töông öùng vôùi taâm vöông— hieäu cuûa moät vò Phaät. There are five universal mental activities Universal fundamental principle: Theå Ñaït— associated with every thought—Coù naêm loaïi taâm The universal fundamental principle all sôû töông öùng vôùi moïi taâm vöông—See Five pervasive—Nguyeân taéc phoå quaùt toûa khaép vaïn universal mental activities associated with every höõu. thought. Universal Gravitation Theory: Thuyeát Haáp Universal Mental Factors: Taâm Sôû Phoå daãn Vuõ Truï. Thoâng—See Fifty-two mental states. Universal great wisdom: Bình ñaúng ñaïi bi Universal mercy: Ñaúng Töø—Equal mercy taâm—Bình Ñaúng Ñaïi Hueä—The declaration by toward all beings without distinction—Töø bi bình the ancient Buddha in the Wonder Lotus-Sutra, ñaúng ñoái vôùi heát thaûy chuùng sanh, khoâng phaân that all would obtain the Buddha-wisdom—Bình bieät. ñaúng ñaïi hueä ñaõ ñöôïc moät vò coå Phaät trong Kinh Universal message: Thoâng ñieäp quoác teá. Dieäu Phaùp Lieân Hoa tuyeân boá, moïi chuùng sanh roài seõ ñaït ñöôïc trí hueä Phaät.

Universal mind through practicing Universal realm of living beings: Bình Ñaúng medtiation: Phoå trí—Trí hieåu bieát roäng lôùn nhôø Chuùng Sanh Giôùi—Ñaúng Chuùng Sanh Giôùi—Phoå tu taäp thieàn ñònh—See Three kinds of major giôùi chuùng sanh (goïi chung cho heát thaûy chuùng wisdom. anh). Universal Monarch: Universal King—Chuyeån Universal salvation: Luaân Vöông. 1) Highest class great cart—Ñaúng Nhaát Ñaïi Xa. Universal Moonlight Brilliance Bodhisattva: 2) Phoå ñoä—Universally to ferry across (to save Boà Taùt Nguyeät Quang Bieán Chieáu. or deliver all beings), including helping people to leave home to become monks—Teá

Universal nature: Samata (skt)— ñoä moïi ngöôøi (Phoå ñoä chuùng sanh). Môû roäng Bhutatathata—Bình ñaúng taùnh (chaân nhö). vieäc teá ñoä chuùng sanh ñaùo bæ ngaïn, bao goàm Universal observation: Phoå quaùn saùt— caû vieäc theá phaùt ñoä Taêng. According to the Flower Adornment Sutra, Universal shining: Phoå Chieáu—Chieáu khaép caùc Chapter 38, there are ten kinds of universal nôi. observation of Great Enlightening Beings. Enlightening Beings who abide by these can attain Universal shining Swastika Samadhi: Phoå universal observation of supreme wisdom of chieáu Kieát töôøng Tam muoäi—A profoundly Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù meditative state that has the potential to destroy möôøi moân phoå quaùn saùt cuûa chö Ñaïi Boà Taùt. Chö and end all suffering for sentient beings. The Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí hueä Buddha entered this samadhi before preaching the phoå quaùn saùt voâ thöôïng cuûa Ñöùc Nhö Lai—See mantra because he wanted to bring all sentient Ten kinds of universal observation of Great beings wisdom, peace, tranquility and to end their Enlightening Beings. suffering and bring about the state of enlightenment—Moät traïng thaùi thieàn ñònh thaâm Universal Offering True Words: Phoå Cuùng saâu, haønh giaû coù khaû naêng chaám döùt moïi khoå ñau Döôøng Chaân Ngoân. cho chuùng sanh moïi loaøi. Ñöùc Phaät ñaõ ñi vaøo Universal pity and loving-kindness: Töø bi traïng thaùi ñaïi ñònh naày tröôùc khi thuyeát giaûng vì phoå—See Ten universals of a Bodhisattva. Ngaøi muoán mang laïi cho hoï trí hueä, an tònh vaø Universal powers: Omnipotence—Bình ñaúng chaám döùt moïi khoå ñau ñeå ñaït ñeán traïng thaùi giaùc Löïc—Löïc phoå quaùt (voâ ngaïi)—There are eight ngoä nhö Ngaøi. universal powers—Coù taùm phaùp voâ ngaïi—See Universal storehouse: Tathagata-garbha (skt)— Eight universal powers. Taïng lyù (Nhö Lai taïng)—See Tathagata-garbha. Universal powers of the six senses: Luïc Universal suffering: Traàm luaân. thöùc—See Eight universal powers (A). Universal Sunlight Brilliance Bodhisattva: Universal preaching: Phoå thuyeát. Boà Taùt Nhöït Quang Bieán Chieáu Universal Preaching Buddha: Vipasyin- Universal superhuman powers: Thaàn thoâng buddha (skt)—Phoå Thuyeát Phaät. phoå—See Ten universals of a Bodhisattva. Universal Purity Buddha: Phaät Phoå Tònh. Universal and supernatural illumination: Universal purity deva: Bieán Tònh Thieân— Supreme forms of Buddha enlightenment—Ñaúng Universal Purity Deva, or the heaven of universal dieäu. purity, the third of the third dhyana heavens—Teân Universal teaching: Vieân Giaùo—The Buddha's cuûa taàng trôøi thöù ba trong Tam thieàn Thieân thuoäc final, perfect, bodhisattva, universal teaching as saéc giôùi (treân coõi trôøi naày choã naøo cuõng toûa khaép preached, i.e., the Lotus and Nirvana Sutras—moät thöù aùnh saùng thanh tònh)—See Deva (III). Giaùo lyù phoå caäp vaø hoaøn chænh cuûa Ñöùc Phaät daønh Universal Purity Heaven: Subhakrtsna (skt)— cho haøng Boà Taùt ñöôïc thuyeát giaûng trong caùc Bieán Tònh Thieân—Pervasive Purity Heaven—See Kinh Phaùp Hoa vaø Nieát Baøn—See Eight T'ien- Third Dhyana Heaven (II) (3). T'ai classifications of Sakyamuni's teaching (A).

Universal transformation: Universal change— vows which we recite every day in Daily reciting Phoå hoùa. Sutra—Boà Taùt thöïc hieän haïnh nguyeän sieâu vieät Universal

truth: Bình ñaúng phaùp—The cuûa chö Phaät, thöôøng côõi voi saùu ngaø töôïng tröng universal or impartial truth that all become cho luïc Ba La Maät. Ngaøi noåi tieáng vôùi möôøi haïnh Buddha—Nhaát thieát chuùng sanh bình ñaúng thaønh nguyeän maø chuùng ta haèng trì tuïng trong Kinh Nhaät Phaät (chaân lyù phoå quaùt raèng taát caû chuùng sanh ñeàu Tuïng—See Ten vows of respects of seõ thaønh Phaät). Samantabhadra Bodhisattva. Universal truth that all become Buddha: Universalism (n): Phoå bieán luaän. Impartial truth that all become Buddha—Bình Universalist (n): Ngöôøi theo thuyeát phoå quaùt. ñaúng phaùp. Universality (n): Tính phoå bieán—Tính phoå quaùt. Universal Understanding Buddha: Phaät Phoå Universality of substance and the unreality Minh. of dharmas or phenomena: Theå Phaùp—The Universal vows: Toång nguyeän (universal view of the “interrelated or intermediate vows—ñaúng nguyeän). teaching” as contrasted with that of the “tripitaka (A) Toång Nguyeän—Universal vows common to teaching.”—Tính phoå quaùt hay söï khoâng thaät cuûa all Buddhas and Bodhisattvas, e.g. the four chö phaùp theo quan ñieåm cuûa Thoâng Giaùo, ñoái laïi magnanimous vows, and the ten great vows of vôùi quan ñieåm cuûa Taïng Giaùo. ** See Three Samantabhadra Bodhisattva; in contrast with modes of Sakyamuni’s teaching. specific vows, e.g. forty-eight of Amitabha— Universalized dharmakaya: Bình ñaúng phaùp Theä nguyeän chung cuûa chö Phaät vaø chö Boà thaân—Phaùp tính phaùp thaân Boà Taùt töø baùt ñòa trôû Taùt nhö Töù Hoaèng Theä Nguyeän vaø Thaäp leân (tòch dieät bình ñaúng)—A stage in Bodhisattva Nguyeän Phoå Hieàn Boà Taùt, ñoái laïi vôùi theä development above the eighth stage—See Ten nguyeän rieâng nhö 48 nguyeän cuûa Ñöùc Phaät A grounds. Di Ñaø. Universally Auspicious Bodhisattva: Bieán (B) The four universal vows of a Buddha or Caùt—Bieán Caùt laø teân khaùc cuûa Phoå Hieàn Boà Bodhisattva (four magnanimous Vows or four Taùt—Another name for Samantabhadra. all-encompassing vows)—Boán phoå nguyeän Universally Expansive Bodhisattva: Boà Taùt lôùn cuûa Phaät vaø Boà Taùt. *See Four universal Phaät Quaûng. vows of a Buddha or Bodhisattva. Universally good mind: Taâm Phoå Hieàn— Universal vows common to Buddhas: Bình According to the Flower Adornment Sutra, Ñaúng Nguyeän—Ñaúng nguyeän—Phoå nguyeän cuûa Chapter 38, there are ten kinds of Uninersally chö Phaät ñeàu gioáng nhau. Good Mind developed by Enlightening Beings. Universal way: Ñaïo Ñaúng—The way or method Enlightening Beings establish these minds, they is also universal—Phaùt taâm bình ñaúng, neân ñaïo sôû will soon be able to achieve the skillful haønh cuõng bình ñaúng—See Four virtues which a knowledge of the Enlightening Being Universally Buddha out of his infinte heart manifest equally to Good—Theo Kinh Hoa Nghieâm, Phaåm 38, coù all (II). möôøi taâm Phoå Hieàn. Nhöõng Boà Taùt an truï trong Universal Worthy: Phoå Hieàn—See Universal nhöõng taâm naày seõ mau thaønh töïu trí thieän xaûo cuûa Worthy Bodhisattva and Ten vows of respects of Boà Taùt Phoå Hieàn—See Ten kinds of Uninersally Samantabhadra Bodhisattva. Good Mind developed by Enlightening Beings. Universal Worthy Bodhisattva: Boà Taùt Ñaïi Universally interactive: Sarvatraga (skt)—Taâm Haïnh Phoå Hieàn—Bodhisattva of Great Conduct— sôû bieán

haønh—See Fifty-one Dharmas interactive Samantabhadra Bodhisattva foremost in practice. with the Mind. Bodhisattva who personifies the transcendental Universally operative: Bieán Haønh—Hoaït ñoäng practices and vows of the Buddhas, usually khaép nôi, coù maët khaép nôi—Omnipresent. depicted seated on a six-tusked elephant (six paramitas). He is best known for his ten great

Universally penetrating: Vieân Thoâng— Quang Bieán Chieáu. Ñaây laø hai vò ñöùng ñaàu chuùng Universally penetrating; supernatural power of Boà Taùt nhieàu voâ soá löôïng cuûa theá giôùi aáy, tuaàn töï omnipresence; by wisdom to penetrate the nature keá vò thaønh Phaät vaø cuõng coù khaû naêng naém giöõ or truth of all things by wisdom—Ñem giaùc tueä kho taøng ngoïc baùu chaùnh phaùp cuûa Ñöùc Theá Toân traøn khaép thoâng hieåu taát caû ñi vaøo caû phaùp tính Döôïc Sö Löu Ly Quang Nhö Lai. Theá neân Ñöùc hay caùi lyù maø dieäu trí chöùng ñöôïc (theå tính traøn Thích Ca Maâu Ni Phaät noùi: “Nhöõng thieän nam tín ngaäp dieäu duïng khoâng trôû ngaïi). nöõ coù ñöùc tin neân nguyeän sanh veà theá giôùi cuûa Universally prevalent cause: Sarvatgrata-hetu Ñöùc Phaät aáy.” (skt)—Bieán Haønh Nhaân—According to the Universally shining: Bieán Chieáu—Haøo quang Abhidharma of the Kosa School, this is one of the phaùp thaân Phaät chieáu roïi khaép moïi nôi— six chief causes in the Theory of Causal Relation. Everywhere illuminating. The universally prevalent cause, a cause always Universally Shining Buddha: Mahavairocana connected with wrong views, doubts or ignorance (skt)—Bieán Chieáu Nhö Lai—Universally Shining which produces all the errors of men—Theo A Tyø Tathagata, i.e. another name of Vairocana. The Ñaøm cuûa toâng Caâu Xaù, ñaây laø moä trong saùu caên sun, shining everywhere, name of an antique nhaân trong thuyeát nhaân quaû. Bieán Haønh Nhaân laø Buddha Vairocana. The chief object of worship of nhaân luoân luoân lieân heä vôùi nhöõng taø kieán, hoaøi the Shingon sect in Japan—Teân goïi khaùc cuûa Ñöùc nghi hay voâ minh, taïo ra taát caû nhöõng sai laàm cuûa Ñaïi Nhaät Nhö Lai. Maët trôøi chieáu saùng khaép caû, con ngöôøi—See Six chief causes in the Theory of teân cuûa moät vò coå Phaät Tyø Loâ Giaù Na, laø ñoái Causal Relation. töôïng thôø phöôïng chaùnh cuûa phaùi Chaân ngoân beân Universally pure heavens: The three Nhaät—See Vairocana. universally pure heavens where bodies and Universally Shining Vajrasattva: Bieán Chieáu thinking are the same (the third dhyana heaven—Kim Cang—See Fifteen bodhisattvas who Tam thieàn thieân)—Bieán Tònh Thieân, nôi chuùng represent the Buddha’s dharmakaya, or spiritual sanh chæ coù moät thaân vaø moät töôûng gioáng nhau— body; wisdom in graciousness and a pierce or See Nine realities. angry form against evil (I). Universally Radiant Moonlight Bodhisattva: Universally supporting all realms of Nguyeät Quang Bieán Chieáu Boà Taùt—See sentient beings: One of the ten doors of Universally Radiant Sunlight Bodhisattva. liberation—Khaép gia trì taát caû chuùng sanh giôùi, Universally Radiant Sunlight Bodhisattva: moät trong möôøi moân giaûi thoaùt—See Ten kinds of Nhaät Quang Bieán Chieáu Boà Taùt—According to doors of liberation of Great Enlightening Beings. the Medicine Buddha Sutra, there are two Universally transfer all merits and virtues: Bodhisattvas named Universally Radiant Sunlight Phoå Giai Hoài Höôùng—This is the

last of the ten and Universally Radiant Moonlight, currently conducts and vows of Samantabhadra Bodhisattva. residing in the Medicine Buddha's Land. They are Universally transfer all merits and virtues means leaders among the immeasurable, uncountable we will take all merits and virtues from the first hosts of Bodhisattvas in that land and will be the vow, to worship and respect, up to and including successors to that Buddha. They are able to the vow to constantly accord, we universally maintain the precious treasury of the Proper transfer to all living beings throughout the dharma Dharma of the World Honored One, Medicine realm, we vow that all living beings are constantly Master Vaidurya Light Tathagata. Therefore, peaceful and happy without sickness or suffering, Sakyamuni Buddha said:"All good men and we vow that no one will succeed in doing any evil, women who have faith should vow to be born in we vow that everyone will accomplish all good that Buddha's Land."—Boà Taùt Nhaät Quang Bieán deeds. We vow to stand in for beings and receive Chieáu—Theo Kinh Döôïc Sö, trong theá giôùi cuûa all the extremely severe fruits of suffering which Ñöùc Phaät Döôïc Sö Löu Ly Quang coù hai vò Ñaïi they bring on with their evil karma, we vow to Boà Taùt teân laø Nhaät Quang Bieán Chieáu vaø Nguyeät liberate all beings and ultimately bring them to

accomplish unsurpassed Bodhi—Ñaây laø haïnh Uninvited: Baát Thænh—Töï nguyeän—Khoâng nguyeän thöù möôøi trong Phoå Hieàn Thaäp Haïnh ñöôïc môøi—Not to request—Voluntary. Nguyeän. Phoå giai hoài höôùng laø töø söï leã kính ban Uninvited friend: Baát thænh höõu—Baïn khoâng ñaàu nhaãn ñeán tuøy thuaän chuùng sanh, coù bao nhieâu ñöôïc môøi thænh—Bodhisattva—Boà Taùt. coâng ñöùc thaûy ñeàu ñem hoài höôùng cho taát caû Uninvited preaching: Baát Thænh Phaùp—chuùng sanh moïi loaøi thöôøng ñöôïc an laïc, khoâng Uninvited offering of the law, voluntarily bònh khoå, döùt töø aùc nghieäp, thaønh töïu nghieäp bestowing its benefits—Thuyeát phaùp moät caùch töï laønh. Chuùng sanh vì taïo taùc quaù nhieàu aùc nghieäp, nguyeän vì lôïi ích cuûa chuùng sanh. chuùng ta xin chòu theá ñeå hoï ñöôïc an vui giaûi thoaùt. Unjust (a & n): Unfair—Baát coâng—Ngöôøi baát Universe (n): Loka (p & skt)—Vuõ truï— coâng. Cosmos—Billion-World Universe—Dharma Unknowable (a): Baát khaû tri—Khoâng theå bieát Realm—Open space—Universe—World—World ñöôïc—See Anupalabdhya. System—Coõi—Giôùi—Theá gian—See Four states of universe. Unknowledge: Anavabodha (p)—Baát giaùc hay khoâng yù thöùc, khoâng tænh giaùc, hay meâ muoäi trong Universe of endurance: Nhaãn giôùi (Saha töøng yù nieäm. world—theá giôùi Ta Baø). Unknown (a): Voâ danh. Universe as an expression of the Unknown to self or others: Mình vaø moïi ngöôøi dharmakaya: Universal dharma-dhatu—Chu ñeàu chöa bieát. Ñaây laø moät trong taùm loaïi thoï kyù— bieán phaùp giôùi. This is one of the eight kinds of prediction—See Universe in a grain of dust: Nhaát Traàn Phaùp Eight kinds of prediction. Giôùi—Whole in an atom—One grain of dust is a Unlawful (a): baát hôïp phaùp—Illegal— microcosmo of the universe whole—Caû phaùp giôùi Illegitimate—Illicit. trong moät nguyeân töû, caû vuõ truï trong nhaát traàn— Nhaát traàn laø moät vi vuõ truï cuûa toaøn vuõ truï. Unlawful sexual intercourse:

Kaømamithyaøcaøra (skt)—Taø daâm. Universe is mind only: Phaùp Giôùi Duy Taâm— According to the Lankavatara Sutra and the Hua- Unlettered: Doát—Ignorant—Illiterate— Yen sutra, the universe is mind only—Theo Kinh Uninstructed. Laêng Giaø vaø Kinh Hoa Nghieâm thì vaïn höõu trong Unliberated mind: Avimuttam-cittam (p)—Taâm vuõ truï chæ do taâm taïo. giaûi thoaùt—The unfreed state of consciousness or Universe of three thousand chiliocosms: the state of mind that does not has any kind of Major chiliocosmos—Ñaïi Thieân Theá Giôùi—A emancipation or even partial emancipation— major chiliocosmos, a universe of 3000 great Traïng thaùi taâm khoâng ñöôïc giaûi thoaùt hay ngay caû chiliocosmos—Vuõ truï cuûa 3000 theá giôùi bao goàm vieâc khoâng ñöôïc phaàn naøo giaûi thoaùt. 1.000 tieåu thieân theá giôùi, 1.000 trung thieân theá Unlimited: Voâ Löôïng—Voâ teá—Boundless— giôùi, vaø 1.000 ñaïi thieân theá giôùi—See Billion-Countless—Immeasurable—Infinite— World Universe. Measureless—There are four infinite Universe in its vast variety is the characteristics of a Bodhisattva: kindness, pity, joy, and self-sacrifice—Raát nhieàu, khoâng ñong dharmakaya: Sum La Vaïn Töôïng Töùc Phaùp ñeám hay ño löôøng ñöôïc. Coù boán thöù voâ löôïng cuûa Thaân—The universe in its vast variety is the vò Boà Taùt laø Töø, Bi, Hyû, Xaû. dharmakaya, or Buddha-body; in the esoteric school it is the Vairocana-body—Theo Hieån giaùo Unlimited causation: Voâ Taän Duyeân Khôûi— thì phaùp cuûa tam thieân ñaïi thieân theá giôùi laø phaùp Unlimited influence of everything on all things thaân. Theo Maät giaùo thì phaùp cuûa tam thieân theá and all things on everything, one of the Hua-Yen giôùi ñeàu laø hình tam muoäi da cuûa Ñöùc Ñaïi Nhaät four principal uses of conditional causation—Moät phaùp thaân. trong Töù Duyeân Sanh, taát caû caùc phaùp cuøng nhau laøm duyeân, hay aûnh höôûng khoâng giôùi haïn cuûa University (n): Tröôøng ñaïi hoïc. moät vaät treân moïi vaät vaø cuûa moïi vaät treân moät vaät

(theo moät phaùp maø daáy leân muoân phaùp, duyeân 2) Explain—Expound—Giaûi thích. muoân phaùp maø daáy leân moät phaùp hay truøng truøng 3) Let go—Release—Untie—Giaûi thoaùt. duyeân khôûi). **See Theory of causation and Four Unluckly: Khoâng may—Bad. principal uses of conditional causation. Unlucky stars: Constellations irregular—Naïn Unlimited eye: Deva-Cakkhu (p)—Celestial bôûi caùc vì sao loãi ñoä—See Seven calamities (A). (god or deva) eye—Heavenly eye—Attainable by Unmada (skt): OÂ ma—A demon or spirit of men in dhyana—Thieân nhaõn hay maét coù taàm nhìn craziness or intoxication—Moät loaïi quyû ñieân vaø khoâng giôùi haïn—Maét cuûa chö Thieân ôû coõi trôøi saéc ñoäc haïi. giôùi, nhöng ngöôøi phaøm tu thieàn ñònh vaãn ñaït Unmanifested activities: Voâ Bieåu Nghieäp— ñöôïc loaïi maét naày (vôùi thieân nhaõn thì chaúng luaän The unmanifested activities of the body, mouth, xa gaàn, trong ngoaøi, saùng toái, ñeàu thaáy ñöôïc and mind; or invisible power conferred at heát)—See Five kinds of eyes or vision. ordination; in contrast with the manifested Unlimited indifference: Voâ Löôïng Xaû—See activities—Nghieäp khoâng bieåu hieän cuûa thaân, Four immeasurable minds. khaåu, yù, ñoái laïi vôùi nghieäp bieåu hieän—See Two Unlimited or infinite understanding of

kinds of activities of the body, mouth and mind. Dharma: Phaùp giôùi voâ bieân trí—See Ten Unmeasurable: Khoâng ño löôøng ñöôïc Buddha's powers of understanding or wisdom, and Unmindful: Taâm baát taïi—Inattentive. Ten forms of understanding (B). Unmovable: Unshakable—Constant—Baát Unlimited joy: Voâ Löôïng Hyû—See Four chuyeån. immeasurable minds. Unmoved: Ascala or Niscala or Dhruva (skt)— Unlimited knowledge of a Buddha: Phaùp Giôùi Immobile—Immovable—Motionless—Voâ Voâ Bieân Trí—Unlimited or infinite understanding Ñoäng—The term is used for the unvarying or of the whole Buddha realm—Unimpeded or unchanging, for the pole-star, for fearlessness, for unlimited knowledge or omniscience of a Buddha indifference to passion or temptation—Töø ñöôïc in regard to all beings and things in his realm—Trí duøng ñeå chæ söï khoâng thay ñoåi nhö caùnh sao Baéc hieåu bieát voâ bieân veà Phaät phaùp giôùi. Ñaây laø trí voâ Ñaåu, söï voâ uùy, vaø laõnh ñaïm tröôùc caùm doã hay duïc bieân vaø sieâu vieät cuûa chö Phaät veà phaùp giôùi. voïng. Unlimited Love: Voâ Löôïng Töø—See Four Unmoved by externals: Ngoaïi Voâ Vi (ñoái vôùi immeasurable minds. ngoaïi caûnh chaúng ñoäng taâm hay giaùc quan chaúng Unlimited pity: Voâ Löôïng Bi—See Four bò khuaáy ñoäng (maét chaúng thaáy saéc, tai chaúng immeasurable minds. nghe thanh, muõi chaúng ngöûi höông, löôõi chaúng Unlimited power of interpretation: Voâ Ngaïi neám vò, thaân chaúng tieáp xuùc caùc thöù mòn maøng, yù Giaûi—See Unlimited power of reasoning. chaúng voïng nieäm). Unlimited power of reasoning: Patisambhida Unmoved liberation: Baát Ñoäng Giaûi Thoaùt— (p)—Voâ Ngaïi Giaûi—Four unhindered or Baát Ñoäng A La Haùn—An Arhat who has attained unlimited bodhisattva powers of interpretation or to the state of being unmoved or liberation from reasoning, or unobstructed eloquences—Boán phaùp being disturbed by the illusion of life—Vò A La voâ ngaïi cuûa caùc Boà Taùt khi giaûng thuyeát hay lyù Haùn ñaõ ñaït ñeán traïng thaùi baát ñoäng hay giaûi thoaùt luaän—See Four Unobstructed Eloquences. khoûi söï troùi buoäc cuûa phieàn naõo treân ñôøi. Unlimited understanding of the whole Unmoving state of perfectly clear Buddha-realm: Phaùp giôùi voâ bieân trí—See understanding: Nhö nhö baát ñoäng, lieãu lieãu Unlimited knowledge of a Buddha. thöôøng minh—Thus thus Unmoving–Unlimited virtue: Giôùi Voâ Haïn—See Precepts Understanding and perfect understanding— (II) (6). Through meditation, we can attain proper Unloose: concentration, which is samadhi. If we realize this 1) Disentangle—Côûi ra—Môû ra. state, then we will be in a state of 'Thus, thus,

unmoving, understanding and perfectly clear.' Unobstructed eloquences: Patisambhida (p)— How can we reach this state? We must cultivate Voâ Ngaïi Bieän—Voâ Ngaïi Giaûi—Voâ Ngaïi Trí— until we have no attachment to a self, then when Four unhindered or unlimited bodhisattva powers we look inside to contemplate our mind, we will of interpretation or reasoning, or unobstructed not find it. When we look outside to contemplate eloquences—Boán phaùp voâ ngaïi cuûa caùc Boà Taùt our body, our body is also gone. When we look khi giaûng thuyeát hay lyù luaän—See Four afar at all different things in the universe, none of Unobstructed Eloquences.

those things exist either. That is the time when Unobstructed (unlimited) eloquence in ‘inside we find no body and mind, and outside we delight or pleasure in speaking or find no world.’ This is a state of emptiness. argument: Nhaïo Thuyeát Voâ Ngaïi Trí—Pleasure However, we should not attach to this emptiness in speaking or argument of the law (Pratibhana)— either. If we still hang on to this emptiness, then Bieän thuyeát khoâng chöôùng ngaïi, lôøi leõ troâi chaûy we are still clinging. Only when we can get rid of hôïp vôùi chaùnh lyù—See Four Unobstructed this emptiness, we can become one with, and the Eloquences. same as, the Dharma Realm. We will not be different in any way from empty space. This state Unobstructed (unlimited) eloquence in is called ‘samadhi’. This is an unmoving state of Dharma: Dhammapatisambhida (p)—Phaùp Voâ perfectly clear understanding. We must put in a Ngaïi Trí—Understand all the letters of the law period of vigorous effort and rid our mind of idle (Dharma)—Thaáu trieät vaên phaùp trong kinh ñieån thoughts. Then ‘when not even one thought arises, khoâng chöôùng ngaïi—See Four Unobstructed the entire substance comes into view,’ and we will Eloquences. discover our original face, our fundamental Unobstructed eloquence in intelligence: identity—Qua thieàn taäp chuùng ta seõ ñaït ñöôïc Patibhanapatisambhida (p)—Trí Bieän Taøi Voâ thieàn ñònh, coøn goïi laø tam muoäi. Neáu chuùng ta Ngaïi—According to Theravada Doctrine (The chöùng ñöôïc traïng thaùi ‘ñònh’ naày, chuùng seõ seõ ôû Path of Purification), knowledge about kinds of trong traïng thaùi ‘nhö nhö baát ñoäng, lieãu lieãu knowledge is discrimination of perspicuity. When thöôøng minh.’ Laøm theá naøo ñeå ñaït ñöôïc traïng thaùi a man is reviewing and makes any of the naày? Chuùng ta phaûi tu taäp nhö theá naøo ñeå khoâng foregoing kinds of knowledge the object of his coøn ngaõ chaáp, khi khoâng coù ngaõ chaáp thì khi quaùn knowledge, then any knowledge in him that has saùt taâm cuõng khoâng thaáy taâm ñaâu nöõa; quaùn hình knowledge as its object is discrimination of saéc beân ngoaøi thì hình saéc cuõng chaúng coù; quaùn perspicuity, and so is any knowledge about these vaïn höõu thì vaïn höõu cuõng maát. Ñoù laø luùc trong aforesaid kinds of knowledge, which is concerned khoâng thaân taâm, ngoaøi khoâng caûnh giôùi, taát caû ñeàu with details of their individual domains, functions, laø khoâng. Caùi khoâng naày cuõng khoâng theå chaáp and so on—Theo giaùo thuyeát Nguyeân Thuûy tröôùc noù, bôûi neáu coøn chaáp tröôùc vaøo caùi ‘khoâng’ (Thanh Tònh Ñaïo), trí bieát veà caùc loaïi trí goïi laø trí naày thì cuõng laø moät thöù chaáp tröôùc. Do ñoù, bieän taøi voâ ngaïi. Khi moät ngöôøi xeùt laïi vaø laáy baát ‘khoâng’ cuõng phaûi xaû boû, chuùng ta môùi coù theå cöù loaïi naøo trong caùc loaïi trí treân laøm ñoái töôïng cuøng theá giôùi hôïp nhaát, ta vaø hö khoâng chaúng coøn cho hieåu bieát cuûa mình, thì baát cöù söï hieåu bieát naøo gì phaân bieät. Ñoù chính laø chaùnh ñònh. Ñònh chaúng cuûa vò aáy coù ñoái töôïng laø trí thì goïi laø trí bieän taøi phaûi laø moät traïng thaùi mô hoà, maø ngöôïc laïi raát voâ ngaïi—See Four Unobstructed Eloquences. saùng suoát, khoâng luùc naøo laø khoâng bieát heát moïi Unobstructed eloquence in the Language: söï, nhöng luùc naøo cuõng nhö nhö baát ñoäng. Muoán Nirutti-patisambhida (p)—Töø Ngöõ Bieän Taøi Voâ ñöôïc vaäy, chuùng ta phaûi coâng phu tu taäp, tinh taán Ngaïi—According to

Theravada Doctrine (The heát möïc, trong taâm khoâng moät voïng töôûng, cho Path of Purification), knowledge about ñeán luùc moät nieäm chaúng coù, thì cuoái cuøng seõ thaáy enunciation of language dealing with meaning and ñöôïc 'boån lai chaân dieän muïc.' law is the discrimination of language. There is the Unnatural (a): Dò thöôøng—Exceptional— language that is individual essence, the usage that Extraordinary—Fantastic. has no exceptions, and deals with that meaning

and that law. Any knowledge falling within the Unobstructed knowledge of the meaning: category concerned with the enunciation of that, Atthapatisambhida (p)—Nghóa Voâ Ngaïi— with the speaking, with the utterance of that, Understand deeply the meaning of the law. concerned with the root-speech of all beings, the Unobstructed knowledge of the meaning, or the Magadhan language that is individual essence, in truth; complete knowledge, one of the four other words, the language of law (dhamma). This unobstructed eloquences of Bodhisattvas. is the individual-essence language, such According to Theravada Doctrine (The Path of knowledge is discrimination of language—Theo Purification), knowledge about meaning is the giaùo thuyeát Nguyeân Thuûy (Thanh Tònh Ñaïo), trí discrimination of meaning. Meaning (Attha) is bieát veà caùc töø ngöõ ñeà caäp ñeán nghóa vaø phaùp thì briefly a term for the fruit of a cause (hetu). For in goïi laø töø ngöõ hay ngoân ngöõ bieän taøi voâ ngaïi. Coù accordance with the cause it is served, arrived at, ngoân ngöõ 'töï taùnh,' nghóa laø caùch xöû duïng noù reached, therfore it is called 'meaning' ot khoâng coù ngoaïi leä, chæ ñeà caäp ñeán nghóa aáy, phaùp 'purpose.' But in particular, the five things should aáy. Baát cöù thöù gì thuoäc phaïm truø lieân heä ñeán söï be understood as meaning: anything conditionally noùi leân ngoân ngöõ aáy, thoát ra, phaùt ngoân noù, lieân heä produced, Nibanna, meaning of what is spoken, ñeán ngöõ ngoân caên ñeå cuûa moïi loaøi, ngoân ngöõ result, and functional consciousness. When Magadha töï tính, noùi caùch khaùc, laø ngoân ngöõ cuûa anyone reviews that meaning, any knowledge of phaùp, baát cöù trí gì bieát ñöôïc, vöøa khi nghe ngoân his, falling within the category concerned with ngöõ aáy ñöôïc noùi leân raèng ñaây laø ngoân ngöõ coù töï meaning, is the discrimination of meaning—Bieát tính hay ñaây khoâng phaûi laø ngoân ngöõ coù töï tính roõ nghóa lyù maø giaùo phaùp chuyeân chôû khoâng nhö vaäy goïi laø bieän taøi voâ ngaïi veà ngoân ngöõ—See chöôùng ngaïi. Hieåu bieát thoâng ñaït vaø giaûng giaûi Four Unobstructed Eloquences. nghóa lyù chö phaùp moät caùch troâi chaûy khoâng trôû Unobstructed eloquence in the Law: ngaïi, moät trong töù voâ ngaïi cuûa chö Boà Taùt. Theo Dhammapatisambhida (p)—Phaùp Bieän Taøi Voâ Giaùo Thuyeát Nguyeân Thuûy (Thanh Tònh Ñaïo), trí Ngaïi—According to Theravada Doctrine (The bieát veà nghóa goïi laø nghóa bieän taøi voâ ngaïi. Nghóa, Path of Purification), knowledge about law is the noùi goïn laø danh töø chæ keát quaû cuûa moät nhaân discrimination of law. Law (Dhamma) is briefly a (hetu). Vì phuø hôïp vôùi nhaân, noù ñöôïc ñaït ñeán, term for a condition (paccaya). For since a ñöôïc phuïc vuï neân goïi laø nghóa hay muïc ñích. condition necessitates whatever it may be, makes Nhöng ñaëc bieät naêm thöù caàn ñöôïc hieåu laø nghóa: it occur or allows it to happen, it is

therefore baát cöù thöù gì do duyeân sanh, Nieát Baøn, yù nghóa called law (dhamma). But in particular, the five nhöõng gì ñöôïc noùi, nghieäp quaû, taâm duy taùc. Khi things should be understood as law: any cause that moät ngöôøi quaùn saùt nghóa naày, baát cöù hieåu bieát produces fruit, the Noble Path, what is spoken, naøo cuûa vò aáy thuoäc veà phaïm truø lieân heä ñeán yù what is profitable, what is unprofitable. When nghóa, goïi laø bieän taøi veà nghóa—See Four anyone reviews that law, any knowledge of his, Unobstructed Eloquences. falling within the category concenred with law, is Unobstructed (unlimited) eloquence in the discrimination of law—Theo giaùo thuyeát phrasing or form of expression: Töø Voâ Ngaïi Nguyeân Thuûy (Thanh Tònh Ñaïo), trí bieát veà phaùp Trí—Can understand the law in any languages goïi laø phaùp bieän taøi voâ ngaïi. Phaùp noùi goïn laø danh (Nirukti)—Thoâng ñaït töï taïi veà ngoân töø trong baát töø chæ ñieàu kieän hay duyeân (paccaya). Vì ñieàu cöù ngoân ngöõ naøo—See Four Unobstructed kieän thì caàn ñeán moät caùi khaùc laøm cho noù phaùt Eloquences. sinh, khieán noù xaõy ra, neân goïi laø phaùp (dhamma). Unobstructed faculties: Voâ ngaïi teá caên—See Nhöng ñaëc bieät coù naêm thöù caàn ñöôïc hieåu laø Ten kinds of faculties of Great Enlightening phaùp: baát cöù nhaân naøo phaùt sinh ra quaû, Thaùnh Beings. ñaïo, caùi gì ñöôïc noùi leân, caùi gì coù lôïi, caùi gì khoâng Unobstructed liberation of all Buddhas: Voâ coù lôïi. Khi moät ngöôøi quaùn saùt phaùp aáy thì baát cöù ngaïi giaûi thoaùt cuûa chö Phaät. hieåu bieát naøo cuûa vò aáy veà phaùp goïi laø bieän taøi veà Phaùp—See Four Unobstructed Eloquences.

Unobstructed minds: All Buddhas abide in the the state of Nirvana—Theo Kinh Kim Cang: unobstructed minds—Chö Phaät truï nôi taâm khoâng “Taâm quaù khöù chaúng coù ñöôïc, taâm hieän taïi chaúng chöôùng ngaïi—See Ten kinds of abode. coù ñöôïc, taâm vò lai chaúng coù ñöôïc.” Taïi sao taâm Unobtainable (a): Anupalabhya—Beyond laying quaù khöù chaúng coù ñöôïc? Bôûi quaù khöù ñaõ qua roài, hold of—Unknowable—Baát Khaû Ñaéc. quan taâm tôùi noù cuõng chaúng ñöôïc gì. Taâm hieän taïi 1) Unknowable: That which cannot be known, cuõng chaúng coù ñöôïc vì trong hieän taïi caùc nieäm noái no matter how hard one seeks. Beyond laying tieáp khoâng ngöøng. Chuùng ta baûo ñaây laø hieän taïi, hold of, another name for “Void.”: Duø cho nhöng khi vöøa noùi xong thì caùi hieän taïi ñoù cuõng ñaõ ngöôøi ta coù coá gaéng ñeán nhö theá naøo ñi nöõa trôû thaønh quaù khöù roài, thôøi gian chaúng chòu ngöøng cuõng khoâng theå naøo bieát ñöôïc. Ngoaøi taàm laïi. Taâm vò lai cuõng chaúng coù ñöôïc, vì vò lai thì naém baét, moät teân khaùc cuûa “Khoâng”. chöa tôùi. Cho neân ba taâm trong quaù khöù, hieän taïi 2) All things are beyond the reach of knowledge vaø vò lai ñeàu chaúng coù ñöôïc. Neáu chuùng ta coù theå because there are no such things as self- tu haønh y theo nhöõng gì Phaät daïy thì chuùng ta coù substance and its outward signs: Taát caû caùc söï theå ñaït ñöôïc traïng thaùi Nieát Baøn. vaät ñeàu baát khaû ñaéc hay ôû ngoaøi taàm hieåu Unorthodox (a): Khoâng phaûi laø chính thoáng. bieát, vì khoâng coù söï vaät naøo nhö töï tính vaø Unpardonable (a): Khoâng theå tha thöù ñöôïc. nhöõng töôùng veû beân ngoaøi cuûa noù caû. Unpardonable sins: Sins of a monk that 3) Apart from “Mind-Only” such

notions as involving his exclusion from the community—Toäi Brahma, etc, are not to be known: Ngoaøi khoâng theå tha thöù ñöôïc, toäi khieán cho moät vò Taêng "Taâm" ra thì nhöõng yù nieäm nhö Phaïm Thieân, coù theå bò ñuoåi ra khoûi giaùo ñoaøn—See Parajika. vaân vaân ñeàu baát khaû ñaéc hay khoâng theå bieát Unpardonable sins of Devadatta: Nhöõng toäi ñöôïc. khoâng theå tha thöù ñöôïc cuûa Ñeà Baø Ñaït Ña—See 4) Truth, or reality, or self-nature are Five betrayals (II). unattainable and incomprehensible, for they Unperturbed abstraction: Dhyana (skt)—Ñaø are the marks of Suchness: Chaân thöïc, thöïc Da Dieãn Na—Tónh Löï—Calm thought—See taùnh, töï taùnh, vaân vaân laø baát khaû ñaéc vaø Dhyana and Meditation. khoâng theå hieåu ñöôïc, vì ñaây laø nhöõng töôùng Unperturbed mind: Thanh taâm (taâm khoâng xao traïng cuûa "nhö nhö." ñoäng). Unobtainable thoughts: Nhöõng tö töôûng khoâng Unperturbedness: Baát ñoäng—One of the eight naém baét ñöôïc—According to the Vajra Sutra: flavors of Nirvana—Moät trong taùm vò cuûa Nieát "Past thoughts can not be obtained, present Baøn—See Eight savours (pleasures) of the thoughts can not be obtained, and future thoughts Buddha's nirvana. can not be obtained." Why can we not get at past thoughts? Because they have already gone by. Unpleasant (a): Khoâng thích thuù—Khoâng vöøa What is the point of worrying over them? Why can yù—See Feelings. we not get a present thoughts Because the present Unpleasant to the eyes: Dô maét—Khoù nhìn. moment does not stop for even an instant. If we Unpleasant odor from dirty robes: Quaàn aùo claim that this moment is the present, as soon as baån thæu hoâi haùm—See Five signs of decay of the words leave our mouth, that 'present' has people when approaching death. already gone by; time never stops. Why do we say Unpleasant to the tongue: Khoù neám. that future thoughts can not be obtained? Because Unpleasurable investigations: Nhöõng suy tö the future has not yet arrived. We may admit that ñeán öu—According to the Sangiti Sutta in the it has not yet come, but right then it arrives, so the Long Discourses of the Buddha, there are six 'not-yet-come' or future does not exist either. unpleasurable investigations—Theo Kinh Phuùng Therefore, the past, the present, and the future are Tuïng trong Tröôøng Boä Kinh, coù saùu suy tö ñeán three thoughts that can not possibly be obtained. If öu—See Six unpleasurable investigations. we can cultivate according to the Dharma that the Buddha spoke, then straightaway, we can realize

Unpleasurable mark: Baát khoaùi töôùng—See naêm 1932 ñeán naêm 1935, Dieäu Phaùp Lieân Hoa Nine grades of arhats. Kinh naêm 1934. Khi coøn daïy taïi Ñaïi Hoïc Taisho, Unprecedented: Never having happened—Chöa oâng ñaõ baét ñaàu vieäc bieân soaïn moät cuoán töø ñieån töøng coù tröôùc kia. Phaïn-Nhaät vôùi söï hôïp taùc cuûa K. Tsuchida vaø caùc thaønh vieân khaùc trong ban giaûng huaán Ñaïi Hoïc, Unprecedented in history: Voâ tieàn khoaùng nhöng coâng trình naøy bò boû dôû khi oâng qua ñôøi. haäu. OÂng ñaõ taïo moät söùc ñaåy cho vieäc hoïc tieáng Phaïn Unproduced: Voâ Vi—See Asamskrta. qua vieäc xuaát baûn moät cuoán vaên phaïm Phaïn Ngöõ Unproduced dharma: Voâ Vi Phaùp—See baèng tieáng Nhaät. Asamskrta dharma. Unreal (a): Unproductive: Anutpatti (p)—Anutpada (skt)— 1) Vitatha (p &

skt)—Khoâng thaät—AÛo huyeàn— Ajata (skt)—Non-birth—Not to be reborn—Voïng—False—Futile—Untrue—Vain. Exempt from rebirth—Sapless—Baát sinh. 2) Maøya (skt)— Deceptive—AÛo giaùc—False Unprofitable (a): Khoâng coù coâng duïng—Voâ feeling—Illusive—Illusory—Unreal— duïng. Vague—See Illusion. Unpropped samadhi: Anilambha (skt)—Voâ Unreal dharmas: Hö Voïng Phaùp—Unreal Duyeân Tam Muoäi—Dieât Taän Ñònh—Unpropped things or sensations, such as those perceived by samadhi in which all mental functions cease to the senses—Phaùp cuûa nguõ duïc (saéc, thanh, höông, connect with environment and cease to function— vò, xuùc), vì theå cuûa noù hö giaû khoâng thöïc neân goïi Thieàn ñònh dieät heát taát caû taâm thöùc maø xa lìa sôû laø “hö voïng phaùp”. duyeân. Unreal fancies: Passing thoughts—Phuø töôûng. Unqualified (out of the fullness of his Unreal name: Giaû Danh Höõu—The world of nature): Tuøy töï yù ngöõ—See Three modes of unreal names, i.e the phenomenal world of Buddha’s discourses. sentient beings. One of the three kinds of Unrai Wogihara (1869-1937): One of the existence, things which exist only in name, i.e. all eminent German Buddhist scholars in the things are combinations of other things and are nineteenth century. He learned Sanskrit in empirically named—Coøn goïi laø chuùng sanh theá Germany under Dr. Leumann. He edited the gian, hay höõu tình theá gian. Taát caû caùc loaïi höõu Mahayana texts and among his notable works are tình trong theá gian ñeàu laø giaû danh theá gian (vì the “Mahavyupatti” (Sanskrit-Chinese edition höõu tình laø danh töï giaû thieát nôi nguõ uaån chöù 1915), the “Bodhisattva-bhumi” (1930), the khoâng coù thöïc theå). Moät trong tam höõu, moïi vaät “Sphutartha-Abhidharmakosa-Vyukhya (1932), hieän höõu nhôø söï phoái hôïp cuûa caùc vaät khaùc vaø chæ the “Abhisamayalankaraloka” (1932-1935), and laø goïi teân theo loái kinh nghieäm (nhö boán thöù saéc, the Saddharma-pundarika (1934). As professor at thinh, höông, vò, xuùc, nhaân duyeân hoøa hôïp vôùi Taisho University, he began compiling a Sanskrit- nhau ñeå thaønh moät caùi gì ñoù trong moät thôøi gian Japanese dictionary in collaboration with K. höõu haïn roài tan hoaïi, chaúng haïn nhö söõa boø, kyø Tsuchida and other members of the University thaät laø do boán thöù aáy duyeân hôïp maø thaønh, chöù staff, but this work was discontinued at his death. khoâng bao giôø coù caùi töï theå cuûa söõa). He gave an impetus to the study of Sanskrit by Unreal in phenomena: Taùnh voâ töôùng—The publishing a Sanskrit grammar in Japanese—Moät doctrine that phenomena have no reality in trong nhöõng hoïc giaû Phaät giaùo ngöôøi Ñöùc noåi themselves. tieáng vaøo theá kyû thöù 19. OÂng hoïc tieáng Baéc Phaïn Unreal and real: Non existent and existent— taïi Ñöùc vôùi Tieán Só Leumann. OÂng bieân taäp caùc Abstract and concrete—Khoâng Höõu—Khoâng thaät kinh saùch Ñaïi Thöøa vaø trong soá caùc taùc phaåm vaø thaät. ñaùng chuù yù cuûa oâng coù boä “Mahavyupatti” aán baûn 1) Non-existent and existent: Khoâng hieän höõu Phaïn vaø Hoa ngöõ vaøo naêm 1915, Boà Taùt Ñòa vaøo vaø hieän höõu. naêm 1930, A Tyø Ñaït Ma Caâu Xaù Chính Luaän vaøo 2) Abstract and concrete: Tröøu töôïng vaø cuï theå. naêm 1932, Hieän Quaùn Trang Nghieâm Luaän töø

3) Negative and positive: Phuû nhaän vaø laø söï phaù boû aûo töôûng cuûa caûm quan vaø thöøa nhaän. söï kieán taïo tri thöùc toái thöôïng (prajna)— Unreal things: Hö voïng phaùp—See See Emptiness, Two voids, and Three Unreal dharmas. voids. Unreal and unclean world: Voïng traàn— Unreality of the atman, the soul, the Muoân vaät treân ñôøi naày voán hö voïng vaø person: Ngaõ khoâng (Nhaân khoâng)—See nhieãm caáu. Two voids (A). Unreal wheel of life: Hö Voïng Luaân— Unreality of desire: Falseness of The wheel of transmigration—Vì sanh töû desire—AÙi giaû. luaân hoài chæ laø nöông theo sôû caûm cuûa Unreality of one's environment: Causes hoaëc nghieäp hö giaû, chöù theå cuûa noù khoâng of erroneous ideas—Voïng duyeân—The phaûi laø chaân thöïc, neân goïi baùnh xe sanh causes of erroneous ideas—Duyeân laø töû luaân hoài laø "hö voïng luaân". nhöõng söï vaät trong vaø ngoaøi coù quan heä vôùi thaân ta, taát caû nhöõng caùi ñoù ñeàu laø hö voïng caû. Chính nhöõng thöù ñoù laø ñaàu moái taïo ra nhöõng tö töôûng sai laàm. Unreality or falseness of desire: AÙi giaû— Söï hö giaû hay khoâng thöïc cuûa duïc voïng. Unreality of form: Töôùng Khoâng—Forms of things are unreal—Forms are temporary names—The unreality of form—The doctrine that phenomena have no reality in themselves, in contrast with that of Hinayana which only held that the Unreal and without ego: Khoâng voâ ngaõ. ego had no reality—Yeáu toá khoâng cuûa töôùng. Giaùo thuyeát cho raèng vaïn höõu giai Unreality (n): Söï hö voïng—Hö khoâng— khoâng, ñoái laïi vôùi Tieåu Thöøa cho raèng chæ Coù hai loaïi khoâng—Unreality means coù caùi "ngaõ" môùi laø khoâng. things do not exist in reality. Unreality, that things do not exist in reality. Sunya Unreality of phenomena: Töôùng voâ taùnh. (universality) annihilates all relatives. 1) Höõu Vi Khoâng: The unreality of the The 'Empty' mode destroys the illusion phenomena—Söï giaû hôïp khoâng thöïc of sensuous perception and constructs hay khoâng coù töï tính cuûa chö phaùp supreme knowledge (prajna)—Khoâng ôû höõu vi. ñaây coù nghóa laø söï vaät khoâng coù thöïc 2) Töôùng Voâ Taùnh: Unreal in chaát. Khoâng dó phaùp nhaát thieát phaùp phenomena, i.e. turtle-hair or rabbit's (khoâng ñeå phaù caùi hoaëc kieán tö, nghóa laø horn; the unreality of phenomena, one of the three kinds of unreality—Moät trong phaù taát caû caùc phaùp quaùn saùt caùi taâm chaúng ôû trong, chaúng ôû ngoaøi, chaúng ôû tam voâ taùnh. Vaïn höõu khoâng thöïc, nhö giöõa, töùc laø khoâng coù thaät). 'Khoâng' coøn loâng ruøa söøng thoû (laáy bieán keá sôû chaáp maø baøn luaän lyù khoâng thì caùi

töôùng do taâm tính toaùn cho laø coù thöïc ngaõ caùc baùo öùng, khoå duïng. Ngöôøi ta thöôøng noùi "tieàn thöïc phaùp, goïi laø bieán keá sôû chaáp tính). oan tuùc traùi," nghóa laø nhöõng oan traùi töø xöa, hay Unreality, reality, and middle doctrine: oaùn thuø nôï naàn naêm cuõ. Khoâng Giaû Trung—See Three prongs of Unreserved: Khoâng caát daáu. "Sunyata-Reality-Middle". Unrestrained: Vitakkacarita (p)—Baåm taùnh Unreality of all things: The emptiness of all phoùng daät—Loose—Distracted or discursive things—Phaùp Khoâng—See Unreality of things, temperament—See Two kinds of affliction (C), and Three sources of cultivation. and Six kinds of temperament. Unreality of things: Phaùp khoâng. Unretreating mind: Taâm baát thoái—See Ten 1) The non-reality of things: Phaùp Khoâng—The profound minds. emptiness—Things are

unreal—Everything is Unrighteous (a): Unjust—Baát chính. being dependent on something else and Unrighteousness (n): Söï baát chính—Söï baát having no individual existence apart from coâng. other things; hence the illusory nature of all Unrivalled: Excellent—Unequalled— things as being composed of elements and not Unmatched—Unsurpassed—Voâ ñòch—Toái possessing realityTaùnh khoâng hay söï khoâng thaéng—Toái öu. thaät cuûa chö phaùp. Moïi vaät ñeàu tuøy thuoäc laãn Unsatisfied: Khoâng thoûa maõn. nhau, chöù khoâng coù caù nhaân hieän höõu, taùch Unsatisfied nature: Baûn chaát baát toaïi. rôøi khoûi vaät khaùc—See Two voids, and Three voids. Unsatisfactoriness: Baát toaïi. 2) Holding to the idea of unreality of all things: Unsatisfactoriness of conditioned states: Voâ kieán—Nothing exists independently with Samkhara-Dukkhata (p)—Haønh Khoå—According a self-contained nature. This is one of the to Most Venerable Piyadassi in “The Buddha’s eight incorrect views—Cho raèng chö phaùp laø Ancient Path,” unsatisfactoriness of conditioned khoâng thöïc, hay khoâng thöù gì coù theå toàn taïi states, is not of philosophical significance. Though ñoäc laäp vôùi baûn chaát töï ngaõ cuûa chính noù. the word “samkhara” implies all things subject to Ñaây laø moät moät taùm loaïi taø kieán—See Eight cause and effect, here in the context of “dukkha” incorrect views. the five groups or aggregates (pancakkhandha) 3) Voidness: The void—Khoâng Ñeá—See Nine are meant. They are the aggregates of matter, in truths or postulates. this case the visible, tangible body of form, of Unreality of unreality: Khoâng khoâng. sensation, of perception, of mental formations and of consciousness. They are known briefly as the Unrecordable (a): Avyakrta or Avyakhaøta pyscho-physical entity (nama-rupa). “Rupa” (skt)—Voâ kyù—See Avyakrta. includes the physical aggregate and “nama” the Unredeemed (a): Not saved—Chöa ñöôïc cöùu remaining four aggregates. The combination of roãi. the five constitutes a sentient being. A being and Unrefined manifestation: Coarse form—Crude the empirical world are both constantly changing. appearance—Crude form—Thoâ Töôùng—The six They come into being and pass away. All is in a grosser or cruder forms of unenlightenment or whirl, nothing escapes this inexorable, unceasing ignorance mentioned in the sastra on the Prajna change, and because of this transitory nature Sutra—Theo khôûi Tín Luaän ñaây laø saùu thoâ töôùng nothing is really pleasant. There is happiness, but voâ minh (chöa giaùc ngoä). very momentary, it vanishes like a flake of snow, Unrefined speech: Indecent speech—Improper and brings about unsatisfactoriness. This is why speech—Smart speech—Voïng ngöõ (yû ngöõ). the Buddha in his formulation of the Noble Truth Unrepaid debts: Tuùc Traùi—The unrepaid debts of Dukkha concluded with the words: “In brief, from or sins of former incarnations—Nhöõng nôi the five aggregates of grasping are suffering and naàn hay toäi loãi chöa traû trong tieàn kieáp (tuy nhieân, unsatisfactory (dukkkha). This is what is called the chöa chuoác khoå quaû, ñeán ñôøi naày môùi thaáy hieän ra unsatisfactoriness of conditioned states

(samkhara-dukkha)—Theo Hoøa Thöôïng Piyadassi xeáp vaøo loaïi hoaïi khoå naày. Bôûi vì chuùng laø voâ trong quyeån “Con Ñöôøng Coå Xöa,” tính chaát baát thöôøng, khoå, vaø phaûi chòu bieán hoaïi. Tuy nhieân, toaïi nguyeän cuûa caùc phaùp höõu vi

(phaùp do ñieàu ñaây khoâng phaûi laø caùi khoå maø ngöôøi ta phaûi chòu kieän taïo thaønh), ñaây laø loaïi khoå coù yù nghóa trieát ñöïng. Ñieàu maø Ñöùc Phaät muoán neâu ra ôû ñaây laø taát lyù. Duø töø Haønh Khoå haøm yù taát caû caø phaùp höõu vi, caû caùc phaùp ñeàu voâ thöôøng vaø khoå, caùc phaùp naày hay caùc phaùp phaûi chòu taùc ñoäng cuûa nhaân quaû, phaûi chòu ñònh luaät voâ thöôøng trong töøng saùt na, vaø haønh khoå nhaán maïnh ñeán caùi khoå cuûa nguõ uaån: chính ñònh luaät naày taïo ra khoå. Ñieàu ñoù coù nghóa saéc, thoï, töôûng, haønh, vaø thöùc uaån. Goïi ngaén goïn laø khoâng coù haïnh phuùc tröôøng cöûu. laø Danh vaø Saéc (Nama-Rupa), thöïc theå Taâm-Vaät Unsatisfactory (a): Baát toaïi nguyeän Lyù. Söï keát hôïp cuûa naêm uaån naày taïo thaønh moät Unsatisfying: Dukkha (p)—Misery—Sorrow— höõu tình chuùng sanh. Chuùng sanh vaø theá gian, caû Suffering—Khoå (buoàn khoå)—See Eight winds. hai ñeàu bieán ñoåi khoâng ngöøng. Chuùng sanh sanh Unscrupulous (a): Voâ löông taâm. roài dieät, taát caû ñeàu xoay vaàn, khoâng coù gì thoaùt Unscrupulous people: Ngöôøi voâ löông taâm. khoûi söï bieán ñoåi khoâng ngöøng vaø khoâng theå ngaên caûn naày ñöôïc, vaø vì tính chaát voâ thöôøng naày maø Unsearchable (a): Inaccessible— khoâng coù gì coù theå goïi laø laïc thöïc söï. Coù haïnh Unfathomable—Khoâng theå tìm hieåu ñöôïc. phuùc, nhöng raát taïm bôï, noù tan bieán nhanh nhö lôùp Unselfishness: Loøng vò tha—Unselfishness is tuyeát moûng treân soâng, vaø gaây neân bao noãi khoå one of the great vows of any true Buddhist. saàu. Ñoù laø lyù do taïi sao Ñöùc Phaät trong phaàn Unselfishness comes from the four kinds of thuyeát giaûng veà Töù Thaùnh Ñeá ñaõ keát luaän: “Naêm boundless mind: Loving-kindness, compassion, uaån laø khoå.” Ñaây laø caùi maø chuùng ta goïi laø Haønh joy, and equanimity. Unselfishness is also one of Khoå. the great vows of a Bodhisattva: “Above to seek Unsatisfactoriness due to impermanence: bodhi, below to save (transform) beings.”—Loøng Viparinama-Dukkhata (p)—Hoaïi Khoå— vò tha laø moät trong nhöõng ñaïi nguyeän cuûa moät According to Most Venerable Piyadassi in “The ngöôøi Phaät töû chaân chính. Loøng vò tha ñeán töø boán Buddha’s Ancient Path,” suffering comes under taâm roäng lôùn voâ bieân. Loøng vò tha bao goàm caû Töø the category of unsatisfactoriness due to Bi Hyû Xaû. Loøng vò tha coøn laø moät trong nhöõng ñaïi impermanence. All the pleasant and happy nguyeän cuûa moät vò Boà Taùt: “Thöôïng caàu Phaät feelings that even the feelings that a yogi or ñaïo, haï hoùa chuùng sanh.” meditator experiences by attaining the four Unsettled: Indeterninate—Indefinite—meditative absorptions (jhana), come under the Irresolute—Uncertain—Undecided—category of unsatisfactoriness due to Undetermined—Unfixed—Baát ñònh. impermanence, because they are transient Unsettled being: Trung Höõu Chi Löõ—An (anicca), suffering (dukkha), and subject to change unsettled being in search of a new habitat or (Viparinamadhamma). But the suffering reincarnation—Moät chuùng höõu tình ñang tìm nôi mentioned here is certainly not the pain and taùi sanh. suffering that people in general endure. What the Unsettled mind: Viksipta-citta (skt)—Taùn Buddha points out is that all things impermanent Taâm—The scattered, inattentive mind. A are unsatisfactory. They suffer change every distracted or unsettled mind. Mind only good

at moment and this change brings about intervals, in contrast with the settled mind—Taâm unsatisfactoriness; for whatever is impermanent is taùn loaïn hay taâm phoùng daät, taâm ñuoåi theo luïc unsatisfactory. That is, there is no lasting bliss—traàn khoâng ngöøng nghæ, ñoái laïi vôùi ñònh taâm. Theo Hoøa Thöôïng Piyadassi trong quyeån "Con Unshakable (a): Constant—Unmovable—Khoâng Ñöôøng Coå Xöa," khoå ñöôïc xeáp vaøo loaïi khoå do lay chuyeån ñöôïc—Baát Ñoäng—See Unmoved. tính chaát voâ thöôøng. Moïi caûm thoï laïc, hyû maø con Unshakable deliverance of mind: Akuppa- ngöôøi coù theå caûm nhaän ñeàu tan bieán vaø dieät maát. ceto-vimutti (p)—Baát Ñoäng Taâm Giaûi Thoaùt— Nhö Ñöùc Phaät noùi, ngay caû caùc caûm thoï maø moät Unshakeable deliverance of mind. In the Long haønh giaû kinh nghieäm khi chöùng töù thieàn cuõng ñeàu Discourses of the Buddha, the Buddha taught:

"Which one thing to be realized? Unshakeable saïch, thöôøng thích laêng xaêng huyeân naùo (Thaân deliverance of mind is one thing which needs be traïo laø thích du chôi caùc troø haøi höôùc, khoâng ngoài realized."—Taâm giaûi thoaùt laø taâm ôû traïng thaùi baát yeân tónh ñöôïc luùc naøo; khaåu traïo laø thích ngaâm ñoäng. Trong Tröôøng Boä Kinh, Ñöùc Phaät daïy: "Theá nga ca haùt, tranh caõi thò phi, laøm nhöõng cuoäc hyù naøo laø moät phaùp caàn ñöôïc taùc chöùng? Baát ñoäng luaän voâ ích baèng nhöõng ngoân ngöõ theá gian; yù traïo taâm giaûi thoùat. Ñoù laø moät phaùp caàn ñöôïc taùc laø taâm tính phoùng daät, buoâng thaû cho baùm vaøo chö chöùng." duyeân). Unshakable mind: Taâm baát ñoäng—Ten kinds of Unsteady light: AÙnh chaäp chôøn. unshakable mind (The Flower Adornment Sutra— Unsubmissive (a): Baát phuïc. Chapter 38—Detachment from the World). Unsubstantiality: No-self—Voâ ngaõ—See Enlightening Beings who abide by these can attain Anatman. the supreme unshakable mind of omniscience— Unsullied realm: Realm of pure dharma—Tònh Coù möôøi taâm baát ñoäng (Kinh Hoa Nghieâm—Phaåm phaùp giôùi. 38—Ly Theá Gian). Chö Boà Taùt an truï trong phaùp Unsurpassable: Ajita (skt)—Invincible—Voâ naày thôøi ñöôïc taâm baát ñoäng nhöùt thieát trí voâ Naêng Thaéng—A Daät Ña—Unconquerable, thöôïng—See Ten kinds of unshakable mind. invincible, unsurpassable; especially applied to Unskillful (a): Baát thieän Maitreya—Uy ñöùc roäng lôùn khoâng gì thaéng noåi, Unsolicited friend: Baát Thænh Höõu. chæ Ñöùc Di Laëc Boà Taùt (Töø Thò Boà Taùt)—See 1) Thieän höõu tri thöùc—Good spiritual advisor— Ajita. This term refers to Bodhisattvas who act as Unsurpassable liberation: Vimuttanuttariyam friends and benefactors unsolicited to all (p)—Giaûi thoaùt voâ thöôïng—See Three dharmas sentient beings. (XLIII). 2) Nhöõng aân nhaân khoâng ñôïi naøi xin: Unsurpassable practice: Patipadanuttariyam Unsolicited benefactors. (p)—Haønh voâ thöôïng—See Three dharmas Unsolicited sutras: Udana (skt)—Impromptu— (XLIII). Voâ Vaán Töï Thuyeát Kinh—One part of the Unsurpassable vision: Dassananuttariyam (p)— scriptures spoken voluntarily and not in reply to Kieán voâ thöôïng—See Three dharmas (XLIII). questions or appeals, one of the twelve parts of the Buddhist scriptures—Moät trong möôøi hai boä Unsurpassed: Kinh Tieáng Phaïn goïi laø Öu Ñaø Na, töùc laø "Voâ 1) Ajita (skt):

Invincible—Unconquered— Vaán Töï Thuyeát" nghóa laø Phaät töï thuyeát ñeå raên Unequalled—Unmatched—Voâ ñòch—Toái chuùng chöù khoâng phaûi traû lôøi cho caâu hoûi naøo. thaéng—Voâ thaéng. 2) Anuttara (skt): Peerless—Supreme—Unsophisticated but honest: Phaùc ngoïc hoàn Unexcelled—Voâ thöôïng. kim—Unworked jade and natural gold—Chöa ñöôïc daïy doã nhöng chaân thaät (ngoïc chöa ñöôïc Unsurpassed Buddha: Voâ Thöôïng Phaät. giuõa vaø vaøng chöa ñöôïc luyeän, nhöng baûn chaát Unsurpassed desire: Söï mong muoán voâ cuûa ngoïc vaø vaøng thì luùc naøo cuõng toát). thöôïng—See Ten kinds of definitive mark of Unspotted (a): Tinh tuyeàn—Trong saïch. Great Enlightening Beings (6). Unstable (a): Khoâng beàn vöõng. Unsurpassed forms of service: Pari- cariyanuttariyam (p)—Haønh Voâ Thöôïng— Unstable things: Nhöõng ñieàu khoâng beàn vöõng— According to the Sangiti Sutta in the Long There are three unstable things—Coù ba ñieàu Discourses of the Buddha, this is one of the six khoâng beàn vöõng—See Three unstable things. unsurpassed things—Theo Kinh Phuùng Tuïng trong Unstained (a): Vimala (p & skt)—Thanh tònh voâ tröôøng Boä Kinh, ñaây laø moät trong saùu voâ thöôïng— caáu. See Six unsurpassed things. Unsteady in act, word, and thought: Traïo Unsurpassed gains: Lôïi Ñaéc Voâ Thöôïng— Taùn—One of the five hindrances—Moät trong naêm According to the Sangiti Sutta in the Long trieàn caùi. Ba nghieäp thaân khaåu yù khoâng trong

Discourses of the Buddha, this is one of the six Untaintedness (n): Khoâng nhieãm oâ. unsurpassed things—Theo Kinh Phuùng Tuïng trong Untalented and poor learning: Taøi sô hoïc tröôøng Boä Kinh, ñaây laø moät trong saùu voâ thöôïng— thieån (khoâng coù taøi maø laïi ít hoïc). See Six unsurpassed things. Unthinkable (a): Acintya (skt)—Baát Khaû Tö Unsurpassed Knight: Anuttara (skt)—Voâ Nghì—Beyond comprehension—Beyond Thöôïng Só—See Ten epithets of a Buddha. conception—Beyond thought or discussion— Unsurpassed Knight Taming Hero: Anuttara Beyond thought or description—Beyond thought (skt)—Voâ Thöôïng Só Ñieàu Ngöï Tröôïng Phu—See and words—Inconceivable—Inexpressible— Ten epithets of a Buddha. Surpassing thought—Khoâng theå naøo suy nghó Unsurpassed Knight-Taming and Subduing ñöôïc—Khoâng theå naøo hieåu ñöôïc, vöôït ra ngoaøi tö Hero: Anuttara Purusa-Damya-Sarathi (skt)— töôûng vaø bieän luaän hay tö töôûng vaø vaên töï—See Taming and Subduing Hero—Voâ Thöôïng Só Ñieàu Ten kinds of inconceivability of Great Ngöï Tröôïng Phu—See Ten epithets of a Buddha. Enlightening Beings. Unsurpassed Knight Who Understands the Untie: World: Anuttara (skt)—Voâ Thöôïng Só—See Ten 1) Disentangle—Côûi ra—Môû ra. epithets of a Buddha. 2) Explain—Expound—Giaûi thích. 3) Let go—Release—Unloose—Giaûi thoaùt. Unsurpassed objects of recollection: ÖÙc 4) Undo: Loose (bonds)—Giaûi keát. Nieäm Voâ Thöôïng—According to the Sangiti Sutta in the Long Discourses of the Buddha, this is one Untie bonds: Loose bonds—Undo bonds—Giaûi of the six unsurpassed things—Theo Kinh Phuùng keát. Tuïng trong tröôøng Boä Kinh, ñaây laø moät trong saùu Untimely: Phi thôøi—Not proper or regulation voâ thöôïng—See Six unsurpassed things. time for meals—Khoâng ñuùng luùc thoï thöïc. Unsurpassed sights: Kieán Voâ

Thöôïng— Untimely death: Hoaïnh töû (cheát baát ñaéc kyø According to the Sangiti Sutta in the Long töû)—According to The Medicine Buddha Sutra, Discourses of the Buddha, this is one of the six Salvation Bodhisattva told Ananda that the unsurpassed things—Theo Kinh Phuùng Tuïng trong Tathagatas mentioned countless forms of untimely tröôøng Boä Kinh, ñaây laø moät trong saùu voâ thöôïng— death; however, there nine major forms of See Six unsurpassed things. untimely death—Theo Kinh Döôïc Sö, Cöùu Thoaùt Unsurpased things heard: Vaên Voâ Thöôïng— Boà Taùt ñaõ baûo Ngaøi A Nan laø coù chín thöù hoaïnh According to the Sangiti Sutta in the Long töû—See Nine major forms of untimely death. Discourses of the Buddha, this is one of the six Untimely death due to drowning: Cheát unsurpassed things—Theo Kinh Phuùng Tuïng trong chìm—Death by drowning—See Nine major tröôøng Boä Kinh, ñaây laø moät trong saùu voâ thöôïng— forms of untimely death. See Six unsurpassed things. Untimely death due to excecution by royal Unsurpassed trainings: Hoïc Giôùi Voâ decree: Bò pheùp vua tru luïc—Excecuted by royal Thöôïng—According to the Sangiti Sutta in the decree—See Nine major forms of untimely death. Long Discourses of the Buddha, this is one of the Untimely death due to falling of a mountain six unsurpassed things—Theo Kinh Phuùng Tuïng or a cliff: Bò rôi töø nuùi cao xuoáng vöïc thaúm—See trong tröôøng Boä Kinh, ñaây laø moät trong saùu voâ Nine major forms of untimely death. thöôïng—See Six unsurpassed things. Untimely death due to fire: Cheát thieâu—Death Unsystematic attention: Ayoniso-manasikara by fire—See Nine major forms of untimely death. (p)—Taùc yù phi nhö lyù—See Systematic attention. Untimely death due to hunger or thirst: Untainted: Cao quyù Cheát vì ñoùi khaùt khoán khoå—Death from hunger or Untainted inexhaustible knowledge: Trí voâ thirst, for lack of food and water—See Nine major laäu voâ taän—See Ten types of characteristics of forms of untimely death. manifestation of a Buddha (8).

Untimely death due to hunting, gambling, Phöông tieän ñaëc thuø maø Phaät duøng ñeå xieån döông debauchery, drunkenness or extreme Nhaát Nghóa Ñeá. dissipation: Losing one’s vitality to the demons Unutterable (a): Baát Khaû Thuyeát— through hunting, gambling, debauchery, Unutterable—Unmentionable—Indefinable—drunkenness or extreme dissipation—Sa ñoïa ñaém Truth that can be thought but not expressed— say nôi söï chôi bôøi, saên baén, ñam meâ töûu saéc, Chaân lyù khoâng theå noùi ra, khoâng theå naøo dieãn taû buoâng lung voâ ñoä, bò loaøi quyû ñoaït maát tinh khí— ñöôïc. See Nine major forms of untimely death. Unvarying bhutatathata: One of the ten Untimely death due to lack of scientific sure bhutatathata, also the eighth of the ten grounds— Baát Taêng Giaûm Chaân Nhö, moät trong möôøi chaân but engaging in false pronouncements of nhö, cuõng laø ñòa thöù taùm trong thaäp ñòa. earthly demons, heretics or practitioners of Unwavering: Firm—Unshakable—Baát ñoäng. black magic—Hoaïnh töû vì thieáu söï chöõa trò khoa Unwholesome (a): Akusala—Baát thieän— hoïc maø ngöôïc laïi laïi tin theo nhöõng thuyeát hoïa Negative—Evil. phuùc vu vô cuûa boïn taø ma ngoaïi ñaïo, yeâu nghieät trong ñôøi—See Nine major forms of untimely Unwholesome consciousness: Akusalacittani death. (p)—Taâm Baát Thieän—According to Bhikkhu Bodhi in

Abhidhamma, there are twelve Untimely death due to poison, incantations, unwholesome consciousnesses—Theo Tyø Khöu evil mantras and demons-raised-from-the- Boà Ñeà trong Vi Dieäu Phaùp, coù möôøi hai taâm baát death: Cheát vì thuoác ñoäc, eám ñoái, ruûa noäp, truø eûo thieän—See Twelve kinds of Unwholesome minds. vaø bò quyû töû thi laøm haïi—See Nine major forms Unwholesome consciousness of infinite: Taâm of untimely death. Baát Thieän trong Thöùc Voâ Bieân Xöù—See Twelve Untimely death due to wild animals: Bò thuù kinds of Immaterial-Sphere Consciousness. döõ aên thòt—Being devoured by wild animals—Unwholesome consciousness of infinite See Nine major forms of untimely death. space: Taâm Baát Thieän Haønh trong Khoâng Voâ Untimely happenings due to external Bieân Xöù—Unwholesome consciousness circumstances: Baát Ñaéc Kyø Töû (vì tai naïn baát pertaining to the base of infinite space, one of the ngôø hay nhöõng bieán coá beân ngoaøi)—See Four twelve kinds of Immaterial-Sphere causes of death (The Buddha and His Teachings). Consciousness—See Twelve kinds of Immaterial-Untiringly: Khoâng moûi meät. Sphere Consciousness. Untouchables (n): Giai caáp cuøng ñinh trong xaõ Unwholesome consciousness of nothingness: hoäi AÁn Ñoä—Members of the lowest castes of Taâm Baát Thieän Haønh trong Voâ Sôû Höõu Xöù— Hinduism, whom higher caste Indians must not Unwholesome consciousness pertaining to the touch—See Candala and Four castes in India. base of nothingness, one of the twelve kinds of Untrue (a): Vitatha (p)—Mithya (skt)— Immaterial-Sphere Consciousness—See Twelve Erroneous—False—Futile—Unreal—Vain— kinds of Immaterial-Sphere Consciousness. Voïng (sai laàm). Unwholesome courses of action: Baát thieän Untrue or misleading talk: Hö cuoàng ngöõ— nghieäp ñaïo—See Ten unwholesome courses of See Five precepts (4). action. Untruth (n): Vitathabhavo (p)—Vitathata (skt)— Unwholesome deeds: Baát Thieän Nghieäp. Khoâng thaät—Falsehood. (I) Negative karma: Akusala karma (skt)—Black Untruthfulness (n): Khoâng chaân thaät. path—Unskillful action—Unwholesome Untutored: Self-confident—Voâ Vaên—Töï tin deeds will produce painful results— (khoâng caàn ñöõïc chæ daïy). Unprofitable courses of action— Unusual adaptations: Dò phöông tieän— Unwholesome deeds include the following, but not limited to—Baát thieän nghieäp sanh ra Extraordinary adaptations, devices, or means— nhöõng haäu quaû ñau khoå:

1) Greed: Tham. Unwholesome investigation of cruelty: 2) Anger: Saân. Vihimsa-vitakko (skt)—Haïi taàm—See Three 3) Stupidity: Si. kinds of unwholesome investigation. 4) Arrogance: Maïn. Unwholesome investigation of enmity: 5) Doubt: Nghi. Vyapada-vitakko (skt)—Saân taàm—See Three 6) Improper views: Taø kieán. kinds of unwholesome investigation. 7) Killing living things: Saùt. Unwholesome investigation of sensuality: 8) Stealing, or taking what is not given: Ñaïo. Kama-vitakko (skt)—Duïc taàm—See Three kinds 9) Sexual misconduct: Daâm. of unwholesome investigation. 10) Wandering thoughts: Voïng. Unwholesome karma: Baát thieän nghieäp—Baát (II) According to The Path of Purification, ten Thieän Nghieäp Moân—According to the unwholesome deeds are both unprofitable Abhidharma, there

are three doors of action and courses that lead to unhappy unwholesome kamma—Theo A Tyø Ñaït Ma Luaän destinies—Theo Thanh Tònh Ñaïo, ñöôïc goïi laø (Vi Dieäu Phaùp), coù ba cöûa gaây ra baát thieän baát thieän nghieäp vì chuùng vöøa laø baát thieän maø nghieäp—See Unwholesome deeds, Two kinds of vöøa laø con ñöôøng daãn ñeán aùc ñaïo: karma (B), Three doors of unwholesome karma, 1) Killing living things: Saùt sanh. and Four types of kamma (karma) (D). 2) Taking what is not given: Troäm caép. 3) Sexual misconduct: Taø haïnh trong duïc voïng. Unwholesome Mental Factors: Taâm Sôû Baát 4) False speech: Voïng ngöõ. Thieän—See Fifty-two mental states. 5) Malicious speech: AÙc ngöõ. Unwholesome mind: Akusala cittam (p)— 6) Harsh speech: Thoâ ngöõ:. Negative mind—Baát Thieän Taâm—See Fourteen 7) Gossip: Phuø phieám ngöõ. unwholesome factors. 8) Covetousness: Tham. (I) The meanings of "Akusala cittam"—Nghóa 9) Ill-will: Saân. cuûa "Taâm baát thieän: Negative or 10) Wrong view: Taø kieán. unwholesome mind creates negative or Unwholesome elements: Baát Thieän Giôùi— unwholesome thoughts (anger, hatred, According to The Long Discourses of the Buddha, harmful thoughts, wrong views, etc), speech Sangiti Sutra, there are three kinds of (lying, harsh speech, double-tongued, etc), as unwholesome elements—Theo Tröôøng Boä, Kinh well as deeds which are the causes of our Phuùng Tuïng, coù ba loaïi baát thieän giôùi—See Three sufferings, confusion and misery. kinds of unwholesome elements. Unwholesome or negative mind will destroy our inner peace and tranquility—Taâm baát Unwholesome element of cruelty: Haïi giôùi— thieän taïo ra nhöõng tö töôûng baát thieän (haän, See Three kinds of unwholesome elements. thuø, toån haïi vaø taø kieán, vaân vaân), cuõng nhö Unwholesome element of enmity: Saân giôùi— nhöõng haønh ñoäng gaây ra khoå ñau loaïn ñoäng. See Three kinds of unwholesome elements. Taâm baát thieän seõ huûy dieät söï an laïc vaø thanh Unwholesome element of sensuality: Duïc tònh beân trong. giôùi—See Three kinds of unwholesome elements. (II) According to the Abhidharma, unwholesome Unwholesome factors: Taâm sôû baát thieän—See consciousnesses rooted in either "Greed," or Fourteen unwholesome factors. in "Delusion": Theo A Tyø Ñaït Ma Luaän (Vi Unwholesome investigation: Akusala-vitakka Dieäu Phaùp), taâm baát thieän baét nguoàn töø caùc (skt)—Baát Thieän Taàm—According to The Long caên hoaëc "Tham,"ø hoaëc "Saân." Discourses of the Buddha, Sangiti Sutra, there are (A) Unwholesome consciousnesses rooted in three kinds of unwholesome investigation—Theo greed (accompanied by greed)—Taâm Baát Tröôøng Boä, Kinh Phuùng Tuïng, coù ba thöù suy nghó Thieän baét nguoàn töø caên "Tham": thieän—See Three kinds of unwholesome 1) Consciousness that accompanied by joy, investigation. associated with wrong view (the view that

may be either reinforce the attachment from 5) Consciousness that accompanied by which the consciousness springs by providing equanimity, associated with wrong view, it with a rational justification, or the view unprompted, i.e. with neutral feeling (not joy itself may be an object of attachment in its nor sorrow), a boy steals an apple, without own right), unprompted (the absence of any prompting, holding the view that there is prompting), i.e. with joy, holding the view no evil in stealing (does hold wrong

view): that there is no evil in stealing, a boy Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng spontaneously steals an apple from a fruit thoï xaû, vaø lieân hôïp vôùi taø kieán, tyû nhö moät stall: Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh caäu beù boãng döng aên caép moät traùi taùo moät cuøng thoï hyû, vaø lieân hôïp vôùi taø kieán (taø kieán caùch thaûn nhieân, khoâng vui khoâng buoàn (thoï hoaëc laøm taêng tröôûng söï chaáp tröôùc, hoaëc töï xaû), khoâng ai xuùi duïc, cho raèng vieäc aên caép noù laø söï chaáp tröôùc), tyû nhö moät caäu beù boãng naày khoâng coù gì laø xaáu caû (lieân hôïp vôùi taø döng (khoâng coù söï xuùi duïc) aên caép traùi taùo töø kieán). quaøy traùi caây moät caùch vui veû (ñoàng phaùt 6) Consciousness that accompanied by sanh vôùi thoï hyû), cho raèng vieäc aên caép naày equanimity, associated with wrong view, khoâng coù gì laø xaáu caû (lieân hôïp vôùi taø kieán). prompted, i.e. with neutral feeling, prompting 2) Consciousness that accompanied by joy, from a friend, a boy steals an apple from a associated from wrong view, prompted (the fruit stall, holding the view that there is no presence of prompting), i.e. with joy, holding evil in stealing: Taâm bò xuùi duïc, ñoàng phaùt the view that there is no evil in stealing, a boy sanh cuøng thoï xaû, vaø lieân hôïp vôùi taø kieán, tyû steals an apple through the prompting of a nhö moät caäu beù do söï xuùi duïc maø thaûn nhieân friend: Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng aên caép moät traùi taùo, thaáy raèng vieäc aên caép thoï hyû, vaø lieân hôïp vôùi taø kieán, tyû nhö moät naày khoâng coù gì laø xaáu caû (lieân hôïp vôùi taø caäu beù do söï xuùi duïc cuûa baïn, vui veû aên caép kieán). moät traùi taùo, cho raèng vieäc aáy khoâng coù gì laø 7) Consciousness that accompanied by xaáu caû. equanimity, dissociated from wrong view, 3) Consciousness that accompanied by joy, unprompted, i.e. with neutral feeling, without dissociated from wrong view, unprompted, any prompting, a boy steals an apple even i.e. with joy, a boy steals an apple (without though he knows that stealing is an evil deed any prompting) from a fruit stall, knowing that (dissassociated with wrong view): Taâm khoâng stealing is an evil deed (does not hold any bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, vaø wrong view): Taâm khoâng bò xuùi duïc, ñoàng khoâng lieân hôïp vôùi taø kieán, tyû nhö moät caäu beù phaùt sanh cuøng thoï hyû, vaø khoâng lieân hôïp vôùi boãng döng aên caép moät traùi taùo, khoâng ai xuùi taø kieán, tyû nhö caäu beù vì vui maø aên caép moät duïc, duø bieát raèng aên caép laø xaáu (khoâng lieân traùi taùo töø quaøy traùi caây, duø bieát raèng laøm nhö hôïp vôùi taø kieán). vaäy laø xaáu (khoâng lieân hôïp vôùi taø kieán) vaø 8) Consciousness that accompanied by khoâng do ai xuùi duïc. equanimity, dissociated from wrong view, 4) Consciousness that acompanied by joy, prompted, i.e. with neutral feeling and dissociated from wrong view, prompted, i.e. prompting from a friend, a boy steals an with joy and prompting from a friend, a boy apple, even though he knows that stealing is steals an apple from a fruit stall, knowing that an evil deed (dissassociated from wrong stealing is an evil deed (does not hold any view): Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng wrong view): Taâm bò xuùi duïc, ñoàng phaùt sanh thoï xaû, khoâng lieân hôïp vôùi taø kieán, tyû nhö moät cuøng thoï hyû, vaø khoâng lieân heä vôùi taø kieán, tyø caäu beù, do söï xuùi duïc cuûa baïn, boãng döng aên nhö coù baïn xuùi duïc, moät caäu

beù vui veû aên caép caép moät traùi taùo, duø bieát raèng aên caép laø xaáu moät traùi taùo, duø bieát raèng aên caép laø xaáu (khoâng lieân hôïp vôùi taø kieán). (khoâng lieân hôïp vôùi taø kieán).

(B) Consciousnesses rooted in “hatred” Unwholesome Occasional Mental Factors: (accompanied by hatred)—Taâm baét nguoàn töø Taâm Sôû Baát Thieän Rieâng Bieät—See Fifty-two caên “Saân”: mental states. 1) Consciousness that accompanied by Unwholesome perception: Baát Thieän Töôûng— displeasure, associated with aversion, According to The Long Discourses of the Buddha, unprompted, i.e. with hatred a man murders Sangiti Sutra, there are three kinds of another in a spontaneous fit of rage: Taâm unwholesome perception—Theo Tröôøng Boä, Kinh khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Phuùng Tuïng, coù ba loaïi baát thieän töôûng—See Öu, vaø coù lieân hôïp vôùi taø kieán, tyû nhö do bôûi Three kinds of unwholesome perception. moät côn saân haän nhöùt thôøi (khoâng möu tính Unwholesome perception of cruelty: Haïi tröôùc) maø moät ngöôøi coù theå saùt haïi moät ngöôøi töôûng (haïi baát thieän töôûng)—See Three dharmas khaùc. (IX), and Three kinds of unwholesome perception. 2) Consciousness that accompanied by Unwholesome perception of enmity: Saân displeasure, associated with aversion, töôûng (saân baát thieän töôûng)—See Three dharmas prompted, i.e. with hatred one man murders (IX), and Three kinds of unwholesome perception. another after premeditation: Taâm bò xuùi duïc, Unwholesome perception of sensuality: Duïc ñoàng phaùt sanh cuøng thoï Öu, vaø coù lieân hôïp töôûng (duïc baát thieän töôûng)—See Three dharmas vôùi taø kieán, tyû nhö do bôûi saân haän maø moät (IX), and Three kinds of unwholesome perception. ngöôøi möu tính vaø saùt haïi ngöôøi khaùc. (C) Consciousnesses rooted in “Delusion” Unwholesome qualities: Unwholesome roots— Baát thieän caên—See Three bad qualities. (accompanied by delusion)—Taâm baét nguoàn töø “Si”: Unwholesome roots: Baát Thieän Caên— 1) Consciousness that According to the Long Discourses of the Buddha, accompanied by Sangiti Sutra, there are three bad (unwholesome) equanimity, associated with doubt, i.e. due to roots or qualities—Theo Kinh Tröôøng Boä, Phuùng delusion, a man doubts the enlightenment of Tuïng Kinh, coù ba baát thieän caên—See Three bad the Buddha or the efficacy of the Dharm as a way to deliverance: Taâm ñoàng phaùt sanhqualities. cuøng thoï xaû, vaø lieân hôïp vôùi hoaøi nghi, tyû nhö Unwholesome root of Anger: Doso akusala do bôûi si meâ maø moät ngöôøi hoaøi nghi veà söï mulam (p)—Saân Baát Thieän Caên—See Three giaùc ngoä cuûa Ñöùc Phaät cuõng nhö coâng naêng dharmas (II), and Three unwholesome roots. giaûi thoaùt cuûa giaùo phaùp cuûa Ngaøi.Unwholesome root of delusion: Moho akusala 2) Consciousness that accompanied by mulam (p)—Si baát thieän caên—See Three dharmas equanimity, associated with restlessness, i.e. (II). due to delusion, a person is so distracted in Unwholesome root of Desire: Tham Baát Thieän mind that he can not focus his mind on any Caên—See Unwholesome root of Greed. object: Taâm ñoàng phaùt sanh cuøng thoï xaû, vaø Unwholesome root of Greed: Lobho akusala lieân hôïp vôùi phoùng daät, tyû nhö vì si meâ maø mulam (p)—Tham Baát Thieän Caên—See Three moät ngöôøi coù taâm phoùng daät khoâng theå naøo dharmas (II),

and Three unwholesome roots. chuù taâm ñöôïc vaøo moät ñeà muïc. Unwholesome root of Hatred: Saân Baát Thieän Unwholesome motivation through cruelty: Caên—See Unwholesome root of Anger. Haïi baát thieän tö duy—See Three dharmas (VIII). Unwholesome root of Stupidity: Unwholesome motivation through enmity: Unwholesome root of Ignorance or Delusion—Si Saân baát thieän tö duy—See Three dharmas (VIII). Baát Thieän Caên—See Three unwholesome roots. Unwholesome motivation through Unwholesome rules and ceremonies: Baát sensuality: Duïc baát thieän tö duy—See Three Thieän Luaät Nghi—See Rules of ceremonies. dharmas (VIII). Unwholesome thought: Baát Thieän Tö Duy— unwholesome thoughts are the three root causes

of all evil, namely: thoughts of lust (craving), hate Unwritten sacred literature: Thaùnh Ñieån and delusion. According to The Long Discourses Khoâng Vaên Töï—The Buddhist community, quite of the Buddha, Sangiti Sutra, there are three kinds different from that of the Brahmans, was an of unwholesome thought—Nhöõng tö duy baát thieän assortment of all four castes coming from all ôû ñaây laø ba nhaân caên ñeå cuûa moïi ñieàu aùc, ñoù laø tö quarters, and was not suitable for a serious recital duy tham duïc, tö duy saân haän, vaø tö duy si meâ. of the holy words. Therefore, Buddhism had no Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi baát written sacred literature for so many centuries in thieän tö duy—See Three kinds of unwholesome India. The result was an imperfect transmission. thought. Fearing the loss and distortion of the original Unwholesome thought of cruelty: Vihimsa- teachings, King Vattagamani of Ceylon gave vitakko (p)—Haïi taàm—Haïi tö duy—See Three orders to commit the whole literature to writing in dharmas (VI), and Three kinds of unwholesome Sinhalese characters, about the year 80 B.C. thought. According to Prof. Junjiro Takakusu in the Unwholesome thought of enmity: Vyapada- Essentials of Buddhist Philosophy, the whole vitakko (p)—Saân taàm—Saân tö duy—See Three collection of the sacred literature authorized by dharmas (VI), and Three kinds of unwholesome the Council was not written on paper or palm leaf thought. during a period of about four hundred years. It is Unwholesome thought of sensuality: Kama- well known that Brahmanism has never written vitakko (p)—Duïc taàm—Duïc tö duy—See Three down its Vedic literature even to this day, dharmas (VI), and Three kinds of unwholesome especially those revealed texts called “Hearing” thought. (Sruti). We may imagine that Buddhism simply followed the example of the older religion, but Unwholesome Universal Mental Factors: there were other reasons as well. First, they dare Taâm Sôû Baát Thieän Phoå Thoâng—See Fifty-two not desecrate the sweet voice and kindly words of mental states. the Blessed One by putting them down in the Unwillingness to share the truth: Khan profane letters of a foreign origin. The Buddha Phaùp—Mean and grudging of the Truth to others, had once forbidden the translation of his words unwillingness to part with it—Loøng khan tham into the Vedic sanskrit. How much less would it khoâng muoán chia seû chaân lyù ñaïo phaùp cho ngöôøi please him to write his words in the foreign khaùc. Accadian alphabet, which was used only for Unwise man: Ngöôøi ngu—Ngöôøi voâ trí— commercial and popular

purposes? Secondly, the According to Buddhism, unwise man is one who is language they adopted in the council was, in all not well-trained in true sage's teaching and does probability, a commingled one, something like the not pay proper attention to things that should be Pali language, that is, the language of Pataliputra. attented to (deserving or worthy of attention). It was not advisable that their sacred language Such a man is always enshrouded in the jungle of and literature should be open to the public, wrong views cannot escape the cycle of births and especially when there were some dissenting deaths which binds all sentient beings to the elders of a free-thinking tendency. Thirdly, to put Triple World—Theo Phaät giaùo, ngöôøi voâ trí laø the Buddha's holy words to letters might have ngöôøi khoâng kheùo tu taäp giaùo phaùp cuûa caùc baäc seemed to them a sacrilege just as depicting his hieàn trí chaân chaùnh neân khoâng ñeå yù gì ñeán nhöõng sacred image in painting or sculpture. At any rate, ñieàu ñaùng ñöôïc ñeå yù. Moät ngöôøi nhö vaäy luoân the whole literature was kept in memory and was luoân bò vaây haõm trong röøng taø kieán, neân khoâng theå not committed to writing until about four centuries thoaùt ra khoûi voøng luaân hoài sanh töû ñaõ troùi buoäc later—Coäng ñoàng Phaät töû, traùi haún vôùi coäng ñoàng nhaát thieát chuùng sanh vaøo tam giôùi. Baø La Moân, laø moät taäp hôïp cuûa caû boán giai caáp Unwise people: Ngöôøi ngu—See Unwise man. ñeán töø moïi phöông höôùng, vaø ñaõ khoâng thích hôïp Unwittingly: Khoâng chuû yù. cho vieäc tuïng ñoïc caån thaän caùc Thaùnh ngoân. Vì Unwritten laws: Luaät baát thaønh vaên. theá maø trong nhieàu theá kyû Phaät giaùo ñaõ ñöôïc löu

truyeàn taïi AÁn Ñoä qua phöông caùch khoâng vaên töï. Unyoking from ignorance: Ly Voâ Minh AÙch— Keát quaû laø cuoäc löu truyeàn thieáu soùt. Vì sôï thaát See Four unyokings. laïc vaø xuyeân taïc töø nhöõng giaùo thuyeát nguyeân Unyoking from sensuality: Ly Duïc AÙch—See thuûy, neân vua Vattagamani cuûa Tích Lan ñaõ ban Four unyokings. leänh ghi cheùp toaøn boä vaên hoïc vieát baèng chöõ Tích Unyoking from wrong views: Ly Kieán AÙch— Lan, khoaûng naêm 80 tröôùc Taây Lòch. Theo Giaùo See Four unyokings. Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Up to now: Ñeán nay—Up until now—Till now. Phaät Giaùo, toaøn boä keát taäp cuûa Thaùnh ñieån do ñaïi hoäi san ñònh chöa ñöôïc vieát treân giaáy hay laù thoát Ups and downs of the five skandhas: noát suoát thôøi gian gaàn 400 naêm. Dó nhieân, ngay Suffering associated with the five skandhas—Nguõ cho ñeán hoâm nay Baø La Moân giaùo cuõng chöa vieát aám thaïnh suy—See Eight sufferings. ra vaên hoïc Veä Ñaø, nhaát laø nhöõng saùch meänh danh Ups and downs of life: Ba chìm baåy noåi. laø "khaûi thò luïc." Chuùng ta coù theå töôûng töôïng, Upacaru (skt): OÂ Ba Giaù Loâ—Name of a ñaïo Phaät ñaõ giaûn dò noi göông neàn toân giaùo xöa Cakravartiraja—Teân cuûa moät vò Chuyeån Luaân hôn, nhöng cuõng coøn coù nhöõng lyù do khaùc nöõa. Vöông—See Cakravatin's wheel and Tröôùc heát caùc ngaøi ñaõ khoâng daùm tuïc hoùa aâm Cakravartiraja. thanh dòu ngoït vaø nhöõng lôøi eâm aùi cuûa Ñöùc Thích Upacchedadarsana (skt): Annihilation-view— Toân baèng caùch ñaët chuùng vaøo nhöõng vaên töï maïo Ñoaïn Kieán—See Holding to the view of total phaïm coù nguoàn goác ngoaïi lai. Phaät ñaõ coù laàn caám annihilation.

dòch nhöõng lôøi cuûa Ngaøi thaønh tieáng Sanskrit cuûa Upacchedaka-kamma (p): Destructive Veä Ñaø. Theá thì Ngaøi seõ í haøi loøng hôn neáu vieát karma—Ñoaïn nghieäp. nhöõng lôøi cuûa Ngaøi trong maãu töï cuûa hoïc thuaät Upada (skt): Birth—Sanh—See Three forms of theá gian, voán chæ ñöôïc duøng cho muïc ñích thöông all phenomena. maïi vaø bình daân. Thöù hai, ngoân ngöõ maø caùc ngaøi Upadana (p): Thuû—Appropriating to one's chaáp thuaän trong ñaïi hoäi raát coù theå laø moät thöù self—Attachment—Grasping—Grasping at or tieáng hoãn chuûng, gaàn gioáng tieáng Ba Li, ñoù laø clinging to exixtence—Laying hold of—Chaáp tieáng Hoa Thò (Pataliputra). Thaät khoâng thích hôïp thuû—Taâm tham aùi dính chaët vaøo ñoái töôïng khoâng neáu ngoân ngöõ vaø vaên hoïc linh thieâng cuûa caùc buoâng rôøi—See Twelve conditions of cause and Ngaøi phaûi môû ra cho quaàn chuùng, nhaát laø khi coù effect. moät soá tröôûng laõo coù dò kieán theo khuynh höôùng (I) An overview of "Upadana": Toång quan veà töï do tö töôûng. Thöù ba, ñaët nhöõng Thaùnh ngoân cuûa "Thuû"—Clinging to existence, the ninth link Phaät vaøo vaên töï coù theå coi laø maïo phaïm cuõng nhö in the Chain of Causation. The act of taking mieâu taû thaùnh töôïng baèng hoäi hoïa hay ñieâu khaéc. for one's self. All attachments that create Duø sao, toaøn boä vaên hoïc ñöôïc duy trì trong kyù öùc bonds that beings to existenceand drive them vaø khoâng ñöôïc pheùp vieát traûi qua khoaûng boán theá from rebirth to rebirth. The objects of kyû. attachment are constituted by the five Unyielding desire to seek omniscience: Söï skandhas. According to the Chain of mong muoán caàu nhöùt thieát trí khoâng thoái Causation or Chain of Conditioned Arising, chuyeån—See Ten kinds of definitive mark of craving or attachment causes consciousness to Great Enlightening Beings. take possession in a womb and thus instigates Unyoking: Ly AÙch—According to the Sangiti the arising of a new existence—Thuû laø maéc Sutta in the Long Discourses of the Buddha, there xích thöù chín trong Thaäp nhò nhôn duyeân), laø are four unyokings—Theo Kinh Phuùng Tuïng trong söï raøng buoäc vaøo söï toàn taïi. Moïi raøng buoäc Tröôøng Boä Kinh, coù boán ly aùch—See Four ñaõ troùi chaët con ngöôøi vaøo söï toàn taïi vaø daãn unyokings. daét ngöôøi aáy ñi töø söï taùi sanh naày ñeán söï taùi Unyoking from becoming: Ly Höõu AÙch—See sanh khaùc. Nhöõng ñoái töôïng raøng buoäc laø nguõ Four unyokings. uaån. Neáu caên cöù vaøo thaäp nhò nhaân duyeân thì

ham muoán khieán chuùng sanh tìm buïng meï vaø ñieàn—See Eight fields for cultivating töø ñoù daãn tôùi moät cuoäc luaân hoài môùi. blessedness and Venerable. (II) Other meanings of "Upadana"—Nhöõng nghóa 2) OÂ Ba Ñaø Da (Hoøa thöôïng)—Master— khaùc cuûa "Thuû": Teacher—Preceptor—Most venerable in an 1) To keep: To guard—Giöõ laáy. abbot who teaches and controls (is 2) Clinging: Upadana (skt)—Attachment— responsible for observance of) rites, rules and Clinging to existence—Grasping—Laying precepts in the order or monastery hold of—Holding on to—To be attached to— community—Giôùi giaùo thoï, ngöôøi coù nhieäm To be held by—Chaáp Thuû—Naém giöõ—Chaáp vuï giaûng daïy vaø kieåm soaùt söï toân troïng nghi tröôùc ñoái vôùi caûnh giôùi maø mình ñang ñoái leã vaø quy taéc kyû luaät trong giaùo ñoaøn hay töï dieän. vieän. 3) A term used to indicate "love" or "desire.": 3)

Höõu Ba Ñeä Da Daï—Hoøa Thöôïng—In India a Töø duøng ñeå chæ “AÙi”. teacher especially of the Vedangas, a term 4) A term for vexing passions and illusions: Töø adopted by the Buddhists and gradually duøng ñeå goïi “Phieàn naõo”. applied to all monks—Beân AÁn Ñoä töø naày 5) One of the twelve nidanas, the grasping at or duøng ñeå goïi moät vò thaày, ñaëc bieät laø thaày daïy holding on to self-existence and things: Moät kinh Veä Ñaø. Phaät töû chaáp nhaän töø naày vaø daàn trong 12 nhaân duyeân, chaáp tröôùc vaøo söï hieän daàn quen goïi chung cho chö Taêng. höõu cuûa mình vaø söï vaät. Upaghataka (p): Nghieäp Tieâu Dieät—See Upadana-Skandha: Uaån—See Skandha. Destructive karma. Upadesa (skt): Luaän Nghò Öu Ba Ñeà Xaù—Upagupta (skt): Toå Öu Ba Cuùc Ña—A Sudra by Dogmatic treatise, the twelfth and last section of birth, who entered upon monastic life when 17 the canon—Coøn goïi laø OÂ Ba Ñeà Thöôùc, Öu Baø years of age. He was renowned as almost a Ñeà Xaù, OÂ Ba Ñeä Thöôùc, hay Öu Ba Theá Xaù. Nghò Buddha, lived under king Asoka, and teacher of luaän, phaàn thöù 12 vaø cuõng laø phaàn choùt trong tam Asoka, and is reputed as the fourth patriarch, 100 taïng kinh ñieån. **See Tripitaka, and Twelve years after the nirvana. According to the sutras. Mahavamsa Commentary and the Upadesana (skt): Nghieäp thanh—Muïc ñích Manjusrimulakalpa, Ananda asked his dharma caùch—This is one of the eight cases of nouns in heir Sanavasa to protect the religion after his Sanskrit—Nghieäp thanh hay muïc ñích caùch. Ñaây demise and to ordain Upagupta, a citizen of laø moät trong taùm tröôøng hôïp chuyeån thanh trong Mathura, to become the fourth patriarch of Indian Phaïn ngöõ (subanta)—See Eight cases of nouns in Ch’an Sect. He foretold that, according to the Sanskrit. prophecy of the Buddha, Upagupta would become Upadhi-nirvana (skt): OÂ Ba Ñeà Nieát Baøn—The a Buddha but not a Sambuddha—Öu Ba Cuùc Ña: suffering or wretched condition of heretics—Höõu Upagupta—Ngöôøi sanh ra trong giai caáp Thuû Ñaø khoå nieát baøn hay nieát baøn khoå ñau cuûa ngoaïi ñaïo La (giai caáp haï tieän nhaát trong xaõ hoäi AÁn Ñoä), gia (loaïi nieát baøn chöa thoaùt khoûi tam khoå). nhaäp Taêng ñoaøn luùc 17 tuoåi. Ngaøi noåi tieáng nhö moät vò Phaät, döôùi trieàu vua A Duïc, vaø laø thaày cuûa Upadhi (skt): Substratum of rebirth—OÂ Ba Ñeà vua A Duïc, ngaøi ñaõ trôû thaønh vò toå thöù tö cuûa AÁn (cô sôû cuûa söï taùi sanh). Ñoä, 100 naêm sau ngaøy Phaät nhaäp Nieát Baøn. Theo Upadhi-nirvana (skt): OÂ Ba Ñeà Nieát Baøn—Höõu boä Ñaïi Söû vaø boä Vaên Thuø Caên Kieáp, ngaøi A Nan Dö Nieát Baøn—See Saupadisesa-nibbana. baûo ñeä töû cuûa mình laø Thöông Na Hoøa Tu haõy Upadhyaya (skt): Hoøa Thöôïng. baûo hoä Phaät giaùo vaø truyeàn phaùp laïi cho Öu Ba 1) Most Venerable—Preaching monks—Hoøa Cuùc Ña, ngöôi xöù Ma Thaâu La, laøm toå thöù tö cuûa Thöôïng—This is one of the five reverence- Thieàn Toâng AÁn Ñoä. Chính ngaøi A Nan ñaõ noùi laïi fields which belong to the eight fields for theo lôøi thoï kyù cuûa Ñöùc Phaät thì Öu Ba Cuùc Ña seõ cultivating blessedness—Ñaây laø moät trong trôû thaønh moät vò Phaät, nhöng khoâng phaûi laø moät vò naêm Kính Ñieàn thuoäc taùm ruoäng phöôùc

Ñaúng Giaùc Phaät—See Twenty eight Indian the foremost in observing the precepts. He Patriarchs (4). was from a humble origin. Who was chosen to Upakesini (skt): OÂ

Baø Keá Thieát Ni—One of the recite the Vinaya. Upali was originally a messengers of Manjusri—Moät trong nhöõng söù giaû barber for all Sakya princes, but he joined the cuûa Ngaøi Vaên Thuø Sö Lôïi. Sangha and became one of the ten most Upaklesa (skt): Tuøy phieàn naõo—Derivative important disciples of the Buddha. After the afflictions—Secondary hindrances—A lesser Buddha's death he became the chief Vinaya klesa or cause of misery—See Fifty-one Dharmas master of the order. In the first Buddhist interactive with the Mind. Council, Mahakashyapa based on Upali's responses concerning the Buddha's teachings Upaklesabhumikah (skt): Minor functions of on regulations for the reciting of the Vinaya- defilement—Tieåu phieàn naõo ñòa phaùp—Ten pitaka—Öu Baø Li, moät ngöôøi thôi hôùt toùc lesser evils or illusions or temptations or ten minor thuoäc giai caáp thuû ñaø la, veà sau oâng trôû thaønh moral defects arising from unenlightenment. moät trong möôøi ñeä töû noåi baäc cuûa Ñöùc Phaät, According to the Kosa Sastra, there are ten lesser noåi tieáng vì söï hieåu bieát vaø tinh chuyeân haønh evils or illusions or temptations, or minor moral trì giôùi luaät cuûa oâng. OÂng laø moät trong ba vò defects arising from unenlightenment—Theo Caâu tröôûng laõo trong laàn keát taäp kinh ñieån laàn thöù Xaù Luaän, coù möôøi taâm sôû khôûi daäy töø söï voâ minh nhaát, vaø noåi tieáng veà vieäc keát taäp Luaät Taïng, chöa giaùc ngoä: vì theá oâng coù danh hieäu laø "Trì Giôùi." Ngaøi 1) Anger: Phaãn—Töùc giaän. noåi tieáng laø ñeä nhaát giöõ giôùi. Ngaøi ñöôïc löïa 2) Hidden sin: Phuù—Che ñaäy toäi loãi. choïn ñeå tuyeân tuïng Luaät Taïng. Luùc ñaàu Upali 3) Stinginess: Khan (Xan)—Buûn xæn. chæ laø thôi caïo cho caùc hoaøng töû doøng Thích 4) Envy: Taät ñoá—Ghen gheùt. Ca, nhöng sau ñoù oâng gia nhaäp giaùo ñoaøn vaø 5) Vexation: Naõo—Phieàn Toaùi. trôû thaønh moät trong möôøi ñaïi ñeä töû cuûa Phaät. 6) Ill-will: Haïi—AÙc yù. Sau khi Ñöùc Phaät nhaäp dieät, oâng trôû thaønh 7) Hate: Haän thuø. giaûng sö veà giôùi luaät cho giaùo ñoaøn. Trong 8) Adultation: Daâm loaïn. laàn kieát taäp ñaàu tieân, tröôûng laõo Ma Ha Ca 9) Deceit: Cuoáng—Doái traù. Dieáp ñaõ döïa vaøo nhöõng caâu traû lôøi cuûa oâng 10) Pride: Maïn—Ngaõ maïn coáng cao. veà giôùi luaät maø Phaät ñaõ giaûng daïy tröôùc ñoù ** See Seventy-five dharmas of the Abhidharma ñeå truøng tuyeân thaønh Luaät Taïng cuûa Phaät Kosa. giaùo—See Buddhist Councils, and Ten chief Upaklista (skt)—Upakilittha (p): Soiled— disciples of the Buddha. Stained—Khaùch traàn sôû nhieãm—Bò oâ nhieãm bôûi 2) There was another Upali, a Nirgrantha buïi baëm beân ngoaøi (baát tònh khoâng trong saïch)— ascetic: Coøn moät ngöôøi khaùc cuõng teân Öu Baø Contaminated by external dirt. Li laø ñeä töû cuûa ngoaïi ñaïo Ni Kieàn Töû. Upakuta (skt): Öu ba Kieát. Upama (skt): Baù Ma—Töôïng töï—A Upalakshana (skt): Thieän Tri—Thieän Giaùc— resemblance—Simile. Nhìn thaáy roõ raøng—Seeing clearly. Upamana (skt): Upamanam (p)—Loaïi Suy—Söï Upali (skt): Giôùi Ba Li—Giôùi Baø Li—Thaùnh gioáng nhau—Giaûi thích baèng caùch so saùnh söï Taêng Öu Baø Lò. gioáng nhau giöõa vaät naây vôùi vaät khaùc— 1) A barber of Sudra caste, who became one of Analogy—Likeness—Resemblance. the ten outstanding disciples of Sakyamuni, Upanaha (skt): Hatred—Haän—Continual famous for his knowledge and practice of the enmity—Enmity—One of the Upaklesa, or Vinaya. He was one of the

three sthaviras of secondary hindrances—See Hatred, Fifty-one the first Synod, and reputed as the principal Dharmas interactive with the Min, and Seventy- compiler of the Vinaya, hence his title five dharmas of the Abhidharma Kosa. “Keeper of the laws.”. He was one of Upananda (skt): Baït Nan Ña—Hieàn hyû—Long Sakyamuni’s ten major disciples, known as vöông Baït nan ñaø.

1) A disciple of the Buddha (moät ñeä töû cuûa night. Unfortunately he died on the following Phaät): OÂ ñaø la nan ñaø (Long vöông Baït Nan morning and as a result of his good action was Ñaø). born as a Deva. Another good example of 2) A disciple who rejoiced over the Buddha’s subsequently effective karma, Ajatasatru, son of death because it freed the disciples from King Bimbisara, was born, immediately after his restraint: Thieän Hyû Tyø Kheo, coøn goïi laø AÙc death, in a state of misery as the result of killing Tyø Kheo, ngöôøi ñaõ reo vui khi Ñöùc Phaät nhaäp his father—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu dieät vì töø ñoù oâng ta khoâng coøn bò giôùi luaät Phaùp), haäu nghieäp laø loaïi nghieäp maø quaû cuûa noù, Phaät troùi buoäc nöõa (theo Kinh Tröôøng A Haøm, neáu coù, seõ phaûi troå trong kieáp keá lieàn kieáp hieän coù vò Tyø Kheo teân Baït Nan Ñaø, ñaõ ngaên caùc taïi; neáu khoâng troå sanh ñöôïc trong kieáp lieàn keá Tyø Kheo khaùc vaø baûo hoï ñöøng lo, baûo raèng tieáp aáy thì haäu nghieäp seõ trôû neân voâ hieäu löïc. Moät Theá Toân dieät ñoä roài, ta seõ ñöôïc töï taïi. OÂng thí duï veà quaû troå sanh trong kieáp keá lieàn sau kieáp giaø aáy thöôøng noùi neân laøm vieäc naày, khoâng hieän taïi ñöôïc keå nhö sau. Coù ngöôøi laøm coâng cho neân laøm vieäc kia…Töø nay veà sau ta ñöôïc laøm nhaø trieäu phuù noï, moät ngaøy raèm, sau khi laøm vieäc moïi vieäc tuøy yù). cöïc nhoïc ngoaøi ñoàng, chieàu veà caû nhaø ñeàu thoï baùt 3) Name of a Naga-king, one of the eight Naga- quan trai giôùi trong ngaøy aáy. Maëc daàu chæ coøn coù kings in the Garbhadhatu: Teân cuûa moät vò nöûa ngaøy, anh lieàn xin thoï giôùi vaø nhòn ñoùi buoåi Long Vöông, moät trong taùm vò Long Vöông chieàu hoâm ñoù. Baát haïnh thay, saùng hoâm sau anh trong Thai Taïng Giôùi. qua ñôøi. Nhôø taâm trong saïch nghieâm trì baùc quan Upanidad (skt): Öu Ba Ni Sa Ñoä—Öu Ba Ni Taùt trai giôùi, anh sanh leân coõi trôøi. Moät thí duï khaùc laø Ñaøm Phaân—Öu Baø Ni Sa Ñaøm—The secret sense vua A Xaø Theá, con vua Bình Sa Vöông, lieàn sau of the sutra in esoteric doctrine. Philosophical or khi cheát, taùi sanh vaøo caûnh khoå vì ñaõ mang troïng mystical writings by various authors at various toäi gieát cha. periods attached to the Brahmanas, the aim of Upapilaka-kamma (p): Suppressive karma— which is the ascertainment of the secret sense of Chöôùng nghieäp. the veda—Giaùc quan bí maät cuûa kinh trong Maät Upasaka (skt): OÂ Ba Saùch Ca (Nam cö só hay caän Giaùo. Nhöõng tö töôûng caên baûn vaø thaàn bí cuûa trieát söï nam)—Öu baø taéc—Tín Só—Lay adherent— hoïc coå AÁn Ñoä, khoâng phaûi laø taùc phaåm do moät Layman follower—Male servant or disciple— ngöôøi vaøo moät thôøi naøo ñoù vieát, do vaäy khoâng theå Nam cö só tu trì nguõ giôùi—A layman Buddhist xaùc ñònh nieân ñaïi ra ñôøi. Noù keøm theo nhöõng baøi who takes (observes) the five precepts— taùn tuïng cuûa Kinh Veä Ñaø, roài sau môùi xuaát hieän “Upasaka” is a Sanskrit term for “lay disciple,” in phaàn Baø La Moân, muïc ñích laø khaúng quyeát caûm both forms of

Buddhism, Theravada and giaùc huyeàn bí cuûa Kinh Veä Ñaø. Mahayana, is a person who vows to join the Upanishad (skt): Öu ba ni sa ñaø—The religion by striving to take refuge in the Triratna concluding portion of the Vedas. and to keep the five Precepts at all times, and the Upapajja-vedaniya-kamma (p): Haäu Nghieäp Eight Precepts on Uposatha days, and who tries to —Subsequently effective karma—According to follow the Eightfold Path whilst living in the the Abhidharma, subsequently effective karma is world. However, if their situation does not allow a karma which, if it is to ripen, must yield its them to keep all the precepts, they can keep from results in the existence immediately following one to five basic precepts; the more precepts they that in which it is performed; otherwise, it can keep the better. They are Buddhist supporters becomes defunct. An example of by offering material supplies, food, clothes, and so Upapajjavedaniya, a millionaire's servant on. In countries with Buddhist tradition, formal returned home in the evening after his laborious ordination of lay followers is extremely important work in the field, to see that all were observing for this is the central ceremony of faith for them to the eight precepts as it was the full-moon day. lead a virtuous life. In Theravada, laypeople are Learning that he also could observe them even for generally considered to be unable to attain half a day, he took the precepts and fasted at Nirvana due to being involved too much in

worldly affairs (though there are some examples, hai tröôøng phaùi Nguyeân Thuûy vaø Ñaïi Thöøa, ñeàu in the Pali Canon, of laypeople attaining nirvana), tuyeân theä gia nhaäp Phaät giaùo baèng vieäc tuyeân theä so their adoption of precepts is designed to trì giöõ Tam qui nguõ giôùi, baùt quan trai giôùi, cuõng generate merit which might lead to a better nhö luoân tuaân thuû Baùt Chaùnh Ñaïo. Tuy nhieân, neáu rebirth, in which they might become monks or hoaøn caûnh khoâng cho pheùp, hoï coù theå giöõ töø moät nuns, but in Mahayana, the role of laypeople is ñeán naêm giôùi, giöõ ñöôïc caøng nhieàu giôùi chöøng naøo more elevated, and Buddhahood is thought to be a thì caøng toát chöøng aáy. Hoï laø nhöõng ngöôøi hoä trì possibility for everyone, and not just for monks Tam baûo baèng caùch daâng cuùng nhöõng phöông tieän and nuns. —The term "Upasaka" also means a cuûa caûi vaät chaát nhö thöùc aên, aùo quaàn, v.v. Leã thoï Buddhist male worshipper (lay person), or "Good trì Tam qui Nguõ giôùi taïi caùc nöôùc theo truyeàn Man". A lay disciple, in both forms of Buddhism, thoáng Phaät giaùo raát quan troïng vì ñaây chính laø Theravada and Mahayana, is a person who vows ñieåm töïa tinh thaàn cho ngöôøi taïi gia tuaân giöõ vaø to join the religion by striving to take refuge in the soáng ñôøi ñaïo ñöùc trong cuoäc soáng haèng ngaøy. Triratna and to keep the five Precepts at all times, Trong Phaät giaùo Nguyeân Thuûy, ngöôøi taïi gia and the Eight Precepts on Uposatha days, and who thöôøng ñöôïc xem nhö laø nhöõng ngöôøi khoâng theå tries to follow the Eightfold Path whilst living in chöùng ñaéc nieát baøn vì coù quaù nhieàu heä luïy vôùi the world. However, if their situation does not traàn tuïc (duø coù vaøi thí duï cho thaáy trong kinh ñieån allow them to keep all the precepts, they can keep Pali laø ngöôøi taïi gia vaãn ñaït ñöôïc nieát baøn), neân from one to five basic precepts; the more precepts vieäc trì giôùi cuûa hoï neáu ñöôïc laø chæ taïo theâm they can keep the

better. They are Buddhist phöôùc ñöùc, ñeå coù theå ñöôïc taùi sanh vaøo moät coõi supporters by offering material supplies, food, cao hôn, coù theå laø taùi sanh laøm Tyø Kheo hay Tyø clothes, and so on. Countries with Buddhist Kheo Ni, nhöng trong Phaät giaùo Ñaïi thöøa, vai troø tradition, Formal ordination of lay followers is cuûa ngöôøi taïi gia ñöôïc ñöa leân cao hôn, vaø vieäc extremely important for this is the central ñaït thaønh Phaät quaû laø cho moïi ngöôøi chöù khoâng ceremony of faith for them to lead a virtuous life. daønh rieâng cho chö Taêng Ni maø thoâi. Dó nhieân laø Of course the Buddha was not only concerned Ñöùc Phaät khoâng chæ quan taâm ñeán Taêng ñoaøn, maø with the Sangha, but he was also concerned with Ngaøi cuõng quan taâm ñeán nhöõng ngöôøi taïi gia, vì lay people (upasaka and upasika), for lay people nhöõng ngöôøi taïi gia ngoaøi vaán ñeà tu taäp hoï coøn beside cultivating, they had to support the Sangha. phaûi hoã trôï cho coäng ñoàng tu só. Tuy nhieân, hoï laïi However, they could not stand in the Order khoâng ñöôïc ñöùng trong Taêng ñoaøn vì hoï khoâng because originally they did not belong to the thuoäc vaøo haøng nguõ Taêng Giaø. Neáu khoâng hieåu Order. If we don't understand the Buddha's giaùo lyù nhaø Phaät thì ngöôøi ta seõ thaéc maéc, nhöng teachings, we may raise questions about this; khi ñaõ hieåu thì ngöôøi taïi gia khoâng coøn phaûi thaéc however, once we understand the teachings, we maéc. Neáu chuùng ta thöïc söï muoán tu, chuùng ta will not question any more. If we really want to khoâng caàn phaûi thay ñoåi ñòa vò ngoaøi xaõ hoäi hay pratice that noble teaching, we need not to alter trong giaùo ñoaøn, ñieàu caàn thieát laø chuùng ta neân our status in the social or monastic order, all we thaønh taâm quy-y Phaät vaø thöïc haønh nhöõng ñieàu need to do is to sincerely take refuge in the Ngaøi daïy. Chaéc haún ai trong chuùng ta cuõng ñeàu Buddha and practice what He taught. We all may nhôù raèng haàu nhö taát caû nhöõng Baø La Moân khi ñaõ remember that almost all Brahmins who spoke to ñöôïc noùi chuyeän vôùi Ñöùc Phaät ñeàu trôû thaønh the Buddha became his upasakas or upasikas. This nhöõng öu baø taéc hay öu baø di cuûa Ngaøi. Ñieàu naøy did not mean that their social rank or career khoâng coù nghóa laø qua ñoù hoï ñaõ thay ñoåi ñòa vò xaõ changed or that they gave up their material hoäi hay ngheà nghieäp cuûa mình, hoaëc laø töø boû possessions. In short, the most important things for nhöõng sôû höõu vaät chaát. Toùm laïi, ñieàu quan troïng upasakas and upasikas are neither inside the cho moät vò öu baø taéc hay öu baø di khoâng phaûi laø Order nor the rank in the Order. They should be coù chaân trong giaùo ñoaøn hay khoâng, maø phaûi laøm able to fulfill the followings—Töø Phaïn ngõõ chæ troøn nhöõng ñieàu sau ñaây: "Caùc moân ñoà nam taïi gia cuûa ñaïo Phaät," trong caû

1) Take refuge in the three gems of Buddhism: 2) Nearing perfection: Caän vieân (gaàn tôùi choã Quy-y Tam Baûo. vieân maõn). 2) Observe five moral precepts: Thöïc haønh nguõ Upasanti (skt): Phaù Boà Ñeà—Calm—Tranquility. giôùi. Upasika (skt): Thanh Tín Nöõ—OÂ Ba Ti Ca (Nöõ 3) Listen to the teachings of the Buddha, cö só)—Öu baø di—Tín Nöõ—Female servant— especially for Upasakas and Upasikas: Nghe Laywoman follower—A female devotee who Phaät phaùp, ñaëc bieät laø nhöõng giaùo lyù maø Ñöùc remains at home, but strongly supports the Phaät thuyeát rieâng cho Öu Baø

Taéc vaø Öu Baø Sangha, a keeper of the basic five commandments Di. or eight commandments. A Buddhist laywoman, 4) Continue to do their best to support the Order: who takes the same vows as laymen—Ngöôøi nöõ Tieáp tuïc hoä trì Taêng giaø. tin theo Phaät phaùp vaø thuï trì tam quy nguõ giôùi Upasaka or Male disciples: Thanh Tín Nam— hoaëc baùt quan trai giôùi. Moät Phaät töû nöõ taïi gia, One of the eight differentiated rules of liberation cuõng thoï giôùi nhö Phaät töû nam. **See Upasaka. for the eight orders—Öu Baø Taéc giôùi, moät trong Upasika or Female disciples: Öu Baø Di giôùi— taùm loaïi bieät giaûi thoaùt giôùi cho taùm chuùng—See One of the eight differentiated rules of liberation Differentiated rules of liberation for the eight for the eight orders—Moät trong taùm loaïi bieät giaûi orders. thoaùt giôùi cho taùm chuùng—See Differentiated Upasakasila-Sutra (skt): Kinh Öu Baø Taéc rules of liberation for the eight orders. Giôùi—The sutra contains Buddha’s teachings for Upasthana (skt): Truï—Abode—Approaching— Sujata, mentioned precepts observed by a The act of placing one’s self near to—Going near layman. The sutra is also called “Sujuta-Sutra” to—To approach to—To stay upon or at—A place and was translated into Chinese by T’an-Wu- of abiding—Abiding. Ch’an—Kinh goàm nhöõng ñieàu daïy cho Phaät töû taïi Upasunya (skt): Nguyeät Baø Thuû Na—An Indian gia teân Thieän Sanh, noùi veà nhöõng giôùi luaät neân monk, son of king Udyana—Cao Khoâng, teân cuûa giöõ gìn cho moät nam Phaät töû taïi gia, cuõng coøn moät vò Taêng AÁn Ñoä, con cuûa vua Öu Thieàn Ni. ñöôïc goïi laø “Thieän Sanh Kinh.” Kinh ñöôïc Ngaøi Upatissa (skt): Author of the “Path to Ñaøm Voâ Saùm dòch ra Haùn töï. Liberation,” an influential discussion of the path Upasaka-Upasika (skt): Baø Sa Öu Baø Sa—Lay to awakening that is generally believed to have disciples include male and female disciples been the basis of Buddhaghosa’s monumental dwelling at home—Phaät töû taïi gia goàm nam vaø nöõ “Path of Purification.” Nowadays, the text exists cö só. in Pali, Sinhalese, and Chinese version—Upatissa Upasama (p): Bình an, tónh laëng. laø taùc giaû cuûa boä luaän “Ñöôøng Giaûi Thoaùt,” moät Upasamanussati (p): Nieäm Laïc—The boä luaän coù aûnh höôûng lôùn veà con ñöôøng giaùc ngoä recollection of peace. The contemplation on the Boà Ñeà maø ngöôøi ta tin raèng noù ñaõ laø caên baûn cho peaceful attributes of Nibbana—Suy nieäm veà taùc phaåm vó ñaõ cuûa ngaøi Phaät AÂm laø boä “Thanh traïng thaùi thanh bình an laïc. Quaùn chieáu veà söï an Tònh Ñaïo.” Hieän taïi, vaên baûn boä luaän vaãn coøn laïc cuûa Nieát Baøn—See Ten recollections. trong caùc ngoân ngöõ Pali, Tích Lan vaø Trung Quoác. Upasampad (skt): To come to—To arrive at— Upatthakanam (p): Ministering care—Chuyeân To reach—To obtain—To bring near to—To lead chuù caàn maãn. near to—To receive into the order of monks. Upatthambaka (p): Nghieäp Trôï Duyeân—See Upasampada (skt): Complete rules or Supportive karma. commandments—250 for the monks and 348 for Upatthita-sati (p): Mentally alert and nimble— the nuns. **See Complete moral precepts for Caûnh giaùc vaø lanh leï. monks. Upavasattha (skt): Boá Taùt. Upasampanna (skt): 1) Fasting day: Posadha (skt)—Upavasatha 1) Obtained—Received—Thoï nhaän. (skt)—Uposana (skt)—Uposatha (p)—Bi-

monthly Fasting (fast)—Nurturing or renewal or methods which Buddhas and Bodhisattvas of vows—Leã boá taùt. utilize to expound dharma to make it easy for 2) Homa festival: OÂ Boâ Sa Tha (trai nhaät)—Trai others to understand and practice to reach Nhaät—A fast day, originally in preparation enlightenment. A means or expedient is a for the brahminical soma sacrifice; in way which one uses to reach one's aim— Buddhism, there are six fast days in the Phöông tieän, möu chöôùc, phöông phaùp, thuû month—Nguyeân thuûy laø ngaøy chuaån bò cuûa ñoaïn (ñieàu hay vaät duøng ñeå ñaït ñeán muïc ñích ngaøy teá löûa Hoä Ma cuûa Baø La Moân; trong nhö con thuyeàn ñöa ngöôøi sang soâng. Con Phaät giaùo coù saùu ngaøy trai nhaät. ** See Six thuyeàn laø phöông tieän). Phöông tieän laø monthly posadhas or fast days. phöông phaùp maø chö Phaät vaø chö Boà Taùt 3) Abiding in goodness: Thieän Tuùc—Chæ truù nguï duøng ñeå trình baøy Phaät phaùp nhaèm giuùp cho nôi ñieàu thieän. tha nhaân deã thoâng hieåu vaø thöïc haønh giaùc ngoä 4) A disciple who keeps eight commandments: vaø giaûi thoaùt. Phöông tieän laø phöông caùch maø Moät vò Phaät töû (taïi gia) giöõ ñöôïc taùm giôùi (baùt ngöôøi ta duøng ñeå ñaït ñeán muïc tieâu. quan trai giôùi). 5) The seventh of the ten paramitas: Phöông Upaya (skt): Phöông tieän—Adaptability—Be Tieän Ba La Maät—Ba La Maät thöù baûy trong instrumental—Contrivance—Convenient to the möôøi Ba La Maät—See Ten Paramitas. place or situation—Expediency—Expedients— Upayajnana (skt): Phöông Tieän Trí—Skilful Expedient means—Expedient ways—Means— knowledge—Skilful means of knowledge— Method—Skill-in-means—Suited to the Wisdom or knowledge of using skilful means— condition—Tact or skill in teaching according to Phöông Tieän Trí—The wisdom or knowledge of receptivity—Use of expedient or proper means. using skillful means for saving others. The idea of There are several interpretations—Phöông phaùp "skillful means" is an important idea in Mahayana tieän duïng tuøy theo hay thích hôïp vôùi söï thuï nhaän Buddhism and inseparable from that of a great cuûa chuùng sanh: compassionate heart moving the whole being of 1) Phöông is interpreted as method, mode or Buddhahood. It is not enough for the Bodhisattva plan; and Tieän is interpreted as convenient to have the supreme wisdom (wisdom of the for use; so Phöông Tieän means a convenient Buddha) or Aryajnana, or Prajna fully awakened, or expedient method which is suitable to for he must also be supplied with skillful wisdom different sentient beings: Phöông coù nghóa laø (upayajnana) whereby he is enabled to put the phöông phaùp, tieän laø tieän duïng; phöông tieän whole salvation machinery in practice according laø phöông phaùp tieän duïng thích hôïp vôùi caên to the needs of beings—Quyeàn trí hay trí thoâng cô cuûa nhöõng chuùng sanh khaùc nhau. ñaït veà phöông phaùp cöùu ñoä chuùng sanh. YÙ nieäm 2) Phöông means correct, Tieän means veà phöông tieän thieän xaûo laø moät yù nieäm quan strategically; Phöông tieän means strategically troïng trong Phaät giaùo Ñaïi Thöøa vaø khoâng taùch rôøi correct: Phöông coù nghóa laø phöông chaùnh, vôùi yù nieäm veà moät traùi tim ñaïi töø ñaïi bi vaän haønh tieän laø xaûo dieäu; phöông tieän laø duøng lyù toaøn boä höõu theå cuûa Phaät tính. Noù khoâng ñuû ñeå vò phöông chaùnh thieän xaûo hay lôøi leõ kheùo leùo Boà Taùt coù ñöôïc Thaùnh Trí

hay Baùt Nhaõ ñöôïc thöùc thích hôïp vôùi vieäc giaùo hoùa. tænh vieân maõn vì ngaøi phaûi ñöôïc phoø trôï baèng 3) Partial, temporary, or relative teaching of phöông tieän trí nhôø ñoù coù theå ñöa toaøn boä cô phaän knowledge of reality, in contrast with prajna, cöùu ñoä vaøo thöïc tieãn tuøy theo caùc yeâu caàu cuûa and absolute truth, or reality instead of the chuùng sanh. seeming: Quyeàn Ñaïo Trí—Trí quyeàn nghi Upaya-kosallam (p): Skills in means to (töøng phaàn, taïm thôøi hay töông ñoái) ñeå thaâm progress—Phöông tieän thieän xaûo—See Three nhaäp vaøo caùi chaân thöïc, ñoái laïi vôùi trí Baùt dharmas (XLVII). Nhaõ laø chaân nhö tuyeät ñoái. Upaya-kusala (skt & p): Skillful means— 4) Skill in means, means, expediency, method, Skillful expedients—Phöông tieän thieän xaûo (kheùo contrivance. Skill in means or method. Means leùo xöû duïng phöông tieän)—See Upayakausalya.

Upayakausalya (skt): AÂu Hoøa Caâu Xaù La—Öu phöông tieän, keá hoaïch hay duïng cuï. “Upaya” Ba Kieâu Xaù La—Clever in resources—Skill in coøn coù nghóa laø daïy doã giaùo hoùa baèng baát cöù means—Skilful means—Phöông tieän thieän xaûo—phöông phaùp thích hôïp naøo tuøy theo khaû naêng The seventh paramita—Ba La Maät thöù baûy—See cuûa ngöôøi nghe. Ñöùc Phaät ñaõ duøng phöông Upaya-paramita. tieän hoaëc phöông phaùp thuyeát phaùp töøng phaàn Upayana (skt & p): Naõo. cho ñeán khi gaàn ñeán nhöõng ngaøy cuoái ñôøi Ngaøi môùi thuyeát giaûng ñaày ñuû chaân taùnh cao Upaya-Nirvana: Phöông Tieän Hieän Nieát Baøn—sieâu khoù hieåu. Trong Kinh Phaùp Hoa, Phaåm Though the Buddha is eternal, he showed himself thöù II, “Phaåm Phöông Tieän” trong ñoù yù nghóa as temporarily extinct, as necessary to arouse a cuûa “Phöông Tieän Thieän Xaûo” ñöôïc laøm saùng longing for Buddha—Nhö Lai thöôøng truï baát dieät, toû qua hoïc thuyeát “Tam Thöøa” Thanh Vaên nhöng ngaøi taïm thôøi nhaäp Nieát Baøn khieán cho thöøa, Duyeân Giaùc thöøa, vaø Boà Taùt thöøa ñeå chuùng sanh khôûi leân yù nieäm töôûng nhôù Nhö Lai töông hôïp vôùi trình ñoä cuûa ngöôøi nghe. maø duïng coâng tu ñaïo. Phöông tieän laø caùch thöùc trong ñoù Boà Taùt Upaya-paramita (skt & p): Phöông tieän Ba la thöïc hieän ñeå ñoä sanh cho coù hieäu quaû. maät—Skill-in-means—AÂu Ba Da Ba La Maät— Phöông tieän ba la maät khoâng phaûi laø phöông (I) An overview of “Upaya-paramita”—Toång caùch xaûo quyeät nhaèm ñaït ñöôïc muïc ñích maø quan veà “Phöông tieän Ba la maät”: One of the noù gaén lieàn loøng töø bi vaø coâng ñöùc**See ten paramitas, saving by the method of Upaya and Ten paramitas. expedient teaching. This is the most important (II) The meanings of “Upaya-paramita”—Nghóa of the four supplementary paramitas. The cuûa “Phöông tieän Ba la maät”: A Sanskrit term is a translation of the Sanskrit term term for “Skill in means, means, expediency, “Upaya,” which means a mode of approach, method, contrivance, or method.” Expediency an expedient, stratagem, device. “Upaya” and skill, adaptable, suited to conditions, also means to teach according to the capacity opportunist, the adaptation of teaching to the of the hearer, by any suitable method. The capacity of the hearer. Means or methods Buddha used expedient or partial method in which Buddhas and Bodhisattvas utilize to his teaching until near the end of his days, expound dharma to make it easy for others to when he enlarged it to the

revelation of understand and practice to reach reality. In Saddharma Pundarika Sutra, enlightenment. A means or expedient is a Chapter II, “Expedient Means,” in which the way which one uses to reach one’s aim. meaning of “Upaya-kausalya” is elucidated Extraordinary Skilful Means is a good and through the doctrine of Three Vehicles virtuous practice which Buddhas and Maha- (Triyanas) of Sravaka-yana, Pratyeka-Bodhisattvas use to follow and adapt to the buddha-yana, and Bodhisattva-yana in order individual capacity, personality, and to respond to different temperaments of inclination of sentient beings to aid and listeners. Expedient means is the way in transform them from unenlightened to which the Bodhisattvas act for saving the enlightened beings. Practitioners who possess beings effectively. Expedient means is not wisdom are no longer attached to forms and the crafty method of achieving one’s appearances; because forms and appearances objective. It is imbued with the morality of are only expedients for them to advance in compassionate action with the purpose of cultivation to obtain the Buddhahood. In bringing forth merit—Moät trong möôøi Ba La short, skill in means is the ability to adapt Maät, phöông tieän cöùu ñoä, hay duøng phöông Buddhist teachings and practices to level of tieän thieän xaûo ñeå cöùu ñoä ngöôøi qua ñeán beán understanding of one’s audience. This is bôø beân kia. Ñaây laø ba la maät quan troïng nhaát particularly important in Mahayana, where trong boán ba la maät phuï. Töø naøy ñöôïc dòch ra “skill in means” is said to be one of the most töø töø ngöõ Baéc Phaïn “Upaya” coù nghóa laø important abilities developed by

Bodhisattvas. It is the seventh of the ten stoicism. Looking on, hedonic neutrality or paramitas—Phöông tieän, möu chöôùc, phöông indifference, zero point between joy and phaùp, thuû ñoaïn (ñieàu hay vaät duøng ñeå ñaït ñeán sorrow, disinterestedness, neutral feeling: Xaû muïc ñích nhö con thuyeàn ñöa ngöôøi sang boû—Moät trong ba phaùp tu Chæ Quaùn Xaû soâng. Con thuyeàn laø phöông tieän). Phöông (Samadhi—Xa Ma Tha, Vipasyana—Tyø Baø tieän thieän xaûo hay phöông tieän thaéng trí, thích Xaù Na, Upeksa—Öu Taát Soa). Noäi taâm bình hôïp vôùi ñieàu kieän, cô hoäi vaø söï hoäi nhaäp giaùo ñaúng khoâng chaáp tröôùc. phaùp cuûa ngöôøi nghe phaùp. Phöông phaùp maø a) Indifference to or abandonment to both “stop” chö Phaät vaø chö Boà Taùt duøng ñeå trình baøy and “contemplation”, such as to rise above Phaät phaùp nhaèm giuùp cho tha nhaân deã thoâng both into the universal: Chæ quaùn ñeàu xaû ñeå hieåu vaø thöïc haønh giaùc ngoä vaø giaûi thoaùt. chæ truï nôi phaùp giôùi bình ñaúng. Phöông tieän laø phöông caùch maø ngöôøi ta duøng b) Three methods of Buddhist cultivation or ñeå ñaït ñeán muïc tieâu. Phöông tieän thieän xaûo laø practice: Chæ-Quaùn-Xaû laø ba pheùp tu thieàn phöông tieän toát laønh vaø tinh xaûo maø chö Phaät ñònh trong Phaät giaùo. vaø chö Boà Taùt tuøy caên taùnh cuûa caùc loaïi 3) Equanimity, one of the most important chuùng sanh maø ‘quyeàn cô nghi’ hay quyeàn Buddhist virues. Upeksa refers to a state that bieán hoùa ñoä hoï töø phaøm leân Thaùnh (töø si meâ is neither joy nor suffering but rather thaønh giaùc ngoä). Caùc baäc trí löïc khoâng chaáp independent of both, the mind that is in neâ nôi hình thöùc, hoï chæ coi hình thöùc nhö equilibrium and elevated above all nhöõng phöông tieän thieän xaûo ñeå tieán tu vaø ñaït distinctions—Xaû töôùng (côûi boû

nhöõng ñieàu cöùu caùnh laø quaû vò Phaät. Noùi toùm laïi, ngöôøi ta raøng buoäc trong taâm thöùc). Tính thaûn nhieân, noùi phöông tieän thieän xaûo laø moät trong nhöõng moät trong nhöõng ñöùc tính chuû yeáu trong Phaät khaû naêng quan troïng nhaát ñöôïc phaùt trieån bôûi giaùo. Trong Phaät giaùo, xaû töôùng coù nghóa laø chö Boà Taùt. Noù laø ba la maät thöù baûy trong traïng thaùi khoâng coù nieàm vui cuõng nhö söï ñau möôøi Ba La Maät. **See Ten paramitas (7). khoå, moät tinh thaàn soáng hoaøn toaøn caân baèng Upaya-Paramita Bodhisattva: Phöông Tieän vöôït leân taát caû moïi phaân bieät ñoái xöû. Ba La Maät Boà Taùt—A Bodhisattva in ** See Seventy-five dharmas of the Abhidharma Garbhadhatu group, the second on the right in the Kosa. hall of Space—Vò Boà Taùt trong Thai Taïng Giôùi, Upeksa-bodhyanga (skt): Abandonment—Xaû ñöùng haøng thöù hai beân phaûi cuûa Hö Khoâng Vieän. Giaùc Phaàn—Abandonment is one of the most Upayasa: important entrances to the great enlightenment; 1) (p): Hopeless—Thaát voïng. for with it, we can turn away from the five 2) (skt): Grief—Baát haïnh. desires—Xaû giaùc phaàn coøn laø moät trong nhöõng Upekkha (p): Xaû töôùng—Equanimity— cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø Indifference—Serenity—Xaû—Quaân bình naêng chuùng ta coù theå töø boû nguõ duïc. **See Seven löïc—Ñaëc tính cuûa taâm thaêng baèng khoâng nghieâng Bodhyanga and Seven limbs of enlightenment. veà moät thaùi cöïc naøo. Chi thöù baûy trong thaát giaùc Upheaving sub-cause: Adhipati-pratyaya chi—See Upeksa. (skt)—Taêng Thöôïng Duyeân—The upheaving sub- Upeksa (skt): Indifference—Öu Taát Xaû—Öu Taát cause which is the most powerful one to bring all Xoa—Xaû. the abiding causes to a culmination, as the last 1) Trì giöõ taâm bình ñaúng, baát thieân nhaát phöông wave that upsets a boat in a storm. Among these (khoâng nghieâng veà beân naøo)—The state of four causes, the cause sub-cause and the mental equilibrium in which the mind has no upheaving cause are the most important ones. The bent or attachment, and neither meditates nor active cause is itself the upheaving sub-cause— acts, a state of indifference. Taêng thöôïng duyeân laø nguyeân nhaân coù quyeàn 2) Explained by abandonment, or indifference naêng nhaát trong vieäc ñöa nhöõng nguyeân nhaân toàn attained in abstraction, i.e. indifference to taïi ñeán choã cöïc thaønh (troå quaû nhanh nhaát); thí duï, pain or pleasure, equanimity, resignation, laøn soùng cuoái cuøng laøm laät ñoå con thuyeàn trong

moät côn baõo. Taêng thöôïng duyeân vaø naêng taùc moïi ngöôøi ñeàu truï trong tònh giôùi vaø tröôûng döôõng duyeân laø hai nguyeân nhaân quan troïng nhaát. Naêng thieän phaùp. Theo Luaät Taïng thì leã tuïng giôùi naøy taùc nhaân töï noù laø taêng thöôïng duyeân—See Four phaûi ñöôïc tuïng vaø phaùt loà saùm hoái tröôùc chuùng. sub-causes. Nhöng treân thöïc teá thì phaàn naøy ñaõ bò boû ñi vaø Uphold (v) forbidden religious pratices: thöôøng thì leã phaùt loà ñöôïc dieãn ra rieâng tö tröôùc Giôùi Caám Thuû Kieán—See Silavrataparamarsa. baøn thôø Phaät. Trong khi ñoù ngöôøi taïi gia thì giöõ Upholder (n): Ngöôøi truï coät. troøn taùm giôùi trong saùu ngaøy chay ñeå ñoaïn tröø aùc nghieäp vaø tröôûng döôõng thieän phaùp. Leã naày chuû Uposana (skt): Posadha (skt)—Upavasatha yeáu cuõng giuùp ñöa ngöôøi taïi gia vaøo soáng ñôøi tu (skt)—Uposatha (p)—Bi-monthly Fasting (fast)— taäp cuûa ngöôøi

xuaát gia trong moät ngaøy moät ñeâm. Nurturing or renewal of vows—Boá taùt—See Trong suoát hai möôi boán giôø naày, Phaät töû taïi gia Uposatha. ñeán chuøa nghe phaùp, giöõ troøn taùm giôùi, aên moät Uposatha (p): Upavasatha—posadha—Uposana ngoï, vaø tuïng kinh cuõng nhö thieàn ñònh suoát ngaøy. (skt)—Boá Taùt—Boá Sa Tha—Boá Saùi Tha—Bao Sa Uposathasìla (p): Baùt Quan Trai Giôùi. Ñaø—Boá Taùt Ñaø Baø—Thôøi Trai Thöïc—Öu Boå Ñaø Baø—Baùt La Ñeá Ñeà Xaù Da Mò (Pratidesaniya)— Upovasatha (skt): Boá taùt—Tuïng giôùi. A fast—Bi-monthly Fasting (fast)—Fasting— Uppadetabha (p): Ñöôïc taïo neân. Nurturing or renewal of vows—Uposatha means Uppalananna (p): Moät trong hai vò Ni Tröôûng abstinence or to purify by fasting, latter Uposatha ñaàu tieân cuûa Phaät giaùo. means the ritual period for food, eating at or Upper class: Gia caáp thöôïng löu. before noon; latter Uposatha has further meaning Uppermost floor: Taàng cao nhaát. of abstinence from meat and fish. The nurturing or Uppermost of the Lotus grade: Thöôïng Phaåm renewal of vows by abiding in retreat for spiritual Thöôïng Sanh (taùi sanh vaøo coõi cao nhaát treân Tònh refreshment. The Buddhist monks and nuns should Ñoä (tuøy theo nghieäp löïc). meet at the new, full moons, 29th and 30th to read Upper outer garments: Uttarasanga (skt)—U the Pratimoksa Sutra for their moral edification. Ña La Taêng Giaø—An upper and outer robe; the According to the Vinaya, the recitation should be seven-patch robe of a monk (the robe flung toga- preceded by a public confession of transgressions. like over the left shoulder)—AÙo beân treân vaø phía In practice, this part of the service is often ngoaøi cuûa chö Taêng (aùo thaát ñieàu maëc choaøng qua omitted, as confession is usually done privately vai traùi). before the altar. They were kept as fast days in pre-Buddhist times, and were utilized by the early Upper robe: Uttarasanga (skt)—Chu-e (jap)—Y Buddhists as days for special meetings of the thöôïng (y vai traùi)—One of the four outer robes. Order to recite sutras and to publicly confess all The others are seven-strip robe, middle robe, and wrong doings. Also disciples at home should robe for going among the Sangha—Moät trong boán observe the fast days (1st, 15th, 29th, 30th) and the thöù y ngoaïi. Ba y kia laø y thaát ñieàu, y trung, vaø y eight commands. During this period of twenty-four nhaäp chuùng. hours, laypersons gather at a monastery where Upright (a): Straightforward—Chaùnh ñaïi (chaùnh they participate in worship and expositions of the taâm hay cöông tröïc). teaching and vow to observe eight precepts (the Upright and adorned: Trang nghieâm—The six rules of moral discipline), taking just one meal at meanings of the Honoured One or Bhagava—Ñaây noon time, reciting sutras as well as practicing laø moät trong saùu yù nghóa cuûa chöõ Theá Toân—See meditation all the time—OÂ Boå Sa Tha coù nghóa laø Six meanings of the Honoured One. thanh tònh, sau chuyeån thaønh giôùi khoâng aên quaù Upright and clear: Chaùnh ñaïi quang minh. ngoï, sau ñoù laïi chuyeån thaønh giôùi khoâng aên thòt Upright conduct and religious exercises: caù. Tieáng Haùn dòch laø Tònh Truï, Thieân Truùc hay Discipline—Moral conduct—Moral deed—Moral Tröôûng Döôõng. Theo pheùp cuûa ngöôøi xuaát gia cöù conduct—Ñöùc haïnh. nöûa thaùng moät laàn (vaøo ngaøy raèm, 29 hoaëc 30), chuùng Taêng Ni taäp hôïp thuyeát giôùi kinh, khieán cho

Uprightness: Straight forwardness—Chaùnh taâm what is fundamentally unreliable, one set up the —Tröïc Taâm—See Ten dwelling minds. world and living beings. Confusion about one's Uprising of faith: Awakening of faith—Khôûi basic, perfect understanding results in the arising tín—See Treatise on Awakening of Faith. of falseness. The nature of falseness is devoid of substance; it is not something which can be relied Uproot: Nhoå taän goác (noùi veà nghieäp). upon. One may wish to return to the truth, but that Uproot love and desire: Nhoå Taän Goác Tham wish for truth is already a falseness. The real AÙi—To achieve one-pointedness of mind and nature of true suchness is not a truth that one can attain Buddhahood, one must discard worry and seek to return to. By doing so one misses the eliminate all love and desires—Muoán ñaït ñeán mark. What basically is not produced, what nhaát taâm cuõng nhö quaû vò Phaät, chuùng ta phaûi nhoå basically does not dwell, what basically is not the taän goác nhöõng lo aâu vaø tham aùi. mind, and what basically are not dharmas arise Uprooted: Baät goác. through interaction. As they arise more and more Upset (a): Buoàn giaän. strongly, they form the propensity (tendency) to Upset (v): Laøm ñaûo loän. create karma. Similar karma sets up a mutual Upside down: Viparyaya (skt)—Contrary to stimulus. Because of the karma thus generated, reality—Inverted—Ñieân Ñaûo—See Viparyaya. there is mutual production and mutual extinction. Upside down and delusive ideas: Ñieân ñaûo That is the reason for the upside-down state of voïng töôûng—See Upside down views. living beings—Theo Kinh Thuû Laêng Nghieâm, Upside-down ideas that the ego is real: Ngaõ quyeån Baûy, ñaây laø moät trong hai loaïi ñieân ñaûo maø Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan. OÂng A Nan! Ñieân Ñaûo—The illusion that the ego has real Theá naøo goïi laø chuùng sanh ñieân ñaûo? OÂng A Nan! existence, one of the four inverted or upside-down Do tính minh taâm, caùi tính saùng suoát vieân maõn. ideas, the illusion that the ego is real—Phieàn naõo Nhaân caùi voïnh minh phaùt ra voïng tính. Caùi tính hö vì cho raèng ngaõ laø coù thöïc—See Four upside- voïng sinh ra caùi tri kieán hö voïng. Töø roát raùo downs. khoâng sinh roát raùo coù. Do caùi naêng höõu aáy, môùi coù Upside-down discriminating false views: nhöõng caùi sôû höõu. Chaúng phaûi nhaân thaønh sôû Voïng kieán—There are two kinds of upside-down nhaân. Roài coù caùi töôùng truï vaø sôû truï. Troïn khoâng discriminating false views—Coù hai loaïi voïng caên baûn. Goác khoâng coù choã y truï, gaây döïng ra theá kieán—See Two kinds of upside-down giôùi vaø chuùng sanh. Meâ caùi tính baûn nguyeân minh, discriminating false views. môùi sinh ra hö voïng. Voïng tính khoâng coù töï theå, Upside-down and delusive ideas: Inverted and chaúng phaûi laø coù choã sôû y. Toan muoán trôû laïi delusive ideas—Ñieân ñaûo voïng töôûng. chaân. Caùi muoán chaân ñoù chaúng phaûi thaät laø chaân Upside down preaching: Ñaûo thuyeát. nhö tính. Chaúng phaûi chaân maø caàu trôû laïi chaân, Upside-down state of living beings: Chuùng hoùa ra thaønh hö voïng töôùng. Chaúng phaûi: "sinh, Sanh Ñieân Ñaûo—According to the Surangama truï, taâm, phaùp," laàn löõa phaùt sinh, sinh löïc taêng Sutra, book Seven, this is one of the two tieán maõi, huaân taäp thaønh nghieäp. Ñoàng nghieäp conditions for being upside down that the Buddha caûm nhau. Nhaân

coù caûm nghieäp, dieät nhau sinh reminded Ananda. Ananda! What is meant by the nhau. Do ñoù neân coù chuùng sanh ñieân ñaûo—See upside-down state of living beings? Ananda! The Two conditions for being upside down. reason that the nature of the mind is bright is that Upside-down state of the world: Theá Giôùi the nature itself is the perfection of brightness. By Ñieân Ñaûo—According to the Surangama Sutra, adding brightness, another nature arises, and rom book Seven, this is one of the two conditions for that false nature, views are produced, so that from being upside down that the Buddha reminded absolute nothingness comes ultimate existence. Ananda. Ananda! What is meant by the upside- All that exists comes from this; every cause in fact down state of the world? All that exists comes has no cause. Subjective reliance on objective from this; the world is set up because of the false appearances is basically groundless. Thus, upon arising of sections and shares. Every cause in fact

has no cause; everything that is dependent has Nhaân caùc töôùng ñieân ñaûo luaân chuyeån aáy, môùi coù nothing on which it is dependent, and so it shifts theá giôùi: caùc loaøi noaõn sanh, thai sanh, thaáp sanh, and slides and is unreliable. Because of this, the hoùa sanh, loaøi coù saéc, loaøi khoâng saéc, loaøi coù world of the three periods of time and four töôûng, loaøi khoâng töôûng, loaøi chaúng phaûi coù saéc, directions comes into being. Their union and loaøi chaúng phaûi khoâng saéc, loaøi chaúng phaûi coù interaction bring about changes which result in the töôûng, loaøi chaúng phaûi khoâng töôûng. OÂng A Nan! twelve categories of living beings. That is why, in Chuùng sanh trong moãi loaïi ñeàu ñuû 12 thöù ñieân this world, movement brings about sounds, sounds ñaûo. Ví nhö laáy tay aán vaøo con maét, thaáy hoa ñoám bring about forms, forms bring about smells, phaùt sinh. Hö voïng loaïn töôûng ñieân ñaûo vaø chaân smells bring about contact, contact brings about tònh minh taâm cuõng nhö theá.”—See Two tastes, and tastes bring about awareness of conditions for being upside down. dharmas. The random false thinking resulting Upside-down thinking: Tö duy ñieân ñaûo—Four from these six creates karma, and this continuous ways of upside-down thinking (four viparvaya, or revolving becomes the cause of twelve different four inverted, upside-down, or false beliefs) that categories. And so, in the world, sounds, smells, cause one to resolve in the birth and death—Boán tastes, contact, and the like, are each transformed loái suy nghó ñieân ñaûo khieán cho chuùng sanh xoay throughout the twelve categories to make one vaàn trong sanh töû—See Four upside-downs. complete cycle. The appearance of being upside Upside down views: Inverted views—Ñaûo down is based on this continuous process. Kieán—Upside-down living—Taø kieán (ñaûo Therefore, in the world, there are those born from kieán)—Wrong views (seeing things as they seem, eggs, those born from womb, those born from not as they really are), or upside down or inverted moisture, , those born by transformation, those views means seeing things as they seem not as with form, those without form, those with thought, they are, e.g. the impermanent as permanent, those without thought, those not totally endowed misery as joy, non-ego as ego, and impurity as with form, those not totally lacking form, those not purity—Voïng kieán ñieân ñaûo hay caùi hieåu thaáy sai totally endowed with thought, and those not

ngöôïc vôùi söï thaät, cho voâ thöôøng laø thöôøng, cho totally lacking thought. Ananda! Each of these khoå laø laïc, cho voâ ngaõ laø ngaõ, vaø cho baát tònh laø categories of beings is replete with all twelve tònh—See Four upside-downs, Seven upside-down kinds of upside-down states, just as pressing on views, Eight upside-down views, and Inverted one's eye produces a variety of flower-like views. images. With the inversion of wonderful Upward paths: Thöôïng ñaïo—There are three perfection, the truly pure, bright mind becomes upward paths—Coù ba thöôïng ñaïo—See Three glutted with false and random thoughts—Theo upward paths. Kinh Thuû Laêng Nghieâm, quyeån Baûy, ñaây laø moät Upward turn in transmigration: Progress trong hai loaïi ñieân ñaûo maø Ñöùc Phaät ñaõ nhaéc nhôû upward—Thöôïng Chuyeån—Acts in accordance ngaøi A Nan. OÂng A Nan! Theá naøo goïi laø theá giôùi with the primal true, or Buddha-nature (when the ñieân ñaûo? Caùi coù vaø caùi bò coù aáy, nhaân hö voïng good prevails over the evil) cause upward turn in sinh, nhaân ñoù giôùi laäp. Chaúng phaûi nhaân, sôû nhaân, transmigration—Nhöõng haønh ñoäng theo ñuùng khoâng truï vaø sôû truï, thieân löu chaúng döøng. Nhaân chaân lyù ñöa ñeán söï chuyeån hoùa theo chieàu höôùng ñoù theá laäp. Ba ñôøi boán phöông hoøa hôïp xen nhau, ñi leân. bieán hoùa chuùng sanh thaønh 12 loaïi (see Thaäp Nhò Loaïi Chuùng Sanh). Bôûi ñoù theá giôùi nhaân ñoäng coù Urabon'e (jap): Ullambana (skt)—OÂ Lam Baø tieáng, nhaân tieáng coù saéc, nhaân saéc coù höông, nhaân Noa—Leã hoäi Vu Lan—Vu Lan Boàn—See höông coù xuùc, nhaân xuùc coù vò, nhaân vò bieát phaùp. Ullambana. Saùu thöù voïng töôûng nhieãu loaïn thaønh nghieäp tính. Urabonkyo (jap): Kinh Vu Lan Boàn—The Möôøi hai thöù phaân ra khaùc. Do ñoù löu chuyeån, Ullambana Sutra—Kinh ñöôïc Ngaøi Truùc Phaùp Hoä neân ôû theá gian "tieáng, höông, vò, xuùc," cuøng 12 dòch sang Haùn töï—The sutra was translated into bieán hoùa xoay vaàn thaønh moät voøng laån quaån. Chinese by Dharmaraksa—See Ullambana.

Uragasara (skt): Chieân ñaøn. 2) Papaya forest: Name of a forest near Gaya Urddhasthana (skt): Urdvasthana, or where Sakyamuni practiced austere Vardhasthana, or Vrjisthana (skt)—Phaät Laät Trì asceticism before his enlightenment. The Taùc Thaûng Na—According to Eitel in the place near Gaya where Kasyapa, Sakyamuni Dictionary of Chinese Buddhist Terms, this was and others practised their austerities before an ancient kingdom, the country of the Vardaks, the latter's enlightenment, hence the former the Ortospana of Ptolemy, the region about is styled Uruvilva Kasyapa: Teân khu röøng gaàn Cabool—Theo Eitel trong Trung Anh Phaät Giaùo ñaïo traøng Gaya nôi maø Ñöùc Thích Ca Maâu Ni Töø Ñieån, ñaây laø moät vöông quoác coå, teân Vardaks, thöïc taäp khoå haïnh tröôùc khi ngaøi giaùc ngoä. vuøng gaàn Cabool baây giôø. Röøng khoå haïnh, nôi Ca Dieáp, Thích Ca Maâu Ni cuøng caùc ngöôøi khaùc thöïc haønh khoå haïnh Urge (v): Ñoân ñoác—To push—To hurry. tröôùc khi Phaät thaønh chaùnh giaùc, vì vaäy röøng Urge sentient beings to remembrance the naày coù teân laø Öu Laâu Taàn Loa Ca Dieáp. Buddhas: Khuyeân chuùng sanh nieäm Phaät—See Ten kinds of Buddha-work in all worlds in all times of the Buddhas (B) (7). Urgent (a): Caàn kieáp—Pressing. Urgent and important: Khaån

yeáu. Urinate and defecate (v): Tieåu tieän vaø ñaïi tieän—Urinate and defecate are two of the most important fine manners of monks and nuns. A Bhiksu or Bhiksuni should not urinate or defecate near a stupa or shrine, in a place which is not shielded from view, in a vegetable plot, or in a flowing body of water—Tieåu tieän vaø ñaïi tieän laø hai trong nhöõng uy nghi cuûa chö Taêng Ni. Tyø Kheo hay Tyø Kheo Ni khoâng neân ñi tieåu tieän gaàn (Papaya forest near Gaya—Khoå Haïnh Laâm) choã thaùp mieáu, choã troáng traûi khoâng coù maøn che, Uruvilva-kasyapa (skt): Öu Laâu Taàn Loa Ca vöôøn rau hay doøng nöôùc ñang chaûy. Dieáp—Uruvilva Kasyapa, one of the three Urinating ghost: Nieäu Saøng Quyû Töû—Loaøi quyû Kasyapas, one of the principal disciples of luoân ñi tieåu voâ cuøng hoâi thuùi. sakyamuni, so called because he practiced Urna (skt): Baïch mao—White hair—Toá haøo—Mi asceticism in the Uruvilva forest, or because he had on his breast a mark resembling the fruit of Gian Baïch Haøo Töôùng—The urna or curl between the papaya. According to the Buddhist legends, the Buddha's eyebrows whence streams light that reveals all worlds, one of the thirty-two after the Buddha attained Enlightenment, he went characteristics of a Buddha—Chuøm loâng traéng ôû to Kasi city, then on his way to Magadha, the giöõa hai chaân maøy cuûa Ñöùc Phaät (sôïi loâng maøy Buddha started his preaching mission, the Buddha traéng toûa aùnh haøo quang, giöõa choã giao nhau cuûa met Uruvilva, the leader of the Fire-worshipping cult. The Buddha asked for lodging. The leader hai loâng maøy Ñöùc Phaät, coù sôïi loâng traéng daøi xoaén showed the Buddha to a stone hut and warned laïi thaønh moät buùi nhoû luoân toûa ra aùnh saùng), moät him, saying: "Inside, a poisonous dragon always trong 32 töôùng toát cuûa Ñöùc Phaät. ** See Thirty- appears at mid-night and devours any human two auspicious marks. beings present in the room. So, do not regret if Ursa major: Baéc Ñaåu—The Northern Bushel you are eaten up." The Buddha then entered the with its seven stars—Choøm sao goàm sao Baéc Ñaåu stone hut and sat tranquillly in a crossed-legs vaø baûy ngoâi sao quanh noù. pose. By midnight, the poisonous dragon made its Uruvilva (skt): Öu Laâu Taàn Loa. appearance showing its jaws and clutching its 1) Papaya-tree: Caây ñu ñuû. claws, but it could not harm the Buddha. The

following day, beyond the expectation of the oâng nhö vaäy laø vì oâng tu haønh khoå haïnh trong khu heretic ascetics, the Buddha was unhurt in the röøng Öu Laâu Taàn Loa, oâng cuõng coù töôùng haûo stone hut. They were more than surpirsed. The treân ngöïc in hình quaû ñu ñuû. Theo truyeàn thuyeát leader of the cult then consulted the Buddha on Phaät giaùo, sau khi ñaït ñöôïc ñaïi giaùc, Ñöùc Phaät ñi the ways of proper practice. After hearing the ñeán thaønh Ca Thi. Treân ñöôøng ñi ñeán xöù Ma Kieät wonderful dharma from the Buddha in his ever Ñaø Ngaøi gaëp giaùo chuû phaùi thôø Thaàn Löûa, xin convincing tone, and under the transforming nghæ nhôø. Vò giaùo chuû naøy daét Ñöùc Phaät vaøo moät influence of his great virtues, Uruvilva was now caên nhaø ñaù, vaø caûnh baùo raèng, "ÔÛ ñaây nöûa ñeâm seõ totally convinced. He was determined to give up xuaát hieän roàng ñoäc, heã thaáy ngöôøi laø nuoát lieàn, what he had learned in the past and led 500 ñöøng coù hoái haän." Ñöùc Phaät ñi vaøo nhaø ñaù, ngoài disciples to take refuge in the Buddha. After the kieát giaø an tònh.

Nöûa ñeâm, quaû nhieân roàng ñoäc Buddha converted Uruvilva and his five hundred xuaát hieän, nhe nanh vuoát, nhöng khoâng laøm haïi disciples, he also expounded to them the Four Ñöùc Phaät. Ngaøy hoâm sau, khoâng nhö döï tính cuûa Noble Truths. Each of them was filled with joys of ngoaïi ñaïo, Ñöùc Phaät vaãn bình yeân voâ haïi trong the Dharma. After learning the wonderful dharma, ngoâi nhaø ñaù, khieán boïn hoï voâ cuøng kinh ngaïc. Sau these heretics, who worshipped fire previously, ñoù Öu Laâu Taàn Loa Ca Dieáp hoûi Ñöùc Phaät veà firmly realized their ignorance. They showed their phöông phaùp tu thaân hoïc ñaïo. Sau khi laéng nghe determination by throwing their fire-worship phaùp aâm vi dieäu cuûa Ñöùc Phaät, kính phuïc vì söï paraphernalia into the Nilajan River. These caûm hoùa cuûa Ñöùc Phaät, oâng quyeát taâm vöùt boû loái paraphernalia drifted to the place where hoïc cuõ, daãn 500 ñeä töû veà quy-y vôùi Phaät. Sau khi Uruvilva's two younger brothers were staybg. Ñöùc Phaät cöùu ñoä Öu Laâu Taàn Loa Ca Dieáp vaø 500 One was Nakasyapa and the other Gayakasyapa. ñeä töû cuûa y, Ñöùc Phaät giaûng cho hoï nghe veà Töù They were both believer of teh fire-worshipping Dieäu Ñeá, khieán cho ai naáy ñeàu traøn ñaày nieàm vui cult. They recognized the paraphernalia as Phaät phaùp, möøng raèng hoï ñaõ boû taø qui chaùnh, ñi belonging to their elder brother. Fear of any treân con ñöôøng lôùn theânh thang. Nhöõng ngoaïi ñaïo accident that might have occurred to their elder naøy sau khi nghe phaùp, tænh ngoä saâu saéc söï ngu si brother, they each brought with them 250 disciples khi thôø thaàn löûa, quyeát taâm ñem nhöõng ñaïo cuï thôø and rushed to their elder brother's place. When Löûa neùm xuoáng doøng soâng Nilajan. Nhöõng ñaïo cuï the brother met, they were totally surprised naøy troâi ñeán choã cuûa hai ngöôøi em laø Nakasyapa, because both Uruvilva and his disciples all ngöôøi kia laø Gayakasyapa. Hoï ñeàu laø nhöõng ngöôøi appeared as monks, putting on the monk's robe thôø thaàn löûa. Hai ngöôøi em nhaän ra ñaây laø ñoà ñaïc (Kasaya). Uruvilva then gave an account of how cuûa anh mình, lo sôï ñaõ coù chuyeän gì xaõy ra cho he was converted. The two brothers also listened anh mình. Vì theá moãi ngöôøi mang theo hai traêm to the preaching of the Buddha and finally took naêm chuïc ñeä töû, ngaøy ñeâm dong ruoãi ñeán choã anh refuge in the Buddha. So the Buddha converted mình. Anh em gaëp nhau, hoï voâ cuøng kinh ngaïc vì and accepted the three Kasyapa brothers and their Öu Laâu Taàn Loa Ca Dieáp vaø ñaùm ñeä töû, ai cuõng one thousand followers as his disciples, who had ñeàu roõ raøng ñaõ trôû thaønh Taêng só maëc aùo caø sa. Öu by now organized into a huge body of monks. Laâu Taàn Loa Ca Dieáp keå laïi cho hai em nghe veà They left the fire-worship venue and headed chuyeän caûi ñaïo cuûa mình. Hai ngöôøi em cuõng towards Vulture Peak in Rajagrha. This long nghe Phaät thuyeát phaùp vaø cuoái cuøng xin quy y procession of monks on the move caught the Phaät. Ñöùc Phaät ñaõ thu nhaän caû ba anh em Ca Dieáp attention of the entire kingdom of Magadha. King vaø moät ngaøn ñeä töû cuûa caùc vò, hôïp thaønh moät Bimbisara and all the people of Rajagrha took Taêng ñoaøn lôùn. Taát caû ñeàu rôøi khoûi ñaïo traøng thôø part in the welcome procession, which extended Löûa, höôùng veà nuùi Linh Thöùu cuûa thaønh Vöông for five miles to the foot of the Vulture Peak. Xaù. Taêng ñoaøn to lôùn naøy, haøng nguõ

raàm roä, ñaõ Later on, he is to reappear as Buddha laøm kinh ñoäng caû nöôùc Ma Kieät Ñaø. Vua Taàn Baø Samantaprabhasa—Öu laâu taàn loa Ca Dieáp laø moät Sa La vaø toaøn theå thaàn daân cuûa oâng ñoå ra khoûi trong ba vò Ca Dieáp, ñeä töû cuûa Phaät. Ngöôøi ta goïi thaønh tham gia haøng nguõ ngheânh ñoùn, xeáp haøng

daøi ñeán naêm daëm, ñeán taän chaân nuùi Linh Thöùu. naõo hieän haønh laøm vieäc quan yeáu ñeå tu taâm—See Veà sau naøy, Phaät thoï kyù cho Öu Laâu Taàn Loa Ca Eight crucial elements for Pure Land cultivators. Dieáp thaønh Phaät hieäu laø Phoå Minh Nhö Lai. Use the monastery budget or the budget or Use the “Ascetic practices” as supports for a charitable organization to give support to the cultivated path: Meaning do not become relatives or friends: Duøng ngaân quyõ cuûa töï vieän too greedy for the pleasures of the five desires— hay toå chöùc töø thieän ñeå nuoâi döôõng thaân nhaân baïn Duøng caùc thöù khoå haïnh laøm trôï duyeân ñeå tu haønh, beø—A Bhiksu or Bhiksuni who uses the ñöøng quaù tham caàu caùc thöù nguõ duïc—See Eight monastery budget or the budget of a charitable crucial elements for Pure Land cultivators. organization to give support to his or her relatives Use Dana money reserved for the material or friends without the consent of other members necessities of the Sangha for other purposes, of the Sangha or the charitable organization, i.e., construction: Duøng tieàn cuûa ñaøn na tín thí commits an offence which involves Release and cuùng cho vieäc nuoâi chuùng vaøo muïc ñích khaùc nhö Expression of Regret—Vò Tyø Kheo hay Tyø Kheo laø xaây caát—A Bhiksu or Bhiksuni who uses the Ni naøo duøng ngaân quyõ cuûa töï vieän hay cuûa toå dana money reserved for th material necessities chöùc töø thieän ñeå nuoâi döôõng thaân nhaân baïn höõu of the Sangha for construction while monks and maø khoâng coù söï öng thuaän cuûa caùc vò khaùc trong nuns in the monastery do not have enough food, töï vieän hay trong toå chöùc töø thieän laø phaïm giôùi xaû drink, clothes, or medicine, commits a Sangha ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái). Restoration Offence—Vò Tyø Kheo hay Tyø Kheo Use an offering from a layperson not in Ni naøo duøng tieàn cuûa ñaøn na tín thí cuùng döôøng accordance with the layperson’s wish: Xöû nuoâi chuùng tu hoïc vaøo vieäc xaây caát trong khi Taêng duïng taøi vaät khoâng ñuùng vôùi yù nguyeän cuûa ngöôøi Ni chuùng khoâng coù ñuû thöïc phaåm, thöùc uoáng, daâng cuùng—A Bhiksu or Bhiksuni who uses an quaàn aùo, hay thuoác men, laø phaïm toäi Taêng Taøn. offering from a layperson not in accordance with Use “deep faith and vow” to practice the layperson’s wishes and without informing the Buddha Recitation: This is the essence of the layperson, so that the layperson suffers or is Pureland Dharma Door—Duøng tín nguyeän saâu maø unhappy and upset, commits an offense involves trì danh nieäm Phaät. Ñaây laø chaùnh toâng cuûa phaùp Release and Expression of Regret—Vò Tyø Kheo moân Tònh Ñoä—See Eight crucial elements for hay Tyø Kheo Ni naøo xöû duïng taøi vaät khoâng ñuùng Pure Land cultivators. theo yù nguyeän cuûa ngöôøi daâng cuùng maø khoâng thoâng baùo cho ngöôøi aáy bieát khieán vò ñoù buoàn Use “focus and concentration” to recite khoå, laø phaïm giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt Buddha as a means to gain rebirth: Laáy söï loà saùm hoái). nhieáp taâm chuyeân chuù maø nieäm Phaät ñeå laøm Use the “one mind

without distractions" as phöông tieän duïng coâng—See Eight crucial elements for Pure Land cultivators. the ultimate goal of the Pureland Use force: Duøng vuõ löïc. Buddhism: Laáy söï nhaát taâm baát loaïn laøm choã quy tuùc cuûa phaùp moân Tònh Ñoä—See Eight Use the matter of "maintaining the four crucial elements for Pure Land cultivators. grave precepts" as the fundamental Use music to produce the sounds to the foundations of the cultivated path: No killing, sublime teaching to offer to all Buddhas: Vì no stealing, no sexual misconduct, and no lying— muoán duøng kyõ nhaïc phaùt ra tieáng dieäu phaùp cuùng Laáy söï giöõ chaéc boán troïng giôùi (khoâng saùt sanh, döôøng taát caû chö Nhö Lai maø thò hieän ôû vöông khoâng troäm caép, khoâng taø daâm, khoâng voïng ngöõ) cung—See Ten reasons Enlightening Beings laøm caên baûn vaøo ñaïo—See Eight crucial elements appear to live in a royal palace. for Pure Land cultivators. Use the matter of "taming the images and Use poisonous foods to give to someone with workings of afflictions" as a crucial step in the purpose to murder that person: Ñem ñoà cultivating the mind: Laáy söï chieát phuïc phieàn

aên coù ñoäc ra maø boá thí vôùi muïc ñích gieát haïi thaønh thuïc thôøi laøm cho thaønh thuïc; keû ñaõ thaønh ngöôøi—See Thirty types of impure giving. thuïc, thôøi laøm cho hoï ñöôïc giaûi thoaùt—See Ten Use "wholesome spiritual achievement" as kinds of Buddha-work in all worlds in all times of proofs and validations for gaining rebirth: the Buddhas (B) (3). Laáy caùc ñieàm laønh ñeå laøm chöùng nghieäm cho söï Using low voice in order to appear vaõng sanh—See Eight crucial elements for Pure awesome: Töï thuyeát coâng naêng hay noùi ra caùi Land cultivators. hay gioûi cuûa mình hay töï khoe taøi gioûi ñeå caàu lôïi Useful advice: Lôøi khuyeân boå ích (Döôïc thaïch döôõng—See Five kinds of deviant livelihood. chi ngoân hay lôøi noùi nhö laø thuoác uoáng hay ñaù Using the mind of universal love and chaâm cöùu vaäy)—Words with the effect of compassion to save beings: Duøng taâm töø bi medicine and acupuncture. quaûng ñaïi—Also by virtue of heart of universal Useful deeds: Artha-carya (skt)—Lôïi Haønh love and compassion Buddhas continually explain Nhieáp—Beneficial action—Useful conduct, or all kinds of principles to sentient beings and also beneficial action—Conduct profitable to others— manifest the powers of diagnosis, prescription and Beneficial conduct which helps others love and occult influence for them, to enable them to receive the truth—Lôïi Haønh Nhieáp hay khôûi thieän awaken to attain purity of mind—Chö Phaät duøng haønh veà thaân khaåu yù ñeå laøm lôïi cho ngöôøi khaùc taâm töø bi quaûng ñaïi haèng vì chuùng sanh maø thuyeát ñeå hoï nhieáp thuï chaân lyù—See Four elements of phaùp, laïi vì hoï maø thò hieän ba thöù töï taïi, khieán hoï popularity. khai ngoä ñöôïc taâm thanh tònh—See Ten kinds of Useful or harmful: Lôïi ích hay khoâng lôïi ích— Buddha-work in all worlds in all times of the Connected with good or with harm. This is one of Buddhas (B) (3). the five courses of speech that others may use Using patient endurance (ksanti) to subdue when they address you—Ñaây laø moät trong naêm their anger: Duøng nhaãn nhuïc ñeå nhieáp ñoä keû loaïi ngoân ngöø maø caùc ngöôøi coù theå duøng khi noùi giaän döõ—See Ten meritorious deeds (II). vôùi caùc ngöôøi khaùc—See Five courses of speech. Using precept-keeping (sila) to help those Using charity (dana) to succour the

poor: who have broken the commandments: Duøng Duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn—See Ten tònh giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi—See Ten meritorious deeds (II). meritorious deeds (II). Using countless hundreds of thousands of Using serenity (dhyana) to stop their millions of billions of wheels of Teaching: confused thoughts: Duøng thieàn ñònh ñeå nhieáp Duøng voâ löôïng voâ soá traêm ngaøn öùc na do tha phaùp ñoä keû loaïn yù—See Ten meritorious deeds (II). luaân—All Buddhas, by means of measureless, Using voices to lecture to cause all beings to countless hundreds of thousands of millions of disillusioned with worldly things: Duøng aâm billions of such wheels of Teaching, perform thanh tuøy loaïi maø dieãn thuyeát—With voices Buddha-work inconceivably according to the adapting to types, Buddhas explain the truth to the differences in mental patterns of sentient beings— masses, causing them to become disillusioned Taát caû chö Phaät duøng voâ löôïng voâ soá traêm ngaøn with worldly things; they point out to them the öùc na do tha phaùp luaân nhö vaäy, tuøy theo taâm results of what they are doing—Chö Phaät duøng haønh sai bieät cuûa caùc chuùng sanh maø laøm Phaät söï aâm thanh tuøy loaïi maø vì chuùng dieãn thuyeát, cho chaúng theå nghó baøn—See Ten kinds of Buddha- chuùng sanh sanh loøng nhaøm lìa phaùp theá, nhö choã work in all worlds in all times of the Buddhas (B) sôû haønh thò hieän ñaéc quaû—See Ten kinds of (6). Buddha-work in all worlds in all times of the Using expedient means to teach in accord Buddhas (B) (3). with needs: Duøng phöông tieän tuøy nghi giaùo Using wisdom (prajna) to wipe out hoùa—Causing the immature to develop maturity, ignorance: Duøng trí tueä ñeå nhieáp ñoä keû ngu si— causing the mature to attain liberation—Chö Phaät See Ten meritorious deeds (II). duøng phöông tieän tuøy nghi giaùo hoùa; keû chöa

Using zeal and devotion (virya) to cure their Terms, this is the king of an unknown country in remissness: Duøng tinh taán ñeå nhieáp ñoä keû giaûi Northern India who patronized Hsuan-Tsang on ñaõi—See Ten meritorious deeds (II). his journey to the Western Lands—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, OÂ Ñòa Ña laø Usira (skt): OÂn Thi La—Fragrant root of teân cuûa moät vò vua cuûa moät nöôùc khoâng roõ teân, Andropogon muricatus—Reã thôm cuûa moät loaøi phía baéc cuûa AÁn Ñoä, ngöôøi ñaõ tieáp ñaõi Huyeàn caây coù hoï xöông roàng. Trang trong chuyeán Taây Du cuûa oâng. Usnisa (skt): Unhisa (p)—Nhuïc keá—Nhuïc Utensil fit to receive the rules: One who is not Phaùt—OÂ Saét Nhò Sa—OÂn Saét Ni Sa—Uaát Saét Ni debarred from entering the Order, as is an Sa—Uaát Ni Sa—OÅ Saét Nhò Sa—A Sanskrit term eunuch, slave, minor, etc—Giôùi khí. for “topknot,” a protuberance on the top of a Buddha’s head, one of the thirty-two major marks Utensils for private use except for the eight of a Buddha. Originally a conical or flame-shaped appurtenances of a monk: Vaät duïng caù nhaân— tuft of hair on the crown of a Buddha, in later ages Three garments, bowl, stool, filter, needle and represented as a fleshly excrescence on the skull thread, chopper—Duøng vaät duïng caù nhaân khaùc itself; interpreted as a coiffure of flesh. In China it hôn taùm moùn caàn thieát (baùt söï tuøy thaân)—See is low and large at the base, sometimes with Eight things which are unclean to a monk or

a nun. tonsure on top of the protuberance—Töø Baéc Phaïn Uterine birth: Womb-born—Thai Sanh—See coù nghóa laø “chuøm toùc treân ñænh ñaàu,” choã loài leân Womb-born. treân ñænh ñaàu cuûa Ñöùc Phaät, nhö buùi toùc hình noùn, Utilitarianism: Thuyeát Tieän Ích. moät trong ba möôi hai haûo töôùng cuûa moät vò Phaät. Utility: Tính thöïc duïng—Höõu duïng. Beân Trung Quoác, ngöôøi ta taïc töôïng hay veõ buùi Utilize ornaments: Duøng ñoà trang söùc—See toùc thaáp maø lôùn. **See Thirty-two auspicious Eight things which are unclean to a monk or a nun. marks. Utilize the three vehicles to reveal the One 1) A turban, diadem, distinguishing mark; interpreted as the fleshly tuft or crown of the Yana: Khai Tam Hieån Nhaát—According to the Buddha’s head: Phaät ñænh nhuïc keá hay böôùu Lotus Sutra, the T’ien-T’ai sect utilizes this thòt noåi treân ñaàu Ñöùc Phaät: . method to explain the three vehicles, and reveal 2) A turban or coif, one of the thirty-two the reality of the one method of salvation, as laksanani of a Buddha: Treân ñænh ñaàu Ñöùc found in the Lotus sutra—Theo Kinh Phaùp Hoa, Phaät nhoâ leân thaønh hình buùi toùc, moät trong 32 toâng Thieân Thai “Khai Tam Hieån Nhaát” baèng haûo töôùng cuûa Ñöùc Phaät. caùch chæ roõ “tam thöøa” laø phöông tieän cuûa “nhaát thöøa.” Chæ roõ Nhaát Thöøa laø giaùo cao nhaát ñeå cöùu Usnisacakravartibodhisattva (skt): Ñinh Luaân ñoä chuùng sanh. Vöông Boà Taùt. Utilizing a hypothetical case: Giaû Thuyeát Usnisa or fleshy protuberance on the crown: Vaán—In Zen, there is a kind of question in which Thòt noåi cao treân ñænh ñaàu nhö buoái toùc—See the questioner utilizes a hypothetical case. A Thirty-two auspicious marks. monk asked Ching-Shan: “This Buddha sits in the Utabhanda (skt): Udakhanda (skt)—OÂ Ñaïc Ca Hall; what is the other Buddha?” Ching Shan Haùn Traø—An ancient city of Gandhara, on the replied: “This Buddha sits in the Hall.”—Trong northern bank of the Indus, identified with Ohind. Thieàn, coù loaïi caâu hoûi trong ñoù ngöôøi hoûi söû duïng Eitel, in The Dictionary of Chinese-English moät tröôøng hôïp giaû thieát. Moät nhaø sö hoûi Kính Buddhist terms, gives it as the modern Attok— Sôn: “Ñöùc Phaät naày ngoài trong Ñieän; caùi naøo laø Moät thaønh phoá coå naèm treân bôø baéc soâng AÁn Haø, Ñöùc Phaät kia?” Kính Sôn ñaùp: “Ñöùc Phaät naøy ngoài ñöôïc coi nhö laø thaønh phoá Ohind. Trong Trung trong Ñieän.”—See Eighteen kinds of questions. Anh Phaät Hoïc Töø Ñieån, Eitel cho raèng ñaây laø Utilizing samadhi to contemplate the thaønh Attok. phenomena: Duøng tam muoäi roát raùo quaùn hieän Utara (skt)?: OÂ Ñòa Ña—According to Eitel in töôïng—By means of ultimate concentration The Dictionary of Chinese-English Buddhist

cultivators observe the phenomenon of taking on Utpada (skt): Pravritti (skt)—Arising— life as like an illusion, like a phantom, like a Appearance—Beginning and rise: Coming into reflection, like space, like mirage—Duøng tam existence. Birth and what arises from it, or cause muoäi roát raùo quaùn phaùp thoï sanh nhö huyeãn, nhö of an act—Sanh Khôûi, naêng sanh (sanh) sôû sinh hoùa, nhö boùng, nhö hö khoâng, nhö ma—See Ten (khôûi). Söï sanh ra vaø nhöõng gì khôûi leân töø söï sanh kinds of Buddha-work in all worlds in all times of ra aáy, hoaëc nguyeân nhaân cuûa moät haønh ñoäng. the Buddhas (B) (2). Utpadanirodha (skt): Sanh Dieät.

Utkutukasana (skt): OÂn Khuaát Truùc Ca—To 1) Arising and extinction: Sanh vaø Dieät— squad on the heels—To sit on one's haunches— Beginning and end—Production and Coøn goïi laø OÂn Caâu, nghóa laø ngoài choàm hoåm hay annihilation—Appearance and ngoài xoåm. disappearance—Birth and extinction. Utmost: Cöùu Caùnh. 2) All life or phenomena that have birth and 1) End: Final—At the end—Finality—Utmost— death: Caùc phaùp höõu vi döïa vaøo nhaân duyeân Muïc ñích cuoái cuøng. hoøa hôïp, töø phaùp chöa coù trôû thaønh coù goïi laø 2) Examine exhaustively: Nghieân cöùu tæ mæ. sanh; döïa vaøo nhaân duyeân maø phaùp ñaõ coù trôû 3) Buddhism does not consider material welfare thaønh khoâng goïi laø dieät. as an end in happiness in life: Phaät Giaùo Utpala (skt): Puskara (skt). khoâng xem lôïi ích vaät chaát laø cöùu caùnh cuûa 1) Blue lotus—Hoa sen xanh—Öu Baùt La. haïnh phuùc trong ñôøi soáng. 2) Name of the sixth in the eight cold hells: OÂn Utmost beauty: Utmost wonder—Utmost Baùt La—Teân cuûa ñòa nguïc thöù saùu trong Baùt mystery—Cöïc dieäu. Haøn Ñòa Nguïc. Utmost ground: Cöïc ñòa—The highest ground Utpalavarna (skt): Lotus Flower Color, name of of all, i.e., the Buddha Land—Cöïc ñòa laø phaàn ñaát a nun—Lieân Hoa Saéc, teân cuûa moät vò Tyø kheo ni. cao nhaát, chæ Phaät ñòa. Utpata (skt): Hell of blue lotus flower, the flesh Utmost happiness: Cöïc Laïc—Realm of Utmost being covered with sore resmebling it—OÅn baùt Happiness: Coõi Cöïc Laïc. ma—Öu Baùt La Ñòa Nguïc—Thanh lieân hoa—Quaù Utmost important: Toái quan troïng— laïnh neân da nöùt nôû ra nhö hình coïng sen—See Compassion and loving-kindness are of the utmost Eight cold hells. importance for all beings: Töø bi vaø töø aùi laø hai yeáu Utpatti-krama (skt): Giai ñoaïn phaùt sinh—A toá voâ cuøng quan troïng cho taát caû chuùng sanh. Sanskrit term for "generation stage." Tantric Utmost light-purity: Cöïc tònh quang. practice involving generating a vivid image of a Utmost Light-Purity Buddha: Cöïc Tònh Buddha, who embodies the good qualities and Quang Nhö Lai. realizations to which one aspires. This practice is particularly important in higher yoga tantra. After Utmost Light Purity Heaven: Abhasvara that if one is able to sustain keep visualzing the (skt)—Cöïc Quang Tònh Thieân—Quang AÂm image for extended periods of time with a high Thieân—See Second Dhyana Heaven (II) (3). level of clarity, one may then proceed to the Utmost mental repose: Utmost quiescence— completion stage, in which one invites the Buddha Cöïc tónh. to enter and emerge with oneself and imagines Utmost quiescence: Mental repose—Cöïc tónh. that this actually occurs. Following this one Utmost stage of enlightenment: Buddha—Cöïc visualizes oneself as having the body, speech, and vò (aùm chæ Ñöùc Phaät). mind of a Buddha and as performing a Buddha's Utopia: Chimera—Fantasy—Wild fancy— compassionate activities. There are three primary Imaginary and indefinitely remote place—Land of prerequisites for entering the generation stage: 1) fancy—Nowhere—AÛo töôûng—Hö aûo ñòa (coõi hö previous practice of paths common to both the aûo). Mahayana Bodhisattva path and Tantra; 2) initiation into the practice of the relevant tantra;

and 3) taking on tantric pledges and vows—Töø time—Moät vöông quoác coå maø baây giôø laø vuøng Baéc Phaïn duøng ñeå chæ "giai ñoaïn phaùt sinh." Tu Oude,

naèm veà mieàn Trung AÁn Ñoä (theo Truyeän taäp Maät toâng lieân heä tôùi vieäc phaùt sinh moät hình Phaùp Hieån, Baéc Kieàu Taùt La laø teân moät vöông aûnh soáng ñoäng cuûa moät vò Phaät, vò Phaät hieän thaân quoác coå ôû mieàn Trung AÁn, khaùc vôùi nöôùc Nam cuûa nhöõng phaåm chaát toát vaø nhöõng chöùng ngoä maø Kieàu Taùt La. Ñaây laø moät trong 16 vöông quoác lôùn ngöôøi ta mong moûi. Sau ñoù neáu haønh giaû coù theå thôøi Ñöùc Phaät coøn taïi theá, thuû phuû laø thaønh Xaù giöõ laáy vaø tieáp tuïc quaùn töôûng veà hình aûnh naøy Veä, nôi Ñöùc Phaät ñaõ löu truù trong moät thôøi kyø trong moät thôøi gian daøi thì haønh giaû seõ tieán ñeán daøi)—See Sravasti. giai ñoaïn thaønh töïu, trong giai ñoaïn ñoù haønh giaû Uttarakuru (skt): Baéc Cu Loâ Chaâu—U Ña La thænh vò Phaät aáy hoøa nhaäp vaøo chính mình vaø Caâu Laâu—U Ña La Cöùu Löu—The northern of töôûng töôïng raèng vieäc naøy xaûy ra. Sau ñoù thì haønh the four continents around Meru, square in shape, giaû quaùn töôûng chính mình cuõng coù thaân, khaåu vaø inhabited by square-faced people. Northern yù cuûa Ñöùc Phaät vaø cuõng laøm nhöõng hoaït ñoäng bi continent where life is always pleasant. One of maãn cuûa chính Ñöùc Phaät naøy. Coù ba ñieàu kieän the nine divisions of the world in traditional Indian tieân khôûi tröôùc khi haønh giaû baét ñaàu vaøo giai ñoaïn cosmology. This is the country of the northern phaùt sinh: 1) con ñöôøng tu taäp tröôùc ñoù phaûi cho continent, situated in the north of India chung caû Boà Taùt ñaïo Ñaïi Thöøa vaø Maät giaùo; 2) (Jambudvipa), and described as the country of phaûi coù leã ñieåm ñaïo tröôùc khi tu taäp maät toâng; 3) eternal beautitude. It is said to be square, phaûi coù leã thoï theä nguyeän maät toâng. measuring 20,000 yojanas per side. Beings there Utsanga (skt): OÂn Taêng Giaø—100,000 trillions are described as follows—Coøn goïi laø Caâu Lö (one trillion is equivalent to 1,000 billions)—Moät Chaâu, hay laø chaâu ôû veà phía Baéc nuùi Tu Di, hình traêm trieäu tyû. vuoâng, daân cö ôû ñaây cuõng coù maët hình vuoâng. Moät Uttama (skt): U Ña Ma. trong 9 vuøng phaân chia trong truyeàn thoáng vuõ truï 1) Chief: Chính Yeáu. hoïc AÁn Ñoä. Ñaây laø xöù naèm veà chaâu Kurus phía 2) Highest: Cao Nhöùt. Baéc, toïa laïc veà phía Baéc AÁn Ñoä (Dieâm Phuø Ñeà), 3) Greatest: Lôùn Nhöùt. ñöôïc moâ taû nhö laø moät nôi coù veû ñeïp vónh cöûu Uttara (skt): OÂn Ñaùt La—Coøn goïi laø Uaát Ñaùt La. (chaâu naày ôû veà phía baéc nuùi Tu Di. Ngöôøi trong 1) Above—Superior—Treân. coõi naày coøn ñöôïc goïi laø tieân, soáng raát an vui vaø 2) North: Phöông Baéc. thoï ñeán 1.000 tuoåi). Ngöôøi ta noùi Baéc Cu Loâ Chaâu 3) Superior: Noåi baäc, thöôïng—Predominant— coù hình vuoâng, moãi caïnh ño ñöôïc 20.000 do tha. Above all. Cö daân ôû ñaây ñöôïc dieãn taû nhö sau: 4) Name of a monk in northern India who had a 1) Superior to or higher than other continents: lot of supernatural powers which always Cao Thöôïng Taùc. mentioned by Devedatta: Moät vò Taêng baéc 2) Superior: Thaéng. Thieân Truùc, teân Uaát Ñaùt La, ngöôøi coù nhieàu 3) Superior life because human life there was thaàn thoâng ñöôïc Ñeà Baø Ñaït Ña hay ñeà caäp supposed to last a thousand years and food tôùi. was produced without human effort: Thaéng 5) Ultimate end—Cöùu caùnh. Sinh—Ñôøi soáng nôi naày keùo daøi ñeán caû ngaøn naêm vaø chuùng sanh ôû ñaây khoâng phaûi saûn Uttara-Ashada (skt): Ñaåu—Name of one of the xuaát thöïc phaåm. twenty

eight constellations—See Twenty eight 4) The dwelling of gods and saints in Brahmanic constellations. cosmology: Nôi cö nguï cuûa chö Thieân, chö Uttarabodhi-Mudra (skt): Maãu Ñaø La Phaùp Thaùnh trong coõi Phaïm Thieân. AÁn—See Vitarka-Mudra. Uttaramanusyadharma-pralapa (skt): Uttarakosala (skt): Baéc Kieàu Taùt La—Northern Voïng—Voïng ngöõ hay noùi doái—False speaking— Kosala—An ancient kingdom in Central India, the Falsity—See Parajika (A1). modern Oude. Its capital is Sravasti, where the Buddha and his order stayed for a long period of

Uttara-Phalguni (skt): Döïc—Name of one of and summer soltices—Söï ñi tròch daàn leân phía the twenty eight constellations—See Twenty Baéc cuûa maët trôøi giöõa ñoâng vaø haï chí. eight constellations. Utter (v): Noùi neân lôøi. Uttara-Prosthapada (skt): Bích—Name of one Utter (v) blasphemies against gods: of the twenty eight constellations—See Twenty Blaspmeme (v) gods—Baùng boå thaùnh thaàn. eight constellations. Utter one's lament: Thoát lôøi ai oaùn (khoùc than). Uttarasadha (skt): OÂn Ñaùt La AÙt Sa Ñoà—The Utter one's lips: Heù moâi. naksatra presiding over the second half of the the Utterance before one's death: Keä thò tòch (baøi 4th month, the month in which Sakyamuni was keä ñoïc ra tröôùc khi cheát). conceived—Thaùng OÂn Ñaùt La AÙt Sa Ñoà laø thaùng Utterances of Buddha are infinite: Phaät aâm töông ñöông vôùi khoaûng töø 15 thaùng 4 ñeán 15 thanh voâ löôïng—See Ten kinds of infinite path of thaùng 5 aâm lòch, thaùng naày cuõng laø thaùng maø Great Enlightening Beings. Hoaøng Haäu Ma Da thuï thai Thaùi töû Taát Ñaït Ña. Utterly miserable: Hardship—Cöïc khoå. Uttarasaila (skt): Baéc Sôn Truï Boä—One of the Uttrasita (skt): Kinh Haõi—Frightened—In the sect organized in the third century after the Lankavatara Sutra, the Buddha taught: "He who is Nirvana—Moät trong hai möôi boä phaùi cuûa Tieåu not frightened, alarmed, betrays no sense of fear Thöøa, ñöôïc thaønh laäp khoaûng ba theá kyû sau ngaøy even when this realm beyond comprehension is Phaät nhaäp dieät. shown to him, he is to be known as belonging to Uttarasamga (skt): See Uttarasanga. the family of the Tathagata-yana—Trong Kinh Uttarasanga (skt): U Ña La Taêng Giaø—Thaát Laêng Giaø, Ñöùc Phaät daïy: "Keû naøo khoâng kinh haõi, Ñieàu Caø Sa (Y)—Y baûy maûnh—An upper and hoaûng hoát, khoâng toû ra yù sôï haõi naøo ngay caû khi outer garment; the seven-patch robe of a monk caûnh giôùi vöôït ngoaøi söï hieåu bieát thì keû aáy ñöôïc (the robe flung toga-like over the left shoulder). goïi laø quyeán thuoäc cuûa Nhö Lai Thöøa. Upper or outer robe includes—AÙo beân treân vaø phía ngoaøi cuûa chö Taêng (aùo thaát ñieàu maëc choaøng qua vai traùi). Uaát ña la Taêng hay y thöôïng goàm coù: 1) Seven-stripe robe: Thaát ñieàu y. 2) Middle robe: Trung y. 3) Robe for going among the sangha: Nhaäp chuùng y. Uttarasanghati (skt): Sankaksika (skt)—Kieät Chi—Taêng Ca—Taêng Kieät Chi—Taêng Cöôùc Kyø—Taêng Cöôùc Kyø Ca—Taêng Kyø Chi— V Described as a kind of toga passed over the left shoulder and under the right armpit—AÙo che vai Vac (skt): Speech—Ngöõ—Lôøi noùi. hay aùo che naùch (maûnh vaûi hình chöõ nhaät), maëc Vaca (skt): Also Vac (skt)—Speech—Words— beân trong lôùp aùo caø sa hay maëc tröïc tieáp vaøo thaân Ngöõ (lôøi noùi). (aùo loùt trong). Maëc gioáng nhö aùo caø sa, choaøng leân vai traùi boïc qua beân döôùi naùch phaûi (döôùi Vaca-karman

(skt): Vaca-kamman (p)—Khaåu naùch phaûi voøng vaét leân vai traùi). Nghieäp—An act performed by speech—Karma of the mouth is one of the three karmas. The other Uttarasena (skt): OÂn Ñaùt La Teå Na—A king of two are karma of the body and of the mind—Khaåu Udyana who obtained part of Sakyamuni's nghieäp laø moät trong tam nghieäp. Hai nghieäp coøn relics—Vua cuûa nöôùc Udyana, ngöôøi ñaõ nhaän moät laïi laø thaân nghieäp vaø yù nghieäp. phaàn xaù lôïi cuûa Ñöùc Phaät ñeå xaây thaùp thôø. (I) The meanings of Karma of the mouth—Nghóa Uttarayana (skt): Baéc Haønh—The gradual cuûa khaåu nghieäp: The work of the mouth— northern ascension of the sun between the winter

Karma of the mouth (talk, speech)—One of ngay. Duøng thaân laøm aùc coøn coù khi bò ngaên the three karma. The others are karma of the caûn, chæ sôï caùi mieäng môû ra buoâng lôøi voïng body (thaân nghieäp) and karma of thought (yù ngöõ. YÙ vöøa khôûi aùc, thaân chöa haønh ñoäng trôï nghieäp). According to the Buddha's teachings, aùc, maø mieäng ñaõ thoát ngay ra lôøi hung aùc roài. the karmic consequences of speech karma are Caùi thaân chöa gieát haïi ngöôøi maø mieäng ñaõ much greater than the karmic consequences thoát ra lôøi haêm doïa. YÙ vöøa muoán chöôûi ruûa of the mind and the body karma because hay huûy baùng, thaân chöa loä baøy ra haønh ñoäng when thoughts arise, they are not yet cöû chæ hung haêng thì caùi mieäng ñaõ thoát ra lôøi apparent to everyone; however, as soon as nguyeàn ruûa, doïa naït roài. Mieäng chính laø cöûa words are spoken, they will be heard ngoõ cuûa taát caû oaùn hoïa, laø toäi baùo nôi choán a immediately. Using the body to commit evil tyø ñòa nguïc, laø loø thieâu to lôùn ñoát chaùy heát can sometimes be impeded. The thing that bao nhieâu coâng ñöùc. Chính vì theá maø coå nhaân should be feared is false words that come out thöôøng khuyeân ñôøi raèng: "Beänh tuøng khaåu of a mouth. As soon as a wicked thought nhaäp, hoïa tuøng khaåu xuaát," hay beänh cuõng töø arises, the body has not supported the evil nôi cöûa mieäng maø hoïa cuõng töø nôi cöûa mieäng. thought, but the speech had already blurted Noùi lôøi aùc, aét seõ bò aùc baùo; noùi lôøi thieän, aét seõ out vicious slanders. The body hasn't time to ñöôïc thieän baùo. Neáu baïn noùi toát ngöôøi,baïn seõ kill, but the mind already made the threats, ñöôïc ngöôøi noùi toát; neáu baïn phæ baùng maï lî the mind just wanted to insult, belittle, or ngöôøi, baïn seõ bò ngöôøi phæ baùng maï lî, ñoù laø ridicule someone, the body has not carried leõ taát nhieân, nhaân naøo quaû naáy. Chuùng ta phaûi out any drastic actions, but the speech is luoân nhôù raèng "nhaân quaû baùo öùng khoâng sai," already rampant in its malicious verbal abuse, maø töø ñoù can ñaûm nhaän traùch nhieäm söûa sai etc. The mouth is the gate and door to all nhöõng vieäc mình laøm baèng caùch tu taäp haàu töø hatred and revenge; it is the karmic töø tieâu tröø nghieäp toäi, chôù ñöøng bao giôø traùch retribution of of the Avichi Hell; it is also the trôøi oaùn ngöôøi. great burning oven destroying all of one's (II) Ancients and Saintly beings have taught virtues and merits. Therefore, ancients about nine kinds of karma of the mouth as always reminded people: "Diseases are from follows—Coå ñöùc vaø Thaùnh nhaân coù daïy veà the mouth, and calamities are also from the chín loaïi nghieäp baùo cuûa khaåu nghieäp nhö mouth." If wickedness

is spoken, then one sau: will suffer unwholesome karmic retributions; 1) Mouth chanting Buddha Recitation or any if goodness is spoken, then one will reap the Buddha is like excreting precious jewels and wholesome karmic retributions. If you praise gemstones and will have the consequence of others, you shall be praised. If you insult being born in Heaven or the Buddhas' others, you shall be insulted. It's natural that Purelands: Mieäng nieäm hoàng danh chö Phaät what you sow is what you reap. We should cuõng nhö nhaû ra chaâu ngoïc, seõ quaû baùo sanh always remember that the "theory of karmic veà coõi Trôøi hay coõi Tònh Ñoä cuûa chö Phaät. retributions" is flawless, and then 2) Mouth speaking good and wholesomely is courageously take responsibility by like praying exquisite fragrances and one will cultivating so karmic transgressions will be attain all that was said to people: Mieäng noùi eliminated gradually, and never blame ra lôøi laønh cuõng nhö phun ra muøi höông thôm, Heaven nor blaming others—Nghieäp nôi aét seõ ñöôïc quaû baùo mình cuõng ñöôïc ngöôøi noùi mieäng, moät trong ba nghieäp. Hai nghieäp kia toát laønh nhö vaäy. laø thaân nghieäp vaø yù nghieäp. Theo lôøi Phaät daïy 3) Mouth encouraging, teaching, and aiding thì caùi quaû baùo cuûa khaåu nghieäp coøn nhieàu people is like emitting beautiful lights, hôn quaû baùo cuûa thaân nghieäp vaø yù nghieäp, vì destroying the false and ignorant speech and yù ñaõ khôûi leân nhöng chöa baøy ra ngoaøi, chöù dark minds for others and for self: Mieäng noùi coøn lôøi vöøa buoâng ra thì lieàn ñöôïc nghe bieát ra lôøi giaùo hoùa ñuùng theo chaùnh phaùp, cuõng

nhö phoùng ra haøo quang aùnh saùng phaù tröø 1) A saying can lead people to love and respect ñöôïc caùi meâ toái cho ngöôøi vaø cho mình. you for the rest of your life; also a saying can 4) Mouth speaking truths and honesty is like lead people to hate, despite, and become an using valuable velvets to give warmth to enemy for an entire life: Cuøng moät lôøi noùi maø those who are cold: Mieäng noùi ra lôøi thaønh khieán cho ngöôøi troïn ñôøi yeâu meán mình; cuõng thaät cuõng nhö caáp cho ngöôøi laïnh luïa toát cho cuøng moät lôøi noùi maø khieán cho ngöôøi gheùt hoï ñöôïc aám aùp thoaûi maùi. haän, oaùn thuø mình troïn kieáp. 5) Mouth speaking without benefits for self or 2) A saying can lead to a prosperous and others is like chewing on sawdust; it is like so successful life; also a saying can lead to the much better to be quiet and save energy. In loss of all wealth and possessions: Cuøng moät other words, if you don't have anything nice lôøi noùi maø khieán cho neân nhaø neân cöûa; cuõng to say, it is best not to say anything at all: cuøng moät lôøi noùi maø khieán cho taùn gia baïi Mieäng noùi ra lôøi voâ ích cuõng nhö nhai nhai saûn. maït cöa, phí söùc chöù khoâng ích lôïi gì cho 3) A saying can lead to a greatly enduring mình cho ngöôøi. Noùi caùch khaùc, caùi gì khoâng nation; also a saying can lead to the loss and hay khoâng toát cho ngöôøi, toát hôn laø ñöøng noùi. devastation of a nation: Cuøng moät lôøi noùi maø 6) Mouth lying to ridicule others is like using khieán cho neân giang sôn söï nghieäp; cuõng paper as a cover for a well, killing travelers cuøng moät lôøi noùi maø khieán cho quoác phaù gia who fall into the well because they were not vong. aware, or setting traps to hurt and murder (IV) According to the Lung-Shu's Pureland others: Mieäng noùi ra lôøi doái traù, cuõng nhö laáy Buddhism Commentary, lay follower

Lung giaáy che mieäng gieáng, aét seõ laøm haïi ngöôøi ñi Shu said—Theo Long Thô Tònh Ñoä, cö só ñöôøng, böôùc laàm maø teù xuoáng. Long Thô noùi: 7) Mouth joking and poking fun is like using (A) Wholesome speech-karma—Thieän khaåu words and daggers to wave in the market nghieäp: place, someone is bound to get hurt or die as 1) Mouth chanting Buddha Recitation is like a result: Mieäng noùi ra caùc lôøi treâu côït baát nhaõ, excreting precious jewels and gemstones and cuõng nhö caàm göôm ñao quô muùa loaïn xaõ nôi will have the consequence of being born in keû chôï, theá naøo cuõng coù ngöôøi bò quô truùng. Heavens or the Buddhas' Purelands. The 8) Mouth speaking wickedness, immorality, and spoken words of saints, sages, and evil is like spitting foul odors and must endure enlightened beings of the past were like gems evil consequences equal to what was said: and jewels, leaving behind much love, Mieäng noùi ra lôøi ñoäc aùc cuõng nhö phun ra hôi esteem, and respect from countless people for thuùi, aét seõ bò quaû baùo mình cuõng seõ bò xaáu aùc thousands of years into the future. As for us y nhö caùc ñieàu maø mình ñaõ thoát ra ñeå laøm toån nowadays, if we cannot speak words like haïi ngöôøi vaäy. jewels and gems, then it is best to remain 9) Mouth speaking vulgarly, crudely, and quiet, be determined not to toss out words that uncleanly is like spitting out worms and are wicked and useless: Mieäng nieäm Phaät, maggots and will face the consequences of nhö nhaû chaâu ngoïc; seõ ñöôïc caùi quaû baùo sanh hell and animal life: Mieäng noùi ra caùc lôøi dô veà coõi trôøi hay nöôùc Phaät (khaåu tuïng Phaät daùy baån thæu cuõng nhö phun ra doøi töûa, aét seõ danh, nhö thoå chaâu ngoïc; Thieân ñöôøng, Phaät bò quaû baùo chòu khoå nôi hai ñöôøng aùc ñaïo laø quoác chi baùo). Caùc baäc Thaùnh Hieàn xöa, lôøi ñòa nguïc vaø suùc sanh. noùi ra nhö phun chaâu nhaû ngoïc, ñeå tieáng thôm (III) Sincere Buddhists should always remember muoân ñôøi. Coøn chuùng ta ngaøy nay, neáu nhö to develop the mind to be frightened and then khoâng noùi ra ñöôïc caùc lôøi toát ñeïp aáy, thaø laø try to guard our speech-karma—Phaät töû chôn laøm thinh, quyeát khoâng noùi nhöõng lôøi aùc ñoäc thuaàn neân luoân nhôù vaø phaùt trieån taâm bieát sôï vaø voâ boå. vaø gìn giöõ khaåu nghieäp cuûa mình:

2) Mouth speaking good and wholesomely is 3) Mouth joking and poking fun is like using like spraying exquisite fragrances and one swords and daggers to wave in the market will attain all that was said to people: Mieäng place, someone is bound to get hurt or die as noùi ra vieäc laønh nhö phun ra muøi höông thôm; the result: Mieäng noùi lôøi treâu gheïo, tröûng seõ ñöôïc cuøng toát y nhö ñieàu mình khen noùi giôûn, nhö muùa ñao kieám nôi keû chôï, theá naøo cho ngöôøi vaäy (khaåu thuyeát thieän söï, nhö cuõng coø ngöôøi bò thöông hay cheát (khaåu haùo phuùn thanh höông; xöùng nhôn tröôøng ñoàng). hí ngöôïc, nhö traïo ñao kieám; höõu thôøi thöông 3) Mouth encouraging, teaching, and aiding nhôn). people is like emitting beautiful lights, 4) Mouth speaking of wickedness, immorality, destroying the false and ignorant speech and and evil is like spitting foul odors and must dark minds of the devil and false cultivators: endure evil consequences equal to what was Mieäng thoát ra lôøi giaùo hoùa, daïy doã cho ngöôøi, said: Mieäng noùi lôøi aùc ñoäc, voâ luaân, nhö phun nhö

phoùng ra aùnh saùng ñeïp ñeõ, phaù tröø heát hôi thuùi; seõ chòu quaû baùo xaáu ngang baèng vôùi ngu si, taêm toái cuûa taø ma ngoaïi ñaïo (khaåu lôøi mình ñaõ noùi cho ngöôøi. tuyeân löu giaùo hoùa, nhö phoùng quang minh, 5) Mouth speaking vulgarly, foully, uncleanly is phaù nhôn meâ ngöõ). like spitting out worms and maggots and will 4) Mouth speaking of truths and honesty is like face the consequences of the three evil paths using valuable velvets to give warmth to from hells, hungry ghosts to animals: Mieäng those who are cold: Mieäng thoát ra lôøi thaønh noùi lôøi dô daùy, baån thæu, nhö phun ra doøi töûa; thaät, nhö laáy vaûi luïa quyù maø traûi ra; boá thí cho seõ bò quaû baùo nôi tam ñoà aùc ñaïo töø ñòa nguïc, ngöôøi duøng qua côn laïnh leõo thieáu thoán (khaåu ngaï quyû, ñeán suùc sanh (khaåu ñaïo ueá ngöõ, nhö ngöõ thaønh thaät, nhö thô boá baïch; thieät teá nhôn löu thô truøng; ñòa nguïc suùc sanh chi ñaïo). duïng). Vacancy (n): Choã troáng. (B) Unwholesome speech-karma—Baát thieän Vacant (a): Coù choã troáng. khaåu nghieäp: Vacasuta (skt): Toå Baø xaù tö Ña—See Vasiasita. 1) Mouth speaking without benefits for self or Vacchagotta (p & skt): Du Taêng Vacchagotta— others is like chewing on sawdust; it is so A wandering ascetic monk, one of the forty-one much better to be quiet and save energy. It is great monks mentioned in the Anguttara-Nikaya, to say if you don’t have anything nice to say, who were among the direct studens of Buddha. He it is best not to say anything at all: Mieäng noùi was the one who questioned the Buddha on ra ñieàu khoâng ñaâu voâ ích cho mình vaø cho certain metaphysical problems, especially those ngöôøi, nhö nhai maïc cöa, caây goã; chi baèng realting to the ego and the state of the arhat after laøm thinh ñeå tænh döôõng tinh thaàn; nghóa laø death; however, the Buddha refused to respond to khi khoâng coù ñieàu hay leõ thaät ñeå noùi, thì caùch the question. Vacchagotta was famous as a toát nhaát laø ñöøng neân noùi gì caû (khaåu ñaøm voâ meditation master and is supposed to have had ích, nhö töôùc moäc tieát; baát nhö maëc dæ döôõng many supernatural powers—Du Taêng khí). Vacchagotta, moät trong boán möôi moát nhaø sö lôùn 2) Mouth lying to ridicule others is like using maø teân tuoåi ñöôïc nhaéc ñeán trong Anguttara- paper as a cover for a well, killing travelers Nikaya vaø laø nhöõng moân ñoà tröïc tieáp cuûa Phaät who fall into the well because they were not Thích Ca. Chính oâng ñaõ hoûi Phaät veà moät caùi ngaõ aware. It is similar to setting traps to hurt and toàn taïi; tuy nhieân, Phaät ñaõ töø choái khoâng traû lôøi. murder others: Mieäng noùi lôøi doái traù, khinh Vacchagotta noåi tieáng veà nhöõng phaåm chaát thieàn ngöôøi, nhö laáy giaáy ñaäy treân mieäng gieáng; haïi ñònh vaø coù nhieàu quyeàn naêng thaàn dieäu. keû ñi ñöôøng khoâng thaáy teù xuoáng cheát. Ñieàu naày cuõng gioáng nhö giaêng baãy gieát ngöôøi vaäy Vacchagotta-aggi-sutta (p): Kinh Hoûa Duï—(khaåu ngoân khi traù, nhö moâng haûm tænh; haønh See Vacchagotta. taéc ngoä nhôn). Vaci (p): Vaca (skt)—Lôøi—Ngoân töø—Word— Speech.

Vaci-duccaritam (p): Wrong conduct in Chuùng ta khoâng noùi lôøi chaùnh lyù ñuùng ñaén, speech—Khaåu aùc haïnh—See Three dharmas maø ngöôïc laïi luoân noùi lôøi voâ tích söï. (IV). Vacuum Polarization: Chaân Khoâng Sinh Vaci-moneyyam (p): Qualities of the sage as to Dieät—Truøng truøng duyeân khôûi—Caùi naày coù thì

speech—Ngöõ tònh maëc—See Three dharmas caùi kia coù, caùi naày dieät thì caùi kia dieät. (XLVI). Vada (p): Expression or speech—The teaching of Vaci-sankhara (p): Vacika-samskara (skt)— the Elders (Theravada). Verbal actions—Ngoân Haønh—Saying and Vadha-himsa (skt): Killing—Saùt—Gieát haïi doing—Words and deeds—Verbal functions of chuùng sanh—See Parajika (A1). the mind, one of the three kinds of karma, the Vadisa (skt): Vakri, or Valisa (skt)—Baø Lôïi— karma produced by speech—Lôøi noùi vaø haønh Moùc caâu—A hook. ñoäng, moät trong tam nghieäp, söï taïo nghieäp bôûi lôøi Vagga (p): A section or chapter in a lager work noùi (chia laøm hai loaïi, lôøi aùc ñoäc laø aùc ngöõ (Tröôøng Boä Kinh). nghieäp, lôøi chaân thöïc laø chaân ngöõ nghieäp)—See Vaguely: Moät caùch mô hoà. Three links with the Buddha resulting from calling Vaha (skt): Baø Ha. upon him. 1) Carying: Mang—Bearing. Vaci-socceyam (p): Purity of speech—Ngöõ 2) A supernatural life: Cuoäc soáng sieâu nhieân. thanh tònh—See Three dharmas (XLV). 3) A large grain-container of twenty bushels: Vaci-succaritam (p): Right conduct in speech— Ñaáu (ñong löôøng). Khaåu thieän haïnh—See Three dharmas (V). Vahana (skt): Yana (skt)—Vehicle. Vac-karmas (skt): Khaåu töù—The four dealing Vaibhara (skt): Taân Ba La Quaät—The Vaibhara with the mouth: cavern. A “rock-cut” temple on a mountain near 1) Not to lie—Khoâng noùi doái: We do not speak Radjagrha, now called Baibhargiri. Sakyamuni the truth; but, in contrast, we continue to lie Buddha used to resort there for meditation—Hang and speak falsely—Chuùng ta chaúng nhöõng Taân Ba La, moät loaïi chuøa xaây baèng ñaù ñeûo, gaàn khoâng noùi lôøi ngay thaúng chôn thaät, maø ngöôïc thaønh Vöông Xaù, baây giôø laø Baibhargiri. Nôi maø laïi luoân noùi lôøi doái laùo. Ñöùc Phaät raát thích veà tænh toïa. 2) Not to exaggerate—Khoâng noùi lôøi ñaâm thoïc: Vaibhasika (skt): Tyø Baø Sa Luaän Sö—The We do not speak soothingly and comfortably; Vaibhasikas were the followers of the Realistic but, in contrast, we continue to speak school which based on the Vibhasa-sastra. These wickedly and use a double-tongue to cause are names of two works (Mahavibhasha and other harm and disadvantages—Chuùng ta Vibhasha) considered as fundamental by the khoâng noùi lôøi hoøa giaûi eâm aùi, maø ngöôïc laïi school of Sarvastivada. They are two important luoân noùi löôõi hai chieàu hay noùi lôøi xaáu aùc laøm commentaries on the Abhidharma of the toån haïi ñeán ngöôøi khaùc. Sarvastivada school. However, it is classified by 3) Not to abuse—Khoâng chöûi ruõa: We do not Tibetan Buddhism as one of the two “Hinayana” speak kind and wholesome words; but, in schools, the other being “Sautrantika”—Nhöõng vò contrast, we continue to speak wicked and luaän sö ñeä töû cuûa tröôøng phaùi trung thöïc, maø giaùo unwholesome words, i.e., insulting or cursing thuyeát döïa vaøo boä luaän Tyø Ba Sa. Ñaây laø teân cuûa others—Chuùng ta chaúng nhöõng khoâng noùi lôøi hai taùc phaåm Ñaïi Tyø Baø Sa hay Ñaïi Sôù Phaân Bieät oân hoøa hieàn dòu, maø ngöôïc laïi luoân noùi lôøi Thuyeát (Mahavibhasha) vaø Tyø Baø Sa (Vibhasha), hung aùc nhö chöûi ruûa hay sæ vaû. ñöôïc coi nhö laø caên baûn cho tröôøng phaùi Ñaïi 4) Not to have ambiguous talk—Khoâng noùi lôøi Chuùng hay Nhaát Thieát Höõu Boä (Sarvastivada). voâ tích söï: We do not speak words that are in Ñaây laø nhöõng bình giaûi quan troïng veà

Luaän Taïng accordance with the dharma; but, in contrast, cuûa tröôøng phaùi Sarvastivada. Tuy nhieân, theo we continue to speak ambiguous talks— Phaät giaùo Taây Taïng thì ñaây laø moät trong hai toâng

phaùi Tieåu thöøa, toâng kia laø Taêng Ca Lan Ña Boä (universalistic or infinite). Vaipulya sutra is hay Thaønh Thaät toâng. used to indicate all Mahayana sutras: Teân chæ Vaidehi (skt): Vi ñeà Hy—Wife of king chung cho caùc kinh Ñaïi Thöøa—See Bimbisara, and mother of Ajatasatru—According Mahayana sutras. to Buddhist legends, Queen Vaidehi was the wife 2) Name of the tenth of the twelve Buddhist of king Bimbisara, and mother of Ajatasatru. sutras: Teân cuûa boä kinh thöù möôøi trong 12 boä When Ajatasatru imprisoned king Bimbisara, she Kinh Phaät. managed to bypass the guards to visit the King. 3) Feng-Kuang, a Chinese Ch'an master of the She also brought some honey and grapes by T'ang period. Precise dates of his life are putting them on her body for the King to eat. She unknown, probably the middle of the seventh did this every other day so that the King received century. He was the abbot of the Kuo-Ch'ing nutrients and would not starve. However, later, Monastery in the T'ien-T'ai Mountains. The Ajatasatru discovered her plan, so he banned her little that is known of him comes for the most from visiting the King. Eventually, King part from the foreword to the Han-Shan-Tzih, Bimbisara died in the prison—Theo truyeàn thuyeát a collection of the poetry of the hermits of Phaät giaùo, Hoaøng Haäu Vi Ñeà Hy laø vôï cuûa vua Han-Shan. It also contains several poems Taàn Baø Sa La, vaø laø meï cuûa A Xaø Theá. Khi vua attributed to Feng-Kuang: Teân moät thieàn sö Taàn Baø Sa La bò A Xaø Theá haï nguïc ñeå soaùn ngoâi, thôøi nhaø Ñöôøng. Nieân ñaïi veà cuoäc ñôøi cuûa baø ñaõ duøng keá qua maët lính gaùc nguïc ñeå ñeán thaêm oâng khoâng ñöôïc bieát roõ, coù leõ oâng soáng giöõa nhaø vua, baèng caùch boâi maät ñöôøng vaø nöôùc coát theá kyû thöù baûy. OÂng töøng truï trì tu vieän Quoác nho leân thaân mình ñeå nhaø vua aên, cöù theá hai ngaøy Thanh treân nuùi Thieân Thai. Ngöôøi ta bieát ñoâi moät laàn vaøo thaêm vaø nuoâi nhaø vua, neân vua khoâng chuùt veà oâng laø qua lôøi töïa quyeån Haøn Sôn Töï, ñeán noãi bò cheát ñoùi. Tuy nhieân, veà sau naøy thì A moät söu taäp thô do aån só Haøn Sôn soaïn, trong Xaø Theá phaùt giaùc ñöôïc keá hoaïch cuûa baø neân caám ñoù coù vaøi ñoaïn ñöôïc coi laø cuûa Phöông khoâng cho baø vaøo nguïc thaêm vua nöõa. Cuoái cuøng Quaûng. vua Taàn Baø Sa La cheát trong nguïc thaát. ** See Twelve sutras. Vaidurya (skt): Tyø Pheä Löu Ly—Tyø Ñaàu Lôïi. Vaipulya-citta (skt): Taâm Quaûng Ñaïi— 1) Lapis-lazuli: Löu Ly, moät trong thaát baûo— According to The Avatamsaka Sutra, this is one of One of the seven precious things. **See the eleven minds that lead to enlightenment. A Seven treasures. large heart which fills the whole universe—Theo 2) Name of a mountain near Varanasi: Teân moät Kinh Hoa Nghieâm, ñaây laø moät trong 11 taâm daãn ngoïn nuùi gaàn Varanasi. ñeán giaùc ngoä. Taâm ñaày khaép caû vuõ truï—See Vain (a): Vitatha (p & skt)—Voâ ích—Voïng— Eleven minds that lead to enlightenment. False—Futile—Unreal—Untrue. Vaipulya-mahayuha-sutra: Ñaïi Trang Nghieâm Vain discussion: Hyù luaän (nhaøn ñaøm hyù luaän). Kinh—The sutra in which the Buddha describes his life in the Tushita heaven and his dscent to Vain dream: Huyeãn moäng.

save the world—Kinh Ñaïi Phöông Quaûng, trong Vain glory: Danh voïng haõo huyeàn. ñoù Ñöùc Phaät keå veà cuoäc ñôøi cuûa Ngaøi treân cung Vain talks: Prapanca (skt)—Diffusive trivial trôøi Ñaâu Suaát vaø söï xuoáng theá cöùu ñoä chuùng sanh reasoning—Idle chat—Nhaøn Ñaøm Hyù Luaän. cuûa Ngaøi. Vain thought: Khoâng töôûng—Vainly thinking. Vaipulya period: Phöông Ñaúng thôøi—Thôøi kyø Vaipulya (skt): Broad—Wide—Extensive— Phöông Quaûng hay thôøi kyø phoâi thai cuûa Phaät giaùo Roäng lôùn (phöông quaûng)—Tyø Phaät Löôïc— Ñaïi Thöøa—One of the five periods of the Phöông Quaûng—Extension—Enlargement— Buddha's teachings. The period of the Vaipulya- Broad—Spacious—Fuller explanation of the Sutra or the period of the introductory Mahayana. doctrine. The Time of Development teaches all four 1) The whole of the Mahayana sutras, or doctrines together and therefore is still relative. In Scriptures of measureless meaning this eight-year period, the Buddha taught the first

level of the Mahayana. During this phase the Quaûng goàm caùc kinh daøi trong tröôøng phaùi Ñaïi Buddha refuted his disciples' attachment to the thöøa. Phöông quaûng kinh goàm ba boä: Baùt Nhaõ taâm Lesser Vehicle and directed them toward Kinh, Hoa Nghieâm Kinh vaø Ñaïi Baûo Tích Kinh. provisional Mahayana. He stressed the superiority Vairam (skt): Pheä Lam—Moät loaïi gioù—A kind of a bodhisattva. He clarified the unity of Buddha of wind. and sentient beings, of absolute and relative. This Vairambha (skt): Vairambhavata (skt)—Pheä was the time when the Hinayanistic people were Lam Baø—Tyø Lam Phong. converted to the Mahayana doctrine and for that 1) A kind of fierce wind: Moät loaïi maõnh phong purpose the Buddha preached what we call 2) The great wind which finally scatters the "Vaipulya" or developed texts, Maha-Vairocana universe: Moät loaïi gioù lan khaép vuõ truï, khi and Vimalakirti Sutras. As the Buddha often thoåi ñeán ñaâu thì nôi ñoù phaûi tan hoaïi. rebuked the arhats for their wrong or short-sighted 3) The circle of wind under the circle of water views, this period is called the Time of Rebuke. on which the world rests: Ñòa luaân naèm beân The Hinayanists, after the Buddha's reasoning, treân phong luaân hay voøng xoaén cuûa gioù, became aware of the short-sightedness and phong luaân naày laïi naèm beân döôùi thuûy luaân. learned to appreciate Mahayana—Moät trong naêm Vairambhaka (skt): Gioù hoaïi dieät—An all- thôøi thuyeát giaùo cuûa Ñöùc Phaät. Thôøi Phöông Ñaúng destroying wind occuring between kalpas. giaûng cuøng luùc caû boán giaùo thuyeát nhöng vaãn coøn Vairambhavata (skt): Lam Phong—Côn baõo töông ñoái. Trong giai ñoaïn keùo daøi taùm naêm naày, döõ—A hostile or fierce storm—See Vairambha Ñöùc Phaät baùc boû söï luyeán chaáp vaøo Tieåu Thöøa vaø (2) and (3). höôùng daãn ñeä töû ñi vaøo neûo Ñaïi Thöøa. Ñöùc Phaät baét ñaàu thuyeát giaûng veà Ñaïi thöøa vaø tính öu vieät Vairocana Buddha (skt): Phaät Tyø Loâ Giaù Na— cuûa Boà taùt, cuõng nhö laøm saùng toû söï thoáng nhaát Great Sun Tathagata (coming from or belonging to giöõa Phaät vaø ngöôøi, giöõa caùi tuyeät ñoái vaø töông the sun), name of a Dhyani Buddha (a son of the ñoái. Ñaây laø thôøi kyø maø nhöõng ngöôøi Tieåu Thöøa sun or the Dhyani Buddha of the centre). The quy ñaàu sang giaùo lyù Ñaïi Thöøa vaø vì muïc

ñích central Sun, personifying the Dharma-Dhatu or naày maø Ñöùc Phaät ñaõ giaûng caùc kinh Phöông Supreme Wisdom. In East Asian traditions, this Ñaúng, töùc trieån khai, kinh Ñaïi Nhaät Nhö Lai vaø Buddha is often referred to as the “Original kinh Duy Ma Caät. Vì Phaät thöôøng hay khieån traùch Buddha” (Adi-Buddha), meaning that he has caùc vò La Haùn do taø kieán hay thieân kieán cuûa hoï, always been awakened. He represents the “truth neân thôøi kyø naày coøn ñöôïc goïi laø thôøi “Ñaøn Ha.” body” (Dharmakaya), and he is said to preside Caùc vò Tieåu Thöøa, theo giaûng luaän cuûa Phaät, thöùc over the “Flower Treasury World.” Vairocana or tænh veà nhöõng thieân kieán cuûa mình vaø hoïc hoûi ñeå the All-Illuminating One (of the non-historical thaáy giaù trò Ñaïi Thöøa—See Five periods and eight Buddha), is one of the five transcendent buddhas. teachings of the T’ien-T’ai, and Five periods of He is associated with the transcendent Buddha’s teaching (I). Bodhisattva Samantabhadra and the earthly Buddha Krakuchchanda. Vairocana a symbol of Vaipulya Sutra (skt): Phöông Quaûng Kinh— supreme wisdom, or cosmic consciousness, that is, Extended Sutras—Extensive sutras—Extensive transcendental Buddha-knowledge, and one of his Mahayana sutras—Sutra of Great Extension—A symbols is the “wheel of doctrine” Sanskrit term for “Large Mahayana sutras.” (Dharmacakra). His Pure Land is the entire Vaipulya sutra is one of the twelve divisions of cosmos. He is often depicted with white skin and the Buddha’s teachings. A Mahayana form of making the Mudra of “supreme wisdom.”—Phaät scripture. A collection of expanded texts. There Tyø Loâ Giaù Na, teân cuûa Phaät Dhyani. Trong caùc are three different Vaipulya-sutras: tröôøng phaùi taïi caùc nöôùc Ñoâng AÙ, Ñöùc Ñaïi Nhaät Prajnaparamita-sutra, Avatamsaka-sutra, and Nhö Lai thöôøng ñöôïc xem nhö laø vò “Boån Phaät,” Ratnakuta-sutra—Töø Phaïn ngöõ chæ “nhöõng kinh coù nghóa laø vò Phaät luoân ôû traïng thaùi giaùc ngoä. daøi trong Phaät giaùo Ñaïi Thöøa. Phöông Quaûng laø Ngaøi tieâu bieåu cho “Phaùp thaân,” vaø ngöôøi ta noùi moät trong 12 boä kinh cuûa Phaät giaùo. Kinh Phöông

Ngaøi ñang ngöï treân “Hoa Taïng Theá Giôùi.” Ñaïi 4) Hua-Yen says the three bodies of the Nhaät Nhö Lai hay Quang Minh Bieán Chieáu (vò Buddhas represented by—Hoa Nghieâm toâng Phaät phi lòch söû), moät trong naêm vò Phaät sieâu vieät cho raèng tam thaân Phaät ñöôïc tieâu bieåu bôûi: trong tröôøng phaùi Ñaïi Thöøa. Beân caïnh Ngaøi coøn i) Vairocana represents the Dharmakaya: Phaät moät vò Boà Taùt sieâu vieät teân laø Phoå Hieàn vaø Coå Tyø Loâ Giaù Na tieâu bieåu cho Thuï Duïng Phaùp Phaät Caâu Löu Toân. Phaät Tyø Loâ Giaù Na laø bieåu thaân. töôïng cuûa cöû chæ saùng suoát cao tuyeät, hay taâm ii) Rocana or Locana represents the thöùc vuõ truï, töùc laø Phaät trí thöùc sieâu vieät, vaø moät Sambhogakaya: Phaät Lö Xaù Na tieâu bieåu cho trong nhöõng bieåu töôïng cuûa Ngaøi laø “Phaùp Luaân.” Baùo Thaân. Tònh Ñoä cuûa Ngaøi laø toaøn theå vuõ truï. Ngöôøi ta iii) Sakyamuni represents the Nirmakaya: Phaät thöôøng hoïa Ngaøi vôùi nöôùc da traéng vaø tay ñang Thích Ca Maâu Ni laø Hoùa Thaân. baét aán “ñaïi trí.” (III) Vairocana Buddha in T’ien-T’ai Sect—Phaät (I) Tyø Loâ Giaù Na nghóa laø thuoäc veà maët trôøi hay Tyø Loâ Giaù Na trong toâng Thieân Thai: T’ien- ñeán töø maët trôøi—Vairocana, belonging or T’ai says

the three bodies of the Buddhas coming from the sun, the true or real Buddha- (kaya) represented by—Thieân Thai toâng cho body: raèng tam thaân Phaät ñöôïc tieâu bieåu bôûi: 1) Vairocana is also called the Great Sun i) Vairocana represents the dharmakaya or the Tathagata: Tyø Loâ Giaù Na coøn ñöôïc goïi laø Ñaïi Dharma Body of Buddha Sakyamuni and all Nhaät Nhö Lai. Buddhas: Phaät Tyø Loâ Giaù tieâu bieåu cho Phaùp 2) The esoteric school interprets Vairocana by Thaân Phaät Thích Ca hay taát caû chö Phaät. the sun, or its light, which eliminates the ii) Rocana or Locana represents the darkness of ignorance: Maät giaùo cho raèng sambhogakaya: Phaät Lö Xaù Na tieâu bieåu cho Phaät Tyø Loâ Giaù Na tieâu bieåu cho maët trôøi hay Baùo Thaân Phaät. aùnh saùng maët trôøi, xua tan boùng toái voâ minh. iii) Sakyamuni represents the nirmanakaya: Phaät 3) Vairocana is also recognized as the spiritual Thích Ca Maâu Ni tieâu bieåu cho ÖÙng Thaân or essential body of Buddha-truth, and like Phaät. light pervading everywhere: Phaät Tyø Loâ Giaù (IV) Vairocana Buddha according to the Esoteric Na coøn ñöôïc dòch nhö laø “Bieán Nhaát Thieát Schools—Phaät Tyø Loâ Giaù Na theo Maät Giaùo: Xöù” hay Bieán Chieáu Vöông Nhö Lai. 1) The Mahavairocana, as the Great Sun Buddha (II) Vairocana Buddha according to the is called in Sanskrit, is apparently different Avatamsaka Schools—Phaät Tyø Loâ Giaù Na from the Sakyamuni Buddha, but if mystically theo Toâng Hoa Nghieâm: considered, the latter himself will be the 1) The main Buddha in the Avatamsaka Sutra former, and Samantabhadra Bodhisattva who (Kinh Hoa Nghieâm), represents the Dharma is attending Sakyamuni Buddha will be body of Buddha Sakyamuni and all Vajrapani under the mystical Buddha. Even Buddhas—Vò Phaät chính trong Kinh Hoa the mystical Buddha is of two aspects, Nghieâm, tieâu bieåu cho Phaùp thaân cuûa Ñöùc generally represented as two separate Phaät Thích Ca Maâu Ni vaø taát caû chö Phaät— Buddhas. In Buddhism, a Buddha, however See Vairocana. remote in age or however great in origin, will 2) The Vairocana Buddha, representing the be individual, for the perfection of knowledge realization of the world of Emptiness, of and wisdom is the perfection of personality Buddha-nature, of unconditioned Equality— and that is a Buddha. A personal perfection Phaät Tyø Loâ Giaù Na—Söï bieåu thò söï theå hieän embellished by the three mysteries is the cuûa theá giôùi Taùnh Khoâng, cuûa Phaät taùnh, cuûa spiritual body of knowledge and wisdom. The taùnh Bình Ñaúng Voâ Ngaïi—See Triratna (IV) static nature of the Buddha is potentially (A). perfected like the great luminary (Diamond 3) The Buddha whose body fills space: Quaûng Element), and is the Mahavairocana (Great Baùc Thaân Nhö Lai. Sun) of the Diamond Element. To us it is not

clear that all-illumining dynamic force, like trí tueä caù theå, hoaëc cuõng goïi laø caûnh giôùi cuûa warmth or mercy, is to enfold all beings quaû vaø caên nguyeân baûn höõu cuûa moïi loaøi. which are in the realm of natural principle 2) These two aspects ‘static’ and ‘dynamic’ of (Matrix Repository). Therefore, the spiritual the Buddha are strictly distinguished. The body of principle is depicted as if the world of words ‘static’ and ‘dynamic’ with regard to nature, i.e., universe itself, should become the person of the Buddha on the basis of the illumined and assume a splendor of

perfect manifestation of his enfolding power. Seen wisdom. This Buddha is possessed of the from the attainment of his perfect wisdom, perfect harmony of the sixfold greatness, i.e., the Buddha of the realm of nature is static and earth, water, fire, air, space, and therefore has the sign (mudra) of meditation, consciousness and is the Buddha while the Buddha of the realm of wisdom is Mahavairocana of the Matrix Repository. dynamic owing to the vivid realization of his These curious names of the worlds of ideals and has the sign of ‘wisdom-fist: Hai “Diamond Element” and “Matrix Repository” hình thaùi ‘tónh’ vaø ‘ñoäng’ cuûa Phaät hoaøn toaøn indicate the indestructible character of khaùc nhau. Tónh vaø ñoäng daønh cho nhaân caùch personal wisdom, otherwise called the realm cuûa Phaät döïa treân söï bieåu hieän naêng löïc gia of effect and the natural source of beings, trì cuûa Ngaøi. Nhìn töø cöông vò chöùng ngoä trí sometimes called the realm of cause: Ñaïi Tyø tueä vieân maõn cuûa Ngaøi, thì Ñöùc Phaät cuûa Loâ Giaù Na laø danh hieäu Ñöùc Phaät Ñaïi Nhaät caûnh giôùi baûn höõu laø ‘tónh’ vaø do ñoù coù ‘ñònh theo Phaïn vaên, coù veû nhö khaùc bieät vôùi Ñöùc aán’ trong luùc Ñöùc Phaät cuûa caûnh giôùi trí tueä laø Phaät Thích Ca Maâu Ni, nhöng theo Maät giaùo, ñoäng do thöïc chöùng lyù töôûng vaø coù ‘trí aán’. neáu nghieäm theo maät nghóa, thì Thích Ca 3) Suppose an individual develops himself and cuõng chính laø Ñaïi Nhaät; coøn Boà Taùt Phoå attains enlightenment and advances so far as Hieàn, thò giaû cuûa Phaät Thích Ca thì trôû thaønh to conform to the universal principle; he will Kim Cang Thuû (Vajrapani) thò giaû cuûa Ñöùc then be Mahavairocana Buddha of the Ñaïi Nhaät. Vaø ngay caû Ñöùc Phaät nhaäp huyeàn individual realm or Diamond Element. In maät kia cuõng coù hai thaân, thöôøng ñöôïc töôïng sculpture, he is represented with the left hand tröng baèng hai vò Phaät rieâng bieät. Trong Phaät grasping the index finger of the right hand, giaùo, moät vò Phaät laâu ñôøi ñeán ñaâu vaãn laø moät the sign of ‘wisdom-fist.’: Thí duï coù moät caù caù theå, bôûi vì trí tueä vieân maõn laø söï vieân maõn theå töï phaùt trieån vaø chöùng ngoä vaø tieán xa ñeán cuûa nhaân caùch, vaø nhaân caùch ñoù laø Phaät. Söï choã nhaäp theå vaøo lyù taùnh vuõ truï, caù theå ñoù seõ vieân maõn nhaân caùch ñöôïc trang nghieâm bôûi laø Phaät Ñaïi Nhaät cuûa Kim Cang giôùi. Trong ba maät laø Phaùp Trí Thaân. Phaät tính veà maët ñieâu khaéc, vò ñoù seõ ñöôïc trình baøy baèng baøn tónh voán coù saün ñaày ñuû nhö nguoàn saùng vó ñaïi tay traùi naém laáy ngoùn troû cuûa baøn tay phaûi, (kim cang giôùi) vaø Ñaïi Nhaät cuûa Kim Cang daáu hieäu cuûa ‘trí aán’’. giôùi. Chuùng ta vaãn chöa nhaän thöùc roõ raøng laø 4) On the other hand, when the universe itself naêng löïc sinh ñoäng toûa saùng khaép nôi, nhö becomes illumined and assumes a splendor of hôi aám hay tình thöông, bao giôø cuõng aáp uû taát wisdom, he then will be Mahavairocana caû chuùng sanh hieän höõu trong theá giôùi thai Buddha of the natural realm or Matrix taïng. Do ñoù, lyù phaùp thaân, ñöôïc moâ taû nhö laø Repository. In sculpture he is represented as taùnh giôùi, töùc laø vuõ truï töï thaân, phaûi ñöôïc thaép having the sign of meditation on the universe, saùng vaø ñoùn nguoàn saùng cuûa trí tueä vieân maõn. with the right hand on the left, the thumbs Ñöùc Phaät ñaõ thaønh töïu ñeán choã ‘luïc ñaïi voâ touching each other: Laïi nöõa,

khi vuõ truï töï noù ngaïi' (ñòa, thuûy, hoûa, phong, khoâng, thöùc), vaø ñöôïc roïi saùng vaø tieáp nhaän nguoàn saùng cuûa trí laø Ñöùc Phaät Ñaïi Nhaät cuûa Thai Taïng giôùi. tueä, thì ngöôøi ñoù seõ laø Ñöùc Ñaïi Nhaät Nhö Lai Nhöõng danh hieäu kyø dò nhö Kim Cang giôùi vaø cuûa Thai Taïng giôùi. Trong ñieâu khaéc, ñöôïc Thai Taïng giôùi chæ cho ñaëc tính baát dieät cuûa dieãn taû baèng 'ñònh aán' veà vuõ truï, vôùi baøn tay maët treân baøn tay traùi, hai ngoùn caùi giao nhau.

5) Thus there are two Buddhas with one and the which is divided into Garbhadhatu (material) and same name and identical in quality, but Vajradhatu (indestructible), the two together different in manifestation. They are two and forming Dharmadhatu. The manifestations of yet not two. Mystically speaking, the two Vairocana's body to himself, that is, Buddhas and persons of ultimate perfection would be one Bodhisattvas, are represented symbolically by and the same width and heigth: Nhö theá diagrams of several circles. In the Vajradhatu chuùng ta coù ñeán hai Ñöùc Phaät cuøng ñoàng danh mandala, he is the centre of the five groups. In the hieäu, gioáng nhau qua baûn chaát nhöng khaùc Garbhadhatu, he is the centre of the eight-leaved nhau qua bieåu hieän. Hai maø khoâng hai (nhò Lotus court. He is generally considered as an nhi baát nhò). Noùi theo Maät giaùo, hai nhaân embodiment of the Truth, both in the sense of caùch vieân maõn cöùu caùnh phaûi laø moät, cuøng coù Dharmakaya and Dharmaratna. Some schols hold chieàu roäng vaø chieàu cao nhö nhau. Vairocana to be the dharmakaya of sakyamuni, i) When the six great elements (earth, water, but the esoteric school denies this identity—Tyø fire, air, space and consciousness) are Loâ Giaù Na Thaønh Phaät Thaàn Bieán Gia Trì Kinh, coordinated crosswide, or according to space, moät trong ba boä kinh chính cuûa Phaät giaùo Maät we get the universe, i.e., the universal body Toâng, ñöôïc Thieän Voâ UÙy dòch sang Hoa ngöõ vaøo of the Buddha of the Matrix Realm: Khi luïc thôøi ñaïi nhaø Ñöôøng. Kinh daïy veà Ñaïi Nhöït Nhö ñaïi giao treùo nhau theo khoâng gian, chuùng taïo Lai laø hieän thaân cuûa Phaùp Giôùi, chia ra laøm Thai thaønh vuõ truï, töùc laø Phaùp thaân cuûa Thai Taïng Taïng Giôùi hay theá giôùi hieän töôïng vaø Kim Cang giôùi. Baát Hoaïi Giôùi, caû hai hôïp thaønh Phaùp Giôùi. Hieän ii) When the six elements are arranged thaân cuûa Phaät Tyø Loâ Giaù Na laø chö Phaät hay chö lengthwise or vertically, according to time, Boà Taùt, ñöôïc tieâu bieåu bôûi nhöõng hình voøng (hay we get the individual of five aggregates, i.e., maët trôøi vaø caùc haønh tinh quay quanh noù). Trong the personal body of the Buddha of the Kim Cang Giôùi Maïn Ñoà La thì Ñaïi Nhöït Nhö Lai Diamond Realm: Khi luïc ñaïi ñöôïc saép xeáp laø trung taâm cuûa naêm nhoùm. Trong Thai Taïng theo chieàu doïc (theo thôøi gian), chuùng ta coù Giôùi thì Ñaïi Nhöït Nhö Lai laø trung toøa cuûa boâng naêm uaån (saéc, thoï, töôûng, haønh, thöùc) taïo sen taùm caùnh. Ngaøi ñöôïc coi nhö laø hieän thaân cuûa thaønh moät caù theå, töùc Phaät thaân cuûa Kim chaân phaùp, trong hai nghóa Phaùp Thaân vaø Phaùp Cang giôùi. Baûo. Moät soá tröôøng phaùi cho raèng Ñaïi Nhöït Nhö Vairocana Buddha of Great Vows of the Lai laø phaùp thaân cuûa Phaät Thích Ca, nhöng Maät Illuminator: Phaät Tyø Loâ Giaù Na Ñaïi Quang giaùo laïi phuû nhaän ñieàu naày. Minh. Vairocana Buddha on the 28th day: Tyø Loâ Vairocana in the

Garbhadhatu: Thai Ñaïi Giaù Na Phaät ngaøy 28—See Ten Buddhas or Nhaät—Thai Taïng Giôùi—See Garbhadhatu. Bodhisattvas connected with the ten fast days. Vairocana's Hall: Ñieän Thôø Phaät Tyø Loâ Giaù Vaisakha (skt): Pheä Xaù Giaø—Wesak—Buddha's Na. Birth, Enlightenment and Death celebrated on Full Moon day of month Vaisakha (between the Vairocana-rasmi-pratimandita-dhvaja (skt): months of April and May)—Thaùng rôi vaøo giöõa Quang Chieáu Nhö Lai Töôùng—A Bodhisattva, thaùng Tö aâm lòch, vaøo khoaûng thaùng Naêm döông disciple of Sakyamuni, who was in a former life Lòch—See Twelve Months of a Year in India. Vimaladatta—Moät vò Boà Taùt ñeä töû cuûa Ñöùc Phaät Thích Ca Maâu Ni, maø tieàn thaân laø Tònh Ñöùc Phu Vaisali (skt) Vesali (p): Tyø Da Ly—Beà Xaù Ly— Nhaân. Beà Xaù Leä Daï—Duy Da—Duy Da Ly—Pheä Xaù Ly—Tuøy Xaù Lôïi—Tyø Xaù Ly (Quaûng Nghieâm Vairocana Sutra (skt): Ñaïi Nhöït Kinh— Thaønh). Vairocana Sutra, name of one of the three major sutras of the Mantrayana, translated into Chinese by Subhakarasimha in the T'ang dynasty. The sutra teaches that Vairocana is the whole world,

abacus. It is about 22 feet above represent ground level, a considerable portion having sunk underground in the course of time. In Style it resembles the edict pillars of Asoka, but diggings round the shaft have failed to reveal any Asokan inscription. Nevertheless, it can be identified with one of the Asoka pillars mentioned by Hsuan-Tsang at the site of ancient Vaisali. The line of pillars in the Champaran and Muzaffarpur district, at Ramapurva, Lauriya Araraj, Lauriya Nandagadh, and Kolhua, is believed to have marked the stages of a royal journey from Pataliputra to Lumbini which Asoka undertook in An important city in the early phase of Buddhism, the 20th year of his consecration. Nearby to the which is now Basarh, about more than 20 miles south, there is a small tank, called Rama-kunda, northwest of modern Patna in the Indian state of identified by Cunningham with the ancient Bihar, between Ganges and the Himalayas. Markata-hara or monkey's tank, believed to have During Sakyamuni Buddha's lifetime, it was the been dug by a colony of monkeys for the use of capital of the Licchavis, who belonged to the Vrji the Buddha. To the northwest there is a ruined Republic. This was one of the rainy-season mound, at present only 15 feet high and with a retreats of the early Samgha. In 386 the second diameter of about 65 feet at the base, which has Buddhist Council was held in Vaisali. According been identified with the remains of the Asoka to Professor Soothill in The Dictionary of stupa mentioned by Hsuan-Tsang. On the summit Chinese-English Buddhist Terms, Licchavis were of this mound stands a modern brick temple the people of the ancient republic of Vaisali who enshrining a medieval image of Buddha. The were among the earliest followers of sakyamuni. Buddha is said to have visited in three times According to Eitel in The Dictionary of Chinese- during his life-time. In once of these visits, English Buddhist Terms, Vaisali, an ancient several monkeys are said to have offered the kingdom and city and the capital the powerful Buddha a bowl of honey, an incident mentioned Licchavis, where the second synod was held with among the eight great events in the life of the 700 famous learned monks, near Basarh Buddha. It was here again that the

Buddha (Bassahar), in Bihar, north of Patna. The city of announced his approaching nirvana, and after the Vaisali was a stronghold Buddhism in early days. nirvana the Licchavis are said to have errected a The Chinese pilgrims, i.e., Fa-Hsien and Hsuan-stupa over their share of the remains of the Tsang, visited Vaisali in the course of their Buddha. A little over a hundred years after the travels. Hsuan-Tsang described the city as nirvana, the Second Buddhist Council was held covering an area of 10 to 12 square miles. He here. To Jaina also, Vaisali was equally sacred, wrote that, within and without and all around the being the birth-place of Mahavira, the twenty- town of Vaisali, the sacred monuments were so fourth Jaina Tirthankara. The site of Raja Bisal ka numerous that it was difficult to mention them all. Gadh is believed to represent the citadel of Unfortunately, the area is now practically Vaisali. It consists of large brick covered mound, denuded of any visible remains of religious about eight feet above the surrounding level and edifices. At Kolhua, two miles to the north-west of slightly less than a mile in circumference. Raja Bisal ka Gadh, there stands a monolithic, Originally surrounded by a ditch, it was locally known as Bhimsen's Lath of highly approached by a broad embanked causeway from sandstone surmounted by a bell-shaped capital the south. Excavations have exposed the that supported by a bell-shaped capital and foundations of old buildings of irregular plan supports on the sedent figure of a lion on a square which may date back to the Gupta period.

Besides, the most interesting finds consist of a Thaønh Tyø Xaù Ly töøng laø thaønh trì Phaät giaùo trong large number of clay seals. The official seals nhöõng ngaøy ñaàu. Caùc nhaø haønh höông Trung Hoa indicate the Vaisali was an important nhö Phaùp Hieån vaø Huyeàn Trang, treân ñöôøng ñi administrative headquarters in the Gupta period, qua AÁn Ñoä ñaõ gheù laïi Tyø Xaù Ly. Huyeàn Trang moâ and an interesting seal, engraved in characters of taû thaønh phoá naày traûi roäng treân moät dieän tích töø the Maurya period, refers to the patrol outpost at 10 ñeán 12 daëm vuoâng. OÂng vieát raèng beân trong Vaisali—Xaù Veä, moät thaønh phoá quan troïng vaøo beân ngoaøi vaø khaép nôi xung quanh thaønh phoá, soá buoåi ñaàu Phaät giaùo, hieän laø Basarh caùch nôi maø ñeàn chuøa nhieàu ñeán noãi khoâng sao keå heát. Tieác baây giôø laø Patna (thuoäc bang Bihar cuûa AÁn Ñoä) thay, treân vuøng ñaát naày hieän nay haàu nhö khoâng khoaûng hôn 20 daëm veà phía taây baéc, giöõa soâng coøn nhìn thaáy moät di tích ñeàn chuøa naøo caû. Taïi Haèng vaø raëng Tuyeát sôn. Vaøo thôøi Ñöùc Phaät coøn Kolhua, caùch Raja Bisal ko Gadh hai daëm veà phía taïi theá thì Tyø Xaù Ly hay Xaù Veä laø kinh ñoâ cuûa taây baéc, coù moät truï ñaù nguyeân khoái, daân ñòa daân Licchavis, thuoäc xöù Coäng Hoøa Vrji. Ñaây laø phöông goïi laø Bhimsen, baèng sa thaïch maøi thaät moät trong nhöõng ñòa ñieåm an cö kieát haï cuûa giaùo laùng, beân treân coù moät ñaàu truï hình chuoâng naâng ñoaøn buoåi ban ñaàu. Vaøo naêm 386 B.C., nghò hoäi ñôõ moät töôïng sö töû ñöùng treân beä vuoâng. Truï naày thöù hai Phaät giaùo ñaõ dieãn ra taïi ñaây. Theo Giaùo cao hôn maët ñaát hieän nay khoaûng 7 meùt, moät ñoaïn Sö Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, truï daøi bò choân vuøi döôùi ñaát qua doøng thôøi gian. daân toäc Tuøy Xaù Lôïi laø daân toäc cuûa moät nöôùc coäng Nhìn kieåu daùng thì gioáng caùc

truï ñaù cuûa vua A hoøa coå Vaisali, trong soá nhöõng ñeä töû Phaät ñaàu Duïc, nhöng ñaøo xôùi xung quanh thaân truï thì chaúng tieân. Theo Eitel trong Trung Anh Phaät Hoïc Töø thaáy moät doøng chöõ naøo cuûa vua A Duïc caû. Tuy Ñieån, Tyø Xaù Ly laø teân cuûa kinh ñoâ nöôùc Quaûng nhieân, coù theå xaùc ñònh ñaây laø moät trong caùc truï ñaù Nghieâm huøng maïnh, moät vöông quoác coå ôû Trung cuûa vua A Duïc maø Huyeàn Trang ñaõ noùi ñeán taïi AÁn, nôi 700 vò Hieàn Thaùnh ñaõ keát taäp kinh ñieån Tyø Xaù Ly ngaøy xöa. Daõy daøi caùc caây truï thuoäc laàn thöù hai, baây giôø gaàn Bassahar, thuoäc Bihar, quaän Champaran vaø quaän Muzaffarpur taïi phía baéc Patna. Ramapurva, Lauriya Araraj, Lauriya Nandagadh vaø Kolhua, ñöôïc xem laø ñaõ ñaùnh daáu caùc chaëng ñöôøng treân con ñöôøng vua A Duïc ñi töø thaønh Hoa Thò (Pataliputra) ñeán Laâm Tyø Ni khi oâng leân ngoâi ñöôïc 20 naêm. Caùch moät quaûng ngaén veà phía nam coù moät hoà nöôùc nhoû, coù teân laø Rama-kunda, ñaõ ñöôïc Cunningham xaùc ñònh laø Hoà Khæ (Markata- hrada) ngaøy xöa, vaø ngöôøi ta cho raèng hoà naày do moät baày khæ ñaøo ñeå laáy nöôùc cho Ñöùc Phaät duøng. Veà phía taây baéc coù moät goø ñoáng ñoå naùt, nay chæ coøn cao ñoä 5 meùt vaø döôùi ñaùy coù ñöôøng kính ñoä 20 meùt, ñöôïc xaùc ñònh laø nhöõng gì coøn laïi cuûa ngoâi thaùp A Duïc maø Huyeàn Trang ñaõ noùi ñeán. Treân ñænh goø naày coù moät ngoâi ñeàn baèng gaïch kieåu môùi beân trong coù moät töôïng Phaät thôøi Trung coå. Theo lôøi keå laïi thì Ñöùc Phaät ñaõ ñeán vieáng nôi naày ba laàn khi ngaøi coøn taïi theá. Cuõng theo lôøi keå thì trong moät laàn ñeán ñaây, ngaøi ñaõ ñöôïc baày khæ daâng moät cheùn maät, söï kieän ñöôïc cho laø moät trong taùm söï kieän lôùn trong ñôøi Ñöùc Phaät. Cuõng taïi nôi naày, (Vaishali-Asoka’s stone pillar—Truï Ñöùc Phaät ñaõ loan baùo ngaøy saép nhaäp dieät cuûa ñaù do vua A Duïc döïng trong thaønh mình, vaø sau khi ngaøi nhaäp Nieát Baøn, ngöôøi xöù Tyø Xaù Ly-Treân ñaàu truï haõy coøn Quaûng Nghieâm ñaõ döïng moät baûo thaùp treân phaàn nguyeân hình töôïng sö töû) chia xaù lôïi cuûa Ngaøi. Hôn moät traêm naêm sau ngaøy

dieät ñoä cuûa Ñöùc Phaät, Nghò Hoäi Keát Taäp laàn hai danh hieäu luaän sö hay luaän sö ngoaïi ñaïo. Veà ñaõ dieãn ra taïi ñaây. Ñoái vôùi Kyø Na giaùo thì Tyø Xaù sau phaùi naày hoïp laïi vôùi phaùi Nyaya thaønh Ly laø nôi sinh ra cuûa Mahavira, vò Tirthankara Kyø phaùi Nyaya-Vaisesika (tröôøng phaùi naày laø Na giaùo thöù hai möôi boán. Raja Bisal Ka Gadh luaän phaùi duy vaät chuyeân phaân tích vuõ truï vaïn ñöôïc xem laø thaønh luõy cuûa Tyø Xaù Ly. Ñaây laø moät höõu thaønh khoâng gian). goø ñaát lôùn ñöôïc loùt gaïch, cao khoaûng hai meùt röôõi (II) Philosophy of Vaisesika-school—Trieát lyù treân maët baèng, coù chu vi gaàn moät daëm. Luùc ñaàu Thaéng Luaän Toâng: One of the six Indian ñöôïc bao boïc bôûi moät con möông, thaønh naày coù schools of philosophy. An atomistic school loái ra vaøo ôû phía nam baèng con ñöôøng ñaát cao. founded by Kanada. Like the sankhya Caùc cuoäc khai quaät ñaõ laøm loä ra phaàn neàn cuûa philosophy it taught a dualism and endless nhöõng toøa nhaø naèm treân moät maët baèng khoâng ñeàu, number of souls, also by its doctrine of coù theå coù nieân ñaïi töø thôøi Gupta. Caùc phaùt hieän particularity or individual essence. They ñaùng keå laø nhöõng con daáu chöùng toû thaønh Tyø

Xaù distinguished in six categories of cognition— Ly ñaõ töøng laø moät ñaàu naõo haønh chaùnh quan troïng Moät trong saùu phaùi trieát hoïc ôû AÁn Ñoä, do Ca- trong thôøi kyø Gupta, vaø moät con daáu ñaùng chuù yù, Na-Ñaø saùng laäp. Gioáng nhö phaùi Trieát Hoïc khaéc chöõ Maurya, thuoäc veà moät tieàn ñoàn tuaàn tra Taêng Kyø, ñaây laø phaùi ña nguyeân luaän duy vaät ôû Tyø Xaù Ly. ** See Buddhist Councils (II). vaø linh hoàn khoâng ñöùt ñoaïn. Hoï phaân bieät Vaisali stupa: Thaùp Tyø Xaù Ly—Vaisali, where thaønh saùu thöùc: the Buddha announced his speedy nirvana. This is 1) Dravya (skt)—Thöïc: Baûn theå—Substance. one of the eight Great Spiritual or Sacred Stupas 2) Guna (skt)—Ñöùc: Phaåm chaát—Quality. of Buddhism—Taïi thaønh Tyø Xaù Ly, nôi Phaät 3) Karma (skt)—Nghieäp: Taùc duïng—Activity. tuyeân boá laø Ngaøi seõ mau nhaäp Nieát Baøn. Ñaây laø 4) Samanya (skt)—Ñoàng: Tính coäng thoâng hay moät trong taùm ngoâi thaùp thieâng lôùn cuûa Phaät cuøng loaïi—Species. giaùo—See Eight great spiritual or sacred stupas. 5) Visesa (skt)—Dò: Söï khaùc bieät—Distinction. Vaisesika (skt): Pheä Theá Sö—Pheá Theá Sö Ca— 6) Samavaya (skt)—Hôïp: Tính coá höõu giöõa caùc Pheä Theá Söû Ca Xa Taùt Ñaùt La—Paramartha- söï vaät—Correlation. satya-sastra, a philosophical work by Vaisharadya: See Four certainties. Vasubandhu—Phaùi Thaéng Luaän döïa theo tröôùc Vaisramana (skt): Pluto heaven—Tyø sa moân taùc cuûa Ngaøi Theá Thaân. Thieân vöông—North with the Vaisramana or Vaisesika (skt): Veä Theá Sö—Thaéng Luaän Pluto heaven—Baéc phöông vôùi trôøi Tyø Sa Moân— Toâng—Veä Theá Sö Ca—See Vaisesika-school. See Eight heavens and devas at the eight points of Vaisesika-sastra (skt): Thaéng Luaän—See the compass. Vaisesika School. Vaisramana or Pluto heaven in the North: Vaisesika-school: Thaéng Luaän Toâng. Baéc phöông vôùi trôøi Tyø Sa Moân—This is one of (I) An overview of “Vaisesika-school”—Toång the eight heavens and devas at the eight points of quan veà “Thaéng Luaän Toâng”: The Vaisesika- the compass—Ñaây laø moät trong taùm coõi Trôøi vaø sastra sect of Indian philosophy, whose chö Thieân ôû taùm höôùng—See Eight heavens and foundation is ascribed to Kanada (Uluka); he devas at the eight points of the compass. and his successors are respectfully styled Vaisravana (sk): Dhanada (skt)—Vessavana sastra-writers (philosophers) or slightingly (p)—Pheä Thaát La Maït Naõ—Ña Vaên Thieân Vöông styled heretical philosophers; the school when (Baéc thieân vöông)—Tyø Sa Moân Thieân Vöông— combined with the Nyaya, is also known as Tyø Thaát La Maõn Nang—Tyø Xaù La Baø Noâ—A Nyaya-Vaisesika—Coøn dòch laø Toâng cuûa Veä form of Kuvera, a god of wealth. A deva who Theá Sö. Thaéng Luaän laø moät trong saùu phaùi hears much and is well-versed. The god of riches, trieát hoïc ôû AÁn Ñoä do AÂu Loä Ca Tieân (Uluka), Vaisravana, regent of the north; having three legs coøn coù teân laø Ca Na Ñaø, saùng laäp. Ngöôøi ta and eight teeth. Vaisravana was son of Visravas, ñaõ ñaët cho oâng vaø haøng ñeä töû noái tieáp oâng which is from Visru, to be heard of far and wide, celebrated, and should be understood in this

sense. One of the four Maharajas, guardian of the Vajjaø (skt): Toäi Thaäp aùc hay Nguõ nghòch—See north, king of Yaksas, has the title “universal or Five betrayals. much hearing or learning, said to be so called Vajra (skt): Phaït chieát la—Kim

Cang—See Eight because he heard the Buddha's preaching. His patriarchs of the True Word sect. body colour is yellow. He resided in the north of 1) A diamond, a symbol of undestructible the Garbhadhatu Mandala. He resided in the west nature of Buddha's wisdom—Kim Cang baát of the Vajradhatu Mandala. Vaisravana is Kuvera, hoaïi—"Vajra" is a Sanskrit term which is or Kubera, the Indian Pluto; originally a chief of difficult to find an equivalent in English; evil spirit, afterwards the god of riches, and ruler however, we temporarily translate it as of the northern quarter. Hsuan-Tsang built a "diamond," or "adamantine," a symbol of temple to him in 753 A.D., since which he has indestructible. The symbol of the highest been the god of wealth in China and guardian at spiritual power, which is compared with the the entrance of Buddhist temples. In his right hand gem of supreme value, the diamond, in whose he often holds a banner or a lance, in his left a purity and radiance other hues are reflected pearl or shrine, or a mongoose out of whose while it remains colorless, and which can cut mouth jewels are pouring; under his feet are two every other material, itself is being cut by demons—Moät hình thöùc cuûa Taøi thieân vöông, moät nothing. Vajra is an important symbol in vò trôøi ña vaên, trò vì phöông Baéc, coù ba chaân vaø tantric Buddhism: a five-pronged scepter, the taùm raêng. Tyø Sa Moân Thieân Vöông laø con trai noåi two ends of which are said to represent tieáng cuûa Visravas. Coøn goïi laø Ña Vaên Thieân wisdom and compassion, the two primary Vöông, laø moät trong boán vò Thieân Vöông hoä theá. special qualities in Buddhism. The "vajra" as Vò trôøi naøy coù teân "Ña Vaên" laø vì ngaøi thöôøng hay a whole represents an indissoluble and baûo hoä ñaïo traøng cuûa Nhö Lai vaø öa nghe Phaät indestructible union of wisdom and thuyeát phaùp. Ngaøi coù thaân töôùng maøu vaøng. Ñoái compassion—"Vajra" laø töø Baéc Phaïn maø thaät vôùi Thai Taïng Maïn Ñoà La thì vò naày ôû beân cöûa khoù tìm kieám moät töø töông ñöông trong Anh Baéc. Ñoái vôùi Kim Cang Taïng Maïn Ñoà La thì vò ngöõ; tuy nhieân, chuùng ta taïm thôøi dòch laø Kim naày ôû phöông Taây. Theo truyeàn thuyeát cuûa AÁn Cang. Kim cang, töôïng tröng cho nhöõng gì Ñoä, Tyø Sa Moân laø vò Dieâm Vöông, laø vua cuûa loaøi khoâng theå phaù huûy ñöôïc. Bieåu töôïng naêng löïc quyû; veà sau naày laø thaàn taøi, ngöï trò phöông Baéc. taâm linh voâ thöôïng ñöôïc so saùnh vôùi vieân Huyeàn Trang ñaõ xaây moät ngoâi ñeàn cho ngaøi vaøo ngoïc quyù nhaát, kim cöông vôùi söï trong suoát naêm 753 sau Taây Lòch, töø ñoù ngaøi trôû thaønh oâng vaø saùng ngôøi cuûa noù, caùc maøu khaùc ñöôïc Thaàn Taøi cuûa daân Trung Quoác vaø hoä phaùp taïi phaûn chieáu trong aáy, maø noù vaãn giöõ ñöôïc tính coång vaøo caùc töï vieän. Tay phaûi caàm phöôùn, tay khoâng maøu saéc cuûa noù. Noù coù theå caét ñöùt traùi caàm moät vieân baûo chaâu, döôùi chaân ngaøi coù hai ñöôïc moïi vaät raén khaùc, trong khi moät moät thöù con quyû. **See Four Heavenly (Guardian) Kings, gì coù theå caét ñöùt ñöôïc noù. Kim cang laø moät and Twenty devas. bieåu töôïng quan troïng trong Maät giaùo: ñoù laø Vaisya (skt): Pheä Xaù—Pheä Xa—Tyø Xaù—The moät caây quyeàn tröôïng naêm ngaïnh coù hai ñaàu, third of the four Indian castes, traders and ngöôøi ta noùi hai ñaàu aáy töôïng tröng cho trí vaø landlords—Giai caáp buoân baùn, giai caáp thöù ba bi, hai phaåm chaát ñaëc thuø

chính trong Phaät trong boán giai caáp AÁn Ñoä (hoï chuyeân buoân baùn vaø giaùo. Toång theå cuûa kim cang tieâu bieåu cho söï laøm chuû caùc sôû ñaát)—See Four classes or castes hôïp nhaát khoâng theå taùch rôøi hay khoâng theå in India at the time of the Buddha. phaù huûy ñöôïc giöõa trí vaø bi. Vaivarti (skt): Tyø baït trí—Thoái chuyeån—To fall 2) Vajra General: Ba Di La—Phaït Chieát La Ñaïi back. Töôùng—One of the twelve generals of Vaivartika (skt): Beä Baït Trí—Thoái chuyeån—To Bhaisajya (Yao-Shih), the Buddha of recede—To backslide. Healing—Kim Cang Thaàn, moät trong möôøi Vajirasattva (skt): King of Yaksas and guardian hai vò thaàn töôùng cuûa Phaät Döôïc Sö—See of the secrets of Buddha—Bí maät chuû.

Twelve spirits connected with the Master of Tröôøng An, oâng ñöôïc pheùp trôû veà AÁn Ñoä nhöng Healing. maát treân ñöôøng veà Laïc Döông. Vajra against the evil: Kim Cang thaàn tröø aùc. Vajra-bodhi Dharma master: Kim Cang Trí Vajra-bell: Kim Cang Linh—The diamond or Phaùp Sö—Name of an Indian monk who came to vajra bell for attracting the attention of the objects China around 619 A.D., during the T'ang dynasty; of worship, and stimulating all who hear it— he is said to have introduced the Yogacara system Chuoâng Kim Cang coù coâng duïng laøm taêng söï chuù and founded the esoteric school, but this is taâm vaø phaán chaán ngöôøi nghe. attributed to Amoghavajra—Teân cuûa moät vò sö Vajrabodhi (663-723): Baït Vieát La Boà Ñeà—ngöôøi Taây AÁn, ñeán Trung Quoác vaøo khoaûng Kim Cang Trí Tam Taïng—Vajrabodhi came from naêm 619 sau Taây Lòch, döôùi thôøi nhaø Ñöôøng; South India, became a novice at Nalanda. At the ngöôøi ta noùi oâng chính laø ngöôøi ñaàu tieân giôùi thieäu age of fifteen he went to West India and studied Du Giaø Luaän vaø laø sô toå cuûa Maät Toâng taïi Trung logic for four years under Dharmakirti, but came Quoác, nhöng coù thuyeát laïi cho raèng chính A Muïc again to Nalanda where he received full Khö Baït Trieát La môùi chính laø Sô Toå Maät Toâng ordination at twenty. For six years he devoted Trung Quoác. himself to the study of Discipline (Vinaya) text Vajra Bodhisattva (skt): Kim Cang Boà Taùt. and the Middle Doctrine (Madhyamika) under 1) Vajrahetu bodhisattva: Kim Cang Nhaân Boà Santabodhi; for three years he studied the Taùt. Yogacara by Asanga, the Vijnaptimatra by 2) Vajrapani bodhisattva: Kim Cang Thuû Boà Vasubandhu and the Madhyanta-vibhanga by Taùt. Sthiramati under Jinabhadra, at Kapilavastu, 3) Vajraratna bodhisattva: Kim Cang Baûo Boà North India; and for seven years he studied the Taùt. Diamond Head (Vajra-sekhara) and other 4) Vajragarbha bodhisattva: Kim Cang Taïng Boà mystical texts under Nagabodhi, in South India. At Taùt. last, he sailed to the southern sea and reached Lo- 5) Vajrasuci bodhisattva: Kim Cang Chaâm Boà Yang, China, in 720. He translated several Taùt. important mystical texts, such as the Vajra- 6) Vajrasena bodhisattva: Kim Cang Töôùng Boà sekhara. In 741, while in Ch'ang-An, he obtained Taùt. permission to return to India, but on his way he 7) Vajrapasa bodhisattva: Kim Cang Taùc Boà died in Lo-Yang—OÂng laø ngöôøi Nam AÁn, hoïc ñaïo Taùt. taïi Na Lan Ñaø. Naêm 15 tuoåi oâng sang Taây AÁn vaø 8) Vajrankusa bodhisattva: Kim Cang Caâu Boà hoïc taäp Nhaân Minh Luaän trong boán naêm vôùi Phaùp Taùt. Xöùng (Dharmakirti), nhöng trôû veà Na Lan Ñaø ñeå 9) Vajradhupa bohisattva: Kim Cang

Höông Boà thoï ñaïi giôùi. Trong saùu naêm, oâng chuyeân hoïc Luaät Taùt. (Vinaya) vaø trung Quaùn Luaän (Madhyamika) vôùi 10) Vajratejah bodhisattva: Kim Cang Quang Boà Santabodhi, ba naêm keá ñoù oâng nghieân cöùu Du Giaø Taùt. Luaän (Yogacara) cuûa Voâ Tröôùc, Duy Thöùc Luaän 11) Vajradharma bodhisattva: Kim Cang Phaùp Boà (Vijnaptimatra) cuûa Theá Thaân vaø Bieän Trung Taùt. Bieân Luaän (Madhyanta-vibhanga) cuûa An Hueä 12) Vajratiksna bodhisattva: Kim Cang Lôïi Boà (Sthiramati) vôùi Jinabhadra tati Ca Tyø La Veä, Taùt. vuøng Baéc AÁn. Roài baûy naêm sau nghieân cöùu Kim Vajra-body: Kim Cang Thaân—The body of the Cang Ñaûnh (Vajra-sekhara) vaø caùc kinh Maät giaùo Buddha and his merits. Golden body, the diamond khaùc vôùi Long Trí (Nagabodhi) ôû Nam AÁn. Sau body, the indestructible body of Buddha—Kim cuøng, oâng ñaùp thuyeàn theo ñöôøng Nam Haûi ñeán cang theå, yù noùi thaân Phaät vaø nhöõng coâng ñöùc cuûa Laïc Döông vaøo naêm 720. OÂng dòch thuaät nhieàu Ngaøi. Kieân thaân (thaân kieân coá), chaân thaân (thaân kinh ñieån quan troïng cuûa Maät giaùo, nhö Kim chaân thaät), hay thaân kim cang baát hoaïi cuûa Phaät. Cang Ñaûnh, vaân vaân. Naêm 741, trong luùc ôû Vajra-Buddha: Vairocana (skt)—Kim Cang Phaät—Sun-Buddha—Ñaïi Nhaät Nhö Lai—Tyø Loâ

Giaù Na Phaät—Vairocana, the Sun-Buddha; a dream, fantasy, bubbles, shadows; they are also sometimes applied to Sakyamuni as embodiment like dew, thunder, and lightening; one must of the Truth, of Wisdom, and of Purity—Ñöùc Ñaïi understand life like that."—Phaïn ngöõ chæ "Kinh Nhaät Nhö Lai, coù luùc chæ Ñöùc Thích Ca Maâu Ni Kim Cang Baùt Nhaõ Ba La Maät Ña." Kinh Kim nhö laø hoùa thaân cuûa chaân lyù, trí tueä vaø thanh tònh. Cang laø moät trong nhöõng kinh thaâm aùo vaø coù aûnh Vajracandratilaka (p): Kim Cang Nguyeät yeåm. höôûng lôùn nhöùt cuûa kinh ñieån Ñaïi Thöøa. Kim cang Vajracchedika (skt): Kim Cang Ñoaïn— Naêng Ñoaïn Baùt Nhaõ Ba La Maät Kinh, toùm löôïc Diamond cutter, a short paragraph in the coâ ñoïng cuûa Kinh Baùt Nhaõ Ba La Maät Ña Kinh, Perfection of Wisdom Sutra (Prajnaparamita tröôùc tieân ñöôïc dòch sang Hoa ngöõ bôûi ngaøi Cöu Sutra)—Caét ñöùt Kim Cang, moät ñoaïn vaên ngaén Ma La Thaäp, sau ñoù coù nhieàu baûn dòch khaùc. Kinh trong Kinh Baùt Nhaõ Ba La Maät Ña—See naày laø moät phaàn ñoäc laäp cuûa Kinh Baùt Nhaõ Ba La Vajracchedika-prajna-paramita-sutra. Maät Ña. Kinh goàm 32 chöông, chöõ ñích laø cuoäc noùi chuyeän giöõa Ñöùc Phaät Thích Ca Maâu Ni vaø ñeä Vajracchedika-prajna-paramita-sutra (skt): töû cuûa Ngaøi laø oâng Tu Boà Ñeà, taäp trung vaøo taùnh Kim Cang Kinh—A Sanskrit term for "the Text of khoâng, kinh cuõng nhaán maïnh raèng taùnh khoâng laø Cutting Diamond of the Perfection of Wisdom." thöïc taùnh hay taùnh roát raùo cuûa vaïn höõu. Kinh Kim Sutra of the Diamond-Cutter of Supreme Wisdom Cang giaûi thích hieän töôïng khoâng phaûi laø hieän is one of the most profound and influential sutras thöïc, maø chæ laø nhöõng aûo giaùc hay phoùng chieáu in the Mahayana, an independent part of The tinh thaàn rieâng cuûa chuùng ta (Baát cöù hieän töôïng Vairacchedika Prajanparamita Sutra. The vaø söï vaät naøo toàn höõu trong theá gian naày ñeàu Diamond Sutra, a condensation of the khoâng coù thöïc theå, do ñoù khoâng heà coù caùi goïi laø

Prajnaparamita; first translated into Chinese “ngaõ”). Chính vì theá maø ngöôøi tu taäp phaûi xem xeùt Kumarjiva, later by others. The sutra consists of nhöõng hoaït ñoäng tinh thaàn cuûa hieän töôïng sao cho thirty-two chapters, it is purportedly a dialogue tinh thaàn ñöôïc troáng roãng, côûi boû vaø laéng ñoïng. between Sakyamuni Buddha and his disciple Noù coù teân Kim cöông vì nhôø noù maø chuùng sanh coù Subhuti, focusing on emptiness (sunyata), which theå caét boû moïi phieàn naõo ueá tröôïc ñeå ñaùo bæ ngaïn. also emphasized that emptiness is the final nature Ñöùc Phaät muoán nhaéc nhôû chuùng ñeä töû cuûa Ngaøi of all phanomena. It shows that all phenomenal veà yù töôûng chính raèng vaïn höõu ñeàu do taâm taïo, appearances are not ultimate reality but rather chöù khoâng phaûi baát cöù thöù gì khaùc. Kinh ñöôïc keát illusions or projections of one’s mind (all thuùc baèng nhöõng lôøi sau: “Söï giaûi baøy thaâm maät mundane conditioned dharmas are like dreams, naøy seõ goïi laø Kinh Kim Cang Baùt Nhaõ Ba La Maät illusions, shadow and bubbles). Every cultivator Ña. Vì noù cöùng vaø saét beùn nhö Kim Cöông, caét (practitioner) should regard all phenomena and ñöùt moïi tö nieäm tuøy tieän vaø daãn ñeán bôø Giaùc beân actions in this way, seeing them as empty, devoid kia.” Kinh ñaõ ñöôïc Ngaøi Cöu Ma La Thaäp dòch ra of self, and tranquil. The work is called Diamond Haùn töï, “Nhöùt thieát höõu vi phaùp, nhö moäng huyeãn Sutra because it is sharp like a diamond that cuts baøo aûnh, nhö loä, dieäc nhö ñieän, öng taùc nhö thò away all necessary conceptualization and brings quaùn.” one to the further shore of enlightenment. The perfection of wisdom which cuts like a diamond. Vajra crown: Kim Cang Ñaûnh—See Diamond The Buddha wanted to remind all his disciples on crown and Diamond crown Sutra. the main idea that all reality is a projection of Vajra-crown sutra: Kim cang ñaûnh kinh—See mind, and nothing else. The sutra ends with the Diamond crown sutra. following statement: “This profound explanation Vajra cultivation: Tu taäp Kim Cang Thöøa— is called Vajracchedika-Prajna-Sutra, for the Followers of the Vajrayana usually practice diamond is the gem of supreme value, it can cut prostrating, visualzing, reciting mantras, and every other material (thought) and lead to the meditation. They also emphasize cultivating other Shore.” The sutra was translated into Bodhicitta and of course take refuge in the Triple Chinese by Kumarajiva. A gatha of the Diamond Gem—Phaät töû tu theo Kim Cang Thöøa thöôøng tu Sutra states, “All phenomena in this world are like taäp leã laïy, quaùn chieáu, ñoïc maät chuù vaø haønh thieàn.

Hoï nhaán maïnh vaøo söï tu taäp phaùt trieån Boà ñeà taâm naêng ñoàng nhaát, töùc laø hieåu ñöôïc söï ñoàng nhaát vaø dó nhieân laø phaûi quy-y Tam Baûo. giöõa caùi gioáng nhau vaø caùi khaùc nhau. Ngaøi Vajradevas (skt): Devas in the Vajradhatu thöôøng côõi voi traéng saùu ngaø (voi töôïng tröng cho group—Kim cang thieân trong nhoùm Kim cang söùc maïnh cuûa trí tueä), xuaát hieän cuøng luùc vôùi Boà giôùi. Taùt Vaên Thuø beân caïnh (phaûi) Phaät Thích Ca. Ngaøi Vajradhara (skt): Vajrapani (skt)—Deva holder cuõng coøn ñöôïc goïi laø Tam Maïn Baït Ñaø La, tieâu of the vajra—Protector of the Law—Chaáp kim bieåu cho “Lyù,” ngaøi cuõng laø vò baûo hoä Kinh Phaùp cang thaàn—Phaït Xa La Ñaø La—Trì hay Chaáp Hoa vaø nhöõng ngöôøi

haønh trì kinh naày; ñoàng thôøi Kim Cang—A Sanskrit term for “Vajra Holder,” ngaøi cuõng coù lieân heä maät thieát vôùi Kinh Hoa the bearer of the vajra, the guardian spirit of the Nghieâm. Ngaøi ngöï taïi phía ñoâng vuõ truï. Theo Phaät Buddhist order; the large idols at the entrance of giaùo Taây Taïng, ñaây laø moät trong nhöõng vò Phaät Buddhist monastery. According to East Asian quan troïng trong Maät giaùo, Ngaøi thöôøng ñöôïc hieåu Mahayana Buddhism, this is one of the five nhö laø Phaät A Ñeà—See Adi-Buddha, and Dhyani-Bodhisattvas, the All-Compassionate One Vajrapani. of perfect Activity. “He Who Is All-pervadingly Vajra-dharmadhatu (p): Kim cang phaùp giôùi— Good” or “He Whose Beneficence Is The Diamond Element or positive pole in the Everywhere.” One of the most important manifested universe, of which the negative pole is bodhisattvas of Mahayana Buddhism. He also Garbhadhatu. embodies calm action, compassion, and deep- Vajradhatri (skt): Phì Giaû Da—Nöõ löïc cuûa Ñöùc seated wisdom. He is venerated as the protector Tyø Loâ Giaù Na—The wife or female energy of of all those who teach the dharma and is regarded Vairocana. as an embodiment of the wisdom of essential Vajradhatu (skt): Kim Cang Giôùi. sameness and difference. He often appears riding 1) The Diamond or Vajra realm, element of the a white six-tusked elephant (the elephant being universe; it is the wisdom of Vairocana in its noted for its tranquility and wisdom) with indestructibility and activity; it arises from the Manjusri on the (right) side of Sakyamuni. He is Garbhadhatu (the womb of all things): Kim also called Universal sagacity, or lord of the Cang giôùi laø moät phaàn töû cuûa vuõ truï; noù laø fundamental law, the dhyana, and the practice of TRÍ ÑÖÙC baát hoaïi cuûa Ñöùc Tyø Loâ Giaù Na; all Buddhas. He represents the fundamental law, noù khôûi leân töø trong Thai Taïng Giôùi. and is the patron of the Lotus Sutra and its 2) Vajradhatu is interpreted as the realm of devotees, and has close connection with the Hua- intellection: Kim Cang Giôùi ñöôïc dieãn dòch laø Yen Sutra. His region is in the east. According to “Trí” giôùi. Tibetan Buddhism, this is one of the most 3) The Vajradhatu represents the spiritual world important buddhas in Tibetan tantric tradition, in of complete enlightenment: Kim cang giôùi which he is commonly conceived as the Adi- tieâu bieåu cho theá giôùi taâm linh cuûa söï toaøn Buddha. He is generally depicted with dark blue giaùc. skin, his arms crossed on his chst, holding a vajra 4) The esoteric Dharmakaya doctrine as and bell—Phaïn ngöõ chæ “Kim Cang Chaáp,” teân contrasted with the exoteric Nirnamakaya: chung cuûa thaàn boä tay caàm chaøy Kim Cang, vò Maät Giaùo coi Kim Cang Giôùi laø Phaùp Thaân, thaàn baûo hoä Phaät giaùo; nhöõng töôïng lôùn ñaët taïi trong khi Hieån Giaùo thì coi noù nhö laø Hoùa coång ra vaøo cuûa caùc töï vieän. Theo truyeàn thoáng Thaân. Ñaïi Thöøa ôû caùc nöôùc Ñoâng AÙ, ñaây laø vò Boà Taùt 5) It is the sixth element of “Conscious mind,” Toaøn Thieän hay Toaøn Phuùc, moät trong nhöõng boà and is symbolized by a triangle with the point taùt chính cuûa tröôøng phaùi Phaät giaùo Ñaïi thöøa. downwards and by the full moon, which Ngaøi coøn laø hieän thaân cuûa ñöùc traàm tónh, loøng represents “wisdom” or “understanding”: Kim thöông xoùt vaø trí hueä saâu xa. Ngaøi ñöôïc suøng kính Cang Giôùi laø yeáu toá thöù saùu cuûa taâm, noù bieåu nhö ngöôøi baûo hoä cho taát caû nhöõng ai truyeàn baù hieäu baèng moät hình

tam giaùc muõi chuùi xuoáng Phaät phaùp vaø ñöôïc coi nhö laø hieän thaân cuûa trí vaø maët traêng troøn töôïng tröng cho trí tueä hay Ñaø La—In contrast with Garbhadhatu mandala söï hieåu bieát. (nhaân maïn ñaø la). 6) Vajradhatu corresponds to fruit or effect: Kim Vajradhatu-palace: Kim Cang Phaùp Giôùi Cang Giôùi töông öùng vôùi "quaû." Cung—The palace or shrine of Vairocana in the 7) Vajradhatu is the universe viewed as the Garbhadhatu—Cung ñieän cuûa Thai Taïng Giôùi, nôi manifestation of Vairocana Buddha whose truï cuûa Ñöùc Ñaïi Nhaät Nhö Lai (kim cöông laø thöïc image is reflected in the heart of every being: töôùng cuûa Nhö Lai, phaùp giôùi laø trí theå cuûa thöïc Kim Cang giôùi laø vuõ truï ñöôïc nhìn nhö laø söï töôùng. Phaùp thaân cuûa Ñöùc Ñaïi Nhaät Nhö Lai truï ôû theå hieän cuûa Ñöùc Phaät Tyø Loâ Giaù Na maø hình trí theå cuûa thöïc töôùng). aûnh cuûa Ngaøi ñöôïc phaûn chieáu trong taâm cuûa Vajra-Diamond-Prajna-Paramita Sutra: moïi chuùng sanh. Kim Cang Baùt Nhaõ Ba La Maät Ña Kinh—One of Vajradhatu Foundation: Hoäi Kim Cang the most popular Buddhist sutras. The Vajra Sutra Giôùi—Tibetan Buddhist organization founded in explains how the Bodhisattva relies on the 1973 by Chogyam Trungpa, the headquarters of perfection of wisdom to teach and transform which is in Halifax, Nova Scotia. It has more than beings—Moät trong nhöõng kinh ñieån phoå thoâng one hundred local centers and claims 5,500 nhaát cuûa Phaät giaùo. Kinh Kim Cang giaûi thích laøm members worldwide, making it one of the largest caùch naøo ñeå moät vò Boà Taùt coù theå döïa theo trí tueä Buddhist organization in the West—Toå chöùc Phaät ba la maät maø giaùo hoùa chuùng sanh—See giaùo Taây Taïng ñöôïc ngaøi Chogyam Trungpa saùng Prajnaparamita sutra. laäp vaøo naêm 1973, truï sôû ñaët taïi Halifax, thuoäc Vajra-door: Kim Cang Moân—The diamond door Nova Scotia. Toå chöùc naøy coù treân 100 trung taâm of the Garbhadhatu mandala—Coång Kim Cang vaø hôn 5.500 hoäi vieân treân toaøn theá giôùi, laøm cho trong Thai Taïng Maïn Ñoà La. noù trôû thaønh moät trong nhöõng toå chöùc Phaät giaùo Vajra-Firm And Shedding Golden Light lôùn nhaát ôû Taây phöông. Everywhere Buddha: Phaät Kim Quang. Vajradhatu and Garbhadhatu (skt): Kim Vajra-fist: Kim Cang Quyeàn—Diamond-fist, Cang Giôùi Thai Taïng Giôùi. with the hands doubled on the breast—Kim cang 1) Vajradhatu (skt): Kim Cang Giôùi—See quyeàn (vôùi hai baøn tay chaép laïi treân ngöïc)—Naém Vajradhatu. tay Kim Cang hay hai tay naém laïi vaø ñeå ngay 2) Garbhadhatu (skt): Thai Taïng Giôùi—See tröôùc ngöïc (coù boán loaïi quyeàn: naém tay thoâng Garbhadhatu. thöôøng, ñeå ngoùn caùi naèm thaúng, ñaët ngoùn caùi vaøo a) Garbhadhatu is the womb or store of the loøng baøn tay, naém tay laïi vôùi nhau). Vairocana reason or principles of the wisdom: Thai Taïng Giôùi laø kho chöùa moïi lyù luaän cuûa Vajra-fist Bodhisattva: Kim Cang Quyeàn Boà trí. Taùt—One of the Bodhisattvas in the Diamond b) The womb or store of the Vairocana reason or group—Moät trong nhöõng vò Boà Taùt trong nhoùm principles of the Vairocana's indestructible Kim Cang. wisdom—The womb or store of all things: Vajra for the good: Kim Cang thaàn khuyeán Nôi toàn chöùa taát caû moïi LYÙ LUAÄN cuûa Tyø Loâ thieän. Giaù Na baát hoaïi trí. Vajragarbha (skt): Kim Cang Taïng. c) Garbhadhatu is interpreted as the substance 1) The Diamond treasury: Kho Taïng Kim Cang.

underlying the Vajradhatu (realm of 2) The Bodhisattva in the Lankavatara sutra: Vò intellection): Thai Taïng Giôùi ñöôïc dieãn dòch Boà Taùt trong Kinh Laêng Giaø. nhö laø chaát lieäu caên baûn cuûa Kim Cang Giôùi. Vajragarbha-Bodhisattva: The Bodhisattva in d) Garbhadhatu corresponds to the cause: Thai the Lankavatara Sutra—Kim cang taïng Boà Taùt, vò Taïng Giôùi töông öùng vôùi nhaân. Boà Taùt trong kinh Laêng Giaø—See Twenty five Vajradhatu mandala: Quaû Maïn Ñaø La—Kim Bodhisattvas who protect all who call Amitabha. Cang Maïn Ñaø La, ñoái laïi vôùi Thai Taïng Giôùi Maïn Vajra-ghanta (skt): Kim Cang Linh Boà Taùt—A Bodhisattva holding a bell in the Vajradhatu

mandala—Vò Boà Taùt tay caàm chuoâng trong Kim Vajrakumara (skt): A vajra messenger of the Cang Maïn Ñoà La. Buddhas or Bodhisattvas; also an incarnation of Vajra god: Kim Cang thaàn. Amitabha in the form of a youth with fierce looks Vajra guardian spirit: Kim Cang Daï Xoa. holding a vajra—Kim cang ñoàng töû, söù giaû cuûa 1) A Bodhisattva with the fangs: Vò Boà Taùt coù chö Phaät hay chö Boà Taùt; cuõng laø hieän thaân cuûa raêng nanh. Ñöùc A Di Ñaø döôùi hình thöùc moät ñoàng töû vôùi veû 2) The guardian spirits represented on the döõ daèn tay caàm chuøy kim cang. temple gates. One of the five kings of hells or Vajramaharaja (skt): Ñaïi Löïc Kim Cang—The messengers and manifestation of Vairocana. mighty “diamond” in the Garbhadhatu group, a The fierce maharaja as an opponent of evil, fierce guardian and servant of Buddhism—Ñaïi he is one of the guardians of Buddhism. He Löïc Kim Cang trong nhoùm “Phaùp Giôùi,” moät vò hoä has either three faces and six arms, or one phaùp ñaéc löïc. face and four arms. He is a fierce guardian of Vajramati (skt): Pratyatmaryajnana (skt)—Töï the north in the region of Amoghasiddhi in the Giaùc Thaùnh Trí—See Pratyatmaryajnana. Vajradhatu: Vò Thaàn Hoä Phaùp thöôøng ñöôïc Vajra meditation: Kim Cang Ñònh—See ñaët ngay coảng cuûa caùc chuøa. Kim Cang Daï Vajrasamadhi. Xoa hay Phaãn noä Minh Vöông, laø moät trong Vajra messenger: See Kim Cang Ñoàng Töû. naêm vò Minh Vöông, ngöôøi hoä trì Phaät phaùp, Vajra-mother: Mamaki (skt): Ma Ma Keâ—See nhöng laïi laø keû thuø cuûa ma quyû. Vò naày coù ba Mamaki. maët saùu tay hay moät maët boán tay, truï taïi phöông Baéc, laø vò Phaãn Noä Toân Baát Khoâng Vajranana-dhara (p): Kim Cang Hueä—The Thaønh Töïu Nhö Lai ôû phöông Baéc trong nguõ Supreme Buddhahood. trí Nhö Lai (nguõ Phaät) cuûa Kim Cang Giôùi. Vajranana-mudra (p): Hueä-AÁn Kim-Cang. Vajrahasa (skt): Ñaïi Tieáu Minh Vöông—The Vajra-Nisprapan-caviharin (p): Chaáp Kim great laughing king (Ming-Wang). Cang Truï Voâ hyù luaän. Vajra-heart: Diamond-heart—The heart of the Vajrapani (skt): Vajradhara (skt)—Kim Cang Bodhisattva, i.e. infrangible, and unmoved by Thaàn (Thuû Kim Cöông Chöû)—Maät Tích Kim illusion—Taâm cuûa Boà Taùt, caùi taâm khoâng lay Cang Löïc Só—Any deva holder of the vajra— chuyeån ñöôïc. Protector of the Law—A Sanskrit term for “Vajra Vajra-Indestructible Buddha: Phaät Kim Cang Hand,” Thunderbolt-handed, a Buddhist god who Baát Hoaïi. accompanies the Buddha and protects him all the time, one of the Dhyani-Bodhisattvas. He is a Vajra-insight: Kim cang quaùn. guardian of Buddhas, driving away all yaksa Vajrajvala (skt): Phaït Xa La Phöôïc La—Kim disturbers.

According to Tibetan Buddhism, this is Cang Quang—The scintillation of the diamond— a wrathful tantric Buddha, classified as a The lightning. “knowledge-holder.” He is often depicted wearing Vajraketu Bodhisattva (skt): Kim Cang Phan a tiger skin around his waist and with long hair. Boà Taùt—The flag-bearer, one of the sixteen in the He generally has blue skin and either two or four Vajradhatu group—Vò Boà Taùt caàm côø, moät trong arms. In the four-armed picture, we can see that 16 vò Boà Taùt trong nhoùm Kim Cang Giôùi. two of his hands make a threatening mudra Vajra-king: The Diamond-king, the strongest, or (gesture) implies overcoming obstacles, and the finest vajra, the strongest and finest bull (powerful other two hold a vajra. Also according to Tibetan bull)—Kim cang vöông, Caùi thuø thaéng (maïnh nhaát Buddhism, he is said to possess the power of all vaø toát nhaát) cuûa kim cang, moät loaïi boø maïnh nhaát Buddhas to overcome obstacles. In some vaø toát nhaát. traditions, it is said that he will become the final Vajraksetra (skt): Kim Cang Saùt—Buddhist Buddha of the present era—Phaïn ngöõ chæ “Kim monastery or building—Teân goïi caùc chuøa hay töï cang thuû,” vò caàm löôõi taàm seùt, moät vò thaàn trong vieän. Phaät giaùo, ngöôøi theo Ñöùc Phaät vaø hoä trì Ngaøi

trong moïi luùc. Ngaøi laø vò löïc só hoä trì Ñöùc Phaät, graciousness and a pierce or angry form ñaùnh ñuoåi taø ma khuaáy roái. Theo Phaät giaùo Taây against evil (I). Taïng, Kim Cang Thuû laø vò Phaät coù göông maët 2) One of the four female attendants on giaän döõ, ñöõïc phaân loaïi nhö laø vò “trì giöõ trí tueä.” Vairocana in the Vajradhatu, evolved from Ngöôøi ta thöôøng veõ hình Ngaøi mang moät taám da him, each of them a mother of one of the four coïp quanh thaét löng, coù toùc daøi. Ngaøi thöôøng coù da Buddhas of the four quarters—Kim Cang Ba xanh, coù khi ngöôøi ta veõ hai tay, coù khi ngöôøi ta La Maät Boà Taùt, moät trong boán vò nöõ Boà Taùt veõ boán tay. Trong hình Ngaøi coù boán tay, chuùng ta thaân caän cuûa Ñöùc Tyø Loâ Giaù Na trong Kim thaáy hai tay Ngaøi laøm daáu aán doïa ma (yù noùi vöôït Cang Giôùi, ñeàu do Ngaøi löu xuaát, moãi vò laø qua nhöõng ma chöôùng), vaø hai tay khaùc Ngaøi caàm meï cuûa moät trong boán vò Phaät trong töù kim cang. Cuõng theo Phaät giaùo Taây Taïng, ngöôøi phöông—See Four female attendants on ta noùi Ngaøi coù taát caû caùc löïc cuûa chö Phaät ñeå vöôït Vairocana. qua moïi chöôùng ngaïi. Trong moät vaøi truyeàn thoáng Vajrapasa (skt): Kim Cang Taùc—The diamond khaùc, ngöôøi ta tin raèng Ngaøi laø vò Phaät cuoái cuøng lasso or noose in the hand of the subduer of trong hieàn kieáp (kieáp hieän taïi). demons (Arya-achlanatha-raja) and others—Daây Vajrapani-Bodhisattva (skt): especially thoøng loïng kim cang trong tay cuûa Baát Ñoäng Minh Samantabhadra Bodhisattva—Kim cang thuû Boà Vöông. Taùt, ñaëc bieät laø Ngaøi Phoå Hieàn Boà Taùt. Vajra-power: Irresistible strength—Kim cang Vajrapani group: group of the same Vajrapani löïc. in the Vajradhatu and Garbhadhatu mandalas— Vajrapradama-Mudra (skt): Maãu Ñaø La Phaùp Kim cang thuû boä, nhoùm cuûa caùc vò Kim cang thuû AÁn—The fingertips of the hands are crossed— trong kim cang giôùi vaø thai taïng giôùi maïn ñaø la. Caùc ñaàu ngoùn tay cuûa hai baøn tay cheùo vaøo Vajrapani-vajradhara (skt): Chaáp Kim Cang— nhau—See Mudra. See Parapani. Vajra-Prajna-Paramita Sutra: Kinh Kim 1) Any deva

holder of the vajra: Baát cöù vò trôøi Cang Baùt Nhaõ Ba La Maät Ña—See naøo tay caàm chaøy kim cöông. Vajracchedika-prajna-paramita-sutra. 2) Indra who in a former incarnation took an Vajraputra (skt): Phaït Xa La Phaát Ña La—Moät oath to defend Buddhism, was reborn as a trong möôøi saùu vò La Haùn—One of the sixteen king of Yaksas, hence he and his yaksas carry arhats. vajras: Coøn goïi laø Chaáp Kim Cöông Daï Xoa Vajra realm: Kim Cang Giôùi—See Vajradhatu. hay Vua Daï Xoa laø vò trôøi Ñeá Thích trong Vajra-rulers: Ucchuma (skt)—Ueá Tích Kim tieàn kieáp ñaõ theà baûo veä Phaät phaùp, neân khi taùi Cang—The vajra-ruler who controls unclean sanh laøm vua Daï Xoa, oâng luoân mang beân places. There are four Vajra-rulers of the four mình Kim Cang thuû. elements—Coøn goïi laø OÂ Soâ Saùt Ma Minh Vöông 3) Manjusri as the spiritual reflex of the Dhyani hay Thaàn Kim Cang Chaáp, chuùa teå cuûa nhöõng nôi Buddha Aksobya: Vaên Thuø Sö Lôïi nhö phaûn oâ ueá. Coù boán vò Kim Cang Chuû cuûa töù ñaïi. **See aûnh trong A Suùc Beä Phaät. Four Vajra-rulers of the four elements. 4) A popular deity, the terror of all enemies of Buddhist believers, especially worshipped in Vajra-samadhi: Kim Cang Tam Muoäi—Kim exorcism and sorcery by the Yoga school: Cang Ñònh—Kim Cang Duï Ñònh—Kim Cang Tam Moät vò thaàn phoå caäp, hung thaàn cuûa nhöõng keû Muoäi—Vajra-meditation—Samadhi as a state of phaù ñaïo. great stability, that of the last stage of the Bodhisattva, characterized by firm, indestructible Vajra-Paramita Bodhisattva (skt): Kim Cang knowledge, penetrating all reality; attained after Ba La Maät Boà Taùt. all remains of illusion and wrong views have been 1) Chuyeån Phaùp Luaân Boà Taùt—See Fifteen cut off—Thieàn ñònh cuûa Boà taùt ôû ngoâi toái haäu. bodhisattvas who represent the Buddha's Ngöôøi tu haønh vaø ñaéc pheùp thieàn ñònh naày seõ dharmakaya, or spiritual body; wisdom in ñöôïc trí beàn vöõng, saéc beùn vaø baát hoaïi nhö kim

cöông, coù theå caét ñöùt taát caû phieàn naõo vaø taø kieán 2) Another name for Vajrapani—Teân khaùc cuûa thieân leäch—See Vajravimbopama. Kim cang thuû. Vajrasamkara (p): Kim Cang Toûa. 3) Bí Maät Chuû: King of Yaksas and guardian of Vajrasana (skt): Kim Cang Toïa. the secrets of Buddhas—Teân goïi ñaày ñuû laø 1) The posture or manner of sitting: Daùng veû luùc Kim Cöông Thuû Bí Maät Chuû, töùc laø ngaøi Kim ngoài. Cöông Taùt Ñoûa, vua cuûa loaøi Daï Xoa, vaø 2) Bodhimanda (skt)—The diamond throne, cuõng laø vò hoä trì nhöõng bí maät cuûa chö Phaät Buddha's seat on attaining enlightenment— (theo Ñaïi Nhaät Kinh Sôù, Kim Cöông Bí Maät Kim cang toøa, choã ngoài cuûa Ñöùc Phaät khi Chuû, baøn tay caàm caây chaøy Kim Cöông. ÔÛ Ngaøi ñaït ñöôïc ñaïi giaùc. taây phöông goïi Daï Xoa laø bí maät, bôûi thaân khaåu yù cuûa ngaøi nhanh choùng, aån kín, khoù coù Vajrasattva (skt): Kim Cang Taùt Ñoûa (Bí maät theå bieát ñöôïc. Ngaøi Bí Maät Chuû töùc laø Daï chuû)—Diamond sattva—Having a heart of Xoa Vöông, tay caàm chaøy Kim Cöông, ñöùng adamant—The Diamond Being or Essence, king thò veä beân Phaät). of Yaksas and guardian of the secrets of the ** Five Bodhisattvas in the Diamond Realms. Buddha. The Diamond being has the ability to eliminate all defilements, the principle of Vajrasattva-mahasattva (skt): Kim Cang Thuû. purification. One of the many titles given to Adi- 1) A form of P'u-Hsien (Samantabhadra), Buddha, the primordial

Buddha-wisdom in the reckoned as the second of the eight patriarchs Tibetan School of Buddhism. This is one of the of the Shingon, Vairocana was the first: Bí most important Buddhas in Tibetan tantric Maät Chuû Phoå Hieàn, vò toå thöù hai trong taùm vò Buddhism, particularly associated with mental toå Chaân Ngoân, vò toå thöù nhaát laø Ñöùc Ñaïi Nhaät purification. He is usually depicted holding a vajra Nhö Lai. in his right hand and a bell in his left. The former 2) All vajra-beings, or vajra-bodhisattvas; symbolizes compassion, and the latter wisdom. especially those in the moon circle in the east His importance in tantric traditions evidenced by of the Diamond mandala: Caùc vò Chaáp Kim the fact that beginning tantric students are Cang Thaàn, hay caùc vò Boà Taùt, ñaëc bieät chæ generally required to recite his 100 syllable ngaøi Kim Cang Nguyeät Luaân ôû Ñoâng ñoä cuûa mantra 100,000 times at the first of the Kim Cang Maïn Ñoà La. “preliminary practices.”—Kim Cang Taùt Ñoûa hay 3) Sakyamuni in a previous incarnation as a bí maät chuû laø vò vua cuûa taát caû caùc loaøi daï xoa vaø vajrasattva: Ngaøi Nhaát Thieát Nghóa Thaønh laø vò baûo hoä nhöõng bí maät cuûa Ñöùc Phaät. Kim Töïu Boà taùt (tieàn thaân cuûa Ñöùc Phaät Thích Cang Taùt Ñoûa hay Kim Cang Trí coù khaû naêng xoùa Ca). boû nhöõng nhô baån, laø nguyeân taéc cuûa söï thanh 4) All beings are vajrasattva, because of their tònh. Moät trong nhöõng danh hieäu cuûa Adi-Buddha, Buddha-nature: Taát caû chuùng höõu tình ñeàu laø trí hueä Phaät ban sô cuûa Phaät giaùo Taây Taïng. Ñaây “Kim cang Taùt Ñoûa” vì taát caû ñeàu coù Phaät laø moät trong nhöõng vò Phaät quan troïng nhaát trong tính. Phaät giaùo Maät Toâng, ñaëc bieät lieân heä tôùi vieäc 5) All beginners in the faith and practice are thanh loïc taâm linh. Ngaøi thöôøng ñöôïc veõ tay phaûi vajrasattva: Taát caû nhöõng ngöôøi sô cô tín caàm kim cang vaø tay traùi caàm chuoâng. Chuoâng haønh ñeàu laø Kim Cang taùt Ñoûa. tieâu bieåu cho loøng bi maãn vaø kim cang tieâu bieåu 6) All the retinue of Aksobhya are vajrasattva: cho trí tueä. Söï quan troïng cuûa ngaøi trong Maät giaùo Taát caû quyeán thuoäc cuûa Ngaøi A Suùc Beä Phaät roõ neùt qua vieäc ngöôøi tu maät giaùo sô cô phaûi nieäm ñeàu laø Kim Cang Taùt Ñoûa. chuù 100 vaàn cuûa ngaøi 100.000 laàn trong nhöõng 7) Any Great P’u-Hsien is a vajrasattva: Baát cöù buoåi thöïc taäp tieân khôûi. vò Ñaïi Phoå Hieàn (baát cöù ai thaønh töïu möôøi theä 1) Another name for Samantabhadra nguyeän lôùn ñeàu laø tröôûng töû Nhö Lai, vaø ñeàu Bodhisattava—Teân khaùc cuûa Boà Taùt Phoå ñöôïc goïi laø Phoå Hieàn) naøo cuõng ñeàu laø Kim Hieàn. Cang Taùt Ñoûa.

Vajrasekharatantrarajasutra (skt): Kim cang d) When it has nine prongs, it is called “nine- ñaûnh Kinh. pronged” vajra: Cöûu Coå Kim Cang Chöû: Khi Vajra-Sekhara-vimana-sarvayoga-yogi coù chín chia thì goïi laø “cöûu coå”. sutra (skt): Kim cang phong laàu caùc nhöùt thieát duï Vajra Treasury Bodhisattva: Kim Cang Taïng daø du chæ Kinh. Boà Taùt—Kim Cang Boà Taùt—See Vajra Bodhisattvas. Vajrasena (skt): Kim cang toïa. Vajra spirit: Kim Cang Thaàn. Vajra-Treasury-Raja: Kim Cang Taïng Vöông—Diamond-Treasury King. 1) The guardian spirits of the Buddhist order: Vò 1) A form of the next entry of the Vajra Thaàn hoä phaùp (baûo hoä chö Taêng). Treasury Bodhisattva: Kieáp keá tieáp cuûa Kim 2) The large idols at the gate (entrance) of cang Taïng Boà Taùt. Buddhist monasteries: Töôïng hoä phaùp lôùn nôi 2)

Sakyamuni Buddha: Ñöùc Phaät Thích Ca Maâu coång caùc töï vieän. Ni. ** See Vajrapani and Vajrayaksa. Vajrasrnkhala (p): Kim Cang Toûa. Vajrattahasa (skt): Baït Trieát La Tra Ha Sa— Siva, the laughing Maharaja, one of the Vajrasuci (p): Vajrasena (skt)—Kim Cang guardians—Thaàn Ma Heâ Thuû La, Tieáu Thieân Chaâm—The straight vajra—Kim kim cang. Vöông, moät trong nhöõng hoä phaùp Thieân vöông. Vajrasuci Sastra (skt): Kim Cang Chaâm Luaän— Vajravidarana-dharani-sutra (skt): Hoaïi The sastra was composed by Dharmakirti, Töôùng Kim Cang Ñaø La Ni Kinh. seriously criticized about the Veda sutra and the Vajravimbopama (skt): Kim Cang Tam Muoäi— supreme position of Braham in Hinduism—Luaän A samadhi on the idea that all things are of the ñöôïc soaïn bôûi Ngaøi Phaùp Xöùng, pheâ phaùn nghieâm same Buddha-nature. This is the highest samadhi khaéc kinh Veä Ñaø vaø ñòa vò toái thöôïng cuûa Phaïm attainable by the Buddhist yogin who by this Thieân. destroys the subtlest form of the klesa—Tam Vajra thunderbolt: Kim Cang Chöõ—The Vajra muoäi thoâng suoát caùc phaùp gioáng nhö Phaät taùnh or thunderbolt. It is generally sharp as such, but chaân nhö. Ñaây laø loaïi tam muoäi cao nhaát maø has various other forms—Chaøy Kim Cang raát beùn. ngöôøi tu Phaät coù theå ñaït ñöôïc. Nhôø tam muoäi naày 1) The Vajra is also interpreted as a weapon of maø ngöôøi tu coù theå ñoaïn dieät caùi hình thöùc vi teá Indian soldier: Moät loaïi vuõ khí cuûa binh lính nhaát cuûa phieàn naõo. AÁn Ñoä. Vajravimbopana-samadhi (skt): one of 2) It is employed by the esoteric sects, and various modes of samadhi—Kim cang duï ñònh, others, as a symbol of wisdom and power moät trong nhieàu loaïi ñònh. over illusion and evil spirits: Maät giaùo vaø nhöõng toâng phaùi khaùc duøng Kim Cang Chöû Vajra-vision: Diamond insight—Kim cang quaùn. nhö moät bieåu töôïng cuûa trí tueä vaø söùc maïnh Vajra-water: Kim Cang Thuûy—Water used in ñeå chaët ñöùt phieàn naõo vaø khaéc phuïc ma esoteric ceremonies, drunk by a person who chöôùng. receives the esoteric baptismal rite—Nöôùc ñöôïc a) When straight as a sceptre it is one limbed duøng trong nghi leã maät giaùo, ñöôïc ngöôøi thoï leã vajra: Ñoäc Coå Kim Cang Chöõ: Khi thaúng thì quaùn ñaûnh Maät toâng uoáng—See Diamond water. Kim Cang Chöû ñöôïc goïi laø “Ñoäc Coå”. Vajra wheel: Kim Cang Luaân. b) When it has three prongs, it is called “three- 1 Diamond wheel: Kim Cang Phaùp Luaân— pronged” vajra: Tam Coå Kim Cang Chöû: Khi Baùnh xe Phaùp Kim cang. coù ba chia thì goïi laø “tam coå”. 2) Symbol of the esoteric sects: Daáu hieäu cuûa c) When it has five prongs, it is called “five- Maät giaùo—Kim cang Luaân. pronged” vajra: Nguõ Coå Kim Cang Chöû: Khi 3) Symbolical of the esoteric sects: Vajrayana coù naêm chia thì goïi laø “nguõ coå”. (skt)—Kim Cang Thöøa. 4) The lowest of the circles beneath the earth: Kim luaân cuûa taàng ñaát thaáp nhaát.

5) Vajra-Wheel with Aksobhya Buddha—Kim Vajrayana Buddhism: Diamond Vehicle—Phaät Cang Luaân vôùi A Suùc Beä Phaät—See Four giaùo Maät toâng—Kim Cang Thöøa—Tibetan wheels (C). Buddhism—Esoteric school. Vajra Wisdom: Kim Cang Trí—See Eight (I) An overview of the “Vajrayana Buddhism”— patriarchs of the True Word sect. Toång quan veà “Kim Cang Thöøa”: The Vajrayaksa (skt): Kim Cang Ly Boá UÙy. Vajrayana is often called Tibetan Buddhism, 1) One of the five vidyarajas, fierce

guardians of also called “True-Word” sect, and it is the north in the region of Amoghasiddhi (one divided into four main sects: Nyingmapa, whose achievement is not in vain, who Kagyupa, Sakyapa, and Gelugpa—Kim Cang unerringly achieves his goal, one of the five Thöøa thöôøng ñöôïc goïi laø Phaät Giaùo Taây transcendent Budhhas. With him are Taïng, coøn goïi laø Chaân Ngoân toâng, noù ñöôïc associated the earthly Maitreya Buddha and chia ra laøm boán toâng phaùi chính: Nyingmapa, the transcendental Bodhisattva Vishvapani— Kagyupa, Sakyapa vaø Gelugpa. Ly Boá UÙy Nhö Lai, ñaáng thöïc hieän muïc ñích (II) The meaning of the “Vajrayana Buddhism”— khoâng sôï haõi. Moät trong naêm vò Phaät sieâu “Kim Cang Thöøa”: A Sanskrit term for “Vajra vieät, maø theá gian Maitreya vaø Boà Taùt sieâu vehicle.” A Tantric School of North India and vieät ñeàu phaûi theo), or Sakyamuni Buddha—Tibetan Buddhism founded in the fifth Moät trong naêm vò minh vöông, nhöõng vò baûo century. It developed out of the teachings of hoä maïnh meõ coõi Baéc cuûa Ñöùc Ly Boá UÙy Nhö the Mahayana; however, it emphasized on Lai, hay Ñöùc Thích Ca Maâu Ni Phaät. ritual practices as a psychological method to 2) A Bodhisattva with the fangs: Vò Boà Taùt coù attract followers. The scriptural basis for the raêng nanh. tradition is a disparate collection of texts 3) The guardian spirits represented on the called “Tantras,” which were probably temple gates. One of the five kings of hells or composed some time between the sixth- messengers and manifestation of Vairocana. seventh centuries, but which are claimed to The fierce maharaja as an opponent of evil, have been spoken by either Sakyamuni he is one of the guardians of Buddhism. He Buddha or other Buddhas. Vajrayana also has either three faces and six arms, or one follows the basic Bodhisattva path of face and four arms. He is a fierce guardian of Mahayana Buddhism. However, it teaches the north in the region of Amoghasiddhi in the different methods that it claims shortening the Vajradhatu: Vò Thaàn Hoä Phaùp thöôøng ñöôïc time required to attain Buddhahood, including ñaët ngay coảng cuûa caùc chuøa. Kim Cang Daï rituals, the use of hand mudra, Mandalas, and Xoa hay Phaãn noä Minh Vöông, laø moät trong visualzations. A central practice is “deity naêm vò Minh Vöông, ngöôøi hoä trì Phaät phaùp, yoga,” in which the meditator visualizes him nhöng laïi laø keû thuø cuûa ma quyû. Vò naày coù ba or herself as a buddha, possessing all the maët saùu tay hay moät maët boán tay, truï taïi perfected qualities of a buddha, and engaging phöông Baéc, laø vò Phaãn Noä Toân Baát Khoâng in compassionate activities. The tradition Thaønh Töïu Nhö Lai ôû phöông Baéc trong nguõ emphasizes the secrecy and efficacy of its trí Nhö Lai (nguõ Phaät) cuûa Kim Cang Giôùi— practices, and generally requires that one See Five dhyani Buddhas, and Fifteen receive initiation from qualified Guru before bodhisattvas who represent the Buddha’s one enters onto the tantric path. Vajrayana dharmakaya, or spiritual body; wisdom in became the dominant meditative tradition in graciousness and a pierce or angry form Tibet and Mongolia, and is also found in East against evil (V). Asia in the schools of esoteric Buddhism, Vajrayana (skt): Kim Cang Thöøa (Maät Toâng)—including the Chinese Chen-yen school in See Vajrayana Buddhism. China and Vietnam, and the Japanese Shingon tradition—Phaïn ngöõ coù nghóa laø “Kim Cang

Thöøa," tröôøng phaùi Phaät giaùo Taây

Taïng xuaát hieän vaøo giöõa theá kyû thöù V. Phaùi Taây Taïng noåi tieáng vaøo theá kyû 11 vaø vò ñaïi naày phaùt trieån töø tröôøng phaùi Ñaïi thöøa, nhöng ñeä töû cuûa ngaøi laø ngaøi Milarepa vaøo theá kyû coi vieäc thöïc hieän caùc nghi leã laø quan troïng thöù 12. nhö moät phöông phaùp taâm lyù ñeå thu huùt tín 3) Sakyapa: The Sakyapa sect was founded by ñoà. Caên baûn giaùo ñieån cuûa truyeàn thoáng naøy the Tibetan translator Drogmi Sakya Yeshe laø moät taäp hôïp nhieàu baøi chuù khaùc nhau, coù leõ (992-1074) in the 11th century—Phaùi Sakyapa ñöôïc bieân soaïn vaøo nhöõng theá kyû thöù saùu vaø ñöôïc vò dòch giaû Taây Taïng laø Drogmi Sakya thöù baûy, nhöng ngöôøi ta cho raèng do Ñöùc Phaät Yeshe saùng laäp vaøo theá kyû thöù 11. Thích Ca Maâu Ni hay nhöõng vò Phaät khaùc ñaõ 4) Gelugpa: The Gelugpa sect, the youngest and noùi. Kim Cang Thöøa cuõng theo Boà Taùt ñaïo largest among the schools of Tibetan caên baûn cuûa Phaät giaùo Ñaïi thöøa. Tuy nhieân, Buddhism, was founded by Thongkhapa thöøa naøy daïy nhöõng phöông thöùc khaùc vaø cho (1357-1419) or Je Rinpoche in the 14th raèng phöông thöùc ñoù coù theå ruùt ngaén thôøi gian century—Phaùi Gelugpa laø phaùi treû nhaát vaø ñoøi hoûi ñeå ñaït thaønh Phaät quaû, bao goàm ñoâng nhaát trong caùc phaùi Taây Taïng, ñöôïc nhöõng nghi leã, duøng thuû aán, duøng maïn ñaø la, ngaøi Toâng Khaùch Ba hay Je Rinpoche saùng vaø duøng phaùp quaùn töôûng. Söï tu taäp chuû yeáu laäp vaøo theá kyû thöù 14. laø "thieân thieàn" (devata-yoga), trong ñoù haønh Vajrayogini (skt): A Tantric Buddha who is giaû möôøng töôïng mình laø moät vò Phaät, coù ñaày particularly associated with the Kagyupa, ñuû nhöõng phaåm chaát toát cuûa moät vò phaät, ñang Sakyapa, and Gelukpa orders of Tibetan tieán haønh nhöõng hoaït ñoäng töø bi. Tröôøng phaùi Buddhism. She is generally depicted with red skin naøy nhaán maïnh vaøo tính bí maät vaø söï höõu and wearing a necklace of skulls. She is also hieäu cuûa phöông caùch tu taäp, thöôøng thì generally naked, symbolizing her non-attachment tröôøng phaùi ñoøi hoûi moät ngöôøi phaûi chòu pheùp to all material things—Moät vò Phaät Maät giaùo quaùn ñaûnh töø moät vò Thaày coù ñuû phaån chaát ngöôøi ñaëc bieät coù lieân heä tôùi caùc truyeàn thoáng tröôùc khi böôùc vaøo con ñöôøng tu taäp theo Maät Kagyupa Sakyapa vaø Gelukpa cuûa Phaät giaùo Taây giaùo. Kim Cang Thöøa trôû thaønh truyeàn thoáng Taïng. Baø ñöôïc veõ coù nöôùc da maøu ñoû vaø mang thieàn coù aûnh höôûng lôùn taïi Taây Taïng vaø moät chieác kieàng cuûa nhöõng caùi soï. Ngöôøi ta veõ baø Moâng Coå, cuõng nhö taïi moät vaøi tröôøng phaùi traàn truoàng ñeå töôïng tröng cho söï buoâng boû taát caû Maät toâng taïi caùc xöù Ñoâng AÙ, goàm caùc tröôøng vaät chaát. phaùi Chaân Ngoân taïi Trung Hoa, Vieät Nam vaø Vakkula (skt): Vakula (skt). Nhaät Baûn. 1) Baït Caâu La—Baïc Cuû La—Baïc La Baø Caâu (III) Sects of Vajrayana Buddhism—Caùc tröôøng La—Vakkula, name of an arhat, an intelligent phaùi Kim Cang Thöøa: disciple of Sakyamuni, who during his eighty 1) Nyingmapa: The Nyingmapa sect is the oldest years of life, never had a moment's illness or Tibetan Buddhism, founded by pain—Teân cuûa vò La Haùn Thieän Dung hay Vyõ Padmasambhava or Guru Rinpoche in the 8th Hình, moät ñeä töû thoâng thaùi cuûa Ñöùc Phaät, century under the reign of King Trisong ngöôøi maø

trong suoát 80 naêm soáng khoâng beänh Detsen (742-797)—Giaùo phaùi Nyingmapa laø hoaïn hay ñau ñôùn. giaùo phaùi coå nhaát cuûa Phaät giaùo Taây Taïng, 2) Boä Cuù La: Name of a demon—Teân cuûa moät ñöôïc ngaøi Lieân Hoa Sinh hay Ñaïo sö loaøi quyû. Rinpoche saùng laäp vaøo theá kyû thöù 8 döôùi trieàu Vaksamata (skt): Ngöõ Bình Ñaúng—The vua Trisong Detsen. sameness of all the Tathagatas as regards to their 2) Kagyupa: The Kagyupa sect was founded by power of commanding sounds and languages—Söï Marpa Chokyi Lodoe (1012-1099), a famous bình ñaúng cuûa heát thaûy chö Nhö Lai veà naêng löïc Tibetan translator in the 11th century and his ñieàu ñoäng caùc aâm thanh ngoân ngöõ. outstanding disciple Milarepa (1040-1123) in Vaksu (Oxus): Phoïc Xoâ—Phoïc Xoa—One of the 12th century—Phaùi Kagyupa ñöôïc thaønh the four famous rivers in India, originated from laäp bôûi Marpa Chokyi Lodoe, moät dòch giaû the West of the lake Anavatapta, flows to the sea

in the Northwest—Phoïc Xoa, moät trong boán con ghi raèng caùc vua chuùa trieàu ñaïi Maitraka taïi soâng noåi tieáng ôû AÁn Ñoä, phaùt nguoàn phía Taây hoà Valabhi ñaõ ban caáp ñaát ñai cho khoâng döôùi möôøi A Na Baø Ñaùp Ta, chaûy ra bieån phía Taây Baéc— laêm tu vieän do hoaøng toäc, trieàu thaàn vaø caùc nhaø See Four rivers in India. haûo taâm xaây neân. Ñaùng tieác laø Valabhi ngaøy nay Valabhi (skt): Baéc La—Phaït Laïp Bì—Northern chæ laø söï ñoå naùt, chaúng coøn gì laø chöùng tích cuûa söï Lata, name of an ancient kingdom and city on the vinh quang ngaøy tröôùc. eastern coast of Gujerat. This was one of the Vale of tears: Thung luõng nöôùc maét. famous Buddhist centers in west India, about Valid (a): Höõu hieäu—Coù hieäu löïc—Coù caên cöù twenty miles to the north-west of Bhavanagar. thöïc söï. From the sixth century A.D., Buddhist activities in Valid proposition: Naêng laäp moân (coù theå laäp Saurashtra seem to have centered in Valabhi. It leân ñöôïc)—This is one of the eight kinds of acquired great importance as a place of Buddhist syllogisms in Buddhist logic—Ñaây laø moät trong interest and Hsuan-Tsang spoke of it in glowing taùm phaùp moân hay taùm lyù luaän khoân ngoan trong terms when he visited it in 640 A.D. According to lyù luaän Phaät giaùo—See Eight kinds of syllogisms Hsuan-Tsang, there were one hundred convents in Buddhist logic. where six thousand devotees of the Sammitiya Validate (v): Höõu hieäu hoùa. school resided. In those days, Valabhi was Validation (n): Söï höõu hieäu hoùa. considered to be next in importance to Nalanda as a centre of Buddhist learning, and became the Validity (n): Tính höõu hieäu—Tính xaùc thöïc. home of the renowned Buddhist scholars, Valient (a): Duõng caûm. Sthiramati and Gunamati. Not less than thirty Valuable (a): Ñaùng giaù—To be worth. copper-plate inscriptions, of the seventh and Valuable advices: Nhöõng lôøi khuyeân voâ giaù—In eighth century A.D., have been found. These the Anguttara Nikaya, the Buddha has eleven records that land grants were given by the valuable advices for girls on their role in their Maitraka rulers of Valabhi to no fewer than married life—Trong Kinh Taêng Nhaát A Haøm, Ñöùc fifteen Buddhist monasteries built there by Phaät coù möôøi moät lôøi khuyeân raát coù giaù trò cho members of the royal family, the royal officers nhöõng ngöôøi con gaùi tröôùc khi ñi laáy choàng—See and other Buddhist saints. Unfortunately, Valabhi Eleven valuable

advices for girls on their role in is now in ruins, and nothing remains to prove its their married life. past glory—Baéc La laø teân cuûa moät vöông quoác coå Valuable diamond in the hems of our shirt: naèm treân bôø bieån phía Ñoâng Baéc cuûa Gujerat. Vieân baûo chaâu trong cheùo aùo—In the noble Ñaây laø moät trong nhöõng trung taâm Phaät giaùo noåi teachings of the Buddha, it is honesty, kindness, tieáng ôû mieàn taây AÁn Ñoä, caùch Bhavanagar hai understanding, patience, generosity, forgiveness, möôi daëm veà phía taây baéc. Töø theá kyû thöù saùu trôû loyalty and other good qualities that truly protect ñi, caùc hoaït ñoäng Phaät giaùo ôû Saurashtra döôøng us and give us true happiness and prosperity. A nhö ñaõ chuyeån troïng taâm ñeán Valabhi. Nôi naày man who possesses the above mentioned ñaït ñöôïc vò trí quan troïng vì coù nhieàu yù nghóa veà characteristics, that man is travelling on the Path maët toân giaùo, vaø Huyeàn Trang ñaõ noùi veà nôi naày to the Buddha's Land. It is true that Buddhahood baèng nhöõng lôøi leõ noàng nhieät khi oâng ñeán ñaây vaøo cannot be found outside. It has no limit and not be naêm 640 sau Taây Lòch. Theo Huyeàn Trang thì ôû confined in the East, West, South or North. It is in ñaây coù moät traêm tu vieän vôùi saùu ngaøn tu só thuoäc fact, in every man's mind. In the Lotus Sutra, the Chaùnh Löôïng Boä (Sammitiya sect). Vaøo thôøi aáy, Buddha taught: "Once upon a time, there was a Valabhi ñöôïc xem laø moät trung taâm kieán thöùc father who was very old and death was hovering Phaät giaùo ñöùng haøng thöù nhì sau Na Lan Ñaø vaø trôû on him. He had a little son and wanted him to be thaønh queâ höông cuûa caùc hoïc giaû Phaät giaùo noåi well off in the future. He hided a very valuable tieáng nhö Sthiramati vaø Gunamati. Ngöôøi ta tìm diamond between the hems of his son's shirt and thaáy ôû ñaây khoâng döôùi ba möôi baûn ñoàng coù khaéc then gave him some advice. After his father's chöõ thuoäc theá kyû thöù 7 vaø 8. Caùc baûn ñoàng naày passing away, the son forgot completely about the

hidden diamond. He became poor, wandering Tsu being mentioned as Evil questioning, which is here and there to beg for help, met with nothing above method reversed—Teân cuûa moät giaùo phaùi but refusal. One day, he suddenly remembered ngoaïi ñaïo vaøo thôøi Ñöùc Phaät. Phaùi Loä Giaø Da Ñaø about the hidden treasure left by his father, from laø phaùi ngoaïi ñaïo thuaän theo tình ñôøi. Nghòch Loä thence he became a rich man and no longer Giaø Da Ñaø hay Taû Thuaän Theá Ngoaïi Ñaïo, laø phaùi depended on others for help.": Trong giaùo huaán choáng laïi thuaän theá ngoaïi ñaïo. Loä Giaø Da Ñaø hay cao thöôïng cuûa Ñöùc Phaät, loøng chaân thaät, töø maãn, Thuaän Theá laø haïng vöùt boû Thaùnh thö cuûa Laõo hieåu bieát, nhaãn nhuïc, quaûng ñaïi bao dung, vaø Trang. nhöõng ñöùc tính cao ñeïp khaùc thaät söï baûo veä vaø Van Duc Temple: Chuøa Vaïn Ñöùc—Name of an mang laïi cho chuùng ta haïnh phuùc vaø thònh vöôïng ancient pagoda, located in Bình Thaïnh district, thaät söï. Moät ngöôøi tu taäp sao cho coù ñöôïc nhöõng Saigon City. The pagoda was built in the ñöùc taùnh toát vöøa keå treân, laø ngöôøi aáy ñang haønh eighteenth century in Goø Vaáp district and was trình treân ñöôøng ñeán ñaát Phaät. Thaät vaäy vaäy, Phaät moved to the current location in 1945, and has taùnh khoâng theå töø beân ngoaøi maø tìm thaáy ñöôïc. been rebuilt many times. A lot of wooden statues Phaät taùnh

khoâng coù giôùi haïn nôi Ñoâng, Taây, Nam, from the nineteenth century have been kept in Baéc, maø Phaät ôû ngay taïi trong taâm cuûa moãi ngöôøi Vaïn Ñöùc Pagoda. On the top shelf of the altar . Trong Kinh Phaùp Hoa, Ñöùc Phaät daïy: “Thuôû xöa placed in the Main Hall are worshipped three coù moät ngöôøi cha giaø yeáu vaø saép cheát, nhöng statues of Amitabha Buddha, the statues of Cundi ngöôøi aáy coøn moät ngöôøi con nhoû, muoán ñöùa con Bodhisattva, Avalokitesvara Bodhisatva, and sau naøy ñöôïc no ñuû, oâng môùi ñeå moät vieân kim Mahasthama Bodhisattva are enshrined on the cöông vaøo gaáu aùo cuûa ñöùa con. Sau khi cha cheát, second shelf; on the third shelf is the statue of ñöùa beù khoâng bieát mình coù vieân ngoïc baùu, neân cöù King of Heaven, on both sides of which are the ñi ñaây ñi ñoù xin xoû nhôø vaû ngöôøi khaùc, nhöng Good and the Evil. The statues of Maitreya and khoâng ñöôïc moät ai giuùp ñôõ. Moät ngaøy noï, chaøng Infant Sakyamuni Buddha are worshipped on the trai söïc nhôù laïi vieân ngoïc baùu cuûa cha mình ñeå altar outside the Main Hall—Teân moät ngoâi chuøa laïi, töø ñoù veà sau chaøng trôû neân ngöôøi sang troïng coå toïa laïc trong quaän Bình Thaïnh, thaønh phoá Saøi vaø khoâng coøn nhôø caäy ngöôøi khaùc nöõa.” Goøn. Chuøa ñöôïc xaây vaøo theá kyû thöù 18 trong quaän Value (v): Ñaùnh giaù—To estimate—To Goø Vaáp, ñöôïc dôøi veà quaän Bình Thaïnh, taïi ñòa appraise—To assess—(n) Giaù trò—Chaân nghóa. ñieåm hieän taïi vaøo naêm 1945, vaø ñaõ ñöôïc truøng tu Value judgment: Giaù trò phaùn ñoaùn. nhieàu laàn. Chuøa vaãn coøn giöõ ñöôïc nhieàu töôïng Valueless: Moät Tö Vò—Tasteless, useless, e.g. Phaät coå cuûa theá kyû thöù 19. Taàng treân cuøng baøn thôø discussion of the colour of milk by blind people— beân trong Chaùnh ñieän toân trí töôïng Ñöùc Phaät A Di Voâ vò, voâ giaù, voâ duïng, tyû nhö nhöõng ngöôøi muø Ñaø; taàng keá thôø Boà Taùt Chuaån Ñeà, Boà Taùt Quaùn maø baøn luaän veà maøu cuûa söõa. Theá AÂm, vaø Ñaïi Theá Chí; taàng thöù ba thôø Thieân Vöông; hai beân laø oâng Thieän vaø oâng AÙc. Baøn thôø Valuing the true Teaching as much as one’s beân ngoaøi cuøng trong Chaùnh ñieän toân trí Ñöùc Phaät own being: Meán troïng chaùnh phaùp chaúng tieác Di Laëc vaø Phaät Thích Ca Ñaûn Sanh. thaân mình—See Ten kinds of actions of Van Hanh Buddhist University: Vieän Ñaïi knowledge (5). Hoïc Vaïn Haïnh—Vietnam’s major academic Vama (skt): Adverse—Contrary—In the opposite Buddhist institution, founded in Saigon in 1964 by direction—Nghòch. Most Ven. Thich Minh Chau, Most Ven. Thich Vama-lokayata (skt): Nghòch Loä Giaø Da Ñaø— Nhat Hanh, and Late Most Ven. Thich Thien Name of a heretic sect during the Buddha’s time. An—Vieän Ñaïi Hoïc Phaät giaùo chính cuûa Vieät The Lokayata were materialistic and “worldly” Nam, ñöôïc Hoøa Thöôïng Thích Minh Chaâu, Hoøa followers of Carvaka school; the Vama-lokayata Thöôïng Thích Nhaát Haïnh vaø Hoøa Thöôïng Thích were opposed to the conventions of the world. An Thieân AÂn saùng laäp vaøo naêm 1964. earlier interpretation of Lokayata is, Ill response Van Hanh Zen Buddhist Center: Thieàn Vieän to questions, the sophistical method of Chuang- Vaïn Haïnh—Name of a Ch’an Monastery, located

in Phuù Nhuaän district, Saigon City, South friends, do not fear at all. Vietnam. It was established by Most Venerable They are nothing, but Thich Minh Chaâu before 1975. At

first, it was a A drop of dew on the grass of morning! branch of Vaïn Haïnh University. Its three-entrance Thaân nhö ñieän aûnh höõu hoaøn voâ gate was built following the ancient architectural Vaïn moäc xuaân vinh thu höïu khoâ style of Hueá City. The Institute is also used as the Nhaäm vaän thònh suy voâ boá uùy office of the Vietnam Buddhist Research Institute, Thònh suy nhö loä thaûo ñaàu phoâ! the office of the Vietnam Tripitaka Translating Vana (skt): Baø Na—Moät röøng caây hay luùm caây—and Publishing Heading Council, and Vietnam A wood—A grove. School of Higher Buddhist Studies Offices—Teân Vanavasin (skt): Phaït Na Baø Kyø—Moät trong cuûa moät Thieàn Vieän toïa laïc trong quaän Phuù möôøi saùu vò A La Haùn—One of the sixteen Nhuaän, thaønh phoá Saøi Goøn, Nam Vieät Nam. Thieàn Arhats. vieän do Hoøa Thöôïng Thích Minh Chaâu saùng laäp Vandana (skt): Hoøa Nam. tröôùc naêm 1975. Thoaït tieân noù chæ laø moät chi 1) Namas-kara (skt): Leã baùi (kính ngöôõng)— nhaùnh cuûa Vieän Ñaïi Hoïc Vaïn Haïnh. Coång Tam Ban Ñaøm—Hoøa Nam—Homage— Quan cuûa Thieàn Vieän ñöôïc xaây theo kieán truùc coå Veneration—Worship—To pay reverence— cuûa Kinh Thaønh Hueá. Thieàn vieän coøn ñöôïc duøng To salute to the Triratna (Buddha— laøm Vaên Phoøng Vieän Nghieân Cöùu Phaät Hoïc Vieät Dharma—Sangha)—To invoke the name of NamVaên Phoøng Hoäi Ñoàng Phieân Dòch Ñaïi Taïng the object of worship—YÙ toân kính (Phaät, Kinh Vieät Nam, vaø tröôøng Cao Caáp Phaät Hoïc Vieät Phaùp, Taêng) bieåu hieän ra ôû thaân töôùng (nghi Nam. thöùc cung kính naày goàm chín ñieåm: ñöa lôøi Van Hanh Zen Master: Vaïn Haïnh Thieàn Sö— thaêm hoûi, cuùi ñaàu toû yù cung kính, giô tay leân Name of a Vietnamese Zen master from Coå Phaùp, cao ñeå vaùi, chaép tay ñeå ngang maët, cuùi gaäp North Vietnam. Zen Master Vaïn Haïnh's date of ñaàu goái, quyø, tay chaân chaïm ñaát, toaøn thaân birth was unknown. At the young age, he was cuùi gaäp, ñaàu vaø chaân tay leã chaïm xuoáng ñaát). extraordinarily intelligent. He left home at the age 2) Obeisance—Prostration—Bowing the head— of 21 and became one of the most outstanding Reverencing—Worshipping—Hoøa Nam—Baø disciples of Zen Master Thieàn OÂng at Luïc Toå Nam—Baïn Ñaøm—Baïn Ñeà—Phieàn Ñaïm— Temple in Thieân Ñöùc. He was always admired Baøn Ñaïm—Baøn Ñoà Vò—Baøn Na Mò—Baïn and honored by king Leâ Ñaïi Haønh. He died on the EÅ—Baïn Ñaøn Nam—Cuùi ñaàu ñaûnh leã hay leã full moon night of 1018—Teân cuûa moät Thieàn sö baùi, leã kính. Vieät Nam, queâ ôû Coå Phaùp, Baéc Vieät Nam. Ngaøy Vandani (skt): Kính Leã—Paying reverence, sanh cuûa Thieàn Sö khoâng ai bieát. Ngaøy sanh cuûa worship—Cung kính leã baùi Phaät Phaùp Taêng (theo Thieàn Sö khoâng ai bieát. Luùc thieáu thôøi oâng ñaõ toû Nghóa Laâm Chöông, cöû chæ chí thaønh cung kính ra thoâng minh ñænh ngoä phi thöôøng. Ngaøi xuaát gia goïi laø kính, nghi thöùc theo ñuùng khuoân pheùp goïi naêm 21 tuoåi vaø trôû thaønh moät trong nhöõng ñeä töû laø leã. Kính leã coøn khôi daäy loøng thanh tònh taïo xuaát saéc cuûa Thieàn Sö Thieàn OÂng. Khi Thieàn taùch nghieäp thuø thaéng nöõa). OÂng thò tòch, ngaøi tieáp tuïc truï trì taïi chuøa Luïc Toå Vanguard: Pioneer—Tieàn phong. ñeå hoaèng döông Phaät Phaùp. Ngaøi raát ñöôïc vua Leâ Ñaïi Haønh kính troïng vaø toân vinh. Ngaøi thò tòch vaøo Vanish (v): Tan bieán. ñeâm traêng troøn

naêm 1018. Ngaøi laø taùc giaû cuûa baøi Vanish (v) away: Tan taùc. thô noåi tieáng sau ñaây—He was also the author of Vanish under the ground: Ñoän thoå. this poem below: Vanity (n): Our life is a simple lightning which 1) Hö tính—Hö khoâng—Voâ giaù trò—Hö aûo— Comes and goes (appears then disappears). Huyeãn hoaëc. As springtime offers blossoms, 2) Tính kieâu caêng töï phuï. Only to fade (wither) in the fall. Vanity of worldly pleasures: Baûn chaát hö aûo Earthly flourish and decline, cuûa khoaùi laïc theá gian.

Vanksu (skt): Vaksu (skt)—Thanh Haø. life and death arrive, how can we avoid?" 1) The blue or clear river: Doøng soâng coù nöôùc Thieän Hoäi replied: "To avoid life and death trong xanh. by relying on the non-birth and non-death 2) The Oxus: Doøng Oxus. matters." He asked: "What are the non-birth Vannas (p): Giai caáp—Castes. and non-death matters?" Zen master Thieän Hoäi said: "You should do all these right in life Van Phat Temple: Chuøa Vaïn Phaät—Name of a and death." He asked again: "How can I famous Chinese pagoda, located in the fifth understand?" Zen master Thieän Hoäi replied: district, Saigon City, South Vietnam. It was built "Go and come back in the afternoon." He in 1959. On the second floor, there is the Buddha came back in the afternoon and asked his Shrine, 14 meters long and 10 meters wide, is master again. His master said to him: "Wait used to worship Sakyamuni Buddha. The Buddha until tomorrow morning, the assembly will statue is 2.3 meters high. In the palm of the statue prove them to you." He suddenly awakened: stands a 0.2 meter-high statuette of the Lord Moät hoâm Thieàn sö Thieän Hoäi baûo sö: "Soáng Buddha at His Holy Birth. Three sides of the cheát laø vieäc lôùn, caàn phaûi thaáu trieät." Sö hoûi: Shrine are surrounded with 3,638 Buddha pictures "Khi soáng cheát ñeán laøm sao traùnh ñöôïc?" printed on the surface of white ceramic bricks Thieän Hoäi ñaùp: "Haõy naém laáy choã khoâng fixed on the walls. The white brick is square in soáng khoâng cheát maø traùnh." Sö laïi hoûi: "Theá shape with each side 0.15 meter. The fixing was naøo laø choã khoâng soáng khoâng cheát?" Thieän carried out in 1959. The name of the Pagoda "Vaïn Hoäi ñaùp: "Ngay trong soáng cheát nhaän laáy môùi Phaät" or Thousand of Buddhas, results from this ñöôïc." Sö hoûi: "Laøm sao maø hieåu?" Thieän fact—Teân moät ngoâi chuøa noåi tieáng cuûa ngöôøi Hoäi baûo: "Ngöôi haõy ñi ñi chieàu haún laïi." Hoa, toïa laïc trong quaän naêm, thaønh phoá Saøi Goøn, Chieàu ñeán sö laïi vaøo vaø hoûi nöõa. Thieän Hoäi Nam Vieät Nam. Chuøa ñöôïc kieán laäp naêm 1959. baûo: "Ñôïi saùng mai, chuùng seõ chöùng minh cho Chaùnh ñieän ñöôïc ñaët treân taàng hai, daøi 14 meùt, ngöôi." Ngay ñoù sö lieàn ngoä. roäng 10 meùt, thôø Ñöùc Phaät Thích Ca, töôïng cao * After his master passed away, he stayed at 2,3 meùt, beä ñaù cao 1,13 meùt, ôû loøng baøn tay coù Khai Quoác Temple in Thaêng Long to expand töôïng Ñöùc Phaät Ñaûn Sanh cao 20 phaân. Chung the Buddha Dharma until he died in 956 A.D.: quanh ba maët chaùnh ñieän coù 3.638 böùc hình Phaät Khi Thaày vieân tòch, sö veà truï taïi chuøa Khai ñöôïc in treân maët cuûa töøng taám gaïch men traéng oáp Quoác taïi Thaêng Long ñeå hoaèng hoùa Phaät vaøo töôøng. Vieân gaïch vuoâng moãi caïnh 15 phaân. Phaùp ñeán khi vieân tòch naêm 956 sau Taây Lòch. Chuøa coù teân "Vaïn Phaät" cuõng töø lyù do naày. Van Phong Zen Master: Thieàn Sö

Vaân Phong Van Phuc Pagoda: Chuøa Vaïn Phuùc—Name of an ancient pagoda in North Vietnam. Van Phuc (?-956). was built in 1057 during the reign of King Ly * Vietnamese Zen Master Yun-Feng (?-956)— Thanh Tong. It is located on the side of Mount A Vietnamese monk of the third lineage of Lan Kha, in Phat Tich hamlet, Phuong Hoang the Wu-Yun-T'ung, from Töø Lieâm, Vónh village, Tien Son district, Bac Ninh province. The Khöông district. He left home to become a pagoda used to be famous for its beautiful monk when he was very young. Later he architecture with the name Phat Tich, but in the became one of the most outstanding disciples thirteenth century, it was collapsed in a huge of Zen Master Thieän Hoäi—Thieàn sö Vaân storm and later on was rebuilt by village people Phong, ñôøi thöù ba doøng Voâ Ngoân Thoâng, queâ and they renamed it Van Phuc. Inside the main ôû Töø Lieâm, huyeän Vónh Khöông. Sö xuaát gia hall, there is a statue of Amitabha Buddha on a tu hoïc töø khi haõy coøn raát nhoû. Sau sö trôû well-carved stone lotus throne. Besides, there are thaønh moät trong nhöõng ñeä töû xuaát saéc nhaát statues of Ananda, Mahakasyapa, cuûa Thieàn sö Thieän Hoäi. Mahasthamaprapta, Avalokitesvara, other holy * One day, Zen master Thieän Hoäi said to him: monks, as well as other good men in China and "Life and death are great matters, you should Vietnam such as Quan Cong, Chau Xuong, etc. In thoroughly understand." He asked: "When

the Patriarchal altars, there is a statue of a Queen, that of a bull—Moät loaïi Daï Xoa coù tieáng roáng nhö wife of Lord Trinh Trang—Teân cuûa moät ngoâi boø roáng. chuøa coå ôû Baéc Vieät. Chuøa ñöôïc xaây döïng vaøo Varanasi (skt): Baø La Naïi Taû—An ancient naêm 1057 döôùi trieàu vua Lyù Thaùnh Toâng. Chuøa kingdom and city, noted as a headquarters of toïa laïc treân löng chöøng nuùi Lan Kha, thuoäc thoân Sivaism around 640 A.D.; another name for Phaät Tích, xaõ Phöôïng Hoaøng, quaän Tieân Sôn, tænh Benares—Moät vöông quoác coå, toång haønh dinh cuûa Baéc Ninh. Chuøa raát noåi tieáng veà loái kieán truùc phaùi Sivaism vaøo khoaûng naêm 640 sau Taây Lòch; tuyeät ñeïp cuûa noù vôùi teân Phaät Tích, nhöng vaøo theá teân khaùc cuûa thaønh Ba La Naïi—See Benares. kyû thöù 13, chuøa bò taøn phaù trong moät côn baûo lôùn Varanga (skt): Phaït Laõng Giaø—Teân cuûa moät vò vaø daân laøng ñaõ xaây döïng laïi vaø ñaët teân laø Vaïn thaàn—Name of a spirit or god. Phuùc. Beân trong chaùnh ñieän laø böùc töôïng Ñöùc Varangala (skt): See Vingila. Phaät A Di Ñaø beân treân toøa sen ñöôïc chaïm troã tinh Varaprabha (skt): Dieäu Quang. vi. Ngoaøi ra, coøn coù caùc töôïng cuûa caùc ngaøi A 1) Wonderful Light: AÙnh saùng kyø dieäu. Nan, Ma Ha Ca Dieáp, Ñaïi Theá Chí, Quaùn AÂm, 2) An ancient incarnation of Manjusri: Moät kieáp caùc vò Thaùnh Taêng, cuõng nhö caùc baäc hieàn nhaân taùi sanh hoài xa xöa cuûa Ngaøi Vaên Thuø. Hoa vaø Vieät khaùc nhö Quan Coâng, Chaâu Xöông, vaân vaân. Trong khu vöïc thôø chö Toå coù töôïng cuûa Varga (skt): Baït Cöø—Phaåm. moät baø hoaøng, vôï chuùa Trònh Traùng. 1) Chapter of a book or a sutra: Phaåm hay chöông cuûa moät quyeån saùch hay quyeån kinh. Vanquishing all demons with omniscience: 2) A class: Loaïi. Haøng phuïc ma quaân baèng Nhaát thieát trí—All 3) A group: Nhoùm. Buddhas have omniscience and already know and 4) Character: Phaåm chaát. see infinite realities. Attaining perfect 5) Rank: Phaåm

traät—Class—Series. enlightenment under the Tree of Enlightenment, vanquishing all demons—Chö Phaät nhöùt thieát trí, Vari (skt): Baø Leâ—Chaát loûng (nöôùc)—Water— nôi voâ löôïng phaùp ñeàu ñaõ thaáy bieát, döôùi coäi Boà Fluid—Fluidity. Ñeà thaønh Chaùnh ñaúng Chaùnh giaùc, haøng phuïc ma Variable (a): Bieán dòch. quaân—See Ten kinds of Buddha-work in all Varicolored birds: Chim taïp saéc. worlds in all times of the Buddhas (B) (5). Varicolored-Jewels-And-Flower-Vara (skt): Sound—Voice—AÂm—Tieáng. Adornment Buddha: Phaät Taïp Saéc Baûo Hoa Varada (skt): Generosity. Nghieâm Thaân. Varada-Mudra (skt): Maãu Ñaø La Phaùp AÁn— Varied: Varying—Diversified—Bieán thieân. The right hand palm facing out, directed Varied forms of the karmaic body: Varied downward. This is the gesture of Sakyamuni forms of the ordinary mortal body—Phaân ñoaïn Buddha when he summoned Heaven as witness to thaân—See Two forms of body (B). his Buddhahood—Baøn tay phaûi höôùng xuoáng Varied forms of the ordinary mortal body: döôùi, loøng baøn tay höôùng ra phía tröôùc. Ñaây laø cöû Varied forms of the karmaic body—Phaân ñoaïn chæ cuûa Phaät Thích Ca toû yù laáy trôøi laøm chöùng cho thaân—See Two forms of body (B). tính Phaät cuûa mình—See Mudra. Variegated: Heterogenous—Hybrid—Mixed— Varana (skt): Taïp nhaïp. 1) Avarana (skt)—Sreen—Barricade— Varied karma: Baát coäng nghieäp—Taïp Hindrance; a term for the passions or any Nghieäp—A world of varied karma, or individual delusion which hinders enlightenment— karma, each causing and receiving his own Chöôùng. recompense—Nghieäp nhaân caûm caùc loaïi khoå quaû 2) Baït Na: A province of Kapisa—Moät tænh cuûa caùc loaïi chuùng sanh nhö ñòa nguïc, ngaï quyû, trong thaønh Kapisa. suùc sanh, a tu la, nhaân, thieân (caùc loaøi thai sanh, Varanada (skt): Baø La Na Ñaø—A bellowing noaõn sanh, thaáp sanh, hoùa sanh trong theá giôùi Ta yaksa which makes the loud deep hollow sound as Baø).

Varied pratice: Miscellaneous cultivation—Aids the Buddha)—Teân goïi khaùc cuûa “An Cö Kieát thereto or adjunctive observances—Taïp tu—See Haï.” Taêng ñoaøn vaâng theo lôøi chæ daïy cuûa Two kinds of devotions. Phaät maø toïa vuõ an cö hay an cö kieát haï veà Various (a): Khaùc nhau. muøa möa (ñeå giaûm thieåu söï toån haïi caùc loaøi coân truøng, ñoàng thôøi nhaäp thaát tònh tu). Various beings: Taïp sinh. 2) Name of a noted Samkhya leader, Various branches of enlightenment: Factors Varsaganya: Phaït Lyù Sa—Teân boä chuû soá luaän of enlightenment—Modes of enlightenment— ngoaïi ñaïo. Giaùc chi—See Seven Bodhyangas. Varsagana (skt): Baït Lôïi Sa Kieàn Naõ—The Various causes of transmigration: Taïp “Rains” sect, one of the heretic sects at the time Nhieãm—All kinds of moral infection, the various of Sakyamuni—Vuõ Chuùng ngoaïi ñaïo, moät trong causes of transmigration—Taát caû caùc phaùp höõu nhöõng phaùi ngoaïi ñaïo trong thôøi Ñöùc Phaät coøn taïi laäu laø nhöõng taïp nhaân cuûa luaân hoài sanh töû—See theá. Three types of characters. Varsakala (skt): Vuõ Thôøi—From the fifth month, Various completion of ten time-periods the sixteenth day, to the seventh month, creating one entity: Thaäp Theá Caùch Phaùp Dò fifteenth—Muøa möa töø 16 thaùng 5 ñeán 15 thaùng 7. Thaønh Moân—See Ten profound theories. Sarada (skt): Maäu Thôøi—Verdant season, from

Various divisions of teaching: Giaùo Phaùn— the seventh month, the sixteenth day, to the ninth The various divisions of doctrine, such as the month, fifteenth—Muøa töôi toát töø 16 thaùng baûy T'ien-T'ai theory of the five periods of ñeán 15 thaùng chín—See Six seasons of a year in Sakyamuni's life, the five classes of doctrine or India. five divisions of teaching of the Hua-Yen sect, the Varsana (skt): Varsa (skt)—Tranquil dwelling— four styles of teaching—Giaùo thuyeát cuûa nhöõng A retreat during the three months of the Indian toâng phaùi khaùc nhau, nhö nguõ thôøi baùt giaùo cuûa raining season. Retreat season of monk—An cö. toâng Thieân Thai, Hoa Nghieâm nguõ giaùo, hay töù Varsas (skt): Baït Lôïi Sa—Möa—The rains. giaùo. Varsika (skt): Baø Sö Ca—Baø Lôïi Sö Ca—Baø Lôïi Various karmic transmigrations: Phaân Ñoaïn Söù Ca La—Baø Lôïi Sö Ca—Baø Söù Ca—Baø Lôïi Söû Sanh Töû—See Two kinds of life and death. Ca La—Baø Sö Ba Lôïi—Maït Laät Sa Ca—Vuõ Thôøi Various natures of things: Taùnh Phaän—Töï Hoa—The flower, the aloe, that blooms in the tính khaùc bieät cuûa caùc phaùp—The different nature rains, or during the rainy season, described as of a of anything, or the various natures of various white colour, and very fragrant; the aloe—Hoa nôû things. luùc trôøi möa, coøn goïi laø Maït Laät Sa Ca, teân moät Various schools of Buddhism: Gate of the loaøi "Vuõ Thôøi" hoa, hay hoa nôû veà muøa möa, coù Way—Ñaïo moân. saéc traéng vaø muøi raát thôm (hoa naày raát thôm, moïc Various states of concentration: Caùc moân tam nhieàu ôû Thieân Truùc, ngöôøi ta thöôøng naáu hoa laáy muoäi—See Ten inexhaustible treasures and Ten daàu thaép ñeøn treân baøn thôø Phaät). principles which help enlightening beings fulfill Vartana (skt): Pravartana (skt)—Vrtti (skt)— their great vows. Chuyeån Hoùa—Change the process of birth and Various views and doubts: Chö kieán—See rebirth—Evolve—Revolve—Turn—Transform— Ten stages or objects in meditation. Practice Dharma is to transform our negative Varjya (skt): Toäi Nguõ nghòch hay thaäp aùc. thoughts into positive or beneficial ones. Practice Varsa (skt): Toïa Haï. Dharma is to transform bad karma into good 1) An cö—Toïa Haï—Toïa Laïp—Varsana (skt). karma—Thöïc haønh Phaät phaùp laø chuyeån hoùa Tranquil dwelling—A retreat during the three nhöõng tö töôûng xaáu xa thaønh toát hoaëc coù lôïi laïc. months of the Indian raining season. Retreat Tu laø chuyeån nghieäp. season of monk—The retreat or rest during Varuna (skt): Thuûy Thieân. the summer rains (based on the instruction of

1) Dragon-king: Thuûy Thieân—Phaï Roâ Noõa Long 3) The impression of any past action or Vöông—River-god, one of the innumerable experience remaining unconsciously in the epithets of the Buddha whereby he is made mind: Nhöõng aán töôïng cuûa baát cöù haønh ñoäng accessible to innumerable classes of beings— vaø kinh nghieäm quaù khöù ñöôïc ghi laïi trong Thuûy Thaàn hay Thaàn soâng, moät trong nhöõng taâm chuùng ta moät caùch voâ yù thöùc. danh hieäu cuûa Ñöùc Phaät, nhôø ñoù maø Ngaøi 4) The present consciousness of past ñöôïc voâ soá loaïi chuùng sanh chaáp nhaän. perceptions: Nhöõng tri giaùc quaù khöù maø trong 2) Water heaven: West with the Varuna or hieän taïi chuùng ta hoài töôûng laïi. Water heaven—Taây phöông vôùi trôøi Phoïc Loã 5) Past knowledge derived from memory:

Kieán Na hay Thuûy Thieân—See Eight heavens and thöùc quaù khöù ñöôïc löu tröõ trong kyù öùc. devas at the eight points of the compass. 6) The force of habit: Good or evil karma from Varuna or Water heaven in the West: Taây habits or practice in a former existence—The phöông vôùi trôøi Phoïc Loã Na hay Thuûy Thieân— uprising or recurrence of thoughts, passions or This is one of the eight heavens and devas at the delusions after the passion or delusion has eight points of the compass—Ñaây laø moät trong itself been overcome, the remainder or taùm coõi Trôøi vaø chö Thieân ôû taùm höôùng—See remaining influence of illusion—Nhöõng chaát Eight heavens and devas at the eight points of the choàng cuûa nghieäp, thieän vaø baát thieän töø nhöõng compass. thoùi quen hay thöïc taäp trong tieàn kieáp. Söï Varusa (skt): Thaønh Varusa, baây giôø laø Attock, khôûi daäy cuûa tö töôûng, duïc voïng, hay aûo naèm veà phía ñoâng cuûa Peshawar—Varusa, now töôûng sau khi chuùng ñaõ ñöôïc cheá ngöï. Attock, east of Peshawar. 7) Perfuming impression or memory: Taäp Khí— The habit-energy of memory from past Varying: Diversified—Varied—Bieán thieân. actions (recollection of the past or former Vas (skt): Huaân taäp. impression) which ignites discriminations and 1) A fragrant plant which expels noxious prevents Enlightenement—Nhöõng thoùi quen influences: Moät loaïi caây toûa ra muøi thôm (caây nghò löïc cuûa kyù öùc (nhöõng yù thöùc vaø haønh hueä). ñoäng ñaõ laøm trong quaù khöù) ñaùnh ñoäng söï 2) Strongly smelling vegetables, e.g. onion, phaân bieät vaø ngaên ngöøa söï giaùc ngoä. garlic, leeks, etc., forbidden to Buddhist Vasanavija (skt): Huaân Taäp Chuûng Töû— vegetarians: Moät loaïi rau hay thaûo moäc coù Memory-seeds—Every act, mental and physical, muøi haêng nhö haønh, toûi, kieäu, vaân vaân, nhöõng leaves its seeds behind, which is planted in the ngöôøi aên chay theo ñaïo Phaät khoâng ñöôïc Alaya for future germination under favorable pheùp aên. conditions. This notion plays an important role in 3) Any non-vegetarian food: Taát caû nhöõng thöïc the Vijnap—Caùc haït gioáng taäp khí trong moïi haønh phaåm khoâng phaûi laø thöïc phaåm aên chay. ñoäng, taâm linh vaø vaät lyù, taïo ra chuûng töû haït maàm 4) To perfume: Xoâng öôùp—To make fragrant. cuûa noù, nhöõng chuûng töû naày ñöôïc gieo trong A Laïi Vasana (skt): Taäp Khí—The accumulation of the Da ñeå ñöôïc naåy maàm veà sau döôùi nhöõng ñieàu past thoughts, affections, deeds, and passions— kieän thuaän lôïi. Huaân taäp chuûng töû laø yù nieäm quan Former habit—Habit energy—Old habit—Taäp troïng trong Duy Thöùc Hoïc cuûa caùc ngaøi Voâ Tröôùc Khí (thoùi quen cuõ)—Söï tích luõy yù nghó, tình caûm, vaø Theá Thaân. vieäc laøm vaø nhöõng duïc voïng trong quaù khöù). Vasanta (skt): Tieäm Nhieät Thôøi—Entering hot 1) Old habit: Thoùi quen cuõ—Habit energy— season, from the first month, sixteenth day, to the Former habit. third month, fifteenth—Muøa noùng daàn töø 16 thaùng 2) The accumulation of the past thoughts, gieâng ñeán 15 thaùng ba—See Six seasons of a year affections, deeds, and passions: Söï tích luõy yù in India. nghó, tình caûm, vieäc laøm vaø nhöõng duïc voïng trong quaù khöù. Vasanta-vayanti (skt): Baø San Baø Dieãn Ñeå— Spring-weaving, but the description is of a guardian of the night or of sleep—Vò thaàn chuû veà

ban ñeâm duøng phöông tieän ñeå cöùu giuùp nhöõng Central India. He was the twenty-fifth patriarch of ngöôøi xaáu lang thang veà ñeâm. the Indian Ch'an Sect. The date of his death is Vasati (p & skt): An Truù—To abide—To stay— given as 325 A.D.—Laø moät cö daân cuûa vuøng Taây To dwell—To stop at a place—Buddhists should AÁn, hoaèng hoùa vuøng Trung AÁn. OÂng laø vò toå thöù always abide (establish themselves) in the hai möôi laêm cuûa doøng Thieàn AÁn Ñoä. Ngöôøi ta teachings of the Buddha, not depending upon noùi oâng maát khoaûng naêm 325 sau Taây Lòch. anybody else—Phaät töû neân luoân töï an truù trong Vasikarana (skt): Phaït Thi Ca La Naõ—For trong caùc giaùo lyù cuûa Ñöùc Phaät, chöù khoâng phuï seeking the aid of Budhas and Bodhisattvas. One thuoäc vaøo baát cöù ai khaùc. of the five kinds of esoteric ceremonial—Kính aùi Vasavartana (skt): Vasavattati (p)—Self-hay Khaùnh aùi. Moät trong naêm loaïi tu phaùp—See control—Töï taïi (töï mình ñieàu phuïc thaân taâm cuûa Five kinds of esoteric ceremonies. mình). Vasistha (skt): Baø Tö Tra. Vasavartin (skt): Thieân ma töû—Baø Xaù Baït Ñeà— 1) A Brahman who is said to have denied the Baø La Ni Maät. eternity of nirvana, and maintained that plants 1) The sixth desire-heaven, the abode of had lives and intelligence: Teân cuûa moät vò Baø Mara—Coõi Trôøi Luïc Duïc Thieân: Nôi truù nguï La Moân, phuû nhaän söï thöôøng haèng cuûa Nieát cuûa Ma Vöông: Baøn, coøn cho raèng caây cuõng coù ñôøi soáng vaø trí a) The god of lust: Ma Tham. thoâng minh. b) The god of sin: Ma toäi loãi. 2) Nirvana Sutra 39. One of the seven ancient c) The god of death: Ma Töû. rsis of Brahamanic mythology, one of the 2) Its occupants avail themselves of the merits champions in the Rgveda of the priesthood: of others for their own pleasure: Tha Hoùa Töï Teân cuûa moät trong baûy vò coå Tieân trong Kinh Taïi Thieân. Nieát Baøn (39). 3) The abode of Sikhin (Brahma) as lord of fire: 3) Name of a Brahman whose mother lost her Coõi cuûa vò Hoûa Chuû Phaïm Vöông teân laø Thi six sons, she became mad, wandered naked, Khí. met the Buddha, was restored and became a Vase of deva-virtue: Thieân Ñöùc Bình—The disciple: Teân moät vò Baø La Moân, baø meï cuûa bodhi heart, all that one desires comes from it— vò naày vì maát saùu ngöôøi con maø phaùt ñieân, Bình chöùa coâng ñöùc cuûa chö thieân. traàn truoàng chaïy lang thang, nhôø gaëp Ñöùc Phaät maø trôû veà ñöôïc vôùi baûn taâm, sau ñoù phaùt Vase of Indra: Ñeá Thích Bình—The vase of taâm quy-y vaø trôû thaønh ñeä töû cuûa Phaät. Indra, from which came all things he needed; also called vase of virtue, or of worth, or of good Vasitha (skt): Huaân Taäp—Fumigation— fortune—Chieác bình cuûa vua Trôøi Ñeá Thích, chöùa Influence. taát caû nhöõng gì Ngaøi caàn. Cuõng goïi laø bình coâng 1) Habitual perfuming, perfumed habits, or ñöùc hay bình thieän taøi. knowledge which is derived from memory: Xoâng öôùp thoùi quen hay söï hieåu bieát xuaát Vase of sweet dew: Saùi thuûy bình—Saùi Thuûy phaùt töø kyù öùc. Quan AÂm—One of the thirty-three forms of Kuan- 2) To fumigate perfume, i.e. influence of Yin, who holds a vase of sweet-dew in his right unenlightenment, ignorance, or blind fate, on hand—Moät trong 33 vò Quan AÂm, tay phaûi caàm the unconditioned producing the conditioned. bình raûy nöôùc cam loà. The defiling, inter-perfuming of bhutatathata, Vase or talisman of power: Ñöùc Bình—Coøn of ignorance, of the impirical mind, and

of the goïi laø Hieàn Bình, Thieän Bình, hay Caùt Töôøng empirical world: Chaân nhö khoâng thieän khoâng Bình (ngöôøi coù chieác bình naày seõ caàu gì ñöôïc aùc laïi bò nhieãm thieän aùc, gioáng nhö quaàn aùo naáy). khoâng muøi, maø bò ngöôøi ta ñem xòt muøi thôm Vashpa (skt): Chaùnh nguyeän—See Vaspa. thuùi vaøo chuùng vaäy. Vasiasita (skt): Baysyasita (skt)—Baø Xaù Tö Vasitva (skt): Naêng töï taïi—To make self or Ña—A native of Western India, who laboured in others any size or anywhere at will—To make

everything depends upon oneself, all at will—Coù 1) Baùc hoïc—Roäng lôùn—Learned—Universal. khaû naêng laøm cho töï taïi ñöôïc—See Eight 2) Vó ñaïi: Extensive—Great—Immense— supernatural powers of transformation. Vast—Bao la—To lôùn. Vaspa (skt): Baspa (skt)—Baø sa ba (Chính Vast deeds: Quaûng haïnh. Nguyeän)—One of the first five diciples of the Vast desire: Söï mong muoán roäng lôùn—See Ten Buddha, Dasabala-Kasyapa, identified with kinds of definitive mark of Great Enlightening Maha-Kasyapa—Moät trong naêm ñeä töû ñaàu tieân Beings (6). cuûa Ñöùc Phaät, ñöôïc ngöôøi ta coi nhö laø Ngaøi Ñaïi Vast happiness: Hoàng phuùc. Ca Dieáp—See First five of Buddha's converts. Vast mind: Taâm roäng lôùn—See Ten profound Vassa (skt): Varsa (skt)—Rains retreat— minds. Monsoon-Season Retreat—Peaceful residing Vast vows: Hoaèng Theä—Vast or universal vows during the summer retreat—Sacerdotal Age—An of a Buddha or a Bodhisattva, especially cö kieát haï—A Sanskrit term for "rains." The Amitabha's forty-eight vows—Hoaèng theä cuûa moät traditional rainy-season retreat for monks, which vò Phaät hay Boà Taùt, ñaëc bieät laø 48 lôøi nguyeän cuûa according to tradition was instituted by Sakyamuni Ñöùc Phaät A Di Ñaø—See Forty-eight vows of Buddha. He dictated that Buddhist monks should Amitabha. wander from place to place, having no fixed Vast wisdom: Vipulaprajna or Vipulamatri (skt). abode, but that they should remain in retreat for 1) Quaûng ñaïi trí (the vast wisdom of the Buddha the three months of the rainy season. The period is beyond measure—quaûng ñaïi trí cuûa Ñöùc of three months, in the monsoon season, during Nhö Lai khoâng theå ño löôøng ñöôïc). which monks and nuns are expected to reside in 2) An epithet of a Buddha, who is able to one place and devote themselves to their practice. transform all beings: Quaûng Tueä—Danh hieäu The end of the Rains Retreat coincides with the cuûa moät vò Phaät, vò coù theå chuyeån hoùa heát Ullambana (Festival of the Haungry Ghosts--Vu thaûy chuùng sanh. Trí tueä roäng lôùn, danh hieäu Lan Boàn). It is an auspicious day for monks and cuûa Ñöùc Phaät, coù trí tueä roäng lôùn coù theå nuns, as on that day those who attended the Rains chuyeån hoùa ñöôïc chuùng sanh moïi loaøi. Retreat become one year older in the Order. The three months of summer retreat every year (from Vastu (skt): Söï. 15th of the Lunar fourth month to 15th of the Lunar 1) Vatsu means a particular object discriminated seventh month). The period of three months in the by the mind, but it may also designate monsoon season (Indian rainy season). During the ultimate reality conceived as an object of rains it was difficult to move about without transcendental intuition: Vatsu nghóa laø moät injuring the insect life, so monks and nuns are ñoái töôïng ñaëc thuø ñöôïc caùi taâm phaân bieät, expected to

reside in one place and devote nhöng noù cuõng coù theå chæ thöïc tính toái haäu themselves to their practice. The end of the Rain ñöôïc quan nieäm nhö laø moät ñoái töôïng cuûa Retreat coincides with the Ullambana Festival— tröïc giaùc sieâu vieät. An cö kieát haï, trong thôøi gian ba thaùng möa, trong 2) Vatsu means “a matter,” “an event,” or “a luùc Taêng Ni truï laïi moät nôi tu taäp. Cuoái muøa An happening,” or “an existing thing.” However, Cö cuõng nhaèm Muøa Vu Lan boàn, chö Taêng Ni its general meaning is “an event.” Buddhists nhaäp haï ñeàu ñöôïc taêng haï laïp (tuoåi ñaïo). Ba do not believe in the reality of an individual thaùng an cö kieát haï moãi naêm vaøo muøa möa (töø 15 existence, for there is nothing in our world of thaùng tö ñeán 15 thaùng baûy aâm lòch). Vaøo muøa möa experience that keeps its identity even for a khoù maø di chuyeån vaø khoâng muoán laøm toån haïi coân moment; it is subject to constant change. The truøng, neân chö Taêng Ni truï laïi moät nôi ñeå duïng changes are, however, imperceptively coâng tu taäp. Khi chaám döùt muøa an cö kieát haï cuõng gradual as far as our human senses are truøng vaøo dòp leã Vu Lan Boàn—See Ullambana. concerned, and are not noticed until they pass through certain stages of modification. Vassa(na) (p): Muøa möa—The rainy season. Human sensibility is bound up with the notion Vast (a):

of time-divisions; it translates time into space; Thaân—The great philosopher Vasubandhu (420- a succession of events is converted into a 500 AD), a native of Peshawar (now is Peshawar) spatial system of individual realities: Söï coù in Gandhara, born 900 years after the Buddha’s nghóa laø söï vieäc, laø côù söï xaõy ra, hay laø moät nirvana. He was the second of the three sons of a vaät hieän höõu, nhöng nghóa thoâng thöôøng vaãn Brahmin family. All three sons were called laø “söï vieäc.” Phaät töû khoâng tin töôûng vaøo thöïc Vasubandhu and all three became Buddhist taïi cuûa nhöõng hieän höõu caù nhaân vì kinh monks. In his youth he adhered to the Hinayana nghieäm cho bieát khoâng coù gì toàn taïi ñöôïc duø teachings of the Sautrantika School. He went to chæ trong choác laùt. Taát caû ñeàu bieán ñoåi, laàn Kashmir to learn the Abhidharma philosophy. On hoài, chaàm chaäm, neân laâu ngaøy chaày thaùng ta his return home he wrote the Abhidharma-kosa, môùi nhaän ra. Caûm giaùc cuûa ta gaén lieàn vôùi yù perhaps the most well-known of all treatises on nieäm thôøi gian vaø ño baèng khoâng gian, cho the Abhidharma. Later he became dissatisfied neân moïi söï vieäc tieáp noái dieãn ra trong thôøi with key elements of its philosophical system and gian ñeàu chuyeån thaønh moät chuoãi thöïc taïi caù was converted from Hinayana to Mahayana by his bieät trong khoâng gian. brother, Asanga. On his conversion he would have 3) “Söï” ordinarily means “an event,” “a cut out his tongue for its past heresy, but he was happening,” but according to Buddhist dissuaded by his brother, who bade him use the philosophy, “Vastu” means “the individual,” same tongue to correct his errors, whereupon he “the particular,” “the concrete,” “the monad.” wrote “The Teaching of the Nature of the Eight “Söï” always stands contrasted to “lyù.” “Söï” is Consciousnesses” (Duy Thöùc Hoïc) and other distinction and discrimination, and “lyù” is Mahayanist works. He is called the twenty-first non-distinction and non-discrimination. In patriarch. He was one of the

famous Indian regular Buddhist terminology, “lyù” Buddhist philosophers and writers, with his corresponds to Sunyata, Void or Emptiness, brother Asanga founded the Sarvastivada and while “söï” is form: “Söï” theo nghóa thoâng Yogacara Schools of Mahayana Buddhism. thöôøng laø söï vieäc, laø cô söï, nhöng theo Phaät Vasubandhu along with his brother Asanga is giaùo, “söï” coù nghóa laø caùi caù theå, caùi dò bieät, considered to be one of the two main figures in caùi cuï theå, caùi ñôn theå. Söï luoân ñoái laäp vôùi lyù the early development of the Yogacara tradition. vaø ñi ñoâi vôùi lyù thaønh “söï lyù.” Söï thì sai bieät He was also the twenty-first patriarch of the vaø phaân bieät, coøn lyù thì voâ sai bieät vaø voâ phaân Indian lineage of Zen. He was also the author of bieät. Theo nghóa thoâng thöôøng trong ñaïo Phaät, the Trimshika, a poem made of thirty songs, lyù töùc laø “khoâng,” vaø söï töùc laø “saéc.” expounded Yogachara (the works of Asanga on Vastuprativikalpajnana (skt): Söï Phaân Bieät important Mahayana sutras). He also composed Thöùc—Emperical mind or consciousness as the some of the most influential Yogacara treatises, faculty of discriminating particular object—Caùi including the “Twenty Verses,” and the “Thirty taâm thöïc nghieäm hay taâm thöùc theo nghóa khaû Verses,” and so on. The Abhidharmakosa Sastra is naêng phaân bieät caùc söï vaät ñaëc thuø. preserved in sixty volumes of Chinese translation. Vasu (skt): Baø Taåu—According to the Maha-The Sanskrit text is lost, but fortunately we have a Prajna-Paramita-Sastra, Vasu, name of an ancient commentary written by Yasomitra called the Indian rsi, who was the first to offer slain Abhidharma-kosa-vyakhya which has facilitated sacrifices to Heaven, to have been cast into hell, the restoration of the lost text undertaken by the but after countless kalpas to have become a late Professor Louis de la Valleùe-Pousin of disciple of Buddha—Theo Luaän Trí Ñoä, Baø Taåu Belgium and completed by Rahula Sankrityayana laø teân moät vò coå tieân AÁn Ñoä, ngöôøi ñaàu tieân saùt of India—Ñaïi trieát gia Baø Taåu Baøn Ñaäu sanh ñeå teá trôøi neân phaûi ñoïa xuoáng ñòa nguïc, (Vasubandhu) hay Theá Thaân sanh taïi Baïch Sa nhöng sau voâ löôïng kieáp trôû thaønh ñeä töû Phaät. Ngoõa thuoäc xöù Kieän Ñaø La, sanh 900 naêm sau ngaøy Phaät nhaäp Nieát baøn. Ngaøi laø con thöù hai Vasubandhu (skt): Baø Taåu Baøn Ñaàu—Baø Tu trong soá ba ngöôøi con cuûa moät gia ñình Baø La Baøn Ñaàu—Baït Tu Baøn Ñoä—Theá Thaân—Thieân

Moân. Caû ba ngöôøi ñeàu ñöôïc goïi laø Baø Taåu Baøn Vasumdhara (skt): Ñaïi ñòa hay traùi ñaát nhö laø Ñaàu vaø caû ba ñeàu trôû thaønh Tyø Kheo Phaät giaùo. choã chöùa cuûa caûi—The earth as wealth-container. Thôøi nieân thieáu, ngaøi ñaõ gaén boù vôùi giaùo thuyeát Vasumitra (skt): Phieät Toâ Maät Ñaùt La—Theá Tieåu Thöøa, tröôøng phaùi Kinh Löôïng Boä. xuaát gia Höõu (Baø Tu Maät Ña)—Name of a Bodhisattva, theo Höõu Boä. Ngaøi aâm thaàm ñeán Ca Thaáp Di La born 400 years after the Buddha’s death. A ñeå hoïc trieát hoïc A Tyø Ñaøm. Khi trôû veà coá höông, Sanskrit term for “Excellent Friend.” Name of an ngaøi vieát boä A Tyø Ñaït Ma Caâu Xaù Luaän, coù leõ Indian monk who according to tradition presided ñaây laø boä luaän noåi tieáng nhaát trong caùc boä A Tyø over the “Fourth Buddhist Council” sponsored by Ñaït Ma Luaän, Nhöng sau ñoù khoâng thoûa maõn vôùi Kaniska I and

held in Gandhara around 100 A.C. giaùo lyù chính cuûa tröôøng phaùi naøy, ngaøi ñaõ ñöôïc He was also the seventh patriarch of Indian Zen ngöôøi anh laø Voâ Tröôùc (Asanga) giuùp chuyeån tu Sect. According to Eitel in the Dictionary of töø Tieåu Thöøa sang Ñaïi Thöøa. Vaøo ngaøy leã ñoåi Chinese-English Buddhist Terms, Vasumitra is toâng phaùi aáy, oâng muoán caét boû caùi löôõi ñaõ phæ described as a native of northern India, converted baùng Ñaïi Thöøa, nhöng ngaøi Voâ Tröôùc ñaõ can ngaên from riotous living by Micchaka, was a follower of vaø khuyeân oâng neân duøng chính caùi löôõi aáy chuoäc the Sarvastivadah school, became president of the loãi. OÂng ñaõ vieát boä Duy Thöùc Hoïc vaø nhöõng taùc last synod for the revision of the Canon under phaåm Ñaïi Thöøa khaùc. OÂng laø toå thöù 21 cuûa doøng Kaniska, was seventh patriarch, and wrote the Thieàn AÁn Ñoä. Theá Thaân Boà taùt laø moät trong Abhidharma-prakarana-pada sastra—Teân cuûa moät nhöõng nhaø trieát hoïc Phaät giaùo noåi tieáng ngöôøi AÁn vò Boà Taùt ra ñôøi 400 naêm sau ngaøy Phaät nhaäp Ñoä. Cuøng vôùi ngöôøi anh cuûa ngaøi laø Voâ Tröôùc dieät. Töø Phaïn ngöõ chæ “Theá Höõu” (Ngöôøi baïn (Asanga) ñaõ saùng laäp ra hai tröôøng phaùi tuyeät vôøi). Teân cuûa moät nhaø sö AÁn Ñoä theo truyeàn Sarvastivada vaø Yogachara. Ngaøi vaø ngöôøi anh laø thoáng ñöôïc vua Ca Nò Saéc Ca môøi chuû toïa hoäi Voâ Tröôùc ñöôïc xem nhö laø moät trong hai nhaân vaät nghò keát taäp kinh ñieån laàn thöù tö. OÂng cuõng laø vò chính trong vieäc phaùt trieån tröôøng phaùi Du Giaø. toå thöù baûy cuûa Thieàn Toâng AÁn Ñoä. Theo Eitel Theá Thaân (Vasubandhu) coøn laø taùc giaû cuûa 30 ca trong Trung Anh Phaät Hoïc Töø Ñieån, Phieät Toâ Maät khuùc Trimshika, giaûi thích hoïc thuyeát Yogachara. Ñaùt La ñöôïc moâ taû nhö laø moät Taêng só thuoäc phaùi Ngaøi coøn tröôùc taùc nhöõng boä luaän noåi tieáng goàm Ñaïi Chuùng Boä, ngöôøi baéc Thieân Truùc. Tröôùc kia caùc boä “Nhò Thaäp Luaän,” vaø boä “Tam Thaäp theo ngoaïi ñaïo Micchaka soáng ñôøi phoùng ñaõng, Luaän,” vaân vaân. Hieän nay boä A Tyø Ñaït Ma Caâu nhöng veà sau quy-y Phaät vaø trôû thaønh vò Thöôïng Xaù Luaän vaãn coøn löu tröõ vôùi 60 quyeån cuûa baûn Thuû trong laàn keát taäp kinh ñieån laàn thöù tö döôùi Haùn dòch. Baûn vaên Phaïn ngöõ ñaõ bò thaát laïc, nhöng trieàu vua Kaniska, laø toå thöù baûy taïi AÁn Ñoä. **See may chuùng ta coù moät baûn chuù giaûi do Yasomitra Twenty eight Indian Patriarchs and Buddhist vieát meänh danh laø A Tyø Ñaït Ma Caâu Xaù Thích Councils. Luaän; nhôø taùc phaåm naày maø coá giaùo sö Louis de Vasumitra’s argument from the difference la Valleùe-Pousin ôû Bæ deã daøng trong vieäc taùi taïo of function or position in accounting where baûn vaên thaát laïc vaø ñöôïc kieän toaøn bôûi Rahula Sankrityayana ngöôøi Tích Lan. the same numeral may be used to express Vasuki (skt): Hoøa Tu Caùt—Phieät Toâ Chæ—Lord three different values: Luaän chöùng cuûa Theá of nagas, name of a dragon king, with nine Höõu, baøn veà sai bieät nhieäm vuï hay vò trí—See heads—Coøn goïi laø Hoøa Tu Chæ, vua cuûa loaøi roàng Four arguments from Vasubandhu. hay cöûu thuû long (roàng chín ñaàu). Vatsa (skt): Ñoäc Töû. Vasuki-Nagaraja (skt): King of the Dragon— 1) Baït Baø—Baït Ba. Hoøa Tu Caùt Long Vöông—Lord of nagas, name of a) Boø con—A calf. a dragon king, with nine heads—Vua cuûa loaøi b) Ñöùa treû: A young child. roàng hay cöûu thuû long (roàng

chín ñaàu). 2) Baø Sa—Ñoäc Töû—According to Eitel in The Dictionary of Chinese-English Buddhist Vasumatra (skt): Toå Baø tu Maät—See Terms, Vatsa is the founder of the Vasumitra. Vatsiputriyas, one of the main divisions of the

Sarvastivada (Vaibhasika) school; they were stage, between the first and second trance of the considered schismatics through their Sautrantikas, where vitarka, the first application insistence on the reality of the ego; their of thought, disappears, but a vicara, or continued failure in points of discipline," etc.; the reflection, remains. Like the Mahisasaka, they Vinaya as taught by this school has never believed in the five factors of the Noble Path. It is reached China."—Ngöôøi saùng laäp ra Ñoäc Töû said that during the reign of Harsha, this school Boä. theo Eitel trong Trung Anh Phaät Hoïc Töø was patronized by his sister Rajasrit—Ñoäc Töû Boä Ñieån, Baø Sa Phuù Ña La (Ñoäc Töû—coù thuyeát voán laø moät boä phaùi cuûa Chaùnh Löôïng Boä noùi luùc oâng soáng ôû nuùi röøng vaéng veû ñaõ taïp (Sammitiya), noåi leân trong soá caùc boä phaùi Phaät giao vôùi traâu caùi maø sanh ra con trai noái doõi giaùo vì hoï chuû tröông thuyeát 'moät thöïc theå vónh ñeán ngaøy nay) nguyeân laø ngoaïi ñaïo, veà sau cöûu trong moät con ngöôøi' (pudgala), vaø quaû quyeát quy y ñaàu Phaät, vaø laø ngöôøi ñaõ saùng laäp ra raèng neáu khoâng coù pudgala thì cuõng khoâng coù söï Ñoäc Töû Boä, moät trong nhöõng boä phaùi chaùnh taùi sinh. Tröôøng phaùi naày tin raèng moät con ngöôøi Nhaát Thieát Höõu Boä (Ñaïi Chuùng Boä); laäp ra khoâng ñoàng nhaát, cuõng khoâng khaùc vôùi nguõ uaån. thuyeát "phi töù phi ly chi ngaõ," nghóa laø caùi Con ngöôøi chæ laø ñieåm töïa cuûa luaân hoài cho tôùi khi ngaõ khoâng gaén lieàn cuõng khoâng rôøi nguõ uaån, ñaït tôùi Nieát baøn. Theá Thaân trong cuoán A Tyø Ñaït neân hoï chaúng giöõ giôùi luaät, traùi laïi vôùi yù chæ Ma Caâu Xaù Luaän ñaõ coá tìm caùch baét cheït quan maø Ñöùc Phaät ñaõ laäp ra. ñieåm naày. Theo Ñoäc Töû Boä thì 'pudgala' khoâng Vatsanabha (skt): Baø Sa Na Baø—A strong ñoàng nhaát, cuõng khoâng khaùc bieät vôùi nguõ uaån. poison, from the root of a tree (maybe aconite)— Cuõng gioáng nhö Höõu Boä, hoï cho raèng moät A La Moät loaïi ñoäc döôïc laøm töø moät loaïi reã caây. Haùn vaãn coù theå bò thoái chuyeån, vaø ngöôøi ngoaïi Vatsaraja (skt): Phaát Sa Vöông—King vatsa— ñaïo cuõng coù theå ñaït ñeán quyeàn löïc sieâu nhieân. Vua Phaát Sa (AÁn Ñoä). Cuõng gioáng nhö Chaùnh Löôïng Boä, hoï cho raèng chö Thieân khoâng theå coù cuoäc soáng phaïm haïnh. Hoï Vatsiputra (skt): Phieät Ta Töû—Sô toå cuûa Maâu cuõng tin laø coù thaân trung aám. Cuõng nhö Hoùa Ñòa Töû Boä—Founder of the Vatsiputra sect—See Boä, hoï chæ tin vaøo naêm muïc cuûa Baùt Thaùnh Ñaïo. Vatsiputriya. Theo truyeàn thuyeát thì döôùi trieàu vua Harsa, Vatsiputriya (skt): Baø Thoâ Phuù Na boä—Baït Tö tröôøng phaùi naày ñöôïc ngöôøi em gaùi cuûa nhaø vua laø Phaát Ña Boä—Ñoäc Töû Boä—The Vatsiputriyas was Rajyasri baûo trôï—See Two divisions and the five the sub-ect of the Sammitiyas. They believed in divisions, and Five volumes of Vinaya of 'the permanent substance of an individual.' This Hinayana sects. school took its stand on passages in sacred texts Vatsiputriya school: Baø Thoâ Phuù Na boä—Ngaõ which contain the word 'pudgala' and contended Phaùp Caâu Höõu Toâng—Ñoäc Töû Boä—The school that, without the existence of such a pudgala, that regards the ego and

things as real—Ngaõ Phaùp rebirth could not be contemplated. This school Caâu Höõu Toâng laø moät toâng phaùi Tieåu Thöøa cho believes that there is a person or personality that raèng ngaõ vaø phaùp ñeàu coù thaät—See Pudgalavadin, is neither identical nor different with the five and Two divisions and the five divisions. aggregates. A person is only the basis of rebirth and continues until reaching nirvana. Vasubandhu Vattagamani (First century B.C.): Sri Lankan in his Abhidharma-kosa tried, in a special chapter king who ascended the throne in 43 B.C. but was at the end of the book, to refute this view. The deposed (truaát pheá) soon after. After that he pudgala, according to Vatsiputriyas, was neither regained power again, and ruled from 29 to 17 the same as nor different from the skandhas. Like B.C. After returning to the throne, he built the the Sarvastivadins, they believed that an Arhat Abhayagiri Monastery in Anuradhapura. During could fall and that heretics could also attain his reign the Pali Canon was written down for the miraculous powers. A god, according to their sub- first time—Vò vua Sri Lanka leân ngoâi vaøo khoaûng sect, the Sammitiyas, could not practise the holy naêm 43 tröôùc Taây lòch, nhöng ít laâu sau ñoù bò truaát life. They also believed in antara-bhava and, like pheá. Sau ñoù oâng laïi khoâi phuïc quyeàn bính vaø trò vì the followers of the Abhidharma, believed in a cho ñeán naêm 17 tröôùc Taây lòch. Sau khi trôû laïi

ngoâi baùu, oâng ñaõ cho xaây Tònh xaù Abhayagiri ôû chuyeån, hôi trong bao töû, hôi trong ruoät, hôi Anuradhapura. Trong thôøi trò vì cuûa oâng, laàn ñaàu trong phoåi). Gioù laø thaønh phaàn chuyeån ñoäng tieân kinh taïng Pali ñaõ ñöôïc vieát xuoáng. trong thaân theå. Sau khi ta cheát roài thì hôi thôû Vatti (p): Vakti (skt)—Noùi—To speak—To say— döùt baët, thaân theå cöùng ñô vì phong ñaïi ñaõ To tell. ngöøng khoâng coøn löu haønh trong cô theå nöõa— Vatya (skt): Ba Laâu Na—Moät traän cuoàng See Catudhatuvavatthana. phong—A pierce wind—Hurricane. 2) Wind heaven—Northwest with the Vayu or wind heaven—Taây Baéc vôùi Trôøi Phoïc Duõ vaø Vaunting asertion of possessing the Truth: Phong Thieân—See Eight heavens and devas Adhi-mana (skt)—Taêng thöôïng maïn—Khôûi taâm at the eight points of the compass. kieâu maïn khi chöa chöùng ñaéc Thaùnh ñaïo maø cho laø chöùng ñaéc—See Seven arrogances. Vayu or wind heaven in the Northwest: Taây Baéc vôùi Trôøi Phoïc Duõ vaø Phong Thieân—This is Vaunting one's inferiority or flase humility: one of the eight heavens and devas at the eight Una-mana (skt)—Ti maïn—The pride of regarding points of the compass—Ñaây laø moät trong taùm coõi self as little inferior to those who far surpass Trôøi vaø chö Thieân ôû taùm höôùng—See Eight one—Ti Haï Maïn—Khôûi taâm kieâu maïn cho raèng heavens and devas at the eight points of the ngöôøi cöïc kyø taøi gioûi chæ hôn mình chuùt ít thoâi— compass. See Seven arrogances. Vaunting lack of virtue for virtue: Mithya-Veda (Vedas) (skt): Tyø Ñaø Luaän—The basic scriptures of Brahmanism, not recognizing by mana (skt)—Taø maïn—Khôûi taâm kieâu maïn cho Buddhists—Kinh Veä Ñaø, giaùo ñieån caên baûn cuûa raèng mình coù ñaïo ñöùc, kyø thaät mình chaúng coù ñaïo Baø La Moân, khoâng ñöôïc Phaät giaùo thöøa nhaän. ñöùc gì—See Seven arrogances. Vedana (skt): Receiving—Perceiving— Vaya dhamma (p): Phaùp

dieät. Contact—Sensation—Thoï—Sensation, one of the Vayama (p): Tinh taán—Effort—Samma five skandhas—Moät trong naêm uaån—Accepting—Vayama—Vayama is a Pali term for “right Feeling—Sensation—Sense reaction to contact— effort,” the sixth step on the Noble Eightfold Path. The second of the five aggregates and the seventh Vayama means to develop a right motive in the link in the Chain of Causation, producing the mind. The efforts are described as that to destroy craving or thirst for existence—Thoï uaån, caûm giaùc such evil as has arisen in the mind, to prevent any hay tình caûm. Nhaân toá thöù hai trong nguõ uaån vaø more arising; to produce such good as has not yet maéc xích thöù baûy trong thaäp nhò nhaân duyeân, thoï arisen, and to increase the good which has sanh ra nhöõng ham muoán (thöùc aên cuûa taâm thöùc arisen—Töø Nam Phaïn coù nghóa laø “chaùnh tinh bao goàm khoå thoï, laïc thoï vaø phi khoå phi laïc thoï). taán,” böôùc thöù saùu trong Baùt Chaùnh Ñaïo. Vayama **See Feelings, and Seventy-five dharmas of the laø phaùt trieån naêng löïc ñuùng trong taâm mình. Abhidharma Kosa. Nhöõng noã löïc aáy ñöôïc dieãn taû nhö laø nhaèm phaù (A) There are three states of Vedana huûy nhöõng quaáy aùc khôûi leân trong taâm, vaø ngaên (sensation)—See Three states of sensations. ngöøa khoâng cho chuùng khôûi leân theâm; phaùt khôûi (B) The five vedanas or sensations—Naêm thoï— nhöõng ñieàu thieän laønh chöa phaùt khôûi, vaø laøm See Five sensations, and Twelve conditions taêng tröôûng nhöõng ñieàu thieän laønh ñaõ ñöôïc phaùt of cause and effect. khôûi—See Eight Noble Paths. Vedana Skanda (skt): Thoï uaån—The second of Vayu (skt): Phong Ñaïi. the Five Skandhas. 1) Vayo (p)—Gioù—Phong Ñaïi (Ñoäng)—Air, Vedana-smrtyupasthana (skt): Thoï Nieäm Xöù wind, motion, or energy of motion. Air (Quaùn thoï thò khoå)—Meditation and full element is the element of motion in the body. realization on the evils of sensations, no matter After death, breathing ceases, body functions they are painful, joyous, or indifferent sensations. become catatonic or completely rigid because We experience good and bad feelings from our the great wind no longer works within the five senses. But good feelings never last long; and body—Gioù (nhöõng chaát hôi thöôøng lay

sooner or later they will disappear. Only bad Thích—Nhaân Ñeà Leâ—Nhaân Ñeà—Nhaân Ñaït feelings remain from which we will suffer. Nhaân Ñaït La—A god of the atmosphere, i.e. of Nothing in the universe can exist independently or thunder and rain; his symbol is the vajra or permanently. All things including bodies of human thunderbolt; he became “lord of the gods of the beings are composed of four elements: earth, sky,” “region of the east quarter,” popularly chief water, fire, and air. When there is a harmonious after Brahma, Visnu, and Siva—Nguyeân thuûy laø relationship among these four elements, there is thaàn saám seùt hay möa, bieåu hieäu cuûa Kim Cang peace. When the four elements are not in Thuû, trôû thaønh Thieân chuû cuûa Ñoâng Ñoä, chæ sau coù harmony, there is suffering. Feelings as an abode Phaïm Thieân. of mindfulness, or to contemplate all feelings or Vegetables: Rau quaû. sensations lead to suffering, or mindfulness of Vegetable food: Laâm Ñaèng—Used by men at feeling as the cause of suffering. Sensation or the beginning of a kalpa—Thöùc aên cuûa ngöôøi kieáp consciousness as always resulting in suffering sô (khoâng coù

thöù gì khaùc ngoaøi loaïi caây trong röøng (receiving is self-binding. Consider feelings or the “Laâm Ñaèng”). senses as a source of suffering). This negates the Vegetarian (n): Ngöôøi aên chay—One who does idea of “Joy.” Here a monk abides contemplating not eat meat—AÊn Chay. feelings as feelings, ardent, clearly aware and (I) Reasons for not eating meat—Lyù do taïi sao mindful, having put aside hankering and fretting ngöôøi Phaät töû khoâng aên thòt: Buddhists should for the world—Meditation and full realization on not kill living beings to eat. Killing or the evils of sensations—Quaùn vaø toaøn chöùng ñöôïc slaughtering is the first of the five precepts. nhöõng caûm thoï laø xaáu xa, duø laø caûm thoï khoå ñau, Killing animals for food is among the worst vui söôùng hay trung tính. Chuùng ta kinh qua nhöõng transgression in Buddhism. The Buddha did caûm thoï toát vaø xaáu töø nguõ quan. Nhöng caûm thoï not feel justified in prescribing a vegetarian toát chaúng bao laâu chuùng seõ tan bieán. Chæ coøn laïi diet for his disciples among the monks. What nhöõng caûm thoï xaáu laøm cho chuùng ta khoå ñau he did was to advise them to avoid eating phieàn naõo. Khoâng coù thöù gì treân coõi ñôøi naày hieän meat because for whatever reason, eating höõu rieâng leõ, ñoäc laäp hay tröôøng cöûu. Vaïn höõu keå meat means to support ‘killing,’ and animals caû thaân theå con ngöôøi chæ laø söï keát hôïp cuûa töù ñaïi had to be slaughtered only to feed them. ñaát, nöôùc, löûa, gioù. Khi boán thöù naày lieân hôïp chaët Thus, before His parinirvana, the Buddha cheû thì ñöôïc yeân vui, ví baèng coù söï truïc traëc laø advised his disciples (monks and nuns) to khoå. Quaùn thoï thò khoå ñeå phuû nhaän yù nghó veà practice vegetarianism. However, the Buddha “laïc.” ÔÛ ñaây vò Tyø Kheo quaùn thoï treân caùc caûm did not insist his lay disciples to adhere to a thoï; thoï thò khoå, töø ñoù tinh caàn, tænh giaùc, chaùnh vegetarian diet. Buddhists should practice nieäm ñeå nhieáp phuïc tham saân treân ñôøi. vegetarianism methodically and gradually. Vedanta (skt): Vieân Thaønh Veä Ñaø—Last text of We should not give up right away the habit of Veda—The end or consummation of the doctrine eating meat and fish to have vegetarian diet. of the Vedas. One of the six orthodox system of Instead, we should gradually reduce the Hindu philosophy. **See Four Vedas. amount of meat and fish, then, start eating Vedic (a): Thuoäc veà kinh Veä Ñaø (AÁn giaùo). vegetables two days a month, then four days, Vedic Dharma: Kinh Veä Ñaø—Four Veda Sutras ten days, and more, etc. Eating a vegetarian in India—Boán boä kinh Veä Ñaø ôû AÁn Ñoä—See Four diet is not only a form of cultivating Vedas. compassion and equality, but it is also free us Vedic fire god: Agni (skt)—Hoûa thaàn—Thaàn löûa from many diseases. Furthermore, such a diet (theo tín ngöôõng AÁn Ñoä giaùo). can provide us with a lot of vitamins, and Vedic god: Indra (skt)—Thích Ñeà Hoaøn Nhaân easy to digest. We should not judge the (Ñeá Thích)—Nhaân Ñaø La—Thích Ñeà Hoaøn purity and impurity of a man simply by Nhaân—Thieân Ñeá—Thieân Chuû Ñeá—Trôøi Ñeá observing what he eats. Through his own evil thoughts and actions, man makes himself

impure. Those who eat vegetables and ñeå laáy thòt laøm thöïc phaåm cho baïn hay abstain from animal flesh are praiseworthy. khoâng? Caån troïng!!! Those who still eat meat should be cautious, (II) “Vegetarian” according to Tantric for no matter what you

say, you are still Buddhism—AÊn chay theo quan ñieåm Maät eating sentient beings' flesh. You can say "I giaùo: According to Tantric Buddhism, in the don't hear," or "I don't see" the animal was sutras, the Buddhist scriptures, Buddha once killed for my food, but are you sure that the said to Ananda: "Ananda, if there is nobody, purpose of killing is not the purpose of there is no dharma. If there is no food, there obtaining food for you? Be careful!!!—Phaät is no dharma. If there are no clothes, there is töû khoâng neân gieát haïi chuùng sanh ñeå aên thòt. no dharma. Take care of your body, for the Saùt sanh laø giôùi caám ñaàu tieân trong nguõ giôùi. sake of the dharma." Relating with the body Saùt sanh ñeå laáy thòt chuùng sanh laøm thöïc is extremely important in the tantric tradition. phaåm laø toäi naëng nhaát trong Phaät giaùo. Ñöùc However, we don't make a personal trip out Phaät ñaõ khoâng cho raèng vieäc ñeà ra caùch aên of it. We could become a vegetarian and chay cho caùc ñeä töû tu só cuûa mình laø ñieàu sneer at meat eaters. We could wear pure thích ñaùng, ñieàu maø Ngaøi ñaõ laøm laø khuyeân cotton and renounce wearing any leather. Or hoï traùnh aên thòt thuù vaät, vì cho duø laø loaïi thòt we could decide to search for a country to gì ñi nöõa thì aên thòt vaãn laø tieáp tay cho saùt live in that is free from pollution. But any of sanh, vaø thuù vaät chæ bò saùt haïi ñeå laøm thöïc those approaches could be going too far. phaåm cho ngöôøi ta maø thoâi. Chính vì theá maø When someone becomes a vegetarian, he tröôùc khi nhaäp dieät, Ngaøi khuyeân töù chuùng stops eating meat, but he might take a neân aên chay. Tuy nhieân, coù leõ Ñöùc Phaät bloodthirsty delight in peeling bananas and khoâng ñoøi hoûi caùc ñeä töû taïi gia cuûa Ngaøi phaûi crunching his teeth into peaches and cooking tröôøng chay. Ngöôøi Phaät töû neân aên chay coù eggplants as meat substitutes. So our attempts phöông phaùp vaø töø töø. Khoâng neân boû aên maën to relate with the body can become very ngay töùc thôøi ñeå chuyeån qua aên chay, vì laøm complicated. We're not particularly nhö vaäy coù theå gaây söï xaùo troän vaø beänh hoaïn advocating eating meat. Rather, we are cho cô theå vì khoâng theå aên nhöõng moùn chay pointing out that we do not accept our body as coù ñuû chaát dinh döôõng; phaûi töø töø giaûm soá it is, and we do not accept our world. We are löôïng caù thòt , roài sau ñoù coù theå baét ñaàu moãi always searching for some way to have an thaùng hai ngaøy, roài boán ngaøy, saùu ngaøy, möôøi easy ride. When we feel unhappy or ngaøy, vaø töø töø nhieàu hôn. Phaät töû neân aên chay uncomfortable, we think that we would like to ñeå nuoâi döôõng loøng töø bi vaø tinh thaàn bình go somewhere else, up or down or wherever. ñaúng, maø coøn traùnh ñöôïc nhieàu beänh taät. Some people call it hell, some people call it Ngoaøi ra, thöùc aên chay cuõng coù nhieàu sinh toá heaven, but whatever it is, we would like to boå döôõng, thanh khieát vaø deã tieâu hoùa. Chuùng have an easy ride somewhere—Theo Maät ta khoâng neân phaùn xeùt ai thanh tònh hay baát giaùo, trong kinh Ñöùc Phaät coù noùi vôùi ngaøi A tònh qua chay maën, thanh tònh hay baát tònh laø Nan: "Naøy A Nan, neáu khoâng coù hình töôùng do tö töôûng vaø haønh ñoäng thieän aùc cuûa ngöôøi thì cuõng khoâng coù phaùp. Neáu khoâng coù thöùc aáy. Tuy nhieân, duø sao thì nhöõng ngöôøi aên aên, thì cuõng khoâng coù phaùp. Neáu khoâng coù y tröôøng chay ñöôïc thì thaät laø ñaùng taùn

thaùn. phuïc thì cuõng khoâng coù phaùp. haõy giöõ gìn cô Coøn nhöõng ngöôøi aên maën cuõng phaûi caån theå ñeå oâng phuïc vuï phaùp. Trong truyeàn thoáng troïng, vì duø bieän luaän theá naøo ñi nöõa, thì baïn Maät giaùo coù söï lieân heä giöõa caùc hình töôùng vaãn laø nhöõng ngöôøi aên thòt chuùng sanh. Baïn voâ cuøng quan troïng. Nhöng khoâng phaûi vì vaäy coù theå noùi "toâi khoâng nghe," hay "toâi khoâng maø chuùng ta bieán noù thaønh moät cuoäc phieâu thaáy" con vaät bò gieát, nhöng baïn coù chaéc raèng löu treân hình töôùng. Chuùng ta coù theå trôû thaønh nhöõng con vaät aáy khoâng bò gieát vì muïc ñích ngöôøi aên chay tröôøng vaø cheá dieãu ngöôøi aên thòt. Chuùng ta coù theå chæ maët toaøn ñoà baèng vaûi

vaø khoâng duøng da thuù. Hay chuùng ta coù theå moät soá ngaøy trong thaùng cho cö só taïi gia. Lyù quyeát ñònh ñi ñeán moät nôi khoâng coù caùc oâ do aên chay thaät laø ñôn giaûn, vì theo lôøi Phaät nhieãm moâi tröôøng ñeå sinh soáng. Nhöng baát cöù daïy thì taát caû chuùng sanh, keå caû loaøi caàm thuù moät loái soáng naøo maø chuùng ta choïn cuõng ñeàu ñeàu quyù maïng soáng, neân ñeå tu taäp loøng töø bi, coù theå trôû thaønh thaùi quaù. Neáu moät ngöôøi ngöôøi Phaät töû khoâng neân aên thòt. Nhöõng ngaøy tröôøng trai seõ thoâi khoâng duøng thòt nöõa, nhöng trai laït theo ñaïo Phaät thöôøng laø moàng moät, anh ta vaãn coù theå thaáy khoan khoaùi khi loät 14, 15, vaø 30 aâm lòch. moät traùi chuoái baèng moät caùi taâm khaùt maùu, Vegetarian diet: AÊn chay—A vegetarian diet is hay caén vaøo traùi ñaøo baèng caùi taâm tham muoán not only good for our health, but it also vaø naáu traùi caø tím ñeå tìm trong ñoù höông vò incalculates our mind to be more compassionate cuûa mieáng thòt môõ beùo, Nhöõng böôùc doø giaãm toward all living beings. cuûa chuùng ta treân con ñöôøng cuûa hieän töôïng Vegetarian restaurant: Nhaø haøng chay. voâ cuøng gian nan vaø phöùc taïp. Noùi theá chuùng Vegetarianism: Chuû tröông tröôøng chay— ta khoâng nhaèm coå voõ cho vieäc aên thòt. Chuùng Buddhist doctrine always emphasizes on the four ta chæ muoán neâu ra ñieåm laø ñöøng neân nghó sublime states of boundless loving-kindness, raèng theá giôùi hieän töôïng naøy vaø ngay caû thaân boundless compassion, boundless joy and theå chuùng ta noù ñang hieän haønh nhö chuùng ta boundless equanimity. Buddhists hold life to be töôûng. Chuùng ta luoân tìm moät phöông caùch sacred. They do not, therefore, kill or harm any nhaèm laøm cho cuoäc soáng nheï nhaøng hôn. Khi sentient beings. And thus, most of Mahayana chuùng ta khoâng haïnh phuùc hay khoâng thoaûi Buddhist vows to be vegetarians—Giaùo thuyeát maùi, chuùng ta thöôøng muoán ñi ñeán moät nôi nhaø Phaät luoân nhaán maïnh ñeán töù voâ löôïng taâm, khaùc, leân hay xuoáng, hay baát cöù nôi naøo. Coù ñaïi töø, ñai bi, ñaïi hyû vaø ñaïi xaû. Ngöôøi Phaät töû coi ngöôøi keâu noù laø ñòa nguïc, coù ngöôøi keâu noù laø thaâm maïng laø thieâng lieâng neân khoâng saùt haïi baát thieân ñaøng, nhöng laø caùi gì ñi nöõa cuõng khoâng cöù chuùng sanh naøo. Vaø chính vì theá maø ña phaàn quan troïng, chuùng ta chæ muoán coù moät choã ñeå Phaät töû tu theo Ñaïi thöøa ñeàu phaùt nguyeän aên chay. döôõng thaàn maø thoâi. Vehement (a): Trieät ñeå—Huøng hoàn. **See Eight reasons for not eating animal food. Vehemently (adv): Moät caùch huøng hoàn. Vegetarian day: Trai Nhaät. 1) Days of offerings to the dead, ceremonial Be vehement in contradicting:

Trieät ñeå choáng days: Ngaøy trai thaát hay ngaøy cuùng vong. laïi. 2) The day lay Buddhists strictly follow the eight Vehicle (n): Yana (skt)—Thöøa. commandments in one day and one night: (I) The meaning of “Yana.”—Nghóa cuûa Thöøa: Ngaøy maø cö só Phaät giaùo thoï baùt quan trai 1) Yana (p & skt): A vehicle or a ferryboat of trong moät ngaøy moät ñeâm. **See Eight any kind—Xe hay beø, baát kyø loaïi naøo: . prohibitory commandments. 2) Vehicle: Wain, any means of conveyance; a 3) In Buddhism, ideally speaking, Buddhists term applied to Buddhism as carrying men to should be lifetime vegetarians; however, this salvation—“Coã xe” duøng ñeå chuyeân chôû; töø is very difficult for lay people. So certain aùp duïng cho Phaät phaùp, vôùi yù nghóa laø ñöa days out of each month are denoted as a day ngöôøi ñeán coõi Nieát Baøn. not to eat meat. The reason behind this is 3) Vehicle literally means a means of simple. The Buddha taught that each sentient transportation, but figuratively it is a means of being, including animals, values life, so not to expressing thoughts—Coã xe theo nghóa ñen eat meat is to practice being compassionate. laø phöông tieän chuyeân chôû, nhöng veà nghóa Vegetarian Days of the month are the first, boùng noù laø moät phöông tieän dieãn taû tö töôûng. the fourteenth, the fifteenth, and the thirtieth 4) The term “yana” was developed in Hinayana lunar calendar: Trong ñaïo Phaät, lyù töôûng nhaát Buddhism. Yana means a vehicle in which vaãn laø tröôøng trai; tuy nhieân, vieäc tröôøng trai the practitioner travels on the way to raát ö laø khoù khaên cho Phaät töû taïi gia, neân coù enlightenment: Töø ngöõ “coã xe” ñöôïc phaùt

trieån töø buoåi ñaàu cuûa Phaät giaùo Tieåu Thöøa. thieän nghieäp trong kieáp naày, ngöôïc laïi vôùi Xuaát Coã xe laø phöông tieän ñöôïc moân ñoà xöû duïng theá gian thöøa. ñeå ñi ñeán con ñöôøng ñaïi giaùc. Vehicle of Bodhisattvas: Bodhisattvayana 5) Triyana (skt)—The Triyana—Three Yanas— (skt)—Boà Taùt Thöøa. According to the Lotus Sutra, there are three Vehicle of Hearer: Sravakayana (skt)—Thanh Vehicles, or conveyances, or three divisions Vaên—See Sravakas. of Buddha’s Teachings, which carry living Vehicle of Oneness: Ekayana (skt)—Nhaát beings across samsara or mortality (births- Thöøa—See Ekayana. and-deaths). They are Hearer-Yana, Vehicle-seed: Thöøa Chuûng—The seed issuing Pratyeka-Buddha-Yana, and Bodhisattva- from the Buddha-vehicle—Chuûng töû Phaät thöøa. Yana. The word “Vehicle” symbolizes carrying and transporting sentient beings to Veil of delusion: Baùo chöôùng—The veil of enlightenment. Three Yanas are only delusion which accompanies retribution—Böùc expedient means that Buddha had taught maøn aûo töôûng ñi lieàn vôùi baùo chöôùng. based on the capacity of his disciples or Veil of ignorance: Veils (phenomena) that hearers—Theo Kinh Phaùp Hoa, coù ba coã xe obstruct the mind from realization of truth in ñöa chuùng sanh vöôït thoaùt Ta Baø ñeå qua bôø meditation such as lust, anger, sleepiness, giaùc ngoä laø Thanh Vaên Thöøa, Duyeân Giaùc excitement, regret and doubt—Böùc maøn voâ minh. Thöøa, vaø Boà Taùt Thöøa. Chöõ “Thöøa” ôû ñaây Veil of sin: Toäi Chöôùng. tieâu bieåu cho phöông tieän chuyeân chôû vaø ñöa 1) The veil, or barrier of sin, which hinders the chuùng sanh ñeán giaùc ngoä. Ñaây chæ laø nhöõng obtaining of good karma: Toäi aùc laø chöôùng phöông tieän maø Phaät ñaët ra ñeå tuøy caên cô maø ngaïi cho thieän

nghieäp. giaùo hoùa chuùng sanh. **See Three vehicles. 2) The veil, or barrier of sin, which also hinders (II) Categories of “Yana.”—Phaân loaïi “Thöøa”: the obedient hearing of the truth: Toäi aùc cuõng 1) Dviyana (skt): The two vehicles. **See Two laø chöôùng ngaïi cho vieäc nghe vaø haønh trì vehicles. chaùnh phaùp. 2) There are three kinds of yana—Coù ba loaïi Veiled (a): Bò che phuû. “thöøa”. Veiling (n): Söï che phuû laïi. i) Hinayana: Tieåu Thöøa—See Hinayana. Venerability (n): Söï toân kính. ii) Mahayana: Ñaïi Thöøa—See Mahayana. Venerable (a&n): Thöôïng toïa. iii) Vijrayana (skt): Kim Cang Thöøa—The 1) (a) Ñaùng toân kính. Diamond Vehicle—See Vijrayana. 2) (n) Thöôïng toïa: Vò Taêng coù töø hai möôi ñeán 3) The three vehicles across samsara to Nirvana. boán möôi tuoåi haï—A monk or a nun who has **See Three vehicles. from twenty to forty nine years of 4) Four vehicles: Töù Thöøa. **See Four vehicles. renunciation. 5) The five vehicles conveying to the karma- 3) Tyø Kheo: reward which differs according to the vehicle. a) Bhiksu is a Sanskrit term. “Tyø” (Bhi) means They are summed up as—Naêm coã xe coù theå destroy and “Kheo” (ksu) means passions and ñöa ngöôøi tôùi quaû vò Phaät (giaùo phaùp cuûa Phaät delusions. Bhiksu means one who destroys töø caïn ñeán saâu chia ra naêm trình ñoä, haønh giaû the passions and delusions—Tyø kheo laø tieáng chæ caàn y theo moãi giaùo phaùp thöïc haønh, ñeàu Phaïn, nguyeân aâm ñoïc laø Bhiksu. Tyø coù nghóa coù theå ñaït ñöôïc thaønh quaû toát ñeïp). **See laø phaù, kheo nghóa laø phieàn naõo. Tyø kheo aùm Five vehicles. chæ ngöôøi ñaõ phaù tröø duïc voïng phieàn naõo. Vehicle for attaining good fruit: Theá Gian b) Bhiksu has three meanings—Tyø Kheo coù ba Thöøa—Teaching for the attainment of good fruit nghóa: in the present life, in contrast with that for • Khaát Só: Bhiksu means a mendicant, someone attainment in lives outside this world (Xuaát theá who has just a single bowl to beg for food, gian thöøa)—Giaùo phaùp daïy veà caùch thaønh töïu accumulates nothing, and relies exclusively

on alms for the necessities of life for Venomous serpent: Poisonous serpent—See cultivation—Tyø kheo laø vò khaát só chæ giöõ moät Poisonous snake. chieác baùt ñeå khaát thöïc, khoâng tích luõy gì caû, Venture (v) to do something: Daùm laøm—To chæ tuøy thuoäc vaøo ñoà cuùng döôøng ñeå soáng tu. dare to do something. • Phaù AÙc: Bhiksu means someone who strives Venturesome (a): Gan lì—Brave—Valiant— to destroy the evil of afflictions and avoid Fearless—Bold—Daring. perceptions molded by desires—Tyø Kheo coù Venus: Sukra (skt)—Kim tinh (Thaùi Baïch)—See nghóa laø ngöôøi duøng trí tueä chaân chính ñeå Seven brilliant ones. quaùn saùt phaù tröø moïi taät aùc phieàn naõo vaø chaúng sa ñoïa trong voøng aùi kieán. Venuvana (skt): Bamboo Grove—Bamboo • Boá Ma: Bhiksu means someone who has Forest—Bamboo park—Vöôøn Truùc Laâm. **See accepted the full set of 250 disciplinary Bamboo-Grove Vihara. precepts and abandoned mundane Verbal (a): Baèng mieäng. preoccupations. He is said to give fright to Verbal actions: Vaci-sankhara (p)—Ngoân demons—Tyø Kheo laø ngöôøi ñaõ thoï 250 giôùi haønh—Ngöõ Nghieäp—One of the three kinds of cuï tuùc, ñaõ buoâng boû vieäc traàn theá. Phaùp yeát karma, the karma produced by speech—Moät trong ma ñaõ thaønh töïu, khieán loaøi ma phaûi khieáp

sôï. tam nghieäp, söï taïo nghieäp bôûi lôøi noùi (chia laøm 4) Bhikkhu who is responsible for preaching the hai loaïi, lôøi aùc ñoäc laø aùc ngöõ nghieäp, lôøi chaân thöïc dharma—Thöôïng Toïa—Vò sö troâng coi vieäc laø chaân ngöõ nghieäp)—See Three lines of action hoaèng phaùp—See Three main monks in a that affect karma. monastery. Verbal action pertaining to the door of ** See Bhiksus. speech: Khaåu Nghieäp thuoäc nôi Cöûa Khaåu—See Venerable Dragon-King Buddha: Phaät Long Three doors of wholesome karma pertaining to Toân Vöông. the sense-sphere (2). Venerable witness: Toân chöùng. Verbal expression: Ngoân thuyeát. Venerate (v): To respect—To revere—Toân Verbal functions of the mind: Vaci-sankhara kính—See Six kinds of respect. (p)—Vacika-samskara (skt)—Ngoân Haønh— Veneration (n): Namasya (skt)—Worship—Söï Saying and doing—Words and deeds—Verbal toân kính—Söï kính leã—Cung kính—Kính troïng. functions of the mind—Chöùc naêng noùi cuûa taâm Veneration of all celestials: Toân kính chö song song vôùi lôøi noùi vaø haønh ñoäng. Thieân. (On the) verge of death: Caän keà vôùi töû thaàn. Veneration of images of Bodhisattvas and Veracity (n): Tính thaønh thöïc—Tính chaân thöïc—Buddhas: Toân kính aûnh töôïng cuûa chö Boà Taùt vaø Tính chaùnh tröïc. chö Phaät. Verger: Ñieån Toïa—One who indicates the order Veneration of relics of the Buddha: Toân kính of sitting, standing, bedding, mat, and food, etc. in xaù lôïi Phaät. a monastery—Vò Taêng phuï traùch veà vieäc saép xeáp Veneration of the saints: Toân kính chö Thaùnh. choã ngoài, choã ñöùng, giöôøng chieáu, vaø aên uoáng trong töï vieän. Venerative bow: Keirai (jap)—Kính leã. Verification (n): Kieåm chöùng—Thöïc chöùng— Vengeance (n): Söï baùo thuø. Chöùng minh. Vengeful ghosts: Naïn quyû döõ—See Seven Verification through experience: Thöïc chöùng calamities (B). qua kinh nghieäm. Venial (a): Coù theå tha thöù ñöôïc. Verify (v): Kieåm chöùng. Venison: Flesh of a deer—Thòt nai. Verifying the Truth by means of recourse to Venomous (a): Ñoäc. personal experience: Xaùc minh chaân lyù baèng Venomous plant: Caây ñoäc. kinh nghieäm baûn thaân—According to the

Kesaputtiya Sutra, the Buddha advised the vaø gian khoå, xin höôûng troïn chaâu baùu toaøn Kalamas on how to verify the Truth as follows: haûo huy hoaøng cuûa coõi thieân, cuûa caùc coâng “Do not accept anything merely on the basis of ñöùc theá gian, cuûa moïi ñieàu laønh vaø caùc coâng purported authority, nor to accept anything simply ñöùc toái haäu roát raùo cuûa chö Phaät. Xin nguyeän because it is written in sacred books, nor to accept cho pheùp laønh raûi xuoáng ñeå Phaät phaùp maõi anything on the basis of common opinion, nor maõi löu truyeàn töø baäc Giaùc Ngoä Toaøn Trí Boà because it seems reasonable, nor yet again Ñeà Toáng Laït Ba, ngöôøi laø nguoàn ñaïo phaùp. because of reverence for a teacher. Do not accept Bao quanh bôûi toaøn chö taêng toân tuùc, caùc baäc even my teachings without verification of its truth thaùnh trí Du Giaø Sö phaán ñaáu thieàn ñònh tinh through your personal experience. I recommend taán thoâng suoát Tam thöôïng hoïc thanh tònh. all of you to test whatever you hear in the light of 2) Sau khi caàu nguyeän phaùp laønh töø Toå Toáng your own experience. Only when you yourselves Laït Ba, ngöôøi ñaõ töø khi coøn treû caàu nguyeän know that such and such things are harmful, then ñeán Ñöùc

Phaät Boån Sö toái thöôïng, xin nguyeän you should abandon them. Contrarily, when you cho pheùp laønh naøy ñeán vôùi ngöôøi, Toå Kim yourselves see that certain things are beneficial Cang Trì Toáng Laït Ba, xin ngöôøi ban cho moïi and peaceful, then you should seek to cultivate chuùng sanh ñöôïc thaønh töïu nhanh choùng töï them."—Theo kinh Kesaputtiya, Ñöùc Phaät ñaõ nhieân caùc öôùc nguyeän. khuyeân nhöõng ngöôøi Kalamas veà söï xaùc minh 3) Xin nguyeän pheùp laønh ban xuoáng ñeå cho taát chaân lyù nhö sau: "Khoâng chaáp nhaän ñoù laø chaân lyù caû nhöõng naêng khieáu öôùc muoán cuûa chuùng chæ vì ñieàu ñoù ñöôïc döïa treân cô sôû quyeàn uy, con taêng tröôûng nhö möïc nöôùc hoà sau côn khoâng chaáp nhaän ñoù laø chaân lyù chæ vì ñieàu ñoù möa muøa haï. Mang laïi doøng taùi sanh khoâng ñöôïc vieát trong kinh saùch thieâng lieâng, khoâng caét ñoaïn, thanh nhaøn trong nhöõng gia ñình tu chaáp nhaän ñieàu ñoù laø chaân lyù chæ vì ñieàu ñoù laø yù taäp nhieàu coâng ñöùc nhö vaäy ñeå chuùng con coù kieán cuûa nhieàu ngöôøi, khoâng chaáp nhaän ñieàu gì laø theå tieáp tuïc ngaøy ñeâm tu hoïc Chaùnh Phaùp, chaân lyù chæ vì ñieàu ñoù coù veû hôïp lyù, khoâng chaáp kính baïch Toå Toáng Laït Ba. nhaän ñieàu gì laø chaân lyù chæ vì muoán toû loøng toân 4) Xin cho taát caû nhöõng coâng ñöùc chuùng con ñaõ kính vò thaày cuûa mình. Ngay caû giaùo lyù cuûa ta caùc tích tuï trong quaù khöù, hoaëc seõ tích tuï töø giôù ngöôøi cuõng khoâng neân chaáp nhaän laø chaân lyù neáu cho ñeán khi Giaùc Ngoä, coäng theâm moïi ñieàu khoâng xaùc minh chaân lyù aáy qua kinh nghieäm baûn laønh mang ñeán kính daâng leân saéc thaân ngöôøi, thaân. Ta ñeà nghò taát caû caùc ngöôøi haõy thöû nghieäm hôõi baäc Thaùnh Trí toân kính vaø caàu nguyeän baát cöù thöù gì maø caùc ngöôøi nghe thaáy döôùi aùnh cho ngöôøi maõi truï theá gian, baát ñoäng baát bieán saùng cuûa kinh nghieäm baûn thaân. Chæ khi naøo caùc nhö chuøy kim cang. ngöôøi bieát ñöôïc nhöõng vieäc nhö theá laø coù haïi thì Verses containing ideas not expressed in neân boû. Ngöôïc laïi, khi bieát ñöôïc nhöõng ñieàu ñoù laø prose: Kinh Coâ Khôûi—Phuùng Tuïng—Gatha. coù lôïi vaø ñem laïi an bình thì haõy tìm caùch vun ñaép Verses of Dedication: Keä Hoài Höôùng. chuùng." Verses of destroying hell: Keä Phaù Ñòa Nguïc— Verily (adv): Quaû thaät. Stanza that destroys hell: Verity (n): Söï thaät—Truth. If people want to really know. Verse (n): Gatha (p & skt)—Chant—Metrical Nhöôïc nhôn duïc lieãu tri. hymn—Poem—Stanza—Keä—See Twelve sutras. All Buddhas of all times. Verses for Auspiciousness (Tibetan Tam theá nhöùt thieát Phaät tradition): Keä Ban Pheùp Laønh theo truyeàn thoáng They should contemplate the nature of the Taây Taïng. cosmos. 1) Nhôø caùc coâng ñöùc laønh tích tuï trong coõi luaân Öng quaùn phaùp giôùi taùnh hoài ta baø vaø coõi Nieát Baøn, xin nguyeän cho All is but mental construction pheùp laønh raûi xuoáng chuùng con, giaûi thoaùt (Everything is made from mind) ngay taïi ñaây vaø baây giôø ra khoûi moïi tai hoïa Nhöùt thieát duy taâm taïo

Verses of four options or choices from Yung If we find faults with others, we ourselves are Ming Master: Keä Töù Lieäu Giaûn cuûa Ñaïi Sö also in the wrong. Vónh Minh. When other people are in the wrong, we Coù Thieàn coù Tònh, nhö coïp moïc söøng, ñôøi naày laøm should ignore it. thaày ngöôøi, ñôøi sau laøm Phaät. For it is wrong for

us to find faults. Coù Thieàn khoâng Tònh, möôøi tu chín laïc ñöôøng By getting rid of the habit of fault-finding, Khoâng Thieàn coù Tònh, vaïn tu vaïn chöùng. We cut of a source of defilement. To practice bothe Zen and the Pure Land, one is When neither hatred nor love disturb our like a tiger with horns, in the present life the mind. cultivator is a teacher of man, in the future he will Serenely we sleep. be a Buddha or a patriarch. To practice Zen without the Pure Land, nine out Nhöôïc kieán tha nhôn phi of ten seekers of the way will take the wrong Töï phi khöôùc thò taû road. Tha phi ngaõ baát phi To practice the Pure Land without the Zen, ten Ngaõ phi töï höõu quaù thousand practice, ten thousand will go to the right Ñaûn töï khöôùc phi taâm. way. Ñaû tröø phieàn naõo phaù Taéng aùi baát quan taâm Verses of Hui-Neng: Keä Hueä Naêng. Tröôøng thaân löôõng cöôùc ngoïa Originally Bodhi has no tree, (neáu laø baäc chaân tu, chuùng ta khoâng bao giôø The bright mirror has no stand. thaáy loãi ñôøi. Originally there is not a single thing, Neáu nhö thaáy loãi ngöôøi, mình cheâ thì mình Where can dust alight? cuõng laø keùm dôõ Boà ñeà voán khoâng caây, Ngöôøi quaáy ta ñöøng quaáy. Göông saùng cuõng chaúng ñaøi, Neáu cheâ laø töï ta ñaõ coù loãi. Xöa nay khoâng moät vaät, Muoán phaù tan phieàn naõo. Choã naøo dính buïi baëm? Thöông gheùt chaúng ñeå loøng. Verses on the idealistic idea: Duy Taâm Keä— Naèm thaúng ñoâi chaân nghæ). The eight-line verse of the older sutra, which Verses for opening a sutra: Khai Kinh Keä. summarizes the idealistic idea—Baøi keä taùm caâu The unsurpassed, deep, profound, subtle toùm löôïc caùi yù nghóa veà thöïc töôùng ñaày ñuû vaø wonderful Dharma: Voâ thöôïng thaäm thaâm vi dieäu vieân dung vôùi nhau (trong Cöïu Kinh Hoa Nghieâm, phaùp (Phaät phaùp roäng saâu raát nhieäm maàu). taâm nhö oâng thôï veõ, taïo voâ soá nguõ aám. Taát thaûy In a hundred thousand million eons, it is difficult trong theá gian, khoâng phaùp naøo khoâng taïo. Caû taâm to encounter: Baù thieân vaïn kieáp nan tao ngoä Phaät cuõng vaäy, nhö Phaät vaø chuùng sanh. Taâm Phaät (Traêm ngaøn muoân kieáp khoù tìm caàu). vaø chuùng sanh, laø ba khoâng sai bieät). Now that I have come to receive and hold it, Verses on No-mark from Hui Neng within my sight and hearing: Ngaõ kim kieán vaên Patriarch: Keä Voâ Töôùng Cuûa Luïc Toå Hueä ñaéc thoï trì (Con nay nghe ñöôïc xin trì tuïng). Naêng—No-Mark Stanza from Hui-Neng I vow to fathom the Thus Come One’s true and Patriarch—Patriarch Hui-neng wanted to remind actual meaning: Nguyeän giaûi Nhö Lai chaân thieät the cultivators try not to see anybody’s faults, but nghóa (Nguyeän roõ Nhö Lai nghóa nhieäm maàu). our own because the more time we spend to find Verses in Praise of Amitabha Buddha: Keä other people’s faults the farther we are away from taùn Phaät A Di Ñaø. the Path—Luïc toå muoán nhaéc nhôû ngöôøi tu khoâng Verse of repentance: Keä Saùm Hoái. neân tìm loãi ngöôøi, vì caøng duøng thôøi gian ñeå tìm From beginningless, I had done so many vicious loãi ngöôøi chuùng ta caøng xa ñaïo: deeds He who treads the path in earnest, see not the Töø voâ thæ con taïo bao nghieäp aùc mistake of the world. Only because of Greed, Anger and Stupidity,

Do bôûi tham, saân, si, teân du ñaõng ôû thaønh Vöông Xaù ñang trong löùc tuoåi They are coming from body, mouth and mind thanh xuaân ñaày tham duïc, thaáy ni coâ

vaøo röøng thì Töø thaân, khaåu, yù maø sanh ra ñaâm ra say ñaém saéc ñeïp dieãm kieàu cuûa ni coâ. Teân Now I sincerely ask for forgiveness in my du ñaõng ñöùng chaën ngang ñöôøng khoâng cho ni coâ repentance. ñi tôùi. Ni coâ Subha coá laøm cho anh ta hieåu raèng coâ Nay con xin thaønh taâm saùm hoái taát caû. laø ngöôøi xuaát gia, ñaõ töø khöôùc theá gian, vaø caûnh Verses on the Self-Nature of the Sixth caùo anh veà nhöõng tai haïi cuõng nhö nguy cô cuûa Patriarch Hui neng: Keä Töï Taùnh Cuûa Luïc Toå duïc laïc, nhöng voâ hieäu quaû. Lôøi khuyeân cuûa ni coâ Hueä Naêng. ñaõ loït vaøo tai cuûa ngöôøi ñieác vaø ñöôïc ghi laïi thaønh How unexpected! Tröôûng Laõo Ni Keä." The self-nature is pure in itself. 1) Subha the bhikkhuni was entering the The self-nature is orginally neither produced nor delightful mango grove. A rake barred her destroyed. way. To him thus spoke Subha—Tyø Khöu Ni The self-nature is originally complete in itself. Subha ñang vaøo khu vöôøn xoaøi xinh ñeïp. Moät The self-nature is originally without movement, teân du ñaõng chaän ngang giöõa ñöôøng. Sö Coâ The self-nature can produce the ten thousand noùi vôùi haén nhö sau: dharmas. a) What offence, what crime, have I done to you Ñaâu ngôø töï taùnh voán töï thanh tònh, that you bar my way? O friend, it ill beseems Ñaâu ngôø töï taùnh voán khoâng sanh dieät, an ordained nun to touch a man: Loãi gì, toäi gì, Ñaâu ngôø töï taùnh voán töï ñaày ñuû, baàn ni ñaõ xuùc phaïm ñeán oâng maø oâng chaän Ñaâu ngôø töï taùnh voán khoâng dao ñoäng, ñöôøng? Naøy oâng baïn, toâi laø moät ni coâ, ñaõ Ñaâu ngôø töï taùnh hay sanh muoân phaùp. xuaát gia maø chaïm ñeán ngöôøi nam laø phaïm giôùi. Verses of Shen-Hsiu: Keä Thaàn Tuù. b) "The Dispensation of the Buddha is dear and The body is a Bodhi tree, precious to me. What training precepts the The mind like a bright mirror stand. Master has ordained for nuns, that I have Time and again brush it clean, strictly followed. Free from defilements, And let no dust alight. purified am I. Why do you stand blocking my Thaân laø coäi Boà ñeà, way?: Phaät Giaùo ñoái vôùi toâi thaät voâ cuøng quyù Taâm nhö ñaøi göông saùng. baùu vaø toâi raát meán chuoäng. Giôùi tu taäp naøo Luoân luoân phaûi lau chuøi, maø Ñöùc Boån Sö ñaõ ban haønh cho Tyø Kheo Ni, Chôù ñeå dính buïi baëm. toâi nghieâm tuùc thoï trì. Khoâng maûy may oâ Verses in the Therigatha: Tröôûng Laõo Ni Keä—nhieãm, toâi hoaøn toaøn trong saïch. Taïi sao oâng According to The Spectrum of Buddhism written laïi chaän ñöôøng toâi? by Bhikkhu Bodhi: "One day Subha, the c) Your mind is all upset with thoughts of lust; I bhikkhuni, was entering Jivaka's mango grove to am of pure heart. Your heart all discomposed relax during moon-time. At that time a certain with vile passions, I passionless and free libertine of Rajagaha, in the lustful prime of everywhere from lustful yearnings for this youth, seeing her entering the forest, was carnal body. Why do you stand thus infatuated by her. He barred the way making it obstructing my way?: Taâm cuûa oâng ñaày impossible for her to go any further. Subha sought nhöõng tö töôûng tham duïc; toâi thì taâm thanh yù to make him understand that she was one who had tònh. Quaû tim cuûa oâng bò nhöõng khaùt voïng ñeâ renounced and warned him of the bane and curse heøn khuaáy ñoäng, toâi khoâng coøn duïc voïng vaø of sense pleasures, but it was of no avail. Her daàu ñi ñaâu cuõng khoâng ham muoán gì cho caùi counsel fell on deaf ears and the dialogue is

xaùc thaân phaøm tuïc naøy. Taïi sao oâng maõi ñöùng recorded as Verses in the Therigatha.”—Theo ñoù chaän ñöôøng toâi? Phaät Giaùo Nhìn Toaøn Dieän cuûa Tyø Khöu Boà Ñeà: 2) The libertine thereupon answered—Teân du “Ngaøy kia Tyø Khöu Ni Subha vaøo vöôøn xoaøi cuûa ñaõng traû lôøi: Jivaka ñeå nghæ ngôi vaøo buoåi tröa. Cuøng luùc aáy coù

a) You are so young, so spotless in beauty, in dances about in the celestial garden you physique and form so pretty. What profits you would shine radiant draped in elegant clothes to be in the Order (in the Holy Life); doff that of Benares silk: OÂi naày ngöôøi thieáu nöõ ñeïp ñeõ saffron-hued robe. Come, let us take delight tuyeät traàn! Nhö pho töôïng ñuùc baèng vaøng in the blossoming woodland, seeking our roøng loäng laãy saùng choùi, nhö tieân nöõ nhaûy sensual pleasures: Sö coâ ñang coøn son treû, muùa haùt ca trong moät hoa vieân treân caûnh trôøi, saéc ñeïp cuûa sö coâ trong treûo, thaân hình ñeïp trong boä y phuïc laøm baèng tô luïa cuûa thaønh Ba ñeõ dieãm kieàu. Gia nhaäp Giaùo Hoäi (soáng ñôøi La Naïi coâ seõ ñeïp ñeõ xinh töôi. thaùnh thieän) thì coù lôïi ích gì; haõy loät boû ñi boä f) Oh you with half open eyes of an elf! I will y vaøng. Ñeán ñaây, chuùng ta haõy thoï höôûng laïc go under your sway, if we can live and spend thuù trong khu röøng ñaày boâng hoa ñang ñua our time together taking delight in the forest nôû, haõy tìm thuù vui cuûa nhuïc duïc. and relishing in sensual pleasures. There is no b) Look, the fragrance of the flowers is being other being in all this world dearer and wafted through the air. Behold the spring sweeter to me than you (you are more (Vasanta tide) is in full bloom, blossoming precious to me than life itself): OÂi, thieáu nöõ with joy. Come, let us take delight in vôùi caëp maét mô moäng ñeïp nhö tieân! Toâi seõ flowering woodland, seeking our carnal haøng phuïc döôùi quyeàn uy cuûa coâ neáu chuùng pleasures: Xem kìa, höông thôm ngaøo ngaït ta coù theå chung soáng vaø cuøng nhau traûi qua cuûa ngaøn hoa ñang phaûng phaát trong gioù. Haõy cuoäc ñôøi trong khu röøng hoang daïi naày vaø thoï thöôûng ngoaïn muøa xuaân ñang tung nôû, hôùn hôû höôûng duïc laïc. Cuøng khaép theá gian khoâng coù trong nieàm vui. Haõy ñeán ñaây thoï höôûng laïc ai dòu hieàn vaø deã meán nhö coâ (ñoái vôùi toâi coâ thuù trong khu röøng ñaày boâng hoa ñang ñua coøn quí hôn laø maïng soáng cuûa toâi). nôû, haõy tìm thuù vui trong nhuïc duïc. g) If you pay heed to my words, abandon and c) The blossoming crests of the trees swayed by discard your celibate life, come live and lay the wind are as if they were chanting life gratifying the appetites of the senses. welcome song. But you who enter the forest Lovely maidens dwelling in sheltered alone, how will you find happiness there?: mansions will attend on you and minister your Nhöõng ngoïn caây ñaày boâng hoa nghieâng ngaû, every need: Neáu coâ löu yù ñeán nhöõng lôøi cuûa laû lôi uoán mình tröôùc gioù, hình nhö ñang ca toâi, töø boû vaø laùnh xa ñôøi soáng ñoäc thaân cuûa haùt ñeå ñoùn möøng chuùng ta. Nhöng sö coâ thì coâ, cuøng nhau soáng ñôøi taïi gia cö só vaø höôûng thui thuûi vaøo röøng moät mình, laøm sao tìm thuï nhuïc duïc nguõ traàn. Nhöõng kieàu nöõ thöôùt ñöôïc haïnh phuùc trong ñoù? tha deã meán soáng trong nhöõng toøa nhaø ñeïp ñeõ d) Into this wild forest, the haunt of ferocious seõ chaêm soùc vaø cung phuïng coâ veà moïi nhu animals, agitated and trembling with caàu. marauding

elephants reeking with fierce h) Drape yourself with soft silk clothes of savagery, devoid of all human beings, and Benares. Adorn yourself with garlands, emanating terror and fear, do you wish to go perfume yourself with aromatics and scents. there all unaccompanied and alone?: Vaøo Ornaments, many and diverse, glittering with trong khu röøng hoang daïi, nôi maø thuù döõ haèng precious stones will I bestow on you: Haõy lui tôùi, nôi bò khuaáy ñoäng vaø luoân luoân phaûi maëc nhöõng y phuïc may baèng haøng luïa ôû Ba run sôï tröôùc nhöõng thôùt voi ñi tìm moài, boác La naïi. Haõy trang ñieåm vôùi nhöõng traøng hoa, leân muøi röøng ruù daõ man, hoâi thuùi noàng naëc, vaø öôùp taåm nöôùc thôm höông bay ngaøo ngaït. nôi vaéng boùng ngöôøi vaø ñaày kinh sôï haõi huøng, Toâi seõ thaân taëng coâ nhieàu ñoà trang söùc ñuû sö coâ muoán vaøo trong aáy moät mình, khoâng ai loaïi, vôùi nhöõng haït kim cöông loùng laùnh saùng thaùp tuøng hay sao? ngôøi. e) Oh, you chanting maiden of matchless i) You shall lie on a couch, cosy and luxurious, beauty! Like a statue wroughtout of shining redolent with scented sandalwood, padded gold, like a rapturous nymph that frisks and with fleecy new coverlets and soft pillows

made of swans' feathers and decked with c) You of the long-drawn eye lashes! You of the spotless canopies: Coâ seõ naèm traûi mình treân eyes so pure, and vivacious! Though you be moät caùi giöôøng aám cuùng tieän nghi vaø sang far from me, I do dream only of your troïng, coù muøi thôm cuûa goã traàm phaûng phaát, sparkling eyes. O you elf-eyed fairy! There is vaø bao phuû trong moät taám traûi giöôøng môùi naught dearer to me than those glittering orbs mòn baèng loâng tröøu eâm aám vaø goái ñaàu treân of yours: Vôùi loâng nheo daøi cuûa coâ! Vôùi caëp nhöõng caùi goái doàn baèng loâng thieân nga meàm maét trong treûo vaø loùng laùnh saùng ngôøi cuûa coâ! maïi, maøn tröôùng môùi meû tinh anh. Daàu caùch xa ngaøn daäm toâi vaãn chæ mô caëp j) Like a lotus that springs into bloom in a spirit- maét choùi dòu aáy. OÂi ngöôøi coù caëp maét xinh haunted lake (and fades away unwanted by ñeïp nhö caùc vì tieân nöõ trong caâu chuyeän thaàn any) so do you, a chaste nun; your body pure, thoaïi! Trong theá gian naày khoâng coù chi maø toâi virgin and untouched, grows decrepit and yeâu quí baèng ñoâi maét ngoïc cuûa coâ. feeble and withers away with old age: Döôøng 5) Subha thereupon replied— Sö coâ Subha traû nhö hoa sen xinh ñeïp vaø nôû tung trong moät ao lôøi: ñaàm hoang daïi (vaø laëng leõ taøn taï khoâng ai a) You bar the way of a daughter of the Buddha. maøn muoán), cuøng theá aáy, coâ laø moät sö coâ Your yearning for me is as foolish and futile thanh khieát; thaân hình trong traéng, trinh baïch as treading a dangerous road. Your pinning vaø giõõ veïn tieát thaùo, coâ seõ giaø nua vaø suy for me is as stupid and senseless as leaping nhöôïc roài taøn taï hoaïi dieät vôùi tuoåi giaø. over Mount Meru or making the moona 3) Then asked Subha the bhikkhuni—Sö coâ plaything of man. (It is a desire that can never Subha hoûi: Seeing what part of this fragile, be fulfilled): OÂng chaän ñöôøng moät ngöôøi con grave-filling body, do you take delight in? gaùi cuûa Ñöùc Phaät. Öôùc voïng cuûa oâng cuõng What is it that you take as sweet essence in ñieân roà vaø voâ ích nhö daán böôùc treân con this body, reeking with filth?: Nhìn vaøo phaàn ñöôøng nguy haïi. Loøng khao khaùt cuûa oâng trong cô theå

phuø du yeáu ôùt ñang suy taøn naày, muoán ñöôïc toâi cuõng daïi khôø vaø voâ nghóa nhö oâng thaáy thích thuù? Coù gì maø oâng xem laø deã muoán nhaûy voït leân ñænh nuùi Tu Di, hay mong meán trong caùi thaân nhô baån ngaït muøi hoâi thuùi muoán laáy maët traêng laøm moùn ñoà chôi cuûa con naày? ngöôøi. (Laø moät öôùc muoán khoâng bao giôø ñöôïc 4) The libertine made answer— Teân du ñaõng traû thoûa maõn). lôøi: b) Nowhere in this wide world is there any a) Your eyes are like those of the timid gazelle; object (animate or inanimate) that could they are like those of the elf dwelling in the provoke lust in me. I know not what sort of a recesses of the mountain. Beholding those thing lust is. That lust did I tear up by the eyes of yours, my passions are roused beyond roots by following the Noble Path: Khoâng nôi control: Maét coâ gioáng nhö maét cuûa nhöõng con naøo treân theá gian naày coù baát luaän caùi chi (daàu höôu ruït reø e sôï; noù töïa nhö caëp maét xinh ñeïp voâ tri voâ giaùc hay höõu giaùc höõu tri) maø coù theå cuûa baø tieân nöõ soáng nôi thaâm sôn cuøng coác. gôïi ñöôïc loøng tham duïc cuûa toâi. Toâi khoâng Nhìn vaøo ñoù loøng toâi teâ taùi traøn ñaày khaùt voïng bieát tham duïc laø gì. Loøng tham duïc aáy toâi ñaõ khoâng theå keàm cheá ñöôïc. phaù tan töø goác reã baèng caùch vöõng chaéc tieán b) Like the lust of a golden image is your radiant haønh treân con ñöôøng cao thöôïng. face. Your eyes are like the petals of a red c) As something discarded to a pit of burning lotus. The sight of them excites my emotions coal, as a pot of poison that is destroyed, so beyond control: Göông maët saùng ngôøi cuûa coâ have the fires of my lust been quenched choùi loïi xinh töôi nhö moät pho töôïng vaøng röïc forever. I do not know (see) what lust is: Ví rôõ. Maét coâ loùng laùnh nhö nhöõng tai sen maøu nhö vaät mình ñaõ vöùt boû trong ñoáng löûa ñang ñoû. Nhìn vaøo loøng toâi rung caûm khoâng theå phöøng chaùy, nhö chay thuoác ñoäc ñaõ bò huûy naøo keàm cheá ñöôïc. dieät, döôøng theá aáy ngoïn löûa tham duïc cuûa toâi

ñaõ bò daäp taét vónh vieãn. Toâi khoâng bieát (thaáy) kheùo leùo coät vôùi nhau baèng chæ vaø coù theå tham duïc laø gì. thong thaû nhaûy muùa theo moïi chieàu höôùng. d) Tempt you, if possible, some woman who has h) But once the wood, strings and spindles are not seen clearly with insight the five all drawn out, loosened and scattered here aggrevates, or one who has not associated and there, no dolls and puppets exist any with the Buddha. You only harass this nun, a more. When will you in which part fix your nun who has realized the Four Noble Truths: mind?: Nhöng moät khi goã, chæ vaø truïc quay Neáu coù theå ñöôïc haõy ñi caùm doã ngöôøi ñaøn baø ñeàu ñöôïc thaùo gôõ hay nôùi loûng vaø boû tung naøo khaùc maø chöa töøng coù ñuû saùng suoát ñeå toùe, moùn ôû ñaây, moùn ôû kia, thì coøn ñaâu laø ñoà troâng thaáy nguõ uaån, hoaëc ngöôøi chöa töøng chôi hình giaû, ñaâu laø thaèng hình muùa roái. Coù lieân heä vôùi Ñöùc Phaät. Nôi ñaây oâng chæ khuaáy nôi naøo trong ñoù maø oâng coù theå chuù taâm ñeán? raày ngöôøi nöõ tu, moät sö coâ ñaõ chöùng ngoä Töù i) The body of mine, too, is like a doll. It ceases Dieäu Ñeá. to exist without its physical organs and e) My mindfulness do I properly apply in blame attendant attributes. Independence of the and praise, pain and pleasure. Therefore at no organs and attributes no body survives. time does my mind cling to or hanker after Where

will you in which part fix your mind?: anything. Foul are all conditioned and Cô theå naày cuûa ta cuõng döôøng nhö thaèng hình component things. This I have completely goã ñoà chôi. Noù khoâng coøn nöõa khi caùc boä comprehended: Tröôùc nhöõng lôøi khieån traùch phaän vaät lyù vaø nhöõng phuï tuøng cuûa noù khoâng vaø taùn döông, trong ñau khoå vaø haïnh phuùc, toâi coøn. Ngoaøi nhöõng boä phaän vaø phuï thuoäc luoân luoân giöõ chaùnh nieäm. Nhö vaäy khoâng luùc khoâng coøn ngöôøi soáng nöõa. OÂng seõ chuù taâm naøo taâm toâi baùm víu hay theøm khaùt ñieàu chi. vaøo phaàn naøo? Taát caû caùc phaùp höõu vi, hieän höõu do duyeân j) Beholding a painting of a woman in a fresco sanh, ñeàu giaû taïm. Toâi ñaõ hoaøn toaøn thoâng you perceive it as a living woman in your suoát ñieàu naày. perverted vision. That perception of yours is f) I am a disciple of the Buddha, one who is free an illusion: Haõy nhìn böùc hình veõ moät thieáu from all defiling impulses, bereft of all sordid nöõ treân töôøng, vôùi caùi nhìn sai laïc oâng seõ thaáy cravings. Riding the chariot of the Noble ñoù laø moät ngöôøi soáng. Söï nhaän thaáy aáy laø moät Eightfold Path do I go to Nirvana. Pulled out aûo aûnh. are the arrows of lust. Proceeding to haunts k) Oh you simpleton! You are blind. Do you that are lonely and serene. I live there in cling to this body which is just froth and solitude taking delight in them (enjoying their bubble, as something permanently belonging sylvan serenity): Toâi laø ñeä töû cuûa Ñöùc Phaät, to you? This transitory body which is like a ngöôøi ñaõ vöôït thoaùt ra khoûi moïi thuùc duïc oâ conjuror's trick, a golden tree seen in your nhieãm, ñaõ taän dieät moïi aùi duïc baån thæu ñeâ dream, a silver image shown by a juggler in heøn. Laùi chieác xe Baùt Chaùnh Ñaïo, toâi thaúng the midst of a crowd?: Naøy oâng, con ngöôøi tieán ñeán Nieát Baøn. Nhöõng muõi teân cuûa tham thieån trí! Con ngöôøi ñui muø. OÂng coá baùm vaøo duïc ñaõ ñöôïc nhoå ra. Toâi tìm nhöõng caûnh thaân naày nhö vaät gì thöôøng coøn vaø thuoäc veà quaïnh hiu coâ tòch, ñôn ñoäc vaø thanh khieát ñeå cuûa oâng chaêng, trong khi noù voán chæ laø boït thích thuù soáng moät mình (an höôûng thuù vui beøo vaø bong boùng? Taám thaân phuø du taïm bôï cuûa röøng nuùi). naày töïa hoà nhö troø chôi cuûa nhaø aûo thuaät, nhö g) Oh, I have seen dolls with limbs gaudily moät coäi caây baèng vaøng maø oâng thaáy trong painted, pupets made of wood, all cleverly moäng, moät pho töôïng baèng baïc maø nhaø aûo fastened with strings or spindles and made to thuaät kheùo leùo trình baøy giöõa ñaùm ñoâng, oâng dance in diverse directions: OÂi ta ñaõ thaáy coù luyeán aùi noù khoâng? nhöõng ñoà chôi hình giaû, tay chaân sôn pheát vôùi l) What is this eye but a little ball lodged in the maøu meø röïc rôõ vaø nhöõng thaèng hình baèng goã fork of a tree, a bubble full of tears, excluding ñeå laøm troø chôi muùa roái, ñöôïc noái raùp vaø slime, a blend of colours, white, black, and

blue, etc., all giving the shape and image of loäng laãy cuûa Ñöùc Theá Toân, nhaõn quang cuûa an eye: Maét naày chæ laø moät hoøn bi nhoû naèm sö coâ lieàn ñöôïc hoài phuïc trong taát caû tình treân moät naïng caây, moät caùi bong boùng ñaày traïng röïc rôõ vinh quang cuûa noù. nöôùc maét vaø tieát ra chaát nhôøn, moät söï pha Verses for Transfering Merit: See Verse of troän nhöõng maøu traéng, ñen, vaø xanh, vaân vaân, Dedication. ñoù laø taát caû nhöõng gì taïo neân hình daùng cuûa

Verses of Universal Worthy Bodhisattva: Keä maét. Phoå Hieàn Boà Taùt. m) Subha was attached to nothing, she had no Version (n): Vaên baûn. clinging for her eyes. So she, so lovely to Vertical board: Böùc lieãn (caâu ñoái doïc theo coät those who beheld her, gouged out her eye in nhaø). one sudden spontaneous movement, and gave it to him saying: “Here then is this eye, for Vertically preach and horizontally preach: which you hanker. Take it away!”: Sö coâ Hoaønh Thuyeát Tung Thuyeát—To preach without Subha khoâng coøn luyeán aùi baát cöù thöù gì; coâ restriction in any direction—Thuyeát phaùp voâ ngaïi. khoâng luyeán aùi caëp maét. Do ñoù trong moät Verula (skt): Name of a Buddhist place in west caûnh töôïng raát caûm ñoäng, sö coâ thình lình hoàn India. According to Prof. Bapat in The Twenty- nhieân moùc troøng maét ra ñöa cho teân du ñaõng Five Hundred Years of Buddhism, at Verula vaø noùi: “Ñaây laø con maét, con maét maø oâng (Ellora) most wonderful caves in the world can be ñaém ñuoái say meâ. Haõy laáy ñi!” found, mountains cut into colossal sanctuaries. Of 6) At once the lust in the rake completely the thirty-four caves, the twelve to the south are vanished. Begging her pardon, he declared: Buddhist while the remaining are Brahmanical or “O you, holy and immaculate one! May you Jaina. The Buddhist caves are the earliest, dating be well! May you recover your sight! Never from 450 to 650 A.D. The entrance to the hall lies again will I dare to commit such a heinous through a large open court. In the cave named crime: Töùc khaéc, loøng tham duïc cuûa teân du Visvakarma, there is a huge image of the Buddha, ñaõng tan bieán. Xin saùm hoái vôùi sö coâ, chaøng flanked by attendants and heavenly deities, is ta noùi: “OÂi, naày sö coâ, baäc thaùnh thieän vaø voâ seated on a lion throne in a projecting arch of the nhieãm! Ngöôõng nguyeän sö coâ ñöôïc an laønh! stupa. There are a number of Buddha and Ngöôõng nguyeän maét sö coâ ñöôïc hoài phuïc! Toâi Bodhisattva images—Ñòa danh Phaät giaùo ôû vuøng khoâng bao giôø coøn daùm taùi phaïm toäi aùc gheâ taây AÁn Ñoä. Theo Giaùo sö Bapat trong Hai Ngaøn gôùm nhö vaäy nöõa. Naêm Traêm Naêm Phaät Giaùo, taïi Verula coù theå tìm 7) It is as if I have walked into a blazing flame. thaáy nhöõng hang ñoäng ñeïp nhaát theá giôùi, nhöõng It is as if I have embraced a venomous snake. hoøn nuùi ñöôïc ñuïc thaønh nhöõng Thaùnh ñieän ñoà soä. What good can accrue by molesting a holy Trong soá ba möôi boán hang, coù möôøi hai hang ôû one like you? Please do forgive me: Cuõng phía nam laø cuûa Phaät giaùo, soá coøn laïi thuoäc Baø döôøng nhö toâi ñang ñi vaøo moät ngoïn löûa ñang La Moân giaùo hay Kyø Na giaùo. Caùc hang cuûa Phaät chaùy ñoû. Cuõng gioáng nhö toâi ñang oâm moät giaùo laø nhöõng hang coù tröôùc tieân, coù nieân ñaïi töø con raén ñoäc. Phaù khuaáy moät ngöôøi hieàn laønh naêm 450 ñeán 650. Loái vaøo ñaïi saûnh ñi qua moät thaùnh thieän nhö sö coâ thì ích lôïi gì? Cuùi xin sö saân loä thieân roäng. Trong hang Visvakarma coù moät coâ khoan dung tha loãi cho toâi. töôïng Phaät lôùn vôùi caùc thò giaû vaø thieân thaàn ñi 8) Delivered from the libertine, the bhikkhuni keøm ñöôïc ñaët treân toøa sö töû ôû moät voøng cung nhoâ Subha went her way to the Buddha, the ra cöûa ngoïn thaùp. Taïi ñaây coøn coù moät soá töôïng Supremely Enlightened One. There, gazing Phaät vaø töôïng Boà Taùt khaùc. on the divine resplendent features of the Very advanced: Raát tieán boä.

Master, her sight was restored to her in all its Very beautiful: Dieãm tuyeät. glory: Ñöôïc thoaùt ra khoûi tay teân du ñaõõng, sö Very beginning: From or before—Voâ thuûy dó coâ Subha veà haàu Phaät, baäc Toaøn Giaùc Toái lai. Thöôïng. Nôi ñaây, ngöôõng nhìn leân dung nhan Very cruel: Monstruous—Ñaïi aùc.

Very expensive food items: Sôn haøo haûi vò— the altars are full of offerings. Vegetarian meals Delicacies from the hills and the seas. are provided for all. Captive animals, such as Very high: Cao xa—Far-reaching—Exalted. birds and turtles, are set free from their cages. This is a very joyous day for everyone—Ñoái vôùi Very just: Chí coâng. coäng ñoàng Phaät giaùo, ngaøy leã quan troïng nhaát Very learned: Extensively read—Hoïc roäng nhaát laø ngaøy leã Phaät Ñaûn. Ñoù laø ngaøy traêng troøn (quaûng baùc). thaùng naêm (döông lòch). Haèng trieäu ngöôøi treân theá Very light: Nheï Boång. giôùi cöû haønh leã Phaät Ñaûn. Ngaøy naøy ñöôïc goïi laø Very miserable existence: Cuoäc soáng voâ cuøng ngaøy Vesak taïi xöù Tích Lan, ngaøy Visakha Puja khoå sôû (Sinh voâ gia cö, töû voâ ñòa taùng)— taïi Thaùi Lan. Vaøo ngaøy naøy, Phaät töû taïi vaøi xöù Homeless while alive and bereft of a burial plot nhö Trung Hoa, Ñaïi Haøn tham döï vaøo leã “Taém on his death. Phaät.” Hoï röôùi nöôùc thôm vaøo töôïng Phaät Ñaûn Very pious: Chí hieáu. Sanh. Vieäc naøy töôïng tröng cho thanh tònh nôi taâm Very pious to one’s parents: Ñaïi hieáu. yù vaø haønh ñoäng. Chuøa vieän ñöoâc trang hoaøng Very precious sandalwood: Kalanusarin boâng hoa côø phöôùn; treân baøn thôø ñaày leã vaät cuùng (skt)—Kieân haéc chieân ñaøn (moät loaïi goã chieân ñaøn döôøng. Nhöõng böõa côm chay ñöôïc doïn ra cho moïi ñen thaät quyù hieám). ngöôøi. Ngöôøi ta laøm leã phoùng sanh. Ñaây ñöôïc Very rational: Raát höõu lyù. xem nhö laø ngaøy thaät vui cho moïi ngöôøi. (A) According to the Theravada tradition, the Very reluctant: vaïn baát ñaéc dó. Buddha’s Birth Day, perhaps on the 4th Very remote place: Thaâm sôn cuøng coác (Sôn month, 8Th day; however, all Buddhist cuøng thuûy taän). countries observe the Full Moon Day of the Very short instant to live: Khoaûnh Khaéc Cuûa Lunar month of Vaisakha (April-May) as Söï Soáng—See Momentariness of existence. Buddha Birth Day Anniversary. This is one of Very sincere: Chí tình. the major festivals of Buddhism because most Very sophisticated: Raát tinh vi. Buddhist countries celebrate the day on which Very strong wind: Lam phong (gioù thaät maïnh). the Buddha was born, attained awakening, Very wicked: Paøpiyaøn (skt)—The Evil One— and passed into nirvana—Theo truyeàn thoáng The Murderer Maøra; because he strives to kill all Nguyeân Thuûy, ngaøy Phaät Ñaûn sanh, coù leõ goodness—AÙc ma—Ba tuaàn. vaøo ngaøy moàng 8 thaùng 4; tuy nhieân, taát caû caùc nöôùc theo Phaät giaùo laáy ngaøy traêng troøn Vesa (skt): Tyø Xaù—The third caste of farmers thaùng tö laøm leã kyû nieäm. Ñaây laø moät trong and traders in India—Giai caáp noâng daân vaø nhöõng ngaøy leã quan troïng nhaát cuûa Phaät giaùo, thöông nhaân ôû AÁn Ñoä. vì ngaøy ñoù vöøa laø ngaøy Ñöùc Phaät ñaûn sanh, Vesak (skt): Buddha’s Birth Day—Ngaøy Phaät thaønh ñaïo vaø ñaït nieát baøn. Ñaûn Sanh (Leã Phaät Ñaûn)—For the Buddhist (B) According to the Mahayana tradition, the community, the most important event of the year month corresponding to April-May, on the is the celebration of the birth of the Buddha. It Full Moon day of

which is celebrated the falls on the full-moon day in May. This occasion is Birth, Renunciation, Enlightenment and observed by millions of Buddhists throughout the Parinirvana of the Buddha. The Vesak world. It is called Vesak in Sri Lanka, Visakha celebration consists of the presentation of the Puja in Thailand. On this day, Buddhists in some teaching, contemplation of the life of Buddha, countries like China and Korea would take part in the process around the secred sites. the ceremonial bathing of the Buddha. They pour Furthermore, Vesak festival goes beyond ladles of water scented with flower petals over a mere hirtorical commemoration; it is a statue of the baby Buddha. This symbolizes reminder for each of us to strive to become purifying their thoughts and actions. The temple enlightened—Theo truyeàn thoáng Ñaïi Thöøa, are elegantly decorated with flowers and banners; ngaøy raèm thaùng tö laø ngaøy maø caùc nöôùc theo

truyeàn thoáng Phaät giaùo toå chöùc ngaøy leã kyû ngaøi, ngaøi töø boû vôï. Sau ñoù moät ngöôøi Baø La Moân nieäm Phaät Ñaûn sanh, xuaát gia, thaønh ñaïo vaø tham lam teân Jukata ñeán yeâu caàu ngaøi cho hai ñöùa nhaäp Nieát baøn. Leã Vesak goàm coù moät thôøi con ñeå laøm ñaày tôù, ngaøi cuõng ñoàng yù. Khi ngaøi ñaõ giaûng phaùp, moät buoåi quaùn nieäm veà cuoäc ñôøi buoâng boû heát taát caû, nhôø chö thieân can thieäp neân Ñöùc Phaät, caùc cuoäc röôùc xung quanh nôi thôø. taát caû taøi saûn, gia ñình vaø vöông quoác cuûa ngaøi Ngoaøi ra ngaøy Vesak coøn laø dòp nhaéc nhôû ñeàu ñöôïc phuïc hoài. Caâu chuyeän cho chuùng ta thaáy chuùng ta coá gaéng ñaït tôùi Ñaïi giaùc. moät cung caùch ñaïi huøng trong haïnh boá thí ñöôïc Vesakha (skt): Vesak (p)—Ngaøy traêng troøn thaùng toaøn thieän ñeán cao ñoä, ñöôïc thöïc haønh khaép theá tö—Ngaøy Phaät Ñaûn sanh, Thaønh Ñaïo vaø Nhaäp giôùi Nguyeân Thuûy haøng naêm. Nieát Baøn. Vessavana (p): Vaisravana or Dhanada (skt)— Visakha Puja: Buddha's Birth Day—See Vesak. Ña Vaên Thieân Vöông—See Four Heavenly Vessantara Jataka (skt): One of the most (Guardian) Kings. popular canonical texts in contemporary Vessel (n): Duïng cuï ñeå chöùa ñöïng. Theravada Buddhist countries, which tells the Vessel of the Law: Implements used in story of Prince Vessantara (Ideal Action) of Sivi, worship—Phaùp khí (nhöõng thöù duøng trong vieäc leã who in his next rebirth became Sakyamuni baùi). Buddha. In his penultimate (aâm aùp choùt) lifetime Vessel of religion: Ñaïo Khí—A vessel of before the attainment of buddhahood, Vessantara religion, or the capacity for Buddhism—Phaùp Khí perfected the quality of generosity. The text hay baäc nhaân taøi coù caên cô tu haønh Phaät ñaïo hay begins with his gift of royal elephant with magical coù khaû naêng gaùnh vaùc ñaïo nghieäp. rain-making powers to a neighboring kingdom that Vessel unfit for Buddhism: Phi khí (khoâng is caught in a drought. Following this, his subjects thích hôïp cho Phaät giaùo). expel him from the kingdom, and he goes into the Vest (n): Robe—AÙo leã. wilderness with his faithful wife and two children. Vestige (n): Daáu tích—Daáu veát—Di tích—Chöùng After they build a simple jungle hut, Indra appears côù. in disguise and requests his wife, and he gives her up. After this a greedy brahman named Jujaka Vestment (n): Ceremonial robes—Leã phuïc. asks that he give his children to be his servants, Vetala (skt): and he agrees to this also. When he has given

up 1) Vi Ñaø La: Wei-To, the guardian facing the everything, the gods intervene and his main hall of a temple; the origin of Wei-To is possessions, family, and kingdom are restored to uncertain—Vi Ñaø La laø vò Vi Ñaø maët xoay ra him. The story is thought to provide a heroic chaùnh ñieän trong töï vieän, khoâng ai bieát ñöôïc paradigm of generosity perfected to its highest xuaát xöù cuûa Vi Ñaø Hoä Phaùp. degree, and it is performed all over the Theravada 2) Yeám Ñaûo Quyû: A demon appealed in order to world every year—Moät trong nhöõng kinh ñieån raise a corpse and with it to cause the death ñöông thôøi phoå caäp nhaát cuûa caùc xöù theo Phaät of an enemy—Moät loaøi quyû nhaäp traøng, hieän giaùo Nguyeân Thuûy, keå veà caâu chuyeän cuûa Thaùi töû ñeán döïng ñöùng thaây ma daäy ñeå saùt haïi keû thuø. Vessantara cuûa xöù Sivi, ngöôøi maø kieáp taùi sanh 3) An incantation for raising a corpse and to laøm Ñöùc Phaät Thích Ca Maâu Ni. Trong kieáp aùp order it to kill another person (this is an choùt tröôùc khi thaønh Phaät, Thaùi töû Vessantara ñaõ heretic incantation): Tyø Ñaø La—Meâ Ñaùt toaøn thieän phaåm chaát boá thí cuûa ngaøi. Kinh baét La—Moät pheùp thaàn chuù döïng töû thi daäy vaø ñaàu vôùi moùn quaø voi hoaøng gia vôùi khaû naêng laøm sai ñi gieát ngöôøi (ñaây laø moät thöù thaàn chuù cuûa möa cho quoác gia laùng gieàng trong côn haïn haùn. ngoaïi ñaïo Taây Thoå). Sau ñoù daân nöôùc ngaøi ñuoåi ngaøi ra khoûi xöù, vaø Vetter, Tilmann (1937 -): German buddhologist ngaøi ñi vaøo nôi hoang daõ vôùi moät ngöôøi vôï vaø hai who published a number of influential studies on con heát loøng vôùi ngaøi. Sau khi döïng leân moät caên the Epistemological tradition and on early choøi ñôn sô trong röøng, vua trôøi Ñeá Thích xuaát Buddhism. He is a professor of Buddhology, hieän giaû daïng laøm ngöôøi thöôøng vaø ñoøi vôï cuûa Indian philosophy, and Tibetology at Leiden

University. His works include Erkennisprobleme differences between the Sthaviras and bei Dharmakirti (1964) and The Ideas and Mahsanghikas. The Abhidharma Pitaka as we Meditative Practices of Early Buddhism (1988)— have it in Pali Canon is the definite work of Moät nhaø Phaät giaùo hoïc ngöôøi Ñöùc ñaõ xuaá baûn moät this school—Phaân Bieät Thuyeát Boä. Theo soá nghieân cöùu coù aûnh höôûng veà truyeàn thoáng Keith trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø Nhaän Thöùc Luaän vaø Phaät giaùo buoåi sô khai. OÂng Baø Xa Baø Ñeà (Vibhajyacadins) laø tröôøng phaùi laø giaûng sö veà Phaät hoïc, Trieát hoïc AÁn Ñoä, vaø Taây cho raèng chaáp nhaän A Tyø Ñaït Ma Luaän Taïng Taïng hoïc ôû tröôøng ñaïi hoïc Leiden. Nhöõng taùc laø hôïp lyù, vì trong ñoù chöùa caû boä Taïng Pali. phaåm cuûa oâng bao goàm Erkennisprobleme bei Phaân Bieät Thuyeát Boä (The Vibhajyavadins) Dharmakirti (1964), vaø Nhöõng Tö Töôûng Thieàn vaø söï khôûi thuûy cuûa noù haõy coøn muø môø. Phaân Taäp cuûa Phaät Giaùo Buoåi Sô Khai (1988). Bieät Thuyeát Boä naày cho raèng phaûi baøn luaän Vexation: Naõo (phieàn muoän)—See Six things ñuùng sai. that defile the pure mind. Vibhanga (skt): Boä Phaân Tích—Phaân Bieät hay Vexation with others: Naõo giaùc—See Eight nhöõng tieát muïc—Analysis—Divisions—One of wrong perceptions of thought. the books of the Theravadin Abhidhamma Pitaka. Vibhaga (skt): Vikalpa (skt)—To differentiate— Offering a detailed analysis or classification of To discern—To discriminate—To distinguish— sixteen major topics of

the Dharma, including the Phaân bieät. skandhas, nidanas, the elements, the faculties, mindfulness, bojjhangas, jhanas, and insight—Moät Vibhaga-yoga-sastra (skt): Phaân Bieät Du Giaø trong nhöõng boä saùch cuûa Boä Luaän Taïng cuûa Luaän. tröôøng phaùi Phaät giaùo Nguyeân Thuûy. Boä saùch naøy Vibhajja-vyakaraniyo-panho (p): Requiring phaân tích hay phaân loaïi chi tieát 16 chuû ñeà chính an explanation—Traû lôøi caâu hoûi baèng caùch phaân cuûa giaùo phaùp, goàm caùc uaån, caùc duyeân, caùc yeáu tích—See Four ways of answering questions. toá (ñaïi), caùc caên, söï chuù taâm tænh thöùc, caùc yeáu toá Vibhajya (skt): Vibhaga, Prativikalpa, or Vikalpa giaùc ngoä, thieàn ñònh vaø trí tueä—See Theravada (skt)—Phaân Bieät—See Vikalpa. (V) (2). Vibhajyavadin (skt): Tyø Baø Xa Baø Ñeà. Vibharaksita (skt): Vi Sa Laïc Khôûi Ña— 1) Defender of What Is To Be Differentiated—Asoka's queen—Vò Hoaøng Haäu cuûa vua A Duïc. Ngöôøi baûo veä cho caùi gì phaûi phaân hoùa. Vibhasa (skt): Tyø Baø Sa—Ñeà Baø Sa—Tyø Baø 2) Hinayana school that split off from the Thi—Tyø Phaû Sa—Tî Baø Sa—Quaûng Thuyeát— Sthaviras around 240 BC. The school of Thaéng Thuyeát—Dò Thuyeát (Tyø coù nghóa laø Vibhajyavadin probably died out by the end "Quaûng, Thaéng, Dò;" Baø Sa coù nghóa laø of the 7th century—Nhaùnh Tieåu Thöøa ñaõ taùch "Thuyeát")—Vibhasa means option, alternate, khoûi Sthavira vaøo naêm 240 tröôùc CN. Phaùi wider interpretation, or different explanation. naày taøn luïi vaøo theá kyû thöù VII. **See Vibhasa-sastra. 3) Answerers in detail, interpreted as Vibhasa-sastra (skt): Baø Sa Luaän—An discriminating explanation, or particularizing: abbreviation of the title of the Abhidharma Traû lôøi chi tieát hay Phaân bieät thuyeát. Mahavibhasa-sastra—Teân goïi taét cuûa Boä Luaän A 4) Phaân Bieät Thuyeát Boä: According to Keith in Tyø Ñaït Ma Ñaïi Tyø Baø Sa—Tyø Baø Sa Luaän—A The Dictionary of Chinese-English Buddhist philosophical treatise by Katyayaniputra, Terms, Vibhajyavadins, a school of logicians. translated into Chinese by Sanghabhuti around It is reasonable to accept the view that the 383 A.D. According to Prof. Junjiro Takakusu in Abhidharma-Pitaka, as we have it in the Pali the Essentials of Buddhist Philosophy, probably in Canon, is the definite work of this school. The the second century A.D., whether before or after origin of Vibhajyavadins is still obscure. The the Buddhist Council of King Kaniska's reign, we method of particularization in dealing with cannot tell, a great and minute commentary questions in debate. It is suggested that this named Vibhasa Sastra was compiled on school was established to harmonize the Katyayaniputra's work. The word "Vibhasa"

means an extreme annotation or various opinions, Vibhaya (skt): Vibhaga, Vibhajya, Prativikalpa, and this title indicates that many opinions of the or Vikalpa (skt)—Bieän bieät—See Vibhajya. time were gathered and criticized in detail and Vibrate (v): Shake—Rung ñoäng. that some optional ones were selected and Vibration: Söï rung ñoäng. recorded. The main object of the Vibhasa Vicakha (skt): Baø Tyø xaù khö (ñöôïc Phaät phong commentary was to transmit the correct exposition chöùc Thoâng Nhôn/thoâng tín vieân). of the Abhidharma School which has since then come to be called the Vaibhasika School—Boä Vicara (p & skt): Tö—Correct Examination—Tö Kinh

Luaän do Thi Ñaø Baøn Ni soaïn, ñöôïc ngaøi hay cöùu xeùt chính chaén laøm cho taâm taùnh yeân Taêng Giaø Baït Tröøng dòch sang Hoa ngöõ vaøo oån—Töù hay Saùt. Moät khía caïnh cuûa söï ñònh taâm khoaûng naêm 383 sau Taây Lòch. Theo Giaùo Sö bao goàm taâm "chaø xaùt" treân ñoái töôïng. Yeáu toá thöù Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät hai trong taàng thieàn ñònh ñaàu tieân—See Fifty-one Giaùo, coù leõ vaøo theá kyû thöù II sau Taây Lòch, tröôùc Dharmas interactive with the Mind. hay sau cuoäc kieát taäp kinh ñieån cuûa trieàu ñaïi Ca Vicara-parapraneya (skt): Töï GiaùcTo examine Saéc Nò Ca, chuùng ta khoâng theå noùi ñöôïc, moät sôù with one's own intelligence, not depending upon giaûi vó ñaïi vaø chi li meänh danh Tyø Baø Sa Luaän another—Quaùn saùt baèng caùi trí cuûa chính mình (Aibhasa-sastra) ñöôïc taäp thaønh döïa treân taùc chöù khoâng döïa vaøo keû khaùc. phaåm cuûa Ca Ña Dieãn Ni Töû. Töø ngöõ "Vibhasa" Vicara-Vitakka (skt & p): Tyø Giaù La— coù nghóa laø "Quaûng dieãn," hay nhöõng "Dò kieán," Sustained application—Saùt. vaø tieâu ñeà naày toû ra raèng nhieàu quan ñieåm cuûa (A) Vicara (skt)—Saùt: thôøi aáy ñöôïc taäp hôïp vaø pheâ bình chi tieát, vaø moät 1) The word "vicara" usually means vaøi quan ñieåm rieâng tö ñöôïc tuyeån choïn vaø ghi "examination," but in Abhidharma it signifies cheùp laïi. Muïc ñích chaùnh cuûa luaän Tyø Baø Sa laø the "sustained application" of the mind on the löu truyeàn lôøi traàn thuaät chính xaùc cuûa tröôøng phaùi object. Whereas "vitakka" is the directing of A Tyø Ñaøm, töø ñoù tröôøng phaùi naày môùi ñöôïc goïi laø the mind and its concomitants towards the phaùi Phaân Bieät Thuyeát (Vaibhasika). object, vicara is the continued exercise of the Vibhava (p): Söï voâ sanh—Non-birth. mind on the object: Danh töø "Saùt" coù nghóa laø Vibhavana (skt): Bieät Caûnh Taâm Sôû. quan saùt hay doø xeùt. Trong A Tyø Ñaït Ma 1) Bieät Caûnh Taâm Sôû—Töø duøng ñoái laïi vôùi Luaän (Vi Dieäu Phaùp), "Saùt" coù nghóa laø "lieân "Bieán Haønh Taâm Sôû"—The ideas or mental tuïc ñaët taâm treân ñoái töôïng." states, which arise according to the various 2) Applied attention, interpreted as pondering, objects or conditions toward which the mind is investigating; the state of mind in the early directed (if toward a pleasing object, then stage of dhyana meditation. According to desire arises)—YÙ töôûng hay tình traïng taâm Keith in The Dictionary of Chinese-English thaàn khôûi leân do nhöõng ñoái töôïng hay ñieàu Buddhist Terms, Vitarka means initial kieän khaùc nhau maø taâm ñöôïc höôùng veà, chöù attention, or cognition in initial application, taâm sôû khoâng töï daáy leân vôùi taát caû caùc caûnh search, or inquiry; in contrasted with Spying (neáu taâm höôùng veà moät ñoái töôïng lyù thuù thì out, or careful examination—Taàm hay traïng duïc voïng khôûi leân). thaùi taâm trong giai ñoaïn ñaàu thieàn ñònh. Theo 2) Clear perception: Thieän Tri—Nhaän bieát roõ Keith trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø raøng. Ñaùt Ca coù nghóa laø "Taàm", hay tìm hieåu moät caùch hôøi hôït; ñoái laïi vôùi "Tö" coù nghóa laø Vibhava-tanha (p): Voâ höõu aùi—Craving for quan saùt kyõ löôõng. extinction—Craving for self-annihilation—Luyeán 3) In practicing meditation, "vicara" serves to aùi trong söï voâ sanh—Ham muoán töï dieät ñoä—See temporarily inhibit the hindrance of doubt: Three dharmas (XIV) (A), and Three kinds of Trong thöïc taäp

thieàn, thì “Saùt” giuùp taïm thôøi craving (I) (A). khaéc phuïc hoaøi nghi. Vibhavatrsna (skt): Craving for annihilation— (B) Vitakka (skt)—Taàm: Huyû aùi (loøng ham muoán töï mình huûy dieät).

1) Vitakka is like a bird’s spreading out its wings 2) Vichikiccha is a Pali term, a combination of to fly, vicara is like the bird’s gliding through “vi”, means without; and “cikiccha” means the air with outstretched wings: “Taàm” töïa medicine. One who suffers from perplexity is nhö con chim ñang xoaûi caùnh roäng ra ñeå bay, really suffering from a dire disease, and coøn “Saùt” thì töïa nhö con chim ñang bay löôïn unless he sheds his doubts, he will continue to treân khoâng trung vôùi ñoâi caùnh xoaûi roäng. worry over and suffer from this illness. As 2) “Vitakka” is like a bee’s diving towards a long as man is subject to this mental itch, this flower, vicara is like the bee’s buzzing above sitting on the fence, he will continue to take a the flower: “Taàm” töïa nhö con ong bay höôùng skeptical view of things which is most veà caùnh hoa, “Saùt” töïa nhö con ong ñang bay detrimental to mental ability to decide löôïn treân hoa. anything definitely; it also includes doubt Vicaraparapraneya (skt): Töï Giaùc. with regard to the possibility of attaining the 1) To examine with one’s own intelligence, not jhanas—Vichikiccha laø töø Nam Phaïn (Pali) laø depending upon another: Quaùn saùt baèng caùi phoái hôïp cuûa “Vi”, coù nghóa laø khoâng, vaø trí cuûa chính mình chöù khoâng döïa vaøo keû “cikiccha” coù nghóa laø thuoác chöõa. Thaät vaäy, khaùc. moät ngöôøi ôû ôû trong tình traïng hoaøi nghi thaät 2) Buddha’s own or natural enlightenment: Söï söï laø moät con ngöôøi ñang bò moät chöùng beänh giaùc ngoä cuûa Ñöùc Phaät—Apperception. taøn khoác nhaát, tröø khi anh ta buoâng boû moái Vicaro (p): Sustained application—Saùt—See hoaøi nghi cuûa mình, baèng khoâng anh ta vaãn Vicara-vitakka, and Fifty-two mental states. phaûi tieáp tuïc lo aâu vaø ñau khoå veà chöùng beänh taøn khoác naày. Bao laâu con ngöôøi coøn phaûi Vice (a & n): Ñieàu xaáu aùc—Ñieàu gian aùc. chòu tình traïng khoù chòu tinh thaàn naày, tình Vice Rector: Vice Chancellor of a University— traïng löôõng löï khoâng quyeát ñoaùn ñöôïc naày, Phoù Vieän Tröôûng. con ngöôøi aáy seõ vaãn tieáp tuïc coù thaùi ñoä hoaøi Viceroy: Vice King—Phoù Vöông. nghi veà moïi vieäc maø ñieàu naày ñöôïc xem laø Viceroyalty: Chöùc phoù vöông. baát lôïi nhaát cho vieäc tu taäp. Caùc nhaø chuù giaûi Vichavapura (skt): Tyø Chieâm Baùt Boå La— giaûi thích taâm trieàn caùi naày nhö laø söï khoâng According to Eitel in The Dictionary of Chinese- coù khaû naêng quyeát ñònh ñieàu gì moät caùch roõ English Buddhist Terms, Vichavapura, the ancient reät, noù cuõng bao goàm caû söï hoaøi nghi veà khaû capital of Sindh—Theo Eitel trong Trung Anh naêng coù theå chöùng ñaéc caùc thieàn nöõa. Phaät Hoïc Töø Ñieån, Tyø Chieâm Baùt Boå La laø kinh Vicikitsa (skt) Vichikitsa (p): Hoaøi nghi (nghi ñoâ coå cuûa xöù Sindh. nghóa laø khoâng tin hay khoâng quyeát ñònh ñöôïc)— Vici (skt): Nghi Caùi—The overhanging cover of Doubt—Septic doubt—Uncertainty—Doubt, as doubt, which prevents sentient beings from seeing wavering uncertainty, a hindrance and fetter to be and practicing good deeds, one of the five covers removed. One of the mula-klesa, or root causes of or mental and moral hindrances—Taùnh hay nghi suffering. Skepticism, one of the five

hindrances hoaëc che laáp maát taâm thöùc, khieán khoâng thaáy one must eliminate on entering the stream of ñöôïc chaân lyù, khoâng thöïc haønh ñöôïc thieän nghieäp, saints—Moät trong nhöõng caên baûn phieàn naõo gaây ñaây laø moät trong naêm trieàn caùi. ra ñau khoå. Moät trong naêm chöôùng ngaïi maø ngöôøi Vicichtatcharika (skt): Thöôïng haïnh YÙ Boà Taùt. ta phaûi truùt boû treân ñöôøng nhaäp Thaùnh—See Vicikiccha (p): Doubt—Hoaøi nghi—Nghi kieát söû. Fifty-one Dharmas interactive with the Mind, and 1) The fetter of doubt—Hoaøi nghi—Nghi kieát Seventy-five dharmas of the Abhidharma Kosa. söû—Taâm meät moûi vì phaân vaân khoâng quyeát Vicious (a): Xaáu aùc. vaø öùc ñoaùn. Chöôùng ngaïi thöù naêm trong naêm The vicious (n): Keû ñoäc aùc. chöôùng ngaïi. Ñaïo binh ma thöù baûy trong möôøi Vicious karma: AÙc nghieäp. ñaïo binh ma—See Three dharmas (XV), Vicious mind: Taâm Baát Thieän—See Seven defilements, Ten armies of mara, and Unwholesome mind. Fifty-two mental states.

Vicious thief: oaùn taëc. cuûa Ñoâng Ñaïi Chaâu, luïc ñòa naèm veà phía Vicissitudes of life: Vieäc ñôøi thay ñoåi (Tang ñoâng cuûa nuùi Tu Di. ñieàn bieán vi thöông haûi)—A field of mulberry can 2) According to Eitel in The Dictionary of turn into a sea. Chinese-English Buddhist Terms, Videha is another name for Vaisali and the region near Vicitratva (skt): Vicitrata (skt)—Chuûng Mathava: Theo Eitel trong Trung Anh Phaät Chuûng—Nhieàu loaïi hay ña daïng—Multiplicity— Hoïc Töø Ñieån thì Tyø Ñeà Ha laø moät teân goïi Manifoldness—Multitudinousness. khaùc cuûa thaønh Tyø Xaù Leâ vaø vuøng phuï caän Victim (n): Naïn nhaân—Vaät hy sinh. Mathava baây giôø. Victor: Thaéng Só—One who keeps the Vidhiyate (skt): Saép xeáp—To arrange. commandments—Keû chieán thaéng, yù noùi ngöôøi Vidhu (skt): Ba Noâ—Maët traêng—The moon. tinh chuyeân giöõ giôùi. Victorious (a): Jina (skt)—Chieán thaéng. Vidudabha (skt): Thaùi Töû Löu Ly—Tyø Löu Ly—Two years before the Buddha's passing, his Victorious In Battle Buddha: Phaät Ñaáu Chieán clan met with a great misfortune. Vidudabha, a Thaéng. son of King Prasenajit of Kosala and of the Victorious King Wisdom-Banner Buddha: daughter of one of the Sakya rajas, was on a visit Phaät Hueä Traøng Thaéng Vöông. to his mother's family, where he was insulted for Victorious mind: Thaéng Taâm—The mind that his low birth. Enraged, he vowed to take revenge carries out the Buddhist discipline—Taâm chieán on the Sakya. Undeterred by the expostulations of thaéng, hay taâm tinh chuyeân haønh trì theo giôùi luaät the Buddha, he, after, the death of his father, nhaø Phaät. marched against Kapilavastu and put to the sword Victorious stages: Thaéng xöù—There are eight the whole Sakya clan. According to Buddhist victorious stages or degrees in meditation for legends, Kosala was a large kingdom in Northern overcoming desire, or attchment to the world of India with strong military might. Before he took sense—Coù taùm giai ñoaïn chieán thaéng trong thieàn refuge in the Buddha, King Prasenajit of Kosala ñònh nhaèm giuùp haønh giaû vöôït thaéng duïc voïng vaø had gone to the neighboring state of Kapilavastu luyeán chaáp cuûa theá giôùi giaùc quan—See Eight to seek a bride among the Sakya clan. The Sakya victorious stages and Eight liberations. clan looked upon itself as the superior clan and Victorious vehicle: Thaéng Thöøa—Ñöùc

danh cuûa reluctantly passed off their maid Mallika as a Ñaïi Thöøa (theo Kinh Hoa Nghieâm, vöôït qua nhò princess for the marriage. King Prasenajit loved thöøa laø Ñaïi Thöøa, Ñeä Nhaát Thöøa, Thaéng Thöøa, Mallika deeply. She bored him Prince Vidudabha. Toái Thaéng Thöøa)—The Mahayana. **See When the Prince was eight years old, he once Mahayana. went to Kapilavastu to play and to tour the newly Victory without a fight is the best of all completed lecture hall. The Sakya clan despised strategies: Baát chieán töï nhieân thaønh (khoâng ñaùnh the Prince as being born of a maid and ridiculed him, thus sowing the seeds of feud and vendetta. maø thaéng laø chieán löôïc toái öu). After King Prasenajit died, the Prince ascended to Vidagdhakas (skt): Contemplate on the bones the throne as King Vidudabha. In revenge of the reduced to ashes—Quaùn tro coøn laïi—Töôûng ealier contempt, the King sent troops across the xöông tieâu muït theo thôøi gian, nay chæ coøn trô laïi border. To rescue the innocent Sakya clan from moät nhuùm tro—See Nine types of meditation on this disasters, the Buddha, sat quietly under a corpse. withered, waiting for King Vidudabha to arrive Vidana (skt): Töï Thuyeát—See Twelve sutras. with his troops. As expected, King Vidudabha Videha (skt): Tyø Ñeà Ha—Phaät Ñeà Ba—Phaát Ö passed by with his army. When he saw the Ñaõi. Buddha, he had to dismount to greet the Buddha, 1) An abbreviation for Purvavideha, the and asked: “Why do you choose to sit and continent east of Mount Meru: Teân goïi taét meditate under a withered tree?” The Buddha replied: “This is a very good. The shade of a

relative’s clan is better than other shades. The cause and consequence—Hai naêm tröôùc khi Ñöùc Buddha’s statement moved king Vidudabha Phaät nhaäp Nieát Baøn, doøng hoï cuûa Ngaøi ñaõ gaëp deeply. He immediately ordered a retreat of his moät tai bieán lôùn. Tyø Löu Ly laø con trai cuûa vua Ba troops. The fire of war were extinguished for the Tö Naëc, nöôùc Kieàu Taát La vaø con gaùi cuûa moät time being. However, King Vidudabha could not trong caùc vò thaân vöông cuûa doøng hoï Thích Ca, veà dimiss the feeling of enemy. He led troops for yet thaêm queâ ngoaïi. Taïi ñaây, Tyø Löu Ly bò laøm nhuïc another fight. Along the way, he again met the vì laø con cuûa moät doøng doõi thaáp heøn. Caêm töùc Buddha and was persuaded to withdraw his troops. tröôùc söï maï nhuïc naøy Tyø Löu Ly nguyeàn seõ traû This happened three times. However, eventually thuø doøng hoï Thích Ca. Sau khi vua Ba Tö Naëc qua King Vidudabha’s troops invaded and seized ñôøi, maëc duø Ñöùc Phaät ñaõ can giaùn, Tyø Löu Ly vaãn Kapilavastu, ready to massacre the people in the caát quaân ñaùnh thaønh Ca Tyø La Veä vaø gieát heát city. Maudgalyayana was compassionate and was toaøn boä doøng hoï Thích Ca. Theo truyeàn thuyeát moved to wield his supernatural powers. He Phaät giaùo, Kieàu Taùt La laø moät nöôùc lôùn vôùi binh collected 500 outstanding talents from among the huøng töôùng maïnh. Vua Ba Tö Naëc khi chöa quy-y Sakya clan in his begging bowl in order to save ñaàu Phaät, töøng qua caàu hoân vöông toäc Thích Ca them. But later, when he reopened the bowl, he cuûa nöôùc Ca Tyø La Veä. Vöông toäc Thích Ca töï found that they had all turned into blood. King cho mình laø moät chuûng toäc öu tuù, neân cöïc chaúng Vidudabha entered the city and captured thirty ñaõ ñem thò nöõ Maïc Lôïi, nhaän laøm coâng

chuùa, gaû thousand military and civilian personnel. He cho vua Ba Tö Naëc. Maïc Lôïi raát ñöôïc vua Ba Tö planned to bury them alive from the waist down Naëc suûng aùi. Naøng sinh thaùi töû Löu Ly. Khi thaùi into the ground, and then sent elephants to töû ñöôïc taùm tuoåi, coù ñeán chôi nöôùc Ca Tyø La Veä trample them to death. Mahanaman, son of King vaø du laõm saûnh ñöôøng môùi ñöôïc khaùnh thaønh. Amrtodana, cousin of the Buddha and uncle of Vöông toäc Thích Ca toû ra khinh thò Thaùi Töû Löu King Vidudabha, had succeeded to the throne as Ly vì do moät nöõ tyø sanh ra, neân noùi naêng voâ leã, sæ King of Kapilavastu. He ruled his kingdom well nhuïc ñeán noãi Löu Ly sanh taâm thuø haèn saâu ñaäm with loving kindness. For the sake of saving lives, vôùi trieàu ñaïi Thích Ca. Sau khi vua Ba Tö Naëc King Mahanaman begged of King Vidudabha to cheát roài, Thaùi töû leân ngoâi, ñoù laø vua Löu Ly. Ñeå let him dive to the bottom of the River, and before baùo thuø moái só nhuïc, vua cho leänh phaùt binh vöôït he came out of the water, to allow the thirty-qua bieân giôùi. Ñeå cöùu daân toäc Thích Ca traùnh thousand captives run for their lives. As to those khoûi tai hoïa. Phaät ñaõ tónh toïa döôùi moät goác caây who could not escape they would remain at the khoâ chôø quaân lính do vua Löu Ly ñi ngang qua. victor’s disposal. King Vidudabha thought to Quaû nhieân, quaân lính cuûa vua Löu Ly keùo qua, himself, “No matter how good you are at diving, nhìn thaáy ñöùc Phaät, vua khoâng theå khoâng xuoáng you could not be under the water until all the ngöïa thi leã vaø hoûi: “Taïi sao Ngaøi laïi choïn ngoài thirty-thousand have escaped!” So he agreed. döôùi caây khoâ?” Ñöùc Phaät ñaùp: “Nhaø vua hoûi thaät After the thirty-thousand people has all fled the ñuùng, vì raèng boùng maùt cuûa thaân toäc coøn hôn boùng city, King Mahanaman was still underwater. King maùt khaùc.” Caâu noùi cuûa Phaät laøm cho vua Löu Ly Vidudabha then sent his men diving into the river raát caûm ñoäng, laäp töùc ra leänh lui quaân, ngoïn löûa to find out why. In fact, King Mahanaman had tied chieán tranh taïm thôøi daäp taét. Nhöng moái thuø xöa his hair to the roots of trees at the bottom of the cuûa vua Löu Ly khoù tan. Sau ñoù vua laïi xuaát binh river and held rocks with his two hands. He had ñi ñaùnh doøng hoï Thích Ca, treân ñöôøng laïi gaëp courageously given up his own precious life to Phaät thuyeát phuïc, vua laïi lui binh. Cöù nhö vaäy ba save his subjects. King Vidudabha occupied the laàn. Tuy nhieân, cuoái cuøng roài quaân ñoäi cuûa vua kingdom of Kapilavastu, but shortly afterwards, Löu Ly cuõng xaâm nhaäp, bao vaây nöôùc Ca Tyø La the palace was on fire. Both he and his beloved Veä, taøn saùt daân laønh. Ma Ha Muïc Kieàn Lieân ñoäng concubines were not be able to escape because loøng, vaän duïng thaàn thoâng cöùu 500 ngöôøi öu tuù they were soundly sleeping. All of them were cuûa doøng hoï Thích Ca vaøo trong chieác baùt, khi söï burned to death. It clearly showed the certainty of vieäc ñi qua, oâng môû naép baùt, taát caû ñeàu hoùa thaønh

maùu. Sau khi vaøo thaønh, vua Löu Ly baét soáng ba luaät, thieàn ñònh vaø trí hueä (giôùi, ñònh, tueä). vaïn quaân daân, chuaån bò ñem choân nöûa ngöôøi, roài Moät trong möôøi danh hieäu Phaät. cho voi daøy. Mahanaman laø con cuûa vua Cam Loä 2) One of the ten titles of the Buddha: Moät trong Phaïn (Amrtodana), anh hoï cuûa Phaät

vaø cuõng laø möôøi danh hieäu cuûa Phaät. caäu cuûa vua Löu Ly. Mahanaman keá vò ngoâi vua (B) According to the Commentaries on the Prajna nöôùc Ca Tyø La Veä, laø vò vua lo vieäc yeâu daân raát Paramita Sutra—Theo Trí Ñoä Luaän giaûi thích möïc töø bi nhaân haäu. Ñeå giaûi cöùu sanh linh trong thì Minh Haïnh Tuùc laø ñaày ñuû tam minh, tam thaønh, vua Ma Kha Nan xin vua Löu Ly cho nhaø haïnh, tam nghieäp: vua laën xuoáng nöôùc, tröôùc khi noåi leân, haõy ñeå cho 1) Three insights: Tam Minh. ** See Three ba vaïn ngöôøi töï do chaïy, ai khoâng chaïy ra khoûi insights. thaønh môùi bò xöû tuøy yù. Vua Löu Ly nghó thaàm: 2) Three lines of action that affect karma: Tam “Cho ngöôøi laën gioûi theá maáy, cuõng khoâng ñeán Haønh. ** See Three lines of action that affect möùc ba vaïn ngöôøi chaïy heát.” Neân ñoàng yù. Ba vaïn karma. ngöôøi ñaõ chaïy thoaùt ra ngoaøi thaønh maø vua Ma 3) Three kinds of karma: Tam Nghieäp. ** See Kha Nan vaãn chöa noåi leân. Vua Löu Ly cho ngöôøi Three karmas. laën xuoáng kieåm tra, thì ra vua Ma Kha Nan ñaõ ** See Ten epithets of a Buddha. buoäc toùc mình vaøo goác caây döôùi ñaùy nöôùc, hai tay Vidya-matra-siddhi-sutra-Karika (skt): Duy oâm laáy cuïc ñaù, ñaõ daâng hieán sinh meänh quí giaù thöùc luaän. cuûa mình moät caùch bi traùng. Vua Löu Ly chieám Vidya-raja (skt): Minh Phi. ñoùng nöôùc Ca Tyø La Veä, nhöng khoâng bao laâu sau 1) Another name for dharani as the queen of boãng bò hoûa thieâu, nhaø vua vaø cung phi myõ nöõ ñeàu mystic knowledge and able to overcome all bò thieâu ruïi trong bieån löûa. Quaû laø quaû baùo nhaõn evil: Moät teân khaùc cuûa Ñaø La Ni. Vò hoaøng tieàn! haäu coù kieán thöùc kyø dieäu, coù theå vöôït qua Vidusha (skt): Ngöôøi phuï hoïa laøm troø—Jester. moïi aùc nghieäp. Vidya (skt): Tyø Theâ—Minh—Kieán thöùc— 2) The female consorts shown in the mandalas: Knowledge—Learning—Scholarship— Baäc toân nöõ laøm boä chuû phoái ngaãu trong caùc Philosophy—A Sanskrit term for “Awareness” or hoä Maïn Ñoà La. “knowledge.” In general, this can refer to: 1) Vidya-sadaksari (skt): Six syllable philosophy. knowledge or awareness; 2) a field of study of Vidya-urna (p): Thieân nöõ Baïch haøo. science; and 3) in the Dzogchen or great Vien Chieu Zen Master: Vieân Chieáu Thieàn perfection lineage it refers to a primordially pure Sö—Zen master Yien-Zhao was one of the most state of awareness that is fundamental nature of famous Vietnamese Zen masters during the Ly mind, which is described as being of the nature of dynasty. He was from Long Ñaøm, North Vietnam. pure luminosity—Töø Baéc Phaïn coù nghóa laø “söï He left home and became a disciple of Zen tænh thöùc,” hay “kieán thöùc.” Noùi chung, töø naøy coù Master Ñònh Höông in Tieâu Sôn hamlet. He theå chæ: 1) söï tænh thöùc hay kieán thöùc; 2) moät moân stayed there to serve his master for several years. hoïc hay khoa hoïc; 3) doøng Ñaïi Toaøn Thieän, chæ Later he went to Thaêng Long Citadel to build a traïng thaùi tænh thöùc thanh tònh buoåi hoàng hoang, temple named Caùt Töôøng. He stayed there to ñoù laø baûn chaát cuûa taâm, ñöôïc dieãn taû nhö laø taùnh expand the Buddha Dharma for many years. He trong saùng thanh tònh. composed “Bhaishajya-Guru’s Twelve Vows.” He Vidya-carana-Sampanna (skt): Minh Haïnh was also the author of this famous poem—Thieàn Tuùc. Sö Vieân Chieáu laø moät trong nhöõng thieàn sö noåi (A)

According to the Nirvana Sutra—Theo Kinh tieáng cuûa Vieät Nam thôøi nhaø Lyù, queâ ôû Long Nieát Baøn: Ñaøm, Baéc Vieät. Ngaøi xuaát gia vaø trôû thaønh ñeä töû 1) Knowledge-conduct-perfect: The unexcelled cuûa Thieàn sö Ñònh Höông taïi aáp Tieâu Sôn. Ngaøi ôû universal enlightenment of the Buddha based laïi aáp naày phuïc vuï Thaày trong nhieàu naêm. Sau ñoù upon the discipline, meditation and wisdom—ngaøi ñi Thaêng Long khai sôn chuøa Caùt Töôøng. Phoå giaùc toái thöôïng cuûa Phaät döïa treân giôùi

Ngaøi truï taïi Caùt Töôøng ñeå chaán höng vaø hoaèng Vien Quang To Tong Zen Master: Thieàn Sö döông Phaät giaùo trong nhieàu naêm. Ngaøi ñaõ soaïn Vieân Quang Toå Toâng (1758-1827)—A Chinese- quyeån "Döôïc Sö Thaäp Nhò Nguyeän." Ngaøi cuõng laø Vietnamese monk. His origin was unknown. He taùc giaû cuûa baøi thô noåi tieáng sau: left home at young age to come to Ñaïi Giaùc (Our body is like a shaking old wall, Temple to become a monk. Later he received Pitiful people worried about it days in complete precepts with Most Venerable Phaät YÙ and days out. Linh Nhaïc at Töø AÂn Temple, and became the If they could hold a mindless atitude of Dharma heir of the thirty-sixth generation of the no form and no sign. Linn-Chih Zen Sect, but went to stay at Giaùc Laâm They would no longer worry about form Temple in Gia Ñònh. In 1804, he completed and no form, appearance and rebuilding Giaùc Laâm Temple in Gia Ñònh. He disappearance). spent most of his life to revive and expand "Thaân nhö töôøng bích dó ñoài thì, Buddhism in the South until he passed away in Cöû theá thoâng thoâng thuïc baát bi. 1827, at the age of 70—Thieàn sö Vieân Quang Toå Nhöôïc ñaït taâm khoâng voâ saéc töôùng, Toâng, ngöôøi Minh Höông. Queâ quaùn cuûa ngaøi Saéc khoâng aån hieän nhaäm suy vi." khoâng roõ. Ngaøi xuaát gia luùc tuoåi raát treû taïi chuøa He spent most of his life to revive and expand Ñaïi Giaùc. Sau ñoù ngaøi ñeán chuøa Töø AÂn thoï cuï tuùc Buddhism in North Vietnam. He passed away in giôùi vôùi Hoøa Thöôïng Phaät YÙ Linh Nhaïc vaø trôû 1090, at the age of 92—Ngaøi daønh haàu heát ñôøi thaønh Phaùp töû ñôøi thöù 36 doøng Thieàn Laâm Teá, mình chaán höng vaø hoaèng hoùa Phaät giaùo taïi Baéc nhöng sau ñoù ngaøi dôøi veà truï taïi chuøa Giaùc Laâm Vieät, Ngaøi thò tòch naêm 1090, thoï 92 tuoåi. Gia Ñònh. Vaøo naêm 1804, ngaøi hoaøn taát truøng tu Vien Hoc Zen Master: Vieân Hoïc Thieàn Sö chuøa Giaùc Laâm taïi Gia Ñònh. Phaàn lôùn cuoäc ñôøi (1073-1136)—A Vietnamese Zen master from Teá ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo taïi mieàn Giang, North Vietnam. He left home and became Nam cho ñeán khi ngaøi vieân tòch vaøo naêm 1827, a disciple of Zen Master Chaân Khoâng at the age thoï 70 tuoåi. of 20. He was the Dharma heir of the seventeenth Vien Thanh Great Master: Vieân Thaønh Ñaïi generation of the Vinitaruci Zen Sect. Later, he Sö—Monk Vieân Thaønh whose worldly name was rebuilt Quoác Thanh Temple in Phuø Caàm. He spent Coâng Toân Hoaøi Traáp, was the grandson of Lord most of his short life to expand Buddhism in North Nguyeãn Phöôùc Bính, the sixth prince of king Gia Vietnam. He passed away in 1136, at the age of Long. He was born in 1879, left home and became 36—Thieàn sö Vieät Nam, queâ ôû Teá Giang, Baéc a disciple of Most Venerable Vieân Giaùc a the age Vieät. Naêm 20 tuoåi, ngaøi xuaát gia laøm ñeä

töû cuûa of 15 at Ba La Maät temple. At the age of 20, when Thieàn sö Chaân Khoâng. Ngaøi laø Phaùp töû ñôøi thöù 17 Master Vieân Giaùc passed away, he took over the doøng Thieàn Tyø Ni Ña Löu Chi. Veà sau, ngaøi truøng temple. In 1923, he let his disciple Trí Hieån to tu chuøa Quoác Thanh ôû Phuø Caàm. Haàu heát cuoäc stay at the temple, then he went to Mount Nguõ ñôøi ngaén nguûi cuûa ngaøi, ngaøi hoaèng hoùa Phaät giaùo Phong to build Tra Am thatched temple to taïi Baéc Vieät. Ngaøi thò tòch naêm 1136 luùc môùi 36 cultivate. In the last six years of his life living tuoåi. simply at Tra Am, he nurtured his spirit, indulged Vien Minh Temple: Chuøa Vieân Minh—Name in meditation, and taught his disciples—Sö Vieân of an ancient pagoda located in Beán Tre town, Thaønh, theá danh laø Coâng Toân Hoaøi Traáp, chaùu noäi Beán Tre province, South Vietnam. It was built a cuûa Ñònh Vieãn Quaän Vöông Nguyeãn Phöôùc Bính, long long time ago. The present construction is hoaøng töû thöù saùu cuûa vua Gia Long. Sö sinh naêm that of the rebuilding in 1951 (completed in 1879, naêm 15 tuoåi xuaát gia taïi chuøa Ba La Maät 1959)—Teân moät ngoâi chuøa coå toïa laïc trong thò xaõ vôùi ñaïi sö Vieân Giaùc. Naêm 20 tuoåi, boån sö vieân Beán Tre, tænh Beán Tre, Nam Vieät Nam. Chuøa ñaõ tòch, sö tieáp tuïc truï trì chuøa Ba La Maät. Naêm ñöôïc xaây döïng töø laâu laém. Kieán truùc chuøa hieän 1923, ngaøi giao chöùc truï trì cho ñeä töû laø Trí Hieån, nay laø do ñôït truøng tu naêm 1951 vaø hoaøn taát naêm roài leân nuùi Nguõ Phong, laäp Tra Am ñeå tu taäp. Suoát 1959.

saùu naêm cuoái ñôøi ôû Tra Am, sö ñaõ di döôõng tinh Quaûng Ninh Coâng Mieân Baät ñaõ truøng tu chuøa lôùn thaàn, tu trì thieàn quaùn, giaùo hoùa ñoà chuùng. hôn laàn nöõa, nhöng sau ñoù vì thieáu ngöôøi troâng Vien Thong Temple: Chuøa Vieân Thoâng— coi, chuøa laïi ñoå naùt. Maõi ñeán naêm 1881, coâng töû Name of an ancient temple in Hueá, Central Höôøng Thieát cuøng moät soá quan laïi ñaõ taùi thieát vaø Vietnam. The temple was built by Patriarch Lieãu khoâi phuïc laïi teân chuøa Vieân Thoâng. Taùm naêm sau, Quaùn in 1697 at Töù Taây hamlet, An Cöïu village, Hoøa Thöôïng Phaùp Laâm Chôn Kim vôùi söï hoã trôï on the southwest of Mount Ngöï Bình. It is known cuûa Thaùi Haäu Töø Duõ ñaõ truøng tu laïi chuøa. Vaøo that in 1741, the patriarch held a precept-affirming naêm 1966, chuøa ñöôïc truøng tu laàn nöõa. Vieân ceremony here. This fact shows that at that time Thoâng laø moät ngoâi chuøa coå löu nieäm nôi khai sôn the temple must have been very large with cuûa Toå Lieãu Quaùn, ngöôøi ñaõ toång hôïp hai thieàn impressive instruments. Later, the patriarch phaùi Trung Quoác ñeå taïo thaønh Thieàn phaùi Lieãu settled at the temple until he passed away in 1742. Quaùn cuûa Vieät Nam. Then the temple was destroyed in the 1780s. It Vien Thong Zen Master: Vieân Thoâng Thieàn Sö was not until 1814 that Most Venerable Quang (1085-1151)—A Vietnamese Zen master from Tuaán built a thatched small temple on the old site Thaêng Long, North Vietnam. He was very for his worship and lodging here. During the 4th intelligent since his young age. He left home at year of king Minh Maïng’s reign (1823) the temple young age and became a disciple of Zen master president of the congregation, Thöï Quang Haàu Vieân Hoïc at An Quoác Temple. He was the Toân Thaát Thuï, rebuilt the temple again on a larger Dharma heir of the eighteenth generation of scale and renamed it Höng Phöôùc.

During the last Vinitaruci Zen Sect. In 1112, after rebuilding Dieân years of king Thieäu Trò's reign, the temple was Thoï Temple, King Lyù sent an Imperial Order to once more rebuilt by the 30th prince of king Minh summon him to stay there. In 1130, King Lyù Thaàn Maïng named Quang Ninh Coâng Mieân Baät, but Toâng summoned him to the Royal Palace to later, for lack of caretakers, the temple fell to discuss with him political and foreign affairs. pieces again. It was not until 1881 that prince Later, he moved to Coå Hieàn, Nam Ñònh to build Höôøng Thieát and a number of courtiers rebuilt the Quoác AÂn Temple. He passed away in 1151, at the temple and restored its name Vieân Thoâng. Eight age of 72—Thieàn sö Vieät Nam, queâ ôû Thaêng years later, Most Venerable Phaùp Laâm Chôn Kim, Long, Baéc Vieät. Töø nhoû tö chaát raát thoâng minh. with the help of the king's Mother Töø Duõ, rebuilt Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Vieân Hoïc ôû the temple. In 1966, the temple was rebuilt again. chuøa An Quoác. Ngaøi laø phaùp töû ñôøi thöù 18 doøng Vieân Thoâng temple is an ancient temple, and a Thieàn Tyø Ni Ña Löu Chi. Naêm 1112, sau khi truøng memorial to the founding temple of Patriarch Lieãu tu chuøa Dieân Thoï, vua nhaø Lyù trieäu hoài ngaøi veà Quaùn, who had combined two sects of Chinese truï trì. Ñeán naêm 1130, vua Lyù Thaàn Toâng trieäu Dhyana to create a new Vietnamese Zen sect— ngaøi vaøo cung ñeå baøn chuyeän chính trò vaø ngoaïi Teân moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Chuøa giao. Veà sau, ngaøi dôøi ñeán Coå Hieàn, thuoäc tænh ñöôïc Toå Lieãu Quaùn khai sôn naêm 1697 taïi aáp Töù Nam Ñònh ñeå xaây chuøa Quoác AÂn. Ngaøi thò tòch Taây, xaõ An Cöïu, phía taây nam chaân nuùi Ngöï Bình. tòch naêm 1151, thoï 72 tuoåi. Naêm 1741, toå ñaõ môû Ñaïi Giôùi Ñaøn taïi ñaây. Cho Vietnamese Buddhism: Phaät giaùo Vieät Nam. thaáy chuøa naày coù qui moâ to lôùn vaøo thôøi ñoù vôùi (I) A brief history of Vietnamese Buddhism: phaùp khí uy nghi. Sau ñoù toå truï trì taïi ñaây cho ñeán Löôïc söû Phaät giaùo Vieät Nam—Because of its khi thò tòch vaøo naêm 1742. Nhöng cuoái naêm 1780, location at the edge of Southeast Asia and chuøa bò huûy hoaïi. Maõi ñeán naêm 1814, Hoøa bodering on China, Vietnam has been Thöôïng Quang Tuaán môùi döïng laïi ñöôïc thaûo am influenced by both Theravada and Mahayana. treân neàn cuõ, laøm nôi phuïng thôø nöông töïa. Naêm Buddhism came to Vietnam from a variety of Minh Maïng thöù 4, Hoäi chuû cuûa chuøa laø Thöï quarters, including China, Funan, Cambodia, Quang Haàu Toân Thaát Thöï ñaõ truøng tu vaø ñoåi teân and form monks who traveled directly from laø chuøa Höng Phöôùc. Nhöõng naêm cuoái ñôøi vua India by sea. Buddhism may have been Thieäu Trò, hoaøng töû thöù 30 con vua Minh Maïng laø introduced to Vietnam by sea as early as the

first century. In around the second and the Order of monks afterwards. He became the third century B.C., when numerous Buddhist most famous monk who translated a large missions were sent abroad by Emperor Asoka number of Buddhist Canonical books into to disseminate the Buddha's Teachings in Chinese and later he visited Nan-King, where such distant countries beyond the borders of he built the first temple and preached the India as those in Africa, West and Central Dharma. At that time, Luy Lau had more than Asia as well as South East Asia including 20 temples and 500

monks. It is known that Malaysia, Burma, Thailand, Laos, Cambodia, the Sutra of the forty-Two Sections appeared Champa and Vietnam which was then known at Luy Lau in the second century. However, as Tongkin or Giao Chæ District (now Bac Vietnamese Buddhism had not developed Ninh province). Because of its location at the until 580 when Vinitaruci, an Indian monk, a edge of Southeast Asia and bodering on disciple of the Third Patriarch Seng-Ts'an, China, Vietnam has been influenced by both long before its split into northern and southern Theravada and Mahayana Buddhism. schools. The first lineage of Vietnamese Zen Buddhism came to Vietnam from a variety of Masters ended with the death of its twenty- quarters including China, Funan, Cambodia, eighth patriarch in 1216, however, its Champa (a lost kingdom in Central Vietnam influence continued to be prominent in the in the 15th century). Until the 11th century, north (see Tyø Ni Ña Löu Chi). The second Vietnam was still under Chinese control, so Zen lineage in Vietnam was initiated by the Chinese influence was so strong on Chinese monk named Wu-Yun-T'ung, a Vietnamese society in all aspects, including disciple of Pai-Zhang. This lineage of Zen the spread of Buddhism. By the second Masters also died out in the thirteenth century, Tongkin already had several famous century, though the school itself survives. monks, especially Sanghapala. It is believed Although the first two lineages of Zen did not that among the three ancient Buddhist centers survive as lineages, they did lay the solid in East Asia, Lo-Yang, Peng-Ch'eng, and foundations for future Vietnamese Buddhism. Luy-Lau, Luy Lau center in Giao Chi In the beginning of the tenth century, King Ly (Tongkin) was then the first to be founded Nam De opened Dai Viet's Independence. under the Han Dynasty, around the early first He highly honored Buddhism and he often century A.D. Luy Lau at that time was the consulted with Buddhist monks and followed capital of Giao Chi, which was then a Chinese their advice on national affairs. In the Ñinh colony, was on the main trade route between dynasty (969-981), king Ñinh Tieân Hoaøng India and China, so before landing in China, established a State-sponsored Vietnamese most pioneer Indian monks landed in Sangha and initiated the practice of Tongkin. Therefore, Luy Lau became a appointing eminent monks to advisory favorable and prosperous resort for Indian positions at court, offices formerly filled pioneer missionaries to stay and preach the exclusively by Confucian scholars. In the Buddha's Teachings before continuing their Early Le dynasty (981-1009), the first journey to the North. And therefore, the complete Chinese Tripitaka was imported Order Buddhism of Luy Lau was founded from China, establishing the scriptural basis even before the ones in Lo-Yang and Peng- of Vietnamese Buddhism. Until the eleventh Ch'eng. According to the document recorded century, present day Vietnam was effectively in an Anthology of the Most Talented Figures under Chinese control, and even after the Ly in Ch'an Park, our most ancient Buddhist dynasty (1010-1225), China continued to literary collection, Master K'ang Seng Hui, a exert considerable influence. The Ly dynasty monk of Sogdian origin, was the first Buddhist spanned the golden age of Vietnamese Master at Luy Lau Center. He was born in independence. Many Buddhist monks were Tongkin, where he was received into the engaged in politics under the Ly Dynasty,

such as Ch'an Master Van Hanh (... 1018), especially after the invasion of the Ming in who made his great contribution to the 1414, Ñaïi Vieät became a colony of China enthroning of King Lyù Thaùi Toå, the founder again. With the policy of assimilating the of Ly Reign, and was later granted the title Vietnamese into Chinese and spreading the "Sangha President." In 1069, the Ly dynasty's Confucianism, Ming rulers oppressed campaign of southward expansion against Vietnamese Buddhists by consficating most of Champa reached its farthest extent, the their Buddhist textbooks, sent them to Chin- seventeenth parallel. In the course of this Lang and destroying a large number of campaign, a very significant prisoner of war temples. Moreover, a large number of was brought to Thang Long Capital from talented monks were sent to China in exile. captured Champa territory. This prisoner was When Vietnam regained its independence, the Chinese monk Ts'ao-Tang. With the the influence of Confucianism was still very strong support of king Lyù Thaùnh Toân (1054- strong in the royal court. Fortunately, 1072), Ts'ao-Tang established the Ts'ao- Buddhism had been rooted so deeply in the Tang Zen lineage (see Thaûo Ñöôøng). Later, majority of Vietnamese people and they the Pure Land sect (from China) gradually always tried to keep their faith despite became prominent in Vietnam and it Confucianist scholars' strong opposition and maintains to the present day. Besides, most of the king's exclusive orders. In the 16th Chinese Buddhist sects were propagated and century, during the Trinh and Nguyen survived in Vietnam. The prosperity of conflicts, lasting about 300 years, both Trinh Vietnamese Buddhism reached its heigh and Nguyen Lords tried to restore Buddhism. under the Ly and the Tran Dynasties during Many of them were sincere Buddhists and four centuries. King Ly Thai To and his devout patrons of Buddhism. The rulers of the successors were devout Buddhist supporters Nguyen dynasty totally reversed the trend of and patrons who officially recognized supporting of Confucianism to the support of Buddhism as a state religion and ruled Buddhism. In 1601, Lord Nguyen Hoang righteously in accordance with the ten duties sponsored the construction of the famous of a king. They showed their great Thien Mu Pagoda in Hue. Especially under compassion, loving-kindness and tolerance King Gia Long, King Minh Mang and King towards their people, even criminals, Thieu Tri, many temples were renovated and prisoners and foreign enemies or rebels. The many more were built. The Nguyen Lords rulers of the Tran dynasty (1225-1400) and Kings granted many temples a royal continued to support Buddhism, but it also charter board and approved tax exemptions experienced increasing competition from for their farming land. In the 17th century, a Confucians, who gradually replaced number of Chinese monks came to Vietnam Buddhists within the royal court. Support for and founded such Ch'an Sects as the Lin-Chi Confucianism was accelerated as a result of Sect and the T'ao Tung Sect. They were Chinese invasions in 1414. Thousands of warmlly received by the Trinh in the North. temples were built under the Ly and the Tran The Ch'an Sect of Truc Lam was also Dynasties. Under the Tran Dynasty the restored. At the same time, in the South, the engraving of Buddhist scriptures completed. Nguyen Lords also heartily welcomed The great task was carried out by Master numerous Ch'an

Masters from China. Many Phap Loa (1284-1330) and lasted 24 years Vietnamese famous monks also appeared in from 1295 to 1319 at Quyønh Laâm temple both the North and the South. However, in the under the King Tran Anh Tong. By the end of second half of the nineteenth century, though the Tran Dynasty, as Confucianists and Buddhism remained popular among the scholars gained their influence at the royal masses, but encountered a setback during the court, Buddhism gradually lost its influence, age of French colonists' domination over

Vietnam, they supported Catholicism and dominated the whole country. In 1980, the cruely suppressed Buddhism. The French government founded another Vietnamese were only expelled in the twentieth century. Buddhist Congregation. Since then, there In the 1920s, there was a Buddhist revival in exist two Buddhist Congregations in Vietnam. Vietnam, and beginning in 1931 a number of No matter what happens, Buddhism always new Buddhist organizations were founded has public support and remains deeply rooted throughout the country. From 1931 to 1934, in Vietnam—Do bôûi vò trí naèm beân bôø Ñoâng Most Venerable Khanh Hoa headed many Nam Chaâu AÙ vaø coù cuøng bieân giôùi vôùi Trung Vietnamese Buddhist Learning Centers and Hoa neân Vieät Nam ñaõ bò aûnh höôûng bôûi caû he tried to gradually restore Vietnamese hai toâng phaùi Phaät giaùo Nguyeân Thuûy vaø Ñaïi Buddhism. In 1948 the United Vietnamese Thöøa. Phaät giaùo ñeán Vieät Nam töø nhieàu nôi, Buddhist Association was established in bao goàm Trung Hoa, Phuø Nam, Cao Mieân, vaø Hanoi. Many Buddhist magazines and töø nhöõng nhaø sö ñi ñöôøng bieån töø AÁn Ñoä. Phaät translations were issued. In Hue, Most giaùo coù leõ ñaõ ñöôïc ñöa vaøo Vieät Nam baèng Venerable Thich Giac Nhien and Upasaka ñöôøng bieån vaøo ñaàu theá kyû thöù nhaát. Vaøo Minh Tam Le Dinh Tham have tried their khoaûng theá kyû thöù hai hay thöù ba tröôùc Taây best to contribute to the Buddhist restoration lòch, coù nhieàu phaùi ñoaøn Phaät giaùo ñöôïc by preaching the Buddha's Teachings in hoaøng ñeá A Duïc phaùi ra nöôùc ngoaøi ñeå truyeàn Vietnamese, founding several Buddhist youth baù giaùo lyù cuûa Ñöùc Phaät ôû nhöõng xöù xa xoâi, organizations and translating the Surangama vöôït xa bieân giôùi AÁn Ñoä nhö Phi Chaâu, Taây Sutra into Vietnamese. In 1951, a National AÙ vaø Trung AÙ cuõng nhö Ñoâng Nam AÙ goàm Buddhist Conference was held in Hue, aimed caùc nöôùc nhö Maõ Lai, Mieán Ñieän, Thaùi Lan, at unifying all Buddhist associations and Laøo, Cao Mieân, Chaøm vaø Vieät Nam, thôøi baáy reorganizing the Sangha's activities. It giôø coù teân laø Quaän Giao Chæ (baây giôø laø vuøng approved the participation of Vietnamese tænh Baéc Ninh). Vì vò trí Vieät Nam naèm beân Buddhist in the World Fellowship of bôø Ñoâng Nam AÙ Chaâu vaø tieáp giaùp vôùi Trung Buddhists which was founded in Colombo, Hoa, neân Phaät giaùo Vieät Nam ñaõ bò aûnh Ceylon in 1950. After 1954, Vietnam was höôûng bôûi caû hai nhaùnh Phaät giaùo Nguyeân divided into two parts, the Communist North Thuûy vaø Ñaïi Thöøa. Phaät giaùo ñeán Vieät Nam Vietnam, under Ho Chi Minh; and the töø nhieàu khu vöïc khaùc nhau bao goàm töø Republic of South Vietnam, under Ngo Dinh Trung Hoa, töø Phuø Nam, töø Cam Boát, töø Diem. Because of the political turmoils in Champa (moät vöông quoác ôû

mieàn Trung Vieät both North and South Vietnam, Buddhism Nam ñaõ maát vaøo khoaûng theá kyû thöù 15). Maõi could not been developed as it has been in cho ñeán theá kyû thöù 11, Vieät Nam vaãn coøn some other countries in the region. naèm döôùi söï ñoâ hoä cuûa ngöôøi Trung Hoa, neân Vietnamese Buddhism was oppressed in both aûnh höôûng cuûa Trung Hoa raát maïnh veà moïi North and South Vietnam, the North was maët trong xaõ hoäi Vieät Nam, bao goàm luoân under the Communist regime, the South was vieäc truyeàn baù Phaät giaùo. Vaøo khoaûng theá kyû under Ngo Dinh Diem, a Catholic. The power thöù hai thì taïi Giao Chæ ñaõ coù nhöõng vò Taêng of the Sangha in particular, and the power of noåi tieáng, ñieån hình laø ngaøi Khöông Taêng Hoäi Buddhism in general were demonstrated by a (see Khöông Taêng Hoäi). Ngöôøi ta tin raèng decisive role in bringing down the regime of trong ba trung taâm Phaät giaùo coå ñaïi ôû Ñoâng AÙ President Ngo Dinh Diem in 1963. After laø Laïc Döông, Baønh Thaønh vaø Luy Laâu thì 1963, Buddhism in the South restored with the trung taâm Luy Laâu ôû Giao Chæ laø trung taâm formation of the United Buddhist Order, but Phaät giaùo ñaàu tieân ñöôïc thaønh laäp döôùi trieàu Buddhism in the North was still quiet with Haùn vaøo khoaûng theá kyû thöù nhaát Taây lòch. limited activities under the Communist Thôøi ñoù Luy Laâu laø thuû phuû cuûa Giao Chæ, luùc regime. After 1975, the Communist Regime baáy giôø laø thuoäc ñòa cuûa Trung Hoa. Vì Luy

Laâu naèm giöõa con ñöôøng giao thöông AÁn kim cuûa neàn töï chuû Vieät Nam. Maõi ñeán theá Hoa, neân thôøi ñoù caùc nhaø sö tieàn phong AÁn kyû thöù 11, baáy giôø Vieät Nam vaãn coøn döôùi söï Ñoä tröôùc khi ñeán Trung Hoa hoï ñeàu gheù laïi ñoâ hoä cuûa ngöôøi Trung Hoa, vaø ngay caû sau Luy Laâu. Vì theá maø Luy Laâu ñaõ trôû thaønh khi nhaø Lyù ñaõ thieát laäp ñoäc laäp, Trung Hoa moät ñieåm thuaän tieän vaø höng thònh cho caùc vaãn tieáp tuïc aûnh höôûng ñaùng keå vaøo Vieät ñoaøn truyeàn giaùo tieân phong töø AÁn Ñoä ñeán Nam. Vaøo thôøi naøy nhieàu nhaø sö ñaõ tham gia löu truù, truyeàn baù giaùo lyù nhaø Phaät tröôùc khi vaøo vieäc trò nöôùc, ñaëc bieät laø sö Vaïn Haïnh (... caùc vò tieáp tuïc cuoäc haønh trình ñi veà phöông 1018), ngöôøi ñaõ goùp phaàn quan troïng trong Baéc. Cuõng chính vì theá maø Taêng Ñoaøn Luy vieäc toân Vua Lyù Thaùi Toå, ngöôøi saùng laäp Laâu ñöôïc thaønh laäp tröôùc caû Laïc Döông vaø trieàu Lyù leân ngoâi. Sau ñoù Ngaøi ñaõ ñöôïc vua Baønh Thaønh. Vaøo thôøi ñoù trung taâm Luy Laâu ban töôùc hieäu laø Quoác Sö (Taêng Thoáng). Naêm coù treân 20 ngoâi chuøa vaø 500 Taêng só. Ñöôïc 1069, vua Lyù Thaùnh Toân phaùt ñoäng chieán bieát Kinh Töù Thaäp Nhò Chöông xuaát hieän ñaàu dòch Nam tieán choáng laïi Chieâm Thaønh, trong tieân taïi Luy Laâu vaøo theá kyû thöù hai sau Taây chieán dòch naày trong soá haøng traêm ngaøn tuø Lòch. Tuy nhieân, Phaät giaùo Vieät Nam chöa binh baét ñöôïc, coù moät tuø binh raát ñaëc bieät ñöôïc phaùt trieån maïnh cho maõi ñeán naêm 580 ñöôïc ñöa veà kinh ñoâ Thaêng Long, moät nhaø sö khi Thieàn sö Tyø Ni Ña Löu Chi, moät vò sö AÁn Trung Hoa teân Thaûo Ñöôøng. Vôùi söï hoå trôï Ñoä, laø ñeä töû cuûa Tam Toå Taêng Xaùn, tröôùc khi maïnh meõ cuûa vua Lyù Thaùnh Toân, doøng Thieàn doøng Thieàn Trung Hoa bò chia laøm hai, Baéc Thaûo Ñöôøng ñaõ ñöôïc khai saùng (see

Thaûo vaø Nam toâng, ñaõ ñeán Vieät Nam vaø saùng laäp Ñöôøng Thieàn Sö). Veà sau naày toâng phaùi Tònh doøng Thieàn Tyø Ni Ña Löu Chi. Toå truyeàn cuûa Ñoä ñöôïc du nhaäp vaøo Vieät Nam töø Trung doøng Thieàn ñaàu tieân naày chaám döùt sau khi toå Quoác chieám vò theá khaù maïnh vaø toàn taïi cho thöù 28 cuûa noù thò tòch vaøo naêm 1216. Tuy ñeán ngaøy nay. Ngoaøi ra, haàu heát nhöõng toâng nhieân, aûnh höôûng cuûa noù coøn raát maïnh ôû phía phaùi Phaät giaùo Trung Hoa ñeàu ñöôïc truyeàn baù Baéc. Doøng Thieàn thöù hai taïi Vieät Nam ñöôïc vaø toàn taïi taïi Vieät Nam. Phaät giaùo Vieät Nam phaùt khôûi bôûi moät nhaø sö Trung Hoa teân laø ñaït ñeán ñænh cao höng thònh vaøo hai thôøi ñaïi Voâ Ngoân Thoâng, moät ñeä töû cuûa Thieàn sö Lyù vaø Traàn. Vua Lyù Thaùi Toå vaø caùc vò noái Baùch Tröôïng Hoaøi Haûi. Toå truyeàn cuûa doøng ngoâi Ngaøi laø nhöõng ngöôøi uûng hoä vaø baûo trôï Thieàn naày chaám döùt vaøo theá kyû thöù 13, duø Phaät giaùo raát nhieät tình. Caùc ngaøi chính thöùc doøng Thieàn naày vaãn toàn taïi. Maëc duø hai doøng coâng nhaän Phaät giaùo laø quoác giaùo vaø cai trò Thieàn naày khoâng coøn toàn taïi nhö nhöõng doøng ñaát nöôùc y theo möôøi phaän söï cuûa moät quaân truyeàn thöøa, nhöng chính hai doøng Thieàn naày vöông Phaät giaùo. Caùc ngaøi coøn bieåu loä loøng ñaõ ñaët neàn moùng vöõng chaéc cho Phaät giaùo ñaïi bi ñaïi töø vaø khoan dung ñoái vôùi moïi Vieät Nam. Khoaûng ñaàu theá kyû thöù möôøi, vua ngöôøi, cho duø ngöôøi aáy laø toäi phaïm, tuø nhaân, Lyù Nam Ñeá khôûi ñaàu moät thôøi kyø töï trò cuûa ngoaïi ñòch hay nhöõng keû phaûn loaïn. Nhöõng Ñaïi Vieät, oâng raát suøng kính ñaïo Phaät vaø oâng ngöôøi cai trò döôùi thôøi nhaø Traàn (1225-1400) thöôøng tham vaán vôùi caùc vò Taêng cuõng nhö tieáp tuïc uûng hoä Phaät giaùo, nhöng döôùi thôøi thöïc hieän nhöõng lôøi khuyeân cuûa hoï trong vieäc nhaø Traàn, aûnh höôûng Khoång giaùo ñang taêng baûo veä ñaát nöôùc. Döôùi thôøi nhaø Ñinh (969- daàn trong trieàu ñình. Söï uûng hoä Khoång giaùo 981), vua Ñinh Tieân Hoaøng ñaõ ñaët ra Taêng caøng gia taêng hôn do haäu quaû cuûa nhöõng cuoäc Giaø Vieät Nam ñöôïc nhaø vua baûo trôï vaø boå xaâm laêng cuûa ngöôøi Trung Hoa vaøo naêm nhieäm nhöõng vò sö noåi tieáng vaøo caùc chöùc vuï 1414. Döôùi hai thôøi Lyù Traàn, haøng ngaøn ngoâi trong trieàu, nhöõng chöùc vuï maø tröôùc kia ñeàu chuøa ñaõ ñöôïc xaây döïng. Döôùi thôøi nhaø Traàn, do caùc hoïc giaû Khoång Nho ñaûm nhieäm. Döôùi baûn khaéc toaøn boä kinh Phaät do sö Phaùp Loa thôøi nhaø Tieàn Leâ (981-1009), boä Ñaïi Taïng vaø haøng traêm Taêng só cuõng nhö haøng ngaøn baèng Haùn vaên ñaàu tieân ñaõ ñöôïc thænh veà töø Phaät töû taïi gia khaùc ñaûm traùch, keùo daøi 24 Trung Quoác, laøm caên baûn giaùo ñieån cho Phaät naêm vaø ñöôïc hoaøn thaønh (1295-1319) taïi giaùo Vieät Nam. Thôøi nhaø Lyù laø thôøi hoaøng chuøa Quyønh Laâm döôùi sö baûo trôï cuûa vua

Traàn Anh Toâng. Ñeán cuoái ñôøi nhaø Traàn thì 20. Trong thaäp thaäp nieân 1920s, coù moät cuoäc Khoång Nho höng khôûi vaø chieám ñoäc quyeàn ôû phuïc höng Phaät giaùo taïi Vieät Nam, vaø baét ñaàu trieàu ñình neân Phaät giaùo maát daàn aûnh höôûng, naêm 1931 moät soá caùc toå chöùc Phaät giaùo ra ñôøi nhaát laø sau khi quaân Minh xaâm chieám Ñaïi treân toaøn quoác. Töø naêm 1931 ñeán 1934, Hoøa Vieät vaøo naêm 1414. Vôùi chaùnh saùch ñoàng hoùa Thöôïng Khaùnh Hoøa laõnh

ñaïo nhieàu hoäi Phaät ngöôøi Vieät Nam thaønh ngöôøi Trung Hoa vaø Hoïc khaép Baéc, Trung, Nam vaø Hoøa Thöôïng truyeàn baù Khoång giaùo neân nhöõng ngöôøi cai trò ñaõ daàn daàn phuïc höng Phaät giaùo. Vaøo naêm cuûa nhaø Minh phaùt ñoäng chieán dòch ñaøn aùp 1948, Giaùo Hoäi Phaät Giaùo Vieät Nam Thoáng Phaät giaùo baèng caùch tòch thu haàu heát kinh Nhaát ñöôïc thaønh laäp ôû Haø Noäi. Nhieàu taïp chí saùch, ñöa veà Kim Laêng vaø phaù huûy raát nhieàu vaø dòch baûn saùch baùo Phaät giaùo ñöôïc phaùt ñeàn chuøa. Hôn theá nöõa, nhieàu nhaø sö taøi gioûi haønh. Taïi Hueá, Hoøa Thöôïng Thích Giaùc bò baét ñöa ñi ñaøy sang Trung Hoa. Ñeán ñôøi Nhieân vaø cö só Minh Taâm Leâ Ñình Thaùm ñaõ nhaø Leâ, Khoång giaùo vaãn tieáp tuïc aûnh höôûng ñoùng goùp tích cöïc vaøo phong traøo chaán höng maïnh trong trieàu ñình. May nhôø Phaät giaùo ñaõ Phaät giaùo baèng caùch thuyeát phaùp baèng tieáng baùm reã vaøo moïi taàng lôùp quaàn chuùng neân hoï Vieät, thaønh laäp nhieàu toå chöùc thanh nieân Phaät luoân giöõ vöõng nieàm tin duø phaûi chòu söï choáng töû vaø dòch Kinh Laêng Nghieâm sang Vieät ngöõ. ñoái maõnh lieät cuûa caùc hoïc giaû Khoång Nho vaø Vaøo naêm 1951 moät hoäi nghò Phaät giaùo toaøn meänh leänh ñoäc toân cuûa nhaø vua. Ñeán theá kyû quoác hoïp taïi Hueá nhaèm thoáng nhaát caùc toå thöù 16 trong thôøi Trònh Nguyeãn phaân tranh, caû chöùc Phaät giaùo vaø hoaït ñoäng cuûa Taêng Giaø. hai hoï Trònh vaø Nguyeãn ñeàu ra söùc phuïc höng Hoäi nghò ñaõ chaáp thuaän cho Giaùo Hoäi Phaät Phaät giaùo. Caùc chuùa Trònh vaø Nguyeãn ña soá Giaùo Vieät Nam gia nhaäp Hoäi Phaät Töû Thaân laø Phaät töû thuaàn thaønh vaø laø nhöõng ngöôøi baûo Höõu Theá Giôùi ñöôïc thaønh laäp taïi Colombo trôi Phaät giaùo ñaéc löïc. Caùc vò vua trieàu Tích Lan vaøo naêm 1950. Sau naêm 1954, Vieät Nguyeãn ñaûo loän hoaøn toaøn khuynh höôùng uûng Nam bò chia ñoâi, mieàn Baéc Coäng Saûn döôùi söï hoä Khoång sang khuynh höôùng uûng hoä Phaät laõnh ñaïo cuûa Hoà Chí Minh vaø mieàn Nam giaùo. Vaøo naêm 1601, chuùa Nguyeãn Hoaøng Coäng Hoøa döôùi söï laõnh ñaïo cuûa Ngoâ Ñình baûo trôi vieäc xaây caát chuøa Thieân Muï noåi tieáng Dieäm. Do tình hình chính trò xaùo troän treân caû ôû Hueá. Döôùi trieàu Gia Long, Minh Maïng vaø hai mieàn Nam Baéc neân Phaät giaùo Vieät Nam Thieäu Trò, nhieàu chuøa ñöôïc truøng tu vaø nhieàu khoâng ñöôïc phaùt trieån nhö Phaät giaùo taïi chuøa khaùc ñöôïc khôûi coâng xaây döïng. Caùc vua nhöõng quoác gia khaùc trong vuøng. Phaät giaùo bò chuùa nhaø Nguyeãn coøn ban Saéc Töù cho nhieàu ñaøn aùp döôùi caû hai cheá ñoä, mieàn Baéc Coäng chuøa vaø mieãn thueá ruoäng ñaát cho chuøa nöõa. Saûn vaø mieàn Nam cuûa Ngoâ Ñình Dieäm, moät Vaøo theá kyû thöù 17, moät soá nhaø sö Trung Hoa tín ñoà Thieân Chuùa Giaùo. Chính söùc maïnh cuûa sang Vieät Nam vaø saùng laäp nhöõng doøng Thieàn Taêng ñoaøn noùi rieâng vaø cuûa Phaät giaùo noùi Laâm Teá vaø Taøo Ñoäng. Hoï ñöôïc chuùa Trònh ôû chung ñaõ ñoùng moät vai troø quyeát lieät trong ñaøng ngoaøi tieáp ñaõi noàng haäu. Cuøng thôøi ñoù, vieäc laøm suïp ñoå cheá ñoä cuûa Toång Thoáng Ngoâ Thieàn phaùi Truùc Laâm cuûa Vieät Nam cuõng Ñình Dieäm vaøo naêm 1963. Sau naêm 1963, ñöôïc phuïc hoài. Cuøng luùc aáy thì ôû ñaøng trong, Phaät giaùo mieàn Nam phuïc hoài vôùi söï thaønh caùc chuùa Nguyeãn cuõng chaøo ñoùn caùc nhaø sö hình cuûa Giaùo Hoäi Phaät Giaùo Thoáng

Nhaát, Trung Hoa moät caùch noàng nhieät. Nhieàu nhaø nhöng Phaät giaùo mieàn Baéc vaãn aâm thaàm vôùi sö noåi tieáng cuûa Vieät Nam cuõng xuaát hieän nhöõng sinh hoaït giôùi haïn döôùi cheá ñoä Coäng treân caû hai mieàn Nam vaø Baéc. Vaøo haäu baùn Saûn. Sau naêm 1975, Coäng Saûn chieám toaøn boä theá kyû thöù 19, Phaät giaùo vaãn coøn phoå caäp Vieät Nam. Naêm 1980 hoï cho thaønh laäp Giaùo trong daân chuùng, nhöng phaûi chòu thuït haäu Hoäi Phaät Giaùo Vieät Nam. Töø ñoù Phaät Giaùo trong thôøi thöïc daân Phaùp thoáng trò Vieät Nam, Vieät Nam coù hai giaùo hoäi hoaït ñoäng song hoï uûng hoä Thieân Chuùa giaùo vaø ñaøn aùp Phaät haønh cho ñeán ngaøy nay. Duø sao ñi nöõa, Phaät giaùo moät caùch daõ man. Ngöôøi Phaùp bò ñaùnh giaùo luoân ñöôïc söï uûng hoä vaø baét reã saâu xa ñuoåi ra khoûi laõnh thoå Vieät Nam vaøo theá kyû trong quaàn chuùng.

(II) Vietnamese Canonical Literature—Vieät Ñöôøng. ÔÛ Vieät Nam ngaøy nay, Thieàn laø Taïng: The canonical literature of Vietnamese tröôøng phaùi chieám öu theá, nhöng ôû vaøi tænh Buddhism comes mainly from China. Even mieàn Nam, nôi maø Phaät giaùo Nguyeân Thuûy though many scriptures have been translated chieám öu theá, thì Luaät Toâng laø toâng phaùi into Vietnamese, they contain a plethora of chính. Ña phaàn laø ngöôøi Khmer tu taäp theo technical terms, which cause uncomfortable toâng phaùi naøy. to most lay people as well as most monks and 1) Vinitaruci Zen sect—Phaùi Tyø Ni Ña Löu Chi: nuns when reciting sutras. Despite this, The first branch was founded in Vietnam by chanting of sutras is one of the most an Indian monk named Vinitaruci, who was widespread religious practices of Vietnamese one of the great disciples of the third Buddhism. The most popular sutras in patriarch, Seng-Ts'an—Doøng thöù nhaát laø Vietnamese Buddhism include the doøng Thieàn Tyø Ni Ña Löu Chi, ñöôïc khai Saddharma-Pundarika-Sutra, the Vimalakirti- saùng bôûi moät vò Taêng AÁn Ñoä, ñeä töû cuûa Tam Nirdesa-Sutra, the Surangama Sutra, the Toå Taêng Xaùn. Amitabha Sutra (both long and short 2) Wu-Yun-T'ung Zen sect—Phaùi Voâ Ngoân versions), and the Mahaparinirvana Sutra, etc. Thoâng: The second branch was founded by a —Boä kinh taïng Vieät Nam chuû yeáu laø laáy töø Chinese Zen master named Wu-Yun-T'ung, a beân Trung Hoa. Duø nhieàu boä kinh ñaõ ñöôïc great disciple of Pai-Ch'ang-Huai-Hai—Doøng dòch sang tieáng Vieät, nhöng caùc boä kinh dòch Thieàn thöù nhì laø doøng Voâ Ngoân Thoâng, ñöôïc naøy coù quaù nhieàu nhöõng chöõ dö thöøa, laøm cho khai saùng bôûi Thieàn sö Voâ Ngoân Thoâng, moät moät soá Phaät töû taïi gia cuõng nhö Taêng Ni Thieàn sö Trung Hoa, ñeä töû cuûa Toå Baùch khoâng caûm thaáy thoaûi maùi khi tuïng ñoïc. Duø Tröôïng Hoaøi Haûi. vaäy, tuïng ñoïc kinh vaãn laø moät trong nhöõng 3) Tsao-T'ang Zen sect—Phaùi Thaûo Ñöôøng: The phöông thöùc tu taäp phoå bieán roäng nhaát cuûa third branch was founded by Tsao-T'ang, a Phaät giaùo Vieät Nam. Nhöõng kinh ñieån phoå disciple of Te-Shan—Doøng Thieàn thöù ba laø thoâng nhaát cuûa Phaät giaùo Vieät Nam bao goàm doøng Thaûo Ñöôøng, ñöôïc khai saùng bôûi Thieàn Kinh Phaùp Hoa, Kinh Duy Ma Caät, Kinh Thuû sö Thaûo Ñöôøng, ñeä töû cuûa Ñöùc Sôn Tuyeân Laêng Nghieâm, Kinh A Di Ñaø (keå caû hai boä, Giaùm. ngaén vaø daøi), Kinh Ñaïi Baùt Nieát Baøn, vaân 4) Truùc Laâm Zen sect—Phaùi Truùc Laâm: Truùc vaân. Laâm

Zen sect was founded by the first (III)Vietnamese Zen Sect—Thieàn toâng Vieät Nam: patriarch Traàn Nhaân Toâng—Doøng Thieàn Truùc Hjiang-Jing-Hui was the first Vietnamese Zen Laâm do sô Toå Traàn Nhaân Toâng khai saùng— master; however, Vietnamese Zen sects only See Traàn Nhaân Toâng. developed at the time of Zen master 5) The Lin Chi Zen sect—Phaùi Laâm Teá: The Lin Vinitaruci. Zen Buddhism has several Chi Zen sect was transmitted directly from branches in Vietnam, namely, the Vinitaruci, China from Lin Chi Patriarch—Lin-Chi Zen the Wu-Yun-T'ung, and the Tsao-T'ang. In sect: Phaùi Laâm Teá ñöôïc truyeàn thaúng töø Vietnam today, Ch'an is the dominant Trung Hoa töø toå Laâm Teá. tradition of Buddhism, but in some of the 6) T'ao-T'ung Zen sect—Phaùi Taøo Ñoäng: T'ao- southern Vietnam, Theravada predominates, T'ung Zen sect was transmitted directly from the main sect being the Disciplinary school. It T'ao-Tsi, China—Phaùi Taøo Ñoäng ñöôïc truyeàn is mainly practiced by Khmers—Chính ra thaúng töø Thieàn phaùi cuûa Luïc Toå ôû Taøo Kheâ, Khöông Taêng Hoäi laø vò Thieàn sö Vieät Nam Trung Quoác. ñaàu tieân; tuy nhieân, thieàn phaùi Vieät Nam chæ Vietnamese Buddhist Association: Giaùo Hoäi baét ñaàu ñöôïc thaønh laäp töø thôøi Thieàn sö Tyø Ni Phaät Giaùo Vieät Nam—Organization founded in Ña Löu Chi maø thoâi. Phaät giaùo Thieàn toâng coù 1983 by the government of the Socialist Republic nhieàu nhaùnh taïi Vieät Nam, laø phaùi Tyø Ni Ña of Vietnam, which was conceived as an umbrella Löu Chi, phaùi Voâ Ngoân Thoâng, vaø phaùi Thaûo organization for all monastic and lay Buddhists.

So, in Vietnam, there exist two Buddhist Orders: Vietnamese Buddhist Congregation: Giaùo United Buddhist Order, founded in 1964; and Hoäi Phaät Giaùo Vieät Nam—See Vietnamese Vietnamese Buddhist Association, founded in Buddhist Association. 1983. According to the Vietnamese Buddhist Vietnamese Buddhist Research Institute: Association, Buddhism does not only believe in Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam—The compassion and love, but also in class struggle as Vietnamese Buddhist Research Institute was did the Buddha nore than twenty-five hundred founded by Most Venerable Thich Minh Chau in years ago. The organization publishes a monthly 1989. Its main tasks include elucidating the magazine called "Giac Ngo" (Enlightenment), Buddha's Teachings, widening Buddhist activities which reflects current government policies both in Vietname and abroad, and propagation of regarding to represent 100,000 monks and nuns, the Dharma. The Institute consists of many and 60,000,000 lay Buddhists, but these figures departments such as the Department of are questionable—Toå chöùc ñöôïc nhaø nöôùc Coäng Vietnamese Buddhism, responsible for the History Hoøa Xaõ Hoäi Chuû Nghóa Vieät Nam thaønh laäp naêm of Vietnamese Buddhism, Vietnamese Buddhist 1983, ñöôïc hieåu nhö laø toå chöùc bao truøm heát taát caû Literature, culture, architecture, archaeology; the sinh hoaït cuûa töï vieän vaø Phaät töû taïi gia. Vì theá taïi Department of World Buddhism, responsible for Vieät Nam hieän nay coù hai giaùo hoäi: Giaùo Hoäi Phaät Buddhism in Himalayan Region, Southeast Asian Giaùo Vieät Nam Thoáng Nhaát, ñöôïc thaønh laäp vaøo Region, East Asian Region, European and naêm 1963; vaø Giaùo Hoäi Vieät Nam, ñöôïc thaønh laäp American Regions; the Department of

Buddhist vaøo naêm 1983. Theo Giaùo Hoäi Phaät Giaùo Vieät Specialties, responsible for Meditation studies, Nam, ñaïo Phaät chaúng nhöõng tin vaøo loøng bi maãn Psychology, Logic, Linguistics and native vaø söï yeâu thöông, maø coøn phaûi ñaáu tranh xoùa boû medicine; the Department of Monastic Education, giai caáp nhö Ñöùc Phaät ñaõ laøm treân 2.500 naêm veà responsible for training of monks and nuns at tröôùc. Toå chöùc naøy xuaát baûn nguyeät san Giaùc Basic Buddhist schools and Institutes of Advanced Ngoä, ñeå phaûn aûnh chính saùch ñöông thôøi cuûa nhaø Buddhist Studies. Especially, the Department of nöôùc veà 100.000 Taêng Ni vaø hôn 60 trieäu Phaät töû Translating and Publishing the Tripitaka, taïi gia, nhöng nhöõng con soá naøy coøn phaûi hoûi laïi. responsible for translating and publishing the Vietnamese Buddhist Canon: Vieät Taïng— Buddhist Tripitaka from Pali, Sanskrit, Chinese Until this date, Vietnamese Buddhism does not and English into Vietnamese. The translation of have its own canon yet; however, in the 1980s lots the Tripitaka has been under way since 1991. of efforts have been focused in translating the Since that time, many sutras written in Pali has Buddhist Tripitaka, either from Chinese or been translated from the Original Pali Canon such Sanskrit, or Pali into Vietnamese. In 2003, Bhiksu as Digha Nikaya or Long-Length Discourses, Thich Nguyen Tang in Taiwan claimed that he Majjhima Nikaya or Middle-Length Discourses, finished translating a complete Vietnamese and Samyutta Nikaya or the Kindred Sayings. Buddhist Canon and he is in the process of Besides many collections translated from Chinese publishing all the volumes at this time—Maõi cho and Sanskrit versions such as the Digha Agama, ñeán hoâm nay, Phaät giaùo Vieät Nam vaãn chöa coù boä the Madhya Agama and the Samyukta Agama. kinh taïng baèng chöõ Vieät; tuy nhieân, vaøo thaäp nieân The above mentioned results are the 1980s raát nhieàu noã löïc taäp trung vaøo vieäc phieân inconceivable efforts of monks and nuns in dòch Tam Taïng Phaät ñieån, hoaëc töø Haùn vaên hay Vietnam—Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam Baéc Phaïn, hay Nam Phaïn ra tieáng Vieät. Vaøo naêm ñöôïc Hoøa Thöôïng Thích Minh Chaâu saùng laäp naêm 2003, Tyø Kheo Thích Nguyeân Taïng ôû Ñaøi Loan 1989. Nhöõng coâng vieäc chính cuûa Vieän bao goàm tuyeân boá raèng oâng ñaõ hoaøn taát vieäc phieân dòch vaø vieäc laøm saùng toû lôøi Phaät daïy, môû roäng caùc sinh hieän ñang xuùc tieán vieäc in aán boä ñaïi taïng nhieàu hoaït Phaät giaùo trong vaø ngoaøi nöôùc, vaø truyeàn baù taäp naøy. chaùnh phaùp. Vieän goàm caùc ban ngaønh nhö Ban Phaät Giaùo Vieät Nam phuï traùch veà lòch söû Phaät giaùo Vieät Nam bao goàm caû vaên hoùa, kieán truùc, vaø

khaûo coå hoïc Phaät giaùo; Ban Phaät Giaùo Quoác Teá, South Vietnam to North of Central Vietnam phuï traùch veà Phaät giaùo vuøng Hy Maõ Laïp Sôn, with millions more followers—Giaùo hoäi Phaät Ñoâng Nam AÙ, Ñoâng AÙ, AÂu Chaâu vaø Myõ Chaâu, Giaùo Taêng Giaø Khaát Só Vieät Nam ñöôïc Ñöùc Ban Phaät Giaùo Chuyeân Moân phuï traùch veà Thieàn Toân Sö Minh Ñaêng Quang saùng laäp naêm hoïc, Taâm Lyù hoïc Phaät giaùo, Luaän Lyù hoïc Phaät 1944. Giaùo Hoäi ñöôïc saùng laäp trong giai ñoaïn giaùo, Ngoân ngöõ hoïc, vaø Y hoïc daân toäc, Ban Giaùo suy ñoài cuûa Phaät giaùo Vieät Nam. Ñöùc Toân Sö Duïc Taêng Ni phuï traùch phuï traùch vieäc

ñaøo taïo ñaõ kheùo leùo phoái hôïp giöõa hai truyeàn thoáng Taêng Ni taïi caùc tröôøng Cô Baûn Phaät Hoïc vaø giaùo lyù Nam vaø Baéc Toâng ñeå laøm giaùo lyù caên tröôøng Cao Caáp Phaät Hoïc. Ñaëc bieät laø Ban Phieân baûn cho Giaùo Hoäi. Khoâng bao laâu sau ngaøy Dòch vaø AÁn Haønh Ñaïi Taïng Kinh phuï traùch vieäc ñöôïc Ñöùc Ngaøi thaønh laäp, haøng trieäu tín ñoà phieân dòch kinh taïng töø Pali, Sanskrit, Haùn vaø Anh ñaõ theo Ngaøi tu taäp. Tieáng Ñöùc Ngaøi vang ngöõ sang tieáng Vieät. Coâng vieäc phieân dòch Ñaïi voïng, tuy nhieân Ñöùc Ngaøi thình lình vaéng Taïng Kinh Vieät Nam ñaõ ñöôïc tieán haønh töø naêm boùng vaøo naêm 1954, töø naêm ñoù Giaùo Hoäi 1991. Töø ñoù ñeán nay nhieàu boä kinh ñöôïc dòch töø chính thöùc töôûng nieäm ngaøy Ñöùc Ngaøi vaéng Taïng Pali nhö Tröôøng Boä, Trung Boä, Töông Öng boùng. Sau khi Ñöùc Ngaøi vaéng boùng Giaùo Hoäi Boä... Beân caïnh ñoù nhieàu boä ñöôïc dòch töø Haùn taïng Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam ñaõ vaø Sanskrit nhö Tröôøng A Haøm, Trung A Haøm, phaùt trieån nhanh hôn treân moät bình dieän roäng vaø Taêng Nhaát A Haøm. Nhöõng thaønh quaû ñaùng keå hôn töø khaép caùc mieàn Nam Vieät ra taän Baéc noùi treân ñaây laø do söï coá gaéng vöôït böïc cuûa chö Trung Vieät vôùi haøng trieäu trieäu tín ñoà. Taêng Ni trong nöôùc. II) Missionaries of Vietnamese Sangha Bhikshu Vietnam's famous ancient pagodas: Danh Buddhist Association—Caùc Giaùo ñoaøn thuoäc Lam Coå Töi ôû Vieät Nam—See Famous Ancient Giaùo hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät Pagodas in Vietnam. Nam: At this time, in Vietnam, there are six Vietnamese Mendicant Sect: Heä Phaùi Ñaïo Missionaries of Monks and four Missionaries Phaät Khaát Só Vieät Nam—See Vietnamese Sangha of Nuns—Hieän taïi coù 6 giaùo ñoaøn Taêng vaø 3 Bhikshu Buddhist Sect. giaùo ñoaøn Ni treân toaøn quoác. A) Missionaries of Monks—Giaùo ñoaøn Taêng: Vietnamese Sangha Bhikshu Buddhist Sect: The first Missionary of Monks led by Most Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam. Venerable Giac Chanh and its headquarters is I) An overview of Vietnamese Sangha Bhikshu Ngoc Vien Monastery in Vinh Long Province. Buddhist Association—Toång quan veà Giaùo The second Missionary of Monks led by Most Hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam: Venerable Giac Tanh and its headquarters is Vietnamese Sangha Bhikshu Buddhist Ngoc Trang Monastery in Nha Trang Association, founded in 1944 by the Late Province. The third Missionary of Monks led Most Honourabled One Minh Ñaêng Quang. by Most Venerable Giac An and its The school was established during declined headquarters is Ngoc Tong Monastery in Nha period of the Vietnamese Buddhism. Most Trang Province. The fourth Missionary of Honourabled One Minh Ñaêng Quang cleverly Monks led by Dharma Master, Most combined both doctrines from Theravada Venerable Giac Nhieân and its headquarters is (Hinayana) and Mahayana to make the Minh Dang Quang Dharma Institute in Bien doctrine for the Vietnamese Sangha Hoa Province. The fifth Missionary of Monks Buddhism. Not long after he founded The led by Most Venerable Giac Ly and its Vietnamese Sangha Buddhism, millions of headquarters is Central Monastery in Saigon. followers followed him to practise. He was so The sixth Missionary of Monks led by Most famous; however, he suddenly disappeared in

Venerable Giac Hue and its headquarters is 1954. He was officially considered missing in Loc Uyen Dharma Hall in Saigon—Giaùo 1954. After he disappeared, the Vietnamese ñoaøn Taêng thöù Nhaát do Tröôûng Laõo Giaùc Sangha Bhikshu Buddhism developed more Chaùnh laõnh ñaïo, laáy Tònh Xaù Ngoïc Vieân quickly on a larger scale from all over the

trong tænh Vónh Long laøm truï sôû chaùnh. Giaùo America. Most Venerable Giac Chanh passed ñoaøn thöù hai do Tröôûng Laõo Giaùc Taùnh laõnh away in 2004. At this time, Vietnamese ñaïo, laáy Tònh Xaù Ngoïc Trang trong tænh Nha Sangha Bhikshu Buddhist Association and Trang laøm truï sôû chaùnh. Giaùo ñoaøn thöù ba do International Sangha Bhikshu Buddhist Tröôûng Laõo Giaùc An laõnh ñaïo, laáy Tònh Xaù Association led by Dharma Master, Most Ngoïc Toøng trong tænh Nha Trang laøm truï sôû Venerable Thich Giac Nhien. However, chaùnh. Giaùo ñoaøn thöù tö do Phaùp Sö Giaùc Vietnamese Sangha Bhikshu Buddhist Nhieân laõnh ñaïo, laáy Phaùp Vieän Minh Ñaêng Association in Vietnam is directly led by Quang trong tænh Bieân Hoøa laøm truï sôû chaùnh. Venerable Thich Giac Toan, and its Giaùo ñoaøn thöù naêm do Tröôûng Laõo Giaùc Lyù headquarters is Central Monastery in laõnh ñaïo, laáy Tònh Xaù Trung Taâm ôû Saøi Goøn Saigon—Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát laøm truï sôû chaùnh. Giaùo ñoaøn thöù saùu do Só Vieät Nam döôùi söï laõnh ñaïo cuûa Toân Sö Tröôûng Laõo Giaùc Hueä laõnh ñaïo, laáy Giaûng Minh Ñaêng Quang töø naêm 1946 ñeán 1954. Töø Ñöôøng Loäc Uyeån ôû Saøi Goøn laøm truï sôû naêm 1954 ñeán 1975 do Tröôûng Laõo Giaùc chaùnh. Chaùnh laõnh ñaïo. Sau naêm 1975, taïi quoác noäi, B) Missionaries of Nuns—Giaùo ñoaøn Ni: The Tröôûng Laõo Giaùc Chaùnh tieáp tuïc laõnh ñaïo. first Missionary of Nuns led by Venerable Trong khi ñoù Phaùp Sö Giaùc Nhieân, tröôûng Nun Huynh Lien and its headquarters is Ngoc Giaùo ñoaøn 4 xuaát ngoaïi vaø thaønh laäp Giaùo Phuong Monastery in Saigon. The second Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi. Missionary of Nuns led by Venerable Nun Tröôûng Laõo Giaùc Chaùnh thò tòch naêm 2004. Ngan Lien and its headquarters is Ngoc Tien Hieän Giaùo Hoäi Khaát Só trong vaø ngoaøi nöôùc in Ha Tien, Rach Gia Province. The third ñöôïc söï laõnh ñaïo tinh thaàn cuûa Hoøa Thöôïng Missionary of Nuns led by Venerable Nun Tri Thích Giaùc Nhieân. Tuy nhieân, Giaùo Hoäi trong Lien and its headquarters is Ngoc Hiep nöôùc ñöôïc söï laõnh ñaïo tröïc tieáp cuûa Thöôïng Monastery in My Tho Province—Giaùo ñoaøn Toïa Thích Giaùc Toaøn, truï sôû ñaët taïi Tònh Xaù Ni thöù Nhaát do Ni Tröôûng Huyønh Lieân laõnh Trung Taâm, thuoäc ñòa phaän Saøi Goøn. ñaïo, laáy Tònh Xaù Ngoïc Phöông ôû Saøi Goøn Vietnamese Tripitaka: Vieät Taïng. laøm truï sôû chaùnh. Giaùo ñoaøn thöù hai do Ni Vietnamese Unified Buddhist Congregation: Tröôûng Laõo Ngaân Lieân laõnh ñaïo, laáy Tònh Xaù Giaùo Hoäi Phaät Giaùo Vieät Nam Thoáng Nhaát. Ngoïc Tieân taïi Haø Tieân, trong tænh Raïch Giaù Vietnamese Zen Buddhism: Phaät giaùo Thieàn laøm truï sôû chaùnh. Giaùo ñoaøn thöù ba do Ni Vieät Nam—See Zen Schools in Vietnam. Tröôûng Trí Lieân laõnh ñaïo, laáy Tònh Xaù Ngoïc View (v): Darsana or Disti (skt)—Kieán—Kieán Hieäp trong tænh Myõ Tho laøm truï sôû chaùnh. giaûi—Quaùn—Discerning—Intuition— (III) Leaders of Vietnamese Sangha Bhikshu

Judgement—Opinions—Seeing—Sight—Views— Buddhist Association: Nhöõng nhaø laõnh ñaïo See Darsana. cuûa Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam: Vietnamese Sangha Bhikshu View of the body: Thaân kieán—See Five sharp Buddhist Association led by Most Honorable servants. One Minh Dang Quang from 1946 till 1954. View the body is unclean: Quaùn thaân baát From 1954 to 1975, led Most Venerable Giac tònh—See Contemplation of the impurity of the Chanh. After 1975, Most Venerable Giac body. Chaùnh continued to lead the Vietnamese View of the Buddha: Buddha-jnana (p)—Tri Sangha Bhikshu Buddhist Association in kieán Phaät—Buddha's knowledge—Tri kieán Phaät Vietnam. Meanwhile, Dharma Master Thich hay söï hieåu bieát thuaàn tònh hay caùi thaáy cuûa taùnh Giac Nhien, leader of the fourth Missionary giaùc. of Monks went oversea and established the Views of consciousness: Kieán giaûi cuûa Thöùc— International Sangha Bhikshu Buddhist See Sixty-two views. Association in California, the United States of

Views and desires: Kieán AÙi—The roots of all Moät trong möôøi loaïi taø kieán, loøng kieâu maïn, ñoái suffering, i.e. the illusion that the ego is a reality vôùi vieäc gì cuõng cho laø mình hôn ngöôøi keùm—See and the consequent desires and passions—Taát caû Ten kinds of wrong views. moïi meâ hoaëc veà lyù nhö ngaõ kieán taø kieán, cuõng Views produced by ignorance: Ignorant nhö taát caû moïi meâ hoaëc veà tham, saân, si ñeàu laø perception of phenomena—Voâ minh kieán (voïng goác reã cuûa khoå ñau phieàn naõo. kieán sai laàm veà caùc hieän töôïng). Views and desires: The illusion that the ego is a Views are pure: Kieán thanh tònh—See Seven reality and the consequent desires and passions; flowers of enlightenment (A). these two are the root of all sufferings and Views of Rupa: Kieán giaûi cuûa saéc—Views of afflictions—Kieán aùi, aûo töôûng cho raèng caùi ngaõ Form or Rupa as its basis and consider each of the naøy coù thaät vaø keát quaû laø tham duïc khôûi leân; ñaây five skandhas under four aspects—See Sixty-two laø hai caên coá cuûa khoå ñau phieàn naõo. views. View the dharma is without-self: Quaùn phaùp Views of Sensation: Kieán giaûi cuûa Thoï—See voâ ngaõ—See Contemplation of mental objects. Sixty-two views. Views and doubts arise during meditation: View of all things in their true nature: Caûnh kieán vaø nghi tình—One of the ten stages or Yathaøbhuøta vasthaøma dar'sana (skt)—Nhö thaät tri objects in meditation—Moät trong möôøi caûnh trong kieán (tri kieán hay tri giaùc nhö thaät, hay caùi nhìn thieàn quaùn—See Ten statges or objects in nhö thaät)—To their appearances as they really meditation. are. View of egoism: Ngaõ kieán—See Five sharp Views and thoughts: Kieán tö—Illusory or servants. misleading views and thoughts—Nhöõng tö töôûng View all the feelings are suffering: Quaùn thoï sai laàm hay aûo töôûng. thò khoå—See Contemplation of feelings or Views of the truth of the world: sensations. Yathabhutartha-sthanadarsanam (skt)—Chaân nhö Views of Form: Kieán giaûi cuûa Saéc—See Sixty- thaät nghóa kieán. two views. View turbidity: Kieán Tröôïc—The turbidity of View of grasping at precepts and view—See Five kinds of turbidity. prohibitions: Giôùi caám thuû—See Five sharp Views of Volition or Mental formation: servants. Kieán giaûi cuûa Haønh—See Sixty-two views. View of grasping at views: Kieán thuû—See Views of wisdom: Insight into wisdom—Wise- Five sharp

servants. views—Tueä kieán. View the mind is impermanent: Quaùn taâm voâ Viewing oneself as supreme and arrogant: thöôøng—See Contemplation of mind. Thaáy hôn khinh ngöôøi—See Ten states of Feeling View of mine and thine: Ngaõ kieán sôû—See Skandha. Five sharp servants. Vigata (skt): Vigama (skt)—Taàn Giaø Ñaø—Tyø Views obstinately held: Chaáp kieán. Kíp Ma—Gone away—Disappearance—A View-path stage: Kieán Ñaïo Vò—Ñaây laø giai medicine which causes diseases to disappear—ñoaïn thaáy ñaïo—This is the stage of seeing the Thuoác Taàn Giaø Ñaø hay Tyø Kíp Ma, coù nghóa laø path—See Three flavors (II). tröø khöû vì noù coù theå tröø khöû moïi beänh taät. Views of perception: Kieán giaûi cuûa Töôûng— Vighna (skt): See Sixty-two views. 1) Name of a very rich person in Benares but very mean: Vieät Nan—Teân cuûa moät ngöôøi raát View of a permanent personality: giaøu, nhöng raát boûn seûn trong thaønh Ba La Eternalism—Thöôøng Kieán—See Two wrong Naïi. views (B) (2). 2) Name of a monk in Benares: Sa moân Duy Ñeå Views of pride: Maïn Kieán—Pride, regarding Nan. oneself as superior, one of the ten wrong views—

Vignana-Matra-Siddhdi-Sastra (skt): A sastra cuûa coäng ñoàng du Taêng ña phaàn bieán maát ñeå that teaches the Eight Consciousnesses of sentient nhöôøng choã laïi cho nhöõng cô sôû töï vieän an ñònh. beings (sight, hearing, smell, taste, tacticle, mind, Viharapala (skt): Tyø Ha La Ba La—Hoä trì töï mana, alaya)—Luaän veà Baùt Thöùc (nhaõn, nhó, tyû, vieän. thieät, thaân, yù, maït na, a laïi da). 1) Keeper of the temple: Karmadana (skt)—Duy Vigilance (n): Söï tænh thöùc. Na—The duty-distributor, or arranger of Vigor (n): Viriya (p)—Virya (skt)—Virya- duties, a supervisor of monks in a monastery. paramita (skt)—Tinh Taán—Effort—Engergy— One of the six main monks—Baø la (ngöôøi giõõ Force of the energy—Life force—Strength—Vital chuøa). Vò sö phaân phoái vaø giaùm saùt coâng vieäc force—Zeal—Zealous progress—Sinh löïc—Tinh trong töï vieän. Moät trong saùu vò sö chính trong Taán Ba La Maät—Once one has faith, one should töï vieän. put it into action with vigor—Moät khi ñaõ coù nieàm 2) Warden or guardian deity of a monastery: Vò tin, chuùng ta phaûi bieán nieàm tin thaønh haønh ñoäng sö coi vieäc kieåm chuùng trong töï vieän. vôùi söï tinh caàn—See Virya, Seven Bodhyangas, Viharasvamin (skt): Seven Treasures of Enlightened Beings, Ten 1) Tyø Ha La Sa Nhó—The patron or bestower of Paramitas, and Fifty-one Dharmas interactive with the monastery—Vò thí chuû cuûa töï vieän. the Mind. 2) Chuû Söï: Vò giaùm ñoác hay Kieåm soaùt— Vigor in body: Thaân Tinh Taán—See Two kinds Cotroller—Director. of virya. 3) The four heads of affairs in a monastery: Boán chöùc chuû söï trong töï vieän (Giaùm Töï, Duy Na, Vigor in mind: Taâm Tinh Taán—See Two kinds Ñieån Toïa, Tröïc Tueá). of virya. Vigor through a Bodhisattva's robe: Boä Giaùp Vihimsa (skt): Injury—Haïi—See Seventy-five dharmas of the Abhidharma Kosa. Tinh Taán—Entering the world with a Bodhisattva's robe, and without and fear of Vihimsati (skt): To hurt—To injure—Gaây toån calmities, i.e. to go on a Bodhisattva path—Luoân haïi. maëc aùo ñaïi giaùp cuûa Boà Taùt, khoâng coøn sôï tai Vihimsa-vitakko (skt): The unwholesome öông gì nöõa—See Three kinds of vigor. investigation of cruelty—Unwholesome thought Vihara (skt & p): Tyø Ha La—Tònh Xaù—A of cruelty—Haïi taàm—See Three dharmas (VI), Buddhist

monastery. In the early Buddhist and Three kinds of unwholesome investigation. community, these were individual huts that were Vija (skt): Bija (skt)—Seed, germ—Chuûng. mainly used by monks and nuns during the rainy- Vijaya (skt): Vi Theä Da. season retreat, but as Buddhism grew monastic 1) The overcomer: Ngöôøi vöôït thaéng. complexes developed. As part of this process, 2) A female manifestation of Vairocana: Thò monasteries created administrative structures, hieän töôùng nöõ cuûa Ñöùc Tyø Loâ Giaù Na. and many became large and wealthy. Over time Vijitavat (skt): Tyø Chæ Ña Baø Ña. the eremitical (thuoäc veà aån só) ideal of a 1) A conqueror or one who has conquered: Moät community of wandering ascetics largely ngöôøi cheá ngöï. disappeared and was replaced by settled monastic 2) The sun: Maët trôøi. establishments—Ngoâi tònh xaù Phaät giaùo. Vaøo thôøi Vijnana (skt): Vinnana (p)—Parijnana (skt)— sô khai cuûa coäng ñoàng Phaät giaùo thì ñoù laø nhöõng Thöùc—Baø Di Naëc Neã—Consciousness. tuùp lieàu caù nhaân daønh cho chö Taêng Ni trong kyø (I) The meanings of Vijnana—Nghóa cuûa Thöùc: an cö kieát haï, nhöng khi Phaät giaùo phaùt trieån caùc 1) Another name for consciousness or mind. cô sôû töï vieän cuõng phaùt trieån theo. Nhö laø moät Consciousness means the art of phaàn cuûa tieán trình tieán trieån, caùc ngoâi tònh xaù taïo distinguishing, or perceiving, or recognizing, ra caáu truùc haønh chaùnh, nhieàu ngoâi tònh xaù trôû neân discerning, understanding, comprehending, to lôùn vaø giaøu coù. Qua thôøi gian, lyù töôûng aån só distinction, intelligence, knowledge, learning. It is interpreted as the “mind,” mental

discernment, perception, in contrast with the söï phi töông ñoái, caùi baát khaû ñaéc, vaân vaân, object discerned: Teân goïi khaùc cuûa taâm. Thöùc trong khi Vijnana bò raøng buoäc vôùi taùnh nhò coù nghóa laø lieãu bieät, phaân bieät, hieåu roõ. Taâm bieân cuûa caùc söï vaät. phaân bieät hieåu roõ ñöôïc caûnh thì goïi laø thöùc. (II) A varities of Vijnana—Caùc Loaïi Thöùc: 2) A Sanskrit term generally translated as 1) One Vijnana: Nhaát Thöùc—The Satyasiddhi “consciousness.” This is the act of Sect considered that all things are just one distinguishing or discerning including mind—Toâng Thaønh Thöïc cho raèng vaïn höõu understanding, comprehending, recognizing, duy taâm. intelligence, knowledge. There are eight 2) Two kinds of vijnana: Nhò Thöùc. **See Two consciousnesses. The first five arise as a consciousnesses. result of the interaction of the five sense 3) Three kinds of vijnana: Tam Thöùc. **See organs (eye, ear, nose, tongue, mind) and the Three kinds of perception. five dusts (Gunas). The sixth consciousness 4) Five kinds of vijnana: Nguõ Thöùc. **See Five comes into play, all kinds of feelings, kinds of consciousness. opinions and judgments will be formed (the 5) Six kinds of vijnana: Luïc Thöùc—The six one that does all the differentiating). The kinds of consciousness including the five seventh consciousness (Vijnana) is the center senses and mental consciousness. Vijnana is of ego. The eighth consiousness is the the central psychological organ. It is the fifth Alayagarbha (a laïi da), the storehouse of of the five skandhas and the third link in the consciousness, or the storehouse of all deeds chain of arising—Saùu loaïi yù thöùc goàm naêm or actions (karmas), whether they are good, giaùc quan vaø taâm thaàn, xuaát hieän khi giaùc bad or neutral—Töø Baéc Phaïn thöôøng ñöôïc quan tieáp

xuùc vôùi ñoái töôïng töông öùng. Thöùc dòch laø "Thöùc." Ñaây laø haønh ñoäng phaân bieät laø cô quan taâm thaàn trung taâm. "Thöùc" laø moät bao goàm söï hieåu bieát, nhaän bieát, trí thoâng trong naêm uaån, laø thaønh phaàn thöù ba trong minh, vaø kieán thöùc. Thöùc goàm coù taùm thöù. thaäp nhò nhaân duyeân **See Six Naêm thöù ñaàu laø keát quaû cuûa nhöõng haønh ñoäng Consciousnesses. lieân heä ñeán nguõ caên. Thöùc thöù saùu bao goàm 6) Eight kinds of vijnana: Baùt Thöùc. **See Eight taát caû nhöõng caûm giaùc, yù kieán vaø söï phaùn consciousnesses. ñoaùn. Thöùc thöù baûy laø yù thöùc (caùi ngaõ thaàm 7) Nine kinds of vijnana: Cöûu Thöùc. **See Nine thaàm). Thöùc thöù taùm laø A Laïi Da hay Taøng kinds of consciousness. Thöùc, nôi chöùa ñöïng taát caû nhöõng nghieäp, duø 8) The esoterics considered that all phenomena thieän, duø aùc hay trung tính. are mental and all things are the one mind, 3) Cognition, discrimination, consciousness, but hence the one mind is unlimited mind or as any one of these does not cover the whole knowledge, every kind of knowledge, or sense contained in Vijnana: Söï nhaän thöùc, söï omniscience: Voâ Löôïng Thöùc—Maät giaùo phaân bieät, yù thöùc, nhöng moãi töø naày ñeàu xem vaïn töôïng duy taâm, vaø moät taâm laø voâ khoâng bao goàm heát yù nghóa chöùa ñöïng trong löôïng taâm. vijnana. ** See Twelve conditions of cause and effect. 4) Relative knowledge. This term is usually (III) The influence of Parijnana—AÛnh höôûng cuûa used as contrasted to Jnana in purely Thöùc: Parijnana which is not bound by such intellectual sense. Jnana is transcendental opposites as oneness and otherness, bothness knowledge dealing with such subjects as and not-bothness, is beyond all logical immortality, non-relativity, the unattained, survey—Thöùc gì khoâng bò raøng buoäc bôûi etc., whereas Vijnana is attached to duality of nhöõng ñoái nghòch nhö ñoàng vaø dò, vöøa ñoàng things: Caùi trí hay bieát töông ñoái. Töø naày laém vöøa dò, vöøa khoâng ñoàng vöøa khoâng dò, thì khi ñöôïc duøng theo nghóa ñoái laäp vôùi Jnana Thöùc aáy vöôït khoûi moïi caùi nhìn lyù luaän. trong yù nghóa tri thöùc ñôn thuaàn. Jnana laø caùi Vijnanakaya (skt): Thöùc Thaân Tuùc Luaän (söu trí sieâu vieät thuoäc caùc chuû ñeà nhö söï baát töû, taäp veà thöùc)—The collection on consciousnesses

and consciousness-body, one of the books of the Vijnanancayatana (skt): The state of boundless Sarvastivadin Abhidharma Pitaka, written by knowledge (limitless perception)—Thöùc Voâ Bieân Devasarman, concerned with substantiating the Xöù—See Four formless jhanas (A) (2). Sarvastivadin doctrines on the past and future Vijnana-skandha (skt): Thöùc Uaån—The existence of dharmas, and anatman—Saùch söu taäp Abhidharma-kosa and Satyasiddhi sects, vijnana- veà thaân thöùc, moät trong caùc boä saùch cuûa Boä Luaän skandha is one of the five aggregates or Taïng cuûa Boä phaùi Thuyeát Nhöùt Thieát Höõu Boä, attributes—Theo Caâu Xaù vaø Thaønh Thöïc toâng, ñöôïc ngaøi Ñeà Baø Thieát Ma (Devasarman) bieân thöùc uaån laø moät trong nguõ uaån. **See Five soaïn, lieân quan tôùi vieäc xaùc nhaän caùc hoïc thuyeát Aggregations. cuûa Thuyeát Nhöùt Thieát Höõu Boä veà hieän höõu quaù Vijnanataranga (skt): Thöùc Laõng (nhöõng côn khöù vaø töông lai cuûa chö phaùp vaø voâ ngaõ—See soùng cuûa taâm thöùc)—Waves of mentation. Sarvastivada (II)

and Six Legs in the commentary Vijnanati (skt): on the Source of Knowledge. 1) To recognize: Nhaän bieát. Vijnana Matra-siddhi Trimsati sutra 2) To distinguish: Phaân bieät. karaka (skt): Duy thöùc Tam thaäp luaän tuïng. Vijnanavada (skt): Yogacara (skt)— Vijnana-matrata (skt): Duy thöùc— Consciousness only—Duy thöùc—Giaùo lyù duy Consciousness as no more or less than it is— thöùc—The doctrine of consciousness. The Consciousness alone. doctrine of the Yogacaras that only intelligence Vijnananatyayatanam (skt): The land of has reality, not the objects exterior to us. omniscience or infinite perception—Thöùc voâ bieân Dharmalaksana sect, which holds that all is mind xöù—Thöùc Voâ Bieân Xöù Ñòa (Nhò Ñònh—Second in its ultimate nature. The doctrine of Idealism samadhi)—After attaining the state of the base of School concerns chiefly with the facts or specific infinite space, meditator continues to concentrate characters (lakshana) of all elements on which the on this state of “infinite space” until he takes as theory of idealism was built in order to elucidate object the consciousness of the base of infinite that no element is separate from ideation. space, and contemplates it as “infinite Although it is usually expressed by saying that all consciousness” until the second immaterial dharmas are mere ideation or that there is nothing absorption arises, or when the mind going beyond but ideation, the real sense is quite different. It is infinite space is concentrated on the infinitude of idealistic because all elements are in some way or consciousness it is said to be abiding in the other always connected with ideation. This Vijnananantya. This is the state or heaven of doctrine was based on the teaching of the Buddha boundless knowledge. Where the powers of in the Avatamsaka Sutra, that the three worlds perception and understanding are unlimited. exist only in ideation. According to Ideation Existence in this stage may last 40,000 great Theory, the outer world does not exist but the kalpas—Sau khi ñaït ñöôïc traïng thaùi “Khoâng Voâ internal ideation presents appearance as if it were Bieân Xöù,” haønh giaû tieáp tuïc gom taâm vaøo sô thieàn an outer world. The whole world is therefore of voâ saéc cho ñeán luùc phaùt trieån nhò thieàn voâ saéc, hay either illusory or causal nature and no permanent khi caùi taâm vöôït khoûi caùi khoâng gian voâ bieân maø reality can be found. In India, two famous monks taäp trung vaøo söï voâ bieân cuûa thöùc. Ñaây laø coõi trôøi named Wu-Ch’o and T’ien-Ts’in wrote some voâ taän trí nôi maø khaû naêng hieåu bieát vaø thaåm thaáu sastras on Vijnana. They had an outstanding laø voâ taän. Thoï meänh trong coõi trôøi naày coù theå keùo disciple named Chieh-Hsien, an Indian monk daøi ñeán 40.000 ñaïi kieáp—See Four formless living at Nalanda monastery. Later, Chieh-Hsien jhanas, and Nine lands (C). established the Vijnanavada school and Vijnananantyayatana-Samadhi (skt): Thöùc voâ contributed much to the arrangement of the bieân xöù ñònh. Buddhist canons. In China, Hsuan-Tsang, to whom Chieh-Hsien handed over the sastra, founded this school in his native land. Later, the school was

also called Dharmalaksana (Fa-Tsiang-Tsung) and be only an image of reality or a pure image was led by Kwei-Chi, a great disciple of Hsuan- such as a dream while asleep or daydream. Tsang—Chæ coù duy thöùc beân trong laø thöïc höõu chöù Although the object of a pure sensation is khoâng phaûi laø nhöõng vaät theå beân ngoaøi. Coøn goïi

reality in itself, when this reality is seen laø Duy Thöùc Gia hay Phaùp Töôùng toâng. Hoïc through concepts and thoughts, it is already thuyeát cuûa Duy Thöùc toâng chuù troïng ñeán töôùng distorted. Reality in itself is a stream of life, cuûa taát caû caùc phaùp; döïa treân ñoù, luaän thuyeát veà always moving. Images of reality produced Duy Thöùc Hoïc ñöôïc laäp neân ñeå minh giaûi raèng ly by concepts are concrete structures framed by thöùc voâ bieät phaùp hay khoâng coù phaùp naøo taùch the concepts of space-time, birth-death, bieät khoûi thöùc ñöôïc. Maëc duø toâng naày thöôøng production-destruction, existence- ñöôïc bieåu loä baèng caùch noùi raèng taát caû caùc phaùp nonexistence, one-many—Töø A Laïi Da phaùt ñeàu chæ laø thöùc, hay raèng khoâng coù gì ngoaøi thöùc; sanh hai loaïi nhaän thöùc phaân bieät goïi laø maït thöïc ra yù nghóa chaân chính cuûa noù laïi khaùc bieät. na thöùc vaø lieãu bieät caûnh thöùc. Lieãu bieät caûnh Noùi duy thöùc, chæ vì taát caû caùc phaùp baèng caùch thöùc laøm phaùt hieän caûm giaùc, tri giaùc, khaùi naày hay caùch khaùc luoân luoân lieân heä vôùi thöùc. nieäm vaø tö töôûng. Caên cöù phaùt sinh cuûa noù laø Thuyeát naày döïa vaøo nhöõng lôøi daïy cuûa Ñöùc Phaät giaùc quan, thaàn kinh heä vaø naõo boä. Chæ trong trong Kinh Hoa Nghieâm, theo ñoù tam giôùi chæ hieän tröôøng hôïp caûm giaùc vaø tri giaùc thuaàn tuùy vaø höõu trong thöùc. Theo ñoù theá giôùi ngoaïi taïi khoâng tröïc tieáp thì ñoái töôïng cuûa noù môùi coù theå laø hieän höõu, nhöng noäi thöùc phaùt hieän giaû töôùng cuûa taùnh caûnh. Khi nhìn qua böùc maøn khaùi nieäm, noù nhö laø theá giôùi ngoaïi taïi. Toaøn theå theá giôùi do thì ñoái töôïng cuûa noù chæ laø ñoái chaát caûnh vaø ñoù laø taïo neân do aûo töôûng hay do nhaân duyeân, vaø ñoäc aûnh caûnh trong caùc traïng thaùi mô moäng. khoâng coù thöïc taïi thöôøng toàn naøo caû. Taïi AÁn Ñoä, Duø ñoái töôïng cuûa caûm giaùc thuaàn tuùy laø thöïc toâng phaùi naày chuyeân chuù vaøo vieäc nghieân cöùu taïi cuûa töï noù, khi thöïc taïi naøy ñöôïc nhìn qua Duy Thöùc Luaän vaø caùc kinh saùch cuøng loaïi, neân khaùi nieäm vaø tö töôûng thì noù ñaõ bò meùo moù coù teân laø Duy Thöùc Töôùng Giaùo. Taùc giaû caùc boä maát roài. Thöïc taïi töï noù chính laø moät doøng saùch naày laø Voâ Tröôùc vaø Thieän Thaân, hoï töøng coù soáng, luoân bieán ñoäng khoâng ngöøng. Hình aûnh moät ñeä töû xuaát saéc laø Giôùi Hieàn, moät ngöôøi AÁn cuûa thöïc taïi ñöôïc saûn sanh bôûi theá giôùi khaùi Ñoä, soáng trong tu vieän Na Lan Ñaø. Giôùi Hieàn laø nieäm laø nhöõng caáu truùc cuï theå trong khuoân ngöôøi ñaõ laäp ra Duy Thöùc Toâng taïi AÁn Ñoä vaø coù khoå bôûi khaùi nieäm khoâng gian vaø thôøi gian, nhieàu coâng lao trong vieäc saép xeáp caùc kinh ñieån sanh vaø töû, sanh vaø dieät, coù vaø khoâng, moät caùi Phaät Giaùo. Taïi Trung Quoác, sau khi Huyeàn Trang vaø nhieàu caùi. ñöôïc Giôùi Hieàn trao cho boä luaän, ñaõ laäp neân toâng 2) Within vijanpti, there are six consciousnesses: phaùi naày. Veà sau, toâng naày cuõng coù teân laø Phaùp consciousness of seeing, hearing, smelling, Töôùng Toâng vaø do moät ñoà ñeà cuûa Huyeàn Trang laø tasting, touching, and thinking. The mind- Khuy Cô daãn daét—See Yogachara. consciousness has the broadest field of Vijnanavada sect: Dharmalaksana sect—Duy activity. It can be active in conjunction with Thöùc Toâng—See Dharmalaksana. the other senses, for example, awareness of Vijnapti (skt): Tyø Nhaõ Ñeå— Information— seeing. It can also be active

on its own, such Communicating—Bieåu thò. as in conceptualizing, reflecting, imagining, 1) From the Alaya arise two kinds of and dreaming. Following the five consciousness, manyana and vijnapti causes consciousness of the senses, mind- all feelings, perceptions, concepts, and consciousness is called the sixth thoughts to appear. It is based in the sense consciousness. Manyana or manas and alaya organs, the nervous system, and the brain. are the seventh and eighth consciousnesses— The object of vijnapti is reality in itself and is Trong lieãu bieät caûnh coù saùu loaïi nhaän thöùc: possible only when feelings and perceptions thaáy, nghe, ngöûi, neám, xuùc chaïm vaø yù thöùc. YÙ are pure and direct. When seen through the thöùc laø taùc duïng taâm lyù hoaït ñoäng roäng raõi veil of conceptualization, the same object can nhaát; khi thì noù hoaït ñoäng chung vôùi caùc thöùc

caûm giaùc (trong tröôøng hôïp tri giaùc), khi thì Taùt bieân soaïn vaø ngaøi Huyeàn Trang ñôøi Ñöôøng noù hoaït ñoäng rieâng leû (trong caùc tröôøng hôïp bieân taäp goäp laïi coøn 10 quyeån. Coù choã tin raèng Boä khaùi nieäm, tö duy, töôûng töôïng, mô moäng, Luaän do Ngaøi Hoä Phaùp Ñaúng soaïn veà Toâng phaùi v.v...) ñeán sau naêm thöùc caûm giaùc, noù ñöôïc Du Giaø vaø A Laïi Da Thöùc—See Hsuan-Tsang. goïi laø thöù thöù saùu. Maït na laø thöùc thöù baûy, Vijnaptimatrata-trimsika (skt): Tam Thaäp coøn A laïi da laø thöùc thöù taùm. Tuïng Duy Thöùc—The Idealistic School of Vijnaptimatra (skt): Duy Thöùc—A Sanskrit Vasubandhu is a reformed Yogacara system and term for “Cognition Only.” This is another name its fundamental text is Vasubandhu’s for the Indian School of Buddhism, better known Vijnaptimatrata-trimsika, a versified text on the as the Yogacara or Vijnanavada School. Central theory of mere ideation in thirty stanzas, of which doctrine of the Yogacara tradition, according to the first twenty-four are devoted to the special which all of the phenomena of experience are character (svalaksana) of all dharmas, the next merely products of mind—Töø Baéc Phaïn chæ “Duy two to the nature (svabhava) of all dharmas, and Thöùc.” Ñaây laø teân khaùc cuûa tröôøng phaùi Phaät giaùo the last four to the stages of the noble AÁn Ñoä, ñöôïc bieát nhieàu qua caùc teân Du Giaø hay personages—Duy Thöùc Toâng cuûa Ngaøi Theá Thaân Duy Thöùc. Giaùo thuyeát chính cuûa tröôøng phaùi laø laø heä thoáng Du Giaø ñöôïc caûi bieán vaø baûn vaên taát caû nhöõng gì kinh qua cuûa vaïn höõu chæ laø saûn chính yeáu laø Duy Thöùc Tam Thaäp Tuïng cuûa Theá phaåm cuûa taâm maø thoâi. Thaân, trong ñoù 24 baøi tuïng ñaàu noùi veà töôùng cuûa Vijnaptimatra Sastra (skt): Luaän Duy Thöùc— caùc phaùp, hai baøi keá noùi veà taùnh cuûa caùc phaùp, vaø See Vijnaptimatrata-siddhi-sastra. boán baøi sau cuøng noùi veà giai ñoaïn cuûa caùc Thaùnh Vijnaptimatrata-siddhi-sastra (skt): Thaønh giaû—See Vijnaptimatrata-siddhi-sastra. Duy Thöùc Luaän—The Dharmalaksana school, Vikalabhojana (skt): Baát Thöïc Nhuïc—Khoâng though idealistic, is different from the aên thòt, moät phaàn cuûa giôùi thöù saùu trong thaäp Samparigraha school, which was representative giôùi—Part of the sixth of the ten idealism and was later replaced by the commandments—Against eating flesh. Dharmalaksana (Fa-Hsiang) School in China. The Vikala-bhojanad-viramani (skt): Baát Phi Thôøi Dharmalaksana idealists

profess to have Thöïc—Part of the sixth of the ten commandments, transmitted the orthodox system of Vasubandhu, against eating out of regulation hours—Moät phaàn but in reality this is rather uncertain. cuûa giôùi luaät thöù saùu trong thaäp giôùi, choáng laïi Vasubandhu's Trimsika was annotated by ten vieäc aên saùi thôøi. authorities of whom Hsuan-Tsang and his pupil Ki Vikalpa (skt): Vibhaga (skt)—To differentiate— followed chiefly the opinions of Dharmapala of To discern—To discriminate—To distinguish— Nalanda. The Vijnaptimatrata-siddhi-sastra, which Phaân bieät. is the fundamental treatise of the Dharmalaksana (I) The meanings of "Vikalpa"—Nghóa cuûa School, was composed by Vasubandhu in 30 "Phaân Bieät": A Sanskrit term for books and Hsuan-Tsang during the T'ang dynasty "discrimination, one of the important Buddhist reduced to 10 books. Some sources believe the terms used in various sutras and sastras. sastra was composed by Dharmapala on the Chinese term for "discrimination" is "fen- explanation about Yogacara and Alaya pieh," means to 'cut and divide with a knife,' Consciousness—Phaùp Töôùng Toâng maëc duø laø Duy which exactly corresponds to the etymology Thöùc, nhöng laïi khaùc vôùi Nhieáp Luaän Toâng voán of the Sanskrit "viklp". By 'discrimination,' chæ laø Duy Thöùc töôïng tröng, vaø sau ñoù ñöôïc Phaùp therefore, is meant analytical knowledge, the Töôùng thay theá taïi Trung Hoa. Caùc nhaø Duy Thöùc relative and discursive understanding which cuûa Phaùp Töôùng toâng nhìn nhaän laø truyeàn thöøa veà we use in our everyday worldly intercourse heä thoáng chaùnh thoáng cuûa ngaøi Theá Thaân, nhöng and also in our highly speculative thinking. treân thöïc teá quaû laø khoù caû quyeát. Tam Thaäp Tuïng For the essence of thinking is to analyze, that Duy Thöùc, baûn luaän caên baûn cuûa toâng Phaùp is, to discriminate; the sharper the knife of Töôùng, goàm 30 baøi luaän ñöôïc ngaøi Theá Thaân Boà dissection, the more subtle the resulting

speculation. But according to the Buddhist (III) Vikalpa according to the Lankavatara Sutra— way of thinking, or rather according to the Phaân bieät theo Kinh Laêng Giaø: According to Buddhist experience, this power of the Lankavatara Sutra, discrimination stands discrimination is based on non-discriminating contrasted to intuitive understanding which Prajna. This is what is most fundamental in goes beyond discrimination. In ordinary the human understanding, and it is with this worldly life, discrimination, if properly dealt that we are able to have an insight into the with, works to produce good effects, but it is Self-nature possessed by us all, which is also unable to penetrate into the depths of known as Buddha-nature. Indeed, Self-nature consciousness where the ultimate truth is is Prajna itself (see Prajna). And this non-hidden. To awaken this from a deep slumper, discriminating Prajna is what is 'free from discrimination must be abandoned: Trong affections'—Töø Baéc Phaïn duøng ñeå chæ "Phaân Kinh Laêng Giaø, phaân bieät traùi nghòch vôùi söï Bieät," moät trong nhöõng töø Phaät giaùo quan hieåu bieát tröïc giaùc laø söï hieåu bieát vöôït ngoaøi troïng trong nhieàu kinh ñieån vaø luaän ñieån khaùc phaân bieät. Trong cuoäc soáng theá tuïc haèng nhau. Töø Trung Hoa laø "Fen-Pieh," coù nghóa ngaøy, neáu "phaân bieät" ñöôïc xöû lyù moät caùch laø caét vaø chia ra baèng dao, ñieàu naøy töông hôïp

lyù seõ vaän haønh ñeå saûn sanh ra nhöõng hieäu öùng chính xaùc vôùi töø goác Phaïn ngöõ “Viklp.” quaû toát, nhöng noù khoâng theå ñi saâu vaøo taâm Nhö theá ngöôøi ta coù theå noùi “phaân bieät” laø thöùc maø chaân lyù toái haäu tieàm aån trong ñoù. Ñeå nhaän thöùc coù tính caùch phaân tích, noù gôïi leân ñaùnh thöùc chaân lyù ra khoûi giaác nguû saâu, chuùng söï hieåu bieát coù tính caùch töông ñoái vaø bieän ta phaûi töø boû phaân bieät. luaän maø chuùng ta duøng trong caùc moái giao (IV)The Mind-Only or Vijnaptimatra School of thieäp haèng ngaøy giöõa chuùng ta vaø theá giôùi Buddhism regards all forms without exception beân ngoaøi, cuõng nhö trong tö töôûng suy tö cao as “vikalpa”: Phaùp Töôùng hay Duy Thöùc toâng ñoä cuûa chuùng ta. Vì coát loõi cuûa tö töôûng laø cho raèng moïi hình thöùc chæ laø söï phaân bieät phaân tích, nghóa laø phaân bieät, con dao giaûi chöù khoâng coù ngoaïi leä. phaãu caøng saéc beùn, thì söï suy lyù caøng vi teá vaø (V) From discrimination to non-discrimination— keát quaû caøng vi dieäu hôn. Nhöng theo caùch tö Töø Phaân bieät ñeán Khoâng phaân bieät: duy cuûa Phaät giaùo, hoaëc ñuùng hôn theo kinh 1) The question for Buddhists is: how is it nghieäm cuûa Phaät giaùo, naêng löïc phaân bieät naøy possible for the human mind to move from ñaët caên baûn beân Trí Voâ Phaân Bieät. Trí hueä laø discrimination to non-discrimination, from caùi coù neàn taûng trong tri thöùc con ngöôøi, vaø affections to affectionlessness, from being to nhôø noù maø chuùng ta coù theå phoùng caùi nhìn non-being, from relativity to emptiness, from vaøo töï taùnh maø taát caû chuùng ta ñeàu coù, noù the ten-thousand things to the bright mirror- cuõng ñöôïc bieát nhö laø Phaät taùnh. Thöïc ra Yöï nature or Self-nature, or Buddhistically taùnh chính laø Trí tueä. Vaø Trí Voâ Phaân Bieät expressed, from ignorance to awakening. naøy laø caùi “töï taïi vôùi aùi nhieãm.” How this movement is possible is the greatest (II) There are three forms of discrimination—Suy mystery not only in Buddhism but in all xeùt thöùc bieät caùc söï lyù, coù ba hình thöùc: religion and philosophy. So long as this world, 1) Natural discrimination (present objects): Töï as conceived by the human mind, is a realm taùnh phaân bieät. of opposites, there is no way to escape from it 2) Calculating discrimination (future action): Keá and to enter into a world of emptiness where ñoä phaân bieät. all opposites are supposed to merge. The 3) Discriminating by remembrance of affairs wiping-off of the multitudes known as the that are past: Tuøy nieäm phaân bieät. ten-thousand things in order to see into the ** Phaân bieät khoâng hôïp vôùi lyù “Bình Ñaúng Nhö mirror-nature itself is an absolute Nhö” cuûa ñaïo Phaät—Discrimination is impossibility. Yet Buddhists all attempt to incompatible with the truth of equal thusness achieve it—Vaán ñeà d0aët ra cho ngöôøi Phaät töø in Buddhism. laø: “Laøm sao taâm con ngöôøi coù theå vöôït qua

töø phaân bieät ñeán khoâng phaân bieät, töø aùi nhieãm phaùp, ñi töø phaân bieät ñeán choã voâ phaân bieät, töø ñeán khoâng aùi nhieãm, töø hieän höõu ñeán khoâng töông ñoái ñeán taùnh khoâng, vaân vaân. Neáu hieän höõu, töø töông ñoái ñeán taùnh khoâng, töø vaïn ngöôøi ta chaáp nhaän moät quaù trình thanh taåy, vaät ñeán caùi baûn taùnh saùng nhö göông hay töï ngöôøi ta nghó raèng moät khi söï thanh taåy naøy taùnh, hoaëc theo thuaät ngöõ Phaät giaùo töø meâ thaønh töïu, thì caùi göông

seõ cho thaáy veû saùng ñeán ngoä. Laøm theá naøo böôùc di chuyeån naøy nguyeân thuûy cuûa noù, vaø quaù trình vaãn ñöôïc ñöôïc hieän thöïc naøy taïo neân söï kyø dieäu vó ñaïi tieáp tuïc nhö theá treân cuøng moät doøng chuyeån nhaát, khoâng chæ coù trong Phaät giaùo, maø coøn ñoäng. Nhöng trong thöïc teá chính söï thanh taåy trong taát caû moïi toân giaùo vaø trieát hoïc. Chöøng laø moät taùc phaåm cuûa veû saùng nguyeân thuûy. naøo theá giôùi naøy, nhö taâm con ngöôøi nhaän Caùi gì laø "nguyeân thuûy" thì khoâng coøn gì lieân thöùc noù, coøn laø caûnh giôùi ñoái laäp, chöøng aáy heä vôùi thôøi gian vaø khoâng coù ai nghó raèng vaãn chöa coù con ñöôøng ñeå vöôït thoaùt noù vaø trong quaù khöù xa xoâi thì thanh tònh vaø khoâng haøi loøng vôùi theá giôùi cuûa "taùnh khoâng," ôû ñoù oâ nhieãm, roài bôûi vì noù khoâng coøn nhö theá nöõa taát caû nhöõng ñoái laäp ñöôïc cho laø tieâu tan heát. neân phaûi lau saïch vaø traû laïi cho noù veû saùng Phuûi saïch daàn nhöõng thöù hoån taïp, ñöôïc bieát nhö xöa kia. Veû saùng aáy hieän höõu trong khaép vôùi caùi teân laø "vaïn phaùp," ñeå thaáy ngay chính nôi trong moïi luùc, ngay caû khi ngöôøi ta tin trong caùi goïi laø göông baûn taùnh töï noù laø moät raèng noù bò phuû buïi vaø khoâng phaûn aûnh ñuùng thöù baát khaû tuyeät ñoái. Tuy nhieân, taát caû moïi söï vaät. Veû saùng aáy khoâng phaûi ñöôïc phuïc hoài, Phaät töû ñeàu noã löïc ñi ñeán ñoù. noù khoâng phaûi laø moät caùi gì ñoù nhö söï cuøng 2) Philosophically stated, the question is not toät cuûa moät quaù trình, noù khoâng bao giôø rôøi properly put. It is not the wiping-off the boû caùi göông. Noù laø caùi maø Phaùp Baûo Ñaøn multitudes, it is not moving from Kinh vaø caùc baûn vaên kinh khaùc cuûa Phaät giaùo discrimination to non-discrimination, from noùi ñeán khi noùi raèng Phaät taùnh thì ñoàng nhaát relativity to emptiness, etc. Where the nôi taát caû chuùng sanh, ngu cuõng nhö trí. wiping-off process is accepted , the idea is 3) Thus 'non-discriminating Prajna,' 'to be free that when the wiping-off is completed, the from affections', 'from the first not a thing is', mirror shows its original brightness, and all these expressions point to the same therefore the process is continuous on one source, which is the fountainhead of Zen line of movement. But the fact is that the experience—Nhö vaäy "Trí voâ phaân bieät," "töï wiping itself is the work of the original taïi vôùi aùi nhieãm," hay "xöa nay khoâng moät brightness. The 'original' has no reference to vaät," taát caû ñeàu daãn chuùng ta ñeán cuøng moät time, in the sense that the mirror was once, in nguoàn, ñoù laø suoái nguoàn chính cuûa kinh its remote past, pure and undefiled, and that nghieäm Thieàn. as it is no more so, it must be polished up and Vikalpaprapanca (skt): Phaân bieät hyù luaän—Söï its original brightness be restored. The phaân bieät vaø söï hyù luaän lang bang— brightness is there all the time, even when it Discrimination and futile reasoning. is thought to be covered with dust and not Vikalpapratyaya (skt): Condition of reflecting objects as it should. The brightness discrimination—Phaân bieät duyeân. is not something to be restored; it is not Vikalpaviviktadharma (skt): Voâ sôû höõu voïng something appearing at the completion of the töôûng tòch dieät phaùp—Truth which is imageless procedure; it has never departed from the and detached from discrimination—Caùi chaân lyù mirror. This is what is meant when the voâ töôûng vaø taùch khoûi phaân

bieät. Platform Sutra and other Buddhist writings Vikara (skt): Tyø Ñeâ La—Tyø Khö La. declared the Buddha-nature to be the same in 1) An old housekeeper with many keys round all beings, including the ignorant as well as her waist who had charge of the Sakya the wise—Ñöôïc noùi theo loái trieát hoïc thì caâu household, and who loved her things so much hoûi naøy ñöôïc ñaët ra khoâng ñuùng choã. Quaû that she did not wish to be enlightened—Moät thöïc noù khoâng coù taùc ñoäng queùt saïch vaïn nöõ quaûn gia cho doøng hoï Thích Ca, ngöôøi coù

raát nhieàu chìa khoùa quanh löng. Baø luyeán aùi Uddantapuri (Bihar Sharif), Vajrasana and coâng vieäc ñeán noãi khoâng coøn ao öôùc ñeán giaùc Vikramasila were the four greatest viharas of ngoä nöõa. India. Of these, Vikramasila was the most 2) Investigation: Tö—See Seventy-five dharmas important and had an interesting origin. The great of the Abhidharma Kosa. king Dharmapala of the Pala dynasty, while on a Vikarala (skt): Tyø Yeát La (Bì Kieát La) Ñaïi visit to these parts, was greatly attracted by the Töôùng—See Twelve spirits connected with the sight of a beautiful hill on the bank of the Ganga Master of Healing. and decided to found a vihara at the place. The Vikhaditakas (skt): Contemplate on a corpse vihara, which thus came to be built at the end of that torn apart by wild birds and wild beasts— the eighth century A.D., grew into a great seat of Quaùn xaùc bò thuù aên—Töôûng thaây raõ ra töøng khuùc, learning two and a half centuries later. The laøm moài cho chim thuù—See Nine types of number of students who came from foreign parts meditation on corpse. to study here was greater than at Nalanda. Among the teachers who taught at Vikramasila were 108 Vikkhambhana viveka (p): Tî phieàn naõo aån scholars, eight famous savants, and the great cö—Traïng thaùi phieàn naõo bò yeáu keùm trong moät scholar Ratnakarasanti who was the head of the thôøi gian. Ñaây laø keát quaû cuûa thaân aån cö vaø taâm vihara. Santibhadra (Avadhutipa), Dombipa aån cö. Sthavirabhadra, Smrtyakara-Siddha, and Vikrama (skt): Leap over—Surpass— Dipankara Srijnana were among the eight great Trascendent—Sieâu. pandits. There was a beautiful temple of Vikramaditya (skt): Tyø Caït (Ngaät) La Ma A Bodhisattva Avalokitesvara at the centre of the Ñieät Ña. vihara, besides the fifty-three big and small 1) Name of an Indian king—Teân cuûa moät vò vua temples in the compound. Among the gods and AÁn Ñoä—Sieâu Nhaät Vöông. goddesses worshipped in these temples, there 2) Surpassing the sun: Vöôït qua maët trôøi. were some beautiful Tantric icons. The other 3) A celebrated king who drove out the Sakas, three viharas also belonged to the kingdom of the or Scythians, and ruled over northern India Palas, who had special ties with Vikramasila. The from 57 B.C.: Vò vua ñaõ ñaùnh ñuoåi doøng hoï eighty-four Siddhas lived during the Pala regime Sa Ca hay Scythians, maø trò vì vuøng Baéc AÁn (765-1200 A.D.) and most of them were vaøo khoaûng nhöõng naêm 57 tröôùc Taây Lòch. connected with Vikramasila in one way or 4) Vikramaditya, a patron of literature and another. According to Tibetan writers, the Tantrics famous benefactor of Buddhism (maybe the or Vikramasila had put the Turks to flight many same person as in (3): Moät vò thí chuû vaø moät times by magic spells, but history has a different aân nhaân cuûa Phaät Giaùo. story to tell—Moät trong boán tu vieän lôùn nhaát taïi 5) A

celebrated Hindu king, around 57 B.C., mieàn Baéc AÁn Ñoä döôùi thôøi Hoaøng Ñeá who drove out the Sakas or Scythians, ruled Dharmapala. Vaøo thôøi ñoù Nalanda, Uddantapuri all northern India, was one of the wisest of (Bihar Sharif), Vajrasana, vaø Vikramasila laø boán Hindu kings and a great patron of literature: tu vieän lôùn nhaát. Trong soá naày, tu vieän Sieâu Nhaät Vöông—Coøn goïi laø Löïc Nhaät Vikramasila laø quan troïng hôn caû vaø coù nguoàn Vöông, laø vò vua cuûa nöôùc A Du Ñoà, ngöôøi ñaõ goác khaù ñaëc bieät. Hoaøng ñeá Dharmapala cuûa trieàu chinh phuïc caùc vöông quoác cuûa daân toäc ñaïi Pala trong moät chuyeán tuaàn du caùc vuøng ñaát Scythians, thoáng trò caû moät vuøng baéc AÁn, laø vò naày raát say meâ khi nhìn thaáy moät ngoïn ñoài nhoû vua khoân ngoan nhaát cuûa vöông trieàu Caáp Ña. xinh xinh beân bôø soâng Haèng, neân ñaõ quyeát ñònh OÂng coøn laø ngöôøi baûo hoä caùc toân giaùo (Voâ cho laäp moät tu vieän taïi ñaây. Tu vieän naày coù leõ Tröôùc laø ngöôøi cuøng thôøi vôùi nhaø vua). ñöôïc xaây vaøo cuoái theá kyû thöù 8, ñaõ phaùt trieån Vikramasila (skt): Tu Vieän Vikramasila—One thaønh moät trung taâm vaên hoùa lôùn hai traêm naêm of the four great viharas in north India during the möôi naêm sau ñoù. Soá Taêng sinh töø caùc nöôùc ngoaøi reign of king Dharmapala. At that time, Nalanda, ñeán ñaây tu hoïc ñoâng hôn ôû Na Lan Ñaø. Trong soá

caùc giaûng sö ôû Vikramasila coù 108 hoïc giaû, 8 nhaø Taùn Ñoäng hay Taâm Loaïn, töùc taùn taâm hay caùi taâm baùc hoïc noåi tieáng, vaø ñaïi hoïc giaû Ratnakarasanti, cuûa phaøm phu troâi noåi theo luïc traàn, khoâng ngöøng vieän tröôûng tu vieän. Trong soá caùc hoïc giaû noåi nghæ. tieáng cuûa tu vieän goàm coù Santibhadra, Maitripa Viksipta-citta (skt): Taùn Taâm—The scattered, (Avadhutipa), Dombipa Sthavirabhadram, inattentive mind. A distracted or unsettled mind. Smrtyakara-Siddha, vaø Dipankara-Srijnana. Taïi Mind only good at intervals, in contrast with the trung taâm tu vieän coù moät ngoâi ñeàn xinh xaén thôø settled mind—Taâm taùn loaïn hay taâm phoùng daät, Quaùn Theá AÂm Boà Taùt, beân caïnh ñoù laø 53 ngoâi taâm ñuoåi theo luïc traàn khoâng ngöøng nghæ, ñoái laïi ñeàn lôùn nhoû. Trong soá caùc vò thaàn vaø nöõ thaàn ñöôïc vôùi ñònh taâm. thôø trong caùc ngoâi ñeàn naày, coù moät soá töôïng Maät Viksiptakas (skt): Contemplate on the scattered toâng. Ba tu vieän kia cuõng thuoäc laõnh thoå cuûa trieàu limbs of a corpse—Quaùn xaùc bò raû ra töøng phaàn— ñaïi Pala, voán coù quan heä ñaëc bieät vôùi Töôûng thaây ñang tan raõ ra töøng phaàn—See Nine Vikramasila. Taùm möôi boán vò Siddha ñeàu soáng types of meditation on corpse. döôùi caùc trieàu Pala (765-1200) vaø haàu heát nhöõng Vilain (n): Keû aùc. vò naày ñeàu coù lieân heä vôùi Vikramasila. Theo caùc Vilamba (skt): Tyø-lam-baø—Who is associated taùc giaû Taây Taïng thì phaùi Maät toâng hoaëc tu vieän with Amitabha—See Ten raksasi mentioned in Vikramasila ñaõ laøm cho quaân Thoå Nhó Kyø phaûi the Lotus sutra. nhieàu phen troán chaïy baèng caùch nieäm thaàn chuù, nhöng lòch söû khoâng noùi ñeán ñieàu naày. Vile (a): Lamako (p)—Ñeâ heøn—Haï lieät—Abject—Bad—Base—Inferiro—Low—Mean. Vikramasila Monastic University: Tröôøng Ñaïi Hoïc Phaät Giaùo Vikramasila—See Vilify (v): Run down someone—Decry—Vikramasila. Discredit—Phæ baùng. Vikiranosnisa (p): Phaät ñaûnh Xaû töø (maøu

vaøng Village customs: Leä laøng. pha ngheä). Village teacher: Höông Sö. Vikridita (skt): Du Hyù—Literally means sportive Vilohitakas (skt): Contemplate on blood leaking (to entertain play, or sport, to amuse, or to roam out from a corpse—Quaùn xaùc ræ maùu—Töôûng for pleasure). This is an important conception thaây sình baáy nöùc raõ vaø ræ maùu—See Nine types describing the life of a Bodhisattva, which is free of meditation on corpse. from every form of constraint and restraint. It is Vimala (skt): Tyø Ma La. like that of the swans in the air and the lilies of 1) Unsullied: Voâ Caáu—Pure. the field. And yet there is in him a great 2) Name of a river in India: Teân moät con soâng ôû compassionate heart functioning all the time AÁn Ñoä. freely and self-sufficiently—Nguyeân nghóa laø ñi 3) Siva' wife: Phu nhaân cuûa Thaàn Siva. tìm nieàm vui. Ñaây laø moät khaùi nieäm quan troïng 4) Ground of leaving filth: Land of freedom mieâu taû cuoäc soáng cuûa moät vò Boà Taùt thoaùt khoûi from defilement—Land of purity—Ly Caáu moïi hình thöùc caâu thuùc vaø cöôõng eùp. Noù gioáng ñòa—See Ten grounds (II). nhö ñôøi soáng cuûa loaøi thieân nga treân khoâng trung Vimalacitra (skt): Tyø Ma Chaát Ña—A king of vaø cuûa loaøi hoa hueä ngoaøi ñoàng. Tuy vaät, ngaøi laïi asuras, residing at the bottom of the ocean, father coù moät taám loøng töø bi roäng lôùn luoân vaän haønh moät of Indra's wife—Vua cuûa loaøi A Tu La, cö nguï caùch töï taïi vaø vieân maõn. nôi ñaùy bieån, cha vôï cuûa Trôøi Ñeá Thích. Vikritavana (skt): Maõi Laâm—A monastery Vimala-citta (skt): Taâm Voâ Caáu Nhieãm— about 200 miles northwest of the capital of According to The Avatamsaka Sutra, this is one of Kashmere—Töï vieän caùch kinh thaønh cuûa the eleven minds that lead to enlightenment. A Kashmere chöøng 200 daëm veà phía taây baéc. spotless heart which sees all the Buddhas—Theo Viksepa (skt): Taùn Loaïn—Scattered— Kinh Hoa Nghieâm, ñaây laø moät trong 11 taâm daãn Dispersed—Unsettled—Disturbed—Restless—To ñeán giaùc ngoä. Taâm thaáy heát thaûy chö Phaät—See flee in confusion—Teân cuûa taâm sôû, coøn goïi laø Eleven minds that lead to enlightenment.

Vimaladatta (skt): Tònh ñöùc phu nhaân—Former versed in all expedient methods (upaya) of life of Vairocana-rasmi-prati-mandita-dhvaja teaching, thereby fulfilling all great Bodhisattva—Tieàn thaân quang chieáu trang Bodhisatva vows. He knew very well the nghieâm töôùng Boà Taùt. mental propensities of livifng beings and Vimalagarbha (skt): Tònh Taïng—Eldest son of could distinguish their various (spiritual) Wonderfully Adorned King (Subhavyuha) in the roots. For along time he had trodden the Lotus Sutr—Con trai caû cuûa Dieäu Trang Nghieâm Buddha-path and his mind was spotless. Vöông trong Kinh Phaùp Hoa. Since he understood Mahayana, all his actions were based on right thinking. While Vimalakirti (skt): Duy ma Caät—Tònh Danh— dwelling in the Buddha's awe-inspiring Pure Name. majesty, his mind was extensive like the great (I) A summary on Vimalakirti—Toùm löôïc veà ocean. He was praised by all Buddhas and nhaân vaät Duy Ma Caät: Vimalakirti, a native revered by Indra, Brahma, and worldly kings: of Vaisali, capital city of Licchavi (name of Vaøo thôøi Ñöùc Phaät coøn taïi theá, trong thaønh Tyø the tribe and republican state in northern Xaù Ly coù oâng tröôûng giaû teân laø Duy Ma Caät,

India) and a disciple of sakyamuni, said to ñaõ töøng cuùng döôøng voâ löôïng caùc Ñöùc Phaät, have been a contemporary of Sakyamuni, and saâu troàng coäi laønh, ñaëng Voâ Sanh Phaùp Nhaãn. to have visited China. A layman of Buddha's Söùc bieän taøi voâ ngaïi cuûa oâng ñaõ khieán oâng coù time who was excellent in Buddhist khaû naêng du hí thaàn thoâng. OÂng ñaõ chöùng caùc philosophy. Many questions and answers moân toång trì, ñaëng söùc voâ uùy, haøng phuïc ma between Vimalakirti and the Buddha are oaùn, thaáu roõ phaùp moân thaâm dieäu, kheùo nôi recorded in the Vimalakirti-nirdesa—Duy Ma trí ñoä, thoâng ñaït caùc phaùp phöông tieän, thaønh caät laø ñeä töû cuûa Phaät taïi thaønh Tyø Xaù Leâ, töïu ñaïi nguyeän. OÂng bieát roõ taâm chuùng sanh nöôùc Lichavi, moät nöôùc Coäng Hoøa ôû mieàn ñeán ñaâu, hay phaân bieät caùc caên lôïi ñoän, ôû laâu baéc AÁn Ñoä. Ngöôøi ta noùi oâng cuøng thôøi vôùi trong Phaät ñaïo, loøng ñaõ thuaàn thuïc, quyeát Ñöùc Phaät, vaø ñaõ töøng vieáng Trung Quoác. Moät ñònh nôi Ñaïi Thöøa. Nhöõng haønh vi ñeàu kheùo vò cö só taïi gia vaøo thôøi Ñöùc Phaät coøn taïi theá, suy löôøng, giöõ gìn ñuùng oai nghi cuûa Phaät, laø moät Phaät töû xuaát saéc veà trieát lyù nhaø Phaät. loøng roäng nhö beå caû. Chö Phaät ñeàu khen ngôïi, Nhieàu caâu hoûi vaø traû lôøi giöõa Duy Ma Caät vaø haøng ñeä töû, Ñeá Thích, Phaïm Vöông, vua ôû Phaät vaãn coøn ñöôïc ghi laïi trong Kinh Duy theá gian, vaân vaân thaûy ñeàu kính troïng. Ma. 2) As he was set on saving men, he expediently (II) Vimalakirti according to the Buddhist stayed at Vaisali for this purpose. He used his legends—Duy Ma Caät theo truyeàn thuyeát unlimited wealth to aid the poor; he kept all Phaät giaùo: the rules of morality and discipline to correct 1) At the time of the Buddha, in the great town those breaking the precepts; he used his great of Vaisai there was an elder called patience to teach those giving rise to anger Vimalakirti who had made offerings to and hate; he taught zeal and devotion to those countless Buddhas and had deeply planted all who were remiss; he used serenity to check good roots, thereby achieving the patient stirring thoughts; and employed decisive endurance of the uncreate. His Unhindered wisdom to defeat ignorance. Although power of speech enabled him to roam wearing white clothes (of the laity) he everywhere using his supernatural powers to observed all the rules of the Sangha. teach others. He had achieved absolute Although a layman, he was free from all control over good and evil influences attachments to the three worlds (of desire, (dharani) thereby realizing fearlessness. So form and beyond form). Although he was he overcame all passions and demons, married and had children, he was diligent in entered all profound Dharma-doors to his practice of pure living. Although a enlightenment, excelled in Wisdom householder, he delighted in keeping from perfection (prajna-paramita) and was well

domestic establishments. Although he ate and beings. Thus Vimalakirti used countless drank (like others), he delighted in tasting the expedient methods (upaya) to teach for the flavour of mediation. When entering a benefit of living beings: Vì muoán ñoä ngöôøi, gambling house he always tried to teach and neân oâng duøng phöông tieän kheùo thò hieän laøm deliver people there. He received heretics but thaân tröôûng giaû ôû thaønh Tyø Xaù Ly, coù cuûa caûi never strayed from the right faith. Though

he nhieàu voâ löôïng ñeå nhieáp ñoä caùc haïng daân knew worldly classics, he always took joy in ngheøo; giöõ giôùi thanh tònh ñeå nhieáp ñoä nhöõng the Buddha Dharma. He was revered by all keû phaù giôùi; duøng haïnh ñieàu hoøa nhaãn nhuïc who met him. He upheld the right Dharma ñeå nhieáp ñoä caùc ngöôøi giaän döõ; duøng ñaïi tinh and taught it to old and young people. taán ñeå nhieáp ñoä nhöõng keû bieáng nhaùc; duøng Although occasionally he realized some profit nhaát taâm thieàn ñònh ñeå nhieáp ñoä nhöõng keû in his worldly activities, he was not happy taâm yù taùn loaïn; duøng trí tueä quyeát ñònh ñeå about these earnings. While walking in the nhieáp ñoä nhöõng keû voâ trí; tuy laøm ngöôøi baïch street he never failed to convert others (to the y cö só maø giöõ gìn giôùi haïnh thanh tònh cuûa Sa Dharma). When he entered a government Moân. Tuy ôû taïi gia maø khoâng ñaém nhieãm ba office, he always protected others (from coõi. Tuy thò hieän coù vôï con, nhöng thöôøng tu injustice). When joining a symposium he led phaïm haïnh. Duø coù quyeán thuoäc, nhöng öa söï others to the Mahayana. When visiting a xa lìa. Duø coù ñoà quyù baùu, maø duøng töôùng toát school he enlightened the students. When ñeå nghieâm thaân. Duø coù uoáng aên maø duøng entering a house of prostitution he revealed thieàn duyeät laøm muøi vò. Neáu khi ñeán choã côø the sin of sexual intercourse. When going to baïc, haùt xöôùng thì oâng lôïi duïng cô hoäi ñeå ñoä a tavern, he stuck to his determination (to ngöôøi. Duø thoï caùc phaùp ngoaïi ñaïo nhöng abstain from drinking). When amongst elders chaúng toån haïi loøng chaùnh tín. Tuy hieåu roõ he was the most revered for he taught them saùch theá tuïc maø thöôøng öa Phaät phaùp, ñöôïc the exalted Dharma. When amongst upasakas taát caû moïi ngöôøi cung kính. Naém giöõ chaùnh he was the most respected for he taught them phaùp ñeå nhieáp ñoä keû lôùn ngöôøi nhoû. Taát caû how to wipe out all desires and attachments. nhöõng vieäc trò sanh, buoân baùn laøm aên huøn When amongst those of the ruling class, he hôïp, duø ñöôïc lôøi laõi cuûa ñôøi, nhöng chaúng laáy was the most revered for he taught them ñoù laøm vui möøng. Daïo chôi nôi ngaõ tö ñöôøng forbearance. When amongst Brahmins, he caùi ñeå lôïi ích chuùng sanh. Vaøo vieäc trò chaùnh was the most revered for he taught them how ñeå cöùu giuùp taát caû. Ñeán choã giaûng luaän daãn to conquer pride and prejudice. When daïy cho phaùp Ñaïi Thöøa. Vaøo nôi hoïc ñöôøng amongst government officials he was the daïy doã cho keû ñoàng moâng. Vaøo choã daâm duïc most revered for he taught them correct law. ñeå chæ baøy söï haïi cuûa daâm duïc. Vaøo quaùn When amongst princes, he was the most röôïu maø hay laäp chí. Neáu ôû trong haøng revered for he taught them loyalty and filial tröôûng giaû, laø böïc toân quyù trong haøng tröôûng piety. When in the inner palaces, he was the giaû, giaûng noùi caùc phaùp thuø thaéng. Neáu ôû most revered for he converted all maids of trong haøng cö só, laø baäc toân quyù trong haøng cö honour there. When amongst common people, só, döùt tröø loøng tham ñaém cho hoï. Neáu ôû trong he was the most revered for he urged them to doøng Saùt Ñeá Lôïi, laø baäc toân quyù trong doøng cultivate all meritorious virtues. When Saùt Ñeá Lôïi, daïy baûo cho söï nhaãn nhuïc. Neáu ôû amongst Brahma-devas, he was the most trong doøng Baø La Moân, laø böïc toân quyù trong revered for he urged the gods to realize

the doøng Baø La Moân, kheùo tröø loøng ngaõ maïn cuûa Buddha wisdom. When amongst Sakras and hoï. Neáu ôû nôi Ñaïi thaàn laø böïc toân quyù trong Indras, he was the most revered for he haøng Ñaïi thaàn, duøng chaùnh phaùp ñeå daïy doã. revealed to them the impermanence (of all Neáu ôû trong haøng Vöông töû, laø böïc toân quyù things). When amongst lokapalas, he was the trong haøng Vöông töû, chæ daïy cho loøng trung most revered for he protected all living hieáu. Neáu ôû nôi noäi quan, laø böïc toân quyù

trong haøng noäi quan, kheùo daïy doã caùc haøng Thích Ca vaø caùc cö daân cuûa thaønh Tyø Xaù Leâ. cung nöõ. Neáu ôû nôi thöù daân, laø böïc toân quyù Kinh ñöôïc dòch ra Hoa ngöõ laàn ñaàu bôûi ngaøi trong haøng thöù daân, chæ baûo laøm vieäc phöôùc Cöu Ma La Thaäp, vaø sau ñoù bôûi ngaøi Huyeàn ñöùc. Neáu ôû nôi trôøi Phaïm Thieân, laø böïc toân Trang. **See Vimalakirti. quyù trong Phaïm Thieân, daïy baûo cho trí tueä (B) One of the most popular Mahayana sutras, thuø thaéng. Neáu ôû nôi trôøi Ñeá Thích, laø böïc toân particularly in East Asia. Its core is a dharma quyù trong Ñeá Thích, chæ baøy cho phaùp voâ discourse between the lay Bodhisattva thöôøng. Neáu ôû nôi trôøi Töù Thieân Vöông hoä Vimalakirti and Manjusri, which focuses ont theá, laø böïc toân quyù trong Töù thieân vöông hoä the “perfection of wisdom.” The sutra begins theá, haèng uûng hoä chuùng sanh. Tröôûng giaû Duy when the Buddha perceives that Vimalakirti Ma Caät duøng caû thaûy voâ löôïng phöông tieän is pretending to be sick, and so he asks a nhö theá laøm cho chuùng sanh ñeàu ñöôïc lôïi ích. number of his disciples to go and inquire after Vimalakirtinirdesa-Sutra (skt): Vimalakirti- his health. However, one by one the confess nirdesa (skt)—Ñaïi Thöøa Ñaûnh Vöông Kinh—Duy that they are intimidated by Vimalakirti’s Ma Caät Töû Sôû Vaán Kinh—Ñaïi Phöông Ñaúng great wisdom. Finally Manjusri agrees to pay Ñaûnh Vöông Kinh—Kinh Duy Ma Caät. a visit, and all of other disciples follow along (A) Discourse of Vimalakirti, important work of in participation in a dharma dialogue between Mahayana Buddhism, composed about the 2 nd the two great Bodhisattvas. The climax of the century AD. Vimalakirti , a rich adherent of sutra comes when thirty-one Bodhisattvas the Buddha, who lived in the midst of worldly give their respective answers to the question life yet treads the path of the Bodhisattva. of how a Bodhisattva enters “the dharma-door The popularity of this sutra is due to its stress of non-duality.” Each successive answer is on the equal value of the lay life and the more sophisticated than the one preceeding it, monastic life. The Vimalakirti Sutra is a but each exhibits some lingering attachment philosophic dramatic discourse written in to duality. Finally Manjusri enunciates what India about the first century A.D. which appears to the last word, but when he turns to contains conversations between famous Vimalakirti for his response, he answers by Buddhist figures and the humble householder saying nothing. The sutra is particular popular Vimalakirti. Some said this sutra is an because its central character is a layman with apocryphal account of conversations between a family who manages to surpass all of the Sakyamuni and some residents of Vaisali. It other characters in his grasp of the perfection was first translated into Chinese by of wisdom. The Vimalakirti Sutra, a key

Kumarajiva, and later by Hsuan-Tsang— Mahayana Sutra particularly with Zen and Nhöõng thuyeát giaûng cuûa Vimalakirti, vaên baûn with some Pure Land followers. The main quan troïng cuûa Phaät giaùo Ñaïi thöøa, coù töø protagonist is a layman named Vimalakirti khoaûng theá kyû thöù II sau Taây lòch. Duy Ma who is equal of many Bodhisattvas in wisdom Caät laø moät thöông nhaân giaøu coù, moät moân ñoà and eloquence. He explained the teaching of cuûa Phaät, ñaõ thaønh coâng treân ñöôøng Boà Taùt "Emptiness" in terms of non-duality. When tuy vaãn soáng trong theá gian. Kinh naày ñöôïc asked by Manjusri to define the non-dual nhieàu ngöôøi nhaéc tôùi vì noù nhaán maïnh vaøo söï truth, Vimalakirti simply remained silent. The bình ñaúng veà giaù trò thieân höôùng theá tuïc vaø sutra emphasized on real practice "The true thieân höôùng tu haønh. Kinh Duy Ma Caät hay nature of things is beyond the limiting Duy Ma Caät Sôû Vaán Kinh, nhöõng trieát lyù concepts imposed by words." The sutra was ñöôïc vieát taïi AÁn Ñoä vaøo khoaûng theá kyû thöù translated into Chinese by Kumarajiva—Moät nhaát, goàm nhöõng cuoäc ñoái thoaïi giöõa nhöõng trong nhöõng boä kinh phoå thoâng nhaát trong nhaân vaät noåi tieáng trong Phaät giaùo vaø cö só Phaät giaùo Ñaïi Thöøa, ñaëc bieät laø taïi vuøng Duy Ma Caät. Coù ngöôøi noùi Kinh naày chöùa Ñoâng AÙ. Coát loõi cuûa kinh laø cuoäc phaùp ñaøm ñöïng nhöõng cuoäc ñoái thoaïi giöõa Ñöùc Phaät giöõa Boà Taùt taïi gia Duy Ma Caät vaø Boà Taùt

Vaên Thuø Sö Lôïi, taäp trung vaøo "trí tueä ba la 1) A tree with red fruit; fruit of the Bimba-tree: maät." Kinh baét ñaàu khi Ñöùc Phaät nhaän bieát Vimba or Bimba (skt)—Quaû Taàn Baø La— raèng Duy Ma Caät giaû vôø beänh, vaø Ngaøi hoûi Caây Taàn Baø coù traùi maøu ñoû. moät soá ñeä töû xem coi ai seõ ñi thaêm beänh Duy 2) A measurement unit, equivalent to 10 Ma Caät. Tuy nhieân ñeä töû cuûa Ngaøi töøng ngöôøi millions: Tyø Ba Ha—Töø chæ soá löôïng töông moät ñeàu thuù nhaän raèng hoï sôï trí tueä vó ñaïi cuûa ñöông vôùi 10 trieäu. Duy Ma Caät. Cuoái cuøng thì Boà Taùt Vaên Thuø 3) A king of fragrance, or incense: Vua cuûa nhaän ñi vaø nhöõng ñeä töû khaùc cuõng thaùp tuøng höông thôm. ñi theo ñeå tham döï vaøo cuoäc phaùp thoaïi giöõa Vimoksa (skt): Tyø Muïc Xoa—Liberation— hai vò ñaïi Boà Taùt. Tuyeät ñieåm cuûa kinh ôû choã Emancipation—Deliverance—Salvation—Tyø khi ba möôi moát vò Boà Taùt traû lôøi caâu hoûi laøm Moäc Ñeå—Tyø Moäc Xoa—Höõu vi Giaûi thoaùt (voâ vi theá naøo ñeå moät vò Boà Taùt nhaäp vaøo"phaùp giaûi thoaùt laø Moäc Xoa). moân baát nhò." Moãi caâu traû lôøi theo thöù töï caøng Vimoksamukha (skt): Giaûi Thoaùt Moân—See ngaøy caøng cao hôn, nhöng taát caû ñeàu coøn Door of liberation. vöôùng maéc vaøo nhò nguyeân. Cuoái cuøng ngaøi Vimokshatraya (skt): Tam giaûi thoaùt hay ba ñaëc Vaên Thuø phaùt bieåu roõ raøng veà phaùp moân baát tính cuûa giaûi thoaùt bao goàm khoâng, voâ töôùng vaø nhò, nhöng ñeán phieân Duy Ma Caät thì oâng voâ nguyeän—Threefold emancipation composes of khoâng noùi moät lôøi naøo. Kinh naøy ñaëc bieät phoå sunyata, animitta, and apranihita—See Three bieán vì nhaân vaät chính trong kinh laø moät emancipations. ngöôøi taïi gia coù gia ñình ñaõ vaän duïng vöôït Vimsatika Sastra (skt): Luaän Duy Thöùc Nhò qua nhöõng nhaân vaät khaùc veà trí tueä ba la maät. Thaäp—The sastra was composed by

Vasubandhu Kinh Duy Ma Caät laø moät boä kinh Ñaïi thöøa on the General Teaching of Consciousness—Boä quan troïng, ñaëc bieät cho Thieàn phaùi vaø moät Luaän ñöôïc Ngaøi Theá Thaân soaïn veà Giaùo Lyù Duy soá ñeä töû tröôøng phaùi Tònh Ñoä. Nhaân vaät chính Thöùc. trong kinh laø Ngaøi Duy Ma Caät, moät cö só maø trí tueä vaø bieän taøi töông ñöông vôùi raát nhieàu Vimsatikavijnaptimatratasiddhi-sastra (skt): Boà Taùt. Trong kinh naày, Ngaøi ñaõ giaûng veà Ñaïi Thöøa Laêng Giaø Kinh Duy Thöùc Luaän— Taùnh Khoâng vaø Baát Nhò. Khi ñöôïc Ngaøi Vaên Written by Vasubandhu (Theá Thaân). Thuø hoûi veà Phaùp Moân Baát Nhò thì Ngaøi giöõ Vimuktaghosa (skt): Tyø Muïc Cuø Sa—Tyø Muïc im laëng. Kinh Duy Ma Caät nhaán maïnh choã Ña La—The Buddha's voice of liberation from all baûn chaát thaät cuûa chö phaùp vöôït ra ngoaøi khaùi fear—Tieáng cuûa Ñöùc Phaät giaûi thoaùt khoûi moïi söï nieäm ñöôïc ghi laïi baèng lôøi. Kinh ñöôïc Ngaøi sôï haõi. Cöu Ma La Thaäp dòch sang Haùn töï. Vimukti (skt): Giaûi thoaùt—Salvation— Vimalaksa (skt): Ti Ma La Xoa—The pure- Liberation—Release from the bonds of eyed, described as of Kabul, teacher of Kumarjiva existence—Final emancipation—Liberation or at Karashahr, came to China in around 406 A.D., release from suffering through knowledge of the translated two works—Voâ Caáu Nhaõn Phaùp Sö, cause of sufering and the cessation of suffering, thaày cuûa Ngaøi Cöu Ma La Thaäp ôû Karashahr. through realization of the four noble truths to Vimalanetra (p): Voâ caáu nhaõn—Tònh nhaõn— eliminate defilements. Vimukti is the extinction of Tieàn thaân cuûa Döôïc Thöôïng Boà Taùt. all illusions and pasions. It is liberation from the karmic cycle of life and death and the realization Vimalanetra Buddha (skt): Tònh Thaân Phaät. of nirvana—Giaûi thoaùt khoûi nhöõng khoå ñau phieàn Vimalanirbhasa (skt): Tònh Quang. naõo do hieåu ñöôïc nguyeân nhaân cuûa chuùng, xuyeân Vimati (skt): Doubt—Nghi ngôø. qua thöïc haønh Töù dieäu ñeá maø xoùa boû hay laøm Vimbara (skt): Vimba or Bimba (skt)—Taàn Baø bieán maát nhöõng nhô baån aáy. Vimukti ñaùnh daáu söï La. loaïi boû nhöõng aûo aûnh vaø ñam meâ, vöôït thoaùt sinh töû vaø ñaït tôùi cöùu caùnh Nieát baøn.

Vimuttanuttariyam (p): The unsurpassable of Thoaùt, moät phaàn cuûa Vinaya-pitaka, chöùa liberation—Giaûi thoaùt voâ thöôïng—See Three ñöïng caùc qui taéc kyû luaät goàm 250 giôùi cho tyø dharmas (XLIII). kheo vaø 348 giôùi cho tyø kheo ni. Caùc qui taéc Vimuttikkhanda (p): Ñem ñeán söï giaûi thoaùt. naày ñöôïc nhaéc laïi trong Taêng hay Ni ñoaøn moãi laàn laøm leã boá taùc (Uposatha) vaø ñaây laø Vimutti Sukha (p): Haïnh phuùc Giaûi thoaùt. dòp cho chö taêng ni xöng toäi veà nhöõng thieáu Vinam Siddhipada: Söï bieát roõ caùc caûnh giôùi vaø xoùt ñaõ phaïm phaûi. Tuy nhieân, luaät ñoøi hoûi vò tính daét taâm veà coõi thieän. Taêng hay vò Ni naøo phaïm toäi phaûi nhaän toäi vaø Vinnana (p): Thöùc—Consciousness. chòu kyû luaät cuûa giaùo ñoaøn. Vinataka (skt): Tyø Na Ñaùt Ca—Tyø Neâ Tra Ca— (II) The meanings of Vinaya: Nghóa cuûa Tyø Naïi Tyø Na Daï Ca—Nuùi Tyø Na Ña Ca. Da—Ordinances or Moral training; the 1) The sixth of the seven concentric circles disciplinary rules; the precepts and commands around Mount Meru: Nuùi thöù saùu trong 7 nuùi of moral asceticism and monastic discipline, Kim Sôn. said to have been given by Buddha—Giôùi 2) Any

mountain resembling an elephant: Baát cöù luaät maø Ñöùc Phaät ñaõ giaûng thuyeát. nuùi naøo coù hình daùng gioáng nhö Nuùi Töôïng (III) The purposes of Vinaya—Taùc duïng cuûa Tyø Ñaàu. Naïi Da: ** See Seven concentric ranges around Sumeru, 1) Destroying sin: Dieät toäi. and Nine concentric mountain ranges and 2) Subjugation of deed, word, and thought: Ñieàu eight seas. phuïc thaân khaåu yù. Vinaya (skt): Pratimoksa or Sila or Upalaksa or 3) Separation from evil action: Ly haønh aùc Uparaksa (skt)—Tyø Naïi Da—Giôùi Luaät— nghieäp. Disciplines—Disciplinary code—Law—Monastic (IV) Categories of Vinayas—Phaân loaïi Tyø Naïi rules—Rule. Da: (I) An overview of Vinaya: Toång quan veà Tyø 1) See Complete moral precepts for monks. Naïi Da—Other name for Pratimoksa, sila, 2) Dharmaguptaka-Vinaya (skt): Luaät Töù and upalaksa. The discipline, or monastic Phaàn—Four-division Vinaya of the rules; one of the three divisions of the Canon, Dharmagupta school (Tröôøng Phaùi cuûa Ngaøi or Tripitaka, and said to have been compiled Ñaøm Voâ Ñöùc)—Buddhism vinaya contains by Upali. Also called Pratimoksa or Sutra of 250rules for monks and 348 for nuns. It was emancipation or part of the Vinaya-pitaka translated into Chinese by Buddhayasas and that contains 250 precepts for bhiksus and 348 Chu-Fo-Nien—Boä Luaät Phaät giaùo, goàm 250 precepts for bhiksunis. These precepts are giôùi Tyø Kheo vaø 348 giôùi Tyø Kheo Ni. Boä recited in an assembly of the whole Order of Luaät ñöôïc caùc Ngaøi Phaät Da Xaù vaø Truùc Phaät monks and/or nuns at every Uposatha or and Nieäm dòch sang Haùn töï. this is the opportunity for the monks and nuns 3) The first five volumes of Vinayana of confess any violations of these rules. Hinayana Sects: Nguõ Boä Ñaïi Luaät—See Five However, the rules required a monk or nun volumes of Vinaya of Hinayana sects. who is guilty of any of these offenses is ** See Precepts, and Twofold canon (B). required to confess the matter and submit to Vinaya or Discipline Sect: Vinaya-discipline— the appropriate discipline or penalty from the Luaät Toâng—Nam Sôn Toâng—Vinaya or Order—Tieáng Phaïn laø Öu Baø La Xoa hay Tyø Discipline Sect, based on the Vinaya-Pitaka— Ni, dòch laø “luaät” hay “giôùi luaät.” Teân khaùc Giaùo thuyeát Luaät Toâng döïa treân boä Luaät Taïng— cuûa Ba La Ñeà Moäc Xoa, töùc laø nhöõng quy See Six schools in China, and Ten schools of luaät cuûa cuoäc soáng trong töï vieän. Ñaây cuõng laø Chinese Buddhism. moät trong ba taïng kinh ñieån. Ngöôøi ta noùi Vinayaka (skt): Tyø Na Daï Ca—Tyø Na Da Ca— Ngaøi Öu Ba Ly ñaõ keát taäp ñaàu tieân. Coøn goïi Tyø Na Daõ Ca—Pheä Na Daõ Ñaùt Ca—A hinderer, laø Ba La Ñeà Moäc Xoa, coøn goïi laø Kinh Giaûi the elephant god or Ganesa; a demon with a

man’s body and elephant’s head, which places haønh cuûa cuoäc soáng trong töï vieän, moät tröôøng phaùi obstacles in the way—Thöôøng Tuøy Ma hay Phaät giaùo lôùn cuûa Trung Quoác vaø Nhaät, nhaán Chöôùng Ngaïi Thaàn, mình ngöôøi muõi voi, laø loaïi maïnh ñaëc bieät vieäc tuaân thuû nghieâm ngaët caùc qui aùc quyû thaàn thöôøng gaây ra trôû ngaïi hay tai naïn cho taéc ñöôïc Luaät taïng ñeà ra. Taïi Trung Quoác, Luaät con ngöôøi. toâng ñöôïc ngaøi Ñaïo Tuyeân saùng laäp vaøo ñôøi nhaø Vinaya-pitaka (skt): Luaät taïng (Tyø Naïi Da)— Ñöôøng (theo toâng naày thì ngöôøi ta chæ caàn tinh Tyø Naïi Da Taïng—Collection of rules—The chuyeân haønh trì giôùi

luaät laø ñöôïc giaûi thoaùt, vì giöõ Vinaya-pitaka, one of the three divisions of the giôùi trì luaät maø sanh ñònh, nhôø ñònh maø sanh hueä). Canon, or Tripitaka. The second portion of the Vaên baûn chính yeáu cuûa phaùi naày laø "Töù Phaàn Tripitaka, said to have been compiled by Upali— Luaät"—See Dharmagupta, Upali, and T'ao Boä taïng Luaät, moät phaàn trong ba boä kinh ñieån. Hsuan. Phaàn thöù hai trong Tam Taïng Kinh Ñieån, ngöôøi ta 1) Dharmaguptaka-Vinaya—Buddhism vinaya noùi laø ñöôïc soaïn bôûi ngaøi Öu Ba Li. **See contains 250 rules for monks and 348 for Vinaya, and Five parts of correct doctrines. nuns. It was translated into Chinese by Vinaya school: Vinayisme (skt)—Luaät Toâng— Buddhayasas and Chu-Fo-Nien—Boä Luaät Tröôøng phaùi Luaät—Vinaya school, or Discipline Phaät giaùo, goàm 250 giôùi Tyø Kheo vaø 348 giôùi school, or Dhammaguttika literally means Tyø Kheo Ni. Boä Luaät ñöôïc caùc Ngaøi Phaät Da "protector of the teaching;" Buddhist school Xaù vaø Truùc Phaät Nieäm dòch sang Haùn töï. belonging to the larger grouping of Sthaviras. 2) Monastic disciplinary text included in the Developed out of the Mahishasaka school. It was Vinaya and preserved in separate version for founded by the Sinhalese monk Dhammagupta monks and nuns—Luaät daønh rieâng cho Tyø and was prevalent primarily in Southern India. Kheo trong tònh xaù, rieâng bieät cho chö Taêng However, Buddhist scholars believe that the vaø chö Ni—See Complete moral precepts. founder of the school was Upali, one of the ten 3) Pratimoksa Vinaya: Luaät Ba La Ñeà Moäc great disciples of the Buddha, who was foremost Xoa—See Pratimoksa. among the Buddha's disciples in practicing the ** See Five great Buddhist schools. regulations for personal conduct laid down by the Vinaya vehicle: Luaät thöøa—The Vinaya-Buddha. He is known as the author of the "The vehicle, the teaching which emphasizes the Discipline of Four Divisions." Vinaya School discipline—Coã xe giôùi luaät, hay toâng phaùi cuûa emphasizes the monastic discipline, a major giôùi luaät. Giaùo thuyeát daïy veà tu haønh giaûi thoaùt school of Buddhism in China and Japan that baèng caùch haønh trì giôùi luaät, hay nöông theo taïng primarily stresses strict observance of the rules luaät ñeå tu haønh giaûi thoaùt—See Vinaya. laid down in the Vinaya-pitaka. The school was Vinayisme (skt): Vinaya school—See Vinaya. founded in China by T'ao-Hsuan of the T'ang Vindhya-vana (skt): Tònh xaù—Monastery. dynasty. The main text of this school is the Four Vine (n): Caây nho. Parts of "Vinaya-Pitaka."—Luaät Toâng laø moät Vineyard (n): Vöôøn nho. nhaùnh Phaät Giaùo thoaùt thai töø phaùi Hoùa Ñòa Boä Vingila (skt): Coá ñoâ cuûa xöù Andhra—Also called (Mahishasaka) vaø trôû thaønh moät boä phaän lôùn cuûa Vinkila, or Varangala, an ancient capital of nhoùm Sthavira, ñöôïc sö Dharmagupta, ngöôøi Tích Andhra. Lan thaønh laäp. Tuy nhieân, coù nhieàu ngöôøi cho raèng ngöôøi ñaàu tieân saùng laäp ra Luaät Toâng taïi AÁn Vinh Hoa Temple: Chuøa Vónh Hoøa—Name of a Ñoä chính laø ngaøi Öu Ba Ly, moät trong möôøi ñeä töû temple, located in Baïc Lieâu town, Baïc Lieâu lôùn cuûa Ñöùc Phaät, ngöôøi raát noåi tieáng trong haøng province, South Vietnam. It was built a long time caùc ñaïi ñeä töû cuûa Ñöùc Phaät veà vieäc tinh chuyeân ago; however, it was only a small temple. In 1961, haønh trì giôùi luaät ñöôïc Ñöùc Phaät ñeà ra. Ngaøi noåi Most Venerable Trí Ñöùc had it rebuilt and

opened tieáng vôùi taùc phaåm Luaät Töù Phaàn. Luaät toâng phaùt Boà Ñeà High School of Baïc Lieâu province—Teân trieån nhieàu nhaát ôû mieàn nam AÁn Ñoä. Luaät Toâng laø cuûa moät ngoâi chuøa toïa laïc trong thò xaõ Baïc Lieâu, tröôøng phaùi maø chuû thuyeát döïa vaøo luaät nghi tu tænh Baïc Lieâu, Nam Vieät Nam. Chuøa ñaõ coù töø laâu,

nhöng chæ laø moät ngoâi chuøa nhoû. Ñeán naêm 1961, square frame, each side is 1.05 meters wide. In Hoøa Thöôïng Trí Ñöùc veà xaây laïi caûnh chuøa khang 1971, Japanese Ts'ao Tung sect offered a bronze trang nhö baây giôø, laäp tröôøng trung hoïc Boà Ñeà bell with 1.8 meters in diameter. The bell was tænh Baïc Lieâu. housed by a tower with six meter-long and thirty- Vinh Nghiem Temple: Chuøa Vónh Nghieâm—meter high. This is one of the highest bell towers Name of a famous pagoda located in the third in Vietnamese pagodas—Teân moät ngoâi chuøa noåi district, Saigon City, South Vietnam. It was built tieáng naèm trong quaän ba, thaønh phoá Saøi Goøn, Nam in 1964 and completed in 1971. The pagoda was Vieät Nam. Chuøa ñöôïc kieán laäp naêm 1964. Chuøa designed according to ancient style of most coù loái kieán truùc coå nhö haàu heát caùc chuøa ôû mieàn pagodas in North Vietnam. However, this is one Baéc Vieät Nam. Tuy nhieân, ñaây laø moät trong of the representative architectures of Vietnamese nhöõng coâng trình kieán truùc tieâu bieåu cho kieán truùc Buddhism in the later half of the twentieth Phaät giaùo vaøo haäu baùn theá kyû thöù 20. Saân thöôïng century. The upper floor court is 10 meters long. chuøa daøi 10 meùt, beân traùi coù thaùp Quan AÂm baûy On the left of the pagoda stands the stupa of taàng, beân phaûi coù thaùp chuoâng xaây cao treân saân Avalokitesvara Bodhisattva with seven storeys. thöôïng. Quaû ñaïi hoàng chung do Giaùo Hoäi Phaät On the right, there is a bell tower built emerging Giaùo Nhaät Boån hieán cuùng. Baùi ñieän laø moät toøa from the court. The great bell was donated by the nguy nga, daøi 35 meùt, roäng 22 meùt, cao 15 meùt. Japanese Buddhist Sangha. The Holy Shrine is a Nhöõng coâng trình chaïm khaéc goã ôû chuøa Vónh magnificient building, 22 meters wide, 35 meters Nghieâm bao goàm bao lam töù linh, Long, Laân, long, and 15 meters high. The wooden carvings Quy, Phuïng, bao lam cöûu long, töôïng caùc vò La conserved at Vónh Nghieâm Pagoda include carved Haùn, ñaëc bieät laø nhöõng böùc phuø ñieâu treân baøn drafts of the four sacred animals, the dragon, the höông aùn, chaïm troå caùc ngoâi chuøa danh tieáng unicorn, the tortoise, and the phoenix, those of trong nöôùc vaø caùc nöôùc AÙ Chaâu. Ñieän thôø Phaät nine dragons, the statues of the Eighteen Arahats, ñöôïc trang trí toân nghieâm. Chính giöõa thôø Ñöùc etc. Especially noticeable are the bas-reliefs on Phaät Thích Ca, hai beân thôø hai vò Boà Taùt Phoå the altars illustrating famous pagodas in home and Hieàn vaø Vaên Thuø. Trong Chaùnh ñieän, coù saùu Asian countries. The Buddha Shrine is decorated töôïng La Haùn, goàm caùc vò: Khuyeán Hoïc La Haùn, solemnly. The statue of Sakyamuni Buddha is Thuyeát Phaùp Vaên Phaùp La Haùn, Ñaïo Sôn Ñòa worshipped between those of Samantabhadra Nguïc Tieáp Hoùa La Haùn, Cuùng Döôøng Boá Thí La Bodhisattva and Manjusri Bodhisattva. In the Haùn 1, Cuùng Döôøng Boá Thí La Haùn 2, Ñaïi Haøn Main Hall, there are six sets of Arahats: the Ñòa Nguïc Tieáp Hoùa La Haùn. Moãi

töôïng ngang Arahats admonishing to study Dharma, preaching 1,10 meùt, cao 1,90 meùt; ñeá ngang 1,43 meùt, cao 47 and listening to Dharma, saving the beings in phaân. Hai beân töôïng coù quyû ñoäi ñeøn cuùng Phaät. Mount Sword Hell, giving alms, saving beings in Beân traùi saân thöôïng laø thaùp thôø Ñöùc Quaùn Theá extremely cold hell. Each statue is 1.10 meters AÂm Boà Taùt, treân moät dieän tích 200 meùt vuoâng. long, 1.90 meters high. The base is 1.43 meters Thaùp baûy taàng, cao 35 thöôùc. Thaùp hình vuoâng, and 0.47 meter high. On both sides of the statues moãi caïnh cuûa taàng choùt laø 7 meùt. Hai beân cöûa ra are two devils with lamps on their heads for vaøo coù hai pho töôïng Kim Cang ñaép noåi. Treân worshipping the Buddha. On the left side of the taàng thöù baûy cuûa thaùp coù ñaép noåi 25 töôïng Thaát upper court stands the statue of Avalokitesvara Phaät vaø chö Toå, moãi töôïng coù khung vuoâng, moãi Stupa in an area of 200 square meters. It is a caïnh laø 1,05 meùt. Vaøo naêm 1971, phaùi Taøo Ñoäng seven-storey stupa, 35 meters high. It is shaped in cuûa Phaät giaùo Nhaät Baûn cuøng döôøng cho chuøa moät square, each side of the first storey is 7 meters caùi chuoâng ñoàng coù ñöôøng kính laø 1,8 meùt. long. On both sides of the door stand two statues Chuoâng ñöôïc ñaët treân moät thaùp chuoâng coù chieàu of bas-relief-carved Vajradeva. On the seventh daøi 6 meùt vaø chieàu cao 30 meùt. Ñaây laø moät trong storey of the stupa, there are bas-reliefs of nhöõng thaùp chuoâng cao nhaát trong caùc chuøa ôû Vieät twenty-five Holy statues, i.e. seven Buddhas and Nam. Patriarchs. Each of the statue is bounded in a

Vinh Trang Temple: Chuøa Vónh Traøng—Name Vinilakas (skt): Contemplate on a corpse of a famous ancient pagoda located in Myõ Phong changing color to dark purple—Quaùn xaùc ñoåi saéc village, Myõ Tho City, South Vietnam. The pagoda baàm tím—Töôûng thaây cheát ñoåi saéc baàm xanh was built by Mr. Buøi Coâng Ñaït in the early tím—See Nine types of meditation on corpse. nineteenth century. In 1849, it was rebuilt to Vinitaruci (?-594): Tyø Ni Ña Löu Chi—He was become a great one with its new name Vónh from South India, from a Brhamin family. After he Traøng Töï by Most Venerable Hueä Ñaêng, Head of joined the Sangha, he travelled all over the west the pagoda. In 1907, it was restored and solemnly and south India to study meditation. He came to decorated by Most Venerable Chaùnh Haäu. The Chang-An in 574 A.D. According to the Most facade of the Main Hall and the Patriarch Hall Venerable Thích Thanh Töø in the Vietnamese were also rebuilt and decorated in a new style, Zen Masters, after meeting the Third Patriarch in that is, the Eastern architecture combined with the China, Seng-Ts'an, Vinitaruci went to Vietnam in Western one. In the Main Hall stand a lot of to 580 to establish a Zen Sect there. Vinitaruci painstakingly carved statues and drafts. was the first patriarch of the Vinitaruci Zen Sect Distinguished from them is a set of Eighteen in Vietnam, which according to traditional records Arahats which are skillfully engraved wooden had an emphasis on ritualism and asceticism and masterpieces created by the artists from South engaged in public works. Its headquarters was Vietnam in the early twentieth century. This set Phap Van Temple in Long Bien area. He spent of eighteen Arahats cast in 1907 by Most almost twenty years to expand Buddhism in Venerable Chaùnh Haäu from Minh

Höông, the Vietnam until he passed away in 594. The statues are made of precious wood. Each of which tradition lasted for over six centuries, but is 0.80 meter high, 0.58 meter wide and placed on eventually died out after its nineteenth patriarch. both sides of the Main Hall. Each image with its Although according to Vietnamese Zen history, it own magic wand is a symbol of the six senses is considered as a Zen sect, but there is little or no known as the Six Internal Sense Fields in fact to prove that Vinitaruci tradition is a Zen Buddhism (eyes, ears, tongues, nose, body, and tradition, for Zen does not favor rituals nor mind)—Teân moät ngoâi chuøa coå noåi tieáng toïa laïc asceticism—Ngaøi goác ngöôøi nam AÁn, sanh tröôûng trong xaõ Myõ Phong, thaønh phoá Myõ Tho, Nam Vieät trong moät gia ñình Baø La Moân. Sau khi xuaát gia, Nam. Chuøa coù töø ñaàu theá kyû thöù 19 do oâng Buøi ngaøi du haønh khaép caùc mieàn taây vaø nam AÁn Ñoä Coâng Ñaït xaây döïng. Ñeán naêm 1849, Hoøa Thöôïng ñeå hoïc thieàn. Ngaøi ñeán Tröôøng An naêm 574. Theo Hueä Ñaêng, nguyeân ôû chuøa Giaùc Laâm Gia Ñònh, Hoøa Thöôïng Thích Thanh Töø trong Thieàn Sö Vieät xuoáng truï trì, ñöùng ra xaây döïng ngoâi ñaïi töï vôùi teân Nam, sau khi gaëp vaø ñöôïc Toå Taêng Xaùn khuyeán Vónh Traøng. Ñeán naêm 1907, Hoøa Thöôïng Chaùnh taán, ngaøi Tyø Ni Ña Löu Chi ñaõ sang Vieät Nam Haäu ñaõ cho truøng tu vaø toân taïo laïi. Maët tieàn chaùnh naêm 580, ngaøi laø vò sô toå ñaõ saùng laäp ra doøng ñieän vaø nhaø Toå ñöôïc xaây döïng laïi vaø trang trí thieàn Tyø Ni Ña Löu Chi taïi Vieät Nam, theo kyù luïc theo kieàu môùi, vöøa theo kieán truùc caû ñoâng laãn taây. cuûa doøng thieàn naøy thì coù söï nhaán maïnh ôû nghi leã Trong chaùnh ñieän, coù nhieàu pho töôïng vaø rui meø vaø khoå haïnh, cuõng nhö laøm nhöõng vieäc lôïi ích ñöôïc chaïm troå coâng phu. Ñaëc bieät laø boä thaäp baùt coâng coäng. Toå ñình cuûa doøng thieàn ñöôïc ñaët taïi La Haùn laø nhöõng taùc phaåm chaïm khaéc treân goã ñoäc chuøa Phaùp Vaân taïi khu vöïc Long Bieân. Ngaøi ñaõ ñaùo cuûa caùc nhaø ñieâu khaéc mieàn Nam vaøo tieàn hoaèng hoùa taïi Vieät Nam gaàn hai möôi naêm cho baùn theá kyû 20. Boä thaäp baùt La Haùn do Hoøa ñeán khi thò tòch vaøo naêm 594. Doøng thieàn naøy toàn Thöôïng Chaùnh Haäu ngöôøi Minh Höông ñuùc naêm taïi treân saùu theá kyû, nhöng taøn luïn sau 19 ñôøi toå. 1907. Töôïng baèng danh moäc, moãi töôïng cao 8 taác, Duø theo lòch söû Thieàn Toâng Vieät Nam, ngöôøi ta beà ngang khoaûng 58 phaân, ñöôïc ñaët hai beân chaùnh xeáp truyeàn thoáng naøy laøm moät doøng thieàn, nhöng ñieän. Moãi vò tay caàm böûu boái töôïng tröng cho caùc coù raát ít hoaëc giaû khoâng coù chöùng cöù naøo chöùng toû giaùc quan maø theo ñaïo Phaät goïi laø luïc caên (maét, noù laø moät doøng thieàn, vì thieàn khoâng chuoäng nghi tai, muõi, löôõi, thaân, yù). leã hay khoå haïnh.

Viniyata (skt): Particular states—Special mental boiling metal in my mouth than allow such a function—Taâm sôû bieät caûnh—See Fifty-one mouth ever to break the precepts and still Dharmas interactive with the Mind. partake the food and drink offered by Vinkila (skt): See Vingila. followers. I would rather wrap my body in a red hot metal net than allow such a body to Vinnana (p) Vijnana (skt): Taøng thöùc—Normal break the precepts and still wear the clothing consciousness—A Causality Body (storehouse of offered by the followers.”: Trong Kinh Phaïm causes and

effects)—Alaya Vijnana— Voõng Boà Taùt Giôùi 48 giôùi khinh ñieàu thöù 36, Consciousness, one of the Five Skandhas. The Ñöùc Phaät daïy: “Thaø roùt nöôùc ñoàng soâi vaøo relation between subject and object. It is the mieäng, nguyeän khoâng ñeå mieäng naày phaù giôùi empirical mind by which one cognizes the khi haõy coøn thoï duïng cuûa cuùng döôøng cuûa phenomenal worlds and gains the experience of ñaøn na tín thí. Thaø duøng löôùi saét quaán thaân life. Vinnana is also known as the subliminal naày, nguyeän khoâng ñeå thaân phaù giôùi naày tieáp consciousness in which the experiences of the past tuïc thoï nhaän nhöõng y phuïc cuûa tín taâm ñaøn are registered and retained, the results of such vieät.” experience becoming faculties in the next (II) The Buddha’s teachings on “Breaking physical birth—Taøng thöùc, moät trong naêm uaån. Söï Precepts” in the Dharmapada Sutra—Nhöõng lieân heä giöõa chuû vaø khaùch. Taïng thöùc laø taâm kinh lôøi Phaät daïy veà Phaù Giôùi trong Kinh Phaùp Cuù: nghieäm, qua ñoù ngöôøi ta nhaän bieát theá giôùi hieän 1) Breaking commandments is so harmful as a töôïng vaø coù ñöôïc kinh nghieäm ñôøi soáng. Thöùc coøn creeper is strangling a sala tree. A man who ñöôïc coi nhö laø “Tieàm Thöùc,” laø nôi maø kinh breaks commandments does to himself what nghieäm quaù khöù ñöôïc ñaêng kyù vaø löu tröõ, keát quaû an enemy would wish for him (Dharmapada cuûa nhöõng kinh nghieäm naày trôû thaønh caên taùnh 162): Söï phaù giôùi laøm haïi mình nhö daây cho cuoäc taùi sanh saép tôùi—See Vijnana. mang-la bao quanh caây Ta-la laøm cho caây Vinnana-kaya (p): Luïc Thöùc Thaân—See Six naày khoâ heùo. Ngöôøi phaù giôùi chæ laø ngöôøi laøm groups of consciousness. ñieàu maø keû thuø muoán laøm cho mình. Violate (v): Vi phaïm. 2) It is better to swallow a red-hot iron ball than Violate (v) precepts: Phaïm giôùi. to be an immoral and uncontrolled monk Violate (v) the regulations of pure eating: feeding on the alms offered by good people Phaïm trai. (Dharmapada 308): Phaù giôùi chaúng tu haønh, Violate religious commandments: Phaù Giôùi. thaø nuoát höôøn saét noùng höøng höïc löûa ñoát thaân (I) The meanings of “Breaking of precepts”— coøn hôn thoï laõnh cuûa tín thí. Nghóa cuûa “Phaù giôùi”. 3) Four misfortunes occur to a careless man who 1) To violate (break) religious commandments: commits adultery: acquisition of demerit, Ngöôøi ñaõ thoï giôùi laïi töï mình hay do söï xuùi restlessness, moral blame and downward path duïc maø phaù giôùi: Theo saùch Thaäp Luaân, vò Tyø (Dharmapada 309): Buoâng lung theo taø duïc, Kheo phaù giôùi, tuy ñaõ cheát nhöng dö löïc cuûa seõ chòu boán vieäc baát an: maéc toäi voâ phöôùc, giôùi aáy vaãn coøn baûo ñöôøng cho nhaân thieân, ví nguû khoâng yeân, bò cheâ laø voâ luaân, ñoïa ñòa nhö höông cuûa ngöu hoaøng xaï. Phaät do ñoù maø nguïc. thuyeát baøi keä: “Thieäm baïc hoa tuy ny, thaéng 4) There is acquisition of demerit as well as evil ö nhöùt thieát hoa, phaù giôùi chö Tyø Kheo, do destiny. No joy of the frightened man. The thaéng chö ngoaïi ñaïo,” nghóa laø hoa thieäm baïc king imposes a heavy punishment. Therefore, tuy heùo vaãn thôm hôn caùc thöù hoa khaùc, caùc man should never commit adultery Tyø Kheo tuy phaù giôùi nhöng vaãn coøn hôn heát (Dharmapada 310): Voâ phöôùc ñoïa aùc thuù bò thaûy ngoaïi ñaïo). khuûng boá, ít vui, quoác vöông keát troïng toäi: ñoù 2) The Buddha taught in the thirty-sixth of the laø keát quaû cuûa taø daâm. Vaäy chôù

neân phaïm forty-eight secondary precepts in the Brahma- ñeán. Net Sutra: "I vow that I would rather pour

5) Just as kusa grass cuts the hand of those who will put this chicken on the menu to help send wrongly grasped. Even so the monk who down my wine." He then grabbed the bird and wrongly practised ascetism leads to a woeful killed it. Thus, he broke the precept against state (Dharmapada 311): Cuõng nhö vuïng naém killing. Since he took the chicken without owner's coû coâ-sa (coû thôm) thì bò ñöùt tay, laøm sa-moân permission, he also broke the precept against maø theo taø haïnh thì bò ñoïa ñòa nguïc. stealing. Suddenly, the lady next door walked in 6) An act carelessly performed, a broken vow, and said, "Say, did you see my chicken?" Drunk and a wavering obedience to religious as he was, and full of chicken, he slurred, "No... I discipline, no reward can come from such a didn't see no chicken. Your old pullet didn't run life (Dharmapada 312): Nhöõng ngöôøi giaûi ñaõi, over here." So saying, he broke the precept nhieãm oâ vaø hoaøi nghi vieäc tu phaïm haïnh, seõ against lying. Then he took a look at the woman khoâng laøm sao chöùng thaønh quaû lôùn. and thought she was quite pretty. He molested the 7) Thing should be done, let's strive to do it lady and broke the precept against sexual vigorously, or do it with all your heart. A misconduct. Not keeping to one precept that he debauched ascetic only scatters the dust more thought was not important had led him to break all widely (Dharmapada 313): Vieäc ñaùng laøm the precepts. In the Milinda Sutra, the Buddha haõy laøm cho heát söùc! Phoùng ñaõng vaø rong taught: "As an acrobat clears the ground before he chôi chæ taêng theâm traàn duïc maø thoâi. shows his tricks, so good conduct (keeping the 8) An evil deed is better not done, a misdeed precepts) is the basis of all good qualities." Taking will bring future suffering. A good deed is intoxicant drinks and drugs will make us lose our better done now, for after doing it one does senses. That is why the Buddha advised us to not grieve (Dharmapada 314): Khoâng taïo aùc refrain from using them—Ngaøy xöa coù moät vò nghieäp laø hôn, vì laøm aùc nhöùt ñònh thoï khoå; Phaät töû taïi gia thoï tam qui nguõ giôùi. Ban ñaàu thì laøm caùc thieän nghieäp laø hôn, vì laøm laønh nhöùt ñoái vôùi ngöôøi aáy nhöõng giôùi luaät naøy raát quan ñònh thoï vui. troïng vaø ngöôøi aáy giöõ giôùi raát nghieâm maät. Tuy 9) Like a frontier fortress is well guarded, so nhieân, sau moät thôøi gian thì thoùi cuõ trôû laïi, ngöôøi guard yourself, inside and outside. Do not let aáy laïi muoán nhaêm nhi chuùt röôïu. Ngöôøi aáy nghó a second slip away, for each wasted second raèng, trong naêm giôùi coù leõ giôùi caám uoáng röôïu makes the downward path (Dharmapada 315): quaû thöïc khoâng maáy caàn thieát. "Coù gì sai traùi vôùi Nhö thaønh quaùch ñöôïc phoøng hoä theá naøo, töï moät hai ly röôïu chöù?" Ñoaïn ngöôøi aáy mua ba chai thaân caùc ngöôi cuõng phaûi neân phoøng hoä nhö röôïu vaø baét ñaàu uoáng. Trong khi uoáng ñeán chai theá. Moät giaây laùt cuõng chôù buoâng lung. Heã thöù nhì thì moät con gaø cuûa nhaø haøng xoùm chaïy moät giaây laùt buoâng lung laø moät giaây laùt sa vaøo nhaø. Ngöôøi aáy nghó "Cha chaû, hoï göûi moài ñeán ñoïa ñòa nguïc. cho mình nhaäu ñaây!" Ta seõ thòt con gaø naøy cho Violation of disciplinary rules: Phaïm giôùi röôïu xuoáng ñöôïc deã daøng. Noùi xong ngöôøi aáy beøn luaät.

tuùm laáy con gaø laøm thòt. Vì theá maø ngöôøi aáy phaïm Violation of the five precepts: Phaù Nguõ Giôùi— toäi saùt sanh. Vì baét con gaø khoâng maø khoâng ñöôïc Once there was a layman who received the Five pheùp chuû neân ngöôøi aáy cuõng phaïm toäi troäm caép. Precepts. At first, these precepts were very Thình lình moät ngöôøi ñaøn baø böôùc vaøo hoûi, “OÂng important to him and he strictly observed them. coù thaáy con gaø cuûa toâi chaïy sang ñaây khoâng?” Ñaõ After a time, however, his past habits came back say meøm maø mieäng laïi ñaày thòt gaø, ngöôøi aáy noùi and he longed for a taste of alcohol. He thought, laép baép, “Khoâng, toâi naøo coù thaáy con gaø naøo ñaâu. of the five precepts, the one against drinking is Gaø naøo cuûa baø laïi chaïy sang ñaây!” Noùi nhö vaäy laø really unnecessary. “What’s wrong with a tot or ngöôøi aáy ñaõ phaïm phaûi loãi noùi doái. Sau ñoù ngöôøi two?” Then he bought three bottles of wine and aáy nhìn ngöôøi ñaøn baø vaø nghó raèng baø naøy thieät started to drink. As he was drinking the second ñeïp. Haén chaïy ñeán sôø moù ngöôøi ñaøn baø, theá laø bottle, the neighbor’s little chicken ran into his oâng ta ñaõ phaïm toäi taø daâm. Khoâng giöõ moät giôùi house. “They’ve sent me a snack,” he thought. “I maø oâng ta cho laø khoâng quan troïng ñaõ daãn ñeán

vieäc huûy phaïm taát caû nhöõng giôùi khaùc. Trong kinh ripening in a different life, or a cause producing a Di Lan Ñaø, Ñöùc Phaät daïy: “Gioáng nhö moät löïc só different effect, known as neutral, or not ethical, doïn saân bieåu dieãn, ñöùc haïnh laø caên baûn cuûa taát caû e.g. goodness resulting in pleasure, evil in pain— moïi phaåm haïnh.” Uoáng röôïu vaø nhöõng chaát cay Nhaân sanh ra quaû khaùc vôùi chính noù, thí duï nhö ñoäc seõ laøm cho chuùng ta maát trí. Chính vì theá maø thieän nhaân khoâng sanh ra thieän quaû maø laïi sanh ra Ñöùc Phaät khuyeân chuùng ta khoâng neân uoáng röôïu. laïc quaû; aùc nhaân khoâng sanh ra aùc quaû, maø laïi Violation of a mother, or a fully ordained sanh ra khoå quaû (laïc quaû vaø khoå quaû ñeàu laø voâ kyù, nun is equal to the sin of killing one’s chöù khoâng phaûi laø thieän aùc)—See Cause ripening in a different life and Six chief causes in the mother: Xuùc phaïm tôùi meï vaø Tyø Kheo Ni thuoäc Theory of Causal Relation. haøng voâ hoïc laø ñoàng vôùi toäi gieát meï—See Five betrayals (II). Vipaka-phala (skt): Ripening of a fruit—Dò thuïc quaû—Quaû ñaõ thaønh thuïc, hoaëc toát hoaëc xaáu, hoaëc Violence: Baïo löïc—Violent (a). ñöôïc hoaëc thua, hoaëc thöôûng hoaëc phaït (quaû ñaõ Violent (a): Baïo ñoäng. chín muoài)—Maturation of effect—An effect Violent and cruel to the point of offending which is ripe (mature—ripening—maturing), Heaven and Earth: Baïo thieân nghòch ñòa (yù noùi either good or bad, gain or loss, reward or taùnh tình noùng naûy khoâng keå chi trôøi ñaát). punishment. Violent death: Töû ngoaïi duyeân—Death caused Vipakastha-buddha (skt): Baùo Truï Phaät hay Dò by external causes—See Two kinds of death. Thuïc Truï Phaät. Violent storms: Wind-storms—Naïn gioâng baõo— Vipallasa (p): Hallucination—AÛo Giaùc. See Seven calamities (A). (I) The meanings of “Vipallasa”: Nghóa cuûa “AÛo Violent or wind storms: Naïn gioâng baõo—See giaùc”—Aversion—Illusion—Things in the Seven calamities (B). phenomenal world are not real or substantial, Vipacitannu: Khaû naêng ñaït ñöôïc söï saùng suoát as ordinary people regard them to be. They (nhìn thaáu söï vaät)—Ability

to acquire insight. are transient, momentary, indefinite, Vipadumakas (skt): Contemplate on a decaying insubstantial, and subject to constant corpse—Quaùn xaùc ruùt nhoû laïi—Töôûng thaây ñang alteration. In reality, they are like phantoms hoaïi dieät—See Nine types of meditation on or hallucinations. Ignorance is subject to the corpse. state of hallucination—Chö phaùp trong theá Vipaka (p & skt): Dò Thuïc—Tyø Baù Ca—Quaû cuûa giôùi hieän töôïng laø khoâng thaät nhö ngöôøi ta thöôøng nghó. Chuùng voâ thöôøng, baát ñònh, nghieäp—Differing from the cause, different when khoâng coù thöïc theå vaø luoân bieán ñoåi. Kyø thaät, cooked, or matured, i.e. the effect differing from chuùng laø nhöõng boùng ma aûo aûnh. Voâ minh leä the cause, pleasure differing from goodness its thuoäc vaøo traïng thaùi aûo giaùc. cause, and pain from evil. Maturing or producing (II) There are three kinds of hallucination—Coù ba its effects in another life—Nhöõng ñieàu kieän sinh loaïi aûo giaùc: khôûi do haønh ñoäng quaù khöù hay quaû baùo nöông 1) Hallucination of perception: Sanna-vipallasa theo thieän aùc cuûa quaù khöù maø coù ñöôïc, caùi quaû (p)—Töôûng aûo giaùc. khaùc vôùi tính chaát cuûa caùi nhaân, nhö thieän nghieäp 2) Hallucination of mind (consciousness): Citta- thì caûm laïc quaû, aùc nghieäp thì caûm khoå quaû, caû hai vipallasa (p)—Taâm aûo giaùc—Coøn goïi laø laïc quaû vaø khoå quaû khoâng coøn mang tính chaát Thöùc aûo giaùc. thieän aùc nöõa, maø laø voâ kyù (neutral), neân goïi laø dò 3) Hallucination of views: Ditthi-vipallasa (p)— thuïc töùc laø caùi nhaân khi chín laïi khaùc. Kieán aûo giaùc—Hallucination of views cause Vipakabuddha (skt): A form of the Buddha— us to see impermanence as permanence—Baùo AÂn Phaät (Baùo Sanh Phaät). Kieán aûo giaùc khieán ta thaáy caùi voâ thöôøng laø Vipakahetu (skt): Maturation of a germ—Dò thöôøng. thuïc nhaân hay nhaân ñaõ chín muoài—Dò Thuïc Viparinama-dukkha (skt): Hoaïi Khoå Taùnh—Nhaân—Heterogeneous cause, i.e. a cause Dukkha as produced by change—Suffering due to

change—Suffering by loss or deprivation or chín,veà thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø change—Khoå gaây ra bôûi nhöõng thay ñoåi—See Tyø Baø Thi Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ Three dharmas (XXIII), and Three kinds of naøo nghe ñöôïc danh hieäu cuûa ñöùc Phaät ñaây, thôøi sufferings. maõi khoâng coøn sa ñoïa vaøo choán aùc ñaïo, thöôøng Viparinama-dukkhata (skt): Suffering inherent ñöôïc sanh vaøo choán trôøi ngöôøi, höôûng laáy söï vui in the changing—Hoaïi khoå. thuø thaéng vi dieäu. Viparyasa (skt): Four inverted views—Four Vipassana (skt & p): Minh saùt tueä—Thieàn minh wrong views—Töù taø kieán: saùt—Tranquility of mind—Positive 1) Considering what is really impermanent to be achievement—Nguyeân nghóa 'thaáy baèng nhieàu permanent: Voâ thöôøng maø cho laø thöôøng caùch' hay naêng löïc quaùn saùt ñoái töôïng thaân taâm haèng. qua aùnh saùng cuûa voâ thöôøng, khoå naõo vaø voâ ngaõ— 2) Considering what is suffering to be joy: Khoå See Vipasyana. ñau maø cho laø haïnh phuùc. Vipassana of the Bodhisattvas in Mahayana 3) Considering what is not self to be a self: Voâ tradition: Thieàn Minh Saùt theo Truyeàn Thoáng ngaõ maø cho laø töï ngaõ. Boà Taùt Ñaïi Thöøa—In the Vipassana of the 4) Considering what is impure to be pure: Baát

Bodhisattvas in Mahayana tradition is the tònh maø cho laø thanh tònh. meditation on the selflessness of phenomena. A Viparyaya (skt): Ñieân Ñaûo. Bodhisattva practices meditation based on the Six (A) The meanings of Inversions: Nghóa cuûa Ñieân Paramitas. The Vipassana of the Bodhisattvas in Ñaûo. Mahayana tradition is the realization that inner 1) Error: Sai laàm. consciousness and external phenomena are 2) Upside down: Perversion, inverted; contrary naturally peaceful and empty. So the Mahayana to reality; to believe things as they seem to meditator believes that the root of samsara is the be, e.g. the impermanent to be permanent; klesas and that the root of the klesas is ego- the apparent ego to be real—Söï ñaûo loän clinging. Eliminating clinging to a self is the way ngöôïc söï lyù, nhö cho voâ thöôøng laø thöôøng. to be liberated from samsara. The Vipassana (B) Categories of Inversions: Phaân loaïi Ñieân meditation of the Mahayana tradition is also Ñaûo. called the realization of the dependent 1) Three inversions—Tam Ñieân Ñaûo: See Three origination. This means that all phenomena that subversions. arise have a dependence upon other phenomena 2) Four inversions—Töù Ñieân Ñaûo: See Four and therefore no true existence of their own. upside-downs. According to Lama Khenchen Thrangu in “The 3) Seven inversions or upside down views— Practice of Tranquility and Insight”, to eliminate Thaát Ñieân Ñaûo: See Seven upside-down klesas, the Mahayana meditators meditate on the views. nature of external and internal phenomena in 4) Eight upside down views—Baùt Ñieân Ñaûo: detail to discover that they are completely See Eight upside-down views. insubstantial, like bubbles in water. With this Vipasa (skt): Tyø Baù Sa—A river in the Punjab— realization the klesas naturally disappear. The Teân moät con soâng trong vuøng Punjab. belief in the reality of external phenomena is Vipashin (skt): Tyø Baø Thi Nhö Lai—According called the obscuration of knowledge, and when to the Earth Store Bodhisattva Sutra, Chapter 9, in this obscuration is eliminated there is liberation the past, a Buddha named Vipashin appeared in from samsara—Thieàn Quaùn cuûa Boà Taùt Ñaïi Thöøa the world. If a man or woman hears this Buddha’s laø thieàn treân söï “Voâ Ngaõ” cuûa theá giôùi hieän töôïng. name, that person will eternally avoid falling into Moät vò Boà Taùt thöïc haønh thieàn ñònh ñaët caên baûn the evil paths and will always be born among treân Luïc Ñoä Ba La Maät. Nhaän bieát söï voâ ngaõ cuûa people or gods, and will experience unsurpassed theá giôùi hieän töôïng laø nhaän bieát raèng noäi thöùc vaø bliss—Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù theá giôùi hieän töôïng beân ngoaøi laø troáng khoâng moät caùch töï nhieân. Vì vaäy, haønh giaû Ñaïi Thöøa tin raèng

nguoàn coäi cuûa luaân hoài laø caùc phieàn naõo, vaø goác Vipassana jhana (p): 1) Tieáp tuïc chuù taâm vaøo cuûa phieàn naõo laø chaáp vaøo baûn ngaõ. Loaïi boû söï baûn chaát thaät söï (chaân ñeá) cuûa söï vaät khoâng baùm víu vaøo moät baûn ngaõ laø con ñöôøng giaûi thoaùt xuyeân qua söï suy nghó hay khaùi nieäm. 2) Truï taâm khoûi luaân hoài sanh töû. Thieàn Quaùn treân taùnh vaøo caùc ñeà muïc thay ñoåi, nhöng vaãn chuù taâm khaén khoâng cuõng ñöôïc goïi laø Quaùn Duyeân Khôûi, nghóa khít vaøo ñaëc tính voâ thöôøng, khoå vaø voâ ngaõ—See laø taát caû theá giôùi hieän töôïng khôûi leân coù moät söï Vipasyana. phuï thuoäc vaøo theá giôùi hieän

töôïng khaùc, vaø vì leõ Vipassana kilesa (p): Minh saùt phieàn naõo—Ñaây ñoù khoâng coù söï hieän höõu thaät cuûa chính noù. Ñeå laø nhöõng loaïi phieàn naõo khôûi sinh luùc thieàn sinh loaïi boû caùc phieàn naõo, theo Laït Ma Khenchen ñaït ñeán tueä giaùc thaáy roõ söï sinh dieät mau choùng Thrangu trong quyeån “Söï Thöïc Haønh veà Thieàn cuûa caùc hieän töôïng. Hæ laïc phaùt sinh vaøo luùc naøy. Chæ vaø Thieàn Quaùn”, caùc haønh giaû Ñaïi Thöøa thieàn Minh saùt phieàn naõo bao goàm söï naém giöõ nhöõng treân baûn tính töï nhieân cuûa theá giôùi hieän töôïng beân kinh nghieäm hæ laïc do vieäc haønh thieàn ñem laïi maø trong vaø beân ngoaøi baèng chi tieát ñeå khaùm phaù ra khoâng bieát raèng mình ñang dính maéc vaøo chuùng. raèng chuùng hoaøn toaøn khoâng coù thöïc chaát, gioáng Vipassana of the Mantrayana: Thieàn Minh nhö caùc bong boùng trong nöôùc. Baèng söï nhaän thöùc Saùt theo Truyeàn Thoáng Kim Cang Thöøa—In the naày, caùc phieàn naõo töï nhieân bieán maát. Nieàm tin Vipassana of the Vajrayana tradition is the veà theá giôùi hieän töôïng beân ngoaøi laøm meâ muoäi söï meditation on the real nature of the emptiness of hieåu bieát, vaø sau khi söï hieåu bieát meâ muoäi naày all phenomena. A Mantrayanist practices ñöôïc loaïi boû, chuùng ta ñöôïc giaûi thoaùt khoûi luaân meditation based on the understading of the hoài. nature of emptiness through analytical meditation. Vipassana for the Externalists: Thieàn Minh The practitioner is now looking to see who is Saùt theo Truyeàn Thoáng Ngoaïi Ñaïo—In the knowing, who has this understanding, and he finds Vipassana for the Externalists, one contemplates the real knower does not exist (there exists only the “peaceful and the coarse” aspects. For the combination of the five aggregates in an entity example, one might contemplate a coarse klesa called ‘practitioner’). So we recognize this such as anger in one’s meditation. One can realize invisibility of knowing and emptiness. This is that anger is harmful to oneself and others and known as discriminating wisdom or discriminating that without anger, the mind would be peaceful prajna. According to Lama Khenchen Thrangu in and happy. So with this meditation one can “The Practice of Tranquility and Insight”, there overcome anger. Actually, there is nothing wrong are siddhas who accomplished vajrayana master, with this kind of meditation, but this practice is who have said that when one looks directly at performed to calm the mind and subjugate the anger, the anger disappears. Anger has its own mind poisons rather than to understand emptiness natural empty state. This is a special method of or the absence of self—Traàm tö caùc khía caïnh cuûa Vajrayana meditation for overcoming anger: chö phaùp. Thí duï nhö chuùng ta traàm tö veà moät looking directly into the nature of anger—Thieàn phieàn naõo thoâ thieån, gioáng nhö saân haän trong Minh Saùt theo Truyeàn Thoáng Kim Cang Thöøa laø thieàn. Chuùng ta coù theå nhaän thöùc raèng saân haän coù loaïi thieàn nhaèm thaáu hieåu baûn tính töï nhieân veà haïi ñeán vôùi chính mình vaø nhöõng ngöôøi khaùc vaø taùnh khoâng ngang qua thieàn phaân tích. Haønh giaû raèng taâm khoâng saân haän seõ yeân tónh vaø bình yeân. baây giôø xem xeùt ñeå thaáy ai ñang nhaän bieát, ai coù Vì vaäy, thaät deã daøng ñeå thaáy caùc lôïi ích veà söï söï hieåu bieát naày, vaø haønh giaû nhaän thaáy raèng vaéng maët cuûa phieàn naõo thoâ laø saân haän, ñoù laø söï ngöôøi nhaän

bieát khoâng hieän höõu (chæ coù moät taäp bình yeân. Vì vaäy, vôùi loaïi thieàn naày, chuùng ta coù hôïp nguõ uaån trong moät caù theå goïi laø 'haønh giaû'). theå khaéc phuïc söï saân haän. Kyø thaät, khoâng coù gì sai Nhö theá, haønh giaû nhaän bieát veà söï troáng roãng cuûa traùi ñoái vôùi loaïi haønh thieàn naày, nhöng ñaây chæ laø vaïn höõu. Ñieàu naày ñöôïc hieåu nhö trí tueä phaân bieät loaïi thieàn duøng ñeå cheá ngöï caùc taâm ñoäc hôn laø ñeå hoaëc Baùt nhaõ phaân bieät. Theo Laït Ma Khenchen hieåu bieát veà taùnh khoâng hay söï vaéng maët cuûa baûn Thrangu trong quyeån "Söï Thöïc Haønh veà Thieàn ngaõ. Chæ vaø Thieàn Quaùn", Siddhas laø nhöõng baäc thaày cuûa Kim Cang Thöøa noùi raèng khi chuùng ta nhìn

tröïc tieáp vaøo saân haän, saân haän khoâng xuaát hieän. töï nhieân bò trieät tieâu ngay. Vì vaäy, thieàn quaùn Söï saân haän coù baûn chaát troáng roãng cuûa chính noù. chính yeáu cuûa Thanh Vaên laø thieàn treân söï vaéng Noù ñi ñeán töø traïng thaùi troáng roãng töï nhieân cuûa maët cuûa baûn ngaõ chính noù. Ñaây laø phöông phaùp ñaëc bieät cuûa Thieàn Vipasyana (skt): Vipassana (p)—Tyø Baø Xaù Na. Quaùn Kim Cang Thöøa veà ñoái trò saân haän: nhìn (I) The meanings of "Vipasyana"—Nghóa cuûa tröïc tieáp vaøo baûn tính töï nhieân cuûa saân haän. "Minh saùt": Vipassana of the Sravakas and pratyeka- 1) Discernment: Bieän Bieät. buddhas: Thieàn Minh Saùt theo Truyeàn Thoáng 2) Correct perception: Correct views—Chaùnh Thanh Vaên vaø Duyeân Giaùc—The Vipassana for Kieán. the Sravakas and Pratyeka-buddhas is based on 3) Contemplation—Examination—To look the Four Noble Truths. With this type of into—To study—To contemplate—To Vipassana, peace is based on the Four Noble contemplate and mentally enter into truth: Truths as a description of Samsara and Nirvana. Ngaãm nghó caån thaän (teá tö). The first noble truth is a description of samsara, 4) To reflect: Quaùn Chieáu—To be enlightened which is called the truth of suffering. The second or to enlighten as a result of insight truth of origination looks at the cause of samsara, (intelligent) contemplation—Laáy trí tueä maø which originates from karma and klesas. The third soi saùng hay chieáu kieán söï lyù. truth of cessation occurs if karma and the klesas 5) Visualization: Intuition Vision—Wisdom or are eliminated and this results in Nirvana. The penetrative insight achieved through fourth truth is following and practicing the truth of meditation. To do Vipassana, we must first the path. In the Vipassana of the Sravakas, the relax, calm down and settle the defilements— cause of the klesas is identified as the clinging to Minh saùt tueä (trí tueä ñaït ñöôïc qua tu taäp thieàn the idea of self or of "I" or "Mine". A belief in a ñònh). Ñeå tu taäp thieàn minh saùt, tröôùc heát self is a delusion because actually there is no self chuùng ta phaûi taäp buoâng xaû ñeå giaûi quyeát or things that belong to a self. When one is able to nhöõng nhieãm tröôïc. realize the absence of self in Vipassana (II) The meanings of "Vipasyana" in Sanskrit— meditation, then the natural clinging to self just Nghóa theo Phaïn ngöõ cuûa "Vipasyana": vanishes. So, the main meditation of the Sravakas Visualization (Intuition Vision, or higher is the meditation on the absence of self—Thieàn insight)—Tyø Baø Xaù Na (Thieàn minh saùt): Quaùn cuûa caùc haøng Thanh Vaên vaø Duyeân Giaùc Quaùn. ñöôïc ñaët caên baûn treân Töù Dieäu Ñeá. Vôùi loaïi Quaùn 1) A Sanskrit term for "meditative practice naày, söï

bình yeân ñöôïc caên cöù treân Töù Dieäu Ñeá involving analysis of a meditative object," nhö söï moâ taû veà Luaân Hoài vaø Nieát Baøn. Chaân lyù which aims at directly realizing the real thöù nhaát laø moâ taû veà luaân hoài ñöôïc goïi laø söï thaät nature of all things. In vipasyana, wisdom or veà khoå. Chaân lyù thöù hai laø nguoàn goác hay nguyeân penetrative insight achieved through nhaân cuûa khoå, noù baét nguoàn töø nghieäp vaø caùc meditation. To do Vipasyana, we must first phieàn naõo. Chaân lyù thöù ba laø söï daäp taét xaõy ra neáu relax, calm down and settle the defilements. nghieäp vaø caùc phieàn naõo bò loaïi boû, vaø keát quaû In Theravada, this practice involves becoming naày laø ôû trong Nieát Baøn. Chaân lyù thöù tö laø thöïc aware of the object as being characterized by haønh theo con ñöôøng söï thaät daãn ñeán söï daäp taét the three characteristics: impermanence, khoå. Theo Quaùn cuûa Thanh vaên vaø Duyeân Giaùc, suffering, and no-self. In Mahayana, nguyeân nhaân veà caùc phieàn naõo ñöôïc nhaän bieát Vipasyana emphasizes "emptiness" of nhö söï chaáp thuû ñeán caùc yù töôûng veà ngaõ hoaëc veà inherent existence—Töø Baéc Phaïn chæ "thieàn "Toâi" hoaëc "cuûa toâi". Söï tin töôûng veà moät baûn ngaõ taäp quan heä tôùi phaân tích veà moät chuû ñeà thieàn laø moät aûo giaùc, bôûi vì thöïc söï khoâng coù ngaõ hoaëc quaùn," höôùng veà tröïc chöùng thöïc taùnh cuûa vaät phuï thuoäc veà caùi ngaõ ñoù. Khi chuùng ta coù khaû vaïn höõu. Minh saùt tueä (trí tueä ñaït ñöôïc qua tu naêng nhaän bieát veà söï vaéng maët cuûa "Ngaõ" trong taäp thieàn ñònh). Ñeå tu taäp thieàn minh saùt, Thieàn Quaùn, baáy giôø söï chaáp thuû ñoái vôùi baûn ngaõ tröôùc heát chuùng ta phaûi taäp buoâng xaû ñeå giaûi

quyeát nhöõng nhieãm tröôïc. Trong Phaät giaùo bieát nhö thaät, hay thaáy caùc phaùp nhö chuùng Nguyeân Thuûy, söï thieàn taäp naøy lieân heä tôùi thaät söï laø, hay thaáy roõ tam töôùng cuûa moïi vieäc tænh thöùc veà vieäc moïi vaät theå ñeàu ñöôïc hieän höõu duyeân sanh. Chính trí tueä naày, vôùi bieåu thò bôûi ba ñaëc tính: voâ thöôøng, khoå, vaø söï an ñònh cuûa taâm nhö neàn taûng cuûa noù, coù voâ ngaõ. Trong Phaät giaùo Ñaïi Thöøa, minh saùt theå giuùp haønh giaû thanh loïc moïi caáu ueá vaø thieàn nhaán maïnh ñeán "taùnh khoâng" cuûa söï thaáy ñöôïc chaân lyù Nieát Baøn. Thieàn Tueä hieän höõu. (Vipassana-bhavana), do ñoù, laø moät giaùo lyù 2) The word "Vipassana" means by derivation, ñaëc tröng cuûa Ñöùc Phaät, moät kinh nghieäm ñoäc seeing in an extraordinary way. Vipassana is ñaùo cuûa baäc Giaùc Ngoä, maø tröôùc thôøi Ñöùc originated from the word "Passati" which Phaät chöa töøng coù. Haønh giaû thaønh töïu vieân means "to see", and the prefix "Vi" which maõn phaùp thieàn nhôø bieát lieân keát chæ vaø quaùn means "special or particular". "Vipassana, vôùi nhau sao cho caû hai ñöôïc quaân bình. Moät therefore, means, seeing beyond what is beân laø an tònh noäi taâm, coøn moät beân laø tueä ordinary, clear vision. It is not surface seeing giaùc nhaïy beùn. Theo Tyø Kheo Soma trong or skimming, not seeing mere appearances "Con Ñöôøng Ñi Ñeán Chaùnh Nieäm: "ÔÛ ñaây söï but things as they really are, which means tu taäp Thieàn Tueä (Vipassana) caàn phoái hôïp seeing the three characteristics of all vôùi söï tu taäp ñònh (samadhi), vaø moãi loaïi vaän phenomenal existence. It is this insight, with haønh theo moät caùch quaân bình. Neáu phaân tích calm concentration of mind as its basis,

that hay nghieâng veà thieàn tueä moät caùch quaù möùc enables the practitioner to purge his mind of coù theå sanh ra söï roái loaïn trong taâm; coøn neáu all defilements and see Reality-Nibbana. nghieâng veà ñònh quaù möùc thì löôøi bieáng coù Insight meditation (Vipassana-bhavana), theå leûn vaøo." therefore, is a typical doctrine of the Buddha (III) Contemplation can be used to dispel himself, a unique experience of the distractions and defilements. To consider Enlightened One, and was not in existence illusion and discern illusion or discerning the prior to the advent of the Buddha. The calm seeming from the real—Quaùn chieáu coù theå and insight (samatha-vipassana) go together ñöôïc duøng ñeå taåy tröø phieàn naõo vaø caáu and they occur simultaneously. On the one chöôùng. Ñeå thaáy nhöõng aûo töôûng hay bieän hand, samatha is the calming of the mind; on bieät caùi hö aûo vôùi caùi thöïc: the other hand, vipassana is the keen 1) Contemplation on love to dispel anger: Quaùn investigation. According to Bhikkhu Soma in tình thöông trieät tieâu loøng saân haän. "The Way of Mindfulness": "Here the 2) Contemplation on appreciation and rejoicing development of penetrative insight in the good qualities of others can dispel the (vipassana) combines with that of problem of jealousy: Quaùn söï bieát ôn vaø taâm tranquilizing concentration (samatha), and hyû trieät tieâu loøng ganh gheùt. each functions in a way that does not outstrip 3) Contemplation on impermanence and death the other. Both gain uniformity of force. awareness can reduce covetousness: Quaùn voâ Through the overdoing of analysis there can thöôøng vaø nieäm cheát giuùp giaûm bôùt söï tham be flurry. And indolence creeps in through to aùi. much tranquility."—Chöõ "Vipassana" nghóa 4) Contemplation on the impurity can help goác laø thaáy theo caùch ñaëc bieät, xuaát phaùt töø reduce attachment: Quaùn baát tònh giuùp giaûm chöõ "Passati" coù nghóa laø thaáy, vaø tieáp ñaàu thieåu chaáp thuû. ngöõ "Vi" coù nghóa laø bieåu thò tính chaát ñaëc 5) Contemplation on non-ego (non-self) and thuø hay ñaëc bieät. Do ñoù, Vipassana nghóa laø emptiness can help eliminate (eradicate) caùi thaáy vöôït ra ngoaøi caùi bình thöôøng, minh completely all negative thoughts: Quaùn voâ thò roõ raøng. Khoâng phaûi caùi thaáy hôøi hôït hay ngaõ vaø taùnh khoâng giuùp trieät tieâu nhöõng tö thaáy thoaùng qua, cuõng khoâng phaûi caùi thaáy töôûng xaáu xa. caùc töôùng traïng beân ngoaøi, maø laø caùi thaáy

(IV) Two kinds of contemplation—Hai loaïi quaùn Viranakacchapa (skt): Tyø La Naõ Yeát Sa Baø— chieáu: Con ruøa—A tortoise—A turtle. 1) Contemplation or meditation on the external Viranam bhavo (p): Courageous—Duõng caûm— forms of the phenomenal: Quaùn söï. Ñaëc tính cuûa moät anh huøng, töø duøng ñeå chæ söï 2) Contemplation or meditation on the real or duõng caûm tinh taán trong vieäc haønh thieàn. underlying nature: Quaùn lyù. Virasana (skt): Tyø La San Naõ—According to Vipasyin (skt): Tyø Baø Thi—The first of the Eitel in The Dictionary of Chinese-English seven Buddhas of antiquity, Sakyamuni being the Buddhist Terms, Virasana, an ancient kingdom seventh—Teân cuûa vò Phaät ñaàu tieân trong baûy vò and city in the Doab between the Ganges and the coå Phaät, maø Ñöùc Thích Ca Maâu Ni laø vò thöù baûy Yamuna. The modern Karsanah—Theo Eitel (Thaéng Quan, Chuûng Chuûng Quan, Chuûng Chuûng trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø La San Kieán. Hoài

91 kieáp sô tröôùc Hieàn Kieáp, coù vò Phaät Naõ laø moät vöông quoác coå trong khu Doab giöõa teân laø Tyø Baø Thi). ** See Seven ancient Buddhas. soâng Haèng vaø Yamuna, baây giôø laø Karsanah. Viper (n): Raén ñoäc. Virati (p): Restraint—Söï thu thuùc, söï kieâng cöõ. Vippatisara (p): Remorse—Repentance—AÊn Virgin (n): Trinh nöõ. naên. Virginal (a): Thuoäc veà trinh tieát. Vipratishedha (skt): Maâu Thuaãn—Conflict— Virginity (n): Ñoàng trinh. Contradictory—Contrariety—Maâu thuaãn caù nhaân: Viriya (p): Virya (skt)—Tinh taán—Diligence— Personal conflict Power—Energy—Effort—Force of the energy— Vipula (skt): Tyø Boá La—Tyø Phuù La. Vigour and energy, the fourth of the six 1) Name of a mountain near Kusagarapura in paramitas—Tinh taán, naêng löïc hay söï tinh taán lieân Magadha—Teân cuûa moät ngoïn nuùi gaàn thaønh tuïc höôùng taâm ñeán ñoái töôïng. Chi thöù ba trong Kusagarapura ôû Ma Kieät Ñaø. thaát giaùc chi. Ñaây laø ba la maät thöù tö trong Luïc 2) Large: Quaûng Ñaïi—Saâu roäng voâ bôø, khoâng Ñoä Ba La Maät (söï sieâng naêng). **See Six theå ño löôøng ñöôïc—Broad—Spacious. paramitas (4). Vipulamatri (skt): Trí tueä Baùt Nhaõ—See Vast Viriyam (p): Energy—Tinh Taán—See Six wisdom. paramitas, and Fifty-two mental states. Vipulaprajna (skt): Trí tueä Baùt Nhaõ—See Vast Viriyaparamita (skt): Tinh taán Ñoä—According wisdom. to the Consciousness Only Sastra (Mind-Only- Vipuyakas (skt): Contemplate on a corpse Sastra), there are three kinds of virya—Theo covered with pus—Quaùn xaùc bò phuû ñaày maùu Luaän Thaønh Duy Thöùc, coù ba loaïi tinh taán—See muû—Töôûng thaây cheát sình leân ñaày daãy maùu muû Diligence-paramita. vaø saép raõ—See Nine types of meditation on Viriyiddhipada (p): Söï tinh taán. corpse. Virocana Buddha (skt): Tyø Loâ Giaù Na Phaät— Vira (skt): A strong or mighty man—Löïc só. The Sun Buddha—Ñaïi Nhaät Nhö Lai. Viradatta (skt): Voâ UÙy Thoï—“Hero-giver,” Virtually: Treân thöïc teá—Treân thöïc chaát—Thöïc name of prominent layman, contemporary with ra. Sakyamuni—Teân moät vò Phaät töû taïi gia trong thôøi Virtues (n): Guna (skt)—Chastity—Moral Phaät coøn taïi theá. power—Morality—Phaåm haïnh—Coâng ñöùc—Ñöùc Viraga (skt & p): Non-attachment to pleasure or haïnh. pain. Viraga is one of the virtues acquired on the (I) An overview of “Virtue”—Toång quan veà Buddhist path to self-perfection—Khoâng chaáp Coâng Ñöùc: Virtue is practicing what is good chaët vaøo söôùng khoå. Ñaây laø moät trong nhöõng coâng like decreasing greed, anger and ignorance. ñöùc ñaït ñöôïc treân böôùc ñöôøng tu taäp ñeán toaøn Virtue is to improve oneself, which will help thieän töï thaân. transcend birth and death and lead to Buddhahood. In the Samyutta Nikaya Sutta,

the Buddha mentioned about eleven virtues 2) Of little account is the fragrance of sandal- that would conduce towards the well-being of wood, lotus, jasmine; above all these kinds of women both in this world and in the next— fragrance, the fragrance of virtue is by far Coâng ñöùc laø thöïc haønh caùi gì thieän laønh nhö the best (Dharmapada 55): Höông chieân ñaøn, giaûm thieåu tham, saân, si. Coâng ñöùc laø haïnh töï höông ña giaø la, höông baït taát kyø, höông caûi thieän mình, vöôït thoaùt khoûi voøng luaân hoài thanh lieân, trong taát caû thöù höông, chæ thöù sanh töû ñeå ñi ñeán Phaät quaû. Theo Kinh Taïp höông ñöùc haïnh laø hôn caû. A Haøm, Ñöùc

Phaät ñaõ ñeà caäp veà möôøi moät 3) Of little account is the fragrance of sandal; phaåm haïnh ñem laïi tình traïng an laønh cho the fragrance of the virtuous rises up to the ngöôøi nöõ trong theá giôùi naày vaø trong caûnh giôùi gods as the highest (Dharmapada 56): Höông keá tieáp. chieân ñaøn, höông ña giaø la ñeàu laø thöù höông (II) Categories of "Virtue"—Phaân loaïi Coâng Ñöùc: vi dieäu, nhöng khoâng saùnh baèng höông ngöôøi 1) There are two kinds of virtue: Nhò Ñöùc—Coù ñöùc haïnh, xoâng ngaùt taän chö thieân. hai loaïi coâng ñöùc—See Two kinds of virtue. 4) Mara never finds the path of those who are 2) Three Buddha's virtues: Tam Ñöùc—Ba ñöùc virtuous, careful in living and freed by right cuûa Phaät laø thöôøng haèng, hyû laïc, vaø thanh tònh knowledge (Dharmapada 57): Ngöôøi naøo (Thöôøng, Laïc, Tònh)—Three Buddha's virtues thaønh töïu caùc giôùi haïnh, haèng ngaøy chaúng or powers which are eternal, joyful, and buoâng lung, an truï trong chính trí vaø giaûi pure—See Three Buddha's virtues. thoaùt, thì aùc ma khoâng theå doøm ngoù ñöôïc. 3) The four nirvana virtues or characteristics in 5) To be virtue until old age is pleasant; to have Buddhism, or four noble qualities of the steadfast faith is pleasant; to attain wisdom is Buddha's life expounded in the Nirvana pleasant; not to do evil is pleasant Sutra—Töù Ñöùc—Töù Ñöùc Nieát Baøn theo Phaät (Dharmapada 333): Giaø vaãn soáng ñöùc haïnh laø Giaùo, hay boán phaåm haïnh cao thöôïng cuûa vui, thaønh töïu chaùnh tín laø vui, ñaày ñuû trí tueä Nhö Lai ñöôïc thuyeát giaûng trong Kinh Nieát laø vui, khoâng laøm ñieàu aùc laø vui. Baøn (ñaây laø boán phaåm haïnh roát raùo cuûa Ñöùc Virtues of abstinence: Giôùi Kieâng—See Nhö Lai, coù boán ñöùc naày töùc laø ñaéc Ñaïi Baùt Precepts (II). Nieát Baøn cuûa Ñaïi Thöøa)—See Four virtues of Virtue adorns a person, not rich or wealth: Nirvana. Ñöùc ñoä môùi laøm cho con ngöôøi toát ñeïp chöù khoâng 4) Eight virtues: Baùt Ñöùc—See Eight virtues. phaûi laø söï giaøu coù hay cuûa caûi (Phuù nhuaän oác, ñöùc 5) One of the sixteen great powers obtainable nhuaän thaân)—Riches adorn a house, virtue adorns by a Bodhisattva: Ñöùc löïc (coâng ñöùc)—See a person. Sixteen great powers obtainable by a Virtue associated with women is gentleness: Bodhisattva. Ñöùc ñoä cuûa phuï nöõ laø tính meàm moûng (Nöõ ñöùc (III) The Buddha's teachings on "Virtues" in the thöôïng nhö). Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà Virtue of the Buddha's ability to cut off all "Coâng Ñöùc" trong Kinh Phaùp Cuù: 1) The scent of flowers does not blow against illusion and perfecting of supreme nirvana: the wind, nor does the fragrance of One of the three virtues of a Buddha—Ly ñöùc, sandalwood and jasmine, but the fragrance of moät trong ba ñöùc cuûa Ñöùc Phaät—See Three the virtuous blows against the wind; the Buddha's virtues. virtuous man pervades every direction Virtue of the Buddha's eternal, spiritual (Dharmapada 54): Muøi höông cuûa caùc thöù body: Dharmakaya (skt)—The potency of the hoa, duø laø hoa chieân ñaøn, hoa ña giaø la, hay Buddha's eternal sipritual body, ne of the three hoa maït ly ñeàu khoâng theå bay ngöôïc gioù, chæ virtues of a Buddha—Thaân ñöùc hay Phaùp thaân coù muøi höông ñöùc haïnh cuûa ngöôøi chaân chính, ñöùc (Phaùp thaân Phaät laø vónh haèng), moät trong ba tuy ngöôïc gioù vaãn bay khaép caû muoân phöông. ñöùc cuûa Ñöùc Phaät—See Three Buddha's virtues (A).

Virtue of the Buddha’s freedom from all Nghieâm, Phaåm 33, coù möôøi thöù phaùp trí haûi voâ taän bonds: One of the three virtues of a Buddha— cuûa chö Phaät—See Ten kinds of virtues of Giaûi thoaùt ñöùc, moät trong ba ñöùc cuûa Ñöùc Phaät—inexhaustible oceans of knowledge of the See Three Buddha’s virtues. Buddhas. Virtue of the Buddha’s perfect knowledge: Virtues of liberation: Coâng ñöùc xuaát theá—The One of the three virtues of a Buddha—Trí ñöùc, virtues possessed only by those attaining Arahats moät trong ba ñöùc cuûa Ñöùc Phaät—See Three or higher, enabling them to help themselves and Buddha’s virtues. help others—Coâng ñöùc maø chæ coù nhöõng baäc töø A- La-Haùn trôû leân môùi coù, nhôø coâng ñöùc naày maø chö Virtue of the Buddha’s perfection of the vò naày môùi coù khaû naêng töï ñoä vaø ñoä tha. fruit: One of the three virtues of a Buddha—Quaû Virtue And Mindfulness Buddha: Phaät Ñöùc vieân ñöùc (quaû troøn ñaày), moät trong ba ñöùc cuûa Nieäm. Ñöùc Phaät—See Three Buddha’s virtues. Virtue of the Buddha’s perfection of grace: Virtues of morality: Giôùi ñöùc—Ñöùc hay löïc cuûa giôùi luaät—The power of the discipline. One of the three virtues of a Buddha—AÂn vieân ñöùc (aân cöùu ñoä chuùng sanh troøn ñaày), moät trong Virtues of the ocean: Powers of the ocean—Haûi ba ñöùc cuûa Ñöùc Phaät—See Three Buddha’s Ñöùc—See Eight virtues of the ocean. virtues. Virtue overmastering celestials: Thieân taêng Virtue of the Buddha’s perfection of thöôïng coâng ñöùc—See Ten kinds of mind outstanding like a mountain of Great Enlightening karmaic work: One of the three virtues of a Beings. Buddha—Nhaân vieân ñöùc (nhaân duyeân troøn ñaày), moät trong ba ñöùc cuûa Ñöùc Phaät—See Three Virtue overmastering dependents: Quyeán Buddha’s virtues. thuoäc taêng thöôïng coâng ñöùc—See Ten kinds of mind outstanding like a mountain of Great Virtue of the Buddha’s universal grace: One Enlightening Beings. of the three virtues of a Buddha—AÂn ñöùc, moät trong ba ñöùc cuûa Ñöùc Phaät—See Three Buddha’s Virtue overmastering desire: Duïc taêng thöôïng virtues. coâng ñöùc—See Ten kinds of mind outstanding like a mountain of Great Enlightening Beings. Virtue of the Buddha’s wisdom: One of the three virtues of a Buddha—Baùt Nhaõ ñöùc, moät Virtue overmastering felicity: Phöôùc ñöùc taêng trong ba ñöùc cuûa Ñöùc Phaät—See Three Buddha’s thöôïng coâng ñöùc—See Ten kinds of mind virtues. outstanding like a mountain of Great Enlightening Beings. Virtue-Contemplation Buddha: Ñöùc Nieäm Phaät. Virtue overmastering form: Saéc taêng thöôïng coâng ñöùc—See Ten kinds of mind outstanding Virtue of displine: Giôùi ñöùc. like a mountain of Great Enlightening Beings. Virtue of the ego: Ngaõ Ñöùc—Power of the ego, Virtue overmastering humans: Nhôn taêng the ego being defined as sovereign, master, thöôïng coâng ñöùc—See Ten kinds of mind free—Söùc maïnh hay ñöùc cuûa ngaõ ñöôïc ñònh nghóa outstanding like a mountain of Great Enlightening nhö laø töï taïi, khaéc phuïc vaø giaûi thoaùt. Beings. Virtue of faith: Merit of the believing heart— Virtue overmastering intelligence: Trí hueä Merit of faith—Tín ñöùc (coâng ñöùc cuûa nieàm tin). taêng thöôïng coâng ñöùc—See Ten kinds of mind Virtue Free Of Worry Buddha: Phaät Voâ Öu outstanding like a mountain of Great Enlightening Ñöùc. Beings. Virtues of inexhaustible oceans of Virtue overmastering kingship: Vöông vò taêng knowledge:

Coâng ñöùc trí haûi voâ taän—According thöôïng coâng ñöùc—See Ten kinds of mind to the Flower Adornment Sutra, Chapter 33, there outstanding like a mountain of Great Enlightening are ten kinds of virtues of inexhaustible oceans of Beings. knowledge of the Buddhas—Theo Kinh Hoa

Virtue overmastering power: Löïc taêng thöôïng Virtuous elder: An old man, a great scholar— coâng ñöùc—See Ten kinds of mind outstanding See Sthavira. like a mountain of Great Enlightening Beings. Virtuous family: Ñöùc Moân. Virtue overmastering sovereignty: Töï taïi Virtuous kalpa: Hieàn kieáp—See Bhadrakalpa. taêng thöôïng coâng ñöùc—See Ten kinds of mind Virtuous man: Man with a sense of dignity— outstanding like a mountain of Great Enlightening Ñaïi tröôïng phu. Beings. Virtuous officer: Coâng Ñöùc Söù Giaû. Virtues of perfection: Ba La Maät—There are 1) Envoy to the virtuous or officer supervising six virtues of perfection—See Six paramitas. virtue: Ñaëc söù giaùm saùt coâng ñöùc. Virtue of the prajna paramita: Coâng Ñöùc Baùt 2) Controller of monks and nuns appointed by Nhaõ Ba La Maät—Those who are “Stream- the T’ang Court: Vò Giaùm Taêng ñöôïc trieàu winner,” “Once-return,” “Never-return,” and ñình nhaø Ñöôøng boå nhieäm ñeå kieåm soaùt Taêng “Arhat,” and so on, always attain realization of Ni. the virtue of the prajna paramita by practicing the Virtuous scholar: Ñöùc Só—A term for a monk ten cirtuous paths of actions, the four states of during the T’ang dynasty—Ñöùc Só laø moät töø duøng meditation, the four immaterial states, and the ñeå goïi vò Taêng döôùi thôøi nhaø Ñöôøng. five mystical powers—Nhöõng vò “Nhaäp löu,” Virtuous-Wander-Step Buddha: Thieän Du Boä “Nhaát lai,” “Baát lai,” “ÖÙng cuùng,” vaân vaân, Phaät. thöôøng ñaït ñöôïc Coâng ñöùc Baùt nhaõ Ba la maät Virtuous-Wander-Step-Merit-Virtue baèng tu taäp Thaäp thieän, Töù thieàn, Töù voâ saéc ñònh, vaø nguõ thaàn thoâng—See Six paramitas. Buddha: Thieän Du Boä Coâng Ñöùc Phaät. Virtues require in a confessor at the annual Viruddha (skt): Tyû Löôïng Töông Vi—A confessional ending the rainy retreat: Coâng contradicting example or analogy in logic, such as the vase is permanent or eternal because of its ñöùc töï töù—The five virtues require in a confessor nature; one of the nine , in the proposition, of the at the annual confessional ending the rainy thirty-three possible fallacies in a syllogism—Moät retreat—Naêm coâng ñöùc trong muøa an cö kieát haï. trong chín loãi trong Toâng Phaùp trong 33 loãi cuûa Cöû haønh nghi thöùc töï töù cöû toäi trong ngaøy keát thuùc Nhaân Minh nhö noùi caùi bình laø thöôøng haèng vónh an cö kieát haï—See Five virtues that require in a cöûu vì tính sôû taùc cuûa noù (nhaân). confessor at the annual confessional summer retreat (at the end of the rainy retreat). Virudhaka (skt): Tyø Löu Ly. 1) Deva king in the South—Taêng Tröôûng Thieân Virtue is the root, money is the top branch: Vöông: Southern god protector, or the Ñöùc haïnh laø goác, tieàn baïc laø ngoïn caønh (Ñöùc giaû Maharaja of the southern quarter. One of the baûn daõ, taøi giaû maït daõ)—Virtue is more important four maharajas, guardian of the South, colour than wealth. blue, also known as: Crystal king or Ill-born Virtuous (a): king—Teân cuûa vò Nam Thieân Vöông. Moät 1) Beneficial—Good—Ñaïo haïnh—Chính trong Töù Thieân Vöông, hoä trì phöông Nam, chuyeân—Conduct

according to Buddha-truth. maøu xanh, coøn ñöôïc bieát nhö laø: Löu Ly 2) August: Bhadra (skt)—Auspicious—Hieàn. Vöông hay AÙc Sinh Vöông—See Twenty 3) Thieän laønh: Bhadra or Kusala or Sadhu devas. (skt)—Good—Honest—Wholesome—See 2) Name of a king of Kosala (son of Prasenajit), Kusala. destroyer of Kapilavastu: Teân cuûa vua nöôùc Virtuous act: Punya (skt)—Wholesome action— Caâu Xaù La (con trai vua Ba Tö Naëc), ngöôøi Wholesome deeds—Thieän nghieäp—Haønh vi toát ñaõ tieâu dieät thaønh Ca Tyø La Veä—See (vieäc thieän laønh)—See Good deed. Vidudabha, and Nine distresses. Virtuous-Calm-Moon-Sound-Wonder- 3) Iksvaku, father of the four founders of Virtuous deeds: Ñöùc haïnh. Kapilavastu: Teân vua Iksvaku, cha ñeû cuûa boán vò saùng laäp cuûa thaønh Ca Tyø La Veä.

** See Four Heavenly (Guardian) Kings. 5) One of the lokapalas, or guardians of the four Virulent tongue: Wicked tongue—Mieäng löôõi cardinal points of Mount Sumeru: Moät trong ñoäc aùc. nhöõng vò thaàn canh giöõ töù phöông quanh nuùi Virulhaka (p): Taêng Tröôûng Thieân Vöông—See Tu Di: **See Lokapala. Virudhaka, and Four Heavenly (Guardian) Kings. Virya (skt): Tyø Leâ Da—Energy—Naêng löïc. Virupakkha (p): Virupaksa (skt)—Quaûng Muïc (A) The meanings of “Virya”—Nghóa cuûa Thieân Vöông—Taây thieân vöông—See Virupaksa, “Virya”: and Four Heavenly (Guardian) Kings. 1) Strength: Naêng löïc—Energy. 2) Zeal: Tinh Taán—Pure progress, the fourth of Virupaksa (skt): Virupakkha (p). Quaûng Muïc the ten paramitas—Ba la maät thöù tö trong Thieân Vöông (Taây thieân vöông). möôøi Ba La Maät. 1) Tyû Laïc Ba A Xoa: Virupaksa (skt)—Wide 3) Devotion: One of the seven bodhyanga, ugly-eyed (diversely eyed) Maharaja—The vigour, valour, fortitude, virility—Tinh taán, wide ugly-eyed (diversely eyed) Maharaja, coøn goïi laø tinh caàn, moät trong thaát boà ñeà with three eyes, one who has deformed eyes. phaàn, nghóa laø tinh thuaàn tieán leân, khoâng giaûi Name of one of the four Maharajas, he who ñaõi, vaø khoâng coù taïp aùc chen vaøo. guards the west—Tieáng Phaïn laø Tyø Löu Baùt (B) Other meanings of “Virya”—Nhöõng nghóa Xoa, vò thieân vöông coù ba maét xaáu xa. Teân khaùc cuûa “Virya”: cuûa moät trong boán vò Thieân Vöông, vò naày laø 1) Devotion or Striving means a constant vò trôøi thuû hoä phöông taây (Ngaøi truï veà phöông application of oneself to the promotion of taây cuûa nuùi Tu Di, vaø duøng tònh nhaõn ñeå quan good. In general, virya refers to an attitude of saùt chuùng sanh trong coõi Dieâm Phuø Ñeà). sustained enthusiasm for religious practice. 2) Irregular-Eyed Heaven King: Deva king in The Mahayanists’ life is one of utmost the West—Quaûng Muïc Thieân Vöông: Tyø Löu strenuousness not only in this life, but in the Ba Xoa—Tyø Löu Laâu Baùt Xoa—Tî Löu Ba lives to come, and the lives to come may A Xoa—Irregular-eyed, or three-eyed like have no end. Virya also means energy or zeal Siva, translated wide-eyed, or evil-eyed; one (earnestness, diligence, vigour, or the path of of the four maharajas, guardian of the West, endeavor) and progress in practicing the other lord of nagas, color red. In China five paramitas. Vigor Paramita is the fourth of “Virupaksa” is known as “Wide-eyed” the six paramitas, and it is used to destroy guardians, red in colour, with a small pagoda laziness and procrastination—Tinh taán laø kieân in his right hand, and a serpent in his left. In trì theå hieän ñoäng löïc chí

thieän. Noùi chung, China worshipped as one of the twenty-four “Tì leâ gia” hay “tinh taán” chæ moät thaùi ñoä Deva Arya—Moät trong Töù Thieân Vöông, haêng haùi tu taäp khoâng ngöøng nghæ. Ñôøi soáng Quaûng Muïc Thieân Vöông (coù ñoâi maét baát cuûa caùc vò tu theo Phaät giaùo Ñaïi Thöøa laø moät thöôøng, ba maét, maét aùc), hoä trì phöông Taây, cuoäc ñôøi haêng say toät böïc, khoâng chæ trong coù maøu ñoû. ÔÛ Trung Quoác, vò Thaàn naày ñöôïc ñôøi soáng hieän taïi maø caû trong ñôøi soáng töông xem nhö “Quaûng Muïc” Thieân Vöông, da maøu lai vaø nhöõng cuoäc ñôøi keá tieáp khoâng bao giôø ñoû, tay phaûi caàm moät caùi thaùp nhoû, tay traùi cuøng taän. Tinh taán coøn coù nghóa laø luoân khích caàm moät con raén. Ngöôøi ta cuõng thôø vò Thaàn leä thaân taâm tieán tu naêm Ba La Maät coøn laïi. naày nhö moät trong nhò thaäp töù vò Thieân Toân Tinh taán Ba la maät laø ba la maät thöù tö trong beân Trung Quoác—See Twenty devas. luïc ñoä Ba La Maät, vaø ñöôïc duøng ñeå dieät tröø 3) A name for Mahesvara or Rudra (Siva): Teân caùc söï giaûi ñaõi. cuûa Thaàn Ma Heâ Thuû La. 2) According to the Maha-Paramita-Sastra, there 4) Beå Laïc Ba A Ngaït: Tyø Löu Baùc Xoa—Taây are two kinds of virya—Theo Ñaïi Trí Ñoä Thieân Vöông—The western of the four Luaän, coù hai loaïi tinh taán—See Two kinds of Maharajas—See Four Heavenly (Guardian) virya. Kings (3).

** See Seventy-five dharmas of the Abhidharma 3) A native of northern India, daughter of Kosa. millionaire Dhananjaya, a generous upasika. Viryabala (skt): Tinh Taán Löïc—One of the five It is said that with her wisdom and patience, moral powers, the power of unfailing progress; or she gradualy suceeded in coverting her the power of zeal which leads to overcoming all husband’s household to a happy Buddhist obstacles—Moät trong nguõ löïc, löïc giuùp chuùng ta home. She gave alms to the Sangha at her luoân tieán maø khoâng thoái chuyeån, hay laø nghò löïc own house everyday. She visited the giuùp chuùng ta vöôït qua moïi trôû ngaïi. monastery on a daily basis to minister the Virya-paramitas: Tyø Leâ Gia Ba La Maät— needs of the Sangha and hear sermons from Energy—Vigor (Zeal)—Zealous progress—Tinh the Buddha. Being a lady of many parts, taán Ba la maät—See Six paramitas, and Ten Visakha played an important role in various Paramitas. activities connected with the sangha. At times she was deputed by the Buddha to settle Virya-rddhi-pada (skt): Tinh Taán Nhö YÙ Thaàn disputes arose amongst Bhikkhunis. Some Tuùc (Caàn Thaàn Tuùc)—Effort to realize magic— Vinaya rules were also laid down for Vigor or exertion—Sufficience of energy— Bhikkhunis owing to her intervention. Owing Vigor—One of the four sufficiences. Intensified to her magnimity she was regarded as the effort. Here a monk develops concentration of chief benefactress of the doctrine and the energy accompanied by strenuous efforts—Moät greatest female supporter of the Buddha. By trong Töù Nhö YÙ Tuùc. Tinh taán thöïc chöùng thaàn her dignified conduct, graceful deportment, thoâng. ÔÛ ñaây vò Tyø Kheo tu taäp caàn thaàn tuùc caâu refined manners, courteous speech, höõu vôùi tinh taán thöïc hieän Tinh Taán Thieàn Ñònh— obedience and reverence to elders, See Four sufficiences. compassion to those who are less fortunate, Virya-sambodhi (skt): Tinh taán—Zeal or kind hospitality, and religious zeal, she won understood progress—See Seven Bodhyangas.

the hearts of all who knew her. She was so Viryasena (skt): Tyø Ly Da Teâ Na—An instructor generous and so serviceable to the Sangha of Hsuan-Tsang at Bhadravihara—Teân vò Thaày that once she approached the Buddha and cuûa Ngaøi Huyeàn Trang taïi Tònh Xaù Hieàn Kieáp. asked the following eight boons. Visakha was Viryendriya (skt): Effort—Tinh Taán Caên—Moät declared by the Buddha to be foremost among trong nguõ caên—One of the five roots. **See Five those who had devoted their services to the Faculties (II) (C) (2), and Twenty two root. Order. When she was seven years old, the Visabhaga (skt): Nature of making different Buddha happened to visit the place of her species—Dò sinh tính—See Twenty-four non- birth. Since then, she was always happy to interactive activity dharmas. hear the teachings of the Buddha. When she Visakha (skt): Tyø Saùi Ca—Tyø Xaù Khö. grew up, she married the son of a wealthy 1) One of the constelations, similar to the third man in Savatthi. She offered daily alms to the of the Chinese constellations, the Chinese monks and nuns when they came to her inpterpret it as from the middle of their house. In the morning and afternoon, she second to the middle of their third month— visited the monastery to care for the needs of Moät trong nhöõng choøm sao maø ngöôøi Trung the monks and nuns, as well as listen to the Hoa dieãn dòch laø teân ngoâi sao töø giöõa thaùng sermons of the Buddha. One day, she thöù hai ñeán giöõa thaùng thöù ba, teân laø Tröôûng happened to visit the monastery wearing a Döôõng—See Twenty eight constellations. very costly headdress. Out of respect for the 2) Viasakha, name of a wealthy matron who Buddha, she removed it before him and with her husband gave a vihara to Sakyamuni, handed it over to a servant, who forgot to take wife of Anathapindika: Teân cuûa moät ngöôøi it with him. Ananda found it and showed it to ñaøn baø giaøu coù, vôï cuûa ngaøi Caáp Coâ Ñoäc, ñaõ the Buddha who asked him to keep it for her. cuøng choàng daâng hieán vöôøn Kyø Thoï cho Phaät. When Visakha came to know that it was with

Ananda, she decided not to take it back but to moät chieác khaên thaät ñeïp ñeán tònh xaù. Vì toân sell it for the benefit of the Order. The kính Ñöùc Nhö Lai neân naøng laáy khaên xuoáng Buddha asked her to build a monastery in the vaø trao cho ngöôøi ñaày tôù, nhöng ngöôøi naøy laïi eastern part of Savatthi with the money from queân khoâng caát giöõ chieác khaên. Ngaøi A Nan the sale. The monastery she built became thaáy chieác khaên beøn chæ cho Ñöùc Phaät, Ñöùc very famous. Visakha was outstanding among Phaät baûo A Nan neân caát duøm roài ñöa laïi cho the women lay followers. Being a devout lay naøng. Khi Visakha bieát ngaøi A Nan ñang caát follower, she played an important role in the giöõ duøm chieác khaên, naøng quyeát ñònh khoâng affairs of the Order of Nuns, and from time to laáy khaên laïi maø baùn noù ñeå lo cho Taêng ñoaøn. time, she was asked by the Buddha to sort out Ñöùc Phaät yeâu caàu naøng xaây moät tònh xaù phía disputes among the nuns: Visakha goác ngöôøi Taây thaønh Xaù Veä vôùi tieàn baùn ñöôïc chieác mieàn baéc AÁn Ñoä, moät nöõ thí chuû ñaày loøng haûo khaên ñaéc tieàn aáy. Tònh xaù maø naøng xaây trôû taâm, laø con gaùi cuûa nhaø trieäu phuù neân noåi tieáng. Visakha laø baäc nhaát trong soá caù Dhananjaya. Ngöôøi ta keå raèng vôùi trí tueä vaø vò nöõ thí chuû ñeä

töû taïi gia cuûa Ñöùc Phaät. Laø loøng nhaãn nhuïc, baø ñaõ töø töø chuyeån hoùa taát caû moät Phaät töû thuaàn thaønh, naøng giöõ moät vai troø doøng hoï beân choàng trôû thaønh moät gia ñình quan troïng trong caùc coâng vieäc taïi tònh xaù cuûa Phaät töû ñaày an vui haïnh phuùc. Baø luoân luoân chö Taêng Ni, vaø thænh thoaûng naøng coù thænh yù ñeå baùt cho chö Taêng taïi nhaø. Tröa vaø chieàu Ñöùc Phaät veà nhöõng tranh caõi giöõa chö Ni baø thöôøng ñeán chuøa nghe phaùp vaø xem caùc sö trong tònh xaù. Moät laàn noï baø ñeán haàu Ñöùc caàn duøng vaät chi thì baø giuùp. Baø thaät giaøu Phaät vaø thænh nguyeän taùm ñieàu: loøng boá thí cuùng döôøng vaø taän tình hoä trì chö i) To give robes to the Sangha during the rainy Taêng. Baø Visakha ñaõ ñoùng goùp moät phaàn season as long as she lived: Xin troïn ñôøi ñöôïc quan troïng trong nhieàu laõnh vöïc khaùc nhau coù daâng y cho chö Taêng nhaäp haï. lieân quan ñeán Phaät söï. Ñoâi khi Ñöùc Phaät sai ii) To provide alms for the moks coming to baø ñi giaûng hoøa nhöõng moái baát ñoàng giöõa caùc Savatthi: Xin ñeå baùt cho nhöõng vò ñeán thaønh Tyø Kheo Ni. Cuõng coù luùc baø thænh caàu Ñöùc Savathi. Phaät ban haønh moät vaøi giôùi cho chö vò Tyø iii) To provide alms for those going out of Kheo Ni. Do ñöùc ñoä ñaïi löôïng, baø ñöôïc xem Savatthi: Xin ñeå baùt cho nhöõng vò rôøi thaønh laø ngöôøi tín nöõ coù coâng ñöùc nhieàu nhaát trong Savatthi. caùc Phaät söï vaø cuõng laø vò thí chuû quan troïng iv) To give food for sick monks: Xin daâng thöïc nhaát cuûa phaùi nöõ thôøi Ñöùc Phaät. Do phaåm phaåm ñeán nhöõng vò sö ñau oám. haïnh trang nghieâm, tö caùch thanh nhaõ, thaùi ñoä v) To give ood for those who attend on the sick: phong löu teá nhò, ngoân ngöõ leã ñoä khoân kheùo, Xin daâng thöïc phaåm ñeán nhöõng vò ra coâng bieát vaâng lôøi vaø toân kính caùc baäc tröôûng chaêm soùc caùc vò sö ñau oám. thöôïng, quaûng ñaïi baùc aùi ñoái vôùi ngöôøi keùm vi) To give medicine for the sick monks: Xin may maén, taùnh tình lòch duyeät, hieáu khaùch vaø daâng thuoác men ñeán nhöõng vò sö ñau oám. ñaïo taâm nhieät thaønh, baø ñöôïc loøng taát caû vii) To give rice-gruel for monks: Xin daâng luùa nhöõng ngöôøi baø gaëp. Ñöùc Phaät ñaõ tuyeân boá maïch ñeán cho chö Taêng. Visakha laø vò hoä trì Taêng ñoaøn vaøo baäc nhaát. viii) To give bathing garmens for nuns: Xin daâng y Khi naøng môùi leân 7 tuoåi, Ñöùc Phaät tình côø taém ñeán cho chö Ni. ñeán vieáng nôi naøng sanh ra. Töø ñoù naøng luoân Visala (skt): Tyø Xaù La—A deity who is said to caûm thaáy haïnh phuùc khi nghe giaùo phaùp cuûa have protected the image of Buddha brought to Phaät. Khi lôùn leân, naøng keát hoân vôùi con trai Ming-Ti of the Han dynasty—Moät vò Thaàn hoä cuûa moät phuù oâng trong thaønh Xaù Veä. Naøng phaùp ñaõ baûo hoä töôïng Phaät vaø mang ñeán daâng leân cuùng döôøng chö Taêng Ni haèng ngaøy khi hoï vua Minh Ñeá ñôøi nhaø Haùn. ñeán nhaø naøng. Vaøo buoåi saùng, naøng thaêm Visamtika sutra (skt): Thaäp luaän duy thöùc luaän. vieáng töï vieän vaø lo laéng cho chö Taêng Ni, Visamyoga (skt): Ly Heä Quaû—Thoaùt khoûi söï cuõng nhö nghe phaùp. Moät ngaøy noï, naøng ñoäi raøng buoäc, moät trong naêm quaû—Release from

bondage, one of the five fruits. **See Five fruits 2) This term is also used in the sense of the or effects (5). erroneous view that things really exist or Visana (skt): Tyø Sa Naõ. holding to the real existence of material 1) The single horn of the rhinoceros: Ñoäc

giaùc. things: Töø naày cuõng duøng ñeå chæ “taø kieán” 2) An epithet for a Pratyeka-buddha: Danh hieäu hay laø khaêng khaêng chaáp “höõu”. cuûa Ñoäc Giaùc Phaät. 3) The realm of form, as contrasted with the 3) Buddhist Practitioner whose aim is his own invisible, or with the formless realms: Saéc salvation: Duyeân Giaùc. giôùi ñoái laïi vôùi voâ saéc giôùi. Visesa (skt): Tyø Thi Sa—The doctrine of 4) Viewing the seeming as real and the ego as particular or individual essence, i.e. the nature of real: Cho nhöõng thöù giaû hôïp vaø caùi “ngaõ” laø the nine fundamental substances; it is the doctrine coù thaät. of the Vaisesika school of philosophy founded by Visible and audible: Saéc Thanh—Thaáy vaø nghe Kanada—Giaùo thuyeát “Tinh Yeáu Caù Bieät” cuûa ñöôïc. tröôøng phaùi Veä Theá Sö, ñöôïc saùng laäp bôûi ngaøi Visible colors: Hieån Saéc—The light colors. The Kanada. colours red, blue, pink, etc—Nhöõng maøu saéc thaáy Vishaya (skt): ñöôïc nhö ñoû, xanh, hoàng, vaân vaân. 1) World of particulars: Caûnh giôùi—Söï caù bieät, Visible and invisible: Absolute and relative—theá giôùi beân ngoaøi, theá giôùi cuûa nhöõng ñaëc Formless and with form—Fundamental essence thuø—Circumstances—Environment— and external activity—Noumenon and Individuation—External world. phenomenon—Principle and practice—Khoâng 2) An object of sense—There are five—Nguõ saéc—Kieán Phi Kieán—Nhöõng caùi deã thaáy deã bieát traàn: vaø nhöõng ñieàu saâu saéc huyeàn dieäu—See i) Rupa (skt)—Saéc: Form or color for the eye. Noumenon and phenomenon. ii) Sabda (skt)—Thinh: Sound for the ear. Visible objects: Hieän saéc—Saéc Caûnh—Vaät nhìn iii) Gandha (skt)—Höông: Odour for the nose. thaáy ñöôïc—The realm of vision or form—Caûnh iv) Rasa (skt)—Vò: Savour for the tongue. saéc, caûnh giôùi coù hình saéc (caùc phaùp xanh, vaøng, v) Sparsa (skt)—Xuùc: Tangibility for the skin. ñoû, traéng ñeàu laø caûnh giôùi ñoái vôùi nhaõn caên)—See Vishayaparicchedalakshana (skt): Sai bieät Three kinds of rupa (A). caûnh töôùng hay khía caïnh cuûa ñaëc thuø—The Visible and resisting matter: Sanidas-sana- aspect of individuation. sappatigham rupam (p)—Höõu kieán höõu ñoái saéc— Vishayapavana (skt): Caûnh Giôùi Phong—Ngoïn See Three dharmas (XXIX). gioù ñoái töôïng tính—Wind of objectivity. Visibly angry: Noåi traän loâi ñình hay giaän döõ doäi Vishnou (Visnou—Vichnou) (skt): Tyø Nöõu (Noä khí xung thieân). (thieân)—Tyø ni thieân trong AÁn giaùo—Name of the Vision (n): Söùc thaáu trieät—Tröïc quan—Thò kieán. preserver god in Hinduism. Vision according to the natural capacity: Visibility (n): Kieán ñaïi (tính höõu hình)— Seeing the Buddha according to natural Perceptibility as one of the seven elements of the endowment—Cô kieán. universe—Kieán tính bao truøm khaép phaùp giôùi, Vision-Attainer: Kieán Chí—According to the moät trong thaát ñaïi nhö saéc tính bao truøm khaép Sampasadaniya Sutta and Sangiti Sutta in the phaùp giôùi—See Seven elements. Long Discourses of the Buddha, this is one of the Visible (a & n): Rupalakshana (skt)—Höõu hình— seven persons worthy of offerings—Theo Kinh Töï Nhìn thaáy ñöôïc—Höõu Kieán—Saéc Töôùng— Hoan Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä Material appearance—External manifestation— Kinh, ñaây laø moät torng baûy loaïi ngöôøi ñaùng kính The visible or corporeal features—Töôùng maïo troïng—See Seven persons

worthy of offerings. saéc thaân beân ngoaøi, coù theå nhìn thaáy ñöôïc hay caùc Vision-Of-All-Meaning Buddha: Phaät Kieán ñaëc tröng cuûa cô theå. Nhöùt Thieát Nghóa. 1) The visible: Coù theå thaáy ñöôïc.

Vision according to natural capacity: Seeing Visit all Buddhas to listen to the teaching the Buddha according to natural endowment—Cô tirelessly: Thích qua ñeán taát caû choã Phaät, vì nghe kieán (caùi thaáy theo caên cô töï nhieân). phaùp khoâng nhaøm—Bodhisattvas enjoy visiting all Vision-Attainer: Kieán Chí—See Seven persons Buddhas, listening to the teaching tirelessly, one worthy of offerings. of the ten kinds of enjoyment of Enlightening Vision of oxen and sheep: Ngöu Döông Taâm Beings. Enlightening Beings who abide by these Nhaõn—Only the eyes (vision or insight) of oxen can attain the supreme enjoyment of truth of all and sheep—Chæ laø khaû naêng nhìn thaáy hay taàm Buddhas—See Ten kinds of enjoyment. nhìn cuûa caùc loaøi traâu deâ maø thoâi. Visit the Buddhas in all worlds: Roát raùo qua Vision of Samantabhadra Bodhisattva: Taàm ñeán theá giôùi cuûa chö Phaät—See Ten ultimate thaáy voâ taän cuûa Boà Taùt Phoå Hieàn—The five great tasks of Great Enlightening Beings. “seas” or infinities seen in a vision by P’u-Hsien Visit the fairyland: Depart this life—Tieân du in the Flower Adornment Sutra—Naêm bieån hay (du ngoaïn tieân caûnh). naêm loaïi nghóa phaàn trong voâ taän vieân minh tính Visit respectfully: Baùi yeát. haûi maø Boà Taùt Phoå Hieàn thaáy ñöôïc trong Kinh Visit someone: Thaêm vieáng ai. Hoa Nghieâm—See Five “seas” or infinities seen Visitation (n): Cuoäc thaêm vieáng (kinh lyù). in a vision by P’u-Hsien. Visitor (n): Ngöôøi thaêm vieáng. Visional (a): Thuoäc veà thò kieán. Visnu (skt): Vi Nöõu Thieân—Tyø Nöõu—Tyø Saáu Visionary meditation: Ñònh. Nöõu—Tyø Söu Nöõu— Vi Saét Nöõu—All-pervading, Visista-caritra (skt): Thöôïng Haønh Boà Taùt. or encompassing, identified with Narayana-deva. 1) Bodhisattva, who suddenly rose out of the “The preserver” in the Trimurti, Brahma, Visnu, earth as Buddha was concluding one of his Siva, creator, preserver, destroyer; the Vaisnavas Lotus sermons. He is supposed to have been a (Vishnuites) are devoted to him as the Saivas are convert of the Buddha in long past ages and to Siva. His wife is Laksmi, or Sri. The Chinese to come to the world in its days of evil: Tuøng describe him as born out of water at the beginning Ñòa Doõng Xuaát Boà Taùt. of a world kalpa with 1,000 heads and 2,000 2) After undergoing so many hardships and hands; from his navel spring a lotus, from which is troubles, Nichiren wrote several works. In the evolved Brahma—Coøn goïi laø Tyø Nöõu, Tyø Saét Noâ, Eye-opener, his famous vows are found: “I Tyø Saét Noä, Tyø Saét Nöõu, Tyø Saáu Nöõu, teân khaùc will be the pillar of Japan; I will be the eyes cuûa Töi Taïi Thieân. Bieán Tònh Thieân laø teân rieâng of Japan; I will be the vessel of Japan.” Here cuûa Ñaïi Töi Taïi Thieân, sinh trong kieáp sô thuûy ñaïi. he became conscious of himself being the Baø vôï laø Laksmi. Ngöôøi Taøu cho raèng khí kieáp Distinguished Action Bodhisattva chaùy heát, taát caû ñeàu laø khoâng. Do söùc nhaân duyeân (Visistacaritra) with whom the Buddha phuùc ñöùc cuûa chuùng sanh, gioù thaäp phöông thoåi entrusted the work of protecting the Truth— ñeán, va chaïm coï saùt gaây ra nöôùc lôùn. Treân nöôùc Sau khi traûi qua nhieàu gian khoå vaø khoù khaên coù ngöôøi ngaøn ñaàu hai ngaøn tay, teân laø Vi

Nöõu. trong vieäc truyeàn baù Nhaät Lieân toâng, Nhaät Trong ruùn cuûa Vi Nöõu naåy sinh ra moät boâng sen Lieân cuõng vieát ñöôïc nhieàu taùc phaåm. Trong baùu, saéc vaøng nghìn caùnh, toûa ra aùnh saùng röïc rôõ "Khai Muïc Sao," oâng coù lôøi nguyeän tröù danh nhö muoân ngaøn maët trôøi cuøng soi, trong hoa coù cuûa oâng laø "Ta seõ laø coät truï cuûa Nhaät Baûn, ta ngöôøi ngoài xeáp baèng troøn, ngöôøi aáy cuõng coù aùnh seõ laø con maét cuûa Nhaät Baûn, ta seõ laø huyeát saùng, teân laø Phaïm Thieân Vöông. Phaïm Thieân maïch cuûa Nhaät Baûn." Qua ñaây, oâng töï nhaän vöông ôû tröôùc ngöïc sanh ra taùm con, taùm con laïi oâng laø Boà Taùt Thöôïng Haønh laø vò maø Ñöùc sanh ra thieân ñòa nhaân daân—See Two devas and Phaät phoù thaùc cho coâng vieäc baûo veä chaùnh the three rsi. phaùp. Visual clairvoyance: Thaáu thò—Ability to see Visit (n & v): Thaêm vieáng. very distant things.

Visual object: Ruparammana (skt)—Saéc Traàn— Buddha. If the Minds of sentient beings are The quality of form, color, or sexual attraction— pure, the Dharma Body reveals itself. Thus, Moät trong luïc traàn, caùc maøu saéc (xanh, ñoû, vaøng, the word 'enter' is used. This is similar to the traéng, v.v.) vaø hình saéc haáp daãn cuûa nam nöõ brilliant sun; when it rises, its image appears (mang taùnh oâ nhieãm). in a multitude of rivers. This is to indicate that Visual sensation: Thò caûm. the Buddha Body is free and unimpeded and can manifest itself according to the object. Visualization (n): Contemplation—Meditation— Moreover, the 'Dharma Realm Body' refers Reflection—Söï quaùn töôûng—In Amitayurdhyana- to the Buddha Body, appearing everywhere, Sutra, the Buddha taught Queen Vaidehi the taking the Dharma Realm as its nature. When sixteen visualizations which help to attain one of the practitioner achieves this Buddha the nine stages of rebirth in the Pure Land—Trong Visualization Samadhi, his understanding and kinh A Di Ñaø Quaùn Voâ Löôïng Thoï, Ñöùc Phaät ñaõ actions (noumenon and phenomenon) daïy baø hoaøng haäu Vi Ñeà Hi möôøi saùu caùch quaùn interpenetrate and become one. This is nhaèm giuùp ñaït tôùi moät trong chín phaåm vaõng sanh expressed in the words 'enters into the Minds Tònh Ñoä—See Sixteen visualizations. of all beings.' "It is the Mind that becomes Visualization method: Quaùn Töôûng Moân— Buddha" means that the Buddha has always According to Most Venerable Thích Thieàn Taâm in been inherently empty and void. Because the The Pure Land Buddhism, visualization Method, Minds of sentient beings are pure, Buddha is explained as follows in the Meditation Sutra: exists. Indeed, it is the Mind that is Buddha. "Every Buddha, Tathagata, is One who is a Since people might misunderstand what was Dharma realm Body and enters into the Mind of said previously and think that the Buddha has all beings. For this reason when you perceive the spontaneously come into existence, the words Buddha-state in your Minds, this indeed is the 'is Buddha' are used. The word 'become' Mind which possesses the thirty-two signs of indicates the beginning of visualization, while perfection and the eighty minor marks of the word 'is' means that visualization has excellence. It is the Mind that becomes Buddha; been accomplished: Thieân Thai sôù noùi maáy indeed, it is the Mind that is Buddha. The ocean of chöõ "Chö Phaät Nhö Lai" saép xuoáng, laø thuyeát true and universal knowledge of all the

Buddhas minh taát caû chö Phaät; laïi noùi maáy chöõ “Phaûi is born of Mind and thought. For this reason, you nhôù nghó” saép xuoáng, laø chæ cho quaùn töôûng ought to apply your Mind with one thought to the rieâng Ñöùc Phaät A Di Ñaø, phaùp giôùi thaân laø meditation on that Buddha—Theo Hoøa Thöôïng phaùp thaân cuûa Baùo Phaät. Taâm chuùng sanh Thích Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc tònh, phaùp thaân töï hieän, neân goïi laø “vaøo;” nhö Vaán Luaän, quaùn töôûng laø nhö trong Quaùn Kinh khi vaàng hoàng nhaät moïc leân taát boùng hieän daïy: “Chö Phaät Nhö Lai laø thaân phaùp giôùi, vaøo xuoáng traêm soâng. Ñaây laø chæ cho Phaät thaân töï trong taâm töôûng cuûa taát caû chuùng sanh. Cho neân taïi, coù theå tuøy vaät hieän hình vaäy. Laïi “phaùp khi taâm caùc baïn töôûng Phaät, thì taâm aáy chính laø 32 giôùi thaân” laø chæ cho thaân Phaät, khaép taát caû töôùng toát, 80 veû ñeïp tuøy hình, taâm aáy laø taâm Phaät, choã, laáy phaùp giôùi laøm theå. Khi haønh giaû taâm aáy chính laø Phaät. Bieån chaùnh bieán tri cuûa chöùng ñöôïc moân Quaùn Phaät Tam Muoäi naày, Phaät töø nôi taâm töôûng maø sanh. Vì theá caùc baïn giaûi nhaäp töông öng, neân noùi “vaøo trong taâm phaûi nhôù nghó vaø quaùn töôûng kyõ thaân Ñöùc Phaät töôûng.” “Taâm naày laø Phaät” laø Phaät nguyeân kia.” vaãn khoâng, nhaân chuùng sanh taâm tònh môùi coù, 1) According to the T’ien-T’ai Treatise, the sôï e ngöôøi hieåu laàm cho raèng boãng nhieân maø passage beginning from ‘Every Buddha, coù, neân môùi noùi “laø Phaät.” Môùi khôûi tu quaùn Tathagata’ refers to all Buddhas. The passge neân noùi “laøm,” söï tu ñaõ thaønh neân goïi “laø”. beginning with ‘You ought to apply your 2) Another commentary states: “To visualize the Minds,’ etc., refers specifically to meditation Buddha’s body, you should clearly understand on Buddha Amitabha. The Dharma Realm the nature of visualization. That nature is self- Body is the Dharma Body of the Reward

enlightenment. Visualization methods are that the nature of sentient beings is different developed from there. Self-enlightenment is from that of the Buddhas. The two the Dharma Realm Body of the Buddhas explanations are complementary in because what the Buddhas have completely elucidating the Visualization method.”—Ñaïi attained is nothing other than the Self-Nature Sö Dung Taâm ñaõ pheâ bình veà hai lôøi giaûi treân of sentient beings. Only when the ‘initial nhö sau: “Neáu khoâng coù lôøi giaûi tröôùc, thì enlightenment’ is meritorious does ‘self- moân quaùn töôûng aáy khoâng phaûi laø quaùn Phaät; enlightenment’ appear. This is the meaning of nhö khoâng coù lôøi giaûi sau, e haønh giaû hieåu the words ‘the Dharma Realm Body is born of laàm raèng theå cuûa chuùng sanh vaø Phaät khaùc Mind and thought.’ Moreover, Amitabha nhau, neân hai loái giaûi ñaõ taùc thaønh cho nhau Buddha and all Buddhas possess the same maø thuyeát minh thuyeát Quaùn Phaùp vaäy.” Dharma Body, the same wisdom and the ** See Three Methods in the Pure Land same capacities and functions. When the Cultivation. body of Amitabha Buddha is manifested, the Visualize (v) something: Imagine something— bodies of all Buddhas are manifested; when Reflect on something—Töôûng töôïng caùi gì. the bodies of the Buddhas are understood, the Visuddha-citta (skt): Taâm Thanh Tònh— nature of Amitabha Buddha is revealed. According to The Avatamsaka Sutra, this is one of

Therefore, the Meditation Sutra refers the eleven minds that lead to enlightenment. A broadly to all Buddhas in order to end in the pure heart which is in conformity with the wisdom visualization of Amitabha Buddha. “From the of the past, present, and future—Theo Kinh Hoa words ‘Dharma Realm Body’ on, the Sutra Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán giaùc refers to the mutual response between the ngoä. Taâm öùng hôïp vôùi trí tueä cuûa quaù khöù, hieän Buddhas and the practitioner and the taïi, vaø vò lai—See Eleven minds that lead to '‘nterpenetration’ between understanding and enlightenment. action (theory and practice): Dieäu Toâng Thích Visuddhamati (p): Thanh Tònh Hueä. noùi: “Muoán töôûng thaân Phaät phaûi hieåu roõ Vishuddha-Chakra (skt): It lies in the quaùn theå. Theå ñoù laø baûn giaùc; töø nôi ñaây maø sushumna nadi at the lower end of the throat. khôûi thaønh phaùp quaùn. Baûn giaùc laø thaân phaùp Cultivator concentrates on this will not perish giôùi cuûa chö Phaät, vì chö Phaät khoâng sôû chöùng even with the destruction of the cosmos. He chi khaùc, toaøn chöùng baûn taùnh cuûa chuùng attains complete knowledge of past, present and sanh. Neáu thæ giaùc coù coâng, baûn giaùc môùi future—Ñieåm naèm döôùi coå, treân keânh naêng löïc hieån, neân noùi “phaùp thaân töø nôi taâm töôûng maø (Sushumna), nôi kieåm soaùt thanh quaûn. Haønh giaû sanh.” Laïi Ñöùc Di Ñaø cuøng taát caû chö Phaät taäp trung vaøo ñaây seõ khoâng bò huûy dieät duø theá giôùi ñoàng nhö moät phaùp thaân, moät trí hueä, söï öùng coù bò tan vôõ. Ngöôøi aáy seõ ñaït ñöôïc söï hieåu bieát veà duïng cuõng nhö vaäy. Hieån ñöôïc thaân Ñöùc Di quaù khöù, hieän taïi vaø vò lai—See Chakra. Ñaø töùc laø hieån ñöôïc thaân chö Phaät, toû ñöôïc thaân chö Phaät töùc laø loä ñöôïc theå Di Ñaø. Cho Visualization of Avalokitesvara neân trong vaên kinh noùi roäng qua chö Phaät ñeå Bodhisattva: Quaùn töôûng thaáy roõ saéc thaân cuûa keát veà söï quaùn töôûng Ñöùc A Di Ñaø. Töø maáy Boà Taùt Quaùn Theá AÂm—See Sixteen kinds of chöõ “thaân phaùp giôùi” trôû xuoáng laø noùi veà söï contemplation in the Pure Land. giao caûm cuûa ñaïo caûm öùng vaø öôùc veà lyù giaûi Visualization of eight waters of merit and nhaäp töông öng. virtue: Quaùn töôûng thaáy baùt coâng ñöùc thuûy, hay 3) Commenting on these two explanations, Elder nöôùc taùm coâng ñöùc—See Sixteen kinds of Master Dung Taâm has written: “Without the contemplation in the Pure Land. first explanation, the above visualization Visualization of the ground in the Pure would not be a meditation on the Buddha. Land: Quaùn töôûng thaáy ñaát nôi coõi Cöïc Laïc—Without the second explanation, the See Sixteen kinds of contemplation in the Pure practitioner could misunderstand and think Land.

Visualization of the images of the Buddha (A) There are two kinds of purity: Nhò chuûng Amitabha: Quaùn töôûng hình aûnh cuûa Ñöùc Phaät A Thanh Tònh. Di Ñaø—See Sixteen kinds of contemplation in the 1) Natural purity: Töï taùnh thanh tònh—Chaân Pure Land. nhö. 2) Acquired purity through avoiding pollution: Visualization of the lotus throne of Ly caáu thanh tònh. Amitabha Buddha: Quaùn töôûng thaáy toøa hoa (B) Three kinds of purity—Tam chuûng Thanh cuûa Ñöùc Phaät A Di Ñaø—See Sixteen kinds of Tònh: contemplation in the Pure Land. 1) A pure body: Thaân thanh tònh. Visualization of Mahasthamaprapta 2) Perfectly pure and adorned

appearance: Bodhisattva: Quaùn töôûng thaáy roõ saéc thaân cuûa Töôùng thanh tònh. Boà Taùt Ñaïi Theá Chí—See Sixteen kinds of 3) A mind free from all impurity: Taâm thanh contemplation in the Pure Land. tònh. Visualization of precious trees: Quaùn töôûng Visuddhi Magga (p): Thanh tònh ñaïo—Moät thaáy caây baùu—See Sixteen kinds of cuoán saùch vieát veà thieàn do Ngaøi Buddhaghosa contemplation in the Pure Land. soaïn vaøo theá kyû thöù tö sau coâng nguyeân—See Visualization of pure water: Quaùn töôûng Thaáy Visuddhi-marga. nöôùc laéng trong—See Sixteen kinds of Visuddhi-marga (skt): Visuddhimagga (p)— contemplation in the Pure Land. Thanh Tònh Ñaïo—The Path of Purification or Path Visualization of the rebirth of the lowest of purity, the most famous and important grades: Quaùn töôûng Haï Boái Sanh—See Sixteen postcanonical work of the Theravada. It was kinds of contemplation in the Pure Land. composed by Buddhaghosha in the 5th century. It Visualization of the rebirth of the middle consists of twenty-three chapters, outlining the grades in the Pure Land: Quaùn töôûng Trung Buddhist path according to the system of the Mahavihara-nikaya. It divided into three parts Boái Sanh—See Sixteen kinds of contemplation in with 23 chapters—Thanh Tònh Ñaïo hay con ñöôøng the Pure Land. tinh khieát. Taùc phaåm noåi tieáng chính sau khi coù Visualization of the rebirth of the three kinh ñieån cuûa tröôøng phaùi Theravada, ñöôïc Phaät highest grades in the Pure Land: Quaùn töôûng AÂm (Buddhaghosha) soaïn vaøo theá kyû thöù V sau Thöôïng Boái Sanh—See Sixteen kinds of C.N. Thanh Tònh Ñaïo goàm coù 23 chöông, phaùc contemplation in the Pure Land. hoïa con ñöôøng Phaät phaùp theo truyeàn thoáng Visualization of the Reward body of Mahavihara ôû Tích Lan. Taùc phaåm naày ñöôïc chia Amitabha Buddha: Quaùn töôûng thaáy toû roõ chôn laøm ba phaàn vôùi 23 phaåm vuï: thaân maø Ñöùc Phaät A Di Ñaø ñaõ thò hieän nôi coõi 1) Phaàn I: Dividion I from chapter 1 to 2 deal Cöïc Laïc—See Sixteen kinds of contemplation in with moral discipline (sila)—Phaàn I töø chöông the Pure Land. 1 ñeán chöông 2, noùi veà giôùi luaät. Visualization of the setting sun: Quaùn töôûng 2) Phaàn II: Division II from chapter 3 to 13 deal thaáy maët trôøi saép laën—See Sixteen kinds of with meditation or concentration (samadhi). contemplation in the Pure Land. This division describes in detail the Visuddhi (skt): Parisuddhi or Visudhi (skt)—Pure meditation methods and objects of meditation and clean—Thanh Tònh—Purification. to make development of concentration (I) The meanings of Purity—Nghóa cuûa Thanh possible and fruitful. Tònh: 3) Phaàn III: Division III from chapter 14 to 23 1) Free from evil and defilement: Döùt boû moïi deal with wisdom (prajna). This section sai phaïm taø aùc vaø nhieãm tröôïc. presents the fundamental elements of the 2) To become purity: Hoaøn toaøn thanh tònh— Buddhist teaching such as the four noble Serenity—Pure and clean—Perfectly clean. truths and the eightfold noble path, etc. (II) Categories of Purity—Phaân loaïi Thanh Tònh:

Visva (skt): Tyø Thaáp Baø—Name of a kind of Vital force: Energy—Life force—Strength— wind, said to be a transliteration of Visva—Teân Vigor—Sinh löïc. **See Virya. cuûa moät loaïi gioù, ngöôøi ta noùi ñaây laø chuyeån ngöõ Vital power of physical faculties: Rupa- Phaïn cuûa Tyø Xaù. jivitindriya (skt)—Saéc meänh caên.

Visvabhadra (skt): Samantabhadra (skt)— Vital principle of the body: Jivatman (skt)—Universal Virtue—Phoå Hieàn—See Thaân maïng. Samantabhadra. Vital spirit: Thaàn Caên—The vital spirit as the Visvabhu (skt): Visvabou (skt)—Tyø Xaù Phuø—Tyø basis of body life. Thaáp Baø Boä—Tyø Thöù Baø Phuï—Tyø Nhieáp La— Vitality (n): Jivitindriya (skt)—Animation— Tyø Thöù Sa Phoù—Tyø Nhieáp La—Tyø Xaù Baø. Breath of life—Liveliness—Vitality—Sinh löïc— 1) The second Buddha of the 31st kalpa: Vò Phaät Sinh khí. thöù hai trong kieáp thöù 31. Vitality of all beings: Sarvasattvaujohari (skt)— 2) Acording to The Long Discourses of the Nhaát thieát chuùng sanh tinh khí—Tinh chaát cuûa taát Buddha, Visvabhu was the last 1,000th caû chuùng sanh—The quintessence or energy of all Buddha of the preceding kalpa, the third of living beings. the Sapta Buddha, who converted on two Vitarka (skt): occasions 130,000 persons: Trong Kinh 1) Keá Ñoä: Tarka (skt)—Tính toaùn—Phaân bieät—Tröôøng A Haøm, Tyø Xaù Phuø laø Ñöùc Phaät thöù To calculate—To differentiate—To reckon. 1000 trong kieáp tröôùc, vò Phaät thöù ba trong 2) Tyø Ñaùt Ca: Vitarka (skt)—According to Keith baûy vò coå Phaät, baäc ñaõ hai laàn ñoä ñöôïc in The Dictionary of Chinese-English 130.000 ngöôøi. Buddhist Terms, Vitarka means initial Visvakarman (skt): Tyø Thaáp Phöôïc Yeát Ma— attention, or cognition in initial application, Tyø Thuû Yeát Ma—A minister of Indra, and his search, or inquiry; in contrasted with Spying director of works. He is the architect of the out, or careful examination—Theo Keith universe and patron of artisans—Ñaïi thaàn cuûa trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø Ñaùt Trôøi Ñeá Thích, vò thaàn troâng coi vieäc xaây döïng. Ca coù nghóa laø “Taàm”, hay tìm hieåu moät caùch Taát caû thôï thuyeàn ôû Taây Thieân Truùc ñeàu xem hôøi hôït; ñoái laïi vôùi “Tö” coù nghóa laø quan saùt ngaøi laø vò Thaàn baûo hoä. kyõ löôõng. Visvamitra (skt): Tyø Xa Maät Ña La—Tuyeån 3) Reflection: Taàm—In the Abhidharmakosa, Höõu—Name of Sakyamuni’s school teacher— vitarka is generally translated as “reflection,” Teân cuûa moät vò thaày daïy Ñöùc Phaät Thích Ca luùc or “taking hold of a thought.” Vitakka is an coøn nhoû. early process in meditation which deepens Vitakka (p): Vitarka (skt)—Taàm—Moät khía caïnh into “Vicara.”: Trong A Tyø Ñaït Ma Caâu Xaù cuûa ñònh taâm, taâm höôùng veà ñoái töôïng, dính treân Luaän, Vitarka thöôøng ñöôïc dòch laø “taàm.” ñoái töôïng vaø ñaët treân ñoái töôïng. Chi thöù nhaát cuûa Tieán trình sô khôûi trong thieàn ñònh ñeå tieán taàng thieàn ñònh ñaàu tieân—See Vitarka. ñeán töï giaùc—See Seventy-five dharmas of Vitakkasanthaba-sutra (skt): Vitakkasanthaba- the Abhidharma Kosa. suttam (p)—An Truù Taâm Kinh (Taêng Thöôïng Vitarka-Mudra (skt): Maãu Ñaø La Phaùp AÁn— Taâm Kinh). The right hand points upward, the lef downward; Vitakko (p): Initial application—Taàm—See both palms are turned outward. The thumbs and Fifty-two mental states. index fingers of each hand of each hand form a Vital (a): Heä troïng—Important. circle. The right hand is at the shoulder level, the Vital energy of the Way: Ñaïo Khí—The left at the level of the hips. The vitarka Mudra is breath, a vital energy in practising the Buddhist found most frequently in representations of religion—Hôi thôû, naêng löïc thieát yeáu, trong vieäc Amitabha and Vairocana Buddhas—Baøn tay phaûi tu haønh Phaät ñaïo. höôùng

leân treân, baøn tay traùi höôùng xuoáng döôùi (hay ngöôïc laïi, tay traùi ñöa leân tay phaûi thoûng

xuoáng), hai loøng baøn tay quay veà phía tröôùc, ngoùn khoâng, ngöôøi taïo hai nghieäp aáy, cheát cuõng caùi vaø ngoùn troû moãi baøn tay taïo thaønh moät voøng ñoïa ñòa nguïc." troøn. Baøn tay phaûi ñaët cao ngang vai, baøn tay traùi Vitathavitakka (p): False or misleading cao ngang hoâng. Ñaây laø tö theá cuûa caùc Phaät A Di thoughts—Transient thoughts—Voïng Nieäm—If Ñaø vaø Ñaïi Nhaät Nhö Lai—See Mudra. we are able to disregard when false thoughts Vitarka-Vicara (skt): Taàm Töù—Two conditions arise, they will naturally vanish—Khi voïng töôûng in dhyana discovery and analysis of principles— khôûi maø chuùng ta baát chaáp ñöôïc thì töï nhieân Hai loaïi taâm sôû hay hai ñieàu kieän cuûa thieàn ñònh chuùng seõ bieán maát. veà söï phaùt hieän vaø nguyeân taéc phaân tích. Vivarjana (skt): Vivrj (skt)—Vivajjitta (p)—To 1) Vitarka (skt): Taàm—Tyø Ñaùt Ca—A dharma leave afar off—Vieãn Ly—Xa lìa—To be far which tends to increase—Taâm sôû hay phaùp coù removed—Free from—Absolute separation of khuynh höôùng taêng tröôûng. unconditioned reality from the realm of 2) Vicara (skt): Töù—Tyø Giaù La—One which phenomena. Abstaining from doing something— tends to diminish, definiteness and clearness Xa lìa hay taùch rôøi thöïc taùnh chaân nhö voâ vi khoûi in the stream of consciousness—Taâm sôû hay nhöõng phaùp höõu vi hieän töôïng. Vieãn ly hay xa rôøi phaùp coù khuynh höôùng giaûm thieåu, höõu haïn caùc haønh ñoäng taïo taùc cuûa taâm thöùc. vaø roõ raøng trong doøng taâm thöùc. Vivarta-kalpa (skt): Kalpa of formation—Thaønh ** See Reflection and Vitarka. kieáp—One of the four kalpas, consisting of twenty Vitasoka (skt): Tyø Ña Thaâu—Name of a younger small kalpas during which worlds and the beings brother of king Asoka—Teân moät ngöôøi em trai on them are formed (other kalpas are Truï: cuûa vua A Duïc. Vivarta-siddha kalpa, kalpa of abiding or Vitatham (skt): Vitatha (skt)—Falsehood—Hö existence; Hoaïi: Samvarta kalpa, kalpa of Voïng. destruction, consisting of sixty four small kalpas 1) Falsehood: Hö voïng hay söï hö nguïy. when fire, water and wind destroyed everything 2) Nhöõng caùi khoâng thöïc giaû doái, traùi vôùi chaân except the fourth dhyana; Khoâng: Samvarta- lyù—Unreal and false—Baseless—Non- siddha kalpa, kalpa of annihilation)—Moät trong töù existence (Abhuta). Trong Kinh Laêng Giaø, kieáp, goàm hai möôi tieåu kieáp, thôøi gian thaønh laäp Ñöùc Phaät nhaéc nhôû Mahamati: "Naøy theá giôùi. ** See Four kalpas. Mahamati, khoâng phaân bieät caùc söï vaät ñuùng Vivarta-siddha (skt): Kalpa of existing—Truï nhö caùc söï vaät trong chính chuùng nghóa laø hö Kieáp. **See Four kalpas. voïng."—In the Lankavatara Sutra, the Vivecya (skt): Quaùn saùt ñeå phaân bieät ñöôïc thöïc Buddha reminded Mahamati: "Oh Mahamati, tính vôùi hö voïng—Reality discerned from by being false it is meant not to discriminate falsehood. things as they are in themselves." Viveka (p): AÅn cö, an truù—Moät töø chæ traïng thaùi ** See Ignorance. an tònh tónh laëng, xuaát hieän khi taâm ñöôïc an truù vaø Vitatha-vadin (skt): Vitatha-vac (skt)—Voïng baûo veä khoâng bò phieàn naõo quaáy nhieãu. Ngöõ. Viveka (skt): Tyø Pheä Giaø. 1) False (nonsense or transgression) speaking: 1) Specific knowledge or Differentiating Lying (either slander,

false boasting, or knowledge: Haäu Ñaéc Trí. **See Detailed deception)—Lôøi noùi giaû doái ñeå phæ baùng, knowledge. khoe khoang hay löøa doái ngöôøi khaùc. 2) Discrimination, a clear distinction or 2) According to the Dharmapada Sutra, verse discrimination: Söï bieän bieät hay “thanh bieän”. 306, the Buddha taught: “The speaker of 3) Differentiating knowledge, discrimination of untruth goes down; also he who denies what phenomena, as contrast with knowledge of he has done, both sinned against truth. After the fundamental identity of all things (voâ death they go together to hells.”—Theo Kinh phaân bieät trí): Phaân Bieät Trí—Phaân bieät hieän Phaùp Cuù, caâu 306, Ñöùc Phaät daïy: “Thöôøng töôïng hay söï töôùng höõu vi, ñoái laïi vôùi voâ noùi lôøi voïng ngöõ thì sa ñoïa; coù laøm maø noùi

phaân bieät hay caên baûn thöïc trí cuûa Ñöùc Phaät. Voice that has no flaws and surpasses the **See Detailed knowledge. light-sound heaven: AÂm thanh vöôït hôn Quang Vivekaja pati sukha (p): AÅn cö hyû laïc—Hyû laïc, AÂm Thieân—One of the four Buddha’s voices, haïnh phuùc do söï aån cö ñem laïi, chæ hai chi thieàn “You should know the well-being of the third thöù ba vaø thöù tö cuûa taàng thieàn ñònh ñaàu tieân, meditation stage has no flaws and surpasses the ñöôïc xem nhö phoái hôïp chung vôùi nhau. light-spund heaven.” Hearing this, the sentient Vivid (a): Soáng ñoäng. beings are naturally able to achieve the third Vivid human personality: Moät nhaân vaät soáng. meditation stage, relinquish the body of the light- Vivikta (skt)--Vivitta (p): sound heaven, and are born in the heaven of 1) Solitary: Tòch dieät—Alone—Secluded. universal purity—Moät trong boán aâm thanh cuûa 2) Eternally serene: Tòch Tónh (söï an tònh cuûa Ñöùc Nhö Lai, “Moïi ngöôøi neân bieát tam thieàn an taâm thöùc). laïc khoâng loãi laàm, vöôït hôn Quang AÂm Thieân.” Chuùng sanh nghe xong töï nhieân ñöôïc thaønh töïu Vivikktadharma (skt): Vikitadharma (skt)— tam thieàn, boû thaân Quang AÂm Thieân sanh leân Tòch Dieät Phaùp (tòch dieät hueä hay tòch tònh Bieán Tònh Thieân—See Four voices of Buddha. phaùp)—The nirvana-method, the solitary, the eternal serene—Caùi tónh laëng thöôøng haèng. Voice of freedom from the ills of desire, Viviparous birth: Thai sanh. surpasses the realm of desire: AÂm thanh giaûi thoaùt vaø vöôït leân khoûi coõi trôøi duïc giôùi—One of Vocal teaching: AÂm giaùo—Buddha’s the four Buddha’s voices, “You all should know preaching—Giaùo thuyeát do chính Ñöùc Thích Ca that the well-being of the first meditation stage, thuyeát giaûng. free from the ills of desire, surpasses the realm of Vocation (n): Chöùc nghieäp—Coâng taùc—Taøi desire.” The sentient beings hearing this are naêng. naturally able to accomplish the first meditation Vocative (a): Thuoäc veà caùch xöng hoâ. stage, reliquish the body of the realm of desire Vohara-sacca (skt): Commonly accepted truth— and be reborn in Brahma heaven—Moät trong boán Conventional truth—Chaân lyù töông ñoái—Chaân lyù aâm thanh cuûa Ñöùc Nhö Lai, “Moïi ngöôøi neân bieát öôùc ñònh (chaân lyù cuûa keû chöa giaùc ngoä). sô thieàn an laïc, rôøi nhöõng loãi duïc nhieãm vöôït khoûi Voice (n): Vara (skt)—Sound—AÂm thanh—Tieáng coõi duïc.” Chuùng sanh nghe roài töï nhieân ñöôïc noùi. thaønh töïu sô thieàn, boû thaân coõi duïc sanh leân Phaïm Voice of annulment: Tieáng tòch dieät—See Four Thieân—See Four voices of Buddha.

characteristics of Buddha's voice. Voice of impermanence: Tieáng voâ thöôøng— Voice of the Buddha: See Four characteristics of Buddha's voice. 1) AÂm thanh cuûa Ñöùc Phaät ví nhö Töï Taïi Thieân Voice of impurity: Tieáng baát tònh—See Four Vöông: See Four characteristics of Buddha's characteristics of Buddha's voice. voice. Voice of incorruptible enlightening 2) Buddhaghosa (skt)—Phaïm AÂm—Phaät AÂm—practices: Tieáng Boà Taùt haïnh baát khaû hoaïi—See Tieân aâm—See Buddhaghosa. Four characteristics of Buddha's voice. 3) Ocean-tide voice—Haûi trieàu aâm. Voice is as infinite as all acts: AÂm thanh Phaät Voice deep and resonant which emits nhö caùc nghieäp voâ löôïng—See Ten Kinds of Brahma-pure sounds: Gioïng noùi thanh nhaõ Infinity of The Buddha's Voice. nghe xa, nhö gioïng noùi cuûa Ñöùc Phaïm Thieân—Voice is as infinite as afflictions: AÂm thanh See Thirty-two auspicious marks. Phaät nhö voâ löôïng phieàn naõo—See Ten Kinds of Voice that does not come from the body or Infinity of The Buddha's Voice. from the mind: AÂm thanh chaúng töø thaân taâm maø Voice is as infinite as the cosmos: AÂm thanh phaùt ra—See Four characteristics of Buddha's Phaät nhö Phaùp Giôùi voâ löôïng—See Ten Kinds of voice. Infinity of The Buddha's Voice.

Voice is as infinite as the inclinations and cuûa Thieân coå khoâng chuû, khoâng laøm, khoâng khôûi understandings of sentient beings: AÂm thanh khoâng dieät—See Four characteristics of Buddha's Phaät nhö duïc giaûi cuûa voâ löôïng chuùng sanh—See voice. Ten Kinds of Infinity of The Buddha's Voice. Voice of a Tathagata is like the heavens' Voice is as infinite as knowledge: AÂm thanh great drum of law: AÂm thanh cuûa Nhö Lai ví Phaät nhö trí hueä voâ löôïng—See Ten Kinds of nhö chö Thieân coù phaùp coå lôùn teân laø 'giaùc ngoä.'— Infinity of The Buddha's Voice. See Four characteristics of Buddha's voice. Voice is as infinite as past, present and Voice of tranquility that surpasses the future: AÂm thanh Phaät nhö tam theá voâ löôïng—heaven of universal purity: Tònh aâm vöôït haún See Ten Kinds of Infinity of The Buddha's Voice. trôøi Bieán Tònh—One of the four Buddha's voices, Voice is as infinite as the realm of "You should know that the tranquility of the fourth meditation stage surpasses the heaven of Buddhahood: AÂm thanh Phaät nhö Phaät caûnh giôùi universal purity." Hearing this, the sentient beings voâ löôïng—See Ten Kinds of Infinity of The are naturally able to achieve the fourth meditation Buddha's Voice. stage, relinquish the body of the heaven of Voice is as infinite as the realm of sentient universal purity, and are born in the heaven of beings: AÂm thanh Phaät nhö chuùng sanh giôùi voâ vast results—Moät trong boán aâm thanh cuûa Ñöùc löôïng—See Ten Kinds of Infinity of The Nhö Lai, "Moïi ngöôøi neân bieát töù thieàn tòch tònh Buddha's Voice. hôn Bieán Tònh Thieân." Chuùng sanh nghe xong töï Voice is as infinite as the realm of space: AÂm nhieân ñöôïc thaønh töïu töù thieàn, boû thaân Bieán Tònh thanh Phaät nhö Hö Khoâng giôùi voâ löôïng—See Thieân sanh leân Quaûng Quaû Thieân—See Four Ten Kinds of Infinity of The Buddha's Voice. voices of Buddha. Voice is as infinite as the speech of sentient Voice without reflection and rumination, beings: AÂm thanh Phaät nhö ngoân aâm cuûa chuùng surpasses the Brahma heaven: AÂm thanh vöôït sanh voâ löôïng—See Ten Kinds of Infinity of The hôn coõi Phaïm

Thieân—One of the four Buddha's Buddha's Voice. voices, "You should know that the well-being of Voice of measureless spontaneous the second meditation stage, without reflection knowledge: Tieáng voâ löôïng töï nhieân trí—See and rumination, surpasses the Brahma heaven." Four characteristics of Buddha's voice. The sentient beings hearing this naturally manage Voice of Nirvana: Tieáng Nieát Baøn—See Four to accomplish the second meditation stage, characteristics of Buddha's voice. relinquish the body of Brahma heaven, and are Voice of non-attachment: Tieáng voâ tröôùc—See born in the light-sound heaven—Moät trong boán aâm thanh cuûa Ñöùc Nhö Lai, "Moïi ngöôøi neân bieát Four characteristics of Buddha's voice. nhò thieàn an laïc, khoâng giaùc, khoâng quaùn, vöôït Voice of nonindulgence: Tieáng chaúng phoùng hôn Phaïm Thieân." Chuùng sanh nghe xong töï nhieân daät—See Four characteristics of Buddha's voice. ñöôïc thaønh töïu nhò thieàn, boû thaân Phaïm Thieân Voice of all-pervasive effortless knowledge sanh leân coõi trôøi Quang AÂm Thieân—See Four of Buddhas: Tieáng trí ñòa voâ-coâng-duïng cuûa Nhö voices of Buddha. Lai ñeán taát caû choã—See Four characteristics of Void (a & n): Empty—Khoâng. Buddha's voice. 1) Troáng roãng—Void (v) Huûy boû—(n) Voice of selflessness: Tieáng voâ ngaõ—See Four Emptiness—Tính phi vaät chaát—There are characteristics of Buddha's voice. three voids or immaterialities, or the Voice of suffering: Tieáng khoå—See Four threefold of svabhava—See Emptiness, characteristics of Buddha's voice. Dvayanairatmya and Three voids. Voice of a Tathagata is like the drum that 2) Khoâng, moät trong ba cöûa vaøo Nieát Baøn— has no master, no maker, no origin, no Void or emptiness or immaterial, one of the destruction: AÂm thanh cuûa Nhö Lai nhö tieáng

three gates to the city of nirvana—See Three Volition is both finite and infinite: Haønh caû gates to (the city of) nirvana. höõu laãn voâ bieân—See Sixty-two views. 3) Non-existence: Sunyata (skt)—Abhava (p)— Volition is both gone and not gone: Haønh nhö Khoâng toàn taïi—See Emptiness. khöù chaúng nhö khöù—See Sixty-two views. 4) Voidness: Unreality of things—Khoâng Ñeá— Volition is finite: Haønh höõu bieân—See Sixty- See Nine truths or postulates. two views. 5) Immaterial: Chaân nhö—See Twelve aspects Volition is gone: Haønh nhö khöù—See Sixty-two of the Bhutatathata. views. Void beyond thought or discussion: Baát tö Volition is infinite: Haønh voâ bieân—See Sixty- nghì khoâng (ñeä nhaát nghóa khoâng). two views. Void and empty: Huûy dieät vaø khoâng. Volition is neither finite nor infinite: Haønh Void of the means: Trung Ñaïo Khoâng—The phi höõu phi voâ bieân—See Sixty-two views. "void" of the means. This is the term of the Volition is neither gone nor not gone: Haønh Intermediate Schools—Caùi "khoâng cuûa cöûa phi nhö khöù phi chaúng nhö khöù—See Sixty-two phöông tieän. Ñaây laø töø ngöõ cuûa tröôøng phaùi Thoâng views. Giaùo. Volition is not gone: Haønh chaúng nhö khöù—See Void-Space Precious-Blossom-Light Sixty-two views. Buddha: Hö Khoâng Baûo Hoa Quang Phaät. Volitional (a): Volitive—Thuoäc veà yù chí. Void without beginning: Volitional actions: Samskara (skt)—Action— 1) Voâ thuûy khoâng. Activity—Conception—Disposition—Karma 2) Without beginning and unreal: Khoâng coù baét formation—Impulse—Moral conduct—Haønh— ñaàu vaø khoâng coù thaät taùnh. Haønh ñoäng do yù muoán (taùc lyù)—See Twelve Voidness

(n): conditions of cause and effect. 1) No mark: Khoâng töôùng. Volitional activities: Haønh ñoäng do taùc lyù (yù 2) Unreality of things: The void—Khoâng Ñeá— muoán). See Nine truths or postulates. Volume (n): Quyeån saùch. Volition (n): Cetana (p)—Haønh uaån—YÙ chí— Söùc löïc quyeát ñoaùn—Mental formation, or Voluminous (a): Coù nhieàu quyeån. intentions that precede an action—See Samskara, Voluntarism: YÙ chí luaän—Chuû nghóa yù chí— Five Aggregations, and Fifty-two mental states. Thuyeát chuû yù. Volition aggregate subject to clinging: Haønh Voluntary (a): Töï nguyeän. Thuû Uaån—See Five Aggregates of Clinging or Voluntary addresses: Tuøy Töï YÙ Ngöõ— grasping. Remarks volunteered by the Buddha—Tuøy theo yù Volition based on mind-objects: Phaùp Tö— nghó cuûa mình maø thuyeát giaûng (coù ba loaïi: tuøy See Six groups of volition. theo yù mình, tuøy theo yù ngöôøi, tuøy theo yù cuûa Volition based on sights: Saéc Tö—See Six mình vaø ngöôøi). groups of volition. Voluntary confession: Tatsvabhavaisiya-vinaya Volition based on smells: Höông Tö—See Six (skt)—Formality of confession—Öng Döõ Töï Ngoân groups of volition. Trò—Töï aên naên xin loãi—See Seven rules given in the Vinaya for settling disputes among monks and Volition based on sounds: Thanh Tö—See Six nuns. groups of volition. Voluntary confession and repentance: Thuû Volition based on tastes: Vò Tö—See Six hoái—Töï nguyeän phaùt loà saùm hoái toäi loãi. groups of volition. Volunteer (n & v): Tình nguyeän. Volition based on touches: Xuùc Tö—See Six groups of volition. Volunteer to do something: Tình nguyeän laøm vieäc gì.

Vo Ngon Thong Zen Master: Thieàn Sö Voâ nguyeän töùc laø khôûi taâm tha thieát mong caàu Ngoân Thoâng (?-826)—See Wu-Yen-Tung. thoaùt khoûi Ta Baø khoå luïy ñeå ñöôïc sanh veà coõi Vortex of energy: Söï chuyeån ñoåi naêng löôïng. Cöïc Laïc yeân vui. (II) Other meanings of “Vow”—Nhöõng nghóa Votary (a & n): Thuoäc veà lôøi khaán nguyeän. khaùc cuûa “Nguyeän”: Votive offerings to the dead: Minh khí (daâng 1) Deep vow: Theä nguyeän saâu daày cuùng ñeå thöïc hieän lôøi nguyeàn cho ngöôøi cheát). 2) First vow: Sô phaùt nguyeän. Vow (v): Pranidhana or Pranihita (skt)—To 3) Final vow: Phaùt nguyeän troïn ñôøi. pledge—To resolve—To take one’s vow—Phaùt 4) Private vow: Khaán nguyeän rieâng tö. nguyeän (quyeát taâm). 5) Public vow: Khaán nguyeän coâng khai. (I) The meanings of “Vow”—Nghóa cuûa (III) Devoted Buddhists’ vows: Lôøi nguyeän cuûa Nguyeän: Phaät töû thuaàn thaønh—The power of vows 1) To wish: To desire—Ao öôùc. eradicates heavy karma, wipes away all 2) Commitment: Lôøi cam keát. illnesses of mind and body at their karmic 3) To pray: Caàu Nguyeän. source, subdues demons and can move gods 4) Resolve: Lôøi phaùt nguyeän. and humans to respect. Thus, devoted 5) A will: Lôøi höùa. Buddhists should be issued from the realm of 6) Resolve: Theä nguyeän—To vow—Vow is the Buddha-teaching, always accomplish the something that comes from the heart and soul, preservation of the Buddha-teaching, vow to a deep rooted promise, swearing to be sustain the lineage of Buddhas, be oriented unrelenting in seeking to attain a goal. This is toward rebirth in the family of Buddhas, and having a certain mind-set or something one seek omniscient knowledge. All Buddhists wishes to achieve and never give up until the want to cross the sea of sufferings and objective is realized. Thus, there there should

afflictions while vows are like a boat which be absolutely no reason whatsoever that can carry them across the sea of birth and should cause one to regress or give up that death to the other shore of Nirvana. Some vow or promise. Sincere Buddhists should Buddhists learn to practice special vows from vow to follow the teachings to sultivate to Avalokitesvara Bodhisattva, Medicine become Buddhas, then to use the magnificent Buddha or Amitabha Buddha, etc. This is Dharma of enlightenment of the Buddhas and good, but these vows are still their special vow to give them to all sentient beings to vows. We must make our own vows. When abandon their ignorance to cross over to set up our own vows that means we have our enlightenment, to abandon delusion to follow own aim to reach in cultivation. Besides, once truths. According to the Pureland Buddhism, we have made our vows, even if we want to Vow is to wish sincerely, praying to find slack off in our cultivation, we won't dare, liberation from the sufferings of this saha because the vows were already sealed in our World, to gain rebirth to the peaceful mind—Söùc maïnh cuûa nguyeän tieâu töø ñöôïc Ultimate Bliss World—Nguyeän laø phaùt khôûi troïng nghieäp, queùt saïch nhöõng beänh taät cuûa töø trong taâm töôûng moät lôøi theà, hay lôøi höùa taâm vaø thaân, ñieàu phuïc ma quaân vaø coù theå kieân coá, vöõng beàn, nhaát quyeát theo ñuoåi yù ñöa chö thieân vaø loaøi ngöôøi ñeán choã ñöôïc toân ñònh, muïc ñích, hoaëc coâng vieäc toát laønh naøo kính. Vì vaäy Phaät töû chaân thuaàn theä nguyeän ñoù cho ñeán luùc ñaït thaønh, khoâng vì baát cöù lyù töø Phaät giaùo maø sanh, hoä trì chaùnh phaùp, do gì maø thoái chuyeån lui suït. Phaät töû chôn chaúng ñeå döùt Phaät chuûng, ñeå sanh vaøo nhaø thuaàn neân nguyeän tu y nhö Phaät ñeå ñöôïc nhö Lai caàu nhöùt thieát trí. Taát caû Phaät töû ñeàu thaønh Phaät, roài sau ñoù nguyeän ñem phaùp maàu muoán vöôït thoaùt khoûi bieån khoå ñau phieàn naõo cuûa chö Phaät ñoä khaép chuùng sanh, khieán cho trong khi nguyeän laïi laø chieác thuyeàn coù theå nhaát thieát chuùng sanh ñeàu boû meâ veà giaùc, chôû hoï vöôït bieån sanh töû ñeå ñeán bôø Nieát Baøn phaûn voïng quy chôn. Theo Tònh Ñoä toâng, beân kia. Coù moät soá Phaät töû hoïc theo nguyeän

thaønh voâ thöôïng Boà Ñeà—See Ten principles of cuûa caùc vò Boà Taùt nhö Quaùn Theá AÂm, Phaät Döôïc Sö hay Phaät A Di Ñaø, vaân vaân. Ñieàu Universally Good of Enlightening Beings. naøy cuõng toát, nhöng ñoù vaãn laø nhöõng bieät Vows of Avalokitesvara Bodhisattva: The nguyeän cuûa caùc ngaøi. Chuùng ta phaûi laäp Twelve Great Vows of Avalokitesvara nguyeän cuûa chính chuùng ta. Khi chuùng ta ñaõ Bodhisattva—See Twelve Vows of laäp nguyeän cuûa chính mình töùc laø chuùng ta ñaõ Avalokitesvara Bodhisattva. coù ñích ñeå ñeán trong vieäc tu taäp. Ngoaøi ra, Vows of the awakening of faith: Coù ba loaïi moät khi chuùng ta ñaõ laäp nguyeän, ngay chuyeän phaùt taâm theo Khôûi Tín Luaän—See Three vows of deã duoâi chuùng ta cuõng khoâng daùm vì nhöõng the awakening of faith. nguyeän aáy ñaõ aán saâu vaøo taâm khaûm cuûa Vow to be born in all Buddha-lands: Nguyeän chuùng ta. sanh taát caû coõi Phaät—See Ten principles of (IV) Categories of "Vow"—Phaân loaïi Nguyeän: Universally Good of Enlightening Beings. 1) Specific vows: Bieät Nguyeän—Special vow, as Vow (v) to be reborn in the Pure Land: the forty-eight of

Amitabha, or the twelve of Nguyeän Vaõng Sanh Tònh Ñoä. Yao-Shih-Fo (Bhaisajya), as contrast with I vow that at the moment of death, there will be general vows taken by all Bodhisattvas—Lôøi no obstacles nguyeän ñaëc bieät, nhö laø töù thaäp baùt nguyeän Amitabha Budha will welcome from afar cuûa Phaät A Di Ñaø hay thaäp nhò nguyeän cuûa Bodhisattva Avalokitesvara will shower sweet Phaät Döôïc Sö, ñoái laïi vôùi "Toång Nguyeän" cuûa dew on my head chö Boà Taùt. Bodhisattva Mahastham-prapta will bring a lotus a) See Twelve Vows of Avalokitesvara blossom for my feet. Bodhisattva. In a split second, I will leave the turbid world b) See Twelve vows of Bhaishajya-Guru- Reaching the Pure Land in the time it takes to Buddha. extend my arms. c) The forty-eight vows of Amitabha to save all When the lotus blossom opens, I will see beings: Boán möôi taùm lôøi theä nguyeän cöùu ñoä Amitabha, the compassionate chuùng sanh cuûa Ñöùc Phaät A Di Ñaø—See Hearing the profound dharma, I will be Forty-eight vows of Amitabha. enlightened 2) Universal vows: Toång Nguyeän—Universal And reach tolerance of non-birth vows common to all Buddhas and I will then return to the Saha World, without Bodhisattvas, e.g. the four magnanimous leaving the Pure Land vows, and the ten great vows of Through all kinds of expedients, I will help Samantabhadra Bodhisattva; in contrast with sentient beings specific vows, e.g. forty-eight of Amitabha— This is my vow, please accept it Theä nguyeän chung cuûa chö Phaät vaø chö Boà Anh help me fulfill it in the future. Taùt nhö Töù Hoaèng Theä Nguyeän vaø Thaäp Con nguyeän laâm chung khoâng chöôùng ngaïi Nguyeän Phoå Hieàn Boà Taùt, ñoái laïi vôùi theä A Di Ñaø ñeán röôùc töø xa nguyeän rieâng nhö 48 nguyeän cuûa Ñöùc Phaät A Quaùn AÂm röôùi nöôùc cam loà leân ñaàu Di Ñaø. Ñaïi Theá Chí kim ñaøi trao ñôõ goùt Vow to accumulate all roots of goodness: Trong moät saùt na lìa nguõ tröôïc Nguyeän chöùa nhoùm taát caû thieän caên—See Ten Khoaûng tay co duoãi ñeán lieân trì principles of Universally Good of Enlightening Khi hoa sen nôû, thaáy Töø Toân Beings. Nghe tieáng phaùp saâu loøng saùng toû Vow to adorn all worlds: Nguyeän taát caû trang Vaø lieàn ngoä voâ sanh phaùp nhaãn nghieâm taát caû theá giôùi—See Ten principles of Khoâng rôøi an döôõng taïi Ta Baø Universally Good of Enlightening Beings. Kheùo ñem phöông tieän lôïi quaàn sanh Vow to attain supreme enlightenment in all Hay laáy traàn lao laøm Phaät söï Buddha-lands: Nguyeän nôi taát caû Phaät quoác ñoä Always taking earthly toil as Buddha work

Con nguyeän nhö theá Phaät chöùng tri Vows of a Buddha or Bodhisattva: Keát cuoäc veà sau ñöôïc thaønh töïu. Paørvapranidhaøna (skt)—Original vow or vows of a Vow to become a Buddha: Theä Nguyeän thaønh Buddha or Bodhisattva, e.g. the fourty eight of Phaät—See Five stages in a penitential service (I). Amitabha—Boån nguyeän. Vows of Bhaishajya-Guru-Buddha: Nhöõng Vow to carefully examine all things: Nguyeän lôøi nguyeän cuûa Ñöùc Phaät Döôïc Sö—According to kheùo quaùn saùt taát caû caùc phaùp—See Ten The Medicine Buddha Sutra, the Buddha said to principles of Universally Good of Enlightening Manjusri Bodhisattva: "East of this world, past Beings. countless Buddha-lands, more numerous than the Vow (v) to deliver all sentient beings from grains of sand in ten Ganges Rivers, there exists a suffering:

Nguyeän cöùu ñoä nhöùt thieát chuùng sanh world called Pure Lapis Lazuli. The Buddha of thoaùt khoå. that world is called the Medicine Buddha Lapis Vow to devote the mind to bodhi: Phaùt Boà Ñeà Lazuli Radiance Tathagata, Arhat, the Perfectly Taâm—Khôûi leân caùi tö töôûng veà söï chöùng ngoä— Enlightened, Perfect in Mind and Deed, Well To awake the thought of enlightenment—See Gone, Knower of the World, Unsurpassed Being, Nine suitable stages in religious services. Tamer of Passions, Teacher of Gods and Men, Vow door: Taùc Nguyeän Moân—See Five Buddha, World Honoured One. When the World meritorious gates of Amitabha's Pure Land. Honoured Medicine Buddha was treading the Bodhisattva path, he solemnly made Twelve Vow to enter all ways of transcendence: Great Vows to grant sentient beings whatever Nguyeän nhaäp taát caû Ba La Maät—See Ten they desired. Sakyamuni Buddha confirmed principles of Universally Good of Enlightening Manjusri Bodhisattva: "I cannot possibly describe Beings. them all, not even if I were to speak for an eon or Vow-food: Nguyeän Thöïc—Vow-food; to nourish more. However, this Buddha-land is utterly pure. the life by the vow, and thus have strength to You will find no temptations, no Evil Paths nor fulfill its duties, one of the five kinds of spiritual even cries of suffering there."—Theo Kinh Döôïc food which good roots of goodness are Sö, Ñöùc Phaät baûo ngaøi Vaên Thuø Sö Lôïi Boà Taùt nourished—Moät trong naêm thöùc aên tinh thaàn nuoâi raèng ôû phöông Ñoâng caùch coõi Ta Baø hôn möôøi döôõng thieän caên, ngöôøi tu theo Phaät luoân laáy haèng haø sa coõi Phaät, coù moät theá giôùi teân laø Tònh nguyeän löïc ñeå giöõ gìn thaân gioáng nhö vieäc aên Löu Ly. Ñöùc giaùo chuû coõi aáy hieäu laø Döôïc Sö Löu uoáng trong ñôøi thöôøng. Ly Quang Nhö Lai, ÖÙng Chaùnh Ñaúng Giaùc, Minh Vow to fulfill all practices of Enlightening Haïnh Vieân Maõn, Thieän Theä, Theá Gian Giaûi, Voâ Beings: Nguyeän ñaày ñuû taát caû Boà taùt haïnh—See Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân Nhaân Ten principles of Universally Good of Sö, Phaät, Theá Toân. Khi coøn tu haïnh Boà Taùt, Ñöùc Enlightening Beings. Döôïc Sö Löu Ly Quang Nhö Lai coù phaùt möôøi hai Vow to live through all future ages: Nguyeän nguyeän lôùn, khieán cho chuùng höõu tình caàu chi truï taát caû kieáp vò lai—See Ten principles of ñöôïc naáy. Ñöùc Phaät Thích Ca Maâu Ni ñaõ khaúng Universally Good of Enlightening Beings. ñònh vôùi Boà Taùt Vaên Thuø Sö Lôïi raèng: "Daàu ta coù Vow made in a former existence: Tuùc Nguyeän noùi ñeán maõn moät kieáp hay hôn moät kieáp cuõng (nguyeän voïng töø trong tieàn kieáp). khoâng theå naøo noùi cho heát ñöôïc. Tuy nhieân, ta coù Vow (v) the mind to bodhi: Phaùt boà ñeà taâm— theå noùi ngay raèng coõi Phaät kia khoâng coù ñaøn baø, To devote the mind to bodhi. khoâng coù ñöôøng döõ vaø caû ñeán tieáng khoå cuõng khoâng." Vow of non-abandonment: Baát Xaû Theä Öôùc— Amitabha's vow of not entering Buddhahood till Vows for bodhi and helpfulness: Pranidhana all were born into his Paradise—Lôøi nguyeän (skt)—Nguyeän Ba La Maät—See Ten Paramitas. khoâng boû xoùt moät chuùng sanh naøo khoâng sanh vaøo Vow of a Bodhisattva: Boà Taùt nguyeän. coõi nöôùc cuûa Ngaøi.

Vow not to realize Enlightenment: Daàu tu taän—See Ten paramitas, Four universal vows, haønh vieân maõn nhöng nguyeän chaúng chöùng Boà and Forty-eight vows of

Amitabha. Ñeà—See Ten peerless states of Great Vow with penalties for failure: Dharani Enlightening Beings. (skt)—Mantra (skt)—Magical formula employed Vows of obedience of Buddhist precepts: in Tantric Buddhism—Mystical formula employed Nguyeän vaâng giöõ giôùi luaät nhaø Phaät. in Tantric Buddhism—An incantation—Spell— Vow-paramita: Nguyeän Ba La Maät—The vow Oath—Curse—Thaàn chuù. paramita, the eighth of the ten paramitas, a Vow and perform: Nguyeän Haønh—To vow and bodhisattva's vow to attain bodhi, and save all perform the discipline the vow involves—Theà beings to the other shore. The Bodhisattva nguyeàn vaø tu haønh, hai ñieàu hoã trôï laãn nhau trong pranidhana was inspired by his recognition of the vieäc tu haønh (khoâng theå thieáu moät). terrible suffering of the world. There are four Vow of pity: Bi Nguyeän—The great pitying vow magnanimous Vows or four all-encompassing of Buddhas and bodhisattvas to save all beings— vows, while Amitabha Buddha has forty-eight Ñaïi bi nguyeän cuûa chö Phaät vaø chö Boà taùt laø cöùu vows. According to Mahayana tradition, there are ñoä chuùng sanh. three great Bodhisattvas: Avalokitesvara, Majusri, Vow in a perfunctory manner: Phaùt nguyeän lô and Samantabhadra who represent respectively laø laáy leä—Devoted cultivator should never vow in the great compassion, wisdom and vows of all a perfunctory manner—Phaät töû thuaàn thaønh khoâng Buddhas. In the vows of Bodhisattvas, the neân phaùt nguyeän lô laø. compassionate zeal of the ideal Bodhisattva Vows of Samantabhadra: Phoå Hieàn Thaäp whose only concern in life is to relieve the pains Haïnh—See Ten vows of respects of and burdens of all sentient beings, and to bestow Samantabhadra Bodhisattva. upon them true happiness through the Vows of self-control: Nguyeän thöïc—Firm achievement of Buddhahood. A Bodhisattva is resolve—See Five kinds of spiritual food. aspirant of the achievement of perfect wisdom in Vow to serve and honor all Budhas of the a ruesome world of beings that know no solution because of the frame of their unrestive mind. The future: Nguyeän cung kính cuùng döôøng taát caû Phaät Bodhisattva has perfect insight into the vò lai—See Ten principles of Universally Good of conditioned world. It is because of the luminosity Enlightening Beings. which he bears toward all out of his boundless Vow to settle all sentient beings in the openness—Ba La Maät thöù taùm trong Thaäp Ba La practice of Universally Good Enlightening Maät cuûa Boà Taùt, thöôïng caàu Boà Ñeà, haï hoùa chuùng Beings: Nguyeän an truï taát caû chuùng sanh nôi sanh. Boà Taùt nguyeän phaùt xuaát töø söï tænh giaùc cuûa haïnh cuûa Phoå Hieàn Boà taùt—See Ten principles of Boà Taùt veà theá giôùi khoå ñau. Coù boán phoå nguyeän Universally Good of Enlightening Beings. lôùn cuûa Phaät vaø Boà Taùt, trong khi Ñöùc Phaät A Di Vows that are superior to any other vows: Ñaø coù boán möôi taùm lôøi nguyeän. Theo truyeàn Sieâu Theá Nguyeän—Vows that are superior to any thoáng Ñaïi Thöøa, coù ba vò Boà Taùt lôùn laø Quaùn Theá other vows, i.e. the forty-eight vows of Amitabha AÂm töôïng tröng cho loøng töø, Vaên Thuø töôïng tröng Buddha—Theä nguyeän vöôït hôn haún caùc lôøi cho trí tueä, vaø Phoå Hieàn töôïng tröng cho lôøi theä nguyeän khaùc, yù noùi 48 lôøi nguyeän cuûa Ñöùc Phaät A nguyeän. Trong nhöõng nguyeän

cuûa chö Boà Taùt ñaõ Di Ñaø vöôït hôn haún caùc lôøi nguyeän cuûa Tam Theá theå hieän toät ñænh lyù töôûng cuûa Boà Taùt laø chæ yeâu chö Phaät—See Forty-eight vows of Amitabha. thöông quan taâm ñeán chuùng sanh ñau khoå vaø Vow of universal salvation: Hoaèng theä phoå— chuyeån hoùa hoï giaùc ngoä thaønh Phaät. Boà Taùt laø See Ten universals of a Bodhisattva. ngöôøi khao khaùt ñaït ñöôïc trí tueä ba la maät taïi theá Vow of universally complete virtue: Cuï Tuùc giôùi voâ minh voïng töôûng cuûa chuùng sanh khoâng Ñöùc Boån Nguyeän—The forty-fourth of bieát ñeán giaûi phaùp thoaùt khoå. Boà Taùt coù trí tueä Amitabha's forty-eight vows, that all universally toaøn haûo trong theá giôùi höõu vi naøy vì loøng töø bi voâ should acquire his virtue—Lôøi nguyeän thöù 44 löôïng neân phaùt ñaïi nguyeän theä ñoä chuùng sanh voâ

trong boán möôi taùm lôøi nguyeän cuûa Phaät A Di Ñaø, encourage king Asoka to convene the second taát caû chuùng sanh ñeàu coù ñaày ñuû coâng ñöùc—See assembly here—See Yasas (2). Forty-eight vows of Amitabha. 4) The modern Vraja or Braj, west of Delhi and Vows uttered in behalf of donors, or of the Agra: Thaønh Baït Xaø, baây giôø Vraja hay Braj, dead: Prayers uttered in behalf of donors, or of naèm veà phía taây cuûa Ñeà Ly vaø Agra. the dead. Formula uttered in behalf of donors, or 5) Vaisali, where the ten unlawful acts of the dead; especially on the All Souls Day's permitted by the Vrjiputra monks were offerings to the seven generations of ancestors— condemned by Yasoja, who encourage king Chuù nguyeän. Asoka to convene the second assembly here: Teân ñaát thuoäc Tyø Xaù Ly, nôi maø phaùi Baït Xaø Vow-wheel: Nguyeän Luaân. Töû Tyø Kheo ñaõ ñöa ra 10 ñieàu phi phaùp, neân 1) The vow-wheel of a Bodhisattva, which Da Xaù Ñaø Tyø Kheo nhaân ñoù ñaõ khuyeán khích overcomes all opposition: Theä nguyeän cuûa Boà vua A Duïc trieäu taäp hoäi nghò keát taäp kinh Taùt beàn vöõng, phaù tan heát thaûy chöôùng duyeân ñieån laàn thöù hai. nghòch caûnh, gioáng nhö luaân baûo cuûa Luaân Vöông. Vrksa (skt): Tyø Lôïi Sai. 2) The revolving of the bodhisattva's life around 1) A tree: Caây. his vow: Thaân cuûa Boà Taùt luaân chuyeån vì theä 2) Hungry ghost: Ngaï quyû. nguyeän cuûa chính mình. 3) A wolf: Choù soùi. Vow-wheel of a Bodhisattva: Nguyeän Luaân—Vulgar : Prthag-jana (skt)— Puthujjana (p)— See Vow-wheel. Common—Earthly—Phaøm phu (thuoäc veà traàn tuïc, Vowing to devote the mind to bodhi: Phaùt Boà chung, thoâng thöôøng, thöôøng tình)—Ordinary—Profane—Worldly—See Ordinary people. Ñeà Taâm—See Nine suitable stages in religious services. Vulgar love: Wordly love—Tuïc tình. Vrajaka (skt): Haønh Cöôùc Taêng—A wandering Vulgar people: Ordinary people—Uninitiated religious monk. person—Tuïc töû. Vriddha (skt): Tích tuï tinh yeáu taâm— Vulture Peak: Linh Thöùu Sôn—Mount Expereinced and concentrated mind. Grdhrakuta—Eagle Peak—A mountain located to the northeast of Rajagriha, the capital of Vritti (skt): Magadha, where Sakyamuni is said to have 1) Evolution: Differentiation—Söï chuyeån bieán, expounded the Lotus Sutra and other teachings. phaân hoùa. This was one of many Viharas or Retreats given 2) Pravartana (skt)—Vartana (skt)—Turn— to the Buddha and the Sangha—Nuùi Linh Thöùu, Transform, revolve, evolve—Change the toïa laïc

veà phía ñoâng baéc thaønh Vöông Xaù, kinh process of birth and rebirth—Chuyeån hoùa. ñoâ cuûa nöôùc Ma Kieät Ñaø, ngöôøi ta noùi Ñöùc Phaät Vrji (skt): Baït Xaø. Thích Ca Maâu Ni ñaõ giaûng kinh Phaùp Hoa vaø caùc 1) Baït Kyø—Name of a place in Vaisali—Teân kinh khaùc taïi ñaây. Ñaây cuõng laø moät trong nhieàu cuûa moät nôi trong thaønh Tyø Xaù Ly. tònh xaù hay nôi an cö kieát haï maø Phaät töû ñaõ hieán 2) Thaønh Baït Xaø, baây giôø Vraja hay Braj, naèm cho Phaät vaø Taêng ñoaøn—See Grdhrakuta. veà phía taây cuûa Ñeà Ly vaø Agra: The modern Vulture Peak Assembly: Linh Thöùu Hoäi. Vraja or Braj, west of Delhi and Agra. 3) Teân ñaát thuoäc Tyø Xaù Ly, nôi maø phaùi Baït Xaø Vung Liem Temple: Chuøa Vuõng Lieâm—Name Töû Tyø Kheo ñaõ ñöa ra 10 ñieàu phi phaùp, neân of a temple of the Theravada Buddhism in Vuõng Da Xaù Ñaø Tyø Kheo nhaân ñoù ñaõ khuyeán khích Lieâm district, Vinh Long Province, South vua A Duïc trieäu taäp hoäi nghò keát taäp kinh Vietnam. The temple also called Sanghamangala. ñieån laàn thöù hai: Vaisali, where the ten It is said that the temple was built in 1339, one of unlawful acts permitted by the Vrjiputra the oldest temples in Vinh Long Province—Teân monks were condemned by Yasoja, who cuûa moät ngoâi chuøa thuoäc Phaät Giaùo Nguyeân Thuûy trong quaän Vuõng Lieâm, tænh Vónh Long, Nam Vieät

Nam. Ngöôøi ta noùi chuøa ñöôïc xaây döïng vaøo naêm Vyakarana Sutra (skt): Tyø Giaø La—Tyø Da Yeát 1339, ñaây laø moät trong nhöõng ngoâi chuøa coå nhaát Laït Nam—Tyø Haø Yeát Lôïi Naõ—Kinh Thoï Kyù— trong tænh Vónh Long. Kyù Bieät Kinh—Prophecies by the Buddha Vupasamaya (p): An tònh. regarding his disciples' attainment of Vyadhi (p): Bònh. Buddhahood—Grammatical analysis, grammar; Vyadhmatakasamjna (skt): Contemplate on a formal prophecy, one of the twelve divisions of bloated corpse—Quaùn xaùc sình leân—Töôûng thaây the canon, the sutra which contains stories of the vöøa môùi cheát vaø baét ñaàu sình leân—See Nine Buddha's foretelling or predictions of the future of types of meditation on corpse. his disciples to Buddhahood. According to Keith in The Dictionary of Chinese-English Buddhist Vyaghra (skt): Hoå—A tiger. Terms, Vyakarana is a record and discussion to Vyakarana (skt): Veyyakarana (p)—Hoøa Ca La make clear the sound; in other words, a grammar, (Thoï Kyù)—Hoøa Giaø La—Tyø Giaø La Na— or sutras to reveal right forms of speech; said to Prediction—Thoï kyù. have been given first to Brahma in a million 1) Grammar: Phaùp cuù hay vaên phaïm—Analysis. stanzas, abridged by Indra to 100,000 by Panini to 2) Prediction of change of form (Kaundinya is 8,000, and later reduced by him to 300—Moät known as Vyakarana Kaundinya): To receive trong 12 boä kinh, tieáng Phaïn goïi laø Hoøa Giaø La from a Buddha predestination of the future Na, dòch laø Thoï Kyù hay Kyù Bieät Kinh. Theo Keith felicity and realm of a disciple, hence trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø Giaø Na Kaundinya is known as Vyakarana (Vyakarana) laø Thanh Minh Kyù Luaän, thuoäc veà Kaundinya, or to become a Buddha in the thanh minh trong Nguõ Minh, laø teân goïi chung cuûa future. To receive from a Buddha tuïc thö ngöõ hoïc; ngöôøi ta noùi ñaàu tieân moät trieäu predestination, prophecy or giving of a baøi ñöôïc truyeàn cho Phaïm Vöông, tieáp theo Ñeá record, prediction, fortelling (to become a Thích toùm taét laïi thaønh 10 vaïn

baøi, sau ñoù Ba Neä Buddha). The prophecy of Bodhisattva's Ni Tieân toùm taét thaønh 8000 baøi. Ba Neä Ni Tieân future Buddhahood. Only Buddhas possess cuõng soaïn laïi thaønh 300 baøi tuïng. the power and wisdom to give decisions, Vyanjana (skt): Bieån Thieän Na—Tieän Xaõ Na— and/or such prophecies—Nhaän söï thoï kyù töø Tieän Thieän Na. moät vò Phaät veà söï haïnh phuùc trong töông lai 1) New interpretation: Vaên (caùch dòch môùi)— cuûa ñeä töû hay seõ thaønh Phaät trong töông lai. Making clear—Making distinguishing—A Coøn goïi laø Thoï Bieät hay Thoï Quyeát. Nhöõng mark, sign or script which manifests the ngöôøi ñi theo Ñöùc Phaät seõ nhaän ñöôïc söï tieân meanings—Naêng hieån hay laøm roõ caùi nghóa. ñoaùn cuûa Ñöùc Phaät veà söï giaùc ngoä vaø thaønh 2) Old interpretation: Vò (caùch dòch cuõ)—A taste Phaät trong töông lai. Söï thoï kyù thaønh Phaät or flavour, that which distinguishes one taste trong töông lai cuûa nhöõng Boà Taùt. Chæ coù chö from another—Phaân bieät hay laøm roõ muøi vò Phaät môùi coù khaû naêng vaø trí hueä ñeå ñöa ra naày vôùi muøi vò kia. nhöõng quyeát ñònh hay lôøi thoï kyù nhö vaäy— 3) Signs: Pleasing features—Manifesting—A See Twelve sutras. figurative expression—Töôùng. Vyakarana Sastra (skt): Tyø Giaø La Luaän— Vyanjana-kaya (skt): Letter—Vaên thaân—See Works which are regarded as auxiliary to and Twenty-four non-interactive activity dharmas, and even in some sense as part of the Veda, their Seventy-five dharmas of the Abhidharma Kosa. objects being to secure the proper pronunciation and correctness of the text and the right Vyapada (p): Ill-will—Malevolence—Naõo haïi— employment of the Mantras of sacrifice as taught Saân haän (söï xaáu aùc, töùc toái, phaãn haän trong taâm). in the Brahmanas—Tyø Giaø La Luaän (giaûi thích Chöôùng ngaïi thöù hai trong naêm chöôùng ngaïi—See caùc phaùp aâm thanh). Moät trong saùu boä luaän ngoaïi Five hindrances. ñaïo, goàm boán boä Veä Ñaø vaø saùu boä luaän—See Six Vyapada-vitakko (skt): The unwholesome kinds of cakravarti. investigation of enmity—Unwholesome thought

of enmity—Saân taàm—See Three dharmas (VI), Hoaùn—The wailing hells, the fourth and the fifth and Three kinds of unwholesome investigation.of the eight hot hells, where the inmates cry aloud Vyasa (skt): Tyø Da Sa. on account of pain—Ñòa nguïc thöù tö vaø thöù naêm 1) A compiler: Ngöôøi soaïn thaûo. (ñaïi khieáu hoaùn) trong baùt nhieät ñòa nguïc, nôi toäi 2) An arranger: Ngöôøi saép xeáp. nhôn bò cöïc khoå khoâng chòu ñöôïc neân keâu gaøo 3) To distribute: Phaân phoái. khoùc loùc. 4) To arrange: Saép xeáp. Wailing wall: Böùc töôøng than khoùc 5) A sage reputed to be the compiler of the Wait on someone: Serve someone—Phuïc vuï ai. vedas and founder of the Vedanta philosophy: Wait upon someone: Haàu chuyeän cuøng ai. Teân cuûa moät vò Thaùnh, ngöôøi ñaõ soaïn thaûo boä Wait until after retirement to cultivate: Ñôïi kinh Veä Ñaø, ngöôøi ñaõ saùng laäp ra luaän trieát ñeán höu trí roài haún tu—Some people believe that Vedanta. they should wait until after their retirement to Vyavahara (skt): Caùc suy nghó theá tuïc—The cultivate because after retirement they will have worldly way of thinking. more free time. Those people may not understand Vyavasthanam (skt): the real meaning of the word "cultivation", that is 1) Construction: Building—Establishment— the reason why they want to wait until after Kieán laäp.

retirement to cultivate. According to Buddhism, 2) A resting abode: Moät choã yeân nghæ. cultivation means to turn bad things into good Vyavritti (skt): things, or to improve your body and mind. So, 1) Revulsion: Söï chuyeån bieán. when can we turn bad things into good things, or 2) Turning-over: Söï chuyeån laät. when can we improve our body and mind? Vyuha (skt): Traøng hoa—A Garland or wreath— Ancient virtues taught: "Do not wait until your are Ganda Vyuha—Hoa Nghieâm—Avatamsaka Sutra. thirsty to dig a well, or don't wait until the horse is Vyuha-Kalpa (skt): Trang Nghieâm Kieáp. on the edge of the cliff to draw in the reins for it's too late; or don't wait until the boat is in the Vyuharadja-Bodhisattva (skt): Trang Nghieâm middle of the river to patch the leaks for it's too Vöông Boà Taùt. late, and so on". Most of us have the same Vyuharaja (skt): Trang Nghieâm Vöông—See problem of waiting and delaying of doing things. Vyuharaja Bodhisattva. If we wait until the water reaches our navel to Vyuharaja Bodhisattva (skt): Trang Nghieâm jump, it's too late, no way we can escape the vöông Boà Taùt—A Bodhisattva in the retinue of drown if we don't know how to swim. In the same Sakyamuni—Moät vò Boà Taùt trong quyeán thuoäc way, at ordinary times, we don't care about proper cuûa Ñöùc Thích Ca Maâu Ni Nhö Lai. or improper acts, but wait until after retirement or Vyuharaja sutra (skt): Trang Nghieâm kinh—An near death to start caring about our actions, we exposition of the principal doctrines of the Tantra may never have that chance. Sincere Buddhists school—Teân goïi taét cuûa Trang Nghieâm Vöông Ñaø should always remember that impermanence and La Ni Chuù, giaùo thuyeát caên baûn cuûa Maät giaùo. death never wait for anybody. So, take advantage of whatever time we have at the present time to cultivate, to plant good roots and to accumulate merits and virtues—Coù ngöôøi tin raèng hoï neân ñöïi ñeán sau khi höu trí roài haún tu vì sau khi höu trí hoï

W seõ coù nhieàu thì giôø troáng traûi hôn. Nhöõng ngöôøi naøy coù leõ khoâng hieåu thaät nghóa cuûa chöõ "tu" neân hoï môùi chuû tröông ñöïi ñeán sau khi höu trí roài haún tu. Theo ñaïo Phaät, tu laø söûa cho caùi xaáu thaønh caùi toát, hay laø caûi thieän thaân taâm. Vaäy thì khi naøo Wailing hells: Khieáu Hoaùn Ñòa Nguïc—Khieáu chuùng ta coù theå ñoåi caùi xaáu thaønh caùi toát hay khi Hoaùn Ñòa nguïc: Laâm Caùt—Ñeà Khoác Khieáu naøo chuùng ta coù theå caûi thieän thaân taâm chuùng ta?

Coå ñöùc coù daïy: "Ñöøng ñöïi ñeán luùc khaùt nöôùc môùi vaø laøm sao thaønh Phaät. Hieåu bieát chôn taùnh ñaøo gieáng; ñöøng ñöïi ngöïa ñeán vöïc thaúm môùi thaâu cuûa vaïn höõu. Tuy nhieân, chæ sau khi thaønh cöông thì quaù treã; hay ñöøng ñöïi thuyeàn ñeán giöõa Phaät môùi thaät söï ñaït ñöôïc Voâ Thöôïng Chaùnh doøng soâng môùi treùt loã ræ thì ñaõ quaù chaäm, vaân Giaùc. vaân." Ña soá phaøm nhaân chuùng ta ñeàu coù trôû ngaïi 2) Chuù Taâm Caûnh Giaùc: According to the Sekha trong vaán ñeà truø tröø hay trì hoaûn trong coâng vieäc. Sutta in the Middle Length Discourses of the Neáu chuùng ta ñöïi ñeán khi nöôùc tôùi troân môùi chòu Buddha, the Buddha confirmed his noble nhaûy thì ñaõ quaù muoän maøng. Nhö theá aáy, luùc bình disciples on devotion to wakefulness as thôøi chuùng ta chaúng ñeám xæa gì ñeán haønh ñoäng follows—Theo Kinh Höõu trong Trung Boä cuûa chính mình xem coi chuùng ñuùng hay sai, maø Kinh, Ñöùc Phaät ñaõ daïy veà 'Chuù taâm caûnh ñöïi

ñeán sau khi höu trí roài môùi ñeám xæa thì e raèng giaùc' nhö sau: chuùng ta chaúng bao giôø coù cô hoäi ñoù ñaâu. Phaät töû i) During the day, while walking back and forth thuaàn thaønh phaûi neân luoân nhôù raèng voâ thöôøng vaø and sitting, a noble disciple purifies his mind caùi cheát chaúng ñôïi moät ai. Chính vì vaäy maø chuùng of obstructive states: Ban ngaøy trong khi ñi ta neân lôïi duïng baát cöù thôøi gian naøo coù ñöôïc trong kinh haønh vaø trong khi ñang ngoài, goät saïch hieän taïi ñeå tu taäp, vun troàng thieän caên vaø tích taäp taâm trí khoûi caùc chöôùng ngaïi phaùp. coâng ñöùc. ii) In the first watch of the night, while back and Wait until the time is ripe to develop forth and sitting, he purifies his mind of people's immature faculties: Ñôïi ñeán khi theá obstructive states: Ban ñeâm trong canh moät, nhôn caên taùnh ñöôïc thaønh thuïc—To wait until the trong khi ñi kinh haønh vaø trong khi ñang ngoài, time is ripe to develop people's immature goät saïch taâm trí khoûi caùc chöôùng ngaïi phaùp. faculties. This is one of the ten reasons Great iii) In the middle watch of the night he lies down Enlightening Beings practice austerities. on the right side in the lion's pose with one Enlightening Beings use these expendient means foot overlapping the other, mindful and fully of austerities to pacify all sentient beings—Vì aware, after noting in his mind the time for muoán chôø ñeán khi theá nhôn caên taùnh ñöôïc thaønh rising: Ban ñeâm trong canh giöõa, vò naày naèm thuïc, maø thò hieän khoå haïnh. Ñaây laø moät trong xuoá n g phía hoâng phaûi, nhö daùng naèm con sö möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän khoå töû, chaân gaùc treân chaân vôùi nhau, chaùnh nieäm haïnh. Chö Boà Taùt duøng phöông tieän khoå haïnh naày tænh giaùc, höôùng nieäm ñeán luùc ngoài daäy laïi. ñeå ñieàu phuïc vaø laøm cho chuùng sanh an laïc—See iv) After rising, in the third watch of the night, Ten reasons Great Enlightening Beings practice while walking back and forth and sitting, he austerities. purifies his mind of obstructive states: Ban ñeâm trong canh cuoái, khi ñaõ thöùc daäy, trong Wake: Bujjhati (p)—Bodhum (skt)—See khi ñi kinh haønh vaø trong khi ñang ngoài, goät Enlightenment in English-Vietnamese Section. saïch taâm trí khoûi caùc chöôùng ngaïi phaùp. Wake up (v): See Enlightenment. Waking: Tænh thöùc—See Wakeful, and Wakeful (a): Jagarati (p)—Jagaritri (skt)—Tænh Wakefulness. thöùc—Waking—To be awake. Walk for alms food: Go on one's alms round—Wakefulness (n): Jagarati (p)—Jagrati (skt)— Ñi khaát thöïc. Awakened—Awakening—Waking. Walk about with a metal staff: Tuaàn Tích— 1) Tænh Thöùc: Achieving a complete and deep Tuaàn Giaùo (caàm gaäy ñi du hoùa hay ñi giaûng ñaïo realization of what it means to be a Buddha caùc nôi). and how to reach Buddhahood. It is to see one's Nature, comprehend the True Nature of Walk a path: Follow a path—Pratice a path—Ñi things, the Truth. However, only after theo con ñöôøng. becoming a Buddha can one be said to have Walk at a rapid pace: Raûo böôùc. truly attained Supreme Enlightenment—Ñaït Walk, stand, sit and recline in all worlds, ñöôïc söï nhaän thöùc saâu xa veà nghóa cuûa Phaät remaining unhindered: Nôi taát caû theá giôùi ñi,

ñöùng, ngoài, naèm voâ chöôùng ngaïi truï—See Ten and on each movement in walking meditation, one ways in which Buddhas remain unhindered. becomes more

aware of the richness of the Walk up and down: Ñi kinh haønh—Walk present moment. In addition, one's concentration slowly and enjoyably without thinking or worrying is removed from the daydreams and barrage of about anything. thoughts that feed the disturbing attitudes. The Walk in the way: To follow the Buddha-truth—mind remains tranquil, and one fully experiences Haønh Ñaïo. every event in life—Ngoaøi thôøi khoùa thieàn toïa 1) To follow the Buddha-truth: Ñi theo chaân lyù chính thöùc, haønh giaû coù theå thöïc hieän thieàn haønh. cuûa Phaät. Böôùc töøng böôùc thaät chaäm, haønh giaû taäp trung taâm 2) To make procession round an image, yù vaøo töøng cöû ñoäng vaø caûm thoï trong caùc ñoäng taùc especially of the Buddha, with the right nhaác chaân leân, ñi tôùi vaø ñaët chaân xuoáng. Thöïc ra, shoulder toward it: Tròch vai phaûi, ñi nhieãu trong taát caû caùc ñoäng taùc haèng ngaøy nhö ngoài, voøng quanh hình töôïng, ñaëc bieät laø hình töôïng ñöùng, naèm, noùi chuyeän, aên uoáng hay baát cöù thöù gì, Ñöùc Phaät. haønh giaû phaûi coá gaéng tænh thöùc töøng haønh ñoäng vaø bieán coá nhoû nhaët. Baèng caùch taäp trung taâm yù Walking: Ñi—A Bhiksu or Bhiksuni, while vaøo caùc caûm giaùc cuûa hôi thôû trong khi toïa thieàn walking—Vò Tyø Kheo hay Tyø Kheo Ni, vöøa ñi: vaø vaøo töøng cöû ñoäng trong khi haønh thieàn, haønh 1) Should not talk, laugh, joke, whistle, sing or giaû seõ nhaän thöùc roõ hôn söï phong phuù cuûa töøng shout to someone far off—Khoâng neân noùi giaây töøng phuùt trong hieän taïi. Hôn nöõa, söï taäp chuyeän, cöôøi giôõn, huyùt saùo, ca haùt, hay goïi ai trung cuûa haønh giaû giuùp haønh giaû thoaùt khoûi caûnh töø xa. "moäng töôûng haûo huyeàn" vaø nhöõng nieäm töôûng 2) Should not chew food, use a toothpick, or talk ñöa ñeán taâm thaùi nhieãu loaïn. Taâm thöùc ôû traïng loudly—Khoâng neân nhai ñoà aên, xæa raêng hay thaùi tænh laëng, vaø haønh giaû hoaøn toaøn chöùng noùi chuyeän lôùn. nghieäm töøng giaây töøng phuùt cuûa ñôøi soáng. 3) Should not join one's palms in greeting, snap one's fingers, swing one's arms, sway one's Walking seven steps: According to legend, the body, move arms and legs as if one were infant Buddha walked seven steps in each dancing, or turn one's face up to the sky— direction upon birth. Khoâng neân xaù chaøo, buùng tay, ñaùnh ñaøng xa, Walking, standing, sitting, lying: Walking, laéc lö, nhaûy nhoùt, hay ngaång ñaàu leân trôøi. standing still, sitting or reclining—Haønh truï toïa 4) Should not put on clothes or adjusting one's ngoïa (ñi, ñöùng, ngoài, naèm)—Ñi Ñöùng Naèm Ngoài robe—Khoâng neân maëc hay chænh laïi quaàn aùo. (boán uy nghi bao goàm heát moïi ñoäng taùc cuûa ngöôøi 5) Should not drag or stamp one's feet, or take tu haønh duø xuaát gia hay taïi gia, luùc thieàn ñònh very long strides—Khoâng neân keùo leâ deùp, cuõng nhö luùc bình thöôøng)—See Ten kinds of neän maïnh xuoáng ñaát hay böôùc chaân quaù daøi. Buddha-work in all worlds in all times of the ** See Four respect-inspiring forms of demeanor Buddhas (B) (7). (behavior). Wall-Contemplation: Bích quaùn—Quaùn vaùch Walking meditation: Pratice of meditation töôøng. while walking (pacing up and down in Wall-gazer: Bích Quaùn. mindfulness)—Thieàn haønh (ñi tôùi ñi lui trong 1) Name for the meditation of the Ch'an school chaùnh nieäm)—Apart from formal sitting in China: Teân cuûa moät loaïi Thieàn cuûa Thieàn meditation, one can perform walking meditation. toâng

Trung Quoác. Walking very slowly, one concentrate on each 2) The wall-gazer, applied to Bodhidharma, at movement and sensation involved in lifting, Tsao-Linn monastery in Tsung Shan moving, and placing the feet. In fact, in all daily mountain, who is said to have gazed at a wall actions sitting, standing, lying down, talking, for nine years. He said: “When concentration eating or whatever, one tries to be aware of each in the ‘Meditating facing the wall,’ one will minute action and event. By focusing the mind on see neither selfhood nor otherness, that the the sensation of the breath in sitting meditation masses and the worthies are of one essence.

If one firmly holds on to this belief and never nhau; neáu moät möïc kieân coá khoâng lay moves away from it, he will not be depended chuyeån, roát raùo khoâng leä thuoäc vaøo vaên giaùo on any literary instructions, free from vaø khoâng coøn taâm töôûng phaân bieät nöõa. Trong conceptual discrimination.” For nine years he 9 naêm tröôøng, Ngaøi ngoài nhaäp ñònh tröôùc moät sat in meditation facing the wall (wall vaùch töôøng, coâng phu “bích quaùn”. Ngaøi contemplation). He never talked to anyone; khoâng heà noùi vôùi ai; ngaøi chæ ngoài. Ñeán moät he just sat there. Then one day a Chinese hoâm, coù moät vò sö ngöôøi Hoa teân Thaàn Quang monk named Shen-Kuang approached him ñeán gaàn vaø xin ñöôïc chæ giaùo, nhöng Boà Ñeà and asked for instruction. Bodhidharma Ñaït Ma vaãn im laëng. Vò sö ngöôøi Hoa laïi hoûi remained silent. A second and third time the xin chæ giaùo laàn thöù nhì vaø thöù ba, nhöng Boà monk asked, a second and third time Ñeà Ñaït Ma vaãn tieáp tuïc im laëng. Vò sö ngöôøi Bodhidharma remained silent. Again and Hoa tieáp tuïc naøi næ nhieàu laàn nöõa, song Boà again the monk begged to be taught, but still Ñeà Ñaït Ma vaãn khoâng nhuùc nhích. Sau cuøng, the Master did not budge. Finally, seeing the thaáy söï chaân thaønh cuûa nhaø sö ngöôøi Hoa, Boà sincerity of the monk, Bodhidharma realized Ñeà Ñaït Ma nhaän thaáy ñaây laø ngöôøi coù theå that here was a man capable of receiving the nhaän ñöôïc giaùo phaùp cuûa Ngaøi. Ngaøi quay laïi Dharma. He turned to the monk and said: nhìn vò sö vaø hoûi: “OÂng muoán laøm gì?” Thaàn “What do you want from me?” Shen-Kuang Quang ñaùp: “Laâu nay con coâng phu quaùn replied: “For a long time I have tried to keep töôûng ñeå cho taâm con ñöôïc an tònh. Nhöng my mind calm and pure by practicing moãi luùc quaùn töôûng, con bò phieàn naõo quaáy meditation. But when I meditate, I become nhieãu khieán taâm con khoâng an. Xin thaày töø bi bothered by many thoughts and cannot keep chæ cho con caùch an taâm!” Boà Ñeà Ñaït Ma my mind calm. Would you please tell me how mæm cöôøi ñaùp laïi: “Ñem caùi taâm aáy ra ñaây, ta to pacify my mind?” Bodhidharma smiled and seõ vì oâng maø an noù cho.” Thaàn Quang döøng answered :”Bring me that mind, and I will laïi, tìm kieám taâm mình moät hoài laâu, ñoaïn noùi: help you pacify it.” Shen-Kuang stopped, “Con tìm taâm con maõi maø khoâng thaáy.” Boà searched within looking for his mind, and Ñeà Ñaït Ma tuyeân boá: “Ñoù, vaäy thì ta ñaõ an after a time he said: “I am looking for my noù cho oâng roài!” Nghe nhöõng lôøi naøy, taâm meâ mind, but I could not find it.” Bodhidharma môø cuûa Thaàn Quang boãng saùng ra. Moät böùc declared: “There, I have already pacified it!” maøn ñöôïc veùn leân. Thaàn Quang lieàn giaùc ngoä. With these words, Shen-Kuang’s obscured

Khi oâng cho taâm laø coù thaät, thì caùi taâm voïng mind is suddenly clear. A veil lifted. He was ñoäng quaáy nhieãu oâng khi oâng quaùn töôûng. enlightened. When he took the mind to be Nhöng nay oâng khoâng tìm thaáy caùi taâm voïng real, then the wandering mind disturbed him ñoäng ñoù, oâng nhaän ra chính taâm chính laø voâ in his meditation. But now that he could not taâm, raèng khoâng coù caùi gì coù theå quaáy nhieãu. find that wandering mind, he realized the Vaø töø caùi voâ taâm ñoù oâng nhaän ra nhaát taâm. mind is no-mind, that nothing can be Keå töø ñoù Thaàn Quang trôû thaønh ñeä töû cuûa Boà disturbed. And from that time on Shen-Kuang Ñeà Ñaït Ma vôùi Phaùp hieäu laø Hueä Khaû. Sau became the disciple of Bodhidharma and khi toå Boà Ñeà Ñaït Ma thò tòch, Hueä Khaû ñöôïc received the Buddhist name Hui-Ke. After truyeàn y baùt vaø trôû thaønh Nhò Toå Thieàn Toâng Bodhidharma passed away, Hui-Ke inherited Trung Hoa. the robe and bowl and became the Second Wall-gazing Brahman: Bích Quaùn Baø La Patriarch of Chinese Zen Buddhism: Ngaøi Boà Moân—Moät danh hieäu cuûa Toå Boà Ñeà Ñaït Ma—A Ñeà Ñaït Ma ôû chuøa Thieáu Laâm nuùi Tung Sôn, title of Bodhidharma—See Wall-gazer and Boà Ñeà quay maët vaøo töôøng toïa thieàn trong suoát chín Ñaït Ma. naêm lieàn. Ngaøi noùi: “Khi tinh thaàn ngöng truï Walls have ears: Bích trung höõu nhó (tai vaùch trong caùi ñònh cuûa ‘Bích Quaùn’ thì khoâng coøn maïch röøng, hay röøng coù maïch vaùch coù tai) thaáy coù ta coù ngöôøi. Thaùnh phaøm moät böïc nhö

Walled city of enlightenment: Into which thôøi coù saùu moái nguy hieåm—See Six dangers illusion cannot enter—Giaùc Thaønh. when one wanders the streets at unfitting time. 1) Gaya, where the Buddha attained Wang-Jih-Hsiu: Vöông Nhöït Höu—Wang-Jih- enlightenment: Boà Ñeà Ñaïo Traøng nôi Phaät Hsiu, from Lung-Shu, also known as Hsu-Khung, thaønh ñaïo—See Bodh-Gaya. lived during the Chin Dynasty (265-420 A.D.). He 2) The walled city of enlightenment, into which obtained his Doctorate Degree but chose not to illusion cannot enter: Thaønh trì giaùc ngoä, nôi take office as a mandarin. He became a devout maø phieàn naõo khoâng theå xaâm nhaäp ñöôïc. and learned follower of Amitabha and Kuan-Yin. Wander (v): Bharamyati (skt)—Float—Flow— He focused all his time to cultivate Pureland Spread—To ramble (roam)—To saunter idly—To Buddhism. He wrote the book titled “Pureland travel—Lang thang—Löu. Dragon Poetry” teaching and advising others the Wander from place to place: Anupubbena- cultivated path of Buddha Recitation. This carikam-caramano (p)—Du phöông—Ñi haønh Buddhist text was one of the most important books cöôùc. in propagating Pureland Buddhism (Lung-Shu is his hometown, not his Buddha name, nor his Wander (v) in birth and death: Laên troâi trong name)—Ngöôøi Long Thö, coøn goïi laø Hö Khoâng cö luaân hoài sanh töû—We have had to wander in the só, ngöôøi ñôøi nhaø Taán, ñaäu Tieán Só nhöng khoâng ra weary round of rebirth for so long—Chuùng ta ñaõ laøm quan, chæ lo chuyeân chuù tu Tònh Ñoä vaø trôû laên troâi quaù laâu trong voøng luaân hoài sanh töû. thaønh tín ñoà moä ñaïo vaø hoïc giaû, chuyeân tu tònh Wander from place to place: Du Phöông—Ñi nghieäp Tònh Ñoä vaø pheùp Quaùn AÂm. OÂng vieát töø nôi naày ñeán nôi khaùc (ñeå hoaèng hoùa), chöù quyeån “Long Thö Tònh Ñoä” khuyeân daïy ngöôøi

veà khoâng döøng truï laïi nôi naøo—See Anupubbena- pheùp tu Nieäm Phaät. Ñaây laø moät trong nhöõng carikam-caramano. quyeån saùch quan troïng haøng ñaàu trong vieäc hoaèng Wandering (n): Söï dong ruoãi. döông Tònh Ñoä (Long Thö laø teân queâ cuûa oâng chöù Wandering devas of the sky: Du Hö khoâng khoâng phaûi laø Phaùp Danh hay teân oâng). thieân—See Devas and Five classes of devas (I) Wang-Ku: Vöông Coå—Name of a president of (B). the board of Rites during the Sung dynasty, who Wandering itinerant monk: Haønh cöôùc Taêng. was also a devout Buddhist, end of eleventh Wandering mind: Taùn taâm (taâm dong ruoåi lang century—Ngöôøi Ñoâng Ñoâ ñôøi Toáng, laøm quan tôùi thang)—Mental wandering—Scattered mind—A chöùc Leã Boä Thò Lang vaøo cuoái theá kyû thöù 11. mind disorganized by distraction or a wandering Wang-Liang Ghost: Voïng löôïng quyû—It was mind of common untutored man. The distracted greed for views that made the person commit heart may have the following distinctions—Taâm offenses, then, after he has finished paying for his taùn loaïn hay töï taùnh cuûa nhöõng haïng phaøm phu. crimes, he takes shape when he encounters 1) Good: Thieän. essential energy, and he is called a Wang-Liang 2) Bad: Baát Thieän. Ghost—Tham trí thoâng minh gaây toäi, gaëp loaøi tinh 3) Indifferent: Trung Tính. linh thaønh hình, laøm caùc loaøi quyû Voïng Löôïng—Wandering monk:Itinerant monk—Haønh cöôùc See Nine classes of ghosts (II). taêng. Wangyal, Geshe Ngawang (1901-1983): Wandering religious monk: Vrajaka or Kalmyk Mongolian of the Gelukpa order, whose Parivrajaka (skt)—Haønh cöôùc Taêng hay haønh giaû. main teacher was the Buryat lama Agvan Dorjiev Wandering on the street at the wrong time: (1854-1938). He fled Tibet in 1951 following the Du haønh treân ñöôøng phoá phi thôøi—According to Chinese invasion. In 1955, he moved to the U.S.A. the Sigalaka Sutra, there are six dangers when to minister to a small Kalmyk community. He one wanders the streets at unfitting time—Theo subsequently founded the first Tibetan monastery Kinh Thi Ca La Vieät, du haønh treân ñöôøng phoá phi in North America, called the Lamaist Buddhist Monastery of North America, in Freewood Acres, NJ. His students included Robert Thurman and

Jeffrey Hopkins—Ngöôøi Moâng Coå thuoäc boä toäc caùc nhaø sö vaø nhaø ñöông cuoäc. Tuy nhieân, söï xaâm Kalmyk, theo tröôøng phaùi Gelukpa, thaày cuûa oâng laêng nhaân danh toân giaùo chöa töøng ñöôïc bieát ñeán laø ngaøi Buryat lama Agvan Dorjiev (1854-1938). trong Phaät giaùo (moät quoác gia ñi xaâm laêng quoác OÂng ñaøo thoaùt khoûi Taây Taïng vaøo naêm 1951 ngay gia khaùc ñeå truyeàn baù moät toân giaùo chöa töøng xaûy sau cuoäc xaâm laêng cuûa Trung quoác. Vaøo naêm ra trong caùc quoác gia theo Phaät giaùo). Trong quaù 1955áng dôøi sang Myõ quoác ñeå cai quaûn moät coäng khöù, lyù do maø caùc vò sö chieán tranh vôùi nhau hay ñoàng nhoû Kalmyk. Sau ñoù oâng saùng laäp tu vieän chieán tranh vôùi chính quyeàn chuû yeáu vì tieàn baïc Taây taïng ñaàu tieân treân vuøng Baéc Myõ, goïi laø Tu vaø quyeàn löïc chöù khoâng phaûi ñeå truyeàn baù Phaät Vieän Phaät Giaùo Laït Ma Baéc Myõ, ôû Freewood giaùo. Cuõng cuøng nhöõng lyù do aáy vôùi nhöõng cuoäc Acres, New Jersey. Ñeä töû cuûa oâng bao goàm chieán tranh giöõa caùc nhaø sö vaø chính quyeàn taïi Robert Thurman vaø Jeffrey Hopkins. Nhaät. Taïi Tích Lan, döôùi

trieàu vua Dutthagamani Want (v) to enjoy good food: Muoán aên ngon ñaõ ñaùnh laïi trieàu ñaïi Damilas cuûa Tamils vì hoï laø Want (v) to have good clothes: Muoán maëc nhöõng keû xaâm laêng Tích Lan thôøi ñoù, chöù vua ñeïp. Dutthagamani chöa bao giôø chuû tröông chieán tranh xaâm chieám luïc ñòa AÁn Ñoä ñeå truyeàn baù Phaät Want a lot for very little: Ngöôøi cho ít maø xin giaùo. Ñöùc Phaät daïy chuùng ta khoâng saùt sanh, chöù nhieàu—See Four types of people who can be seen Ñöùc Phaät chöa töøng baûo chuùng ta ñöøng ñaùnh laïi as foes in disguise. keû thuø ñeå baûo veä toå quoác. Want (n) of tranquility: Asanki (p)—Asanta War gods: Asura (skt)—A-Tu-La—See Asura. (skt)—Anxious—Discomfort—Baát An. Wanting to drink: Ham uoáng. War park: Parusakavana (skt)—Thoâ AÙc Uyeån— The war park, in the South, one of the four Wanting to eat too much: Muoán aên nhieàu. pleasure grounds outside of Sudarsana, the War: Chieán Tranh—Buddhists should always heavenly city of Indra—Thoâ AÙc Uyeån ôû veà follow the teachings of the Buddha, especially the phöông Nam, moät trong boán nôi vui thuù beân ngoaøi first precept of “prohibiting killing.” In more than Thieän Kieán Thaønh, thaønh phoá cuûa coõi trôøi Ñeá 2,500 years of Buddhist history, there were some Thích—See Four pleasure grounds. cases of fighting between monks, or fighting with Warden of the monasterial abodes: Tri civil authorities in Tibet and Japan However, Lieâu—Ngöôøi troâng nom phoøng oác trong töï vieän. invasion in the name of religion is unknown in Warden monk: Giaùm Töï—A warden monk in a Buddhism (one country invades other countries to monastery—The warden or superintendent of a spread a religion never happens in any Buddhist monastery, especially the one who controls its countries). In the past, reasons for monks in Tibet material affairs—Sö Tri Söï hay vò sö troâng coi fought with other monks and with civil authorities moïi vieäc trong töï vieän. were mainly concerned with money and power, not with the propagation of Buddhism. The same Warden of a temple: Abbot—Ñieän Chuûû—Ñieän reasons for the fighting among monks and civil Ti—Vieän chuû—Another name for the abbot of a authorities in Japan. In Sri Lanka, king temple—Teân goïi khaùc cuûa chöùc Tri Ñieän trong Dutthagamani launched battles to fight against chuøa. Damilas dynasty of the Tamils who tried to invade Warm (a): AÁm aùp. Ceyland at the time, king Dutthagamani never put Warm heart cherished towards all sentient forward any bettles with the intention of invasion beings: Traùi tím aám aùp haèng höôùng tôùi taát caû caùc of the continent of India for the spreading of loaïi höõu tình—As long as we tarry on the plane of Buddhism. The Buddha teaches us not to kill, but intellection, such Buddhist doctrines as Emptiness he never teaches us not to fight against enemies to (sunyata), Egolessness (anatmya), etc., may sound protect our country—Ngöôøi Phaät töû neân luoân vaâng so abstract and devoid of spiritual force as not to theo lôøi Phaät daïy, nhaát laø giôùi thöù nhaát laø “caám excite anyone to fanatic enthusiasm. Thus main saùt sanh.” Trong hôn 2.500 naêm lòch söû Phaät giaùo, point is to remember that all the Buddhist coù vaøi cuoäc chieán tranh giöõa caùc nhaø sö hay giöõa teachings are the outcome of a warm heart

cherished towards all sentient beings and not of a Wash out blood with blood: Dó Huyeát Taåy cold intellect which tries to unveil the secrets of Huyeát—To wash out blood with blood, from one existence by logic. That is to say, Buddhism is sin to fall into another—Laáy maùu röûa maùu, maùu personal experience and not impersonal caøng lan roäng (laáy maùu röûa maùu hay laáy oaùn baùo philosophy—Neáu chuùng ta vaãn coøn daây döa treân oaùn, chuùng ta seõ rôi heát töø toäi loãi naày sang toäi loãi bình dieän trí naêng, nhöõng giaùo thuyeát cuûa Phaät khaùc). nhö Taùnh Khoâng (Sunyata),Voâ Ngaõ (Anatmya), Wash a Buddha's image: Quaùn Taåy—Usually vaân vaân, deã trôû thaønh quaù tröøu töôïng vaø maát heát done during the Buddha's Birthday—Taém röûa sinh löïc taâm linh vì khoâng kích thích noåi ai caùi töôïng Phaät, thöôøng ñöôïc toå chöùc trong ngaøy caûm tình cuoàng nhieät. Ñieåm chính caàn phaûi nhôù Khaùnh Ñaûn. laø, taát caû giaùo thuyeát cuûa Phaät ñeàu laø keát quaû cuûa Washing (n): Söï goät röûa. moät traùi tím aám aùp haèng höôùng tôùi taát caû caùc loaïi Waste (a): Phí phaïm—Xa Hoa—To spend—To höõu tình; chöù khoâng laø moät khoái oùc laïnh luøng profligate. muoán phuû kín nhöõng bí maät cuûa ñôøi soáng baèng lyù luaän. Töùc laø, Phaät phaùp laø kinh nghieäm caù nhaân, Waste land: Ñaát hoang. khoâng phaûi laø trieát hoïc phi nhaân—See Ten Waste of money: Taøi saûn hieän taïi bò toån thaát— characters of Bodhicitta. See Six dangers when one attaches to addiction of Warm-hearted (a): Coù nhieät tình. alcoholic drinks and drugs. Warn and punish: Giôùi Phaït—To warn and Waste of time and energy: Phí phaïm thì giôø vaø punish; to punish for breach of the commandments naêng löïc or rules—Caûnh caùo vaø raên phaït. Waste one's wealth: Taøi saûn hieän taïi bò toån Warning: Caûnh caùo. thaát—See Six dangers when one attaches to gambling. Warren, Henry Clarke (1854-1899): American scholar who studied Sanskrit with Charles Lanman Wasting one property: Phung Phí Taøi Saûn— at Johns Hopkins University, and with Lanman at According to the Sigalaka Sutra, there are six the Harvard Oriental Series. He published a ways of wasting one's property—Theo Kinh Thi number of influential translation of Sanskrit and Ca La Vieät, coù saùu caùch phung phí taøi saûn—See Pali texts, including "Buddhism in Translation."— Six ways of wasting one's property. Hoïc giaû ngöôøi Myõ, hoïc Phaïn ngöõ vôùi Charles Wasteland of Birth and Death: Samsara—Coõi Lanman taïi tröôøng Ñaïi Hoïc Johns Hopkins, vaø vôùi Ta Baø. Lanman taïi Harvard Oriental. OÂng xuaát baûn moät Wat (p): A Pali term used in Theravada countries soá kinh ñieån raát coù aûnh höôûng dòch töø tieáng Pali, for a Buddhist monastery or temple—Töø Nam bao goàm boä Phaät Giaùo Phieân Dòch. Phaïn duøng trong caùc xöù theo Phaät giaùo Nguyeân Warrior and ruling caste: Ksatriya (skt)— Thuûy ñeå chæ töï vieän Phaät giaùo hay chuøa. Doøng Saùt ñeá lôïi. Watch (n & v): Canh (trong ñeâm)—Tænh thöùc. Wash (v): Goät röûa. Watch animals copulating: Nhìn suùc vaät giao Wash (v) a Buddha's statue: Taém Phaät—To hôïp—A Bhiksu or Bhiksuni who intentionally wash a Buddha's statue in the ceremony of watches animals copulating, commits an Buddha's Birthday. To wash the image of the Expression of Regret Offense—Vò Tyø Kheo hay Buddha on the 15th of the fourth month—Leã Moäc Tyø Kheo Ni naøo coá tình nhìn suùc vaät ñang giao Duïc

trong ngaøy kyû nieäm Phaät Ñaûn Sanh. Leã taém hôïp laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi Phaät vaøo ngaøy raèm thaùng tö. phaùt loà saùm hoái). Wash the image of the Buddha: Duïc Phaät and Watch animal fighting: Coi ñaáu vaät—A Bhiksu Taém Phaät—This is a ceremony on his birthday, or Bhiksuni who watches animal fighting or 15th of the fourth month—Leã taém Phaät vaøo ngaøy provokes animals to fight with each other, Phaät Ñaûn, raèm thaùng tö. commits an Expression of Regret Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo coi ñaáu vaät hay thuùc

giuïc cho loaøi vaät ñaùnh ñaáu vôùi nhau laø phaïm giôùi Water (n): Apas or Jala (skt)—Apo (p)—Nöôùc— Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Thuûy Ñaïi (Thaáp) Watch a magic show: Xem aûo thuaät—See 1) Water, fluidity, or liquid. Unlike the earth Watch military drills. element it is intangible. It is the element Watch martial art performance: Xem ñaáu which enables the scattered atoms of matter voõ—See Watch military drills. to cohere together. After death, these water- Watch military drills: Xem taäp traän—A Bhiksu based substances will dry up. In other words, or Bhiksuni who watches military drills, commits they have returned to water—Nöôùc (ñaøm, an Expression of Regret Offense—Vò Tyø Kheo muû, maùu, moà hoâi, nöôùc tieåu, nöôùc maét, nöôùc hay Tyø Kheo Ni naøo xem taäp traän laø phaïm giôùi trong maùu, muõi daõi, taát caû caùc chaát nöôùc trong Ba Daät Ñeà. ngöôøi noùi chung). Khoâng gioáng nhö ñòa ñaïi, noù khoâng theå naém ñöôïc. Thuûy ñaïi giuùp cho Watch one's opportunity: Resign oneself—Lie caùc nguyeân töû vaät chaát keát hôïp laïi vôùi nhau. in wait for—AÅn nhaãn chôø thôøi. Sau khi ta cheát ñi roài thì nhöõng chaát nöôùc naày Watch people fighting or arguing with each thaûy ñeàu caïn khoâ khoâng coøn nöõa, noùi caùch other: Coi ngöôøi ta ñaùnh loän hay chöôûi loän—See khaùc chuùng hoaøn traû veà cho nöôùc—See Four Watch military drills. great elements. Watch preparation for battle: Xem daøn traän 2) Water is considered as one of the four ñaùnh—See Watch military drills. poisonous snakes in a basket which imply the Wat Dhammakaya (p): A very popular Thai four elements in a body (of which a man is Buddhist movement, founded in the 1970s by formed)—Nöôùc ñöôïc coi nhö laø moät trong Chaiyaboon Sitthiphon (Phra Dhammajayo) and boán con raén ñoäc trong gioû aùm chæ töù ñaïi trong Phadet Phongaswad (Phra Dattajivo). At first, they thaân theå (taïo neân thaân theå con ngöôøi)—See established a Buddhist center at Pathum Thani, Four poisonous snakes. near Bangkok, later it has grown into a huge 3) Water is also one of the seven great complex. The movement has become the calamities: Nöôùc cuõng laø moät trong baûy naïn controlling force in the Buddhist Association of lôùn—See Seven calamities (B). most major Thai universities and has attracted 4) One of the nine elements: Moät trong cöûu even the support of the royal family and powerful ñaïi—See Nine elements or nine substances segments of the military. Its main stated goal is to (A). restore Thai Buddhist civil religion, but its critics Water altar: Thuûy Ñaøn—The round altar of contend that it is mainly interested only in water in the Homa, or Fire ceremonial of the amassing money and attracting members—Phong esoterics—Nöôùc (baøn nöôùc troøn) voøng theo hoûa traøo Phaät giaùo Thaùi Lan raát phoå bieán do loø, daønh cho caùc nghi leã veà löûa trong Maät Toâng.

Chaiyaboon Sitthiphon (Phra Dhammajayo) vaø Water-born asuras: Thuûy Sanh A Tu La—One Phadet Phongaswad (Phra Dattajivo) saùng laäp vaøo of the four kinds of Asura. The others are womb- khoaûng thaäp nieân 1970s. Tieân khôûi hoï thieát laäp born, transformation-born, and egg-born asuras. moät trung taâm Phaät giaùo ôû Pathum Thani, gaàn There is another baser category of asura. They Bangkok, veà sau naøy cô sôû aáy phaùt trieån lôùn. have thoughts of the great seas and live Phong traøo trôû neân löïc löôïng kieåm soaùt haàu heát submerged in underwater caves. During the day caùc tröôøng ñaïi hoïc Thaùi trong giaùo hoäi Phaät giaùo they roam in emptiness; at night they return to vaø thu huùt ngay caû söï hoã trôï cuûa hoaøng gia vaø their watery realm. These Asuras come into being nhöõng phaàn töû coù theá löïc trong quaân ñoäi. Muïc because of moisture and belong to the destiny of ñích chính cuûa phong traøo laø phuïc höng toân giaùo animals—Moät trong boán loaïi A Tu La. Nhöõng loaïi daân söï Phaät giaùo, nhöng nhöõng ngöôøi chæ trích A Tu La khaùc laø thai sanh, hoùa sanh vaø noaûn sanh. tranh luaän raèng phong traøo chæ nhaém vaøo vieäc Thuûy sanh A Tu La laø thöù A Tu La ôû ñaùy bieån, gom thaät nhieàu tieàn vaø thu huùt hoäi vieân maø thoâi. döôùi hang nöôùc. A Tu La ñoù do thaáp khí sinh,

thuoäc veà suùc sanh thuù—See Asura and Four kinds 1) The turbid waters of ignorance: Nöôùc ueá of Asura. tröôïc cuûa söï si muoäi. Water bubble: Bong boùng nöôùc. 2) To drink the water of delusion: Uoáng nöôùc ueá Water burial: Thuûy Taùng—Casting a corpse tröôïc. into the water, one of the four form of burial (Hoûa Water in a jar: Nöôùc loùng trong chum—When taùng: Fire, Thuûy taùng: Water, Thoå taùng: Ground, we pour water into a jar, though the impurities are and Laâm taùng: Buried in the forest)—Neùm xaùc deposited at the very bottom, they are not yet xuoáng nöôùc, moät trong boán loaïi mai taùng—See filtered out. If conditions change and the water is Four kinds of burial. stirred up, the impurities will rise—Nhö nöôùc loùng Water crystal: Thuûy ngoïc. trong chum, buøn tuy laéng xuoáng naèm yeân taän ñaùy, nhöng khi chöa gaïn loïc ra ñöôïc, gaëp duyeân khuaáy Water of delusion: Turbid waters of ñoäng, buøn laïi noåi leân—See Three analogies ignorance—Si thuûy—See Water of ignorance. concerning retrogression of practitioners who Water deva: Varuna (skt)—Thuûy Thieân— have experienced awakening. Dragon-king, one of the great spirits in the Water-lantern festival: Thuûy Ñaêng—Usually esoteric mandalas, who rules the clouds, rains and in the seventh month—Leã röôùc ñeøn nöôùc vaøo water—Thuûy thieân, moät trong nhöõng vò thaàn lôùn thaùng baûy. cuûa Maät Giaùo Maïn Ñaø La, vò naày cai trò maây, möa vaø nöôùc. Waterman in a monastery: Thuûy Ñaàu—Vò sö chaêm lo veà nöôùc noâi trong töï vieän. Water-Deva Buddha: Phaät Thuûy Thieân. Water of the dharma-nature: Phaùp Taùnh Water and milk: Thuûy Nhuû—Water and milk which can be intermingled, or the intermingling of Thuûy—The “sweet-dew” water of the dharma- things—Nöôùc vaø söõa coù theå pha troän ñöôïc. nature (pure)—Nöôùc phaùp cam loà cuûa Phaùp Taùnh (thanh tònh). Water-moon: Jalacandra (skt)—Moon’s reflexion in the water—Thuûy Trung Nguyeät (maët Water dhyana: Thuûy Ñònh—Thuûy Quaùn—Thuûy traêng trong nöôùc). Töôùng Quaùn—Thuûy Töôûng—In which one becomes identified with water

(calm, pure, fresh, Water scent: Höông Thuûy—Nöôùc thôm cuùng etc)—Thieàn ñònh ñöôïc töï taïi veà nöôùc (laøm cho Phaät—Perfume. thaân maùt taâm tònh nhö nöôùc). Water scent money: Höông Thuûy Tieàn— Water of eight qualities: Baùt Coâng ñöùc thuûy— Money given to monks which in turns paying in The ideal water of pure lands, which is cool, clear, for military expenses during the Sung dynasty sweet, soft, lustrous, settled, nourishing, and able when An-Lu-Shan occupied the capital Ch'ang- to allay hunger and thirst—See eight virtues. An—Döôùi thôøi nhaø Toáng khi An Loäc Sôn chieám cöù kinh thaønh Tröôøng An, ñaõ ra leänh thu tieàn thueá Water of eight virtues: Baùt coâng ñöùc thuûy (see Taêng goïi laø höông thuûy tieàn ñeå duøng vaøo vieäc Eight Virtues). quaân söï. Water element: Apo-dhatu (skt)—Thuûy ñaïi—Water-Sky Buddha: Thuûy Thieân Phaät. See Four great elements. Water-filter: Ñoà loïc nöôùc. Water store: Thuûy Taïng—Water-treasury, one of the sons of Jalavahana (Löu Thuûy)—Kho taøng Water furnace: Round in shape—Thuûy Loâ, loø döôùi nöôùc, moät trong caùc con trai cuûa Löu Thuûy. nöôùc hình troøn—See Four furnaces. Water strainer: Tuùi loïc nöôùc—See Six things Water globule: Thuûy Vieân—A term used for which a monk must have (B). fire-pearl or ruby, also altered to Pearl-ball; it is Water of truth: Which washes away the ball on top of a pagoda—Danh töø duøng ñeå goïi defilement—Ñaïo thuûy (taåy saïch moïi ueá nhieãm "hoûa chaâu," coøn goïi laø "chaâu vieân," laø vieân ngoïc cuûa traàn theá). baùu treân thaùp caùc töï vieän. Water of ignorance: Si Thuûy. Water vessel: Thuûy Khí—A filter used by the esoterics in baptismal and other rites—Bình chöùa

nöôùc, ñöôïc duøng trong leã quaùn ñaûnh vaø caùc nghi giaû phoå thoâng. Quyeån saùch ñaàu tieân cuûa oâng laø thöùc khaùc cuûa Maät toâng. quyeån "Tinh Thaàn Thieàn" (1936). Moät soá saùch Water of virtue: Coâng Ñöùc Thuûy—The water or cuûa oâng khoâng ñöôïc caùc chuyeân vieân haøn laâm taùn eight lakes of meritorious deeds, or virtue in thaønh vì cho raèng mang tính meâ tín vaø khoâng Paradise—Coâng ñöùc trì hay taùm hoà coâng ñöùc nôi chính xaùc, nhöng caùc taùc phaåm cuûa oâng vaãn ñöôïc coõi Cöïc Laïc. öa chuoäng vaø ñöôïc phoå bieán roäng raõi khaép nôi Water and wave of water: Thuûy Ba—The treân theá giôùi. water and the wave are two yet one, an Waves: Taranga (skt)—Laøn soùng. illustration of the identity of differences—Nöôùc Waves of consciousness: Thöùc Laõng—The vaø soùng nöôùc, tuy hai maø moät. waves or nodes of particularized discernment, Water wheel: Thuûy Luaân—The third of the four produced on the bhutatathata considered as the "wheels" on which the earth rests. The other sea of mind—Chaân nhö cuûa taâm theå ví nhö bieån, wheels are Space, Wind, and Metal—Moät trong duyeân ñoäng cuûa chö thöùc ví nhö soùng (choã doøng töù luaân thaønh laäp neân theá giôùi. Nhöõng luaân khaùc nöôùc do taïng thöùc chuyeån ñoäng maø sinh ra thöùc laø Hö Khoâng, Phong vaø Kim. **See Four wheels laõng). and Five wheels. Wave of thoughts: Mind wave (mental Waterwheel at the well: Caáp Tænh Luaân—The activities)—Taâm ba (nhöõng hoaït ñoäng cuûa taâm). round of reincarnation (cycle) is like the Waver: Shake—Lay ñoäng. waterwheel at the well ever revolving up and Wavering: Dao ñoäng. down—Voøng sanh töû luaân hoài voâ cuøng voâ cöïc nhö Waves and wind: Soùng

gioù—Ups and downs of guoàng xe muùc nöôùc gieáng leân xuoáng khoâng life. ngöøng. Way (n): Upaøya (p & skt)—Path—Ñaïo—Phöông Water of wisdom: Trí Hueä Thuûy—The water of caùch—Phöông thöùc—Phöông tieän (duøng ñeå ñaït wisdom, which washes away the filth of passion— ñeán muïc ñích nhö con thuyeàn ñöa ngöôøi sang Trí hueä thuûy coù coâng naêng goät röûa taát caû nhöõng ueá soâng)—See Marga and Two ways. tröôïc cuûa duïc voïng. 1) The best way: Caùch hay nhöùt. Wato (jap): A Japanese term for “the point of 2) The best way to respect Buddha is following koan,” which sums up the intent of the paradox his advice: Caùch quyù troïng Ñöùc Phaät cao quyù that it poses—Töø ngöõ Nhaät Baûn chæ “Ñieåm cuûa nhöùt laø thöïc haønh nhöõng lôøi Phaät daïy. coâng aùn,” toång keát chuû yù cuûa caùi ngöôïc laïi vôùi caùi 3) According to the Sutra In Forty-Two Sections, maø coâng aùn ñeà ra. Chapter 2, the Buddha said: “Sramanas who Watts, Alan (1915-1971): British popularizer of have left the home-life renounce love, cut Buddhism (ngöôøi phoå truyeàn Phaät giaùo), (uproot) desire and recognize the source of especially Zen. He lacked an academic their minds. They penetrate the Buddha’s background in the field and had no knowledge of Wonderful Dharmas and awaken to Asian languages, but was able to convey difficult unconditioned dharmas. They do not seek to and abstruse ideas in ways that appealed to a obtain anything internal; nor do they seek general readership. His first book was “The Spirit anything external. Their minds are not bound of Zen” (1936). Some of his books were by the Way nor are they tied up in Karma. dismissed by academic specialists as superficial They are without thoughts and without and inaccurate, but his works still have a wide actions; they neither cultivate nor achieve popular appeal from all over the world—Moät nhaø (certify); they do not need to pass through the truyeàn baù Phaät giaùo ngöôøi Anh, ñaëc bieät laø truyeàn various stages and yet are respected and baù veà Thieàn. OÂng khoâng coù caên baûn hoïc thuaät veà revered. This is what is meant by the Phaät giaùo, laïi cuõng khoâng coù kieán thöùc veà caùc Way.”—Theo Kinh Töù Thaäp Nhò Chöông, ngoân ngöõ AÙ Chaâu, nhöng oâng coù khaû naêng truyeàn Chöông 2, Ñöùc Phaät daïy: “Ngöôøi xuaát gia ñaït nhöõng yù nghóa hay tö töôûng saâu saéc cho ñoäc laøm sa Moân thì phaûi töø boû aùi duïc, bieát ñöôïc

nguoàn taâm, thaáu trieät giaùo phaùp cuûa Phaät, Way of completely understanding the truth hieåu phaùp voâ vi. Beân trong khoâng coù caùi ñeå without further study: Voâ hoïc ñaïo—See Three ñöôïc, beân ngoaøi khoâng coù choã ñeå caàu. Taâm paths all have to tread. khoâng chaáp thuû nôi ñaïo, cuõng khoâng heä luïy Way of conversion: Hoùa Ñaïo—The way of bôûi nghieäp, khoâng coù suy töôûng, khoâng coù taïo transformation or development. To instruct and taùc, khoâng coù tu, khoâng coù chöùng, chaúng caàn guide. There are three sovereign powers for traûi qua caùc Thaùnh vò maø töï thaønh cao toät, ñoù converting others—Ñaïo hay con ñöôøng höôùng daãn goïi laø Ñaïo.” vaø giaùo hoùa. Coù ba löïc ñöôïc duøng ñeå hoùa ñoä Way of action: Caùch haønh ñoäng. ngöôøi khaùc (Tam Luaân Hoùa Ñaïo): Way of affliction: Phieàn naõo ñaïo—The way of 1) Supernatural transformation : Thaàn bieán—Do temptation or passion, in producing bad karma— thaân nghieäp cuûa Ñöùc

Phaät hieän ñuû loaïi thaàn Con ñöôøng cuûa tham duïc, ñöa ñeán aùc nghieäp. bieán, khieán chuùng sanh khôûi chaùnh tín (thaân: Way of the Arhat: Voâ Hoïc Ñaïo—The way of physical). the Arhat, especially his attainment to complete 2) Memory or knowledge of all the thoughts of truth and freedom from all illusions, with nothing all beings: Kyù taâm—Duøng yù nghieäp cuûa Ñöùc more to learn. The fourth and last stage in the Phaät phaân bieät ñöôïc taâm haønh sai bieät cuûa keû Four Saints, which is beyond the need of further khaùc (thöùc bieät tha taâm)—(yù: mental). teaching or study—Con ñöôøng cuûa baäc A La Haùn, 3) Teaching and warning: Giaùo giôùi—Duøng ñaëc bieät khi haønh giaû ñaõ ñaït ñöôïc chaân lyù vaø thoaùt khaåu nghieäp cuûa Ñöùc Phaät ñeå raên daïy chuùng khoûi nhöõng aûo töôûng, khoâng coøn gì nöõa ñeå hoïc. sanh khieán hoï tu haønh. Ñaây laø giai ñoaïn cuoái cuøng trong Töù Thaùnh. Way of cultivating the truth: Tu Ñaïo—One of Way of beholding the truth: Kieán Ñaïo—The the three paths that all have to tread on—Moät stage of no reincarnation of the sravakas and the trong tam ñaïo maø moïi ngöôøi roài seõ phaûi giaãm first stage of the Bodhisattva, one of the three leân—See Three paths all have to tread. paths that all have to tread on—Giai ñoaïn khoâng Way of cultivation: Tu Ñaïo. coøn taùi sanh cuûa moät vò Thanh Vaên hay sô ñòa Boà 1) To practice the way: To cultivate the way of Taùt, moät trong tam ñaïo maø moïi ngöôøi roài seõ phaûi religion—To be religious—Tu haønh theo giaãm leân—See Three paths all have to tread. phaùp moân cuûa toân giaùo. Way of a Bodhisattva: Discipline of a 2) The way of self-cultivation: Töï tu taäp. Bodisattva, to benefit self and benefit others—Boà 3) The way of practice: Con ñöôøng tu taäp. taùt haïnh. 4) In the Hinayana, the stage from Anagama to Way of Buddha: Buddhism—The way that Arhat: Ngoâi vò Thanh Vaên Thöøa töø Nhaát Lai leads to Buddhahood—The Buddhist doctrine— ñeán A La Haùn. Phaät ñaïo—The way which leads to Buddhahood 5) In Mahayana, one of the Bodhisattva stages: or enlightenment—Con ñöôøng daãn tôùi giaùc ngoä Moät trong thaäp ñòa Boà Taùt—See Ten hay Phaät quaû. grounds. Way that can be spoken of is not the real Way of discipline: way: Ñaïo maø coù theå noùi ra ñöôïc thì khoâng phaûi laø 1) Cheá Moân—The way or method of discipline, chaân ñaïo (Ñaïo khaû ñaïo phi thöôøng ñaïo). contrasted with the door of teaching of enlightenment, both methods used by the Way of causation: Nhaân ñaïo (ñaïo cuûa nhaân vaø Buddha—Ñöùc Phaät cheá ra giôùi luaät moân quaû). nhaèm giuùp moïi ngöôøi tu haønh giaûi thoaùt, ñoái Way of commandments: Giôùi Moân—The way laïi vôùi hoùa moân. or method of the commandments or rules. 2) Giôùi Moân: The way or method of the Obedience to the commandments as a way of commandments or rules. Obedience to the salvation—Tu haønh giôùi luaät laø cöûa vaøo giaûi commandments as a way of salvation—Tu thoaùt. haønh giôùi luaät laø cöûa vaøo giaûi thoaùt.

Way of emancipation: Moksa-marga (skt)— 3) The way of teaching or to teach a way or Giaûi Thoaùt Ñaïo. religion; a taught way contrasted with an 1) The way of release (the way or path of intuitional way: Con ñöôøng ñöôïc chæ daïy khaùc liberation from) all sufferings by realization vôùi con ñöôøng ñaït ñöôïc baèng tueä giaùc. of truth: Con ñöôøng giaûi thoaùt khoûi moïi khoå Way of karma: Nghieäp ñaïo—The way of ñau

phieàn naõo baèng caùch chöùng ngoä chaân lyù. karma; the path of works, action or doing, either 2) The way or doctrine of liberation good or bad, productive of karma, one of the three (emancipation—Release): Buddhism—Ñaïo paths all have to tread on—Moät trong tam ñaïo maø Phaät, ñaïo xuaát ly giaûi thoaùt. taát caû chuùng sanh phaûi daãm leân, vieäc xaûy ra duø Way of Enlightenment: Giaùc ñaïo—Trí Moân—thieän hay duø aùc ñeàu daãn chuùng sanh ñi trong ba Way to enlightenment—Buddha-wisdom, or neûo saùu ñöôøng. **See Three paths all have to wisdom gate—Giaùc ñaïo hay Giaùc loä (con Ñöôøng tread. Giaùc Ngoä)—Trí tueä Phaät daãn ñeán giaùc ngoä Boà Way learner: Ngöôøi hoïc ñaïo. Ñeà—See Eight Noble Paths, Seven Bodhyanga, Way of leaving the world: Xuaát theá gian ñaïo. and Two doors (D). Way of liberation: Giaûi Thoaùt Ñaïo—See Way Way of higher evolution: Con ñöôøng thaêng tieán of emancipation. (trong tu taäp). Way of living: Caùch soáng. Way of holiness: Thaùnh Ñaïo Moân—The Way of living of the monk and nun: Way of ordinary schools of the way of holiness by the poverty—Poor religion, i.e. without the Buddha- process of devotion, in contrast with immediate truth—Baàn ñaïo. salvation by faith in Amitabha—Con ñöôøng cuûa Way of mortal samsara: Höõu laäu ñaïo—Sinh töû baäc Hieàn Thaùnh ñaït ñaïo qua quaù trình tu taäp, ñoái ñoà (con ñöôøng sanh töû). laïi vôùi tònh ñoä moân hay söï cöùu ñoä qua nieàm tin Way of mortality: Way of reincarnation—Höõu nôi Ñöùc Phaät A Di Ñaø. **See Two doors (1). laäu ñaïo—Sinh töû ñoà (con ñöôøng sanh töû)—See Way of the hungry demons: Ngaï Quyû Ñaïo—Two ways (C). The destiny of the hungry ghosts, one of the six Way of mystic experience: Witness to the paths—Con ñöôøng cuûa ngaï quyû hay cuûa nhöõng keû truth—Chöùng ñaïo. coù nghieäp nhaân ngaï quyû, moät trong luïc ñaïo (ñòa nguïc, ngaï quyû, suùc sanh, a tu la, nhaân vaø thieân). Way of Nirvana: Voâ laäu ñaïo—Nieát Baøn moân. Way of illusion: Way of pity directed to others: Bi Moân— 1) Hoaëc Thuù—The direction of illusion, delusive Buddha-pity—Bi taâm Phaät höôùng ñeán cöùu ñoä tha objective, interpreted as deluded in nhaân—See Two doors (D). fundamental principles—Con ñöôøng ñi tôùi meâ Way-place: Bodhimandala—Bodhi Seat—Boà ñeà hoaëc vaø phieàn naõo hay höôùng ñi ñeán phieàn ñaïo traøng—Way-place—Truth-plot, holy site, naõo. place of Enlightenment; the place where the 2) Methods of illusion—Methods of Bodhisattva Buddha attained Enlightenment. The original transformation—AÛo moân. Bodhiamandala was the spot under the Bodhi tree Way imbued compassion, love and where the Buddha became fully enlightened. Bodhimandala also means a place where one sympathy: Ñöôøng loái thaám nhuaàn töø bi, trìu meán cultivates the Way. The term “Bodhimandala” or vaø loøng caûm thoâng. “Way-place” also includes monasteries and other Way of illusion: AÛo moân. auspicious sites where people put the Way of instruction: Giaùo Ñaïo—The See Two Buddhadharma into practice—Boà Ñeà ñaïo traøng laø ways (D). nôi thieâng lieâng, nôi Ñöùc Phaät thaønh ñaïo. Nguyeân 1) To instruct and to lead: Chæ daïy vaø höôùng thuûy Boà Ñeà Ñaïo Traøng laø ñòa ñieåm naèm ngay daãn. döôùi goác caây Boà Ñeà nôi Ñöùc Phaät ñaõ ñaït ñeán ñaïi 2) To teach a way or religion: The way of giaùc. Boà Ñeà ñaïo traøng cuõng laø nôi ñeå haønh giaû tu teaching—Chæ daïy cho

con ñöôøng tu haønh.

taäp thaønh ñaïo. Töø “Bodhimandala” hay “Way- Way of reincarnation: Höõu Laäu Ñaïo—The place” bao goàm caû nhöõng töï vieän hay nhöõng nôi way of mortality—Con ñöôøng cuûa luaân hoài sanh thieän laønh nôi maø ngöôøi ta ñöa Phaät phaùp vaøo töû—See Two ways (C). thöïc haønh—See Bodh-Gaya and Bodhimanda. Way to relate to others: Caùch ñoái xöû (lieân heä) Way of poverty: The way of living of the monk vôùi ngöôøi khaùc. and nun—Poor religion, i.e. without the Buddha- Way of release by realization of truth: Giaûi truth—Baàn ñaïo. thoaùt ñaïo—Con ñöôøng giaûi thoaùt baèng thöïc chöùng Way of reality: Way of Truth—True way— chaân lyù—See Two ways (A). Chaân ñaïo. Way of release all sufferings by ralization of Way of teaching: Teach a way—Teach a truth: Giaûi Thoaùt Ñaïo—See Way of religion—Giaùo ñaïo. emancipation. Way of transmigration: Löu chuyeån moân—As Way of right will prevail over the way of contrasted with that of Nirvana—Ngöôïc laïi vôùi might: Vöông ñaïo aét thaéng baù ñaïo (Vöông ñaïo Nieát Baøn moân. taát thaéng baù ñaïo). Way of Truth: True way—Way of reality— Way seeker: Ngöôøi hoïc ñaïo. Chaân ñaïo. Way of sins: Misleading path—Meâ ñoà. Way of Yaksa: Destiny of Yaksa—Quyõ ñaïo— Way of speaking: Caùch aên noùi. See Yaksa. Way of teaching: Giaùo Ñaïo—See Way of Wayman, Alex: American scholar of Buddhism, instruction. who spent most of his career at Columbia University. He has published prolifically (raát Way of transmigration: Löu Chuyeån Moân—As nhieàu) on a range of topics, most significantly on contrasted with that of nirvana (Dieät moân)—Töø Tibetan Buddhism and Yogacara—Hoïc giaû Phaät naày ñoái laïi vôùi “tòch dieät moân” hay nieát baøn (caùc giaùo ngöôøi Myõ, ngöôøi ñaõ traûi qua haàu heát ngheà nghieäp voâ minh phieàn naõo töø voâ thuûy ñeán nay, nghieäp cuûa mình taïi tröôøng Ñaïi Hoïc Columbia. gaây nghieäp thieän aùc, khieán caûm thoï quaû laïc khoå). OÂng xuaát baûn raát nhieàu saùch vôùi nhieàu ñeà muïc, Way to True Happiness: Con ñöôøng ñöa ñeán tieâu bieåu nhaát laø veà Phaät Giaùo Taây Taïng vaø Du chaân haïnh phuùc. Giaø. We are never completely satisfied: Chuùng ta Way-opener: The Buddha—Khai ñaïo giaû (ngöôøi chaúng bao giôø toaïi nguyeän. khai môû ñaïo phaùp). Weak (a & n): Yeáu ñuoái—The weak—Keû yeáu. Way of pity directed to others: Buddha-pity— Weak and unlikely to act: Baïc chí nhöôïc haønh Bi Moân—Bi taâm Phaät höôùng ñeán cöùu ñoä tha (chí khí moûng manh, haønh ñoäng yeáu ôùt). nhaân—See Two doors (D). Weaken (v) sense desires and ill-will: Laøm Way-place: Ñaïo traøng—See Bodhimandala. suy yeáu tham vaø saân. Way of purity: Thanh Tònh Phaùp—The way of Weakening of the intellect; Trí löïc toån haïi— purity or escape from the passions and lower See Six dangers when one attaches to addiction of transmigration—Pheùp thanh tònh xa lìa moïi phieàn alcoholic drinks and drugs. naõo caáu nhieãm ñeå vöôït thoaùt khoûi duïc voïng vaø Weakness (n): Söï yeáu ñuoái. luaân hoài sanh töû. Wealth (n): Artha or Vasu (skt)—Rich—Söï giaøu Way of realization: Chöùng ñaïo—Thöïc chöùng sang—Taøi löïc—See Three unstable things, and con ñöôøng cuûa chö Phaät—See Two ways (D). Sixteen great powers obtainable by a bodhisattva. Way of rebirth as an animal: Suùc sanh ñaïo. Wealth-Merit-Virtue

Buddha: Taøi Coâng Ñöùc Way of realization: Chöùng ñaïo—The See Two Phaät. ways (D). Wealthy ghosts: Ña taøi quyû. Wealthy man: Taøi chuû.

Wealthy In Merit And Virtue Buddha: Phaät Weary of the miseries of earth and seeking Taøi Coâng Ñöùc. deliverance: Yeám Caàu—Chaùn gheùt nhöõng khoå Weapons of Great Enlightening Beings: Khí sôû cuûa theá gian maø tìm caàu giaûi thoaùt. giôùi cuûa chö Ñaïi Boà Taùt—According to the Weary of the world and abandon it: Yeám Flower Adornment Sutra, Chapter 38, there are Ly—Chaùn gheùt vaø lìa boû theá söï. ten kinds of weapon of Great Enlightening Beings. Weathercock (n): Con gaø baùo gioù treân noùc nhaø. Enlightening Beings who abide by these can Wedding (n): Ñaùm cöôùi. annihilate the afflictions, bondage, and Wednesday (n): Thöù Tö. compulsion accumulated by all sentient beings in the long night of ignorance—Theo Kinh Hoa Weed (n): Coû thaáp. Nghieâm, Phaåm 38, coù möôøi thöù khí giôùi cuûa chö Week (n): Tuaàn leã. Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi phaùp naày thôøi Weekday: Ngaøy thöôøng trong tuaàn. coù theå dieät tröø nhöõng phieàn naõo, kieát söû ñaõ chöùa Ween (old English): Think—Suppose—Suy nghó nhoùm töø laâu cuûa taát caû chuùng sanh—See Ten nhö vaäy. weapons of Great Enlightening Beings. Weep (a & v): Khoùc loùc. Wear lay clothing: Maëc aùo quaàn cuûa ngöôøi theá Wei Zhao Bao Feng: Duy Chieáu Baûo Phong— tuïc—A Bhiksu or Bhiksuni who wears lay clothing Zen master Wei-Zhao-Bao-Feng's home town or a wig while going around a town, a village, or was in ancient Jian-Chou (now is Jian-Yang in Si- a market, commits an Expression of Regret Chuan province)—Thieàn Sö Duy Chieáu Baûo Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo maëc Phong queâ ôû Giaûn Chaâu (baây giôø laø Giaûn Döông quaàn aùo cuûa ngöôøi theá tuïc, hay ñoäi toùc giaû ñi thuoäc tænh Töù Xuyeân). quanh phoá, laøng hay chôï, laø phaïm giôùi Ba Daät Ñeà, * One day while reading a book, he was phaûi phaùt loà saùm hoái. startled by the phrase, "One's self-nature is Wear objects of gold, silver or precious near, but realizing it is remote." He then said: stones: Ñeo vaøng, baïc hay ñaù quí—A Bhiksu or "The mundane and the sacred are of one Bhiksuni who wears objects of gold, silver or body, but because of habit and circumstances precious stones, even with implant or crown made they are differentiated. I know this to be of gold or silver for cosmetic purpose, commits an true." He then hastened to the city of Cheng- offense that involves Release and Expression of Tu and studied under the teacher Shing-T'ai Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo ñeo in Lu-Yuan, receiving full ordaination at the vaøng, baïc, hay ñaù quyù, daàu chæ laø chaát vaøng baïc age of nineteen: Moät hoâm ñoïc saùch, oâng giaät bòt raêng laïi, laø phaïm giôùi xaû ñoïa (buoâng boû vaø mình vôùi caâu, "Taùnh töông caän daõ, taäp töông phaùt loà saùm hoái). vieãn daõ." Sö noùi: "Phaøm Thaùnh voán moät theå, Wear a rosary made of expensive or bright do taäp neân sai khaùc, toâi bieát ñoù roài." Lieàn ñoù colored gems: Ñeo chuoãi hoaëc traøng haït ñaéc sö ñeán Thaønh Ñoâ laøm ñeä töû Sö Thanh Thôùi ôû tieàn—A Bhiksu or Bhiksuni who wears a rosary Loäc Uyeån. Sö thoï cuï tuùc giôùi naêm möôøi chín made of expensive or bright colored gems, tuoåi. commits an offence that involves Release and * One day Bao-feng entered the hall and Expression of Regret—Vò Tyø Kheo hay Tyø

Kheo addressed the monks, saying: "A“ ancient Ni naøo ñeo chuoãi ñaéc tieàn, laø phaïm giôùi xaû ñoïa Buddha said, 'W‘en I first gained complete (buoâng boû vaø phaùt loà saùm hoái). awakening I personally saw that all beings of the great earth are each fully endowed with Wear only three garments: Chæ coù tam y hay complete and perfect enlightenment.’ And ba loaïi aùo—See Twelve kinds of ascetic practices later he said, ‘It’s a great mystery. No one (dhuta). can fathom it.’ I don’t see anyone who Wearing rags from dust-heaps: Baèng loøng understands this. Just some blowhards.” He maëc ñoà baù naïp töø vaûi raùch—See Four holy ways. then got down from the seat: Moät hoâm sö Weary: Meät moûi.

thöôïng ñöôøng thuyeát phaùp: “Phaät xöa noùi, * Zen master Wei-Zhao-Bao-Feng died in ‘Khi ta môùi thaønh Chaùnh Giaùc chính thaáy 1128. His cremated remains were like jewels chuùng sanh treân ñaïi ñòa thaûy ñeàu thaønh and blue pearls. His tongue and teeth were Chaùnh Giaùc.’ Sau Ngaøi laïi noùi, ‘Saâu thaúm xa undamaged by the flames. His stupa was xoâi khoâng ngöôøi bieát noåi.’ Keû khoâng kieán placed on the western peak near the temple: thöùc, kheùo ñaàu roàng ñuoâi raén.” Sö lieàn xuoáng Thieàn Sö Duy Chieáu Baûo Phong thò tòch naêm toøa. 1128. Xaù lôïi cuûa sö loùng laùnh nhö baûo chaâu * Bao-Feng entered the hall and addressed the ngoïc bích. Löôõi vaø raêng cuûa sö khoâng bò löûa monks, saying: “All the Buddhas of bygone ñoát chaùy. Thaùp thôø xaù lôïi cuûa sö hieän vaãn have already entered nirvana. You people! coøn, beân ñænh phía taây cuûa töï vieän. Don’t be nostalgic about them. The Buddhas Weigh one’s words: Lieäu lôøi. of the future have not yet appeared in the Weighed down by mundane preoccupations world. All of you, don’t be deluded! On this and have not yet severed worldly thoughts: very day who are you? Study this!: Sö thöôïng Ñeo mang vieäc theá tuïc—Even when you have not ñöôøng thuyeát phaùp: “Chö Phaät quaù khöù ñaõ reached old age and your body is still vigorous, nhaäp Nieát Baøn roài, caû thaûy caùc ngöôi khoâng you are still weighed down by mundane neân quaù töôûng nhôù; chö Phaät vò lai chöa ra preoccupations and have not yet severed worldly ñôøi, caû thaûy caùc ngöôi khoâng neân voïng töôûng; thoughts. You run east and west, worrying about chính hieän ngaøy nay ngöôi laø ngöôøi gì? Haõy ten thousand things. With your sea of töï xeùt laáy!.” consciousness so vast, how can you recite the * Another time, Bao-Feng entered the hall Budda’s name?—Ví nhö luùc baïn chöa giaø, thaân addressed the monks, saying: “The löïc ñang cöôøng traùng, maø coøn ñeo vieäc theá tuïc, fundamental self is unborn, nor is it chöa döùt nieäm ñôøi, boân taåu ñoâng taây, aâu lo ñuû annihilated in the present. It is undying. But vieäc, bieån thöùc meânh moâng, laøm sao coù theå nieäm to be born in a certain place, and to die Phaät ñöôïc?— See Seven circumstances that are someplace else, is the rule of being born in a difficult to practice Buddha Recitation. life. Great persons must position themselves Weight (n): Söùc naëng. in this flow of life and death. They must lie down in the thorny forest. They must be Weight of a mountain: Sôn Caân—The weight pliable and able to act according to of a mountain, or of Sumeru—May be more circumstances. If they are thus, then readily ascertained than the eternity of the immeasurable expedients, grand samadhis, Buddha—Caân duøng ñeå caân nuùi Tu Di,

duøng ñeå ví and great liberation gates are instantly vôùi thoï meänh cuûa Ñöùc Phaät khoù theå nghó löôøng opened. But if they are not yet this way, then (nuùi Tu Di coøn coù theå caân laïng, nhöng thoï maïng defilements, all toilsome dust, and mountains cuûa Ñöùc Nhö Lai khoâng theå nghó baøn). loom before them and block the ancient Weighty (a): Naëng—Heavy. road.": Moät laàn khaùc sö thöôïng ñöôøng thuyeát Weighty karma: Garuka (skt)—Troïng phaùp: "Xöa töï chaúng sanh, nay cuõng chaúng Nghieäp—According to the Abhidharma, weighty dieät, laø cheát chaúng ñöôïc maãu möïc. Nôi ñaây karma, wholesome or unwholesome, is a weighty xuaát sanh choán naày dieät heát, laø haøm sanh chòu or serious action, or karma of such powerful moral quy cuû. Baäc ñaïi tröôïng phu caàn phaûi ôû trong weight that it cannot be replaced by any other doøng sanh töû, naèm trong röøng gai goác, cuùi karma as the determinant of rebirth. It is so called ngöôùc co duoãi tuøy cô laäp baøy, hay nhö theá ñoù because it produces its effect for certain in this laø duøng voâ löôïng phöông tieän trang nghieâm life or in the next life. When there is no weighty tam muoäi, cöûa ñaïi giaûi thoaùt lieàn môû roäng karma to condition the future birth a death- theânh thang. Neáu chöa nhö theá, voâ löôïng proximate (asanna) karma might operate—Theo phieàn naõo taát caû traàn lao ñöùng söïng tröôùc maët A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), troïng nghieäp bít laáp ñöôøng xöa." coù nghóa laø haønh ñoäng hay nghieäp naëng, nghieäp

nghieâm troïng, coù theå thieän hay baát thieän, khoâng 3) If someone were to develop the jhanas and theå thay theá ñöôïc trong yeáu toá taùi sanh. Ñöôïc goïi later were to commit one of the heinous laø troïng nghieäp vì noù chaéc chaén sanh quaû trong crimes, his good karma would be obliterated kieáp hieän taïi hay ngay kieáp keá tieáp. Neáu khoâng by the evil deed, and the latter would coù moät troïng nghieäp naøo laøm ñieàu kieän cho söï taùi generate rebirth into a state of misery. For sanh trong kieáp lieàn ñoù, thì "Caän Nghieäp laø example, the Buddha's ambitious cousin nghieäp daãn daét thoï sanh. Devadatta lost his psychic powers and was 1) On the wholesome side, this karma is the reborn in hell for wounding the Buddha and attainment of the jhanas, other than speech causing a schism in the Sangha: Neáu moät and body karmas: Neáu laø thieän thì ñaây laø loaïi ngöôøi haønh vaø ñaéc thieàn, sau ñoù phaïm nhaèm nghieäp coù tính caùch tinh thaàn nhö tröôøng hôïp moät trong nhöõng troïng toäi thì nghieäp ñaõ taïo caùc taàng thieàn, ngoaøi khaåu vaø thaân nghieäp. tröôùc ñoù seõ bò nghieäp baát thieän coù naêng löïc Ngöôøi ñaéc töù thieàn saéc giôùi chaúng haïn thì huøng maïnh naày ngaên trôû. Kieáp soáng keá ñoù seõ höôûng quaû vò cuûa thieàn aáy trong kieáp hieän taïi, do nghieäp xaáu taïo duyeân. Thí duï nhö em hoï hay trong kieáp keá tieáp. cuûa Phaät laø Ñeà Baø Ñaït Ña, vì tham voïng maø 2) On the unwholesome side, it is the five taïo neân troïng toäi laøm ñaû thöông Phaät vaø chia heinous crimes together with a fixed wrong reõ Taêng Giaø, neân phaûi maát heát thaàn thoâng vaø view that denies the basis for morality—Neáu taùi sanh vaøo coõi ñòa nguïc. laø baát thieän nghieäp coù naêm loaïi troïng nghieäp 4) If someone were first to commit one of the ñi cuøng vôùi taø kieán choái boû ñaïo ñöùc luaân lyù: heinous crimes, he could not later reach a i) Causing the wounding of a

Buddha, i.e. sublime or supermundane attainment, Devadatta lost his psychic powers and was because the evil karma would create an born in a woeful state because he wounded insurmountable obstruction. Thus King the Buddha: Gaây thöông tích cho moät vò Ajatasattu, while listening to the Buddha's Phaät—Nhö Ñeà Baø Ñaït Ña phaûi maát heát thaàn speak the Samannaphala Sutra, the Discourse löïc vaø taùi sanh vaøo aùc ñaïo vì toäi ñaõ laøm chaûy on the Fruits of Recluseship, had all the other maùu thaân Phaät. conditions for reaching stream-entry, but ii) Maliciously creating a schism in the Sangha, because he had killed his father, King i.e Devadatta who was reborn in a woeful Bimbisara, he could not attain the path and state because he caused a schism in the fruit: Neáu moät ngöôøi tröôùc ñaõ phaïm troïng toäi, Sangha: Chia reõ Taêng Giaø—Nhö Ñeà Baø Ñaït sau ñoù duø tinh taán tu haønh vaãn khoù ñaéc quaû vì Ña phaûi ñoïa vaøo aùc ñaïo vì ñaõ gaây chia reõ nghieäp xaáu caûn trôû. Vua A Xaø Theá sau khi trong Taêng ñoaøn. nghe Phaät noùi Kinh Samannaphala, coù theå ñaõ iii) Murdering an Arahant: Saùt haïi moät vò A La chöùng ñaéc quaû Tu Ñaø Höôøn neáu khoâng phaïm Haùn. troïng toäi gieát cha, laø vua Bình Sa Vöông, neân iv) Parricide (killing one's own father). As the oâng khoâng theå thaønh töïu ñaïo quaû. Buddha remarked, King Ajatasatru would ** See Four types of kamma (karma) (B). have attained the first state of sainthood if he Welcome: Susvagata or Svagata (skt)—A title of had not committed parricide. In this case, the the Buddha—Thieän Lai. powerful evil karma obstructed his spiritual 1) The term which Indian Bhiksus used to attainment: Gieát Cha—Ñöùc Phaät ñaõ löu yù caùc welcome those who come to the monastery: ñeä töû raèng neáu khoâng phaïm toäi gieát cha thì Töø maø caùc vò Tyø Kheo AÁn Ñoä duøng ñeå hoan vua A Xaø Theá ñaõ ñaéc quaû Tu Ñaø Höôøn. ngheânh nhöõng ngöôøi ñeán chuøa. Trong tröôøng hôïp naày troïng nghieäp baát thieän 2) The Pali scriptures say that the Buddha once ñöôïc gaây ra tröôùc, vaø ngaên caûn söï tieán boä tinh accepted his followers into the monkhood, thaàn veà sau naày. simply by saying "Welcome, monk!": Trong v) Matricide (killing one's own mother): Gieát kinh ñieån Pali coù ghi laïi, xöa khi muoán nhaän Meï.

ai vaøo Taêng ñoaøn, Phaät chæ noùi "Thieän lai, Tyø Well Gone One who understands the kheo!" World: Lokavit (skt)—Theá Gian Giaûi—See Ten 3) A title of a Buddha: Danh hieäu cuûa Phaät— epithets of a Buddha. See Ten epithets of a Buddha. Well and good : Laønh thay ! Welfare (n): Haïnh Phuùc—See Happiness. Well-informed: Thöùc giaû. Welcoming and escorting: Receive and lead— Well-informed people: Baäc thöùc giaû. Tieáp daãn—Tieáp nhaän vaø höôùng daãn—Tieáp Daãn Well-known: Noåi tieáng. —See Welcoming and escorting Master. Well-known Buddha: Danh Vaên Phaät. Welcoming and escorting Master: Tieáp Daãn Ñaïo Sö—Sentient beings are reborn in the Pure Well-known Light Buddha: Danh Vaên Quang Land owing to the assistance of the following Phaät. Buddhas—Chuùng sanh ñöôïc vaõng sanh Tònh Ñoä Well-learned noble disciple: Thaùnh ñeä töû ña nhôø söï trôï giuùp cuûa hai vò Phaät: vaên. 1) The guidance of our original teacher, Well-nourished heart: Tröôûng döôõng taâm—Sakyamuni Buddha, and his teachings: Söï chæ Ten kinds of well-nourished heart, essential to daãn cuûa Ñöùc Boån Sö Thích Ca Maâu Ni Phaät. entry into the cult of the

higher patience and 2) The welcoming and escorting of Amitabha endurance—Coù möôøi loaïi taâm tröôûng döôõng— Buddha: Tieáp Daãn Ñaïo Sö A Di Ñaø Phaät. See Ten Dwelling Minds. 3) The support and protection of the Buddhas of Well-off (a): Khaù giaû. the ten directions: Chö Phaät möôøi phöông hoä Well-retracted male organ: Nam caên aån nieäm. kính—See Thirty-two auspicious marks. Welcoming and escorting to the Pure Land: Well and river: Tænh Haø—Like the well and the Tieáp Daãn Veà Tònh Ñoä. river, indicating the impermanence of life. The Well (n): Gieáng nöôùc. “well” refers to the legend of the man who Well-appearing: Subhuti (skt & p)—Tu Boà Ñeà running away from a mad elephant fell into a (Thieän Hieän)—See Subhuti. well; the “river” to a great tree growing on the Well-being: Sung söôùng—Laønh maïnh. river bank, yet blown over by the wind—Gioáng Well-born: Thieän Sanh. nhö caùi gieáng vaø con soâng, aùm chæ söï voâ thöôøng 1) Well-born, of high birth: Sujata (skt)—Sanh cuûa cuoäc soáng. Caùi gieáng noùi veà caâu chuyeän cuûa ra trong doøng hoaøng toäc. moät anh chaøng ñang chaïy traùnh voi ñieân bò teù 2) A former incarnation of Sakyamuni: xuoáng gieáng, baùm ñöôïc vaøo moät caønh caây, nhöng Susambhava (skt)—Tieàn thaân cuûa Ñöùc Phaät vaãn bò gioù thoåi bay ñi. Thích Ca. Well-taught noble disciple: Thaùnh ñeä töû ña Well deserved reputation: Danh baát hö truyeàn. vaên. Well-Farer: Sugato (p)—The Wise One—Ñaáng Well thoughts ideas presented in convincing Thieän Theä (moät trong möôøi danh hieäu cuûa Ñöùc words: Lôøi leõ trang nghieâm (Nghóa chính töø Phaät). nghieâm). (The) Well-fed cannot understand the Well-versed in the Buddhist Scriptures: Tinh sufferings of the starving masses: Baûo nhaân thoâng Phaät phaùp. baát tri ngaï nhaân cô (ngöôøi no khoâng bieát buïng Well versed in past and present events: Baùc ngöôøi ñoùi). coå thoâng kim (hieåu bieát raát roõ chuyeän thôøi xöa vaø Well-filled armpits : Hai naùch ñaày ñaën—See thôøi nay)—A great scholar. Thirty-two auspicious marks. Wen-Chun-Le-T’an: Thieàn sö Vaên Chuaån Laëc Well-formed features: Töôùng maïo ñoan trang. Ñaøm (1061-1115)—Zen master Wen-Chun-Le- T’an, a Chinese Zen master from Hsing-Yuan, Well-Gone One: Thieän Theä. China, was born in 1061. Since he was young he

devoted himself to the mastery of Buddhist would you get to teach you?”—Chaân Tònh philosophy, but later abandoned it, saying that he noùi: “Moïi caùi ñeàu môû roäng heát ra tröôùc maét did not care very much for it. He then began to ngöôi. Coøn daïy caùi gì nöõa?” study Zen, and going south stayed with Chen-Ju of * For ten years Wen-Chun stayed with his Wei-Shan. He then came to Chen-Ching of Chiu- master Chen-Ching and went about wherever Feng, who was one of the great Zen masters of he moved. Chen-Ching was a silent teacher the time—Thieàn sö Trung Hoa, queâ quaùn ôû phuû and gave out no special instruction to Höng Nguyeân, sanh naêm 1061. Töø thuôû nhoû ñaõ anybody although his pupils grew gia coâng tinh cöùu trieát lyù Phaät giaùo, nhöng veà sau considerably in number. When a monk laïi boû, noùi raèng khoâng quan taâm laém. Roài sö khôûi entered his room for advice he would close söï hoïc Thieàn. Sang phöông Nam nguï vôùi Qui Sôn his eyes and sit up on his knees and say Chaân Nhö traûi qua nhieàu naêm. Nhöng chaúng coù nothing. If he saw

somebody coming to him, tieán boä naøo. Sau ñoù sö ñeán tìm Cöûu Phong Chaân he would rise, go out into the garden, and join Tònh, moät ñaïi Thieàn sö ñöông thôøi. the gardeners in hoeing. This was his usual * One day Chen-Ching asked: “Where is your way of dealing with his disciples. Wen-Chun native town?”—Moät hoâm Chaân Tònh hoûi: used to say to his friend Kung: “Has the “Queâ quaùn ôû ñaâu?” master no intention whatever to teach his * We-Chun replied: “Hsing-Yuan Fu.”—Sö followers in the Dharma? It is hard to know ñaùp: “ÔÛ Höng Nguyeân phuû.” him.” One day Wen-Chun removed the dam * Chen-Ching asked: “Where do you come with a stick, and while washing his clothes his from now?”—Chaân Tònh laïi hoûi: “Vöøa töø ñaâu mind suddenly woke to a state of ñeán ñaây?” enlightenment. He ran to the master and * Wen-Chun replied: “Ta-Yang.”—Sö ñaùp: reported to him all that happened to him. But “Ñaïi Ngöôõng.” the master coldly blamed him, saying, “Why * Chen-Ching asked: “Where did you pass your have you to be so unmannerly in this?”—Traûi summer?”—Chaân Tònh hoûi: “An cö muøa haï ôû qua möôøi naêm, Vaên Chuaån ôû laïi vôùi thaày ñaâu?” mình laø Chaân Tònh; thaày ñi ñaâu thì ñi theo. * Wen-Chun said: “At Wei-Shan.”—Sö ñaùp: “ÔÛ Chaân Tònh laø moät oâng thaày im laëng khoâng coù Qui Sôn.” chæ giaùo rieâng bieät cho baát cöù ai, duø moân nhaân * Chen-Ching now produced his hand, saying, ngaøy caøng nhieàu ra. Neáu coù moät thaày Taêng “How is that my hand so resembles the vaøo thaát cuûa ngaøi ñeå xin chæ giaùo, thì ngaøi cöù Buddha’s?”—Baáy giôø Chaân Tònh dang tay ra nhaém maét vaø quyø, chaúng noùi gì heát. Neáu thaáy baûo: “Tay ta sao laïi gioáng tay Phaät theá?”— coù ai ñeán, ngaøi ñöùng daäy, ñi ra vöôøn cuoác ñaát * Wen-Chun was dumbfounded and unable to vôùi nhöõng ngöôøi laøm vöôøn. Ñaây laø loái tieáp make any answer—Vaên Chuaån muø tòt khoâng xuùc vôùi moân nhaân raát thöôøng cuûa ngaøi. Vaên traû lôøi ñöôïc caâu naøo. Chuaån thöôøng noùi vôùi baïn mình raèng “Thaày * Chen-Ching scolded: “So far you have been khoâng coù yù daïy phaùp cho moân nhaân sao? Khoù fluent enough in answering all my questions maø hieåu noåi.” Moät hoâm nhaân ñöa gaäy leân naturally and in a most splendid manner. As khôi ngoøi nöôùc ñeå giaët aùo, taâm trí sö ñoät soon as the subject turned to the Buddha'' nhieân tænh ngoä; sö chaïy kieám thaày vaø keå cho hand, you halt. Where is the trouble?"—Chaân thaày nghe taát caû vieäc ñaõ xaõy ra. Nhöng thaày Tònh quôû: “Tröôùc thì oâng traû lôøi ta töøng caâu roõ vaãn laïnh luøng maø coøn maéng cho: “ÔÛ ñaây sao raøng saùng suûa. Vöøa nhaéc ñeán baøn tay Phaät thì daùm loän xoän nhö theá?” laïi bí. Hoûng ôû choã naøo?” * He passed away in 1115—Sö thò tòch naêm * Wen-Chun confessed ignorance—Vaên Chuaån 1115. thuù nhaän laø khoâng hieåu. Wen-Shui-Ch’in-Shan: Vaên Thuùy Khaâm Sôn * Chen-Ching said: “Everything lies open in Thieàn Sö—A famous Ch’an master during the full revelation right before you; and whom T’ang dynasty, a disciple and dharma successor of

T’ung-Shan-Liang Chieh. In the Ching-Te- Höông Taäp, coõi nöôùc ñoù coù Ñöùc Phaät teân laø Ch’uan-Teng-Lu, it is reported that Ch’in-Shan, Thaéng Hoa Phu Taïng Nhö Lai. Ñöùc Phaät ñoù ñang after already having entered a Ch’an monastery in chuyeån dieäu phaùp cho ñaïi chuùng. ÔÛ ñoù coù vò Boà his early years, went on pilgrimage

with Yen-T'ou Taùt teân laø Hö Khoâng Taïng." Ch'uan-Huo and Hsueh-Feng-I-Ts'un to seek out Western Buddhism: Phaät giaùo Taây phöông. various Ch'an masters. At last the three of them Western conceptions of utilitarianism and came to Te-Shan-Hsuan-Chieh. While Yen-T'ou scientific problem solving: Quan nieäm taây and Hsueh-Feng became outstanding students and phöông veà thuyeát vò lôïi vaø giaûi quyeát vaán ñeà moät dharma successors of Te-Shan, Ch'in-Shan could caùch khoa hoïc. not get used to master Te-Shan's extremely strict Western Continent: Godana, Aparagodana, or style of training. After the master had beaten him Avaragodanuyah (skt)—Taây Ngöu Hoùa Chaâu— so hard that he had to be taken sick to bed, West Continent, or "western-cattle-giving," where Ch'in—Shan left and went to master Tung-Shan, oxen are used as money; the western of the four under whom he also at last experienced continents of every world, circular in shape and enlightenment. Ch'in-Shan is said to have become with circular-faced people. This continent is abbot of the monastery on Mount Ch'in at the age situated in the west of Mount Sumeru—Taây Ngöu of twenty-seven —Thieàn sö noåi tieáng ñôøi Ñöôøng, Hoùa Chaâu, coøn goïi laø Coà Da Ni. Taây Ngöu Hoùa ñeä töû vaø ngöôøi keá vò Phaùp cuûa Thieàn sö Ñoäng Sôn Chaâu hay Taây Luïc Ñòa, nôi maø traâu boø sinh saûn Löông Giôùi. Trong Caûnh Ñöùc Truyeàn Ñaêng Luïc, raát ñoâng vaø ñöôïc duøng nhö tieàn teä; luïc ñòa coù hình ngöôøi ta keå raèng Vaên Thuùy, sau khi ñeán moät ngoâi troøn vaø daân treân ñoù cuõng coù göông maët hình troøn chuøa, ñaõ cuøng vôùi Nham Ñaàu Toaøn Khoaùt vaø (ôû coõi naày daân soáng thoï ñeán 500 tuoåi). Luïc ñòa Tuyeát Sôn Nghóa Toàn ñi chu du ñeå taàm hoïc vôùi naøy toïa laïc veà phía Taây cuûa nuùi Tu Di—See Four caùc thieàn sö khaùc. Cuoái cuøng ba ngöôøi ñeán gaëp Saha Continents. Ñöùc Sôn Tuyeân Giaùm. Nham Ñaàu vaø Tuyeát Phong trôû thaønh nhöõng hoïc troø xuaát saéc vaø ngöôøi Western continent of the world: Godaniya or keá vò Phaùp cho Ñöùc Sôn. Khaâm Sôn khoâng quen Apara-godaniya (skt)—Taây Luïc ñòa—See söï khaét khe quaù möùc cuûa thaày, ñaõ bò thaày ñaùnh Western Continent. troïng thöông phaûi mang ñeán y xaù. Sau ñoù Khaâm Western countries: Caùc xöù Taây Vöïc. Sôn ñeán gaëp vaø ñaït ñöôïc ñaïi giaùc vôùi thieàn sö Western group: Taây Töï—Taây Ban—The Ñoâng Sôn. Khaâm Sôn trôû thaønh vieän tröôûng tu western group, i.e. teaching monks stood on the vieän treân nuùi Khaâm vaøo luùc oâng môùi 27 tuoåi. west of the abbot, while those engaged in Wen Yen Zen Master: Vaân Moân Vaên Yeån practical affairs stood on the east. This was an Thieàn Sö—See Yun-Men-Wen-Yen. imitation of the Court practice in regard to civil Wesak: Ngaøy Traêng troøn thaùng Tö (see Vesak). and military officials—Nhoùm Taêng chuyeân veà giaûng giaûi giaùo phaùp, beân phía Taây cuûa phöông West (a & n): Pascima (skt)—Phöông Taây—See tröôïng; trong khi nhoùm beân Ñoâng thì chuyeân veà Ten directions. haønh trì. Ñaây laø moät loái baét chöôùc theo vaên voõ West guardian deva: Nan Giaùng Phuïc Keát quan cuûa trieàu ñình. Hoä—See Four great guardian devas of the four Western Heaven king: Virupaksa (skt)— quarters. Virupakkha (p)—Quaûng Muïc Thieân Vöông—Taây Western (a): Taây phöông. thieân vöông—See Four Heavenly (Guardian) Western attitude: Thaùi ñoä cuûa taây phöông. Kings. Western Buddha-land: Höông Taäp Ñòa—

Western incense: Quaät Cuï La—Nhang cuûa Höông Taäp—The name of the western Buddha phöông taây (An Töùc höông). land in which Akasa Bodhisattva lives, described Western land: India—Taây ñoä (AÁn Ñoä). in the Akasagarbha-sutra—Theo Kinh Hö Khoâng Western land of Amitabha Buddha: Taây Taïng Boà Taùt: “Taây phöông ñi qua 80 haèng haø sa Phöông Cöïc Laïc—Sukhavati means the Western soá theá giôùi, coù moät coõi Phaät teân laø Nhaát Thieát Land of Amitabha Buddha, the highest joy, name

of the Pure Land of Amitabha Buddha in the vaõng sanh ñöôïc. Thaân Nhö Lai khoâng theå thaân west—The Western Paradise which is outside the caän vôùi nhöõng ai coù caên laønh caïn côït—(See triple realm and beyond samsara and Forty-eight vows of Amitabha 18, 19, 20). retrogression. The Western Paradise is one of the Western mandala: Taây Maïn Ñaø La—The most important of the Buddha-fields to appear in “western” mandala is of Vajradhatu, as the the Mahayana. Amitabha Buddha created the “eastern” is of the Garbhadhatu—Taây Maïn Ñaø La Pure Land by his karmic merit. The Pure Land chæ Kim Cang Giôùi, trong khi Ñoâng Maïn Ñaø La sect believes that through faithful devotion to chæ Thai Taïng Giôùi. Amitabha and through recitation of his name, one Western Paradise: Taây Phöông Cöïc Laïc—See an be reborn there and lead a blissful life until Western land of Amitabha Buddha. entering Nirvana—Taây phöông Cöïc laïc vöôït Western Paradise of the Pure Land: Taây ngoaøi tam giôùi luaân hoài. Ñaây laø moät trong nhöõng Phöông Cöïc Laïc—See Sukhavati and Western ñaát chính cuûa Phaät ñöôïc tröôøng phaùi Ñaïi Thöøa land of Amitabha Buddha. thöøa nhaän. Ñöùc Phaät A Di Ñaø laäp ra Taây Phöông Western Pure Land: Taây Phöông Tònh Ñoä— Cöïc Laïc nhôø chính ngay coâng ñöùc tu taäp cuûa See Sukhavati. Ngaøi. Tröôøng phaùi Tònh ñoä tin raèng vieäc trì nieäm hoàng danh cuûa Ngaøi cho pheùp tín ñoà vaõng sanh veà Westerners and Buddhist meditation: Ngöôøi Tònh Ñoä soáng ñôøi an laïc cho ñeán khi nhaäp Nieát phöông Taây vôùi Thieàn taäp—In recent decades, baøn (Ñöùc Phaät Thích Ca noùi: “ÔÛ veà phöông Taây most Westerners, especially the youth, are so coù moät coõi nöôùc thanh tònh goïi laø An Laïc hay Cöïc much interested in Buddhist meditation because it Laïc/Sukhavati hay theá giôùi Taây Phöông Cöïc Laïc. can give them a better solution to their current Vò Giaùo Chuû cuûa coõi nöôùc naày hieäu laø A Di problems. In fact, only the method of calming Ñaø/Amitabha Buddha. A Di Ñaø coù nghóa laø Voâ your own mind through Buddhist meditation can Löôïng Thoï vaø Voâ Löôïng Quang. Ñöùc Phaät A Di be a quick remedy for the feeling of restlessness Ñaø trong voâ löôïng kieáp veà tröôùc, ñaõ phaùt 48 lôøi and other turmoil of the materialistic world ñaïi nguyeän, trong ñoù nhöõng lôøi nguyeän thöù 18, 19, because only Buddhist meditation can give you vaø 20 chuyeân vì nhieáp thoï vaø tieáp daãn nhöùt thieát the real peace and tranquility you are looking chuùng sanh. Do caùc lôøi nguyeän cao quyù naày, Ñöùc for—Trong nhöõng thaäp nieân gaàn ñaây, haàu heát Phaät A Di Ñaø saùng taïo coõi Tònh, chuùng sanh chæ ngöôøi phöông Taây, ñaëc bieät laø giôùi treû, ngaøy caøng caàn phaùt taâm chaùnh nieäm, quaùn Phaät nieäm Phaät, höùng thuù nhieàu vôùi thieàn taäp Phaät giaùo vì thieàn tôùi luùc laâm maïng chung thôøi, Ñöùc Phaät vaø Thaùnh

taäp coù theå mang ñeán cho hoï nhöõng giaûi quyeát toát chuùng seõ ñeán tieáp daãn vaõng sanh Cöïc Laïc. Khi ñeïp hôn cho nhöõng vaán ñeà hieän taïi cuûa hoï. Thaät ñeán coõi Tònh, chuùng sanh ôû trong cung ñieän laàu tình maø noùi, phöông phaùp an taâm qua thieàn taäp caùt, hoa vieân toát ñeïp nhieäm maàu, tieáng chim, theo Phaät giaùo môùi coù theå laø moät phöông thöùc tieáng gioù thaûy ñeàu hoøa nhaõ. Chö Phaät chö Boà Taùt chöõa trò nhanh choùng caûm giaùc baát an vaø nhöõng theo thôøi theo choã maø tuyeân daïy dieäu phaùp. Caùc roái loaïn khaùc trong theá giôùi vaät chaát vì chæ coù chuùng sanh ñöôïc thanh tònh dieäu laïc, thaân taâm ñeàu thieàn taäp môùi coù theå mang laïi cho baïn söï an laïc khoâng thoï khoå, chuyeân taâm nghe ñaïo haèng khoâng vaø tænh laëng thaät söï maø baïn ñang tìm caàu. thoái chuyeån. Caùc hieän töôïng ôû coõi Tònh toát ñeïp What one has learnt: Sutavudham (p)—Nghe— nhö theá, moïi phöông dieän coá nhieân ñeàu do tònh See Three dharmas (XXXVIII). thöùc cuûa chö Phaät vaø chö Boà Taùt sôû hieän, veà Whatever is phenomenal is impermanent: phöông dieän khaùc cuõng nhôø taâm thöùc thanh tònh Chö haønh voâ thöôøng (moïi hieän töôïng ñeàu voâ cuûa chuùng sanh vaõng sanh coõi aáy tham gia ñoàng thöôøng). theå bieán hieän maø coù. Khoâng theå duøng chuùt ít caên Wheel (n): Chakra or Cakka (p) Cakra (skt)— laønh, phöôùc ñöùc nhôn duyeân maø ñaëng sanh vaøo Baùnh xe (Phaùp)—Phaùp luaân—Voøng troøn. nöôùc kia. Nhö vaäy coõi Tònh khoâng phaûi ai cuõng (I) The meanings of Wheel—Nghóa cuûa Luaân: vaõng sanh ñöôïc, cuõng khoâng theå boãng nhieân nieäm The Cakra is an important symbolic motif vaøi tieáng “namo” khoâng chí thaønh maø coù theå (chuû ñeà) in Buddhism, and is used in a

number of different contexts. It often ñöôïc vaøo ñieåm naày seõ khoâng coøn sôï nöôùc, ñaït represents the doctrine (dharma), in which ñöôïc nhieàu khaû naêng veà taâm thaàn vaø tröïc case it is represented as having eight spokes, giaùc, seõ laøm chuû hoaøn toaøn caùc giaùc quan, symbolizing the parts of the eightfold noble moïi tham saân si maïn nghi taø kieán ñeàu bò xoùa path. In other contexts it has twelve spokes, saïch. representing the twelve links (nidana) of the 3) Manipura-Chakra: It is located near the cycle of dependent arising. In tantric navel, within the energy channel in the navel Buddhism, the cakras are energy centers, region. Cultivators (practitioners) who generally senven in number, connected by concentrate on this no longer fear of fire, channels (nadi). Subtle energies called even if he were thrown into a blazing fire, he “winds” (prana) and “drops” (buindu) travel would remain alive without fear of death— through these channels, and it is believed that Ñieåm giöõa ngang ruùn (cai quaûn gan vaø daï through meditation one can control their daøy). Haønh giaû taäp trung vaøo ñaây seõ coù khaû movements and causes them to remain in the naêng khaùm phaù ra nhöõng kho baùu bò daáu kín. cakras, which leads to the actualization of Haønh giaû taäp trung vaøo ñieåm naày khoâng coøn blissful states of consciousness. The seven sôï löûa, ngay caû khi neùm vaøo löûa, ngöôøi aáy “cakras” are: Chakras are points where soul vaãn soáng maø chaúng sôï. and body connect with and interpenetrate, the 4) Anahata-Chakra: It lies in the heart region, centers of subtle or refined energy in the within the energy channel (middle line in the human energy

body (although developed by body). Cultivator (practitioner) who meditates Hinduism, Chakras play an important role in on this center completely master the quality Buddhism, especially in Tantric Buddhism). of air. He can fly through the air and enter the There are seven chakras—Trong Phaät giaùo bodies of others—Ñieåm naèm ngay vuøng tim Chakra bieåu tröng cho nhöõng ñieåm gaëp gôõ treân ñöôøng giöõa. Haønh giaû taäp trung vaøo ñieåm giöõa theå xaùc vaø taâm thaàn, ñaây laø nhöõng taâm naày ñeán thuaàn thuïc seõ kieåm soaùt hoaøn toaøn ñieåm naêng löôïng tinh teá trong con ngöôøi. Coù khoâng khí. Ngöôøi naày coù theå bay vaø nhaäp vaøo caû thaûy baûy chakras: thaân theå moät ngöôøi khaùc. 1) Muladhara-Chakra: It is located near the 5) Vishuddha-Chakra: It lies in the sushumna perineum at the lowest part between the root nadi at the lower end of the throat (bottom of of the genitals and the anus. Cultivators the throat). Cultivator (practitioner) (practitioners) who are able to practice and concentrates on this will not perish even with penetrate to the muladhara-chakra conquer the destruction of the cosmos. He attains the quality of earth and no longer fears bodily complete knowledge of past, present and death—Ñieåm naèm ôû döôùi cuøng giöõa cô quan future—Ñieåm naèm döôùi coå, treân keânh naêng sinh duïc vaø haäu moân. Ngöôøi luyeän Yoga maø löïc (Sushumna), nôi kieåm soaùt thanh quaûn. nhaäp vaøo ñöôïc Muladhara-Chakra seõ thaéng Haønh giaû taäp trung vaøo ñaây seõ khoâng bò huûy ñöôïc söï gaén boù traàn theá vaø khoâng coøn sôï dieät duø theá giôùi coù bò tan vôõ. Ngöôøi aáy seõ ñaït cheát. ñöôïc söï hieåu bieát veà quaù khöù, hieän taïi vaø vò 2) Svadhishthana-Chakra: It is located at or lai. below the navel, in the energy channel at the 6) Ajna-Chakra: It lies in the sushumna nadi root of the genitals. Cultivators (practitioners) between the eyebrows. One who concentrates who are able to concentrate on this no longer on this chakra destroys all karma from fear of water, acquire various psychic powers, previous lives—Ñieåm naèm giöõa hai chaân intuitive knowledge, complete mastery of his maøy. Haønh giaû taäp trung ñöôïc vaøo ñaây seõ coù senses. All greed, hatred, ignorance, khaû naêng tröø ñöôïc taát caû caùc haäu quaû cuûa arrogance, doubt and wrong views are haønh ñoäng trong quaù khöù. completely eliminated—Ñieåm naèm ôû goác cuûa 7) Sahasrara-chakra: It lies above the crown of cô quan sinh duïc. Haønh giaû naøo taäp trung the head, above the upper end of the

sushumna nadi. This is the abode of god that of suffering, which in turn sets rolling the Shiva. One who concentrates on this wheel of illusion. These three wheels are in experiences supreme bliss, constant revolution—Baùnh xe phieàn naõo sanh superconsciousness and supreme nghieäp, nghieäp sanh khoå ñau, vaø khoå ñau laïi sanh knowledge—Ñieåm naèm ngay treân ñænh ñaàu. phieàn naõo. Ba baùnh xe naøy luaân chuyeån khoâng Ñaây laø nôi truù nguï cuûa chö Thieân. Haønh giaû ngöøng nghæ—See Three wheels (II). naøo taäp trung ñöôïc ôû ñaây seõ chöùng ñöôïc cöïc Wheel of impermanence: Voâ thöôøng luaân— laïc, sieâu thöùc vaø sieâu trí. One of the three wheels of a Buddha—Moät trong (II) Categories of wheel—Phaân loaïi Luaân: Tam Luaân cuûa Ñöùc Phaät—See Three wheels. (A) Coù hai baùnh xe—There are two wheels—See Wheel of Impurity: Baát Tònh Luaân—See Three Two wheels. wheels (III).

(B) There are three kinds of wheel—See Three Wheel of karma: Nghieäp luaân—Which turns wheels. men into the six paths of transmigration—Baùnh xe (C) According to the Kosa Sastra, there are four nghieäp coù luaân chuyeån chuùng sanh luaân hoài trong wheels on which the earth rests—Theo Caâu saùu neûo—See Three wheels. Xaù Luaän, coù töù luaân taïo neân theá giôùi—See Wheel king: Cakravartiraja (skt)—Chuyeån Luaân Four wheels. Vöông—World ruler. (D) The five wheels or things that turn—See Five wheels. Wheel of Law: Dharma-cakra (skt)—The Buddha delivered his first sermon at Sarnath and Wheel of birth and death: Bhavacakra (skt)— this event is known as the first turning of the Round of mortality—Voøng Sanh Töû. Wheel of Law—See Dharma-cakra. Wheel of all branches: The wheel that Wheels of liberation: Baùnh xe giaûi thoaùt— contracts all the branches so as to bring them back There are five wheels of liberation or salvation to the root, i.e., the Lotus—Nhieáp maït quy baûn (the five mandala in which are the Five Dhyani- Phaùp Luaân laø thôøi Phaùp Hoa—See Three periods Buddhas)—See Five Dhyani-Buddhas. and characteristics of Buddha's teaching. Wheel of life: Voøng luaân hoài sanh töû. Wheel of Delusions: Hoaëc Luaân—See Three wheels (II). Wheel of Meditation: Ñònh luaân—See Two wheels (A). Wheel of Dependent Origination: Baùnh Xe Thaäp Nhò Nhôn Duyeân—See Twelve links of Wheel power is unable to overcome the cause and effect. powerful forces of love, lust and desires: Neân Wheel of desire: AÙi Luaân—The wheel of desire nhôù raèng söùc chí nguyeän khoâng thaéng noåi söùc tình which turns men into the six paths of aùi ñöôïc—Remember the "wheel power" is unable transmigration—Baùnh xe duïc voïng laøm chuùng to overcome the "powerful forces of love, lust and sanh xoay chuyeån trong saùu ñöôøng sanh töû. desires."—See Five points any Pureland practitioner should know how to reflect on one's Wheel of dharma: Baùnh xe phaùp—Phaùp luaân— self. The spiritual wheel—See Dharma-cakra, and Two wheels (B). Wheel of samsara: Sanh Töû Luaân—The wheel of births-and-deaths, or the round of mortality— Wheel of Distress: Khoå Luaân—See Three Baùnh xe sanh töû hay voøng sanh töû. wheels (III). Wheel of salvation: See Wheel of liberation. Wheel of fire: Alatacakra (skt)—Circle of fire— Whirling fire—Fire-wheel—Hoûa Luaân—Tuyeàn Wheel sign: Luaân Töôùng—The wheel sign, on Hoûa Luaân—See Alatacakra . the top of a pagoda, or on the feet of a cakravartin or Buddha—Vaàng loïng treân ñænh thaùp, hoaëc döôùi Wheel of food: Physical wheel—Thöïc luaân— chaân cuûa Chuyeån Luaân Thaùnh Vöông hay Phaät See Two wheels (B). (voøng loäng thöôøng coù chín taàng goïi laø cöûu luaân). Wheel of illusion: Hoaëc luaân—The wheel of illusion produces karma, that of karma sets rolling

Wheel of space: The wheel of space is below Vò Phaät trong Maät giaùo, nhaân vaät trung taâm cuûa the water and wind wheels of the world—Khoâng Nguyeän Luaân Chuù. Nguyeän luaân chuù ñöôïc xeáp luaân, naèm döôùi thuûy luaân vaø phong luaân cuûa theá vaøo loaïi chuù Du Giaø cao nhaát vaø ñöôïc caùc tröôøng giôùi. phaùi Phaät giaùo Taây taïng tu taäp. Nguyeän Luaân Wheel of suffering: Khoå luaân—One of the Phaät ñaëc bieät lieân heä vôùi vieäc thanh tònh taâm linh, three wheels of a

Buddha—Moät trong Tam Luaân vì vaäy maø leã ñieåm ñaïo tu taäo lieân heä tôùi Ngaøi cuûa Ñöùc Phaät—See Three wheels. thöôøng ñöôïc ban cho caùc thieàn sinh môùi baét ñaàu. Ngöôøi ta noùi tu taäp Nguyeän Luaân raát coù hieäu quaû The wheel of truth: Baùnh xe chaân lyù. trong vieäc chuyeån hoùa nhöõng hoaøn caûnh xaáu Wheel Turner: Chakravartin (p) Cakravartin thaønh nhöõng thuaän duyeân cho vieäc tieán trieån taâm (skt)—Chuyeån Luaân Vöông—Wheel ruler, the linh. Moâ taû baèng hình thì Ngaøi thöôøng ñöôïc hoïa wheels of his chariot roll unosbstructedly vôùi da xanh, boán ñaàu, taùm tay, vôùi moät mieáng da everywhere—In Buddhism, Wheel Turner means coïp ngay treân thaét löng, quyeän laáy ngöôøi phoái a king or Sovereign ruler whose rule is ngaãu laø Vajravarahi. unbounded, and also the wheels of his chariots Wheel of wind: Circle of wind—Phong luaân— (chariot wheels) can turn anywhere without One of the four wheels, the wheel, or circle, of obstruction (roll everywhere without hindrance). wind below the circle of water and metal on which There are four types of wheels, based on the the earth rests; the circle of wind rests on space— quality and power: gold, silver, copper and iron. Moät trong töù luaân, phong luaân khôûi leân töø beân treân “Wheel Turner” (Chakravartin) later became and khoâng luaân, thuûy luaân sanh ra treân phong luaân, vaø epithet for a buddha whose teaching is universal kim luaân sanh ra treân thuûy luaân, vaø ñòa luaân döïa and whose truth is applicable to the entire treân kim luaân. **See Five wheels. cosmos—Thaày cuûa caùc coã xe. Moät vò toái thöôïng maø caùc coã xe cuûa ngöôøi ñoù khoâng bao giôø gaëp trôû Wheel of Wisdom: Tueä luaän—See Two wheels ngaïi. Coù boán loaïi: vaøng, baïc, ñoàng, saét. Veà sau (A). Chakravartin ñöôïc duøng ñeå chæ moät vò Phaät coù hoïc Wheel of the wonderful law: Dieäu Phaùp thuyeát phoå bieán vaø mang chaân lyù veà toaøn boä vuõ Luaân—The Buddha’s doctrine regarded as a great truï. cakra or wheel, which is beyond thought and Wheel Turning King: Universal King— discussion—Baùnh xe Dieäu Phaùp, hay giaùo phaùp Universal Monarch—Chuyeån Luaân Thaùnh Vöông. do Phaät khôûi chuyeån ñöôïc xem nhö laø moät ñaïi luaân kyø dieäu khoâng theå nghó baøn. Wheel of uncleanness: Baát tònh luaân—One of the three wheels of a Buddha—Moät trong Tam When drinking water, think of the source: Luaân cuûa Ñöùc Phaät—See Three wheels. Uoáng nöôùc nhôù nguoàn. Wheel vow Buddha: Cakrasamvara (skt)— When fated to meet, people will see each Nguyeän Luaân Phaät—Tantric Buddha who is the other although they might live thousands of central figure of the Cakrasamvara-tantra. This is miles apart; when not fated to, they will not classed as a highest yoga tantra (Anuttara-yoga- meet even if they live across the street: Höõu tantra) and is practiced in all orders of Tibetan duyeân thieân lyù naêng töông ngoä; voâ duyeân ñoái dieän Buddhism. He is particularly associated with baát töông phuøng (coù duyeân nôï vôùi nhau duø caùch mental purification, and so initiation into practices xa nhau vaïn daëm vaãn coù theå gaëp nhau; coøn khoâng relating to him is often given to beginning thì cho duø coù ôû tröôùc maët cuõng chaúng theå gaëp students. Cakrasamvara practice is said to be nhau). effective in transforming negative situations into When mind evolves, all forms are opportunities for spiritual progress. manifested: Sarvarupavabhasam-hiyada-

Iconographically, he is commonly depicted with cittampravartate (skt)—Chuùng saéc do taâm khôûi blue skin, four heads and eight arms, with a tiger (taát caû saéc ñeàu do taâm khôûi maø hieän ra). skin draped over his loins (thaét löng), and embracing his consort (phoái ngaãu), Vajravarahi—

When misfortune reaches its limit, then White bullock cart: Baïch Ngöu Xa—Xe Traâu prosperity comes: Heát côn bæ cöïc tôùi hoài thôùi lai Traéng—Nhöùt Thöøa cöùu ñoä chuùng sanh—The one (aâm cöïc döông hoài—After yin reaches its climax, universal vehicle of salvation—See Burning it is bound to being followed by yang). house. When in Rome, do as the Romans do: Nhaäp White candana: White sandal-wood—Baïch gia tuøy tuïc, nhaäp giang tuøy khuùc. ñaøn. When there is preparedness, there is no fear White clothes: Baïch Y. of disaster: Coù chuaån bò thì khoâng sôï hoaïn naïn 1) White clothes (said to be that of Brahmans (Höõu bò voâ cuï hoaïn). and other high-class people), but now the term is used for common people, especially When two people quarrel, a third party can laity or lay men: Avadata-vasana (skt)— take advantage of both: Baïng duaät töông trì, Haøng aùo traéng (noùi veà Phaïm thieân vaø nhöõng ngö oâng ñaéc lôïi—When the oyster and the heron ngöôøi thuoäc giai caáp cao), nhöng baây giôø are at each other's throat, the fisherman is the danh töø naày laø daønh cho ngöôøi thöôøng, ñaëc only to benefit. bieät laø nhöõng ngöôøi Phaät töû taïi gia. Where will a person be reborn?: Sanh Veà Coõi 2) The great white-robed one, a form of Kuan-Naøo—See Six places in the body that represent Yin, all in white, with white lotus, white the six paths of rebirth. throne: Pandaravasini (skt)—Baïch Y Quaùn Where there is a will there's a way: Höõu chí AÂm, taát caû ñeàu moät maøu traéng, sen traéng, toøa caùnh thaønh (coù chí thì neân). traéng, vaân vaân. While alive: Luùc sanh thôøi. White clothing: Baïch Y—Lay people, said to be Whirl-wind: Cyclone—Trieàn phong (con troát). that of Brahmans and other people, hence it is Whirled fire in a circle: Whirling fire—Fire term for common people—See White clothes. wheel, the whole circle seeming to be on fire, White Cloud: Baïch Vaân Toâng—See White emblem of illusion—Hoûa luaân. Cloud Sect. Whirling fire: Circle of fire—Wheel of fire— White clouds change into a grey dog: Baïch Hoûa Luaân—See Alatacakra. vaân thöông caåu (maây traéng hoùa thaønh choù xaùm, yù Whirling fire: Circle of fire—Fire wheel— noùi vieäc ñôøi bieán hoùa voâ löôøng)—The changes in Wheel of fire—Hoûa Luaân—Whirled fire in a human affairs are immeasurable. circle, the whole circle seeming to be on fire, White Cloud Sect: Baïch Vaân Toâng—A emblem of illusion—Hoûa luaân. Buddhist school formed in the White Cloud Whirling wheel of fire: Hoûa Luaân—Tuyeàn Hoûa monastery during the Sung dynasty; its followers Luaân—A circle yet not a circle, a simile of the were known as the White Cloud vegetarians— seeming but unreal, i.e. the unreality of Moät toâng phaùi Phaät giaùo ñöôïc thaønh laäp taïi Am phenomena—Voøng löûa xoay troøn, aùm chæ söï Baïch Vaân thuoäc tænh Haøng Chaâu vaøo ñôøi nhaø khoâng thaät cuûa vaïn höõu. Toáng; moân ñeä cuûa toâng phaùi naày ñöôïc goïi laø Baïch Whisper (v): Japati (p & skt)—Noùi thaàm—Thaàm Vaân Thaùi (vì taát caû ñeä töû trong am Baïch Vaân ñeàu baûo—Ruø rì—To murmur—To mutter. tröôøng chay). Whispering: Japanam (p)—Japa

(skt)—Ñang White cloud society: Maitreya Society—Hoäi Di noùi thaàm—Murmuring—Muttering. Laëc—A Chinese lay Buddhist group that looks to White (a & n): Maøu traéng. the coming of Maitreya, the future Buddha—See White Cloud Sect. White baton or hammer: Baïch Truøy—The informing baton or hammer, calling attention to a White curly hair between the Buddha's plaint, or for silence to give information in a eyebrows: Quang Haøo—The urna or curl monastery—Kieàn truøy ñeå goõ moãi khi muoán thöa between the Buddha's eyebrows whence streams vieäc hay muoán giöõ söï im laëng trong töï vieän. light that reveals all worlds, one of the thirty-two characteristics of a Buddha—Sôïi loâng maøy traéng

toûa aùnh haøo quang, giöõa choã giao nhau cuûa hai built in memory of the two Arhat Bhikshus who loâng maøy Ñöùc Phaät, coù sôïi loâng traéng daøi xoaén laïi came to China on 'white horses' to propagate the thaønh moät buùi nhoû luoân toûa ra aùnh saùng. Ñaây laø Buddha-Dharma—Chuøa Baïch Maõ ñöôïc vua Haùn moät trong ba möôi hai töôùng haûo cuûa Phaät. Minh Ñeá döïng leân vaø cho ngöôøi sang AÁn Ñoä tìm White elephant: Baïch Töôïng—The six-tusked hai vò sö noåi tieáng laø Matanga vaø Gobharana veà white elephan which bore the Buddha on his truï trì vaøo khoaûng naêm 64 sau Taây Lòch thôøi Haäu descent from the Tusita heaven into Maya's Haùn. Chuøa toïa laïc trong thaønh Laïc Döông, tænh womb, through her side. All Buddhas descend the Hoà Nam, veà phía taây cuûa coå thaønh, phía ñoâng cuûa world in similar fashion—Voi saùu ngaø ñaõ ñöa thaønh môùi baây giôø. Theo töông truyeàn thì vaøo cuoái Phaät Thích Ca vaøo buïng Hoaøng Haäu Ma Da töø theá kyû thöù hai sau Taây Lòch, nhöõng kinh mang veà cung trôøi Ñaâu Xuaát. Taát caû chö Phaät ñeàu giaùng töø AÁn Ñoä ñöôïc chôû treân nhöõng xe ngöïa traéng neân traàn baèng phöông caùch naày. töø ñoù chuøa coù teân laø Baïch Maõ. Ñaây cuõng laø nôi White-Elephant Bodhisattva: Baïch Töôïng maø giaùo ñoaøn truyeàn giaùo ñaàu tieân cuûa ñaïo Phaät Vöông—See Twenty five Bodhisattvas who löu truù. Cuõng coù truyeàn thuyeát cho raèng chuøa naày protect all who call Amitabha. ñöôïc döïng leân ñeå töôûng nhôù hai vò A La Haùn Tyø Kheo ñaõ ñeán Trung Hoa hoaèng Phaùp baèng ngöïa White even and close teeth: Raêng traéng, trong, traéng. ñeàu vaø khít nhau—See Thirty-two auspicious marks. White Lily Society: Baïch Lieân Giaùo—The White Lily Society, set up near the end of the White-face youth: Baïch dieän thö sinh (ngöôøi Yuan dynasty, announcing the coming of chöa töøng traûi)—A young and inexperienced Maitreya, the opening of his white lily, and the scholar. day of salvation at hand. It developed into a White-foot monk: Baïch Tuùc Hoøa Thöôïng—A revolution which influenced the expulsion of the disciple of Kumarajiva—Vò hoøa thöôïng chaân Mongols and establishment of the Ming dynasty. traéng, ñeä töû cuûa ngaøi Cöu Ma La Thaäp. Under the Ch'ing dynasty it was resurrected under White Heron Lake: Baïch Loä Trì—The White a variety of names, and caused various Heron Lake in Rajagrha, the scene of uprisings—Moät giaùo phaùi (coù theå laø taø giaùo?), sakyamuni's reputed delivery of part of the ñöôïc thaønh laäp vaøo cuoái ñôøi nhaø Nguyeân, noùi raèng Mahaprajnaparamita-sutra, from book 593 to book Phaät Di Laëc seõ haï sanh vôùi boâng sen traéng nôû, vaø 600, the last of the 16 assemblies of this sutra, ngaøy

cöùu ñôøi. Giaùo phaùi naày phaùt trieån thaønh moät which is also called The White Heron Lake cuoäc caùch maïng aûnh höôûng ñeán söï ñaùnh ñuoåi Sutra—Ao Coø Traéng trong thaønh Vöông Xaù, moät quaân Moâng Coå ra khoûi Trung Hoa vaø söï thieát laäp caûnh noåi tieáng khi Ñöùc Theá Toân giaûng phaàn thöù Minh Trieàu veà sau naày. Döôùi thôøi nhaø Thanh, giaùo 16 töø quyeån 593 ñeán quyeån 600 trong Kinh Baùt phaùi naày soáng laïi döôùi nhöõng teân khaùc nhau Nhaõ, neân coøn goïi laø Baïch Loä Trì Kinh. (Thanh Thuûy, Baùt Quaùi, Vinh Hoa, Hoàng Döông, White Horse Temple: Baïch Maõ Töï—The Baïch Döông, Thanh Lieân, Hoàng Lieân) vaø ñaõ gaây White Horse Temple (Monastery) recorded as ra nhöõng cuoäc noåi daäy choáng Thanh Trieàu. given to the Indian monks, Matanga and White lotus: Pundarika (skt)—Baïch lieân hoa— Gobharana, who are reputed to have been fetched Hoa sen traéng. from India to China in 64 A.D. The temple was in “White-lotus” ascetic: Baïch Lieân Hoa Sa Honan, in Lo-Yang, the capital; it was west of the Moân—See Four types of persons (E). ancient city, east of the later city in Later Han White Lotus Sect: Baïch Lieân Toâng—The White dynasty. According to tradition, originating at the Lily Society, set up near the end of the Yuan end of the second century A.D., the White Horse dynasty, announcing the coming of Maitreya, the Temple was so called because of the white horse opening of his white lily, and the day of salvation which carried the sutras they brought back from at hand. It developed into a revolution which India. Also according to tradition, the first influenced the expulsion of the Mongols and missionaries dwelt. Some said this temple was establishment of the Ming dynasty. Under the

Ch’ing dynasty it was resurrected under a variety khoâng gian—See Eight pennons of various of names, and caused various uprisings—Moät colours. giaùo phaùi (coù theå laø taø giaùo?), ñöôïc thaønh laäp vaøo White quartz: Kha Tuyeát—Ngoïc thaïch traéng cuoái ñôøi nhaø Nguyeân, noùi raèng Phaät Di Laëc seõ haï nhö tuyeát—Snow-white as jade. sanh vôùi boâng sen traéng nôû, vaø ngaøy cöùu ñôøi. Giaùo White river town: Isfijab—Baïch Thuûy Thaønh— phaùi naày phaùt trieån thaønh moät cuoäc caùch maïng White-river town in Turkestan, situated on a small aûnh höôûng ñeán söï ñaùnh ñuoåi quaân Moâng Coå ra tributary of the Jaxartes—Thaønh phoá naèm beân khoûi Trung Hoa vaø söï thieát laäp Minh Trieàu veà sau doøng Baïch Thuûy, moät phuï löu cuûa soâng Jaxartes ôû naày. Döôùi thôøi nhaø Thanh, giaùo phaùi naày soáng laïi Turkestan. döôùi nhöõng teân khaùc nhau (Thanh Thuûy, Baùt White robber: Baïch Taëc—Robbing with bare Quaùi, Vinh Hoa, Hoàng Döông, Baïch Döông, hands and without leaving a trace—Cöôùp baèng Thanh Lieân, Hoàng Lieân) vaø ñaõ gaây ra nhöõng cuoäc tay khoâng vaø khoâng ñeå laïi daáu veát gì caû. noåi daäy choáng Thanh Trieàu—See White Lotus White robed form of Avalokitesvara: Society. Compassion Buddha—Kuan-Shi-Yin—Baïch Y White Lotus Society: Baïch Lieân Chi Giao— Quaùn AÂm—See White clothes. Lieân Xaõ—Baïch Lieân Xaõ—A society formed early White-robed form of Kuan-Yin: Compassion in the fourth century A.D. by Hui-Yuan, who with Buddha—Baïch y Quaùn AÂm. 123 notable, literati, swore to a life of purity before the image of Amitabha, and planted white White sandal wood: White

candana—Baïch lotuses in symbol. The White Lotus Congregation ñaøn. composed of more than 3,000 Buddhists. Among White-teeth Yaksa: A Nan Ñaø Daï Xoa—Baïch them, 123 were honored as the Vitruous and Xæ Daï Xoa hay Daï Xoa raêng traéng. eighteen of them were considered as the Highest White Tiger Ghost King: Quyû Vöông Baïch Virtues. They were often referred as Ñoâng Laâm Hoå. Temple's Eighteen Greatly Virtuous Beings—Do White umbrella on the Buddha's head: Baïch Phaùp Sö Hueä Vieãn ñôøi nhaø Taán thaønh laäp vaøo Taûn Caùi Phaät Ñaûnh—The white umbrella or khoaûng ñaàu theá kyû thöù tö sau Taây Lòch. OÂng cuøng canopy over the head of Buddha, indicating him 123 vò khaùc theà tröôùc baøn thôø Phaät ñeå tu Tònh Ñoä as a cakravarti, or wheel-king—Taøng loïng traéng Taây Phöông, vaø troàng sen traéng laøm bieåu töôïng. treân ñænh ñaàu cuûa Phaät mang yù nghóa tònh ñöùc cuûa Baïch Lieân Xaõ quy tuï hôn 3.000 ngöôøi, trong ñoù coù Phaät laø vò chuyeån luaân vöông che maùt taát caû 123 vò ñöôïc toân laø baäc Hieàn. Trong soá 123 baäc chuùng sanh. Hieàn laïi coù 18 baäc Thöôïng Thuû goïi laø Ñoâng Laâm White urna or curl between the eybrows Thaäp Baùt Ñaïi Hieàn—See Eighteen highest virtues emitting light: Choøm loâng traéng thöôøng chieáu among 123 high virtues of the White Lotus saùng giöõa hai chaân maøy—See Thirty-two Congregation. auspicious marks. White ox revealed in the open: Loä Ngöu— White with water: Maøu traéng vôùi nöôùc—See According to the Lotus Sutra, the great white ox Four wheels (B). and ox-cart revealed in the open, i.e. the Whoever points out my mistakes is my Mahayana—Theo Kinh Phaùp Hoa, ñaïi ngöu baïch xa ñöôïc Phaät duøng ñeå aùm chæ Ñaïi Thöøa. teacher: Ai chæ loãi cho ta laø thaày ta (Ñaïo ngoâ aùc giaû thò ngoâ sö). White path: Fortunate realm—Thieän Ñaïo—Con ñöôøng thieän laønh. Whoever has taught me one character or White pennon in the East: Phöông Ñoâng even only haft a character is my teacher: phöôùn traéng—This is one of the Amitabha's eight Ngöôøi ñaõ daïy ta moät chöõ hay nöûa chöõ cuõng laø pennons of various colours, indicating the eight thaày ta (Nhaát töï vi sö, baùn töï vi sö). directions of space—Ñaây laø moät trong Phöôùn taùm Whole in an atom: Nhaát Traàn Phaùp Giôùi—A saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong universe in a grain of dust—One grain of dust is a microcosmo of the universe whole—Caû phaùp giôùi

trong moät nguyeân töû, caû vuõ truï trong nhaát traàn— Whole mental system: Cittakalapa (skt)— Nhaát traàn laø moät vi vuõ truï cuûa toaøn vuõ truï. Mentation system—Taâm Tuï—Heä thoáng taâm Whole body of followers: Chuùng Ñoà—The thöùc—The whole mental system is evolved whole body of followers, including the monks, the mutually conditioning like a bundle of bamboo- nuns and lay followers—Caû taäp theå ñoà chuùng, sticks—Toaøn boä heä thoáng taâm thöùc ñöôïc phaùt sinh goàm caû Taêng Ni vaø taïi gia. vaø aûnh höôûng laãn nhau nhö moät boù tre. Whole of the Buddha's teaching: Nhaát Ñaïi Whole of reality: Bhutatathata (skt)—Nhaát Giaùo—The whole of the Buddha's teaching from Chaân—Nhaát nhö—Nhaát thaät. his enlightenment to his nirvana (including both Whole or Universality: Toång Töôùng—See Six Hinayan and Mahayana)—Toaøn boä giaùo phaùp cuûa characteristics of everything. Phaät töø luùc môùi ñaït ñöôïc ñaïi giaùc

ñeán luùc nhaäp Whole universe in one atom: Nhöùt Traàn Phaùp Nieát baøn (bao goàm caû Tieåu laãn Ñaïi thöøa). Giôùi—A universe in a grain of dust. One grain of Whole of commandments: Maõn Phaàn Giôùi— dust is a microcosmo of the universal whole—Taát The whole of the commandments, i.e. a full- caû trong moät traàn sa. Moät traàn sa laø moät tieåu vuõ ordained monk as compared with lay people or a truï hoaøn toaøn. sramanera, who only receive either five or eight Wholesome (a): Bhadra or Kusala or Sadhu commandments—Teân khaùc cuûa cuï tuùc giôùi, ñeå so (skt)—Löông thieän—Good—Honest—Virtuous. saùnh vôùi ngöôøi taïi gia hay Sa Di chæ thoï nguõ hay Wholesome action: Punya (skt)—Virtuous act— baùt giôùi. Wholesome deeds—Thieän nghieäp—Haønh vi toát Whole and complete: Vieân Cuï—See Whole (vieäc thieän laønh)—See Good deed. and complete precepts. Wholesome consciousness: Taâm Thieän—There Whole and complete precepts: Vieân Cuï— are eight kinds of wholesome consciousness—See Whole and complete, i.e. the whole of the Twenty-four sense-sphere beautiful minds (A). commandments, by the observance of which one Wholesome consciousness of infinite is near to nirvana—Teân goïi khaùc cuûa cuï tuùc giôùi. consciousness: Taâm Thieän trong Thöùc Voâ Bieân Ngöôøi thoï cuï tuùc giôùi gaàn vôùi vieân quaû cuûa Nieát Xöù—Wholesome consciousness pertaining to the Baøn—See Complete moral precepts for monks, base of infinite consciousness, one of the twelve Complete moral precepts for monks in the kinds of Immaterial-Sphere Consciousness—See Mendicant school, Complete moral precepts for Twelve kinds of Immaterial-Sphere monks in Theravadan Buddhism, and Complete Consciousness. moral precepts for nuns in Mahayana Buddhism. Wholesome consciousness of infinite space: Whole-Corpse Vetala—Half-Corpse Vetala: Taâm Thieän trong Khoâng Voâ Bieân Xöù— Thi Baùn Thi—To kill a person by the Vetala Wholesome consciousness pertaining to the base Method of obtaining magic power by incantations of infinite space, one of the twelve kinds of on a dead body; when a headless corpse, or some Immaterial-Sphere Consciousness—See Twelve part of the body is use, it is called “Half-Corpse kinds of Immaterial-Sphere Consciousness. Vetala.” When the corpse is used, it is called “Whole-Corpse Vetala.”—Gieát ngöôøi baèng Wholesome consciousness of neither phöông phaùp Tyø Ñaø La, nghóa laø laáy ma löïc baèng perception nor non-perception: Taâm Thieän caùch luyeän chuù treân moät thaây ma. Neáu laø thaây trong Phi Töôûng, Phi Phi Töôûng Xöù—Wholesome khoâng ñaàu hay töøng phaàn cuûa thaây thì goïi laø “Baùn consciousness pertaining to the base of neither Thi.” Neáu laø toaøn thaây thì goïi laø “Thi.” perception nor non-perception, one of the twelve Whole earth: All the land—Everywhere—Great kinds of Immaterial-Sphere Consciousness—See earth—Ñaïi ñòa. Twelve kinds of Immaterial-Sphere Consciousness. Whole-heartedly: Devoted to—With single mind—Chuyeân taâm—Heát loøng. Wholesome consciousness of nothingness: Taâm Thieän trong Voâ Sôû Höõu Xöù—Wholesome Whole life: Caû ñôøi.

consciousness pertaining to the base of speech, right livelihood, right energy, right nothingness, one of the twelve kinds of concentration and right samadhi. According to

the Immaterial-Sphere Consciousness—See Twelve Dharmapada Sutra, verse 183, the Buddha taught: kinds of Immaterial-Sphere Consciousness. Not to do evil, to do good, to purify one's mind, Wholesome deeds: Ñieàu thieän—See Good this is the teaching of the Buddhas." Kusala deed. karmas or good deeds will help a person control a 1) Wholesome deeds clean our mind—Thieän lot of troubles arising from his mind. Inversely, if nghieäp coù coâng naêng thanh loïc boån taâm. a person does evil deeds he will receive bad 2) Wholesome deeds give happiness to oneself results in this life and the next existence which and others—Thieän nghieäp mang laïi haïnh are suffering—Thieän nghieäp laø haønh ñoäng coá yù phuùc cho mình vaø tha nhaân. phuø hôïp vôùi Baùt Thaùnh Ñaïo. Nhö vaäy thieän Wholesome dharmas: Nhieáp thieän phaùp giôùi— nghieäp khoâng nhöõng chæ phuø hôïp vôùi chaùnh See Three collections of pure precepts. nghieäp, maø coøn phuø hôïp vôùi chaùnh kieán, chaùnh tö duy, chaùnh chaùnh ngöõ, chaùnh maïng, chaùnh tinh Wholesome element: Thieän giôùi—According to taán, chaùnh nieäm vaø chaùnh ñònh nöõa. Theo Kinh The Long Discourses of the Buddha, Sangiti Phaùp Cuù, caâu 183, Ñöùc Phaät daïy: "Chôù laøm caùc Sutra, there are three kinds of wholesome ñieàu aùc, gaéng laøm caùc vieäc laønh, giöõ taâm yù trong element—Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù saïch. AÁy lôøi chö Phaät daïy." Thieän nghieäp seõ giuùp ba loaïi thieän giôùi—See Three kinds of con ngöôøi cheá ngöï ñöôïc nhöõng phieàn naõo khôûi leân wholesome element. trong taâm. Ngöôïc laïi, neáu con ngöôøi laøm aùc Wholesome element of non-cruelty: Voâ haïi nghieäp seõ phaûi nhaän chòu caùc haäu quaû khoå ñau giôùi—See Three kinds of wholesome element. trong ñôøi naøy hay ñôøi keá tieáp—See Two kinds of Wholesome element of non-enmity: Voâ saân karma (B). giôùi—See Three kinds of wholesome element. Wholesome karma pertaining to the fine- Wholesome element of renunciation: Ly duïc material sphere: Nghieäp Thieän Saéc Giôùi—See giôùi—See Three kinds of wholesome element. Four types of kamma (karma) (D). Wholesome investigation: Thieän taàm— Wholesome karma pertaining to the According to The Long Discourses of the Buddha, immaterial sphere: Nghieäp Thieän Voâ Saéc Sangiti Sutra, there are three kinds of wholesome Giôùi—See Four types of kamma (karma) (D). investigation—Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi suy nghó thieän laønh—See Three Wholesome karma pertaining to the sense kinds of wholesome investigation. sphere: Nghieäp Thieän Duïc Giôùi—See Four types Wholesome investigation of non-cruelty: Voâ of kamma (karma) (D). haïi taàm—See Three kinds of wholesome Wholesome mind: Citta kushala (skt)—Thieän investigation. taâm. Wholesome investigation of non-enmity: Voâ 1) Wholesome mind (good heart—Good mind) saân taàm—See Three kinds of wholesome withgood thoughts: Taâm thieän laønh vôùi nhöõng investigation. tö töôûng thieän laønh. 2) Benevolence: Good mind includes beneficial Wholesome investigation of renunciation: intentions towards others, compassion, loving- Ly duïc taàm—See Three kinds of wholesome kindness, generosity, patience, good speech, investigation. tolerance, love, faith, wishing to help others, Wholesome karma: Thieän nghieäp—Good etc.—Taâm thieän laønh bao goàm nhöõng vieäc karma—Good deeds—Skillful action—Kusala

laøm thieän laønh ñoái vôùi tha nhaân, töø bi, boá thí, karma means volitional action that is done in nhaãn nhuïc, aùi ngöõ, yeâu thöông, tín taâm, luoân accordance with the Aryan Eightfold Noble Path. nguyeän cöùu ñoä tha nhaân. So, Kusala karma is not only in accordance with 3) Wholesome mind can be used to dispel the right action, but it is also always in accordance negative minds: Thieän taâm giuùp ñaåy luøi with the right view, right understanding, right

nhöõng taâm tieâu cöïc—See Fifty-one Dharmas Wholesome roots of non-greed, non-hatred, interactive with the Mind. and non-delusion: Voâ tham, voâ saân, voâ si—No Wholesome Mind Buddha: Phaät Thieän YÙ. selfish desire, no ire, no stupidity—See Three Wholesome perception: Thieän Töôûng— wholesome roots (I). According to The Long Discourses of the Buddha, Wholesome root of non-hatred: Adoso kusala Sangiti Sutra, there are three kinds of wholesome (p)—Voâ saân thieän caên—See Three dharmas (III). perception—Theo Tröôøng Boä, Kinh Phuùng Tuïng, Wholesome root of no stupidity: Voâ si thieän coù ba loaïi thieän töôûng—See Three kinds of caên—See Three wholesome roots (III). wholesome perception. Wholesome root of wisdom: Trí hueä thieän Wholesome perception of non-cruelty: Voâ caên—See Three wholesome roots (II). haïi töôûng—See Three dharmas (X), and Three Wholesome spiritual achievement as proofs kinds of wholesome perception. and validations for gaining rebirth: Laáy caùc Wholesome perception of non-enmity: Voâ ñieàm laønh ñeå laøm chöùng nghieäm cho söï vaõng saân töôûng—See Three dharmas (X), and Three sanh—See Eight crucial elements for Pure Land kinds of wholesome perception. cultivators. Wholesome perception of renunciation: Ly Wholesome states: Thieän phaùp—According to duïc töôûng—See Three dharmas (X), and Three The Connected Discourses of the Buddha, kinds of wholesome perception. Chapter Ambapali, there are two starting points of Wholesome prayer: Lôøi caàu nguyeän toát. wholesome states—Theo Töông Öng Boä Kinh, Wholesome resultant rootless consciousness: Phaåm Ambapali, coù hai phaùp cô baûn veà caùc thieän There are eight kinds of wholesome resultant phaùp—See Two starting points of wholesome rootless consciousness—See Twenty-four sense- states. sphere beautiful minds (B). Wholesome thought of non-cruelty: Voâ haïi Wholesome root of almsgiving: Boá thí thieän taàm—See Three dharmas (VII). caên—See Three wholesome roots (II). Wholesome thought of non-enmity: Voâ saân Wholesome roots of almsgiving, kindness, taàm—See Three dharmas (VII). and wisdom: Boá thí, töø bi, trí hueä—See Three Wholesome thought of renunciation: wholesome roots (I). Nekkkama-vitakko (p)—Ly duïc taàm—See Three Wholesome roots of good deeds, good dharmas (VII). words, good thoughts: Thaân laønh, khaåu laønh, yù Wholesome and unwholesome: Good and laønh—See Three wholesome roots (I). evil—Thieän AÙc—See Kusala and akusala. Wholesome root of mercy: Bi Maãn thieän caên— Wholly: Toaøn phaàn. See Three wholesome roots (II). Wholly devoted quest for truth, not Wholesome root of no ire or no hatred: Voâ begrudging their lives: Nhöùt höôùng caàu phaùp, saân thieän caên—See Three wholesome roots (III). vì chaúng tieác thaân maïng—See Ten kinds of quest Wholesome root of no lust or selfish desire: for truth of Great Enlightening

Beings. Voâ tham thieän caên—See Three wholesome roots Wholly noumenal: Lyù Cuï—The T'ien-T'ai (III). doctrine that the Buddha-nature includes both Wholesome root of non-delusion: Amoho good and evil. All things as aspects of the kusala (p)—Voâ si thieän caên—See Three dharmas absolute, a doctrine of the T'ien-T'ai (III). "profounder" school, in contrast with the T'ien- Wholesome root of non-greed: Alobho kusala T'ai "shallower" school, which considered all (p)—Voâ tham thieän caên—See Three dharmas things to be phenomenally produced—Giaùo ñieån (III). cuûa toâng Thieân Thai cho raèng taùnh coù ñaày ñuû caû thieän laãn aùc. Lyù theå phaùp tính cuûa vaïn höõu trong

"Thaâm Maät" Thieân Thai, ñoái laïi vôùi söï taïo cuûa 7) Those who steal: Nhöõng keû troäm caép. Thieân Thai Hieån Toâng. 8) Those who act lasciviously: Nhöõng keû taø Whore (n): Kyû nöõ (gaùi ñieám). daâm. Whore (v): Thoâng daâm vôùi gaùi ñieám. Wicked plot: Ñoäc keá. Whoredom (n): Söï thoâng daâm vôùi gaùi ñieám. Wicked (evil) scheme: Quyû keá. Wicked (a & n): Wicked tongue: Virulent tongue—Mieäng löôõi 1) AÙc ñoäc—Xaáu xa—Toäi loãi—Hö ñoán—Voâ ñaïo ñoäc aùc. ñöùc. Wicked words: Nhöõng lôøi aùc ñoäc. 2) Nhöùt Xieån ñeà—See Three kinds of Wicked woman: AÙc phuï—Ñoäc phuï. icchantika. Wide (a): Vaipulya (skt): Broad—Extensive— Wicked Bhiksus: AÙc Tyø Kheo—There are four Roäng lôùn. wicked Bhiksus who threw over the teaching of Wide-awake: Tænh taùo. their Buddha, Ta-Chuang-Yen (Great Adornment) Wide knowledge: Kieán thöùc roäng. after his Nirvana; however, through much Wide and spacious: Roäng lôùn (quaûng baùc). purgation ultimately became the Buddhas of the four points of the compass—Coù boán vò Tyø Kheo Wide and spacious body: Quaûng Baùc Thaân— hung aùc ñaõ vöùt boû giaùo phaùp cuûa Phaät Ñaïi Trang The one body fills space, Vairocana—Moät thaân Nghieâm sau khi Ngaøi nhaäp Nieát Baøn nhöng nhôø cuûa Ñöùc Phaät Tyø Loâ Giaù Na bao truøm khaép caû hö thanh tònh laâu ñôøi neân ñöôïc sanh laøm boán vò Phaät khoâng. ôû boán höôùng (A Saám, Baûo Töôùng, Voâ Löôïng Thoï, Wide and spacious body of Tathatata: Vi Dieäu Thanh)—See Four wicked Bhiksus. Quaûng Baùc Thaân Nhö Lai—Ñöùc Phaät Tyø Loâ Giaù Wicked dragon: Ñoäc Long—See Poisonous Na—Vairocana Buddha. dragons. Wide ugly-eyed (diversely eyed) Maharaja: Wicked eyes: Maét döõ. Virupaksa (skt)—Quaûng Muïc Thieân—The wide ugly-eyed (diversely eyed) Maharaja, with three Wicked face: Maët döõ. eyes, one who has deformed eyes. Name of one Wicked mind: AÙc taâm. of the four Maharajas, he who guards the west— Wicked people: AÙc Nhaân—Keû aùc—According Quaûng Muïc Thieân Vöông—Tieáng Phaïn laø Tyø Löu to the Buddhism, the wicked people are those— Baùt Xoa, vò thieân vöông coù ba maét xaáu xa. Teân Theo Phaät giaùo, keû aùc laø keû: cuûa moät trong boán vò Thieân Vöông, vò naày laø vò 1) Who commit unbelievable crimes: Keû phaïm trôøi thuû hoä phöông taây (Ngaøi truï veà phöông taây phaûi nhöõng toäi loãi gheâ sôï. cuûa nuùi Tu Di, vaø duøng tònh nhaõn ñeå quan saùt 2) Whose minds are filled with—Nhöõng keû maø chuùng sanh trong coõi Dieâm Phuø Ñeà). taâm trí daãy ñaày: Widen: Môû roäng. a. Greed: Tham. Widen world Buddhist activities: Môû roäng b. Hatred: Saân. caùc hoaït ñoäng Phaät giaùo theá giôùi. c. Ignorance: Si. 3) Those who—Nhöõng keû phaïm

phaûi: Widow (n): Goùa phuï. a. Lie: Voïng ngöõ. Wieldiness of consciousness: Citta- b. Gossip: Nhaøn ñaøm hyù luaän. kammannata (p)—Taâm Thích ÖÙng—See Fifty- c. Harsh speech: Noùi lôøi ñoäc aùc. two mental states. d. Double-tongued: Noùi löôõi hai chieàu. Wieldiness of mental body: Kayakammannata 4) Those who abuse others' good heart: Nhöõng (p)—Taâm Sôû Thích ÖÙng—See Fifty-two mental keû lôïi duïng loøng toát cuûa keû khaùc. states. 5) Those who cheat others for their own Wife: Ngöôøi vôï—According to the Anguttara benefits: Nhöõng keû vì lôïi laïc rieâng tö maø Nikaya Sutra, the Buddha commented: "There are löôøng gaït keû khaùc. seven kinds of wives."—Theo Kinh Taêng Nhöùt A 6) Those who kill: Nhöõng keû saùt sanh.

Haøm, Ñöùc Phaät daïy: "Coù baûy loaïi phu nhaân," hay Wife of Prasenajit: Maït Lôïi Phu Nhaân—The baûy loaïi vôï—See Seven types of wives. wife of Prasenajit, king of Kosala, so called Wife of Golden Light Drum: Kim Quang Minh because she wove or wore jasmine chaplets, or Nöõ—Phu nhaân cuûa Kim Quang Ñoàng Töû—See came from a jasmine garden—Phu nhaân cuûa vua Golden Light Drum. Ba Tö Naëc nöôùc Xaù Veä, ñöôïc goïi nhö vaäy laø vì baø Wikshepa (skt): Scatteredness—Baát Ñònh (Taùn hay deät, hay mang hoa laøi, hoaëc baø ñeán töø vöôøn loaïn) hay laøm cho taâm roái loaïn—See Fifty-one laøi. Dharmas interactive with the Mind. Wilder someone: Laøm cho ai laïc loái. Wild (a): Hoang vu. Wilderness (n): Hoang ñòa. Wild fancy: AÛo töôûng—Fantasy. Wilderness of illusion (n): The mortal life—AÛo Wild Goose Temple: Öng Thaùp—Name of a daõ (cuoäc soáng sanh töû). famous monastery in China—Daõ Ngan Töï, teân Wilderness of mortal life: Sinh töû daõ. moät töï vieän noåi tieáng ôû Trung Hoa. Will (n): YÙ chí. Wild grasses: Coû daïi. 1) Chí löïc: See Sixteen great powers obtainable Wild fancy: Utopia—Fantasy—AÛo töôûng. by a bodhisattva. Wild-Fox Meditation: Daõ Hoà Thieàn—Wild-fox 2) Cetana (skt): Tö—See Seventy-five dharmas meditators, i.e. non-Buddhist ascetics, heterodoxy of the Abhidharma Kosa. in general—Thieàn gia coi thieàn ngoaïi ñaïo laø "Daõ 3) Determination: Di chuùc—Nguyeän voïng— Hoà Thieàn" (theo Töù Gia Huyeàn Luïc, coù moät cuï Taâm chí—Thieän chí—YÙ nguyeän—YÙ muoán— giaø ñeán nghe Baùch Tröôïng Ñaïi Trí thuyeát phaùp. YÙ chí—YÙ höôùng. Cuï giaø noùi: xöa toâi laø Taêng truï trì ôû nuùi naày, coù 4) Free will: YÙ chí—Desire. ngöôøi ñeán hoûi, laø moät nhaø ñaïi tu haønh nhaân gian 5) Ill-will: Saân haän. thì coù coøn rôi vaøo voøng nhaân quaû nöõa khoâng? Toâi Will-body: YÙ Sinh Thaân—See Manomayakaya. noùi: Khoâng rôi vaøo voøng nhaân quaû nöõa. Theá laø toâi Will and courage: Taâm can. phaûi ñoïa laøm thaân daõ hoà. Xin Hoøa Thöôïng cho Will of immediate attainment: Aim of moät lôøi chuyeån ngöõ. Baùch Tröôïng noùi: Cuï cöù hoûi immediate attainment—Ñoán chæ. tieáp ñi. Cuï giaø laïi hoûi theâm. Cuoái cuøng sö noùi: Cuï Will do an injury to someone who is dear giaø ñaõ hieåu ñöôïc leõ nhaân quaû roài ñaáy. Cuï giaø chôït and pleasant to me: Ngöôøi aáy seõ laøm haïi ngöôøi tænh ngoä noùi: nay thoaùt kieáp daõ hoà. Xin nhôø ñaïi sö toâi thöông meán—See Nine causes of malice. chieàu laïi gheù qua sau nuùi cho hoûa taùng theo leä Will do an injury to someone who is hateful vong Taêng. Chieàu laïi Baùch Tröôïng ñi voøng sau nuùi, quaû nhieân thaáy trong hang coù moät xaùc daõ hoà, and unpleasant to me: Ngöôøi

aáy seõ laøm haïi ngaøi beøn cho mang veà chuøa hoûa taùng theo leä vong ngöôøi toâi khoâng thöông meán—See Nine causes of Taêng cho noù thoaùt kieáp)—See Pai Chang Huai malice. Hai. Will do me an injury: Ngöôøi aáy seõ laøm haïi Wild-Fox Zen: Daõ Hoà Thieàn—Thieàn Hyù toâi—He will do me an injury—See Nine causes of Luaän—See Wild-Fox Meditation, and Pai Chang malice. Huai Hai. Will to live: Jivitakama (skt)—Ham soáng. Wild Goose Temple: Öng Thaùp—Name of a Will to make the endeavor: Taán löïc—The famous monastery in China—Daõ Ngan Töï, teân power of zeal or the force of active vigor which moät töï vieän noåi tieáng ôû Trung Hoa. leads to overcoming all obstacles—Söùc maïnh cuûa Wild, uncontrollable man: Ngöôøi phoùng tuùng, nghò löïc giuùp chuùng ta vöôït thaéng moïi trôû löïc— hoang daïi, khoâng chòu eùp mình vaøo khuoâng khoå, See Five powers. cuõng gioáng nhö ngöïa hoang khoâng cöông vaäy— Will of the mind: Desire—Intention— Similar to an unharnessed wild horse. Resolve—Vow—Taâm nguyeän. Wield (v): Mang ñeán. Will power: Söùc maïnh cuûa yù chí.

Willful: Coù chuû taâm—Intentional—Deliberate. Win the four bases of sympathy: Ñaéc Töù Willful action: Haønh ñoäng coù chuû taâm. Nhieá p Phaùp—See Four elements of popularity. Williams, Paul Martin (1950 -): British Win people's heart: Ñaéc nhaân taâm. buddhologist, best known for his work on Win people's support: Ñöôïc söï uûng hoä cuûa daân Madhyamaka. He received a Doctorate of chuùng. Philosophy Degree from Oxford University in Win a psychic power: Ñaéc pheùp thaàn thoâng. Madhyamaka Philosophy in 1978 and has spent Wind: Attha-vayubheda or Vayo-dhatu (p)— most of his academic career at University of Gioù—Phong. Bristol, where he is a professor and co-director of 1) One of the four great elements—Moät trong töù the Centre for Buddhist Studies in the Department ñaïi—See Four great elements. of Theology and Religious Studies. He has 2) According to the Sangiti Sutta in the Long published a number of influential books and Discourses of the Buddha, there are eight articles, including Mahayana Buddhism: The winds or influences (or worldly conditions) Doctrinal Foundations (1989)—Nhaø Phaät hoïc which fan the passions and prevent cultivators ngöôøi Anh, noåi tieáng trong taùc phaåm "Trung (pratitioners) from advancing along the right Quaùn." OÂng nhaän baèng Tieán Só veà Trieát Hoïc path to enlightenment. They are also called Trung Quaùn taïi tröôøng Ñaïi Hoïc Oxford vaøo naêm the Eight Worldly States. They are so called 1978, vaø haàu heát thôøi gian oâng ñaõ laøm giaûng sö vaø because they continually succeed each other ñoàng Giaùm Ñoác cho Trung Taâm Nghieân Cöùu Phaät as long as the world persists; the approval that giaùo taïi tröôøng Ñaïi Hoïc Bristol. OÂng ñaõ xuaát baûn has the gain, etc., and the resentment that has nhieàu saùch vôû vaø baøi vieát, goàm Phaät Giaùo Ñaïi the loss, etc. They are so called "Eight Thöøa: Caên Baûn Giaùo Thuyeát (1989). Winds" because they prevent people from Willow-branch: Döông Chi—Willow twigs used advancing along the right path to as dantakastha, i.e. cleansing the teeth by chewing enlightenment and liberation—Theo Kinh or rubbing—Nhaønh döông lieãu, ngaøy xöa ñöôïc Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm duøng ñeå laøm saïch raêng baèng caùch nhai hay chaø ngoïn gioù khuaáy leân duïc voïng,

laøm caûn trôû xaùt. haønh giaû treân böôùc ñöôøng tu taäp giaùc ngoä. Willow-leaves: Döông Dieäp—Willow-leaves, Chuùng coøn ñöôïc goïi laø Baùt Phaùp Theá Gian vì e.g. yellow willow leaves given to a child as chuùng cöù theo nhau tieáp dieãn khi theá giôùi coøn golden leaves to stop its crying, a parallel to the toàn taïi. Söï vöøa yù khi vinh, khi ñöôïc vaø söï Buddha's opportune methods of teaching—Laù caây phaãn uaát khi nhuïc thua. Sôû dó goïi laø "Baùt döông lieãu. Neáu treû khoùc thì laáy laù vaøng cuûa caây Phong" vì chuùng laø taùm ngoïn gioù laøm ngaên döông maø doã, ví vôùi caùc phaùp moân phöông tieän trôû söï phaùt trieån cuûa haønh giaû treân böôùc cuûa Phaät (chieác laù döông khoâng phaûi laø vaøng thaät, ñöôøng giaùc ngoä vaø giaûi thoaùt—See Eight cuõng nhö phaùp moân phöông tieän cuûa Phaät chæ laø winds. phöông tieän ñöa chuùng sanh ñeán cöùu caùnh chöù 3) Wind is one of the nine elements or nine khoâng phaûi laø cöùu caùnh). substances: Gioù laø moät trong cöûu ñaïi—See Wilt (v): Khoâ heùo. Nine elements or nine substances (A). Win: Obtain the victory—Ñaéc thaéng. Wind of Buddha-truth: Ñaïo Phong—The wind Win (v) convert: Quy naïp tín ñoà. of Buddha-truth, as a transforming power; also as a prognosis of future events—Ñaïo phong hay löïc Win divine vision: Gain the Heavenly Eye— chuyeån hoùa trong ñaïo Phaät, cuõng laø söï öùc ñoaùn veà Ñaéc Thieân nhaõn. nhöõng gì seõ xaõy ra trong töông lai. Win (gain) the Dharma vision: Ñaéc Phaùp Wind-calamity: Phong Tai—The calamity of nhaõn. destruction by wind at the end of the third period Win fame: Laäp danh. of destruction of a world—Moät trong ba tai naïn lôùn vaøo cuoái thôøi kyø thöù ba cuûa hoaïi kieáp.

Wind-color: Phong Saéc—Wind colour, i.e. non- Wind of sword: The wind that cuts all living to existent, like a rabbit's horns, tortoise-hair, or pieces, at the approach of a world kalpa's end, scent of salt—Laáy maøu cuûa gioù ñeå ví vôùi nhöõng also described as the disintegrating force at vieäc khoâng theå xaõy ra ñöôïc, vì laøm gì coù maøu saéc death—Ñao phong. cuûa gioù, cuõng gioáng nhö söøng thoû loâng ruøa, hay Wind of virtue: Ñöùc phong—The wind of muøi thôm cuûa muoái vaäy. religious power—Gioù coâng ñöùc hay söùc maïnh toân Wind-deva: Phong Thieân—The wind deva, one giaùo. of the four Vajra-rulers—Phong Thieân laø moät Wind (Air) wheel: Phong Luaân—See Four trong töù chaáp Kim Cöông. **See Four Vajra- wheels (A). rulers of the four elements. Wine (n): Röôïu nho. Wind and dust: Phong traàn—Hardship of life. Wing: Caùnh—A pair of wings—Moät caëp caùnh Wind of evil karma: Nghieäp Phong—See See Pair of wings. Karma wind. Wink: Moät caùi chôùp maét—A wink (closing and Wind furnace: Half-moon in shape—Phong Loâ, opening the eyelids quickly)—See Four short loø gioù hình baùn nguyeät—See Four furnaces. divisions of time. Wind from heaven: Vayu (skt)—Northwest Winner makes enemies: Keû thaéng thì sanh thuø with the Vayu or wind heaven—Taây Baéc vôùi Trôøi oaùn—See Six dangers when one attaches to Phoïc Duõ vaø Phong Thieân—See Eight heavens and gambling. devas at the eight points of the compass. Winter: Hima (skt)—Muøa Ñoâng. Wind in the kalpa of destruction: Kieáp phong Winter retreat: Ñoâng An Cö (An cö muøa (gioù trong hoaïi kieáp). Ñoâng)—The winter retreat, from 16th of the 10th Wind knife: Phong ñao (gioù vaø ñao)—The month to 15 of the 1st

month—Cuõng gioáng nhö approach of death and its agonies—Luùc saép cheát muøa Haï An Cö, nhöng muøa Ñoâng An Cö baét ñaàu vaø nhöõng noãi ñau ñôùn khoå sôû. Caây ñao gioù, hay töø 16 thaùng 10 ñeán 15 thaùng gieâng. gioù nhö ñao caét, yù noùi cuoäc soáng cuûa con ngöôøi laø Winter Solstice: Ñoâng Chí—See Four monastic söï tieán gaàn ñeán caùi cheát vaø nhöõng khoå ñau nhö annual periods, and Eight royal days. dao caét trong thaân laøm tan hoaïi thaân naày (moät Wisdom (n): Panna (p)—Hueä löïc—Tueä löïc— ngaøy ta soáng laø moät ngaøy ta cheát, laø moät ngaøy ta Amoha or Prajna (skt)—Buddhicarita (p)— ñi gaàn ñeán nhaø moà; ñeå roài luùc meänh chung, gioù Intellectual temperamen—Mind resides in trong cô theå dao ñoäng maïnh nhö dao caét, phaân wisdom—Baåm taùnh thieân veà tri thöùc—Tueä taâm giaûi thaân theå, noãi khoå naøy naøo khaùc chi ñao caét). truï—See Four powers (A), Six Paramitas, Ten Wind of liberation: Giaûi Thoaùt Phong—That dwelling minds, Ten grades of Bodhisattva's faith, blows away the fires of worldly suffering—Gioù Ten Paramitas, Sixteen great powers obtainable giaûi thoaùt khoûi löûa khoå ñau traàn theá. by a Bodhisattva, and Twenty two roots. Wind of religious power: Wind of virtue—Ñöùc (I) The meanings of Wisdom—Nghóa cuûa Trí phong. Tueä: Wind-samadhi: Phong Tam Muoäi—A samadhi 1) Prajna is often interchanged with wisdom. in which the whole body is conceived of as Wisdom means knowledge, the science of the scattered. Ananda used to enter such samadhi— phenomenal, while prajna more generally to Coøn goïi laø Phong Phaán Taán Tam Muoäi, chæ thieàn principles or morals: Trí vaø tueä thöôøng coù ñònh noåi leân gioù lôùn laøm phaân hoùa saéc thaân ra töù chung nghóa; tuy nhieân thoâng ñaït söï töôùng phöông. Ngaøi A Nan thöôøng nhaäp vaøo "phong tam höõu vi thì goïi laø "trí." Thoâng ñaït khoâng lyù voâ muoäi" naày. vi thì goïi laø "tueä." Wind-storms: Violent storms—Naïn gioâng 2) Wisdom is described as the understanding of baõo—See Seven calamities (A). the Four Noble Truths, the understanding of interdependent origination, and the like. The attainment of wisdom is the ability of

transformation of these doctrinal items from "Wisdom" is understood by Buddhists as the mere objects of intellectual knowledge into methodical contemplation of 'Dharmas.' This real, personal experience. In other words, is clearly shown by Buddhaghosa's formal according to Buddhism, wisdom is the ability and academic definition of the term: to change our knowledge of the four Noble "Wisdom has the characteristic of penetrating Truths and the like from mere sutra learning into dharmas as they are themselves. It has into actual, living truth. To attain wisdom, we the function of destroying the darkness of must first cultivate good conduct, then delusion which covers the own-being of cultivate mental development. It should be dharmas. It has the mmanifestation of not noted that reading and understanding the being deluded. Because of the statement: 'He meaning of a sutra doesn't mean attaining who is concentrated knows, sees what really wisdom. Wisdom means reading, is,' concentration is its direct and proximate understanding, and transforming doctrinal cause."—Trong Phaät giaùo, Trí Tueä laø ñöùc tính items from sutras into real, personal cao caû nhaát. Ngöôøi ta thöôøng dòch töø ngöõ Baéc experience.

Wisdom gives us the ability of Phaïn “Prajna” (pali-Panna) laø trí tueä, vaø caùch “seeing the truth” or “seeing things as they dòch ñoù khoâng ñöôïc chính xaùc. Tuy nhieân, khi really are” because the attainment of wisdom chuùng ta baøn veà truyeàn thoáng Phaät giaùo, is not an intellectual or academic exercise, it chuùng ta phaûi luoân nhôù raèng Trí Tueä ôû ñaây is understanding or seeing these truths ñöôïc duøng theo moät yù nghóa ñaëc bieät, thaät ñaëc directly—Trí Tueä ñöôïc moâ taû laø söï hieåu bieát bieät trong lòch söû tö töôûng cuûa nhaân loaïi. Trí veà Töù Dieäu Ñeá, söï hieåu bieát veà lyù nhaân Tueä ñöôïc caùc Phaät töû hieåu nhö laø söï “quaùn duyeân, vaø nhöõng ñieàu töông töï nhö vaäy. Söï töôûng caùc phaùp moät caùch coù phöông phaùp.” ñaéc thaønh trí hueä laø söï ñaéc thaønh khaû naêng Ñieàu naøy ñöôïc chæ baøy roõ raøng theo ñònh bieán ñoåi hoïc thuyeát töø nhöõng ñoái töôïng cuûa trí nghóa cuûa Ngaøi Phaät AÂm: “Trí Tueä coù ñaëc tueä thaønh kinh nghieäm thöïc teá cho caù nhaân tính thaâm nhaäp vaøo baûn chaát cuûa vaïn phaùp. mình. Noùi caùch khaùc, trí tueä theo Phaät giaùo laø Nhieäm vuï cuûa noù laø phaù tan boùng toái cuûa aûo khaû naêng bieán ñoåi nhöõng kieán thöùc veà Töù töôûng che maát töï tính cuûa vaïn phaùp. Bieåu Dieäu Ñeá vaø nhöõng ñieàu töông töï hoïc trong hieän cuûa trí tueä laø khoâng bò meâ môø. Bôûi vì kinh ñieån thaønh chaân lyù hieän thöïc vaø sinh “ngöôøi naøo nhaäp ñònh bieát vaø thaáy roõ thöïc ñoäng. Muoán ñaït ñöôïc trí tueä, tröôùc nhaát chuùng töôùng, thieàn ñònh chính laø nguyeân nhaân tröïc ta phaûi trau doài giôùi haïnh vaø phaùt trieån söï tieáp vaø gaàn nhaát cuûa trí tueä.” ñònh tænh nôi tinh thaàn. Neân nhôù raèng, ñoïc vaø 4) Trí tueä—One of the three good roots—See hieåu kinh ñieån khoâng phaûi laø ñaït ñöôïc trì tueä. Three kinds of good roots. Trí tueä laø ñoïc, hieåu vaø bieán ñöôïc nhöõng gì 5) Trí hueä laø khí giôùi cuûa Boà Taùt—Wisdom is a mình ñaõ ñoïc hieåu thaønh kinh nghieäm hieän weapon of enlightening beings, dissolving all thöïc cuûa caù nhaân. Trí tueä cho chuùng ta khaû ignorance and afflictions. Enlightening naêng “thaáy ñöôïc chaân lyù” hay “thaáy söï theå Beings who abide by these can annihilate the ñuùng nhö söï theå” vì ñaït ñöôïc trí tueä khoâng afflictions, bondage, and compulsion phaûi laø moät baøi taäp veà trí tueä hay hoïc thuaät, accumulated by all sentient beings in the long maø laø söï thaáy bieát chaân lyù moät caùch tröïc tieáp. night of ignorance—Vì tieâu dieät taát caû voâ 3) In Buddhism, wisdom is the highest virtue of minh phieàn naõo. Chö Boà Taùt an truï nôi phaùp all. It is usual to translate the Sanskrit term naày thôøi coù theå dieät tröø nhöõng phieàn naõo, kieát “Prajna” (pali-Panna) by “wisdom,” and that söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng is not positively inaccurate. When we are sanh—See Ten weapons of Great dealing with the Buddhist tradition, however, Enlightening Beings. we must always bear in mind that there 6) Tu hueä—Wisdom, one of the ten kinds of Wisdom is taken in a special sense that is cultivation of Great Enlightening Beings— truly unique in the history of human thought.

See Ten kinds of cultivation of Great 3) Wisdom knowing how to benefit others: Trí Enlightening Beings. tueä bieát caùch laøm cho ngöôøi khaùc ñöôïc lôïi 7) Prajnendriya (skt)—Hueä caên—See Twenty laïc. **See Bodhi-mind. two roots. 4) In Buddhism,

wisdom is of the highest (II) Main characteristics of Wisdom—Nhöõng ñaëc importance; for purification comes through ñieåm chính cuûa Trí tueä: wisdom, through understanding. But the 1) Wisdom understanding that emptiness of Buddha never praised mere intellect. inherent existence is the ultimate nature of all According to him, knowledge should go hand phenomena—Trí tueä bieát ñöôïc raèng taùnh in hand with purity of heart, with moral khoâng laø baûn chaát toái haäu cuûa taát caû caùc excellence (vijja-caranasampanna—p). phaùp: This specific type of wisdom is the sole Wisdom gained by understanding and means to eliminate our ignorance and other development of the qualities of mind and disturbing states. It is also the most powerful heart is wisdom par excellence tool for purifying negative karmic imprints. In (bhavanamaya panna—p). It is saving addition, it enables us to benefit others knowledge, and not mere speculation, logic or effectively, for we can then teach them how specious reasoning. Thus, it is clear that to gain this wisdom themselves. This is also Buddhism is neither mere love of, nor the first key to liberation and enlightenment. inducing the search after wisdom, nor In order to be able to obtain this type of devotion, though they have their significance wisdom, we must invest all our efforts in and bearing on mankind, but an cultivating Buddhist laws and practicing encouragement of a practical application of Buddhist meditation—Loaïi trí tueä ñaëc bieät the teaching that leads the follower to naøy laø phöông tieän duy nhaát duøng ñeå loaïi tröø dispassion, enlightenment and final voâ minh vaø nhöõng traïng thaùi taâm nhieãu loaïn deliverance—Trong ñaïo Phaät, trí tueä laø quan cuûa chuùng ta. Trí tueä naøy cuõng laø moät khí cuï troïng toái thöôïng, vì söï thanh tònh coù ñöôïc laø maïnh meõ nhaát duøng ñeå hoùa giaûi nhöõng daáu nhôø trí tueä, do trí tueä. Nhöng Ñöùc Phaät khoâng aán nghieäp thöùc u aùm. Hôn nöõa, trí tueä naøy bao giôø taùn thaùn tri thöùc suoâng. Theo Ngaøi, trí khieán cho chuùng ta coù khaû naêng laøm lôïi laïc phaûi luoân ñi ñoâi vôùi thanh tònh nôi taâm, vôùi söï ngöôøi khaùc moät caùch hieäu quaû, vì nhôø noù maø hoaøn haûo veà giôùi: Minh Haïnh Tuùc. Trí tueä ñaït chuùng ta coù theå chæ daïy ngöôøi khaùc phöông ñöôïc do söï hieåu bieát vaø phaùt trieån caùc phaåm phaùp ñeå töï hoï cuõng ñaït ñöôïc loaïi trí tueä naøy. chaát cuûa taâm laø trí, laø trí tueä sieâu vieät, hay trí Loaïi trí tueä thöù nhaát laø chìa khoùa ñeå daãn ñeán tueä do tu taäp maø thaønh. Ñoù laø trí tueä giaûi giaûi thoaùt vaø giaùc ngoä. Ñeå coù theå ñaït ñöôïc thoaùt chöù khoâng phaûi laø söï lyù luaän hay suy loaïi trí tueä naøy, chuùng ta phaûi ñaàu tö moïi noã luaän suoâng. Nhö vaäy Ñaïo Phaät khoâng chæ laø löïc vaøo tu taäp giaùo lyù nhaø Phaät vaø thöïc haønh yeâu meán trí tueä, khoâng xuùi duïc ñi tìm trí tueä, thieàn ñònh. khoâng coù söï suøng baùi trí tueä, maëc duø nhöõng 2) Conventional intelligence knowing, logic, ñieàu naøy coù yù nghóa cuûa noù vaø lieân quan ñeán science, arts, and so forth—Trí tueä bieát ñöôïc söï soáng coøn cuûa nhaân loaïi, maø ñaïo Phaät chæ ngoân ngöõ, lyù luaän, khoa hoïc, ngheä thuaät, vaân khích leä vieäc aùp duïng thöïc tieãn nhöõng lôøi daïy vaân: This type of wisdom is from birth; cuûa Ñöùc Phaät nhaèm daãn ngöôøi theo ñi ñeán söï however, the person who possesses this type xaû ly, giaùc ngoä, vaø giaûi thoaùt cuoái cuøng. of wisdom is believed that in previous lives, (III) Other

powers of Wisdom—Nhöõng khaû naêng he or she had already cultivated or practiced khaùc cuûa Trí Tueä: so many good deeds—Loaïi trí tueä naøy laø loaïi 1) Wisdom, discernent or understanding: Taùc baåm sanh; tuy nhieân, ngöôøi ta tin raèng ngöôøi duïng phaân bieät söï lyù—The power to discern coù loaïi trí tueä naøy laø ngöôøi maø trong nhieàu things and their underlying principles. kieáp tröôùc ñaõ tu taäp vaø thöïc haønh nhieàu haïnh 2) The power to decide the doubtful: Quyeát laønh roài. ñoaùn nghi ngôø.

3) Right Understanding and Right Thought chaáp vaø saân haän vaãn coù theå naûy sinh trôû laïi constitute wisdom: Tueä laø söï caáu taïo cuûa nhö thöôøng. Veà phaàn Ñöùc Phaät, ngay hoâm Chaùnh Kieán vaø Chaùnh Tö Duy. Ngaøi chöùng kieán caûnh baát haïnh xaõy ra cho (IV) Realization and its insight—Fundamental con truøng vaø con chim trong buoåi leã haï ñieàn, wisdom which is inherent in every man and Ngaøi beøn ngoài quaùn töôûng döôùi goác caây hoàng which can manifest itself only after the veil of taùo gaàn ñoù. Ñaây laø kinh nghieäm thieàn ñònh ignorance, which screens it, has been sôùm nhaát cuûa Ñöùc Phaät. Veà sau naøy, khi Ngaøi transformed by means of self-cultivation as ñaõ töø boû theá tuïc ñeå ñi tìm chaân lyù toái thöôïng, taught by the Buddha. According to the moät trong nhöõng giôùi luaät ñaàu tieân maø Ngaøi Buddha, wisdom is extremely important for it phaùt trieån cuõng laø thieàn ñònh. Nhö vaäy chuùng can be commensurate with enlightenment ta thaáy Ñöùc Phaät ñaõ töï mình nhaán maïnh raèng itself. It is wisdom that finally opens the door trí tueä chæ coù theå ñaït ñöôïc qua thieàn ñònh maø to freedom, and wisdom that removes thoâi—See Prajna, Wisdom, and Three kinds ignorance, the fundamental cause of of wisdom. suffering. It is said that while one may sever (V) Wisdom and the three studies in Buddhism— the branches of a tree and even cut down its Trí tueä vaø tam hoïc trong Phaät giaùo: The trunk, but if the root is not removed, the tree resulting wisdom, or training in wisdom. Even will grow again. Similarily, although one may though wisdom involves cause and effect. remove attachment by means of renunciation, Those who cultivated and planted good roots and aversion by means of love and in their past lives would have a better compassion, as long as ignorance is not wisdom. However, in this very life, if you removed by means of wisdom, attachment want to get rid of greed, anger, and and aversion will sooner or later arise again. ignorance, you have no choice but cultivating As for the Buddha, immediately after discipline and samadhi so that you can obtain witnessing the unhappy incident involving the wisdom paramita. With wisdom paramita, you worm and the bird at the plowing ceremony, can destroy these thieves and terminate all the prince sat under a nearby rose-apple tree afflictions. Wisdom is one of the three studies and began to contemplate. This is a very in Buddhism. The other two are precepts and early experience of meditation of the meditation. According to Bhikkhu Piyadassi Buddha. Later, when he renounced the world Mahathera in The Spectrum of Buddhism, and went forth to seek the ultimate truth, one high concentration is the means to the of the first disciplines he developed was that acquisition of wisdom or insight. Wisdom of meditation. Thus, the Buddha himself consists of right

understanding and right always stressed that meditation is the only thought, the first two factors of the path. This way to help us to achieve wisdom—Trí tueä cô is called the training in wisdom or panna- baûn voán coù nôi moãi ngöôøi chuùng ta coù theå loä sikkha. Wisdom helps us get rid of the khi naøo böùc maøn voâ minh bò veït boû qua tu taäp. clouded view of things, and to see life as it Theo Ñöùc Phaät, trí tueä laø moät phaåm haïnh cöïc really is, that is to see life and things kyø quan troïng vì noù töông ñöông vôùi chính söï pertaining to life as arising and passing—Tu giaùc ngoä. Chính trí tueä môû cöûa cho söï töï do, taäp trí tueä laø keát quaû cuûa giôùi vaø ñònh. Duø trí vaø trí tueä xoùa boû voâ minh, nguyeân nhaân caên hueä quan heä tôùi nhaân quaû. Nhöõng ai ñaõ töøng baûn cuûa khoå ñau phieàn naõo. Ngöôøi ta noùi raèng tu taäp vaø vun troàng thieän caên trong nhöõng ñôøi chaët heát caønh caây hay thaäm chí chaët caû thaân quaù khöù seõ coù ñöôïc trí tueä toát hôn. Tuy nhieân, caây, nhöng khoâng nhoå taän goác reã cuûa noù, thì ngay trong kieáp naøy, neáu baïn muoán ñoïan tröø caây aáy vaãn moïc laïi. Töông töï, duø ta coù theå tam ñoäc tham lam, saân haän vaø si meâ, baïn loaïi boû luyeán chaáp vaèng caùch töø boû traàn tuïc khoâng coù con ñöôøng naøo khaùc hôn laø phaûi tu vaø saân haän vôùi taâm töø bi, nhöng chöøng naøo giôùi vaø ñònh haàu ñaït ñöôïc trí tueä ba la maät. maø voâ minh chöa bò trí tueä loaïi boû, thì luyeán Vôùi trí hueä ba la maät, baïn coù theå tieâu dieät

nhöõng teân troäm naày vaø chaám döùt khoå ñau (J) See Seven sacred graces and Seven phieàn naõo. Trí tueä laø moät trong ba phaùp tu Treasures of Enlightened Beings. hoïc quan troïng trong Phaät giaùo. Hai phaùp kia Wisdom of the absolute: Nhö Nhö Trí—Nhö laø Giôùi vaø ñònh. Theo Tyø Kheo Piyadassi nhö caûnh—The law of the absolute. Mahathera trong Phaät Giaùo Nhìn Toaøn Dieän Wisdom of absolute truth: Knowledge of thì taâm ñònh ôû möùc ñoä cao laø phöông tieän ñeå absolute truth—Chaân trí. thaønh ñaït trí tueä hay tueä minh saùt. Tueä bao Wisdom that accomplishes what is done: goàm chaùnh kieán vaø chaùnh tö duy, töùc laø hai Perfecting wisdom of Amoghasiddhi—Thaønh Sôû chi ñaàu trong Baùt Chaùnh Ñaïo. Trí tueä giuùp Taùc Trí (cuûa Phaät Baát Khoâng hay Vi Dieäu Thanh chuùng ta phaù tan lôùp maây môø si meâ bao phuû hay Phaät Thích Ca Maâu Ni)—See Four söï vaät vaø thöïc chöùng thöïc töôùng cuûa vaïn knowledges (C) and (D). phaùp, thaáy ñôøi soáng ñuùng nhö thaät söï, nghóa Wisdom acquired from cultivation or laø thaáy roõ söï sanh dieät cuûa vaïn höõu—See Precepts and Meditation. contemplation: Quaùn chieáu Baùt nhaõ—The (VI) Categories of Wisdom—Phaân loaïi Trí tueä: second part of the Prajnaparamita—Phaàn thöù nhì (A) Two kinds of prajna or wisdom—Hai loaïi baùt cuûa Baùt Nhaõ Ba La Maät hay trí tueä ñaït ñöôïc qua nhaõ hay trí hueä—See Two kinds of prajna or tu taäp—See Two kinds of wisdom (B). wisdom, Two kinds of wisdom, Two kinds of Wisdom acquired from meditation: Quaùn Tathagata-wisdom, and Two kinds spiritual chieáu Baùt nhaõ—See Two kinds of prajna or provender. wisdom. (B) One of the three modes of practice—Moät Wisdom of all things: External world prajna— trong tam hoïc: See Three studies. Prajna is subjective, all things are its objective— (C) Three modes of attaining moral wisdom: Caûnh giôùi baùt nhaõ. According to the Theravadan Buddhism, there Wisdom of apprehension of the

meaning: are three modes of attaining moral wisdom— Tueä Nghóa—The apprehension of the meaning of Theo truyeàn thoáng Phaät giaùo Nguyeân Thuûy, reality through wisdom—Hieåu bieát thöïc nghóa cuûa coù ba caùch ñaït ñöôïc trí hueä—See Three chaân lyù baèng trí tueä. modes of attaining moral wisdom. Wisdom of the Arhat: Laäu taän trí—All passions (D) There are three kinds of wisdom: See Three and afflictions ended—Trí hueä cuûa baäc A La Haùn kinds of wisdom. (ñaõ döùt boû heát phieàn naõo)—See Six miraculous or (E) One of the three kinds of good root—Moät transcendental powers. trong ba loaïi thieän caên—See Three kinds of Wisdom arising from meditation: Ñònh hueä— good roots. See Seven riches. (F) Four kinds of wisdom—Boán loaïi trí hueä—See Wisdom associated with Buddha-fruition: Four kinds of wisdom. Tòch Chieáu Hueä—Tòch Chieáu Hueä hay trí hueä ôû (G) Duy thöùc—There are five kinds of wisdom or ngoâi vò Phaät chieáu khaép chuùng sanh (töø caùi theå insight or idealistic representation in the cuûa trung ñaïo maø khôûi leân caùi duïng cuûa trung sutras and sastras (the first four are objective ñaïo)—The wisdom (associated with Buddha- and the fifth is subjective)—Coù naêm loaïi Duy fruition) of making nirvana illuminate all beings— Thöùc—See Five kinds of wisdom or insight or See Six kinds of wisdom. idealistic. (H) Theo tröôøng phaùi Chaân ngoân, coù naêm loaïi Wisdom assurance: Trí chöùng—The wisdom trí—According to the Shingon Sect, there are which realizes nirvana—Duøng thöïc trí maø chöùng five kinds of wisdom—See Five kinds of ñaéc nieát baøn. insight and Five kinds of knowledge. Wisdom attained through cultivation: (I) There are six kinds of wisdom—Coù saùu loaïi Knowledge or wisdom attained through trí hueä—See Six kinds of wisdom. cultivation—Trí—See Eight essential things.

Wisdom attained from investigating and töïu töø voâ laäu trí tueä. **See Five attributes of the thinking about the Buddha-truth: Quaû duy dharmakaya, and Ten bodies of a Buddha. thöùc—The wisdom attained from investigating Wisdom of a Buddha: and thinking about philosophy of the sutras and 1) Aryajnana (skt)—Holy wisdom—Supreme Abhidharmas; this includes the first four kinds of knowledge—Wisdom of Buddha—Söï hieåu “only-consciousness.”—Trí tueä ñaït ñöôïc do tö duy bieát toái thöôïng—See Aryajnana. vaø quaùn saùt caùi lyù cuûa duy thöùc (taàm vaø töù), bao 2) Sambodhi (skt)—Omniscience of a Buddha— goàm boán thöùc ñaàu trong baùt thöùc. **See Five Chaùnh giaùc. kinds of wisdom or insight or idealistic. Wisdom-clouds: Tueä Vaân—The clouds of Wisdom attained through the void beyond wisdom with which the Tathagata covers all thought: Baát tö nghì khoâng trí. beings—Maây trí tueä maø Nhö Lai duøng ñeå baûo hoä Wisdom attained without a teacher: Self- hay che chôû chuùng sanh. attained enlightenment—Voâ Sö Trí—Wisdom Wisdom comes lightness and ease, which attained through self-attained enlightenment or leads to complacency: Tueä an töï cho laø ñuû— Buddha’s wisdom—Giaùc ngoä töï ñaït, khoâng thaày See Ten states of Feeling Skandha. chæ daïy. Ñaây laø trí hueä Phaät. Wisdom and compassion: Trí tueä vaø Töø bi— Wisdom based on learning: Sutamaya panna Wisdom and compassion are the natural (p)—Vaên sanh tueä—See Three dharmas characteristics or qualities of the

enlightened (XXXVII) (B). mind. However, if we want to develop it, we have Wisdom based on mental development: to cultivate and practice hard. It is similar to a Bhavanamaya panna (p)—Tu sanh tueä—See seed that we all know its potential to grow into a Three dharmas (XXXVII) (B). plant with the conditions that we grow it in the Wisdom based on thought: Cintamaya panna right soil, water, fertilize and maintain it under a temperate temparture—Trí tueä vaø Töø bi laø nhöõng (p)—Tö sanh tueä—See Three dharmas (XXXVII) baûn chaát töï nhieân cuûa moät caùi taâm giaùc ngoä. Tuy (B). nhieân, muoán phaùt trieån noù chuùng ta phaûi taän löïc tu Wisdom-beings: Chuùng sanh coù trí tueä. taäp, cuõng gioáng nhö haït gioáng coù khaû naêng lôùn leân Wisdom being the basis of spiritual thaønh caây vôùi ñieàu kieän chuùng ta phaûi gieo noù vaøo character: Wisdom-life—Wisdom as life—Tueä trong ñaát, boùn phaân vaø töôùi nöôùc vaø giöõ cho nhieät meänh minh. ñoä ñieàu hoøa. Wisdom beyond the ordinary Wisdom of concentration: Ñònh Tueä—Wisdom understanding: Acintyajnana (skt)—Baát Khaû Tö obtained from the mind of concentration, one of Nghì Trí—The knowledge that is beyond the four kinds of wisdom—Trí tueä coù ñöôïc töø ñònh ordinary understanding—Caùi bieát hay caùi trí vöôït taâm, moät trong boán loaïi trí hueä—See Four kinds ngoaøi söï hieåu bieát bình thöôøng hay laø caûnh giôùi trí of wisdom. tueä baát tö nghì cuûa chö Nhö Lai (baát tö nghì chö Wisdom concerning Dharmas of Nhö Lai trí tueä caûnh giôùi). Accumulation: Taäp Phaùp trí—See Sixteen Wisdom that all is bhutatathata and a unity: minds. Nhaát Töôùng Trí. Wisdom concerning Dharmas of Extinction: Wisdom body: Prajnakaya (skt)—Thaân Trí— Dieät Phaùp trí—See Sixteen minds. Tueä Thaân—Wisdom-body, the Tathagata, one of Wisdom concerning Dharmas of Suffering: the ten bodies of a Thus Come One. This is also Khoå phaùp trí—See Sixteen minds. one of the five divisions of the Dharmakaya, Wisdom concerning Dharmas of the Way: which is the embodiment of inherent wisdom—Trí Ñaïo Phaùp trí—See Sixteen minds. tueä vieân minh ñöôïc coi nhö laø phaùp thaân cuûa Phaät, Wisdom concerning Kinds of ñaây laø moät trong möôøi thaân Phaät. Ñaây cuõng laø moät trong nguõ phaàn phaùp thaân, laø thaân ñaõ ñöôïc thaønh Accumulation : Taäp loaïi trí—See Sixteen minds.

Wisdom concerning Kinds of Extinction: nhaãn khôûi leân töø “khoå loaïi trí” quaùn. Khoå loaïi trí Dieät loaïi trí—See Sixteen minds. nhaãn laø nhaân, khoå loaïi trí laø quaû. Wisdom concerning Kinds of Suffering: Khoå Wisdom of the equal Buddha-nature of all loaïi trí—See Sixteen minds. beings: Bính ñaúng trí—See Five laws or Wisdom concerning Kinds of the Way: Ñaïo categories (III). loaïi trí—See Sixteen minds. Wisdom of Equality: The universal wisdom of Wisdom-conjuring: Kaleidoscope of wisdom— Ratnaketu—Bình Ñaúng Taùnh Trí (cuûa Phaät Baûo Wisdom-illusion—Tueä aûo. Töôùng)—See Four knowledges (C) and (D). Wisdom-contemplation: Tueä Quaùn. Wisdom in its essence or reality: Thöïc töôùng Wisdom and delusion: Trí hoaëc (trí tueä vaø söï Baùt nhaõ—See Prajna and Three Prajnas. meâ môø). Wisdom-Excels Buddha: Trí Hueä Thaéng Phaät. Wisdom derived from manovijnana or Wisdom of explanation in unembarrassed mano consciousness: Samata-jnana (skt)—Bình accord with the law: Phaùp Voâ Ngaïi Trí—Power Ñaúng

Taùnh Trí—See Five kinds of wisdom. of explanation in unembarrassed accord with the Wisdom derived from wisdom of profound Law, or Buddha-truth—Trí tueä hay khaû naêng giaûng giaûi ñuùng theo Chaùnh Phaùp moät caùch voâ insight: Pratyaveksana-jnana (skt)—Dieäu Quaùn ngaïi. ** See Four Unobstructed Eloquences. Saùt Trí—See Five kinds of wisdom. Wisdom of the dharmanairatmya: Wisdom of expression: Trí phaùp thaân—See Two kinds of dharma-body (dharmakaya) (B). Dharmanairatmyajnana (skt)—Phaùp Voâ Ngaõ Trí—The knowledge of the dharmanairatmya, or Wisdom of the extinction of suffering: Dieät the power of cognisance whereby the truth of Trí—The knowledge or wisdom, of the third Dharmanairatmya is accepted—Naêng löïc veà nhaän axiom, nirodha or the extinction of suffering—Caùi bieát nhôø ñoù maø caùi chaân lyù veà “Phaùp Voâ Ngaõ” trí chieáu roõ ñaïo lyù Dieät Ñeá, döùt khoå tröø phieàn ñöôïc chaáp nhaän. ** See Dharmanairatmya. naõo—See Four Noble Truths. Wisdom by dhyana: Tu Tueä—Wisdom by Wisdom-eyes: Prajnacakshus or Jnanacakshus dhyana or meditation, one of four kinds of (skt)—Hueä nhaõn hay tueä nhaõn—The wisdom eye wisdom—Trí tueä do thieàn ñònh maø coù, moät trong that sees all things as unreal. With the wisdom- boán loaïi trí hueä—See Four kinds of wisdom. eye, a Bodhisattva takes in at a glance all the wonders and inconceivabilities of the spiritual Wisdom and dialectic power: Trí Bieän— realm to its deepest abyss—Con maét trí tueä thaáy Argument from knowledge—Jnana and dialectic vaïn höõu giai khoâng. Vôùi con maét naày, Boà Taùt neùm power, or a wise discrimination—Trí tueä vaø khaû caùi nhìn vaøo taát caû nhöõng caùi kyø dieäu vaø baát khaû naêng bieän bieät hay söï bieän bieät khoân ngoan. Söï tö nghì cuûa caûnh giôùi taâm linh, thaáy taän hoá thaúm bieän bieät baèng trí tueä. saâu xa nhaát cuûa noù—See Ten kinds of eyes, and Wisdom Dragon: Trí Long—See Eight Ten kinds of eye of Great Enlightening Beings. patriarchs of the True Word sect. Wisdom-eye that sees all things as unreal: Wisdom and eloquent power: Trí tueä bieän taøi. Tueä nhaõn. Wisdom of the embodied nature of Wisdom faculty: dharmadhatu: Dharmadhatu-prakrti-jnana 1) Buddhitattva (skt)—Naêng löïc trí tueä hay Phaät (skt)—Phaùp Giôùi Theå Tính Trí—See Five kinds of taùnh. wisdom. 2) Pannindriya (p)—Tueä Caên—See Fifty-two Wisdom of endurance: Khoå Loaïi Trí Nhaãn— mental states. One of the eight forms of endurance arising out of Wisdom that ferries to the other shore contemplation of “duhkhe-nvaya-jnanam.” The without limit: Minh Ñoä Voâ Cöïc—An old wisdom of endurance is the cause, and Duhkhe- interpretation of Prajna-paramita means—Caùch nvaya-jnanam is the fruit—Moät trong taùm loaïi dòch cuõ laø Baùt Nhaõ Ba La Maät (Baùt laø minh, ñoä laø

Ba La Maät), caùi tueä ñöa chuùng sanh ñeán choã giaùc Wisdom of the learner: Höõu hoïc tueä: See ngoä. Three dharmas (XXXVII) (A). Wisdom-fetters: Tueä Phöôïc—The bond of Wisdom of leaving mortality: Xuaát Tueä—The ignorance and stupidity which fetters the wisdom wisdom of leaving reincarnations, or the wisdom mirror—Söï troùi buoäc cuûa ngu si meâ muoäi laøm vaån of leaving the world—Dieäu Tueä ñöa chuùng sanh ñuïc göông saùng trí tueä. ra khoûi voøng luaân hoài sanh töû. Wisdom

in the fruits or results of Wisdom-leg: Tueä Tuùc—The leg of wisdom, one Buddhahood: Insight in the fruits or results of of the two legs that the Buddha used to travel in Buddhahood—Quaû Duy thöùc hay noùi veà dieäu the three worlds. The other is the leg of blessing caûnh giôùi cuûa Phaät quaû—See Five kinds of or happiness—Chaân tueä, moät trong hai chaân maø almsgiving. Ñöùc Phaät laáy ñeå du haønh khaép tam giôùi. Chaân coøn Wisdom gate: Trí moân—Buddha-wisdom, or the laïi laø “Phöông Tuùc.” way of enlightenment—Trí tueä Phaät daãn ñeán giaùc Wisdom-Liberated: Tueä Giaûi Thoaùt— ngoä Boà Ñeà—See Two doors (D), and Two doors According to the Sampasadaniya Sutta and Sangiti of compassion and wisdom. Sutta in the Long Discourses of the Buddha, this is Wisdom as the great perfect mirror one of the seven persons worthy of offerings— reflecting all things: Ñaïi vieân caûnh trí—See Theo Kinh Töï Hoan Hyû vaø Kinh Phuùng Tuïng Five laws or categories (III). trong Tröôøng Boä Kinh, ñaây laø moät torng baûy loaïi ngöôøi ñaùng kính troïng—See Seven persons Wisdom by hearing: Vaên Tueä. worthy of offerings. 1) Wisdom by hearing or being taught, one of four kinds of wisdom—Trí tueä do nghe vaø Wisdom life: Tueä maïng—Hueä Meänh. trau doài maø coù, moät trong boán loaïi trí hueä— 1) Wisdom as life, wisdom being the basic of See Four kinds of wisdom. spiritual character: Phaùp thaân laáy trí tueä laøm 2) The wisdom of hearing and apprehending the thoï meänh. Meänh cuûa trí tueä yeáu ôùt thì caùi theå truth of the middle way—Vaên Hueä hay trí cuûa phaùp thaân seõ töû vong. hueä môû ra do ñöôïc nghe hieåu veà chaân lyù 2) A term to address to a monk: Tieáng toân xöng trung ñaïo—See Six kinds of wisdom and Ten ñeå goïi haøng Tyø Kheo. grounds. 3) The wisdom-life of the Dharmakaya: Tueä meänh hay Phaùp meänh cuûa Phaùp thaân. Wisdom illusion: Tueä aûo—Tueä Huyeãn— 4) The age or lifetime of a monk: Tuoåi thoï cuûa Wisdom conjuring or the kaleidoscope of moät vò Taêng. wisdom—Troø aûo thuaät cuûa trí tueä hay oáng kính vaïn hoa cuûa trí tueä (laøm cho con ngöôøi bò khoáng Wisdom as life: Wisdom-life—Wisdom being cheá bôûi aûo giaùc). Trí tueä vaø söï huyeãn aûo. the basis of spiritual character—Tueä meänh minh. Wisdom in interpretation: Insight in Wisdom light: Mental light—Hueä quang—Trí interpretation—Giaùo Duy thöùc haygiaûi thích veà hueä quang minh hay Taâm quang minh (aùnh saùng Duy Thöùc—See Five kinds of almsgiving. cuûa trí tueä)—See Two kinds of light (A). Wisdom of knowing things in their Wisdom Light Buddha: Trí Hueä Quang Phaät (Amitabha)—See Amitabha. temporal and changing condition: Phöông Wisdom with its limitation and relation to tieän Baùt nhaõ—See Prajna and Three Prajnas. Wisdom or knowledge of using skilful ordinary human affairs: Nhö löôïng trí hay means: Upayajnana (skt)—Skillful knowledge Haäu ñaéc trí—Phaân bieät trí—Tuïc trí laø trí söï löôïng tuïc ñeá giôùi haïn vaø lieân heä tôùi nhöõng söï vieäc cuûa Skillful means of knowledge—Phöông Tieän Trí— phaøm nhaân—See Two kinds of wisdom (A). See Upayajnana. Wisdom leading to the shore of Wisdom-Majesty-Lamp-King Buddha: Hueä Uy Ñaêng Vöông Phaät. enlightenment: Prajnaparamita (skt)—Supreme wisdom—Tueä ñoä.

Wisdom of making nirvana illuminate all vaøo caûnh maø thuyeát veà Duy Thöùc—See Five beings (associated with Buddha-fruition): Tòch kinds of almsgiving. Chieáu Hueä—Trí hueä ôû ngoâi vò Phaät chieáu khaép Wisdom of the one who is neither the chuùng sanh (töø caùi theå cuûa trung ñaïo maø khôûi leân learner nor the non-learner: Phi höõu hoïc phi caùi duïng cuûa trung ñaïo)—See Six kinds of voâ hoïc tueä—See Three dharmas (XXXVII) (A). wisdom. Wisdom in principles: Insight in principles—Lyù Wisdom in meditation and practice: Insight Duy thöùc hay luaän veà thaønh töïu ñaïo lyù Duy in meditation and practice—Haønh Duy thöùc hay Thöùc—See Five kinds of almsgiving. noùi roõ quaùn phaùp cuûa Duy Thöùc—See Five kinds Wisdom of no rebirth: Voâ sanh trí—See Ten of almsgiving. forms of understanding (A). Wisdom of meditative enlightenment on Wisdom now produces wisdom-fruit reality: Quaùn Chieáu Baùt Nhaõ—One of the three hereafter: Trí nhôn trí quaû—Trí nhôn taïo trí quaû kinds of Prajna, the prajna or wisdom of sau naày—See Three causes produce their three meditative enlightenment on reality—Moät trong effects. ba loaïi Baùt Nhaõ, laáy trí tueä quaùn chieáu caùi lyù thöïc Wisdom of observance: Wisdom of töôùng hay nhôø thieàn quaùn maø giaùc ngoä ñöôïc chaân observance—Tu Hueä, nhôø tu taäp chaân lyù trung lyù—For more information, please see Prajna and ñaïo maø ñöôïc tu hueä—See Six kinds of wisdom Three Prajnas. and Ten kinds of dedication. Wisdom mirror: Great perfect wisdom mirror— Wisdom obtained from contemplation: Quaùn All-seeing wisdom of the Buddhas—Trí tueä Phaät. trí—Quaùn Hueä—The wisdom which penetrates to Wisdom-moon: Jnanacandra (skt)—Tueä ultimate reality—Trí tueä quaùn saùt thaáu hieåu ñöôïc Nguyeät—Author of the non-Buddhist Vaisesika- chaân lyù. nikaya-dasapadartha-sastra, wich was translated Wisdom obtained by the divine ear: Thieân into Chinese by Hsuan-Tsang—Hueä Nguyeät laø taùc Nhó Trí Thoâng—The second of the six abhijnas giaû cuûa boä Ngoaïi Ñaïo Luaän Thaéng Toâng Thaäp Cuù (luïc thoâng) by which devas in the form-world. Nghóa Luaän, ñöôïc Ngaøi Huyeàn Trang dòch sang Certain arhats through the fourth dhyana, and Hoa ngöõ. others can hear all sounds and understand all Wisdom of mystic insight into all things and languages in the realms of form, with resulting removal of ignorance and doubt: Dieäu quaùn wisdom—Thaàn thoâng thöù nhì trong luïc thoâng, coù saùt trí—See Five laws or categories (III). khaû naêng nghe vaø hieåu tieáng noùi trong saéc giôùi. Wisdom-nature: Hueä taùnh. Moät soá caùc baäc A La Haùn vaø caùc baäc khaùc ñaõ ñaït Wisdom of neither extreme: The wisdom of ñöôïc töù thieàn coù theå nghe ñöôïc moïi thöù aâm thanh neither extreme—Voâ Töôùng Hueä hay trí hueä môû vaø hieåu ñöôïc taát caû nhöõng ngoân ngöõ trong saéc giôùi ra do chöùng ñöôïc lyù trung ñaïo, lìa nhò bieân—See do ñaït ñöôïc Thieân nhaõn trí thoâng. Six kinds of wisdom and Ten grounds. Wisdom obtained by the deva eye: Thieân Wisdom of nirvana reality and its Nhaõn Trí—Thieân Nhaõn Trí Chöùng Thoâng— According to the Kosa sastra, the wisdom or functioning: Tòch Chieáu Hueä—One of the six knowledge that can see things as they really are is kinds of Buddha-wisdom, the wisdom which the complete universal knowledge and assurance comprehends nirvana reality and its

functioning— of the deva eye—Theo Caâu Xaù Luaän, luïc thoâng Moät trong saùu loaïi trí tueä—See Six kinds of ñeàu laáy trí laøm theå, laøm löïc duïng chöùng tri söï wisdom. phaân bieät vaø thoâng ñaït voâ ngaïi. Thieân nhaõn trí Wisdom of the non-learner: Voâ hoïc tueä—See chöùng thoâng laø döïa vaøo trí tueä ñöôïc khôûi leân bôûi Three dharmas (XXXVII) (A). thieân nhaõn. Wisdom in objective conditions: Insight in Wisdom obtained from hearing: Vaên Tueä— objective conditions—Caûnh Duy thöùc hay caên cöù Hearing the word and becoming wise in it—Nghe phaùp roài phaùt hueä, hay trí hueä phaùt bôûi nghe phaùp.

Wisdom ocean: Tueä haûi (trí tueä hay söï hieåu bieát Wisdom power of knowing the various bao la nhö bieån caû). realms: Tri chuûng chuûng giaûi trí löïc—See Ten Wisdom out of balance brings much powers of a Buddha. arrogance: Tueä ña cuoàng—See Ten states of Wisdom power of knowing the various Feeling Skandha. understandings: Tri chuûng chuûng giôùi trí löïc— Wisdom-paramita: Trí Hueä Ba La Maät—See See Ten powers of a Buddha. Prajna-paramita. Wisdom power of knowing where all paths Wisdom of all the particulars: Nhöùt thieát lead: Tri nhöùt thieát sôû ñaïo trí löïc—See Ten chuûng trí—Trí hieåu roõ söï töôùng ñaëc bieät cuûa chö powers of a Buddha. phaùp—See Two kinds of wisdom (D). Wisdom Publications: Nhaø Xuaát Baûn Trí Wisdom-patience: Tueä Nhaãn—One of the ten Tueä—Publisher of books on Buddhism founded in kinds of patience—Moät trong thaäp nhaãn—See London as a charitable organization called Ten kinds of acceptance. “Wisdom Communications Ltd.” in the early Wisdom-Pennant-Victory-King Buddha: 1980s. Its original purpose was to provide an Hueä Traøng Thaéng Vöông Phaät. outlet for books of teachings by Lama Yeshe and Wisdom that penetrates the ultimate reality: Lama Zopa. In 1988 it moved its headquarters to Quaùn tueä. Boston, MA, U.S.A., and since that time has Wisdom of perceiving the real meaning of greatly expanded its catalog. It now publishes books on a wide spectrum of Buddhist Studies, all things: Quaùn chieáu Baùt nhaõ—See Prajna and including translations, oral teachings of famous Three Prajnas. Buddhist monks or Zen masters, and other Wisdom perfect in action and bringing academic works—Nhaø xuaát baûn saùch Phaät giaùo blessing to self and others: Thaønh sôû taùc trí— ñöôïc saùng laäp taïi Luaân Ñoân vaøo cuoái thaäp nieân See Five laws or categories (III). 1980s nhö laø moät cô sôû töø thieän goïi laø “Wisdom Wisdom of perfecting the double work of Communication Limited.” Muïc tieâu ban ñaàu cuûa self-welfare and the welfare of others: noù laø nhaèm cung caáp moät ñaïi lyù saùch giaûng cuûa Krtyanusthana-jnana (skt)—Thaønh Sôû Taùc Trí— Lama Yeshe vaø Lama Zopa. Vaøo naêm 1988 See Five kinds of wisdom. Wisdom Publications dôøi truï sôû ñeán Boston, MA, Wisdom power of knowing all Dhyanas, Myõ quoác, vaø töø ñoù noù ñaõ môû roäng baûn danh muïc. Liberation, and Samadhis: Tri chö Thieân giaûi Hieän taïi Wisdom Publications xuaát baûn saùch treân thoaùt tam muoäi Trí löïc—See Ten powers of a bình dieän roäng raõi veà nhöõng nghieân cöùu Phaät giaùo, Buddha. bao goàm saùch dòch, nhöõng lôøi giaûng mieäng (khaåu Wisdom power of knowing all faculties: Tri thuyeát) cuûa caùc vò sö hay thieàn sö noåi tieáng, vaø nhöõng taùc phaåm coù tính caùch vaên hoïc Phaät giaùo chuùng sanh taâm taùnh trí

löïc—See Ten powers of a khaùc. Buddha. Wisdom power of knowing from having cut Wisdom of the pure heart: Phaùp Minh Ñaïo— The wisdom which illumines the Way of all off all habits forever: Tri vónh ñoaïn taäp khí trí Buddhas—Taâm trí thanh tònh soi saùng ñöôøng maø löïc—See Ten powers of a Buddha. chö Phaät ñaõ tu haønh. Wisdom power of knowing previous lives Wisdom and purity: Trí Tònh (thanh tònh without outflows: Tri tuùc maïng voâ laäu trí löïc— hueä)—See Pure wisdom and Trí Tònh. See Ten powers of a Buddha. Wisdom-radiance: Hueä quang. Wisdom power of knowing through the Wisdom of reality: Thöïc Trí—The knowledge heavenly eye without obstruction: Tri Thieân of reality, in contrast with knowledge of the nhaõn voâ ngaïi trí löïc—See Ten powers of a relative—Söï hieåu bieát hay thoâng ñaït veà thöïc Buddha. töôùng cuûa chö phaùp, ñoái laïi vôùi quyeàn trí laø söï thoâng ñaït veà söï sai bieät cuûa caùc quyeàn phaùp.

Wisdom received by birth: Sinh Ñaéc Tueä— haønh, vì ñöôïc Phaät hoan hyû—See Ten kinds of Wisdom received by birth or nature, one of four sphere of action of Great Enlightening Beings. kinds of wisdom—Baåm sinh trí tueä, moät trong boán Wisdom-store: Tueä Taïng (Tueä hoïc vaø kinh loaïi trí hueä—See Four kinds of wisdom. taïng). Wisdom that recognizes there is no 1) The Abhidharma Pitaka, which embodies the permanence in things: Phaùp voâ ngaõ trí—See science of ascertaining the meaning of the Two kinds of wisdom that recognize noself. sutras: Luaän Taïng ghi cheùp vaø giaûi thích veà Tueä Hoïc. Wisdom that recognizes there is no such ego 2) The whole of the Tripitaka: Tam Taïng Kinh nor soul: Nhaân voâ ngaõ trí—See Two kinds of Ñieån. wisdom that recognize noself. Wisdom-sun: Hueä Nhaät. Wisdom in regard to reality: Thöïc töôùng 1) Buddha-wisdom: Trí hueä Phaät. tueä—Chöùng ñaéc lyù thöïc töôùng hay chaân tueä chöùng 2) Hui-Jih, a celebrated T'ang monk and author thöïc. (disciple of I-Ching) who also went on Wisdom of release: Tueä Giaûi Thoaùt—The pilgrimage to India and spent thirteen years escape by or into wisdom, i.e. of the arhat who there, died in 748 AD.: Hueä Nhaät laø moät vò overcomes the hindrances to wisdom or insight, Taêng noåi tieáng vaøo ñôøi nhaø Ñöôøng, taùc giaû but not the practical side of abstraction, better cuûa nhieàu boä luaän noåi tieáng (oâng laø ñeä töû cuûa able to understand than to do—Caùc vò A La Haùn Nhaát Haønh), oâng ñaõ töøng haønh höông AÁn Ñoä chæ ñaéc ñöôïc tueä chöùng giaûi thoaùt, chæ thích giaùc vaø ôû laïi ñaây ñeán 13 naêm, oâng tòch vaøo naêm ngoä ñaïo lyù, chöù khoâng thích taùc duïng coâng ñöùc 748 sau Taây Lòch vôùi danh hieäu laø Tam Taïng cuûa söï vieäc, neân chæ ñoaïn ñöôïc kieán tö phieàn naõo Bi Maãn. hay chöôùng ngaïi cuûa trí tueä voâ laäu, chöù khoâng lìa Wisdom Sutras: Maha-Prajna Paramita boû ñöôïc chöôùng ngaïi cuûa thieàn ñònh, ví nhö ngöôøi Sutras—Prajna Paramita Sutras—Kinh Ñaïi Baùt thích truy caàu tìm hieåu chöù khoâng thích haønh trì. Nhaõ. Wisdom releases from suffering in all Wisdom symbols: Trí aán—Four wisdom worlds: Duhkhe-nvaya-jnanam (skt)—One of the symbols of the Shingon cult—Boán Trí AÁn cuûa eight forms of understanding—Khoå loaïi trí, moät toâng Chaân Ngoân—See Four wisdom symbols of trong taùm trí, voâ laäu trí hay chaân trí saùng suoát do the Shingon cult. quaùn "khoå ñeá" maø ñaéc ñöôïc (thoaùt khoûi khoå

ñau Wisdom of the Tathagata: Nhö Lai Trí—The phieàn naõo trong luaân hoài sanh töû) trong caùc coõi five kinds of wisdom of the Tathagata—See Five (duïc, saéc vaø voâ saéc). wisdoms and Five Dhyani Buddhas. Wisdom of right views: Kieán Hueä—Wisdom of Wisdom by thoughts: Tö Tueä. right views Arise from dhyana meditation—Kieán 1) The wisdom of thought—Tö Hueä hay trí hueä tueä, khôûi leân do tu taäp thieàn ñònh (do söï tu taäp môû ra do tö duy veà chaân lyù trung ñaïo—See thieàn ñònh maø ñöôïc phaùt trí tueä veà caùc thöù kieán Ten kinds of practice of Great Enlightening chaáp). Beings, and Ten necessary practices of a Wisdom of a saint: Aryajnana (skt)—Thaùnh Bodhisattva. Trí—See Aryajnana. 2) Wisdom by thoughts, one of four kinds of Wisdom seal: Tueä aán—See Wisdom-sign. wisdom—Trí tueä ñaït ñöôïc do suy tö maø coù, Wisdom-sign: Tueä AÁn—Trí AÁn—Wisdom sign moät trong boán loaïi trí hueä—See Four kinds of or seal which never changes—Trí tueä cuûa Nhö Lai wisdom and Six kinds of wisdom. kheá hôïp vôùi thöïc töôùng cuûa caùc phaùp, ñoù laø quyeát Wisdom thus attained which removes all ñònh khoâng thay ñoåi. distresses and illusions: Baát tö nghì trí. Wisdom as sphere of action: Bodhisattvas gain Wisdom-Torch-Shines Buddha: Wisdom the joy of Buddhas—Duøng trí hueä laøm choã sôû Torches' Shinning Buddha—Hueä Cöï Chieáu Phaät.

Wisdom-tree: Bodhitaru or Bodhivrksa or Wise man: Hieàn nhaân. Bodhidruma (skt)—Bodhi-tree—Boà Ñeà thoï. (I) The meanings of "Wise man"—Nghóa cuûa Wisdom of the Trikaya: Trí trong tam thaân— Hieàn Nhaân: Ngöôøi Trí—According to the The wisdom of each of the Trikaya (Trikaya Tam definition in Buddhism, a wise man means a thaân)—See Body of the Trikaya. person who is always dwelling in virtues, Wisdom of ultimate truth: Knowledge of the developing consciousness and understanding, absolute—Chaân trí. ardent and sagacious. He always succeeds in disentangling this tangle. Also a wiseman is Wisdom of understanding the equality of all one who is well-trained in true sages' things: Samata-jnana (skt)—Bình Ñaúng Taùnh teaching and pays proper attention to things Trí—The wisdom of Equality—The universal deserving attention. Such a holy disciple wisdom of Ratnaketu (Baûo Töôùng Phaät)—One of always lives with control over his sense- the four knowledges. The wisdom of rising above organs, contented, blameless in order to attain such distinction as I and Thou, thus being rid of the ultimate goal of the holy life for which the ego idea. Wisdom in regard to all things many good young men and women fo forth equally and universally. Depending on this from home into homelessness. When all his wisdom, one arises the mind of great compassion. cankers have been got rid of by such various According to the Mind-Only Theory, once the ways, he is indeed a holy disciple who has mind of equality arises, the four defilements of totally destroyed all defilements, cut off all self-love, self-view, pride and ignorance are fetters and ended the cyscle of births and extinguished—Moät trong Töù Trí. Caùi trí vöôït ra deaths here and now in this very life—Theo ngoaøi söï phaân bieät Toâi Anh, do ñoù maø döùt boû ñònh nghóa nhaø Phaät, ngöôøi trí laø ngöôøi luoân ñöôïc caùi yù nieäm veà ngaõ. Caùi trí xem moïi söï moïi an truù trong giôùi luaät, luoân phaùt trieån taâm thöùc vaät ñeàu bình ñaúng nhö nhau. Nhôø coù trí naøy maø vaø trí hueä, luoân nhieät taâm vaø

thaän troïng. Con ngöôøi ta khôûi leân taâm ñaïi bi. Theo lyù thuyeát Duy ngöôøi aáy luoân vöôït thoaùt moïi phieàn tröôïc. Thöùc, moät khi bình ñaúng taùnh trí khôûi leân thì boán Ngöôøi coù trí cuõng coøn laø moät ngöôøi kheùo bieát thöù oâ nhieãm töï aùi, töï kieán, kieâu maïn vaø si meâ ñeàu tu taäp giaùo phaùp cuûa caùc baäc hieàn trí chaân tan bieán—See Four knowledges. nhaân neân chæ chuù taâm vaøo nhöõng gì ñaùng Wisdom of understanding of nirvana: Ñaúng ñöôïc chuù taâm maø thoâi. Moät vò Thaùnh ñeä töû Giaùc Hueä—The wisdom of understanding of nhö vaäy luoân soáng vôùi söï phoøng hoä caùc caên, nirvana. Buddha-wisdom which comprehends thieåu duïc tri tuùc, khoâng loãi laàm, ñeå thaønh ñaït nirvana reality and its functioning—Chieáu Tòch muïc ñích toái thöôïng cuûa ñôøi soáng phaïm haïnh. Hueä, coøn goïi laø Tòch Chieáu Hueä, hay trí hueä cuûa Chính vì muïc ñích aáy maø nhieàu vò thieän nam Boà taùt ôû Ñaúng Giaùc Vò ñaõ quaùn trieät thöïc taùnh vaø töû, thieän nöõ nhaân ñaõ xuaát gia soáng khoâng gia thöïc töôùng cuûa Nieát Baøn—See Six kinds of ñình. Khi taát caû caùc laäu hoaëc cuûa caùc vò aáy ñaõ wisdom. ñöôïc ñoaïn tröø baèng nhieàu caùch khaùc nhau nhö Wisdom which understands everything vaäy, ñoù quaû thaät laø moät vò Thaùnh ñeä töû ñaõ clearly: Nhöùt thieát trí—Trí hieåu roõ thöïc taùnh cuûa hoaøn toaøn dieät taän moïi nhieãm oâ, chaët ñöùt moïi chö phaùp—See Two kinds of wisdom (D). kieát söû (daây troùi buoäc) vaø chaám döùt doøng sinh Wisdom Victory Buddha: Phaät Trí Hueä Thaéng. töû luaân hoài ngay trong ñôøi naøy kieáp naøy. Wise-views: Insight into wisdom—Views of (II) The Buddha's teachings on "the wise" in the wisdom—Tueä kieán. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà Wisdom virtue: Intellectual virtue—Trí ñöùc hay Trí Giaû trong Kinh Phaùp Cuù: 1) Should you see an intelligent man who points Taùnh ñöùc—Trí hueä hay söï thoâng bieát veà Phaät taùnh out faults and blames what is blame-worthy, maø chuùng sanh saún coù—See Two kinds of virtue you should associate with such a wise person. (A). It should be better, not worse for you to Wise (a): Khoân ngoan—Coù trí tueä. associate such a person (Dharmapada 76):

Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng chæ baøy show neither elation nor depression; laàm loãi vaø khieån traùch mình nhöõng choã baát therefore, they are not affected by happiness toaøn, haõy neân keát thaân cuøng hoï vaø xem nhö or sorrow (Dharmapada 83): Ngöôøi laønh baäâc trí thöùc ñaõ chæ kho taøng baûo vaät. Keát thaân thöôøng xa lìa maø khoâng baøn ñeán nhöõng ñieàu vôùi ngöôøi trí thì laønh maø khoâng döõ. tham duïc. Keû trí ñaõ xa lìa nhöõng nieäm möøng 2) Those who advise, teach or dissuade one lo, neân chaúng coøn bò lay ñoäng vì khoå laïc. from evil-doing, will be beloved and admired 9) Neither for the sake of oneself, nor for the by the good, but they will be hated by the bad sake of another, a wise man does nothing (Dharmapada 77): Nhöõng ngöôøi hay khuyeân wrong; he desires not son, wealth, or kingdom raên daïy doã, caûn ngaên toäi loãi keû khaùc, ñöôïc by doing wrong; he seeks his own success not ngöôøi laønh kính yeâu bao nhieâu thì bò ngöôøi döõ by unjust means, then he is good, wise and gheùt boû baáy nhieâu. righteous (Dharmapada 84): Khoâng vò tình 3) Do not associate or make friends with evil thieân

haï, cuõng khoâng vò tình moät ngöôøi naøo, friends; do not associate with mean men. ngöôøi trí khoâng laøm baát cöù ñieàu gì sai quaáy: Associate with good friends; associate with khoâng neân caàu con trai, söï giaøu coù, vöông noble men (Dharmapada 78): Chôù neân laøm quoác baèng vieäc sai quaáy; khoâng neân caàu baïn vôùi ngöôøi aùc, chôù neân laøm baïn vôùi ngöôøi mong thaønh coâng cuûa mình baèng nhöõng keùm heøn, haõy neân laøm baïn vôùi ngöôøi laønh, phöông tieän baát chaùnh. Ñöôïc vaäy môùi thaät laø vôùi ngöôøi chí khí cao thöôïng. ngöôøi ñaïo ñöùc, trí tueä vaø ngay thaúng. 4) Those who drink the Dharma, live in 10) Few are among men who crosses and reaches happiness with a pacified mind; the wise man the other shore; the rest of mankind only run ever rejoices in the Dharma expounded by about the bank (Dharmapada 85): Trong nhaân the sages (Dharmapada 79): Ñöôïc uoáng nöôùc loaïi chæ coù moät ít ngöôøi ñaït ñeán beán bôø kia, Chaùnh phaùp thì taâm thanh tònh an laïc, neân coøn bao nhieâu ngöôøi khaùc thì ñang boài hoài vô ngöôøi trí thöôøng vui möøng, öa nghe Thaùnh vaån taïi bôø naày. nhôn thuyeát phaùp. 11) Those who preach and act according to the 5) Irrigators guide the water to where they want, teachings, are those who are crossing the fletchers bend the arrows, carpenters control realm of passions which is so hard to cross, their timber, and the wise control or master and those who will reach the other shore themselves (Dharmapada 80): Ngöôøi töôùi (Dharmapada 86): Nhöõng ngöôøi naøo hay nöôùc lo daãn nöôùc, thôï laøm cung teân lo uoán thuyeát phaùp, hay theo Chaùnh phaùp tu haønh, cung teân, thôï moäc lo naåy möïc ño caây, coøn thì ñöôïc ñaït tôùi bôø kia, thoaùt khoûi caûnh giôùi taø ngöôøi trí thì lo töï ñieàu phuïc laáy mình. ma khoù thoaùt. 6) As a solid rock is not shaken by the wind; 12) A wise man should abandon the way of likewise, the wise are not moved by praise or woeful states and follows the bright way. He blame (Dharmapada 81): Nhö ngoïn nuùi kieân should go from his home to the homeless coá, chaúng bao giôø bò gioù lay, cuõng nhö theá, state and live in accordance with the rules for nhöõng lôøi huûy baùng hoaëc taùn döông chaúng Sramanas (Dharmapada 87): Ngöôøi trí haõy bao giôøi laøm lay ñoäng ngöôøi ñaïi trí. neân rôøi boû haéc phaùp (aùc phaùp) maø tu taäp baïch 7) Water in a deep lake is clear and still; phaùp (thieän phaùp), xa gia ñình nhoû heïp, xuaát similarly, on hearing the Buddha teachings, gia soáng ñoäc thaân theo phaùp taéc Sa-moân. the wise become extremely serene and 13) A wise man should purge himself from all the peaceful (Dharmapada 82): Nhö nöôùc hoà saâu, impurities of the mind, give up sensual vöøa yeân laëng trong saïch, nhöõng ngöôøi coù trí pleasures, and seek great delight in Nirvana tueä sau khi nghe phaùp, taâm hoï cuõng thanh (Dharmapada 88): Ngöôøi trí phaûi goät saïch tònh vaø yeân laëng. nhöõng ñieàu caáu ueá trong taâm, haõy caàu caùi vui 8) Good people give up all attachments, they Chaùnh phaùp, xa lìa nguõ duïc maø chöùng Nieát don't talk about sensual craving. The wise baøn.

14) Those whose minds are well-trained and symbolizes the greatness and virtue of the Buddha well-perfected in the seven factors of and the Sacred Buddhist scriptures—Ngoïc Minh enlightenment, who give up of grasping, Chaâu hay ngoïc Ma Ni. Ngöôøi ta noùi vieân ngoïc abandon defiled minds, and eradicate allnaøy coù coâng

naêng hieän ra taát caû nhöõng gì maø ngöôøi ta ao öôùc. Noù tieâu bieåu cho söï vó ñaïi vaø ñöùc afflictions. They are shinning ones and have haïnh Phaät cuõng nhö Thaùnh ñieån Phaät giaùo—See completely liberated and attained Nirvana Mani. even in this world (Dharmapada 89): Ngöôøi naøo thöôøng chính taâm tu taäp caùc pheùp giaùc Wish-fulfilling Jewel: See Wish-fulfilling Gem. chi, xa lìa taùnh coá chaáp, rôøi boû taâm nhieãm aùi, Wish be repaid for good deeds: Thi aân caàu dieät heát moïi phieàn naõo ñeå trôû neân saùng suoát, baùo—Usually people wish be repaid when thì seõ giaûi thoaùt vaø chöùng ñaéc Nieát baøn ngay granting or doing someone a favour. However, in trong ñôøi hieän taïi. Buddhism, when giving charity, one does not Wisdom of all wisdom: Buddha's wisdom cherish the thought that he is the giver, and (bodhi, perfect enlightenment and purity)—Nhaát sentient beings are the receivers, what is given Thieát Trí Trí—Trí tueä cuûa chö Phaät (boà ñeà, toaøn and how much is given, thus, in one's mind no giaùc vaø thanh tònh). arrogance and self-conceit would arise. This is an Wisdom of wonderful contemplation: Dieäu unconditioned alms-giving or compassion on equlity basis. The Buddha taught: "One should not Quaùn Saùt Trí (cuûa Phaät A Di Ñaø)—The wisdom of wonderful contemplation or the profound wish to be repaid for good deeds. Doing good observing wisdom of Amitabha—See Four deeds with an intention of getting repayment will knowledges (C) and (D). lead to greed for fame and fortune." If you do Wise monk: Hueä Trí Tyø Kheo—Here a monk good, then do it for the sake of doing service to some other beings. The happiness which arises in who is wise, with wise perception of arising and your mind together with the performance of the passing away, that Ariyan perception that leads to the complete destruction of suffering—Vò Tyø good deed is itself an extremely big reward— Thöôøng thì nguôì ta ao öôùc ñöôïc ñeàn ñaùp khi thi kheo coù hueä trí, ñaày ñuû sanh dieät trí, höôùng ñeán söï aân cho ngöôì khaùc. Tuy nhieân, trong ñaïo Phaät, khi quyeát traïch caùc baäc Thaùnh, chôn chaùnh dieät tröø boá thí, khoâng neân aáp uû yù töôûng ñaây laø ngöôøi cho moïi ñau khoå—See Ten things that give protection. Wise One: The Fair Wisdom, an epithet of the kia laø keû ñöôïc cho, cho caùi gì vaø cho bao nhieâu, ñöôïc nhö vaäy thì kieâu maïn vaø töï phuï seõ khoâng Buddha—Baäc Thieän Theä, moät danh hieäu cuûa Ñöùc Phaät. sanh khôûi trong ta. Ñaây laø caùch boá thí voâ ñieàu kieän hay bi taâm döïa treân caên baûn bình ñaúng. Ñöùc Wise people: The wise—Nhöõng ngöôøi coù trí. Phaät daïy: "Thi aân baát caàu baùo, coøn caàu baùo laø thi Wise Victory Buddha: Trí Thaéng Phaät. aân coù möu ñoà vaø söï thi aân nhö vaäy seõ ñöa tôùi ham Wise view: Tueä Kieán—Wise view, or insight into muoán danh lôïi." Neáu baïn laøm vieäc thieän, baïn neân wisdom, the views of wisdom—Söï thaáy bieát baèng haønh ñoäng vì lôïi ích cuûa tha nhaân. Haïnh phuùc trí tueä. khôûi leân trong taâm mình ngay luùc baïn laøm vieäc Wish thieän laønh aáy, töï noù laø moät phaàn thöôûng tinh thaàn 1) (n): Chanda (skt)—Duïc—See Seventy-five heát söùc lôùn lao. dharmas of the Abhidharma Kosa. Wish for wealth: Caàu taøi. 2) (v): Ao öôùc—To long for—To yearn for—To Wishing to settle sentient beings in the state desire—Wish (n): Söï ao öôùc. of omniscience: Muoán cho chuùng sanh an truï Wish for perfection: Caàu toaøn. böïc nhöùt thieát trí—See Ten peerless

states of Wish-gem: Cintamani (skt)—See Wish-Fulfilling Great Enlightening Beings. Gem. Wishlessness: Apranihita (skt)— Wish-Fulfilling Gem: Wish-fulfilling Gem—Desirelessness—Voâ Nguyeän hay voâ caàu—To get Cinta-Mani—Mani—A jewel said to possess the rid of all wishes or desires until no wish of any power of producing whatever one desires. It

kind whatsoever remains in the cultivator's mind, of the Mahasthavirah and Mahasanghika—Phaùi for he no longer needs to strive for anything, one Trong Hang. Trong xöù Ma Kieät Ñaø coù ngoïn nuùi of the three emancipations—Ñoaïn tröø taát caû moïi Nam Sôn, caùch ngoïn Nam Sôn veà phía baéc coù moät mong caàu cho ñeán khi naøo khoâng coøn moät maûy hang ñaù lôùn. Sau khi Ñöùc Phaät nhaäp dieät, ngaøi Ca may ham muoán hay coá gaéng ñeå ñaït ñöôïc baát cöù Dieáp chuû trì cuoäc keát taäp Tam taïng kinh ñieån thöù gì laø giaûi thoaùt, moät trong ba loaïi giaûi thoaùt— trong hang ñaù naày. Ñoàng thôøi beân ngoaøi caùch See Three Three emancipations, and objects of hang ñaù chöøng 20 daäm, laïi coù moät soá khaùc taäp hôïp meditation that lead toward liberation. laïi ñeå keát taäp Nguõ Taïng. Do ñoù maø coù hai phaùi Witchcraft (n): Ma thuaät—Ma löïc. trong hang vaø ngoaøi hang. Trong hang laø Thöôïng With One Heart We Bow: Nhaát Taâm Ñaûnh Leã Toïa Boä, ngoaøi hang goïi laø Ñaïi chuùng boä. (Chí Taâm Ñaûnh Leã). Within the confines of the region: Within the With Outflows: Leaking—Worldly— region—Giôùi noäi. Mundane—Conditioned—Höõu vi. Within instruction: Instructions in the sect or With single mind: Devoted to—Whole- church—Giaùo noäi. heartedly—Chuyeân taâm—Heát loøng. Within instruction in the sect: Giaùo Noäi— With single mind to help others: Lôïi Tha Within instruction in the sect or church; especially Nhöùt Taâm—The Buddha's mind—Taâm Phaät laø those who receive normal instructions or teaching taâm chuyeân nhöùt laøm lôïi cho chuùng sanh. from the scriptures or written canon—Giaùo noäi cuûa toâng phaùi laø toâng phaùi nöông vaøo nhöõng lôøi With the Tathagata's enlightenment all daïy cuûa Ñöùc Phaät trong kinh ñieån. beings were enlightened: Nhaát Thaønh Nhaát Within the region: Giôùi Noäi—Within the Thieát Thaønh—In the perfection of one all are region—Within the realm—Limited—Within the perfected—One deed includes all—Vôùi söï ñaïi confines of the three regions of desire, form, and giaùc cuûa Nhö Lai, taát caû chuùng sanh roài ñaây seõ ñaït formlessness, and not reaching out to the thaønh ñaïi giaùc. Moät ngöôøi toaøn thieän moïi ngöôøi infinite—Goàm ba coõi Duïc giôùi, Saéc giôùi vaø Voâ roài ñaây seõ ñöôïc toaøn thieän. saéc giôùi, khoâng vöôït ra ngoaøi ba coõi naày. With thought and without thought: Töôûng Within the Sangharama: Trong choán thieàn phi töôûng. moân. With an unbiased mind: Vôùi tinh thaàn khoâng Without: Nis, nih, nir, ni (skt)—Khoâng. thieân vò. With the whole mind: Nhöùt taâm. Without afflictions: Ni-klesa (skt)—Khoâng phieàn naõo—Free from passions. Withdraw and turn back: Thoái chuyeån—To Without ambiguity in the law of cause and withdraw and turn back from any position attained—Thoái lui laøm maát caùi maø mình ñaõ tu effect: Baát muoäi nhaân quaû (khoâng aùm muoäi hay chöùng ñöôïc. meâ môø veà luaät nhaân quaû). Withdrawal of senses: Pratyahara (skt)—Cheá Without appearance and

disappearance: Caûm—See Eight factors of Yoga concentration. There is no appearance and disappearance—Voâ sanh dieät. Wither (v): Fade—Become dry—Heùo taøn. “Within the cave” sect: Quaät Noäi—“Within Without attachment: With detachment—With non-attachment—Voâ chaáp thuû. the cave,” the assembly of the elder disciples, after Sakyamuni's’death, in the cave near Without beginning: Voâ thuûy—As in the chain Magadha, when, according to tradition, Kasyapa of transmigration—Nhö trong söï troùi buoäc cuûa presided over the compiling of the Tripitaka; voøng luaân hoài sanh töû. Khoâng coù caùi ban ñaàu, nhö while at the same time, the disciples “outside the maét xích luaân hoài sanh töû (ñôøi nay laø do caùi nhaân cave" compiled another canonknown as ñôøi tröôùc, ñôøi tröôùc laø do caùi nhaân ñôøi tröôùc nöõa, Pancapitaka. To this separation is ascribed, cöù theá maø suy maõi leân seõ thaáy laø khoâng coù söï baét without evidence, the formation of the two schools ñaàu).

Without beginning or end: Voâ thuûy voâ Without doubt: Voâ nghi—Undoubted—See chung—Without beginning and without end. The Apratihata. cycle of birth and death or transmigration is Without effort: Khoâng coù coâng duïng. without beginning or end—Voøng sanh töû luaân hoài Without equal: Voâ Ñaúng—See Asama. voâ thuûy voâ chung. Without essential difference: Voâ sai bieät— Without beginning and infinite: Voâ Thuûy Voâ There are three natures that are without essential Bieân—The Buddha-truth is without beginning and difference (the three that are of the same infinite—Chaân lyù Phaät phaùp khoâng coù khôûi thuûy nature)—See Three things that are without maø cuõng khoâng coù söï chaám döùt. essential difference. Without beginning through vast kalpas: Voâ Without form: Above the limitation of form—Thuûy Khoaùng Kieáp—Transmigration which has Voâ saéc—Voâ töôùng—See Bhutatathata, and Three existed without beginning through vast kalpas— aspects of Bhutatathata (A).. Luaân hoài sanh töû khoâng coù khôûi thuûy, maø traûi qua Without heat or affliction: Voâ Nhieät— nhieàu nieân kieáp xa xoâi daèng daëc. Anavatapta (skt)—The Heaven without heat or Without beginning and unreal: Voâ Thuûy affliction—See Nine heavens of the fourth dhyana Khoâng—The “void” is without beginning, the heaven. abstract idea of without beginning—Voâ Thuûy vaø Without image or shadow: Nirabhasa (skt)— Khoâng. Taùnh “khoâng” khoâng coù khôûi thuûy. Without semblance or appearance—Voâ AÛnh Without being born: Voâ sanh—Without being Töôïng (khoâng caàn aûnh töôïng hay hình töôùng beân produced. ngoaøi). Without being called the Buddha still comes Without intention: Amanas (skt)—Khoâng yù. to welcome: Baát Lai Nghinh (khoâng goïi maø Ngaøi Without leakage: Anasrava (skt)—No vaãn ñeán)—The Pure Land sect believes that leakage—Voâ Laäu—See Anasrava. Amitabha himself comes to welcome departing Without leaving the realm of desire: Chaúng souls of his followers on their calling upon him, rôøi duïc giôùi—In the realm of desire, Bodhisattvas but the Jodo Shin-Shu sect in Japan teaches that enter the meditations, liberations, and trances of belief in him at any time ensures rebirth in the the realms of form and formlessness, yet they are Pure Land, independently of calling on him at not thereby born in those

realms—Ñaïi Boà Taùt death—Khoâng goïi maø Ngaøi vaãn ñeán röôùc—Tònh chaúng rôøi duïc giôùi maø nhaäp saéc giôùi, voâ saéc giôùi Ñoä toâng tin töôûng raèng Ñöùc Phaät A Di Ñaø ñeán thieàn ñònh, giaûi thoaùt vaø caùc tam muoäi, cuõng röôùc nhöõng linh hoàn cuûa ñeä töû Ngaøi neáu nhöõng chaúng nhôn ñaây maø thoï sanh—See Ten kinds of ngöôøi naày goïi ñeán Ngaøi luùc laâm chung, nhöng way of adornment of Great Enlightening Beings. Tònh Ñoä Chaân toâng beân Nhaät laïi daïy raèng nhöõng Without limit: Ananta (skt)—Inexhaustible— ai tin töôûng tu trì theo Ngaøi thì chaéc chaén ñöôïc Voâ haïn—Voâ Taän. vaõng sanh, khoâng nhöùt thieát (khoâng ñôïi) phaûi goïi 1) The temporal or functional teaching applied ngaøi luùc laâm chung. the term to noumenal or absolute, being Without ceasing: Constant—Endless— considered as infinite: Quyeàn Giaùo duøng töø Everlasting—Perpetual—Unceasing—Baát ñoaïn "voâ taän" khi noùi veà chaân lyù tuyeät ñoái. (khoâng giaùn ñoaïn). 2) The real or reliable teaching applied the term Without comparison: Incomparable—No to the phenomenal, being considerd as comparing—Voâ tyû. infinite: Thöïc Giaùo duøng töø "voâ taän" khi noùi Without creation: Above the limit of creation— veà hieän töôïng voâ taän. Voâ sinh—See Bhutatathata, and Three aspects of Without love: Voâ aùi—Without craving—Bhutatathata (A). Without attachment. Without debate: Without strife—Without Without making any distinction between striving with others—Voâ tranh. the chief culprit and his accomplices: Baát

phaân thuû toøng (khoâng phaân bieät thuû phaïm hay Without shame: Ahrika (skt)—Shameless—Voâ toøng phaïm). Taøm—See Ahrika. Without merit or virtue: Khoâng coù coâng ñöùc. Without sorrow: Asoka (skt)—Voâ öu. Without nature: Voâ taùnh. (I) The meanings of "Asoka"—Nghóa cuûa "Voâ 1) Nothing has an independent nature of its own: öu": Not feeling or not causing sorrow— Voâ taùnh—Khoâng coù thöù gì coù baûn chaát ñoäc Without sorrow—Ungrief—Not feeling or not laäp cuûa rieâng noù. causing sorrow—Voâ Öu—Khoâng lo aâu. 2) Above the limit of a soul: Voâ taùnh—See (II) The Buddha's teachings on "Without sorrow" Bhutatathata, and Three aspects of in the Dharmapada Sutra—Nhöõng lôøi Phaät Bhutatathata (A). daïy veà "Voâ Öu" trong Kinh Phaùp Cuù: Without a nature or separate existence: Voâ 1) Let's kill the mother of craving, the father of sai bieät voâ taùnh—There are three things without a arrogance, two warrior kings of wrong views nature or separate existence of their own—See of eternalism and nihilism. Let's destroy the Three things that are without essential difference. kingdom of senses and officials of Without obstacle: Apratihata (skt)— attachments. Let's turn to the Brahman of Unhindered—Without resistance—See ungrief (Dharmapada 294): Haõy dieät meï (aùi Apratihata. duïc) vaø cha (kieâu caêng), dieät hai doøng saùt-ñeá- lôïi, dieät Vöông quoác, luoân caû quaàn thaàn maø Without the old, there will be nothing new: höôùng veà Baø-la-moân voâ öu. Khoâng coù caùi cuõ thì chaúng theå coù caùi môùi (Phi coå 2) Let's kill the mother of craving, the father of baát thaønh kim)—The past should be preserved to arrogance, two Brahaman kings of the wrong some extent. views of eternalism and nihilism. Let's Without outflows: Unconditioned Dharmas— destroy the official of Doubt and turn to

the Without leaking—Transcendental—Outside the ungrieving Brahman (Dharmapada 295): Haõy passion-stream—Phaùp voâ vi. dieät meï (aùi duïc) vaø cha (kieâu caêng), dieät hai Without paranoia: Khoâng thaáy e ngaïi. doøng Baø-la-moân, dieät luoân hoå töôùng “nghi” Without partiality: Sama (skt)—Samata (skt)— thöù naêm maø höôùng veà Baø-la-moân voâ öu. Equal—Everywhere the same—Universal—Bình Without speaking: Tunhi (p)—Tusnika (skt)— ñaúng. Khoâng noùi. Without power: Voâ naêng—Unable. Without "spiritual" insight: Anavabodha Without the protractor and the set-square, (skt)—Unenlightened—Uncomprehending—Baát no circles and squares can be drawn: Baát dó giaùc. quy cuû, baát thaønh phöông vieân (khoâng coù thöôùc Without spots: Baát Caáu—Without stains or quy, thöôùc cuû thì chaúng veõ ñöôïc vuoâng troøn, laøm spots—Khoâng dô hay khoâng coù daáu veát. vieäc maø khoâng theo quy taéc taát khoâng bao giôø Without stains: Amala (skt)—Without fault—thaønh coâng)—Without rules, there can be no Baát Caáu. perfection. Without strife: Voâ Tranh—Without debate or Without recollection: Voâ nieäm. contradiction—Khoâng caûi, khoâng dính daáp gì ñeán Without recourse to exaggeration: Khoâng moïi vaät, maø chæ an truï nôi “Khoâng Lyù.” dieãn taû quaù möùc. Without a teacher: Self-attained—Voâ sö. Without regret: Khoâng hoái tieác. Without thought: No thought—Without a Without remainder: Asesa (skt)—No thought—Without recollection—Voâ nieäm. remnant—Voâ Dö (khoâng taøn dö hay khoâng coøn 1) Asannasatto (p)—Asamjni (skt)—Absence of soùt laïi thöù gì hay söï toät baäc cuûa söï lyù). thinking—Mindless—Thoughtlessness— Without resistance: Voâ Ngaïi—See Apratihata. Without recollection—See Asamjni. Without self-nature: Nihsvabhava (skt)— 2) Acinta (skt): Absence of false ideas or Khoâng töï taùnh—Voâ Töï Taùnh—See Asvabhava. thoughts; apart from thought. The real

immaterial mind is free from illusion—Khoâng 2) According to the Nirvana Sutra, the Buddha coù voïng nieäm. Caùi taâm phi vaät chaát thaät söï described Woman as the “abode of all evil”: khoâng bò troùi buoäc bôûi aûo töôûng. Theo Kinh Nieát Baøn thì Phaät noùi ñoù laø nôi cö Without trouble: Voâ naõo—Free from trouble. truù cuûa chö aùc. Without weapons, one dares not attack a 3) The Buddha always taught: “There is no impediment in women to enable them to tiger; without a boat, one dares not cross a practice religion as men do and attain the river: Baát caûm baïo hoå, baát caûm baèng haø (khoâng highest state in life, which is Arahanthood or coù khí giôùi khi khoâng daùm ñaùnh huøm, khoâng coù Sainthood, the highest level of mental purity. thuyeàn thì khoâng daùm qua soâng). However, it has been almost 26 centuries Without words: Silent—Speechless—Voâ ngoân. since the time the Buddha liberated the Without Zen but having Pureland: Voâ Thieàn women in Indian society, women are still Höõu Tònh Ñoä—See Four clarifications to make struggling to gain equality with men in all comparisons (II). fields.”—Ñöùc Phaät luoân daïy: “Khoâng coù gì Without Zen and without Pureland: Voâ chöôùng ngaïi ñoái vôùi phuï nöõ trong vieäc tu taäp Thieàn Voâ Tònh Ñoä—See Four clarifications to nhö nam giôùi, phuï nöõ coù theå ñaït ñöôïc quaû vò make comparisons (II). cao nhaát nhö A La Haùn quaû hay Thaùnh quaû, Witness (n): Chöùng côù—Chöùng giaùm—Chöùng möùc ñoä cao nhaát

trong söï thanh loïc taâm. Tuy kieán—Chöùng thöïc—Chöùng minh—See Evidence. nhieân, ñaõ gaàn 26 theá kyû keå töø luùc Ñöùc Phaät Witness of reality: Seal of reality—Thöïc töôùng giaûi phoùng phuï nöõ trong xaõ hoäi AÁn Ñoä, ngaøy aán—An abstract seal which passed on from one nay phuï nöõ vaãn coøn ñang tranh ñaáu ñeå giaønh Buddha to the next Buddha—Moät caùi aán tröøu laïi quyeàn bình ñaúng vôùi nam giôùi trong moïi töôïng ñöôïc truyeàn töø vò Phaät naøy qua vò Phaät keá laõnh vöïc." tieáp. 4) Women in Buddhist view: Nöõ nhaân theo quan Witness of realization: Noäi chöùng. ñieåm cuûa Phaät giaùo—According to the Sutra In Forty-Two Sections, Chapter 29, the Witness to: To realize—Chöùng. Buddha said: "Be careful not to look at Witness to the truth: Way of (mystic) women and do not talk with them. If you must experience—Chöùng ñaïo (chöùng ngoä chaân lyù). speak with them, be properly mindful and Wizard Buddha: Thieän Tòch nguyeät AÂm Dieäu think: 'I am a Sramana living in a turbid Toân Trí Vöông Phaät. world. I should be like the lotus flower and Wizardry: Magic—Mystery—Bí thuaät. not be defiled by the mud.' Regard old Wolf-Tooth Ghost King: Quyû Vöông Lang women the way you regard your mother. Nha. Regard those who are older than you the way Wolf track hill: Lang Tích Sôn—Another name you regard your elder sisters. Regard those for Cock-Leg Hill—Teân khaùc cuûa Keâ Tuùc Sôn who are younger as your younger sisters and (nôi Ngaøi Ma Ha Ca Dieáp nhaäp ñònh). regard children as their own. Bring forth Wolfish desire: Greedy wolf—Tham duïc ñöôïc thoughts to rescue them and put an end to ví nhö loøng tham cuûa baày lang soùi. negative (bad) thoughts."—Theo Kinh Töù Thaäp Nhò Chöông, Chöông 29, Ñöùc Phaät daïy: Woman (n): Girl—Maid—Female—Nöõ Nhaân "Phaûi thaän troïng, ñöøng neân nhìn ngaém nöõ saéc, (ngöôøi nöõ). cuõng ñöøng noùi chuyeän vôùi nöõ nhaân. Neáu baét 1) To be born into a woman's body was buoäc phaûi noùi chuyeän vôùi hoï thì phaûi giöõ taâm considered a cause of special suffering on chaùnh tröïc vaø suy nghó raèng: 'Ta laøm Sa Moân, account of menstruation, childbirth and soáng giöõa cuoäc ñôøi oâ nhieãm, phaûi nhö hoa sen menopause, etc—Ngöôøi nöõ: Sanh ra laøm thaân khoâng bò buøn laøm oâ nhieãm. Nghó raèng ngöôøi ngöôøi nöõ laø bò coi nhö laø nhaân cuûa söï khoå nöõ giaø nhö meï, ngöôøi nöõ lôùn tuoåi hôn mình nhoïc veà kinh nguyeät, sanh nôû vaø heát kyø kinh, nhö chò, ngöôøi nöõ nhoû tuoåi hôn mình nhö em vaân vaân

gaùi, ñöùa beù gaùi nhö con, sinh khôûi taâm cöùu ñoä Woman's salutation: Nöõ Nhaân Baùi—Loái chaøo hoï ñöôïc giaûi thoaùt. Nhö vaäy nieäm xaáu ñoái vôùi cuûa ngöôøi nöõ—A woman's salutation, greeting, or nöõ nhaân lieàn chaám döùt." obeisance: Woman beauty: Nöõ Saéc. 1) Performed by standing: Ñöùng vaùi. 1) The Buddha said: "Woman beauty is a chain 2) Bending the knees: Nhuùn goái. of serious delusion, a grievous calamity": Ñöùc 3) Putting hands together before the breast and Phaät daïy nöõ saéc laø moät chuoãi phieàn naõo, moät bending the body: Ñeå hai tay tröôùc ngöïc vaø tai öông phieàn muoän." hôi cuùi mình. 2) According to the sastra on the Prajna- Woman of virtue: Nöõ Ñöùc—The emperor Hui- Paramita-Sutra, it is better to burn out the Tsung of the Sung dyansty (1101-1126 A.D.) eyes with a red-hot iron than behold woman changed the term "Nun" or "Bhiksuni" to "A with unsteady heart:

Theo Trí Ñoä Luaän, thaø woman of virtue.”—Vua Toáng Huy Toâng ñôøi nhaø duøng saét noùng ñoát chaùy ñoâi maét coøn hôn laø Toáng (1102-1126 sau Taây Lòch) ñaõ ñoåi danh töø ngaém nhìn ngöôøi nöõ vôùi traùi tim rung ñoäng. “Ni” hay “Tyø Kheo Ni” ra “Nöõ Ñöùc”. Woman as chain: Nöõ toûa—Woman as lock or Woman’s world: Fair sex—Female sex—Nöõ chain, the binding power of sex—Söï kieàm toûa cuûa giôùi. nöõ nhaân hay söùc maïnh cuûa nhuïc duïc. Womb (n): Garbha (skt)—Embryo—Thai taïng Woman’s education: Nöõ huaán (giaùo duïc cuûa hay töû cung cuûa ñaøn baø. phuï nöõ). Womb of all things: Thai taïng. **See “Women forbidden to approach” : Nöõ Nhaân Garbhadhatu. Caám Cheá—A sign placed on certain altars—Taïi Womb-born: Jarayuja (skt)—Uterine birth— moät vaøi nôi thôø phöôïng coù baûng caám Phuï nöõ ñeán. Thai Sanh—Uterine birth or womb-born, one of Woman of high character: Phaïm Nöõ. the four modes of yoni. Uterine birth is a form of 1) A noble woman: Con gaùi cuûa Phaïm Chí. viviparous birth, as with mammalia. Before the 2) A woman of noble character: Ngöôøi con gaùi differentiation of the sexes birth is supposed to phaïm haïnh. have been transformation. In Buddhism, the term Woman-kingdom: Nöõ Quoác—Where is also applied to beings enclosed in unopened matriarchal government is said to have lotuses in paradise, who have not had faith in the prevailed—Vöông quoác Nöõ nôi chaùnh quyeàn Maãu Amitabha but trusted to their own strength to Heä chieám öu theá. attain salvation; there they remain for Woman offence: Nöõ Phaïm—Sexual proportionate periods, happy, but without the immortality on the part of a monk. presence of the Buddha, or Bodhisattvas, or the Woman’s retinue created by Mahesvara: Nöõ sacred host, and do not hear their teaching. The Nhaân Quyeán Thuoäc Luaän Sö—One of the twenty condition is also known as the womb-place—Moät heretical sects, who held that Mahesvara created trong töù sanh, thai sanh laø moät hình thöùc sanh ra töø the first woman, who begot all creatures—Moät trong thai meï. Tröôùc khi coù söï phaân chia trai gaùi, trong 20 phaùi ngoaïi ñaïo cho raèng Ma Heâ Thuû La chuùng sanh ñeàu ôû trong tình traïng hoùa sanh (veà Thieân taïo ra ngöôøi nöõ ñaàu tieân, roài vò naày sanh ra sau naày do coù tình daâm duïc maø chia thaønh trai gaùi heát thaûy chuùng sanh. vaø baét ñaàu coù thai sanh). Trong ñaoï Phaät, töø ngöõ naày cuõng daønh cho nhöõng ngöôøi vaõng sanh Cöïc Woman as a robber: Nöõ Taëc—According to the Laïc trong nhöõng buùp sen vì khoâng coù loøng tin nôi Sastra on the Prajna-Paramita Sutra, woman as a Phaät A Di Ña ø, maø chæ tin vaøo töï löïc nieâm Phaät. robber, the cause of sexual passion, stealing away Hoï phaûi ôû taïi ñaây trong moät thôøi gian daøi maø the riches of religion—Theo Ñaïi trí Ñoä Luaän, khoâng thaáy Phaät, Boà Taùt, hay Thaùnh chuùng; cuõng ngöôøi nöõ ñöôïc xem nhö laø giaëc, laø nhaân cuûa saéc khoâng nghe ñöôïc giaùo thuyeát cuûa Phaät (khoâng duïc, cöôùp ñi taát caû nhöõng coâng ñöùc tu taäp. thaáy Tam Baûo). Tình traïng naày coøn ñöôïc goïi laø “thai cung” vì chuùng sanh ôû trong buïng meï khoâng

thaáy ñöôïc aùnh nhaät nguyeät—See Four forms of Amitabha Buddha that he will refuse to enter into birth. his final joy until every woman who calls on his Womb-born asuras: Thai Sanh A Tu La—One name rejoyces in enlightenment and who, hating of

the four kinds of Asura. The others are egg- her woman’s body, has ceased to be reborn as a born, transformation-born, and water-born asuras. woman—Lôøi nguyeän thöù 36 cuûa Ñöùc Phaät A Di Womb-born Asuras are those who have fallen in Ñaø, raèng Ngaøi seõ khoâng vaøo Nieát Baøn khi taát caû virtue and have been dismissed from the heavens nöõ nhaân naøo nieäm hoàng danh cuûa Ngaøi chöa ñöôïc dwell in places near the sun and moon. They are giaùc ngoä hay chöa chaám döùt caûnh sanh thaân laøm asuras born from wombs and belong to the destiny ngöôøi nöõ—See Forty-eight vows of Amitabha. of humans—Moät trong boán loaïi A Tu La. Nhöõng Women of the Sakya clan: Buddhist nuns— loaïi A Tu La khaùc laø noaûn sanh, hoùa sanh vaø thuûy Thích nöõ—Tröôûng nöõ cuûa Ñöùc Nhö Lai. sanh. Thai sanh A Tu La laø thöù A Tu La ôû coõi trôøi, Won: A school of Korean Buddhism founded in maát ñöùc bò ñoïa vaøo choã gaàn maët trôøi, maët traêng. A 1916 by Chung-bin-Pak (1891-1943), referred to Tu La ñoù do thai sinh ra, thuoäc veà loaøi ngöôøi— his followers as Sot’aesan, which combined See Asura and Four kinds of Asura. Buddhist doctrines with elements from Womb of the earth: Ñòa Taïng—See Confucianism, Taoism, and Christianity. The Ksitigarbha and Six Ti-Tsang. founder is regarded by the tradition as a living Womb-born, egg-born, spawn-born, and Buddha, one whose teachings are particularly born by transformation: Thai Noaõn Thaáp appropriate to the present age, which it Hoùa—The four yoni or modes of birth—Boán loaïi characterizes as one in which materialism is sanh. ** See Four forms of birth. engulfing (ñang laøm chìm ñaém) the world and suppressing the human spirit. The term “won” Womb and Egg-Eating Ghost King: Quyû means circular, and the school is symbolized by a Vöông Thöïc Noaõn—The one who is responsible black circle that represents the Dharma-kaya, for miscarriages and premature stillbirths. which is said to be the source of all beings, the Womb of holiness: Thaùnh thai—The womb of original mind of all sentient beings, and the holiness which enfolds and develops the enlightened mind of all Buddhas. Its main bodhisattvas, i.e. the three excellent positions scripture id the Chong-jon, written by the founder. attained in the ten grounds, ten kinds of It has about four hundred temples in Korea and dedication, and ten necessary activities of a about thirty in other countries. Its temples are bodhisattva—Thai taïng cuûa nhöõng baäc Thaùnh, boïc very austere, with no images of Buddhas or quaán vaø tröôûng döôõng chö Boà Taùt, chæ ba hieàn vò Bodhisattvas; the only decoration is the circle— Thaäp truï, Thaäp Haïnh, vaø Thaäp Hoài Höôùng—See Tröôøng phaùi Phaät giaùo Trieàu Tieân ñöôïc Chung- Ten necessary practices of a Bodhisattva, Ten bin-Pak (1891-1943) saùng laäp vaøo naêm 1916, phoái kinds of dedication, and Ten grounds. hôïp giaùo lyù Phaät giaùo vôùi nhöõng yeáu toá chính cuûa Womb prison: Thai nguïc—According to Khoảng, Laõo giaùo, vaø Cô Ñoác giaùo. Vò saùng laäp Buddhism, the womb is regarded as a prison of all ñöôïc tröôøng phaùi cuûa mình xem nhö laø vò Phaät beings—Theo Phaät giaùo thì thai cung ñöôïc xem soáng, vò Phaät maø lôøi giaùo thuyeát thích hôïp vôùi thôøi nhö laø nguïc tuø giam nhoát chuùng sanh. hieän taïi, thôøi ñaïi maø vaät chaát ñang laøm chìm ñaém Womb of the Tathagatha: Phaùp taùnh (see caû theá giôùi vaø traán aùp tinh thaàn cuûa con ngöôøi.

Tathagatha-garbha). Wonch'uk (631-696): Korean scholar-monk of Womb treasury: Thai Taïng Giôùi—See the Unified Silla period (668-981). He traveled to Garbhadhatu. Chang-An in China, where he studied with Hsuan- Womb is unclean: Truï xöù baát tònh (chín thaùng Tsang (596-664) and became one of his main trong thai chaúng saïch)—See Seven kinds of disciples. His best known work is "Commentary impurity. on the Samadhi-nirmocana-sutra" (Chieh-Shen- Women's rebirth in the Pure Land: Nöõ nhaân Mi-Ching-Shu—Vò Taêng hoïc giaû Trieàu Tieân döôùi nguyeän vaõng sanh—The thirty-fifth vow of thôøi kyø Lieân Hieäp Silla (668-981). OÂng du haønh

sang Tröôøng An, Trung Quoác, ôû ñaây oâng theo hoïc Wonderful doors of dharma: Dieäu moân— vaø trôû thaønh ñaïi ñeä töû cuûa ngaøi Huyeàn Trang. Taùc Nirvana. phaåm noåi tieáng nhaát cuûa oâng laø boä "Giaûi Thaâm Wonderful door to nirvana: Dieäu moân Nieát Maät Kinh." baøn. Wonders (n): Kyø dieäu—See Ten wonders. Wonderful enlightenment: Dieäu giaùc. Wonders of Buddha's blessing: Lôïi Dieäu—In 1) Dieäu giaùc—The wonderful enlightenment of opening the minds of all to enter the Buddha- Mahayana, or self-enlightenment to enlighten enlightenment. others—Dieäu giaùc Ñaïi Thöøa, hay töø töï giaùc Wonderful Buddha wisdom: Dieäu trí. ñeán giaùc tha. Wonderful (a): Manju (skt)—Suksma (skt)— 2) The fine state of truth: The wonderful Supernatural—Profound—Mysterious—Dieäu— enlightenment of Mahayana Buddhism, Kyø dieäu—Laï thöôøng. consisting of self-enlightenment to enlighten Wonderful and auspicious: Dieäu Kieát others and Enlightenment of Buddhahood— Töôøng—The meaning of the name of Manjushri: The fifty-second and the last stage of a Manju for "wonder" and sri for "auspicious."— Bodhisattva before becoming Buddha: Dieäu Nghóa cuûa teân cuûa Ngaøi Vaên Thuø: Manju coù nghóa giaùc trong Phaät giaùo Ñaïi thöøa goàm töï giaùc, laø "Dieäu" vaø sri coù nghóa laø "Caùt Töôøng."—See giaùc tha, giaùc haïnh vieân maõn (töï mình giaùc Eight diamond-kings. ngoä, giuùp ngöôøi giaùc ngoä, giaùc ngoä troøn ñaày)—Ñaây laø quaû vò thöù 52, cuõng laø quaû vò Wonderful and auspicious Bodhisattva: cuoái cuøng cuûa moät vò Boà Taùt tröôùc khi thaønh Dieäu Kieát Töôøng Boà Taùt (hieän laøm Ñaïi Uy Ñöùc Phaät. Kim Cöông). Ñaây laø moät trong taùm Kim Cang vöông hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Wonderful enlightenment of Mahayana: Giaù Na—This is one of the eight diamond-kings, Self-enlightenment to enlighten others—Dieäu or bodhisattvas as guardians of Vairocana (Ñaïi giaùc. Nhöït Nhö Lai)—See Eight diamond-kings. Wonderful escape: Söï vöôït thoaùt kyø dieäu (Hoå Wonderful Buddha's disciples: Take refuge in khaåu dö sinh hay thoaùt khoûi mieäng coïp)—Saved the Sangha, wonderful Buddha's disciples—Quy y from the jaws of a tiger. Taêng ñeä töû tuyeät vôøi cuûa Phaät—See Take refuge Wonderful existence: Dieäu Höõu—Chaân Khoâng in the Triple Gem. Dieäu Höõu—Emptiness—True emptiness—The Wonderful Buddha wisdom: Dieäu trí. true void—The true void is the mysteriously existing—Truly void, or immaterial yet Wonderful contemplation: Dieäu Quaùn—One transcendetally existing—True emptiness— of the wonderful system of the three T'ien-T'ai Nature means noumenon or essence; mark mean meditations—Moät trong ba söï quaùn chieáu kyø dieäu characteristics, forms or

physiognomy. Marks and (tam quaùn vieân dung cuûa Vieân Giaùo) cuûa toâng nature are contrasted, in the same way noumenon Thieân Thai—See Three contemplations. is contrasted with phenomenon. However, true Wonderful destiny: Dieäu Thuù—The wonderful mark stands for true form, true nature, Buddha metempsychosis, i.e. that of Mahayana—Coõi thuù nature always unchanging. True mark of all kyø dieäu, nhö ñöôïc sanh ra laøm ngöôøi vaø ñöôïc tu phenomena is like space; always existing but theo giaùo lyù Ñaïi Thöøa. really empty; although empty, really existing— Wonderful dharma: Wonderful law of truth— Taùnh coù nghóa laø tinh thaàn hay tinh yeáu; daáu hieäu Dieäu phaùp—Vò Taèng Höõu—See Twelve sutras. coù nghóa laø töôùng. Taùnh vaø töôùng ñoái nghòch nhau, Wonderful doors: Dieäu moân—Six wonderful gioáng nhö tinh thaàn ñoái choïi vôùi hieän töôïng. Tuy strategies or doors for Buddhist cultivators nhieân, thaät töôùng thaät taùnh hay Phaät taùnh thöôøng (pratitioners)—Saùu phöông caùch hay cöûa ngoõ kyø haèng khoâng thay ñoåi. Thaät taùnh cuûa theá giôùi hieän dieäu cho ngöôøi tu Phaät—See Six wonderful doors. töôïng laø chaân khoâng, thöôøng höõu maø hö voâ; tuy hö voâ nhöng thöôøng höõu (caùi khoâng chaúng phaûi laø

khoâng, caùi höõu chaúng phaûi laø höõu maø phaøm phu or the Buddha's doctrine regarded as a great cakra suy nghó). or wheel—The wonderful truth as found in the Wonderful form: Surupa (skt)—Dieäu saéc—A Lotus Sutra, the One Vehicle Sutra, which is said Buddha's sambhogakaya and his Buddha-land- to contain Buddha's complete truth as compared Baùo thaân vaø baùo ñoä cuûa moät vò Phaät. with his previous partial, or expedient teaching, Wonderful fruit: Dieäu Quaû—Bodhi, or but both are included in this perfect truth—Dieäu enlightenment, or nirvana—Keát quaû kyø dieäu, nhö Phaùp ñöôïc Phaät thuyeát giaûng trong kinh Phaùp Boà Ñeà vaø Nieát Baøn. Hoa, ñöôïc xem nhö laø moät ñaïi luaân, ñöôïc giaûi thích nhö laø nhaân cuûa "Nhaát Thöøa," bao goàm toaøn Wonderful heart: Dieäu taâm—Taâm thaâm dieäu boä chaân lyù Phaät phaùp, so vôùi phaàn giaùo hay vöôït ra ngoaøi söùc töôûng töôïng cuûa con ngöôøi— phöông tieän thuyeát maø Ñöùc Phaät ñaõ noùi tröôùc; tuy The mind or heart wonderful and profound beyond nhieân caû hai ñeàu bao goàm trong trong "Toaøn Chaân human thoughts—The wonderful and profound Giaùo" cuûa Ñöùc Phaät—See Saddharma Pundarika mind or heart which is beyond human thought. Sutra. The mind which clings to neither to nothingness nor to actuality. The mind in which all erronuous Wonderful light: Varaprabha (skt)—An ancient imaginings have been removed. According to to incarnation of Manjusri—Söï taùi sanh thôøi xa xöa the Differentiated Teaching of the T'ien-T'ai cuûa Ñöùc Vaên Thuø Sö Lôïi—Dieäu Quang—See school, limited this to the mind of the Buddha, Varaprabha. while the Perfect teaching universalized it to Wonderful light Bodhisattva: Varaprabha include the unenlightened heart of all men—Dieäu (skt)—Dieäu Quang Boà Taùt—See Manjusri. taâm laø taâm theå tuyeät dieäu khoâng theå nghó baøn, noù Wonderful Light Buddha: Suryarasmi (skt)— vöôït ra ngoaøi söï suy töôûng cuûa nhaân thieân, khoâng The 930th Buddha of the present kalpa—Dieäu coøn vöôùng maéc bôûi coù khoâng, trong ñoù taát caû quang Phaät. nhöõng aûo töôûng taø vaïy ñeàu bò loaïi

boû. Theo Thieân Wonderful Lotus: Dieäu Lieân Hoa—The Thai Bieät Giaùo, thì ñaây chæ giôùi haïn vaøo taâm Phaät, wonderful lotus, symbol of the pure wisdom of trong khi Thieân Thai Vieân Giaùo laïi cho raèng ñaây Buddha, unsullied in the midst of the impurity of laø taâm cuûa ngay caû nhöõng ngöôøi chöa giaùc ngoä. the world—Lieân Hoa Kyø Dieäu bieåu hieän cho trí Wonderful high mountain: Meru (skt)—Dieäu tueä saùng suoát thaáu trieät chaân lyù cuûa Phaät, duø gaàn cao sôn. nôi theá giôùi nhieãm taïp cuõng khoâng bò hoen oá— Wonderful high mountain Sumeru: Meru See Saddharma Pundarika Sutra. (skt)—The king of mountains—Dieäu cao sôn. Wonderful and Marvellous Dharmas: A Phuø Wonderful land: Dieäu Ñoä—A Buddha's reward Ñaït Ma—Vò Taèng Höõu Thuyeát Nhaân Duyeân— land, especialy the Western Paradise of Adbhutadharma-paryaya (skt)—One of the twelve Amitabha—Quoác ñoä vi dieäu, baùo ñoä cuûa Ñöùc divisions of the sutras. At one time, the Buddha Phaät hay laø Taây Phöông Cöïc Laïc cuûa Phaät A Di was staying near Savatthi, in the Jeta Grove. Then Ñaø. the conversation arose among the monks in the Wonderful land of a Buddha: Precious assembly hall: "How wonderful and marvellous, continent—Baûo chaââu (luïc ñòa). your reverence, are the great psychic power and the great majesty of the Tathagata, that he should Wonderful law: Saddharma (skt)—Dieäu Phaùp— know of Former Awakened Ones, who attained The wonderful truth (Lotus sutra)—The Nirvana, who have cut off obstacles, who have Wonderful Dharma—Wonderful Law which is ended the cycle , who have escaped from all beyond thought or discussion—Phaùp thuø thaéng ñeä sufferings and afflictions." After that, Venerable nhaát khoâng theå nghó baøn. Ananda delivered in details the Tathagata's Wonderful Law of Lotus Flower Sutra: Dieäu wonderful and marvellous qualities: "Face to face Phaùp Lieân Hoa Kinh—Wonderful Law Lotus with the Buddha, I have heard this 'The Flower Sutra—The Sutra of the Lotus Flower of Bodhisattva arose in the Tusita Heaven, mindful the Wonderful Law—The Lotus of the True Law,

and clearly conscious' I regard this as a wonder, a impurity. When he is born, two streams of water marvellous quality of the Buddha. 'The appears from the sky, the one cool, the other Bodhisattva remained in the Tusita Heaven, warm, with which they do the bathing for him and mindful and clearly conscious, as long as his life- his mother. When he is born, he is able to stand span lasted. The Bodhisattva, passing away from firmly on both feet, facing north, he takes seven the Tusita Heaven, mindful and clearly conscious, strides, and while a white sunshade is held over entered his mother's womb. When the him, looking around on every side, he utters as Bodhisattva, having passed away from the Tusita with the voice of a bull: 'I am chief in the world, I Heaven, entered his mother's womb, an am best in the world, I am eldest in the world. illimitable glorious radiance, surpassing the glory This is the last birth, there is no more again- of gods, appeared in the worlds with the Gods, the becoming.' When he is born, an illimitable Maras, and the Brahmas, and men. Even in those glorious radiance appears in the world. The spaces between the worlds, baseless and dark, Bodhisattva's mother died seven days after the where, even the moon and the sun, so powerful Bodhisattva is born and she arises in the Tusita and majestic, can not make their light

prevail, Heaven." After Ananda had delivered in details, even there appeared the illimitable radiance. And the Buddha told Ananda: "Therefore, Ananda, the beings who happened to be there, perceiving regard this too as a wonder: 'The feelings that each other, thought, 'Indeed, there are other arise in the Tathagata are known, they persist and beings living here.' And the ten thousand worlds they go to destruction. The perception, the of the universe quaked and shook as there thoughts are also the same, Tathagata knows appeared the radiance. When the Bodhisattva when they arise, they persist and they go to entered his mother's womb, four sons of devas destruction." After the Buddha delighted and approach so as to guard the four quarters, saying: approved what Venerable Ananda just said, all 'Do not let a human being or a non-human being Bhiksus rejoiced and withdrew—Vò Taèng Höõu annoy the Bodhisattva and his mother.' When he Thuyeát Nhaân Duyeân, moät trong möôøi hai boä kinh is entering his mother's womb, his mother is Ñaïi thöøa (ghi laïi Phaät vaø Boà Taùt thò hieän voâ soá virtuous through her own nature, restrained from thaàn löïc baát khaû tö nghì). Moät thuôû Ñöùc Theá Toân taking life, from taking what is not given, from ñang truï gaàn thaønh Xaù Veä, trong tònh xaù Kyø Vieân. wrong conduct, from lying speech and from Luùc aáy trong chuùng hoäi, chö Taêng khôûi leân phaùp indulgence in strong drinks. No desire arises in his thoaïi: "Thaät kyø dieäu, thaät hy höõu thay, naøy hieàn mother toward men. No ailment arises in his giaû, ñaïi thaàn thoâng vaø uy löïc cuûa Ñöùc Nhö Lai, mother, she is at ease, her body is not tired, and Ngaøi ñaõ bieát taát caû chö Phaät quaù khöù, Ngaøi ñaõ within her womb, she sees the Bodhisattva, chöùng ñaéc Nieát Baøn, ñaõ ñoaïn tröø caùc chöôùng ngaïi, complete in all his limbs, his sense-organs perfect. ñaõ chaám döùt luaân hoài sanh töû, ñaõ thoaùt ly moïi khoå Just as a gem of purest water, well-cut into eight ñau phieàn naõo." Sau ñoù Ngaøi A Nan beøn noùi ñaày facets, flawless, excellent in every way, might be ñuû chi tieát veà caùc phaùp hy höõu vaø vò taèng höõu cuûa strung on a thread, blue or yellow or red or white Ñöùc Nhö Lai: "Dieäu kieán Ñöùc Theá Toân, con ñaõ or orange, and a man with vision, having taken it nghe bieát ñöôïc ñieàu naøy: 'Boà Taùt hoùa sanh trong in his hand, might reflect: 'This is a gem of purest cung trôøi Ñaâu Suaát, chaùnh nieäm vaø tænh giaùc... water.' The Bodhisattva's mother carried him for Con xem ñieàu naøy nhö moät trong nhöõng phaùp hy exact ten months before the child-birth. She gave höõu vaø vò taèng höõu cuûa Ñöùc Theá Toân.' Boà Taùt an birth to the Bodhisattva while standing under a truù treân cung trôøi Ñaâu Suaát ñeán troøn thoï maïng, tree in Lumbini Garden. When he is born, he does chaùnh nieäm vaø tænh giaùc. Khi töø giaõ cung trôøi Ñaâu not touch the earth, the four sons of devas, having Suaát, Boà Taùt nhaäp thai meï, chaùnh nieäm vaø tænh received him, present him to his mother, saying: thöùc. Sau khi Ngaøi nhaäp thai me, moät aùnh haøo 'Rejoice, lady, mighty is the son that is born to quang huy hoaøng voâ haïn löôïng vöôït xa aùnh huy you.' When he is born, he is quite stainless, hoaøng cuûa chö Thieân, xuaát hieän trong caùc theá giôùi undefiled by watery matter, by blood, or by any vôùi chö Thieân, Ma vöông, Phaïm Thieân. Ngay caû

trong nhöõng khoaûng khoâng gian giöõa caùc theá giôùi, baûy ngaøy sau meï Ngaøi qua ñôøi. Khi Ngaøi ra ñôøi, khoâng ñaùy, voâ cuøng toái taêm, nôi maø daàu cho maët moät aùnh haøo quang voâ löôïng thaàn dieäu hieän ra traêng vaø maët trôøi, ñaïi huøng ñaïi löïc nhö vaäy cuõng cuøng khaép theá giôùi." Ngaøi baûo A Nan: "Haõy thoï khoâng theå toûa roäng cuøng khaép ñöôïc, ngay caû trì ñieàu naøy nhö moät phaùp hy höõu. Caùc caûm thoï nhöõng nôi kia, aùnh haøo quang voâ taän aáy ñaõ xuaát khôûi leân trong Nhö Lai ñöôïc Nhö Lai bieát, chuùng hieän. Vaø caùc loaøi chuùng sanh tình côø ôû nôi aáy an truù vaø ñi ñeán hoaïi dieät. Caùc töôûng, taàm khôûi nhaän bieát nhau, thaàm nghó: 'Thaät ra cuõng coù nhieàu leân ñeàu ñöôïc Nhö Lai bieát, chuùng cuõng an truù, roài loaïi chuùng sanh khaùc ñang soáng ôû ñaây.' Vaø möôøi ñi ñeán hoaïi dieät." Sau khi toân giaû A Nan noùi nhö ngaøn theá giôùi trong vuõ truïrung chuyeån, chaán ñoäng vaäy, Ñöùc Theá Toân chaáp nhaän. Caùc Tyø Kheo hoan khi aùnh haøo quang aáy xuaát hieän. Khi Boà Taùt nhaäp hyû tín thoï nhöõng lôøi toân giaû A Nan vöøa noùi. vaøo thai meï, boán vò thieân töû ñeán canh giöõ boán Wonderful and Marvellous Qualities: Phaùp phöông vaø noùi: 'Ñöøng ñeå cho loaøi ngöôøi vaø loaøi Vò Taèng Höõu—See Wonderful and Marvellous phi nhaân naøo ñeán quaáy nhieãu Boà Taùt vaø meï ngaøi. Dharmas. Khi Ngaøi nhaäp vaøo thai meï, thì meï ngaøi ñang giöõ Wonderful meanings: Huyeàn Nghóa—There troøn nhaân ñöùc theo baûn taùnh töï nhieân, khoâng gieát are five wonderful meanings or terms—See Five haïi, khoâng laáy cuûa khoâng cho, khoâng taø haïnh, terms of twofold truth in the Madhyamika Sastra. khoâng voïng ngöõ vaø khoâng uoáng nhöõng chaát cay Wonderful mind: Dieäu Taâm—See Wonderful noàng. Khoâng duïc voïng naøo khôûi leân trong loøng baø and profound mind. vôùi ngöôøi nam. Khoâng coù beänh gì khôûi leân trong Wonderful and profound mind: Dieäu Thaâm ngöôøi baø, baø thoaûi maùi deã chòu, thaân theå khoâng Taâm—See Wonderful heart. chuùt meät nhoïc, vaø baø thaáy Boà Taùt trong baøo thai ñaày ñuû töù chi, caùc caên hoaøn haûo. Ví nhö moät vieân Wonderful religion of the Buddha: Treasury ngoïc löu ly trong suoát kheùo caét thaønh taùm caïnh, of precious things—Baûo taïng. khoâng tyø veát, ñöôïc treo vaøo moät sôïi daây maøu Wonderful response: Dieäu ÖÙng—The xanh, vaøng, ñoû, traéng hay cam, vaø moät ngöôøi coù miraculous response, self-manifestation of maét caàm vieân ngoïc treân tay, suy nghó: 'Ñaây laø Buddhas or bodhisattvas—Söï ñaùp öùng kyø dieäu vieân ngoïc löu ly trong saùng nhaát.' Meï Boà Taùt hay söï thò hieän cuûa chö Phaät vaø chö Boà Taùt. mang thai ñuùng möôøi thaùng môùi haï sanh Ngaøi. Baø Wonderful sect: Dieäu Toâng—Profound haï sanh Boà Taùt khi ñang ñöùng döôùi moät taøng caây principles (The Lotus sect)—Toâng phaùi huyeàn trong vöôøn Laâm Tyø Ni. Khi ra khoûi thai meï, ngaøi dieäu thaäm thaâm, yù noùi Lieân Hoa Toâng. ñöôïc chö Thieân ñeán ñoùn möøng, roài sau ñoù ñeán Wonderful sound: Dieäu aâm. loaøi ngöôøi. Khi ra khoûi loøng meï thì thaân Ngaøi Wonderful Sound Bodhisattva: Gadgadasvara khoâng chaïm ñaát, boán vò Thieân töû sau khi ñôõ laáy (skt)—Dieäu AÂm Boà Taùt—A Bodhisattva, master Ngaøi, beøn trình vôùi meï Ngaøi: 'Taâu leänh baø, xin of seventeen degrees of samadhi, whose name leänh baø hoan hyû, vó ñaïi thay laø vò hoaøng nam ñöôïc heads cap 24

of the Lotus Sutra—Vò Boà Taùt, vò leänh baø haï sanh.' Khi ra khoûi loøng meï, Ngaøi hoaøn ñaïo sö cuûa 17 pheùp ñònh. toaøn voâ nhieãm, khoâng bò caáu ueá bôûi caùc thöù nöôùc, Wonderful Sound Buddha: Dieäu AÂm Phaät— maùu hay moät vaät baát tònh naøo. Khi Ngaøi loït loøng Dieäu Thinh Phaät. meï thì coù hai doøng nöôùc töø hö khoâng xuaát hieän, Wonderful strategies: See Wonderful door. moät laïnh vaø moät aám, duøng ñeå taém röûa cho Ngaøi vaø meï Ngaøi. Khi chaøo ñôøi, Ngaøi ñöùng vöõng treân Wonderful vehicles: Dieäu Xa—Coã xe kyø dieäu, hai chaân, höôùng veà phía Baéc, ñi baûy böôùc vaø moät ñöôïc Phaät noùi ñeán trong Kinh Phaùp Hoa—loïng traéng ñöôïc che leân ngöôøi Ngaøi, Ngaøi nhìn Mentioned in the Lotus Sutra. khaép moïi phöông vaø thoát leân nhö tieáng ngöu Wonderful virtue: Dieäu Ñöùc. vöông: 'Ta laø baäc toái thöôïng ôû treân ñôøi naøy, Ta laø 1) The meaning of Kapilavastu: Dieäu Ñöùc laø baäc toái thaéng ôû treân ñôøi naøy, Ta laø baäc toái toân ôû nghóa cuûa thaønh Ca Tyø La Veä. treân ñôøi naøy! Nay laø ñôøi soáng cuoái cuøng, khoâng coøn phaûi taùi sanh nöõa!' Sau khi haï sanh Boà Taùt thì

2) Wonderful virtue, a title of Manjusri: Dieäu or informing to the midday meal—Baûn goã treo Ñöùc coøn coù nghóa laø teân cuûa Boà Taùt Vaên Thuø tröôùc phoøng aên töï vieän ñeå baùo giôø côm. Sö Lôïi. Wooden fish: Precious rattle—Baûo ñaïc—Moäc Wonderful-voice bird: Dieäu AÂm Ñieåu—The Ngö—The wooden fish is a hollowed-out roundish Kalavinka—Ca Laêng Taàn Giaø, chim Dieäu AÂm, laø wooden block, fashioned after some sort of sea loaïi chim quyù ôû AÁn Ñoä, coù tieáng keâu eâm aùi thanh creature, with a long horizontal slit for resonance, nhaõ (ngöôøi ta ví gioïng noùi cuûa Ñöùc Phaät nhö tieáng employed as an accompaniment to sutra chanting chim naày). in Buddhist temples. When struck by a padded Wonderful-Voice-Excels Buddha: Dieäu AÂm stick it emits a clear and distinctive sound. Thaéng Phaät. Wooden fish was first used in China, but the origin Wonderful Voice And Victory Buddha: Phaät of the use of a wooden fish is unknown. This Dieäu AÂm Thaéng. wooden drum may be as large as three feet in height or small enough to hold in the lap. Usually Wondrous (a): Kyø laï. it is lacquered bright red. It is said that a fish Wondrous sights: Caûnh töôïng kyø laï. always has its eyes open day and night (never Wonhyo (617-686): One of the great figures of sleep), so it is a good example for alertness and the Unified Silla period of Korean Buddhism watchfulness in Zen. There are two kinds—Moõ caù (668-916), founder of the Popsang (Dharma- baèng caây hay khuùc goã troøn, moùc boïng ruoät, laøm laksana—Phaùp Töôùng Toâng) tradition in Korea. theo hình caù, vôùi moät khe ñuïc naèm ngang ñeå taïo His main concern was to find ways of harmonizing aâm höôûng, ñöôïc duøng ñeå goõ nhòp tuïng kinh trong the disparate and contradicttory doctrines of the caùc töï vieän. Khi ñöôïc goõ baèng caùi duøi coù ñaàu boïc Korean Buddhist schools of his day. He was vaûi, seõ phaùt ra nhöõng aâm thanh roõ raøng vaø ñaëc widely influential both as a scholar and as a bieät. Moõ ñöôïc duøng ñaàu tieân beân Trung Quoác, propagator of Buddhism among the masses. He nhöng lyù nguyeân thuûy cuûa vieäc duøng moõ goã vaãn wrote numerous scholarly works that covered a chöa ñöôïc bieát roõ. Moõ lôùn coù theå cao moät thöôùc wide spectrum of Buddhist topics, and at the same hay moõ nhoû coù

theå ñeå ñöôïc trong loøng. Moõ thöôøng time lived and worked among the masses. He is ñöôïc ñaùnh boùng baèng sôn maøi maøu ñoû saùng. credited with writing more than eighty separate Ngöôøi ta noùi raèng vì caù luoân môû maét caû ngaøy laãn works in 240 fascicles, of which twenty works in ñeâm (khoâng bao giôø nguû), neân ñaây laø moät thí duï twenty-two fascicles are still extant—Moät trong ñieån hình cho söï tænh thöùc vaø chaêm chuù trong nhaø nhöõng nhaân vaät noåi tieáng nhaát cuûa Phaät giaùo Thieàn. Coù hai loaïi moõ: Trieàu Tieân döôùi thôøi Lieân Hieäp Silla (668-916), 1) A round one for use to keep time in chanting: oâng laø ngöôøi saùng laäp ra Phaùp Töôùng toâng Trieàu Hình troøn nhö vaõy caù duøng ñeå goõ khi tuïng Tieân. Söï quan ngaïi chính cuûa oâng laø laøm sao xoùa ñoïc. boû dò bieät vaø maâu thuaãn trong giaùo lyù giöõa caùc 2) A long one hanged in front of the mess hall toâng phaùi Phaät giaùo Trieàu Tieân vaøo thôøi cuûa oâng. for calling to meals. The wooden fish in Döôùi maét ñaïi chuùng, oâng coù aûnh höôûng raát lôùn monasteries, beaten to announce meals, and nhö moät hoïc giaû cuõng nhö laø moät nhaø truyeàn giaùo. to beat time at the services: Moät loaïi gioáng OÂng vieát nhieàu taùc phaåm coù tính caùch baùc hoïc vôùi nhö hình caù döïng ñöùng thöôøng treo ôû nhaø truø, nhöõng chuû ñeà roäng raõi veà Phaät giaùo, ñoàng thôøi ñaùnh leân khi tôùi giôø côm. Ngö phaïn hay con oâng soáng vaø laøm vieäc trong ña soá quaàn chuùng. caù goã trong caùc töï vieän (do Traàn Tö Vöông Ngöôøi ta cho raèng oâng ñaõ tröôùc taùc treân hai möôi treân nuùi Taøo Thöïc cheá ra), ñaùnh vaøo ñeå baùo taùc phaåm vôùi 240 taäp, hieän taïi vaãn coøn löu laïi giôø côm hay baét ñaàu khoùa leã. ñöôïc 22 taäp. Wooden horse: Moäc Maõ—A symbol of Wood: Kastha (skt)—Timber—Goã. emancipation—Con ngöïa goã, moät bieåu töôïng cuûa Wooden (a): Laøm baèng goã. söï giaûi thoaùt. Wooden board: Trai Baûn—A wooden board (in Wooden pettifogging monk: A rigid place of a bell) in front of the dining hall, calling formalist—Moäc Luaät Taêng.

Wooden statue: Töôïng goã. knowledge which no words can peel off its true Word (n): Pedakaya (skt)—Language—Cuù meanings. Words can only be used to describe a thaân—Ngoân ngöõ—Ngoân töø—Chöõ—Tieáng—Ngoân relative meanings of Prajna—Vaên töø duøng ñeå Töø—In the Lankavatara Sutra, the Buddha taught: dieãn ñaït Baùt Nhaõ, moät trong ba loaïi Baùt Nhaõ. “It is owing to his not perfectly understanding the Kinh Baùt Nhaõ Ba La Maät dieãn taû chöõ “Baùt Nhaõ” nature of words that he regards them as identical laø ñeä nhaát trí tueä trong heát thaûy trí tueä, khoâng gì with the sense.”—Trong Kinh Laêng Giaø, Ñöùc Phaät cao hôn, khoâng gì so saùnh baèng, Baùt Nhaõ laø voâ daïy: “Chính do con ngöôøi khoâng bieát roõ caùi baûn thöôïng, voâ tyû, voâ ñaúng. Baùt Nhaõ coù nghóa laø caùi taùnh cuûa caùc ngoân töø, neân ngöôøi ta xem ngoân töø laø bieát sieâu vieät maø khoâng coù ngoân töï naøo coù theå loät ñoàng nhaát vôùi yù nghóa.” **See Twenty-four non- heát ñöôïc yù nghóa chính thöïc cuûa noù. Ngoân töï chæ interactive activity dharmas. coù theå lyù nghóa töông ñoái cuûa Baùt Nhaõ maø thoâi. Word-dependence: Ngoân Y—Word-Words as explaining meaning: Ngoân dependence, i.e. that which can be expressed in Thuyeân—Ngoân ngöõ laø coâng cuï ñeå giaûi thích, laøm words, the phenomenal or describable—Tuøy vaøo roõ nghóa lyù, gioáng nhö caùi nôm laø duïng cuï ñeå baét

ngoân ngöõ maø giaûi thích. Taát caû caùc phaùp höõu vi caù—Explanation. ñeàu quy vaøo loaïi coù theå ñònh nghóa hay giaûi thích Word-form and word-meaning: Töï Töôùng Töï baèng ngoân ngöõ (khaùc vôùi phaùp voâ vi khoâng theå Nghóa (chöõ vaø nghóa). goïi ra baèng teân, khoâng theå dieãn taû baèng lôøi). 1) Differentiated by the esoteric sect for its own Wordiness (n): Söï laém lôøi. ends, being considered the "alpha" and root of all sounds and words: Maät Toâng coù loái giaûi Wordless: Avaca (skt)—Khoâng lôøi. thích khaùc, khoâng theo moät phöông phaùp naøo. Wordless Sutra: Avatamsaka Sutra—Kinh Hoa 2) "Word" among the esoteric Buddhists is the Nghieâm. "bija" or "seed-word" possessing power Words and actions: Vaci-sankhara (p)— through the object with which it is associated: Vacika-samskara (skt)—Ngoân Haønh—Saying and Chöõ "töï" trong Maät Toâng coøn coù nghóa laø doing—Words and deeds—Verbal functions of "chuûng töû" coù söùc maïnh treân vaät maø noù lieân the mind—Lôøi noùi vaø haønh ñoäng. heä tôùi. Words of a Buddha: Sayings of a Buddha— Words of honor: Lôøi noùi danh döï. Phaät ngöõ. Words of instruction: The words of Words of Buddhism: Words of instruction— Buddhism—Giaùo ngöõ (nhöõng lôøi giaùo huaán cuûa Giaùo ngöõ—See Words of instruction. Phaät giaùo). Words and deeds: Ngoân Haønh—See Words and Words involve in koan: Coâng AÙn Thoaïi Ñaàu— actions. The word or phrase into which the koan resolves Word-dependence: Ngoân Y—Nöông vaøo ngoân itself, i.e. when a disciple asked: "Has a dog the ngöõ—Word-dependence, i.e. that which can be Buddha-nature?" Together with Chao-Chou's expressed in words, the phenomenal or answer, "No!" constitutes the koan and the describable—Tuøy vaøo ngoân ngöõ maø giaûi thích. phrase—Töø ngöõ trong ñoù coâng aùn töï hoùa giaûi, thí Taát caû caùc phaùp höõu vi ñeàu quy vaøo loaïi coù theå duï nhö khi ñeä töû hoûi Ngaøi Trieäu Chaâu, "Con choù ñònh nghóa hay giaûi thích baèng ngoân ngöõ (khaùc coù Phaät taùnh khoâng?" Trieäu Chaâu ñaùp: "Khoâng!" vôùi phaùp voâ vi khoâng theå goïi ra baèng teân, khoâng Nguyeân caâu hoûi laø moät coâng aùn vaø chöõ "Khoâng" theå dieãn taû baèng lôøi). chính laø thoaïi ñaàu. Words describe the Prajna: Vaên Töï Baùt Words of love: Loving speech—AÙi Ngöõ—The Nhaõ—The written word which is used to describe words of love of a bodhisattva, one of the four the prajna, one of the three kinds of prajna. The elements of popularity, or ways of leading human Prajna-paramita-sutra describes "prajna" as beings to emancipation—Lôøi noùi yeâu thöông cuûa supreme, highest, incomparable, unequalled, moät vò Boà Taùt, moät trong töù nhieáp phaùp—See unsurpassed. Prajna also means a transcendental Four elements of popularity.

Word-meaning: Rutartha (skt)—Ngöõ Nghóa 1) Reliable words: Lôøi noùi ñuùng vôùi söï thaät cuûa (chöõ vaø nghóa)—See Words and meanings. Ñöùc Phaät vaø caùc baäc tu haønh. Words and meanings: Vaên Töï Vaø YÙ Nghóa—In 2) True words—Words of Truth—Buddha- the Lankavatara Sutra, the Buddha reminded truth—Buddha mantra—Dharani—Sacred Mahamati: "Oh Mahamati, the Bodhisattva-formulae—Spells—Esoteric words—Chaân mahasattva who is well acquainted with words ngoân. and meaning, recognizes at once that word is 3) Words corresponding to reality: Lôøi noùi töông neither different nor not different from meaning, xöùng vôùi

söï thöïc, hay haønh ñoäng töông xöùng and vice versa—Trong Kinh Laêng Giaø, Ñöùc Phaät vôùi lôøi noùi. nhaéc Mahamati: “Vò Boà Taùt Ma Ha Taùt thaønh 4) Discussions of reality: Giaûng thuyeát cuûa chaân thuïc vôùi töø ngöõ vaø yù nghóa, nhaän bieát raèng töø ngöõ ngoân (Maät ngöõ). khoâng khaùc khoâng khoâng phaûi khoâng khaùc vôùi yù ** See Dharani. nghóa, vaø ngöôïc laïi.” Words of Truth: True words—Words of Words of memory: Nieäm ngoân—As the mind Tathagata—Buddha-truth—Buddha mantra— remember, so the mouth speaks—Taâm nieäm theá Dharani—Sacred formulae—Spells—Esoteric naøo thì mieäng noùi ra theá aáy. words—Chaân ngoân. Words of rebuke: Khoå ngoân (nhöõng lôøi traùch Wordy (a): Laém lôøi. maéng hay nhöõng lôøi noùi gaây ra ñau khoå). Work (n&v): Coâng vieäc—Vieäc laøm—Söï Words of a saint: Holy words—Correct words nghieäp—Nghieäp vuï—Lao taùc. of Buddhism—Thaùnh Ngoân—See Four Ariyan Work of art: Taùc phaåm ngheä thuaät. modes of speech. Work of causes: Nhaân nghieäp (söï hoaït ñoäng cuûa 1) Holy words: The words of a saint or sage— nhaân)—The operation of causes. The co-operation Lôøi noùi chính thöïc ñuùng ñaén cuûa baäc Hieàn of direct and indirect causes, of primary and Thaùnh. environmental causes—Söï hoaït ñoäng phoái hôïp 2) The correct words of Buddhism: Lôøi daïy cuûa tröïc tieáp hay giaùn tieáp cuûa nhaân chính hay nhaân Phaät. phuï (nhaân töùc laø löïc ñích thaân sinh ra quaû, nghieäp Words from the sutras: Coá (lôøi daïy trong kinh laø sôû taùc trôï duyeân sinh quaû; hai thöù naày hoøa hôïp ñieån)—In Zen, there is a kind of question which vôùi nhau maø sanh ra vaïn phaùp). contains words from the sutras. A monk asked Works or effort (for the purpose to seek Shou-Shan: “According to the sutra, all beings are perfection is an ailment): Taùc Beänh—One of endowed with the Buddha-nature; how is it then the four mistaken ways of seeking perfection, that they know it not?” Shou-Shan replied: “They mentioned in The Complete Enlightenment know.”—Trong Thieàn, coù loaïi caâu hoûi chöùa ñöïng Sutra—Moät trong boán beänh ñöôïc noùi ñeán trong nhöõng lôøi noùi trong kinh. Moät nhaø sö hoûi Thuû Sôn: Kinh Vieân Giaùc. Sanh taâm taïo taùc (hay tu haønh ñeå Theo kinh noùi heát thaûy chuùng sanh ñeàu coù Phaät caàu vieân giaùc laø taùc beänh vì taùnh vieân giaùc chaúng tính; vaäy sao chuùng sanh khoâng bieát?” Thuû Sôn phaûi do taïo taùc maø ñöôïc)—See Four ailments. ñaùp: “Bieát chöù.”—See Eighteen kinds of Works are the feet: Haønh Tuùc—As works are questions. the feet, so wisdom is the eye—Ví trí tueä laø maét Words in a sutra: Kinh vaên—Chöõ trong kinh— vaø söï tu haønh laø chaân. See Two bodies or elements in a sutra. Work for the good of others, but not for Words of the sutras: Vaên kinh—See Words one’s own good: Laøm vieäc vì lôïi ích cuûa ngöôøi, from the sutras. chöù khoâng vì lôïi ích cuûa mình—See Four types of Words of truth: Dharani or mantra (skt)—Boà persons. Ñeà Ngöõ—True words—Words of Tathagata— Work hard all day long without rest: Quaàn Words of truth—See Dharani. quaät. Words of Tathagata: Chaân ngoân—Buddha- Work for a living: Sinh keá. truth—Words of truth.

Work in a monastery: Chaáp taùc trong töï vieän Work out one’s own salvation: Töï löïc giaùo— (söï laøm vieäc trong töï vieän hay Thieàn vieän)—Zen Töï tu haønh giaûi thoaùt—See Two modes of escape monks, all work, including the Master. Usually the

from mortality (A). monasteries own their land, which is enough to Work for the preservation and perpetuation support themselves, through the farming work of the teaching of all the Buddhas: Maõi maõi done by the monks. Things which are needed, but hoä trì giaùo phaùp cuûa chö Phaät—See Ten vows of a cannot be provided by work on this land are Bodhisattva. obtained through voluntary gifts by Zen laity. Work together: Coäng söï—Cuøng laøm vieäc—See Even though they are busy with gardening, raising Three togethers. vegetables and cutting woods, they always keep Work unsystematically: Laøm vieäc khoâng coù heä the monastery clean. In winter, when the farming thoáng (Nam ñoà Baéc trieät, nghóa laø ñöôøng ñi veà work stops, they accept food from donors, usually höôùng Nam maø xe laïi quay veà höôùng Baéc)—A from lay people. Beside these work, everyday Southern road with wheeltracks pointing to the Zen monks must practice meditation on a regular North. schedule—Taát caû caùc Thieàn Taêng ñeàu chaáp taùc, ngay caû vò Thieàn Sö. Thöôøng thì caùc Thieàn vieän Working of the cosmo: Söï vaän haønh cuûa vuõ truï. ñeàu coù ñaát rieâng, ñuû ñeå töï löïc caùnh sinh, qua vieäc Working for the good of others, but not for troàng troït cuûa caùc Thieàn Taêng. Nhöõng thöù caàn one's own good: Loaïi ngöôøi haønh tha lôïi, khoâng duøng nhöng khoâng gaët haùi qua troàng troït thì Thieàn haønh töï lôïi—Here a man's life benefits others, but vieän nhaän cuùng döôøng töø caùc Thieàn sinh taïi gia. not himself. It is he who encourages others to Duø baän laøm vöôøn, troàng troït vaø ñoán cuûi, caùc Thieàn abolish human weaknesses and do some services Taêng luoân giöõ cho Thieàn vieän ñöôïc saïch seõ. Vaøo to them, but does not strive for the abolition of his muøa ñoâng khi khoâng coøn coâng vieäc ñoàng aùng thì own—Ñaây laø loaïi ngöôøi chæ khuyeán khích ngöôøi hoï nhaän thöïc phaåm cuùng döôøng cuûa ngöôøi taïi gia. khaùc loaïi boû nhöôïc ñieåm vaø phuïc vuï hoï, nhöng Ngoaøi nhöõng coâng vieäc naøy, haøng ngaøy Thieàn khoâng töï ñaáu tranh ñeå loaïi boû nhöôïc ñieåm cuûa Taêng coøn phaûi thöïc haønh Thieàn vôùi moät chöông chính mình (naêng thuyeát baát naêng haønh)—See trình coá ñònh. Four types of persons (B). Work of the mouth: Vaci-karma (skt)—Khaåu Working neither for one's own good nor for nghieäp—Karma of the mouth—Speech—Talk— the good of others: Loaïi ngöôøi khoâng haønh töï Karma caused by speech. lôïi, maø cuõng khoâng haønh tha lôïi—Here a man Work neither for one's own good nor for who works neither for his own good nor for the the good of others: Laøm vieäc khoâng vì lôïi ích good of others. It is he who neither strives for the cuûa mình maø cuõng chaúng vì lôïi ích cuûa ngöôøi— abolition of his own weaknesses, nor does he See Four types of persons. encourage others to abolish others weaknesses, Work of nirodha: Karma of nirodha—Karma nor does he do any service to others—Ñaây laø loaïi resulting from the extinction of suffering—Dieät ngöôøi khoâng ñaáu tranh ñeå loaïi boû nhöôïc ñieåm cuûa nghieäp. chính mình, cuõng chaúng khuyeán khích ngöôøi khaùc loaïi boû nhöôïc ñieåm, cuõng khoâng phuïc vuï ngöôøi Work for one's own good as well as for the khaùc—See Four types of persons (B). good of others: Laøm vieäc vì lôïi ích cuûa mình vaø Working organs: Caên ñang hoaït ñoäng—There cuõng laøm vieäc vì lôïi ích cuûa ngöôøi—See Four are five

working organs—Coù naêm caên taïo types of persons. nghieäp—See Five working organs. Work for one's own good, but not for the Working for one's own good as well as for good of others: Laøm vieäc vì lôïi ích cuûa chính the good of others: Loaïi ngöôøi haønh töï lôïi vaø mình, chöù khoâng vì lôïi ích cuûa ngöôøi khaùc—See haønh tha lôïi—Here a man's life benefits both Four types of persons. himself and others. It is he who strives for the Work for other beings's salvation: Save other abolition of evil thoughts from mind and at the beings from suffering—Cöùu ñoä chuùng sanh.

same time help others to be good—Ñaây laø loaïi World of delusion: Mayavisaya (skt)—Caûnh ngöôøi phaán ñaáu loaïi boû nhöõng tö töôûng xaáu trong giôùi huyeãn aûo. taâm mình, ñoàng thôøi giuùp ngöôøi khaùc laøm ñieàu World of desire: Kamavacara (p)—Duïc giôùi— thieän—See Four types of persons (B). Realm of desire or sensual realm—Human Working for his own good, but not for the world—Desire world—Passion world—This is good of others: Loaïi ngöôøi haønh töï lôïi, khoâng one of the three realms. Realm of desire is a haønh tha lôïi—Here a man who benefits oneself, realm where there exists all kinds of desires. The but not others. It is he who strives for the abolition world ruled by various desires, such as the desires of greed, hatred and delusion in himself, but does for food and sexual gratification. The world of not encourage others to abolish greed, hatred and desire is composed of the four evil paths (Hells, delusion, nor does he do anything for the welfare Hungry Ghosts, Animals, and Asuras), and two of others—Ñaây laø loaïi ngöôøi chæ phaán ñaáu loaïi boû better paths of Human and Celestials (six tham, saân si cho chính mình, maø khoâng khuyeán heavens). All beings in the world of desire are khích ngöôøi khaùc loaïi boû tham saân si, cuõng khoâng subject to birth and death—Duïc giôùi laø moät trong laøm gì phuùc lôïi cho ngöôøi khaùc—See Four types tam giôùi, nôi ñoù coù ñaày daãy nhöõng thöù ham muoán. of persons (B). Duïc giôùi bò thoáng trò bôûi nhöõng duïc voïng nhö World (n): Loka (p & skt)—Lokadhatu (skt)— muoán aên, muoán thoûa maõn sinh lyù. Duïc giôùi goàm Theá gian—Theá giôùi naày—Traàn theá—Vuõ truï—See coù boán ñöôøng döõ laø ñòa nguïc, ngaï quyû, suùc sanh, Two kinds of world, Three worlds in The Flower a tu la, vaø hai ñöôøng töông ñoái khaù hôn laø nhaân Adornment Sutra, and Ten inexhaustible vows. ñaïo, vaø thieân ñaïo. Taát caû chuùng sanh trong duïc World of actual life: The real world, or the giôùi ñeàu phaûi chòu caûnh luaân hoài sanh töû. factual world—Söï Phaùp Giôùi, theá giôùi cuûa ñôøi World of devas: Thieân thöøa. soáng hieän thöïc, hay theá giôùi kieän tính—See Four World where the Dharma and the Buddha- states of universe and Four dharma realms. knowledge are evolved: Lokavartani- World of animals: Suùc sanh—See Three evil dharmavartani-jnanavartani-dhatu (skt)—Theá paths. Gian Chuyeån Phaùp Luaân Trí Chuyeån Giôùi (theá World of Beauty: Rupadhatu or Rupavacara or giôùi maø ôû ñoù cuoäc ñôøi traàn tuïc naày Phaùp vaø Phaät Rupaloka (skt)—Saéc giôùi—World of form—The trí phaùt sanh)—See Ten inexhaustible vows. world of matter—See Rupadhatu, World of form, World of distress and illusion: Höõu Laäu and Three worlds and six realms of life. Theá—Tam Giôùi—Theá giôùi cuûa phieàn naõo. World of beings: Sattvadhatu (skt)—Voâ Sinh World where Dharma prevails: Dharmadhatu

Giôùi hay theá giôùi cuûa caùc chuùng sanh—See Ten (skt)—Phaùp Giôùi (theá giôùi trong ñoù Phaùp laø thuø inexhaustible vows. thaéng)—See Ten inexhaustible vows. World of beings from Hell to Buddhaland: World of endurance: Kham Nhaãn Theá Giôùi— Theá giôùi cuûa chuùng sanh. The saha world of endurance of suffering; any World where the Buddha is born: world of transmigration—Teân cuûa theá giôùi Ta Baø. Chuùng sanh ôû theá giôùi naày phaûi nhaãn nhuïc chòu Buddhotpadhatu (skt)—Phaät Xuaát Hieän Giôùi (theá giôùi maø ôû doù Ñöùc Phaät ra ñôøi)—See Ten ñöïng moïi thöù xaáu xa oâ tröôïc. inexhaustible vows. World Fellowship of Buddhists: Toå chöùc Phaät World Buddhism: Phaät giaùo theá giôùi. Töû Theá Giôùi—Organization founded in 1950 by World Buddhist organizations: Caùc toå chöùc G.P. Malalasekhera, a Sri Lankan scholar. The Phaät giaùo treân theá giôùi. aims of the organization are to promote Buddhism Worlds of the dead and the living are far worldwide and to reconciliation between different Buddhist traditions—Toå chöùc ñöôïc G.P. apart (total separation): AÂm döông caùch bieät Malalasekhera, moät hoïc giaû ngöôøi Sri Lankan (aâm phuû vaø döông gian chia caét). thaønh laäp vaøo naêm 1950. Muïc ñích cuûa toå chöùc laø phoå bieán Phaät giaùo ñi khaép theá giôùi vaø hoøa

giaûi giöõa caùc truyeàn thoáng Phaät giaùo khaùc World Honored One: Lokanatha or Bhagavan nhau. (skt)—Theá Toân—See Ten epithets of a Buddha. World of form: Rupadhatu or Rupavacara or World Honored One (The Flower Rupaloka (skt)—Theá gian töôùng—World of Adornment Sutra—Chapter 1—The Beauty—The world of matter—Located above Wonderful Adornment of the Leaders of the the world of desire. Beings in this realm have Worlds): Ñöùc Theá Toân—According to The physical bodies and are subject to certain material Flower Adornment Sutra, the World Honored One restrictions, but have no desires, and feed on light. has the followings—Theo Kinh Hoa Nghieâm, The world of form consists of four meditation phaåm 1—Theá Chuû Dieäu Nghieâm, Ñöùc Theá Toân heavens—See Rupadhatu, and Three worlds and coù nhöõng ñöùc taùnh sau ñaây: six realms of life. (A) The Buddha's Knowledge—Trí Phaät: World of formless: Voâ saéc giôùi—World of no 1) The Buddha's knowledge entered into all Beauty—World of spirit—Beings in this world times with complete equanimity: Trí Phaät have no shape or substance. One can obtain the chöùng nhaäp thôøi gian ba ñôøi ñeàu bình ñaúng. world of formless by meditation (Non-substantial, 2) The Buddha's knowledge entered into all Consciousness, Nothing exists, Neither thought forms and realized the emptiness of things: nor no thought)—See Three worlds and six realmsTrí Phaät vaøo taát caû töôùng maø roõ thaáu caùc phaùp of life. ñeàu khoâng tòch. World free from impurity: Ly caáu theá giôùi— (B) The Buddha's Body—Thaân Phaät: The name of Sariputra's Buddha-realm—Teân cuûa 1) The Buddha's body filled all worlds: Thaân Phaät giôùi cuûa ngaøi Xaù Lôïi Phaát. Phaät ñaày khaép theá gian. World from four points of view: Töù Nhaân 2) The Buddha's body forever sat omnipresent Quaùn Theá—The world from four points of view— in all sites of enlightenment: Thaân Phaät thöôøng ngoài khaép trong taát caû ñaïo traøng cuûa Boán haïng ngöôøi quaùn saùt veà theá

gian hay boán caùch nhìn veà nhaân theá. chuùng Boà Taùt. 3) The Buddha's body extended throughout the 1) Men thoughtlessly view the world as pleasure ten directions, yet without coming or going: place to live: Phaøm phu höôûng thuï voâ taâm chaúng chuùt giaùc tri. Thaân Phaät traûi khaép möôøi phöông maø khoâng 2) Sravakas and pratyeka-buddhas uneasily coù töôùng qua laïi. 4) The Buddha's awesome light shone clearly, view the world as a burning house: Thanh vaên like the sun emerging, illuminating the world: Duyeân giaùc nhìn theá gian khoù chòu nhö nhìn caên nhaø löûa ñang röïc chaùy. Oai quang nôi thaân Phaät choùi rôõ nhö maët trôùi 3) Bodhisattvas view the world as an empty moïc leân soi saùng theá giôùi. (C) The Buddha's Voice—Tieáng Phaät: flower: Boà Taùt nhìn theá gian laø khoâng nhö 1) The Buddha's voice universally accorded moät ñoùa hoa troáng roãng hay hoa khoâng. 4) Buddhas view the world as mind (all things with all lands in the ten directions: Tieáng Phaät thuaän khaép coõi nöôùc möôøi phöông. being for or of intelligent mind): Giaùc taâm töùc 2) Like space, which contains all forms without Phaät (chö Phaät quan saùt thaáy tam giôùi chæ laø taâm). any discrimination, he made no discrimination World of gods: Devaloka (skt)—Heaven—Coõi among all objects: Nhö hö khoâng bao goàm trôøi. caùc saéc töôùng maø khoâng phaân bieät, Ñöùc Theá World hero: The Buddha—Theá huøng. Toân cuõng khoâng moät lôøi phaân bieät ñoái vôùi caùc caûnh giôùi. World-hero and two-legged (or human) 3) As space extended everywhere, his voice honoured one: The Buddha, or the honoured entered all lands with equanimity: Laïi nhö hö among human bipeds—Theá Huøng Löôõng Tuùc khoâng traûi khaép cuøng taát caû, tieáng Nhö Lai Toân. bình ñaúng vaøo trong taát caû quoác ñoä.

4) The Buddha expounded all truths, like 4) They were thoroughly purified in all states of spreading great clouds: Ngaøi dieãn thuyeát taát concentration: Nôi caùc moân tam muoäi ñeàu caû phaùp nhö giaêng buûa maây lôùn. ñaày ñuû thanh tònh. (D) The Buddha's Virtues—Phöôùc ñöùc Phaät: 5) Their eloquence was oceanic, extensive and 1) The ocean of myriad virtues which he inexhaustible: Bieän taøi cuûa caùc Ngaøi roäng lôùn practiced in all times was thoroughly pure: voâ taän nhö bieån. Phöôùc ñöùc Phaät roäng lôùn nhö bieån caû, ñeàu ñaõ 6) They possessed the qualities of Buddhahood, thanh tònh. were dignified and honorable: Ñuû coâng ñöùc 2) Though he constantly demonstrated the Phaät toân nghieâm ñaùng kính. production of all the Buddha-lands: Daàu vaäy 7) They knew the faculties of sentient beings, Ngaøi vaãn thöôøng thò hieän sanh vaøo quoác ñoä and taught them according to potential and chö Phaät. necessity: Caùc Ngaøi bieát roõ caên taùnh chuùng 3) With boundless forms and spheres of light sanh, neân luoân thuaän theo giaùo hoùa ñieàu extending throughout the entire cosmos, phuïc. equally and impartially: Vôùi voâ bieân saéc 8) They entered into the matrix of the cosmos, töôùng, ñaày ñuû aùnh saùng, cuøng khaép phaùp giôùi, their knowledge was nondiscriminatory: Caùc bình ñaúng khoâng sai khaùc. Ngaøi ñi vaøo taïng phaùp giôùi, trí voâ phaân bieät. (E) The Buddha's Spiritual Powers—Thaàn thoâng 9) They experienced the liberation of the Phaät: Buddhas, exceedingly deep and immensely 1) Each of his hair tips was able to contain all vast: Caùc Ngaøi chöùng giaûi thoaùt cuûa chö Phaät worlds without interference,

in each raát saâu roäng. manifesting immeasurable spiritual powers, 10) They were able to enter into one stage, teaching and civilizing all sentient beings: according to technical expediency, yet Moãi ñaàu loâng ñeàu coù theå dung thoï taát caû theá maintain the virtues of all stages, supported giôùi maø vaãn khoâng chöôùng ngaïi, ñeàu hieän voâ by the ocean of all vows, always löôïng thaàn thoâng giaùo hoùa vaø ñieàu phuïc taát accompanied by wisdom, throughout the caû chuùng sanh. future: Tuøy phöông tieän, vaøo nôi moät baäc maø 2) All miraculous displays of the Buddhas of duøng taát caû haïnh nguyeän, thöôøng ñi chung vôùi past, present and future, were all seen in his trí hueä cuøng taän thuôû vò lai. light, and all the adornments of inconceivable 11) They had thoroughly comprehended the eons were revealed: Taát caû thaàn bieán cuûa chö rarely-attained, vast secret realm of all Phaät ba ñôøi ñeàu thaáy taát caû trong quang minh. Buddhas: Thaáu roõ caûnh giôùi bí maät roäng lôùn Taát caû söï trang nghieâm cuûa taát caû Phaät ñoä cuûa chö Phaät. trong voâ löôïng kieáp ñeàu laøm cho hieån hieän. 12) They were familiar with the equal teachings (F) Other characteristics of the Buddha—Nhöõng of all Buddhas: Kheùo bieát taát caû phaùp bình ñöùc taùnh khaùc cuûa Ñöùc Theá Toân: ñaúng cuûa chö Phaät. 1) The Buddhas were born from the ocean of 13) They were already treading the Buddhas' roots of goodness: Chö Nhö Lai sanh ra töø ground of universal light: Ñaõ ñi treân baäc Phoå bieån caên laønh. Quang Minh cuûa Nhö Lai. 2) They had already fulfilled the various means 14) They entered the door of boundless oceans of of transcendence: Chö Nhö Lai ñaõ ñuû ñaày caùc concentration: Nhaäp nôi voâ löôïng tam muoäi. moân Ba La Maät. 15) They manifested bodies in all places and 3) Their wisdom eye was thoroughly clear and participated in worldly activities: Tuøy loaïi they were able to observe all times with hieän thaân khaép taát caû choã vaø ñoàng söï vôùi theá impartiality: Hueä nhaõn saùng suoát vaø caùc Ngaøi gian maø thöïc haønh theá phaùp. coù theå thaáy suoát ba ñôøi. 16) Their memory was enormous, and they assmebled the ocean of all the teachings: Toång trì roäng lôùn vaø chöùa nhoùm taát caû phaùp.

17) With intelligence, eloquence and skill they nguyeân lyù—See Four states of universe and Four turned the wheel which never turns back: Vôùi dharma realms. trí thoâng minh, bieän taøi vaø thieän xaûo, quyù World of the living: Höõu Tình Theá Giôùi—See Ngaøi luoân chuyeån phaùp luaân baát thoái. Two kinds of world. 18) The vast ocean of virtuous qualities of all World of living beings: Chuùng sanh theá gian Buddhas entered entirely into their bodies: (chaùnh baùo)—See Three worlds in The Flower Bieån coâng ñöùc quaûng ñaïi ñeàu vaøo nôi thaân Adornment Sutra. cuûa caùc Ngaøi. World of the lotus-king: Hoa Vöông Theá 19) They went willingly to all the lands in which Giôùi—That of Vairocana Buddha—Lieân Hoa there were Buddhas: Caùc Ngaøi ñeàu phaùt Taïng theá giôùi, nôi ôû cuûa Phaät Tyø Loâ Giaù Na—See nguyeän ñi ñeán quoác ñoä cuûa chö Phaät. Lotus store. 20) They had already made offerings to all World of the material: Khí Theá Giôùi—See Buddhas, over boundless eons, joyfully and Two kinds of world. tirelessly: Ñaõ töøng cuùng döôøng taát caû chö Phaät traûi qua voâ bieân soá kieáp luoân hoan hyû World of matter: Rupadhatu or

Rupavacara or khoâng nhaøm moûi. Rupaloka (skt)—World of Beauty—See 21) In all places when the Buddhas attained Rupadhatu, World of form, and Three worlds and enlightenment, they were always there, six realms of life. approaching them and associating with them, World of men: Nhaân thöøa. never giving up: Thöôøng ñeán caùc choã chö World of the mind: Taâm giôùi. Phaät chöùng ñaïo Boà Ñeà, caùc Ngaøi thöôøng gaàn World of mixed dwellers: Taïp tính theá giôùi guûi khoâng rôøi. (theá giôùi cuûa nhieàu loaïi chuùng sanh khaùc nhau)— 22) By means of the vows of Universal Goodness See Five gatis. and wisdom, they always caused the wisdom-World's most venerable: Lokajyestha (skt)— body of all sentient beings to be fulfilled: World's Honored One—Theá Toân (an epithet of a Thöôøng ñem theä nguyeän Phoå Hieàn ñaõ ñöôïc, Buddha). laøm cho trí thaân cuûa taát caû chuùng sanh ñeàu World of no Beauty: Voâ saéc giôùi—World of ñaày ñuû. formless—World of spirit—See World of (G) There are six meanings of the World formless, and Three worlds and six realms of life. Honoured One or Bhagava—See Six Worlds as numerous as atoms: Traàn Chaâu— meanings of the Honoured One. Caùc theá giôùi nhieàu nhö nhöõng nguyeân töû hay caùt World of hungry ghosts: Ngaï quyû—See Three buïi. evil paths. Worlds as numerous as the sands of World of illusion: Meâ giôùi. Ganges: Haèng sa theá giôùi (haèng haø sa soá theá World of impurity: Theá giôùi trieàn phöôïc—See giôùi). Five kinds of turbidity. World as the object of Buddha-knowledge: World of impurity or degeneration: Tröôïc Buddhavishayajnanadhatu (skt)—Phaät Trí Sôû AÙc Theá—Theá giôùi ta baø nguõ tröôïc. **See Five Nhaäp Caûnh Giôùi Giôùi (theá giôùi laøm ñoái töôïng cuûa kinds of turbidity. Phaät trí)—See Ten inexhaustible vows. Worlds are infinite: Theá giôùi voâ teá—See Ten World as the object of thought: kinds of infinite path of Great Enlightening Cittalambanadhatu (skt)—Taâm Sôû Duyeân Theá Beings. Giôùi (theá giôùi laøm ñoái töôïng cuûa yù töôûng)—See World-law: Law of this world (birth and Ten inexhaustible vows. death)—Theá gian phaùp (phaùp sanh töû). World of One-Truth can be molded in any World of law or principle: Ideal world—Lyù way without restraint: Theá giôùi nhaát chaân coù Phaùp Giôùi, theá giôùi lyù töôûng cuûa ñònh luaät hay theå baøng baïc khaép moïi nôi khoâng bò giôùi haïn—

See Ten theories that independently cause the bình, töông hôïp, trong ñoù moïi daân toäc ñeàu bieát manifestation of the ideal world (B). yeâu thöông laãn nhau, chuùng ta phaûi khôûi söï baèng World Origin: Billion-World Universe— caùch tu taäp chính mình. Vì coäng nghieäp cuûa theá Cosmology—Universe—Tam thieân ñaïi thieân theá giôùi khoâng coù gì khaùc hôn laø phaûn aûnh nghieäp baùo giôùi—See Billion-World Universe. cuûa töøng caù nhaân laäp neân caùi theá giôùi aáy. Muoán tu World of passions: Sensuous desires—Duïc taäp "nghieäp" chuùng ta phaûi baét ñaàu töø taâm. Vì moïi giôùi—See Three worlds and six realms of life. thöù haønh ñoäng khoâng coù gì khaùc hôn laø nhöõng bieåu hieän ra ngoaøi cuûa söï vieäc ñang xaõy ra trong World of peace: Theá giôùi hoøa bình—According taâm. Neáu nhö taâm chuùng ta chöùa ñaày saân haän, to Buddhist point of view, to establish a better vieäc gì seõ xaõy ra? Chuùng ta seõ taïo neân nhieàu keû world, a world of peace, harmony and mutual

love thuø. Neáu taâm chuùng ta chöùa ñaày tình thöông thì between peoples, we must begin by cultivating chuùng ta seõ coù nhieàu baïn höõu hôn. Vieäc gì ñang ourselves. For the collective karma of the world is khuaáy ñoäng trong taâm töï phaùt loä ra theá giôùi beân nothing but a reflection of the individual karma of ngoaøi. Nhö vaäy moïi vieäc ñeàu tuøy thuoäc vaøo caùi the individuals that make up the world. To taâm cuûa con ngöôøi. Ñöùc Khoång Phu Töû cuõng suy cultivate our karma we must begin with the mind. nghó nhö vaäy khi Ngaøi noùi: "Taâm coù chính thì hình Also according to Buddhism, all kinds of action môùi toát. Hình coù toát thì nhaø môùi hoøa. Nhaø coù hoøa are nothing but outward expressions of what thì nöôùc môùi yeân. Nöôùc coù yeân thì theá giôùi môùi coù transpires in the mind. If our minds are filled with hoøa bình." Nhö vaäy, theo quan ñieåm Phaät giaùo, hatred, what will happen? We will make many neáu chuùng ta muoán coù theá giôùi hoøa bình thì tröôùc enemies. But if our minds are filled with love, we heát chuùng ta phaûi töï tu söûa laáy mình; chuùng ta will make many friends. What stirs in the mind phaûi trau doài caù taùnh vaø chænh ñoán taâm mình. Khi reveals itself outwardly in the world. Thus töï mình ñaõ ñöôïc caûi tieán thì mình môùi coù theå taïo everything depends upon the mind of man. cho gia ñình moät ñôøi soáng haïnh phuùc vaø hoøa hôïp. Confucius expresses the same idea when he says: Khi moät quoác gia goàm nhöõng gia ñình hoøa hôïp taïo "If there be righteousness in the mind, there will neân, thì quoác gia aáy coù traät töï. Vôùi nhöõng quoác gia be beauty in the character. If there be beauty in coù traät töï, chuùng ta coù theå thieát laäp moät theá giôùi the character, there will be harmony in the home. hoøa bình. Theo Phaät giaùo, con ñöôøng daãn tôùi hoøa If there be harmony in the home, there will be bình laø qua söï hoøa bình: chuùng ta phaûi phaùt trieån order in the nation. If there be order in the nation, hoøa bình ngay trong chính chuùng ta neáu chuùng ta there will be peace in the world." Therefore, muoán thieát laäp hoøa bình treân theá giôùi. Hieän traïng according to the Buddhist point of view, if we cuûa theá giôùi laø saûn phaåm cuûa vieäc laøm, lôøi noùi vaø wish to have a peaceful world, we must first begin söï suy nghó cuûa nhöõng con ngöôøi taïo neân theá giôùi to improve ourselves; we must cultivate our naøy. Neáu moïi ngöôøi ñeàu thöïc haønh toát hôn trong persons and rectify our minds. If we improve vieäc laøm, lôøi noùi vaø söï suy nghó, thì chaéc chaén theá ourselves, then we can build up a happy and giôùi naøy seõ trôû neân toát hôn. harmonious family life. When a nation is made up of harmonious families, then the nation will be World of phenomena: Söï phaùp giôùi—Theá giôùi well-ordered. And with well-ordered nations, we hieän töôïng—See Four dharma realms. can establish peace in the world. According to World in which phenomena interpenetrate Buddhism, the way to peace lies through peace: one another without hindrances: Söï söï voâ we must develop peace within ourselves if we ngaïi phaùp giôùi—See Four dharma realms. hope to establish peace in the world. The World of proper enlightenment: Chaùnh giaùc condition of the world is the product of the deeds, theá gian—See Three worlds in The Flower words, and thoughts of the people that make up Adornment Sutra. the world. If everyone practices better action, World-Pure-Light Buddha: Theá Tònh Quang better speech, and better thought,

then the world Phaät. will be much better—Theo quan ñieåm Phaät giaùo, ñeå taïo döïng moät theá giôùi toát hôn, moät theá giôùi hoøa

World ruler: Cakravartiraja (skt)—Wheel World of Utmost Joy: Sukhavati (skt)—Cöïc king—Chuyeån luaân thaùnh vöông. Laïc quoác—Name of the Pure Land of Amitabha World-saving icchanti: Cöùu Theá Xieån Ñeà— Buddha—See Amitabha and Sukhavati. The Bodhisattva who defers entry into World of various beings: Taïp Sinh Theá Giôùi—Buddhahood to fulfil his vow of saving all That of the five destinies, hells, hungry ghosts, beings—Xieån ñeà laø ngöôøi khoâng coøn caên cô vaõng animals, asuras or demons, men, and devas—Theá sanh nöõa, cuõng coù nghóa laø vò Boà Taùt vì loøng töø bi giôùi Ta Baø laø theá giôùi taïp cö cuûa 5 chuûng loaïi voâ haïn neân khôûi leân ñaïi nguyeän töø choái vaøo Nieát cuøng ôû nhö ñòa nguïc, ngaï quyû, suùc sanh, a tu la, baøn ñeå tieáp tuïc cöùu ñoä chuùng sanh. nhaân, vaø thieân. World saviors: Ñaáng Cöùu Theá—Buddhas and World Vietnamese Buddhist Order: Giaùo hoäi Bodhisattvas as world-saviours, another title for Phaät giaùo Vieät Nam treân theá giôùi. Kuan-Yin Bodhisattva—Chö Phaät vaø chö Boà Taùt Worldliness (n): Traàn tuïc—Söï theá tuïc hoùa. thò hieän cöùu ñoä theá gian, moät danh hieäu khaùc cuûa Worldly (a): Prthag-jana (skt)— Puthujjana (p)— Boà Taùt Quaùn AÂm. Common—Earthly—Phaøm phu (thuoäc veà traàn tuïc, World of sentience: Tình Höõu—World of chung, thoâng thöôøng, thöôøng tình)—Ordinary— sentience or the realm of feeling, especially this Profane—Vulgar—See Ordinary people. world as empirically considered—Haïng phaøm phu Worldly affairs: Nhöõng vaán ñeà theá tuïc. cho raèng heát thaûy caûnh giôùi khoâng coù lyù maø chæ coù Worldly bondage: Troubles of the world—Tuïc tình—See Sattva-sacetana. luïy. World and the six deva heavens of desire: Worldly careers: Söï Nghieäp Theá Gian— Duïc Giôùi Nhaân Thieân—Sô chuùng sanh cö—In Worldly undertakings—Cultivators should always which there is variety of bodies and thinking or remember that the worldly affairs are like a ideas—Theá giôùi Ta Baø vaø saùu coõi trôøi duïc giôùi dream, an illusion, a bubble, an echo, existing for trong ñoù chuùng sanh coù nhieàu loaïi thaân vaø nhieàu but a moment before returning to the void; they loaïi töôûng—See Nine realities. offer no real benefit to our cultivation for World of spirit: Voâ saéc giôùi—World of no liberation—Ngöôøi tu neân luoân nhôù raèng söï nghieäp Beauty—World of formless—See World of theá gian nhö giaác chieâm bao, nhö troø huyeãn hoùa, formless, and Three worlds and six realms of life. nhö boït boùng, nhö tieáng vang, chæ thoaùng choác roài World system: World origin—See Billion-World tan bieán, khoâng coù lôïi gì cho coâng cuoäc tu haønh Universe. giaûi thoaùt. World of Tathagata-knowledge: Worldly concerns: Lieân quan theá tuïc. Tathagatajnanadhatu (skt)—Nhö Lai Trí Giôùi (theá Worldly conditions: Attha loka-dharma (skt)— giôùi cuûa Nhö Lai trí)—See Ten inexhaustible Ñieàu kieän traàn theá—Phaùp Theá Gian—There are vows. eight worldly conditions which are inseparable World of trouble and sorrow: Theá giôùi cuûa öu from life—See Eight winds and Pratyaya. tö vaø saàu muoän. Worldly desires are always stronger than World of unreal name: Giaû Danh Theá Gian— Buddha Recitation: Also remember that the The phenomenal world of sentient beings—Coøn Buddha Recitation Mind is not

stronger than the goïi laø chuùng sanh theá gian, hay höõu tình theá gian. the mind of worldly desires—Laïi cuõng neân nhôù Taát caû caùc loaïi höõu tình trong theá gian ñeàu laø giaû raèng taâm nieäm Phaät khoâng hôn noåi taâm duïc traàn danh theá gian (vì höõu tình laø danh töï giaû thieát nôi ñöôïc—See Five points any Pureland practitioner nguõ uaån chöù khoâng coù thöïc theå). should know how to reflect on one's self. World of utensils: Quoác Ñoä Theá Gian—See Worldly discussions: Theá luaän—Evil discussion Three worlds in The Flower Adornment Sutra. or ordinary unenlightened ways of description or definition—Ñaøm luaän hay baøn luaän theo kieåu theá gian, kieåu cuûa nhöõng ngöôøi chöa giaùc ngoä.

Worldly dust: Dust—Buïi Traàn—The raøng buoäc nhò bieân nhö höõu vaø phi höõu, vaø taát caû environment of the six gunas or qualities of sight, nhöõng ñöùc haïnh maø hoï thöïc haønh ñeàu ñöôïc ñaët sound, smell, taste, touch, and thought. All caên baûn treân yù nieäm ñaït moät caùi gì ñoù coù tính mundane things that can cloud our bright self- caùch vaät chaát nhö laø moät söï ñeàn ñaùp laïi. Hoï coù nature. These include form, sound, scent, taste, theå ñaït ñöôïc moät soá khaû naêng taâm linh naøo ñoù vaø touch and dharmas—Caùi ñoái laïi vôùi taâm sôû cuûa sau khi cheát ñöôïc sanh vaøo coõi Trôøi cuûa Phaïm luïc traàn nhö saéc, thanh, höông, vò, xuùc, vaø phaùp Thieân. (do traàn caûnh taùc ñoäng vaøo saùu caên maø laøm cho Worldly philosopher: Thöùc giaû phaøm phu— maét thaáy, tai nghe, muõi ngöûi, löôõi neám, thaân theå Those who have high education, but they are ñuïng chaïm, vaø yù suy xeùt). Nhöõng vieäc traàn theá never willing to practice and cultivate the laøm môø baûn taùnh saùng suoát, goàm saéc, thanh, knowledge they gained. If those who have a broad höông, vò, xuùc, phaùp. education and vast knowledge, and who are well-Worldly eloquent: Theá trí bieän thoâng. read, but their minds lack faith in religion, Worldly eyes: Nhuïc nhaõn—Ordinary eyes. naturally, this will often give rise to conceit, looking down on others as not being their equal in Worldly gifts: Conditional alms—Theá gian knowledge and understanding. Gradually, this ñaøn—Caùch boá thí höõu laäu cuûa phaøm phu—See becomes the offense of “arrogance,” which leads Two kinds of dana or charity (A). them to reject any other thoughts and philosophies Worldly happiness: Theá Phuùc (haïnh phuùc theá that oppose what they believe. This then gives gian)—The blesing of this world—Earthly rise to the mind of “Highest Egotism,” meaning happiness, arising from the ordinary good living of they are talented, not cultivating for change but those unenlightened by Buddhism—Nhöõng ñieàu claim to others they cultivate for change, not thieän laønh hay phöôùc baùo theá gian. ** See Three attaining enlightenment, but claim to have fields of blessing, and Seven unavoidables. attained, etc. Furthermore, if you are interested Worldly intimate relations: Thaân quyeán theá only in examining the Buddhist teachings with the tuïc—See Three worldly intimate relations. intention of knowing it for fun, or use that Worldly knowledge: Ordinary wisdom—Theá knowledge and understanding to cause harm to gian trí (phaøm thöùc, hay tri kieán theá tuïc, hay kieán others, causing people who have not well-learned thöùc phaøm phu)—Ordinary knowledge or earthly to feel confused, unable to answer questions you knowledge or common knowledge. raise to

them in order for you to laugh and ridicule Worldly love: Vulgar love—Tuïc tình (tình yeâu with arrogance, assuming you are a man of great phaøm tuïc). knowledge, then please do not do this. However, Worldly man: Phaøm phu—Ordinary man—A those who have vast knowledge, and continue to sane man—Sinner—Earthly man. study and examine the philosophical teachings of Worldly paramita: Paramitas for people in Buddhism with the intention of learning to strive general relating to this world—Theá gian Ba La for the highest peak and to gather their mind to Maät—The worldly kind of paramitas is practiced cultivate the Buddha Dharma, and vow one day to by worldly people who cling to the idea of an ego escape the sea of suffering and the river of and what belongs to it; they are unable to shake ignorance to cross over to the shore of themselves off the fetters of dualism such as enlightenment, then that would be excellent being and non-being, and all the virtues they because in the future, we will have another would practice are based on the idea of gaining “Future Buddha.”—Haïng ngöôøi hoïc roäng nghe something material as a reward. They may gain nhieàu, maø laïi khoâng bao giôø bieát y theo caùc ñieàu certain psychic powers and after death be born in ñaõ nghe hoïc ñoù maø tu söûa vaø thöïc haønh. Neáu the heaven of Brahma—Loaïi theá gian Ba La Maät ngöôøi hoïc roäng nghe nhieàu maø trong taâm khoâng ñöôïc thöïc haønh bôûi nhöõng ngöôøi theá gian taàm coù ñaïo, taát nhieân kieán vaên quaûng baùc do ñoù maø thöôøng, thöôøng chaáp vaøo yù nieäm veà “ngaõ” vaø sanh khôûi ra taùnh töï cao, xem thöôøng nhöõng keû “ngaõ sôû;” hoï khoâng theå vuøng thoaùt khoûi nhöõng khaùc coù söï hieåu bieát chaúng baèng mình. Daàn daàn

keát thaønh caùi toäi khinh maïn, vaø ñöa ñeán vieäc baøi Trí Chöôùng (Sôû Tri Chöôùng)—See Common baùc taát caû moïi lyù luaän traùi ngöôïc vôùi sôû kieán cuûa wisdom. mình. Chính vì theá maø sanh ra taâm “Taêng Thöôïng Worldly world: Jambudvida (skt)—Impure Land Maïn,” nghóa laø mình khoâng hay maø cho raèng mình Traàn theá—Theá giôùi Ta baø—The saha world—See hay, khoâng gioûi maø cöù cho laø gioûi, khoâng chöùng Saha. maø cho laø chöùng; töø ñoù khoâng chòu tu söûa gì caû. Worn-down hills: Hoaïi Sôn—According to The Hôn nöõa, neáu chæ muoán nghieân cöùu Phaät phaùp vôùi Agama Sutra: “as the hills wear down, so is it with muïc ñích bieát ñeå chôi hay bieát ñeå ñem söï hieåu man.”—Theo Kinh A Haøm: “Sinh, laõo, beänh, töû bieát cuûa mình ñi chaát vaán Thaày baïn, laøm cho laøm suy hao con ngöôøi gioáng nhö söï hao moøn cuûa ngöôøi chöa hoïc tôùi caûm thaáy luùng tuùng, khoâng theå quaû nuùi vaäy (Suy Hao Sôn). traû lôøi ñöôïc, ñeå töø ñoù caûm thaáy töï maõn roài cöôøi Worn-out donkey cart: Hoaïi Lö Xa—Xe löøa cheâ, nhaïo baùng vaø töï cho mình laø taøi gioûi thì ñaõ hö hoaïi, aùm chæ nhò thöøa—Hinayana. chaúng neân. Tuy nhieân, ngöôøi coù kieán thöùc roäng raõi Worried: Baên khoaên hay lo laéng—Anxious— veà Phaät phaùp, laïi tieáp tuïc nghieân cöùu giaùo lyù cuûa Uneasy—Restless—Disquiet. ñaïo Phaät vôùi muïc ñích hoïc hoûi ñeå höôùng thöôïng vaø hoài taâm tu haønh theo Phaät, nguyeän coù ngaøy xa Worries can make one age very rapidly: Lo lìa ñöôïc beå khoå soâng meâ, ñeå böôùc leân bôø giaùc, thì laéng laøm cho con ngöôøi ta giaø nhanh (Nhaát daï ñaàu quyù hoùa voâ cuøng, vì trong

töông lai chuùng ta seõ coù phaùt baïch hay chæ moät ñeâm lo laéng laøm cho ñaàu theâm moät vò Phaät. baïc traéng)—In one night with worries, one's hair went totally white. Worldly state: Theá Töôùng—According to the Lotus Sutra, "Theá Töôùng" means the condition, Worries and fears: Lo laéng vaø sôï haõi. appearance, phenomena or world-state—Theo Worries and miseries: Lo laéng vaø khoå sôû— Kinh Phaùp Hoa, ñaây laø söï töôùng, hình töôùng, hay Worries and miseries are twin evils that go hand hieän töôïng theá gian. in hand. They co-exist in this world. If you feel Worldly teacher: A teacher who is worried, you are miserable, and vise-versa; when unenlightened the Buddhist truth—Phaøm sö. you are miserable, you are worried. Devout Buddhists should always remember that worries Worldly truth: Conventional truth—Ordinary are made by our own minds and by nothing else truth—Theá ñeá hay Tuïc ñeá (chaân lyù cuaû theá tuïc)— We create them in our own minds for we fail to See Two Truths. understand the danger of attachment and egoistic Worldly undertakings: Söï Nghieäp Theá Gian— feelings. To be able to overcome these problems, See Worldly careers. we must try to contemplate and to train our minds Worldly way of thinking: Suy Nghó Theá Tuïc— carefully because an untrained mind is the main In order to conform to our worldly way of thinking cause of all the problems including worries and and expereince, the Buddha talks of birth, stay, miseries. The most important fact is that we change and disappearance as if things were really should always have a smile for ourselves as well existent. In reality, nothing is produced, nothing is as for others in any circumstances. The Buddha producing, and even causality is nowhere, there taught: "Worries only arise in the fool, not in the exists nothing whatever anywhere—Ñeå phuø hôïp wise." Worries and miseries are nothing but states vôùi suy nghó theá tuïc cuûa chuùng ta neân Ñöùc Phaät of mind. Negative thoughts produce worries and noùi ñeán sinh truï dò dieät nhö laø nhöõng söï vaät hieän miseries, while positive thoughts produce höõu thaät söï, kyø thaät khoâng coù gì ñöôïc sanh, khoâng happiness and peace—Lo laéng vaø khoå sôû laø hai coù gì ñang sanh vaø caû nhaân duyeân cuõng khoâng ôû thöù ñoäc haïi sinh ñoâi. Chuùng cuøng hieän höõu treân ñaâu caû; khoâng coù caùi gì hieän höõu, khoâng ôû ñaâu coù theá gian naøy. Heã baïn lo laéng laø baïn khoå sôû, vaø hieän höõu. ngöôïc laïi; heã baïn khoå sôû laø baïn lo laéng. Phaät töû Worldly wisdom: Common wisdom—Tuïc trí— thuaàn thaønh neân luoân nhôù raèng lo laéng laø do chính Worldly wisdom is a hindrance to true wisdom— taâm mình taïo ra, chöù khoâng do thöù naøo khaùc. Chuùng ta taïo chuùng trong taâm mình vì chuùng ta

khoâng hieåu ñöôïc nguy cô cuûa söï luyeán chaáp vaø relieving their karma, is not a bad custom. nhöõng caûm giaùc vò kyû. Muoán haøng phuïc nhöõng Buddhism always promotes ancestor worship by trôû ngaïi naøy chuùng ta phaûi coá gaéng quaùn saùt vaø the practice of chanting sutras for the dead, hoping huaán luyeän taâm, vì moät caùi taâm khoâng ñöôïc huaán to relieve their karma. Buddhists diligently luyeän (taùn loaïn) chính laø nguyeân nhaân chuû yeáu cultivate is the best way to show our appreciations cuûa moïi trôû ngaïi, keå caû lo laéng vaø khoå sôû. Ñieàu to our ancestors. However, some Buddhists quan troïng laø phaûi luoân coù moät cöôøi cho

chính misunderstand about Buddhism and consider the mình vaø cho tha nhaân trong baát cöù tình huoáng naøo. worshiping the most important issue in Ñöùc Phaät daïy: “Lo aâu chæ khôûi leân nôi nhöõng keû Buddhism—Theo coå tuïc, Phaät töû chuùng ta thôø ngu muoäi, chöù khoâng khôûi leân nôi nhöõng ngöôøi cuùng toå tieân laø ñeå toû loøng bieát ôn. Theo ñaïo Phaät khoân ngoan.” Lo aâu chæ laø moät traïng thaùi taâm thì thôø cuùng toå tieân, khoâng phaûi laø moät phong tuïc khoâng hôn khoâng keùm. Chính nhöõng tö töôûng tieâu xaáu, vôùi hy voïng mong cho hoï ñöôïc nheï nghieäp. cöïc hay baát thieän saûn sanh ra lo laéng khoå sôû, trong Ñaïo Phaät luoân khuyeán taán vieäc thôø cuùng toå tieân khi nhöõng tö töôûng tích cöïc hay thieän laønh saûn baèng caùch tuïng kinh caàu sieâu cho ngöôøi quaù vaõng sanh ra haïnh phuùc vaø an laïc. vôùi hy voïng laøm cho hoï ñöôïc nheï nghieäp. Ngöôøi Worry (a): Kukrtya (skt)—Kukkuc-cam (p)—Lo Phaät töû neân luoân nhôù raèng tu haønh tinh taán laø caùch AÂu—See Fifty-two mental states. ñeàn ñaùp toå tieân xöùng ñaùng nhaát. Tuy nhieân, moät (Unduly) worrying about dear children: Lo soá Phaät töû vì hieåu laàm Phaät giaùo neân xem chuyeän ngaïi quaù ñaùng veà nhöõng ñöùa con thaân yeâu thôø cuùng laø toái quan troïng trong ñaïo Phaät. Worry and fear: Lo laéng vaø sôï haõi. Worship the Buddhas: Leã baùi Phaät—To bow to the Buddhas—Give worship to the Buddhas—To Worry or remorse: Kukkuccam (p)—Lo aâu khi pay one’s respect to the Buddha—Thôø Phaät—In laøm ñieàu sai phaïm—Worry or remorse after India, after the Buddha’s parinirvana, Buddhists having done wrong. Its characteristic is give the Buddha all the honours due to a Hindu subsequent regret. Its function is to sorrow over Incarnate God. They began to worship the image what has or what has not been done. It is of the Buddha for the same reasons as the Hindu, manifested as remorse—See Fourteen namely to stimulate feeling and meditation. It is unwholesome factors. now everyone accepted that the worship of idols Worse than me: Höõu Lieät Ngaõ Maïn—Ñoái vôùi among the Hindus is as old as 500 to 450 B.C. ngöôøi baèng mình, laïi khôûi taâm kieâu maïn cho raèng Nowadays, in Ceylon, Burma, China, Vietnam, hoï teä hôn mình—See Nine forms of pride. and other Buddhist countries, people worship the Worship (v): Namasya (skt)—Chieâm baùi—Thôø Buddha’s image in the same fashion as the Hindus phöôïng—To pay respect—To bow in do in India, by offering flowers, food, cloth, veneration—Idolize—To pay reverence—To incense and prayers. They also act in the making render homage to deities—To venerate— of an image is the painting of the eyes, a magical Buddhists worship the image of the Buddha to pay rite as in India. They believe that to do this the respect to what the image stand for, not to worship image is vivified into godship. However, sincere the image itself—Ngöôøi Phaät töû suøng baùi töôïng Buddhists should always remember that the Phaät ñeå toû loøng kính troïng ñoái vôùi nhöõng gì maø Buddha never approved of the idea of installing töôïng ñoù tieâu bieåu, chöù khoâng kính troïng böùc his image for worship in stupas—Taïi AÁn Ñoä, sau töôïng—See Namasya. khi Ñöùc Phaät nhaäp dieät, caùc tín ñoà daønh cho Ñöùc Worship of Amitabha with the body: Leã Baùi Phaät taát caû nhöõng toân vinh cuûa moät vò thaàn hieän Moân hay Thaân nieäm—See Five devotional gates thaân

trong AÁn Ñoä giaùo. Hoï chuyeån qua thôø cuùng of the Pure Land Sect. töôïng Phaät, bôûi nhöõng lyù do gioáng nhö tín ñoà AÁn Worship ancestors: Thôø Cuùng toå tieân— Ñoä giaùo, ñoù laø ñeå kích thích caûm nghó vaø thieàn According to our old customs, Buddhists worship ñònh. Ngaøy nay ai cuõng bieát söï thôø cuùng thaàn ancestors to show our appreciations. According to töôïng trong AÁn Ñoä giaùo ñaõ coù töø khoaûng töø naêm Buddhism, worshiping ancestors, with the hope of 500 ñeán 450 tröôùc Taây Lòch. Ngaøy nay ôû caùc nöôùc

Tích Lan, Mieán Ñieän, Trung Hoa, Vieät Nam, vaø down until he had mastered the meaning of the caùc nöôùc Phaät giaùo khaùc, ngöôøi ta cuõng thôø töôïng Tripitaka, cut off all desire in the realms of sense, Ñöùc Phaät theo kieåu ngöôøi AÁn Ñoä giaùo thôø thaàn, form, and non-form, and obtained the six baèng caùch daâng cuùng hoa quaû, thöùc aên, vaûi voùc, supernatural powers and the eight paramitas. This nhang ñeøn vaø söï caàu khaån. Thaäm chí, hoï coøn he accomplished after three years. He died around ñieåm nhaõn böùc töôïng môùi laøm ra. Ñaây laø moät nghi 36 B.C.—Theo Giaùo Sö Soothill trong Trung Anh thöùc thaàn bí cuûa AÁn Ñoä. Hoï tin töôûng raèng laøm Phaät Hoïc Töø Ñieån, Hieáp Toân Giaû (thôøi Ñöôøng nhö vaäy thì böùc töôïng seõ trôû neân linh thieâng hôn. beân Trung Quoác goïi Ngaøi Parsva laø Hieáp Toân Tuy nhieân, Phaät töû chôn thuaàn neân luoân nhôù raèng Giaû) laø vò Toå thöù möôøi cuûa AÁn Ñoä, laø thaày cuûa Toå Ñöùc Phaät chaúng bao giôø chaáp nhaän vieäc döïng Maõ Minh, ngöôøi ñaõ theä nguyeän khoâng naèm cho töôïng Ngaøi ñeå thôø cuùng trong thaùp nhö vaäy. ñeán khi naøo thaáu trieät chôn lyù trong Tam Taïng Worship at daybreak: Coâng Phu Saùng—See Kinh Ñieån. Trong ba naêm, Ngaøi ñaõ caét ñöùt moïi Four times a day of going up to worship. duïc voïng trong Duïc giôùi, saéc giôùi, vaø Voâ saéc giôùi, Worship door: Leã Baùi Moân—See Five ñaït ñöôïc luïc thoâng vaø Baùt Ba La Maät. Ngaøi thò meritorious gates of Amitabha's Pure Land. tòch khoaûng naêm 36 tröôùc Taây Lòch. Worship at evening: Coâng Phu Chieàu—See Worship in the Six Directions: Cultivation in Four times a day of going up to worship. six directions—Haønh trì saùu phöông—According to the Sagalaka Sutra, the brahman morning act of Worship fire: Thôø löûa. bathing and paying homage in the six directions; Worship of all gods of different creeds: Höõu observing the "well-born" do this; the Buddha is Thaàn Giaùo—Pantheism—Buddhism is not a form said to have given the discourse in the Worship in of pantheism, for it lacks the duality of thought the Six Directions Sutra—Theo Kinh Thi Ca La implied in the God-concept and that which the Vieät, tín ñoà ñaïo Baø La Moân moãi saùng thöôøng hay God creates—Phaät giaùo khoâng phaûi laø toân giaùo taém röõa saïch seõ roài leã laïy saùu phöông, ñeå caàu höõu thaàn vì noù khoâng coù quan nieäm Thöôïng ñeá. sanh veà coõi söôùng; Ñöùc Phaät ñaõ nhaân ñoù thuyeát Worship of the lips: Khaåu nghieäp cuùng kinh Leã Luïc Phöông cho hoï—See Cultivation in döôøng—See Three kinds of offerings. six directions. Worship at midnight: Coâng Phu Khuya—See Worship in the Six Directions Sutra: Kinh Leã Four times a day of going up to worship. Saùu Phöông—See Cultivation in six directions. Worship at Noon: Coâng Phu Tröa—See Four Worship solely Amitabha: Leã baùi chaùnh times a day of going up to

worship. haïnh—Leã baùi Ñöùc Phaät A Di Ñaø—See Five Worship paid to the Buddha-relics: Sanh proper courses to ensure the bliss of the Pure Thaân Cuùng—Phaùp hoäi cuùng döôøng xaù lôïi sinh Land. thaân cuûa Ñöùc Phaät (kính ngöôõng hay thôø cuùng xaù Worship towards the hills: Trieàu Sôn—To lôïi Phaät). worship towards the hills, pay court to a noted Worship and repentance: Penitential monastery, especially pay court to a Dalai offerings—Leã saùm. Lama—Toân thôø töï vieän, hay ñaëc bieät laø vò Ñaït Worship and respect all Buddhas: Leã kænh Lai Laït Ma. chö Phaät—See Five stages in a penitential service Worship a variety of Buddhas: Xöng Danh (II) (1), and Ten vows of respect of Taïp Haønh—To worship a variety of Buddhas, etc., Samantabhadra Bodhisattva. instead of cleaving to Amitabha alone—Tín Worship of the Ribs: Parsva (skt)—Ba Laät ngöôõng nhieàu vò Phaät thay vì chæ trung thaønh vôùi Thaáp Phöôïc—Hieáp Toân Giaû—According to Ñöùc Phaät A Di Ñaø, nghóa laø khoâng chuyeân tuïng Professor Soothill in The Dictionary of Chinese-nieäm danh hieäu Ñöùc A Di Ñaø, maø nieäm hoàng English Buddhist Terms, Parsva was the tenth danh chö Phaät, chö Boà Taùt, vaø ngay caû chö toå patriarch, the master of Avaghosa, previously a saùng laäp ra caùc toâng phaùi. Brahman of Gandhara, who took a vow to not lie

Worshipful offerings: Cuùng döôøng (cuùng döôøng flowers to the Enlightened Ones. The emphasis is ñeå thaønh töïu ñaøn ñoä)—See Six things which on living the right life. Now when a Buddhist enable a bodhisattva to keep perfectly the six offers flowers, or lights a lamp before the Buddha paramitas. image or some sacred object, and the ponders Worshiping and respecting all Buddhas: Leã over the supreme qualities of the Buddha, he is Kænh Chö Phaät—Prostrate and worship the not praying to anyone; these are not ritual, rites, Buddhas—This is the first of the ten conducts and or acts of worship. The flowers that soon fade, and vows of Samantabhadra Bodhisattva (Universal the flames that die down speak to him, and tell Worthy Bodhisattva), means to have a mind of him of the impermanency of all conditioned deep faith and understanding of all Buddhas as if things. The image serves him as an object from they were before our eyes, and to keep our body, concentration, for meditation; he gains inspiration mouth and mind karma completely. The realm of and endeavors to emulate the qualities of the space is inexhausted, our worshiping and Master—Coù moät vaøi ngöôøi khoâng hieåu ñöôïc yù respecting all Buddhas never end; the realm of nghóa cuûa vieäc cuùng döôøng trong ñaïo Phaät, neân living beings is inexhausted and the afflictions of voäi vaøng keát luaän raèng ñaïo Phaät laø moät toân giaùo living beings are inexhaustible, our worshiping thôø ngaãu töôïng. Hoï ñaõ hoaøn toaøn sai laàm. Trong and respecting all Buddhas never end—Ñaây laø giôø phuùt cuoái cuøng cuûa cuoäc ñôøi, giöõa röøng Ta La haïnh nguyeän ñaàu tieân trong Phoå Hieàn Thaäp Haïnh Song Thoï taïi thaønh Caâu Thi Na, Ñöùc Phaät ñaõ 80 Nguyeän. Leã kænh chö Phaät laø luoân tín taâm tin vaø tuoåi, ngaém nhìn nhöõng boâng hoa rôi raéc cuùng hieåu chö Phaät in nhö caùc Ngaøi ñang hieän dieän döôøng Ngaøi laàn cuoái, Ngaøi ñaõ noùi vôùi A Nan: tröôùc maét ta, laø tam nghieäp thaân, khaåu, yù haèng “Nhö theá khoâng phaûi laø kính troïng, toân suøng, ñaûnh thanh tònh. Hö

khoâng voâ taän thì leã kænh cuõng voâ leã, cuùng döôøng Nhö Lai. Naøy A Nan, neáu coù Tyø cuøng; chuùng sanh voâ löôïng, phieàn naõo voâ taân thì Kheo, Tyø Kheo Ni, hay nam nöõ cö só naøo thaønh leã kænh cuõng voâ cuøng voâ taän khoâng döùt—See Ten töïu chaùnh phaùp vaø soáng tuøy phaùp, soáng chaân vows of respects of Samantabhadra Bodhisattva. chaùnh trong chaùnh phaùp thì ngöôøi aáy ñaõ kính troïng, toân suøng, ñaûnh leã, cuùng döôøng Nhö Lai, vôùi Worshipper (n): Ngöôøi thôø phöôïng. söï cuùng döôøng toái thöôïng. Do vaäy, naày A Nan, Worth (n): Giaù trò. haõy thaønh töïu chaùnh phaùp, haõy soáng chaân chaùnh Worth of mankind: Giaù trò nhaân loaïi. trong chaùnh phaùp vaø haønh trì ñuùng chaùnh phaùp. Worthiest offering to the Buddha: Caùch cuùng Naày A Nan, caùc ngöôøi phaûi hoïc taäp nhö vaäy.” Lôøi döôøng cao quyù nhaát ñeán vôùi Ñöùc Phaät—Some khuyeán hoùa soáng tuøy thuaän chaùnh phaùp naày cuûa who do not understand the significance of offering Ñöùc Phaät ñaõ chæ roõ cho thaáy raèng vaán ñeà toái troïng in Buddhism, hastily conclude that Buddhism is a yeáu vaãn laø tu taäp taâm vaø chaùnh haïnh trong lôøi noùi religion of idol worship. They are totally wrong. vaø vieäc laøm, chöù khoâng phaûi ñôn thuaàn cuùng While lying on his death-bed between the two döôøng höông hoa ñeán baäc Giaùc Ngoä. Soáng chaân Sala trees at Kusinara, the eighty-year-old chaùnh theo Giaùo Phaùp laø ñieàu maø Ñöùc Nhö Lai Buddha seeing the flowers offered to him, thöôøng xuyeân nhaán maïnh. Nhö vaäy khi ngöôøi Phaät addressed the Venerable Ananda thus: “They töû cuùng döôøng höông hoa, nhang ñeøn tröôùc kim who, Ananda, are correct in life, living according thaân Ñöùc Phaät hay moät ñoái töôïng thieâng lieâng naøo to the Dhamma -- it is they who right honor, ñoù, vaø suy gaãm ñeán nhöõng aân ñöùc cao quyù cuûa reverence and venerate the Tathagata with the Phaät, maø khoâng heà caàu nguyeän moät ai caû. Nhöõng worthiest homage. Therefore, Ananda, be you vieäc laøm nhö vaäy khoâng mang tính chaát suøng baùi correct in life, living according to the Dhamma. hay leã nghi meâ tín. Nhöõng boâng hoa ñoù chaúng bao Thus, should you train yourselves.” This laâu sau seõ taøn uùa, nhöõng ngoïn neán kia roài seõ taét encouragement of the Buddha on living according lòm nhö ñeå noùi vôùi hoï, nhaéc nhôû hoï veà tính chaát to the Dhamma shows clearly that what is of voâ thöôøng cuûa vaïn phaùp. Hình töôïng ñoái vôùi ngöôøi highest importance is training in mental, verbal Phaät töû laø moät ñeà muïc taäp trung, laø moät ñeà muïc and bodily conduct, and not the mere offering of ñeå haønh thieàn; töø nôi kim thaân cuûa Ñöùc Phaät

ngöôøi Phaät töû tìm ñöôïc söï truyeàn caûm vaø khích leä Worthy true one: Arhat (skt)—ÖÙng Chaân— ñeå noi theo nhöõng phaåm haïnh cao quyù cuûa Ngaøi. Who is in harmony with truth—A La Haùn, baäc Worthwhile Life: Moät cuoäc soáng xöùng ñaùng—A chaùnh chaân xöùng ñaùng ñöôïc söï cuùng döôøng cuûa worthwhile life, according to Mahayana Buddhist ngöôøi vaø trôøi. point of view, does not consist in merely spending Worthy and Wholesome Leader Buddha: one’s life in peace and quiet but in creating Phaät Hieàn Thieän Thuû. something good for other beings. When one tries Worthy of worship: Arhat (skt)—ÖÙng Cuùng— to become a better person through his practice, Worthy of worship, one of the ten titles of a this endeavor is the

creation of good. When he Tathagata—Baäc ñaõ xa lìa moïi ñieàu aùc, xöùng ñaùng does something for the benefit of other people, ñöôïc höôûng thuï söï cuùng döôøng cuûa ngöôøi vaø trôøi, this is the creation of a still higher standard of moät trong möôøi danh hieäu cuûa Nhö Lai. good. The various arts are the creation of beauty, Would-be-Buddha: Boà Taùt—See Four saints and all honest professions are the creation of (rewards) (A). various kinds of energy that are beneficial to Wound (n): Veát thöông. society. Creation is bound to bring with it pain and hardship. However, one finds life worth living Wound someone's honour: Xuùc phaïm danh döï when one makes a strenuous effort for the sake of cuûa ai. something good. He endeavors to become a little Wounded and die suddenly: Thình lình truùng better a person and to do just a little more for the thöông cheát traän—Those who are wounded and good of other people, through such positive die suddenly on the battlefield. This is one of the endeavor we are enabled to feel deep joy in our ten types of people who cannot recite the human lives—Moät cuoäc soáng xöùng ñaùng, theo Buddha's name at near-death time—Nhöõng keû quan ñieåm cuûa Phaät giaùo Ñaïi Thöøa, khoâng phaûi laø thình lình truùng thöông cheát traän. Ñaây laø moät trong chæ traûi qua moät cuoäc soáng bình an, tænh laëng maø möôøi loaïi ngöôøi khoâng theå nieäm Phaät ñöôïc luùc chính laø söï saùng taïo moät caùi gì toát ñeïp. Khi moät laâm chung—See Ten types of people who cannot ngöôøi noã löïc trôû thaønh moät ngöôøi toát hôn do tu taäp recite the Buddha's name at near-death time. thì söï taän löïc naøy laø söï saùng taïo veà ñieàu toát. Khi Woven: Ñan beän vaøo nhau. ngöôøi aáy laøm ñieàu gì lôïi ích cuûa ngöôøi khaùc thì Wrap (v) in deep meditation: Tham Thieàn— ñaây laø söï saùng taïo moät tieâu chuaån cao hôn cuûa söï To enter into meditation—To seek, inquire or thieän laønh. Caùc ngheä thuaät laø söï saùng taïo veà caùi discuss religious instruction—Tham nhaäp vaøo ñaïo ñeïp, vaø taát caû caùc nghieäp vuï löông thieän ñeàu laø söï thieàn, hay tham vaán veà thieàn taäp. saùng taïo nhieàu loaïi naêng löïc coù ích lôïi cho xaõ hoäi. Wrap up the luggage: Ñaû Bao—To wrap up or Söï saùng taïo chaéc chaén cuõng mang theo vôùi noù söï carry a bundle for a wandering monk—Khaên goùi ñau khoå, khoù khaên. Tuy nhieân, ngöôøi ta nhaän thaáy chuaån bò leân ñöôøng cuûa du Taêng. cuoäc ñôøi ñaùng soáng khi ngöôøi ta noã löïc vì ñieàu gì Wrath (n): Krodha (skt)—Phaãn—Wrath which thieän laønh. Moät ngöôøi noã löïc ñeå trôû neân moät ngöôøi comes sudenly and is a combination of anger and toát hôn moät chuùt vaø laøm lôïi ích cho ngöôøi khaùc hatred—Phaãn tôùi baát thình lình vaø laø söï phoái hôïp nhieàu hôn moät chuùt, nhôø söï noã löïc tích cöïc nhö cuûa giaän hôøn—See Fifty-one Dharmas interactive theá chuùng ta coù theå caûm thaáy nieàm vui saâu xa with the Mind. trong ñôøi ngöôøi. Wrathful (a): Giaän döõ—Noåi traän loâi ñình. Worthy (a): Coù giaù trò. Wrathful maharaja: A general name for Worthy of Offerings: Arhat (skt)—ÖÙng Cuùng guardians of Buddhism—Oai noä vöông (Uy Noä (A-La-haùn)—See Ten epithets of a Buddha. Vöông)—Teân chung cuûa chö vò Kim Cang Boä Worthy One: Baäc ÖÙng Cuùng. hieän ra Phaãn Noä Hoä Phaùp trong Phaät Giaùo. Worthy of praise: Ñaùng khen. Wrathful majesty: Awe-inspiring—Oai noä. Worthy of respect: Ñaùng kính—Respectfully. Wreath: Garland—Chuoãi—Traøng hoa.

Wretched: Baát haïnh—Unhappy—Miserable— attachment, even an attachment on Hardship—Suffering. “concentration” itself. According to the Long Wretched life: Cuoäc ñôøi baát haïnh. Discourses of the Buddha, Sangiti Sutra, there are eight wrong factors, this is one of the eight Wring one’s heart: Squeeze and twist one’s Wrongnesses—Taø ñònh ñoái laïi vôùi chaùnh ñònh. Taø heart—Boùp naùt tim ai. ñònh laø loaïi ñònh maø trong ñoù chuùng ta khoâng Write a letter or give a gift to a layperson: buoâng boû ñöôïc söï chaáp tröôùc, ngay caû söï chaáp Vieát thö hay taëng quaø cho ngöôøi theá tuïc. tröôùc vaøo “thieàn ñònh”. Theo Tröôøng Boä, Kinh 1) A Bhiksu who writes a letter or gives a gift to Phuùng Tuïng, ñaây laø moät trong taùm loaïi taø—See a laywoman, or even to a nun in order to Eight incorrect views, Eight Wrongnesses, and show her feeling of affection for him or to Eight Noble Paths. win his heart, commits an Expression of Wrong conduct: AÙc Haïnh—According to the Regret Offense—Vò Tyø Kheo naøo vieát thö Long Discourses of the Buddha, there are three hay taëng quaø cho nöõ tín chuû hay ngay caû cho kinds of wrong conduct—Theo Kinh Tröôøng Boä, vò Ni ñeå bieåu loä vaø chinh phuïc tình caûm cuûa Phuùng Tuïng Kinh, coù ba aùc haïnh—See Three ngöôøi ñoù, laø phaïm giôùi Ba Daät Ñeà hay giôùi kinds of wrong conduct. Ñoïa (phaûi phaùt loà saùm hoái ngay). 2) A Bhiksuni who writes a letter or gives a gift Wrong conduct in body: Kaya-duccaritam to a layman, or even to a monk in order to (p)—Thaân aùc haïnh—See Three dharmas (IV), and show his feeling of affection for her or to win Three kinds of wrong conduct. her heart, commits an Expression of Regret Wrong conduct in speech: Vaci-duccaritam Offence—Vò Tyø Kheo Ni naøo vieát thö hay (p)—Khaåu aùc haïnh—See Three dharmas (IV), taëng quaø cho nam tín chuû hay ngay caû cho vò and Three kinds of wrong conduct. Taêng ñeå bieåu loä vaø chinh phuïc tình caûm cuûa Wrong conduct in thought: Mano-duccaritam ngöôøi ñoù, laø phaïm giôùi Ba Daät Ñeà hay giôùi (p)—YÙ aùc haïnh—See Three dharmas (IV), and Ñoïa (phaûi phaùt loà saùm hoái ngay). Three kinds of wrong conduct. Writer (n): Ngöôøi vieát. Wrong deliverance: Taø Giaûi Thoaùt. Writings on the Mahayana Teachings: Wrong desire: Taø duïc—See Ten kinds of wrong Daijogi-sho (jap)—Ñaïi Thöøa Nghóa Chöông. views, and Ten wrongs. Writings of truth: Chaân Vaên—The writings of Wrong discernment: Thinking that a negative truth, those giving the words of the Buddha or action is a positive action—Phaân Bieät Sai—See bodhisattvas—Vaên nghóa cuûa chaân lyù hay vaên Parikalpita. nghóa maø chö Phaät vaø chö Boà Taùt thuyeát giaûng. Wrong doer: AÙc nhaân—Evil doer—Malefactor. Wrong (a): Sai traùi—Improper—Bad—Cruel—Wrong-doing: Laøm sai traùi. Mischievous—Wicked. (A) See Sin. Wrong action: Taø Nghieäp—According to the (B) The five kinds of wrong-doing—Naêm toäi cuûa Long Discourses of the Buddha, Sangiti Sutra, ngöôøi xuaát gia—See Five kinds of wrong- there are eight wrong factors, this is one of the doing. eight Wrongnesses—Theo Tröôøng Boä, Kinh (C) The six kinds of wrong-doing: Saùu loaïi toäi loãi Phuùng Tuïng, ñaây laø moät trong taùm loaïi taø—See cuûa Taêng chuùng—See Six kinds of wrong- Eight incorrect views, Eight Wrongnesses, and doing. Eight Noble Paths. (D) See Seven kinds of wrong-doing of monks Wrong belief: Phieàn naõo—Delusion— and nuns.

Affliction—Distress. Wrong effort: Taø Tinh Taán—According to the Long Wrong concentration: Taø Ñònh—Wrong Discourses of the Buddha, Sangiti Sutra, there are eight concentration is the opposite of right wrong factors, this is one of the eight Wrongnesses— Theo Tröôøng Boä, Kinh Phuùng Tuïng, ñaây laø moät trong concentration. Wrong concentration means a concentration in which we cannot let go an

taùm loaïi taø—See Eight incorrect views, Eight Wrong thinking: Taø Tö Duy—According to the Wrongnesses, and Eight Noble Paths. Long Discourses of the Buddha, Sangiti Sutra, Wrong, false or misleading mind: Voïng taâm. there are eight wrong factors, this is one of the Wrong form of living: Phaù Chaùnh Meänh—An eight Wrongnesses—Theo Tröôøng Boä, Kinh incorrect or wrong form of livelihood—Cuoäc soáng Phuùng Tuïng, ñaây laø moät trong taùm loaïi taø—See khoâng theo ñuùng theo chaùnh meänh. **See Eight Eight incorrect views, Eight Wrongnesses, and Noble Paths (5). Eight Noble Paths. Wrong or false view: Taø Kieán—See Ten kinds Wrong understanding of the body: The of afflictions. understanding that there is something inside this Wrong judgment: Parikappa (p)—Parikalpa body of the various combinations, whose (skt)—Imaginative construction—Bieân keá sôû chaáp intelligence shines out through the several sense- tính (tính chaát cuûa nhöõng phaùn ñoaùn sai laàm hay organs. This is one of the ten wrong ways into söï kieán laäp töø trí töôûng töôïng)—See Parikalpita. which the Yogin may fall—Caùi hieåu bieát cho raèng Wrong knowledge: Taø Trí—See Ten kinds of chaúng coù gì heát trong saéc thaân giaû hôïp naày, maø trí wrong views, and Ten wrongs. thöùc cuûa noù roïi xuyeân qua caùc quan naêng. Ñaây laø Wrong livelihood: Taø Maïng—According to the moät trong möôøi laàm laïc maø thieàn giaû coù theå bò rôi Long Discourses of the Buddha, Sangiti Sutra, vaøo—See Ten wrong ways into which Zen there are eight wrong factors, this is one of the practitioners may fall. eight Wrongnesses—Theo Tröôøng Boä, Kinh Phuùng Tuïng, ñaây laø moät trong taùm loaïi taø—See Eight incorrect views, Eight Wrongnesses, and Eight Noble Paths. Wrong mindfulness: Taø Nieäm—According to the Long Discourses of the Buddha, Sangiti Sutra, there are eight wrong factors, this is one of the eight Wrongnesses—Theo Tröôøng Boä, Kinh Phuùng Tuïng, ñaây laø moät trong taùm loaïi taø—See Wrong views: Ditthi (p)—Vipariyaøya (p)— Eight incorrect views, Eight Wrongnesses, and Drishti (skt)—Viparyaøsa (skt)—Kieán hoaëc— Eight Noble Paths. Corruption of doctrinal views—False views— Wrong opinion: Abhuta-parikalpa (skt)— Heretical views—Improper views—Wrong Discriminated opinion—Hö voïng phaân bieät. views—Heterodox views—Not recognizing the Wrong path: Micchaø-magga (p)—Mithyaø- doctrine of normal karma—To follow wrong maøgra (skt)—Taø ñaïo (con ñöôøng sai laàm, khoâng views—Taø kieán (meâ laàm hay tri giaùc sai laàm veà ñuùng söï thaät). hieän höõu)—See Corruptive views. Wrong practices: Asaddhamma (p)—Phi phaùp (I) An overview of “Wrong views”—Toång quan (haønh taø ñaïo)—According to the Sangiti Sutta in veà “Taø kieán”: Perverted (wrong) views or the Long Discourses of the Buddha, there are opinions, not consistent with the dharma, one seven wrong practices—Theo Kinh Phuùng Tuïng of the five

heterodox opinions and ten evils. trong Tröôøng Boä Kinh, coù baûy phi dieäu phaùp—This view arises from a misconception of the See Seven wrong practices. real characteristic of existence. There were at Wrong speech: Mithya-marga (skt)—Taø Ngöõ— least sixty-two heretical views (views of the According to the Long Discourses of the Buddha, externalist or non-Buddhist views) in the Sangiti Sutra, there are eight wrong factors, this is Buddha's time. Buddhism emphasizes on one of the eight Wrongnesses—Theo Tröôøng Boä, theory of causation. Understanding the theory Kinh Phuùng Tuïng, ñaây laø moät trong taùm loaïi taø— of causation means to solve most of the See Eight incorrect views, Eight Wrongnesses, question of the causes of sufferings and and Eight Noble Paths. afflictions. Not understanding or refuse of

understanding of the theory of causation nguyeân nhaân, nhieãm tònh chæ laø tình côø maø means a kind of wrong view in Buddhism. thoâi. According to the Buddha, sentient beings 2) Akiriya-ditthi (p): The inefficacy of action suffer from sufferings and afflictions because view, which claims that deeds have no of dersires, aversions, and delusion, and the efficacy in producing results and thus causes of these harmful actions are not only invalidates moral distinctions—Tin raèng haønh from ignorance, but also from wrong views— ñoäng daàu toát hay xaáu ñeàu khoâng taïo quaû, do Khoâng thöøa nhaän nhaân quaû, khoâng theo Phaät ñoù choái boû luaân lyù ñaïo ñöùc. phaùp, moät trong nguõ kieán vaø thaäp aùc. Taø kieán 3) Natthika-ditthi (p): Ñoaïn kieán—Nihilism, naøy khôûi leân töø quan nieäm laàm laãn veà baûn which denies the survival of the personality in chaát thaät cuûa söï hieän höõu. Trong thôøi Ñöùc any form after death, thus negating the moral Phaät coøn taïi theá, coù ít nhaát laø 62 taø kieán ngoaïi significance of deed—Tin raèng khoâng coù kieáp ñaïo. Phaät giaùo nhaán maïnh treân thuyeát nhaân soáng naøo sau kieáp naày, do ñoù choái boû moïi yù quaû. Hieåu ñöôïc thuyeát nhaân quaû laø ñaõ giaûi nghóa ñaïo lyù cuûa nghieäp. ñöôïc phaàn lôùn caâu hoûi veà nguoàn goác cuûa khoå (B) Also according to the Hinayana Buddhism, ñau phieàn naõo. Khoâng hieåu hay khoâng chòu there are another ten kinds of wrong views— hieåu thuyeát nhaân quaû laø moät loaïi taø kieán Cuõng theo Phaät Giaùo Nguyeân Thuûy, coù möôøi trong Phaät giaùo. Theo Ñöùc Phaät, chuùng sanh loaïi taø kieán khaùc: phaûi chòu ñöïng khoå ñau phieàn naõo vì tham 1) There is no such virtue and generosity. This lam, saân haän vaø si meâ, vaø nguyeân nhaân cuûa means that there is no good effect in giving nhöõng ñieàu ñoäc haïi naøy chaúng nhöõng laø voâ alms: Tin raèng khoâng coù caùi gì goïi laø "ñeå minh maø coøn do taø kieán nöõa. baùt," nghóa laø ñeå baùt cho chö Taêng Ni khoâng (II) Wrong views according to the point of views ñem laïi lôïi ích gì. of Mahayana Buddhism: Taø kieán theo quan 2) There is no such virtue as liberal alms-giving: ñieåm Phaät Giaùo Ñaïi Thöøa—Theo Phaät Giaùo Tin raèng khoâng coù gì goïi laø "cuùng döôøng," Ñaïi Thöøa, coù ít nhaát hai loaïi taø kieán— nghóa laø cuùng döôøng cho chö Taêng Ni khoâng According to Mahayana, there are at least ñem laïi lôïi ích gì. two kinds of wrong views: 3) There is no such virtue as offering gifts to 1) Annihilation-View: Ñoaïn kieán—See Holding guests. This means there is no effetc in such to the view of total annihilation. charitable actions: Tin raèng khoâng coù gì goïi

laø 2) Eternity-View: Thöôøng kieán. “daâng taëng,” hay daâng taëng vaät duïng ñeán chö (III) Wrong views according to Hinayana Taêng Ni khoâng ñem laïi lôïi ích gì. Buddhism—Taø Kieán theo quan ñieåm Phaät 4) There is neither fruit, nor result of good or Giaùo Nguyeân Thuûy: evil deeds: Tin raèng khoâng coù nhaân quaû, (A) According to Theravada Buddhism in nghóa laø haønh ñoäng thieän aùc ñeàu khoâng gaây Abhidharma, wrong views are the following haäu quaû naøo. three wrong views which mentioned in the 5) There is no such belief as “this world.”: Tin Sutra Pitaka—Theo Phaät Giaùo nguyeân Thuûy raèng khoâng coù gì goïi laø “theá gian naày” ñöôïc ghi laïi trong A Tyø Ñaït Ma Luaän, taø kieán 6) There is no such belief as “a world beyond,” laø ba quan kieán sai laàm sau ñaây ñöôïc ghi laïi i.e. those born here do not accept a past trong Kinh Taïng: existence, and those living here do not accept 1) Ahetuka-ditthi (p): The acausality view, future life: Tin raèng khoâng coù gì goïi laø “theá which states that there is no cause or giôùi tôùi,” nghóa laø ngöôøi sanh ôû ñaây khoâng condition for the defilement and purification chaáp nhaän coù tieàn kieáp vaø kieáp vò lai. of beings, that beings are defiled and purified 7) There is no “mother.”: Tin raèng khoâng coù by chance, or necessity—Tin raèng moïi söï vaät “meï”. töø nhieãm ñeán tònh ñeàu phaùt sanh khoâng coù 8) There is no father, i.e. there is no effect in anything done to them: Tin raèng khoâng coù

“cha,” nghóa laø ñoái xöû vôùi cha meï theá naøo views, or the ilusion of seeing things as they cuõng khoâng coù haäu quaû. seem, not as they really are—See Four 9) There are no beings that died and are reborn: currents that carry thinking along. Tin raèng khoâng coù chuùng sanh cheát vaø taùi (D) Wrong (false) views: Taø kieán—See Seven sanh. defilements, Seven fetters, and Seven 10) There are no righteous and well-disciplined messengers. recluses and brahmins who, having realized (E) The underlying tendency to views: The by their own super-intellect this world and the inherent tendency to false view—Kieán Tuøy world beyond, make known the same Mieân—See Seven underlying tendencies. (Buddhas and Arahants): Tin raèng khoâng coù (F) Nine bonds that bind men to mortality—Chín nhöõng baäc tu só xa laùnh choán phoàn hoa ñoâ hoäi kieán keát ñaõ troùi buoäc chuùng sanh vaøo sanh töû ñeå tìm nôi vaéng veû tham thieàn nhaäp ñònh, luaân hoài—See Nine bonds that bind men to cuõng nhö nhöõng baäc thieän tri thöùc, ñöùc ñoä cao mortality. thöôïng, ñaïo haïnh trang nghieâm ñaõ chöùng ñaït (G) According to the Long Discourses of the ñaïo quaû (chö Phaät vaø A La Haùn). Buddha, Sangiti Sutra, there are eight wrong (IV) Categories of “Wrong views”—Phaân loaïi “Taø factors, this is one of the eight kieán”: Wrongnesses—Theo Tröôøng Boä, Kinh Phuùng (A) Coù hai loaïi taø kieán—There are two wrong Tuïng, ñaây laø moät trong taùm loaïi taø—See views—See Two wrong views. Eight Wrongnesses. (B) Views belong to either nihilism or (H) Bonds that bind men to mortality: Kieán Keát eternalism—Taø kieán—According to Bhikkhu hay taø kieán—See Nine bonds that bind men Bodhi in Abhidhamma, there are three kinds to mortality. of wrong views—Theo Ngaøi Boà Ñeà trong Vi (I) Ten kinds of wrong views (The Buddha and Dieäu Phaùp thì coù ba loaïi taø kieán. His Teachings)—Möôøi Taø Kieán hay möôøi 1) Nihilism (natthika-ditthi), which denies the loaïi taø kieán (Ñöùc

Phaät vaø Phaät Phaùp)—See survival of the personality in any form after Ten kinds of afflictions, and Ten kinds of death, thus negating the moral significance of wrong views. deeds: Chuû nghóa ñoaïn kieán, cho raèng sau khi (J) Ditthi (p): Taø Kieán—One of the fifty-two cheát laø khoâng coøn gì nöõa, vì vaäy maø ngöôøi mental states—See Fifty-two mental states. theo chuû nghóa naày phuû nhaän yù nghóa cuûa (K) The sixty-two views—Luïc Thaäp Nhò Kieán— thieän nghieäp. Saùu möôi hai loaïi kieán giaûi—See sixty-two 2) The causality view (ahetuka-ditthi), which views. states that there is no cause or condition for (V) Two things that are necessary to complete the the defilement and purification of beings, that evil of wrong views—Hai ñieàu kieän caàn thieát beings are defiled and purified by chance, ñeå thaønh laäp nghieäp taø kieán: fate, or necessity: Chuû nghóa phuû nhaän nhaân 1) Perverted manner in which the object is duyeân thì cho raèng moïi chuyeän phaùt sanh viewed: Taùnh caùch sai laàm trong loái nhìn söï nhieãm oâ hay thanh tònh ñeàu khoâng coù nguyeân vaät. nhaân, chuùng sanh nhieãm oâ hay thanh tònh bôûi 2) The understanding of it according to that tình côø hay ñònh meänh. misconception: Coá chaáp theo quan nieäm sai 3) The inefficacy of action view (akiriya-ditthi), laàm aáy. which claims that deeds have no efficacy in (VI) The inevitable consequences of false views— producing results and thus invalidates moral Nhöõng haäu quaû khoâng theå traùnh ñöôïc cuûa distinctions: Chuû nghóa phuû nhaän haäu quaû thì nghieäp taø kieán: laïi cho raèng haønh ñoäng duø toát duø xaáu cuõng 1) Base desire: Nhöõng ham muoán thaáp heøn. ñeàu khoâng taïo quaû. 2) Lack of wisdom: Keùm trí tueä. (C) Kieán Löu—Taø kieán hay nhöõng suy töôûng aûo 3) Dull wit: Thieáu thoâng minh. aûnh hay kieán hoaëc cuûa tam giôùi—Wrong 4) Chronic diseases: Beänh hoaïn kinh nieân.

5) Blameworthy ideas: Tö töôûng xaáu xa ñaùng embracing false doctrines, will not be able to cheâ traùch. avoid the hell (Dharmapada 318): Khoâng loãi (VII)Having no wrong views: Khoâng taø kieán— töôûng laø loãi, coù loãi laïi töôûng khoâng, cöù oâm taø According to the Simile of the Snake in the kieán aáy, ñòa nguïc khoù laùnh xa. Middle Length Discourses of the Buddha, the ** See Eight incorrect views, Eight Buddha taught about someone who does not Wrongnesses, and Eight Noble Paths. have wrong views as follows: “Here Wrong views of the body or self: Thaân kieán—Bhikkhus! Someone who hears the Tathagata Illusive views of the body or self—See Five or a disciple of the Tathagata teaching the higher wholesome deeds (B). Dharma for the elimination of all standpoints, Wrong views (which are) common to the decisions, obsessions, adherences, and trailokya: Kieán nhöùt thieát truï ñòa—See Five underlying tendencies, for the stilling of all states or conditions of all errors found in mortality. formations, for the relinquishing of all Wrong views in cultivating: Taø kieán tu haønh— attachments, for the destruction of craving, for See Eight things which are unclean to a monk or a dispassion, for cessation, for Nirvana. He nun. thinks that he will be annihilated, he will be perished; he will have no more sorrow, Wrong views on ego: Ngaõ ñieân ñaûo—See grieve, and lament; he does not weep beating Seven upside-down views (I). his breast and become distraught.”—Theo Wrong views on ego and non-ego: Ngaõ Ñieân Kinh Ví Duï Con Raén trong Trung Boä Kinh, Ñaûo:

Ñieân ñaûo cho voâ ngaõ laø nga—See Seven Ñöùc Phaät ñaõ daïy: “Ngöôøi naøo nghe Nhö Lai upside-down views (II). hay ñeä töû Nhö Lai thuyeát phaùp ñeå baït tröø taát Wrong views on emptiness: Khoâng ñieân ñaûo— caû kieán xöù, coá chaáp, thieân chaáp, thieân kieán, See Seven upside-down views (I). tuøy mieân, söï tònh chæ moïi haønh ñoäng, söï töø boû Wrong views on impermanence: Voâ thöôøng moïi sanh y, söï dieät tröø khaùt aùi ñeå ñöa ñeán ly ñieân ñaûo—See Seven upside-down views (I). tham, ñoaïn dieät, Nieát Baøn. Vó aáy nghó raèng Wrong views on non-egoism: Voâ ngaõ ñieân chaéc chaén ta seõ bò ñoaïn dieät, chaéc chaén ta seõ ñaûo—See Seven upside-down views (I). bò hoaïi dieät, chaéc chaén ta seõ khoâng toàn taïi. Vò Wrong views on the notion of a real aáy khoâng saàu muoän, khoâng than vaõn, khoâng “Mine”: Ngaõ Sôû Kieán—The incorrect view that khoùc loùc; vò aáy khoâng ñaám ngöïc, khoâng ñi anything is really mine, for all things are but ñeán baát tænh.” temporal combinations—Taø kieán cho raèng söï vaät (VIII)The Buddha’s teachings on “Wrong views” thuoäc veà ta, vì söï vaät chæ laø giaû hôïp chöù khoâng coù in the Dharmapada Sutra—Nhöõng lôøi Phaät thaät. daïy veà “Taø Kieán” trong Kinh Phaùp Cuù: 1) Those who embrace the wrong views, are Wrong views on permanence: Thöôøng ñieân ashamed of what is not shameful, and are not ñaûo—See Seven upside-down views (I). ashamed of what is shameful, will not be able Wrong views on permanence and to avoid the hell (Dharmapada 316): Khoâng impermanence: Thöôøng Ñieân Ñaûo—Ñieân ñaûo ñaùng hoå laïi hoå, vieäc ñaùng hoå laïi khoâng, cöù cho voâ thöôøng laø thöôøng—See Seven upside- oâm taø kieán aáy, ñòa nguïc khoù laùnh xa. down views (II). 2) Those who fear when they should not fear, Wrong views on a permanent soul: Nhaân Ngaõ and don’t fear in the fearsome, embrace these Kieán—The eroneous (false) view that there is an false views, will not be able to avoid the hell independent and permanent human personality or (Dharmapada 317): Khoâng ñaùng sôï laïi sôï, soul (that every man has a permanent lord vieäc ñaùng sôï laïi khoâng, cöù oâm taø kieán aáy, ñòa within)—Taø kieán cho raèng coù moät caùi ngaõ ñoäc laäp nguïc khoù laùnh xa. vaø thöôøng haèng. 3) Those who perceive faults in the faultless, Wrong views in practice (heterodoxy): Kieán and see no wrong in what is wrong; such men, Tu—Kieán hoaëc vaø tu hoaëc (kieán hoaëc laø meâ hoaëc

veà nghóa lyù maø baäc kieán ñaïo phaûi döùt boû; tu hoaëc Po-Shan Zen Sect recommended ten methods of laø meâ hoaëc veà söï vieäc maø ngöôøi tu phaûi loaïi tröø. maturing doubts and ten wrong ways into which Wrong views of pride: Maïn Kieán—Pride, the Yogin may fall—See)—Ten wrong ways into regarding oneself as superior, one of the ten which the Yogin may fall—Theo Baùc Sôn Tham wrong views—Moät trong möôøi loaïi taø kieán, loøng Thieàn Caûnh Luïc, ñöôïc Voâ Dò Nguyeân Lai vieát kieâu maïn, ñoái vôùi vieäc gì cuõng cho laø mình hôn vaøo ñaàu theá kyû thöù 17, phaùi Thieàn Baùc Sôn ñaõ ñöa ngöôøi keùm. ** See Ten kinds of wrong views. möôøi phöông phaùp thuaàn thuïc nghi tình vaø 10 laàm Wrong views on purity and impurity: Tònh laïc maø Thieàn giaû coù theå bò rôi vaøo—See Ten vaø voâ tònh ñieân ñaûo—See Seven upside-down wrong ways into which Zen practitioners may fall. views. Wrongly: Laàm laãn.—Sai traùi. Wrong view of a real

self: Sakayadrsti (skt)— Wrongnesses: Micchatta (p)—Taø—According to Thaân kieán—See Ten kinds of wrong views. the Long Discourses of the Buddha, Sangiti Sutra, Wrong views of reality: Mithya-drsti (skt)— there are eight wrong factors—Theo Tröôøng Boä, Voïng kieán—False views of reality—Taking the Kinh Phuùng Tuïng, coù taùm loaïi taø—The Eight seeming as real—Söï hö voïng phaân bieät khoâng Wrongnesses—See Eight incorrect views. ñuùng vôùi söï thaät, cho nhöõng thöù hö giaû laø thöïc. Wu-En: Ngoä AÂn—Founder of the external Wrong views in self-grasping: Thuû kieán— school of the T'ien-T'ai, died in 986 A.D.—Vò sô Illusive views in self-grasping—See Five higher toå cuûa toâng Thieân Thai Sôn Ngoaïi, thò tòch naêm wholesome deeds (B). 986 sau Taây Lòch (Ngaøi Ngoä AÂn chuøa Töø Quang ñôøi Toáng, laø chi phaùi cuûa Cao Luaän Toân Giaû Wrong views in understanding the precepts: Thanh Tuøng, vaø laø sô toå cuûa phaùi Thieân Thai Sôn Illusive views in understanding the precepts— Ngoaïi. Ngaøi tôùi hoïc yeáu chæ Tam Quaùn vôùi ngaøi Giôùi Kieán Thuû—Taø kieán hay nhöõng hieåu bieát sai Chí Nhaân, danh tieáng löøng laãy. Ngoä AÂn truyeàn laàm veà giöõ giôùi—This is a biased viewpoint cho Hoàng Maãn vaø Nguyeân Thanh; Nguyeân Thanh tending to favor one side. Those who conceive truyeàn cho Trí Vieân; Trí Vieân truyeàn cho Quaûng this way think that practicing Buddha's teachings Chieáu; Quaûng Chieáu truyeàn cho Keá Teà vaø My is equivalent to not practicing it. Another biased Nhuaän). one claims that, after death man will be reborn as man, beast as beast, or that there is nothing left Wu-Hsing: Voâ Haønh—Wu-Hsing, a learned after death. The last viewpoint belongs to a Chinese, who traveled in India, met I-Ching at materialistic philosophy that rejects the law of Nalanda and collected various Sanskrit texts. He causality—Ñaây laø kieán thuû moät chieàu. Nhöõng died on his way home, but his collection reached ngöôøi cho raèng tu taäp Phaät phaùp vôùi khoâng tu taäp Hua-Yen Monastery in Ch'ang-An. On hearing cuõng vaäy thoâi. Moät loái giôùi kieán thuû khaùc cho raèng this Subhakarasimha together with I-Ching sau khi cheát thì con ngöôøi ñaàu thai laøm con ngöôøi, selected some of the important texts and in 725 thuù laøm thuù, hoaëc giaû khoâng coøn laïi thöù gì sau khi translated the "Great Sun" text (Mahavairocana) cheát. Loái kieán thuû naày laø trieát hoïc cuûa nhöõng nhaø and others. He wanted to return to India, but was duy vaät choái boû luaät nhaân quaû—See Five higher not allowed to depart and died in 735—Voâ Haønh, wholesome deeds (B). moät hoïc giaû Trung Hoa, du haønh sang AÁn Ñoä, gaëp Nghóa Tònh taïi Na Lan Ñaø vaø thaâu thaäp nhieàu baûn Wrong views on worldly happiness and kinh Phaïn vaên. OÂng maát treân ñöôøng hoài höông, unhappiness: Laïc vaø voâ laïc ñieân ñaûo—See nhöng nhöõng taøi lieäu thaâu thaäp cuûa oâng vaãn ñöôïc Seven upside-down views. ñöa ñeán chuøa Hoa Nghieâm ôû Tröôøng An. Khi hay Wrong way: Taø ñaïo. tin ñoù, Thieän Voâ UÙy beøn cuøng Nghóa Tònh choïn Wrong way of maturing doubts: Laàm laïc löïa vaøi baûn kinh quan troïng, vaø vaøo naêm 725, khôûi trong thuaàn thuïc nghi tình (trong coâng aùn dòch kinh Ñaïi Nhaät vaø caùc kinh khaùc. Thieän Voâ Thieàn)—In Po-Shan's Admonition Regarding the UÙy muoán trôû veà AÁn Ñoä nhöng khoâng ñuôïc pheùp Study of Zen, written by Wu-I-Yuan-Lai in the khôûi haønh, vaø maát taïi Trung Quoác vaøo naêm

735. beginning of the seventeenth century, in which

Wu-Men-Kuan: Voâ Moân Quan—Along with one realizes that the things one desires are only the Pi-Yen-Lu, Wu-Men-Kuan is one of the most fleeing mental events, attachment vanishes— famous Zen book of the Zen sect, compiled by Thuaät ngöõ Trung Hoa coù nghóa laø “Voâ Nieäm.” YÙ Zen master Wu-Men Hui-K’ai (1183-1260). Wu- nieäm cuûa nhaø Thieàn lieân heä chaët cheõ vôùi “Voâ Men-Kuan is a simpler book than the preceding Taâm.” Ñaây laø traïng thaùi tænh thöùc trong ñoù haønh one (Pi-Yen-Lu), for it containts only forty-eight giaû khoâng coøn vöôùng maéc vaøo tö töôûng vaø khoâng cases and is one man’s work, along with coøn ham muoán thöù gì nöõa. Theo nhaø Thieàn, vöôùng commentaries and “praises.” It begins with the maéc vaøo moät nieäm coù nghóa laø vöôùng maéc vaøo “Wu Koan,” the one that led to Wu-Men’s own moät chuoãi daøi caùc nieäm, vaø ñoù laø tình traïng bò troùi first awakening experience. The text was brought buoäc. Khi haønh giaû caét ñöùt söï vöôùng maéc vaøo tö to Japan by his student and dharma-successor, töôûng, doøng taâm thöùc seõ troâi chaûy moät caùch töï taïi, Kakushin (jap. Hassu) in 1254, and it became one khoâng cho pheùp nieäm naày maø cuõng khoâng töø boû of the main texts of the Rinzai tradition—Voâ Moân nieäm kia. Theo Luïc Toå Ñaøn Kinh, voâ nieäm laø Quan, cuøng vôùi Bích Nham Luïc, laø moät trong khoâng suy nghó duø chæ nghó tôùi vieäc khoâng suy nhöõng taäp saùch thieàn noåi tieáng nhöùt cuûa Thieàn nghó cuõng khoâng coù. Khi Luïc Toå giaûi thích yù nghóa toâng, do thieàn sö Voâ Moân Hueä Khai (1183-1260) naày, ngaøi muoán noùi, nieäm khoâng phaûi laø vaán ñeà, soaïn. Voâ Moân Quan ñôn giaûn hôn Bích Nham Luïc nhöng vaán ñeà ôû ñaây laø haønh giaû bò vöôùng maéc vaøo vì noù chæ coù boán möôi taùm coâng aùn vaø laø taùc phaåm noù. Söï chaáp tröôùc ñöôïc caên cöù vaøo khaùi nieäm sai do moät ngöôøi bieân soaïn, cuøng vôùi nhöõng lôøi bình laàm raèng yù nieäm veà moät vaät laø chính vaät ñoù, vaø taùn thaùn. Voâ Moân Quan baét ñaàu baèng coâng aùn nhöng khi haønh giaû nhaän chaân ra raèng nhöõng gì “Khoâng” coâng aùn ñaõ ñöa Voâ Moân Hueä Khai ñeán maø ngöôøi ta muoán chæ laø nhöõng bieán coá trong taâm kinh nghieäm chöùng ngoä ñaàu tieân. Voâ Moân Quan töôûng, ñeán roài qua ñi, thì töï nhieân söï chaáp tröôùc seõ ñöôïc ñöa sang Nhaät bôûi ñeä töû vaø phaùp töû cuûa Ngaøi bieán maát. Hueä Khai laø Kakushin vaøo naêm 1254, noù trôû Wu-Tai-Shan: Pancasirsha—Pancasikha—Nguõ thaønh moät trong nhöõng giaùo thuyeát chính cuûa Ñaøi Sôn—A mountain in China, where contains tröôøng phaùi Laâm Teá taïi Nhaät—See Hui-K’ai (II). the Buddhist Congregation of the Manjusri Maha Wu-Men-Tsung: Voâ Moân Toâng—The Bodhisattva. One of the four mountains sacred to unsectarian, Ch’an or meditative sect, so called Buddhism in China, near the north-eastern border because it claimed to derive its authority directly of Shansi. The mountain that contains the from the mind of Buddha—Thieàn Toâng hay teân Buddhist Congregation of the Manjusri Maha goïi khaùc cuûa Phaät Toâng (Phaät noùi taâm laø ñeä nhaát, Bodhisattva, for Chinese Buddhists believe that taâm laø toâng, voâ moân laø phaùp moân). the mountain is His abode. It is also one of the Wu-Nien: Voâ Nieäm—A Chinese term for “no most important pilgrimage sites in China, and in

thought." Ch'an concept closely related to "no the sixth century it had over two hundred mind." It is a state of awareness in which one is monasteries, but only around fifty-five are no longer attached to some thoughts and averse preserved today—Nguõ Ñaøi Sôn, ôû Trung quoác, nôi (khoâng muoán) to others. Attachments to one coù giaùo hoäi cuûa Ñaïi Boà Taùt Vaên Thuø Sö Lôïi. Moät thought is said to lead to attachment ot a series of trong boán ngoïn nuùi thieâng lieâng cuûa Phaät giaùo thoughts, and this situation is the state of bondage, Trung quoác, gaàn höôùng ñoâng baéc cuûa tænh Sôn according to Ch'an. When one cuts off attachment Taây. Nguõ Ñaøi Sôn laø phaùp hoäi cuûa Vaên Thuø Sö to thoughts, the mind flows freely, not privileging Lôïi Boà Taùt, vì Phaät töû Trung Quoác tin raèng ñaây laø some thoughts and rejecting others. According to truù xöù cuûa Ngaøi. Ñaây cuõng laø moät trong nhöõng ñòa Hui-Neng's Plaform Sutra, "No thought is not ñieåm haønh höông quan troïng nhaát cuûa Trung thinking even when involved in thought." As he Quoác, vaø vaøo theá kyû thöù saùu taïi ñaây coù treân 200 explains this idea, thought per se is not the issue, tònh xaù taïi ñaây, nhöng hieän nay chæ coøn laïi khoaûng but rather whether or not one is attached to it. 55 ngoâi maø thoâi. Attachment is based on the mistaken notion that Wu-Tsung (814-846): Vua Ñöôøng Vuõ Toâng— the concept of a thing is the thing itself, but when Chinese emperor of the T'ang dynasty, a fervent

Taoist who in 842 initiated a massive anti- know perfectly well what it is. This is the Buddhist persecution, which reached its peak in moment when you can transform this great 845. Reportedly 260,000 monks and nuns were earth into solid gold, and the great rivers into forced to return to lay life, and over 4,000 an ocean of milk. What a satisfaction this is Buddhist monasteries were looted. It was the then to your daily life! Being so, do not waste harshest persecution of Buddhism in China until your time with words and phrases, or by the Cultural Revolution in 1960s—Moät trong searching for the truth of Zen in books; for the nhöõng hoaøng ñeá ñôøi nhaø Ñöôøng, ngöôøi theo Laõo truth is not to be found there. Even if you giaùo raát noàng nhieät. Vaøo naêm 842, oâng ñaõ khôûi memorize the whole Tripitaka as well as all ñoäng moät cuoäc ngöôïc ñaõi Phaät giaùo treân qui moâ the ancient classics, they are mere idle words roäng lôùn, maø cao ñieåm laø vaøo naêm 845. Theo baùo which are of no use whatever to you at the caùo coù 260.000 Taêng Ni ñaõ bò eùp buoäc hoaøn tuïc, moment of your death. "—Moät hoâm ngaøi vaø treân 4.000 töï vieän bò taøn phaù. Ñaây laø cuoäc thöôïng ñöôøng thuyeát phaùp: "Naøy chö Thöôïng ngöôïc ñaõi toân giaùo teä haïi nhaát ôû Trung quoác cho Toïa, thaân ngöôøi khoù ñöôïc, Phaät phaùp khoù tôùi khi cuoäc Caùch Maïng Vaên Hoùa vaøo thaäp nieän nghe. Thaân naày khoâng nhaém ñôøi nay ñoä, coøn 1960s. ñôïi ñôøi naøo ñoä thaân naày? Nay coøn soáng ñoù, Wu-Xin-Tzu-Xin-Huang-Lung: Zen master caùc ngaøi haõy tham thieàn ñi, tham thieàn laø ñeå Wu-Xin-Tzu-Xin-Huang-Lung was born in 1044 in buoâng boû. Buoâng boû caùi gì? Buoâng boû töù ñaïi, Shao-Chou. As a very young man, he entered Fo- nguõ uaån; buoâng boû bao nhieâu nghieäp thöùc töø Tuo Monastery where he gained ordination. Later voâ löôïng kieáp ñeán nay; haõy nhìn xuoáng döôùi he traveled to visit the teacher Huang-Lung-Zu- goùt chaân cuûa mình maø suy xeùt cho

thaáu ñaùo Xin of the Lin-Chi lineage—Thieàn Sö Ngoä Taân ñeå thaáy ñaïo lyù aáy laø gì? Suy tôùi lui hoát nhieân Töû Taâm ôû Hoaøng Long, sanh naêm 1044 taïi Thieàu taâm hoa böøng nôû, chieáu khaép möôøi phöông. Chaâu. Sö xuaát gia vaø thoï cuï tuùc giôùi taïi tu vieän Söï chöùng ngoä thì khoâng theå trao truyeàn duø Phaät Ñaø luùc coøn raát treû. Veà sau sö vaân du tôùi chính caùc ngaøi bieát roõ noù laø caùi gì. Ñaây laø luùc vieáng Thieàn Sö Hoaøng-Long-Toå Taâm thuoäc doøng caùc ngaøi coù theå bieán ñaát lôùn thaønh vaøng roøng, Laâm Teá. quaäy soâng daøi thaønh bieån söõa. Haù khoâng * One day he entered the hall to preach his söôùng khoaùi bình sinh hay sao! Vaäy thì ñöøng disciples: “O brothers, to be born as a human phí thì giôø nieäm ngoân nieäm ngöõ maø hoûi ñaïo being is a rare event, and so is the opportunity hoûi thieàn nôi saùch vôû; bôûi vì ñaïo thieàn khoâng to listen to discourses on Buddhism. If you ôû nôi saùch vôû. Duø cho thuoäc loøng moät boä Ñaïi fail to achieve emancipation in this life, when Taïng cuõng nhö Baùch gia chö töû, chaúng qua laø do you again expect to achieve it? While still nhöõng lôøi roãi raõi, khi cheát ñi chaúng duøng ñöôïc alive, be therefore assiduous in practicing gì.” meditation. The practice consists of * He died in 1115. The master’s stupa was built abandonments. The abandonments of what? north of the abbot’s room at Hui-T’ang You may ask. Abandon your four elements Monastery—Sö thò tòch naêm 1115. Thaùp coát (bhuta), abandon your five aggregates cuûa sö ñaõ ñöôïc xaây veà phía baéc cuûa tu vieän (skandha), abandon all the workings of your Hoái Ñöôøng. relative consciousness (karmavijnana), which Wu-Xue-Shui-Wei: Voâ Hoïc Thuùy Vi Thieàn you have been cherishing eternity; retire Sö—Zen Master Wu-Xue-Shui-Wei was a within your inner being and see into the disciple of Zen master T’an-Xia—Thieàn Sö Voâ reason of it. As your self-reflection grows Hoïc Thuùy Vi laø ñeä töû cuûa Thieàn Sö Ñôn Haø. deeper and deeper, the moment will surely * Shui-Wei asked T’an-He: “What is the come upon you when the spiritual flower will teaching of all Buddhas?” T’an-He suddenly burst into bloom, illuminating the exclaimed: “Fortunately, life is entire universe. The experience is fundamentally wonderful. Why do you need incommunicable, though you yourselves to take up a cleaning cloth and broom?” Wu-

Xue retreated three steps. T’an-He said: Ñaïi Ñoàng thöa: “Thôøi tieát ñeán, goác maàm töï “Wrong.” Wu-Xue again came forward. T’an- sanh.” He said: “Wrong! Wrong!” Wu-Xue then * When Shui-Wei was making offerings to the lifted one foot into the air, spun in a circle and sacred images, a monk asked: “Zen master went out. T’an-He said: “Such an answer! It’s T’an-He burn a wooden Buddha. Why then, turning one’s back on all the Buddhas.” Upon Master, do you make offerings to the wooden hearing these words, Wu-Xue attained great statues?” Shui-Wei said: “Because they won’t enlightenment—Trong buoåi gaëp gôõ ñaàu tieân burn. But if you want to make them an vôùi Thieàn Sö Ñôn Haø, sö hoûi: “Theá naøo laø offering they’ll let you do so.” The monk thaáy chö Phaät?” Ñôn Haø quôû: “Thaät töï ñaùng asked: “If you make an offering to the sacred thöông, caàn thieát caàm khaên lau laøm gì?” Sö figures will they come or not?” Shui-Wei luøi ba böôùc. Ñôn Haø baûo: “Laàm!” Sö tieán tôùi said: “Aren’t you able to eat every day?” The ba böôùc. Ñôn Haø laïi baûo: “Laàm! Laàm!” Sö

monk didn't answer. Shui-Wei said: "There giôû moät chaân leân, xoay thaân moät voøng, ñi ra. aren't many clever ones."—Nhôn sö cuùng Ñôn Haø baûo: "Ñöôïc töùc ñöôïc, coâ phuï chö döôøng La Haùn, coù vò Taêng hoûi: "Ñôn Haø ñoát Phaät khaùc." Sö do ñaây laõnh hoäi yù chæ, veà truï töôïng Phaät goã, Hoøa Thöôïng vì sao cuùng nuùi Thuùy Vi taïi Chung Nam Sôn. döôøng La Haùn?" Sö baûo: "Ñoát cuõng chaúng ñoát * When Wu-Xue was abbot of a temple, T'ou- ñeán, cuùng döôøng cuõng moät beà cuùng döôøng." Tzi Yi-Qing said to him: "I'm not clear about Taêng laïi hoûi: "Cuùng döôøng La Haùn coù ñeán what resulted when the Second Patriarch first chaêng?" Sö baûo: "Ngöôi moãi ngaøy coù aên côm saw Bodhidharma." Zen master Wu-Xue said: chaêng?" Taêng khoâng ñaùp ñöôïc. Sö baûo: "Right now you can see mee. What is the "Chaúng coù bao nhieâu ngöôøi khoân." result?" At that moment T'ou-Tzi suddenly Wu-Yen-Tung (- 826): Thieàn Sö Voâ Ngoân awakened to the profound mystery—Thieàn sö Thoâng (?-826)—He was one of the most Ñaïi Ñoàng ñeán hoûi sö: "Khoâng bieát Nhò Toå outstanding Chinese monks; however, he was môùi thaáy Toå Ñaït Ma coù sôû ñaéc gì?" Sö baûo: famous in Vietnam in the end of the eighth "Nay ngöôi thaáy ta laïi coù sôû ñaéc gì?" Ñaïi century. He is said to pursue practicing in Ñoàng ñoán ngoä huyeàn chæ. meditation "facing a wall" for many years. He * One day, Zen master Shui-Wei was walking was the founder of the Voâ Ngoân Thoâng Zen Sect in the Dharma hall. T'ou-Tzi walked up in in Vietnam, which emphasized meditative front of him, bowed to him and said: "The practice in which one overcomes discursive essential meaning of the First Patriarch thoughts and abides in the state of "no-thought." coming from the west, how does the master Before going to Vietnam, someone recommended demonstrate this to people?" The master him to go to see Ma-Tsu; however, when he stopped walking and stood there. T'ou-Tzi arrived at Ma-Tsu's Temple, Ma-Tsu already said: "Please demonstrate it, Master." Shui- passed away. He came to see Pai-Chang and Wei said: "Do you want another adle full of insisted to be his disciple. Sometime later, he polluted water?" T'ou-Tzi then bowed in moved to stay at Hoa An temple in Kuang-Chou. thanks. Shui-Wei said: "Don't make matters In 820, he came to Vietnam and stayed at Kien So worse." T'ou-Tzi said: "It's the season when Temple. There, he sat in meditation with face to a seeds grow everywhere."—Moät hoâm, sö ñi wall for several years, but nobody knew his trong phaùp ñöôøng, Ñaïi Ñoàng tieán ñeán tröôùc practice except Caûm Thaønh, the abbot of Kieán Sô leã, thöa: "Maät chæ töø AÁn Ñoä qua, Hoøa Thöôïng Temple. Caûm Thaønh respected and honored him daïy ngöôøi theá naøo?" Sö döøng böôùc moät chuùt. to be his master. Before passing away, he called Ñaïi Ñoàng laïi thöa: "Xin thaày chæ daïy." Sö Caûm Thaønh to his side and advised: "For the sake baûo: "Laïi caàn caùi baàu nöôùc nhoû thöù hai sao?" of a great cause, the Buddha appeared, for the Ñaïi Ñoàng taï leã lui ra. Sö baûo: "Chôù laáp goác." changing beings from illusion into enlightenment. Before entering into Nirvana, he transmitted the

right Dharma eye treasury (something that Toå Baùch Tröôïng ñaõ truyeàn taâm aán cho ta. Nay contains and preserves the right experience of oâng phaûi vì ñôøi sau maø hoaèng döông Chaùnh Phaùp reality) to one of his great disciples, Maha- cho theá heä

noái tieáp.” Sö thò tòch naêm 826 sau Taây Kasyapa. Patriarchs continued to transmit Lòch. Doøng thieàn naøy toàn taïi ñöôïc 40 theá heä, vaø generation after generation. When Patriarch chaám döùt vaøo theá kyû thöù 13. Theá heä cuoái cuøng Bodhidharma came to China from India, he ñöôïc ghi nhaän laø moät ngöôøi taïi gia teân ÖÙng transmitted the Mind-seal to Hui-K’o, from Hui- Vöông, laø vò toå thöù 40. K’o to Seng-Ts’an, from Seng-Ts’an to T’ao-Hsin, from T’ao-Hsin to Hung-Jung, from Hung-Jung to Hui-Neng, from Hui-Neng to Nan-Yueh-Huai- Jang, from Nan-Yueh-Huai-Jang to Ma-Tsu, from Ma-Tsu to Pai-Chang. I received the mind-seal

X from Pai-Chang, and now I just want to transmit it to you. Please keep expanding the Correct Dharma to the next generation.” Zen Master Voâ Ngoân Thoâng passed away in 826 AD. The order continued for forty generations, and died out in the thirteenth century. Its recorded last patriarch Xa Loi Temple: Chuøa Xaù Lôïi—Name of a was a layman named Ung-Wang—Sö laø moät trong famous pagoda located in the third district, Saigon nhöõng thieàn sö ngöôøi Trung Hoa, nhöng noåi tieáng City, South Vietnam. It was built in 1956. The taïi Vieät Nam vaøo cuoái theá kyû thöù taùm. Ngöôøi ta statue of sakyamuni Buddha was worshipped in noùi sö theo ñuoåi vieäc thöïc taäp thieàn “bích quaùn” the Main Hall on the first floor, 31 meters long trong nhieàu naêm. Sö laø sô toå cuûa phaùi thieàn Voâ and 15 meters wide. This statue was cast in pink Ngoân Thoâng ôû Vieät Nam, moät doøng thieàn nhaán powder of stone by the School of Fine Art of Bien maïnh thieàn taäp ñeå ngöôøi ta vöôït qua nhöõng tö Hoøa in 1958. On the wall of the Main Hall, there töôûng lan man vaø truï nôi “voâ töôûng.” Tröôùc khi are various paintings illustrating the Sakyamuni ñeán Vieät Nam, coù ngöôøi khuyeân sö neân ñeán tìm Buddha’s lifetime. Formerly, Xaù Lôïi pagoda was gaëp Maõ Toå, nhöng khi ñeán nôi thì Maõ Toå ñaõ vieân intended to be the office of South Vietnam tòch. Sö tìm gaëp Baùch Tröôïng Hoaøi Haûi xin laøm Association of Buddhist Studies. It was chosen as ñeä töû. Sau sö veà truï trì chuøa Hoøa An. Sau ñoù sö the place for holding the Congress of the Vietnam sang Vieät Nam vaøo khoaûng naêm 820, truï taïi chuøa Buddhist Sangha from December 30, 1963 to Kieán Sô, laøng Phuø Ñoång, tænh Baéc Ninh. Taïi ñaây January 1, 1964. The seven-storeyed tower was sö dieän bích suoát maáy naêm maø khoâng ai hay bieát, built in 1960. The great bell was hung in the tower duy chæ coù Thieàn sö Caûm Thaønh, vò truï trì cuûa on October 17th, 1961 under the honourable chuøa Kieán Sô bieát ñöôïc neân raát caûm phuïc vaø toân attestation of the late Most Venerable Thích Tònh thôø laøm Thaày. Tröôùc khi thò tòch, ngaøi goïi Caûm Khieát—Teân moät ngoâi chuøa noåi tieáng naèm trong Thaønh laïi caên daën: “Xöa Ñöùc Phaät xuaát hieän vì quaän ba, thaønh phoá Saøi Goøn, Nam Vieät Nam. moät ñaïi söï nhaân duyeân laø khai thò cho chuùng sanh Chuøa ñöôïc xaây vaøo naêm 1956. Chaùnh ñieän treân ngoä nhaäp tri kieán Phaät. Tröôùc khi nhaäp Nieát Baøn, laàu moät daøi 31 meùt, roäng 15 meùt, coù toân trí töôïng Ngaøi ñaõ ñem Chaùnh Phaùp Nhaõn truyeàn trao laïi Ñöùc Phaät Thích Ca Maâu Ni, töôïng do tröôøng Myõ cho moät trong nhöõng ñaïi ñeä töû cuûa ngaøi laø Toân giaû Ngheä Bieân Hoøa thöïc hieän naêm 1958 baèng boät ñaù Ma Ha Ca Dieáp. Toå toå truyeàn nhau töø ñôøi naày maøu hoàng. Treân töôøng chaùnh ñieän coù

nhöõng böùc sang ñôøi khaùc. Ñeán Toå Ñaït Ma töø AÁn Ñoä sang tranh hoïa ñôøi soáng Ñöùc Phaät. Tröôùc kia chuøa Xaù Trung Hoa truyeàn taâm aán cho Toå Hueä Khaû, roài Toå Lôïi laø nôi ñaët truï sôû cuûa Hoäi Phaät Hoïc Nam Vieät. Hueä Khaû truyeàn cho Toå Taêng Xaùn, Toå Taêng Xaùn Chuøa ñöôïc choïn laøm nôi toå chöùc ñaïi hoäi Giaùo Hoäi truyeàn cho Toå Ñaïo Tín, Toå Ñaïo Tín truyeàn cho Phaät Giaùo Vieät Nam, hoïp töø ngaøy 30 thaùng 12 Nguõ Toå Hoaèng Nhaãn, roài Luïc Toå Hueä Naêng, Toå naêm 1963 ñeán ngaøy 1 thaùng 1 naêm 1964. Thaùp Nam Nhaïc Hoaøi Nhöôïng, Maõ Toå, Baùch Tröôïng. baûy taàng cuûa chuøa ñöôïc xaây töø naêm 1960. Ñaïi

hoàng chung ñöôïc döïng leân ngaøy 17 thaùng 10 naêm * Tan-Xia then got down from the seat. Xing- 1961 döôùi söï chöùng minh cuûa coá Hoøa Thöôïng Liao came forward and said: “A talk like the Tònh Khieát. one you gave today won’t deceive me again.” Xing-Liao-Zhen-Yieh: Thieàn sö Thanh Lieãu Tan-Xia said: “Then explain it to me and we Chôn Yeát—Xing-Liao-Zhen-Yieh was born in will see if you understand.” Xing-Liao was 1089 in Si-Chuan province. He left home at the silent. Tan-Xia said: “I will say you caught a age of eleven and passed his scriptural glimpse of it.” Xing-Liao then went out—Noùi examinations on the Lotus Sutra at the age of xong Ñôn Haø lieàn xuoáng toøa. Thanh Lieãu beøn eighteen. He then traveled to Cheng-Tu, where he tieán ñeán tröôùc toøa thöa: “Ngaøy nay ñaêng toøa continued his scriptural study—Thieàn sö Thanh laïi chaúng löøa ñöôïc con.” Ñôn Haø hoûi: “Ngöôi Lieãu Chôn Yeát sanh naêm 1089 taïi tænh Töù Xuyeân. thöû nhaéc laïi ngaøy nay ta ñaêng toøa xem?” Sö Sö xuaát gia naêm möôøi moät tuoåi, ñeán naêm möôøi im laëng giaây laâu. Ñôn Haø baûo: “Seõ noùi oâng taùm tuoåi sö thi ñaäu Kinh Phaùp Hoa. Sau ñoù sö tieáp khaép ñaát.” Sö lieàn ñi ra. tuïc ñi ñeán Thaønh Ñoâ tieáp tuïc hoïc taäp kinh ñieån. * A monk asked Xing-Liao: “All the Buddhas in * One time on the way of traveling, he met the three worlds have turned the great wheel Tan-Xia. Tan-Xia asked him: “What is the of Dharma into the flames. Has this ceased or self before the empty eon?” When Xing-Liao not?” Xing-Liao laughed out loud and said: “I began to answer, Tan-Xia stopped him and have doubts about it.” The monk said: said: “You are disturbed now. Go!”—Moät laàn “Master, why do you have doubts about this?” treân ñöôøng vaân du, sö gaëp thieàn sö Ñôn Haø. Xing-Liao said: “The fragrance of wild Ñôn Haø hoûi sö: “Theá naøo laø chính mình tröôùc flowers fills the road. The secluded bird does khoâng kieáp?” Sö suy nghó ñeå traû lôøi, thì Ñôn not know it’s spring.”—Coù vò Taêng hoûi: “Chö Haø ñaõ chaän laïi baûo: “Ngöôi coøn oàn aøo theá Phaät ba ñôøi nhaèm trong ñoáng löûa xoay baùnh sao, haõy ñi ñi!” xe ñaïi phaùp, laïi quaû thöïc ñaáy chaêng?”Thanh * One day he went to nearby Bo-Yu Peak, he Lieãu baûo: “Ta laïi nghi ñaáy.” Vò Taêng baûo: suddenly experienced enlightenment. Upon “Hoøa Thöôïng vì sao laïi nghi?” Sö ñaùp: “Hoa returning to see Tan-Xia, his teacher ñoàng thôm ñaày ñaát, chim röøng chaúng bieát immediately knew what had transpired. thôm.” Before Tan-Xia could speak, Tan-Xia * A monk asked: “Without letting go of wind slapped him saying: “You were going to tell and color, is it still possible to pivot oneself or me what you know!” He bowed and not?” Xing-Liao said: “Whre the stone person retreated. The

next day, Tan-Xia entered the walks, there is no other activity.”—Vò Taêng hall and said to the monks this verse: thöa: “Chaúng rôi phong theå laïi nhaän chuyeân “The sun shines on a solitary green peak, thaân hay khoâng?” Sö ñaùp: “Choã ñi ngöôøi ñaù The moon reflects in the cold creek chaúng ñoàng coâng.” water. * One day Xing-Liao went into the kitchen and The sublime mystery of the ancestors, saw a pot of boiling noodles. Suddenly, the Is not found in the small mind.” bottom fell out of the pot. The monks there Moät hoâm sö leân ngoïn Baùt-Vu, boãng nhieân were crestfallen, saying: “Oh, what a waste!” kheá ngoä. Treân ñöôøng sö trôû veà gaëp Ñôn Haø, Xing-Liao said: “An overturned bucket is a thì Ñôn Haø ñaõ bieát, taùt oâng moät caùi vaø noùi: joy. Why are you disturbed?” the monks said: “Ñaõ noùi laø oâng seõ chaïy veà ñaây noùi cho ta bieát “The master can take delight in it.” Xing-Liao maø.” Sö leã baùi roài lui ra. Hoâm sau, Ñôn Haø said: “Really, it’s a shame to waste a pot of thöôïng ñöôøng noùi keä: noodles!”—Moät hoâm sö vaøo nhaø truø xem laøm “Nhaät soi coâ phong bieác, buùn, chôït thuøng thoâng luûng ñaùy. Taêng chuùng Nguyeät ñeán nöôùc trong khe, la hoaûng: “Uoång laém!” Sö baûo: “Thuøng thoâng Toå sö huyeàn dieäu quyeát, luûng ñaùy töï neân vui möøng, vì sao laïi phieàn Chôù höôùng taát loøng an.” naõo?” Taêng chuùng thöa: “Hoøa Thöôïng thì

ñöôïc.” Sö noùi: “Quaû thöïc ñaùng tieác moät thuøng gioù nhieàu.” Vò Taêng hoûi: “Theá naøo laø taâm chö buùn.” Phaät?” Sö ñaùp: “Trong töùc tröôùc sau trong.” * Xing-Liao died in 1151. He received the Vò Taêng hoûi: “Theá naøo laø dieäu döôïc cuûa Hoøa posthumous name “Zen Master Enlightened Thöôïng?” Sö ñaùp: “Chaúng lìa caùc vò.” Vò Emptiness.”—Thieàn sö Thanh Lieãu thò tòch Taêng hoûi: “Ngöôøi aên thì sao?” Sö ñaùp: “Caén naêm 1151, ngaøi ñöôïc vua ban danh hieäu “Ngoä aên xem.” Khoâng Thieàn Sö.” * A monk asked: “What is the monk’s true Xiang-Lin-Cheng-Yuan: Höông Laâm Tröøng eye?” Cheng-Yuan said: “No separation.”— Vieãn Thieàn Sö—Zen master Xiang-Lin-Cheng- Coù vò Taêng hoûi: “Theá naøo laø moät maïch suoái Yuan—Tröøng Vieãn Thieàn Sö—Zen master Höông Laâm?” Sö ñaùp: “Nieäm khoâng giaùn Cheng-Yuan-Xiang-Lin was born in 908, from ñoaïn.” Han-Chou (now is a location of Si-Chuan * When Zen master Cheng-Yuan-Xiang-Lin Province), was a disciple of Zen master Yun-men- was about to die, he bade farewell to an Wen-Yan—Thieàn sö Tröøng Vieãn Höông Laâm official named Song-Kong-Tang, saying: “I’m sanh naêm 908, queâ ôû Haøn Chaâu nay thuoäc tænh Töù going on a pilgrimage.” But a different Xuyeân, laø ñeä töû cuûa Thieàn Sö Vaân Moân Vaên Yeán. official said: “That monk is crazy. Where’s he * A monk asked Zen master Cheng-Yuan- going on a pilgrimage when he’s eighty years Xiang-Lin: “Why does sweet-tasting cream old?” But Song replied: “When a venerable turn into poison?” Cheng-Yuan said: “Paper master goes on a pilgrimage, he goes or from T’ao-Jiang is expensive.” A monk abides freely.” Cheng-Yuan addressed the asked: “How is it that when one observes monks: “For forty years I’ve hammered out a form, one thus observes mind?” Cheng-Yuan single piece.” When he finished speaking said: “Just when it comes, where does it these words he passed away—Naêm 987, sö return to.” A monk asked: “What is it when saép thò tòch, ñeán töø bieät Tri Phuû Toáng Coâng mind and environment are

both gone?” Ñang, noùi: “Laõo Taêng ñi haønh khaát.” Nhöng Cheng-Yuan said: “Eyes open, sitting moät vieân quan khaùc noùi: ‘Taêng naày bò cuoàng asleep.” A monk asked: “What is the meaning phong taùm möôi taùm naêm ñi haønh khaát trong of the phrase ‘concealing the body in a Big aáy.’” Ñang thöa: “Ñaïi thieän tri thöùc ñi ôû töï Dipper’?” Cheng-Yuan said: “The moon like do.” Trôû veà, sö baûo chuùng: “Laõo Taêng 40 a curved bow. A light rain and big wind.” A naêm môùi daäp thaønh moät maûnh.” Noùi xong sö monk asked: “What is the mind of all thò tòch. Buddhas?” Cheng-Yuan said: “Clarity! From Xing-Si-Qing-Yuan: Thanh Nguyeân Haønh Tö beginning to end, clarity!” A monk asked: Thieàn Sö: Zen master Xing-Si-Qing-Yuan—Xing- “How can I understand this?” Cheng-Yuan Si Quing-Yuan was born in 660 A.D., an eminent said: “Don’t be deceived by others.” A monk student of the Sixth Patriarch Hui-Neng. He left asked: “What is the master’s special home when he was young. Upon hearing that the medicine?” Cheng-Yuan said: “It’s not other Sixth Patriarch Hui-Neng was preaching at T’ao- than a common taste.” The monk asked: Xi, he traveled there to study with him. Xing-Si “How about those that eat it?” Cheng-Yuan asked the Sixth Patriarch, “In all that I do, how said: “Why not taste it and see?”—Coù moät vò can I avoid falling into stages of spiritual Taêng hoûi: “Vò ngon ñeà hoà vì sao bieán thaønh development?” The Sixth Patriarch said, “How do ñoäc döôïc?” Sö ñaùp: “Giaáy Ñaïo Giang maéc you practice?” Xing-Si said, “I don’t even pratice moû.” Vò Taêng laïi hoûi: “Khi thaáy saéc laø thaáy the four noble truths.” The Sixth Patriarch said, taâm laø sao?” Sö ñaùp: “Vöøa roài ôû ñaâu ñi ñeán?” “What stage have you fallen into?” Xing-Si said, Vò Taêng laïi hoûi: “Khi taâm caûnh ñeàu queân thì “Without even studying the four noble truths, what theá naøo?” Sö ñaùp: “môû maét ngoài nguû.” Vò stages could I have fallen into?” The Sixth Taêng laïi hoûi: “Trong Baéc Ñaåu aån thaân, yù theá Patriarch esteemed Xing-Si’s ability. Although naøo?” Sö ñaùp: “Traêng gioáng cung loan, möa ít there were many in the congrgation, Xing-Si was

selected as head monk. One day the Sixth “ÔÛ ñaâu ñeán?” Thaàn Hoäi ñaùp: “Taøo Kheâ ñeán.” Patriarch said to Xing-Si, “In the past, the robe Sö hoûi: “YÙ chæ Taøo Kheâ theá naøo?” Thaàn Hoäi and teaching have been passed down together, chænh thaân roài thoâi. Sö baûo: “Vaãn coøn ñeo each generation of teacher and student passing ngoùi gaïch.” Thaàn Hoäi hoûi: “ÔÛ ñaây Hoøa them on in turn. The robe has been evidence of Thöôïng coù vaøng roøng cho ngöôøi chaêng?” Sö the transmission. The authentic teaching is passed hoûi: Giaû söû coù cho, oâng ñeå vaøo choã naøo?” from mind to mind. Now I have suitable heirs. * A monk asked Xing-Si: “What is the great Why worry about not having evidence of meaning of the Buddhadharma?” Xing-Si transmission? Since I received the robe I have said: “What is the price of rice in Lu- encountered innumerable difficulties. Moreover, Ling?”—Coù vò Taêng ñeán hoûi sö: “Theá naøo laø in future times, the competition for preeminence ñaïi yù Phaät phaùp?” Sö ñaùp: “Gaïo ôû Loâ Laêng between Zen schools will be even greater. The giaù bao nhieâu?” robe remains at the Zen Mountain Gate. You must Xing-Yang-Qing-Pou: Höng Döông Thanh establish a separate assembly and expound

the Phaåu Thieàn Sö—Zen master Xing-Yang-Qing- teaching. Don’t allow my Dharma to be cut off— Pou—Thanh Phaåu Höng Döông Thieàn Sö—See Thieàn Sö Haønh Tö taïi nuùi Thanh Nguyeân, sanh Qing-Pou-Xing-Yang. naêm 660 sau Taây Lòch, laø moät ñeä töû xuaát saéc cuûa Xuan-Zang: Hsuan-Tsang (596-664)—Huyeàn Luïc Toå Hueä Naêng. OÂng xuaát gia töø thuôû nhoû. Sau Trang—See Hsuan-Tsang. naày nghe coù Luïc Toå Hueä Naêng ôû Taøo Kheâ, sö Xue-Feng-Yi-Cun: Zen Master Nghóa Toàn lieàn ñeán tham hoïc. Haønh Tö hoûi Luïc Toå, “Phaûi Tuyeát Phong—See Yi-Cun-Xue-Feng. laøm vieäc gì ñeå khoûi rôi vaøo nhöõng traïng thaùi phaùt Xue-T’ou: Tuyeát Ñaäu Thieàn Sö—See Zhong- trieån taâm linh?” Toå gaïn hoûi laïi, “OÂng töøng laøm Hsian-Xue-Tou. vieäc gì?” Haønh Tö traû lôøi, “Toâi khoâng thöïc haønh töù dieäu ñeá.” Toå noùi laïi, “Vaäy rôi vaøo caùi gì?” Xvay Ton Temple: Chuøa Xaø Toùn—Name of a Haønh tö ñaùp laïi, “Töù Thaùnh Ñeá cuõng chaúng laøm, temple located in Tri Toân district, Chaâu Ñoác thì laøm gì coù rôi vaøo giai ñoaïn phaùt trieån taâm linh province, South Vietnam. The temple was built in naøo?” Toå thaàm thaùn phuïc vaø höùa nhaän Haønh Tö. the seventeenth century and has been restored Daàu taïi Taøo Kheâ taêng chuùng khaù ñoâng, Haønh Tö many times. First, it was made of timber only. In ñöôïc Toå cho ñöùng ñaàu trong chuùng. Moät hoâm Toå 1896, it was rebuilt solidly with stone. In 1933, it goïi Haønh Tö laïi baûo, “Töø tröôùc y phaùp caû hai ñeàu was rebuilt by brick, the foundation was paved ñöôïc thaày truyeàn cho troø, y ñeå tieâu bieåu laøm tin, with stone, and a lot of wooden pillars as we can phaùp ñeå aán taâm, nay khoâng coøn sôï ngöôøi chaúng still see today. This is one of the most typical tin. Ta töø ngaøy nhaän y ñeán nay ñaõ gaëp nhieàu tai temples of Khmer Theravadan Buddhism in naïn khoù khaên. Hôn nöõa, ñôøi sau laém caïnh tranh. Y Vietnam. Xvay Ton Temple is also known as a ñeå laïi Sôn Moân, ngöôi ñeán moät phöông truyeàn baù center of culture, education, and social activities phaùp ta khoâng cho ñöùt ñoaïn. Thieàn Sö Haønh Tö of Khmer people in the area. Xvay Ton Temple thò tòch naêm 740 sau Taây Lòch. is the representative tower-pagoda of * One day, He-Ze-Shen-Hui came to visit the architechture of Khmer people in the Mekong master. Xing-Si said: “Where have you come Delta. Khmer annual festivals are held here at this from?” Shen-Hui said: “From Cao-Xi.” Xing- temple, as the ceremony of Khmer New Year Si said: “What is the essential doctrine of (Choâl Ch’nam Th’may); the ceremony of Cao-Xi?” Shen-Hui suddenly stood up Thanking Buddhas (Pisat Boâchia); the ceremony straight. Xing-Si said: “So, you’re still just of Confining to the House (Choâl Caø Sa); the carrying common tiles.” Shen-Hui said: ceremony of Worshipping of Ancestors (Pha- “Does the Master not have gold here to give Chun-Beânh or Ñoân Ta); and the ceremony of people?” Xing-Si said: “I don’t have any. Offering Clothes—Teân moät ngoâi chuøa toïa laïc Where would you go to find some?”—Moät trong huyeän Tri Toân, tænh Chaâu Ñoác, Nam Vieät hoâm Thieàn sö Thaàn Hoäi ñeán tham vaán, sö hoûi: Nam. Chuøa ñöôïc xaây döïng vaøo theá kyû thöù 17 vaø

ñöôïc truøng tu nhieàu laàn. Thoaït tieân chuøa ñöôïc xaây lyù Tieåu Thöøa, maø chæ ñöôïc bieát ñeán qua giaùo lyù döïng baèng goã maø thoâi. Ñeán naêm 1896 chuøa ñöôïc Ñaïi Thöøa, ñaëc bieät laø trong Maät giaùo. truøng tu laïi baèng ñaù kieân coá

hôn. Vaøo naêm 1933, Yadbhuyasikiya-vinaya (skt): Ña Mích Toäi chuøa laïi ñöôïc truøng tu baèng gaïch, neàn loùt ñaù xanh, Töôùng—Quanh co thoaùi thaùc vaø Taêng chuùng seõ vaø nhieàu coät goã lôùn nhö chuùng ta coù theå thaáy hieän hoûi ñi hoûi laïi ba laàn tröôùc khi quyeát ñònh hình nay. Ñaây laø moät trong nhöõng ngoâi chuøa tieâu bieåu phaït—Condemnation of unconfessioned sin, cuûa Phaät giaùo Nguyeân Thuûy Khmer taïi Vieät Nam make a statement and ask thrice for judgment— vaø cuõng laø nôi tieâu bieåu cho loái kieán truùc chuøa See Seven rules given in the Vinaya for settling thaùp cuûa ngöôøi Khmer trong vuøng ñoàng baèng soâng disputes among monks and nuns. Cöûu Long. Chuøa noåi tieáng laø trung taâm vaên hoùa, Yajur-veda (skt): Daï Thuø—Teá Töï Veä Ñaø— giaùo duïc vaø sinh hoaït xaõ hoäi cuûa ngöôøi Khmer taïi Collection of rituals for ceremonies of Veda. The ñaây. Chuøa laø nôi dieãn ra caùc leã hoäi haøng naêm cuûa sacrificial veda of the Brahmans; the liturgy ngöôøi daân toäc Khmer nhö Teát Khmer, leã Nhôù AÂn associated with Brahmanical sacrificial services— Phaät, leã Caám Cung, leã OÂng Baø, leã Daâng Y, vaân Nghi thöùc teá leã Veä Ñaø cuûa Baø La Moân giaùo. Teá vaân. Töï Veä Ñaø (nhöõng baøi nghi thöùc teá leã)—See Four Vedas. Yakkha (p) Yaksha (skt): Trôøi Ñeá Thích—Deva King. Yaksa (skt) Yakkha (p): Daï Xoa—Demons—

Y Devils. (I) An overview of Yaksa—Toång quan veà Daï Xoa: 1) Demons—Devils—Supernatural beings—A class of beings who live in the earth, air, Yab yum (tib): Yab-yum is a Tibetan term for lower heavens, and forests. They are “father-mother.” A common iconographic theme endowed with supernatural powers and are in Vajrayana art, in which a male and female sometimes beneficent, but sometimes buddha are depicted in sexual embrace. In this malignant and violent. In Buddhism, yaksas motif, the two represent respectively compassion are supernatural beings, usually good without and wisdom, the two primary qualities that are violent (divine in nature and possess perfected by Buddhas, and their union represents supernatural powers), frequently mentioned an indissoluble union of the two—Töø ngöõ Taây in Buddhist sutras. They are often said to be Taïng chæ “Cha-Meï.” Moät chuû ñeà ñöôïc moâ taû baèng present at the preaching of Buddhist sutras. In hình töôïng thöôøng thaáy trong ngheä thuaät Kim some cases, other yaksas, mainly the females, Cang Thöøa, trong ñoù moät vò Phaät nam vaø moät vò called yaksini, are wild demonic beings who Phaät nöõ ñöôïc hoïa quaán laáy nhau. Trong chuû ñeà live in solitary places and are hostile toward naøy, hai vò Phaät aáy töôïng tröng cho töø bi vaø trí tueä, people, particularly those who lead a spiritual hai phaåm chaát chính ñöôïc chö Phaät toaøn thieän, vaø life, devourers of human flesh. They often söï hôïp nhaát cuûa hoï töôïng tröng cho söï hôïp nhaát disturb the quietness in the temple and the cuûa hai thöù töø bi vaø trí tueä laø khoâng theå naøo chia meditation of monks and nuns by making loud caét ñöôïc. noise. There are also some extremely fast Yacaskama (Yasaskama) (skt): Caàu Danh Boà demons who guard Heaven’s Gates—Moät taùt. loaïi chuùng sanh soáng döôùi ñaát, trong khoâng Yacna (skt): Kyø—Caàu phöôùc—To pray—Prayer gian, treân löng chöøng trôøi, hay trong röøng. is spoken of as absent from Hinayan, and only Chuùng ñöôïc phuù cho nhöõng löïc sieâu

nhieân, coù known in Mahayana, especially in the esoteric khi coù lôïi, nhöng nhieàu khi aùc ñoäc vaø baïo sect—Caàu phöôùc khoâng ñöôïc noùi ñeán trong giaùo ñoäng. Trong Phaät giaùo, Daï Xoa laø nhöõng chuùng sanh coù khaû naêng sieâu nhaân, thöôøng laø

baát baïo ñoäng, toát vaø hay ñöôïc nhaéc tôùi trong guard the moat and gates of the heavenly kinh ñieån Phaät giaùo. Ngöôøi ta noùi loaøi daï xoa city—Daï Xoa Baùt Ñaïi Töôùng: thöôøng hay coù maët trong caùc buoåi thuyeát 1) Manibhadra: Baûo Hieàn Ñaïi Töôùng—Ma Ni giaûng Phaät phaùp. Trong vaøi tröôøng hôïp, Daï Baït Ñaø La. xoa, chuû yeáu laø loaøi quyû caùi, laø nhöõng con 2) Purnabhadra: Maõn Hieàn Ñaïi Töôùng—Boá Loã quyû döõ hay lôûn vôûn ôû caùc nôi heûo laùnh, thuø Na Baït Ñaø La. ñöch vôùi nhöõng ai suøng ñaïo, chuùng laø loaøi aên 3) Panika: Taùn Chi Ñaïi Töôùng—Baùn Tích Ca. thöt ngöôøi. Chuùng thöôøng phaù roái chuøa chieàng 4) Sa Ña Kyø Lyù. hay thieàn ñònh cuûa chö Taêng ni baèng nhöõng 5) Haimavata: Tuyeát Sôn Ñaïi Töôùng—Hy Ma tieáng la heùt oàn aøo. Laïi coù nhöõng loaøi Daï xoa Phöôïc Ña. laø nhöõng loaøi quyû duõng maõnh, bay ñi raát 6) Visaka: Ñaïi Maõn Ñaïi Töôùng—Tyø Saùi Ca. nhanh leï, vaø coù phaän söï canh giöõ caùc cöûa 7) Atavika: A Saù Phöôïc Ca. Trôøi. 8) Panjala: Baùn Giaø La. 2) A swift (extremely fast), powerful kind of ** See Eight classes of divinities, Eight classes ghost or demon, which is usually harmful, but of supernatural beings in the Lotus Sutra and in some cases acts as a protector of the Eight classes of nagas and devas. Dharma or guardians of Heaven's gates. Yakusan-Igen (jap): Yuehshan-Weiyen—Thieàn Some defines Yaksa as a divine being of sö Döôïc Sôn Duy Nghieåm (745-828 hay 750- great power, or non-human who ranks 834)—See Yueh-Shan-Wei-Yen. between man and Gandharva (gandhabba)—Yakushiji (jap): Chuøa Döôïc Sö (Nhaät Baûn). Moät loaøi quyû nhanh nheïn vaø coù khaû naêng laøm Yakushikyo (jap): Bhaisaya-guru- haïi con ngöôøi, nhöng trong vaøi tröôøng hôïp Daï vaiduryaprabhasapurvapranidhanavisesavistara— Xoa laø nhöõng chuùng sanh hoä phaùp hay laø Kinh Döôïc Sö Löu Ly Quang Baûn Nguyeän Coâng ngöôøi giöõ cöûa Trôøi. Moät soá ngöôøi ñònh nghóa Ñöùc—See Bhaisaya-guru-vaiduryaprabhasa- Daï Xoa nhö laø nhöõng vò thaàn coù söùc maïnh voâ purvapra-nidhana-visesavistara and Twelve vows song, hay laø loaøi phi nhôn coù vò trí giöõa con of Bhaishajya-Guru-Buddha. ngöôøi vaø Caøn Thaùc Baø. Yakushin (jap): Sö Ích Tín (827-906), Phaät giaùo 3) Moät trong taùm chuùng sanh sieâu nhaân trong Nhaät Baûn. Kinh Lieân Hoa—Yaksa, one of the eight classes of supernatural beings in the Lotus Yakushinyorai (jap): Bhaisajya-Guru-vaidurya- Sutra or eight Vajra Deities. prabhasa (skt)—Döôïc Sö Nhö Lai—See 4) Yaksas, one of the eight groups of demon- Bhaisajyaguru and Twelve vows of Bhaishajya- followers of the four maharajas—Daï Xoa Guru-Buddha. (Duõng Kieän Quyû), moät trong taùm boä quyû Yama (skt & p): Bình Ñaúng Vöông—Töû vöông chuùng—See Eight groups of demon (Dieâm vöông). followers. 1) Name of the founder of the Ksatriya caste, to 5) Demons in the earth, or in the air, or in the which the Sakyas belonged: Ngöôøi laäp ra lower heavens; they are maglinant, and doøng doõi Saùt Ñeá Lôïi cuûa hoï Thích Ca. violent, and devourers of human flesh: Naêng 2) The King of the Under World—Dieâm-Ma-

haùm ñòa quyû hoaëc quyû treân khoâng, hay quyû Vöông. döõ nôi nhöõng coõi trôøi thaáp, baïo ñoäng vaø aên 3) Bieät danh cuûa Dieâm Ma Vöông, vò naày laøm thòt ngöôøi. nhieäm vuï coi xeùt veà toäi phöôùc—The impartial (II) Categories of Yaksas—Phaân loaïi Daï Xoa: or just judge and awarder. The eight attendants on Kuvera, or 4) Ñaây cuõng aùm chæ teân cuûa moät trong Thaäp Vaisravana, the god of wealth; those on earth Nguïc Vöông, khaùc vôùi Dieâm Ma Vöông— bestow wealth; those in the empyrean houses The name is also applied to one of the Ten and carriages, those in the lower heavens Rulers of the underworld, distinct from Yama.

5) Trôøi Dieäm Ma—The third devaloka, the la laø söù giaû ñöôïc phaùi tôùi ñeå nhaéc nhôû con places where the times or seasons are always ngöôøi soáng ñaïo ñöùc vaø nghieâm tuùc. Dieâm good and the Suyamas (those who live in this vöông ngöï trò veà phía nam cuûa chaâu Dieâm devaloka) are always in the state of continual phuø ñeà. happiness—Coõi trôøi thöù ba, nôi maø caùc thôøi Yama-deva (skt): Daï Ma Thieân—See Yama. caùc muøa ñeàu töôi ñeïp vaø nhöõng chuùng sanh Yamadevaloka (skt): Yama (p)—Dieäm Ma soáng treân coõi trôøi naøy thöôøng xuyeân soáng Thieân Giôùi—Tu Dieäm Ma—Teân cuûa Duïc Giôùi trong traïng thaùi haïnh phuùc—See Six Desire Thieân, taàng trôøi thöù ba—The third of the desire- Heavens. heavens, above the Trayastrimsas. The realm of 6) The Lord of Death, or the Lord of Hades— Deva Yama is a realm of great happiness presided Dieâm Vöông: Originally the Aryan god of the over by their ruler, the divine king Suyama or death, living in a heaven (third heaven in the Yama—Caûnh Trôøi Ñaïi Haïnh ñöôïc trò vì bôûi Dieäm six heavens of desire) above the world, the Ma Vöông. regent of the South, but Brahminism Yama's Judgement Hall: Daï Ma Vöông transferred his abode to hell. Both views Saûnh—Saûnh ñöôøng cuûa Dieâm Vöông, nôi phaùn have been retained by Buddhism. The god of quyeát toäi nhaân. death in Buddhist mythology, who rules over Yama heaven: Trôøi Dieäm Ma—Daï Ma Thieân— the Buddhist hells. Yama in Indian mythology Tu Daï Ma—Toâ Daï Ma—Thôøi Phaân—Thieän Thôøi is ruler over the dead and judge in the hells, Phaân—Yama deva; the third devaloka in the is green in colour, clothed in red, riding on a south, interpreted as the place where the times, or buffalo, and holding a club in one hand an a seasons, are always good—Daï Ma Thieân laø coõi noose in the other; he has two four-eyed trôøi duïc giôùi thöù ba naèm veà phöông Nam, ñöôïc watch-dogs. He is also said to be responsible giaûi thích nhö laø nôi luoân coù thôøi gian vaø muøa for judging the dead and deciding which of maøng löông haûo—See Six Desire Heavens, and them merit rebirth in a hell. In Buddhist Eight heavens and devas at the eight points of the mythology, Yama is the ruler of the hells. compass. Yama sends human beings old age, sickness, death as well as sufferings when approaching Yama heaven in the South: Nam phöông vôùi death as his messengers to keep them from Trôøi Dieäm Ma—This is one of the eight heavens immoral, frivolous life. Yama resides south of and devas at the eight points of the compass— the Jambudvida—Daï Ma coøn goïi laø Toâ Daï Ñaây laø moät trong taùm coõi Trôøi vaø chö Thieân ôû taùm Ma, Toâ Da Ma, soáng nôi coõi trôøi duïc giôùi thöù höôùng—See Eight heavens and devas at the eight ba trong saùu coõi trôøi duïc giôùi, treân theá giôùi points of the

compass. chuùng ta ñang soáng, veà phía nam cuûa vuõ truï, Yamaka (p): Boä Song Ñoái—One of the books of nhöng Baø La Moân Giaùo laïi chuyeån truù xöù cuûa the Theravadin Abhidhamma Pitaka. The pairs, vò naày veà coõi ñòa nguïc. Phaät giaùo chaáp nhaän which is concerned with clear definition of caû hai quan ñieåm treân. Trong thaàn thoaïi Phaät terms—Moät trong nhöõng boä saùch cuûa Boä Luaän giaùo thì Dieâm vöông laø vò thaàn cheát cai trò ñòa Taïng cuûa tröôøng phaùi Phaät giaùo Nguyeân Thuûy. Boä nguïc. Trong huyeàn thoaïi AÁn Ñoä, Daï Ma laø vò saùch naøy lieân quan ñeán vieäc ñònh nghóa roõ raøng phaùn quan nôi ñòa nguïc, da xanh, maëc quaàn caùc thuaät ngöõ—See Theravada (V) (6). aùo ñoû, cöôõi traâu, moät tay caàm gaäy, moät tay Yamaloka (skt): Daï Ma Loâ Ca—Daï Ma Lö Ca— caàm daây thoøng loïng, theo oâng laø hai con choù The realm of Yama, the third devaloka—Coõi theá saên boán maét. Ngöôøi ta noùi Dieâm vöông coù giôùi cuûa Dieâm Ma Vöông. traùch nhieäm phaùn ñoaùn ngöôøi cheát vaø quyeát Yamanashi (jap): Vuøng Sôn Leâ (Nhaät Baûn). ñònh coi ai phaûi taùi sanh vaøo ñòa nguïc. Trong Yama-raja (skt): Dieâm Vöông—Dieäm ma la huyeàn thoaïi Phaät giaùo, Dieâm la laø chuùa ñòa vöông—King of hell—God Yama—Coøn goïi laø nguïc. Keû ñem ñeán cho con ngöôøi nhöõng laõo, Dieâm La, Dieâm Ma Vöông, Dieâm Ma La, Dieâm bònh töû vaø nhöõng vaèn vaët luùc haáp hoái. Dieâm Laõo, hay Dieâm La Vöông.

1) In Buddhist and Hindu mythology, the Lord of Yami: Dieâm Ma nöõ—Em gaùi cuûa Dieâm la Judge of the Death before whom all who die chuyeân hình phaït nhöõng nöõ toäi nhaân trong ñòa must come for judgment. Yam-raja holds up nguïc—Yama's sister, rules over female his Mirror of Karma, wherein are reflected inhabitants in the hells. the good and evil deeds of the deceased, and Yamuna (skt): Daï Maãu Na—Dao Vöu Na— the latter consigns himself either to a happy Dieâm Maâu Na—Lam Maâu Ni Na—The River realm or, where his deeds have been Yamuna in northern India. The modern river preponderantly evil, to frightful tortures, such Jamna, a branch of the Ganges (meets with the as swallowing a red-hot iron ball: Theo thaàn Ganges at Allahabad)—Soâng Daï Maãu Na ôû vuøng thoaïi Phaät giaùo vaø AÁn Ñoä giaùo, taát caû moïi baéc AÁn Ñoä. Baây giôø laø soâng Jamna, moät nhaùnh ngöôøi cheát phaûi ñeán tröôùc moät vò chuùa teå hay cuûa soâng Haèng (hôïp löu vôùi soâng Haèng taïi Baùt La phaùn quan cuûa thaàn cheát ñeå ñöôïc phaùn xöû. Da Giaø). Baèng caùch döïa vaøo taám göông phaûn chieáu Yan-T'ou Zen Master: Toaøn Khoaùt Nham Ñaàu thieän aùc nghieäp, trong aáy nhöõng haønh vi toát Thieàn Sö—He was born in 828 in Quan-Chou. He xaáu cuûa ngöôøi cheát ñeàu hieän leân. Dieâm received full precepts at Bao-Shou Temple in Vöông caân nhaéc toäi naëng nheï maø thöôûng Chang-An. He was a student and Dharma phaït, hoaëc ñöa ngöôøi aáy veà coõi haïnh phuùc, successor of Te-Shan-Hsuan-Chien. Yan-T'ou hoaëc neáu haønh vi xaáu aùc cuûa ngöôøi cheát naëng appears in example 13 of the Wu-Men-Kuan and thì Dieâm Vöông baét y phaûi chòu nhöõng tra taán in examples 51 and 66 of the Pi-Yen-Lu—Thieàn hay nhuïc hình khuûng khieáp, nhö nuoát hoøn saét Sö Toaøn Khoaùt Nham Ñaàu sanh naêm 828 taïi chaùy ñoû. Tuyeàn Chaâu. Sö thoï cuï tuùc giôùi taïi chuøa Baûo Thoï 2) In the Veda, Yama means the god of the taïi Tröôøng An. Sö laø moân ñoà vaø laø

ngöôøi keá vò dead, with whom the spirits of the departed Phaùp cuûa ngaøi Ñöùc Sôn Tuyeân Giaùm. OÂng laø thaày dwell. He was son of the Sun and had a twin cuûa Ñoan Nham Sö Nhan. Teân oâng ñöôïc nhaéc ñeán sister Yami or Yamuna: Theo Kinh Veä Ñaø thì trong thí duï thöù 13 cuûa Voâ Moân Quan vaø hai thí Dieâm Vöông laø Thaàn Cheát, taát caû ngöôøi cheát duï 51 vaø 66 cuûa Bích Nham Luïc. phaûi veà choã cuûa oâng ta. OÂng laø con trai cuûa * Yan-T'ou was known for his clear and sharp Maët Trôøi, oâng coøn coù moät ngöôøi em gaùi teân laø mind—Nham Ñaàu Toaøn Khoaùt noåi tieáng veà Dieâm Ma Nöõ hay Dieâm Maâu Na (ngöôøi anh caùi nhìn vaø tinh thaàn saéc xaûo. laø nam phaùn quan xeùt vieäc nam giôùi, ngöôøi * Yan-T'ou, Xue-Feng, and Qin-Shan went em laø nöõ phaùn quan xeùt vieäc nöõ giôùi). traveling to visit Lin-Ji, but they arrived just 3) See Yama, and Twenty devas. after Lin-Ji had died. They went to Mount Yamataka (skt): Dieâm Ma Ñöùc Ca Toân—Dieâm Yang. Yan-T'ou entered the door, picked up a Maïn Ñöùc Ca—Dieâm Maïn Uy Noä Vöông—Ñaïi sitting cushion, and said to Zen master Yang- Uy Ñöùc Minh Vöông—Haøng Dieâm Ma Toân—Luïc Shan: "Master." Before Yang-Shan could Tuùc Toân—The destroyer; Siva, Yama's destroyer, raise his whisk into the air, Yan-T'ou said: one of the Ming-Wang represented with six legs, "Don't hinder an adept!"—Sö daïo khaép caùc guardian of the West—Moät trong naêm vò Ñaïi thieàn uyeån, keát baïn cuøng Tuyeát Phong Nghóa Minh Vöông, vò toân ôû Taây Phöông coù saùu chaân Toàn, Khaâm Sôn Vaên Thuùy. Töø nuùi Ñaïi Töø (cuõng laø giaùo leänh luaân thaân cuûa Ñöùc Phaät Voâ sang Laâm Teá, Laâm Teá ñaõ qui tòch, ñeán yeát Löôïng Thoï). kieán Ngöôõng Sôn. Vöøa vaøo cöûa, sö ñöa cao Yama world: Netherworld—Underworld—AÂm toïa cuï, thöa: "Hoøa Thöôïng." Ngöôõng Sôn phuû. caàm phaát töû toan giôû leân. Sö thöa: "Chaúng Yamaka (skt & p): The Book of Pairs—Song Ñoái ngaïi tay kheùo." hay quyeån saùch veà caëp ñoâi—See Abhidharma. * Yan-T'ou went to study with Te-Shan. There, Yamaloka (skt): Daï Ma Giôùi—The hell under Yan-T'ou took a meditation cushion into the the earth—See Yama. hall and stared at Te-Shan. Te-Shan shouted and said: "What are you doing?" Yan-T'ou

shouted. Te-Shan said: "What is my error?" hasn't been rung and the drum hasn't Yan-T'ou said: "Two types of koans." Yan- sounded. Where are you going with your T'ou then went out. Te-Shan said: "This bowl?"—Tuyeát Phong ôû Ñöùc Sôn laøm tröôûng fellow seems to be on a special ban trai phaïn (phaïn ñaàu). Moät hoâm côm treã, pilgrimage."—Ñeán tham yeát Ñöùc Sôn, sö caàm Ñöùc Sôn oâm baùt ñeán phaùp ñöôøng. Tuyeát toïa cuï leân phaùp ñöôøng nhìn xem. Ñöùc Sôn Phong phôi khaên lau, troâng thaáy Ñöùc Sôn beøn hoûi: "Laõo Taêng coù loãi gì?" Sö thöa: "Löôõng noùi: "OÂng giaø naày, chuoâng chuøa chöa keâu, truøng coâng aùn." Sö trôû xuoáng nhaø tham thieàn. troáng chöa ñaùnh maø oâm baùt ñi ñaâu?" Ñöùc Sôn noùi: "Caùi oâng thaày in tuoàng ngöôøi * Te-Shan then went back to the abbot's room. haønh khaát." Xue-Feng told Yan-T'ou about this incident. * The next day, during a question-and-answer Yan-T'ou said: "Old Te-Shan doesn't know period, Te-Shan asked Yan-T'ou: "Did you the final word."—Ñöùc Sôn trôû veà phöông just arrive here yesterday?" Yan-T'ou said: tröôïng. Tuyeát Phong thuaät vieäc naày cho sö "Yes."

Te-Shan said: “Where have you nghe. Sö baûo: “Caû thaûy Ñöùc Sôn chaúng hieåu studied to have come here with an empty caâu roát sau.” head?” Yan-T’ou said: “For my entire life I * When Te-Shan heard about this, he had his won’t deceive myself.” Te-Shan said: “In that attendant summon Yan-T’ou. Te-Shan then case, you won’t betray me.”—Hoâm sau leân said to Yan-T’ou: Don’t you agree with me?” thöa hoûi, Ñöùc Sôn hoûi: “Xaø Leâ phaûi vò Taêng Yan-T’ou then told Te-Shan what he meant môùi ñeán hoâm qua chaúng?” Sö thöa: “Phaûi.” by his comments. Te-Shan then stopped Ñöùc Sôn baûo: “ÔÛ ñaâu hoïc ñöôïc caùi roãng aáy?” questioning Yan-T’ou—Ñöùc Sôn nghe, sai thò Sö thöa: “Toaøn Khoaùt troïn chaúng töï doái.” Ñöùc giaû goïi sö ñeán phöông tröôïng, hoûi: “OÂng Sôn baûo: “Veà sau chaúng ñöôïc coâ phuï laõo chaúng chaáp nhaän laõo Taêng sao?” Sö thöa nhoû Taêng.” yù aáy. * One day, when Yan-T’ou was studying with * The next day, Te-Shan went into the hall and Te-Shan, Yan-T’ou stood in the doorway and addressed the monks. What he said was quite said to Te-Shan: “Sacred or mundane?” Te- unlike his normal talk. Afterward, Yan-T’ou Shan shouted. Yan-T’ou bowed. A monk told went to the front of the monk’s hall, clapped Tong-Shan about this. Tong-Shan said: “If it his hands, laughed out loud and exclaimed: wan’t Yan-T’ou, then the meaning couldn’t “I’m happy that the old fellow who’s the head be grasped.” Yan-T’ou said: “Old Tong-Shan of the hall knows the last word after all.”— doesn’t know right from wrong. He’s made a Ñeán hoâm sau, Ñöùc Sôn thöôïng ñöôøng coù veû big error. At that time I lifted up with one khaùc thöôøng. Sö ñeán tröôùc nhaø Taêng voã tay hand and pushed down with one hand.”—cöôøi to, noùi: “Raát möøng! OÂng giaø Ñöôøng Ñaàu Hoâm khaùc ñeán tham vaán, sö vaøo cöûa phöông bieát ñöôïc caâu roát sau, ngöôøi trong thieân haï tröôïng ñöùng nghieâng mình hoûi: “Laø phaøm laø khoâng bì ñöôïc oâng, tuy nhieân chæ soáng ñöôïc Thaùnh?” Ñöùc Sôn heùt! Sö leã baùi. Coù ngöôøi ba naêm (quaû nhieân ba naêm sau Ñöùc Sôn tòch). ñem vieäc aáy thuaät laïi cho Ñoäng Sôn nghe. * One day, Yan-T’ou was talking with Xue- Ñoäng Sôn noùi: “Neáu chaúng phaûi Thöôïng Toïa Feng and Qin-Shan. Xue-Feng suddenly Khoaùt raát khoù thöøa ñöông.” Sö nghe ñöôïc lôøi pointed at a basin of water. Qin-Shan said: naày beøn noùi: “OÂng giaø Ñoäng Sôn chaúng bieát “When the water is clear the moon comes toát xaáu laàm buoâng lôøi, ta ñöông thôøi moät tay out.” Xue-Feng said: “When the water is ñöa leân moät tay baét.” clear the moon does not come out.” Yan-T’ou * Xue-Feng was working at Mount Te as a rice kicked over the basin and walked away—Moät cook. One day the meal was late. Te-Shan hoâm sö cuøng Tuyeát Phong, Khaâm Sôn ba appeared carrying his bowl to the hall. When ngöôøi hoïp nhau, boãng döng Tuyeát Phong chæ Xue-Feng stepped outside to hang a rice cloth moät cheùn nöôùc. Khaâm Sôn noùi: “Nöôùc trong, to dry, he spotted Te-Shan and said: “The bell traêng hieän.” Tuyeát Phong noùi: “Nöôùc trong,

traêng chaúng hieän.” Sö ñaù cheùn nöôùc roài ñi. Töø hoûi: “Theá naøo laø yù Toå Sö töø AÁn sang?” Sö ñoù veà sau, Khaâm Sôn ñeán Ñoäng Sôn. Sö vaø ñaùp: “Dôøi ngoïn nuùi Loâ ñi, ta seõ vì oâng noùi.” Tuyeát Phong noái phaùp Ñöùc Sôn. * It was a chaotic period during the decline of * One day, Yan-T’ou and Xue-Feng were the T’ang dynasty. One day, robber bands leaving the mountain. Te-Shan asked: local bandits came to

attack the temple. Other “Where are you going?” Yan-T’ou said: monks, forewarned, fled; only Master Yan- “We’re going down off the mountain for T’ou remained in the monastery. The bandits awhile.” Te-Shan said: “What are you going found him sitting in meditation, disappointed to do later?” Yan-T’ou said: “Not forget.” Te- and engraged because there was no booty Shan said: “Why do you speak thus?” Yan- (cuûa cöôùp ñöôïc) there, the head of the bandits T’ou said: “Isn’t it said that only a person brandished his knife and stabbed Yan-T’ou. whose wisdom exceeds his teacher’s is Yan-T’ou remained composed, then let out a worthy to transmit the teaching, and one only resounding scream and died. The sound was equal to his teacher has but half of his heard for ten miles around. The sound is teacher’s virtue?” Te-Shan said: “Just so. Just renowned in the tradition as “Yan-T’ou’s so. Sustain and uphold the great matter.” The cry.” This cry has presented a knotty problem two monks bowed and left Te-Shan—Sö cuøng to many Zen students for so long, whose Tuyeát Phong ñeán töø Ñöùc Sôn. Ñöùc Sôn hoûi: conception of the life and death of a Zen “Ñi veà ñaâu?” Sö thöa: “Taïm töø giaû Hoøa master this story did not match. This was also Thöôïng haï sôn.” Ñöùc Sôn hoûi: “Con veà sau the case for the great Japanese master, laøm gì?” Sö thöa: “Chaúng queân.” Ñöùc Sôn Hakuin Zenji. Only when Hakuin had hoûi: “Con nöông vaøo ñaâu noùi lôøi naày?” Sö realized enlightenment did he understand, thöa: “Ñaâu chaúng nghe ‘Trí vöôït hôn thaày and he cried out: “Truly, Yan-T’ou is alive, môùi kham truyeàn trao, trí ngang baèng thaày strong and healthy.”—Trong thôøi hoån loaïn keùm thaày nöûa ñöùc.’” Ñöùc Sôn baûo: “Ñuùng vaøo cuoái ñôøi nhaø Ñöôøng. Moät hoâm caùc toaùn theá! Ñuùng theá! Phaûi kheùo hoä trì.” Hai vò leã cöôùp taán coâng tu vieän; ñöôïc baùo tröôùc, caùc sö baùi roài lui ra. khaùc ñeàu chaïy troán, chæ coù thaày Nham Ñaàu ôû * When Te-Shan died, Yan-T’ou was thirty-five laïi. Khi boïn giaëc ñeán, luùc sö coøn ñang chìm years old. After he had lived in solitude for saâu trong ñaïi ñònh, chuùng traùch sö khoâng coù gì some time, students began to gather around daâng bieáu, cuõng nhö khoâng tìm thaáy ñöôïc gì him and he became the abbot of a large trong töï vieän, teân ñaàu ñaûng beøn ñaâm sö. Thaàn monastery—Khi Ñöùc Sôn maát, Toaøn Khoaùt saéc sö khoâng ñoåi, chæ roáng leân moät tieáng roài ñöôïc 35 tuoåi, oâng ñaõ traûi qua söï coâ ñôn ít laâu. cheát. Tieáng aáy vang xa ñeán möôøi daäm. Tieáng Sau ñoù caùc hoïc troø tuï taäp laïi xung quanh oâng, keâu aáy theo truyeàn thoáng thieàn Trung Quoác vaø oâng trôû thaønh vieän tröôûng moät tu vieän lôùn. ñöôïc bieát döôùi teân goïi laø “Tieáng Theùt Nham * Once a monk asked: “Without a teacher, is Ñaàu,” laø ñieàu bí aån vôùi nhieàu moân ñoà thieàn there still a place for the body to manifest or veà sau naày, vì noù traùi vôùi quan nieäm soáng not?” Yan-T’ou said: “Before the sound, an cheát cuûa moät ngöôøi thaày. Ñaëc bieät ñaïi sö old ragged thief.” The monk said: “When he Baïch AÅn cuõng thaáy nhö vaäy. Chæ khi ngaøi ñaõ grandly arrives, then what?” Yan-T’ou said: ñaït ñöôïc ñaïi giaùc saâu, ngaøi môùi hieåu ñöôïc yù “Pokes out the eye.” A monk asked: “What is nghóa cuûa tieáng keâu aáy vaø thoát leân raèng: the meaning of the Patriarch’s coming from “Yan-T’ou ñang soáng thaät, ñaày khoûe maïnh.” the west?” Yan-T’ou said: “When you move * Yan-T’ou died on the eighth day

of the fourth Mount Lu to this place, I'll tell you."—Moät month of the year 887 A.D.—Sö Nham Ñaàu laàn vò Taêng hoûi: "Khoâng thaày laïi coù choã xuaát thò tòch nhaèm ngaøy moàng taùm thaùng tö naêm thaân chaêng?" Sö ñaùp: "Tröôùc tieáng loâng xöa 887 sau Taây Lòch. naùt." Vò Taêng noùi: "Keû ñöôøng ñöôøng ñeán thì Yana (skt): Vehicle—Thöøa—Triyana (skt)—The sao?" Sö noùi: "Ñaâm luûng con maét." Vò Taêng Triyana—Three Yanas.

1) Vehicle or means of progress used for Chih-Yang-Qi lineage. TheYang-Qi school spiritual development. The concept already produced important Zen masters like Wu-Men- developed in the Hinayana Buddhism. The Hui-K'ai, the compiler of the Wu-Men-Kuan, and vehicle on which the cultivator (pratitioner) his Dharma successor, Kakushin, who brought the travels on the way to enlightenment. Yana or Ch'an of Lin-Chih-Yang-Qi lineage to Japan, vehicle is a path to salvation, which where as Zen it still flourishes today. As Ch'an encompasses a particular system of doctrines gradually declined in China after the end of Sung and practices. The Buddhist doctrine that period, the Lin-Chih-Yang-Qi school became the carries one from this side of birth-and-death catchment basin for all the other Ch'an schools, to the other side of Nirvana has been which increasingly lost importance and finally compared to a vehicle of conveyance since vanished. After becoming mixed with the Pure the early days of Buddhism. The word Land school of Buddhism, in the Ming period "Vehicle" symbolizes carrying and Ch'an lost its distinctive character and ceased to transporting sentient beings to enlightenment. exist as an authentic lineage of transmission of the Three Yanas are only expedient means that Buddha-dharma "from heart-mind to heart- Buddha had taught based on the capacity of mind"—Phaùi Thieàn coù nguoàn goác töø Thieàn Sö his disciples or hearers—Thöøa, phöông tieän Trung Quoác teân Döông Kyø Phöông Hoäi. Ñaây laø tieán thuû trong tieán trình phaùt trieån taâm linh. nhaùnh quan troïng nhaát trong hai nhaùnh thieàn thoaùt Khaùi nieäm ñaõ ñöôïc trieån khai töø Phaät giaùo thai töø thieàn Laâm Teá sau khi Thieàn sö Thaïch Nguyeân Thuûy. Coå xe maø ngöôøi tu taäp du haønh Söông Sôû Vieän thò tòch. Trong truyeàn thoáng thieàn trong suoát tieán trình tieán ñeán giaùc ngoä. Thöøa Laâm Teá ngöôøi ta goïi noù laø Laâm Teá Döông Kyø. laø con ñöôøng ñi ñeán giaûi thoaùt, trong ñoù chöùa Phaùi Döông Kyø coù nhieàu thieàn sö quan troïng, ñöïng moät heä thoáng giaùo lyù vaø söï tu taäp ñaëc trong ñoù coù Voâ Moân Tueä Khai, ngöôøi söu taäp boä bieät. Giaùo lyù nhaø Phaät coù coâng naêng ñöa Voâ Moân Quan. Sau naày caùc moân ñeä cuûa Voâ Moân, ngöôøi ta töø bôø sinh töû beân naày sang bôø Nieát nhaát laø Kakushin, ñaõ du nhaäp vaøo Nhaät Baûn doøng Baøn beân kia ñaõ ñöôïc so saùnh vôùi coã xe (thöøa) thieàn Laâm Teá Döông Kyø, hieän vaãn coøn toàn taïi. chuyeân chôû ngay töø thôøi ñaàu cuûa Phaät Giaùo. Vaøo cuoái thôøi nhaø Toáng, khi Thieàn toâng baát ñaàu Chöõ "Thöøa" ôû ñaây tieâu bieåu cho phöông tieän suy thoaùi, doøng Laâm Teá Döông Kyø trôû thaønh nôi chuyeân chôû vaø ñöa chuùng sanh ñeán giaùc ngoä. dung hôïp cho taát caû caùc phaùi Thieàn khaùc cuõng Ñaây chæ laø nhöõng phöông tieän maø Phaät ñaët ra ñang suy yeáu vaø bieán maát. Döôùi thôøi nhaø Minh, ñeå tuøy caên cô maø giaùo hoùa chuùng sanh Thieàn hoøa laãn vôùi Tònh Ñoä

neân maát ñi tính chaát 2) According to the Lotus Sutra, there are three rieâng cuûa noù, khoâng coøn tinh thaàn “taâm truyeàn Vehicles, or conveyances, or three divisions taâm” nöõa. of Buddha’s Teachings, which carry living * When Shi-Shuang Chu-Yuan moved from beings across samsara or mortality (births- Nan-Yuan to Mount T’ao-Wu, and then to and-deaths). They are Hearer-Yana, Shi-Shuang, Yang-Qi followed him, Pratyeka-Buddha-Yana, and Bodhisattva- performing administrative affairs in each Yana—Theo Kinh Phaùp Hoa, coù ba coã xe ñöa place. Although Yang-Qi remained with Shi- chuùng sanh vöôït thoaùt Ta Baø ñeå qua bôø giaùc Shuang for a long time, he never attained ngoä laø Thanh Vaên Thöøa, Duyeân Giaùc Thöøa, enlightenment. Each time he would have an vaø Boà Taùt Thöøa—See Three vehicles. interview, Shi-Shuang would say: “There are Yang-Qi-Fang-Hui sect: Döông Kyø Phöông a lot of administrative affairs requiring Hoäi Phaùi—Yang-Qi-Fang-Hui sect, a school of attention. Go do them.” On one occasion Zen originating with the Chinese Ch’an master when Yang-Qi went to see Shi-Shuang for Yang-Qi-Fang-Hui. It is one of the two most instruction on practice, Shi-Shuang said: important lineages into which the Lin-Chih split “Director! Someday your descendants will after Shih-Shuang Ch’u-Yuan. As a traditional cover the earth. Why are you in a hurry?” lineage of Lin-Chih Zen, it is also called the Lin- One day, Shi-Shuang had just gone out when

it suddenly began to rain. Yang-Qi spied his thöa: “Heùt hay” Töø Minh laïi heùt. Sö cuõng heùt. teacher’s walking on a small path, chased him Töø Minh heùt luoân hai tieáng. Sö leã baùi. Töø down, and grabbed him, saying: “You’ve got Minh noùi: “Vieäc naày laø caù nhôn môùi gaùnh to talk to me now, or else I’m going to hit vaùc.” Sö phuûi aùo ra ñi. you!” Shi-Shuang said: “Director! You * Zen master Yang Ch’i always talked already completely know how to take care of positively about his contentment and things, so that’s enough!” Before Shi-Shuang unworldly riches. Instead of saying that he is had finished speaking, Yang-Qi experienced empty-handed, he talked of the natural great enlightenment. He then knelt and sufficiency of things about him as we can see bowed to Shi-Shuang on the muddy path—Ñi through this poem concerning his deserted du phöông, sö ñeán yeát kieán Thieàn sö Töø Minh habitation: ôû Nam Nguyeân. Sö döøng laïi ñaây phuï taù cho My dwelling is now here at Yang-Ch’i Töø Minh moät caùch sieâng naêng caàn khoå. Töø The walls and roof, how weather-beaten! Minh dôøi sang Thaïch Söông Ñaïo Ngoâ, sö The whole floor is covered white with cuõng dôøi theo. Nôi ñaây sö laøm Giaùm Töï Snow crystal, shivering down the neck, (administrator). Tuy theo Töø Minh ñaõ laâu maø I am filled with thoughts. sö chöa tænh ngoä. Moãi khi ñeán thöa hoûi, Töø How I recall the ancient masters whose Minh baûo: “Vieäc trong ty khoá quaù nhieàu haõy habitat was no better than the shade of a ñi.” Hoâm khaùc sö ñeán hoûi, Töø Minh baûo: tree!” “Giaùm Töï ngaøy sau con chaùu khaép thieân haï Döông Kyø thöôøng noùi moät caùch tích cöïc veà an caàn gì voäi gaáp.” Moät hoâm Töø Minh vöøa ñi ra taâm laäp meänh vaø caùi giaøu phi theá tuïc cuûa chôït möa ñeán, sö rình ôû con ñöôøng taét. Töø ngaøi. Thay vì noùi chæ coù ñoâi tay khoâng, ngaøi Minh ñeán, sö lieàn naém ñöùng laïi noùi: “OÂng giaø laïi noùi veà muoân vaät trong ñôøi, naøo ñeøn traêng

naøy! Hoâm nay phaûi vì toâi noùi, neáu khoâng noùi quaït gioù, naøo kho voâ taän, thaät quaù ñuû laém roài toâi seõ ñaùnh oâng.” Töø Minh noùi: “Giaùm Töï nhö chuùng ta coù theå thaáy qua baøi thô sau ñaây bieát laø vieäc quanh co lieàn thoâi.” Caâu noùi chöa dieãn taû veà ngoâi nhaø ñieâu taøn cuûa sö: döùt, sö ñaïi ngoä, lieàn ñaûnh leã ngay döôùi buøn. “Nhaø ta pheân maùi raùch tôi bôøi Hoâm sau, sö ñaày ñuû oai nghi ñeán phöông Neàn traéng moät maøu tuyeát traéng rôi tröôïng leã taï. Töø Minh quôû: “Chöa phaûi.” Giaù laïnh toaøn thaân, loøng vaïn moái * Yang-Qi asked Shi-Shuang: “How is it when Ngöôøi xöa nhaø chæ boùng caây thoâi.” the great dark bird cries ‘Na! Na!’ and flies * According Zen master D.T. Suzuki in the down from the clouds into the chaotic Essays in Zen Buddhism, Book I, this poem is mountain peak?” Shi-Shuang said: “I walk in not to convey the idea that he is idly sitting wild grasses. You rush into the village.” and doing nothing particularly; or that he has Yang-Qi said: “When the senses have no nothing else to do but to enjoy the cherry- room for even a needle, still there is another blossoms fragrant in the morning sun, or the question.” Shi-Shuang then shouted. Yang-Qi lonely moon white and silvery in a deserted said: “Good shout.” Shi-Shuang shouted habitation. In the contrary, he may be in the again. Yang-Qi also shouted. Shi-Shuang then midst of work, teaching pupils, reading the shouted twice. Yang-Qi bowed. Shi-Shuang sutras, sweeping and farming as all the master said: “This affair concerns one person taking have done, and yet his own mind is filled with up and carrying a lotus.” Yang-Qi shook his transcendental happiness and quietude. All sleeves and went out: Töø Minh thöôïng ñöôøng, hankerings of the heart have departed, there sö ra hoûi: “Khi chim nuùp keâu naåm naåm, töø are no idle thoughts clogging the flow of life- maây bay vaøo nuùi loaïn, laø theá naøo?” Töø Minh activity, and thus he is empty and poverty- ñaùp: “Ta ñi trong coû hoang, ngöôi laïi vaøo stricken. As he is poverty-stricken, he knows thoân saâu.” Sö thöa: “Quan chaúng nhaän kim, how to enjoy the ‘spring flowers’ and the laïi möôïn moät caâu hoûi.” Töø Minh lieàn heùt. Sö ‘autumnal moon.’ When worldly riches are

amassed in his heart, there is no room left con ngöôøi theâm giaøu sang cao ngaïo. Vì hoïc there for such celestial enjoyments. In fact, töùc laø naém giöõ, laø chaáp; caøng hoïc caøng coù according to Zen master Yang-Ch’i, the theâm, neân ‘caøng bieát caøng lo, kieán thöùc caøng amassing of wealth has always resulted in cao thì khoå naõo caøng laém.’ Ñoái vôùi Thieàn, producing characters that do not go very well nhöõng thöù aáy chæ laø khoå coâng baét gioù maø thoâi. with our ideals of saintliness, thus he was * Yang-Qi asked a monk who had just arrived: always poor. The aim of Zen discipline is to “The fog is thick and the road is obscured, so attain to the state of ‘non-attainment.’ All how did you get here?” The monk said: “The knowledge is an acquisition and sky does not have four walls.” Yang-Qi said: accumulation, whereas Zen proposes to “How many straw sandals did you wear out deprive one of all one’s possessions. The coming here?” The monk shouted. Yang-Qi spirit is to make one poor and humble, said: “One shout. Two shout. After that, then thoroughly cleansed of inner impurities. On what?” The monk said: “I meet you, Master, the contrary, learning makes one rich and but you’re quite busy.” Yang-Qi said: “I don’t arrogant. Because

learning is earning, the have my staff. Sit and have some tea.”—Sö more learned, the richer, and therefore ‘in hoûi vò Taêng môùi ñeán: “Maây daøy ñöôøng heïp xe much wisdom is much grief; and he that to töø ñaâu ñeán?” Vò Taêng thöa: “Trôøi khoâng increased knowledge increased sorrow.’ It is boán vaùch.” Sö hoûi: “Ñi raùch bao nhieâu giaøy after all, Zen emphasizes that this is only a coû?” Vò Taêng lieàn heùt. Sö baûo: “Moät heùt hai ‘vanity and a striving after wind.’—Theo heùt sau laïi laøm gì?” Vò Taêng noùi: “Xem oâng Thieàn sö D. T. Suzuki trong Thieàn Luaän, Taäp Hoøa Thöôïng giaø voäi vaøng.” Sö noùi: Caây gaäy I, baøi thô naày khoâng nguï yù taùc giaû aên khoâng khoâng coù ôû ñaây, thoâi ngoài uoáng traø.” ngoài roài hay khoâng laøm gì khaùc, hoaëc khoâng * When another monk arrived, Yang-Qi said to coù gì khaùc hôn ñeå laøm hôn laø thöôûng thöùc hoa him: “The leaves fall and the clouds gather. ñaøo nôû trong naéng sôùm, hay ngaém vaàng traêng Where did you come from today?” The monk trong tuyeát baïc, trong ngoâi nhaø ñìu hiu. said: “From Kuan-Yin.” Yang-Qi asked: How Ngöôïc laïi, ngaøi coù theå ñang haêng say laøm would you say one word from beneath Kuan- vieäc, hoaëc ñang daïy ñeä töû, hoaëc ñang tuïng Yin’s heels?” The monk said: “I’ve just kinh, queùt chuøa hay daãy coû nhö thöôøng leä, arrived to see you.” Yang-Qi said: “What is it nhöng loøng traøn ngaäp moät nieàm thanh tònh that you’ve seen?” The monk didn’t answer. khinh an. Moïi mong caàu ñeàu xaû boû heát, Yang-Qi said to a second monk who had also khoâng coøn moät voïng töôûng naøo gaây trôû ngaïi come: “You! Can you say something for this cho taâm trí öùng duïng doïc ngang, do ñoù taâm practitioner?” The second monk didn’t cuûa ngaøi luùc baáy giôø laø taâm ‘khoâng,’ thaân laø answer. Yang-Qi said: “Here are a couple of ‘thaân ngheøo.’ Vì ngheøo neân ngaøi bieát thöôûng dumb horses.”—Sö hoûi vò Taêng môùi ñeán: “Laù thöùc hoa xuaân, bieát ngaém traêng thu. Traùi laïi, ruïng maây doàn sôùm rôøi choã naøo?” Vò Taêng neáu coù cuûa theá gian choàng chaát ñaày con tim, thöa: “Quan AÂm.” Sö noùi: “Döôùi chôn Quan thì coøn choã naøo daønh cho nhöõng laïc thuù thaàn AÂm moät caâu laøm sao noùi?” Vò Taêng noùi: tieân aáy. Kyø thaät, theo sö Döông Kyø thì söï tích “Vöøa ñeán thaáy nhau xong.” Sö hoûi: “Vieäc tröõ cuûa caûi chæ toaøn taïo nghòch duyeân khoù thaáy nhau laø theá naøo?” Vò Taêng khoâng ñaùp thích hôïp vôùi nhöõng lyù töôûng thaùnh thieän, ñöôïc: Sö baûo: “Thöôïng Toïa thöù hai ñaùp theá chính vì theá maø sö ngheøo. Theo sö thì muïc Thöôïng Toïa thöù nhaát xem?” Vò Taêng thöù hai ñích cuûa nhaø Thieàn laø buoâng boû chaáp tröôùc. cuõng khoâng ñaùp ñöôïc. Sö baûo: “Caû hai ñeàu Khoâng rieâng gì cuûa caûi, maø ngay caû moïi chaáp ñoän heát.” tröôùc ñeàu laø cuûa caûi, laø tích tröõ taøi saûn. Coøn * He passed away in 1054: Sö thò tòch naêm Thieàn thì daïy buoâng boû taát caû vaät sôû höõu, 1054. muïc ñích laø laøm cho con ngöôøi trôû neân ngheøo Yang-Shan-Hui-Chi (807-883 or 814-891): vaø khieâm cung töø toán. Traùi laïi, hoïc thöùc khieán Ngöôõng Sôn Hueä Tòch Thieàn Sö—Yang-Shan-

Hui-Ji (Chi), name of a noted monk in China. vôùi thaâm nghóa cuûa Phaät phaùp, oâng ñaõ ñeán Yang-Shan was one of the great Ch’an masters of ñaâu?” Ngöôõng Sôn saép söõa môû mieäng thì Qui China, a disciple and Dharma successor of Kuei- Sôn heùt leân. Ba laàn hoûi, ba laàn haù hoác moàm Shan-Ling-Yu, and the master of

Nan-T'a-Kuang- vaø ba laàn heùt. Cuoái cuøng Ngöôõng Sôn bò Jun. Yang-Shan was one of the most important khuaát phuïc, cuùi ñaàu rôi nöôùc maét, noùi: "Thaày Ch'an masters of his time. Along with his master Baùch Tröôïng tieân ñoaùn toâi seõ ñöôïc lôïi ích vôùi Kuei-Shan co-founded the Kuei-Shan school, one ngöôøi khaùc, ngaøy nay ngöôøi ñoù chính thò laø of the five houses of Ch'an. His great abilities ñaây." brought him the nickname Little Sakyamuni—Sö * One day, Wei-Shan saw Yang-Sha sitting Ngöôõng Sôn, moät vò Taêng noåi tieáng cuûa Trung under a tree. Approaching, he touched him on Quoác, moät trong nhöõng ñaïi thieàn sö cuûa Trung the back with the staff he carried. Yang-Shan Quoác. OÂng laø moân ñoà vaø laø ngöôøi keá thöøa Phaùp turned round, and Wei-Shan said: "O Chi cuûa Thieàn sö Qui Sôn Linh Höïu, vaø laø thaày cuûa (Yang-Shan's name), can you say a word Nam Thaùp Quang Duõng. Ngöôõng Sôn laø moät trong now, or not?" Yang Shan replied: "No, not a nhöõng thieàn sö chính vaøo thôøi cuûa oâng. OÂng cuøng word, nor would I borrow one from others." vôùi Thaày laø Thieàn sö Qui Sôn ñoàng saùng laäp ra Wei-Shan said: "O Chi, you understand."— toâng Qui Sôn, moät trong naêm toâng phaùi Thieàn Moät hoâm, Qui Sôn thaáy Ngöôõng Sôn ñang toâng thôøi baáy giôø. Nhöõng naêng löïc roäng lôùn cuûa ngoài döôùi moät goác caây, ngaøi ñeán gaàn, ñuïng oâng ñaõ laøm cho oâng ñöôïc mang danh hieäu "Tieåu caây gaäy vaøo löng sö. Ngöôõng Sôn quay laïi, Thích Ca Maâu Ni." Qui Sôn noùi: "Naøy Tòch, giôø oâng coù theå noùi * When Yang-Shan was studying Zen under moät lôøi hay khoâng?" Ngöôõng Sôn ñaùp: Pai-Chang he had such a flowing tongue that "Khoâng, khoâng lôøi naøo nöõa, toâi khoâng muoán to Pai-Chang's one word he had ten words to nhôø vaû ai heát." Qui Sôn baûo: "Naøy Tòch, oâng answer. Pai-Chang said: "After me, there will hieåu roài ñoù." be somebody else who will take care of you." * Zen master Yang-Shan-Hui-Ji was born in Yang-Shan later went to Wei-Shan. Wei- 807 in Shao-Chou (now in Kuang-T'ong Shan asked: "I am told that while you were Province). At the age of fifteen, he wanted to under Pai-Chang you had ten words to his leave home, but his parents refused him one; is that so?" Yang-Shan said: "Yes, that is permission to become a monk. So, at the age what they say." Wei-Shan asked: "What do of seventeen, he demonstrated his resolve to you have to state about the ultimate truth of them by cutting off two of his fingers, vowing Buddhism?" Yang-Shan was about to open his that he would seek the true Dharma to repay mouth when the master shouted. The question his filial obligations. He had visited several was repeated three times; the mouth vainly great Ch'an masters, among them Ma-Tsu- opened three times, the master shouted three T'ao-I and Pai-Chang-Huai-Hai. He had times. Yang Shan finally broke down; made himself a name as an outstanding drooping his head and with tears in his eyes, student of Ch'an. However, he realized he said: "My late master prohesied that I profound enlightenment under Kuei-Shan. As should do better with someone else, and his master's dharma successor of equal today I have this very one."—Ngöôõng Sôn accomplishment, he is considered the theo Toå Baùch Tröôïng hoïc Thieàn, sö coù caùi cofounder with his master of the Wei-Yang löôõi leùm lænh, thaäm chí Toå noùi moät sö ñaùp school of Ch'an, which derives its name from möôøi. Baùch Tröôïng noùi: "Ta

nghó, seõ coù ngöôøi the first character of the names of the two khaùc chieáu coá cho oâng.” Veà sau, Ngöôõng Sôn men—Ngöôõng Sôn sanh naêm 807 taïi Thieàu ñeán Qui Sôn. Qui Sôn hoûi: “Ta nghe trong luùc Chaâu (baây giôø laø tænh Quaûng Ñoâng). Naêm 15 theo haàu Baùch Tröôïng, Baùch Tröôïng noùi moät tuoåi sö muoán xuaát gia, nhöng cha meï khoâng oâng ñaùp möôøi, coù phaûi vaäy khoâng?” Ngöôõng cho. Ñeán naêm 17 tuoåi sö chaët hai ngoùn tay, Sôn ñaùp: “Khoâng daùm!” Qui Sôn hoûi: “Ñoái ñeán quyø tröôùc cha meï theä caàu chaùnh phaùp ñeå

baùo aân sanh thaønh döôõng duïc. OÂng ñaõ gaëp Shan said: After examining it, I fully nhieàu ñaïi thieàn sö, trong ñoù coù Maõ Toå vaø comprehended its meaning. Then there was Baùch Tröôïng Hoaøi Haûi. OÂng cuõng noåi tieáng laø no use keeping the text.” Tan-Yuan said: hoïc troø xuaát saéc cuûa nhöõng vò naày. Tuy nhieân, “Even so, when transmitting this to disciples, oâng ñaõ ñaït ñöôïc ñaïi giaùc döôùi söï höôùng daãn people of future times won’t believe it.” cuûa thieàn sö Qui Sôn Linh Höïu. Cuøng vôùi Yang-Shan said: “If you like another copy thaày mình, oâng ñöôïc coi nhö laø moät trong hai that won’t be a problem. I’ll make another ngöôøi saùng laäp ra phaùi Qui Ngöôõng. Phaùi naày copy and give it to you. Then it won’t be laáy hai chöõ ñaàu trong teân cuûa hai vò laøm teân lost.” Tan-Yuan said: “Please do.”—Noùi xong cho toâng phaùi. Ñam Nguyeân trao baûn aáy cho Ngöôõng Sôn. * Tan-Yuan Ying-Chen greatly esteemed Sö nhaän ñöôïc, xem qua moät löôït beøn ñem Yang-Shan and said to him: “Previously the ñoát. Hoâm khaùc Ñam Nguyeân hoûi sö: “Nhöõng National Teacher Hui-Zhong received the töôùng ta trao cho hoâm tröôùc caàn phaûi quyù transmission of a total of ninety-nine troïng giöõ kín.” Sö thöa: “Hoâm aáy xem xong, symbolic circles from the Sixth Patriarch. He con ñoát quaùch roài.” Ñam nguyeân baûo: “Phaùp in turn passed these to me, saying: ‘Thirty moân naøy cuûa ta khoâng ngöôøi hieåu ñöôïc, chæ years after I’ve died, a novice monk will coù thaày ta vaø caùc baäc Toå Sö Ñaïi Thaùnh môùi come from the South who will greatly revive hieåu heát, sao con laïi ñoát ñi?” Sö thöa: “Con this teaching. When that time comes, pass the moät phen xem qua ñaõ bieát yù chæ trong ñoù, öùng teaching on to him and don’t let it end.’ duïng ñöôïc chaúng caàn caàm boån.” Ñam Today I transmit them to you. You must Nguyeân baûo: “Tuy nhö theá, nôi con thì ñöôïc, uphold and peserve them.” Yang-Shan had ngöôøi sau laøm sao tin ñeán ñöôïc?” Sö thöa: his first enlightenment experience under Tan- “Hoøa Thöôïng neáu caàn, con cheùp laïi chaúng Yuan-Ying-Chen—Sö ñeán yeát kieán Ñam khoù.” Sö lieàn cheùp heát laïi thaønh moät taäp Nguyeân Öng Thaân, nhôn ñaây ñöôïc huyeàn chæ. chaúng soùt moät ñieàu. Ñam Nguyeân khen laø Ñam Nguyeân raát troïng voïng Ngöôõng Sôn, vaø ñuùng. noùi: “Quoác Sö Hueä Trung luùc ñöông thôøi * When he was still a novice monk, Yang-Shan ñöôïc saùu ñôøi Toå Sö truyeàn cho 97 vieân töôùng went to practice under Wei-Shan. Wei-Shan (töôùng troøn), Ngaøi trao cho laõo Taêng daën asked Yang-Shan: “As a novice monk do you raèng: ‘Sau khi ta tòch dieät 30 naêm, coù oâng sa have a host or not?” Yang-Shan said: “I have di töø phöông Nam ñeán, seõ laøm höng thònh one.” Wei-Shan asked: “Who is it?” Yang- giaùo naày, ngöôi neân thöù lôùp truyeàn trao chôù Shan walked from west to east and then stood ñeå ñoaïn döùt.’ Nay ta trao cho

con, con phaûi there erect. Wei-Shan realized that Yang- vaâng giöõ.” Chính thieàn sö Ñaøm Nguyeân ñaõ Shan was extraordinary—Luùc coøn sa di sö höôùng daãn cho Ngöôõng Sôn ñaït ñaïi giaùc laàn ñeán tham vaán Qui Sôn Linh Höïu. Qui Sôn ñaàu tieân. hoûi: “Ngöôi laø Sa Di coù chuû hay Sa Di khoâng * When he had finished speaking he passed the chuû?” Sö thöa: “Coù chuû.” Qui Sôn hoûi: “Chuû secret text to Yang-Shan. After receiving and ôû choã naøo?” Sö töø beân Ñoâng sang beân Taây examining the text, Yang-Shan burned it. One ñöùng. Qui Sôn bieát con ngöôøi kyø laï neân coá day Tan-Yuan said to Yang-Shan: “The taâm chæ daïy. symbols that I gave you are extremely rare, * Yang-Shan asked Wei-Shan: “What is the esoteric and precious. You must preserve true abode of Buddha?” Wei-Shan said: them carefully.” Yang-Shan said: “After I “Think of unfathomable mystery and return examined them I burned them.” Tan-Yuan your thoughts to the inexhaustible numinous said: “This Dharma gate of ours can’t be light. When thoughts are exhausted you’ve understood by most people. Only the Buddha, arrived at the source, where true nature is the patriarchs, and all the holy ones can fully revealed as eternally abiding . In that place understand it. How could you burn it?” Yang- there is no difference between affairs and

principle, and the true Buddha is manifested. vò Taêng hoûi: “Chaúng caàn phaån chuoäc, xin Hoøa Upon hearing these words Yang-Shan Thöôïng cho chôn kim.” Ngöôõng Sôn baûo: experienced great enlightenment—Ngöôõng “Raêng nhoïn nghæ môû mieäng, naêm löøa cuõng Sôn hoûi Qui Sôn: “Theá naøo laø choã ôû cuûa chôn chaúng bieát.” Phaät?” Qui Sôn ñaùp: “Duøng caùi dieäu tö (nghó * The monk couldn’t answer. Yang-Shan said: nhôù) maø khoâng tö (khoâng nghó nhôù) xoay caùi “If you want to exchange something we can suy nghó tinh anh voâ cuøng, suy nghó heát trôû veà make a deal. If you don’t want to exchange nguoàn, taùnh töôùng thöôøng truï, söï lyù khoâng anything then we can’t. If I trully speak of hai, chôn Phaät nhö nhö.” Ngay caâu noùi aáy, Zen, then there won’t be a single companion Ngöôõng Sôn ñaïi ngoä. at your side. How can this be if there’re five * Zen master Yang-Shan entered the hall and or seven hundred in the assembly? If I talk addressed the monks, saying: “Each and about this and that, and you strain your neck every one of you, turn the light inward! Don’t trying to pick something up, then it will be try to remember what I’m saying! For a like fooling a little child with an empty hand. beginningless eon you have faced away from There’s nothing authentic about it. Today I’m the light and been shrouded in darkness. The clarifying what is holy, which is not a matter roots of delusion are deep. They’re difficult of collecting and calming the mind. Instead to cut off and uproot. So the Buddha you must practice to realize the true sea of established expedient means to grab your self-nature. Of what use is there for ‘three attention. These are like showing yellow clarifications’ and ‘six understandings’? What leaves to a crying child, who imagines they’re I speak of is the ultimate sacred matter. If gold and thus stops crying. You act as though right now you want to know mind and arrive you’re in a shop where someone sells a at the root, then arrive at the root. Don’t hundred goods made from gold and jade, but worry about the tips of the branches. If you do you’re trying to

weigh each item. So you say this, then hereafter you will possess it that Shi-T'ou has a real gold shop? Well in yourself. But if you don't attain the root, and my shp there's a wide range of goods! If just use your emotions to seek it, then you someone comes looking for mouse turds the I will never succeed. You'll never see what give him some. If someone comes looking for Master Wei-Shan spoke of 'the place where real gold then I give it to him." A monk said: ideas of mundane and sacred are exhausted, "I don't want mouse turds. May I have the where matter and principle are united and the master's real gold?" Yang-Shan said: "If you true eternal body of the Tathagata is try to bite down on the head of a flying arrow manifested."—Taêng khoâng ñaùp ñöôïc. you can try until the year of the ass but you Ngöôõng Sôn tieáp: "Tìm hoûi thì coù trao ñoåi, won't succeed!"—Sö Ngöôõng Sôn thöôïng chaúng tìm hoûi thì chuùng ta chaúng coù gì ñeå trao ñöôøng daïy chuùng: "Heát thaûy caùc ngöôi moãi ñoåi. Neáu ta thaät söï noùi veà Thieàn toâng, thì caàn ngöôøi töï hoài quang phaûn quaùn, chôù ghi ngoân moät ngöôøi laøm baïn cuõng khoâng, huoáng laø coù ngöõ cuûa ta. Caùc ngöôi töø voâ thæ ñeán nay traùi ñeán naêm baûy traêm chuùng? Neáu ta noùi Ñoâng saùng hôïp toái, goác voïng töôûng quaù saâu khoù noùi Taây, aét giaønh nhau löôïm laët, nhö ñem nhoå mau ñöôïc. Do ñoù, giaû hôïp laäp phöông naém tay khoâng ñeå gaït con nít, troïn khoâng coù tieän deïp thöùc thoâ cuûa caùc ngöôi, nhö ñem laù thaät. Nay ta noùi roõ vôùi caùc ngöôi vieäc beân vaøng doã con nít khoùc, coù caùi gì laø phaûi. Nhö caïnh Thaùnh, chôù ñem taâm nghó tín, chæ nhaèm ngöôøi ñem caùc thöù haøng hoùa cuøng vaøng laäp vaøo bieån taùnh cuûa mình maø tu haønh nhö thaät. phoá baùn. Baùn haøng hoùa chæ nghó thích hôïp vôùi Chaúng caàn tam minh luïc thoâng. Vì sao? Vì ngöôøi mua. Vì theá, noùi: 'Thaïch Ñaàu laø phoá ñaây laø vieäc beân choùt cuûa Thaùnh. Hieän nay chôn kim, choã ta laø phoá taïp hoùa.' Coù ngöôøi caàn thöùc taâm ñaït boån, coát ñöôïc caùi goác chaúng ñeán tìm phaån chuoäc ta cuõng beát cho, keû khaùc lo caùi ngoïn. Sau naày, khi khaùc seõ töï ñaày ñuû. ñeán caàu chôn kim ta cuõng trao cho." Coù moät Neáu chöa ñöôïc goác, daàu cho ñem taâm hoïc y

cuõng chaúng ñöôïc. Caùc ngöôi ñaâu chaúng nghe Upon saying these words, Yang-Shan calmly Hoøa Thöôïng Qui Sôn noùi: 'Tình phaøm Thaùnh passed away, in the year 883, at the age of heát, baøy bieän chôn thöôøng, söï lyù chaúng hai, seventy-seven. Yang-Shan received töùc nhö nhö Phaät.'" posthunous name "Great Teacher Penetrating * Yang-Shan acted according to conditions to Wisdom." The stupa was named "Wondrous benefit beings and became a great example Light." of the Zen school. One day when near death, Khi saép thò tòch sö ngoài thaúng noùi lôøi töø bieät Yang-Shan took a brush and wrote a verse for vôùi chuùng, roài ñoïc baøi keä: the monks to read: " Nieân maõn thaát thaäp thaát "Countless disciples, Laõo khöù thò kim nhaät I look across you all, and you gaze back, Nhaäm taùnh töï phuø traàm Two mouths, one without a tongue, Löôõng thuû phan quaät taát." This is my teaching." (Naêm ñaày baûy möôi baûy Nhöõng lôøi Thieàn Sö Ngöôõng Sôn chæ daïy Chính laø ngaøy toâi ñi Taêng chuùng laøm tieâu chuaån cho Thieàn Toâng. Maëc taùnh töï chìm noåi Sö coù laøm baøi keä: Hai tay ngoài boù goái) "Nhaát nhò nhò tam töû Noùi xong sö an nhieân thò tòch, naêm 883, sö thoï Bình muïc phuïc ngöôõng thò 77 tuoåi, vua

ban hieäu “Thoâng Trí Thieàn Sö” Löôõng khaåu nhaát voâ thieät thaùp hieäu “Dieäu Quang.” Thöû thò ngoâ toâng chi.” Yar Lung dynasty: The ruling dynasty of Tibet (Moät hai hai ba con prior to and during the first dissemination of Maét thöôøng laïi ngöôùc xem Buddhism. Its main power base was the Yar Lung Hai mieäng moät khoâng löôõi Valley in central Tibet, and during the eighth- Ñaây laø toâng chæ ta). ninth centuries it became a major military power * The “Questions and Answers” of Yang-Shan and even conquered parts of China. It came to an with his master Wei-Shan and other Ch’an end with the assassination of Lang Darma (838- masters, recorded in the Yuan-Chou-Hui-Chi- 842)—Thôøi ñaïi cai trò xöù Taây Taïng tröôùc vaø trong Ch’an-Shih-Yu-Lu (Record of the Words of giai ñoaïn phoå bieán Phaät giaùo ñaàu tieân taïi xöù naøy. the Ch’an Master Yang-Shan Hui-Chi from Caên cöù quyeàn löïc chính cuûa thôøi ñaïi naøy xuaát Yuan-Chou), are considered outstanding phaùt töø thung luõng Yar-Lung, ôû mieàn Trung Taây examples of Ch’an mind. Yang-Shan appears Taïng, vaøo khoaûng nhöõng theá kyû thöù taùm vaø thöù in example 25 of the Wu-Men-Kuan, and chín trieàu ñaïi naøy trôû neân moät theá löïc quaân söï examples 34 and 68 of the Pi-Yen-Lu— chính vaø noù chieám cöù ngay caû nhöõng phaàn ñaát cuûa Nhöõng “vaán ñaùp” giöõa Ngöôõng Sôn vaø Qui Trung Hoa. Thôøi ñaïi naøy chaám döùt vôùi vieäc saùt Sôn, cuõng nhö nhöõng thieàn sö khaùc, veà tinh haïi vua Lang Darma (838-842). thaàn Thieàn ñöôïc thu thaäp laïi trong Vieãn Chaâu Yasas (skt): Da Xaù—There were three persons of Ngöôõng Sôn Hueä Tòch Thieàn Sö Ngöõ Luïc this same name—Coù ba Tyø Kheo mang cuøng teân (söu taäp nhöõng lôøi cuûa thieàn sö Ngöôõng Sôn ôû naày: Vieãn Chaâu). Teân cuûa oâng ñöôïc nhaéc tôùi trong 1) The first person was the sixth disciple of the thí duï thöù 25 cuûa Voâ Moân Quan, vaø trong caùc Buddha—Ngöôøi thöù nhaát laø ñeä töû thöù saùu cuûa thí duï 34 vaø 68 cuûa Bích Nham Luïc. Ñöùc Phaät: After the attaining enlightenment * When near death, he sat upright in a cross- and emancipation at Bodhi-Gaya, the Buddha legged position to say farewell to the went to Kasi city, there he met a young man congregation. He then recited a verse: called Yasas. Because his beloved girlfriend “Completing seventy-seven years, turned her affection to someone else, he was Today it ends. upset and disturbed to the point of mental When the orb of the sun is just at noon breakdown. He just ran about aimlessly trying The two hands fold the legs.” to vent his anger. Fortunately, Yasas met the

solemn and dignified Buddha once. After he Yasaprabhasa-Buddha (skt): Danh Quang listened to the Dharma and the Buddha’s Phaät. teachings, he came to know that everything in Yasaskama (skt): Caàu Danh Boà Taùt. this world was impermanent and nothing Yasha (skt): A Buddhist monk, who accused stayed together for long. So he knelt on the Vaishali monks of accepting gold and silver from ground and requested ordination. He lay followers, taking food at the wrong time, and eventualy became the Buddha’s sixth drinking alcohol in the temple, etc. He was the disciple—Sau khi giaùc ngoä vaø giaûi thoaùt taïi one who got support from other senior monks to Boà Ñeà ñaïo traøng, Ñöùc Phaät ñi ñeán thaønh Ca convoke the second council in Vaishali around Thi, taïi ñaây Ngaøi gaëp moät thieáu nieân teân Da 386 B.C.—Nhaø sö Yasha

ngöôøi ñaõ toá giaùc sö saõi Xaù. Do bò ngöôøi yeâu ruoàng raãy neân heát söùc bi Vaishali ñaõ nhaän vaøng baïc, baát thôøi thöïc, cuõng phaãn muoän phieàn, ñeán noãi taâm thaàn baán loaïn, nhö uoáng röôïu trong töï vieän. Chính Yasha ñaõ chaïy lang thang ñaây ñoù cho ñôû buoàn. May ñöôïc söï uûng hoä cuûa caùc sö tröôûng laõo trong vieäc maén, Da Xaù gaëp ñöôïc Phaät Ñaø trang nghieâm, keát toäi caùc sö Vaishali trong kyø ñaïi hoäi laàn hai nghe ñöôïc lôøi giaûng phaùp cuûa Ñöùc Phaät neân vaøo khoaûng naêm 386 tröôùc Taây lòch—See thaáu trieät raèng taát caû vaïn söï vaïn vaät treân theá Buddhist Councils (II), and Yasas (3). gian ñeàu voâ thöôøng, khoâng coù gì beàn laâu, neân Yaso (p): Fame—Danh thôm hay vinh döï— Da Xaù quyø xuoáng chaân Theá Toân khaån caàu Honor—See Eight winds. Ngaøi cho xuaát gia ñeå trôû thaønh ñeä töû thöù saùu cuûa Phaät. Yasodhara (skt): Coâng chuùa Da Du Ñaø La (Vôï 2) The second person was a disciple of Ananda: Thaùi töû Taát Ñaït Ña)—The wife of Siddhartha Ngöôøi thöù nhì laø ñeä töû cuûa Ngaøi A Nan. Gautama before he left home. He won her from 3) The third person, who was born about 100 all competitors at the age of sixteen in contest of years after the Buddha's nirvana, is said to arms. Yosadhara is the mother of Rahula, the only encourage king Asoka to build 84,000 Buddha son of Prince Siddhartha. Later in her life, five stupas in northern India, convene (summon) years after the Buddha's enlightenment, she 700 arhat saints (monks), and play an became a Buddhist nun. The Buddha predicted important part in connection with the second that she is to become a Buddha with the name of synod. He accused Vaishali monks of Rasmi-sata-sahasra-pari-purna-dhvaja—Da Du accepting gold and silver from lay followers, Ñaø La, coøn dòch laø Da Tuaát Ñaït La, vôi cuûa Thaùi taking food at the wrong time, and drinking töû Taát ñaït ña tröôùc khi Ngaøi xuaát gia (ngöôøi ñaõ alcohol in the temple, etc. He was the one chieán thaéng trong taát caû caùc cuoäc tranh taøi ñeå cöôùi who got support from other senior monks to Yasodhara vaøo tuoåi 16). Da du ñaø la laø meï cuûa La convoke the second council in Vaishali Haàu La, con trai duy nhaát cuûa Thaùi töû taát ñaït ña. around 386: Ngöôøi thöù ba, sanh sau khi Ñöùc Sau naày, 5 naêm sau ngaøy Phaät thaønh ñaïo, baø ñaõ Phaät Thích nhaäp dieät chöøng 100 naêm, ngöôøi xuaát gia vaø trôû thaønh Tyø Kheo Ni (baø xuaát gia ñaõ khuyeán khích vua A Duïc xaây 8 vaïn boán theo giaùo ñoaøn ni cuûa baø Ma Ha Ba Xaø Ba Ñeà, dì ngaøn thaùp Phaät ôû mieàn Baéc AÁn Ñoä, trieäu taäp vaø meï nuoâi cuûa thaùi töû Taát Ñaït Ña). Ñöùc Phaät ñaõ 700 vò Thaùnh Taêng, vaø lieân heä ñeán vieäc keát thoï kyù raèng baø seõ thaønh Phaät hieäu Rasmi-sata- taäp kinh ñieån laàn thöù hai. Yasha chính laø vò sö sahasra-pari-purna-dhvaja. ñaõ toá giaùc sö saõi Vaishali ñaõ nhaän vaøng baïc, Yasoja (skt): Da Xaù Ñaø—See Yasas. baát thôøi thöïc, cuõng nhö uoáng röôïu trong töï Yasti (skt): Saùt Can—Saùt Truï—Kim Saùt—The vieän. Chính Yasha ñaõ ñöôïc söï uûng hoä cuûa caùc flagpole of a monastery, surmounted by a gilt ball sö tröôûng laõo trong vieäc keát toäi caùc sö or pearl, symbolical of Buddhism; inferentially a Vaishali trong kyø ñaïi hoäi laàn hai. monastery with its land—Caây coät côø cuûa töï vieän, Yasa Buddha: Danh Vaên Phaät. döïng treân ñænh thaùp, beân treân coù gaén baûo chaâu Yasaprabha-Buddha (skt): Danh Vaên Quang hay hoûa chaâu maï vaøng, moät bieåu

töôïng cuûa Ñaïo Phaät. Phaät.

Yasti-vana (skt): Groves of staves—Tröôïng vaø noåi tieáng veà nhöõng baøi luaän veà nhöõng boä sö taäp Laâm—Thaân Noä Ba Laâm—Tröôïng Laâm—Groves coâng aùn, bao goàm boä Voâ Moân Quan, Bích Nham of staves, said to have grown from the staff (of 16 Luïc vaø Thong Dong Luïc. foot bamboo pole) with which the heretic Yataku-Ryoryu (jap): Phaùi Daõ Xích Vuõ (Phaät measured the Buddha and which he threw away, giaùo Nhaät Baûn). because the more he measured the higher the Yathabhuta (skt): Conformed with the truth—In Buddha grew. Another part of the legend is that reality—Real—Chaùnh thaät. the forest grew from the bamboo which heretics Yathabhutam (skt): Nhö thò—Thaáy nhö thöïc— left behind in chagrin—Röøng Thaân Noä Ba nôi maø Real—Evident—In truth—Conformed with ngoaïi ñaïo ñaõ duøng moät trong nhöõng caây trong ñoù truth—To perceive things as they are—To see ñeå ño Ñöùc Phaät vaø cuoái cuøng phaûi neùm boû, vì things as they are (see things trully as they are). caøng ño Ñöùc Phaät caøng cao theâm. Knowledge in accordance with reality or Yasutani Roshi, Hakuun Ryoko (1885-1973): knowledge of true reality (suchness)—Chaân Influential modern Japanese Zen master who tính—Nhaän thöùc gaén lieàn vôùi hieän thöïc. Thaáy vaät entered a Soto temple at the age of thirteen and gì roõ raøng nhö thöïc. later studied at a teachers' college, after which he Yathabhutartha-sthanadarsanam (skt): View became a school teacher in Kyoto for sixteen of the truth of the world—Chaân nhö thaät nghóa years. He married at thirty and had five children. kieán. At forty, he began meditation training with Yathabhuta-vasthana-darsana (skt): The Sogaku Harada Roshi, and became a temple priest view of all things in their true nature—Nhö thöïc at Hosshin-di, where he soon experienced xöù kieán—The view of all things in their true awakening while concentrating on the "Wu" koan. nature, to their appearance as they really are— At fifty-eight, he received a certification of Nhö thaät tri kieán hay tri giaùc nhö thaät, nghóa laø caùi awakening from Harada Roshi, and later became nhìn nhö thaät. his dharma-successor (Hassu). As a teacher he Yatharutarthabhinivishta (skt): Tuøy Ngoân emphasized both Shikantaza (just sitting) and Thuû Nghóa—To cling to the letter as fully in Koan training. From 1962 to 1969, he visited the accordance with the sense—Chaáp vaøo vaên töï maø United States of America, and subsequently cho raèng vaên töï hoaøn toaøn phuø hôïp vôùi yù nghóa. traveled to England, Germany, and France. He was a prolific writer (ngöôøi vieát nhieàu), best Yathatathya-mudra (skt): Yathatathyadarsana known for his commentaries on several of the (skt)—Nhö Thöïc AÁn—Daáu aán cuûa nhö nhö—See great koan collections, including the Wu-Men- Seal of suchness. Kuan, Pi-Yen-Lu, and Ts'ung-Jung Lu (Thong Yathavat (skt): Daï Tha Baït. Dong Luïc)—Thieàn sö Nhaät Baûn coù aûnh höôûng lôùn 1) Suitably: Thích hôïp. trong thôøi caän ñaïi, ngöôøi ñaõ xuaát gia vôùi moät ngoâi 2) Exactly: Chính xaùc. chuøa thuoäc phaøi Taøo Ñoäng naêm 13 tuoåi vaø sau 3) Solid: Raén chaéc. naøy theo hoïc vôùi moät giaûng sö ñaïi hoïc, sau ñoù oâng 4) Really: Thöïc söï. cuõng trôû thaønh giaûng sö ôû Kyoto trong 16 naêm. Yava (skt): Da Baø—Barley—Barleycorn, a unit Naêm 30 tuoåi oâng laäp gia ñình vaø coù 5 con. Naêm of measurement which is

equivalent to the 40 tuoåi oâng baét ñaàu thieàn taäp vôùi Thieàn sö Sogaku 2,688,000th part of a yojana—Moät ñôn vò ño löôøng Harada, ít laâu sau ñoù oâng chöùng ngoä trong khi töông ñöông vôùi moät phaàn 2.688.000. ñang taäp trung vaøo coâng aùn “Voâ.” Vaøo naêm 50 Years of ordination: Laïp Thöù—In order of tuoåi, oâng ñöôïc Thieàn sö Harada aán chöùng, vaø sau years of ordination of monks and nuns—Thöù töï naøy trôû thaønh phaùp töû. Laø thaày daïy thieàn, oâng tuoåi hay Phaùp Laïp cuûa chö Taêng Ni. nhaán maïnh ñeán vieäc toïa thieàn vaø tu taäp coâng aùn. Yearn for something: Be filled with Töø naêm 1962 ñeán naêm 1969 oâng vieáng thaêm Myõ compassion for something—Khao khaùt hay mong quoác vaø sau ñoù du haønh sang Anh quoác, Ñöùc quoác ñôïi ñieàu gì. vaø Phaùp quoác. OÂng laø ngöôøi vieát raát nhieàu saùch,

Years of ordination: See Haï Laïp. maøu cuûa y aùo Taêng Ni, nhöng vì maøu vaøng laø moät Yechu (jap): Hui-Chung—Hueä Trung Thieàn Sö— trong naêm maøu chính, neân ñem ra may aùo laø See Hui-Zhung. khoâng hôïp phaùp vaø vì theá maø duøng maøu nhuoäm hoån hôïp giöõa vaøng vaø xaùm ñeå thaønh maøu vaøng Yeganji (jap): Chuøa Anh Nghieâm (Nhaät Baûn). thaúm. Yeka (jap): Hui-Ke (487-593)—Hueä Khaû—See Yellow sect of Lamaism: Hoaøng Maïo Giaùo— Hui-K’o. The yellow sect of Lamaism, founded in 1417 by Yellow: Yellow associated with metal or gold—Tson-Kha-Pa, Sumatikirti, who overthrew the Maøu vaøng quan heä tôùi vaøng hay kim loaïi—See decadent sect, which wears red robes, and Four wheels (B). established the sect that wears yellow, and which Yellow and Blue Flower Sramanas: Hoaøng at first was noted for the austere life of the monks; Lam Hoa Sa Moân—Baäc Thaùnh giaû cuûa quaû Tu it is found chiefly in Tibet and Mongolia—Moät Ñaø Hoaøn—See Four titles applied to four grades toâng phaùi thuoäc Laït Ma Giaùo, maëc toaøn ñoà vaøng, of sramanas. ñöôïc Ñaïi Sö Toâng-Khaùch-Ba saùng laäp naêm 1417, Yellow colored yellow light: Huyønh saéc huyønh sau khi laät ñoå Hoàng Maïo Giaùo, töùc giaùo phaùi maëc quang. toaøn maøu ñoû. Hoaøng Giaùo ñöôïc tìm thaáy phaàn lôùn Yellow-faced Lao-Tzu: Hoaøng Dieän Laõo Töû— ôû Taây Taïng vaø Moâng Coå. The face of the Buddha, because his images are Yellow spring: Hoaøng Tuyeàn—Suoái vaøng hay gold-colour—Chæ Ñöùc Phaät Thích Ca Maâu Ni, vì aâm phuû—The shades. toaøn thaân hình töôïng cuûa ngaøi toûa ra maøu vaøng Yellow willow leaves: Hoaøng Dieäp—A kind of kim. leave, which resembles gold, given to children to Yellow-hat sect: Geloups-pas (tib)—Hoaøng Maïo stop their crying; the evanescent joys of the Giaùo—See Yellow sect of Lamaism. heavens offered by Buddha to curb evil—Coøn goïi Yellow paper streamers: Hoaøng Phan— laø Hoaøng Dieäp Chæ Ñeà hay duøng laù vaøng cuûa caây Streamers hung on a grave—Phöôùn giaáy maøu döông laøm vaøng ñeå doã khoùc treû con. Duøng vaøng treo treân moä chí. “Hoaøng Dieäp Chæ Ñeà” ñeå ví vôùi vieäc Ñöùc Phaät Yellow pennon in the North: Chaùnh Baéc thuyeát giaûng veà laïc quaû treân coõi trôøi ñeå ngaên ngöøa phöôùn vaøng—This is one of the Amitabha’s eight söï xaáu aùc cuûa theá gian. pennons of various colours, indicating the eight Yengo-Kokugon (jap): Yuan-Wu-Ko-Chin— directions of space—Ñaây laø moät trong Phöôùn taùm Vieân Ngoä Khaéc Caàn—See Ke Ch’in Fo Kuo Zen saéc cuûa

Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong Master. khoâng gian—See Eight pennons of various Yeno (jap): Hueä Naêng—See Hui-Neng. colours. Yen-Shou: Dieân Thoï Ñaïi Sö—Yen-Shou, name Yellow-poplar meditation: Hoaøng Döông Moäc of a famous monk in Hang-Chou during the Sung Thieàn—The yellow poplar meditation. The dynasty. According to Most Venerable in The yellow poplar grows slowly, and in years with Thirteen Patriarchs of Pureland Buddhism, Yen- intercalary months is supposed to recede in Shou was the Sixth Patriarch of Chinese Pureland growth; hence the term refers to the Buddhism. His given name is Xung Huyeàn, his backwardness, or decline of stupid disciples—Caây family name is Wang. He was born in Tsien- hoaøng döông laø moät loaïi caây raát khoù troàng, hôn T'ang District. He first came to Zen Master Thuùy nöõa khi gaëp naêm nhuaàn thì noù co laïi, cho neân töø Nham of Tsu-Ming region and asked to become a "Hoaøng Döông Moäc Thieàn" ñöôïc duøng ñeå aùm chæ disciple. Next, he studied with Master T'ien-T'ai, nhöõng keû tham thieàn thoái chuyeån vaø ñaàn ñoän. the Nation's Master, at T'ien-T'ai. There he Yellow robe: Saffron robe—Hoaøng Y—Yellow realized the true nature or Buddha nature and his robes of the monks, but as yellow is a prime realization was recognized by the Nation's colour and therefore unlawful, the garments are Master. He often cultivated the "Dharma Flower dyed a mixture, yellowish-grey—Maøu vaøng laø Sutra's Repentance Practices" at Kuo-Ch'ing

Temple. One day while engaging in Zen observed during that time, many Buddhists were Meditation, he saw Avalokitesvara Maha- skeptical and unclear about the differences Bodhisattva sprinkle droplets of holy water into between Zen and Pureland, not knowing which his mouth. From that point, he was able to explain, tradition to practice to obtain guaranteed results; clarify, and elucidate the Buddha Dharma without therefore, he wrote a poem entitled "Four limitation. Because of the residual vow in his Clarifications" to make comparisons. At the early former life, he was still uncertain whether he morning hours of February 26th in the eighth year should choose Zen or Pureland to focus his of Khai Baûo reign period, he when to the prayer practice. Thus, he came to the Zen Monastery hall to light incense to prostrate to the Buddha. founded by Zen Master Chih-I and prepared two Thereafter, he gathered the great assembly to prayer sticks: one was written "One Mind Zen instruct and encourage them to cultivate Meditation," and the other was written "Adorning diligently according to the teachings and then he the Pureland." Next, he sincerely prostrated to the sat in the lotus position on top of the Dharma Triple Jewels, repented, and asked for protection throne and passed away into Nirvana. He was 72 and guidance. When he drew for the sticks, all years old—Teân cuûa moät vò sö noåi tieáng ôû Haøng seven times he drew the stick "Adorning the Chaâu vaøo thôøi nhaø Toáng. Theo Hoøa Thöôïng Thích Pureland." Thereafter, he devoted his time and Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå thì energy to cultivate Pureland Buddhism diligently ngaøi laø Luïc Toå Tònh Ñoä cuûa Trung Quoác. Ngaøi töï and vigorously with one mind. In the second year laø Xung Huyeàn, hoï Vöông, queâ quaùn ôû Tieàn of Kieán-Long reign period of the Sung Dynasty, Ñöôøng. Ngaøi quy y vôùi Thuùy

Nham Thieàn Sö ôû Emperor Wang-Chung-Yi cordially invited him to ñaát Töù Minh. Keá laïi tham hoïc vôùi Thieàn Quoác Sö be the headmaster at Yung-Ming Temple, ôû Thieân Thai, toû ngoä taâm yeáu, ñöôïc quoác sö aán honoring him with the title Zen Master khaû. Ngaøi töøng tu Phaùp Hoa Saùm Phaùp ôû chuøa Enlightenment Wisdom. He lived there for fifteen Quoác Thanh. Trong khi thieàn quaùn, thaáy Ñöùc years as he helped and guided 1,700 Bhiksus. He Quaùn Theá AÂm Boà Taùt röôùi nöôùc cam loà vaøo established praying periods, each day and night mieäng, töø ñoù ngaøi ñöôïc bieän taøi voâ ngaïi. Do tuùc practicing 108 ways. Among these, two outstood nguyeän muoán chuyeân chuù veà Thieàn hoaëc Tònh Ñoä as the most significant: Chanting a volume of maø chöa quyeát ñònh neân ngaøi ñeán Thieàn vieän cuûa Dharma Flower Sutra daily, and reciting Trí Giaû Ñaïi Sö laøm ra hai laù thaêm: moät laù ñeà Amitabha Buddha's name 100,000 times daily. At "Nhaát taâm thieàn ñònh," laù kia ñeà "Trang nghieâm night, when he sat on a great boulder to practice Tònh Ñoä." Keá ñoù ngaøi laïi chí taâm ñaûnh leã Tam Buddha Recitation, people in the surrounding area Baûo, saùm hoái caàu xin gia bò. Ñeán khi ruùt thaêm, would hear the enchanting sounds of the Dharma luoân baûy laàn ñeàu nhaèm laù "Trang nghieâm Tònh as well as the magnificence of the heavenly Ñoä." Keå töø ñaây ngaøi chuyeân yù nhöùt taâm roøng raëc symphony playing. In his lifetime, he chanted the tu moân tònh nghieäp. Naêm Kieán Long thöù hai ñôøi Dharma Flower Sutra thirteen thousand times. He nhaø Toáng, vua Trung YÙ Vöông thænh ngaøi veà truï often granted Bodhisattva Precepts to those who trì chuøa Vónh Minh, toân hieäu ngaøi laø Trí Giaùc wished to maintain. He also often purchased Thieàn Sö. Ngaøi ôû ñaây 15 naêm, ñoä ñöôïc 1.700 vò captive birds and fish to set them free, donated Taêng. Ñaïi sö laäp coâng khoùa moãi ngaøy ñeâm haønh meals to deity, hungry ghosts, and demons. With trì 108 ñieàu. Hai ñieàu ñaëc bieät nhöùt trong ñoù laø all the merits and virtues he obtained, he Moät ngaøy tuïng moät boä kinh Phaùp Hoa vaø nieäm dedicated them to the Pureland praying to gain 100.000 caâu nieäm Phaät. Ban ñeâm khi ngaøi ñi qua rebirth there. He wrote 100 texts called "Sung goäp nuùi khaùc nieäm Phaät, nhöõng ngöôøi ôû gaàn ñeàu Ching Lu" to point out similarities and differences nghe coù tieáng loa phaùp vaø tieáng thieân nhaïc traàm of the three Dharma Doors: Avatamsaka, Dharma boãng du döông. Veà kinh Phaùp Hoa, trong ñôøi ngaøi Flower and Mind Only or Zen School. He also tuïng ñöôïc 13.000 laàn. Ñaïi sö thöôøng truyeàn giôùi authored a collection of Buddhist texts called Boà Taùt, mua chim caù phoùng sanh, thí thöïc cho quyû "Wan Shan T'ung Kwei." Moreover, he also thaàn, taát caû caùc coâng ñöùc chi ngaøi ñeàu hoài höôùng

veà Tònh Ñoä. Ngaøi coù tröôùc taùc 100 quyeån Toâng Yeshe Tsogyel (757-817): Main disciple of Caûnh Luïc, chæ roõ dò ñoàng cuûa ba toâng: Hoa Padmasambhava, considered by tradition to be the Nghieâm, Phaùp Hoa vaø Duy Thöùc. Ñaïi sö laïi soaïn first Tibetan to fulfill the tantric ideal of ra taäp saùch Vaïn Thieän Ñoàng Quy, chæ roõ veà Phaùp attainment of buddhahood in one lifetime. She Moân Tònh Ñoä. Ñaïi sö laïi thaáy ngöôøi ñöông thôøi was born into an aristocratic family, but when her coøn ñang bò phaân vaân, ngôø vöïc giöõa Thieàn Toâng father arranged for her to

be married she escaped vaø Tònh Ñoä, chöa bieát phaûi tu moân naøo ñeå ñöôïc in order to engage in religious pratice. This keát quaû chaéc chaén, neân ngaøi laøm baøi keä “Töù Lieäu culmination (toät ñieåm) of her training was her Giaûn” ñeå so saùnh (see Töù Lieäu Giaûn). Nieân hieäu attainment of the “rainbow body” symbolizing that Khai Baûo thöù 8, vaøo buoåi saùng sôùm ngaøy 26 thaùng she had become a Buddha. She is credited with 2, ngaøi hoïp töù chuùng leân chaùnh ñieän ñoát höông leã concealing teachings of Padmasambhava called Phaät, leã xong ngaøi daën doø, khuyeân baûo, saùch taán “hidden treasures,” many of which have become töù chuùng tinh taán tu haønh, roài ngoài kieát giaø ngay highly influential in Tibetan Buddhism ngaén treân phaùp toøa maø vieân tòch. Ngaøi thoï 72 tuoåi. particularly in the Nyingmapa tradition in which Yen-Tsung: Ngaïn Toâng—Yen-T’sung, a famous she is considered to be a Dakini. In Indian folk monk, native of Northern China, a translator and belief, a female demon to found in the company writer, about 557-610 A.D—Sö Ngaïn Toâng, ngöôøi of gods. In Vajrayana Buddhism, Dakini is the goác mieàn baéc Trung Quoác. OÂng laø moät dòch giaû vaø inspiring power of consciousness. In Zen, Dakini cuõng laø moät nhaø tröôùc taùc noåi tieáng vaøo khoaûng has the task of integrating powers liberated by the 557-610 sau Taây Lòch. cultivator in the process of visualization—Ñaïi ñeä Yergo-Chokei (jap): Hueä Laêng Tröôøng Khaùnh töû cuûa ngaøi Lieân Hoa Sanh, ñöôïc truyeàn thoáng Thieàn Sö—See Hui-Leng-Chang-Shing. Phaät giaùo taây Taïng coi nhö laø ngöôøi Taây Taïng Yerinji (jap): Chuøa Hueä Laâm (Nhaät Baûn). ñaàu tieân hoaøn thaønh lyù töôûng Maät giaùo veà vieäc thaønh Phaät trong moät ñôøi. Baø sanh ra trong moät Yeshe, Lama Tupden (1935-1984): A Tibetan gia ñình quyù toäc, nhöng khi cha baø saép xeáp cho baø monk, Gelukpa lama who studied at Sera keát hoân thì baø troán ñi ñeå tham döï vaøo vieäc tu taäp Monastery, where he followed the standard toân giaùo. Ñieåm toät cuøng cuûa vieäc tu taäp cuûa baø laø scholastic curriculum until he fled to Nepal in vieäc baø ñaéc ñöôïc “thaân voøng caàu” bieåu töôïng cho 1959 following the Chinese invasion of Tibet. vieäc baø ñaõ thaønh Phaät. Ngöôøi ta cho raèng baø laø Together with Lama Tupden Zopa, he established ngöôøi ñaõ tieát loä giaùo thuyeát “AÅn Taøng” cuûa ngaøi Kopan Monastery as a meditation center for Lieân Hoa Sanh, phaàn nhieàu giaùo thuyeát naøy trôû Westerners. He attracted a large number of neân coù aûnh höôûng cao ñoä vôùi Phaät giaùo Taây Taïng, students, and in 1975 founded the Foundation For ñaëc bieät laø trong tröôøng phaùi Nyingmapa, trong ñoù The Preservation Of The Mahayana Tradition baø ñöôïc xem nhö laø moät Dakini. Trong nieàm tin (FPMT), which has grown into one of the largest daân gian AÁn ñoä, Dakini laø moät con quyû caùi tieán Tibetan Buddhist organization in the world, with hoùa thaønh Thaùnh. Trong Kim Cang thöøa, Dakini laø 110 centers—Moät vò sö ngöôøi Taây Taïng, vò Laït söùc maïnh linh caûm cuûa yù thöùc. Trong Thieàn, Ma thuoäc truyeàn thoáng Gelukpa, theo hoïc taïi Tu Dakini coù söù meänh hôïp nhaát söùc maïnh ñöôïc haønh vieän Sera, taïi ñaây oâng ñaõ theo hoïc vôùi giaùo trình giaû giaûi thoaùt vaøo tieán trình höõu hình hoùa). tieâu chuaån cho ñeán khi oâng ñaøo thoaùt sang Neùpal vaøo naêm 1959 sau khi Trung Quoác xaâm laêng Taây Yeshi (jap): Hui-Szu—Hui-Ssu

(514-577), the Taïng. Cuøng vôùi Laït Ma Tupden Zopa, oâng ñaõ third patriarch of the T'ien-T'ai school—Hueä Tö, thieát laäp Tu vieän Kopan, nhö laø moät Thieàn vieän vò toå thöù ba cuûa toâng Thieân Thai—See Hui-Ssu. daønh cho ngöôøi Taây phöông. OÂng ñaõ thu huùt moät Yesterday: Hoâm qua—Yesterday was a butcher soá ñoâng thieàn sinh, vaø naêm 1975 oâng saùng laäp Cô with a devil mind, today is a Bodhisattva face— Sôû Baûo Toàn Truyeàn Thoáng Ñaïi Thöøa, cô sôû naøy Hoâm qua taâm ñoà teå, hoâm nay Boà Taùt dieän. lôùn maïnh vaø trôû thaønh moät toå chöùc Phaät giaùo Taây Yi-Cun-Xue-Feng: Zen Master Xue-Feng-Yi- Taïng lôùn nhaát treân theá giôùi, vôùi 110 trung taâm Cun—Nghóa Toàn Tuyeát Phong Thieàn Sö—Zen khaép caùc nôi. Master Xue-Feng-Yin-Cun was born in 822 in

Quan-Chou (now Fu-Jian Province). He left home ñaûnh nuùi ñi, ngöôi bieát chaêng?" Sö thöa: to stay at Yu-Jian temple and became a monk at "Chaúng bieát." Ñoäng Sôn hoûi: "Taïi sao chaúng the age of seventeen—Thieàn sö Nghóa Toàn Tuyeát bieát?" Sö thöa: "Y khoâng maët maøy." Ñoäng Phong sanh naêm 822 taïi Tuyeàn Chaâu (baây giôø Sôn baûo: "Ngöôi ñaõ chaúng bieát, sao bieát thuoäc tænh Phuùc Kieán). Naêm möôøi hai tuoåi sö ñeán khoâng maët maøy?" Sö khoâng ñaùp ñöôïc. ôû chuøa vaø xuaát gia naêm 17 tuoåi. * At that moment it was like the botom falling * Xue-Feng served as a rice cook at T'ong- out of a bucket of water."—When Xue-Feng Shan. One day as he was straining the rice, was traveling with Yan-T'ou on Tortoise T'ong-Shan asked him: "Do you strain the Mountain in Li-Chou Province, they were rice out from the sand, or do you strain the temporarily stuck in an inn during a sand out from the rice?" Xue-Feng said: snowstorm. Each day Yan-T'ou spent the "Sand and rice are both strained out at once." entire day sleeping. Xue-Feng spent each day T'ong-Shan said: "In that case, what will the sitting in Zen meditation. One day, Xue-Feng monks eat?" Xue-Feng then tipped over the called out: "Elder Brother! Elder Brother! Get rice pot. T'ong-Shan said: "Go! Your affinity up!" Yan-T'ou said: "What is it?" Xue-Feng accords with Te-Shan!"—Taïi Ñoäng Sôn, sö said: "Don't be idle. Monks on pilgrimage laøm tröôûng ban trai phaïn (Phaïn Ñaàu) ñang ñaõi have profound knowledge as their gaïo. Khaâm Sôn hoûi: "Ñaõi caùt boû gaïo hay ñaõi companion. This companion must accompany gaïo boû caùt?" Sö ñaùp: "Gaïo caùt ñoàng thôøi boû." us at all times. But here today, all you are Khaâm Sôn hoûi: "Nhö vaäy ñaïi chuùng laáy gì doing is sleeping." Yan-T'ou yelled back: aên?" Sö beøn laät uùp thau ñaõi gaïo. Khaâm Sôn "Just eat your fill and sleep! Sitting there in noùi: "Cöù theo nhôn duyeân naày, huynh hôïp ôû meditation all the time is like being some day Ñöùc Sôn." figure in a villager's hut. In the future you'll * When Xue-Feng left Tong-Shan, Tong-Shan just spook the men and women of the asked him: "Where are you going?" Xue- village." Xue-Feng pointed to his own chest Feng said: "I'm returning to Ling-Zhong. and said: "I feel unease here. I don't dare Tong-Shan said: "When you left Ling-Zhong cheat myself by not practicing diligently." to come here, what road did you take?" Xue- Yan-T'ou said: "I always say that some day Feng said: "I took the road through the Flying you'll build a cottage on a lonely mountain Ape Mountain." Tong-Shan asked: "And peak and expound a great teaching. Yet you what road are you taking to go back there?" still talk

like this!” Xue-Feng said: “I’m truly Xue-Feng said: “I’m returning through the anxious.” Yan-T’ou said: “If that’s really so, Flying Ape Mountains as well.” Tong-Shan then reveal your understanding, and where it said: “There’s someone who doesn’t take the is correct I’ll confirm it for you. Where it’s road through Flying Ape Mountains. Do you incorrect I’ll root it out.” Xue-Feng said: know him?” Xue-Feng said: “I don’t know “When I first went to Yan-Kuan’s place, I him.” Tong-Shan said: “Why don’t you know heard him expound on emptiness and form. him?” Xue-Feng said: “Because he doesn’t At that time I found an entrance.” Yan-T’ou have a face.” Tong-Shan said: “If you don’t said: “And then I saw Tong-Shan’s poem that know him, how do you know he doesn’t have said: ‘Avoid seeking elsewhere, for that’s far a face?” Xue-Feng was silent—Sö ñeán taïm from the Self, now I travel alone, everywhere bieät Ñoäng Sôn, Ñoäng Sôn hoûi: “Ngöôi ñi I meet it, now it’s exactly me, now I’m not it.” ñaâu?” Sö thöa: “Ñi veà trong ñaûnh nuùi.” Ñoäng Yan-T’ou said: “If that’s so, you’ll never save Sôn hoûi: “Ñöông thôøi töø ñöôøng naøo ra?” Sö yourself.” Xue-Feng said: “Later I asked De- thöa: “Töø ñöôøng vöôïn bay ñaûnh nuùi ra.” Ñoäng Shan: ‘Can a student understand the essence Sôn hoûi: “Nay quay laïi ñöôøng naøo ñi?” Sö of the ancient teachings?’ He struck me and thöa: “Töø ñöôøng vöôïn bay ñaûnh nuùi ñi.” Ñoäng said: ‘What did you say?’ At that moment it Sôn baûo: “Coù ngöôøi chaúng töø ñöôøng vöôïn bay was like the bottom falling out of a bucket of

water.” Yan-T’ou said: “Haven’t you heard it cuøng ta che trôøi che ñaát ñi!” Sö nhôn caâu aáy said that ‘what comes in through the front ñaïi ngoä lieàn ñaûnh leã, ñöùng daäy keâu luoân: Sö gate isn’t the family’s jewels?” Xue-Feng huynh! Ngaøy nay môùi laø thaønh ñaïo ôû Ngao said: “Then, in the future, what should I do?” Sôn.” Yan-T’ou said: “In the future, if you want to * After Xue-Feng asumed the abbacy at Snow expound a great teaching, then it must flow Peak, a monk asked him: “When the Master forth from your own breast. In the future your was at Te-Shan’s place, what was it you teaching and mine will cover heaven and attained and allowed you to stop looking earth.” When Xue-Feng heard this he further?” Xue-Feng said: “I went with empty experienced unsurpassed enlightenment. He hands and returned with empty hands.”—Moät then bowed and said: “Elder Brother, at last vò Taêng hoûi: “Hoøa Thöôïng thaáy Ñöùc Sôn today on Tortoise Mountain I’ve attained the ñöôïc caùi gì lieàn thoâi?” Sö ñaùp: “Ta ñi tay Way!”—Sö cuøng Nham Ñaàu ñi ñeán Ngao Sôn khoâng, veà tay khoâng.” ôû Leã Chaâu gaëp tuyeát xuoáng quaù nhieàu neân * Xue-Feng asked a monk: “Where have you döøng laïi. Nham Ñaàu moãi ngaøy cöù nguû, sö moät come from?” The monk said: “From Zen beà ngoài thieàn. Moät hoâm, sö goïi Nham Ñaàu: master Fu-Chuan’s place.” Xue-Feng said: “Sö huynh! Sö huynh! Haõy daäy.” Nham Ñaàu “You haven’t crossed the sea of life and hoûi: “Laøm caùi gì?” Sö noùi: “Ñôøi nay chaúng death yet. So why have you overturned the giaûi quyeát xong, laõo Vaên Thuùy ñi haønh khaát boat?" ”he monk was speechless. He later ñeán nôi choán, bò y cheâ cöôøi, töø ngaøy ñeán ñaây returned and told Zen master Fu-Chuan about sao chæ lo nguû?” Nham Ñaàu naït: “Nguû ñi! Moãi this. Fu-Chuan said: "Why didn't you say ‘It is ngaøy ngoài treân giöôøng gioáng nhö thoå ñòa, not

subject to life and death'?" The monk ngaøy sau boïn ma quyû nam nöõ vaãn coøn." Sö returned to Xue-Feng and repeated this chæ trong ngöïc noùi: "Toâi trong aáy coøn chöa oån, phrase. Xue-Feng said: "This isn't something khoâng daùm töi doái." Nham Ñaàu noùi: "Toâi baûo you said yourself." The monk said: "Zen oâng sau naày leân choùt nuùi caát thaûo am xieån master Fu-Chuan said this." Xue-Feng said: : döông ñaïi giaùo, seõ noùi caâu aáy." Sö thöa: "Toâi Isend twenty blows to Fu-Chuan and give thaät coøn chöa oån." Nham Ñaàu baûo: "Neáu oâng twenty blows to myself as well for interfering thaät nhö theá, cöù choã thaáy cuûa oâng moãi moãi your own affairs."—Sö hoûi vò Taêng môùi ñeán: thoâng qua, choã phaûi toâi seõ chöùng minh cho "Vöøa rôøi choã naøo ñeán?" Vò Taêng thöa: ""Phuù oâng, choã chaúng phaûi toâi seõ vì oâng ñuoåi deïp." Thuyeàn ñeán." Sö hoûi: "Bieån sanh töû chöa qua, Sö thöa: "Khi toâi môùi ñeán Dieâm Quan, thaáy vì sao laïi phuù thuyeàn (uùp thuyeàn)?" Vò Taêng thöôïng ñöôøng noùi nghóa saéc khoâng, lieàn ñöôïc khoâng ñaùp ñöôïc, beøn trôû veà thuaät laïi cho Phuù choã vaøo." Nham Ñaàu noùi: "Töø ñaây ñeán ba Thuyeàn. Phuù Thuyeàn baûo: "Sao khoâng noùi y möôi naêm raát kî khoâng neân noùi ñeán." Sö khoâng sanh töû." Vò Taêng trôû laïi noùi lôøi naày. thöa: "Toâi thaáy baøi keä cuûa Ñoäng Sôn qua Sö baûo: "Ñaây khoâng phaûi lôøi cuûa oâng. Vò soâng 'Thieát kî tuøng tha mít, ñieàu ñieàu giöõ ngaõ Taêng thöa: "Phuù Thuyeàn noùi theá aáy." Sö baûo: sô, cöø kim chaùnh thò ngaõ, ngaõ kim baát thò cöø.'" "Ta coù 20 gaäy gôûi cho Phuù Thuyeàn, coøn ta töï Nham Ñaàu noùi: "Neáu cuøng aáy töï cöùu cuõng aên 20 gaäy, chaúng can heä gì ñeán Xaø Leâ." chöa toät." Sau sö hoûi Ñöùc Sôn 'Vieäc trong * One day, Xue-Feng went into the monk's hall toâng thöøa töø tröôùc con coù phaàn chaêng?' Ñöùc and started a fire. The he closed and locked Sôn ñaùnh moät gaäy hoûi: 'Noùi caùi gì?' Toâi khi the front and back doors and yelled "Fire! ñoù gioáng nhö thuøng luûng ñaùy." Nham Ñaàu Fire!" Xuan-Sha took a piece of firewood and naït: "OÂng chaúng nghe noùi "Töø cöûa vaøo chaúng threw it in through the window. Xue-Feng phaûi cuûa baùu trong nhaø." Sö thöa: "Veà sau then opened the door—Moät hoâm, sö ôû trong laøm theá naøo môùi phaûi?" Nham Ñaàu baûo: "Veà nhaø Taêng doùng cöûa tröôùc cöûa sau xong noåi sau, neáu muoán xieån döông Ñaïi Giaùo, moãi moãi löûa ñoát, laïi keâu: "Cöùu löûa! Cöùu löûa! Huyeàn töø trong hoâng ngöïc mình löu xuaát, sau naày

Sa ñem moät thanh cuûi töø cöûa soå neùm vaøo practice is called the "wisdom being." This trong. Sö beøn môû cöûa. practice requires that one obtain the requisite * Zen master Xue-Feng entered the hall and initiation from a qualified Guru, and the actual addressed the monks, saying: "South visualization is guided by his or her oral Mountain has a turtle-nosed snake. All of you instructions—Töø ngöõ Taây Taïng coù nghóa laø "thaàn here must take a good look at it." Chang-Qing giaùm hoä," hay chö Phaät taäp trung vaøo thieàn quaùn came forward and said: "Today in the hall töôûng cuûa Maät toâng. Caùc vò naøy thöôøng tieâu bieåu there and many who are losing their bodies cho töø bi vaø trí tueä, nhöng cuõng ñöôïc xem nhö and lives." Yun-Men then threw a staff onto nhöõng thöïc theå hieän baùo thaân truï taïi caùc taàng trôøi the ground in front of Xue-Feng and affected Phaät giaùo. Trong thieàn quaùn töôûng

tôùi moät vò thaàn a pose of being frightened. A monk told giaùm hoä, haønh giaû taïo cho mình moät hình aûnh sinh Xuan-Sha about this and Xuan-Sha said: ñoäng coù nhöõng phaåm chaát lyù töôûng cöûa moät vò “Granted that Chang-Qing understands, still I Phaät. Ñaây goïi laø giai ñoaïn phaùt ñoäng, ñöôïc theo don’t agree.” The monk said: “What do you sau bôûi giai ñoaïn hoaøn thaønh, trong ñoù hình aûnh say, Master?” Xuan-Sha said: “Why do you cuûa vò Phaät naøy hôïp nhaát vôùi chính mình ñeå trôû need South Mountain?”—Sö thöôïng ñöôøng thaønh moät vò thaàn giaùm hoä khoâng theå taùch rôøi daïy chuùng: “Nuùi Nam coù moät con raén muõi to, ñöôïc. Vò quaùn töôûng hình töôïng ñöôïc xem nhö laø heát thaûy caùc oâng ñeàu phaûi kheùo xem.” “chuùng sanh theä nguyeän” vaø vò maø haønh giaû gaëp Tröôøng Khaùnh böôùc ra thöa: “Hoâm nay trong gôõ trong luùc thöïc taäp quaùn töôûng laø “chuùng sanh nhaø naøy coù ngöôøi taùn thaân maát maïng.” Vaân trí tueä.” Loái tu taäp naøy ñoøi hoûi haønh giaû phaûi coù leã Moân laáy caây gaäy neùm tröôùc sö roài ra boä sôï. quaùn ñaûnh tröôùc ñaây vôùi moät vò thaày coù ñuû thaåm Coù ngöôøi ñem vieäc naày thuaät laïi Huyeàn Sa. quyeàn, vaø thöïc taäp quaùn töôûng phaûi do chính söï Huyeàn Sa noùi: “Phaûi laø Huynh Laêng môùi höôùng daãn töø mieäng cuûa vò thaày aáy. ñöôïc. Tuy nhieân nhö theá, neáu ta thì chaúng Yield: Nhöôøng choã—Youth must yield to old vaäy.” Vò Taêng hoûi: “Hoøa Thöôïng laøm theá age—Tuoåi thanh xuaân phaûi nhöôøng choã cho tuoåi naøo?” Huyeàn Sa noùi: “Duøng nuùi Nam laøm giaø. gì?” Yielding to other people’s wishes: Tuøy Tình— * He died in 908. After his death he received Nhöôïng boä hay tuøy theo söï öôùc nguyeän cuûa ngöôøi the posthumous title “Great Teacher True khaùc. Awakening.”—Sö thò tòch naêm 908, ñöôïc vua Yielding to sleep: Tuøy Mieân. ban hieäu “Ñaïi Sö Chôn Giaùc”. 1) Drowsiness: Buoàn nguû—Ngaày ngaät— Yi-Dam (tib): Ista-devata (skt)—Thaàn giaùm hoä— Comatose, one of the klesa, or temptations. Also called Yidams, a Tibetan term for “Tutelary 2) Used by the Sarvastivadins as an equivalent deities,” or Buddhas who are the focus of tantric for klesa, the passions and delusions: Theo visualization practices. They often represent ideal toâng nghóa cuûa Höõu Boä Tieåu Thöøa, “Tuøy qualities such as compassion or wisdom, but are Mieân” laø moät teân khaùc cuûa phieàn naõo. also considered to be real entities, which exist as 3) Used by the school of consciousness as the “enjoyment bodies” residing in the Buddhist seed of klesa (greed, hatred, ignorance, pride, heavens. In deity yoga practice, meditators create doubt, wrong views): Theo toâng nghóa cuûa a vivid image of a particular “yi-dam” and phaùi Duy Thöùc Ñaïi Thöøa, ñaây laø teân goïi imagine that it possesses all the ideal qualities of chung cho chuûng töû cuûa “Phieàn Naõo Chöôùng” a buddha. This is called the “generation stage”; it vaø “Sôû Tri Chöôùng” (tham, saân, si, maïn, nghi, is followed by the “completion stage”, in which taø kieán). one imagines that the Buddha merges with Yi-Huai T’ien-Yi: Nghóa Hoaøi Thieàn Sö—Zen oneself and that one becomes indistinguishable master Yi-Huai-T’ien-Yi—Zen master Yi-Huai- from the “yi-dam.” The visualized image is T’ien-Yi was born in 993 in Luo-Qing, Zhe-Jiang referred to as the “pledge being,” and the actual Province. He was the son of a fisherman. After entity that is being summoned in the visualization leaving home he

became a disciple of Zen Master

Xue-T'ou—Thieàn sö Nghóa Hoaøi Thieân Y sanh composed the following verse that Xue-Tou naêm 993, queâ ôû Laïc Thanh, tænh Trieát Giang, con greatly praise: nhaø chaøi löôùi. Sau khi xuaát gia, sö laø ñeä töû cuûa “One, two, three, four, five, six, seven, Thieàn Sö Tuyeát Ñaäu. Alone atop the 80,000-foot peak, * At their first encounter, Xue-Tou said: “What Anatching the pearl from the jaws of the is your name?” Yi-Huai-T’ian-Yi said: “Yi- black dragon, Huai.” Chong-Xian said: “Why isn’t it Huai- A single exposes Vimalakirti. Yi?” (Reversing the order of the two Hoâm sau khi sö nhôn gaùnh nöôùc, ñoøn gaùnh characters of this name creates the Chinese gaãy laøm rôi caëp thuøng. Sö ñaïi ngoä, laøm baøi word ‘doubt’). Yi-Huai said: “The name was keä: given to me.” Chong-Xian asked: “Who gave “Nhaát nhò tam töù nguõ luïc thaát you this naem?” Yi-Huai said: “I received it Vaïn nhaãn phong ñaàu ñoäc tuùc laäp at my ordination nearly ten years ago.” Ly long haøm haï ñoaït minh chaâu Chong-Xian asked: “How many pairs of Nhaát ngoân khaùm phaù Duy Ma Caät.” sandals have you worn out since you set out (Moät hai ba boán naêm saùu baûy traveling?” Yi-Huai said: “The master Choùt nuùi muoân nhaãn moät chôn ñöùng shouldn’ deceive people!” Chong-Xian said: Döôùi haøm Ly Long ñoaït minh chaâu “I haven’ said anything improper. What do Moät lôøi ñuû phaù Duy Ma Caät). you mean?” Yi-Huai remained silent. Chong- * Yi-Huai entered the hall and addressed the Xian then hit him and said: “Strip off the monks, saying: “A distinguished teacher of silence and there’s a fraud! Get out!” Later our sect said: “You must drive away the ox when Yi-Huai was in Chong-Xian’s room for from the plowman, grab away the starving an interview, Chong-Xian said: “Practicing man’s food, regard the mean as noble, and like this you won’t attain it. Not practicing regard the noble as mean. If you drive the ox like this you won’t attain it. This way or not away, then the plowman’ crop will be this way, neither way will attain it.” Yi-Huai abundant. If you snatch away the food, then began to speak out Chong-Xian drove him out you will forever end the starving man’s of the room with blows—Trong laàn gaëp gôõ hunger and thirst. Taking the mean as noble, ñaàu tieân, Tuyeát Ñaäu hoûi: “Ngöôi teân gì?” Sö a handful of dirt becomes gold. Taking the thöa: “Teân Nghóa Hoaøi.” Tuyeât Ñaäu hoûi: “Sao noble as mean, you change gold into dirt.’ But chaúng ñaët Hoaøi Nghóa?” Sö thöa: “Ñöông thôøi as for me, I don’t drive away the plowman’s ñeán ñöôïc.” Tuyeát Ñaäu laïi hoûi: “Ai vì ngöôi food. Why is that? Moreover, I don’t turn a ñaët teân?” Sö thöa: “Thoï giôùi ñeán giôø ñaõ möôøi handful of dirt into gold, or gold into dirt. And naêm.” Tuyeát Ñaäu hoûi: “Ngöôi ñi haønh khaát ñaõ why is this? Because gold is gold; dirt is dirt; raùch bao nhieâu ñoâi giaøy?” Sö thöa: “Hoøa jade is jade; stone is stone; a monk is a monk; Thöôïng chôù löøa ngöôøi toát.” Tuyeát Ñaäu noùi: and a layperson is layperson. Since antiquity “Ta khoâng xeùt toäi loãi, ngöôi cuõng khoâng xeùt there have existed heaven and earth, sun and toäi loãi, aáy laø sao?” Sö khoâng ñaùp ñöôïc. Tuyeát moon, mountains and rivers, people and their Ñaäu ñaùnh, baûo: “Keû roãng noùi suoâng, ñi ñi!” relationships. This being so, how many of the Sö vaøo thaát, Tuyeát Ñaäu baûo: “Theá aáy chaúng deluded can break through the San Mountain ñöôïc,

chaúng theá aáy cuõng chaúng ñöôïc." Sö suy Pass and meet Bodhidharma?"—Sö thöôïng nghó. Tuyeát Ñaäu laïi ñaùnh ñuoåi ra. Nhö theá ñöôøng daïy chuùng: "Phaøm laø Toâng Sö (Thaày ñeán boán laàn. trong Thieàn toâng) phaûi ñoïat traâu cuûa keû ñi * The next day, while Yi-Huai fetched water caøy, cöôùp thöùc aên cuûa ngöôøi ñoùi, gaëp ngheøo from the well and carried it with a shoulder thì sang, gaëp sang thì ngheøo, ñuoåi traâu cuûa pole back to the temple, the people suddenly ngöôøi ñi caøy khieán cho luùa maï toát töôi. Cöôùp broke. As the bucket crashed to the ground thöùc aên cuûa ngöôøi ñoùi khieán hoï haèng döùt ñoùi Yi-Huai was suddenly enlightened. He then khaùt. Gaëp ngheøo thì sang naém ñaát thaønh

vaøng, gaëp sang thì ngheøo bieán vaøng thaønh sutras, he had opportunity to read a Buddhist text ñaát. Laõo Taêng cuõng chaúng ñuoåi traâu cuûa called "Pureland Dragon Poetry" written by a ngöôøi caøy, cuõng chaúng cöôùp thöùc aên cuûa Wang-Ru-Huu. Knowing clearly the virtues and ngöôøi ñoùi. Sao goïi laø traâu cuûa ngöôøi caøy, ta merits of practicing Buddha Recitation, during the naøo caàn duøng. Thöùc aên cuûa ngöôøi ñoùi, ta naøo period he took the precepts, he would often stay muoán aên. Ta cuõng chaúng bieán vaøng thaønh ñaát. up to continue practicing Buddha Recitation in the Sao vaäy? Vì vaøng laø vaøng, ñaát laø ñaát, ngoïc laø temple long after everyone had gone to sleep. ngoïc, ñaù laø ñaù. Taêng laø Taêng, tuïc laø tuïc. Trôøi Even during the day while writing, his mind never ñaát xöa nay, nhaät nguyeät xöa nay, nuùi soâng ceased to recite the Buddha's name. xöa nay, con ngöôøi xöa nay. Tuy nhieân nhö Consequently, though his eyes were blazingly red, theá, ñaäp naùt caùi coảng meâ seõ gaëp Ñöùc Ñaït Ma. he was still able to continue to write. At the Yin-Kuang (Great Master): AÁn Quang Ñaïi conclusion of the Bhiksu precept-maintaining Sö—Great Master Yin-Kuang—According to period, his eyes had healed completely. Relying Most Venerable Thích Thìn Taâm in The Thirteen on this evidence, he knew the virtues and merits Patriarchs of Pureland Buddhism, Yin-Kuang's obtained from Buddha Recitation were given name was Thaùnh Löôïng, and his self-given unimaginable. This also established a foundation name was Thöôøng Taøm. He was born during the as well as being one of the main reasons he end of the Ch'ing Dynasty and the beginning of decided eventually to focus on propagating the Republic of China. He was a descendent of Pureland Buddhism, to teach and encourage the Trieäu Family at Hieäp Taây region. As a child, everyone to practice Buddha Recitation. Admired he studied Confucianism and as he got older he for his conducts and virtues, Most Venerable Hua- took on the responsibility of maintaining Wen invited him to come and live in the library at Confucius Teachings as his purpose in life; Fa-Wu Temple so he could cultivate more therefore, he inadvertently followed the false peacefully. Counting to the end of the Ch'ing teachings of O-Yang-Tzu and Han-Du to degrade Dynasty, for a period of thirty years, he remained and criticize the Buddha-Dharma. Thereafter he unknown and hidden because he preferred not to was sick continuously for several years. Upon associate himself with the outside world so he self-reflection he realized he was gravely could cultivate peacefully praying to attain the mistaken and immediately abandoned his old Buddha Recitation Samadhi.

He did not accept ways of degrading and criticizing the Buddha's any disciples until he was 59 years of age. He had Teachings. In the seventh year of Kuang-Ch'u a total of more than three hundred thousand lay reign period of the Ch'ing Dynasty, he turned disciples, from nobility to rich and famous, twenty and his cultivated karma had ripened; thus, scholars to common peole. He taught that, he became ordained under Most Venerable T'ao- "Sakyamuni Buddha and Amitabha established Shuan at the Lotus Flower Cavern Temple in the the Dharma Door of Pureland Buddhism; directed Chung-Nam Mountain. Soon after, he took the and maintained by Manjusri and Samantabhadra Bhiksu Precepts with Precept-Master Yin at the Maha-Bodhisattvas; propagated by Great Masters Song-Khe Temple of the Hung-An district. Six Asvaghosha and Nagarjuna; practiced and further months after birth, he already had problems with spread widely by Patriarchs Hui-Yuan, T'ien-T'ai, his sight. Though he recovered from this illness, Ch'ing-Lieng, Yung-Ming, Lien-Ch'ih, Ou-I, etc. his eye sight was so weak. Every time his eyes Therefore, today I encourage everyone from turned a little red, he had a difficult time seeing. Enlightened to the Unenlightened, the wise to the His nature was prudent and his hand writing was ignorant, for all also cultivate this Dharma very beautiful; thus, during taking the Bhiksu tradition. People who cultivate Pure-Karma must Precepts, he was assigned as a secretary of the 'Maintain their humanity, fulfill all of one's temple. During the day time, because he spent so responsibilities. Eliminate all unwholesome much time writing, his eyes worsened and turned thoughts, maintain true faith. Abandon all wicked completely red. During that time, while drying the practices, practice all wholesome conducts. Do not

murder and destroy others. Try to become huyeát. Luùc tröôùc, nhôn khi phôi kinh, ngaøi ñöôïc vegetarians. Have compassion and protect the life xem boä Long Thö Tònh Ñoä cuûa ngaøi Vöông Nhaät of living creatures. Have faith, Vow and Practice Höu tröù taùc, bieát roõ coâng ñöùc nieäm Phaät, neân kyø Buddha Recitation praying to gain rebirth to the thoï giôùi naày, ban ñeâm sau khi ñaïi chuùng ñaõ yeân Ultimate Bliss Western Pureland.'" When he was nghæ, rieâng ngaøi vaãn coøn ngoài nieäm Phaät luoân. 77 years old, he returned to Linh Nham Temple. Ban ngaøy trong luùc vieát chöõ, ngaøi cuõng khoâng rôøi On October 24, he knew ahead of time his gaining caâu nieäm Phaät. Nhôø vaäy ñoâi maét tuy phaùt ñoû, rebirth was near; therefore, he summoned nhöng vaãn coù theå gaéng göôïng bieân cheùp ñöôïc. Khi ordained and lay Buddhists to Linh Nham Temple. giôùi ñaøn vöøa maõn thì beänh maét cuûa ngaøi cuõng vöøa During the meeting, he instructed the following: khoûi. Do ñaây neân ngaøi bieát coâng ñöùc nieäm Phaät "There is nothing speacial or unusual about the khoâng theå nghó baøn. Cuõng nhôø vaøo nhaân duyeân Buddha Recitation Dharma Door. If genuine and chaùnh yeáu naày môùi khieán ngaøi quy höôùng Tònh sincere, no one will be excluded from the Ñoä vaø khuyeân ngöôøi nieäm Phaät. Vì caûm meán ñöùc Buddha's rescue and deliverance." Then on haïnh cuûa ngaøi neân Hoøa Thöôïng Hoùa Vaên thænh November 4, he came down with a minor illness, ngaøi veà ôû Taøng Kinh Caùc cuûa chuøa Phaùp Voõ ñeå but he still diligently practiced Buddha Recitation. tænh taâm tu nieäm. Tính ñeán cuoái ñôøi nhaø Thanh, After reciting he

asked for water to wash his trong hôn ba möôi naêm xuaát gia, tröôùc sau ngaøi hands and then stood up and said, “Amitabha ñeàu mai danh aån tích, khoâng thích cuøng ngöôøi Buddha has come to deliver me. I will go soon. ngoaøi tôùi lui giao tieáp, ñeå yeân tu caàu chöùng Nieäm You all must have faith, vow and practice Buddha Phaät Tam Muoäi. Maõi ñeán naêm ngaøi ñöôïc 59 tuoåi, Recitation to pray for rebirth in the Western ngaøi môùi baét ñaàu thaâu nhaän ñeä töû. Soá ñeä töû taïi gia Pureland.” After speaking, he returned to his seat cuûa ngaøi leân ñeán hôn 300 ngaøn, bao goàm töø haøng to sit in the lotus position, put his palms together quyeàn quyù giaøu sang, danh nhôn, hoïc só cho ñeán following the supporting recitations of the great thöôøng daân. Ngaøi daïy: “Phaùp moân Tònh Ñoä laø do assembly and then he peacefully passed away. He Phaät Thích Ca vaø A Di Ñaø kieán laäp. Caùc vò Boà was eighty years old with a Dharma age of 60— Taùt Vaên Thuø vaø Phoå Hieàn höôùng daãn vaø duy trì. Theo Hoøa Thöôïng Thích Thieàn Taâm trong Lieân Ñöùc Maõ Minh vaø Long Thoï hoaèng döông. Caùc Toå Toâng Thaäp Tam Toå, Ngaøi AÁn Quang teân laø Thaùnh Hueä Vieãn, Thieân Thai, Thanh Löông, Vónh Minh, Löôïng, bieät hieäu Thöôøng Taøm. AÁn Quang Ñaïi Sö Lieân Trì, Ngaãu Ích xöôùng ñaïo cuøng tieáp phaàn giaùo sanh vaøo cuoái ñôøi nhaø Thanh, böôùc qua kyû nguyeân hoùa. Vì theá neân nay khuyeân khaép caùc haøng Daân Quoác. Ngaøi hoï Trieäu ôû ñaát Hieäp Taây. Thuôû Thaùnh, Trí, Phaøm, Ngu ñoàng neân tu haønh vaäy. beù Ngaøi theo Nho hoïc, lôùn leân laáy vieäc duy trì Ngöôøi ñaõ tu “tònh nghieäp” thì phaûi: ‘Giöõ luaân ñaïo Khoång laøm traùch nhieäm, vì theá ngaøi voâ tình thöôøng, laøm heát boån phaän. Döùt taø nieäm, gìn loøng nghe theo taø thuyeát cuûa AÂu Döông Tu vaø Haøn Duõ, thaønh kính. Tröø boû caùc ñieàu aùc, vaâng laøm caùc vieäc baøi baùc Phaät phaùp. Sau ñoù ngaøi bò beänh lieân tieáp laønh. Ñöøng gieát haïi, gaéng aên chay. Thöông tieác vaø maáy naêm. Töï xeùt bieát loãi laàm, ngaøi lieàn hoái caûi hoä trì maïng soáng loaøi vaät. Tín, nguyeän nieäm Phaät taâm nieäm baøi phaù Phaät phaùp khi tröôùc. Nieân hieäu caàu sanh veà Taây Phöông Cöïc Laïc.’” Naêm ngaøi Quang Chöõ thöù baûy ñôøi nhaø Thanh, caên laønh kòp ñöôïc 77 tuoåi, nhaèm ngaøy 24 thaùng 10, ngaøi döï bieát ñeán luùc ngaøi vöøa hai möôi tuoåi. Ngaøi xuaát gia vôùi tröôùc kyø vaõng sanh, neân cho trieäu taäp caùc chö Hoøa Thöôïng Ñaïo Thuaàn taïi chuøa Lieân Hoa Ñoäng Taêng vaø cö só veà chuøa Linh Nham, daën doø töù trong nuùi Chung Nam. Ít laâu sau ngaøi thoï cuï tuùc chuùng raèng: “Phaùp moân nieäm Phaät khoâng coù chi laø giôùi taïi chuøa Song Kheâ trong huyeän Höng An vôùi ñaëc bieät kyø laï caû. Chæ caàn khaån thieát chí thaønh thì AÁn Luaät Sö. Ngaøi ñaõ töøng bò beänh ñau maét khi khoâng ai laø chaúng ñöôïc Phaät tieáp daãn. Qua ngaøy vöøa môùi chaøo ñôøi, lôùn leân tuy ñaõ khoûi nhöng thò moàng 4 thaùng 11, ngaøi bò caûm nheï, song vaãn tinh löïc raát keùm. Moãi khi maét vöøa ñoû laø chæ coøn thaáy taán nieäm Phaät. Nieäm xong, baûo ñem nöôùc ñeán röõa lôø môø. Vì tính caån thaän vaø chöõ ñeïp, neân sau khi tay roài ngaøi ñöùng leân noùi: “Phaät A Di Ñaø ñaõ ñeán thoï cuï tuùc giôùi ngaøi ñöôïc cöû laøm thô kyù. Do vieát tieáp daãn. Toâi saép ñi ñaây. Ñaïi chuùng phaûi neân tín chöõ quaù nhieàu neân maét cuûa ngaøi luoân ñoû nhö nguyeän nieäm Phaät, caàu vaõng sanh veà choán Taây

Phöông.” Noùi ñoaïn ngaøi ngoài kieát giaø, chaép tay trì saùu. Kinh baøn veà thaäp nhò ñòa, phaïm haïnh, luïc Ba danh theo tieáng trôi nieäm cuûa ñaïi chuùng roài an La Maät, vaân vaân. laønh vieân tòch. Ngaøi ñöôïc 60 Taêng laïp, tuoåi thoï Yin-Yuan-Lung-Ch’i: AÅn Nguyeân Long Khí— 80. Yin-Yuan-Lung-Ch’i 1592-1673, a famous Yin-Kuang Temple: Chuøa AÁn Quang—Name Chinese Ch’an master of the Lin-Chih school, of a famous pagoda, located in the tenth district, abbot of the Wan-Fu monastery on Mount Huang- Saigon City, South Vietnam. The pagoda was built Po in China. Yin-Yuan went to Japan in 1654 and in 1948 and named ÖÙng Quang by Most founded there the Obaku Kokushi. His teachings Venerable Trí Höõu, Head of Linh ÖÙng Pagoda of and sayings are recorded in the Obaku-hogo, the Ñaø Naúng province. In 1950, Most Venerable Fushoâ-kokushi-koroku, and the Ingen-hoâgo— Thieän Hoøa had its Main Hall reconstructed Thieàn sö noåi tieáng thuoäc phaùi Laâm Teá, vieän chuû following the design of Töø Ñaøm Pagoda from tu vieän Wang-Fu treân nuùi Hoaøng Baù. AÅn Nguyeân Hueá. He also renamed it AÁn Quang and founded sang Nhaät Baûn naêm 1654, laäp ra phaùi Obaku ôû ñoù. the South Vietnam School of Buddhist Studies. It Hoaøng gia Nhaät Baûn phong cho ngaøi danh hieäu has been continuously built for twenty years. The sau khi maát laø Daikoâ-Fushoâ-Kokushi. Nhöõng Main Hall was rebuilt in 1966. Formerly, AÁn chaâm ngoân vaø nhöõng baøi thuyeát giaûng cuûa ngaøi Quang Pagoda was the ofice of the South Vietnam ñöôïc söu taäp trong caùc taùc phaåm nhan ñeà Obaku- School of Buddhist Studies from 1950 to 1953, the hoâgo, Fushoâ-kikushi-koâroku, vaø Ingen-hoâgoâ. office of South Vietnam Buddhist Sangha Yi-Qing-T’ou-Tzi: Nghóa Thanh Thieàn Sö— Association from 1951 to 1963, the office of Ñaàu Töû—Zen Master Yi-Qing-T’ou-Tzi—Zen Vietnam Buddhist Sangha from 1959 to 1963— master Yi-Qing-T’ou-Tzi was born in 1032, was Teân cuûa moät ngoâi chuøa noåi tieáng naèm trong quaän the Xao-T’ong Zen school Dharma heir, but not 10, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa the direct student of T’a-Yang—Thieàn sö Nghóa ñöôïc Hoøa Thöôïng Trí Höõu truï trì chuøa Linh ÖÙng Thanh Ñaàu Töû sanh naêm 1032, laø Phaùp töû cuûa Ñaø Naúng xaây vaøo naêm 1948. Ñeán naêm 1950, Hoøa tröôøng phaùi Taøo Ñoäng, nhöng khoâng phaûi laø ñeä töû Thöôïng Thieän Hoøa cho xaây laïi ngoâi Chaùnh ñieän tröïc tieáp cuûa Thieàn Sö Ñaïi Döông. theo kieåu chuøa Töø Ñaøm ôû Hueá, ñoåi teân laø AÁn * He left home at the age of seven to live at Quang Töï, vaø thaønh laäp Phaät Hoïc Ñöôøng Nam Miao-Xiang Temple. Initially, he studied the Vieät. Chuøa ñöôïc xaây döïng lieân tuïc trong 20 naêm. “Hundred Dharmas Doctrine” of the Ngoâi Chaùnh ñieän ñöôïc taùi thieát vaøo naêm 1966. Toå Consciousness-Only school of Buddhism. ñình AÁn Quang nguyeân laø truï sôû cuûa Phaät Hoïc Later, he undertook the practices of the Hua-Ñöôøng Nam Vieät töø naêm 1950 ñeán naêm 1963, vaên Yen school, but upon reading the words phoøng cuûa Giaùo Hoäi Taêng Giaø Vieät Nam töø naêm “Mind is self-nature,” he had an insight, 1951 ñeán naêm 1963, vaên phoøng Vieän Hoùa Ñaïo vaø saying: “Dharma is not found in the written Vieän Taêng Thoáng töø naêm 1959 ñeán 1963. word, and how can one speak of it?” He then Ying-Lo-Ching: Anh Laïc Kinh—Bodhisattva’s went traveling to find and study under a Zen Original Resolves

Ying-Lo-Ching. People belived teacher—Sö xuaát gia naêm leân baûy tuoåi taïi that this sutra was translated into Chinese from a chuøa Dieäu Töôùng. Thoaït tieân sö hoïc Luaän Sanskrit sutra in the fifth century; however, later Baùch Phaùp cuûa Toâng Duy Thöùc. Veà sau sö Buddhist scholars indicated that it was probably nghe kinh Hoa Nghieâm, ñeán caâu "Töùc taâm töï written in China during the fifth or the sixth taùnh," sö lieàn phaùt tænh, noùi: "Phaùp lìa vaên töï century. It discusses the fifty-two stages, the pure ñaâu coù theå giaûng ö?" Sö beøn caát böôùc du precepts, ten perfections, etc—Boà Taùt Boån phöông qua caùc thieàn hoäi. Nguyeän Anh Laïc Kinh. Ngöôøi ta tin raèng boä kinh * At that time, Zen master Yuan-Jian was naøy ñöôïc dòch ra töø moät boä kinh Phaïn vaøo theá kyû staying at Sacred Peak. One night he saw a thöù naêm; tuy nhieân, veà sau naøy caùc hoïc giaû Phaät blue eagle in a dream and took it as an omen. giaùo cho thaáy raèng boä kinh naøy ñöôïc vieát taïi The next morning, T'ou-Tzi arrived and Trung Hoa vaøo khoaûng theá kyû thöù naêm hay thöù Yuan-Jian received him ceremoniously. Now

because a non-Buddhist once asked the caïnh noùi: "Hoa Nghieâm Thanh ngaøy nay nhö Buddha: "I don't ask about that which may be beänh ñöôïc ra moà hoâi." Sö ngoù laïi, baûo: spoken of, and I don't ask about what may not "Ngaäm laáy mieäng choù, neáu noùi laêng xaêng, Ta be spoken of... After three years Yuan-Jian buoàn noân." Sau ñoù ba naêm, Giaùm ñem toâng asked T'ou-Tzi: "Let's see if you remember chæ cuûa toâng Taøo Ñoäng chæ daïy, sö ñeàu dieäu your 'hua-t'ou.' T'ou-Tzi began to answer kheá. Giaùm trao giaøy, y cuûa Ñaïi Döông Huyeàn when Yuan-Jian suddenly covered T'ou-Tzi's vaø daën doø: "Ngöôi thay ta noái doøng toâng Taøo mouth with his hand. T'ou-Tzi the Ñoäng, khoâng neân ôû ñaây laâu phaûi kheùo hoä trì." experienced enlightenment. He bowed. Sau ñoù Giaùm noùi keä: Yuan-Jian said: "Have you awakened to the "Tu Di laäp Thaùi Hö mysterious function?" T'ou-Tzi said: "Were it Nhaät nguyeät phuï nhi chuyeån like that I'd have to spit it out." At that time Quaàn phong tieäm yû tha an attendant standing to one side said: "Today Baïch vaân phöông y caûi bieán Qing Hua-Yan (T'ou-Tzi) is sweating as if he Thieáu Laâm phong khôûi tuøng were ill!" T'ou-Tzi turned to him and said: Taøo Kheâ ñoäng lieâm quyeän "Don't speak insolently! If you do so again Kim Phuïng tuùc long saøo I'll vomit!" After three more years, Yuan-Jian Thaàn ñaøi khôûi xa tieån." revealed to T'ou-Tzi the essential doctrine (Tu Di döïng trong khoâng, passed down from T'ong-Shan and T'ou-Tzi Nhaät nguyeät caïnh maø chuyeån grasped it entirely. Yuan-Jian presented Nhieàu ñaûnh ñeàu nöông y T'ou-Tzi with T'a-Yang's portrait, sandals, Maây traéng môùi bieán ñoåi and robe. He then instructed him to carry on Thieáu Laâm gioù toøng tay the method of this school in my behalf, so that Ñoäng Taøo Kheâ cuoán saùo it will not end here. Well and befittingly Phuïng vaøng ñaäu oå roàng sustain and preserve it." Yuan-Jian then Nhaø reâu ñaäu xe nghieàn). wrote a verse and presented to T'ou-Tzi: * When T'ou-tzi-Yi-Qing arrived at Yuan- "Mt. Sumeru stands in the greta void. Tong's place, rather than going for an It supports the spinning sun and moon. interview with that teacher at the appointed Upon its countless peaks do rest, time, he remained sleeping in the monk's The white clouds there transformed. hall. The head monk reported this

to Yuan- The Shao-Lin wind sows a forest. Tong, saying: “There is a monk who’s The Cao-T’ong screen rolled up. sleeping in the hall during the day. I’ll go deal A golden phoenix lives in a dragon’s with it according to the rules.” Yuan-Tong nest. asked: “Whi is it?” The head monk said: “The Imperial moss is crushed by a wagon. monk Qing.” Yuan-Tong said: “Leave it be. Thieàn Sö Vieân Giaùm ôû hoäi Thaùnh Nham, moät I’ll go find about it.” Yuan-Tong then took his ñeâm naèm moäng thaáy coù nuoâi con chim öng staff and went into the monk’s hall. There he saéc xanh, tænh giaác oâng cho laø moät ñieàm laønh. found T’ou-Tzi-Yi-Qing in a deep sleep. Ñeán saùng ngaøy aáy, sö lieàn ñi ñeán . Sö leã ra Hitting the sleeping platform with his staff, he maét, Giaùm nhaän cho ôû vaø daïy khaùn caâu scolded him: “I don’t offer any ‘leisure rice’ “Ngoaïi ñaïo hoûi Phaät: ‘Chaúng hoûi coù lôøi, here for monks so that they can go to sleep.” chaúng hoûi khoâng lôøi.’” Sö khaùn caâu naày traûi T’ou-Tzi-Yi-Qing woke up and asked: “How qua ba naêm, moät hoâm Giaùm hoûi: “Ngöôi ghi would the master prefer that I practice?” ñöôïc thoaïi ñaàu chaêng, thöû neâu ra xem?” Sö Yuan-Tong said: “Why don’t you try nghó ñaùp laïi, bò Giaùm buïm mieäng. Boãng nhieân practicing Zen?” Yi-Qing said: “Fancy food sö khai ngoä, beøn ñaûnh leã. Giaùm baûo: “Ngöôi doesn’t interest someone who’s sated.” Yuan- dieäu ngoä huyeàn cô chaêng?” Sö thöa: “Neáu coù Tong said: “But I don’t think you’ve gotten cuõng phaûi möûa boû.” Luùc ñoù, thò giaû ôû beân there yet.” Yi-Qing said: “What point would

there be in waiting until you believe it?” nhö loan phuïng bay giöõa hö khoâng chaúng ñeå Yuan-Tong said: “Who have you been daáu veát, nhö con linh döông moïc söøng ai tìm studying with?” Yi-Qing said: “Fu-Shan.” ñöôïc daáu chôn, roàng vaøng chaúng giöõ ñaàm Yuan-Tong said: “No wonder you’re so laïnh, thoû ngoïc ñaâu gaù boùng coùc. Neáu laäp chuû obstinate!” They then held each other’s khaùch thì phaûi ngoaøi coõi Oai AÂm lay ñaàu, hoûi hands, laughed, and went to talk in Yuan- ñaùp noùi baøy vaãn coøn ôû giöõa ñöôøng. Neáu ñöùng Tong’s room. From this incident Yi-Qing’s troøng chaúng nhoïc thaáy nhau. reputation spread widely—Sö ñeán Vieân * When Yi-Qing was near death in 1083, he Thoâng khoâng thöa hoûi gì, chæ aên côm xong roài composed a poem: nguû. Tri söï thaáy theá, baïch vôùi Vieân Thoâng: “As the abbot of two temples, “Trong Taêng ñöôøng coù vò Taêng caû ngaøy lo I couldn’t assist the Buddha way. nguû, xin thöïc haønh theo qui cheá.” Vieân Thoâng My parting message to you all, baûo: “Khoan! Ñôïi ta xeùt qua.” Vieân Thoâng Don’t go seeking after something.” caàm gaäy ñi vaøo Taêng ñöôøng, thaáy sö ñang Naêm 1083, luùc gaàn thò tòch, sö coù laøm baøi keä: naèm nguû, Vieân Thoâng goõ vaøo giöôøng, quôû: “Löôõng xöù truï trì “Trong ñaây toâi khoâng coù côm dö cho Thöôïng Voâ khaû trôï ñaïo Toïa aên xong roài nguû.” Sö thöa: “Hoøa Thöôïng Traân troïng chö nhôn daïy toâi laøm gì?” Vieân Thoâng baûo: “Sao chaúng Baát tu taàm thaûo.” tham thieàn?” Sö thöa: “Moùn aên ngon khoâng (Truï trì hai nôi, khoâng theå giuùp ñaïo caàn ñoái vôùi ngöôøi buïng no.” Vieân Thoâng baûo: Traân troïng caùc ngöôi, “Taïi sao coù nhieàu ngöôøi khoâng chaáp nhaän Chaúng caàn tìm thaûo). Thöôïng Toïa?” Sö thöa: “Ñôïi hoï chaáp nhaän ñeå Yo (jap): To use—Duøng. laøm gì? Vieân Thoâng hoûi: “Thöôïng Toïa ñaõ gaëp Yobbana-mado (p): Nieân traùng kieâu— ai roài ñeán ñaây?” Sö thöa: “Phuø

Sôn.” Vieân Intoxciation with youth—Kieâu maïn vì tuoåi traùng Thoâng baûo: “Laï! Ñöôïc caùi gì maø löôøi bieáng.” nieân—See Three dharmas (XLVIII). Vieân Thoâng beøn naém tay, hai ngöôøi cöôøi roài Yodainen (jap): Yang-Tai-Nien—Döông Ñaïi trôû veà phöông tröôïng.” Nieân. * T’ou-Tzi-Yi-Qing first taught on White Cloud Yoga (skt & p): Hieäp phoái—Du giaø—Thieàn Du Temple in Jian-Chou. He later moved to the Giaø—Töông öng—A Sanskrit term that refers to Sheng-Yin Monastery in Shu-Chou (located any physical and or mental discipline. A form of on Mt. Qian) Zen master Yi-Qing entered the meditation developed in ancient India aimed at hall and addressed the monks, saying: “To liberating one from the physical limitations of the speak of this affair is like a phoenix soaring body or sufferings and afflictions by achieving into the heavens, not leaving a trace behind. concentration of mind and fusing with universal It’s like a ram whose horns are entangled in a truth. It is common to both Hinduism and tree, and thus does not touch the ground. Buddhism, as well as other traditions in India. In Where will you find any tracks? A golden Hinduism, yoga means to harness and unite dragon in not concealed in a cold swamp. A oneself with god. In other religious traditions in jade rabbit nests in the moonlight. In order to India, yogic practices involve training in the establish the guest and host, you must stick development of physical and mental states that your head out beyond the noisy world. If you are valued by their traditions, but in Buddhism, answer my questions properly, you’re singing Yoga is only equivalent to the first stage of at the edge of the mysterious road. But in that meditative breathing practicing. This is the case, you’re still only halfway there. If you’re combination of physical and breathing exercises. still staring in miscomprehension, don’t Yoga method requires the mutual response or belabor what you see!”—Ban ñaàu Sö truï trì relation of the following five aspects—Töø Phaïn taïi Baïch Vaân. Sau sö dôøi ñeán Ñaàu Töû. Sö ngöõ chæ baát cöù hình thöùc kyû luaät thaân hay taâm. thöôïng ñöôøng daïy chuùng: “Neáu luaän vieäc naày Moät hình thöùc thieàn ñònh ñöôïc phaùt trieån ôû AÁn Ñoä

thôøi coå muïc ñích giaûi thoaùt nhöõng haïn cheá theå subjects. One of its central doctrines is chaát hay nhöõng khoå ñau phieàn naõo baèng caùch ñònh “cognition-only,” according to which all taâm sao cho noù hoøa nhaäp vaøo chaân lyù cuûa vuõ truï. phenomena are essentially products of mind. Töø naøy thoâng duïng caû trong AÁn giaùo, Phaät giaùo, Along with Madhyamaka, it became one of vaø caû nhöõng truyeàn thoáng toân giaùo khaùc ôû AÁn Ñoä. the two most important philosophical Theo AÁn giaùo, Du giaø coù nghóa laø keát hôïp vôùi traditions of Indian Buddhism, and also was thöôïng ñeá. Theo caùc truyeàn thoáng khaùc ôû AÁn Ñoä highly influential in East Asia. Application of thì thöïc taäp du giaø coù nghóa laø thöïc taäp phaùt trieån Yoga, also called Vijnanavada, the school tình traïng thaân vaø taâm theo caùch rieâng cuûa töøng that teaches knowing. The school of toân giaùo, nhöng trong Phaät giaùo, töø naày chæ töông Mahayana Buddhist Yoga founded by ñöông vôùi thieàn ñònh trong giai ñoaïn ñaàu taäp thôû. Matreyanatha, Asanga and Vasubandu. Ñaây laø loái ñieàu thaân vaø hôi thôû sao thaân taâm tònh According to the central notion of Yogachara, laëng. Phöông phaùp Du giaø laø söï lieân heä hoã

töông things exist only as processes of knowing, not giöõa naêm khía caïnh caûnh, haønh, lyù, quaû vaø cô. as objects outside. Perception is a process of Ñaây laø loái ñieàu thaân vaø hôi thôû sao thaân taâm tònh creative imagination (with the help of the laëng. Phöông phaùp Du giaø laø söï lieân heä hoã töông storehouse consciousness) that apparently giöõa naêm khía caïnh caûnh, haønh, lyù, quaû vaø cô. produces outer objects. According to 1) The mutual response or relation of state, or Yogachara, Alaya vijnana is the ground of environment, referred to mind: Töông öùng vôùi knowledge and the storehouse of all previous caûnh. impressions, seeds developed. Alaya vijnana 2) The mutual response or relation of action, or is the determining factor for the process of mode of practice: Töông öùng vôùi haønh. rippening karma. The Alaya vijnana is often 3) The mutual response or relation of right compared to a stream and karma as the water. principle: Töông öùng vôùi lyù. Once karma already formed as water poured 4) The mutual response or relation of results in into the stream, the stream continues to flow enlightenment: Töông öùng vôùi quaû. and flow (no matter what) even after the 5) The mutual response or relation of motivity, person's death, providing continuity from one i.e. practical application in saving others: existence to the next. According to the Töông öùng vôùi cô. ancient Buddhism, the path to liberation in the ** See Twenty-four non-interactive activity Yogachara is divided into four stages (1. dharmas. Preliminary path where the bodhisattva Yoga sect: Esoteric sect—Chaân Ngoân hay Du undertakes the teaching of "mind only"; 2. Giaø toâng—See Yogacara. Path of seeing where bodhisattva gains a Yogacara (skt) Yogachara (p): Du Giaø Toâng. realistic understanding of the teaching, attains (I) The meanings of Yogacara—Nghóa cuûa Du the knowledge of concept, and enters the first Giaø: A Sanskrit term for "Yogic Practice of the ten stages; 3. Path of meditation where School." A school of Indian Buddhism whose bodhisattva passes successively through the main early exponents were the brothers ten stages and develops insight as well as Asanga and Vasubandhu, the primary focus of liberate self from all defilements; 4. Path of which was psychology and epistemology. The fulfillment where all defilements are term "Yogic Practics School" may have been eliminated to put an end to the cycle of of an implied rejection of the emphasis on existence)—Töø Phaïn ngöõ chæ "Tröôøng Phaùi dialectic (taøi bieän chöùng) and debate found in Du Giaø." Tu taäp thieàn ñònh, moät loaïi Tam ma other Indian Buddhist traditions, particularly ñòa ñaëc bieät. Baøi taäp Du Giaø (Yoga), coøn goïi the Madhyamaka. Meditation practice and laø Duy Thöùc (Vijnanavada) hay laø tröôøng daïy analysis of the workings of the mind are veà nhaän thöùc. Du Giaø (Yoga) Phaät giaùo do central concerns of Yogacara, as reflected in Maitreyanatha, Voâ Tröôùc (Asanga) vaø Theá the voluminous literature it produced on these Thaân (Vasubandu) saùng laäp. Theo yù töôûng

trung taâm cuûa Yogachara, moïi caùi coù theå tri ngaøi Toái Thaéng Töû Boà Taùt). Nhöng theo Giaùo giaùc ñöôïc ñeàu laø tinh thaàn. Tri giaùc laø quaù sö Bapat trong Hai Ngaøn Naêm Traêm Naêm trình saùng taïo baèng töôûng töôïng. Theo Phaät Giaùo, Du Giaø toâng ñöôïc ngaøi Maitreya Yogachara, A laïi da thöùc, cô sôû cuûa söï tri hay Maitreyanatha saùng laäp vaøo theá kyû thöù ba giaùc moïi vaät vaø laø nôi

taøng chöùa taát caû nhöõng sau Taây Lòch. aán töôïng cuûa chuùng ta. A Laïi da laø nhaân toá 2) One of the two main schools of Mahayana quyeát ñònh söï chín muoài cuûa nghieäp. A laïi da Buddhism. The Yogacaras were adherents of thöùc ñöôïc ví nhö doøng soâng, trong ñoù nöôùc mentalism. They do not make any undue ñöôïc ví nhö nhöõng nghieäp. Ñaõ coù nöôùc claims for the non-origination theory (nghieäp) thì doøng soâng duø muoán hay khoâng notwithstanding the fact that they too hold the muoán vaãn phaûi chaûy, nhö nhöõng nghieäp thöùc world to be unreal. Thus both the ñöôïc mang töø ñôøi naày sang ñôøi khaùc. Theo Madhyamika and the Yogacara schools Phaät giaùo xöa thì con ñöôøng giaûi thoaùt cuûa maintain the Maya-like nature of the world. Yogachara ñöôïc chia laøm boán gia ñoaïn (1. The Advaitins, likewise, adhere to the Maya Con ñöôøng chuaån bò, nôi Boà Taùt nguyeän theo doctrine in order to sustain their belief in hoïc thuyeát vôùi toaøn boä tinh thaàn—2. Con Advaitism. A great champion of the Advaita ñöôøng suy töôûng, nôi Boà taùt ñi saâu vaøo hoïc school, Sankaracarya, took this weapon of the thuyeát ñaït ñöôïc hieåu bieát vaø böôùc vaøo giai illusion theory and used against this rival ñoaïn thöù nhaát trong thaäp ñòa—3. Con ñöôøng realists, the Naiyayikas and the Vaisesikas, saùng taïo taâm linh, nôi Boà Taùt thieàn ñònh vaø ñi and on this account was called a crypto-saâu vaøo thaäp ñòa—4. Con ñöôøng keát thuùc, nôi Buddhist. Sankkara's stand in advocating the maø taát caû moïi ueá tröôïc ñeàu bò xoùa traéng nhaèm unreality of the world, however, is logical and chaám döùt chu kyø luaân hoài). independent, for according to the Upanisads (II) The history of formation of the Yogacara there existed previously only the Brahmin or school—Lòch söû thaønh laäp Du Giaø toâng: Atman, and things other than that were unreal 1) The Yogacara school is another important and diseased. Such a declaration makes it branch of the Mahayana. According to Keith obvious that nothing but the Brahmin or in the Chinese-English Buddhist Terms, Atman is real. The question arises, what was tantric or esoteric sect, the principles of Yoga the source of Sankara's doctrine of Maya? are accredited to Pantajali in second century The Mahayana Buddhists who immediately B.C., later founded as a school in Buddhism preceded him are the most likely source. On by Asanga in the fourth century A.D. Hsuan- the other hand, it is possible that it was the Tsang became a disciple and advocate of this Sastitantra, the renowned treatise on the school. However, according to Prof. Bapat in Sankhya philosophy. It is said that the the Twenty-Five Hundred Years of Sastitantra contains a statement to the effect Buddhism, the Yogacara school was founded that "the ultimate and real nature of the by Maitreya or Maitreyanatha in the third 'gunas' the Sankhyan forces, is invisible; and century A.D.—Tröôøng phaùi Duy Thöù Du Giaø what is visible to us is fairly false like an laø moät nhaùnh quan troïng khaùc cuûa phaùi Ñaïi illusory object, maya. Incidentally, it may be Thöøa. Theo Keith trong Trung Anh Phaät Hoïc mentioned that the earlier Buddhists Nikayas Töø Ñieån, coøn goïi laø Du Giaø phaùi, teân goïi make no mention whatever of the Maya chung cuûa Maät giaùo. Giaùo thuyeát Du Giaø do doctrine—Moät trong hai tröôøng phaùi chính ngaøi Pantajali saùng laäp vaøo theá kyû thöù hai cuûa Phaät giaùo Ñaïi Thöøa. Phaùi Du Giaø gaén tröôùc Taây Lòch, sau ñoù ñöôïc ngaøi Voâ tröôùc lieàn vôùi taâm

thöùc. Hoï khoâng binh vöïc nhieàu thaønh laäp toâng phaùi Du Giaø vaøo theá kyû thöù tö cho thuyeát khoâng sinh khôûi duø raèng hoï cuõng sau Taây Lòch. Ngaøi Huyeàn Trang laø moät ñeä töû chuû tröông theá giôùi naøy laø khoâng coù thöïc. Nhö vaø moät ngöôøi beânh vöïc trieät ñeå cho toâng phaùi vaäy, caû Trung Quaùn laãn Duy Thöùc toâng ñeàu naày (oâng ñaõ dòch boä Du Giaø Sö Ñòa Luaän cuûa xaùc nhaän tính chaát aûo aûnh cuûa theá giôùi. Cuõng

nhö vaäy, nhöõng ngöôøi theo phaùi baát nhò cuõng Phaät vaø chö Boà Taùt. Nhöng coâng trình heä baùm chaët vaøo thuyeát aûo aûnh ñeå giöõ vöõng thoáng hoùa do caùc nhaø Trung Quaùn thöïc hieän nieàm tin vaø giaùo lyù cuûa mình. Sankaracarya, ñaõ boû rôi moät vaøi yù töôûng quen thuoäc cuûa Ñaïi moät ngöôøi binh vöïc nhieät tình cuûa tröôøng phaùi Thöøa buoåi ban sô, sau naøy phaûi chòu nhaän moät baát nhò , ñaõ söû duïng vuõ khí laø thuyeát aûo töôûng söùc ñeø naëng lôùn lao cuûa nhöõng söï phaùt trieån naøy ñeå choáng laïi nhöõng nhaø duy thöïc (realist) song song vôùi AÁn Ñoä giaùo. AÛnh höôûng cuûa ñoái thuû cuûa oâng, ñoù laø nhöõng ngöôøi trieát hoïc Du Giaø Sankhya thaáy roõ trong Duy Naiyayikas vaø Vaisesikas. Do ñoù oâng ñöôïc Thöùc toâng do ngaøi Voâ Tröôùc thaønh laäp vaøo goïi laø moät Phaät töû bí maät. Sankkara trong khoaûng naêm 400 sau Taây lòch, ñaët giaûi thoaùt vieäc bieän hoä cho tính chaát khoâng thöïc cuûa theá treân söï quaùn töôûng noäi quaùn ñöôïc goïi laø pheùp giôùi laø ñieàu hôïp lyù vaø xaùc ñaùng, vì theo AÙo Du Giaø. Nghóa Thö (Upanisads) thì tröôùc ñaây chæ coù (III) Theory and practice of the Yogacara school— ngöôøi Baø La Moân hay Atman (caùi ta) laø coù Giaùo thuyeát vaø thöïc haønh cuûa Du Giaø toâng: thöïc maø thoâi, coøn moïi thöù khaùc ñeàu khoâng 1) The Yogacara recognizes three degrees of thöïc vaø khoâng laønh maïnh. Söï tuyeân boá nhö knowledge—Phaùi Duy Thöùc Du Giaø thöøa vaäy cho thaáy roõ raøng ngoaøi ngöôøi Baø La Moân nhaän ba caáp ñoä kieán thöùc—See Three hay Atman ra khoâng coù gì laø thöïc caû. Moät caâu degrees of knowledge. hoûi ñöôïc ñaët ra, “Ñaâu laø nguoàn goác chuû 2) The Yogacara was so called because it thuyeát aûo aûnh cuûa Sankara?” Raát coù theå emphasized the practice of meditation (yoga) nguoàn goác naøy laø töø nhöõng ngöôøi Phaät giaùo as the most effective method for the Ñaïi Thöøa ngay tröôùc oâng. Maët khaùc, nguoàn attainment of the highest truth or bodhi. All goác coù theå laø töø boä Sastitantra, boä luaän noåi the ten stages of spiritual progress (dasa tieáng veà nhò nguyeân (Sankhya philosophy). bhumi) of Bodhisattvahood had to be passed Ñöôïc bieát trong boä Sastitantra coù moät caâu veà through before bodhi could be attained: vaán ñeà naøy laø “baûn chaát sau cuøng vaø thöïc söï Tröôøng phaùi naày coù teân laø Duy Thöùc Du Giaø cuûa trí tueä thanh tònh hay söùc maïnh cuûa nhò (Yogacara) vì chuù troïng vaøo vieäc luyeän taäp nguyeân thì khoâng theå nhìn thaáy , coøn nhöõng thieàn laøm phöông phaùp höõu hieäu nhaát ñeå ñaït gì chuùng ta nhìn thaáy ñöôïc thì hoaøn toaøn ñeán chaân lyù toái cao (bodhi). Phaûi ñi qua ‘Thaäp khoâng thaät, gioáng nhö moät vaät theå hö aûo hay Ñòa’ cuûa quaû vò Boà Taùt môùi ñaït ñeán Boà Ñeà. aûo aûnh.” Nhaân ñaây caàn bieát theâm raèng caùc 3) The school is also known as the Vijnanavada kinh boä cuûa Phaät giaùo tröôùc ñaây khoâng heà on account of the fact that it holds nothing but nhaéc

ñeán chuû thuyeát aûo aûnh. consciousness (vijnaptimatra) to be the 3) Yogacara is another school of thought, closely ultimate reality. In short, it teaches subjective connected with with the Madhyamikas, idealism, or that thought alone is real: Tröôøng placed its trust in faith in the Buddhas and phaùi naày coøn coù teân laø Duy Thöùc vì chuû Bodhisattvas, and in devotion to them. The tröông raèng khoâng coù gì ngoaøi yù thöùc vaø yù systematization carried out by the thöùc laø thöïc taïi cuoái cuøng. Toùm laïi, tröôøng Madhyamikas neglected, however, some of phaùi naày daïy cho ngöôøi ta chuû nghóa duy taâm the ideas current in the early Mahayana, chuû quan, nghóa laø chæ coù yù töôûng laø coù thaät. which later on received greater weight from 4) The Yogacara brings out the practical side of aprallel developments in Hinduism. The philosophy, while the Vijnanavada brings out influence of the Samkhya-Yoga philosophy its speculative features. The Lankavatara shows itself in the Yogacara school, founded Sutra, an important work of this school, about 400 A.D. by Asanga, which relied for maintains that only the mind (cittamatra) is salvation in introspective meditation known real, while external objects are not. They are as Yoga—Du giaø toâng laø moät tröôøng phaùi tö unreal like dreams, mirages and 'sky- töôûng khaùc, coù lieân quan maät thieát vôùi Trung flowers.' Cittamatra, in this case, is different Quaùn, ñaëc ñöùc tin vaø loøng suøng moä nôi chö from alayavijnana which is the repository of

consciousness underlying the subject-object nhaø bình giaûi caùc taùc phaåm cuûa Theá Thaân, thì duality: Teân Du Giaø (Yogacara) cho thaáy roõ a-laïi-da chöùa ñöïng chuûng töû cuûa vaïn phaùp, khía caïnh thöïc haønh cuûa trieát lyù naày, coøn teân bao goàm caû caùc phaùp taïo ra baát tònh. Noùi caùch Duy Thöùc (Vijnanavada) laøm noåi baäc caùc ñaëc khaùc, vaïn phaùp hieän höõu trong a-laïi-da thöùc ñieåm lyù thuyeát kinh Laêng Giaø (Lankavatara döôùi traïng thaùi tieàm taøng. Caùc nhaø Duy Thöùc Sutra), moät cuoán saùch quan troïng cuûa tröôøng Du Giaø coøn noùi raèng ngöôøi tinh thoâng taát seõ phaùi naày, cho raèng chæ coù taâm yù (cittamatra) hieåu ñöôïc söï 'khoâng hieän höõu cuûa ngaõ theå' laø coù thöïc, coøn nhöõng vaät theå beân ngoaøi thì (pudgala-nairatmya) vaø söï 'khoâng hieän höõu khoâng. Nhöõng vaät theå naày khoâng coù thöïc, cuûa vaïn vaät theá gian' (dharma-nairatmya). Söï chuùng nhö laø moäng mô aûo aûnh. Taâm yù ôû ñaây khoâng hieän höõu cuûa ngaõ theå seõ ñöôïc thöïc khaùc vôùi A Laïi Da thöùc, voán chæ laø kho chöùa hieän qua söï xoùa boû ham muoán (klesavarana), ñöïng yù thöùc, taïo ñoái töôïng cho söï ñoái ngaãu vaø söï khoâng hieän höõu cuûa vaïn vaät theá gian seõ chuû theå vaø ñoái töôïng. ñöôïc thöïc hieän qua söï caét boû böùc maøn che 5) Vasubandhu's Vijnaptimatrata-siddhi is the phuû chaân kieán thöùc (jneyavarana). Caû hai basic work of this system. It repudiates all kieåu khoâng thöïc taïi naày (Nairatmya) ñeàu raát belief in the reality of the objective world, caàn thieát ñeå ñi ñeán giaûi thoaùt. maintaining that citta or vijnana is the only (IV) The development of the Yogacara school: Söï reality, while the alyavijnana contains the phaùt trieån cuûa Du Giaø toâng—Noted teachers seeds of phenomena, both subjective and in the school such as Asanga and Vasubandhu objective. Like flowing water, alayavijnana is in the fourth century, Sthiramti and

Dinnaga a constantly changing stream of in the fifth century, Dharmapala and consciousness. With the realization of Dharmakirti in the seventh century, Buddhahood, its course stops at once. Santaraksita and Kamalasila in the eighth According to Sthiramati, the commentator on century, etc. These famous monks continued Vasubandhu's works, alya contains the seeds the work of the founder by their writings and of all dharmas including those which produce raised the school to a high level. The school impurities. In other words, all dharma exist in reached its summit of its power and influence alayavijnana in a potential state. The in the days of Asanga and Vasubandhu. The Yogacarins further state that an adept should appellation Yogacara was given by Asanga, comprehend the non-existence of self while the term Vijnanavada was used by (pudgala-nairatmya), and the non-existence Vasubandhu—Caùc luaän sö noåi tieáng cuûa of things of the world (dharma-nairatmya). tröôøng phaùi naày laø Voâ Tröôùc laø Voâ Tröôùc vaø The former is realized through the removal of Theá Thaân vaøo theá kyû thöù tö, An Hueä vaø Traàn passions (klesavarana), and the latter by the Na vaøo theá kyû thöù naêm, Phaùp Trì vaø Phaùp removal of the veil that covers the true Xöùng vaøo theá kyû thöù baûy, Tòch Hoä vaø Lieân knowledge (jneyavarana). Both these Hoa Giôùi vaøo theá kyû thöù taùm, vaân vaân tieáp nairatmyas are necessary for the attainment tuïc söï nghieäp cuûa ngöôøi saùng laäp baèng nhöõng of emancipation: Cuoán Duy Thöùc Hoïc cuûa taùch phaåm cuûa hoï vaø ñaõ ñöa tröôøng phaùi naày ngaøi Theá Thaân laø cuoán saùch cô baûn cuûa heä tö ñeán moät trình ñoä cao. Tröôøng phaùi naày ñaït töôûng naày. Saùch baùc boû moïi söï tin töôûng vaøo ñeán ñænh cao aûnh höôûng trong thôøi kyø cuûa Voâ thöïc taïi cuûa theá giôùi khaùch quan, cho raèng chæ Tröôùc vaø Theá Thaân. Teân goïi Du Giaø Haønh coù taâm (citta) hay thöùc (vijnana) môùi laø thöïc Toâng laø do Voâ Tröôùc ñaët, coøn teân Duy Thöùc taïi duy nhaát, coøn trong thöùc a-laïi-da thì coù thì ñöôïc Theá Thaân xöû duïng. chöùa maàm moáng caùc hieän töôïng, caû chuû quan Yogacarabhumi Sastra (skt): Luaän Du Giaø Sö vaø khaùch quan. Gioáng nhö moät doøng nöôùc Ñòa—The work of Asanga, said to have been chaûy, thöùc a-laïi-da laø moät doøng yù thöùc luoân dictated to him in or from the Tusita heaven by bieán ñoäng. Khi ñaõ chöùng ñaéc Phaät quaû thì Maitreya, about the doctrine of the Yogacara or doøng chaûy kia seõ ngöng laïi. Theo Sthiramati, Vijnanavada. The sastra was translated into

Chinese by Hsuan-Tsang, is the foundation text 5) Topics from the Buddhist canon (sutra, of this school. Treatise on the Stages of the Vinaya-pitaka, Abhidharma): Caùc ñoái töôïng Yogachara. This is the fundamental work of the cuûa kinh ñieån Phaät giaùo (kinh, luaät, luaän). Yogachara school, which the author might have Yogacara sect: Bí Toâng—Maät giaùo—The been either Asanga or Maitreyanatha—Ngöôøi ta esoteric Mantra or Yogacara sect which noùi Boà Taùt Di Laëc ñaõ ñoïc cho ngaøi Voâ Tröôùc considered Vairocana as the chief object of cheùp laïi treân coõi trôøi Ñaâu Suaát, noùi veà giaùo lyù caên worship—Tröôøng phaùi Maät Toâng xem Phaät Tyø loâ baûn cuûa phaùi Du Giaø hay Duy Thöùc. Boä Luaän Giaù Na laø vò Phaät chính ñeå thôø phöôïng—See ñöôïc ngaøi Huyeàn Trang dòch sang Hoa Ngöõ. Ñaây Esoteric

method. laø giaùo thuyeát cuûa tröôøng phaùi Du Giaø (giaùo Yoga rules of the esoteric sect: Esoteric Yoga thuyeát chính cuûa Du Giaø cho raèng ñoái töôïng sect—Bí maät Du giaø. khaùch quan chæ laø hieän töôïng giaû hieän cuûa thöùc A Yoga sutra (skt): Du giaø luaän—See Laïi Da laø taâm thöùc caên baûn cuûa con ngöôøi. Caàn Yogacarabhumi-sutra. phaûi xa lìa quan nieäm ñoái laäp höõu voâ, toàn taïi vaø Yoga-tantra: Highest Yoga Tantra—Du Giaø phi toàn taïi, thì môùi coù theå ngoä nhaäp ñöôïc trung Maät Chuù—One of the four classes of tantras, ñaïo). Du giaø sö ñòa luaän, baøn veà nhöõng vuøng ñaát according to Tibetan Buddhism. These tantras cuûa Yogachara (caùc ñòa cuûa Du Giaø). Ñaây laø taùc emphasize internal visualization in which one phaåm caên baûn cuûa tröôøng phaùi Du Giaø visualizes oneself and then imagines that Yi-Dam (Yogachara), taùc giaû coù theå laø Maitreyanatha hay deity gradually enter oneself. The practitioners of laø Voâ Tröôùc (Asanga)—See Yogacharabhumi- this type of Tantra are supposed to visualize all Sutra. phenomena as being primordially free from the Yogacharabhumi-Sutra (skt): Kinh Ñaït Ma Ña signs but as manifestations of some luminosity (ñoä La Thieàn Kinh—This sutra is composed by saùng) and emptiness—Theo Phaät giaùo Taây Taïng, Dharmatrata and Buddhasena in the 5th century du giaø maät chuù laø moät trong boán thöù lôùp cuûa Maät AD on the methods of meditation for the chuù. Nhöõng maät chuù naøy nhaán maïnh ñeán noäi quaùn Hinayana. The sutra was translated into Chinese trong ñoù haønh giaû töï quaùn laáy mình vaø töôûng by Buddhabhadra. The sutra was divided into five töôïng raèng vò thaàn giaùm hoä töø töø hoøa nhaäp vaøo parts—Ñaây laø kinh ñieån do Ñaït Ma Ña La vaø haønh giaû. Haønh giaû tu taäp du giaø maät chuù naøy phaûi Phaät Ñaïi Tieân bieân soaïn ñeå phoå bieán veà phöông quaùn töôûng boån maït chö phaùp (thuôû ban ñaàu cuûa phaùp thieàn ñònh cho caùc tröôøng phaùi Tieåu thöøa chö phaùp) khoâng coù saéc töôùng maø laø söï hieån hieän vaøo theá kyû thöù 5 sau Taây lòch. Kinh ñöôïc Ngaøi cuûa moät ñoä saùng naøo ñoù vaø hö khoâng maø thoâi. Phaät Ñaø baït Ñaø La dòch sang Haùn töï. Kinh chia Yogi (p): Thieàn sinh—See Yogin. laøm naêm phaàn: 1) The seventeen stages presenting the Yogi-Hoe (jap): Yangchi-Fanghui—Döông Kyø progression on the path to enlightenment with Phöông Hoäi—See Fang-Hui-Yang-Qi and Yang- the help of the Yogachara teaching, this is the Qi-Fang-Hui sect. most important part: Möôøi baûy vuøng ñaát ñaùnh Yogin (skt): Yogi (skt)—Tu Haønh giaû—Ngöôøi tu daáu söï tieán böôùc treân ñöôøng ñaïi giaùc vôùi söï haønh—Devotee—A Sanskrit term for someone trôï giuùp cuûa giaùo lyù Tieåu thöøa Du Giaø. Ñaây laø who engages in yogic practice. In Tibetan Tantric phaàn quan troïng nhaát. Buddhism it commonly refers to practitioners who 2) Interpretations of these stages: Nhöõng lyù giaûi are engaged in intensive meditative practice, veà nhöõng vuøng ñaát khaùc nhau aáy. generally conducted in solitary retreat or in small 3) Explanation of these sutras from which the communities that tend to exist outside the Yogachara doctrine of the stages draws monastic establishment, but are often closely support: Giaûi thích caùc kinh ñieån laøm choã döïa associated with monastery—Töø Baéc Phaïn chæ cho giaùo ñieàu veà caùc vuøng ñaát Du Giaø. ngöôøi tu taäp du giaø. Trong Maät giaùo Taây Taïng, töø 4)

Classifications contained in these sutras: Caùc naøy thöôøng ñeå chæ ngöôøi tu taäp thieàn ñònh thaâm phaïm truø chöùa ñöïng trong caùc kinh ñieån aáy. saâu, thöôøng ôû nôi vaéng veû hay trong nhöõng coäng

ñoàng nhoû, beân ngoaøi cô sôû töï vieän, nhöng vaãn Yoke of Unenlightened views: Yoke of quan heä maät thieát vôùi töï vieän. Unenlightened or non-Buddhist views or wrong Yojana (skt): Do Tuaàn. views—Kieán AÙch Phöôïc—Taø kieán—See Four (I) An overview of "": Toång quan veà Do Tuaàn— yokes. An ancient Indian land measure or measure Yokyoku (jap): Luaän Dao Khuùc (Phaät giaùo Nhaät of distance that frequently appears in Baûn). Buddhist writings. There are various Yomei (jap): Vua Duïng Minh (Nhaät Baûn). estimates of how far this is, ranging from five Yomeiji-Yenju (jap): Yungming-Yenshou— to ten miles. According to Western writings, Vónh Minh Dieân Thoï Thieàn Sö—See Yong-Ming- it's a linear measure corresponding to a Yan-Shou. walking day—Do tuaàn, ñôn vò ño löôøng cuûa Yon (poetic): Yonder—Ñaèng kia. AÁn ñoä ngaøy xöa, thöôøng ñöôïc duøng trong caùc kinh Phaät. Coù nhieàu öôùc löôïng khaùc nhau veà Yonden Gyatso (1589-1617): The fourth Dalai chieàu daøi cuûa moät do tuaàn, trong khoaûng töø 5 Lama, a great-grand son of the Mongol leader ñeán 10 daëm. Theo saùch baùo Taây phöông thì Altan Khan, whose recognition as Dalai Lama do tuaàn töông öùng vôùi moät ngaøy ñöôøng ñi boä. was an important factor in creating close ties (II) Other meanings of "": Nhöõng nghóa khaùc cuûa between the Mongol and the Gelukpa order. This Do Tuaàn: led in 1642 to the elevation (söï ñöa leân) of the 1) Described as anciently a royal day's march fifth Dalai Lama, Ngawang Lobsang Gyatso for the army: Ngaøy tuaàn haønh cuûa binh lính (1617-1682), to the position of ruler of Tibet, vöông trieàu thôøi xöa. which was achieved with the help of Mongol 2) An ancient measurement unit which equal to troops—Ñöùc Ñaït Lai Laït Ma ñôøi thöù tö, chaùu coá 8 krosas (which is equivalent to 18 English cuûa nhaø laõnh ñaïo Moâng Coå Altan Khan, ngöôøi maø miles, or 60 Chinese miles): Du Thieän Na— söï ñöôïc thöøa nhaän nhö vò Ñaït Lai Laït Ma laø moät Du Xaû Na—Du Dieân Na—Du Kieän Ñaø La— yeáu toá quan troïng trong vieäc taïo ra moái quan heä Ñôn vò ño löôøng thôøi coå töông ñöông vôùi 8 chaët cheõ giöõa Moâng Coå vaø Giaùo Hoäi Gelukpa ôû caâu xaù lö (töông ñöông vôùi 18 daëm Anh hay Taây Taïng. Ñieàu naøy daãn ñeán vieäc ñöa Ñöùc Ñaït 60 daäm Taøu). Lai Laït Ma ñôøi thöù naêm, Ngawang Lobsang a) Ancient Yojana is equal to 40 miles: Moät do Gyatso, leân ngoâi vò cai trò theá quyeàn ôû Taây Taïng tuaàn thôøi coå töông ñöông vôùi 40 daëm. vôùi söï trôï giuùp cuûa quaân ñoäi Moâng Coå. b) An Indian Yojana is equivalent with 30 miles: Yong-Ming-Yan-Shou: Vónh Minh Dieân Thoï Do tuaàn cuûa AÁn Ñoä töông ñöông vôùi 30 daëm. Thieàn Sö—Zen master Yong-Ming-Yan-Shao, c) According to the scriptures, a yojana is one of the most famous monks in early Sung equivalen to 16 miles: Theo Thaùnh Ñieån thì Dynasty. He was born in 904 in Yu-Hang (now moät do tuaàn töông ñöông vôùi 16 daëm. located near Hang-Chou in Zhe-Jiang Province), Yoke (n): AÙch—There are four yokes or fetters— was a disciple of Zen Master T'ian-T'ai-Te-Shao. See Four yokes. He survived his master only by three years, was one of the last important masters of the Fa-Yan Yokes, chains and fetters: Naïn

goâng cuøm— school of Ch’an. He was the author of a book See Seven calamities (B). called Record of Truth-Mirror in one hundred Yoke of Desire: Yoke of sensuality—Duïc AÙch volumes—Thieàn sö Vónh Minh, moät cao Taêng ñaàu Phöôïc—Tham duïc—See Four yokes. ñôøi nhaø Toáng. Ngaøi sanh naêm 904 taïi Dö Haøng Yoke of Ignorance: Voâ Minh AÙch Phöôïc—Si (nay thuoäc tænh Trieát Giang), laø ñeä töû cuûa Thieàn meâ—See Four yokes. sö Thieân Thai Ñöùc Thieàu. Ngaøi chæ soáng nhieàu Yoke of Possession: Yoke of existence—Höõu hôn Thaày mình coù ba naêm. Ngaøi laø moät trong AÙch Phöôïc—Chaáp höõu—See Four yokes. nhöõng ñaïi sö cuoái cuøng cuûa phaùi Thieàn Phaùp Yoke (v) someone: Buoäc ai vaøo aùch—See Four Nhaõn. Ngaøi laø taùc giaû boä saùch Thieàn Toâng Canh yokes. Luïc, goàm moät traêm quyeån.

* His realization took place when he heard a Phong lai ba laõng khôûi.” bundle of fuel dropping on the ground—Tình (Bieát dieäu chæ Vónh Minh côø sö nghe tieáng boù cuûi rôi xuoáng ñaát maø toû Tröôùc cöûa nöôùc moät hoà ngoä vaø coù baøi keä nhö sau: Trôøi soi aùnh saùng daäy Something dropped! It is no other thing; Gioù sang soùng moøi sanh). Right and left, there is nothing earthy: * During the twelfth month of 975, Yong-Ming Rivers and mountains and the great earth, became ill. Two days later he bade the monks In them all revealed is the Body of the farewell. Sitting cross-legged in an upright Dharma-raja (Dharma-king). position, he passed away. His stupa was Coù gì rôi xuoáng chæ laâng laâng placed on “Great Compassion” Mountain— Khaép khaép hai beân chaúng maûy traàn Vaøo thaùng möôøi hai naêm 975, sö nhuoám Soâng nuùi coû caây toaøn vuõ truï beänh, hai ngaøy sau sö noùi lôøi giaõ bieät cuøng Ñaâu laø chaúng hieän Phaùp Vöông thaân. Taêng chuùng, roài ngoài kieát giaø thò tòch. Thaùp * One day Zen master Yong-Ming-Yan-Shou cuûa sö ñöôïc ñaët treân nuùi Ñaïi Bi. addressed the monks, saying: “This place, Yoni (skt): Nöõ caên—The female sex-organ—Boä Xue-T’ou, has erupted eight thousand feet phaän sinh duïc cuûa ngöôøi nöõ. into the air and the earth has turned into Yorukai (jap): Srotapana (skt)—Stream- slippery grain, stacked in a freakish 80,000- enterer—Döï Löu Quaû—See Four kinds of holy foot peak. You have absolutely nothing upon men (II). which to stand. In what direction will you step Yosai (jap): Sö Vinh Taây (1141-1215), Phaät giaoù forward?”—Moät hoâm sö thöôïng ñöôøng daïy Nhaät Baûn. chuùng: “Trong nuùi Tuyeát Ñaäu maây vöôn leân Yoshimizu (jap): East of Kyoto—Vuøng Caùt ngaøn taàm khoâng döøng maûy thoùc, döïa ñaûnh Thuûy, naèm veà phía Ñoâng cuûa Ñoâng Ñoâ, Nhaät muoân nhaãn khoâng coù choã ñeå chôn. Taát caû caùc Baûn. ngöôi nhaèm choã naøo tieán boä?” Coù vò Taêng hoûi: “Moät loái taét cuûa Tuyeát Ñaäu laøm sao daãm Young brahman: Nieân thieáu tònh haïnh—Ngöôøi ñi?” Sö ñaùp: “Böôùc böôùc hoa laïnh keát, lôøi lôøi tònh haïnh treû. suoát ñaùy baêng.” Young child: Ñoàng Töû. * A monk asked: “What is Yong-Ming’s Young inviter: Trieäu Thænh Ñoàng Töû—The wondrous mystery?” Yan-Shou said: “Add inviter, possibly etymologically connected with more incense.” The monk said: “Thank you, achavaka; he is the youth fifth on the left of master, for your instruction.” Yan-Shou said: Manjusri in his group of the Garbhadhatu, and is “So you’ve satisfied and don’t want to delve supposed to invite all the living to deeper?” The monk bowed. Yan-Shou said: enlightenment—Vò

ñoàng töû thöù naêm beân traùi cuûa “Listen to this verse” Ngaøi Vaên Thuø Sö Lôïi Boà Taùt, ngöôøi coù nhieäm vuï “If you desire to know Yong-Ming’s trieäu thænh moïi chuùng sanh ñi ñeán giaùc ngoä. mystery, Young Men’s Buddhist Association (YMBA): Before the gate is the lake’s surface. Hoäi Thanh Nieân Phaät Töû—Organization founded The sun illuminates all life. in Colombo in 1898 by C.S. Dissanayake, a Sri The wind arises and waves come up.” Lankan Buddhist who converted from Christianity. Coù vò Taêng hoûi: “Theá naøo laø dieäu chæ cuûa It was modeled on the Young Men’s Christian Vónh Minh?” Sö ñaùp: “Laïi theâm höông ñi.” Vò Association, and its members played crucial roles Taêng thöa: “Taï thaày chæ daïy.” Sö noùi: “Haõy in the politics of a number of Southeast Asian möøng chôù giao thieäp.” Vò Taêng ñaûnh leã. Sö countries in the early decades of the twentieth noùi: “Haõy laéng nghe baøi keä naày.” century—Toå chöùc ñöôïc C.S. Dissanayake thaønh “Duïc thöùc Vónh Minh chæ laäp taïi Colombo vaøo naêm 1898. C.S. Dissanayake Moân tieàn nhaát hoà thuûy laø moät ngöôøi theo Cô Ñoác giaùo caûi sang ñaïo Phaät. Nhaät chieáu quang minh sanh Hoäi Thanh Nieân Phaät Töû coù moâ hình gioáng nhö

Hoäi Thanh Nieân Cô Ñoác, vaø caùc hoäi vieân ñoùng he beame the dharma heir of the nineteenth nhöõng vai troø thieát yeáu veà chính trò taïi moät soá caùc generation of Vinitaruci Zen Sect, he stayed at quoác gia vuøng Ñoâng Nam AÙ vaøo nhöõng thaäp nieân Ñaïi Bi Temple. When he was old, he moved to ñaàu theá kyû 20. Yeân Laõng village to preach Dharma until he Young man is not necessarily young at passed away in 1213—Thieàn sö Vieät Nam, queâ ôû heart and an old man is not necessarily old Ngheä An, Baéc Trung Vieät. Luùc 30 tuoåi, ngaøi xuaát gia vôùi moät vò sö giaø trong laøng. Sau ñoù, ngaøi ñeán at heart: Ngöôøi treû khoâng nhaát thieát taâm phaûi treû; Thaêng Long hoïc thieàn vôùi Quoác Sö Vieân Thoâng. ngöôøi giaø chöa chaéc taâm ñaõ giaø. Theá neân ñöøng Sau khi trôû thaønh phaùp töû ñôøi thöù 19 doøng Thieàn bao giôø laáy tuoåi taùc maø ñaùnh giaù con ngöôøi (Nhaân Tyø Ni Ña Löu Chi, ngaøi truï taïi chuøa Ñaïi Bi. Luùc tieåu taâm baát tieåu, nhaân laõo taâm baát laõo)—Do not cao tuoåi, ngaøi dôøi veà laøng Yeân Laõng ñeå tieáp tuïc judge people by their age. hoaèng hoùa Phaät giaùo cho ñeán khi ngaøi thò tòch vaøo Young man’s will to go everywhere to naêm 1213. achieve his goal: YÙ chí cuûa ngöôøi treû tuoåi laø ñi Yuan Tripitaka: Nguyeân Taïng—The Yuan baát cöù nôi naøo ñeå ñaït thaønh cöùu caùnh (Tang boàng Tripitaka, compiled by order of Shih-Tsu (Kublai), hoà thæ). founder of the Yuan dynasty, and printed from Young novice monk: Sa Di Ñaïo Haàu—A blocks; begun in 1277, the work was finished in novice monk who is not old enough to be 1290. It included 1,422 master work with 6,017 ordained—Moät ngöôøi môùi tu, chöa ñuû tuoåi ñeå thoï books. It contained 528 Mahayana and 242 giôùi ñaøn. Hinayana sutras; 25 Mahayana and 54 Hinayana Young prince: Moät vò thaùi töû treû—A prince vinaya; 97 Mahayana and 36 Hinayana sastras; though young now, but he may become a king in 108 biographies; and 332 supplementary or the future, so not to treat him lightly—Thaùi töû tuy general works. In general, it was similar to the coøn nhoû, nhöng töông lai seõ laøm quoác vöông, neân Sung edition—Kinh Taïng ñöôïc khaéc in vaøo thôøi chaúng theå khinh thöôøng—See Four things that nhaø Nguyeân theo leänh

cuûa Nguyeân Theá Toå, baét may not be treated lightly. ñaàu naêm 1277 vaø hoaøn thaønh naêm 1290. Toång Youth of the Himalayas: Tuyeát Sôn Ñoàng coäng coù 1422 boä vôùi 6017 quyeån. Trong ñoù coù 528 Töû—According to the Sutra of the former lives of boä Ñaïi Thöøa kinh, 242 boä Tieåu Thöøa kinh; 25 boä the Buddha, this is the great man, or youth of the Luaät Ñaïi Thöøa, 54 boä Luaät Tieåu Thöøa; 97 boä Himalayas, the Buddha in a former incarnation— Luaän Ñaïi Thöøa, 36 boä Luaän Tieåu Thöøa; 108 Coøn goïi laø Tuyeát Sôn Ñaïi Só. Theo Kinh Baûn quyeån Hieàn Thaùnh Kyù Luïc, vaø 332 quyeån Tuïc Sanh, ñaây laø vò Ñaïi Só treû tuoåi treân nuùi Tuyeát, tieàn Nhaäp Taïng. Ñaïi ñeå boä Nguyeân Taïng vaø Toáng thaân cuûa Ñöùc Phaät Thích Ca. Taïng cuõng gioáng nhau. Youthful messenger: Thieân Ñoàng—Divine Yuan Zhi T'ao Wu: Vieân Trí Ñaïo Ngoâ Thieàn youths, such as deva guardians of the Buddha-law Sö—Zen Master Yuan-Zhi-T'ao-Wu was born in who appear as Mercuries, or youthful messengers 769 in Yu-Zhang (now in Jiang-Xi Province), was of the Buddhas and Bodhisattvas—Thieân ñoàng hoä a disciple of Yao-Shan—Thieàn Sö Vieân Trí Ñaïo phaùp, nhöõng thieân ñoàng söù giaû cuûa chö Phaät vaø Ngoâ sanh naêm 769 taïi Dö Chöông (nay thuoäc tænh chö Boà Taùt. Giang Taây), laø ñeä töû cuûa Thieàn Sö Döôïc Sôn. Youthful in monastic years: Thieån Laïp—Of * One day, Zen master Yao-Shan asked T'ao- few years in Buddhist Order—Keùm tuoåi ñaïo, chæ Wu: "Where have you been?" T'ao-Wu said: caùc vò Tyø Kheo tuoåi haï coøn ít. "Walking on the mountain." Yao-Shan said: Y Son Zen Master: Y Sôn Thieàn Sö (?-1213)— "Without leaving this room, quickly speak!" A Vietnamese Zen master from Ngheä An, North T'ao-Wu said: of Central Vietnam. At the age of thirty, he left "On the mountain the birds are white as home and became a disciple of an old monk in the snow. At the bottom of the brook the fish village. Later, he arrived at Thaêng Long to study never stop swimming." Zen with the National Teacher Vieân Thoâng. After

Moät hoâm, Döôïc Sôn hoûi sö: "Ngöôi ñi veà chaúng ngoài chaúng naèm, haõy noùi mau! Noùi ñaâu?" Sö thöa: "Ñi daïo nuùi veà." Döôïc Sôn mau!" Qui Sôn lieàn ñöùng daäy boû ñi. baûo: "Chaúng rôøi thaát naày, ñem gì veà, noùi * Kui-Shan asked T'ao-Wu: "Where did you mau!" Sö thöa: go?" T'ao-Wu said: "To see a doctor." Kui- "Sôn thöôïng ñieåu nhi ñaàu tôï tuyeát Shan asked: "How many people are sick?" Giaùn ñeå du ngö mang baát trieät." T'ao-Wu said: "Some are sick, some are not." (Treân nuùi chim con ñaàu tôï tuyeát Kui-Shan said: "Is one who is not sick has Ñaùy khe caù loäi lo chaúng cuøng). nothing to do with it?"—Qui Sôn Linh Höïu * One day, T'ao-Wu and Yun-Yan were with hoûi sö: "ÔÛ ñaâu ñeán?" Sö ñaùp: "Khaùn beänh Yao-Shan, Yao-Shan said: "Saying that there ñeán." Qui Sôn Linh Höïu hoûi: "Coù bao nhieâu is a place where wisdom does not reach ngöôøi beänh?" Sö ñaùp: "Coù ngöôøi beänh, coù violates the taboo. Any saying this will grow ngöôøi chaúng beänh." Qui Sôn Linh Höïu noùi: horns. Monk Zhi (T'ao-Wu), what do you "Coù ngöôøi khoâng beänh ñaâu khoâng phaûi Trí say?"T'ao-Wu then went out. Yun-Yan then ñaàu ñaø?" Sö ñaùp: "beänh cuøng chaúng beänh ñeàu asked Yao-Shan: "Why didn't elder brother khoâng can heä vieäc noù, noùi mau! Noùi mau!" answer you?" Yao-Shan said: "My back hurts * He died on the tenth day of the ninth month in today. Anyway, he knows

why. Why don’t 835—Sö thò tòch ngaøy möôøi thaùng chín naêm you go ask him?” Yun-Yan then went to 835. T’ao-Wu and said: “Why didn’t you answer Yueh-An-Shan-Kuo: Döôïc An Sôn Quoác Thieàn the master today?” T’ao-Wu said: “Go ask the Sö (1079-1152)—Yueh-An-Shan-Kuo, Chinese master.”—Sö cuøng Ñaøm Thaïnh ñöùng haàu Zen master of the Yogi lineage of Linn-Chih Zen, Döôïc Sôn. Döôïc Sôn baûo: “Choã trí chaúng nghó a student and Dharma successor of T’ao-Ning. ñeán, toái kî, noùi tôùi, noùi tôùi töùc ñaàu moïc söøng, Master Yueh-An was known in example 8 of the Trí ñaàu ñaø (aùm chæ sö) hieåu theá naøo?” Sö lieàn Wu-Men-Kuan—Thieàn sö thuoäc doøng Döông Kyø ñi ra. Ñaøm Thaïnh hoûi Döôïc Sôn: “Sö huynh phaùi Laâm Teá, laø moân ñoà vaø ngöôøi keá vò Phaùp vôùi Trí vì sao khoâng ñaùp lôøi Hoøa Thöôïng?” Döôïc Ñaïo Ninh Thieàn Sö. Teân cuûa Döôïc An ñöôïc bieát Sôn baûo: “Hoâm nay ta ñau löng, y ñaõ bieát, ñeán qua thí duï thöù taùm trong Voâ Moân Quan. ngöôi hoûi laáy y.” Ñaøm Thaïnh ñeán hoûi sö: Yueh-Chou Zen master: Döôïc Chaâu Thieàn “Vöøa roài, sao sö huynh khoâng ñaùp lôøi Hoøa Sö—Yueh-Chou, Chinese Zen master of the Thöôïng?” Sö baûo: “Huynh ñeán hoûi Hoøa T’ang dynasty, a student and Dharma successor of Thöôïng ñi.” T’ung-Shan-Liang-Chieh. Yueh-Chou was known * Kui-Shan asked Yun-Yan: “With what does in example 48 of the Wu-Men-Kuan—Thieàn sö bodhi sit?” Yun-Yan said: “It sits with ñôøi Ñöôøng, moân ñoà vaø ngöôøi keá vò Phaùp cuûa nonaction.” Yun-Yan then asked Kui-Shan Thieàn sö Ñoäng Sôn Löông Giôùi. Teân cuûa ngaøi the same question. Kui-Shan said: “It sits with ñöôïc nhaéc ñeán trong thí duï thöù 48 cuûa Voâ Moân all empty dharmas.” Yun-Yan then asked Quan. T’ao-Wu: “What do you say?” T’ao-Wu said: Yueh-Lin Zen master: Döôïc Laâm Thieàn Sö “Bodhi sits listening to it. Bodhi lies down (1143-1217)—Yueh-Lin, Chinese Zen master of listening to it. But as for the one who neither the Yogi lineage of Lin-Chih, master of Wu-Men- sits nor lies down, speak! Speak!” Kui-Shan Hui-K’ai—Döôïc Laâm thuoäc doøng Döông Kyø cuûa got up and left—Qui Sôn Linh Höïu hoûi Vaân phaùi Laâm Teá, thaày cuûa Voâ Moân Tueä Khai. Nham Ñaøm Thaïnh: “Boà Ñeà laáy gì laøm toøa?” Yueh-Shan-Wei-Yen: Döôïc Sôn Duy Ñaøm Thaïnh ñaùp: “Laáy voâ vi laøm toøa.” Ñaøm Nghieãm—Yueh-Shan-Wei-Yen 745-828 or 750- Thaïnh laïi hoûi Linh Höïu caâu aáy. Linh Höïu 834. He came from ancient Jiang-Chou, now is in ñaùp: “Laáy caùc phaùp khoâng laøm toøa.” Linh Shan-Xi province. Chinese Zen master, a student Höïu laïi ñem caâu aáy hoûi sö. Sö ñaùp: “Ngoài thì and Dharma successor of Shih-T’ou-Hsi-T’ien, cho y ngoài, naèm thì cho y naèm. Coù moät ngöôøi master of Tao-Wu-Yuan-Chih and Yun-Yen-Tan- Sheng. According to the Ching-Te-Ch’uan-Teng-

Lu, Yueh-Shan left home at the age of seventeen * Yueh-Shan was confused: Döôïc Sôn môø mòt and was fully ordained by Vinaya master Hsi- khoâng hieåu. Ts’ao in 774. He was one of the most prominent * Shih-T’ou then said: “Your affinity is not at disciples referred to Ma-Tsu T’ao-I by Shih-T’ou. this place. Go to Master Ma-Tsu-T’ao-I’s As an earnest disciple, Yueh-Shan mastered the place.”—Thaïch Ñaàu baûo: “Nhôn duyeân cuûa sutras and sastras and strictly adhered to the ngöôi khoâng phaûi ôû ñaây, haõy ñeán choã Maõ Toå Vinaya—Döôïc Sôn Duy Nghieãm (745-828 hay Ñaïo Nhaát.”

750-834), queâ ôû Raùng Chaâu, nay thuoäc tænh Sôn * Yueh-Shan went and paid his respects to Ma- Taây. Thieàn sö Döôïc Sôn Duy Nghieãm, moân ñoà vaø Tsu in accordance with Shih-T'ou's laø ngöôøi keá vò Phaùp vôùi Thieàn sö Thaïch Ñaàu Hy instructions. He then posed the same question Thieân, thaày cuûa Ñaïo Ngoä Vieân Trí vaø Vaân Nham to Ma-Tsu that he had previously presented to Ñaøm Thaïnh. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, Shih-T'ou: Döôïc Sôn vaâng leänh ñeán yeát kieán Döôïc Sôn rôøi gia ñình cha meï luùc 17 tuoåi. Ngaøi Maõ Toå. Sö thöa laïi caâu ñaõ thöa vôùi Thaïch ñöôïc thoï cuï cuùc giôùi naêm 774 vôùi Luaät Sö Hy Ñaàu. Thaùo. Ngaøi laø moät trong nhöõng ñeä töû xuaát saéc * Ma-Tsu said: "Sometimes I teach it by raising nhaát maø Thaïch Ñaàu Thieàn Sö ñaõ göûi tôùi Maõ Toå my eyebrows and blinking my eyes. Ñaïo Nhaát. Laø moät ñeä töû tinh caàn, Döôïc Sôn tinh Sometimes I don't teach it by raising my thoâng Kinh Luaän, vaø nghieâm trì giôùi luaät. eyebrows and blinking my eyes. Sometimes * Later, Yueh-Shan went to Shih-T'ou Hsi- raising my eyebrows and blinking my eyes is T'ien's place. He asked: "I have a general it, sometimes raising my eyebrows and understanding of the three vehicles and the blinking my eyes isn't it. So what will you twelve divisions of scriptures. Now I want to do?"—Maõ Toå baûo: "Ta coù khi daïy y nhöôùng find out about 'the southern teaching of maøy chôùp maét, coù khi khoâng daïy y nhöôùng pointing directly at mind, seeing self-nature, maøy chôùp maét; coù khi nhöôùng maøy chôùp maét and becoming a Buddha.' Truly, I am not laø phaûi, coù khi nhöôùng maøy chôùp maét laø clear about this teaching and therefore, I khoâng phaûi, ngöôi laøm sao?" come and ask for the master's compassionate * At these words, Yueh-Shan was enlightened. instruction."—Sau ñoù sö tìm ñeán gaëp Hy He then bowed to Ma-Tsu: Ngay caâu noùi naày, Thieân Thaïch Ñaàu vaø hoûi: "Ñoái Tam thöøa thaäp Döôïc Sôn lieàn kheá ngoä, beøn leã baùi. nhò kinh, con coøn hieåu bieát thoâ sô, ñeán nhö * Ma-Tsu asked: "What principle have you thöôøng nghe phöông nam noùi 'chæ thaúng taâm observed that makes you bow?"—Maõ Toå laïi ngöôøi, thaáy taùnh thaønh Phaät,' thaät con muø tòt. hoûi: "Ngöôi laáy ñaïo lyù gì leã baùi?" Vì theá con ñeán cuùi mong Hoøa Thöôïng töø bi * Yueh-Shan said: "When I was at Shih-T'ou's chæ daïy." place, it was like a mosquito on an iron * Shih-T'ou said: "You can't attain it this way. bull."—Döôïc Sôn thöa: "Con ôû choã Thaïch You can't attain it not this way. Trying to Ñaàu nhö con muoãi ñaäu treân traâu saét." attain it this way or not this way, it can't be * Ma-Tsu said: "Since you are thus, uphold and attained. So what will you do?"—Thieàn sö Hy sustain it well."—Maõ Toå baûo: "Ngöôi ñaõ bieát Thieân baûo: "Theá aáy cuõng chaúng ñöôïc, khoâng nhö theá, töï kheùo gìn giöõ." theá aáy cuõng chaúng ñöôïc, theá aáy khoâng theá aáy * Yueh-Shan stayed there to serve as Ma-Tsu's ñeàu chaúng ñöôïc, ngöôi laøm sao?" attendant for three years: Döôïc Sôn ôû ñaây * Shih-T'ou added: "When you say, 'It is this, haàu Maõ Toå ba naêm. then you miss it.' This and not-this, both miss * One day Ma-Tsu asked Yueh-Shan: "What it. What do you think?"—Thieàn sö Hy Thieân have you seen lately?"—Moät hoâm Maõ Toå hoûi laïi baûo theâm: "Khi con noùi, 'ñaây laø caùi naày, Döôïc Sôn: "Ngaøy gaàn ñaây choã thaáy cuûa ngöôi con ñaõ ñöùng sang moät beân roài.' Laø caùi naày theá naøo?" hay khoâng phaûi caùi naày,

bao giôø con cuõng * Yueh-Shan said: “Shedding the skin ñöùng veà moät beân. Coù phaûi theá khoâng?” completely, leaving only the true body.”—

Döôïc Sôn thöa: “Da moûng da daày ñeàu rôùt nhaøn roãi töùc laøm.” Thaïch Ñaàu laïi hoûi: “Ngöôi saïch, chæ coù moät chôn thaät.” noùi chaúng laøm, laø chaúng laøm caùi gì?” Sö thöa: * Ma-Tsu said: “Your attainment can be said to “Ngaøn Thaùnh cuõng khoâng bieát.” Thaïch Ñaàu be in accord with the mind-body, spreading duøng keä khen: through its four limbs. Since it’s like this, you Tuøng lai coäng truï baát tri danh should bind your things to your stomach and Nhaäm vaän töông töông chæ ma haønh go traveling to other mountains.”—Maõ Toå Töï coå thöôïng hieàn du baát thöùc baûo: “Sôû ñaéc cuûa ngöôi ñaõ hôïp vôùi taâm theå, Taïo thöù phaøm löu khôûi khaû minh khaép heát töù chi. Ñaõ ñöôïc nhö theá, neân ñem ba (Chung ôû töø laâu chaúng bieát chi caät tre coät da buïng, tuøy choã ôû nuùi ñi.” Laëng leõ theo nhau chæ theá ñi * Yueh-Shan said: “Who am I to speak of being Thöôïng hieàn töø tröôùc coøn chaúng bieát head of a Zen mountain?”—Döôïc Sôn thöa: Huoáng boïn phaøm phu ñaâu deã tri). “Con laø ngöôøi gì daùm noùi ôû nuùi?” * Later Shih-T’ou offered an instruction, * Ma-Tsu said: “That’s not what I mean. Those saying, “Words do not encroach upon it.” who haven’t gone on a long pilgrimage can’t Yueh-Shan said, “No words does not reside as an abbot. There’s no advantage to encroach upon it.” Shih-T’ou said, “Here, I seeking advantage. Nothing is accomplished can stick a needle to it.” Yueh-Shan said, by seeking something. You should go on a “Here, is like I am growing flowers on a bare journey and not remain in this place.”—Maõ rock.” Shih-T’ou approved Yueh-Shan’s Toå baûo: “Chaúng phaûi vaäy, chöa coù thöôøng ñi answer: Thaïch Ñaàu daïy: “Noùi naêng ñoäng maø chaúng ñöùng, chöa coù thöôøng ñöùng maø duïng chôù giao thieäp.” Sö thöa: “Chaúng noùi chaúng ñi, muoán lôïi ích khoâng choã lôïi ích, naêng ñoäng duïng cuõng chôù giao thieäp.” Thaïch muoán laøm khoâng choã laøm, neân taïo thuyeàn beø, Ñaàu noùi: “Ta trong aáy muõi kim maûnh buïi khoâng neân ôû ñaây laâu.” chaúng loït vaøo.” Sö thöa: “Con trong aáy nhö * Yueh-Shan then left Ma-Tsu and returned to troàng hoa treân ñaù.” Thaïch Ñaàu aán khaû. Shih-T’ou: Döôïc Sôn töø giaû Maõ Toå trôû veà * Later the masterlived on Mount Yueh Li- Thaïch Ñaàu. Chou, and a sea of disciples assembled there: * One day, as Yueh-Shan was sitting, Shih-T’ou Veà sau sö ñeán ôû choã Döôïc Sôn Leã Chaâu, ñoà asked him: “What are you doing here?” chuùng theo hoïc raát ñoâng. Yueh-Shan said: “I am not doing a thing.” * One day when Yueh-Shan was asked to give Shih-T’ou said: “Then you’re just sitting a lecture, he did not say a word, but instead leisurely.” Yueh-Shan said: “If I were sitting came down from the pulpit and went off to his leisurely, I’d be doing something.” Shih-T’ou room. The abbot came to his room and asked: said: “You say you’re not doing anything. “Master, you promised to preach, why you What is it that you’re not doing?” Yueh-Shan are in your room?” Yueh-Shan said: “Abbot, said: “A thousand sages don’t know.” Shih- in the temple, when talking about sutras, you T’ou then wrote a verse of praise that said: have the acarya; talking about commentaries, Long abiding together, not knowing its you have an Abhidharma specialist; talking name, about the law, you have a Vinaya specialist. Just going on, practicing like this,

Why do you blame on me?": Ngaøy kia moät Since ancient times the sages don't oâng vieän chuû thænh sö thöôïng ñöôøng thuyeát know. phaùp. Taêng chuùng hoäi ñoâng ñuû. Sö im laëng Will searching everywhere now make giaây laâu roài haï ñöôøng, trôû vaøo phöông tröôïng it known. ñoùng cöûa laïi. Vieän chuû vaøo hoûi: "Hoøa Thöôïng Moät hoâm sö ngoài treân taûng ñaù, Thaïch Ñaàu höùa noùi phaùp sao baây giôø vaøo phöông troâng thaáy beøn hoûi: "Ngöôi ôû ñaây laøm gì?" Sö tröôïng?" Döôïc Sôn noùi: "Vieän chuû, kinh thì thöa: "Taát caû chaúng laøm." Thaïch Ñaàu laïi hoûi: coù oâng thaày kinh, luaän thì coù oâng thaày luaän, "Taïi sao ngoài nhaøn ôû ñaây?" Sö thöa: "Ngoài

luaät thì coù oâng thaày luaät. Coøn traùch laõo Taêng ii) Name of a mountain in north India: Teân moät noãi gì?". ngoïn nuùi ôû baéc Thieân Truùc (treân ñænh coù hai * In the second month of the year 834, Zen moâ troøn gioáng nhö hai veát baùnh xe neân coù teân master Yueh-Shan called out, "The Dharma nhö vaäy). hall is collapsing! The Dharma hall is iii) The first of the seven concentric circles collapsing!" The monks grabbed poles and around Meru: Voøng nuùi ñaàu tieân trong baûy tried to prop up the Dharma hall. Yueh-Shan voøng nuùi bao quanh nuùi Tu Di. lifted his hand and said, "You don't ** See Seven concentric ranges around Sumeru, understand what I mean," and passed away. and Nine concentric mountain ranges and The master was eighty-four years old and had eight seas. been a monk for sixty years. His disciples Yugantagni (skt): Kieáp Hoûa—Löûa ôû vaøo luùc taän built his memorial stupa on the east side of cuøng cuûa theá giôùi—Fire at the end of the world. the hall. He received the posthumous name Yugyoha (jap): Yogacara or Vijnanavada (skt)— "Great Teacher Vast Way." His stupa was Phaùi Du Giaø—Du Giaø Toâng—See Yogacara. named "Transforming City.": Vaøo thaùng hai Yuima (jap): Kinh Duy Ma Caät—See naêm 834, khi saép thò tòch, sö keâu to: "Phaùp Vimalakirtinirdesa-Sutra. ñöôøng ngaõ! Phaùp ñöôøng ngaõ!" Ñaïi chuùng ñeàu Yuimagyogisho (jap): Duy Ma Nghóa Sôù. mang coät ñeán choáng ñôû. Sö khoaùt tay baûo: "Caùc ngöôi khoâng hieåu yù ta." Sö beøn töø giaû Yuimakyo (jap): Vimalakirti Sutra—Kinh Duy chuùng thò tòch, thoï 84 tuoåi, 60 tuoåi haï. Ñoà Ma Caät—See Vimalakirtinirdesa-Sutra. chuùng xaây thaùp thôø sö beân phía ñoâng töï vieän. Yukti (skt)—Yutti (p): Vua saéc phong laø Hoaøng Ñaïo Ñaïi Sö, thaùp 1) Truth: Chaân thaät. hieäu Hoùa Thaønh. 2) Transformation: Söï chuyeån bieán. Yuga (skt): Theá. 3) Combination: Concordance—Fitness—Söï 1) A human generation (a period of thirty years): töông hôïp hay töông öùng. Moät theá heä (30 naêm). Yuktivikalpa (skt): Lyù Phaân Bieät—Reasoning 2) Circumstances: Tình theá. as to the existence of the ego—Lyù luaän veà söï hieän höõu cuûa moät caùi ngaõ. 3) In Buddhism—Trong Phaät giaùo: Yung-Chia-Hsuan-Chueh: Vónh Gia Huyeàn i) In Buddhism, it means the world—Trong Phaät Giaùc—Yung-Chia-Hsuan-Chueh was born in 665, giaùo coù nghóa laø theá giôùi. a great Zen master during the T'ang dynasty. He ii) A period of time ever flowing: Moät khoaûng was one of the famous disciples of the Sixth thôøi gian troâi qua. Patriarch Hui-Neng. His "Song of Realization" is iii) The world, worldly or earthly, the world is a popular Zen writing. He died in 713 A.D.— that which is to be destroyed; it is sunk in the Thieàn sö Trung Quoác

vaøo ñôøi nhaø Ñöôøng, oâng round of mortality, or transmigration; and sanh naêm 665. OÂng laø moät trong nhöõng ñeä töû xuaát conceals, or is a veil over reality: Theá tuïc laø saéc cuûa Luïc Toå Hueä Naêng. Baøi Chöùng Ñaïo Ca laø thöù coù theå bò phaù huûy hoaïi dieät, hay chìm saâu moät baøi vieát veà thieàn raát ñöôïc phoå bieán. OÂng tòch trong luaân hoài sanh töû, che maát chaân lyù. naêm 713 sau Taây Lòch—See Hsuan-Chiao Zen iv) Thus: Nhö theá—So—Such. Master. v) To shave: Theá phaùt—Caïo toùc. Yun Feng Wen Yueh: Vaân Phong Vaên Duyeät— Yugamdhara (skt): Yugandhara (skt). When Yun-Feng-Wen-Yueh came to T'ai-Yu 1) Name of a river in northern India—Du Caùn Shou-Chih for study, he heard the master Ñaø La—Du Caên Ñaø La—Teân cuûa moät con discoursing to this effect: "O monks, you are soâng ôû vuøng Baéc AÁn. gathering here and consuming so many vegetables 2) Du Kieän Ñaït La—Du Xaø Na: each day. But if you call them a mere bunch of i) See Yojana. vegetables, you go to hell as straight as an arrow flies;" and without further remark, the master left

the pulpit. Wen-Yueh was astonished, not rau, khi vaøo ñòa nguïc, noù baén ra nhö moät muõi knowing what all this meant. In the evening he teân." Noùi xong Ñaïi Ngu böôùc xuoáng, khoâng noùi went up to the master's room, and the master theâm gì. Vaên Duyeät heát söùc kinh ngaïc, chaúng hieåu asked: "What is it that you are seeking?" Yueh aát giaùp gì heát. Toái ñeán, sö vaøo phöông tröôïng. Ñaïi said, "I am after the truth of the mind." But the ngu hoûi: "Ñeán tìm caùi gì?" Vaên Duyeät ñaùp: "Tìm master was not so ready to teach him, for he said: caàu taâm phaùp." Nhöng Ñaïi Ngu khoâng chòu daïy, "Before the wheel of the Dharma (truth) is set maø chæ baûo: "Baùnh xe Chaùnh Phaùp chöa quay maø turning, the wheel of the staff of life must move. baùnh xe côm gaïo ñaõ quay tröôùc. Nhöõng keû haäu You are set young and strong; why not go around sinh töôi treû khoûe maïnh nhö ngöôi sao khoâng ñi and beg food for the Brotherhood? My time is all xin aên cho Taêng chuùng? Ta chòu ñoùi khoâng roãi taken up in bearing hunger, and how can I talk of raûnh, roãi raûnh ñaâu maø noùi Thieàn vôùi ngöôi." Vaên Zen for your sake?" Wen-Yueh meekly obeyed Duyeät khoâng daùm traùi lôøi vaø ñeå heát ñôøi mình coi the order and spent his time seeing that the larder soùc vieäc cung caáp ñaày ñuû cho truø phoøng cuûa Taêng of the Brotherhood was properly supplied. Before chuùng. Chaúng bao laâu, Ñaïi Ngu dôøi qua choã cuûa long, however, T'ai-Yu moved to Tsui-Yen and Ngaøi Thuùy Nham vaø Vaên Duyeät cuõng ñi theo. Khi Wen-Yueh followed him. When he asked T'sui- Vaên Duyeät xin Thuùy Nham chæ thò Thieàn cho Yen to instruct him in Zen, the master said: mình, Thuùy Nham baûo: "Phaät phaùp chöa ñöôïc "Buddhism does not mind being covered with too saùng toû. Nay muøa tuyeát laïnh, haõy ñi kieám than many blisters. For this cold and snowy winter, get cho Taêng chuùng." Vaên Duyeät vaâng lôøi laøm y nhö a good supply of charcoal for the Brotherhood." thaày daïy. Luùc trôû veà, Thuùy Nham laïi yeâu caàu sö Wen Yueh obeyed and carried out the master's giöõ vieäc thô laïi trong chuøa, vì thieáu ngöôøi maø order faithfully. When he came back, the master khoâng coù ai coù theå boå duïng vaøo ñoù. Vaên Duyeät again asked him to take up an office in the chaúng vui khi luoân bò sai khieán laøm

nhöõng vieäc monastery as there was a vacancy and none was nghó ra khoâng aên nhaäp gì vôùi Thieàn; sö aân haän vì available to fill it. Wen-Yueh did not like this, for thaày mình eùp buoäc mình quaù ñaùng. Nhaân luùc ñang he was always ordered about doing things which laøm vieäc phía sau heø, coù leõ taâm trí ngoån ngang he thought were not in direct connection with Zen traêm moái vaø taâm traïng caêng thaúng khoân cuøng, teaching itself; he was sorry to see the master so thình lình nhöõng caùi khoanh cuûa thuøng goã sö ñang cross-grained towards him. While he was working ngoài rôùt xuoáng vaø sö cuõng teù nhaøo luoân. Bieán coá in the back part of the building, perhaps with his naày laø cô hoäi tuoân traøn doàn daäp aùnh saùng vaøo mind filled with all sorts of feeling and generally phoøng toái cuûa taâm trí bò nhoát chaët trong ñaáy, vaø sö in an intensely strained state of consciousness, the chôït thaáy caùi maät chæ maø taâm trí cuûa Thaày mình hoops of the wooden cask upon which he was luùc naøo cuõng vaän duïng. Sö voäi khoaùc aùo vaø ñeán sitting unexpectedly gave way, and he fell from it. kieám Thuùy Nham. Thuùy Nham mæm cöôøi chaøo This incident was the opportunity to shed an ñoùn vaø baûo: “Naøy Duy Na, möøng cho vieäc lôùn ñaõ abundance of light into the dark chamber of his xong roài!” Vaên Duyeät laïy hai laïy vaø böôùc ra, hitherto tightly closely mind, and he at khoâng moät lôøi töø giaõ. onceperceived the secret way in which his Yun-Ju-T’ao-Ying: Zen master Yun-Ju-T’ao- master’s mind had been functioning all the time. Ying was a noted disciple and Dharma heir of Zen He hastily put on his upper robe and came up to Master T’ong-Shan-Liang-Jie. His year of birth see Shou-Chih the master. The master greeted was unknown—Thieàn Sö Vaân Cö Ñaïo Öng laø moät him smilingly and said: “O Wei-Na, so pleased to ñeä töû noåi tieáng vaø Phaùp Töû cuûa Thieàn Sö Ñoäng see you realize it!” Twice Wen-Yueh Sôn Löông Giôùi. Naêm sanh cuûa Ngaøi khoâng ai reverentially bowed and went off without a bieát. comment—Sö ñeán vôùi Ñaïi Ngu Thuû Chi ñeå tham * One day T’ong-Shan asked Yun-Ju: “Where hoïc, sö nghe Ñaïi Ngu giaûng nhö vaày: “Naày caùc have you come from?” Yun-Ju said: “From thaày, moãi ngaøy caùc thaày tuï nhau laïi ngaáu nghieán Shui-Wei.” T’ong-Shan said: “What teaching bieát bao coïng rau. Nhöng neáu goïi ñaáy laø moät coïng does Shui-Wei convey to his disciples?”

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 Ñoäng Sôn hoûi: “Töø ñaâu ñeán?” Sö thöa: “Töø ôû.” Ñoäng Sôn noùi: “Theá aáy laø caû nöôùc ñeàu bò Thuùy Vi ñeán.” Ñoäng Sôn laïi hoûi: “Thuùy Vi coù Xaø Leâ chieám heát.” Vaân Cö noùi: “Chaúng lôøi gì daïy ñoà chuùng?” Sö thöa: “Thuùy Vi cuùng phaûi.” Ñoäng Sôn noùi: “Theá aáy laø ngöôi ñaõ döôøng La Haùn, con hoûi ‘Cuùng döôøng La Haùn, ñöôïc ñöôøng vaøo?” Vaân Cö noùi: “Khoâng La Haùn coù ñeán chaêng?’Thuùy Vi beøn hoûi con: ñöôøng.” Ñoäng Sôn noùi: “Neáu khoâng ñöôøng ‘Moãi ngaøy oâng aên gì?’” Ñoäng Sôn hoûi: “Thaät laøm sao ñöôïc cuøng laõo Taêng gaëp nhau?” Vaân coù lôøi naày chaêng?” Sö thöa: “Coù.” Ñoäng Sôn Cö noùi: “Neáu coù ñöôøng thì cuøng Hoøa Thöôïng noùi: “Chaúng uoảng tham kieán baäc ñaït ñaïo.” caùch nuùi vaäy.” Ñoäng Sôn noùi: “Keû naày veà sau Ñoaïn Ñoäng Sôn hoûi: Xaø Leâ teân gì?” Sö thöa: ngaøn muoân ngöôøi naém chaúng ñöùng.” “Teân Ñaïo Öng.” Ñoäng Sôn noùi: “Haõy nhìn * Yun-Ju was crossing a river with T’ong-Shan. leân roài noùi laïi.” Sö thöa: “Noùi leân treân töùc T’ong-Shan asked: “How deep is it?” Yun-Ju chaúng teân Ñaïo Öng.” Ñoäng Sôn noùi: “Ngöôi said: “It’s not wet.” T’ong-Shan said: “You ñaùp töông tôï vôùi ta luùc ñeán Vaân Nham.” rustic!” Yun-Ju said: “What would you say * Yun-Ju asked T’ong-Shan: “What was the Master?” T’ong-Shan said: “Not dry.”—Sö First Ancestor’s intention?” T’ong-Sha theo Ñoäng Sôn loäi qua suoái. Ñoäng Sôn hoûi: answered: “Behind him as a reed hat.” Yun- “Nöôùc caïn saâu?” Sö thöa: “Chaúng öôùt.” Ñoäng Ju said: My fault.”—Vaân Cö hoûi Ñoäng Sôn: Sôn baûo: “Keû thoâ.” Sö thöa: “Thænh thaày noùi.” “Theá naøo laø yù Toå Sö?” Ñoäng Sôn ñaùp: “Sau Ñoäng Sôn noùi: “Chaúng khoâ.” naøy Xaø Leâ coù nôi choán ôû yeân, chôït coù ngöôøi * Yun-Ju built a cottage on nearby San-Feng ñeán hoûi nhö theá, phaûi ñaùp laøm sao?” peak. For ten days thereafter he didn’t return * Once, T’ong-Shan said to Yun-Ju: “I heard to the monk’ hall. T’ong-Shan asked him: that a monk named ‘Great Thought’ was born “Why haven’ you come to meals lately?” in the Kingdom of Wie and became the king. Yun-Ju said: “Everyday a heavenly spirit Is this true or not?” “If his name was ‘Great brings me food.” T’ong-Shan said: “I say Thought,’ then even the Buddha couldn’t do you’re a person. Why do you still have such it.” T’ong-Shan agreed. One day T’ong-Shan an understanding? Come see me tonight!” asked: “Where are you going?” Yun-Ju said: That evening when Yun-Ju came to see “Tramping on the mountain.” T’ong-Shan T’ong-Shan, T’ong-Shan called out to him: said: “How can the mountain endure?” Yun- “Hermit-Ying!” Yun-Ju answered: “Yes?” Ju said: “How can it not endure?” T’ong-Shan T’ong-Shan said: “Nothing of good and not said: “If you go on like this, then you’ll thinking of evil, what is it?” Yun-Ju went eventually teach the whole country.” Yun-Ju back to his cottage and sat in Zen meditation. said: “No, I won’t.” T’ong-Shan said: “If you Because of this the god couldn’t fins him, and go like this, then your disciples will gain a after three days did not come again.”—Sö caát

thaûo am nôi Tam Phong, traûi qua tuaàn nhaät coù toảng coäng 50 hang coøn ñöôïc baûo toàn trong moät khoâng xuoáng trai ñöôøng. Ñoäng Sôn thaáy laï khu vöïc moät

caây soá vaø coù khoaûng 50.000 hình hoûi: “Maáy ngaøy nay sao ngöôi khoâng ñeán thoï töôïng Phaät. trai?” Sö thöa: “Moãi ngaøy coù Thieân Thaàn Yun-Men Sect: Vaân Moân Toâng—Moät doøng cuùng döôøng.” Ñoäng Sôn baûo: “Ta baûo ngöôi Thieàn ñöôïc saùng laäp bôûi ngaøi Vaân Moân Vaên laø keû vaãn coøn kieán giaûi. Ngöôi raûnh chieàu Yeån—A Zen sect established by Yun-Meân-Weân- laïi.” Chieàu, sö ñeán. Ñoäng Sôn goïi: “Öng am Yen (864-949)—See Yun-Men-Wen-Yen. chuû!” Sö leân tieáng: “Daï!” Ñoäng Sôn baûo: Yun-Men-Wen-Yen: Vaân Moân Vaên Yeån Thieàn “Chaúng nghó thieän, chaúng nghó aùc laø caùi gì?” Sö (864-949)—Zen master Wen-Men, his name Sö trôû veà am ngoài yeân laëng leõ, Thieân Thaàn was Chang-Hsueh-Feng, was born in 864, a tìm maõi khoâng thaáy, traûi ba ngaøy nhö theá môùi student and dharma successor of Hsueh-Feng-I- thoâi ñeán cuùng döôøng.” Ts’un, and the master of Hsiang-Lin-Ch’eng- * He died in 901 A.D.—Thieàn sö Ñaïo Öng Vaân Yuan, Tung-Shan-Shou-Chu, and Pa-Ling-Hao- Cö thò tòch naêm 901. Chien. He was a noted monk during the end of the Yun-kang: A complex of grottos in the Shan-Si T’ang dynasty, who, like Lin-Ji, used vigorous province of China, near the city of Ta T’ung, built language and jarring tactics to bring his disciples between 460 and 540 and housing some of the to self-awakening. He was also famous for his finest examples of early Chinese Buddhist art. abrupt and confrontational methods, such as One of the possible reasons for its contruction was shouting at students, hitting them with sticks, etc. the destruction of Buddhism during the firece anti- He founded the Cloud-Gate Sect. Despite his skill Buddhist persecutions of 446 by emperor Wu, in the use of language, he reportedly had a during which many wood and metal statues were profound distrust of its ability to distort one’s destroyed. Concerned with the fragility of such intention, and so he forbade his students to write images, the monk T’an Dao decided to have down his words. Despite the ban, however, one of buddha images carved out of rock to ensure their his followers managed to write his teachings on longevity. The project was financed by the the robe, and these constitute the bulk of the emperor’s successor, who indicated his regret for anecdotes (giai thoaïi) about his teachings that the previous destructions, so he patronized survive—Thieàn Sö Vaân Moân, teân thaät laø Tröông Buddhism by helping in inscriptions preserved in Tuyeát Phong, sanh naêm 864, moân ñoà vaø ngöôøi keá the caves. Today fifty three caves are extant, vò Phaùp cuûa Tuyeát Phong Nghóa Toàn, laø thaày cuûa spanning an area of one kilometer and containing Höông Laâm Tröøng Vieãn, Ñoäng Sôn Thuû Sô, vaø Ba 50,000 images—Moät daõy nhöõng hang ñoäng trong Laêng Haûo Kieám. OÂng laø moät thieàn sö noåi tieáng tænh Sôn Taây, Trung Quoác, gaàn thaønh phoá Ñaïi vaøo cuoái ñôøi nhaø Ñöôøng, moät ngöôøi gioáng nhö Ñoàng, ñöôïc xaây vaøo khoaûng giöõa nhöõng naêm 460 Laâm Teá, söû duïng ngoân ngöõ vaø chieán thuaät maïnh vaø 540, nôi coù nhieàu böùc khaéc hoïa veà ngheä thuaät baïo ñeå taùc ñoäng moân sinh ñaït töï ngoä. OÂng coøn noåi Phaät giaùo Trung Hoa trong thôøi sô khai. Moät trong tieáng veà nhöõng phöông thöùc ñoái ñaàu baát chôït cuõng nhöõng lyù do khaû dó cho vieäc xaây döïng nhöõng hang nhö la heùt thieàn sinh, ñaùnh ñaäp hoï baèng gaäy, vaân ñoäng naøy laø söï huûy dieät Phaät giaùo trong thôøi kyø vaân. OÂng ñaõ

saùng laäp ra Vaân Moân Toâng. Duø coù choáng ñoái Phaät giaùo maõnh lieät döôùi thôøi vua Vuõ taøi söû duïng ngoân ngöõ, oâng coù söï baát tín saâu ñaäm Ñeá vaøo naêm 446, trong thôøi gian naøy nhieàu töôïng veà khaû naêng cuûa ngoân ngöõ laøm meùo moù thaät yù goã vaø kim loaïi ñaõ bò huûy dieät. Lo ngaïi cho cho söï cuûa ngöôøi ta, vaø vì theá maø oâng caám khoâng cho caùc yeáu ôùt cuûa caùc pho töôïng, moät nhaø sö teân T'ao- ñeä töû ghi cheùp laïi nhöõng gì oâng daïy. Duø bò caám Dan ñaõ quyeát ñònh khaéc nhöõng pho töôïng Phaät aáy ñoaùn, moät trong nhöõng ñeä töû cuûa oâng ñaõ coá gaéng leân ñaù ñeå giöõ ñöôïc laâu daøi. Chöông trình ñöôïc vò ghi laïi nhöõng lôøi oâng daïy leân aùo vaø keát taäp nhöõng vua keá nghieäp vua Vuõ Ñeá taøi trôï, vò vua aáy ñaõ toû giai thoaïi veà giaùo thuyeát coøn laïi cuûa oâng. ra hoái tieác veà chuyeän vua tröôùc ñaõ laøm, vaø heát * The circumstances of Yun-Meân's loøng hoã trôï Phaät giaùo baèng caùch cho khaéc nhöõng enlightenment are known to all Zen hình töôïng Phaät leân hang ñaù ñeå baûo toàn. Ngaøy nay practitioners. Seeking "private consultation"

with Mu-Chou, who became his master later cho Vaân Moân "ñoäc tham." Vaân Moân vöøa on, Yun-Meân rapped on the little door on the böôùc vaøo thì Muïc Chaâu nhaän ra ngay phong side of the large gateway leading to Mu- thaùi cuûa Vaân Moân, beøn naém vai baûo Vaân Chou's temple. Mu-Chou called out: "Who is Moân: "Nhanh leân, noùi ñi, noùi ñi!" Nhöng Vaân it?" Yun Meân answered, "Wen-Yen" Mu- Moân vaãn chöa ngoä neân khoâng theå ñaùp öùng Chou, whose habit it was to refuse "private ñöôïc. Ñeå ñaåy taâm Vaân Moân ñeán choã giaùc consultation" to all but the most ardent truth- ngoä, ñoät nhieân Muïc Chaâu ñaåy Vaân Moân qua seekers, felt satisfied from Yun-Meân's knock caùnh cöûa ñang heù môû vaø ñoùng saàm caùnh cöûa and the tone of his voice that he was vaøo chaân cuûa Vaân Moân, heùt: "Ñoà voâ tích söï," earnestly striving for truth, and admitted him. cuøng vôùi tieáng keâu: "UÙi chaø!" Muïc Chaâu lieàn Scarcely had he entered when Mu-Chou, ñaåy Vaân Moân ra khoûi cöûa, caùnh cöûa ñoùp saäp perceiving the state of his mind, seized him laïi laøm cho moät baøn chaân cuûa Vaân Moân bò by the shoulders and demanded: "Quick, say keït laïi trong ñoù vaø gaõy ñi. Trong côn ñau it, say it!" But Yun-Meân not yet undrstanding, ngaát, taâm cuûa Vaân Moân luùc aáy ñaõ troáng roãng could not respond. To jolt his mind into moïi tö nieäm, boãng nhieân giaùc ngoä. Tröôøng understanding, Mu-Chou suddenly shoved hôïp cuûa sö khoâng phaûi laø moät bieät leä, vì tröôùc him out through the partly opened door and ñoù nhò Toå Hueä Khaû cuõng ñaõ töøng chaët moät slammed it on his leg, shouting: "You good- caùnh tay khi ñöùng trong tuyeát laïnh, vaø Ñöùc for-nothing!" With a cry of "Ouch!" While the Khoảng Phu Töû cuõng töøng noùi "Sôùm nghe door was hastily shut, one of Yun-Men's legs ñöôïc ñaïo, chieàu daãu coù cheát cuõng cam." Treân was caught and broken. Yun-Meân , whose ñôøi naày quaû coù nhieàu ngöôøi coi troïng chaân lyù mind at that moment was emptied of every hôn thaân maïng. thought. The intense pain resulting from this * Yun Men was one of the most important apparently awakened the poor fellow to the Ch'an masters and one of the last most noted greatest fact of life. He suddenly became Ch'an masters in the history of Ch'an in enlightened.

The realization now gained paid China. We encounter Yun Men in examples more than enough for the loss of his leg. He 15, 16, 21, 39, and 48 of the Wu-Men-Kuan, was not, however, a sole instance in this and the examples 6, 8, 14, 15, 22, 27, 34, 39, respect, there were many such in the history 47, 50, 54, 60, 62, 77, 83, 86, 87, and 88 of the of Zen who were willing to sacrifice a part of Pi-Yan-Lu. The most important of his sayings the body for the truth, i.e., Hui-K'o, the and teachings are recorded in the Yun-Men second patriarch, who cut his hand while Kuang-Chou-Ch'an-Shih-Kuang-Lu (Record standing in the snow. Confucius also said: "If of the Essentials Words of Ch'an Master a man understands the Tao in the morning, it K'uang-Chou from Mount Yun-Men)—Vaân is well with him even when he dies in the Moân laø moät trong nhöõng thieàn sö xuaát saéc evening." In this life, some would feel indeed nhaát trong lòch söû Thieàn cuûa Trung Quoác. Teân that truth is of more value than their own cuûa oâng ñöôïc nhaéc ñeán trong caùc ví duï 15, 16, lives—Cô duyeân giaùc ngoä cuûa Vaân Moân giôùi 21, 39 vaø 48 cuûa Voâ Moân Quan; vaø 6, 8, 14, hoïc thieàn ñeàu ñöôïc bieát ñeán. Khi tìm ñeán 15, 22, 27, 34, 39, 47, 50, 54, 60, 62, 77, 83, "tham ñoäc" vôùi Muïc Chaâu, ngöôøi sau naày trôû 86, 87 vaø 88 trong Bích Nham Luïc. Nhöõng thaønh Thaày cuûa oâng, Vaân Moân goõ caùnh cöûa thuyeát giaûng chính cuûa oâng ñöôïc löu laïi trong nhoû beân caïnh coảng lôùn ñi vaøo chuøa Muïc Vaân Moân Quaûng Chaâu Thieàn Sö Quang Luïc Chaâu. Muïc Chaâu goïi ra: "Ai theá?" Vaân Moân (Söu taäp nhöõng lôøi chính cuûa thieàn sö Quaûng ñaùp: "Vaên Yeán." Muïc Chaâu thöôøng khoâng Chaâu ôû nuùi Vaân Moân). cho ai "ñoäc tham" tröø phi ngöôøi aáy coù nhieät * Yun Men had more than sixty dharma tình. Tuy nhieân, oâng caûm thaáy haøi loøng vôùi successors, was known, like master Mu-Chou, caùch goõ cöûa cuûa Vaân Moân, chöùng toû Vaân as a particularly strict Ch'an master. He Moân raát haêng say noã löïc vì ñaïo vaø chaáp nhaän founded the Yun Men schol of Ch'an, which

survived until the 12th century. The dharma village." Xue-Feng said: "Everyone! Go to heirs of Yun Men played a major role in the the village and welcome the wrothy who will preservation of Ch'an literature for later have five hundred disciples." The next day generations. The best known of them is Yun- Yun-Men came up to the monastery. When Men's "great-grandson in dharma," the great Xue-Feng saw him he said: "How is it that master Hsueh-T'ou Ch'ung-Hsien, who you have reached this place?" Yun-Men then collected a hundred examples of the ancient bowed his head. In this manner did the masters and provided them with "praises." affinity (between Xue-Feng and Yun-Men) These masters Yuan-Wu-K'o-Ch'in later come about—Sö ñeán trang sôû cuûa Tuyeát made the basis of his edition of the Pi-Yan- Phong, thaáy moät vò Taêng, beøn hoûi: "Hoâm nay Lu—Vaân Moân coù tôùi hôn 60 ngöôøi keá vò Thöôïng Toïa leân nuùi chaêng?" Taêng ñaùp: Phaùp, oâng noåi tieáng veà phöông phaùp ñaøo taïo "Leân." Sö noùi: "Coù moät nhôn duyeân nhôø hoûi nghieâm khaéc chaúng keùm gì phöông phaùp cuûa Hoøa Thöôïng Ñöôøng Ñaàu maø khoâng ñöôïc noùi Muïc Chaâu. OÂng laäp ra phaùi Vaân Moân, toàn taïi vôùi ai, ñöôïc chaêng?" Taêng baûo: "Ñöôïc." Sö ñeán theá kyû thöù 12. Caùc haäu dueä cuûa Vaân Moân noùi: "Thöôïng Toïa leân nuùi thaáy Hoøa Thöôïng ñaõ goùp phaàn to lôùn trong vieäc truyeàn thuï thieàn

thöôïng ñöôøng, chuùng vöøa nhoùm hoïp, lieàn ñi cho ñôøi sau. Ngöôøi ñöôïc bieát ñeán nhieàu nhöùt ra ñöùng naém coå tay, noùi: “OÂng giaø! Treân coå laø Ñaïi sö Tuyeát Ñaäu Truøng Hieån (chaùu trong mang goâng sao chaúng côûi ñi?” Vò Taêng aáy Dharma cuûa Vaân Moân), ngöôøi ñaõ taäp hôïp vaø laøm ñuùng nhö lôøi sö daën. Tuyeát Phong böôùc coâng boá nhöõng lôøi daïy hay coâng aùn thieàn cuûa xuoáng toøa, thoäp ngöïc oâng ta, baûo: “Noùi mau! caùc thaày xöa. Ñoù laø cô sôû ñeå sau naày Thieàn Noùi mau! Vò Taêng noùi khoâng ñöôïc. Tuyeát sö Vieân Ngoä Khaéc Caàn duøng ñeå soaïn boä Bích Phong buoâng ra, baûo: “Chaúng phaûi lôøi cuûa Nham Luïc. ngöôi.” Vò Taêng thöa: “Lôøi cuûa con.” Tuyeát * Mu-Chou directed Yun-Men to go to see Phong goïi: “Thò giaû! Ñem daây gaäy laïi ñaây.” Xue-Feng. When Yun-Men arrived at a Vò Taêng thöa: “Chaúng phaûi lôøi cuûa con, laø lôøi village at the foot of Mount Xue, he cuûa moät Hoøa Thöôïng ôû Chieát Trung ñang nguï encountered a monk. Yun-Men asked him: taïi trang sôû daïy con noùi nhö theá.” Tuyeát “Are you going back up the mountain today?” Phong baûo: “Ñaïi chuùng! Ñeán trang sôû röôùc vò The monk said: “Yes.” Yun-Men said: thieän tri thöùc cuûa naêm traêm ngöôøi leân.” Hoâm “Please take a question to ask the abbot. But sau, sö leân Tuyeát Phong. Tuyeát Phong vöøa you mustn’t tell him it’s from someone else.” thaáy lieàn hoûi: “Nhôn sao ñöôïc ñeán choã aáy?” The monk said: “Okay.” Yun-Men said: Sö beøn cuùi ñaàu. Töø ñaây kheá hôïp oân nghieân “When you go to the temple, wait until the tích luõy. Tuyeát Phong thaàm trao toâng aán cho moment when all the monks have assembled sö. and the abbot has ascended the Dharma seat. * Zen master Yun-Men always talked Then step forward, grasp your hands, and say: positively about his contentment and ‘There’s an iron cangue on this old fellow’s unworldly riches. Instead of saying that he is head. Why not remove it’?” The monk did as empty-handed, he talked of the natural Yun-Men instructed him. When Xue-Feng sufficiency of things about him as we can see saw the monk act this way, he got down from throught this poem: the seat, grabbed the monk and said: “Speak! “Hundreds of spring flowers; Speak!” The monk couldn’t answer. Xue- the autumnal moon; Feng pushed him away and said: “It wasn’t A refreshing summer breeze; winter your own speech.” The monk said: “It was snow: mine.” Xue-Feng called to his attendant: Free your mind of all idle thoughts, “Bring a rope and a stick.” (in order to bind And for you how enjoyable every season and beat the monk). The monk said: “It is!” wasn’t my question. It was from a monk in the

Vaân Moân thöôøng noùi moät caùch tích cöïc veà an I, baøi thô naày khoâng nguï yù taùc giaû aên khoâng taâm laäp meänh vaø caùi giaøu phi theá tuïc cuûa ngoài roài hay khoâng laøm gì khaùc, hoaëc khoâng ngaøi. Thay vì noùi chæ coù ñoâi tay khoâng, ngaøi coù gì khaùc hôn ñeå laøm hôn laø thöôûng thöùc hoa laïi noùi veà muoân vaät trong ñôøi, naøo ñeøn traêng ñaøo nôû trong naéng sôùm, hay ngaém vaàng traêng quaït gioù, naøo kho voâ taän, thaät quaù ñuû laém roài trong tuyeát baïc ñìu hiu. Ngöôïc laïi, ngaøi coù nhö chuùng ta coù theå thaáy qua baøi thô sau ñaây: theå ñang haêng say laøm vieäc, hoaëc ñang daïy Hoa xuaân muoân ñoùa, boùng traêng thu ñeä töû, hoaëc ñang tuïng kinh, queùt chuøa hay Haï coù gioù vaøng, ñoâng tuyeát rôi daãy

coû nhö thöôøng leä, nhöng loøng traøn ngaäp Tuyeát nguyeät phong ba loøng chaúng chaáp moät nieàm thanh tònh khinh an. Moïi mong caàu Moãi muøa moãi thuù maëc tình chôi. ñeàu xaû boû heát, khoâng coøn moät voïng töôûng * According to Zen master D.T. Suzuki in the naøo gaây trôû ngaïi cho taâm trí öùng duïng doïc Essays in Zen Buddhism, Book I, this poem is ngang, do ñoù taâm cuûa ngaøi luùc baáy giôø laø taâm not to convey the idea that he is idly sitting 'khoâng,' thaân laø 'thaân ngheøo.' Vì ngheøo neân and doing nothing particularly; or that he has ngaøi bieát thöôûng thöùc hoa xuaân, bieát ngaém nothing else to do but to enjoy the cherry- traêng thu. Traùi laïi, neáu coù cuûa theá gian choàng blossoms fragrant in the morning sun, or the chaát ñaày con tim, thì coøn choã naøo daønh cho lonely moon white and silvery. In the nhöõng laïc thuù thaàn tieân aáy. Kyø thaät, theo sö contrary, he may be in the midst of work, Vaân Moân thì söï tích tröõ cuûa caûi chæ toaøn taïo teaching pupils, reading the sutras, sweeping nghòch duyeân khoù thích hôïp vôùi nhöõng lyù and farming as all the master have done, and töôûng thaùnh thieän, chính vì theá maø sö ngheøo. yet his own mind is filled with transcendental Theo sö thì muïc ñích cuûa nhaø Thieàn laø buoâng happiness and quietude. All hankerings of the boû chaáp tröôùc. Khoâng rieâng gì cuûa caûi, maø heart have departed, there are no idle ngay caû moïi chaáp tröôùc ñeàu laø cuûa caûi, laø tích thoughts clogging the flow of life-activity, and tröõ taøi saûn. Coøn Thieàn thì daïy buoâng boû taát thus he is empty and poverty-stricken. As he caû vaät sôû höõu, muïc ñích laø laøm cho con ngöôøi is poverty-stricken, he knows how to enjoy trôû neân ngheøo vaø khieâm cung töø toán. Traùi laïi, the 'spring flowers' and the 'autumnal moon.' hoïc thöùc khieán con ngöôøi theâm giaøu sang cao When worldly riches are amassed in his heart, ngaïo. Vì hoïc töùc laø naém giöõ, laø chaáp; caøng there is no room left there for such celestial hoïc caøng coù theâm, neân 'caøng bieát caøng lo, enjoyments. In fact, according to Zen master kieán thöùc caøng cao thì khoå naõo caøng laém.' Yun-Men, the amassing of wealth has always Ñoái vôùi Thieàn, nhöõng thöù aáy chæ laø khoå coâng resulted in producing characters that do not go baét gioù maø thoâi. very well with our ideals of saintliness, thus * Yun-Men was among the first of the great he was always poor. The aim of Zen Ch'an masters to use the words of preceding discipline is to attain to the state of 'non- masters as a systematic means of training attainment.' All knowledge is an acquisition monks. This type of training eventually and accumulation, whereas Zen proposes to developed into "koan" practice—Vaân Moân deprive one of all one's possessions. The thuoäc vaøo soá caùc ñaïi thieàn sö ñaõ xöû duïng moät spirit is to make one poor and humble, caùch coù heä thoáng nhöõng lôøi daïy cuûa tieàn boái thoroughly cleansed of inner impurities. On laøm phöông phaùp ñaøo taïo ñeä töû töø taäp quaùn the contrary, learning makes one rich and naày maø coù phöông phaùp "coâng aùn". arrogant. Because learning is earning, the * Master Yun-Men's sayings and answers are more learned, the richer, and therefore 'in highly prized in Ch'an tradition. No other much wisdom is much grief; and he that master's words are so frequently cited in the increased knowledge increased sorrow.' It is great koan collections as his. It is said that his after all, Zen emphasizes that this is only a words

always fulfill three important ‘vanity and a striving after wind.’—Theo qualifications of a “Zen word.”—Nhöõng caâu Thieàn sö D. T. Suzuki trong Thieàn Luaän, Taäp traû lôøi vaø chaâm ngoân cuûa Vaân Moân raát ñöôïc

coi troïng trong truyeàn thoáng nhaø Thieàn. Yun-Yan T’an Sheng: Zen master Yun-Yan- Khoâng moät thaày naøo ñöôïc daãn ra nhieàu nhö T’an-Sheng—Thieàn Sö Ñaøm Thaïnh—Zen master oâng trong caùc söu taäp coâng aùn. Nhöõng lôøi cuûa Yun-Yan-T’an-Sheng was born in 780 in Jian- oâng bao giôø cuõng coù ñuû ba ñieàu kieän cuûa moät Chang. Yun-Yan was a student and dharma chaâm ngoân Thieàn coù hieäu quaû. successor of Yueh-Shan Wei-Yen, and the master * His answers correspond to the question posed of the great Ch’an master Tung-Shan Liang- “the way a lid fits a jar.”—Nhöõng caâu traû lôøi Chieh. According to The Ching-Te-Ch’uan-Teng- cuûa oâng ñaùp öùng ñuùng nhöõng caâu hoûi ñaët ra Lu, Yun-Yan left home at an early age. Although nhö “caùi naép vöøa khít caùi hoäp.” he studied for about twenty years under Bai- * They have the power to cut through the Zhang-Huai-Hai he did not attain enlightenment. delusion of his students’ dualistic way of After Bai-Zhang passed away, he became a thinking and feeling like a sharp sword— disciple of Yao-Shan-Wei-Yan. There his dharma Nhöõng caâu traû lôøi cuûa oâng coù söùc maïnh nhö eye opened and he was confirmed by Yueh-Shan moät löôõi kieám saéc beùn choïc thuûng söï muø as his dharma successor—Thieàn Sö Ñaøm Thaïnh quaùng, nhöõng yù nghó vaø tình caûm nhò nguyeân sanh naêm 780 taïi Kieán Xöông. Ñaøm Thaïnh laø cuûa hoïc troø. moân ñoà vaø laø ngöôøi keá vò Phaùp cuûa Döôïc Sôn Duy * His answers follow the capacity foe Nghieãm, vaø laø Thaày cuûa ñaïi Thieàn Sö Ñoäng Sôn understanding and momentary state of mind Löông Giôùi. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, of the questioner “as one wave follows the Ñaøm Thaïnh xuaát gia raát sôùm. Ban ñaàu sö ñeán previous one.”—Nhöõng caâu traû lôøi cuûa oâng tham hoïc vôùi Baù Tröôïng Hoaøi Haûi ngoùt hai möôi thích hôïp vôùi trình ñoä hieåu vaø vôùi traïng thaùi yù naêm maø chöa ngoä huyeàn chæ. Baù Tröôïng qui tòch, thöùc choác laùt cuûa ngöôøi nghe moät caùch töï sö ñeán tham hoïc vaø trôû thaønh ñeä töû Döôïc Sôn Duy nhieân, gioáng nhö “heát ñôït soùng naày ñeán ñôït Nghieãm. Chính nôi ñaây Phaùp Nhaõn cuûa oâng ñöôïc soùng khaùc.” khai môû. OÂng ñöôïc Döôïc Sôn xaùc nhaän laøm ngöôøi * Yun-Men, who made such skillful use himself keá vò Phaùp. of the words of the ancient masters, was at * We encounter Yun Yan in examples 70, 72 the same time very mistrustful of the written and 89 in Pi-Yan-Lu—Vaân Nham ñöôïc nhaéc word, which could all too easily be tôùi trong caùc ví duï thöù 70, 72 vaø 89 cuûa Bích understood literally but not really grasped. Nham Luïc. Thus he forbade his students to write his * Yao-Shan asked him: “Where have you come sayings down. Owing to one of his followers, from?” Yun-Yan said: “From bai-Zhang.” who attended his discourses wearing a paper Yao-Shan asked: “What did Bai-Zhang say to robe on which he took notes in spite of the his disciples?” Yun-Yan said: “He often said, ban, that many of the imperishable sayings ‘I have a saying which is the hundred tastes and explanations of the great Ch’an master are complete.’” Yao-Shan said: “Something have been preserved—Tuy Vaân Moân laø salty tastes salty.

Something bland tastes ngöôøi bieát xöû duïng nhöõng lôøi daïy sinh ñoäng bland. What is neither salty nor bland is a cuûa caùc thaày xöa, nhöng oâng toû ra raát ngôø vöïc normal taste. What is meant by the phrase, nhöõng töø ngöõ ñöôïc vieát ra, nhöõng töø naày deã ‘One hundred tastes are complete?’” Yun- ñoïc nhöng khoâng phaûi luùc naøo ngöôøi ta cuõng Yan couldn’t answer—Döôïc Sôn hoûi sö: “ÔÛ hieåu ñöôïc yù nghóa saâu saéc cuûa chuùng. Vì theá ñaâu ñeán?” Sö thöa: “ÔÛ Baù Tröôïng ñeán.” oâng caám khoâng cho ñeä töû vieát laïi nhöõng lôøi Döôïc Sôn hoûi: “Baù Tröôïng coù ngoân cuù gì ñeå cuûa mình. Chính nhôø moät moân ñoà ñaõ baát chaáp chæ daïy ñoà chuùng?” Sö thöa: “Thöôøng ngaøy söï caám ñoaùn, ghi laïi nhöõng lôøi oâng daïy treân hay noùi ‘Ta coù moät caâu ñaày ñuû traêm vò.’” moät chieác aùo daøi baèng giaáy khi döï caùc buoåi Döôïc Sôn hoûi: “Maën laø maën, laït laø laït, khoâng giaûng , maø nhieàu chaâm ngoân vaø lôøi giaûi thích maën khoâng laït laø vò thöôøng, theá naøo moät caâu baát huû cuûa ñaïi sö môùi coøn laïi ñeán ngaøy nay. ñaày ñuû traêm vò?” Sö khoâng ñaùp ñöôïc. * He died in 949—Sö thò tòch naêm 949.

* 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 Kuang-Chou there is a great rock that the make it himself?” Yun-Yan said: local governor can’t move, is that so?” Yun- “Fortunately, I’m here to do it.”—Sö naáu traø, Yan said: “Not only the governor! Everyone Ñaïo Ngoâ hoûi: “Naáu traø cho ai?”

Sö ñaùp: “Coù in the country together can’t move it.”—Moät moät ngöôøi caàn.” Ñaïo Ngoâ hoûi: “Sao khoâng hoâm Döôïc Sôn hoûi: “Ngoaøi choã Baù Tröôïng daïy y töï naáu?” Sö ñaùp: “Nay coù toâi ôû ñaây.” ngöôi coøn ñeán ñaâu chaêng?” Sö thöa: “Con * Acording to The Ching-Te-Ch’uan-Teng-Lu, töøng ñeán Quaûng Nam.” Döôïc Sôn hoûi: “Ta later he went to live on Mount Yun-Yen nghe noùi ngoaøi cöûa thaønh Ñoâng ôû Quaûng (Cloud-Crag) in Hu-Nan, from which his Chaâu coù moät hoøn ñaù bò Chaâu chuû dôøi ñi name derived. After becoming an abbot, Yun- chaêng?” Sö noùi: “Chaúng nhöõng Chaâu Chuû, duø Yan addressed the monks, saying: “There is hôïp taát caû ngöôøi toaøn quoác dôøi cuõng chaúng the son of a certain household. There is no ñoäng.” question that he can’t answer.” T’ong-Shan * One day, Yao-Shan asked: “I’ve heard that came forward and asked: “How many classic you can tame lions. Is that so?” Yun-Yan books are there in his house?” Yun-Yan said: said: “Yes.” Yao-Shan said: “How many can “Not a single word.” T’ong-Shan said: “Then you tame?” Yun-Yan said: “Six.” Yao-Shan how can he be so knowledgeable?” Yun-Yan said: “I can tame them too.” Yun-Yan asked: said: “Day and night he has never slept.” “How many does the master tame?” Yao- T’ong-Shan said: “Can he be asked about a Shan said: “One.” Yun-Yan said: “One is six. certain matter?” Yun-Yan said: “What he Six is one.”—Moät hoâm, Döôïc Sôn hoûi: “Ta answers is not spoken.”—Theo Caûnh Ñöùc nghe ngöôi bieát laøm sö töû muùa phaûi chaêng?” Truyeàn Ñaêng Luïc, sau khi sö ñeán Hoà Nam, Sö thöa: “Phaûi.” Döôïc Sôn hoûi: “Muùa ñöôïc truï trì nuùi Vaân Nham (vaùch ñaù maây), huyeän maáy suaát?” Sö thöa: “Muùa ñöôïc saùu suaát.” Du, Ñaøm Chaâu. Sö laáy teân nuùi naày laøm teân Döôïc Sôn noùi: “Ta cuõng muùa ñöôïc.” Sö hoûi: mình. Moät hoâm, sö baûo chuùng: “Coù ñöùa treû

nhaø kia, hoûi ñeán khoâng coù gì noùi chaúng teachings except Yuyeh. Yuyeh was rude and ñöôïc.” Ñoäng Sôn Löông Giôùi hoûi: “Trong aáy undisciplined, and refused to go. As the elder coù kinh saùch nhieàu ít?” Sö thöa: Moät chöõ could not do anything with her, he decided to ask cuõng khoâng.” Ñoäng Sôn noùi: “Sao ñöôïc bieát the Buddha for help. The Buddha already knew nhieàu theá aáy?” Sö thöa: “Ngaøy ñeâm chöa the situation. He kindly told Sudatta: “Since töøng nguû.” Ñoäng Sôn hoûi: “Laøm moät vieäc Yuyeh is not willing to come to see me, I will go ñöôïc chaêng?” Sö thöa: “Noùi ñöôïc laïi chaúng to your house for a visit tomorrow.” The following noùi.” day, the Buddha and his disciples arrived at * Zen master Yun-Yan asked a monk: “Where Sudatta’s house. Except for Yuyeh, the whole have you come from?” The monk said: “From family came out to greet and prostrate themselves T’ien-Xiang (heavenly figure).” Yun-Yan before the Buddha. The Buddha emitted millions said: “Did you see a Buddha or not?” The of rays, and wherever the rays shone, the places monk said: “I saw one.” Yun-Yan asked: turned transparent. Everybody looked in the “Where did you see him?” The monk said: “I direction of the shinning rays, they saw Yuyeh saw him in the lower realm.” Yun-Yan said: hiding in the house, squatting down and peeping “An ancient Buddha! An ancient Buddha!”— through an opening of the door latch. Outwardly, Sö hoûi vò Taêng: “ÔÛ ñaâu ñeán?” Taêng thöa: Yuyeh was opposed to the Buddha, but deep “Theâm höông roài ñeán.” Sö hoûi: “Thaáy Phaät down she

was curious and wanted to see why the chaêng?" Vò Taêng noùi: "Thaáy." Sö hoûi: "Thaáy Buddha was so highly respected by the whole ôû ñaâu?" Vò Taêng noùi: "Thaáy ôû haï giôùi." Sö family. When she actually saw the Buddha, her noùi: "Phaät xöa! Phaät xöa!" usual arrogance diminished to one-half. With the * On the twenty-sixth day of the tenth month in rays of light emitted from the Buddha, Yuyeh had 841, he became ill. After giving orders to no place to hide, she felt deeply ashamed. But have the bath readied he called the head of while she was being led by her husband to see the the monks and instructed him to prepare a Buddha, she was still too stubborn to prostrate banquet for the next day because a monk was herself before the Buddha. The Buddha then leaving. On the evening of the twenty- kindly told Yuyeh "What is beauty" It is not just in senventh he died. After his death, he received your looks. It is more important that you have the posthumous title "Great Teacher No inner beauty. If you have only outward beauty but Abode."—Ngaøy hai möôi saùu thaùng möôøi not in your heart, you will not command the naêm 841, sö nhuoám beänh. Sau khi taém goäi respect and admiration of others. Besides, since xong, sö keâu chuû söï baûo: "Saém söûa trai, ngaøy youth is transient, physical beauty will not last mai coù Thöôïng Toïa ñi." Ñeán toái ñeâm hai long. The Buddha's words jolted Yuyeh to realize möôi baûy, sö thò tòch. Sau khi thò tòch sö ñöôïc the truth of the matter. She then fell on her knees vua ban hieäu "Ñaïi Sö Khoâng Truï" and prostrated herself before the Buddha in great Yuyaku-Nembutsu (jap): Phaùi Duõng Döôïc repentance. The Buddha spoke to her of the Nieäm Phaät (Phaät giaùo Nhaät Baûn). Dharma which became the well-known: "Sutra of Yuyeh (skt): Ngoïc Gia—Wife of Suddatta's little Yuyeh." The Buddha told Yuyeh: "As a wife, you son—Ever since the elder Sudatta took refuge in should observe the five rules of conduct, that is the Buddha, he had guided his sons and all but the five kinds of attitude towards a husband, you one of his daughters-in-law to establish a Buddhist must get rid of the four kinds of evil habits." On family. His youngest son was married to Yuyeh, hearing these, Yuyeh became a true believer and daughter of elder Wumi. Since she thought she put Buddha' words into practice. From tehn was very pretty, she was very arrogant. She onwards, elder Suddatta's family became one showed no respect for her husband, his parents large complete Buddhist family—Töø khi tröôûng and sisters. This had thrown the Buddhist family giaû Tu Ñaït Ña quy-y vôùi Phaät, oâng ñaõ keùo theo into disarray. Every body in the family often went con vaø daâu xaây döïng moät gia ñình Phaät hoùa. to Jetavana Vihara to listen to the Buddha's Nhöng ngöôøi con trai uùt cuûa oâng, keát hoân vôùi

Ngoïc Gia, con gaùi cuûa tröôûng laõo Hoä Di. Ngoïc

Z Gia töï cho mình ñeïp neân sanh kieâu caêng, coi thöôøng choàng, cha meï choàng, vaø caùc chò em baïn daâu khaùc, khieán cho gia ñình laâm vaøo caûnh khoâng vui. Moïi ngöôøi trong gia ñình thöôøng ñeán tònh xaù Kyø Thoï Caáp Coâ Ñoäc Vieân nghe Phaät thuyeát phaùp chæ töø Ngoïc Gia. Ngoïc Gia thoâ loã vaø ngang Zagu (jap): Nisidana (skt)—Prostration cloth— ngöôïc, khoâng chòu ñi nghe. Tröôûng giaû Tu Ñaït Ña Sitting mat—Toïa cuï—An article for sitting on chaúng bieát phaûi laøm theá naøo neân ñaønh nhôø Phaät (made of cloth or mat) when practicing giuùp ñôû. Ñöùc Phaät

bieát chuyeän beøn noùi vôùi Tu Ñaït meditation—Duïng cuï (baèng vaûi hay baèng chieáu Ña: “Vì Ngoïc Gia ñaõ khoâng chòu ñi nghe Phaùp, thì coái) ñeå ngoài thieàn. Nhö Lai seõ ñeán nhaø cuûa oâng vaøo ngaøy mai.” Hoâm Zaike (jap): Grhapati or Kulampuriso (p)— sau Ñöùc Phaät vaø caùc ñeä töû cuûa Ngaøi ñeán nhaø Tu Kulapati or Kulapurusha (skt)—Caâu La Baùt Ñeå— Ñaït Ña. Tröø Ngoïc Gia ra, moïi ngöôøi ñeàu ra tieáp Ca La Vieät—A chief (head) of a family—A ñoùn Ñöùc Phaät. Luùc ñoù ñöùc Phaät phoùng ra haøng landlord—Householder—The master of a trieäu aùnh haøo quang. AÙnh saùng chieáu ñeán ñaâu moïi household—Lay devotee—See Upasaka and Lay vaät ñeàu trong suoát ñeán ñaáy neân moïi ngöôøi nhìn practitioner. theo aùnh quang vaø thaáy Ngoïc Gia ñang nuùp trong Zanmai-o-zanmai (jap): The samadhi which is nhaø, ngoài xoåm nhìn leùn Ñöùc Phaät qua khe cöûa. king of samadhis—Tam Muoäi Vöông Tam Ngoaøi maët thì Ngoïc Gia tuy coù veû choáng ñoái, Muoäi—Thuû Laêng nghieâm Ñònh—Vöông Tam nhöng trong loøng laïi hieáu kyø muoán nhìn thaáy Ñöùc Muoäi—The king of samadhi, the highest degree Phaät, muoán tìm bieát vì sao Ngaøi laïi ñöôïc caû nhaø of samadhi, obtained by invoking Buddha or tröôûng giaû toân troïng ñeán nhö vaäy. Khi nhìn thaáy sitting in meditation or trance—Loaïi Tam Muoäi Ñöùc Phaät, tính kieâu ngaïo cuûa naøng ñaõ giaûm ñi thaéng dieäu nhöùt trong taát caû caùc thöù tam muoäi, moät nöûa. Khi Ñöùc Phaät phoùng haøo quang, naøng cuõng laø teân khaùc cuûa Thuû Laêng Nghieâm ñònh. khoâng coøn choã aån nuùp, vì theá caûm thaáy xaáu hoå, Zasu (jap): Toïa chuû—Master of a temple, a nhöng khi ñöôïc choàng daãn ra tröôùc maët Phaät, naøng chairman, president, the head of the monks, an vaãn böôùng bænh khoâng chòu ñaûnh leã. Ñöùc Phaät beøn abbot—Coøn goïi laø Thuû Toïa, Thöôïng Toïa, hay hieàn töø noùi vôùi Ngoïc Gia: “Goïi laø ñeïp, khoâng chæ Toïa Nguyeân, laø vò chuû moät nhoùm cöû toïa ñaïi laø caùi ñeïp beân ngoaøi, quan troïng hôn laø caùi ñeïp chuùng hay vò Thöôïng Toïa truï trì töï vieän. beân trong. Neáu maët ñeïp maø loøng khoâng ñeïp, khoù coù theå thuyeát phuïc ngöôøi ta. Huoáng laø tuoåi xuaân Zazen (jap): Dhyana and Samadhi (skt)—Thieàn ngaén nguûi, veû ñeïp dieän maïo beân ngoaøi sao coù theå Ñònh—See Dhyana, Samadhi, and Meditation. tröôøng cöûu ñöôïc?” Nhöõng lôøi ñoù nhö gaäy goõ vaøo Zeal: ñaàu, khieán cho Ngoïc Gia tænh ngoä, naøng voäi quyø 1) Viriyaparamita (skt): Tinh taán—Noã löïc— saùt ñaát hoái haän baùi laïy Ñöùc Phaät. Phaät thuyeát Effort—Tinh taán Ñoä—According to the phaùp cho naøng, ñoù chính laø “Nöõ Kinh Ngoïc Gia” Consciousness Only Sastra (Mind-Only- noåi tieáng. Ñöùc Phaät daïy Ngoïc Gia: “Ngöôøi vôï Sastra), there are three kinds of virya—Theo phaûi troøn naêm ñaïo; ñoái vôùi choàng phaûi coù naêm Luaän Thaønh Duy Thöùc, coù ba loaïi tinh taán— thaùi ñoä cö xöû, phaûi tröø boû boán taät xaáu.” Ngoïc Gia See Three kinds of vigor and Seven riches. nghe xong, lieàn tin theo maø haønh trì. Töø ñoù gia 2) Viryendriya (skt): Taán caên—See Twenty two ñình Tu Ñaït Ña trôû thaønh moät gia ñình Phaät hoùa roots. vieân maõn. Zeal as the bow, wisdom the arrow: Tinh taán cung, trí hueä tieãn (tinh taán ñöôïc ví nhö cung vaø trí tueä nhö teân). Zeal in goodness: Tinh taán haønh trì thieän phaùp (sieâng naêng laøm ñieàu thieän ñeå thaønh töïu tieán

ñoä)—See Six things which enable a bodhisattva to The process continued through a series of twenty- keep perfectly the six paramitas. eight Indian patriarchs to Bodhidharma, who Zeal, Progress or Effort: Tinh taán—See Four transmitted it to China. All the early Indian right objects of faith and five right modes of missionaries and Chinese monks were meditation procedure. masters. Meditation was one of many practices Zealous (a): Coá gaéng—Tinh taán. the Buddha gave instruction in, ethics, generosity, patience, and wisdom were others, and the Ch'an Zealous-Army Buddha: Tinh Taán Quaân Phaät. tradition arose form some practitioners' wish to Zealous-Delight Buddha: Tinh Taán Hyû Phaät. make meditation their focal point. An underlying Zealous disciple: Phaùp Töû—See Zen disciple. principle in Zen is that all being have Buddha Zealous progress: Virya-paramita (skt)— nature, the seed of intrinsic Buddhahood. Some Energy—Mind that resides in vigor—Vigor Zen masters express this by saying all beings are (Zeal)—Tinh taán—Tinh Taán Ba La Maät—Tinh already Buddhas, but their minds are clouded over taán taâm truï—See Ten grades of Bodhisattva's by disturbing attitudes and obscurations. Their job, faith, Ten merits, Ten merits of the cultivation of then, is to perceive this Buddha nature and let it the mindfulness of the body, and Ten Paramitas. shine forth without hindrance. Because the Zen (jap): Dhyana (skt)—Thieàn— fundamental requirement for Buddhahood, Concentration—Meditation—Zen is the Japanese Buddha nature, is already within everyone, Zen pronunciation of the Chinese word "Ch'an" which stresses attaining enlightenment in this very in turn is the Chinese pronunciation of the Sanskrit lifetime. Zen masters do not teach about rebirth technical term Dhyana, meaning meditation. Zen and karma in depth, although they accept them. is traced to a teaching the Buddha gave by silently According to Zen, there is no need to avoid the holding a golden lotus. The general audience was world by seeking nirvana elsewhere. This is perflexed, but the disicple Mahakasyapa because first, all beings have Buddha-nature understood the significance and smiled subtly. already, and second, when they realize emptiness, The implication of this is that the essence of the they will see that cyclic existence and nirvana are Dharma is beyond words. In Zen, that essence is not different. Zen is accurately aware of the transmitted from teacher to disciple in sudden limitations of language, and gears its practice to moments, breakthroughs of understanding. The transcend it. Experience is stressed, not mere meaning Mahakasyapa understood was passed intellectual learning. Thus, associating with an down in a lineage of 28 Indian Patriarchs to experienced teacher is important. The Zen Bodhidharma. Bodhidharma, an Indian meditation teacher's duty is to bring the students back to the master, strongly adhered to the Lankavatara reality existing in the present moment whenever Sutra, a Yogacara text. He went to China around their fanciful minds get involved in conceptual 470 A.D., and began the Zen tradition there. It wanderings—Zen laø loái phaùt aâm cuûa Nhaät Baûn spread to Korea and Vietnam, and in the 12th cuûa danh töø Ch'an cuûa Trung Hoa, maø töø naøy laïi century became popular in Japan. Zen is a laø loái phaùt aâm theo töø Dhyana cuûa Phaïn ngöõ coù Japanese word, in Chinese is Ch'an, in nghóa laø "thieàn." Thieàn toâng ñöôïc truy

nguyeân töø Vietnamese is Thieàn, in Sanskrit is “Dhyana” thôøi Ñöùc Phaät laëng leõ ñöa leân moät caùnh sen vaøng. which means meditative concentration. There are Luùc aáy hoäi chuùng caûm thaáy boái roái, duy chæ coù a number of different Zen lineages in China, Ngaøi Ñaïi Ca Dieáp hieåu ñöôïc vaø mæm cöôøi. Caâu Japan and Vietnam, each of it has its own chuyeän naøy ngaàm noùi leân raèng yeáu chæ cuûa Chaùnh practices and histories, but all see themselves as Phaùp vöôït ngoaøi ngoân ngöõ vaên töï. Trong nhaø belonging to a tradition that began with Thieàn, yeáu chæ naøy ñöôïc ngöôøi thaày truyeàn cho ñeä Sakyamuni Buddha. Zen histories claim that the töû trong giaây phuùt xuaát thaàn, xuyeân phaù böùc töôøng lineage began when the Buddha passed on the tri kieán haïn heïp thoâng thöôøng cuûa con ngöôøi. Yeáu essence of his awakened mind to his disciple chæ maø Ngaøi Ñaïi Ca Dieáp nhaän hieåu ñaõ ñöôïc Kasyapa, who in turn transmitted to his successor. truyeàn thöøa qua 28 vò toå AÁn Ñoä cho ñeán toå Boà Ñeà

Ñaït Ma. Toå Boà Ñeà Ñaït Ma laø moät thieàn sö AÁn Ñoä nhöõng giôùi haïn cuûa ngoân ngöõ vaø tin chaéc raèng coù chí höôùng phuïng haønh theo kinh Laêng Giaø, moät coâng phu tu taäp coù chieàu höôùng vöôït qua phaïm vi baûn kinh cuûa toâng Du Giaø. Ngaøi du hoùa sang dieãn ñaït cuûa ngoân ngöõ. Vì vaäy Thieàn toâng ñaëc Trung Quoác vaøo naêm 470 vaø baét ñaàu truyeàn daïy bieät nhaán maïnh ñeán vieäc thöïc nghieäm vaø khoâng Thieàn taïi ñaây. Sau ñoù Thieàn toâng lan toûa sang ñaët troïng taâm vaøo vieäc hieåu bieát suoâng. Do ñoù Trieàu Tieân vaø Vieät Nam. Ñeán theá kyû thöù 12 Thieàn neân vôùi ngöôøi tu Thieàn thì ñieàu quan troïng tröôùc toâng phoå bieán maïnh meõ vaø roäng raõi ôû Nhaät Baûn. tieân laø phaûi gaén boù vôùi moät vò Thieàn sö coù nhieàu Thieàn theo tieáng Nhaät laø Zen, tieáng Trung Hoa laø kinh nghieäm. Boån phaän cuûa vò Thieàn sö laø ñöa Ch’an, tieáng Vieät laø “Thieàn”, vaø tieáng Sanskrit laø thieàn sinh ñi ngöôïc trôû laïi caùi thöïc taïi hieän tieàn “Dhyana” coù nghóa laø nhaát taâm tónh löï. Coù nhieàu baát cöù khi naøo taâm tö cuûa thieàn sinh coøn dong ruoåi doøng Thieàn khaùc nhau taïi Trung Hoa, Nhaät Baûn vôùi nhöõng khaùi nieäm coù saün. vaø Vieät Nam, moãi truyeàn thoáng ñeàu coù lòch söû vaø Zen Buddhism: Thieàn Toâng Phaät Giaùo—See phöông thöùc tu taäp cuûa rieâng mình, nhöng taát caû Ch’an and Zen. ñeàu cho raèng mình thuoäc doøng thieàn baét ñaàu töø Zen disciple: Phaùp Töû—Child of the Dharma or Ñöùc Phaät Thích Ca Maâu Ni. Thieàn söû cho raèng Dharma Successor—One who makes his living by Ñöùc Phaät ñaõ truyeàn laïi tinh tuùy cuûa taâm giaùc ngoä following Buddhism—A Zen disciple who has cuûa Ngaøi cho ñeä töû laø Ca Dieáp, roài tôùi phieân Ca reached the same degree of enlightenment as his Dieáp laïi truyeàn thöøa cho ngöôøi keá thöøa. Tieán trình master and been given permission to carry on his naøy tieáp tuïc qua 28 vò toå AÁn Ñoä cho ñeán toå Boà Ñeà line of teaching. A Dharma-Sucessor may be a Ñaït Ma, ngöôøi ñaõ mang Thieàn truyeàn thöøa vaøo layman or laywoman. Hui-Neng, the Sixth Trung Hoa. Taát caû nhöõng vò ñaïo sö AÁn Ñoä vaø Patriarch, was a layman when he received the Trung Hoa thôøi tröôùc ñeàu laø nhöõng vò Thieàn sö. seal of transmission from the Fifth Patriarch— Thieàn laø moät trong nhöõng phaùp moân maø Ñöùc Phaät Ngöôøi ñaéc phaùp hay moät moân

ñeä nhaø Thieàn ñaõ truyeàn giaûng song song vôùi giôùi luaät, boá thí, nhaãn ñaït ñeán cuøng moät möùc ñoä giaùc ngoä nhö Thaày vaø nhuïc vaø trí tueä. Moät soá haønh giaû muoán laäp phaùp ñaõ ñöôïc Thaày cho pheùp thöïc hieän vieäc truyeàn baù moân Thieàn laøm coát loõi cho vieäc tu taäp neân Thieàn giaùo lyù cuûa Thaày. Ngöôøi ñaéc phaùp coù theå laø moät toâng daàn daàn ñöôïc thaønh hình. Nguyeân lyù caên baûn cö só duø nam hay nöõ. Luc Toå Hueä Naêng cuõng laø cuûa Thieàn toâng laø taát caû chuùng sanh ñeàu coù Phaät moät cö só khi oâng nhaän aán chöùng töø Nguõõ Toå taùnh, töùc laø haït gioáng Phaät maø moãi ngöôøi töï coù (Hoaøng Nhaãn). saün. Nguyeân lyù naøy ñöôïc moät soá Thieàn sö trình Zen door: Thieàn moân—Zen door which helps baøy qua caâu “Taát caû chuùng sanh ñeàu ñaõ laø Phaät”, practitioners to realize enlightenment through nhöng chæ vì nhöõng taâm thaùi nhieãu loaïn vaø nhöõng meditation—Giuùp ngöôøi tu ñi thaúng töø phaøm ñeán chöôùng ngaïi phaùp ñang coøn che môø taâm thöùc maø Thaùnh hay chöùng ngoä Boà Ñeà baèng con ñöôøng thoâi. Nhö vaäy coâng vieäc cuûa thieàn giaû chæ laø nhaän thieàn quaùn—See Two doors (A). ra taùnh Phaät vaø ñeå cho taùnh Phaät aáy phaùt haøo Zen flavor: Meditation flavor—Thieàn Vò— quang xuyeân vöôït qua nhöõng chöôùng ngaïi phaùp. Meditation-flavour, the mysterious taste or Vì tieàn ñeà cô baûn ñeå chöùng ñaït quaû vò Phaät, töùc laø sensation experienced by one who enter abstract chuûng töû Phaät ñaõ naèm saúng trong moãi ngöôøi roài meditation—Muøi vò cuûa Thieàn khi nhaäp vaøo thieàn neân Thieàn toâng nhaán maïnh ñeán vieäc thaønh Phaät ñònh, thaân taâm coù caûm giaùc muøi vò tuyeät vôøi, nheï ngay trong kieáp naøy. Caùc vò Thieàn sö tuy khoâng nhaøng khoan khoaùi, tòch tónh. phuû nhaän giaùo lyù taùi sanh hay giaùo lyù nghieäp baùo, nhöng khoâng giaûng giaûi nhieàu veà nhöõng giaùo lyù Zen follower: Thieàn sinh—A Buddhist follower naøy. Theo Thieàn toâng, ngöôøi ta khoâng caàn phaûi xa who practice Zen. laùnh theá gian naøy ñeå tìm kieám Nieát Baøn ôû moät nôi Zen of the highest vehicle: Toái Thöôïng Thöøa naøo khaùc, vì taát caû chuùng sanh ñeàu coù saün Phaät Thieàn—See Five kinds of varieties of meditation. taùnh. Hôn nöõa, khi ngöôøi ta chöùng ngoä ñöôïc taùnh Zen master: Zenji (jap)—Thieàn Sö. khoâng thì ngöôøi ta thaáy raèng sinh töû vaø Nieát Baøn khoâng khaùc nhau. Thieàn toâng nhaän thöùc saâu saéc

1) A master, or teacher, of meditation, or of the Zen Patriarchs (India): Toå Thieàn toâng AÁn Ch’an school in general: Moät vò Thaày daïy Ñoä—When the Buddha gave his Thieàn noùi chung. “transmission without words” to 2) A Zen master who has already attained self- Mahakasyapa, he thereby became the first realization or enlightenment. He was allowed Indian Patriarch of what is now called Zen. to teach Zen to his disciples: Moät vò Thaày ñaõ chöùng ngoä vaø daïy thieàn. Afterwards Mahakasyapa made the same 3) A great or renowned Zen master. The title is transmission to the disciple Ananda, who thus usually conferred posthumously, though some became the second Indian Patriarch. The masters have achieved this distinction during series continued until Bodhidharma, who was their life time: Baäc Thaày Thieàn vó ñaïi hay the twenty-eighth Patriarch—Khi Ñöùc Phaät danh tieáng.

Danh hieäu naày thöôøng ñöôïc “truyeàn voâ töï” cho Ñaïi Ca Dieáp thì oâng oâng phong taëng sau khi vò thaày ñaõ vieân tòch, maëc naøy trôû thaønh Sô Toå cuûa caùi maø baây giôø duø moät vaøi baäc thaày ñaõ ñaït ñöôïc danh hieäu ngöôøi ta goïi laø Thieàn. Veà sau naøy Ñaïi Ca naày ngay trong luùc coøn soáng. Dieáp truyeàn laïi cho ñeä töû A Nan laøm Nhò Toå. Zen Meditation: Thieàn chæ quaùn. Doøng Thieàn tieáp tuïc ñeán Boà Ñeà Ñaït Ma, Toå Zen mentality: Tinh thaàn Thieàn Hoïc. thöù 28—See Twenty eight Indian Patriarchs. Zen mind: Thieàn taâm—Empty mind is Zen mind: Zen practitioners: Zen cultivator—Ngöôøi tu Voâ taâm laø thieàn taâm. theo phaùp moân Thieàn—Thieàn giaû. Zen monastery: Thieàn vieän. 1) According to Roshi Philip Kapleau, Zen monk: Thieàn Taêng—A monk of the Zen author of The Three Pillars of Zen, there (Ch’an) sect, a monk in meditation—Moät vò sö are three aims of meditation—Theo cuûa Thieàn Toâng hay moät vò sö tu Thieàn. Roshi Philip Kapleau, taùc giaû cuûa quyeån Zen-Na (jap): Dhyana (skt)—See Zen and Ch’an. Ba Truï Thieàn, coù ba muïc tieâu cuûa toïa Zen-nan-shi (jap): Kula-paltra (skt)—Thieän nam thieàn—See Three aims of meditation. töû—Good son—Son of a noble family—Sons of good families—Gentlemen—One of the Buddha’s 2) According to Zen Master D.T. Suzuki in terms to address to his disciples—Nhöõng ñöùa con Essays in Zen Buddhism, Book II, there cuûa nhöõng gia ñình toát; töø Ñöùc Phaät duøng ñeå goïi are three factors making for success in nhöõng ngöôøi taïi gia hay xuaát gia maø tín taâm nghe the cultivation of Zen. When any one of vaø haønh trì Phaät phaùp. the below factors is lacking it is like a Zen Patriarchs (China): Toå Thieàn Toâng caudron with a broken leg, it limps— Trung Hoa—The six Zen Patriarchs of China Theo Thieàn Sö D.T. Suzuki trong Thieàn were—Saùu vò Toå Thieàn toâng cuûa Trung Hoa Luaän, Taäp II, coù ba yeáu toá khieán cho vieäc laø: tu taäp Thieàn ñöôïc thaønh töïu. Thieáu moät 1) Bodhidharma (Daruma—jap): Boà Ñeà Ñaït trong ba cuõng nhö caùi ñænh gaåy heát moät Ma. chaân, noù seõ ñoå—See Three factors 2) Hui-k’o (Yeka or Eka—jap): Hueä Khaû. making for success in the cultivation of 3) Seng-Tsan (Sisan—jap): Taêng Xaùn. Zen. 4) Tao-Hsin (Doshin—jap): Ñaïo Tín. 3) Four serious matters in any cultivator’s 5) Hung-Jen (Gumin—jap): Hoaèng Nhaãn. life—See Four serious matters in any 6) Hui-Neng (Yeno or Eno—jap): Hueä cultivator’s life. Naêng (for the Northern school, they 4) Four objects of meditation—See Four named Shen-Hsiu their sixth patriarch). objects that can be used to develop ** See Twenty Eight Indian Patriarchs. concentration.

5) Four circumstances that lead to the koan 2) Dhyana in Chinese means quiet or silent exercise—Theo Thieàn sö D.T. Suzuki meditation, or quieting of thoughts trong Thieàn Luaän, Taäp II, söï canh taân cuûa (controlling of thoughts): Thieàn tònh dòch sang loái tu taäp coâng aùn chaéc chaén do bôûi boán Hoa ngöõ coù nghóa laø thieàn tònh löï hay yeân laëng, kieåm soaùt tö töôûng. hoaøn caûnh sau ñaây—According to Zen Zenrai (jap): Svagata (skt)—Welcome (a master D.T. Suzuki in the Essays in Zen greeting salutation)—Thieän lai. Buddhism, the innovation of the koan Zen school: A school of Mahayana Buddhism in exercise was inevitable owing to the China founded by Bodhidharma in the 6th century. following four circumstances—See Four This

school stresses the cultivation of intuitive circumstances leading to the “koan” wisdom—Toâng phaùi Phaät Giaùo Ñaïi Thöøa do Boà exercises. Ñeà Ñaït Ma saùng laäp vaøo theá kyû thöù saùu sau Taây 6) There are five practical suggestions given lòch taïi Trung Quoác—See Zen, Ch’an, and Five by the Buddha will be beneficial to all— great Buddhist schools. See Five practical suggestions given by Zen schools in China: Thieàn Toâng Trung the Buddha. Hoa—The Zen Sect in China. 7) There are five conditions to be successful (I) An overview of the Chinese Zen sects—Toång for a Pure Land practitioner—See Five quan veà caùc toâng phaùi Thieàn ôû Trung Hoa: conditions toward successful The Ch’an (Zen), meditative or intuitional, sect usually said to have been established in achievements for a Zen practitioner. China by Bodhidharma, the twenty-eighth 8) There are five basic characteristics of any patriarch, who brought the tradition of the Zen cultivators—See Five basic Buddha-mind from India. Ch’an is considered characteristics of any Zen cultivators. as an important school of Buddhism. 9) Eight factors of Yoga abstraction or Bodhidharma came to China about 470 A.D. concentration—See Eight factors of Yoga and became the founder of esoteric and Zen concentration. schools there. It is said that he had practised 10) According to The Abhidharma, there are meditation against the wall of the Shao-Lin- forty meditation subjects—Theo Vi Dieäu Tzu monastery for nine years. The followers Phaùp, coù boán möôi ñeà muïc haønh thieàn— of Bodhidharma were active everywhere, and were completely victorious over the native See Forty meditation subjects. religions with the result that the teachings of Zen priest: Zen monk—Thieàn sö—See Zen Zen have come to be highly respected master. everywhere in China—Thieàn toâng, Phaät Taâm Zen and Pure Land: Thieàn vaø Tònh Ñoä hay toâng, hay Voâ Moân toâng, ñöôïc Toå Boà Ñeà Ñaït Thieàn Tònh. Ma, Toå thöù 28 ôû AÁn Ñoä, mang vaøo Trung 1) The Zen and the Pure Land sects: Thieàn Toâng Quoác. Thieàn ñöôïc coi nhö laø moät tröôøng phaùi vaø Tònh Ñoä Toâng—Zen and Pure Land have quan troïng cuûa Phaät giaùo. Toå Boà Ñeà Ñaït Ma always been non-dual. If we thoroughly ñeán Trung Hoa vaøo khoaûng naêm 470 vaø trôû understand one, we thoroughly understand thaønh ngöôøi saùng laäp ra phaùi Maät Toâng vaø both. If we fail to understand one, we will fail Thieàn Toâng ôû ñaây. Ngöôøi ta noùi ngaøi ñaõ haønh on both, Zen or Pure Land focus on “Mind.” thieàn tröôùc moät böùc töôøng cuûa Thieáu Laâm töï There are no dharmas outside the mind— trong chín naêm. Nhöõng ñeä töû cuûa Boà Ñeà Ñaït Thieàn vaø Tònh ñoä khoâng hai. Neáu lieãu ngoä thì Ma hoaït ñoäng maïnh meõ ôû moïi nôi vaø ñaõ hoaøn lieãu ngoä caû hai; ví baèng meâ môø thì meâ môø caû toaøn chieán thaéng caùc toân giaùo baûn ñòa ñeå roài hai, vì duø thieàn hay tònh ñoä cuõng ñeàu quy taâm, cuoái cuøng Thieàn toâng ñöôïc ñaùnh giaù raát cao ôû ngoaøi taâm khoâng phaùp. Trung Quoác. (II) Philosophical Zen—Trieát lyù Thieàn:

1) According to the Zen sect, the key theory of were placed. What Zen aims at is the Zen, to look inwards and not to look Buddha’s ideal, pure and unconditioned. The outwards, is the only way to achieve school is otherwise called ‘the School of the enlightenment, which to the human mind is Buddha’s Mind.” The Buddha’s mind is

after ultimately the same as Buddhahood. In this all a human mind. An introspection of the system, the emphasis is upon ‘intuition,’ its human mind alone can bring aspirant to a peculiarity being that it has no words in which perfect enlightenment. But how? The general to express itself, no method to reason itself purport of Buddhism is to let one see rightly out, no extended demonstration of its own and walk rightly—Theo Giaùo sö Junjiro truth in a logically convincing manner. If it Takakusu trong Cöông Yeáu Trieát Hoïc Phaät expresses itself at all, it does so in symbols Giaùo, Thieàn toâng naëng veà trieát lyù nhöng and images. In the course of time this system khoâng phaûi laø moät neàn trieát hoïc theo nghóa developed its philosophy of intuition to such a haïn heïp cuûa noù. Ñaây laø moät hoïc phaùi coù chaát degree that it remains unique to this day: toân giaùo hôn taát caû moïi hoïc phaùi Phaät giaùo, Theo trieát lyù chính cuûa Thieàn toâng, nhìn vaøo nhöng laïi khoâng phaûi laø moät toân giaùo theo noäi taâm, chöù khoâng phaûi nhìn ra beân ngoaøi, laø nghóa thoâng thöôøng cuûa danh töø naày. Thieàn caùch duy nhaát ñeå ñaït ñeán söï giaùc ngoä maø toâng khoâng coù kinh ñieån Phaät naøo, cuõng trong taâm trí con ngöôøi thì cuõng gioáng nhö laø khoâng trì giöõ moät luaät nghi naøo do Phaät ñaëc Phaät quaû vaäy. Heä tö töôûng naày chuù troïng vaøo cheá ra. Neáu nhö khoâng kinh, khoâng luaät, thì ‘tröïc caûm,’ vôùi moät ñaëc ñieåm laø khoâng coù khoâng moät hoïc phaùi naøo coù theå ra veû Phaät ngoân töø naøo ñeå töï dieãn ñaït, khoâng coù moät giaùo. Tuy nhieân, theo yù nghóa cuûa Thieàn, ai phöông thöùc naøo ñeå töï giaûi thích, khoâng coù söï maø coøn chaáp tröôùc vaøo danh ngoân hay luaät leä chöùng minh daøi doøng naøo veà chaân lyù rieâng thì khoâng bao giôø coù theå thaáu ñaùo hoaøn toaøn cuûa mình moät caùch thuyeát phuïc. Neáu coù söï yù nghóa chaân thaät cuûa ngöôøi noùi. Lyù töôûng dieãn ñaït thì chæ dieãn ñaït baèng kyù hieäu vaø hình hay chaân lyù maø Ñöùc Phaät chöùng ngoä chaéc aûnh. Qua moät thôøi gian, heä tö töôûng naày ñaõ chaén khaùc haún vôùi nhöõng gì maø Ngaøi ñaõ phaùt trieån trieát lyù tröïc caûm cuûa noù ñeán moät giaûng daïy, bôûi vì giaùo thuyeát nhaát thieát bò öôùc möùc ñoä khieán noù vaãn coøn laø moät trieát lyù ñoäc ñònh bôûi ngoân töø maø Ngaøi duøng, bôûi thính ñaùo cho ñeán ngaøy nay. chuùng maø Ngaøi giaùo hoùa, vaø bôûi hoaøn caûnh 2) According to Prof. Junjiro Takakusu in The xaõy ra cho ngöôøi noùi vaø ngöôøi nghe. Caùi maø Essentials of Buddhist Philosophy, Zen has Thieàn nhaém ñeán laø lyù töôûng cuûa Phaät, minh much philosophy, but is not a philosophy in nhieân vaø khoâng bò öôùc ñònh. Hoïc phaùi naày the strict sense of the term. It is the most coøn ñöôïc goïi laø “Phaät Taâm Toâng.” Phaät taâm religious school of all and yet not a religion in voán cuõng chæ laø taâm ngöôøi thöôøng. Chæ caàn the ordinary sense of the word. It has no nhìn thaúng vaøo taâm ñòa ñoù laø coù theå ñöa haønh scripture of the Buddha, nor does it hold any giaû ñeán giaùc ngoä vieân maõn. Nhöng baèng caùch dicipline of the Buddha. Without a sutra naøo? Chuû yù chung cuûa Phaät phaùp laø ñeå haønh (discourse) or a vinaya (Discipline) text, no giaû töï thaáy ñuùng vaø töï ñi ñuùng. school or sect would seem to be Buddhistic. (III) Zen Patriarchs in Chinese Zen schools—Caùc However, according to the ideas of Zen, those vò toå cuûa Thieàn toâng Trung Hoa: who cling to words, letters or rules can

never 1) The first patriarch Bodhidharma: Sô Toå Boà fully comprehend the speaker's true idea. Ñeà Ñaït Ma. The ideal or truth conceived by the Buddha 2) The successor of Bodhidharma or the second should be different from those taught by him patriarch was Hui-K'o: Nhò Toå Hueä Khaû. because the teaching was necessarily 3) The third patriarch was Seâng-Ts'an: Tam Toå conditioned by the language he used, by the Taêng Saùn. hearers whom he was addressing, and by the 4) The fourth patriarch was T'ao-Hsin: Töù Toå environment in which the speaker and hearers Ñaïo Tín.

5) The fifth patriarch was Hung-Jeân: Nguõ Toå Hoaøi Haûi. **See Wu-Yen-Tung and Pai Hoaèng Nhaãn. Chang Huai Hai. 6) The sixth patriarch was Hui-Neng: Luïc Toå 3) Tsao-T'ang Zen sect—Phaùi Thaûo Ñöôøng: Hueä Naêng. The third branch was founded by Tsao- Zen schools in Japan: Thieàn toâng Nhaät Baûn— T'ang, a disciple of Te-Shan—Doøng See Japanese Zen sects and Seven Sects in Japan. Thieàn thöù ba laø doøng Thaûo Ñöôøng, ñöôïc Zen schools in Vietnam: Thieàn toâng Vieät khai saùng bôûi Thieàn sö Thaûo Ñöôøng, ñeä Nam—Vietnamese Zen: töû cuûa Ñöùc Sôn Tuyeân Giaùm. **See (I) An overview of the Vietnamese Zen Ts'ao Shan. sects—Toång quan veà caùc toâng phaùi Thieàn 4) Truùc Laâm Zen sect—Phaùi Truùc Laâm: taïi Vieät Nam: Hjiang-Jing-Hui was the Truùc Laâm Zen sect was founded by the first Vietnamese Zen master; however, first patriarch—Doøng Thieàn Truùc Laâm do Vietnamese Zen sects only developed at sô Toå Traàn Nhaân Traàn Nhaân Toâng khai the time of Zen master Vinitaruci. Zen saùng. **See Tran Nhan Tong. Buddhism has several branches in 5) Lin-Chi Zen sect—Phaùi Laâm Teá: The Lin Vietnam, namely, the Vinitaruci, the Wu- Chi Zen sect was transmitted directly Yun-T'ung, and the Tsao-T'ang—Chính from China from Lin Chi Patriarch—Phaùi ra Khöông Taêng Hoäi laø vò Thieàn sö Vieät Laâm Teá ñöôïc truyeàn thaúng töø Trung Hoa Nam ñaàu tieân; tuy nhieân, thieàn phaùi Vieät töø toå Laâm Teá. Nam chæ baét ñaàu ñöôïc thaønh laäp töø thôøi 6) T'ao-T'ung Zen sect—Phaùi Taøo Ñoäng: Thieàn sö Tyø Ni Ña Löu Chi maø thoâi. Phaät T'ao-T'ung Zen sect was transmitted giaùo Thieàn toâng coù nhieàu nhaùnh taïi Vieät directly from T'ao-Tsi, China—Phaùi Taøo Nam, laø phaùi Tyø Ni Ña Löu Chi, phaùi Voâ Ñoäng ñöôïc truyeàn thaúng töø Thieàn phaùi Ngoân Thoâng, vaø phaùi Thaûo Ñöôøng. cuûa Luïc Toå ôû Taøo Kheâ, Trung Quoác. (II) Zen sects in Vietnam—Caùc Thieàn phaùi Zen sect: Mind-only Sect—Intuitive Sect— taïi Vieät Nam: Taâm Toâng—Thieàn Toâng—See Ch'an, Zen, 1) Vinitaruci Zen sect—Phaùi Tyø Ni Ña Löu and Ten schools of Chinese Buddhism. Chi: The first branch was founded in Zen of Small Vehicle: Tieåu Thöøa Thieàn— Vietnam by an Indian monk named Hinayana Zen—See Five kinds of varieties Vinitaruci, who was one of the great of meditation. disciples of the third patriarch, Seng- Zen study: Thieàn hoïc. Ts'an—Doøng thöù nhaát laø doøng Thieàn Tyø Zen verse: Keä thieàn. Ni Ña Löu Chi, ñöôïc khai saùng bôûi moät vò Zenchishiki (jap): Kalyana-mitra (skt)— Taêng AÁn Ñoä, ñeä töû cuûa Tam Toå Taêng Good advisor—Good counselor—Good Xaùn. **See Vinitaruci and Seng-Ts'an. friend—Thieän Höõu Tri Thöùc—See Good- 2) Wu-Yun-T'ung Zen sect—Phaùi Voâ Ngoân Knowing advisor. Thoâng: The second branch was founded Zendo (jap): Sö Thieän Ñaïo—Founder of the by a Chinese Zen master named Wu- Pure Land sect in

China—Sô toå Tònh Ñoä toâng Yun-T'ung, a great disciple of Pai- beân Trung Quoác—See Shan Tao. Ch'ang-Huai-Hai—Doøng Thieàn thöù nhì laø doøng Voâ Ngoân Thoâng, ñöôïc khai saùng Zengen (jap): Sudrsa (skt)—Good bôûi Thieàn sö Voâ Ngoân Thoâng, moät Thieàn manifestation—Thieän hieän. sö Trung Hoa, ñeä töû cuûa Toå Baùch Tröôïng Zengo (jap): Gradual realization—Gradual awakening—Progressive awakening for

beginners—Tieäm ngoä—See Gradual Hoping to reach true nature is equally wrong. awakening Gradual method. Just live in accordance with circumstances, Zengo-Hoben (jap): Upaya-kausalya (skt)— Nirvana and samsara are just the real Skillful means (expedient)—Phöông tieän flowers. thieän xaûo. Moät hoâm Tuù Taøi Tröông Chuyeát ñeán tham Zenji (jap): Kammatthanacariya (p)—A Zen vaán Thieàn Sö Thaïch Söông. Sö hoûi: "OÂng teân Master—A meditation teacher—Thieàn Sö— gì?" Tröông Chuyeát ñaùp: "Daï con teân Tröông See Zen master. Chuyeát." Sö lieàn noùi: "Trong ñaây caùi xaûo coøn Zenju(jap): Sö Thieän Chaâu—Shan-Chou- khoâng coù, huoáng laø caùi chuyeát (vuïn vaèn)." Tuù Fen-Yang—Phaàn Döông Thieän Chaâu—See Taùi Tröông Chuyeát boãng tænh ngoä vaø laøm baøi Fen-Yang-Shan-Chou. keä: Zenshin (jap): The whole body—Toaøn thaân. "Quang minh tòch chieáu bieán haø sa Zensho (jap): Shan-Hsing—Thieàn Tònh—See Phaøm Thaùnh haøm linh coäng ngaõ gia Zen and Pure Land. Nhaát nieäm baát sanh toaøn theå hieän Zenshu (jap): The Zen Sect—Thieàn Toâng— Luïc caên taøi ñoäng bò vaân giaø See Ch'an and Zen. Phaù tröø phieàn naõo truøng taêng beänh Zenzai (jap): Sadhu (skt)—Good!!!—Thieän Thuù höôùng chan nhö toång thò taø tai!!! Tuøy thuaän chuùng duyeân voâ quaùi ngaïi Zest: Piti (p)—Phæ—See Fifty-two mental Nieát Baøn sanh töû ñaúng khoâng hoa." states. (Saùng soi laëng leõ khaép haø sa Zetsu (jap): Jhiva (skt)—Tongue—Löôõi Phaøm Thaùnh haøm linh chung moät nhaø (thieät). Moät nieäm chaúng sanh toaøn theå hieän Zhang-Juo Hsiu-Ts'ai: Tuù Taøi Tröông Saùu caên vöøa ñoäng bò che loøa Chuyeát. Muoán tröø phieàn naõo caøng theâm beänh One day Zhang-Juo Hsiu-Ts'ai came to Höôùng ñeán chaân nhö thaûy ñeàu taø interview Master Shih-Shuang-Qing-Chu. Tuøy thuaän caùc duyeân khoâng quaùi ngaïi Shih-Shuang asked: "What is your name?" Nieát Baøn sanh töû thaûy khoâng hoa). Zhang-Juo said: "Venerable, my name is Zhi-Chang-Kui-Zong: Trí Thöôøng Qui Toâng Zhang-Juo." Shih-Shuang then said: "Here, Thieàn Sö—Zen master Zhi-Chang-Kui-Zong the skillful does not even exist let alone the was from Jiang-Ling (now in Hu-bei clumsy ('Juo' in Chinese means 'clumsy')." Province), was a disciple of Zen master Ma- Zhang-Juo instantly got awakened and Tsu-T'ao-Yi—Thieàn sö Trí Thöôøng Qui Toâng composed the following verse: queâ ôû Giang Linh (nay thuoäc tænh Hoà Baéc), laø "The brilliant light silently shines throughout ñeä töû cuûa Thieàn Sö Maõ Toå Ñaïo Nhaát. themyriad worlds, * Master Zhi-Chang Kui-Shan entered the Saints, human beings, and living creatures are hall and addressed the monks, saying: all living under one roof. "The virtuous of former times were not If only no thought arises, will the whole world without knowledge and understanding. reveal itself. Those great adepts were not of the Once the six sense-organs agitate, it will be common stream. People these days are

clouded. unable to be self-empowered, nor can Trying to eliminate afflictions simply worsens they stand alone. They just idly pass the the ailment, time. All of you here, don’t make the error of employing your mind. No one

can do it for you. Moreover, there is no Vò Taêng laïi hoûi: “Ngöôøi chaúng höôùng thì place where mind can be used. Don’t be sao?”Sö ñaùp: “Ñi! Khoâng coù choã cho seeking it somewhere else. Up to now ngöôi duïng taâm.” Vò Taêng hoûi: “Ñaâu you have been acting in accordance with khoâng coù cöûa phöông tieän khieán hoïc nhôn someone else’s understanding. Your own ñöôïc vaøo?” Sö ñaùp: “Quan AÂm söùc dieäu speech is completely obstructed. The trí hay cöùu khoå theá gian.” Vò Taêng laïi light does not shine through. There are hoûi: “Theá naøo laø söùc dieäu trí Quan AÂm?” obstructions blocking your vision.”—Moät Sö goõ caùi ñænh ba tieáng, hoûi: “Ngöôi nghe hoâm sö thöôïng ñöôøng daïy chuùng: “Caùc chaêng?” Vò Taêng ñaùp: “Nghe.” Sö noùi: baäc coå ñöùc töø tröôùc khoâng phaûi chaúng “Sao ta chaúng nghe?” Vò Taêng khoâng ñaùp hieåu bieát, caùc ngaøi laø baäc cao thöôïng ñöôïc. Sö caàm gaäy ñuoåi ra. chaúng ñoàng haïng thöôøng. Ngöôøi thôøi nay * Zhi-Chang entered the hall and addressed khoâng theå töï thaønh töï laäp, ñeå thaùng ngaøy the monks, saying: “I want to speak about qua suoâng. Caùc ngöôi chôù laàm duïng taâm, Zen. All of you gather around.” The khoâng ai theá ñöôïc ngöôi, cuõng khoâng coù monks gathered closely around Zhi- choã ngöôi duïng taâm. Chôù ñeán ngöôøi khaùc Chang. Zhi-Chang said: “Listen to tìm, töø tröôùc chæ nöông ngöôøi khaùc maø tìm Bodhisattva Kuan-Yin’s practice. Its hieåu, noùi ra ñeàu keït, aùnh saùng khoâng thaáy goodness extends everywhere.” Someone suoát, chæ vì tröôùc maét coù vaät.” asked: “What is Kuan-Yin’s practice?” * A monk asked Zen master Zhi-Chang: Zhi-Chang pointed with his finger and “What is the essential mystery?” Zhi- said: “Do you still hear it?” The monk Chang said: “No one can understand it.” said: “We hear it.” Zhi-Chang said: The monk said: “How about those who “What is this pack of fools looking for?” seek it?” Zhi-Chang said: “Those who He took his staff and chased the monks seek it miss it completely.” The monk out of the hall. With a big laugh he went asked: “How about those who don’t seek back to the abbot’s quarters—Sö thöôïng it?” Zhi-Chang said: “Go! There’s no ñöôøng daïy chuùng: “Nay toâi muoán noùi place for you to use your mind.” The thieàn, caùc ngöôi taát caû laïi gaàn ñaây.” Ñaïi monk said: “Then, is there no expedient chuùng tieán ñeán gaàn. Sö baûo: “Caùc ngöôi gate through which you can help me to nghe, haïnh Quan AÂm kheùo hieän caùc nôi enter?” Zhi-Chang said: “Kuan-Yin’s choán.” Vò Taêng hoûi: “Theá naøo laø haïnh sublime wisdom can save the world from Quan AÂm?” Sö khaûy moùng tay, hoûi: suffering.” The monk said: “What is “”Caùc ngöôi coù nghe chaêng?” Ñaïi chuùng Kuan-Yin’s sublime wisdom?” The ñaùp: “Nghe.” Sö noùi: “Moät boïn höôùng master struck the top of the incense urn trong aáy tìm caùi gì?” Sö caàm gaäy ñuoåi ra, three times with his staff and said: “Did roài cöôøi lôùn, ñoaïn ñi vaøo phöông tröôïng. you hear that or not?” The monk said: “I * A monk was leaving the monastery. Zhi- heard it.” Zhi-Chang said: “Why didn’t I Chang asked him: “Where are you hear it?” The monk was silent. The going?” The monk said: “I’m going master then took his staff and got down everywhere to study the

five flavors of from the seat—Coù vò Taêng hoûi sö: “Theá Zen.” Zhi-Chang said: “Everywhere else naøo laø huyeàn chæ?” Sö ñaùp: “Khoâng ngöôøi has five Zen flavors. Here I only have hay hoäi.” Vò Taêng laïi hoûi: “Ngöôøi höôùng one-flavored Zen.” The monk said: veà thì sao?” Sö noùi: “Coù höôùng töùc traùi.” “What is one-flavored Zen?” Zhi-Chang

hit him. The monk said: “I understand! I lôùn, muoân quyeån saùch ñeå choã naøo?” Lyù understand!” Zhi-Chang said: “Speak! Boät cuùi ñaàu laëng thinh. Speak!” The monk hesitated. Zhi-Chang * After his death, he received the hit him again. The monk later went to posthumous title “Zen Master Arrive at Huang-Bo and told him about this Truth.”—Sau khi sö thò tòch, sö ñöôïc vua previous exchange with Zhi-Chang. ban hieäu “Chí Chôn Thieàn Sö”. Huang-Bo entered the hall and addressed Zhao-Chou-T’sung-Shen: Trieäu Chaâu Toøng the monks, saying: “Great Teacher Ma Thaåm—Zhao-Chou T’sung-Shen was one of brought forth eighty-four people. But if the most renowned and most important Zen some worthy asks them a question every masters of the mid T’ang dynasty. He was a one of them just wets his pants. Only Zhi- student and dharma successor of Nan-Chuan Chang is up to snuff!”—Moät vò Taêng ñeán P’u-Yuan. His “Sunnyata” is the bestknown töø bieät sö. Sö hoûi: “Ñi ñaâu?” Vò Taêng of all koans. Chao-Chou is said to have ñaùp: “Ñi caùc nôi hoïc nguõ vò thieàn.” Sö attained “Beholding the Buddha-nature” at noùi: “Caùc nôi coù nguõ vò thieàn, ta trong aáy the age of eighteen and complete awakening chæ coù nhaát vò thieàn.” Vò Taêng hoûi: “Theá at fifty-four. From fifty-four to eighty he naøo laø nhaát vò thieàn?” Sö lieàn ñaùnh. Vò made pilgrimages about China, staying with Taêng boãng nhieân ñaïi ngoä, thöa: “Ngöng, prominent masters and engaging in “Dharma con bieát roài.” Sö noùi: “Noùi! Noùi!” Vò dueling” with them. Not until he was eighty Taêng ngaäp ngöøng traû lôøi. Sö laïi ñaùnh ñuoåi did he formally open a monastery and began ra. to teach. He then continued to instruct * Governor Li-Bo of Jiang-Chou said to students until his death, at one hundred and Zhi-Chang: “In the scripture it says that a twenty. Zhao-Chou had thirteen dharma mustard seed fits inside Mount Sumeru. successors, but since there were few who This I don’t doubt. But it also says that equaled or surpassed him in profundity of Mount Sumeru fits inside a mustard seed. experience, his lineage died out after a few I’m afraid this is just foolish talk.” Zhe- generations. Zhao-Chou had a very special Chang said: “I’ve heard that Your way of instructing his disciples that people Excellency has read thousands of called “Zhao-Chou’s lip and mouth Ch’an.” scriptures. Is this so or not?” The In a soft voice, often almost whispering, he governor said: “Yes, it is true.” Zhe- answered his students’ questions with short, Chang said: “From top to bottom your simple pronouncements. His words were, head is about the size of a coconut. however, very powerful; it is said they were Where did all those scriptures go?” The able to cut through the deluded feeling and governor could only bow his head in thinking of his disciples like a sharp sword. deference—Thích söû Giang Chaâu laø Lyù His name appears in examples 1, 7, 11, 14, Boät ñeán hoûi sö: “trong kinh noùi: ‘Haït caûi 19, 31 and 37 of the Wu-Men-Kuan; and in ñeå trong nuùi Tu Di,’ Boät khoâng nghi. Laïi examples 2, 9, 30, 41, 45, 52, 57, 58, 64,

80, noùi: ‘Nuùi Tu Di ñeå trong haït caûi,’ phaûi laø and 96 of the Pi-Yen-Lu—Trieäu Chaâu Toøng doái chaêng?” Sö gaïn laïi: “Ngöôøi ta ñoàn Söû Thaåm laø moät trong nhöõng Thieàn sö noåi tieáng quaân ñoïc heát muoân quyeån saùch phaûi vaø quan troïng vaøo giöõa thôøi nhaø Ñöôøng. OÂng chaêng?” Thích Söû ñaùp: “Ñuùng vaäy.” Sö laø moân ñoà vaø ngöôøi keá vò Phaùp cuûa Thieàn sö noùi: “Rôø töø ñaàu ñeán chaân baèng caây döøa Nam Tuyeàn Phoå Nguyeän. OÂng laø moät thieàn sö noåi tieáng vaø quan troïng vaøo baäc nhaát thôøi

nhaø Ñöôøng. Coâng aùn “Khoâng” cuûa oâng laø enter the monk’s hall—Trong cuoäc gaëp moät coâng aùn noåi tieáng trong taát caû moïi coâng gôõ ñaàu tieân vôùi Nam Tuyeàn, luùc aáy Nam aùn. Ngöôøi ta noùi raèng Trieäu Chaâu ñaït kieán Tuyeàn ñang naèm nghæ maø vaãn hoûi: “Vöøa taùnh luùc 18 tuoåi vaø giaùc ngoä vieân maõn luùc 54 rôøi choã naøo?” Trieäu Chaâu thöa: “Vöøa rôøi tuoåi. Ñeán naêm 58 tuoåi oâng ñaõ ñi du phöông Ñoan Töôïng.” Nam Tuyeàn hoûi: “Thaáy khaép Trung Quoác, ôû laïi vôùi nhieàu sö xuaát saéc Ñoan Töôïng chaêng?” Trieäu Chaâu thöa: vaø tham döï “phaùp chieán” vôùi hoï cho ñeán naêm “Chaúng thaáy Ñoan Töôïng, chæ thaáy Nhö 80 tuoåi, oâng môùi chính thöùc môû moät ngoâi Lai naèm.” Nam Tuyeàn hoûi tieáp: “Ngöôi chuøa vaø baét ñaàu daïy chuùng. OÂng tieáp tuïc daïy laø sa di coù thaày hay khoâng?” Trieäu Chaâu moân ñeä cho ñeán khi cheát luùc 120 tuoåi. Trieäu thöa: “Coù Thaày.” Nam Tuyeàn laïi hoûi: Chaâu coù 13 ngöôøi keá vò Phaùp, nhöng vì coù ít “Thaày ôû choã naøo?” Trieäu Chaâu beøn böôùc ngöôøi baèng ñöôïc oâng veà chieàu saâu kinh tôùi tröôùc maët Nam Tuyeàn noùi: “Giöõa muøa nghieäm, neân chæ vaøi theá heä sau laø doøng Thieàn ñoâng raát laïnh, ngöôõng mong toân theå Hoøa cuûa oâng bò taøn luïi. Trieäu Chaâu coù moät loái daïy Thöôïng ñöôïc muoân phöôùc.” Nam Tuyeàn hoïc troø raát ñaëc bieät, maø ngöôøi ta goïi laø khen ngôïi lieàn nhaän vaøo chuùng. “Thieàn treân mieäng vaø treân moâi Trieäu Chaâu.” * One day, Zhao-Chou asked Nan-Chuan: Gioïng traàm traàm, gaàn nhö laø thì thaøo. OÂng “What is the Way?” Nan-Chuan said: thöôøng ñöa ra nhöõng caâu traû lôøi ngaén vaø roõ “Everyday mind is the Way.” Zhao-Chou raøng, nhöng nhöõng lôøi oâng noùi coù moät söùc said: “Does it have a disposition?” Nan- maïnh lôùn. Ngöôøi ta noùi nhöõng lôøi aáy coù theå Chuan said: “If it has the slightest choïc thuûng nhöõng yù nghó vaø tình caûm muø intention, then it is crooked.” Zhao-Chou quaùng cuûa hoïc troø nhö moät muõi göôm nhoïn. said: “When a person has no disposition, Trieäu Chaâu ñöôïc nhaéc tôùi trong nhöõng thí duï then how can he know that this is the 1, 7, 11, 14, 19, 31, vaø 37 trong Voâ Moân Way?” Nan-Chuan said: “The Way is not Quan; cuõng nhö nhöõng thí duï 2, 9, 30, 41, 45, subject to knowledge, nor is it subject to 52, 57, 58, 59, 64, 80, vaø 96 trong Bích Nham no-knowledge. Knowledge is delusive. Luïc. No-knowledge is nihilistic. When the * Upon their first meeting, Nan-Chuan, uncontrived way is really attained, it is who was lying down and resting, asked like great emptiness, vast and expansive. Zhao-Chou: “Where have you come So how could there be baneful right and from?” Zhao-Chou said: “I’ve come from wrong?” At these words Zhao-Chou was Rui-Chuan (Omen Figure). Nan-Chuan awakened. Thereafter Zhao-Chou said: “Did you see the standing omen’s traveled to Mount Song where he figure?” Zhao-Chou said:

“No, but I’ve received ordination. He then returned to seen a reclining Tathagata.” Nan-Chuan continue his practice under Nan-Chuan— got up and asked: “As a novice monk, do Moät ngaøy noï Trieäu Chaâu hoûi Nam you have a teacher or not?” Zhao-Chou Tuyeàn: “Theá naøo laø ñaïo?” Nam Tuyeàn replied: “I have a teacher.” Nan-Chuan ñaùp: “Taâm bình thöôøng laø ñaïo.” Trieäu said: “Who is your teacher?” Zhao-Chou Chaâu laïi hoûi: “Laïi coù theå nhaèm tieán ñeán stepped in front of Nan-Chuan, bowed chaêng?” Nam Tuyeàn ñaùp: “Nghó nhaèm and said: “In the freezing winter-cold, a tieán ñeán ñaõ laø sai roài.” Trieäu Chaâu laïi prostrate monk only asks for the master’s hoûi: “Neáu khoâng nghó thì laøm sao bieát blessings.” Nan-Chuan approved Zhao- ñöôïc laø ñaïo?” Nam Tuyeàn noùi: “Ñaïo Chou’s answer and permitted him to chaúng thuoäc bieát, cuõng chaúng thuoäc

chaúng bieát; bieát laø voïng, chaúng bieát laø voâ hall, Tao-Wu yelled: “Here comes an kyù. Neáu thaät ñaït ñaïo thì chaúng nghi, ví arrow from Nan-Chuan.” Zhao-Chou nhö hö khoâng theânh thang roãng rang ñaâu said: “See the arrow!” Tao-Wu said: “It theå gaéng noùi phaûi quaáy.” Ngay caâu noùi already passed.” Zhao-Chou said: “Bulls-naày Trieäu Chaâu ngoä lyù. Sau ñoù trieäu eye!”—Moät laàn khaùc Trieäu Chaâu ñeán Chaâu ñi ñeán ñaøn Löu Ly taïi Tung Nhaïc Thieân Hoaøng gaëp Ñaïo Ngoä. Sö vöøa ñeán thoï giôùi, thoï giôùi xong, sö trôû veà tieáp tuïc nôi thì Ñaïo Ngoä ñaõ la lôùn: “Muõi teân Nam tu taäp vôùi Thieàn Sö Nam Tuyeàn. Tuyeàn ñeán.” Sö baûo: “Xem teân!” Ñaïo * Another day Zhao-Chou asked Nan- Ngoä noùi: “Traät.” Sö baûo: “Truùng.” Chuan: “Where do people with * Zhao-Chou entered the hall and knowledge go when they die?” Nan- addressed the monks, saying: “A metal Chuan said: “They go to be bull water Buddha does not withstand the furnace. A buffaloes down at the Tans’ and Yues’ wooden Buddha does not withstand the houses at the base of the mountain.” fire. A mud Buddha does not withstand Zhao-Chou said: “Thank you for your water. The genuine Buddha sits within instruction.” Nan-Chuan said: “Last night you. “Bodhi” and “Nirvana,” “True during the third hour the moon reached Thusness” and “Buddha-nature” these the window.”—Moät ngaøy khaùc Trieäu things are just clothes stuck to the body Chaâu hoûi Nam Tuyeàn: “Nhö vaäy nhöõng and they are known as “afflictions.” ngöôøi coù kieán thöùc khi cheát hoï seõ ñi veà Where is the actual ground-truth ñaâu khoâng?” Nam Tuyeàn ñaùp: “Ñeán nhaø revealed? “Big mind is unborn. The Ñaøn Vieät döôùi nuùi maø laøm con traâu ñi.” myriad dharmas are flawless. Try sitting Trieäu Chaâu beøn noùi: “Caûm ôn lôøi Thaày for twenty or thirty years, and if you still chæ giaùo.” Nam Tuyeàn noùi: “Ñeâm qua don’t understand then cut off my head! canh ba traêng soi cöûa.” The empty flowers of delusion and * Zhao-Chou went to see Huang-Bo. When dreams, disciples work so hard to grab Huang-Bo saw him coming he closed the them! When nothing deviates from mind, door to his room. Zhao-Chou picked up a then the myriad dharmas are but one piece of flaming firewood from the stove, thusness. Since it can’t be attained from and walking into the Dharma hall, he outside, what will you try to grasp? yelled: “Fire! Fire!” Huang-Bo threw You’re like goats, haphazardly picking up open his door, and grabbing Zhao-Chou just anything and keeping it in your he said: “Speak! Speak!” Zhao-Chou

mouth! I heard Yao-Shan said: “People said: “After the thief has run off you’ve ask me to reveal it, but when I teach, it is drawn your bow.”—Trieäu Chaâu ñeán gaëp like something taken from a dog’s mouth. Hoaøng Baù. Hoaøng Baù thaáy sö ñeán lieàn What I teach is like something taken from ñoùng cöûa phöông tröôïng. Sö laáy moät que a dog’s mouth. Take what I say as dirty. cuûi ñang chaùy, chaïy vaøo Phaùp ñöôøng la Don’t take what I say as clean. Don’t be to: “Chaùy! Chaùy!” Hoaøng Baù môû cöûa, like a hound always looking for naém sö ñöùng laïi baûo: “Noùi! Noùi!” Trieäu something to eat.” Where is the Chaâu baûo: “Cöôùp qua roài môùi tröông Buddhadharma? Thousands of fellows cung.” are seeking Buddha, but if you go looking * Zhao also went to T’ian-Huang Tao-Wu’s among them for a person of the Way you place. Just when Zhao-Chou entered the can’r find one. If you are going to be a

disciple of Buddha then don’t let the * A new monk came to the monastery. He mind’s disease be so hard to cure. This said to Zhao-Chou: “I’ve just arrived nature existed before the appearance of here. I asked the master to provide me the world. If the world ends, this will not instruction.” Zhao-Chou said: “Have you end. From the time I saw my true self, eaten?” The monk said: “Yes, I’ve there hasn't been anyone else. There's eaten.” Zhao-Chou said: “Go wash your just the one in charge. So what is there to bowl.” Upon hearing these words the be sought elsewhere? At the moment you monk was enlightened. This is enough to have this, don't turn your head or shuffle show what a commonplace thing your brains! If you turn your head or enlightenment is!—Moät vò Taêng môùi ñeán shuffle your brains it will be lost!"— töï vieän, noùi: “Con môùi ñeán xin thaày chæ Trieäu Chaâu thöôïng ñöôøng daïy chuùng: giaùo.” Trieäu Chaâu hoûi: “Ngöôi aên chöa?” “Phaät vaøng khoâng ñoä ñöôïc loø ñuùc. Phaät Vò Taêng ñaùp: “Daï roài!” Trieäu Chaâu noùi: goã khoâng ñoä ñöôïc löûa. Phaät ñaát khoâng ñoä “Ñi röûa cheùn baùt ñi.” Nghe xong nhöõng ñöôïc nöôùc. Phaät thaät ngoài ôû trong. Boà Ñeà, lôøi naày Taêng lieàn giaùc ngoä. Theá ra caùi Nieát Baøn, Chôn Nhö, Phaät taùnh troïn chæ ngoä thöôøng tuïc bieát chöøng naøo! laø y phuïc ñaép vaøo thaân, cuõng goïi laø phieàn * Zen master Zhao-Chou entered the hall naõo, thöïc teá lyù ñòa ñeå ôû choã naøo? Moät to address the monks: “Attaining the Way taâm chaúng sanh, muoân phaùp khoâng loãi. is not difficult, just disdain choosing. As Ngöôi cöù nghieân cöùu lyù naày, ngoài quaùn soon as words are present there is xeùt hai möôi hay ba möôi naêm, neáu choosing, there is understanding. It’s not chaúng hoäi thì chaët ñaàu laõo Taêng ñi! Nhoïc to be found in understanding. Is nhaèn naém baét moäng huyeãn khoâng hoa, understanding the thing you uphold and taâm neáu chaúng khaùc thì muoân phaùp nhaát sustain?” A monk asked: “Since it is not nhö. Ñaõ chaúng töø ngoaøi ñöôïc thì caâu chaáp found in understanding, what is to be laøm gì? Gioáng in nhö con deâ gaëp vaät gì upheld and sustained?” Zhao-Chou said: cuõng lieám cuõng nhai. Laõo Taêng thaáy Hoøa “I don’t know.” The monk said: “Since Thöôïng Döôïc Sôn coù ngöôøi hoûi, Ngaøi lieàn the master doesn’t know what it is, how baûo “Ngaäm laáy mieäng choù.” Laõo Taêng can you say it isn’t within cuõng daïy “Ngaäm mieäng choù.” Chaáp ngaõ understanding?” Zhao-Chou said: “Ask thì nhô, khoâng chaáp ngaõ thì saïch, gioáng and you have an answer, then bow and nhö

con choù saên tìm kieám vaät gì ñeå aên. withdraw.”—Trieäu Chaâu thöôïng ñöôøng Phaät phaùp ôû choã naøo? Ngaøn muoân ngöôøi thuyeát phaùp: “Ñaïo chaúng khoù, chæ hieàm thaûy ñeàu tìm Phaät, maø trong ñoù muoán tìm löïa choïn, vöøa coù noùi naêng laø löïa choïn, laø moät ñaïo nhaân khoâng coù. Neáu cuøng vua minh baïch. Laõo Taêng chaúng ôû trong minh KHOÂNG laøm ñeä töû, chôù baûo taâm beänh baïch, caùc ngöôi laïi tieác giöõ chaêng?” Coù vò khoù trò. Khi chöa coù theá giôùi, tröôùc ñaõ coù Taêng ñöùng ra hoûi: “Ñaõ chaúng ôû trong taùnh naày, khi theá giôùi hoaïi dieät, taùnh naøy minh baïch thì tieác giöõ caùi gì?” Trieäu vaãn coøn ñoù. Moät phen ñöôïc thaáy Laõo Chaâu baûo: “Ta cuõng chaúng bieát.” Vò Taêng Taêng, sau laïi chaúng phaûi ngöôøi khaùc, chæ noùi: “Hoøa Thöôïng ñaõ chaúng bieát, vì sao laø chuû nhôn naày. Caùi ñoù laïi höôùng ngoaøi chaúng ôû trong minh baïch?” Trieäu Chaâu tìm laøm gì? Khi aáy chôù xoa ñaàu moi oùc, noùi: “Hoûi thì ñöôïc. Leã baùi xong lui ra.” neáu xoa ñaàu moi oùc lieàn maát vaäy. * A monk asked: “Does a tree in the garden have Buddha-nature?” Chao-Chou said:

“Yes.” The monk asked: “When will it Finally, at the age of 80, he settled in a become a Buddha?” Zhao-Chou said: small Ch’an monastery in the town of “When the great void falls to earth.” The Zhao-Chou. There at last students monk asked: “When will the great void gathered around him and he led them on fall to earth?” Zhao-Chou said: “When a the path of Ch’an until his death at the tree become a Buddha.”—Coù vò Taêng age of 120—Nhö treân chuùng ta thaáy cuoäc hoûi: “Caây coù Phaät taùnh khoâng?” Trieäu ñôøi cuûa Trieäu Chaâu laø moät böùc minh hoïa Chaâu ñaùp: “Coù.” Vò Taêng laïi hoûi: “Nhö ñaëc bieät thuù vò cho moät söï khaúng ñònh vaäy thì bao giôø noù thaønh Phaät?” Trieäu khoâng ngöøng ñöôïc caùc Thaày Thieàn nhaéc Chaâu ñaùp: “Khi naøo ñaïi hö khoâng rôi ñi nhaéc laïi. Ñaïi giaùc chæ laø khôûi ñaàu cho xuoáng ñòa caàu.” Vò Taêng laïi hoûi: “Khi böôùc tieán thaät söï treân con ñöôøng haønh naøo thì hö khoâng rôi xuoáng ñòa caàu?” thieàn. Trieäu Chaâu ñaõ traûi qua ñaïi giaùc Trieäu Chaâu ñaùp: “Khi naøo caùi caây thaønh saâu töø naêm oâng 18 tuoåi, nhöng oâng vaãn Phaät.” tieáp tuïc tu hoïc vôùi Thaày Nam Tuyeàn * A monk asked Zhao-Chou: “What is the trong suoát boán möôi naêm nöõa. Sau khi one ultimate word of truth?” Instead of thaày thò tòch, oâng leân ñöôøng chu du ñeå tìm giving any specific answer he made a hieåu saâu hôn ôû nhöõng thaày khaùc. Theo simple response saying “Yes.” The monk truyeàn thuyeát thì oâng ñaõ tham vaán vôùi who naturally failed to see any sense in hôn 80 ngöôøi keá vò Phaùp cuûa Maõ Toå Ñaïo this kind of response asked for a second Nhaát (vai oâng noäi cuûa oâng trong Thieàn). time, and to this the master roared back: Ñeán naêm 80 tuoåi, oâng môùi truï laïi taïi moät “I am not deaf!”—Coù moät vò Taêng hoûi: ngoâi chuøa nhoû ôû laøng Trieäu Chaâu, nôi “Theá naøo laø caâu noùi cuøng tuyeät?” Thay oâng höôùng daãn nhöõng ñeä töû tuï taäp chung cho lôøi ñaùp thoûa ñaùng, Trieäu Chaâu chæ quanh oâng ñeå tu taäp thieàn ñònh cho ñeán noùi: “Phaûi.” Vò Taêng khoâng nhaän ra yù khi thò tòch laø naêm oâng 120 tuoåi. nghóa cuûa chöõ ‘phaûi,’ töôûng laø sö chöa * On the second day of the eleventh month ñaùp, beøn hoûi laïi. Sö heùt to: “Boä toâi ñieác in the year 897, Zhao-Chou lay down on hay sao?” his right side and passed away. He was * As we see

above, the life story of Zhao- 120 years old. He received the Chou is an especially good example of posthumous title “Great Teacher Truth’s what Ch’an masters repeatedly stress, Limit.”—Ngaøy moàng hai thaùng möôøi moät that enlightenment is only the beginning naêm 897, sö naèm nghieâng beân phaûi maø of real training on the path of Ch’an. thò tòch, thoï 120 tuoåi. Sö ñöôïc vua ban Zhao-Chou had already experienced hieäu “Chôn Teá Ñaïi Sö”. profound enlightenment at the age of 18; Zhe Tsang Hsi-T’ang: Trí Taïng Taây Ñöôøng following that he trained himself for forty Thieàn Sö—Zen master Zhi-T’sang-Hsi- years under his master Nan-Chuan. After T’ang—Zen master Zhi-T’sang-Hsi-T’ang his master passed away, he set about was born in 735 in Qian-Hua, was a disciple wandering in order to deepen his of Ma-Tsu-T’ao-Yi—Thieàn sö Trí Taïng Taây experience further through “Zen” with Ñöôøng sanh naêm 735 taïi Kieàn Hoùa, laø ñeä töû other Ch’an masters. It is said that during cuûa Maõ Toå Ñaïo Nhaát. this period he sought out as many as * One day Ma-Tsu dispatched Zhi-T’sang eighty of the dharma successors of Ma- to Chang-An to deliver a letter to the Tsu-Tao-I (his grandfather in Ch’an). National Teacher Nan-Yang-Hui-Zhong.

The national Teacher asked him: “What “There are.” The lay person then asked Dharma does your teacher convey to several other questions, and to each Zhi- people?” Zhi-T’sang walked from the T’sang answered, “There are.” The lay east side to the west side and stood there. person said: “Is the Master sure there’s The National teacher said: “Is that all?” no mistake about this?” Zhi-T’sang said: Zhi-T’sang then walked from the west “When you visited other teachers, what side to the east side. The National did they say?” The lay person said: “I Teacher said: “This is Ma-Tsu’s way. once visited Master Jing-Shan.” Zhi- What do you do?” Zhi-T’sang said: “I T’sang said: “What did Jing-Shan say to showed it to you already.”—Moät hoâm you?” The lay person said: “He said that Maõ Toå sai sö ñeán Tröôøng An daâng thô there wasn’t a single thing.” Zhi-T’sang cho Quoác Sö Hueä Trung. Quoác Sö hoûi: said: “Do you have a wife and children?” “Thaày ngöôi noùi phaùp gì?” Sö töø beân The lay person said: “Yes.” Zhi-T’sang Ñoâng sang beân Taây ñöùng. Quoác sö hoûi: said: “Does Master Jing-Shan have a “Chæ caùi aáy hay coøn caùi gì khaùc?” Sö trôû wife and children?” The lay person said: laïi beân Ñoâng ñöùng. Quoác sö baûo: “Caùi ñoù “No.” Zhi-T’sang said: “Then it’s okay laø cuûa Maõ Sö, coøn ngöôi theá naøo?” Sö for Jing-Shan to say there isn’t a single thöa: “Ñaõ trình töông tôï vôùi Hoøa thing.” The lay person bowed, thanked Thöôïng.” Zhi-T’sang, and then went awayKhi sö ñaõ * One day Ma-Tsu asked Zhe-T’sang: truï trì Taây Ñöôøng, moät cö só hoûi sö: “Coù “Why don’t you read sutras?” Zhi-T’sang thieân ñöôøng, ñòa nguïc chaêng?” Sö ñaùp: said: “Aren’t they all the same?” Ma-Tsu “Coù.” Vò cö só laïi hoûi: “Coù Phaät, Phaùp, said: “Although that’s true, still you Taêng, Tam Baûo chaêng?” Sö ñaùp: “Coù.” should do so for the sake of people whom Ngöôøi aáy hoûi nhieàu vaán ñeà nöõa, sö ñeàu you will teach later on.” Zhi-T’sang said: ñaùp ‘coù.’ Ngöôøi aáy thöa: “Hoøa Thöôïng “I think Zhi-T’sang must cure his own noùi theá e laàm chaêng?” Trí Taïng hoûi: “Khi illness. Then he can talk to others.” Ma- oâng hoûi caùc vò toân tuùc khaùc thì hoï noùi gì?” Tsu said: “Late in your life, you’ll be Vò cö só ñaùp: “Con ñaõ hoûi Hoøa Thöôïng known throughout the

world.” Zhi-T’sang Caûnh Sôn.” Sö hoûi: “Hoøa Thöôïng Caûnh bowed—Moät laàn, Maõ Toå hoûi sö: “Sao Sôn noùi vôùi oâng theá naøo?” Vò cö só ñaùp: con chaúng xem kinh?” Sö thöa: “Kinh ñaâu “Ngaøi noùi taát caû ñeàu khoâng.” Sö hoûi vò cö coù khaùc.” Maõ Toå noùi: “Tuy nhieân nhö só: “OÂng coù vôï con gì khoâng?” Vò aáy ñaùp: theá, con veà sau vì ngöôøi caàn phaûi xem.” “Coù.” Sö hoûi tieáp: “Hoøa Thöôïng Caûnh Sö thöa: “Con beänh caàn phaûi trò döôõng, Sôn coù vôï chaêng?” Vò aáy ñaùp: “Khoâng.” ñaâu daùm noùi vì ngöôøi.” Maõ Toå baûo: “Con Sö noùi: “Nhö vaäy Hoøa Thöôïng Caûnh Sôn luùc lôùn tuoåi seõ laøm Phaät phaùp höng thaïnh noùi khoâng laø phaûi.” Ngöôøi aáy leã taï lui ra. ôû ñôøi.”. * Zen master Zhi-T’sang died in 814. He * After Zhi-T’sang became an abbot of the received the posthumous title “Zen Western Hall (in Chinese, Hsi-T’ang), a Master Great Expounder of the lay person asked him: “Is there a heaven Teaching.”—Thieàn sö Trí Taïng thò tòch and hell?” Zhi-T’sang said: “There is.” naêm 814, ñöôïc vua ban hieäu “Ñaïi Tuyeân The lay person then asked: “Is there Giaùo Thieàn Sö.” really a Buddha, Dharma, and Sangha, Zhong-Hsian-Xue-Tou (980-1052): Truøng the three Jewels?” Zhi-T’sang said: Hieån Tuyeát Ñaäu Thieàn Sö—Zen master

Zhong-Hsian-Xue-Tou was born in 980 in adept in the practice of our school, then Sui-Ning (now in Si-Chuan Province), was a come forward and gain authentication!”: disciple of Kuang-Zuo-Zhi-Men. Xue-Tou Sö thöôïng ñöôøng daïy chuùng. Thöôïng thuû was a great master of the Yun-Men School baïch chuøy xong. Coù vò Taêng môùi böôùc ra. and flourished early in the Sung Dynasty. He Sö naém ñöùng laïi, baûo: “Chaùnh phaùp nhaõn was noted for his literary ability. He was also taïng cuûa Nhö Lai uûy thaùc taïi ngaøy hoâm the author of Pi-Yen-Lu, and when this book nay. Buoâng ñi thì ngoùi gaïch sanh quang, was made public, it at once created universal naém ñöùng thì chôn kim maát saéc. Quyeàn applause in the literary circles of the time— bính ôû trong tay, gieát tha taïi luùc naày. Ai Thieàn sö Truøng Hieån Tuyeát Ñaäu sanh naêm laø taùc giaû thì cuøng nhau chöùng cöù?” 980 taïi Toaïi Ninh (baây giôø thuoäc tænh Töù * A monk came forward and said: “Far Xuyeân), laø ñeä töû cuûa Thieàn sö Quang Toä Trí from the ancestral seat at Shui-Feng, now Moân. Ngaøi laø moät baäc thaày côû lôùn cuûa doøng expounding at Xue-Tou, do you still not Thieàn Vaân Moân vaø hoaèng hoùa khoaûng ñaàu know if it’s one or if it’s two?” Xue-Tou ñôøi nhaø Toáng. Sö noåi danh nhôø taøi naêng vaên said: “A horse cannot beat the wind for a hoïc. Sö cuõng laø taùc giaû Bích Nham Luïc. Khi thousand miles.” The monk said: “In that boä saùch naày ra maét coâng chuùng, töùc thì ñöôïc case, the clouds disperse and the clear taùn thöôûng khaép nôi trong giôùi vaên hoïc ñöông moon is above the households.” Xue-Tou thôøi. said: “A dragon-headed, snake-tailed * One day he asked Zhi-Men: “Before a fellow.”: Coù vò Taêng böôùc ra hoûi: “Xa lìa single thought arises, can what is said be Toå tòch Thuùy Phong ñeán ñaïo traøng Tuyeát wrong?” Zhi-Men summoned Xue-Tou to Ñaäu, chöa bieát laø moät laø hai?” Sö ñaùp: come forward. Xue-Tou did so. Zhi-Men “Ngöïa khoâng ngaøn daëm ñuoåi gioù.” Vò suddenly struck Xue-Tou in the mouth Taêng hoûi: “Theá aáy maây tan nhaø traêng?” with his whisk. Xue-Tou began to speak Sö ñaùp: “Ñaàu roàng ñuoâi raén.” but Zhi-Men hit him again.

Xue-Tou * He died in 1058. Upon his death, Xue- suddenly experienced enlightenment: T'ou received the posthumous title Moät hoâm sö hoûi Trí Moân: "Chaúng khôûi "Great Teacher Clear Awakening.": Sö moät nieäm, taïi sao coù loãi?" Trí Moân goïi sö thò tòch naêm 1058, ñöôïc vua ban hieäu laïi gaàn. Trí Moân caàm phaát töû nhaèm vaøo "Minh Giaùc Ñaïi Sö." mieäng sö maø ñaùnh. Sö toan môû mieäng, Zo-Agon-Kyo (jap): Samyuktagama (skt)— Trí Moân laïi ñaùnh. Sö hoaùt nhieân khai Miscellaneous Agama Sutra—Kinh Taïp A ngoä. Sö ôû laïi ñaây naêm naêm, nhaän toät choã Haøm. u huyeàn, môùi ñi tham vaán khaép nôi. Zobo (jap): Saddharma-pratirupaka (skt)— * The head monk struck the gavel. A monk Imitative dharma—The period of semblance came forward to speak. Xue-Tou told him Dharma—Töôïng Phaùp—See Saddharma- to stop and go back, and then said: "The pratirupaka. Treasury of the True Dharma Eye of the Zo-Ichi-Agon-Kyo (jap): Agama Sutras Tathagatas is manifested before us today. Increased by One—Taêng Nhaát A Haøm. In its illumination even a piece of tile is Zojoji (jap): Chuøa Taêng Thöôïng (nhaät Baûn). radiant. When it is obscured, even pure Zojoman (jap): Abhimana (skt)—Taêng gold loses its luster. In my hand is the Thöôïng Maïn—Haughtiness—Lofty scepter of authority. It will now kill and give life. If you are an accomplished

arrogance—High opinion of one's self—See Wise people keep their mouth shut; strong people Abhimana. keep their arms folded: Ngöôøi khoân ngaäm mieäng, Zojoten Virudhaka (skt)—Taêng Tröôûng ngöôøi maïnh khoanh tay. Thieân Vöông—See Four Heavenly Talk only if you know; if not, lean on a pillar and (Guardian) Kings. listen: Bieát thì thöa thoát, khoâng bieát thì döïa coät Zoroastrianism: See Fire-worship. maø nghe. Zuda (jap): Hard practice—Ñaàu ñaø— Dhutanga or Dhuto (p)—Dhuta (skt)—Virtuous people are like flowers, they embalm the Mendicant conducts—Ñoã Ña—Ñoã Traø—An place tehy live in: Ngöôøi laønh nhö hoa, ôû ñaâu ascetic—A monk engaged in austerities— thôm ñoù. Hard practice or discipline to shake off or Who would not wear a fragrant flower? Who cleanse sins. To get rid of the trials of life; would not keep beside oneself a virtuous person: Hoa thôm ai chaúng muoán ñeo, ngöôøi thôm ai discipline to remove them and attain nirvana. chaúng naâng niu beân mình. To practise or to cultivate to release from ties to clothing, food, and dwelling. Mendicant Birds have nests; men have ancestors: Chim coù toå, conducts include twelve conducts and ngöôøi coù toâng. precepts which those who practice the Dharma of "Food Begging" must accord to— Men have ancestors just as trees have roots and Tu haønh khoå haïnh hay pheùp tu taåy röûa, ruõ rivers have sources: Con ngöôøi coù toå coù toâng; nhö saïch ba loaïi tham tröôùc veà quaàn aùo, ñoà aên, vaø caây coù coäi nhö soâng coù nguoàn. nôi ôû. Haïnh Ñaàu Ñaø bao goàm 12 haïnh vaø luaät cho ngöôøi tu theo phaùp "Khaát Thöïc"—See The debt we owe our father is as great as Mount Thai; the debt we owe our mother is as in- Twelve kinds of ascetic practices (dhuta). exhaustible as the stream which flow down from Zushi (jap): Truø töû (baøn thôø gia tieân). the mountains: Coâng cha nhö nuùi Thaùi Sôn, nghóa meï nhö nöôùc trong nguoàn chaûy ra. Chaâm Ngoân Tuïc Ngöõ—Precepts and proverbs: What parents do to bring up their children is as immense as the lake and the ocean; but children Men

are blind in their own cause: Chuyeän mình will count days after days, or moths after months thì quaùng, chuyeän ngöôøi thì saùng. when they serve their parents at old age: Cha meï nuoâi con bieån hoà lai laùng, con nuoâi cha meï tính Where there is a will, there is a way: Coù chí thì thaùng tính ngaøy. neân. Live and let live: Soáng cho mình vaø soáng caû cho To climb the mountain to know its height, just as ngöôøi. we can only realize the debt of gratitude we owe True coral needs no painter's brush: Höõu xaï töï our parents when we ourselves bring up our own nhieân höông. children: Leân non môùi bieát non cao, nuoâi con môùi bieát coâng lao maãu töø. A good turn deserves another: ÔÛ hieàn gaëp laønh.

It is not the pretty coat that makes the gentleman: It is better to be loved than hated by many people: AÙo ñeïp khoâng laøm neân ngöôøi sang. Laém ngöôøi yeâu hôn nhieàu ngöôøi gheùt.

Sweet words get into the bones: Noùi ngoït loït ñeán Better lie on the floor of an incense shop than in xöông. the bed of a fish store: Naèm ñaát haøng höông hôn naèm giöôøng haøng caù.

Respect one's superiors and show kindness to Nice words do not cost anything, so choose words one's inferiors: Kính treân nhöôøng döôùi. that can please one another's ears: Lôøi noùi chaúng maát tieàn mua, löïa lôøi maø noùi cho vöøa loøng nhau. Whoever holds a bowl full of rice should remember that each grain of soft and fragrant rice The scholar ranks and then the farmer; but when has cost the farmer immense hardship and toiling: rice runs out and the scholar has to run about for Ai ôi böng baùt côm ñaày, deûo thôm moät haït ñaéng food, then the farmer comes first and then scholar cay muoân phaàn. second: Nhaát só nhì noâng, heát gaïo chaïy rong; nhaát noâng nhì só. People are worth more than others because of their clothes; if they are stripped naked, they are The King's laws yield to the customs of the all alike: Hôn nhau taám aùo manh quaàn, thaû ra boác village. The village has its own rules as the traàn ai cuõng nhö ai. country has its own laws: Pheùp vua thua leä laøng. Laøng theo leä laøng, nöôùc theo leä nöôùc. Mind our own business and leave other people with their own: Ngöôøi maëc ngöôøi, ta maëc ta. A seventy-years old person still has to learn from a person who is seventy one years of age: Baûy möôi coøn hoïc baûy moát. Dead leaves will fall at the foot of the tree: Laù ruïng veà coäi.

One should not laugh at other people, for those who laugh at other people the day beore will be laughed at the following day: Ai ôi chôù voäi cöôøi nhau, cöôøi ngöôøi hoâm tröôùc hoâm sau ngöôøi cöôøi.

Words are but wind, but seeing's believing: Traêm nghe khoâng baèng moät thaáy.

Better a lean peace than a fat victory: Dó hoøa vi quí. Choose the right person to entrust one's Reproach yourself ten times when you wealth: Choïn ngöôøi gôûi cuûa. reproach other once, because you are unkind first then other people are not kind to you: The stork will get fat in muddy waters: Ñuïc Traùch ngöôøi traùch moät, traùch ta traùch möôøi; bôûi nöôùc beùo coø. ta teä tröôùc neân ngöôøi teä sau. Truthful words

hurt: Lôøi thaät maát loøng. A man can die but one: Ñôøi ngöôøi chæ cheát moät laàn. Each one’s lamp lights his own house: Ñeøn nhaø ai naáy saùng. A man can do no more than he can: Söùc ngöôøi coù haïn. If one concedes in one occasion, one will have blessings in nine others: Moät söï nhòn, chín söï A man is known by his friends: Xem baïn bieát laønh. ngöôøi.

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.