# Phụ Lục - Các Kinh phổ thông (Appendices of popular Sutras) Volume VI

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

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Kinh A Di Ñaø: Sukhavati Vyuha Bodhisattvas, Nitya Bodhisattvas, and others such as these, all Great Bodhisatvas and Sutra—Moät trong ba boä kinh chuû yeáu cuûa together with Shakra, Chief among Gods, and tröôøng phaùi Tònh Ñoä. Kinh ñöôïc Ngaøi Cöu Ma numberless Great multitudes from all La Thaäp dòch sang Haùn töï—Sutra of heavens. Amitabha—Short form of Amitabha Sutra. *Nhó thôøi Phaät caùo Tröôûng Laõo Xaù Lôïi Phaát: One of the three basic sutras of the Pure Land

“Tuøng thò Taây phöông quaù thaäp vaïn öùc Phaät sect. It was translated into Chinese by ñoä, höõu theá giôùi danh vieát Cöïc Laïc kyø ñoä höõu Kumarajiva. Phaät hieäu A Di Ñaø, kim hieän taïi thuyeát *Phaät thuyeát A Di Ñaø Kinh—The Buddha phaùp—At that time the Buddha told the Elder speaks of Amitabha Sutra: Shariputra: “Passing from here through *Nam Moâ Lieân Trì Haûi Hoäi Phaät Boà Taùt (3 hundreds of thousands of millions of laàn)—Namo Sea vast Lotus Pool Assembly of Buddhalands to the West, there is a world Buddhas and Bodhisattvas (3 times). called Ultimate Bliss. In the land of a *Nhö thò ngaõ vaên: Nhöùt thôøi Phaät taïi Xaù Veä Buddha called Amitabha right now teaches Quoác, Kyø thoï Caáp Coâ Ñoäc vieân, döõ Ñaïi Tyø the Dharma.” kheo Taêng, thieân nhò baù nguõ thaäp nhôn caâu, *Xaù Lôïi Phaát ! Bæ ñoä haø coá danh vi Cöïc Laïc ? giai thò Ñaïi A La Haùn, chuùng sôû tri thöùc— Kyø quoác chuùng sanh voâ höõu chuùng khoå, ñaûn Thus I have heard, at one time, the Buddha thoï chö laïc, coá danh Cöïc Laïc—Shariputra ! dwelt at Shravasti in Jeta Grove, in the For what reason is this land called Ultimate Garden of the Benefactor of Orphans and Bliss ? All living beings of this country ensure Solitary, together with a gathering of Great none of the sufferings, but enjoy every bliss. Bhikshus twelve hundred fifty in all, all Great Therefore, it is called Ultimate Bliss. Arhats whom the Assembly knew and *Höïu Xaù Lôïi Phaát ! Cöïc Laïc quoác ñoä recognized: thaát truøng lan thuaån, thaát truøng la voõng, thaát *Tröôûng laõo Xaù Lôïi Phaát, Ma Ha Muïc Kieàn truøng haøng thuï, giai thò töù baûo, chaâu taùp vi Lieân, Ma Ha Ca Dieáp, Ma Ha Ca Chieân Dieân, nhieãu, thò coá bæ quoác danh vi Cöïc Laïc— Ma Ha Caâu Hy La, Li Baø Ña, Chaâu Lôïi Baøn Moreover, Shariputra ! This land of Ultimate Ñaø Giaø, Nan Ñaø, A Nan Ñaø, La Haàu La, Kieàu Bliss is everywhere surrounded by seven tiers Phaïm Ba Ñeà, Taân Ñaàu Loâ Phaû La Ñoïa, Ca of railings, seven layers of netting and seven Löu Ñaø Di, Ma Ha Kieáp Taân Na, Baïc Caâu La, rows of trees, all formed from the four A Naäu Laâu Ñaø, nhö thò ñaúng chö ñaïi ñeä töû, treasures and for this reason named Ultimate tinh chö Boà Taùt Ma Ha Taùt. Vaên Thuø Sö Lôïi Bliss. Phaùp Vöông töû, A Daät Ña Boà Taùt, Caøng Ñaø *Höïu Xaù Lôïi Phaát ! Cöïc Laïc Quoác ñoä, höõu Ha Ñeà Boà Taùt, Thöôøng Tinh Taán Boà taùt, döõ thaát baûo trì, baùt coâng ñöùc thuûy, sung maõn kyø nhö thò ñaúng, voâ löôïng chö thieân, ñaïi chuùng trung, trì ñeå thuaàn dæ kim sa boá ñòa. Töù bieân caâu—Elder Shariputra, Mahamaudgalyayana, giai ñaïo; kim ngaân, löu ly, pha leâ, xa cöø, xích Mahakasyapa, Mahakatyana, Mahakaushtila, chaâu, maõ naõo, nhi nghieâm söùc chi. Trì trung revata, Suddhipanthaka, Nanda, Ananda, lieân hoa, ñaïi nhö xa luaân, thanh saéc thanh Rahula, Gavampati, Pindola Bharadvja, quang, huyønh saéc huyønh quang, xích saéc xích Kalodayin, Mahakaphina, Vakkula, quang, baïch saéc baïch quang, vi dieäu höông Aniuruddha, and others such as these, all khieát—Moreover, Shariputra ! The land of Great Disciples; together with all the Ultimate Bliss has pools of the seven jewels, Bodhisattvas, Mahasattvas: Dharma Prince filled with the eight waters of merit and virtue. Manjushri, Ajita Bodhisattvas, Gandhastin

The bottom of each pool is pure, spread over realization of the land of Ultimate Bliss is thus with golden on the four sides are stairs of meritoriously adorned. Moreover,

Shariputra ! gold, silver, lapis lazuli and crystal; above are In this country there are always rare and raised pavilions adored with gold, silver, wonderful varicolored birds: white cranes, lapis lazuli, crystal, mother-of-pearl, red peacocks, parrots, and egrets, kalavinkas, in pearls and carnelian. In the pool are lotuses as the six periods of the day and night, the flocks large as carriage wheels: green colored of of birds sing joyful sounds proclaim the five green light; yellow colored of yellow light; roots, the five powers, the seven bodhi shares, red colored of red light; white colored of the eight sagely way shares, and Dharma such white light; subtly, wonderfully fragrant and as these. When living beings of this land hear pure. these sounds, they are all together mindful of *Xaù Lôïi Phaát ! Cöïc Laïc quoác ñoä thaønh töïu the Buddha of the Dharma, mindful of the nhö thò coâng ñöùc trang nghieâm—Shariputra ! Sangha. The realization of the land of Ultimate Bliss is *Xaù Lôïi Phaát ! Nhöõ vaät vò thöû ñieåu, thieät thò thus meritoriously adorned. toäi baùo sôû sanh. Sôû dó giaû haø ? Bæ Phaät quoác *Höïu Xaù Lôïi Phaát ! Bæ Phaät quoác ñoä ñoä voâ tam aùc ñaïo. Xaù Lôïi Phaát ! Kyø Phaät quoác thöôøng taùc thieân nhaïc; huyønh kim vi ñòa, truù ñoä thöôïng voâ aùc ñaïo chi danh, haø huoáng höõu daï luïc thôøi, vuõ thieân maïn ñaø la hoa, kyø ñoä thieät, thò chö chuùng ñieåu, giai thò A Di Ña Phaät chuùng sanh thöôøng dó thanh ñaùn, caùc dó y kích duïc linh phaùp aâm tuyeân löu bieán hoùa sôû taùc— thaïnh chuùng dieäu hoa cuùng döôøng tha phöông Shariputra ! Do not say that these birds are thaäp vaïn öùc Phaät, töùc dó thöïc thôøi höôøn ñaùo born as retribution for their karmic offenses. boån quoác, phaïn thöïc kinh haønh—Moreover, For what reason ? In this Buddhaland there Shariputra ! In that Buddhaland there is are no three evil ways of rebirth. Shariputra ! always heavenly music and the ground is In this Buddha-land not even the names of yellow gold. In the six periods of the day and the three evil ways exists, how much the less night a heavenly rain of madarava flower their actuality I desiring that the Dharma falls, and throughout the clear morning for sound be widely proclaimed, Amitabha each living being of this land, which sacks Buddha by transformation made this multitude full of the myriads of wonderful flowers, of birds. makes offerings to the hundreds of thousands *Xaù Lôïi Phaát ! Bæ Phaät quoác ñoä vi phong xuy of millions of Buddhas of the other directions. ñoäng, chö baûo haøng thoï, caäp baûo la voõng, At mealtime they return to their own country, xuaát vi dieäu aâm, thí nhö baù thieân chuûng nhaïc after having eaten they stroll around. ñoàng thôøi cu taùc, vaên thò aâm giaû, töï nhieân giai *Xaù Lôïi Phaát ! Cöïc Laïc quoác ñoä thaønh töïu sanh: nieäm Phaät, nieäm Phaùp, nieäm Taêng chi nhö thò coâng ñöùc trang nghieâm. Phuïc thöù Xaù taâm—Shariputra ! In that Buddha-land, when Lôïi Phaát ! Bæ quoác thöôøng höõu chuûng chuûng the soft wind blows, the rows of jewelled kyø dieäu, taïp saéc chi ñieåu: Baïch haïc, Khoång trees and jewelled nets, give forth subtle and töôùc, Anh voõ, Xaù lôïi, Ca laêng taàn giaø, coïng wonderful sounds, like one hundred thousand maïng chi ñieåu, thò chö chuùng ñieåu, truù daï luïc kinds of music played at the same time. All thôøi, xuaát hoøa nhaõ aâm, kyø aâm dieãn xöôùng: those who hear this sound naturally bring nguõ caên, nguõ löïc, thaát boà ñeà phaàn, baùt thaùnh forth in their hearts

mindfulness of the ñaïo phaàn, nhö thò ñaúng phaùp, kyø ñoä chuùng Buddha, mindfulness of the Dharma, and sanh vaên thò aâm dó, giai taát nieäm Phaät, nieäm mindfulness of the Sangha. Phaùp, nieäm Taêng—Shariputra ! The

*Xaù Lôïi Phaát ! Kyø Phaät quoác ñoä, thaønh töïu all Arhats, their number incalculable; thus also nhö thò coâng ñöùc trang nghieâm. Xaù Lôïi Phaát ! is the Assembly of Bodhisattvas. Ö nhöõ yù vaân haø ? Bæ Phaät haø coá hieäu A Di Ñaø Shariputra ! The realization of the land of ? Xaù Lôïi Phaát ! Bæ Phaät quang minh voâ löôïng, Ultimate Bliss is thus meritoriously adorned. chieáu thaäp phöông quoác, voâ sôû chöôùng ngaïi, Moreover, Shariputra ! Those living thò coá hieäu vi A Di Ñaø—Shariputra ! The beings born in the land of Ultimate Bliss are realization of the land of Ultimate Bliss is thus all Avaivartika. Among them are many who in meritoriously adorned. Shariputra ! What do this very life will dwelt in Buddhahood. Their you think ? Why is this Buddha called number is extremely many; it is incalculable Amitabha ? Shariputra The brilliance of that and only in measureless, limitless asankhyeya Buddha’s light is measureless, illuminating kalpas could it be spoken. Shariputra ! Those the lands of ten directions everywhere without living beings who hear should vow, “I wish to obstruction; for this reason he is alled be born in that country.” And why ? All those Amitabha. who thus attain are all superior and good *Höïu Xaù Lôïi Phaát ! Bæ Phaät thoï maïng, caäp kyø people, all coming together in one place. nhaân daân, voâ löôïng voâ bieân a taêng kyø kieáp, coá Shariputra ! One cannot have few good roots, danh A Di Ñaø. blessings, virtues, and causal connections to Xaù Lôïi Phaát ! A Di Ñaø Phaät thaønh Phaät dó attain birth in that land. lai, ö kim thaäp kieáp. Höïu Xaù Lôïi Phaát ! Bæ *Xaù Lôïi Phaát ! Nhöôïc höõu thieän nam töû, thieän Phaät höõu voâ löôïng voâ bieân Thinh vaên ñeä töû, nöõ nhaân, vaên thuyeát A Di Ñaø Phaät, chaáp trì giai A La Haùn, phi thò toaùn soá, chi sôû naêng tri; danh hieäu, nhöôïc nhöùt nhöït, nhöôïc nhò nhöït, chö Boà Taùt chuùng dieäc phuïc nhö thò. Xaù Lôïi nhöôïc tam nhöït, nhöôïc töù nhöït, nhöôïc nguõ Phaát ! Bæ Phaät quoác ñoä thaønh töïu nhö thò nhöït, nhöôïc luïc nhöït, nhöôïc thaát nhöït, nhöùt coâng ñöùc trang nghieâm. Höïu Xaù Lôïi Phaát ! taâm baát loaïn. Kyø nhôn laâm maïng chung thôøi, Cöïc Laïc quoác ñoä chuùng sanh sanh giaû, giai A Di Ñaø Phaät döõ chö Thaùnh chuùng, hieän taïi kyø thò a beä baït trí, kyø trung ña höõu nhöùt sanh boå tieàn, thò nhôn chung thôøi, taâm baát ñieân ñaûo, xöù, kyø soá thaäm ña, phi thò toaùn soá, sôû naêng tri töùc ñaéc vaõng sanh A DI Ñaø Phaät Cöïc Laïc chi, ñaûn khaû dó voâ löôïng voâ bieân a taêng kyø quoác ñoä. thuyeát. Shariputra ! If there is a good man or Xaù Lôïi Phaát ! Chuùng sanh vaên giaû, öng woman who hears spoken Amitabha and holds ñöông phaùt nguyeän, nguyeän sanh bæ quoác. Sôû the name, whether for one day, two days, dó giaû haø ? Ñaéc döõ nhö thò chö thöôïng thieän three days, four days, five days, six days, as nhaân caâu hoäi nhöùt xöù. long as seven days, with one heart Xaù Lôïi Phaát ! Baát khaû dó thieåu thieän caên unconfused, when this person approaches the phöôùc ñöùc nhaân duyeân, ñaéc sanh bæ quoác. end of life, before him will appear Amitabha Moreover, Shariputra ! The life of that and all the Assembly of holy ones. When the Buddha and that of his people extends for end comes, his heart

is without inversion; in measureless limitless asankhyeya kalpas. For Amitabha's land of Ultimate bliss he will this reason he is called Amitayus. And attain rebirth. Shariputra ! since Amitabha realized *Xaù Lôïi Phaát ! Ngaõ kieán thò lôïi, coá thuyeát thöû Buddhahood, ten kalpas have passed. ngoân, nhöôïc höõu chuùng sanh vaên thò thuyeát Moreover, Shariputra ! That Buddha has giaû, öng ñöông phaùt nguyeän, sanh bæ quoác ñoä. measureless, limitless Sound-hearer disciples, Shariputra ! Because I see this benefit, I speak these words: "If living beings hear this

spoken they should make the vow, "I wish to Buddha; all Buddhas such as these, be born in that land." numberless as ganges sands. In his country, *Xaù Lôïi Phaát ! Nhö ngaõ kim giaû, taùn thaùn A each bring forth the appearance of a vast and Di Ñaø Phaät baát khaû tö nghò coâng ñöùc chi lôïi. long tongue, everywhere covering the three Shariputra ! As I now praise the thousand great thousand worlds (great inconceivable benefit from the merit and cosmos), and speaks the sincere and actual virtue of Amitabha. words, "All living beings should believe, *Ñoâng phöông dieäc höõu A Suùc Beä Phaät, Tu Di praise and hold in reverence the Töôùng Phaät, Ñaïi Tu Di Phaät, Tu Di Quang inconceivable merit and virtue of this sutra Phaät, Dieäu AÂm Phaät; nhö thò ñaúng haèng haø sa of the mindful one of whom all Buddhas are soá chö Phaät, caùc ö kyø quoác, xuaát quaûng tröôøng protective." thieät töôùng, bieán phuù tam thieân ñaïi thieân theá *Xaù Lôïi Phaát ! Taây phöông theá giôùi höõu Voâ giôùi, thuyeát thaønh thieät ngoân: "Nhöõ ñaúng Löôïng Thoï Phaät, Voâ Löôïng Töôùng Phaät, Voâ chuùng sanh ñöông tín thò, xöng taùn baát khaû tö Löôïng Traøng Phaät, Ñaïi Quang Phaät, Ñaïi Minh nghì coâng ñöùc nhöùt thieát chö Phaät sôû hoä nieäm Phaät, Baûo Töôùng Phaät, Tònh Quang Phaät; nhö kinh." thò ñaúng haèng haø sa soá chö Phaät, caùc ö kyø Thus in the East are also Aksobhya quoác, xuaát quaûng tröôøng thieät töôùng bieán phuù Buddha, Sumeru Appearance Buddha, Great tam thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät Sumeru Buddha, Sumeru Light Buddha, ngoân: "Nhöõ ñaúng chuùng sanh ñöông tín thò, Wonderful Sound Buddha; all Buddhas such xöng taùn baát khaû tö nghì coâng ñöùc nhöùt thieát as these, numberless as ganges sands, in his chö Phaät sôû hoä nieäm kinh." own country each brings forth the appearance Shariputra ! In the Western World are of a vast and long tongue. Everywhere Measureless-Life Buddha, Measureless- covering the three thousand great thousand Appearance Buddha, Measureless-Curtain worlds (great cosmos), and speaks the sincere Buddha, Great-Light Buddha, Great and actual words, "All you living beings Brightness Buddha, Jewelled-Appearance should believe, praise and hold in reverence Buddha, Pure-Light Buddha; all Buddhas such the inconceivable merit and virtue of this as these, numberless as ganges sands. In his sutra of the mindful one of whom all are own country each brings forth the appearance Buddhas are protective." of a vast and long tongue, everywhere *Xaù Lôïi Phaát ! Nam phöông theá giôùi höõu Nhöït covering the three thousand great thousand nguyeät Ñaêng Phaät, Danh Vaên Quang Phaät, worlds (great cosmos), and speaks the sincere Ñaïi Dieäm Kieân Phaät, Tu Di Ñaêng Phaät, Voâ and actual words, "All you living beings Löôïng Tinh Taán Phaät, nhö thò ñaúng haèng haø sa should believe, praise and hold

in reverence soá chö Phaät, caùc ö kyø quoác, xuaát quaûng tröôøng the inconceivable merit and virtue of this sutra thieät töôùng bieán phuù tam thieân ñaïi thieân theá of the mindful one of whom all Buddhas are giôùi, thuyeát thaønh thieät ngoân: “Nhöõ ñaúng protective.” chuùng sanh ñöông tín thò, xöng taùn baát khaû tö *Xaù Lôïi Phaát ! Baéc phöông theá giôùi höõu Dieäm nghì coâng ñöùc nhöùt thieát chö Phaät sôû hoä nieäm Kieân Phaät, Toái Thaéng AÂm Phaät, Nan Trôû kinh.” Phaät, Nhöït Sanh Phaät, Voõng Minh Phaät; nhö Shariputra ! In the Southern World are Sun- thò ñaúng haèng haø sa soá chö Phaät, caùc ö kyø Moon-Lamp Buddha, Well-Known Light quoác, xuaát quaûng tröôøng thieät töôùng bieán phuù Buddha, Great-Blazing Shoulder Buddha, tam thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät Sumeru-Lamp-Buddha, Measureless Vigor- ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín thò

xöng taùn baát khaû tö nghì coâng ñöùc nhaát thieát Phaät, Kieán Nhöùt Thieát Nghóa Phaät, Nhö Tu Di chö Phaät sôû hoä nieäm kinh.” Sôn Phaät; nhö thò ñaúng haèng haø sa soá chö Shariputra ! In the Northern World are Phaät, caùc ö kyø quoác, xuaát quaûng tröôøng thieät Blazing-Shoulders Buddha, Most-Victorious- töôùng, bieán phuù tam thieân ñaïi thieân theá giôùi, Sound Buddha, Hard-To-Injure Buddha, Sun- thuyeát thaønh thieät ngoän: “Nhöõ ñaúng chuùng Birth Buddha, Net-Brightness Buddha; all sanh ñöông tín thò, xöng taùn baát khaû tö nghì Buddhas such as these, numberless as ganges coâng ñöùc nhöùt thieát chö Phaät sôû hoä nieäm sands. In his country each brings forth the kinh.” appearance of a vast and long tongue, Shariputra ! In the world above are Pure- everywhere covering the three thousand great Sound Buddha, King-Of-Stars Buddha, thousand worlds (great cosmos), and speaks Superior-Fragrance Buddha, Fragrant-Light the sincere and actual words, “All you living Buddha, Great-Blazing-Shoulder Buddha, beings should believe, praise and hold in Varicolored-Jewelled-And-Flower-Adornment reverence the inconveivable merit and virtue Buddha, Sal King Buddha, Jewelled-Flower- of this sutra of the mindful one of whom all Virtue-Buddha, Vision-Of-All-Meaning Buddhas are protective.” Buddha, Such-As-Mount Sumeru Buddha; all *Xaù Lôïi Phaát ! Haï phöông theá giôùi höõu Sö Töû Buddhas such as these, numberless as ganges Phaät, Danh-Vaên Phaät, Danh Quang Phaät, Ñaït sands. In his country each brings forth the Ma Phaät, Phaùp Traøng Phaät, Trì Phaùp Phaät, nhö appearance of a vast and long tongue, thò ñaúng haèng haø sa soá chö Phaät, caùc ö kyø everywhere covering the three thousand great quoác, xuaát quaûng tröôøng thieät töôùng bieán phuù thousand worlds (great cosmos) and speaks tam thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät the sincere and actual words: “All you living ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín thò, beings should believe, praise and hold in xöng taùn baát khaû tö nghì coâng ñöùc nhöùt thieát reverence the inconceivable merit and virtue chö Phaät sôû hoä nieäm kinh.” of this sutra of the mindful one of whom all Shariputra ! In the world below are Lion- Buddhas are protective.” Buddha, Well-Known Buddha, Famous-Light *Xaù Lôïi Phaát ! Ö nhöõ yù vaân haø ? Haø coá danh Buddha, Dharma Buddha, Dharma-Curtain vi: Nhöùt thieát chö Phaät sôû hoä nieäm kinh ? Buddha, Dharma-Maintaining Buddha, all Shariputra ! What do you think ? Why is it Buddhas such as these, numberless as

ganges called sutra of the mindful one of whom all sands. In his own country, each brings forth Buddhas are protective ? the appearance of a vast and long tongue, *Xaù Lôïi Phaát ! Nhöôïc höõu thieän nam töû, thieän everywhere covering the three thousand great nöõ nhôn vaên thò kinh thoï trì giaû, caäp vaên chö thousand worlds (great cosmos), and speaks Phaät danh giaû, thò chö thieän nam töû, thieän nöõ the sincere and actual words: “All you living nhaân giai vi nhöùt thieát chö Phaät sôû hoä nieäm, beings should believe, praise and hold in giai ñaéc baát thoái chuyeån ö a-naäu-ña-la tam reverence the inconceivable merit and virtue mieäu tam boà ñeà. Thò coá Xaù Lôïi Phaát ! Nhöõ of this sutra of the mindful one of whom all ñaúng giai ñöông tín thoï ngaõ ngöõ, caäp chö Phaät Buddhas are protective.” sôû thuyeát. *Xaù Lôïi Phaát ! Thöôïng phöông theá giôùi höõu Shariputra ! If a good man or a good woman Phaïm AÂm Phaät, Tuù Vöông Phaät, Höông hears this sutra and holds to it, and hears the Thöôïng phaät, Höông Quang Phaät, Ñaïi Dieäm names of all these Buddhas, this good man or Kieân Phaät, Taïp Saéc Baûo Hoa Nghieâm Thaân good woman will be the mindful one of whom Phaät, Ta La Thoï Vöông Phaät, Baûo Hoa Ñöùc all Buddhas are protective, and will

irreversibly attain to annutttara-samyak- turbidity, and the life turbidity, he can attain sambodhi. Therefore, Shariputra, all of you Annuttara-Samyak-Samboddhi and for the should believe and accept my works, and sake of living beings, speak this Dharma those which all Buddhas speak. which in the whole world is hard to believe. *Xaù Lôïi Phaát ! Nhöôïc höõu nhôn dó phaùt *Xaù Lôïi Phaát ! Ñöông tri ngaõ ö nguõ tröôïc aùc nguyeän, kim phaùt nguyeän, ñöông phaùt nguyeän, theá, haønh thöû nan söï, ñaéc A naäu ña la Tam duïc sanh A Di Ñaø Phaät quoác giaû, thò chö nhôn mieäu tam boà ñeà, vò nhöùt thieát theá gian thuyeát ñaúng giai baát thoái chuyeån ö a-naäu-ña-la tam-thöû nan tín chi phaùp, thò vi thaäm nan. mieäu tam-boà-ñeà, ö bæ quoác ñoä nhöôïc dó sanh, Sariputra! For the people of the defiled world, nhöôïc kim sanh, nhöôïc ñöông sanh. I preached unbelievable and difficult-to- Shariputra ! If there are people who have practice dharmas. already made the vow, who now made the *Phaät thuyeát thöû kinh dó, Xaù Lôïi Phaát caäp chö vow, or who are about to make the vow, “I Tyø kheo, nhöùt thieát theá gian, Thieân, Nhôn, A- desire to be born in Amitabha’s country,” tu-la ñaúng, vaên Phaät sôû thuyeát, hoan hyû tín thoï these people whether born in the past, now taùc leã nhi khöù. being born, or to be born in the future, all ill After the Buddha spoke this sutra, Shariputra irreversibly attain annuttara-Samyak- and all the Bhiksus, all the Gods, Human and Sambodhi. Asuras, and others from all the worlds, *Thò coá Xaù Lôïi Phaát ! Chö thieän nam töû, hearing what the Buddha had said, joyously thieän nöõ nhôn, nhöôïc höõu tín giaû, öng ñöông welcome, faithfully accepted, bowed and phaùt nguyeän sanh bæ quoác ñoä. Therefore, withdrew. Shariputra ! All good men and good women, if Phaät thuyeát A Di Ñaø Kinh. they are among those who have faith, should The Buddha speaks of Amitabha Sutra. make the vow, “I will be born in that country.” *Xaù Lôïi Phaát ! Nhö ngaõ kim giaû xöng taùn chö Phaät baát khaû tö nghì coâng ñöùc, bæ chö Phaät ñaúng, dieäc xöng taùn ngaõ baát khaû tö nghì coâng Kinh Baùt Nhaõ Ba La Maät Ña ñöùc nhi taùc thò ngoân: Thích

Ca Maâu Ni Phaät naêng vi thaäm nan hy höõu chi söï, naêng ö Ta baø Taâm Kinh: The Prajna quoác ñoä nguõ tröôïc aùc theá; kieáp tröôïc, kieán Paramita Heart Sutra—See tröôïc, phieàn naõo tröôïc, chuùng sanh tröôïc, maïng tröôïc trung ñaéc A naäu ña la Tam mieäu Taâm Kinh (Heart Sutra). tam boà ñeà, vò chö chuùng sanh, thuyeát thò nhöùt Kinh Dieäu Phaùp Lieân Hoa thieát theá gian nan tín chi phaùp. Shariputra ! Just as I am now one who Phaåm Phoå Moân: Lotus Sutra, The Chapter on the Universal Gateway of praises the merit and virtue of all Avalokitesvara Bodhisattva. Buddhas. All those Buddhas equally praise my ---Baáy giôø Ngaøi Voâ Taän YÙ quyø goái chaép tay inconceivable merit and virtue saying these baïch vôùi Phaät raèng: “Vì nhôn duyeân gì maø words: “Sakyamuni Buddha can complete ngöôøi theá gian goïi Boà Taùt naøy laø Quaùn Theá extremely rare and difficult deeds, in the Saha AÂm, xin Ñöùc Theá Toân môû loøng chæ giaùo. Land, in the evil time of the five turbidities, in At this time, Aksayamati Bodhisattva rose the midst of kalpa turbidity, the view from his seat, bared his right shoulder, joined turbidity, the affliction turbidity, the living his palms and asked the Buddha, “Bhagavan! beings

Why is Avalokitesvara Bodhisatva called the —Neáu laïi coù ngöôøi saép bò haïi, xöng danh hieäu Hearer of all sounds?” Quaùn Theá AÂm Boà Taùt, thôøi dao gaäy cuûa ngöôøi ---Ñöùc Phaät lieàn baûo Voâ Taän YÙ: “Thieän nam caàm lieàn gaåy töøng khuùc, ngöôøi aáy ñöôïc thoaùt töû! Neáu coù voâ löôïng traêm nghìn muoân öùc khoå. chuùng sanh chòu aùc khoå naõo, nghe Quaùn Theá When one is about to be killed, and calls upon AÂm moät loøng xöng danh. Quaùn Theá AÂm töùc Avalokitesvara Bodhisattva, the foe’s weapon thôøi xem xeùt tieáng taêm kia, ñeàu ñöôïc giaûi shall be shattered to pieces. One shall be thoaùt. spared. Buddha discoursed to Aksayamati ---Neáu quyû daï xoa cuøng la saùt ñaày trong coõi Bodhisattva, “Good man, Countless tam thieân ñaïi thieân muoán ñeán haïi ngöôøi, nghe individuals are suffering from pain and nguôøi xöng danh hieäu Quaùn Theá AÂm Boà Taùt, torment. If they have heard of Avalokitesvara thôøi caùc quyû döõ ñoù coøn khoâng coù theå duøng maét Bodhisattva, and single-mindedly call upon döõ maø nhìn ngöôøi, huoáng laïi laøm haïi ñöôïc. him. Avalokitesvara will heed their cry. They If demons from the whole universe gather and shall all gain deliverance. wish to harm one, by the name of ---Neáu coù ngöôøi trì danh hieäu Quaùn Theá AÂm Avalokitesvara Bodhisattva alone, demons Boà taùt naøy, daàu vaøo trong löûa lôùn, löûa chaúng cannot even give and evil eye, how much less chaùy ñöôïc, vì do söùc uy thaàn cuûa Boà Taùt naày inflict actual harm? maø ñöôïc nhö vaäy. ---Daàu laïi coù ngöôøi hoaëc coù toäi, hoaëc khoâng For those who hold on to Avalokitesvara’s toäi, goâng cuøm xieàng xích troùi buoäc nôi thaân, name, in the midst of fire, they will not be xöng danh hieäu Quaùn Theá AÂm Boà taùt thaûy burnt. It is all because of Avalokitesvara’s ñeàu ñöùt raõ, lieàn ñöôïc thoaùt khoûi. miraculous power. If one, whether guilty or not, is jailed and in —Neáu bò nöôùc lôùn laøm troâi, xöng danh hieäu shackles, and calls upon Avalokitesvara Boà taùt naøy lieàn ñöôïc choã caïn. Bodhisattva, the shackles shall be broken. One Even when one is carried off by a strong is liberated and free. current, calling upon his name, one will find a ---Neáu keû oaùn taëc ñaày coõi tam thieân ñaïi

thieân, shallow shore. coù moät vò thöông chuû daét caùc ngöôøi buoân ñem —Neáu coù traêm nghìn muoân öùc chuùng sanh vì theo nhieàu cuûa baùu, traûi qua nôi ñöôøng hieåm tìm vaøng, baïc, löu ly, xa cöø, maõ naõo, san hoâ, trôû, trong ñoù coù moät ngöôøi xöôùng raèng: “Caùc hoå phaùch, traân chaâu caùc thöù baùu, vaøo trong thieän nam töû! Chôù neân sôï seät, caùc oâng neân bieån lôùn, giaû söû gioù lôùn thoåi troâi ghe thuyeàn phaûi moät loøng xöng danh hieäu Quaùn Theá AÂm taép vaøo nöôùc quyû, Neáu coù ngöôøi trong nhoùm Boà taùt, vò Boà taùt ñoù hay ñem phaùp voâ uùy thí xöng danh hieäu Quaùn Theá AÂm Boà taùt, thôøi caùc cho chuùng sanh, caùc oâng neáu xöng danh hieäu ngöôøi ñoù ñeàu thoaùt naïn quyû. Do nhaân duyeân thôøi seõ ñöôïc thoaùt khoûi oaùn taëc naày.” ñoù maø teân laø Quaùn Theá AÂm. If bandits from the entire universe go after a If a trillion individuals, in the quest for gold, convoy carrying many valuables, one silver, crystal, lapis, agate, coral, opal and merchant amongst them says: “Good men! pearls, venture into the open sea, a storm Have no fear, you should pray to pushes them to the land of demons. If one Avalokitesvara Bodhisattva. This Bodhisattva among them calls upon Avalokitesvara can confer courage upon you. Those who call Bodhisattva, they shall all be saved. It is for upon his name shall be saved from the this reason, Avalokitesvara is called the bandits.” Hearing this, the merchants all chant, Hearer of all Sounds.

“Let’s take refuge in Avalokitesvara ---Voâ Taän YÙ! Quaùn Theá AÂm Boà taùt coù söùc Bodhisattva!” By this act, they are all saved. thaàn nhö theá. Voâ Taän YÙ! Quaùn Theá AÂm Boà taùt Ma Ha Taùt Aksayamati ! Avalokitesvara Bodhisattva oai thaàn chi löïc! possesses all these powers. Aksayamati! Avalokitesvara Bodhisattva ---Neáu coù chuùng sanh cung kính leã laïy Quaùn Mahasattva is indeed powerful! Theá AÂm Boà taùt, thôøi phuùc ñöùc chaúng luoáng ---Neáu coù chuùng sanh naøo nhieàu loøng daâm maát. Cho neân chuùng sanh ñeàu phaûi thoï trì duïc, thöôøng cung kính nieäm quaùn Theá AÂm Boà danh hieäu Quaùn Theá AÂm Boà Taùt. taùt, lieàn ñöôïc ly duïc. If an individual will prostrate to If one who is addicted to sexual desires prays Avalokitesvara Bodhisattva respectfully, one sincerely to Avalokitesvara Bodhisatva, one will have acquired endless merit. For this will be detached from desire. reason, everyone should hold on to ---Neáu ngöôøi nhieàu giaän hôøn, thöôøng cung Avalokitesvara Bodhisattva’s name. kính nieäm Quaùn Theá AÂm Boà taùt, lieàn ñöôïc ly ---Voâ Taän YÙ! Neáu coù nguôøi thoï trì danh töï cuûa duïc. saùu möôi hai öùc haèng haø sa Boà Taùt laïi troïn ñôøi If one who is full of hatred prays sincerely to cuùng döôøng ñoà aên uoáng y-phuïc, giöôøng naèm, Avalokitesvara Bodhisattva, one will be thuoác thang. YÙ oâng nghó sao? Coâng ñöùc cuûa detached from anger. ngöôøi thieän nam töû, thieän nöõ nhaân ñoù coù nhieàu ---Neáu ngöôøi nhieàu si ngu si, thöôøng cung kính chaêng? nieäm Quaùn Theá AÂm Boà taùt, lieàn ñöôïc lìa ngu Aksayamati! If someone holds on to the si. names of Bodhisattvas numbered equal to the If one who is ignorant prays sincerely to grains in sixty-two trillion Ganges Rivers, Avalokitesvara Bodhisattva, one is liberated offers them food, clothing, lodging, medicine from ignorance. as long as they live, what do you think, does ---Voâ Taän YÙ! Quaùn Theá AÂm Boà Taùt coù nhöõng this good man or woman acquire much merit?

söùc uy thaàn lôùn, nhieàu lôïi ích nhö theá, cho neân ---Voâ Taän YÙ thöa: “Baïch Theá Toân! Raát chuùng sanh thöôøng phaûi moät loøng töôûng nhôù. nhieàu.” Aksayamati! Avalokitesvara Bodhisattva, is Aksayamati replied, “Very much indeed, very powerful and benevolent. Therefore, all Bhagavan.” beings should be mindful of him. ---Phaät noùi: “Neáu laïi coù ngöôøi thoï trì danh ---Neáu muoán haäu vaän coøn ñöôïc laâu daøi, caàu hieäu Quaùn Theá AÂm Boà Taùt, nhaãn ñeán moät sanh con trai ñeå maø noái doõi, chí thaønh ñaûnh leã thôøi leã laïy cuùng döôøng, thôøi phuùc cuûa hai Boà taùt Quaùn AÂm, nhôø Ñaïi Bi taâm maø sanh ngöôøi ñoù baèng nhau khoâng khaùc, trong traêm nam töû ñöùc taøi ñaày ñuû, ñaùng baäc anh huøng. nghìn muoân öùc kieáp khoâng theå cuøng taän. Neáu phaän maù hoàng, muoán caàu con gaùi, chí The Buddha said, “If another person holds on thaønh leã baùi Boà Taùt Quaùn AÂm thì cuõng ñöôïc to Avalokitesvara Bodhisatva’s name, making sanh haèng nga tieân nöõ, saéc taøi ñaày ñuû, ñöùc prostrations and offerings for just a moment, haïnh voâ song. the merit between these two people are If a woman wish to have a son, prostrates and identical. For a hundred thousand million makes offerings to Avalokitesvara trillion kalpa, the merit will still not be Bodhisatva, a son of excellence and wisdom exhausted. shall be born. If she wishes to have a ---Voâ Taän YÙ! Thoï trì danh hieäu Quaùn Theá AÂm daughter, a daughter of grace and beauty shall Boà Taùt ñöôïc voâ löôïng voâ bieân phuùc ñöùc lôïi be born. ích nhö theá.

Aksayamati! Holding on to Avalokitesvara ---Ngöôøi ñaùng duøng thaân Töï Taïi Thieân ñöôïc Bodhisattva’s name has the reward of ñoä thoaùt, lieàn hieän thaân Töï Taïi Thieân maø vì boundless and countless merit. ñoù noùi phaùp. ---Ngaøi Voâ Taän YÙ Boà taùt baïch Phaät raèng: If one is to be illuminated by a Nirmanarati “Theá Toân Quaùn Theá AÂm Boà taùt daïo ñi trong god, he will preach in the form of a coõi ta baø nhö theá naøo? Söùc phöông tieän vieäc Nirmanarati god. ñoù theá naøo? ---Ngöôøi ñaùng duøng thaân Ñaïi Töï Taïi Thieân Aksayamati Bodhisattva further asked the ñöôïc ñoä thoaùt, lieàn hieän thaân Ñaïi Töï Taïi Buddha, “Bhagavan! How does Thieân maø vì ñoù noùi phaùp. Avalokitesvara Bodhisattva venture about the If one is to be illuminated by a Saha world? How does he preach Dharma to Patanirmitavasavartin god, he wil preach in all? As for his skillful means, what is the the form of a Patanirmitavasavartin god. manner of it? ---Ngöôøi ñaùng duøng thaân Thieân Ñaïi Töôùng ---Phaät baûo Voâ taän YÙ Boà Taùt: “ Thieän nam töû! quaân ñöôïc ñoä thoaùt, lieàn hieän thaân Thieân Ñaïi Neáu coù chuùng sanh trong quoác ñoä naøo ñaùng töôùng quaân maø vì ñoù noùi phaùp. duøng thaân Phaät ñöôïc ñoä thoaùt thôøi Quaùn Theá If one is to be illuminated by a AÂm Boà taùt lieàn hieän thaân Phaät maø vì ñoù noùi Caturmahvajakayikadeva, he will preach in phaùp. Ngöôøi ñaùng duøng thaân Duyeân Giaùc the appearance of a Caturmahvajakayikadeva ñöôïc ñoä thoaùt, lieàn hieän thaân Duyeân Giaùc maø god. vì ñoù noùi phaùp. Ngöôøi ñaùng duøng thaân Thanh ---Ngöôøi ñaùng duøng thaân tyø sa moân ñöôïc ñoä vaên ñöôïc ñoä thoaùt, lieàn hieän thaân Thanh vaên thoaùt, lieàn hieän thaân tyø sa moân maø vì ñoù noùi maø vì ñoù noùi phaùp. phaùp. The Buddha discoursed to Aksayamati If one is to be illuminated by a Virsravana, he Bodhisattva, “Good men, if there are

beings will preach in the form of a Virsravana. who will be illuminated by Buddhas, ---Ngöôøi ñaùng duøng thaân Tieåu vöông ñöôïc ñoä Avalokitesvara Bodhisattva will preach thoaùt, lieàn hieän thaân Tieåu vöông maø vì ñoù noùi Dharma to them in the form of a Buddha. If phaùp. one is to be illuminated by Pratyeka Buddhas, If one is to be illuminated by a king, he will he will preach in the form of a Pratyeka preach in the form of a king. Buddha. If one is to be illuminated by ---Ngöôøi ñaùng duøng thaân tröôûng giaû, lieàn hieän Sravakas, he will preach in the form of a thaân tröôûng giaû maø vì ñoù noùi phaùp. Sravaka. If one is to be illuminated by an elder, he will ---Ngöôøi ñaùng duøng thaân Phaïm vöông ñöôïc ñoä preach in the form of an elder. thoaùt, lieàn hieän thaân Phaïm vöông maø vì ñoù noùi ---Ngöôøi ñaùng duøng thaân cö só ñöôïc ñoä thoaùt, phaùp. lieàn hieän thaân cö só maø vì ñoù noùi phaùp. If one is illuminated by a Brahma god, he will If one is to be illuminated by a lay person, he preach in the form of a Brahma god. will preach in the form of a lay person. ---Ngöôøi ñaùng duøng thaân Ñeá thích ñöôïc ñoä ---Ngöôøi ñaùng duøng thaân Teå quan ñöôïc ñoä thoaùt, lieàn hieän thaân Ñeá thích maø vì ñoù noùi thoaùt, lieàn hieän thaân Teå quan maø vì ñoù noùi phaùp. phaùp. If one If one is to be illuminated by a Sakra If one is to be illuminated by an official, he god, he will preach in the form of a Sakra god. will preach in the form of an official.

---Ngöôøi ñaùng duøng thaân Baø la moân ñöôïc ñoä forms, he ventures across the lands, bringing thoaùt, lieàn hieän thaân Baø la moân maø vì ñoù noùi emancipation to all. For this reason, you all phaùp. should single-mindedly make offerings to If one is illuminated by a Brahma priest, he Avalokitesvara Bodhisattva. will preach in the form of a Brahma priest. ---Quaùn Theá AÂm Ñaïi Boà Taùt ñoù ôû trong choã ---Ngöôøi ñaùng duøng thaân tyø kheo, tyø kheo ni, naïn gaáp sôï seät hay ban söï voâ uùy, cho neân coõi öu baø taéc, öu baø di ñöôïc ñoä thoaùt, lieàn hieän Ta baø naày ñeàu goïi Ngaøi laø vò Thí Voâ uùy. thaân tyø kheo, tyø kheo ni, öu baø taéc, öu baø di In the midst of danger, Avalokitesvara maø vì ñoù noùi phaùp. Bodhisattva Mahasattva can confer on you If one is to be illuminated by a bhikshu, courage and security. Therefore, in this Saha bhikshuni, upasaka, upasika, hw will preach in World, he is also known as the “Giver of the form of a bhikshu, bhikshuni, upasaka, Courage.” upasika. ---Voâ Taän YÙ Boà Taùt baïch Phaät: “Theá Toân! ---Ngöôøi ñaùng duøng thaân phuï nöõ cuûa tröôûng Con nay phaûi cuùng döôøng Quaùn Theá AÂm Boà giaû, cö só, teå quan, baø la moân ñöôïc ñoä thoaùt, Taùt, lieàn môû chuoãi ngoïc baèng caùc chaâu baùu lieàn hieän thaân phuï nöõ maø vì ñoù noùi phaùp. nôi coå giaù trò traêm ngaøn löôïng vaøng, ñem trao If one is to be illuminated by the wife of an cho ngaøi Quaùn Theá AÂm maø noùi raèng: “Xin elder, lay person, official, or Brahma priest, ngaøi nhaän chuoãi traân baûo phaùp thí naày.” he will preach in the form of a woman. Akasayamati Bodhisattva proclaimed to the ---Ngöôøi ñaùng duøng thaân ñoàng nam ñoàng nöõ Buddha, “Bhagavan! I should now make ñöôïc ñoä thoaùt, lieàn hieän thaân ñoàng nam ñoàng offerings to Avalokitesvara Bodhisattva.” He nöõ, maø vì ñoù noùi phaùp. then took off a necklace of gems and garlands, If one is to be illuminated by a boy or girl, he valued at a million ounces of gold, and will preach in the form of a

boy or girl. presented it as a gift, saying: “Sir! Please ---Ngöôøi ñaùng duøng thaân Trôøi, Roàng, Daï xoa, accept this Dharma offering of gems and Caøng thaùt baø, A tu la, Ca Laâu la, Khaån na la, garlands.” Ma haàu la daø, nhaân cuøng phi nhaân ñöôïc ñoä ---Khi aáy Quaùn Theá AÂm Boà Taùt chaúng chòu thoaùt, lieàn ñeàu hieän ra maø vì ñoù noùi phaùp. nhaän chuoãi. Ngaøi Voâ Taän YÙ laïi thöa cuøng If one is to be illuminated by Deva, Naga, Quaùn Theá AÂm raèng: “Xin ngaøi vì thöông Yaksa, Gandharva, Asura, Garuda, Kinnara, chuùng toâi maø nhaän chuoãi ngoïc naày.” Mahoraga, human and spirits, he will preach At first, Avalokitesvara Bodhisattva declined in the appropriate forms. the gift. Aksayamati Bodhisattva insisted and ---Ngöôøi ñaùng duøng thaân Chaáp kim cang thaàn said to Avalkitesvara Bodhisattva, “Sir! For ñöôïc ñoä thoaùt, lieàn hieän Chaáp kim cang thaàn our sake, please do accept this garland.” maø vì ñoù noùi phaùp. ---Baáy giôø Phaät baûo Quaùn Theá AÂm Boà Taùt: If one is to be illuminated by a Vajrapani, he “OÂng neân thöông Voâ Taän YÙ Boà Taùt naøy vaø will preach in the form of a Vajrapani. haøng töù chuùng cuøng Trôøi, Roàng, Daï xoa, Caøn ---Voâ Taän YÙ! Quaùn Theá AÂm Boà taùt ñoù thaønh thaùt baø, A tu la, Ca laâu la, Khaån na la, Ma haàu töïu coâng ñöùc nhö theá, duøng caùc thaân hình, daïo la daø, nhaân vaø phi nhaân… maø nhaän chuoãi ñi trong caùc coõi nöôùc ñeå ñoä thoaùt chuùng sanh, ngoïc ñoù. cho neân caùc oâng phaûi moät loøng cuùng döôøng At this point, the Buddha said to Quaùn Theá AÂm Boà Taùt. Avalokitesvara Bodhisattva, “For the sake od Aksayamati! Avalokitesvara Bodhisattva has Aksayamati Bodhisattva, the disciples, Devas, achieved such merit and virtues. In different Negas, Yaksas, Gandharvas, Asuras, Garudas,

Kinnaras, Mahoragas, Humans and Spirits, Haàu nhieàu nghìn Ñöùc Phaät you should accept the garland.” He has served trillions of Buddhas ---Töùc thôøi Quaùn Theá AÂm Boà Taùt thöông töù Phaùt nguyeän thanh tònh lôùn. chuùng vaø Trôøi, Roàng, nhaân, phi nhaân…maø And pledged profound nhaän chuoãi ngoïc ñoù chia laøm hai phaàn: moät and pious vows phaàn daâng Ñöùc Thích Ca Maâu Ni Phaät, moät Ta vì oâng löôïc noùi phaàn daâng thaùp cuûa Phaät Ña Baûo. I will make it brief Avalokitesvara Bodhisatva, for the sake of Nghe teân cuøng thaáy thaân Aksayamati Bodhisattva, the disciples, Devas, Hearing his name or Negas, Yaksas, Gandharvas, Asuras, Garudas, seeing his image Kinnaras, Mahoragas, Humans and Spirits, Taâm nieäm chaúng luoáng qua accepted the garland. He then divided it into Even for a short time is rewarding two. One portion is offered to Sakyamuni Hay dieät khoå caùc coõi. Buddha. The other is offered to the stupa of It can extinguish all sufferings. the Prabhutaratna Buddha. Giaû söû sinh loøng haïi ---Voâ Taän YÙ! Quaùn Theá AÂm Boà taùt coù söùc If someone is malicious thaàn töï taïi nhö theá, daïo ñi nôi coõi Ta baø.” Xoâ rôùt haàm löûa lôùn Aksayamati Bodhisattva! Avalokitesvara Pushing one into a fire pit Bodhisattva has such unobstructed magical Do söùc nieäm Quaùn AÂm power and ventures about in the Saha World. And one is mindful of At that time, Aksayamati Bodhisattva asked Avalokitesvara’s power again in verse: Haàm löûa bieán thaønh ao. Theá Toân ñuû töôùng toát! The fire pit can turn into a pond Bhagavan, the one endowed Hoaëc troâi daït bieån lôùn with all the holy marks If someone is drifting in

the ocean Con nay laïi hoûi kia Caùc naïn quyû, caù, roàng Might I ask thou once more And surrounded by dragons, sharks Phaät töû nhaân duyeân gì And demons Why is this son of the Buddha Do söùc nieäm Quaùn AÂm Teân laø Quaùn Theá AÂm? Mindful of Avalokitesvara's power Called the Hearer of all Sounds? Soùng moøi chaúng chìm ñöôïc. Ñaáng ñaày ñuû töôùng toát One will not be drown. The holder of all holy marks Hoaëc ôû choùt Tu Di Keä ñaùp Voâ Taän YÙ: Bò ngöôøi xoâ rôùt xuoáng Replied in rhymes to Aksayamati: If one is being pushed off the peak OÂng nghe haïnh Quaùn AÂm of Sumeru Watch carefully Do söùc nieäm Quaùn AÂm Avalokitesvara's deeds And one is mindful of Kheùo öùng caùc nôi choã Avalokitesvara's power He responds as well in all situations Nhö maët nhaät treo khoâng Theä roäng saâu nhö bieån One can float in the sky like the sun His vows are as deep as an ocean Hoaëc bò ngöôøi döõ röôït Nhieàu kieáp chaúng nghó baøn If chased by an enemy Unimaginable through the kalpas Rôùt xuoáng nuùi Kim cang

And cast off a diamond peak Hoaëc gaëp La saùt döõ Do söùc nieäm Quaùn AÂm If encountered by demons One is mindful of Avalokitesvara's Roàng ñoäc caùc loaøi quyû power Dragons or ghosts Chaúng toån ñeán maûy loâng. Do söùc nieäm Quaùn AÂm He will not even be scratched. One is just mindful of Hoaëc gaëp oaùn taëc vaây Avalokitesvara's power If surrounded by enemies Lieàn ñeàu khoâng daùm haïi. Ñeàu caàm dao laøm haïi They will not dare to do any harm With knives and about Hoaëc thuù döõ gaây quanh to be attacked If circled by wild beasts Do söùc nieäm Quaùn AÂm Nanh vuùt nhoïn ñaùng sôï One is mindful of Avalokitesvara's Threatened by sharp claws and power teeth Ñeàu lieàn sinh loøng laønh. Do söùc nieäm Quaùn AÂm They will have tender hearts One is mindful of Avalokitesvara's Hoaëc bò khoå naïn vua power Khi haønh hình saép cheát Voäi vaøng boû chaïy thaúng. If persecuted by the courtis They will run off and disappear. imminent Raén ñoäc cuøng boø caïp Do söùc nieäm Quaùn AÂm There may be snakes or scorpions One is just mindful of Hôi ñoäc khoùi löûa ñoát Avalokitesvara's power With poisonous venom Dao lieàn gaûy töøng ñoaïn. Do söùc nieäm Quaùn AÂm The knives will be shattered to One is just mindful of pieces Avalokitesvara's power Hoaëc tuø caám xieàng xích Theo tieáng töï boû ñi. If jailed an in chains And they will scatter by themselves. Tay chaân bò goâng cuøm Maây saám noå seùt ñaùnh Both arms and legs shackled If the heaven roars with thunder Do söùc nieäm Quaùn AÂm Tuoân giaù xoái möa lôùn One is mindful of Avalokitesvara's Hail and rain pours down power Do söùc nieäm Quaùn AÂm Thaùo raõ ñöôïc giaûi thoaùt One is mindful of Avalokitesvara's One will gain release power Nguyeàn ruõa caùc thuoác ñoäc Lieàn ñöôïc tieâu tan caû. If cursed or poisoned The sky turns clear. Muoán haïi ñeán thaân ñoù Chuùng sanh bò khoå aùch The one in danger If beings are all in confinement Do söùc nieäm Quaùn AÂm Voâ löôïng khoå böùc thaân Is mindful of Avalokitesvara's And pressed upon by countless pain power Quaùn AÂm söùc trí dieäu Trôû haïi nôi boån nhaân. Avalokitesvara has great wisdom The spell shall be sent back. Hay cöùu khoå theá gian

To emancipate all earthly sufferings Döùt tröø löûa phieàn naõo Ñaày ñuû söùc thaàn thoâng And eliminating all distress and Full endowed with magical powers sufferings.

Roäng tu trí phöông tieän Caõi kieän qua choã quan He knows all expedient means Trong quaân traän sôï seät Caùc coõi nöôùc möôøi phöông In trial or in battle In all lands and in all dimensions Do söùc nieäm Quaùn AÂm Khoâng coõi naøo chaúng hieän. Be mindful of Avalokitesvara's He manifests everywhere power Caùc loaøi trong ñöôøng döõ: Cöøu oaùn ñeàu lui tan. In all evil realms: The foes shall withdraw. Ñòa nguïc, quyû, suùc sanh Dieäu aâm, Quaùn Theá AÂm Such as hell, ghost and animal The wonderful voice of Sinh, giaø, bònh, cheát, khoå Avalokitesvara Facing pain of birth, aging, sickness Phaïm aâm, haûi trieàu aâm and death Rolling like the Braha's song and Laàn ñeàu khieán döùt heát. tide He can eliminate them all. Tieáng hôn theá gian kia, Chaân quaùn thanh tònh quaùn Surpasses the best of earthly He is truthful and pious sounds, Trí tueä quaùn roäng lôùn Cho neân thöôøng phaûi nieäm. He possesses great wisdom Thus we should always be mindful Bi quaùn vaø töø quaùn, of him With kindness and compassion Nieäm nieäm chôù sinh nghi Thöôøng nguyeän thöôøng chieâm ngöôõng Be mindful without doubt May we forever pay homage to him Quaùn AÂm baäc Tònh Thaùnh Saùng thanh tònh khoâng nhô Avalokitesvara is a pious saint He is shining with spotless purity Nôi khoå naõo naïn cheát Tueä nhaät phaù caùc toái In the midst of pain, distress, death Like the sun banishes darkness and danger Hay phuïc tai khoùi löûa Hay vì laøm nöông caäy. He can subdue disasters of wind and He can be relied upon. fire Ñuû taát caû coâng ñöùc Khaép soi saùng theá gian. He is fully endowed with virtues And illuminate the entire world. Maét laønh troâng chuùng sanh Loøng bi raên nhö saám And kindly looks upon all beings His compassion and precepts roar Bieån phuùc lôùn khoâng löôøng like thunder He has accumulated merits deeper YÙ töù dieäu döôøng maây than the ocean And his kindness embraces like Cho neân phaûi ñaûnh leã. clouds Thus you should prostrate to him. Xoái möa phaùp cam loä ---Baáy giôø ngaøi Trì Ñòa Boà Taùt lieàn töø choã Quenching the world's thirst with ngoài ñöùng ñaây ñeán tröôùc Phaät baïch raèng: "Theá holy water Toân! Neáu coù chuùng sanh naøo nghe phaåm

Quaùn Theá AÂm Boà Taùt ñaïo nghieäp töï taïi, Phoå ministers, brahmins, lay devotees, celestial moân thò hieän söùc thaàn thoâng naày, thôøi phaûi beings, nagas, humans and spirits. This infinite bieát coâng ñöùc ngöôøi ñoù chaúng phaûi ít."—At mass gatherd around with great veneration to this point, Dharanimdhara Bodhisattvarose hear his teaching. from his seat, and proclaimed to the Buddha, ---Luùc baáy giôø oâng Maïn Thuø Thaát Lôïi phaùp "Bhagavan! Any beings who have heard of Vöông töû (Vaên Thuø Sö Lôïi Boà taùt) nhôø oai Avalokitesvara Bodhisattva's wonderful thaàn cuûa Phaät, töø choã ngoài ñöùng daäy, veùn y ñeå deeds, the manifestation of this universal baøy vai beân höõu vaø goái beân maët quì saùt ñaát, gateway, his magical power, these beings kheùp neùp chaáp tay höôùng veà phía Phaät baïch have acquired enormous merit. raèng: "Baïch Ñöùc Theá Toân! Cuùi xin Ngaøi noùi ---Luùc Phaät noùi phaåm Phoå Moân naøy, trong roõ nhöõng danh hieäu, nhöõng boån nguyeän roäng chuùng coù taùm muoân boán ngaøn chuùng sanh ñeàu lôùn cuøng nhöõng coâng ñöùc thuø thaéng cuûa chö phaùt taâm voâ ñaúng ñaúng voâ thöôïng chaùnh ñaúng Phaät ñeå cho nhöõng ngöôøi ñang nghe phaùp, chaùnh

giaùc—When the Buddha discoursed this nghieäp chöôùng tieâu tröø vaø ñeå cho chuùng höõu chapter of the Universal Gateway, eighty-four tình ôû ñôøi töôïng phaùp ñöôïc nhieàu lôïi laïc veà thousand beings in the assembly pledged the sau—Inspired by the mighty power of the unique vow of Anuttara SamyakSambodhi. Buddha, Manjusri, the crown prince of the Dharma, rose from his seat, bared one shoulder and knelt down. Holding his palms together, he bowed and asked the Buddha, Kinh Döôïc Sö Löu Ly Quang “Lokajyestha, please tell us the great sages of the Buddhas, their titles and forms, their Nhö Lai (Boån Nguyeän Coâng original vows, and their unequalled virtues Ñöùc Kinh) and merits. This can eradicate the karmic ---The Sutra on the Merit and Virtue of the hindrances of the listeners. It would be Original Pledges by the Medicine Buddha. specially beneficial to those who live in the ---The Sutra on the Merits and Virtues of the middle period of the Dharma. Original Vows by Bhaisajyaguru Vaidurya ---Ñöùc Theá Toân khen ngaøi Vaên Thuø Sö Lôïi Prabhasa Tathagata. Boà Taùt raèng: “Hay thay! Hay thay! Vaên Thuø --Ta nghe nhö vaày: “Moät thuôû noï Ñöùc Baït Giaø Sö Lôïi! Ngöôi laáy loøng ñaïi bi yeâu caàu ta noùi Phaïm ñi chaâu du giaùo hoùa caùc nöôùc, ñeán nhöõng danh hieäu vaø boån nguyeän coâng ñöùc cuûa thaønh Quaûng Nghieâm, nghæ döôùi caây Nhaïc chö Phaät laø vì muoán cho chuùng höõu tình khoûi AÂm, cuøng vôùi taùm ngaøn vò ñaïi tyø kheo, ba vaïn bò nghieäp chöôùng raøng buoäc, lôïi ích an vui, saùu ngaøn vò ñaïi Boà taùt, caùc haøng quoâc vöông, trong ñôøi töôïng phaùp veà sau. Nay ngöôi neân ñaïi thaàn, baø la moân, caùc haøng cö só, thieân long laéng nghe vaø suy nghó kyõ, Ta seõ vì oâng maø baùt boä cuøng nhôn, phi nhôn, caû thaûy ñaïi chuùng noùi.”—Lokajyestha praised Manjusri, nhieàu voâ löôïng, ñoàng vaây quanh Phaät cung “Excellent! Excellent! Manjusri, you ask me kính thænh Ngaøi thuyeát phaùp—Thus I have about the sages and original vows of the heard: During one of the many journeys Budhas out of great compassion. It will through the land, Bhagavan arrived at the city liberate those have karmic hindrnaces. It will of Vaisali. Resting under a Resounding Tree, be very beneficial to beings in the middle there in his company was a congregation of period of the Dharma. Listen and reflect eight thousand elder Bhikshus, thirty-six carefully, I shall tell now." thousand Bodhisatvas Mahasattvas, kings,

---Vaên Thuø Sö Lôïi baïch Phaät raèng: “Daï, mong trong ngoaøi saùng suoát, tinh saïch hoaøn toaøn, Theá Toân noùi, chuùng con xin nghe.”—Manjusri khoâng coù chuùt nhô bôïn, aùnh quang minh choùi replied, “Yes, please do teach us, we will be loïi khaép nôi, coâng ñöùc cao voøi voïi vaø an truù glad to listen.” giöõa töøng löôùi deät baèng tia saùng, toû hôn vöøng ---Phaät baûo oâng Vaên Thuø Sö Lôïi: “ÔÛ phöông nhöït nguyeät. Chuùng sanh trong coõi u minh ñeàu Ñoâng, caùch ñaây hôn möôøi caên daø sa coõi Phaät nhôø aùnh saùng aáy maø taâm trí ñöôïc môû mang vaø coù moät theá giôùi teân laø Tònh Löu Ly. Ñöùc giaùo tuøy yù muoán ñi ñeán choã naøo ñeå laøm caùc söï chuû coõi aáy hieäu laø Döôïc Sö Löu Ly Quang nghieäp gì cuõng ñeàu ñöôïc caû—The second vow Nhö Lai, ÖÙng Chaùnh Ñaúng Giaùc, Minh Haïnh pledges, in the future, upon attaining Perfect Vieân Maõn, Thieän Theä, Theá Gian Giaûi, Voâ Enlightenment, my body shall be like crystal. Thöôïng Só, Ñieàu Ngöï

Tröôïng Phu, Thieân It will be transparent throughout and Nhôn Sö, Phaät Baït Giaø Phaïm. Naøy Vaên Thuø spotlessly clear without the slightest Sö Lôïi, Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai, imperfection. It will splendidly shine with khi coøn tu haïnh ñaïo Boà taùt coù phaùt möôøi hai light, in majestic virtues, sitting in serenity. It nguyeän lôùn, khieán cho chuùng höõu tình caàu chi will be adorned with the aureole, brighter than ñöôïc naáy—Buddha discoursed to Manjusri, the sun and moon. I shall illuminate all beings “Eastward over Budha Lands ten times as in darkness. They all can be enlightened numerous as the sands of the Ganges, there is according to their capacities. a world called Pure Crystal. The Buddha of ---Nguyeän thöù ba: Ta nguyeän ñôøi sau, khi this world has the title Bhaisajyaguru ñaëng ñaïo Boà Ñeà, duøng trí hueä phöông tieän voâ Vaidurya Prabhasa Tathatgata, Arhat, Samyak löôïng voâ bieân ñoä cho chuùng höõu tình, khieán ai Sambuddha, Vidyacarana, Sampanna, Sugata, naáy ñeàu coù ñuû caùc vaät duïng, chôù khoâng cho ai Lokasvid, Anuttara, Purusa Dhamya sarathi, phaûi chòu söï thieáu thoán—The third vow Sasta deva manusyanam, Buddha, Bhagavan. pledges, in the future, upon attaining Perfect Manjusri, as a Bodhisattva, Lokajyestha Enlightyenment, I will apply my boundless Bhaisajyaguru Vaidurya Prabhasa Tathagata, skill and wisdom to fullfil the everyone’s need pledged the following twelve great vows to without inadequacy. grant everybody’s prayer. ---Nguyeän thöù tö: Ta nguyeän ñôøi sau, khi ñaëng ---Nguyeän thöù nhöùt: Ta nguyeän ñôøi sau, khi ñaïo Boà Ñeà, neáu coù chuùng höõu tình tu theo taø chöùng ñaëng ñaïo chaùnh ñaúng giaùc, thaân ta coù ñaïo, thì ta khieán hoï quay veà an truï trong ñaïo haøo quang saùng suoát, röïc rôõ chieáu khaép voâ Boà Ñeà, hoaëc coù nhöõng ngöôøi tu haønh theo löôïng, voâ soá, voâ bieân theá giôùi, khieán cho taát haïnh Thanh Vaên, Ñoäc Giaùc thì ta cuõng laáy caû chuùng höõu tình ñeàu coù ñuû ba möôi hai pheùp ñaïi thöøa maø daïy baûo cho hoï—The forth töôùng ñaïi tröôïng phu, cuøng taùm chuïc moùn tuøy vow pledges, in the future, upon attaining hình trang nghieâm nhö thaân cuûa ta vaäy—The Perfect Enlightenment, I will teach those who first vow pledges, in the future, upon attaining have gone astray to walk back on the path of Anuttara SamyakSambodhi, my body would Bodhi. Those aiming for Sramana or Pratyeka radiate and shine through the countless Buddha, I would anchor them back on the galaxies. As a Buddha adorned with the thirty- Mahayana way. two marks of a Graet Man and the eighty ---Nguyeän thöù naêm; Ta nguyeän ñôøi sau, khi characteristics, I shall make all beings wholly ñaëng ñaïo Boà Ñeà, neáu coù chuùng höõu tình nhieàu equal to me. voâ löôïng, voâ bieân ôû trong giaùo phaùp cuûa ta maø ---Nguyeän thöù hai: Ta nguyeän ñôøi sau, khi tu haønh theo haïnh thanh tònh thì ta khieán cho ñaëng ñaïo Boà Ñeà, thaân ta nhö ngoïc löu ly, taát caû ñeàu giöõ ñöôïc giôùi phaùp hoaøn toaøn ñaày

ñuû caû tam tuï tònh giôùi. Giaû söû coù ngöôøi naøo bò live in boundtifulness until attaining Perfect toäi huûy phaïm giôùi phaùp maø khi ñaõ nghe ñöôïc Enlightenment. danh hieäu ta thì trôû laïi ñöôïc thanh tònh, khoûi sa ---Nguyeän thöù taùm: Ta nguyeän ñôøi sau, khi vaøo ñöôøng aùc—The fifth vow pledges, in the chöùng ñöôïc ñaïo Boà Ñeà, neáu coù nhöõng phuï nöõ future, upon attaining Perfect

Enlightenment, naøo bò traêm ñieàu heøn haï khoå sôû cuûa thaân gaùi my countless devotees will all firmly uphold laøm cho buoàn raàu, böïc töùc, sanh taâm nhaøm and fulfill the three cumulative precepts. chaùn, muoán boû thaân aáy maø heã nghe danh hieäu Those who may lapsed shall be cleansed and ta roài thì taát caû ñeàu ñöôïc chuyeån thaân gaùi suffer no falls upon hearing my name. thaønh thaân trai, coù ñuû hình töôùng tröôïng phu, ---Nguyeän thöù saùu: Ta nguyeän ñôøi sau, khi cho ñeán chöùng ñöôïc ñaïo quaû voâ thöôïng Boà chöùng ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu Ñeà—The eighth vow pledges, in the future, tình naøo thaân hình heøn haï, caùc caên khoâng ñuû, upon attaining Perfect Enlightenment, those xaáu xa, khôø khaïo, tai ñieác, maét ñui, noùi naêng women who are troubled and wearied the ngoïng ngeäu, tay chaân taät nguyeàn, laùt huûi, ñieân hundreds of faminine problems. They long to cuoàng, chòu taát caû nhöõng bònh khoå aáy maø khi abandon the female form. Upon hearing my ñaõ nghe danh hieäu thì lieàn ñöôïc thaân hình name, they shall be male in their future ñoan chính taâm taùnh khoân ngoan, caùc caên ñaày rebirth. They shall have a grand posture of ñuû, khoâng coøn nhöõng bònh khoå aáy nöõa—The manhood until Perfect Enlightenment. sixth vow pledges, in the future, upon ---Nguyeän thöù chín: Ta nguyeän ñôøi sau, khi attaining Perfect Enlightenment, anyone with chöùng ñöôïc ñaïo Boà Ñeà thì khieán cho nhöõng physical inferiorities or mental impairments, chuùng höõu tình ra khoûi voøng löôùi ma nghieäp, such as ugliness, febble-mindedness, ñöôïc giaûi thoaùt taát caû söï raøng buoäc cuûa ngoaïi blindness, deafness, are mute, handicapped, ñaïo. Neáu coù nhöõng keû sa vaøo röøng aùc kieán, ta paralyzed, hump-backed, leprous, psychotic, nhieáp daãn hoï trôû veà vôùi chaùnh kieán vaø daàn and all these pains and anguishes shall be daàn khieán hoï tu taäp theo caùc haïnh Boà taùt ñaëng physically and mentally restored. mau chöùng ñaïo chaùnh ñaúng Boà Ñeà—The ---Nguyeän thöù baûy: Ta nguyeän ñôøi sau, khi ninth vow pledges, in the future, upon chöùng ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu attaining Perfect Enlightenment, everyone tình naøo bò nhöõng chöùng bònh hieåm ngheøo shall escape the evil net of Mara, and delusion khoâng ai cöùu chöõa, khoâng ai ñeå nöông nhôø, from the hindrance of external doctrines, If khoâng gaëp thaày, khoâng gaëp thuoác, khoâng baø they are trapped in the dense forest of false con, khoâng nhaø cöûa, chòu nhieàu noãi ngheøo heøn understandings, I shall show them the right khoán khoå, maø heã danh hieäu ta ñaõ nghe loït vaøo view. I shall lead them on the Bodhisattva tai moät laàn thì taát caû bònh hoaïn khoå naõo ñeàu path. All will attain Perfect Enlightenment tieâu tröø, thaân taâm an laïc, gia quyeán sum vaày, soon. cuûa caûi sung tuùc, cho ñeán chöùng ñöôïc ñaïo quaû ---Nguyeän thöù möôøi: Ta nguyeän ñôøi sau, khi voâ thöôïng Boà Ñeà—The seventh vow pledges, chöùng ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu in the future, upon attaining Perfect tình naøo maø phaùp luaät nhaø vua gia toäi phaûi bò Enlightenment, anyone who is tormented by xieàng xích, ñaùng ñaäp, hoaëc bò giam giöõ trong sickness, with no place to turn, no place for choán lao tuø, hoaëc bò cheùm gieát, hoaëc bò nhieàu care, no home nor friends, deprived and tai naïn nhuïc nhaõ, thaân taâm chòu nhöõng noãi suffering. Upn hearing my name, their khoå, buoàn

raàu, böùc röùc, heã nghe ñeán danh sickness shall be cured, with peace of mind hieäu ta thì nhôø söùc oai thaàn phöôùc ñöùc cuûa ta and body, they shall have a loving family anf ñeàu ñöôïc giaûi thoaùt taát caû nhöõng noãi öu khoå

aáy—The tenth vow pledges, in the future, music bands. All their wishes shall be fully after attaining Perfect Enlightenment, those satisfied. who are apprehended by the law, bound and ---Naøy Vaên Thuø Sö Lôïi, ñoù laø möôøi hai lôøi punished, in shackles and jailed, or about to nguyeän nhieäm maàu cuûa Ñöùc Döôïc Sö Löu Ly be put to death. They suffer endless distress Quang Nhö Lai, ÖÙng Chaùnh Ñaúng Giaùc phaùt and insults. They are in sorrow and anguish ra trong khi tu haïnh ñaïo Boà Taùt. physically and mentally. Upon hearing my Manjusri, these are the twelve grand vows name, by my merits and powers, they shall be pledged by the Lokajyestha, Bhaisajyaguru emancipated. Vaidurya Prabhasa Tathagata, Arhat, ---Nguyeän thöù möôøi moät: Ta nguyeän ñôøi sau, SamyakSambuddha, while practicing his khi chöùng ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu Bodhisattva way. tình naøo bò söï ñoùi khaùt hoaønh haønh, ñeán noãi vì ---Laïi nöõa, Vaên Thuø Sö Lôïi, Ñöùc Döôïc Sö tìm mieáng aên phaûi taïo taùc caùc nghieäp döõ, maø Löu Ly Quang Nhö Lai kia khi coøn tu haønh heã nghe danh hieäu ta roài chuyeän nieäm thoï trì ñaïo Boà Taùt phaùt nhöõng lôøi nguyeän roäng lôùn vaø thì tröôùc heát ta duøng caùc moùn aên uoáng ngon laï nhöõng coâng ñöùc trang nghieâm ôû coõi Ngaøi, daàu ban boá cho thaân hoï ñöôïc no ñuû vaø sau ta môùi ta noùi maõn moät kieáp hay hôn moät kieáp cuõng ñem phaùp vò nhieäm maàu kieán laäp cho hoï caùi khoâng theå naøo heát ñöôïc. Nhöng ta coù theå noùi caûnh giôùi an laïc hoaøn toaøn—The eleventh ngay raèng coõi Phaät kia moät beà thanh tònh vow pledges, in the future, after attaining khoâng coù ñaøn baø, cuõng khoâng coù ñöôøng döõ vaø Perfect Enlightenement, those who are driven caû ñeán tieáng khoå cuõng khoâng. to crimes because of hungry and thirst. Upon Furthermore, Manjusri, Lokajyestha hearing my name and holding it with Bhaisajyaguru Vaidurya Prabhasa Tathagata, veneration, they shall be satisfied with the while treading the Bodhisattva path, has nade best of food and drink. They shal then taste such giant vows and grand adornment. I can the delight of the Dharma. They shall soon go on talking for kalpas, the subject would still live a life of tranquility and comfort. not be completed. In his Budha Land, it is ---Nguyeän thöù möôøi hai: Ta nguyeän ñôøi sau, eternally pure. There are no genders. There khi chöùng ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu are no evil births or cries of sufferings. tình naøo ngheøo ñeán noãi khoâng coù aùo che thaân ---ÔÛ coõi aáy ñaát toaøn baèng chaát löu ly, ñöôøng ñi bò muoãi moøng caén ñoát, noùng laïnh daõi daàu, coù daây baèng vaøng giaêng laøm ranh giôùi, coøn ngaøy ñeâm khoå böùc, heã nghe ñeán danh hieäu ta thaønh quaùch cung ñieän, maùi hieân, cöûa soå cho maø chuyeân nieäm thoï trì thì ta khieán cho ñöôïc ñeán caùc lôùp löôùi bao phuû cuõng toaøn baèng ñoà nhö yù muoán: naøo caùc thöù y phuïc toát ñeïp, naøo thaát baûo laøm ra. Thaät chaúng khaùc gì nhöõng taát caû caùc baûo vaät trang nghieâm, naøo traøng coâng ñöùc trang nghieâm ôû coõi Taây Phöông Cöïc hoa, phaán saùp baùt ngaùt muøi hôm vaø troáng nhaïc Laïc vaäy. cuøng nhöõng ñieäu ca muùa, tuøy taâm muoán The ground is made

of crystal and partitioned thöôûng thöùc moùn naøo cuõng ñöôïc thoûa maõn by ropes of gold. The castles, towers, palaces, caû—The twelveth vow pledges, in the future, halls, balconies, windows and nets are made after attaining Perfect Enlightenment, those of the seven treasures. It is no less who are poor and exposed, tormented by the magnificient than the Western World of elements, mosquitoes and wasps. They suffer Ultimate Bliss. day and night. Upon hearing my name and ---Coõi Phaät aáy coù hai vò ñaïi Boà taùt laø Nhöït holding it with veneration, they shall have the Quang Bieán Chieáu vaø Nguyeät Quang Bieán best of garments with ornaments, garlands and Chieáu, chính laø hai böïc thöôïng thuû trong voâ

löôïng, voâ soá Boà Taùt vaø laïi laø nhöõng baäc saép These people are stingy even to themselves. boå xöù laøm Phaät. Hai vò naày ñeàu giöõ gìn kho How could you expect them to be generous to baùu chaùnh phaùp cuûa Phaät Döôïc Sö Löu Ly their parents, families, servants, workers, or Quang Nhö Lai. beggars? Upon death, they will be born as In this world, there are two Bodhisattvas hungry ghosts or animals. Mahasattvas. They are Suryaprabha ---Maëc duø ôû trong aùc thuù, nhöng nhôø ñôøi tröôùc, Bodhisattva and Candraprabha Bodhisattva. soáng trong coõi nhôn gian ñaõ töøng nghe qua They are the senior amongst the countless danh hieäu cuûa Ñöùc Döôïc Sö Löu Ly Quang Bodhisattvas. They will be the next Buddhas. Nhö Lai maø nay laïi coøn nhôù nieäm ñeán danh They both can oversee the righteous treasures hieäu Ngaøi thì lieàn töø coõi aáy thoaùt sanh trôû laïi of Bhaisajyaguru Vaidurya Prabhasa laøm ngöôøi. Khi ñaõ ñöôïc laøm ngöôøi laïi nhôù ñeán Tathagata well. kieáp soáng trong ñöôøng ngaï quyû, suùc sanh, bieát ---Vaên Thuø Sö Lôïi, vì theá nhöõng keû thieän nam sôï söï ñau khoå neân khoâng öa ñaém duïc laïc maø tín nöõ naøo coù loøng tin vöõng chaéc thì neân coøn muoán töï mình laøm vieäc boá thí, khen ngôïi nguyeän sanh veà theá giôùi cuûa Ngaøi. ngöôøi khaùc laøm vieäc boá thí, khoâng tham tieác Therefore, Manjusri, all pious male and moùn gì vaø laàn laàn coù theå ñem caû ñaàu, maét, female devotees should pledge to be born in tay, chôn hay maùu thòt cuûa thaân phaàn mình maø this Buddha Land. boá thí cho nhöõng keû ñeán xin cuõng ñöôïc, huoáng ---Luùc aáy Ñöùc Theá Toân laïi baûo oâng Vaên Thuø chi cuûa caûi laø nhöõng vaät thöøa. Sö Lôïi raèng: “Coù nhöõng chuùng sanh khoâng It may happen that while as human, they bieát ñieàu laønh döõ, cöù oâm loøng boûn xeûn tham heard of the name Bhaisajyaguru Vaidurya lam, khoâng bieát boá thí maø cuõng khoâng bieát Prabhasa Tathagata. Even if they are in an quaû baùo cuûa söï boá thí laø gì, ngu si voâ trí, thieáu evil realm now, if they recall the Tathagata’s haún ñöùc tin, laïi ham chöùa chaát cuûa caûi cho name, instantaneously, they vanish and are nhieàu, ñeâm ngaøy bo bo gìn giöõ, thaáy ai ñeán reborn as humans. They will remember their xin, loøng ñaõ khoâng muoán, nhöng neáu cöïc past lives. They will fear the pains of the evil chaúng ñaõ phaûi ñöa cuûa ra thì ñau ñôùn meán realms. They will not indulge in earthy tieác, döôøng nhö laét thòt cho ngöôøi vaäy. pleasures and love to help, admire generosity Lokajyestha then further discoursed, and give without hesitation. Eventually, they “Manjusri, those who cannot tell right from will even give organs, limbs, lod, flesh in an wrong. They are greedy and stingy. They act of charity, to

say nothing of money and never learn to give or the merits of giving. material possessions. They are ignorant and faithless. They ---Laïi nöõa, Vaên Thuø Sö Lôïi, trong chuùng höõu accumulate great wealth. They guard it with tình neáu coù nhöõng ngöôøi naøo thoï caùc giôùi cuûa great zeal. They hate charity. When giving is Phaät ñeå tu hoïc maø laïi phaù giôùi hoaëc coù keû unavoidable, it is as tearing off flesh. khoâng phaù giôùi maø laïi phaù pheùp taéc, hoaëc coù ---Laïi coù voâ löôïng chuùng höõu tình tham laãn, keû tuy chaúng phaù giôùi vaø pheùp taéc maø laïi huûy chæ lo tích tröû cuûa caûi cho nhieàu maø töï mình hoaïi chaùnh kieán, hoaëc coù keû tuy khoâng huûy khoâng daùm aên tieâu, coøn noùi chi ñeán söï ñem hoaïi chaùnh kieán maø laïi boû söï ña vaên neân cuûa aáy thí cho cha meï, vôï con, toâi tôù vaø nhöõng khoâng hieåu ñöôïc nghóa lyù saâu xa trong kinh keû ngheøo heøn ñeán xin. Nhöõng keû tham laãn aáy Phaät noùi, hoaëc coù keû tuy ña vaên maø coù thoùi khi cheát bò ñoïa vaøo ñöôøng ngaï quyû hay baøng Taêng Thöôïng maïn, do thoùi taêng thöôïng maïn sanh. aáy che laáp taâm taùnh, coá chaáp cho mình laø

phaûi, ngöôøi khaùc laø quaáy, cheâ bai chaùnh phaùp khoâng cheâ bai chaùnh phaùp, khoâng beø baïn vôùi keát ñaûng vôùi ma. ma, daàn daàn tu haønh theo haïnh Boà Taùt choùng Furthermore, Manjusri, those who study from ñöôïc vieân maõn. the Tathagata, but trespass against the Even if they cannot reform and thus fall into precepts. Those who break no precepts, but the evil realms. By the power of this trespass on minor rules. Those who break Tathagata's pledges, if they hear his name, neither precepts nor minor rules, but have even just for a moment, after they pass away, erroneous views. Those without erroneous they can be born as humans again. They will views, but neglect to study broadly, and are have righteous views. They will work unable to understand the profound meaning diligently and curb their lusts. They will taught by the Buddha. Those with a broad renounce the domestic life and choose the knowledge, but who become arrogant. way of the monastic. They will study the Because of arrogance, they become boastful teachings of the Tathagata without breaking and slight others. They slander the correct any rules. They will have right views and teachings, and fall in the companies of Mara. broad knowledge. They will understand the ---Nhöõng keû ngu si aáy töï mình ñaõ laøm theo taø profound teaching. They will be humble and kieán maø laïi coøn khieán cho voâ soá öùc trieäu slander no truth. They will never be in the chuùng höõu tình cuõng bò sa vaøo hoá nguy hieåm. arms of Mara. They will walk the Bodhisattva Nhöõng chuùng höõu tình aáy bò laên troâi trong caùc path and attain Perfect Enlightenment. ñöôøng ñòa nguïc, ngaï quyû, baøng sanh khoâng khi ---Laïi nöõa, Vaên Thuø Sö Lôïi, neáu chuùng höõu naøo cuøng. Nhöng neáu nghe ñöôïc danh hieäu tình coù taùnh tham lam taät ñoá, hay khen mình cuûa Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai thì cheâ ngöôøi thì seõ bò ñoïa trong ba ñöôøng ñòa hoï lieàn boû nhöõng haïnh döõ tu theo caùc phaùp nguïc, ngaï quyû, suùc sanh, phaûi chòu nhieàu söï laønh, khoûi bò ñoïa vaøo voøng aùc thuù nöõa. ñau ñôùn khoå sôû, traûi qua khoâng bieát maáy Such persons' ignorance not only errs nghìn naêm môùi heát. Khi ñaõ maõn söï ñau khoå themselves, but leads countless others into kia, lieàn töø nôi ñoù maïng chung sanh laïi coõi pitfalls. They are

to be trapped in hell, as traàn phaûi laøm thaân traâu, ngöïa, löøa, laïc ñaø, animals or ghosts for eternity. If they hear the thöôøng bò ngöôøi haønh haï, ñaùnh ñaäp vaø bò ñoùi name of Bhaisajyaguru Vaidurya Prabhasa khaùt daøy voø, laïi phaûi ñi ñöôøng xa chôû naëng, Tathagata and abandon their wickedness, cöïc nhoïc muoân phaàn; coøn nhö may ñaëng laøm practice the righteous deeds, they will not thaân ngöôøi thì laïi bò sanh laøm toâi tôù cho keû suffer any falls. khaùc, maõi bò hoï sai söû khoâng khi naøo ñöôïc ---Giaû söû coù ngöôøi khoâng theå boû ñöôïc nhöõng chuùt thong thaû töï do. ñieàu döõ ñeå tu theo phaùp laønh maø phaûi bò ñoïa Manjusri, there are those who are stingy and vaøo voøng aùc thuù thì cuõng nhôø oai löïc boån jealous. They boast themselves and slander nguyeän cuûa Ñöùc Döôïc Sö Löu Ly Quang Nhö others. They are to fall into the thre evil Lai khieán cho hoï, khi taïm nghe ñöôïc danh realms and suffer great pains. After hieäu Ngaøi, lieàn töø nôi aùc thuù maïng chung, trôû incalculable milleniums, they will be born on sanh vaøo coõi ngöôøi, ñöôïc tinh taán tu haønh earth as cows, horses, camels or donkeys. trong söï hieåu bieát chôn chaùnh kheùo ñieàu hoøa They will be tormented by constant weeping, taâm yù, boû traàn tuïc xuaát gia thoï trì vaø tu hoïc hunger and thirst. They will carry great loads theo giaùo phaùp cuûa Nhö Lai, ñaõ khoâng huûy over long distances. If they are born as phaïm laïi theâm chaùnh kieán ña vaên, hieåu roõ human, they would be poor and deprived. nghóa lyù saâu xa lìa ñöôïc thoùi taêng thöôïng maïn,

They would be maids or servants and never be Manjusri, there are also those who are free. repugnant and belligerent, cause great distress ---Neáu nhöõng nhôn vaãt aáy, ñôøi tröôùc khi coøn to themselves and others. By their actions, trong nhôn ñaïo ñaõ töøng nghe danh hieäu cuûa speech anf thoughts, they pile up many Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai thì do negative karmas. They constantly inflict caùi nhôn laønh aáy, ngaøy nay nhôù laïi, chí taâm mutual harms. They pray to the spirits of quy-y Ngaøi, nhôø thaàn löïc cuûa Ngaøi gia bò maø mountains, trees and tombs. They scarify the thoaùt khoûi moïi söï khoå naõo, caùc caên thoâng lôïi, blood and flesh of the living as offerings to trí hueä saùng suoát laïi theâm ña vaên, haèng caàu Yaksas and Rakshasas. They use sorcery and thaéng phaùp, thöôøng gaëp baïn laønh, ñôøi ñôøi döùt black magic to injure and kill others. haún löôùi ma, ñaäp naùt voû thoâng minh, taùt caïn ---Neáu chuùng höõu tình bò nhöõng tai naïn aáy maø soâng phieàn naõo, maø ñöôïc giaûi thoaùt khoûi naïn nghe danh hieäu cuûa Ñöùc Döôïc Sö Löu Ly sanh, laõo, bònh, töû vaø nhöõng noãi ñau khoå lo Quang Nhö Lai thì caùc thöù taø aùc kia khoâng theå buoàn. haïi ñöôïc. Taát caû nhöõng keû aùc taâm kia ñeàu trôû If while as humans, they have heard of the laïi khôûi loøng töø laøm vieäc lôïi ích an vui cho keû name, Bhaisajyaguru Vaidurya Prabhasa khaùc, khoâng coøn yù toån naõo vaø taâm hieàm giaän, Tathagata. Because of this meritorious act, hai beân hoøa haûo vôùi nhau. Vaø ñoái vôùi vaât thoï they recall and sincerely take refuge in the duïng cuûa ai thì ngöôøi aáy töï vui möøng bieát ñuû, Tathagata. By this Buddha's miraculous khoâng xaâm laán cuûa nhau maø laïi coøn giuùp ñôû power, all pains are relieved. They will have laãn nhau nöõa. accute senses, great wisdom and broad If they have heard the name, Bhaisajyaguru knowledge. They will love to learn. They will Vaidurya

Prabhasa Tathagata, they will be always be in the company of wise friends. protected from all curses. They will develop a They will break away from the grasp of Mara kind of loving feeling toward each other. They forever. They will have pierced the veil of will wish to help and benefit other. They ignorance. They will have dried up the river would have no hatred or jealous. They will of distress. They are emancipated from all live a life of joy. They will learn to be pains of birth, aging, sickness, death, worries content, respect other's property and be and misery. helpful to one another. ---Laïi nöõa, Vaên Thuø Sö Lôïi, neáu chuùng höõu ---Laïi nöõa, Vaên Thuø Sö Lôïi, neáu trong haøng töù tình coù taùnh öa söï ngang traùi chia lìa, tranh chuùng: Tyø kheo, tyø kheo ni, öu baø taéc, öu baø di ñaáu, kieän caùo laãn nhau, laøm naõo loaïn cho vaø nhöõng thieän nam tín nöõ ñeàu coù thoï trì taùm mình vaø ngöôøi, ñem thaân, khaåu, yù taïo theâm phaàn trai giôùi, hoaëc trong moãi naêm, hoaëc moãi maõi nhöõng aùc nghieäp, xoay qua trôû laïi, thöôøng ba thaùng, vaâng giöõ giôùi phaùp laøm nôi y chæ tu laøm nhöõng vieäc khoâng nhieâu ích ñeå möu haïi hoïc, roài ñem caên laønh naày nguyeän sanh veà laãn nhau, hoaëc caùo trieäu nhöõng thaàn ôû nuùi, choã Phaät Voâ Löôïng thoï ôû Theá Giôùi Cöïc Laïc röøng, caây, maõ ñeå haïi ngöôøi, hoaëc gieát chuùng Taây Phöông ñaëng nghe chaùnh phaùp. sanh laáy huyeát thòt cuùng teá quyû Daï xoa vaø quyû Furthermore, Manjusri, the four groups of La saùt ñeå caäy quyû haïi ngöôøi, hoaëc bieân teân hoï devotees, Bhikshus, Bhikshunis, Upasakas, vaø laøm hình töôïng cuûa ngöôøi cöøu oaùn roài duøng Upasikas and all other faithful, who observe pheùp chuù thuaät taø aùc maø truø eûocho cheát, hoaëc the eight precepts retreat, for a year or three theo loái eám ñoái vaø duøng nhöõng ñoà ñoäc, hoaëc months. With this merit, they wish to be born duøng chuù phaùp haïi maïng ngöôøi. in the Western Paradise of Amitayus Buddha.

Although they know the right teaching, but thoï trì danh hieäu aáy thì ñôøi sau seõ khoâng laøm their faith is weak. thaân gaùi nöõa. ---Neáu nghe ñöôïc danh hieäu Ñöùc Döôïc Sö After a life in heaven and becoming human Löu Ly Quang Nhö Lai, thì khi maïng chung seõ again. They will be kings who rule the world, coù taùm vò Ñaïi Boà Taùt nhö Vaên Thuø Sö Lôïi Boà with power and fame. They will establish Taùt, Quaùn Theá AÂm Boà Taùt, Ñaïi Theá Chí Boà countless individuals in the ten virtuous ways. taùt, Voâ Taän YÙ Boà taùt, Baûo Ñaøn Hoa Boà Taùt, By these virtues, all will be born as Döôïc Vöông Boà Taùt, Di Laëc Boà Taùt töø treân Kshatriyas, Brhamins, lay disciples. They will khoâng trung ñi ñeán ñöa ñöôøng daãn loái cho thì have great wealth and properties, inspiring lieàn ñöôïc vaõng sanh trong nhöõng hoa baùu ñuû looks, happy families, great wisdom and the maøu. physique of a warrior. If a woman hears of the If they have heard of the name, Bhaisajyaguru name, Bhaisajyaguru Vaidurya Prabhasa Vaidurya Prabhasa Tathagata, when the end Tathagata, and sincerely cherishes the name, comes, the eight Bodhisattvas Mahasattvas: she will never be reborn as a female again. Manjusri Bodhisattva, Avalokitesvara ---Naøy Vaên Thuø Sö Lôïi! Ñöùc Döôïc Sö Löu Ly Bodhisattva, Mahasthamaprapta Bodhisattva, Quang Nhö Lai kia khi ñaõ chöùng ñöôïc ñaïo Boà Aksayamati Bodhisattva, Ratna Candana Ñeà, do söùc boån nguyeän maø Ngaøi quan saùt bieát Kusuma Bodhisattva,

Bhaisajya-raji chuùng höõu tình gaëp phaûi caùc thöù bònh khoå nhö Bodhisattva, Bhaisajya Samudgata da vaøng, gaày oám, caûm nhieät, thöông haøn, hoaëc Bodhisattva and Maitreya Bodhisattva, will truùng phaûi nhöõng thöù eám ñoái , ñoà ñoäc, hoaëc bò come to show the way. Instantaneously, they hoaïnh töû, hoaëc bò cheát non. will be born in the midst of colorful blossoms Moreover, Manjusri, since his Perfect in that world. Enlightenment, Bhaisajyaguru Vaidurya ---Hoaëc neáu coù keû, nhôn nguyeän löïc cuûa Ñöùc Prabhasa Tathagata, because of his vows to Döôïc Sö maø ñöôïc thaùc sanh leân coõi trôøi vaø look upon all beings, such as: in sickness and maëc daàu sanh leân coõi trôøi nhöng nhôø caên laønh pain, from starvation, dehydration, fevers, saún coù aáy chöa heát thì khoâng coøn sanh laïi from curses, poisoning, dying young or nhöõng ñöôøng aùc nöõa. unaturally. They also may be born in Heaven. Even as ---Muoán nhöõng chöùng bònh ñau khoå aáy ñöôïc celestial beings, their virtues are not tieâu tröø vaø loøng mong caàu cuûa chuùng höõu tình exhausted. They will never fall in the evil ñöôïc maõn nguyeän, Ñöùc Döôïc Sö lieàn nhaäp realms. ñònh, keâu laø ñònh “dieät tröø taát caû khoå naõo ---Khi tuoåi thoï ôû coõi trôøi ñaõ maõn, sanh laïi chuùng sanh.” Khi Ngaøi nhaäp ñònh, töø trong trong coõi ngöôøi thì hoaëc laøm ñeán baäc luaân nhuïc keá phoùng ra luoàng aùnh saùng lôùn. vöông, thoáng nhieáp caû boán chaâu thieân haï, oai Bhaisajyaguru Vaidurya Prabhasa Tathagata ñöùc töï taïi, giaùo hoùa cho voâ löôïng traêm ngaøn pledges to end their sufferings. Therefore, he chuùng höõu tình theo con ñöôøng nhaäp thieän, enters a samadhi. The samadhi is called hoaëc sanh vaøo doøng saùt ñeá lôïi, Baø la moân hay “Relieving all sufferings.” In this samadhi, he cö só ñaïi coâ, cuûa tieàn dö daät, kho ñuïn traøn ñaày, shines with great radiance. töôùng maïo ñoan trang, quyeán thuoäc sum vaày, ---Trong luoàng aùnh saùng aáy Ngaøi noùi chuù Ñaïi laïi ñöôïc thoâng minh trí hueä, doõnh maõnh oai bi Ñaø La Ni: Nam-moâ Baït Giaø Phaït ñeá, beä saùt huøng nhö ngöôøi ñaïi löïc só. Coøn neáu coù ngöôøi xaù, lu loâ tòch löu ly, baùt laëc baø, haùt ra xaø daû. phuï nöõ naøo nghe ñeán danh hieäu cuûa Ñöùc Ñaùt tha yeát ña da, a ra haéc ñeá. Tam mieäu tam Döôïc Sö Löu Ly Quang Nhö Lai maø heát loøng

boät ñaø da, ñaùt ñieät tha. AÙn beä saùt theä, beä saùt Therefore, Manjusri, any devotees of theä, beä saùt xaù, tam moät yeát ñeá toùa ha. Bhaisajyaguru Vaidurya Prabhasa Tathagata, In this bright light, he recites the following should memorize and recite this Dharani. grand Dharani: Namo Bhagavate ---Laïi nöõa, neáu coù nhöõng keû tònh tín nam nöõ Bhaisajyaguru Vaidurya Prabharajaya naøo ñöôïc nghe roài tuïng trì danh hieäu Ñöùc Thathagataya Arhate SamyakSambuddhaya Döôïc Sö Löu Ly Quang Nhö Lai, Öng Chaùnh Tadyatha Om Bhaishgajye Bhaishajya Ñaúng giaùc, moãi sôùm mai, suùc mieäng, ñaùnh Samudgate Savha. raêng taém goäi saïch seõ, xong laïi thaép höông, raûi ---Luùc aáy trong luoàng aùnh saùng dieãn chuù naøy daàu thôm, caùc moùn kyõ nhaïc ñeå cuùng döôøng roài, caû ñaïi ñòa ruùng ñoäng, phoùng ra aùnh ñaïi hình töôïng; coøn ñoái vôùi kinh ñieån naøy thì töï quang minh laøm cho taát caû chuùng sanh döùt heát mình hay daïy ngöôøi khaùc cheùp ra, roài giöõ moät bònh khoå, höôûng ñöôïc an vui. loøng thoï trì vaø suy nghó nghóa lyù; ñoái vôùi vò When

the great Dharani is completed, the phaùp sö giaûng noùi kinh phaùp thì phaûi neân cuùng earth shakes and great light falls upon the döôøng taát caû nhöõng vaät caàn duøng ñöøng ñeå world. Everyone is relieved of all suferings thieáu thoán. Heã heát loøng nhö vaäy thì nhôø chö and great peace is restored. Phaät hoä nieäm ñöôïc maõn nguyeän moïi söï mong ---Naøy Vaên Thuø Sö Lôïi! Neáu thaáy nhöõng caàu cho ñeán chöùng ñaëng ñaïo quaû Boà Ñeà. ngöôøi naøo ñang maéc bònh khoå thì phaûi taém goäi Furthermore, any pious man or woman who cho saïch seõ vaø vì hoï nhöùt taâm tuïng chuù naày hears the name Bhaisajyaguru Vaidurya 108 bieán, chuù nguyeän trong ñoà aên, trong thuoác Prabhasa Tathagata, Arhat, uoáng hay trong nöôùc khoâng vi truøng maø cho SamyakSambuddha, should venerate him in hoï uoáng thì nhöõng bònh khoå aáy ñeàu tieâu dieät. the following ways. Each morning, after Manjusri, if a man or woman is in misery, you brushing teeth and cleansing the body, they should help in the following way. First cleanse should make offerings of incenses, flowers, yourself thoughtfully with ointments, and sing praises to the image of Food, medicine or clean water, sincerely Buddha. They should copy and teach this recite this Dharani for hundred and eight sutra. They should copy and teach this sutra. times. Then give to the person for ingestion. They should study, follow, and understand its All disease and suffering will be eradicated. profound meaning. They should make ---Neáu coù ai mong caàu vieäc gì maø chí taâm offerings to the guru, providing for his need to tuïng nieäm chuù naày thì ñeàu ñöôïc nhö yù muoán: satisfaction. In this way, they will be protected ñaõ khoâng bònh laïi theâm soáng laâu, sau khi by all Buddhas. All their wishes will be maïng chung ñöôïc sanh veà theá giôùi Tònh Löu fulfilled until the Supreme Enlightenment. Ly, khoâng coøn thoái chuyeån ñeán ñaïo quaû Boà ---Luùc baáy giôø Vaên Thuø Sö Lôïi baïch Phaät Ñeà. raèng: “Baïch Ñöùc Theá Toân, toâi theà qua thôøi kyø For any wish, they should recite the dharani töôïng phaùp seõ duøng ñuû chöôùc phöông tieän accordingly. They also will enjoy good health khieán cho nhöõng thieän nam tín nöõ coù loøng tin and long life. After death, they will be born in trong saïch ñöôõc nghe danh hieäu cuûa Ñöùc his Pure Land. They will achieve non-Döôïc Sö Löu Ly Quang Nhö Lai, caû ñeán trong regression until Supreme Enlightenment. giaác nguû cuûa hoï toâi cuõng duøng danh hieäu cuûa ---Vaäy neân, Vaên Thuø Sö Lôïi, neáu coù ngöôøi heát ñöùc Phaät naày, thöùc tænh nôi tai cho hoï roõ bieát. loøng aân caàn toân troïng, cung kính cuùng döôøng At this point, disciple Manjusri pledged to Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai thì phaûi Buddha, “Lokajyestha, I will apply all my thöôøng trì tuïng chuù naày ñöøng laõng queân. skills in the middle period of the Dharma to

enable everyone to know the name of ---Phaät baûo Vaên Thuø Sö Lôïi: “Phaûi, phaûi, thieät Bhaisajyaguru Vaidurya Prabhasa Tathagata. ñuùng nhö lôøi ngöôi noùi. Naày Vaên Thuø Sö Lôïi! Even in their sleep, I will repeat the Buddha’s Neáu coù nhöõng ngöôøi tònh tín thieän nam tín nöõ name to them. naøo muoán cuùng döôøng Ñöùc Döôïc Sö Löu Ly ---Baïch Ñöùc Theá Toân, neáu ai thoï trì ñoïc tuïng Quang Nhö Lai thì tröôùc phaûi taïo laäp hình kinh naày, hoaëc ñem giaûng noùi, baøy toû cho töôïng Ngaøi, ñem ñeå treân toøa cao chöng doïn ngöôøi khaùc, hoaëc töï mình hay daïy

ngöôøi bieân saïch seõ caùc thöù roài raûi boâng, ñoát caùc thöù cheùp kinh naày, heát loøng cung kính toân troïng, höông, duøng caùc thöù traøng phan trang nghieâm duøng nhöõng boâng thôm, daàu thôm, caùc thöù choã thôø aáy. höông ñoát, traøng hoa, anh laïc, phöôùn loïng Buddha expounded to Manjusri, “Indeeds! cuøng aâm nhaïc haùt muùa maø cuùng döôøng hoaëc Indeed! Just as you say Manjusri! Those who duøng haøng nguõ saéc laøm ñaõy ñöïng kinh naøy, roài wish to make offerings to Lokajyestha queùt doïn moät nôi saïch seõ, thieát laäp moät toøa Bhaisajyaguru Vaidurya Prabhasa Tathagata, cao maø ñeå leân, thì luùc aáy coù boán vò thieân they should build a statue in his image. They vöông quyeán thuoäc vaø cuøng voâ löôïng traêm should build a clean altar, adorned with ngaøn thieân chuùng ôû caùc coõi trôøi khaùc ñeàu ñeán flowers, incense and canopies.” ñoù maø cuùng döôøng vaø thuû hoä. Trong baûy ngaøy baûy ñeâm, phaûi thoï taùm phaàn Lokajyestha, anyone who recites and accepts trai giôùi, aên ñoà thanh trai, taém goäi vaø y phuïc this Sutra, teaches it to others, transcribes or chænh teà, giöõ loøng thanh tònh, khoâng giaän döõ, publishes, pays homage to it with a variety of khoâng saùt haïi, ñoái vôùi taát caû caùc loaøi höõu tình flowers, ointments, perfumes, garlands, gems, phaûi khôûi taâm bình ñaúng, ñuû caû taâm töø, bi, hyû, canopies and music. He should put the Sutra in xaû laøm cho hoï ñöôïc lôïi ích an vui, ñaùnh nhaïc a five color bag. He should display the Sutra ca haùt ngôïi khen vaø do phía höõu ñi nhieãu in a clean and prominent place. The four great quanh töôïng Phaät, laïi phaûi nghó nhôù coâng ñöùc guardina kings with their warriors and boån nguyeän vaø ñoïc tuïng kinh naày, suy nghieäm countless celestial beings will descend to nghóa lyù maø dieãn noùi khai thò cho ngöôøi khaùc make offerings and guard the place. bieát. Laøm nhö vaäy thì mong caàu vieäc chi cuõng ---Baïch Ñöùc Theá Toân, neáu kinh naày löu haønh ñeàu ñöôïc toaïi yù, nhö caàu soáng laâu, ñöôïc soáng ñeán choã naøo coù ngöôøi thoï trì vaø nghe ñöôïc laâu, caàu giaøu sang, ñöôïc giaøu sang, caàu quan danh hieäu cuûa Ñöùc Döôïc Sö Löu Ly Quang vò, ñöôïc quan vò, caàu sanh con trai con gaùi, thì Nhö Lai thì nhôø coâng ñöùc boån nguyeän cuûa sanh ñöôïc con trai, con gaùi. Ngaøi maø choã aáy khoâng bò naïn hoaïnh töû, cuõng “For seven days and nights, they should khoâng bò nhöõng aùc quyû, aùc thaàn ñoaït laáy tinh observe the eight precepts. They should khí, vaø daãu coù bò ñoaït laáy ñi nöõa, cuõng ñöôïc consume only wholesome food. Bath and put hoaøn laïi, thaân taâm yeân oån khoûe maïnh nhö on new clothes. They should bear minds of no thöôøng. defilements or hatred. Upon all beings, pledge Lokajyestha, wherever this Sutra is preached to be benevolent with kindness, compassion, and wherever there are faithful. By the power delight, generosity and fairness. They should of Lokajyestha Bhaisajyaguru Vaidurya praise the Sutra with songs and music. They Prabhasa Tathagata’s pledge his name, there should circumbulate the statue to the right. will be no untimely death. No evil spirits or They should be mindful of the merits of this demons will dare to put on a spell. Even if Tathagata’s pledges. They should recite this they do, they will be exorcized, comfort will Sutra. They should reflect upon it’s meaning be restored in both body and mind. and preach it to other. In this way, all wishes

would be fulfilled: those who wish for kheo ni 348 giôùi, neáu coù ai huûy phaïm nhöõng logevity will have longevity, great wealth will giôùi phaùp ñaõ thoï trì sôï ñoïa vaøo aùc thuù, heã have great wealth, secure jobs will have chuyeân nieäm vaø cung kính cuùng döôøng Ñöùc secured jobs, offspring will have boys and Phaät Döôïc Sö thì quyeát ñònh khoâng thoï sanh girls. trong ba ñöôøng aùc. ---Laïi coù ngöôøi naøo trong giaác nguû thaáy nhöõng Furthermore, Manjusri! Those who pledge no ñieàm chieâm bao döõ, coøn khi thöùc thaáy nhöõng legend to any God, and take refuge in the aùc töôùng nhö chim ñeán ñaäu nôi vöôøn nhaø, Buddha, Dharma, and Sangha. They observe hoaëc choã ôû hieän ra traêm ñieàu quaùi dò maø ngöôøi the five or ten precepts, 10 major and 48 aáy duøng nhöõng cuûa baùu cuùng döôøng Ñöùc Döôïc minor precepts for Bodhisattvas, Bhikshus two Sö Löu Ly Quang Nhö Lai thì nhöõng aùc moäng, hundred fifty or Bhikshunis 348 precepts. If aùc töôùng vaø nhöõng ñieàm xaáu aáy thaûy ñeàu aån they have infractions and worry from falling heát, khoâng coøn phaûi lo sôï gì nöõa. and suffering, chant this Buddha's name and When one has nightmares of horrifying venerably make offerings, they will not suffer images, such as, flocks of vultures, or demons. the fall. If one gives a variety of valuables, reverently ---Laïi neáu coù ngöôøi phuï nöõ naøo ñöông luùc offering them to Lokajyestha, Bhaisajyaguru sanh saûn phaûi chòu söï cöïc khoå ñau ñôùn maø Vaidurya Prabhasa Tathagata, all nightmares xöng danh hieäu, leã baùi vaø heát loøng cung kính and omens will end. No harm will come. cuùng döôøng Ñöùc Phaät Döôïc Sö thì khoûi nhöõng ---Neáu gaëp nguy hieåm nhö naïn nöôùc, löûa, söï ñau khoå aáy maø sanh con ra cuõng ñöôïc göôm, ñao, thuoác ñoäc vaø caùc caàm thuù döõ gaây vuoâng troøn, töôùng maïo ñoan trang, lôïi caên söï sôï haõi nhö: voi, sö töû, coïp, soùi, gaáu, raén thoâng minh, an oån ít bònh hoaïn, ai thaáy cuõng ñoäc, boø caïp, rít, seân, laèn muoãi, maø heát loøng vui möøng vaø khoâng bò quyû cöôùp ñoaït tinh khí. nhôù nieäm vaø cung kính cuùng döôøng Ñöùc Phaät When a woman suffers from great labor pains, Döôïc Sö thì ñöôïc thoaùt khoûi nhöõng söï sôï haõi if she whole-heartedly praise and makes aáy; hoaëc neáu bò nöôùc khaùc xaâm laêng, nhieãu offerings to this Tathagata, all pain will be haïi, troäm cöôùp roái loaïn maø nhôù nieäm vaø cung relieved. A healthy child will be born with kính Ñöùc Phaät Döôïc Sö thì cuõng ñöôïc thoaùt great looks, wise and strong. One adored by khoûi nhöõng naïn aáy. everybody. No demons can rob him of his When one is endangered by floods, fires, vitality. weapons, poisons, dangers, elephants, lions, ---Luùc aáy Ñöùc Theá Toân cuõng baûo oâng A-Nan tigers, wolves, bears, snakes, scorpions, raèng: "Theo nhö ta ñaõ xöng döông nhöõng coâng millipedes, and mosquitoes. They should ñöùc cuûa Phaät Döôïc Sö Löu Ly Quang Nhö Lai sincerely pray and make offerings to this ñoù laø coâng haïnh raát saâu xa cuûa chö Phaät, khoù Buddha. All dangers will vanish and one will hieåu thaáu ñöôïc, vaäy ngöôi coù tin chaêng? be liberated. When a country is being invaded, The Budha the discoursed to Ananda, " I have or riots of bandits, sincerely pray to this praised the virtues of the Lokajyestha Tathagata, one will be protected. Bhaisajyaguru Vaidurya Prabhasa Tathagata, ---Laïi nöõa, Vaên Thuø Sö Lôïi, neáu coù thieän nam and the profound deeds of the Buddhas. It is tín nöõ naøo töø khi phaùt taâm thoï giôùi cho

ñeán very hard to comprehend. Do you believe in ngaøy cheát, khoâng thôø nhöõng vò trôøi naøo, chæ my teachings? moät loøng nöông theo Phaät, Phaùp, Taêng, thoï trì ---OÂng A-Nan baïch Phaät: “Baïch Ñöùc Theá giôùi caám, hoaëc 5 giôùi, 10 giôùi, Boà Taùt 10 giôùi Toân! Ñoái vôùi kheá kinh cuûa Nhö Lai noùi khoâng troïng, 48 giôùi khinh, Tyø kheo 250 giôùi, Tyø bao giôø toâi sanh taâm nghi hoaëc. Taïi sao ? Vì

nhöõng nghieäp thaân, khaåu, yù cuûa Ñöùc Nhö Lai Ananda, these profound deeds of the Buddhas ñeàu thanh tònh. Baïch Ñöùc Theá Toân, maët trôøi are very hard to conceive! Your faith in this maët traêng coù theå rôi xuoáng, nuùi Tu Di coù theå teaching is all by the power of Tathagata. lay ñoäng, nhöng nhöõng lôøi cuûa chö Phaät noùi ra ---Naày A-Nan, taát caû caùc haøng Thinh Vaên, khoâng bao giôø sai ñöôïc. Duyeân Giaùc vaø caùc baäc Boà taùt chöa leân ñeán Ananda replied, “Venerable Lokajyestha. I baäc sô ñòa ñeàu khoâng theå tin hieåu ñuùng nhö have total faith in all your teachings. Why? All thaät, chæ tröø nhöõng baäc “nhöùt sanh boå xöù Boà Tathagata’s deeds, words and thoughts are Taùt” môùi tin hieåu ñöôïc maø thoâi. truthful. Lokajyestha, the sun and moon may Ananda, all Sramanas and Pratyeka-Buddhas, fall, mount Sumeru may shatter, the Buddha’s Bodhisattvas below the tenth stages, cannot words are unshakable. conceive the entirely. The exception is the Baïch Theá Toân, neáu coù nhöõng chuùng sanh naøo Bodhisattva who will achieve Buddhahood in tín caên khoâng ñaày ñuû, nghe noùi ñeán nhöõng the next rebirth. coâng haïnh saâu xa cuûa chö Phaät thì nghó raèng: ---Naày A-Nan, thaân ngöôøi khoù ñöôïc, nhöng Laøm sao chæ nieäm danh hieäu cuûa moät Ñöùc heát loøng tin kính toân troïng ngoâi Tam baûo coøn Döôïc Sö Löu Ly Quang Nhö Lai maø ñöôïc khoù hôn, huoáng chi nghe ñöôïc danh hieäu cuûa nhieàu coâng ñöùc thaéng lôïi ngaàn aáy, vì söï khoâng Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai laïi coøn tin ñoù, trôû sanh loøng huûy baùng neân hoï phaûi khoù hôn nöõa. maát nhieàu ñieàu lôïi ích, maõi ôû trong caûnh ñeâm Ananda, the human form is precious. It is daøi taêm toái vaø laïi coøn bò ñoïa laïc trong caùc more precious to have faith and venerate the ñöôøng aùc thuù, löu chuyeån khoâng cuøng. Three Jewels. It is even more precious to hear Lokajyestha. Those without faith, upon the name of Bhaisajyaguru Vaidurya Prabhasa hearing these profound deeds of the Buddhas, Tathagata. they may say the following. How can by ---Naày A-Nan, Ñöùc Döôïc Sö Löu Ly Quang chanting a single name of Bhaisajyaguru Nhö Lai tu khoâng bieát bao nhieâu haïnh Boà Taùt, vaidurya Prabhasa Tathagata, one can get duøng khoâng bieát bao nhieâu phöông tieän kheùo such excelletn merits? If they disbelieve and leùo, phaùt khoâng bieát bao nhieâu nguyeän roäng slander the teaching, they will miss a great lôùn, neáu ta noùi ra trong moät kieáp hay hôn moät benefit and suffer in the evil realms for a long kieáp thì soá coù theå mau heát, chôù nhöõng haïnh time. nguyeän vaø nhöõng phöông tieän kheùo leùo cuûa ---Phaät laïi baûo oâng A-Nan: “Nhöõng chuùng höõu Ñöùc Phaät kia khoâng khi naøo noùi cho heát ñöôïc. tình aáy neáu nghe danh hieäu Ñöùc Döôïc Sö Löu Ananda, Bhaisajyaguru Vaidurya Prabhasa Ly Quang Nhö Lai, chí taâm thoï trì, khoâng sanh Tathagata, has countless Bodhisattva deeds, loøng nghi hoaëc maø ñoïa vaøo aùc thuù thì thaät voâ countless skillful means, and countless noble lyù vaäy.

pledges. I can explain them for kalpas after The Buddha said to Ananda, “Anyone who kalpas, time may end, but this Buddha’s deeds hears the name of Lokajyestha Bhaisajyaguru and pledges, skillful means, would still not be Vaidurya Prabhasa Tathagata, sincerely fully explained. accepts without doubts, they will not fall into ---Luùc baáy giôø chuùng hoäi coù moät vò ñaïi Boà taùt the evil realms. teân laø Cöùu Thoaùt lieàn töø choã ngoài ñöùng daäy, ---Naày A-Nan, ñoù laø coâng haïnh raát saâu nhieäm veùn y ñeå baøy vai beân höõu, goái beân maët quì saùt cuûa chö Phaät, khoù tin, khoù hieåu maø nay ngöôi ñaát cuùi mình chaáp tay baïch Phaät raèng: “Baïch laõnh thoï thì bieát raèng ñoù laø nhôø oai löïc cuûa Ñöùc Theá Toân, ñeán thôøi kyø töôïng phaùp coù Nhö Lai vaäy. nhöõng chuùng sanh bò nhieàu hoaïn naïn khoán

khoå, taät bònh luoân luoân, thaân hình gaày oám, aên if they light seven lamps with a five color uoáng khoâng ñöôïc, moâi coå khoâ rang, maét thaáy banners of prolonging life, consciousness will ñen toái, töôùng cheát hieän ra, cha meï, baø con, beø be returned to him. Like in a dream, for seven baïn quen bieát vaây quanh khoùc loùc. days, twenty-one, thirty-five, or forty-nine At this time, there was a Bodhisattva days, the consciousness returns and one is like Mahasattva in the assembly who was named awakened from a dream, he will remember Savior. He rose from his seat, beared a the reward of good and bad deeds. shoulder, and knelt down on his knee. He ---Bôûi chính ñaõ thaáy roõ nghieäp baùo nhö vaäy, bowed, held his palms together and asked the neân daàu coù gaëp phaûi nhöõng tai naïn nguy hieåm Buddha, “Venerable Lokajyestha, in the ñeán taùnh maïng cuõng khoâng daùm taïo nhöõng middle period of the Dharma, there are those nghieäp aùc nöõa. Vaäy neân nhöõng tònh tính thieän plagued by misfortune. They become weak nam tín nöõ ñeàu phaûi moät loøng thoï trì danh and thin from long illnesses. They cannot hieäu vaø tuøy söùc mình cung kính cuùng döôøng drink nor eat. They have dry throats and lips. Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai. They are in the shadow of death. Their For he, himself, is the witness to the law of parents, family, friends all gather around and karma. From then on, even for the sake of weep. survival, he will not commit an evil deed. A ---Thaân ngöôøi bònh vaãn coøn naèm ñoù maø thaáy pious male or female devotee should always söù giaû ñeán daãn thaàn thöùc ñem laïi tröôùc maët be mindful of the name of Bhaisajyaguru vua Dieâm Ma phaùp vöông, roài lieàn khi aáy vò Vaidurya Prabhasa Tathagata. They should “söù giaû” ñem soå ghi toäi phöôùc cuûa ngöôøi ñoù pay homage and make offerings according to daâng leân vua Dieâm Ma. one’s ability. Laying helpless in bed, he sees a messenger ---Luùc baáy giôø oâng A-Nan hoûi Cöùu Thoaùt Boà leading his spirit to judge Yama. A report of taùt raèng: “Naày thieän nam töû, neân cung kính his good and evil deeds are presented before cuùng döôøng Ñöùc Döôïc Sö Löu Ly Quang Nhö the judge. Judge Yama then questions the Lai nhö theá naøo? Coøn ñeøn vaø phang tuïc maïng spirit. According to his deeds then gives out phaûi laøm caùch sao? rewards. Ananda then asked the Bodhisattva Savior, ---Luùc aáy vua phaùn hoûi roài keâ tính nhöõng toäi “Pious man, how should we pay homage and phöôùc cuûa ngöôøi kia ñaõ laøm maø xöû ñoaùn. Neáu make offerings to Lokajyestha Bhaisajyaguru trong luùc ñoù, nhöõng baø con quen bieát, vì ngöôøi Prabhasa Tathagata? This

banner and lantern bònh aáy, quy-y vôùi Ñöùc Döôïc Sö Löu Ly of prolonging life, how should they be put Quang Nhö Lai vaø thænh chuùng taêng ñoïc tuïng together? kinh naày, ñoát ñeøn baûy töøng, treo thaàn phang ---Cöùu Thoaùt Boà taùt noùi: “Thöa Ñaïi Ñöùc, neáu tuïc maïng naêm saéc thì hoaëc lieàn trong luùc aáy, coù ngöôøi bònh naøo, muoán khoûi bònh khoå thì hoaëc traûi qua baûy ngaøy, hai möôi moát ngaøy, ba quyeán thuoäc hoï phaûi thoï trì taùm phaàn trai giôùi möôi laêm ngaøy, boán möôi chín ngaøy, thaàn thöùc trong baûy ngaøy baûy ñeâm, tuøy theo söùc mình ngöôøi kia ñöôïc trôû laïi nhö vöøa tænh giaác chieâm saém söûa ñoà aên uoáng vaø caùc thöù caàn duøng khaùc bao, töï mình nhôù bieát nhöõng nghieäp laønh, cuùng döôøng chö Taêng ngaøy ñeâm saùu thôøi, Ñöùc nghieäp döõ vaø söï quaû baùo ñaõ thoï. Döôïc Sö Löu Ly Quang Nhö Lai, ñoïc tuïng If at this time, his friends and family take kinh naày boán möôi chín bieán vaø thaáp boán refuge on his behalf in Lokajyestha möôi chín ngoïn ñeøn. Bhaisajyaguru Vaidurya Prabhasa Tathagata, Bodhisattva Savior replied, “Venerable! if they request the sangha to recite this Sutra, Patient who wish to be delivered from pain

and sickness should observe the eight precepts nguyeän cuûa Ñöùc Döôïc Sö Löu Ly Quang Nhö for seven days and nights. According to Lai khieán trong nöôùc lieàn ñöôïc an oån, möa ability, make offerings of food and other hoøa gioù thuaän, luùa thoùc ñöôïc muøa, taát caû necessities to the Sangha. He should make chuùng höõu tình ñeàu vui veû, khoâng bònh hoaïn, offerings and pay homage to Lokajyestha, khoâng coù Daï Xoa baïo aùc, naõo haïi leâ daân. Taát Bhaisajyaguru Vaidurya Prabhasa Tathagata. caû caùc töôùng aáy ñeàu aån maát vaø caùc vò quoác He should recite this sutra forty-nine times, vöông kia ñöôïc soáng laâu söùc maïnh, khoâng and light 49 lanterns. bònh hoaïn, moïi vieäc ñeàu theâm lôïi ích. ---Laïi taïo baûy hình töôïng ñeå baûy ngoïn ñeøn, He should make offerings to Bhaisajyaguru moãi ngoïn lôùn nhö baùnh xe, ñoát luoân trong boán Vaidurya Prabhasa Tathagata, as mentioned möôi chín ngaøy ñeâm ñöøng cho taét; coøn caùi above. thaàn quang thì laøm baèng haøng nguõ saéc beà daøi With this merit and by the pledge of the 49 gang tay vaø phaûi phoùng sanh 49 loaøi vaät thì Tathagata, peace will be restored to the ngöôøi bònh aáy qua khoûi côn aùch naïn, khoâng kingdom. The weather and harvest will also coøn bò hoaïnh töû vaø bò caùc loaøi quyû nhieåu haïi. be restored to normalcy. All the citizens will He should place seven lanterns in front of the be healthy and happy. There will be no evil seven images of this Tathagata. The lamps spirits or demons that can endanger the should be as big as cartwheels. For the citizens. This Kshatriya or emperor will have duration of forty-nine days, the flame must be good health and longevity. burning unceasingly. He should hang a five ---Naày A-Nan, neáu caùc hoaøng haäu, hoaøng phi, colored banner of forty-nine span long. He coâng chuùa, thaùi töû, vöông töû, ñaïi thaàn phuï should set free a variety of animals, töôùng, theå nöõ trong cung, baù quan vaø thöù daân numbering forty-nine. In this way, he will maø bò bònh khoå cuøng nhöõng aùch naïn khaùc thì overcome his calamities, and be saved from cuõng neân taïo laäp thaàn phang naêm saéc, chong misfortunes and demons. ñeøn saùng luoân, phoùng sanh caùc loaøi vaät, raûi ---Laïi nöõa, A-Nan neáu trong gioøng saùt ñeá lî hoa

ñuû saéc, ñoát caùc thöù danh höông ñeå cuùng coù nhöõng vò quoác vöông ñaõ laøm leã quaùn ñaûnh döôøng Ñöùc Phaät Döôïc Sö, seõ ñöôïc laønh bònh maø gaëp luùc coù naïn, nhaân daân bò bònh dòch, bò vaø thoaùt khoûi caùc tai naïn. nöôùc khaùc xaâm laêng, bò noäi loaïn, hay bò naïn Ananda, if the queen, crown prince, princes, tinh tuù bieán ra nhieàu ñieàm quaùi dò naïn nhöït princesses ministers, court councils, maids, thöïc, nguyeät thöïc, möa gioù traùi muøa, hay bò bureaucrats, or citizens fall into sickness or naïn quaù thôøi tieát khoâng möa, thì luùc aáy caùc vò misfortune, they should hang the five colored quoác vöông kia phaûi ñem loøng töø bi thöông xoùt magic baner, and light th illuminating latern. taát caû chuùng höõu tình, aân xaù cho toäi nhôn bò They should set free animals. They should giam caàm. make offerings of a variety of flowers and Furthermore, Ananda, if a Kshatriya, or incense. By these deeds, all sicknesses will emperor, in time of upheaval, may it be heal, and misfortunes will be avoided. epidemic, invasion, rebellion, ominous ---Luùc aáy oâng A-Nan hoûi Cöùu Thoaùt Boà Taùt phenomenon, eclipse, flood or drought. The raèng: “Thieän nam töû, taïi sao caùi maïng ñaõ heát kshatriya or emperor should be compassionate maø coøn soáng theâm ñöôïc?” to all beings, and pardon those in jail. Ananda then asked the Bodhisattva Savior: ---Roài y theo pheùp cuùng döôøng ñaõ noùi tröôùc “Pious man, how can a life that is terminated maø cuùng döôøng Ñöùc Döôïc Sö Löu Ly Quang be prolonged?” Nhö Lai thì do caên laønh naày vaø nhôø söùc boån

---Cöùu Thoaùt Boà taùt noùi: “Baïch Ñaïi Ñöùc, Ñaïi causes untimely death. They fall into hell Ñöùc haù khoâng nghe Nhö Lai noùi coù chín thöù with no way out. hoaïnh töû hay sao? Vaäy neân ta khuyeân ngöôøi 2) Hai laø bò pheùp vua tru luïc: The laøm phang vaø ñeøn tuïc maïng, tu caùc phöôùc ñöùc second untimely is executed by the law. vaø nhôø coù tu caùc phöôùc ñöùc aáy neân suoát ñôøi 3) Ba laø sa ñaém söï chôi bôøi, saên baén, khoâng bò khoå sôû hoaïn naïn.” ñam meâ töûu saéc, buoâng lung voâ ñoä, bò loaøi The Bodhisattva Savior replied, “Venerable, quyû ñoaït maát tinh khí: The third untimely have you not heard of the nine untimely death is when one indulges in the deaths? I exhort others to hang the life pleasure of hunting , in women and drink, prolonging banner and lanterns, cultivate without discipline and limit. Their merits and virtue. Because of these pious vitalitiesare sucked out by spirits. deeds, one dies of natural causes without 4) Boán laø bò cheát thieâu: The fourth suffering.” untimely death is from burning. ---OÂng A-Nan hoûi: “Chín thöù hoaïnh töû laø 5) Naêm laø bò cheát ñaém: The fifth nhöõng thöù chi?” untimely death is by drowning. Ananda asked, “What are the nine untimely 6) Saùu laø bò caùc thuù döõ aên thòt: The sixth deaths?” untimely death is being killed by wild ---Cöùu Thoaùt Boà Taùt traû lôøi—The Bodhisattva beast. Savior replied: 7) Baûy laø bò sa töø treân nuùi cao xuoáng: 1) Moät laø neáu coù chuùng höõu tình naøo bò The seventh untimely death is fallen off a bònh tuy nheï, nhöng khoâng thaày, khoâng cliff. thuoác, neân bònh khoâng ñaùng cheát maø laïi 8) Taùm laø bò cheát vì thuoác ñoäc, eám ñoái, cheát ngang. Laïi ñang luùc bònh maø tin theo ruûa noäp, truø eûo vaø bò quyû töû thi laøm haïi: nhöõng thuyeát hoïa phöôùc vu vô cuûa boïn taø The eighth untimely death

is being ma ngoaïi ñaïo, yeâu nghieät trong ñôøi, sanh poisoned, cursed or bewitched. loøng ruùng sôï khoâng coøn töï chuû ñoái vôùi söï 9) Chín laø ñoùi khaùt khoán khoå maø cheát: chaân chaùnh, ñi boùi khoa ñeå tìm hoûi moái The ninth untimely death is from hunger hoïa roài gieát haïi loaøi vaät ñeå taáu vôùi thaàn and thirst. linh, vaùi van cuøng voïng löôïng ñeå caàu xin ---Ñoù laø chín thöù hoaïnh töû cuûa Nhö Lai noùi. ban phöôùc, mong ñöôïc soáng laâu, nhöng Coøn nhöõng thöù hoaïnh töû khaùc nhieàu voâ löôïng roát cuoäc khoâng theå naøo ñöôïc. Bôûi si meâ khoâng theå noùi heát ñöôïc. laàm laïc, tin theo taø kieán ñieân ñaûo neân bò These are the nine untimely deaths discoursed hoaïnh töû, ñoïa vaøo ñòa nguïc ñôøi ñôøi khoâng by the Tathagata. There are many more types. ra khoûi—The first untimely death: There It will take a long time to explain. are those who may have a mild ailment, ---Laïi nöõa, A-Nan, vua Dieâm Ma kia laø chuû but cannot get treatment or get a wrong laõnh ghi cheùp soå boä, teân tuoåi toäi phöôùc trong diagnosis. They die even when they are theá gian. Neáu coù chuùng höõu tình naøo aên ôû baát not supposed to. There are those who hieáu, nguõ nghòch, huûy nhuïc ngoâi Tam baûo, phaù believe in sorcery, magic and fortune hoaïi pheùp vua toâi, huûy phaïm ñieàu caám giôùi thì telling. Frightened and worrying, they vua Dieâm Ma phaùp vöông tuøy toäi naëng nheï seek oracles. They scarify the living as maø haønh phaït. Vì theá ta khuyeân chuùng höõu offerings to devas and spirits. They pray tình neân thaép ñeøn laøm phang, phoùng sanh, tu for fortune and longevity. It is impossible. phöôùc khieán khoûi ñöôïc caùc khoå aùch, khoûi gaëp This ignorance and erratic behavior nhöõng tai naïn.

Moreover, Ananda, Yama has records of all tình, laøm vieäc nghóa lôïi ñöa ñeán söï nhieâu ích beings. Those who have committed the five an vui. Tuøy nôi naøo hoaëc laøng xoùm, thaønh, deadly sins, malign the Three Jewels, nöôùc, hoaëc trong röøng caây vaéng veû, neáu coù breaking laws and moralities, Yama will kinh naày löu boá ñeán hay coù ngöôøi thoï trì danh award punishment accordingly. Therefore, I hieäu Ñöùc Döôïc Sö Löu Ly Quang Nhö Lai vaø advise everyone to light the lanterns and hang cung kính cuùng döôøng Ngaøi, thì chuùng toâi the banner. They should set free animals and cuøng quyeán thuoäc ñoàng hoä veä ngöôøi aáy thoaùt accumulate merits. Then, they can avoid khoûi taát caû aùch naïn vaø khieán hoï mong caàu calamities and misfortune.” vieäc chi cuõng ñeàu ñöôïc thoûa maõn. Neáu coù ai ---Luùc baáy giôø trong haøng ñaïi chuùng coù möôøi bò bònh hoaïn khoå aùch, muoán caàu cho khoûi thì hai vò Döôïc Xoa ñaïi töôùng ñeàu ngoài trong hoäi cuõng neân ñoïc tuïng kinh naày vaø laáy chæ nguõ saùc nhö—In the congregation, there are twelve guùt danh töï chuùng toâi, khi ñaõ ñöôïc nhö loøng Yaksha generals, they are : mong caàu thì môøi môû guùt ra. 1) Cung tì la Ñaïi töôùng: General Each of the twelve Yaksha General has an Kumbhira. army of seven thousand Yakshas. The 2) Phaït chieác la ñaïi töôùng: General unanimously pledged to the Buddha. Vajra. “Lokajyestha, by the Buddha’s power, we hae 3) Meâ-Suùy-La ñaïi töôùng: General learned of the name Lokajyestha Mihira. Bhaisajyaguru vaidurya Prabhasa Tathagata, 4) An-Ñeå-La ñaïi töôùng: General we have no more fear or evil rebirth. We all Andira. sincerely take refuge in the Buddha, the 5) AÙt Neå La ñaïi töôùng: General Majira.

Dharma and the Sangha for the rest of our 6) San-Ñeå-La ñaïi töôùng: General natural lives. We will serve all beings, Shandira. promote their benefit and comfort. Any town 7) Nhôn Ñaït La ñaïi töôùng: General or village, country or forest, wherever this Indra. Sutra is preached, and wherever the name 8) Ba Di La ñaïi töôùng: General Pajra. Bhaisajyaguru Vaidurya Prabhasa Tathagata 9) Ma Hoå La ñaïi töôùng: General is venerated, we and our army will protect the Makuram. faithful and rescue them from calamity. All 10) Chôn Ñaït La ñaïi töôùng: General their wishes will be fulfilled. Those in Sindura. sickness and danger should recite this sutra. 11) Chieâu Ñoã La ñaïi töôùng: General They should take a five colored skein, and tie Catura. it into knots to form our names. They can untie 12) Tyø Yeát La ñaïi töôùng: General the knots when the wishes are fulfilled. Vikarala. ---Luùc aáy Ñöùc Phaät Thích Ca khen caùc vò ---Möôøi hai vò ñaïi töôùng naày moãi vò ñeàu coù Döôïc Xoa ñaïi töôùng raèng: “Hay thay! Hay baûy ngaøn Döôïc Xoa laøm quyeán thuoäc ñoàng thay! Ñaïi Döôïc Xoa töôùng, caùc ngöôi nghó caát tieáng baïch Phaät raèng: “Baïch Ñöùc Theá muoán baùo ñaùp aân ñöùc cuûa Phaät Döôïc Sö Löu Toân, hoâm nay chuùng toâi nhôø oai löïc cuûa Phaät Ly Quang Nhö Lai neân môùi phaùt nguyeän laøm maø ñöôïc nghe danh hieäu cuûa Ñöùc Döôïc Sö nhöõng vieäc lôïi ích an vui cho taát caû chuùng höõu Löu Ly Quang Nhö Lai, khoâng coøn taâm sôï seät tình nhö vaäy.”Lokajyestha praised the Yaksha trong caùc ñöôøng aùc thuù nöõa. Chuùng toâi cuøng Generals, “Excellent! Excellent! Yakshas nhau, ñoàng moät loøng troïn ñôøi quy-y Phaät, generals, you are mindful of repaying the Phaùp, Taêng, theà seõ gaùnh vaùc cho chuùng höõu benevolence of Lokajyestha Bhaisajyaguru

Vaidurya Prabhasa Tathagata. You should Kinh Hoa Nghieâm Phaåm Phoå always work to benefit and comfort all the living. Hieàn Haïnh Nguyeän: Avatamsaka ---A Nan laïi baïch Phaät raèng: “Baïch Ñöùc Theá Sutra, Chapter 40: The Practices and Vows of Toân! Phaùp moân naày goïi teân laø gì? Vaø chuùng the Bodhisattva Universal Worthy toâi phaûi phuïng trì baèng caùch naøo? ---Luùc baáy giôø ngaøi Phoå Hieàn ñaïi Boà Taùt khen Ananda then asked the Buddha, “Lokajyestha, ngôïi coâng ñöùc thuø thaéng cuûa Ñöùc Nhö Lai roài how should we name this teaching? How beøn baûo caùc vò Boà Taùt vaø Thieän Taøi raèng: Naày should we be mindful of it?” thieän nam töû! Coâng ---Phaät baûo A-Nan: “Phaùp moân naày goïi laø Ñöùc cuûa Nhö Lai, giaû söû cho taát caû caùc ñöùc Thuyeát Döôïc Sö Löu Ly Quang Nhö Lai Boån Phaät ôû möôøi phöông, traûi qua soá kieáp nhieàu Nguyeän Coâng Ñöùc, cuõng goïi laø Thuyeát Thaäp nhö cöïc vi traàn trong baát khaû thuyeát coõi Phaät Nhò Thaàn Töôùng Nhieâu Ích Höõu Tình Kieát dieãn noùi khoâng ngöøng, cuõng khoâng theå troïn Nguyeän Thaàn Chuù vaø cuõng goïi laø Baït Tröø heát ñöôïc. Nhöùt Theá Nghieäp Chöôùng. Cöù neân ñuùng nhö At that time, having praised the exalted merits vaäy maø thoï trì.” and virtues of the Thus Come Ones, the Buddha said to Ananda, “This teaching is Bodhisattva Universal Worthy addressed the called the Sutra on the merits and virtues of Bodhisttvas, along with Good Wealth, as the original pledges by the Bhaisajyaguru follows: “Good men, even if all the Buddhas Vaidurya Prabhasa Tathagata. It is also called of the ten directions were to speak the Twelve Yaksa

Generals pledging to continuously , for as many eons as there are benefit all beings Dharani. It is also called fine motes of dust in an ineffably ineffable Eradicate All Karmic Hindrances. You should number of Buddha lands, the virtues and bear this in mind." merits of the Thus Come Ones could never be ---Khi Ñöùc Baït Giaø Phaïm noùi lôøi aáy roài, caùc fully described. haøng Ñaïi Boà Taùt, caùc Ñaïi Thinh Vaên, cuøng ---Neáu ai muoán troïn neân coâng ñöùc cuûa Phaät, quoác vöông, Ñaïi thaàn, Baø la moân, cö só, thôøi phaûi tu möôøi ñieàu haïnh nguyeän roäng lôùn. Thieân, Long, Da Xoa, Caøng Thaùt Baø, A Tu Nhöõng gì laø möôøi ñieàu? La, Yeát Loä traø, Khaån na la, Ma haàu la daø, Those wishing to achieve these merits and ngöôøi cuøng caùc loaøi quyû thaàn, taát caû ñaïi chuùng virtues should cultivate ten vast and great ñeàu heát söùc vui möøng vaø ñoàng tin chòu vaâng practices and vows. What are these ten? laøm—After the Bhagavan has discoursed this ---Moät laø leã kænh caùc ñöùc Phaät. teaching, all Bodhisattvas Mahasattvas, Elder First, worship and respect all Buddhas. Sramanas, Kings and Ministers, Brahmins, Hai laø khen ngôïi ñöùc Nhö Lai. Upasakas, Upasikas, Devas, Nagas, Yaksas, Second, praise the Thus Come Ones. Gandharvas, Asuras, Garudas, Kinnaras, Ba laø roäng saém ñoà cuùng döôøng. Mahoragas, Humans and spirits, everyone in Third, make abundant offerings. the assembly, hearing the Buddha's discourse, Boán laø saùm hoái caùc nghieäp chöôùng. all greatly rejoiced, accepted and followed the Fourth, repent misdeeds and hindrances. teachings faithfully. Naêm laø tuøy hyû caùc coâng ñöùc. Fifth, Rejoice at others' merits and virtues. Saùu laø thænh caùc ñöùc Phaät thuyeát phaùp. Sixth, request the Buddha to turn the Dharma wheel.

Baûy laø thænh caùc ñöùc Phaät ôû laïi ñôøi. means the following: All Buddhas, World Seventh, request the Buddha to remain Honored Ones, are as numerous as fine motes in the world. of dust in all Buddha lands in the ten Taùm laø thöôøng hoïc tu theo Phaät. directions and the three periods of time, to the Eighth, follow the teachings of the exhaustion of the Dharma Realm and empty Buddha space. Because of the power of Universal Chín laø haèng thuaän chuùng sanh. Worthy Bodhisattva's conduct and vows, I Ninth, accommodate and benefit all have a mind of deep faith and understanding sentient beings. of them as if they were before my eyes." Möôøi laø hoài höôùng khaép taát caû. "With my body, mouth, and mind karma Tenth, transfer merits and virtues completely pure, I constantly worship and universally. respect them. In each and every place where ---Thieän Taøi baïch raèng: "Ñaïi Thaùnh! Leã kính there are Buddhas, I manifest bodies as nhö theá naøo, cho ñeán hoài höôùng nhö theá naøo? numerous as fine motes of dust in ineffably Good Wealth then said, "Great Sage, what is ineffable numbers of Buddha lands." meant by worshipping and respecting all "Each and every body everywhere worships Buddhas, up to transferring all merits and and respects Buddha as many as the fine virtues universally?" motes of dust in ineffably ineffable numbers 1) Phoå Hieàn Boà Taùt baûo Thieän Taøi raèng: of Buddha lands." "Naày thieän nam töû! Noùi leã kính caùc ñöùc Phaät "When the realm of empty space is exhausted. laø nhö vaày: Bao nhieâu caùc ñöùc Phaät Theá Toân But because the realm of empty space is nhieàu nhö soá cöïc vi traàn trong coõi Phaät

khaép inexhaustible, my worship and respect will phaùp giôùi hö khoâng giôùi möôøi phöông ba ñôøi, never end. In the same way, when the realm toâi do nôi haïnh nguyeän cuûa Phoå Hieàn thaâm of living beings, the karma of living beings, taâm tín giaûi nhö ñoái tröôùc maét, ñeàu duøng thaân, and the afflictions of living beings are khaåu, yù ba nghieäp thanh tònh thöôøng tu haïnh exhausted, my worship and respect will be leã kính. Nôi moãi ñöùc Phaät ñeàu hoùa hieän thaân exhausted. But the realm of living beings, the nhieàu nhö soá cöïc vi traàn trong baát khaû thuyeát karma of living beings, and the afflictions of coõi Phaät. Moãi thaân ñeàu khaép leã kính caùc ñöùc living beings are inexhaustible. Therefore, my Phaät nhieàu nhö soá cöïc vi traàn trong baát khaû worship and respect are inexhaustible. They thuyeát baát khaû thuyeát coõi Phaät. Coõi hö khoâng continue in thought after thought without kia heát, söï leã kính cuûa toâi môùi heát. Nhöng coõi cease. My body, mouth, and mind never tire hö khoâng chaúng cuøng taän neân söï leã kính cuûa of doing these deeds.” toâi cuõng khoâng cuøng taän. Nhaãn ñeán coõi chuùng 2) Laïi naày thieän nam töû! Noùi “Khen ngôïi ñöùc sanh heát, nghieäp chuùng sanh heát, phieàn naõo Nhö Lai” laø nhö vaày: chuùng sanh heát, söï leã kính cuûa toâi môùi döùt. Bao nhieâu soá cöïc vi traàn trong coõi nöôùc khaép Nhöng coõi chuùng sanh cho ñeán phieàn naõo cuøng hö khoâng phaùp giôùi möôøi phöông ba ñôøi , chaúng heát, neân söï leã kính cuûa toâi cuõng khoâng trong moãi cöïc vi traàn ñeàu coù caùc ñöùc Phaät cuøng taän, nieäm nieäm noái luoân khoâng hôû, ba nhieàu nhö soá cöïc vi trong taát caû theá gian. Nôi nghieäp thaân khaåu yù khoâng heà nhaøm moûi. moãi ñöùc Phaät ñeàu coù raát ñoâng Boà Taùt vaây The Bodhisattva Universal Worthy replied to quanh nhoùm hoïp. Toâi phaûi troïn duøng söùc thaäm Good Wealth, “Good Man, worshipping and thaâm thaéng giaûi tri kieán hieän tieàn, ñeàu duøng respecting all Buddhas löôõi vi dieäu hôn Bieän Taøi thieân nöõ. Moãi löôõi phaùt xuaát voâ taän aâm thinh haûi. Moãi aâm thinh

dieãn xuaát taát caû ngoân töø haûi, khen ngôïi caùc 3) Laïi naày thieän nam töû! Noùi “Roäng saém ñoà coâng ñöùc haûi cuûa taát caû ñöùc Nhö Lai, ca ngôïi cuùng döôøng” laø nhö vaày: Bao nhieâu soá vi traàn ñeán toät ñôøi vò lai noái luoân khoâng döùt, khaép caû trong khaép coõi Phaät cuøng hö khoâng phaùp giôùi phaùp giôùi khoâng soùt choã naøo. Nhö vaäy hö möôøi phöông ba ñôøi, trong moãi cöïc vi traàn ñeàu khoâng giôùi, chuùng sanh giôùi, chuùng sanh coù chö Phaät nhö soá cöïc vi traàn trong taát caû theá nghieäp, chuùng sanh phieàn naõo ñeàu heát, thôøi söï giôùi, nôi moãi ñöùc Phaät coù voâ soá Boà Taùt vaây khen ngôïi coâng ñöùc chö Phaät cuûa toâi ñaây môùi quanh nhoùm hoïp. Toâi duøng söùc haïnh nguyeän cuøng taän. Nhöng coõi hö khoâng kia cho ñeán cuûa Ngaøi Phoå Hieàn maø khôûi loøng tín giaûi raát phieàn naõo cuûa chuùng sanh chaúng cuøng taän, saâu vaø hieän tieàn tri kieán, ñeàu ñem ñoà cuùng neân söï khen ngôïi cuûa toâi cuõng khoâng cuøng döôøng thöôïng dieäu maø cuùng döôøng phaùp hoäi taän, nieäm nieäm noái luoân khoâng hôû, ba nghieäp cuûa Phaät. Nhö laø maây hoa, maây traøng hoa, thaân khaåu yù khoâng heà nhaøm moûi. maây aâm nhaïc coõi trôøi, maây taøng loïng coõi trôøi, “Moreover, good man, to praise the Thus maây y phuïc coõi trôøi, caùc thöù höông

trôøi: höông Come Ones is explained like this: In each fine xoa, höông ñoát, höông boät. Caùc thöù maây treân mote of dust in all lands throughout the ten ñaây thaûy ñeàu nhieàu lôùn nhö nuùi Tu Di. directions and the three periods of time, Moreover, good man, to make abundant exhausting the dharma realm and empty offerings is explained like this: In every mote space, there are Buddhas as numerous as fine of dust in all the Buddha lands throughout the motes of dust in all worlds. Each of these ten directions and the three periods of time, Buddhas is circumambulated by an ocean- exhausting the dharma realm of empty space, wide assembly of Bodhisattvas. With my there are Buddhas as many as the fine motes profound and supreme understanding, I know of dust in all worlds. Each Buddha is and see them all. Each of my bodies brings circumambulated by various kinds of sea-loke forth a tongue of subtle and wonderful assemblies of Bodhisattvas. With the power of eloquence surpassing the skillful speech of Universal Worthy's practice and vows, I am even Sarasvati, the goddess of eloquence. able to deeply believe in and understand Each tongue brings forth an inexhaustible sea them. I can know and see them all. To each I of sounds. Each sound emits an ocean of all make offerings of superb and wonderful gifts. words, praising and glorifying all the Thus That is to say, clouds of flowers, clouds of Come Ones' sea of all merit and virtue. These garlands, clouds of heavenly music, clouds of praises continue without cease to the end of divine canopies, clouds of heavenly clothing, the boundaries of the future. Exhausting the all varieties of heavenly incense, fragrant dharma realm, these sounds reach balms, burning incense, powdered incense, everywhere. When the realm of empty space and clouds of gifts such as these; each cloud is is exhausted, when the realms of living beings as large as Sumeru, the king of mountains. are exhausted, when the karma of living ---Laïi thaép caùc thöù ñeøn: ñeøn toâ laïc, ñeøn daàu, beings is exhausted, and when the afflictions caùc thöù ñeøn daàu thôm; moãi tim ñeøn lôùn nhö of living beings are exhausted, only then will nuùi Tu Di, daàu trong ñeøn nhö nöôùc beå caû. my praise be exhausted. But just as the realm Ñem caùc thöù ñoà cuùng döôøng nhö treân ñeå of empty space up to and including living thöôøng cuùng döôøng. beings' afflictions are endless, so too are my I burn all kinds of lamps, butter lamps, oil praises endless. They continue in thought after lamps, and lamps of many fragrant oils. The thought without cease. My body, mouth and wick of each lamp is as tall as mount Sumeru; mind never tire of doing these deeds." the quantity of oil in each lamp is equal in

volume to the waters of the great sea. With all of nayutas, one part in a kala, one part by manner of gifts such as these, I constantly reckoning , one part by calculation, one part make offerings. that can be demonstrated by comparison, or ---Thieän nam töû! Trong caùc thöù cuùng döôøng, one part in an upanishad. None of them phaùp cuùng döôøng laø hôn heát. Phaùp cuùng döôøng measure up to a single part. Why is this? laø: Tu Haønh ñuùng theo lôøi Phaät daïy ñeå cuùng Because all Thus Come Ones honor the döôøng, laøm lôïi ích cho chuùng sanh ñeå cuùng dharma. Cultivating according to the teachings döôøng, chòu khoå theá cho chuùng sanh ñeå cuùng gives birth to all Buddha. If all Bodhisattvas döôøng, nhieáp thoï chuùng sanh ñeå cuùng

döôøng, make the offerings to all Thus Come Ones. sieâng naêng tu taäp caên laønh ñeå cuùng döôøng, Cultivation in this manner is a true offering, a khoâng boû haïnh Boà taùt ñeå cuùng döôøng, chaúng vast, great, and most supreme offering. rôøi taâm Boà Ñeà ñeå cuùng döôøng. Coõi hö khoâng cuøng taän, coõi chuùng sanh Good man, of all offerings, the gift of dharma cuøng taän, nghieäp chuùng sanh cuøng taän, söï is supreme. That is to say, the offering of cuùng döôøng cuûa toâi môùi cuøng taän, nhöng coõi cultivating according to the teachings, the hö khoâng cho ñeán phieàn naõo chaúng cuøng taän, offering of benefiting all living beings, the neân söï cuùng döôøng cuûa toâi cuõng khoâng cuøng offering which gathers in all living beings, the taän, nieäm nieäm noái luoân khoâng hôû, thaân khaåu offering of standing in for all beings to yù nghieäp khoâng heà nhaøm moûi. undergo their suffering, the offering of When the realm of empty space is exhausted, diligently cultivating good roots, the offering when the realms of living beings are of not forsaking the deeds of the Bodhisattva, exhausted, when the karma of living beings is and the offering of not renouncing the Bodhi exhausted, when the afflictions of living mind. beings come to an end, only then will my Thieän nam töû! Nhö voâ löôïng coâng ñöùc cuûa making of offerings be exhausted. Just as the söï cuùng döôøng tröôùc kia saùnh vôùi moät nieäm realm of empty space up to and including the coâng ñöùc cuûa phaùp cuùng döôøng, thôøi khoâng afflictions are endless, so too are my making baèng moät phaàn traêm, khoâng baèng moät phaàn of offerings endless. In thought after thought ngaøn, khoâng baèng moät phaàn traêm ngaøn, cu chi without cease, my body, mouth, and mind na do tha, moät phaàn ca la, moät phaàn toaùn, moät never weary of these deeds. phaàn soá, moät phaàn duï, cuõng chaúng baèng moät Laïi naày thieän nam töû! Noùi “Saùm hoái phaàn öu ba ni sa ñaø. Vì sao? Vì caùc ñöùc Nhö nghieäp chöôùng” laø nhö vaày: Boà Taùt töï nghó Lai toân troïng chaùnh phaùp. Vì theo ñuùng nhö raèng: Toâi töø voâ thæ kieáp veà quaù khöù, do loøng lôøi Phaät daïy maø tu haønh thì sanh ra caùc ñöùc tham lam, saân haän, ngu si khieán thaân khaåu yù Phaät. Neáu caùc Boà Taùt thöïc haønh phaùp cuùng taïo voâ löôïng voâ bieân nghieäp aùc. Neáu caùc döôøng, thì troïn neân söï cuùng döôøng Phaät. Tu nghieäp aùc naày maø coù hình töôùng, thì khaép coõi haønh nhö vaäy môùi thaät laø cuùng döôøng. Neân hö khoâng cuõng chaúng heà ñöïng chöùa heát ñöôïc. phaùp cuùng döôøng laø söï cuùng döôøng raát roäng Nay toâi ñem troïn caû ba nghieäp trong saïch ñoái lôùn hôn taát caû. caùc ñöùc Phaät vaø chuùng Boà Taùt khaép cöïc vi Good man, the immeasurable merit and virtue traàn coõi nöôùc trong phaùp giôùi, thaønh taâm saùm created from making those offerings, when hoái, veà sau khoâng taùi phaïm nöõa, thöôøng an truï compared with the merit and virtue from a nôi giôùi phaùp trong saïch ñaày ñuû coâng ñöùc single thought of offering dharma, does not laønh. Nhö vaäy hö khoâng giôùi cuøng taän, chuùng equal one part in a hundred, one part in a sanh giôùi cuøng taän, chuùng sanh nghieäp cuøng thousand, one part in a hundred thousand kotis taän, chuùng sanh phieàn naõo cuøng taän, thì söï

saùm hoái cuûa toâi môùi cuøng taän. Nhöng hö ba-la-maät, chöùng nhaäp caùc trí ñòa cuûa Boà Taùt, khoâng giôùi cho ñeán chuùng sanh phieàn naõo troïn neân quaû

voâ thöôïng Boà Ñeà cuûa chö Phaät, chaúng cuøng taän, neân söï saùm hoái cuûa toâi ñaây cho ñeán nhaäp nieát baøn phaân chia xaù lôïi. Bao cuõng khoâng cuøng taän, nieäm nieäm noái luoân nhieâu caên laønh aáy toâi ñeàu tuøy hyû caû. khoâng hôû, thaân khaåu yù ba nghieäp khoâng heà Moreover, good man, to “Rejoice at others’ nhaøm moûi. merits and virtues” is explained Moreover, good man, to repent misdeeds and like this: All the Buddhas, Thus Come Ones, mental hindrances is explained like this: The as numerous as the fine dust motes in all the Bodhisattva reflects from beginningless kalpas Buddha lands of the ten directions and the in the past, I have created all measureless and three periods of time throughout the Dharma boundless evil karma with my body, mouth Realm and the realm of empty space, from the and mind, because of greed, hatred and time of their initial resolve for all wisdom, stupidity. If this evil karma had a substance diligently cultivated accumulation of blessings and form, all of empty space could not contain without regard for their bodies and lives. They it. I now completely purify these three karmas did this throughout kalpas as many as fine and before the assemblies of all Buddhas and motes of dust in ineffably ineffable Buddha Bodhisattvas, throughout the dharma realm in lands. During each kalpa they gave up their lands as many as fine motes of dust, I heads, eyes, hands, and feet, as many times as sincerely repent of and reform my offenses there are dust motes in ineffably ineffable and vow never to create them again. I will Buddha lands. always dwell in all merit and virtue of the In this way they cultivated all the difficult pure precepts. ascetic practices and perfected the gates of So it is that when the realm of empty space is the various paramitas. They entered and were exhausted, the realms of living beings are certified to each of the Bodhisattva grounds of exhausted, the karma of living beings is wisdom and accomplished the unsurpassed exhausted, and the afflictions of living beings Bodhi of all Buddhas. Upon their Parinirvana, are exhausted, then my repentance will be their sgrira were divided and distributed. I exhausted. But just as the realm of empty completely follow along with and rejoice in all space up to the afflictions of living benigs are of their good roots. endless, so too my repentance and reform are Ñeán caùc loaøi luïc thuù, töù sanh trong taát caû endless. They continue in thought after möôøi phöông theá giôùi kia coù bao nhieâu coâng thought without cease. My body, mouth, and ñöùc, daàu nhoû nhö maûy traàn, toâi ñeàu tuøy hyû. mind weary of these deeds. Möôøi phöông ba ñôøi taát caû caùc vò Thanh vaên, Laïi naày thieän nam töû! Noùi “Tuøy hyû coâng Bích Chi Phaät, höõu hoïc vaø voâ hoïc coù bao ñöùc” laø theá naày: Bao nhieâu ñöùc Phaät nhö soá vi nhieâu coâng ñöùc toâi ñeàu tuøy hyû. Taát caû chö Boà traàn trong taát caû coõi Phaät khaép hö khoâng phaùp Taùt tu haïnh caàn khoå khoù laøm, chí caàu quaû voâ giôùi möôøi phöông ba ñôøi, töø khi môùi phaùt taâm thöôïng chaùnh ñaúng coâng ñöùc roäng lôùn, toâi ñeàu vì muoán chöùng nhaát thieát trí maø sieâng tu coäi tuøy hyû. Nhö vaäy, hö khoâng giôùi cuøng taän, phöôùc chaúng tieác thaân maïng, traûi qua soá kieáp chuùng sanh giôùi cuøng taän, chuùng sanh nghieäp nhö soá cöïc vi traàn trong baát khaû thuyeát baát cuøng taän, chuùng sanh phieàn naõo cuøng taän, söï khaû thuyeát coõi Phaät. Moãi kieáp ñeàu thí xaû ñaàu, tuøy hyû cuûa toâi

ñaây khoâng coù cuøng taän, nieäm maét, tay, chaân...nhieàu nhö soá cöïc vi trong baát nieäm noái luoân khoâng hôû, ba nghieäp thaân khaåu khaû thuyeát baát khaû thuyeát coõi Phaät; laøm taát caû yù khoâng heà nhaøm moûi. nhöõng haïnh khoù laøm nhö vaäy, ñaày ñuû caùc moùn

Moreover, as for all the different types of throughout the ten directions and the three beings in the six paths and the four kinds of periods of time, throughout the dharma realm birth in every world in the ten directions, I and the realm of empty space, there are vast follow along with and rejoice in their merit and great Buddha lands as many as fine motes and virtue as well, even if it is as small as a of dust in ineffably ineffable Buddha lands. In mote of dust. I completely follow along with each and every land, in thought after thought, and rejoice in the merit and virtue of all the There are all Buddhas accomplishing equal sound hearers, Pratyeka Buddhas, Learners, and right enlightement, their number as many and Those Beyond Study in the ten directions as fine motes of dust in ineffably ineffable and the three periods of time. I follow along Buddha lands. A sea-like assembly of with and rejoice in the vast and great merit for Bodhisattvas circumambulates each Buddha. unsurpassed, right, equal Bodhi, cultivate Using all manner of skillful means of body, measureless difficult ascetic practices. mouth, and mind, I sincerely and diligently So it is that even if the realm of empty space request that they turn the wonderful dharma is exhausted, the realms of living beings are wheel. So it is that even if the realm of empty exhausted, the karma of living beings is space is exhausted, the realms of living beings exhausted, and the afflictions of living bengs are exhausted, the karma of living beings is are exhausted, my following and rejoicing are exhausted, and the afflictions of living beings endless. They continue in thought after are exhausted, my request that all Budhas turn thought without cease. My body, mouth and the proper dharma wheel is without end. It mind never weary of these deeds. continues in thought after thought without Laïi naày thieän nam töû! noùi "Thænh Phaät cease. My body, mouth and mind never weary thuyeát phaùp" laø theá naày: Trong soá cöïc vi khaép of these deeds. hö khoâng phaùp giôùi möôøi phöông ba ñôøi taát caû Laïi naày thieän nam töû! Noùi "Thænh Phaät ôû coõi Phaät. Moãi cöïc vi ñeàu coù coõi Phaät roäng lôùn laïi ñôøi" laø nhö vaày: Caùc ñöùc Nhö Lai nhö soá nhieàu nhö soá cöïc vi trong baát khaû thuyeát baát cöïc vi trong taát caû coõi Phaät khaép hö khoâng khaû thuyeát coõi Phaät. Moãi coõi trong moät nieäm phaùp giôùi möôøi phöông ba ñôøi toan muoán thò ñeàu coù taát caû chö Phaät thaønh ñaúng chaùnh giaùc hieän nhaäp nieát baøn, cuøng caùc Boà taùt, Thinh soá ñoâng nhö soá cöïc vi trong baát khaû thuyeát baát Vaên, Duyeân Giaùc, höõu hoïc, voâ hoïc, cho ñeán khaû thuyeát coõi Phaät, taát caû chuùng Boà Taùt taát caû caùc baäc thieän tri thöùc, toâi ñeàu khuyeân nhoùm hoïp vaây quanh. Toâi ñeàu ñem thaân khaåu môøi xin ñöøng nhaäp nieát baøn, xin ôû laïi ñôøi traûi yù ba nghieäp duøng nhöõng phöông tieän aân caàn qua voâ soá kieáp nhö vi traàn trong taát caû coõi khuyeân môøi taát caû Phaät noùi phaùp nhieäm maàu. Phaät, vì muoán cho taát caû chuùng sanh ñöôïc lôïi Nhö vaäy hö khoâng giôùi cuøng taän, chuùng sanh laïc. Nhö vaäy coõi hö khoâng cuøng taän, coõi chuùng giôùi cuøng taän, chuùng

sanh nghieäp cuøng taän, sanh cuøng taän, nghieäp chuùng sanh cuøng taän, chuùng sanh phieàn naõo cuøng taän, toâi luoân phieàn naõo chuùng sanh cuøng taän, söï khuyeân khuyeân môøi taát caû caùc ñöùc Phaät chuyeån phaùp môøi cuûa toâi ñaây vaãn khoâng cuøng taän, nieäm luaân chôn chaùnh khoâng cuøng taän, nieäm nieäm nieäm noái luoân khoâng hôû, ba nghieäp thaân khaåu noùi luoân khoâng hôû, ba nghieäp thaân khaåu yù yù khoâng heà nhaøm moûi. khoâng theå nhaøm moûi. Moreover, good man, to “Request the Moreover, good man, to “Request the Buddha to Remain in the World” is explained Buddha to Turn the Dharma Wheel” is like this: All Buddhas, Thus Come Ones, are explained like this: Within each and every as numerous as fine motes of dust in all fine mote of dust in the Buddha lands Buddha lands throughout the ten directions

and the three periods of time, exhausting the things at all. He exerted himself to the dharma realm and the realm of empty space. extreme in the different kinds of difficult When they are about to enter Parinirvana, ascetic practices. along with all Bodhisattvas, Sound Hearers, Nhaãn ñeán ngoài döôùi caây thaønh quaû ñaïi Boà Those Enlightened to Conditions, Learners, Ñeà, thò hieän caùc thöù thaàn thoâng, khôûi caùc söï and Those Beyond Study, including all good bieán hoùa, hieän caùc thaân Phaät ôû trong nhöõng knowing advisors, I ask them all not to enter chuùng hoäi ñaïo traøng cuûa caùc vò ñaïi Boà Taùt, Nirvana. I request that they remain in the hoaëc ôû trong ñaïo traøng cuûa chuùng hoäi Thinh world for as many kalpas as there are fine Vaên Duyeân Giaùc, hoaëc ôû trong ñaïo traøng cuûa motes of dust in all Buddha lands, bringing Chuyeån Luaân vöông, caùc vò tieåu vöông cuøng benefit and bliss to all living beings. So it is quyeán thuoäc, hoaëc ôû trong ñaïo traøng cuûa that even if the realm of empty space is chuùng hoäi Cö só, Tröôûng giaû, Baø la moân cuøng exhausted, the realms of living beings are saùt ñeá lôïi, nhaãn ñeán hoaëc ôû trong ñaïo traøng exhausted, the karma of living beings is cuûa chuùng hoäi Thieân, Long, baùt boä, nhôn, phi exhausted, and the afflictions of living beings nhôn…ôû trong caùc chuùng hoäi nhö vaäy, duøng are exhausted, still my request is endless. It tieáng vieân maõn nhö ñaïi loâi chaán, tuøy theo caên continues in thought after thought without taùnh cuûa moãi haïng maø giaùo hoùa cho chuùng cease. My body, mouth and mind never weary sanh ñeàu ñöôïc thaønh thuïc. Nhaãn ñeán thò hieän of these deeds. nhaäp Nieát baøn. Laïi naày thieän nam töû! Noùi “Thöôøng tuøy He accomplished the great enlightenment hoïc Phaät” laø theá naày: Nhö ñaáng Tyø Loâ Giaù Na beneath the tree, manifested different kinds of Phaät ôû coõi Ta Baø ñaây, töø khi môùi phaùt taâm tinh spiritual powers, gave rise to different kinds of taán khoâng treã lui, ñem baát khaû thuyeát baát khaû transformations, made appear different kinds thuyeát thaân maïng ra maø boá thí. Loät da laøm of Buddha bodies, and dwelled in different giaáy, cheû xöông laøm vieát, chích maùu laøm möïc kinds of assemblies. He dwelled amidst the duøng bieân cheùp kinh ñieån chaát cao nhö nuùi Tu assemblies of Bodhimandas of all great Di, vì toân troïng chaùnh phaùp neân Phaät khoâng Bodhisattvas, the assemblies of Sound tieác thaân maïng, huoáng laø ngoâi vua, thaønh aáp, Hearers, the assemblies of Pratyeka-Buddhas. cung ñieän, vöôøn,

röøng…Cuøng thöïc haønh bao He dwelled amidst the assemblies in the nhieâu haïnh khoù laøm khaùc. Bodhimandas of Wheel Turning sage kings Moreover, good man, to “Follow the and the retinues of lesser kings. He dwelled teachings of the Buddha at all times” is amidst the assemblies in the Bodhimandas of explained like this: I will be like Vairocana kshatriyas, brahmans, elders, and lay people, Thus Come One of this Saha world, who, from up to and including assemblies of gods, the time he first resolved his mind, never dragons, and the remaining eight divisions, retreated from vigor. He gave up ineffably and humans and non-humans. As he dwelled ineffable numbers of bodies and lives. He in various different assemblies such as these, peeled off his skin for paper, split his bones to with a voice which was full and perfect like a fashion brushes, drew blood for ink, and wrote great thunder clap, he brought all living beings out sutras stacked as high as mount Sumeru. to maturity according with their likes and Because he valued the dharma, he did not wishes up until the time he manifested cherish his own body or life. How much the Nirvana. less did he crave a king’s throne, cities, towns, Caû thaûy haïnh ñöùc nhö theá toâi ñeàu hoïc taäp palaces, gardens, groves, or any material theo. Nhö ñöùc Theá Toân Tyø Loâ Giaù Na hieän

nay, caùc ñöùc Phaät Nhö Lai nhö soá vi traàn trong nhö vaäy toâi ñeàu tuøy thuaän taát caû maø thöïc haønh taát caû coõi Phaät khaép hö khoâng phaùp giôùi möôøi caùc söï vaâng thôø, cuùng döôøng, nhö kính cha phöông ba ñôøi cuõng nhö theá aáy, trong moãi meï, nhö thôø baäc thaày cuøng A-la-haùn, nhaãn nieäm toâi ñeàu hoïc taäp theo. Nhö vaäy coõi hö ñeán nhö ñöùc Nhö Lai ñoàng nhau khoâng khaùc. khoâng cuøng taän, coõi chuùng sanh cuøng taän, Moreover, good man, to “Accommodate nghieäp chuùng sanh cuøng taän, phieàn naõo chuùng and benefit all living beings is explained like sanh cuøng taän, söï tuøy hoïc cuûa toâi ñaây khoâng this: Throughout seas of kshetras in the ten cuøng taän, nieäm nieäm noái luoân khoâng hôû, ba directions exhausting the dharma realmand nghieäp thaân khaåu yù khoâng heà nhaøm moûi. the realm of empty space, there are many In all these ways I will learn from the different kinds of living beings: That is to say, Buddhas, and just as it is with the present those born from eggs, womb-born, World Honoured One Vairocana, so it is with transformationally born, as well as those who all the Thus Come Ones in every dust mote in live and rely on earth, water, fire, and air for all Buddha lands in the ten directions and the their existence. There are beings dwelling in three periods of time, throughout the dharma space, and those who are born in and live in realm and the realm of empty space. In plants and trees. This includes all the many thought after thought I will learn from them species and races with their diverse bodies, all. So it is that even if the realm of empty shapes, appearances, lifespans, families, space is exhausted, the realms of living beings names, and natures. This includes their many are exhausted, the karma of living beings is varieties of knowledge and views, their exhausted, and th afflictions of living beings various desires and pleasures, their thoughts are exhausted, still my study with them is and deeds, and their many different without end. It continues in thought after deportments, clothing and diets. It includes thought without cease. My body, mouth, and beings who dwell in different

villages, towns, mind never weary of these deeds. cities and palaces, as well as gods, dragons, Laïi naày thieän nam töû! Noùi “Haèng thuaän and others of the eight divisions, humans and chuùng sanh” laø nhö vaày: Bao nhieâu chuùng non-humans alike. Also there are footless sanh sai khaùc trong taát caû coõi ôû möôøi phöông beings, beings with two feet, four feet, and phaùp giôùi, hö khoâng giôùi, chính laø nhöõng loaøi many feet, with form and without form, with noaõn sanh, thai sanh, thaáp sanh, hoùa sanh, caùc thought and without thought, and not entirely loaøi nöông nôi chaát töù ñaïi maø sanh, coù gioáng with thought and not entirely without thought. nöông nôi hö khoâng cuøng caây coû maø sanh. Caùc I will accord with and take care of all these gioáng sanh loaïi, caùc thöù saéc thaân, caùc thöù hình many kinds of beings, providing all manner of traïng, caùc thöù töôùng maïo, caùc thöù thoï löõïng, services and offerings for them. I will treat caùc thöù toäc loaïi, caùc thöù danh hieäu, caùc thöù them with the same respect I show my own taâm taùnh, caùc thöù tri kieán, caùc thöù duïc laïc, caùc parents, teachers, elders, Arhats, and even the thöù yù haønh, caùc thöù oai nghi, caùc thöù y phuïc, Thus Come Ones. I will serve them all equally caùc thöù aên uoáng, ôû trong caùc thoân dinh, thaønh without difference. aáp, cung ñieän, nhaãn ñeán taát caû thieân long, baùt Trong caùc loaøi aáy, neáu laø keû coù bònh thì toâi boä, nhôn, phi nhôn… loaøi khoâng chaân, loaøi hai vì hoï maø laøm löông y, neáu ai bò laïc ñöôøng thì chaân, boán chaân, nhieàu chaân, loaøi coù hình saéc, toâi vì hoï maø chæ cho con ñöôøng chaùnh, nôi loaøi khoâng hình saéc, loaøi coù taâm töôûng, loaøi ñeâm toái toâi vì hoï maø laøm ngoïn ñuoác saùng, khoâng taâm töôûng, loaøi chaúng phaûi coù taâm ngöôøi ngheøo thieáu toâi laøm cho ñöôïc cuûa baùu. töôûng chaúng phaûi khoâng taâm töôûng. Caùc loaøi

Boà Taùt bình ñaúng lôïi ích cho chuùng sanh nhö It is like a great king of trees growing in vaäy. therocks and sand of barren wilderness. When I will be a good doctor for the sick and the roots get water, the branches, leaves, suffering. I will lead those who have lost their flowers, and fruits will all flourish. The bodhi- way to the right road. I will be a bright light tree king growing in the wildernessof birth and for those in the dark night, and cause the poor death is the same. All living beings are its and destitute to uncover hidden treasures. The roots; all Buddhas and Bodhisattvas are its Bodhisattva impartially benefits all living flowers and fruits. By benefiting all beings beings in this manner. with water of great compassion, one can Vì sao theá? Vì Boà Taùt neáu coù theå tuøy thuaän realize the flowers and fruits of the Buddhas’ chuùng sanh, thì chính laø tuøy thuaän cuùng döôøng and Bodhisattvas’ wisdom. caùc ñöùc Phaät. Coøn toân troïng vaø thöøa söï chuùng Vì sao theá? Bôûi caùc Boà taùt duøng nöôùc ñaïi sanh thì chính laø toân troïng vaø thöøa söï caùc ñöùc bi laøm lôïi ích cho chuùng sanh, thì coù theå thaønh Nhö Lai. Neáu laøm cho chuùng sanh vui möøng töïu quaû voâ thöôïng chaùnh ñaúng chaùnh giaùc. thì chính laø laøm cho taát caû Nhö Lai vui möøng. Cho neân quaû Boà Ñeà thuoäc veà chuùng sanh, vì Vì sao theá? Vì caùc ñöùc Nhö Lai duøng taâm ñaïi neáu khoâng chuùng sanh, taát caû Boà Taùt troïn bi maø laøm theå. Nhôn nôi chuùng sanh maø sanh khoâng theå thaønh ñaïo voâ thöôïng chaùnh ñaúng loøng ñaïi bi, nhôn loøng ñaïi bi maø phaùt taâm boà chaùnh giaùc.

ñeà, nhôn nôi taâm boà ñeà maø thaønh baäc chaùnh Why is this? If all Bodhisattvas benefit ñaúng chaùnh giaùc. Ví nhö giöõa choán sa maïc coù living beings with the water of great caây thoï vöông to lôùn, nôi goác caây aáy ñöôïc compassion, they can attain Anuttara nöôùc röôùi nhuaàn, thì caønh laù hoa quaû thaûy SamyakSambodhi. Therefore, Bodhi belongs ñeàu sum sueâ töôi toát. to living beings. Without living beings, no Why is this? If a Bodhisattva accords with Bodhisattva could perfect the unsurpassed living beings, then he accords with and makes proper enlightenment. offerings to all Buddhas. If he can honor and Naày thieän nam töû! OÂng ôû nôi nghóa aáy neân serve living beings, then he honors and serves hieåu nhö theá. Bôûi ñoái vôùi chuùng sanh maø taâm the Thus Come Ones. If he makes living bình ñaúng thì coù theå sanh loøng ñaïi bi ñaày ñuû beings happy, he is making all Thus Come hoaøn toaøn. Duøng taâm ñaïi bi maø tuøy thuaän Ones happy. Why is this ? Because all chuùng sanh thì coù theå thaønh töïu phaùp cuùng Buddhas, Thus Come Ones, take the mind of döôøng Nhö Lai. Boà Taùt tuøy thuaän chuùng sanh great compassion as their substance. Because nhö theá aáy. Coõi hö khoâng cuøng taän, coõi chuùng of living beings they bring forth great sanh cuøng taän, nghieäp chuùng sanh cuøng taän, compassion. From great compassion the Bodhi phieàn naõo chuùng sanh cuøng taän, söï tuøy mind is born; and because of the resolve for thuaän chuùng sanh cuûa toâi khoâng cuøng taän, Bodhi, they accomplish Equal and Proper nieäm nieäm noái luoân khoâng hôû, thaân khaåu yù ba Enlightenment. nghieäp khoâng heà nhaøm moûi. Caây thoï vöông boà ñeà ôû choán sa maïc sanh Good man, you should understand these töû roäng lôùn cuõng nhö vaäy: taát caû chuùng sanh laø principles in this way: When the mind is goác reã, Boà Taùt laø hoa, Phaät laø quaû. Duøng nöôùc impartial towards all living beings, one can ñaïi bi ñöôïm nhuaàn goác reã chuùng sanh thì coù accomplish full and perfect great compassion. theå troå boâng Boà Taùt Trí Hueä vaø keát thaønh quaû By using the heart of great compassion to Phaät Toaøn Giaùc. accord with living beings, one perfects the making of offerings to the Thus Come Ones.

In this way the Bodhisattva constantly accord unsurpassed Bodhi. The Bodhisattva cultivates with living beings. Even when the realm of transference in this way. empty space is exhausted, the realms of living Coõi hö khoâng cuøng taän, coõi chuùng sanh beings are exhausted, the karma of living cuøng taän, nghieäp chuùng sanh cuøng taän, phieàn beings is exhausted, and the afflictions of naõo chuùng sanh cuøng taän, söï hoài höôùng cuûa toâi living beings are exhausted, I will still accord ñaây vaãn khoâng cuøng taän, nieäm nieäm noái luoân endlessly, continuously in thought after khoâng hôû, ba nghieäp thaân khaåu yù khoâng heà thought without cease. My body, mout, and nhaøm moûi. mind never weary of these deeds. Even when the realm of empty space is Laïi naày thieän nam töû! Noùi “Hoài höôùng exhausted, the realms of living beings are khaép taát caû” laø nhö vaày: Töø söï leã kính ban ñaàu exhausted, the karma of living beings is nhaãn ñeán tuøy thuaän coù bao nhieâu coâng ñöùc, xhausted, and the afflictions of living beings thaûy ñeàu ñem hoài höôùng cho taát caû chuùng sanh are exhausted, I will still transfer all merit and khaép trong hö khoâng phaùp giôùi. Nguyeän cho virtue endlessly, continuously in thought after taát caû

chuùng sanh thöôøng ñöôïc an laïc, khoâng thought without cease. My body, mouth and caùc bònh khoå, muoán thöïc haønh phaùp aùc thaûy mind never weary of these deeds. ñeàu khoâng thaønh, coøn tu nghieäp laønh thì ñeàu Naày thieän nam töû! AÁy laø möôøi ñieàu nguyeän mau thaønh töïu. Ñoùng chaët cöûa cuûa taát caû aùc lôùn ñaày ñuû vieân maõn cuûa ñaïi Boà Taùt. Neáu caùc thuù, môû baøy ñöôøng chaùnh nhôn, thieân, nieát vò Boà Taùt ôû nôi möôøi ñieàu nguyeän lôùn naày maø baøn. Neáu caùc chuùng sanh nhôn vì ñôøi tröôùc tuøy thuaän tu haønh, thì coù theå thuaàn thuïc taát caû chöùa nhoùm caùc nghieäp aùc neân chieâu caûm taát chuùng sanh, thì coù theå tuøy thuaän ñaïo voâ caû quaû raát khoå, toâi ñeàu chòu theá cho, khieán thöôïng chaùnh ñaúng chaùnh giaùc, thì coù theå troïn chuùng sanh ñeàu ñöôïc giaûi thoaùt, roát raùo thaønh ñuû caùc haïnh nguyeän haûi cuûa Ngaøi Phoå Hieàn töïu quaû voâ thöôïng boà ñeà. Boà taùt tu haïnh hoài Boà Taùt. Naày thieän nam töû! Do côù aáy ôû nôi caùc höôùng nhö vaäy. nghóa treân ñaây oâng neân hieåu bieát nhö vaäy. Moreover, good man, to “Universally Good man, these are the Bodhisattva transfer all merit and virtue” is explained like Mahasatva’s ten great vows in their entirety. this: All of the merit and virtue, from the first If all Bodhisattva can folow and enter these vow, to worship and respect, up to and great vows, then they will be able to bring all including the vow to constantly accord, I living beings to maturity. They will be able to universally transfer to all living beings accord with Anuttara SamyakSambodhi and throughout the dharma realm and to the limits complete Universal Worthy'' sea of conduct of empty space. I vow that all living beings and vows. Therefore, good man, you should will be constantly peaceful and happy without know the meaning of this. sickness or suffering. I vow that no one will Neáu coù thieän nam töû, thieän nöõ nhôn duøng succeed in doing any evil, but that all will baûy moùn baùu thöôïng dieäu vaø ñoà an laïc toái quickly perfect their cultivation of good thaéng cuûa nhôn thieân, raát nhieàu ñeán noãi daãy karma. I vow to close the doors to the evil ñaày taát caû theá giôùi nhö soá cöïc vi trong voâ destinies and open the right paths of humans, löôïng voâ bieân baát khaû thuyeát baát khaû thuyeát gods, anf nirvana. I will stand in for beings coõi Phaät khaép möôøi phöông, ñem boá thí caû cho and receive all the extremely severe fruits of bao nhieâu chuùng sanh trong ngaàn aáy theá giôùi, suffering which they bring on with their evil cuùng döôøng cho caû caùc ñöùc Phaät cuøng Boà Taùt karma. I will liberate all these beings and trong ngaàn aáy theá giôùi, traûi qua voâ soá kieáp nhö ultimately bring them to accomplish soá cöïc vi trong ngaàn aáy coõi Phaät noái luoân

khoâng döùt, cuùng döôøng boá thí nhö vaäy ñöôïc illnesses that afflict the body and mind, as bao nhieâu coâng ñöùc, ñem saùnh vôùi coâng ñöùc well as the various kinds of bitter suffering, cuûa ngöôøi moät phen nghe möôøi ñieàu nguyeän will be wiped away, up to and including bad vöông naày, thì coâng ñöùc tröôùc khoâng baèng moät karma equal to the fine motes of dust in phaàn traêm, khoâng baèng moät phaàn ngaøn, nhaãn Buddha lands. All the demons-Armies, the ñeán cuõng khoâng baèng moät phaàn öu-ba-ni-sa- Yakshas, Rakshas, Kumbhandas, Bhutas, and ñaø cuûa coâng ñöùc nghe kinh naày. so forth, and all evil ghosts and spirits that If a good man or good

woman filled up drink blood and devour flesh will go far away worlds as many as very fine dust motes in from this person. Or they will resolve, before measureless , boundless, ineffably ineffable long, to draw near and protect him. Buddha lands throughout the ten directions Vì theá neân neáu ngöôøi trì tuïng nguyeän kinh with the supremely wonderful seven jewels; naày, thì ñi trong theá gian khoâng bò chöôùng and if they as well gave all of the supreme ngaïi, nhö maët traêng giöõa löøng ra khoûi maây peace anf happiness known to gods and men muø, caùc ñöùc Phaät Boà Taùt ñeàu khen ngôïi, taát to every living being in all those worlds; and if caû haøng nhôn thieân ñeàu neân leã kính, taát caû they offered such gifts to all the Buddhas and chuùng sanh ñeàu neân cuùng döôøng. Ngöôøi thieän Bodhisattvas of these worlds, doing so nam töû naày troïn ñöôïc thaân ngöôøi, ñaày ñuû bao constantly without cease for as many kalpas as nhieâu coâng ñöùc cuûa Ngaøi Phoå Hieàn, chaúng very fine motes of dust in those Buddha lands, bao laâu seõ nhö Phoå Hieàn Boà taùt mau ñöôïc they would acquire much merit and virtue. But thaønh töïu saéc thaân vi dieäu, ñuû ba möôi hai the merit and virtue gained from these gifts, töôùng ñaïi tröôïng phu; neáu sanh ôû coõi ngöôøi when compared to the merit and virtue of a hay coõi trôøi thì thöôøng ôû doøng cao quyù, troïn coù person who hears these kings of vows pass by theå phaù hoaïi taát caû ñöôøng aùc, troïn coù theå xa his ear but once, does not equal one part in lìa taát caû baïn döõ, troïn coù theå cheá phuïc taát caû one hundred, one part in one thousand, or ngoaïi ñaïo, troïn coù theå giaûi thoaùt taát caû phieàn even one part in an upanishad. naõo, nhö sö töû vöông deïp phuïc baày thuù. Kham Hoaëc coù ngöôøi duøng loøng tin saâu chaéc ôû nôi laõnh thoï söï cuùng döôøng cuûa taát caû chuùng sanh. möôøi ñieàu nguyeän roäng lôùn naày thoï trì ñoïc Therefore, if he recite these vows aloud, tuïng, cho ñeán ieân cheùp moät baøi keä boán caâu, he will move freely through the world without thì sôùm coù theå döùt tröø ñöôïc naêm nghieäp voâ obstruction, like the moon appearing through giaùn, caû thaûy thaân bònh, taâm bònh, khoå naõo the clouds. All the Buddhas and Bodhisattvas trong theá gian, cho ñeán taát caû caùc aùc nghieäp will praise him, people and gods should all nhieàu nhö soá cöïc vi trong coõi Phaät ñeàu ñöôïc bow in respect to him, and all living beings tieâu tröø. Taát caû caùc quaân ma, quyû daï xoa, quyû should make offerings to him. This good man la saùt, , hoaëc quyû cöu baøn traø, tyø xaù xaø, boä will easily get reborn as a uman and will ña…caùc quyû thaàn hung aùc uoáng maùu aên thòt perfect all of Universal Worthy’s merit and thaûy ñeàu laùnh xa. Hoaëc neáu coù gaàn guõi thì laø virtue. Before long, he will be just like haïng phaùt taâm theo hoä trì. Universal Worthy himself, obtaining a subtle Moreover, if a person receives and and wonderful physical body complete with maintains these great vows with a mind of the thirty-two marks of the Great Man. If he is deep faith, read and recites them, or writes out born among humans or gods, he will always just a single four-line verse, he or she can live in a superior family. He will totally quickly eradicate the karma of the five destroy the evil destinies and will leave all unintermittent offenses. All of the world’s bad companions. Fully able to vanquish all

externalists, he will completely free himself möôøi phöông baát khaû thuyeát baát khaû thuyeát from all afflictions, just as the Lordly Lion theá giôùi, duøng söùc trí hueä tuøy theo taâm cuûa subdues all beasts. This person will be worthy chuùng sanh maø laøm lôïi ích. of receiving the offerings of all living beings. This person will see himself born from a Laïi ngöôøi naày luùc laâm chung, phuùt cuoái lotus flower and wil receive a prediction from cuøng, taát caû caên thaân ñeàu hö hoaïi, taát caû thaân the Buddha. In this way he will pass through thuoäc ñeàu phaûi boû lìa, taát caû oai theá ñeàu thoái numberless hundreds of thousands of tens of thaát, cho ñeán caùc quan phuï töôùng ñaïi thaàn, thousands of millions of nayutas of kalpas, and cung thaønh trong ngoaøi, voi ngöïa xe coä, traân with the minds of living beings in order to baûo kho ñuïn...taát caû ñeàu khoâng ñem moät moùn benefit them everywhere throughout the naøo theo ñöôïc. Chæ coù möôøi nguyeän vöông ineffably ineffable worlds in the ten naày chaúng rôøi ngöôøi maø thoâi. Trong taát caû thôøi directions. gian noù thöôøng ôû tröôùc daãn ñöôøng, trong Chaúng bao laâu seõ ngoài nôi Boà Ñeà ñaïo traøng khoaûnh khaéc lieàn ñöôïc sanh veà coõi Cöïc Laïc. haøng phuïc quaân ma, thaønh böïc ñaúng chaùnh Ñeán Cöïc Laïc roài lieàn thaáy ñöùc A Di Ñaø Phaät giaùc giaûng noùi phaùp maàu vi dieäu. Coù theå laøm cuøng caùc Ngaøi Vaên Thuø Sö Lôïi Boà taùt, Phoå cho chuùng sanh trong nhöõng coõi Phaät nhö soá Hieàn Boà Taùt, Quaùn Töï Taïi Boà Taùt, Di Laëc Boà cöïc vi traàn ñeàu phaùt taâm Boà Ñeà, tuøy theo caên Taùt... Caùc vò Boà Taùt naày saéc töôùng ñoan taùnh cuûa chuùng sanh maø daïy doã cho thaønh nghieâm, coâng ñöùc ñaày ñuû chung cuøng vaây thuïc, nhaãn ñeán cuøng taän kieáp haûi, coù theå laøm quanh. lôïi ích taát caû chuùng sanh moät caùch roäng lôùn. Further, when a person is on the verge of Before long he will sit in a Bodhimanda, death, at the last instant of life, when all his subdue the demonic armies, accomplish equal faculties scatter and he departs from his and proper enlightenment, and turn the relatives, when all power and status are lost wonderful dharma wheel. He will cause living and nothing survives, when his prime minister, beings in worlds as many as the fine motes of great officials, his inner court and outer cities, dust in Buddha lands to bring forth the Bodhi his elephants, horses, carts, and treasuries of mind. According with their basic natures, he precious jewels can no longer accompany him, will teach, transform, and bring them to these kings of vows alone will stay with him. maturity. To the exhaustion of the seas of At all times they will guide him forward, and future kalpas, he will greatly benefit all living in a single instant he will be reborn in the beings. Land of Ultimate Bliss. Arriving there, he will Naày thieän nam töû! Caùc chuùng sanh kia see Amitabha Buddha, Manjusri Bodhisattva, hoaëc nghe, hoaëc tin nôi nguyeän vöông roäng Universally Worthy Bodhisattva, the lôùn naày, roài thoï trì ñoïc tuïng vaø giaûng noùi cho Bodhisattva who contemplates at Ease, ngöôøi nghe. Coâng ñöùc cuûa chuùng sanh kia chæ Maitreya Bodhisattva, and others. The coù ñöùc Phaät Theá Toân bieát, ngoaøi ra khoâng ai appearance of these Bodhisattvas will be hieåu thaáu. Vì theá neân nhöõng ngöôøi ñöôïc nghe upright and adorned, and their merit and virtue möôøi ñieàu nguyeän vöông naày chôù sanh loøng complete. Together they will circumambulate

nghi ngôø, neân phaûi laõnh thoï, thoï roài neân ñoïc, him. ñoïc roài coù theå tuïng thuoäc, tuïng thuoäc roài neân Luùc baáy giôø ngöôøi aáy töï thaáy mình gaù sanh gìn nhôù luoân, cho ñeán bieân cheùp vì ngöôøi maø nôi hoa sen baùu, ñöôïc ñöùc Phaät xoa ñaàu thoï giaûng noùi. Nhöõng ngöôøi nhö vaäy, trong moät kyù. Sau khi ñöôïc thoï kyù roài, traûi qua voâ soá nieäm taát caû haïnh nguyeän ñeàu ñöôïc thaønh töïu, traêm ngaøn muoân öùc na-do-tha kieáp, khaép caû ñöôïc phöôùc voâ löôïng voâ bieân.

Good man, the merit and virtue obtained by I bow before them all, omitting none. living beings through hearing and believing in Söùc oai thaàn haïnh nguyeän Phoå Hieàn these great kings of vows, through receiving, With the awesome spiritual power of maintaining, reading and reciting them, and Samantabhadra's vows through extensively explaining them for Phaân thaân hieän khaép tröôùc Nhö Lai others, can be known only by the Buddha, the I appear at the same time before every World Honored One, and by no one else. Thus Come One Therefore, you who hear these kings of vows Moät thaân laïi hieän saùt traàn thaân should harbor no doubts. Reverently accept And in transformed bodies as many as them; after accepting them, you should be motes of dust in lands able to read them; after you can read them, Moãi thaân laïy khaép saùt traàn Phaät. you should be able to recite them aloud; and Bow to Buddhas as many as motes of after you can recite them aloud, you should be dust in lands able to maintain them, to the extent that you Saùt traàn Phaät ôû trong moät traàn can write them out and extensively explain In every mote of dust are Buddhas as them for others. Then in a single thought, one many as motes of dust conduct and vows will be accomplish. The Ñeàu ngoài giöõa chuùng hoäi Boà taùt blessings one will obtain are measureless and Each dwelling amid a host of Bodhisattvas boundless. Voâ taän phaùp giôùi cuõng nhö vaäy Coù theå ôû trong bieån khoå phieàn naõo cöùu vôùt Throughout motes of dust in endless chuùng sanh ñöôïc giaûi thoaùt, ñeàu ñöôïc vaõng Dharma realms it is the same sanh veà theá giôùi Cöïc Laïc cuûa ñöùc Phaät A Di Saâu tin chö Phaät ñeàu ñaày ñuû. Ñaø. I deeply believe they all are filled with One will be able to rescue living beings Buddhas. from the great sea of afflictions and suffering, Toâi ñeàu duøng taát caû aâm thinh causing them to make good their escape and With seas of each and every sound I to be reborn in Amitabha Buddha's land of everywhere let fall Ultimate Bliss. Khaép thoå voâ taän lôøi noùi hay Luùc baáy giôø Phoå Hieàn Boà Taùt ma ha taùt Words and phrases, wonderful and muoán noùi laïi nghóa aáy, ngaøi quan saùt khaép endless möôøi phöông maø noùi keä raèng: Toät taát caû kieáp thuôû vò lai At that time, Universally Worthy Which now and through the kalpas of the Bodhisattva, Mahasattva, wishing to restate future his meaning, contemplated everywhere in the Khen coâng ñöùc saâu daày cuûa Phaät. ten directions and spoke verses: Praise the wide, deep sea of Buddhas' Taát caû chö Phaät trong ba ñôøi merit and virtue. Before the Lions among men in the past, in Saém ñoà raát ñeïp: naøo traøng hoa the present, and also in the future Flower garlands supreme and wonderful ÔÛ nôi theá giôùi khaép möôøi phöông Kyõ nhaïc, höông, hoa cuøng taøn loïng Throughout the worlds of the ten Music, perfumes, parasols, and

canopies directions, Caùc thöù trang nghieâm ñeïp nhö vaäy Toâi ñem thaân ngöõ yù trong saïch And other decorations rich and rare With body, mouth and mind entirely pure Toâi duøng cuùng döôøng chö Nhö Lai. Khaép laïy chö Phaät khoâng heà soùt I offer up to every Thus Come One.

Naøo laø y phuïc, caùc thöù höông: ten directions Fine clothing, superior incense Vöøa môùi chöùng neân ñaïo chaùnh giaùc Phaán höông, höông xoâng cuøng ñeøn ñuoác. Those who first accomplish Bodhi Powdered and burning incense, lamps Taát caû nay toâi ñeàu khuyeán thænh and candies I now request and beseech them all Moãi moùn ñeàu nhö nuùi Tu Di Chuyeån xe chaùnh phaùp dieäu voâ thöôïng. Each one heaped as high as Mount Sumeru To turn the foremost, wondrous dharma Toâi ñem cuùng döôøng caùc ñöùc Phaät wheel I offer completely to all tathagatas. Chö Phaät neáu muoán nhaäp Nieát baøn Do nôi taâm thaéng giaûi roäng lôùn If there are Buddhas who wish for Nirvana. With a vast, great, supremely liberated Toâi xin thaønh taâm ñeàu môøi thænh mind I request with deep sincerity Saâu tin taát caû Phaät ba ñôøi Cuùi mong ôû laïi laâu trong ñôøi I believe in all the Buddhas of the three That they dwell in the world for a long periods of time time Söùc oai thaàn haïnh nguyeän Phoå Hieàn Cho chuùng sanh ñöôïc nhôø lôïi laïc. With the strength of Samantabhadra's To bring benefit and bliss to every beings Conduct and Vows Bao nhieâu phöôùc ñöùc bôûi cuùng döôøng, Khaép ñem cuùng döôøng caùc ñöùc Phaät. I worship those with blessings, praise I make offerings to all Thus Come them and make offerings Ones everywhere Ngôïi khen, thænh phaùp, môøi truï theá, Töø xöa ñaõ taïo nhieàu nghieäp aùc I request that the Buddhas remain in the For all the evil deeds I have done in world and turn the Dharma wheel the past Tuøy hyû saùm hoái caùc caên laønh, Ñeàu vì ba ñoäc: tham, saân, si The good roots gained from following From beginningless greed, anger and and rejoicing in the merit and virtue, delusion and from repentance and reform Töø thaân, khaåu, yù maø gaây neân Hoài höôùng chuùng sanh cuøng Phaät ñaïo. Created by my body, mouth and mind I transfer to living beings and the Buddha Taát caû nay toâi ñeàu saùm hoái. way I now know shame and repent of them all Toâi nay theo hoïc vôùi Nhö Lai Voâ löôïng coâng ñöùc cuûa chö Phaät I study with the Buddhas and practice I rejoice in the merit and virtue Tu taäp vieân maõn haïnh Phoå Hieàn Cuûa Boà taùt, Thanh Vaên, Duyeân Giaùc The perfect conduct of Universal Worthy From Bodhisattvas, Hearers, Pratyeka- Cuùng döôøng chö Phaät veà quaù khöù Buddhas I make offerings to all the Thus Come Höõu hoïc, voâ hoïc cuøng chuùng sanh Ones of the past The learners, those without study as well Cuøng vôùi möôøi phöông hieän taïi Phaät. as And to all present Buddhas throughout other beings in the ten directions the ten directions Taát caû nay toâi ñeàu tuøy hyû. Vò lai taát caû Thieân nhaân sö I rejoice in the merit and virtue All future teachers of gods and men Caùc ñaáng soi ñôøi khaép möôøi phöông Heát thaûy taâm nguyeän ñeàu vieân maõn Before the lamps of the worlds of the Whose aspirations to joy have been

completed Ñeàu duøng caùc tieáng taêm noùi Phaùp. Nguyeän theo hoïc khaép ba ñôøi Phaät With every sound I will speak the Dharma I'll follow in study throughout the three Sieâng tu Ba La Maät trong saïch Periods of time I will cultivate the pure

paramitas with Mau chöùng neân quaû ñaïi Boà Ñeà. vigor And quickly attain Great Bodhi Taâm Boà Ñeà haèng gìn khoâng maát Caû thaûy coõi cuøng khaép möôøi phöông And never leave the Bodhi mind behind In all lands of the ten directions Döùt tröø chöôùng nhô khoâng ñeå thöøa Roäng lôùn thanh tònh trang nghieâm ñeïp I will banish all obstructions and Vast, great, pure, and wonderfully adorned defilements Chuùng hoäi vaây quanh caùc Nhö Lai Taát caû haïnh maàu ñeàu thaønh töïu. All Tathagatas sit beneath royal Bodhi And fulfill all the wondrous practices trees ÔÛ nôi caùc hoaëc, nghieäp, caûnh ma Ñeàu ôû döôùi coäi Boà Ñeà thoï. From all delusions, karma, and demon- While assemblies circumambulate them states Bao nhieâu chuùng sanh trong möôøi phöông Trong voøng theá gian ñöôïc giaûi thoaùt I vow that every being in all directions Amid all worldly paths, I will be freed Nguyeän lìa lo khoå thöôøng an laïc Cuõng nhö hoa sen khoâng dính nöôùc Will be peaceful, happy, and without worry As the lotus does not touch the water Ñeàu ñöôïc lôïi ích chaùnh phaùp maàu Naøo khaùc Nhaät, Nguyeät chaúng döøng khoâng. May they obtain the proper Dharma's As sun and moon do not stop in space profound aid Döùt heát taát caû khoå aùc ñaïo Döùt heát phieàn naõo khoâng coøn thöøa. Ending suffering of the paths of evil And may all their afflictions be wiped Khaép ñoàng ban vui cho quaàn chuùng away without exception And to everyone equally bringing joy Khi toâi vì Boà Ñeà maø tu Nhö theá traûi qua voâ soá kieáp When I cultivate towards Bodhi May I for aeons like the motes of dust in Trong caùc loaøi ñeàu bieát tuùc maïng lands I will gain the knowledge of past lives Lôïi ích möôøi phöông khoâng cuøng taän. In all destinies Ever benefit all in the ten directions Thöôøng ñöôïc xuaát gia tu tònh giôùi Toâi thöôøng tuøy thuaän caùc chuùng sanh I will always leave the home-life and Always in accord with living beings cultivate pure precepts Cuøng taän taát caû vò lai kieáp Khoâng nhô khoâng loãi cuõng khoâng hö. Cultivating through all future aeons Without outflows, never broken, and Haèng tu haïnh lôùn cuûa Phoå Hieàn without stain The vast conduct of Universal Worthy Trôøi, roàng, daï xoa, baøn traø quyû Vieân maõn quaû Boà Ñeà voâ thöôïng. Be they gods, dragons, yakshas, or The unsurpassed Great Bodhi will I perfect Kumbhandas Nhöõng ngöôøi cuøng toâi ñoàng moät haïnh Nhaãn ñeán loaøi ngöôøi cuøng phi nhôn May all who cultivate with me Up to humas, non-humans, and the rest Caàu taát caû choã chung nhoùm hoïp Taát caû ngoân ngöõ cuûa chuùng sanh Assemble together with me in one place In the many languages of all such Thaân khaåu yù nghieäp ñeàu ñoàng nhau living beings Our karmas of body, mouth, and mind

the same In one mote of dust are lands as Heát thaûy haïnh nguyeän cuøng tu hoïc. numerous as motes of dust As we cultivate and study all practices Moãi moãi coõi coù nan tö Phaät and vows In each land are incalculable numbers Caùc thieän tri thöùc lôïi ích toâi of Buddhas With all advisors good and wise who aid Moãi moãi Phaät ôû giöõa chuùng hoäi me In every place where Buddhas dwell I Vì toâi chæ baøy haïnh Phoå Hieàn see the host assembled By explaining Samantabhadra's deeds Toâi thaáy haèng giaûng haïnh Boà Ñeà. Nguyeän cuøng toâi thöôøng chung hoäi hoïp Endlessly proclaiming all the practices I vow to always congregate together of Bodhi Ñoái vôùi

toâi loøng luoân hoan hyû. Khaép heát möôøi phöông caùc coõi nöôùc May they never be displeased with me In ten directions everywhere, throughout Nguyeän thöôøng dieän kieán caùc Nhö Lai the sea of lands I vow to always meet Thus Come Ones Moãi ñaàu loâng ñuû coù ba ñôøi face to face On the tip of every hair in oceans of all Vaø haøng Phaät töû vaây quanh Phaät time And the hosts of disciples that circulate Phaät cuøng quoác ñoä voâ soá löôïng around them So too there is a sea of Buddhas, a sea Toâi ñeàu söûa sang cuùng döôøng lôùn of Buddha lands I'll raise offerings which are vast and great Toâi khaép tu haønh traûi traàn kieáp. Toät thuôû vò lai khoâng nhaøm moûi. Pervading them all I cultivate for seas Untiring to the end of future aeons of endless time Nguyeän gìn phaùp maàu cuûa Nhö Lai Lôøi cuûa Nhö Lai ñeàu thanh tònh I will hold on high the subtly wondrous The speech of all Tathagatas is pure Buddhadharma Moät lôøi ñuû caû caùc aâm thinh Roõ baøy caû thaûy haïnh Boà Ñeà Each word contains an ocean of all sounds And illuminate the prctices of Bodhi Theo tieáng chuùng sanh loøng öa thích Roát raùo thanh tònh haïnh Phoå Hieàn According with what beings like to hear I will ultimately pure in Samantabhadra's Bieän taøi cuûa Phaät ñeàu ban khaép. way The Buddhas' sea of eloquence flows forth Troïn kieáp vò lai thöôøng tu taäp. Taát caû chö Phaät trong ba ñôøi Practicing until the end of time Al Tathagatas of the three periods of time Toâi ôû trong taát caû caùc coõi Duøng nhöõng ngöõ ngoân voâ taän kia I cultivate throughout all existence Using the inexhaustible seas of words Tu phöôùc voâ taän, trí voâ taän and languages Inexhaustible blessings and wisdom Haèng chuyeån phaùp maàu raát lyù thuù Ñònh, hueä, phöông tieän vaø giaûi thoaùt Forever turn the wonderful Dharma By concentration, wisdom, skillful Wheel of noumenon and phenomena means, and liberation Nhôø trí saâu toâi ñeàu laõnh thoï. Ñöôïc nhöõng taïng voâ taän coâng ñöùc. I enter everywhere with the power of I will gain an endless store of merit and deep wisdom virtue Toâi hay thaâm nhaäp ñôøi vò lai Trong moät traàn coù traàn soá coõi I can penetrate the futue

Taát caû kieáp thaâu laøm moät nieäm Söùc oai thaàn töø bi khaép che And exhaust all kalpas in a single thought The subtle spiritual power to shield all Heát thaûy nhöõng kieáp trong ba ñôøi with great kindness All kalpas of the three periods of time Söùc phöôùc trang nghieâm khaép thanh tònh Laøm khoaûng moät nieäm toâi ñeàu nhaäp. The power to everywhere purify and In a single thought I completely enter adorn supreme blessings Trong moät nieäm toâi thaáy ba ñôøi Söùc trí hueä khoâng tröôùc khoâng treä Taát caû caùc ñaáng Nhôn Sö Töû The power of wisdom which is unattached In one thought I see all Lions of men and and independent Cuõng thöôøng vaøo trong caûnh giôùi Phaät Söùc ñònh, hueä, phöông tieän, oai thaàn I constantly fathom the Buddha states The awesome spiritual power and the of the past, present and future powers of concentration, wisdom, and Nhö huyeãn, giaûi thoaùt vaø oai löïc. skill-in-means Their magical liberations and their Söùc khaép hay chöùa ñaïo Boà Ñeà. awesome strength The power of universally accumulating Trong caùc cöïc vi ñaàu sôïi loâng bodhi On the tip of an extremely fine hair Söùc thanh tònh taát caû nghieäp laønh Xuaát hieän coõi trang nghieâm ba thuôû The power of good karma

which purifies Appear jewelled lands of eternal time all things Möôøi phöông traàn saùt caùc ñaàu loâng Söùc xoâ deïp taát caû phieàn naõo Lands on hair tips as many as dust The power to eradicate all afflictions mote like lands of the ten directions Söùc haøng phuïc taát caû loaøi ma Toâi ñeàu thaâm nhaäp ñeå nghieâm tònh. The power to subdue all demons I deeply enter, adorn, and purify Söùc vieân maõn caùc haïnh Phoå Hieàn. Vò lai caùc ñaáng Chieáu Theá Ñaêng The power to perfect Universal Worthy's All lamps of the future that light the world conduct Thaønh ñaïo chuyeån phaùp ñoä chuùng sanh Khaép hay nghieâm tònh caùc coõi nöôùc Complete the way, turn the Dharma The sea of lands I everywhere adorn and Wheel, and awaken living beings purify Phaät söï xong xuoâi hieän nhaäp dieät Giaûi thoaùt cho heát thaûy chuùng sanh As they perfect the Buddha's work and And I liberate the sea of all living beings manifest Nirvana Kheùo hay phaân bieät caùc phaùp maàu Toâi ñeàu ñeán gaàn ñeå haàu haï. With skill I make distinctions in the I visit and draw near to each one and Sea of all dharmas obtain Coù theå saâu vaøo bieån trí hueä. Söùc thaàn thoâng roäng khaép choùng mau And enter deeply into the wisdom sea The spiritual power to rapidly go Khaép tu thanh tònh caùc coâng haïnh everywhere I can purify the ocean of all practices Söùc Phoå Moân khaép nhaäp ñaïi thöøa Caùc chí nguyeän thaûy ñeàu vieân maõn The power to universally enter the Perfect and Complete a sea of vows Mahayana through the Universal Door Gaàn guõi cuùng döôøng caùc ñöùc Phaät Söùc trí haïnh khaép tu coâng ñöùc I draw near to a sea of Buddhas and The power of wisdom and conduct to make offerings universally cultivate merit and virtue Tu haønh voâ löôïng kieáp khoâng moûi.

And cultivate without fatigue for a sea of Infinite and measureless is my cultivation time Ñöôïc caùc coâng ñöùc cuõng khoâng löôøng Taát caû Nhö Lai trong ba ñôøi Boundless merit and virtue I obtain To all Tathagatas of the three periods of An truï trong nhöõng haïnh voâ löôïng time Amid limitless practices I will dwell in Nhöõng haïnh nguyeän Boà Ñeà toái thaéng peace With Bodhi, conduct, and vows most Suoát thaáu taát caû söùc thaàn thoâng. supreme And penetrate the strength of spiritual Toâi ñeàu cuùng döôøng tu taäp ñuû powers I completely offer up my perfect Söùc trí maïnh meõ caùc Vaên Thuø cultivation Manjusri has wisdom, courageous and Duøng haïnh Phoå Hieàn ngoä Boà Ñeà. brave With Samantabhadra's practices, I awaken Hueä haïnh Phoå Hieàn cuõng döôøng aáy to Bodhi Samantabhadra's conduct and wisdom Taát caû Nhö Lai coù tröôûng töû are the same All tathagatas have elder disciples Toâi nay hoài höôùng caùc caên laønh Danh hieäu ngaøi laø ñöùc Phoå Hieàn I now transfer all good roots Named Universally Worthy, honored one Thöôøng theo caùc ngaøi maø tu hoïc. Toâi nay hoài höôùng caùc caên laønh In order to follow them in practice and in Now I transfer all good roots study Nguyeän caùc trí haïnh ñeàu ñoàng ñoù. Chö Phaät ba ñôøi luoân khen ngôïi And I vow to perform deeds of wisdom In the three periods of time, all Buddhas identical to his praise Nguyeän thaân khaåu yù haèng thanh tònh Nhöõng nguyeän roäng lôùn khoù saùnh baèng I vow that my body, mouth, and mind Such vows as these, lofty and great will be forever pure Toâi nay hoài höôùng caùc caên laønh Coâng haïnh coõi nöôùc cuõng saïch trong I now

transfer all good roots And that all practices and Buddha lands Ñeå ñöôïc Phoå Hieàn haïnh thuø thaéng. Will be also Wishing to perfect the supreme practices Trí hueä aáy goïi raèng Phoå Hieàn of Samantabhadra To the wisdom of Universal Worthy Nguyeän toâi luùc maïng saép laâm chung Nguyeän toâi cuøng ngaøi ñeàu ñoàng ñaúng. I vow that when my life approaches its end I vow in every way to be identical Tröø heát taát caû caùc chöôùng ngaïi Vì khaép thanh tònh haïnh Phoå Hieàn All obstructions will be swept away I will wholly purify Samantabhadra's Taän maët gaëp Phaät A Di Ñaø conduct I will see Amitabha Buddha Caùc nguyeän lôùn cuûa Vaên Thuø Sö Lôïi Lieàn ñöôïc vaõng sanh coõi Cöïc Laïc. And the great vows of Manjusri as well And be born in his land of Ultimate Bliss Troïn söï nghieäp kia khoâng thöøa soùt and peace All their deeds I will fulfill, leaving nothing Toâi ñaõ vaõng sanh coõi kia roài undone When reborn in the Western land Ñeán kieáp vò lai haèng khoâng moûi. Hieän tieàn thaønh töïu nguyeän lôùn naày Till the end of the future I will never tire I will perfect and completely fulfill Toâi tu caùc haïnh ñeàu voâ löôïng Caû thaûy troøn ñuû khoâng thöøa thieáu

Without exception these great vows For aeons as many as the motes of dust Lôïi laïc taát caû caùc chuùng sanh. In lands, I always offer To delight and benefit all beings Neáu coù ngöôøi nôi nguyeän vöông naày Chuùng hoäi Di Ñaø ñeàu thanh tònh Yet, if one believes in these Kings of The assembly of Amitabha Buddha is Vows supreme completely pure Moät phen nghe lieàn sanh tín kính Toâi töø hoa sen nôû sanh ra As they pass by the ear but a single time When from a matchless lotus I am born Mong caàu khaùt ngöôõng quaû Boà ñeà Thaân thaáy ñöùc Phaät Voâ Löôïng Quang And if in search of Bodhi one thirstily I'll behold the Tathagata's Ñöôïc coâng ñöùc nhieàu hôn taøi thí. Measureless Light as he appears before The merit and virtue gained will that me surpass Lieàn thoï kyù toâi ñaïo Boà ñeà. Nhôø ñaây thöôøng xa caùc baïn aùc To bestow a prediction of Bodhi With bad advisors forever left behind Nhôø ñöùc Phaät kia thoï kyù roài Thoaùt khoûi taát caû ba ñöôøng döõ Receiving a prediction from the Thus From paths of evil, one departs forever Come One Mau thaáy ñöùc Phaät Voâ Löôïng Quang Toâi hoùa voâ soá vaïn öùc thaân Soon to see the Buddha of Limitless Light I'll transform countless kotis of bodies Ñaày ñuû nguyeän Phoå Hieàn toái thaéng. Trí hueä roäng lôùn khaép möôøi phöông And perfect Samantabhadra's vows And with wisdom power vast and great Ngöôøi naày thoï maïng ñöôïc laâu daøi pervade ten directions Easily obtaining the blessings of long life Khaép lôïi taát caû chuùng sanh giôùi. Trong loaøi ngöôøi ôû böïc toân quyù To benefit the realms of living beings Assured of a noble rebirth in the human Nhaãn ñeán hö khoâng theá giôùi taän realm Realms of worlds and empty space might Ngöôøi naày khoâng laâu seõ troïn neân reach an end Before long he'll perfect and complete Chuùng sanh, nghieäp, vaø phieàn naõo taän Coâng haïnh nhö Phoå Hieàn Boà Taùt. And beings, karma, and afflictions be The practices of Universal Worthy extinguished Ngaøy tröôùc do vì khoâng trí hueä Nhöng boán phaùp aáy khoâng cuøng taän In the past, owing to a lack of wisdom But they never be exhausted power Nguyeän toâi roát raùo haèng voâ taän. Taïo ra naêm nghieäp voâ giaùn aùc Neither will any of my vows The

five unintermittent offenses of Coõi nöôùc voâ bieân khaép möôøi phöông extreme evil I have done With myriads of jewels in boundless Chuyeân tuïng nguyeän vöông Phoå Hieàn naày lands in all directions By reciting the great Kings of Vows of Trang nghieâm caùc baùu cuùng döôøng Phaät Universal Worthy I make decorations and offerings to the Taát caû toäi aùc mau tieâu dieät. Thus Come Ones In one thought can all be wiped away Saém ñoà an laïc thí trôøi ngöôøi Sanh ra doøng hoï cuøng dung saéc I bring the foremost peace and joy and His clan, race, and color, humans Töôùng toát, trí hueä ñeàu ñaày ñuû Traûi kieáp vi traàn luoân cuùng thí. Marks and characteristics, with his

wisdom are all perfected and completed Luùc Ngaøi Phoå Hieàn ñaïi Boà taùt ôû tröôùc ñöùc Caùc ma, ngoaïi ñaïo khoâng phaù ñöôïc Nhö Lai noùi baøi keä haïnh nguyeän thanh tònh Demons and externalists will have no roäng lôùn roài, Thieän Taøi ñoàng töû vui möøng voâ way to harm him löôïng, caùc Boà Taùt cuõng ñeàu hoan hyû, ñöùc Nhö Kham laøm phöôùc ñieàn cho ba coõi. Lai khen raèng: “Laønh thay! Laønh thay!” And he’s worthy to receive the When Universal Worthy Bodhisattva offerings of the three realms Mahasattva finished speaking before the Thus Mau ñeán coäi Boà ñeà thoï vöông Come One these pure verses on the Great To the regal Bodhi tree he will quickly go Kings of Vows of Universal Worthy, the youth Ngoài an haøng phuïc caùc chuùng ma Good Wealth was overwhelmed with And seated there subdue hordes of boundless joy. All the Bodhisattvas were demons extremely happy as well, and the Thus Come Thaønh ñaïo chaùnh giaùc noùi phaùp maàu One praised him, saying, “Good indeed, good Right and equally enlightened, he’ll indeed!” Turn the Dharma wheel Baáy giôø, luùc ñöùc Theá Toân cuøng haøng Khaép lôïi taát caû caùc haøm thöùc. Thaùnh chuùng ñaïi Boà taùt dieãn noùi Phaùp moân To benefit the host of living beings thuø thaéng caûnh giôùi giaûi thoaùt baát khaû tö nghì Neáu ngöôøi ôû nôi möôøi nguyeän naày nhö vaäy, ngaøi Vaên Thuø Sö Lôïi Boà Taùt laøm If one holds on high Samantabhadra’s baäc thöôïng thuû trong caùc vò ñaïi Boà Taùt vaø saùu Vows and proclaims them by ngaøn thaày tyø kheo cuûa ngaøi giaùo hoùa. Ñoïc, tuïng, thoï trì vaø dieãn noùi At that time, when the World Honored One Reading, reciting, receiving and preaching and the wise assembly of Bodhisattva- Quaû baùo chæ Phaät môùi bieát ñöôïc Mahasattvas had proclaimed this Supreme One’s reward only the Buddhas will know Dharma Door to the Inconceivalbe State of Quyeát ñònh seõ ñöôïc ñaïo Boà ñeà. Liberation, the Bodhisattva Manjusri was the And one will obtain Bodhi’s highest path leader of the great Bodhisattvas and the six Neáu ngöôøi tuïng nguyeän Phoå Hieàn naày thousand monks he had taught and brought to If one recites Universal Worth’s Vows maturity. Toâi noùi chuùt ít phaàn caên laønh: Ñöùc Di Laëc Boà Taùt laøm böïc thöôïng thuû I will speak of a portion of his good roots trong caùc vò ñaïi Boà taùt ôû Hieàn Kieáp. Trong moät nieäm thaûy ñeàu vieân maõn The Bodhisattva Maitreya was the leader In a single thought he can perfect among the great Bodhisattvas of this Worthy Thaønh töïu chuùng sanh nguyeän thanh tònh Era. The pure vows of sentient beings Ñöùc Voâ Caáu Phoå Hieàn Boà taùt ñöùng ñaàu caùc Haïnh Phoå Hieàn, thuø thaéng cuûa toâi baäc nhaát sanh truï quaùn ñaûnh vò Boà

taùt, cuøng The supreme and endless blessings vôùi caùc vò ñaïi Boà Taùt ñoâng nhö soá vi traàn from Samantabhadra's conduct trong caùc theá giôùi ôû möôøi phöông khaép ñoàng Phöôùc lôùn voâ bieân ñeàu hoài höôùng ñeán nhoùm hoäi. I now universally transfer The immaculate Bodhisattva Universal Khaép nguyeän chuùng sanh ñang chìm ñaém Worthy was the leader of the great May every living beings, drowning and Bodhisattvas who in one lifetime would adrift achieve Biddhahood and receive anointment. Mau sanh coõi Phaät Voâ Löôïng Quang This Bodhisattva also led the Bodhiattva- Soon return to the land of Limitless Light ! Mahasattvas, numerous as the motes of dust in

all the worlds of the ten directions, who had Kim Cang Baùt Nhaõ Ba La Maät gathered at the assembly. Trong haøng ñaïi Thinh Vaên thì coù ngaøi ñaïi trí Kinh—The Vajracchedika Prajna Xaù Lôïi Phaát, ngaøi ñaïi Muïc Kieàn Lieân… laøm Paramita Sutra—See Appendix G. thöôïng thuû . Cuøng nhöõng haøng Trôøi, Ngöôøi, caùc baäc chuùa teå trong ñôøi, baùt boä: Thieân long, daõ xoa, caøn thaùt baø, a-tu-la, ca-laâu-la, khaån- na-la, ma-haàu-la-daø, nhôn, phi nhôn… taát caû Kinh Leã Saùu Phöông— ñaïi chuùng nghe Phaät thuyeát phaùp ñeàu raát vui möøng, ñoàng tín thoï phuïng haønh. Worship In The Six Directions The great, wise Sariputra, Mahaudgalyayana Sutra and others headed the ranks of the great Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät Sound Hearers. All the people, gods, and lords Namo Sakyamuni Buddha of all the worlds, as well as dragons, yakshas, Nam Moâ Döôïc Sö Löu Ly Quang Vöông Phaät gandharvas, asuras, garudas, kinnadras, Namo Bhaisajaguru Medicine Buddha mahoragas, humans, non-humans, and so Nam Moâ A Di Ñaø Phaät forth, and the entire Great Assembly, upon Namo Amitabha Buddha hearing what the Buddha had said, all Nam Moâ Phoå Hieàn Boà Taùt rejoiced, faithfully accepted it, and put it into Namo Bodhisattva Samantabhadra practice. Nam Moâ Ñòa Taïng Vuông Boà Taùt Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña: Namo Bodhisattva Ksitigarbha Lö höông saï nhieät. Nam Moâ Haï Sanh Di Laëc Toân Phaät Incense heats up in the censer. Namo Maitreya, the Future Buddha Phaùp giôùi moâng huaân. Nam Moâ Quaùn Theá AÂm Boà Taùt The fragrance premeates all space. Namo Bodhisattva Avalokitesvara Chö Phaät haûi hoäi taát ñieâu vaên. Nam Moâ Vaên Thuø Sö Lôïi Boà Taùt Buddhas in all universes are aware. Namo Bodhisattva Manjusri Tuøy xöù kieát töôøng vaân. Everywhere, there gathers auspicious clouds. Buoåi saùng noï, chaøng Thieän Sanh Thaønh yù phöông aân. One morning, young Sigala Be sincere and solemn. Maëc aùo muõ, leã Saùu phöông Chö Phaät hieän toaøn thaân. Dressed and well-groomed, prayed six Buddhas appear in the midst of fragrant directions clouds. Phaät hoûi raèng: "Leã gì theá?" Nam Moâ Höông Vaân Caùi Boà Taùt Ma Ha Taùt The Buddha asked: "To what do you pray?" (3 laàn). Let's take refuge with the Bodhisattva in the Chaøng môùi keå: cloud of incense (3 times). He explained: Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät. "Theo lôøi cha, thôøi leã vaäy." Let's take refuge with our teacher Sakyamuni "Father said, every morning, pray like this." Buddha. Phaät beøn daïy: The Buddha taught: "Ngöôi hieåu laàm, leã taïi taâm." "You are wrong, sincere pray is in heart."

Ngöôi neân bieát: For teacher, show respect, and obey You should know: Hoïc chôù löôøi, laøm chôù ngaïi “Saùu aùc nghieäp, töø ngay ñi!” Strive for best, be earger. “The six evil karmas, cease them now!” Phaûi khen ngôïi, coâng ñöùc Thaày Ñöøng röôïu cheø, chôù côø baïc You must praise, the Teacher’s efforts. No to drink, not to bet Ñaïo laøm Thaày, cuõng khoâng deã Ñöøng bieáng nhaùc, chôù baïn xaèng Be a teacher, is so hard Not to loaf, no bad friends Phaûi chaêm chæ, daïy cho mau Ñöøng noùi nhaèng, chôù gian aùc Be hard-working, teach quickly Not to gossip, not to cheat Mong troø sau, thaønh ngöôøi gioûi. Töø saùu aùc, leã saùu phöông Hope students, accomplish well. Reject these wrongs, pray six ways Hoïc taán tôùi, hôn troø ngöôøi Keû baát löông, leã voâ boå Study well, better than others Wrong-doers, pray uselessly Coá trau doài, hieåu ñaïo lyù Neân bieát roõ, tu coõi loøng! With your ability, make them know You should know, how to cultivate your mind! Nhöõng nghi nghóa, vaïch cho hay 1) Leã phöông Ñoâng Explain doubtful points fluently. Pray to East 3) Leã phöông Taây Laø Cha meï, giöõ ñuû leã Pray to West For Parents, keep to rules Laø choàng vôï, Sôùm cuøng khuya, coù vieäc gì, For spouses Dawn to dusk, do your chores, phaûi nieàm nôû, luùc choàng ñi veà Phaûi laøm ñöõ, phaûi thöông nhôù ñeán song thaân. Be cheerful to husband, when husband leaves Always help out, love them both mom and and returns dad. Lo gia chaùnh Khi yeáu ñau, phaûi chaïy chöõa. Take care of home When they are ill, find them a cure. Neùt trinh tónh Chaêm soùc kyõ, yeân loøng giaø. Be faithful Take care of them well in old age. Loøng chuyeân chính Laøm cha meï, cho troïn ñaïo: Be loyal Parents too, fullfil duties: Coù cuûa rieâng, ñöøng tö tuùi Neân daïy baûo, theo ñieàu laønh Share all thing, not for self Teach and guide, the right way Choàng giaän doãi, phaûi oân toàn Neân doã daønh, gaàn ngöôøi gioûi When he’s mad, don’t hold a grudge. Should coax child, to play with good Choàng khuyeân ngaên, phaûi phuïc tuøng Khuyeân gaéng gioûi, chaêm hoïc haønh When he’s corect, should listen Make child try to study well Phaûi saên soùc, vieäc trong ngoaøi Tuoåi tröôûng thaønh, tìm ñoâi löùa Take care of household When at age, help them with marriage Choàng nguû roài, môùi ñi nguû. Döïng nhaø cöûa, daïy laøm aên When he sleeps, then you sleep. Build them home, teach them work. Choàng ñoái vôï, coù nhaân nghóa 2) Leã Nam phöông Husband rules, should be kind Pray to South: Khi ñi veà, phaûi chaøo hoûi Laø sö ñeä, phaûi kính neå, phaûi nghe lôøi When wife leaves and returns, then greet her

AÊn ñuùng buoåi, nghæ ñuùng giôø Coù toäi quaù, ñöøng phaït ngay Eat when time, sleep when time If at fault, delay rage Ñeå vôï mình, khoûi phieàn loøng Xeùt gian ngay, caân naëng nheï So that wife won’t worry Look at fault, weigh motives Saém cho vôï, tuøy löïc mình Löôïng tình lyù, goàm nhu cöông Buy her things to your best Recall traits, ease sentence AÙo quaàn laønh, trang söùc ñuû Khi oám ñau, phaûi thöông xoùt Purchase clothes and jewelry. When he is ill, be caring Giao cho vôï, giöõ tieàn taøi Caáp thang thuoác, khoâng tieác gì Give her charge of income Give him drugs, don’t regret Cuøng tieâu xaøi, khoâng daáu dieám Thöôûng vaät chi, khoâng thieân leäch Both spend funds, don’t hide it. Reward god, favor none. Tình aâu yeám, trong thuûy chung Cuûûa tích tröû, noù coù rieâng Always love her, from start to end Possessions,

his to keep Khoâng hai loøng, vôùi keû khaùc Phaûi phaân minh, khoâng ñoaït thuû Be faithful, have one wife. Keep separate, take them not 4) Leã phöông Baéc ÔÛ vôùi chuû, heát ñaïo toâi Pray to North For worker Laø baàu baïn, raên nhaéc nhau Saùng sôùm mai, daäy tröôùc chuû For friends, explain faults Rise early, before boss Traùnh ñieàu döõ Vieäc phaän söï, phaûi heát loøng Avoid wrongs Complete tasks, best you can Phaûi giuùp ñôû, luùc tai naøn Ñoà aên duøng, ñöøng hao phí Aid friends, when in need Food you eat, do not waste Nghóa keo sôn, ngaøy gaén chaët Phaûi kính neå, phaûi chaøo môøi Know burden to others Have respect, greet master Thöôøng thaân maät, vieáng thaêm nhau Khen ngôïi ngöôøi, chôù baùng nhieác Keep in touch, don't forget Compliment, not degrade. Chuyeän rieâng nhau, ñöøng tieát loä 6) Leã leân Trôøi Private things, don't disclose Pray to Sky Giaøu giuùp cuûa, khoûe giuùp coâng Tin theo lôøi, loøng thaønh thaät If rich give poor, if strong give hand Follow thoughts, of true hearts Cam khoå ñoàng, thuø taïc haäu Baûo caùc vieäc, phaûi vaâng laøm Share the joys and sorrows You listen and follow Ñöøng oaùn caùu, chôù tham oâ Neân bieát ham, nghe ñaïo lyù Erase temper and avarice. Be eager of knowledge Moái thuø hieàm, neân döùt ñöùt Nghe maø nghó, nghó maø tu Once angered always forgive Hear but know, know but do 5) Leã xuoáng ñaát Phaùp Phaät maàu, hoûi cho vôû Pray to Ground Deep concepts, require search Laø tôù thaày, tröôùc khi sai Baäc trí giaû, phaûi daïy ngöôøi For bosses, when command For sages, teach others Xem söùc ñaõ Daïy leã nghi, khoâng phoùng tuùng See if able Preach moral, not to be free.

Thöông caùc gioáng, cöùu chuùng sanh Thaân thích ñaâu, khi haáp hoái Love all things, save all beings Where's kinsman, when you die Daïy "thanh tònh," daïy "boá thí." Thuoác naøo khoûi, voâ phöông troán Show them peace, teach them giving There is no cure, or can hide Daïy "ñònh loøng," daïy "trì giôùi." Khaùch qua ñöôøng, ra quaùn troï Teach them "ease at heart," act in "rules." Life is like, a crossing Daïy ít noùi, maø chaêm laøm Naøo con vôï, naøo meï cha Reticence, be hard-working Like child wife, like mon dad Daïy "phaùt taâm," caàu "Tònh ñoä." Vöøa moät nhaø, phuùt ñoâi ngaû Teach them "vow," contentment to Pure Land. Live unite, die and part Saùu ñieàu ñoù, laøm ñöôïc ra Nhö theá caû, caûnh voâ thöôøng These six guides, once mastered Life is that, constant change AÁy töùc laø, pheùp leã baùi. Trang saùu ñöôøng, luaân hoài maõi You have reached, end of prayer. In six roads, life is that Thieän Sanh laïy, xin quy-y Nay mai laïi, ñöôïc laøm ngöôøi Sigala bowed, asked three refuges Maybe for now, you are born a man Phaät voã veà, ñoïc caâu keä: Bieát ñaïo hay, tu maø ñoä Buddha consoled him and said: Good Buddha, brings success Ñöøng nguû treã, saùng daäy ngay Ñoä mình tröôùc, ñoä ngöôøi sau Don't sleep late, rise early Help self first, then others Chaáp hai tay, daâng höông nöôùc Vöôït beå saàu, thuyeàn "Luïc Ñoä." Clasp both hands, prepare pray Conquer bad, boat search near Cuùng daâng tröôùc, phaùt nguyeän sau: Beán "Laïc thoå," A Di Ñaø First Buddha, wich later: Buddha's land, Amitabha Boán aân saâu, lo baùo boå Tieáp daãn ta, môû ñöôøng ra Be thankful of the past Helps mankind, opens path. Pheùp "Luïc Ñoä," phaûi caàn tu Hôõi töù chuùng! Neân caàu sang These six paramitas, must practice Everybody! Pray for this! Tröø "si ngu," thaønh "trí tueä." Phaät daïy chaøng, chaøng

nghe Phaät Don’t be dark, then things clear Buddha taught, he listens Chaêm “Boá thí,” heát tham taøng. Möøng nhaûy nhoùt, maø tin theo Learn to “give,” no more greed. Then rejoiced: Enlightened. Tröø “hôøn giaän,” thaønh “kieân nhaãn.” Hold temper, be patience Chaêm “tinh taán,” heát “loãi laàm.” If you try, you won’t fail. Taâm Kinh (Baùt Nhaõ Taâm Tröø “phoùng taâm,” thaønh “thieàn ñònh.” Do not wander, you will be free Kinh): Prajnaparamita Hridaya Sutra--The Ñöøng löôøi lónh, thì giôø qua sutra of the heart of prajna—One of the Lazy not, time passes fast smallest, but the most vital portion in the Vast “Sanh, laõo, bònh, töû” khoå Prajnaparamita—Baùt Nhaõ Taâm Kinh---The Born, sick, age, death is last. Heart of Prajna Paramita Sutra: Ñôøi ngöôøi thoï, ñöôïc bao laâu ? **Quaùn Töï Taïi Boà Taùt haønh thaâm Baùt Nhaõ Life is dear, it is short. Ba La Maät Ña thôøi, chieáu kieán nguõ uaån giai

khoâng, ñoä nhöùt thieát khoå aùch---Bodhisattva reliance on Prajna Paramita is unimpeded in Avalokiteshvara was practicing the profound his mind. Because there is no impediment, he Prajna Paramita, he illuminated the five is not afraid and he leaves distorted dream- skandhas and saw that they are all empty, and thinking far behind. Ultimately Nirvana ! All he crossed beyond all sufferings and Buddhas of three periods of time attain difficulties. anuttarasamyak-sambodhi through reliance on **Xaù Lôïi Töû ! Saéc baát dò khoâng, khoâng baát dò the Prajna Paramita. saéc; saéc töùc thò khoâng, khoâng töùc thò saéc; thoï, **Coá tri Baùt Nhaõ Ba La Maät Ña, thò ñaïi thaàn töôûng, haønh, thöùc dieäc phuïc nhö thò--- chuù, thò ñaïi minh chuù, thò voâ thöôïng chuù, thò Shariputra ! form does not differ form voâ ñaúng ñaúng chuù, naêng tröø nhöùt thieát khoå, emptiness, emptiness does not differ from chôn thieät baát hö---Therefore, know that form; form itself is emptiness, emptiness itself Prajan Paramita is a great spiritual mantra, a is form; so too are feeling, cognition, great bright mantra, a supreme mantra, an formation and consciousness. unequalled mantra. It can remove all **Xaù Lôïi töû ! Thò chö phaùp khoâng töôùng, baát suffering: It is genuine and not false. sanh, baát dieät, baát caáu, baát tònh, baát taêng, baát **Coá thuyeát Baùt Nhaõ Ba La Maät Ña chuù, töùc giaûm---Shariputra ! All Dharmas are empty of thuyeát chuù vieát---That is why the mantra of characteristics. They are not produced, not Prajna Paramita was spoken. Recite it like destroyed, not defiled, not pure, and they this: neither increase nor diminish. **Yeát ñeá yeát ñeá, Ba La Yeát ñeá, Ba la taêng yeát **Thò coá khoâng trung voâ saéc, voâ thoï, töôûng, ñeá Boà ñeà Taùt baø ha ! Gate Gate Paragate haønh, thöùc, voâ nhaõn, nhó, tyû, thieät, thaân, yù; voâ Parasamagate Bodhi Svaha ! (3 times). saéc, thinh, höông, vò, xuùc, phaùp; voâ nhaõn giôùi, Maha Prajan Paramita (3 times). naõi chí voâ yù thöùc giôùi, voâ voâ minh, dieäc voâ voâ minh taän, naõi chí voâ laõo töû, dieäc voâ laõo töû taän; voâ khoå, taäp, dieät, ñaïo; voâ trí dieäc voâ ñaéc--- Therefore, in emptiness there is no form, Kinh Töø Thieän: Metta-Sutta (p)— feeling, cognition, or consciousness; no eyes, Maitri-Sutra (skt)—Kinh noùi veà loøng töø thieän ears, nose, tongue, body, or mind; no sights, soaïn bôûi tröôøng phaùi Phaät giaùo Tieåu thöøa. Ñaây sounds, smells, tastes, objects of touch, or laø moät trong nhöõng baûn vaên ñöôïc bieát roäng raõi Dharmas; no field of the eyes up to and nhaát cuûa Theravada vaø ñöôïc töù chuùng

cuûa including no field of mind consciousness and tröôøng phaùi naày trì tuïng moãi ngaøy---Sutra on no ignorance or ending of ignorance, up to and Kindness composed by the Hinayana school. ending no old age and death or ending of old It is one of the most popular texts of the age and death. There is no suffering, no Theravada and recited daily by monks, nuns accumulating, no extinction, and no way, and and lay people in this school. The texts says: no understanding and no attaining. “Ñaây laø nhöõng gì neân laøm cuûa nhöõng keû khoân **Dó voâ sôû ñaéc coá, Boà Ñeà Taùt Ñoûa y Baùt Nhaõ ngoan, ñi tìm giaûi thoaùt, vaø bieát thöïc nghóa Ba La Maät Ña coá, taâm voâ quaùi ngaïi; voâ quaùi cuûa nôi yeân tónh—Ngöôøi ñoù phaûi kieân quyeát, ngaïi coá, voâ höõu khuûng boá, vieãn ly ñieân ñaûo ngay thaúng vaø thaät thaø; trong khi vaãn dòu moäng töôûng, cöùu caùnh Nieát Baøn Tam Theá chö daøng, chaêm chuù vaø tröø boû moïi kieâu haõnh; Phaät y Baùt Nhaõ Ba La Maät Ña coá, ñaéc A Naäu ngöôøi ñoù luoân soáng ñaïm baïc vaø deã baèng loøng, Ña La Tam Mieäu Tam Boà Ñeà---Because khieâm nhöôøng, chaêm chæ vöøa phaûi, nhöng nothing is attained, the Bodhisattva through thoâng minh vaø luoân laøm chuû ñöôïc caùc giaùc

quan---Coøn veà chuyeän gia ñình thì khoâng coù born or to be born—May all beings be hapy at tham voïng lôùn, deã haøi loøng, khoâng maõi mieát their ease! Let none deceives another, or trong nhöõng muïc ñích xaáu. Ñeå cho tha nhaân, despites any beings in any states! Let none be caùc vò hieàn trieát phaûi töï traùch mình. Phaûi caàu anger or ill-will wish harm to another! Even cho moïi ngöôøi ñöôïc yeân bình haïnh phuùc, caàu as a mother watches over and protects her cho taát caû ñöôïc hoaøn toaøn haïnh phuùc. Caàu cho child, her only child , so with a boundless mind moïi sanh linh, ñang vaän ñoäng hay ñang naèm should one cherish all living beings, radiating im, ñang boø hay ñang bay, nhoû hay vöøa, khoûe friendliness over the entire world, above, hay oám, höõu hình hay voâ hình, gaàn hay xa, Ñaõ below, and all around without limit. So let him thoï sanh hay vaãn coøn naèm trong thai, taát caû cultivate a boundless good will towards the ñeàu ñöôïc haïnh phuùc! Caàu cho ngöôøi ñoù ñöøng entire world, uncramped, free from ill-will or bao giôø treâu choïc ngöôøi khaùc. Haõy ñöøng bao enmity. Standing or walking, sitting or lying giôø löøa gaït ai hay khinh mieät ai! Haõy ñöøng down, during all his walking hours, let him bao giôø bò thuùc ñaåy bôûi oaùn giaän hay haän thuø establish this mindfulness of goodwill, which ñeå roài töï mình gaây ra laàm loãi! Gioáng nhö moät men call the highest state. Abandoning vain ngöôøi meï che chôû cho ñöùa con, ñöùa con ñoäc discussions, having a clear vision, free from nhaát baèng caû cuoäc ñôøi. Ñoái vôùi taát caû phaûi giöõ sense appetites, he who is made perfect will gìn cho loøng mình traùnh moïi ngaên caùch. Baøy never again know rebirth. toû loøng töø thieän vôùi taát caû moïi ngöôøi, giöõ cho tinh thaàn mình khoâng thaønh kieán, khoâng heïp hoøi vôùi treân, döôùi vaø vôùi xung quanh. Khoâng moät chuùt thuø haèn vaø ñoái ñòch. Ñöùng, ngoài, Kinh Vu Lan Boàn: The Ullambana naèm hay ñi. Duø ñaáu tranh choáng söï yeáu meàm Sutra—Kinh ñöôïc Ngaøi Truùc Phaùp Hoä dòch sang nhö theá naøo, cuõng coá giöõ laáy tinh thaàn. Thaùi Haùn töï—The sutra was translated into Chinese by ñoä naày ñöôïc coi laø loái soáng Thaùnh thaàn treân Dharmaraksa--Xem Vu Lan

Boàn in Vietnamese- English Section and Ullambana in Pali/Sanskrit maët ñaát. Traùnh sa vaøo taø thuyeát, coá giöõ laáy Section. giôùi luaät vaø thieàn ñònh cho trí tueä trieån khai, **Phaät thuyeát Kinh Vu Lan Boàn—The Buddha chieán thaéng nhöõng côn khao khaùt ñoøi hoûi speaks the Ullambana Sutra: khoaùi laïc. Thì khoâng coøn taùi sanh laàn naøo nöõa **Nam Moâ Vu Lan Hoäi Thöôïng Phaät Boà Taùt— trong buïng meï---This is what should be done Namo Homage to The Ullambana Assembly of by a man who is wise, who seeks the good, Buddhas and Bodhisattvas (3 times). and know the meaning of the place of peace. **Ta töøng nghe lôøi taïc nhö vaày: Let him be strenuous or determined, upright, Moät thuôû noï Theá Toân an truï, and truly straight. Let him not be submerged Xaù Veä thaønh Kyø-thuï vieân trung, Muïc Lieân môùi ñaëng luïc thoâng, by the things of the world, free of cares (ñaïm Muoán cho cha meï khoûi voøng traàm luaân. baïc) and easily contented and joyous—Let his Coâng döôõng duïc thaâm aân doác traû, sense be controlled. Let him not desire great Nghóa sanh thaønh ñaïo caû mong ñeàn, possessions even for his family. Let him do Laøm con hieáu haïnh vi tieân, nothing that is mean or that the wise would Beøn duøng hueä nhaõn döôùi treân kieám taàm. reprove. May all beings be happy and at their ---Thus I have heard, at one time, the Buddha dwelt ease ! May they be joyous and live in safety! at Shravasti in the Garden of the Benefactor of All beings whether weak or strong, in high, Orphans and the Solitary. Mahamaudgalyayana had middle or low realms of existence, small or just obtained the six penetrations and wished to cross over his father and mother to repay their great, visible or invisible, near or far away,

kindness for raising him. Thus using his wisdom Phaùp cöùu teá ta toan giaûi noùi, eye to search for his deceased parents. Cho moïi ngöôøi thoaùt khoûi aùch naøn, **Thaáy vong maãu sanh laøm ngaï quyû, Beøn keâu Muïc Thò ñeán gaàn, Khoâng uoáng aên tieàu tuïy hình haøi. Truyeàn cho dieäu phaùp aân caàn thieát thi. Muïc Lieân thaáy vaäy bi ai, Raèm thaùng baûy laø ngaøy Töï Töù, Bieát meï ñoùi khaùt ai hoaøi tình thaâm. Möôøi phöông Taêng ñeàu döï leã naày, Lo phaåm vaät ñem daâng töø maãu, Phaûi toan saém söûa chôù chaày, Ñaëng ñôû loøng cöïc khoå baáy laâu. Ñoà aên traêm moùn traùi caây naêm maøu, Thaáy côm meï raát lo aâu, Laïi phaûi saém giöôøng naèm neäm loùt, Tay taû che ñaäy, höõu haàu boác aên, Cuøng thau, boàn, ñeøn, ñuoác, nhang, daàu. Loøng boûn xeûn tieàn caên chöa döùt, Moùn aên tinh saïch baùu maàu, Sôï chuùng ma cöôùp giöït cuûa baø. Ñöïng trong bình baùt voïng caåu kính daâng Côm ñöa chöa tôùi mieäng ñaø, Chö Ñaïi Ñöùc möôøi phöông thoï thöïc, Hoùa thaønh than löûa nuoát maø ñaëng ñaâu. Trong baûy ñôøi seõ ñaëng sieâu thaêng. He regarded the world and saw that his deceased Laïi theâm cha meï hieän tieàn, mother had ben born among the hungry ghosts, Ñaëng nhôø phöôùc löïc tieâu khieân aùch naøn having neither food nor drink, she was but skin and Vì ngaøy aáy Thaùnh Taêng ñeàu ñuû, bones. Mahamaudgalyayana felt deep pity and Daàu ôû ñaâu cuõng tuï hoäi veà. sadness, filled a bowl with food and went to Nhö ngöôøi Thieàn ñònh sôn kheâ, provide for his mother. She got the bowl, screened Traùnh ñieàu phieàn naõo chaêm veà thieàn na it with her left hand, and with her right hand she Hoaëc ngöôøi ñaëng boán toøa ñaïo quaû, made the first fist of food. But before it

entered her Coâng tu haønh nguyeän thoûa voâ sanh mouth, it turned into burning coals which could not Hoaëc ngöôøi thoï haï kinh haønh, be eaten. Chaúng ham quyeàn quí aån danh laâm toøng **Thaáy nhö vaäy aâu saàu theâ thaûm, Hoaëc ngöôøi ñaëng luïc thoâng taán phaùt, Muïc Kieàn Lieân bi caûm xoùt thöông, Vaø nhöõng haøng Duyeân Giaùc, Thanh vaên Mau mau veà ñeán giaûng ñöôøng, Hoaëc chö Boà Taùt möôøi phöông, Baïch cuøng sö phuï tìm phöông giaûi naøn. Hieän hình laøm saõi ôû gaàn chuùng sanh Phaät môùi baûo roõ raøng caên coäi, Ñeàu trì giôùi raát thanh raát tònh, Raèng meï oâng goác toäi raát saâu. Ñaïo ñöùc daày chaùnh ñònh chôn taâm. Daàu oâng thaàn löïc nhieäm maàu, Taát caû caùc baäc Thaùnh Phaøm, Moät mình khoâng theå ai caàu ñöôïc ñaâu. Ñoàng loøng thoï laõnh baùt côm luïc hoøa, Loøng hieáu thaûo cuûa oâng daàu lôùn, Ngöôøi naøo coù saém ra vaät thöïc, Tieáng vang ñoàn thaáu ñeán Cöûu Thieân, Ñaëng cuùng döôøng Töï töù Taêng thôøi, Cuøng laø caùc baäc Thaàn Kyø Hieän tieàn phuï maãu cuûa ngöôøi Taø ma ngoaïi ñaïo boán vì Thieân Vöông. Baø con quyeán thuoäc thaûy ñeàu nhôø ôn, Coäng ba coõi saùu phöông tu taäp, Tam ñoà khoå chaéc raèng ra khoûi Cuõng khoâng phöông cöùu teá meï ngöôi. Caûnh thanh nhaøn höôûng thoï töï nhieân. --Mahamaudgalyayana called out and wept Nhö coøn cha meï hieän tieàn, sorrowfully, and hastened to return to the Buddha Nhôø ñoù cuõng ñaëng baù nieân thoï tröôøng. to set forth all of this. The Buddha said: “Your Nhö cha meï baûy ñôøi quaù vaõng, mother’s offences are deep and firmly rooted. You Seõ hoùa sanh veà coõi Thieân cung, alone do not have enough power. Although your Ngöôøi thôøi tuaán tuù hình dung, filial sounds move heaven and earth, the Heaven Haøo quang chieáu saùng khaép cuøng chaâu spirit, the Earth spirit, Twisted demons, and Those thaân. outside the way, Brahmans, and the Four Heavenly ---The awesome spiritual power of the Assembled King Gods are also without sufficient strength. Sangha of the ten directions is necessary for **Muoán cho cöùu ñaëng maïng ngöôøi. liberation to be attained. I shall now speak a Phaûi nhôø thaàn löïc cuûa möôøi phöông Taêng Dharma of rescue which causes all those in

difficulty to leave worry and suffering, and to Ñoàng nhau toû daï vui möøng, eradicate obstacles from offenses. The Buddha told Muïc Lieân cuõng heát khoùc thöông buoàn raàu Mahamaudgalyayana: “The fifteen day of the Muïc Lieân maãu cuõng trong ngaøy aáy, seventh month is the Pravarana Day for the Kieáp khoå veà ngaï quyû ñöôïc tan. Assembled Sangha of the ten directions. For the --At that time the Buddha commanded the sake of Fathers and Mothers of seven generations Assembled Sangha of the ten directions to recite past, as well as for fathers and mothers of the Mantras and Vows for the sake of the donor’s present who are in distress, you should prepare an family, for parents of seven generations. After offering of clean basins full of hundreds of flavors practicing Dhyana concentration, they then may and five fruits, and other offerings of incense, oil, accept the food. When first receiving the basin, lamp, candles, beds, and bedding, all the best of the place it before the Buddha in the stupa. When the world, to the Greatly Virtuous Assembled Sangha Assembled Sangha has finished the Mantras and of the ten directions. On that day, all the Holy Vows, then they may accept it. At that time the Assembly, whether in the Mountains practicing

Bhikhsu Maudgalyayana and the Assembly of Samadhi, or obtaining the Four Fruits (levels) of the Great Bodhisattvas were all extremely delighted Way, or walking beneath trees, or using the and the sorrowful sound of Maudgalyayana's Independence of the Six Penetrations, to teach and crying ceased. Also at that time Maudgalyayana's transform. Sound Hearers and those Enlightened to mother obtained liberation from the kalpa of Conditions, or provisionally manifesting as Bhikhus suffering as a hungry ghost. when in fact they are Great Bodhisattvas on the *Muïc Lieân baïch vôùi Phaät raèng: Tenth Ground. All complete in pure precepts and Meï con nhôø söùc Thaùnh Taêng khoûi naøn, oceanlike virtue of the Holy Way, should gather in Laïi cuõng nhôø oai thaàn Tam Baûo, a Great Assembly and all of like mind receive the Baèng chaúng thì naïn khoå khoù ra. Pravarana Food. If one thus makes offerings to Nhö sau ñeä töû xuaát gia, these Pravarana Sangha, one's present father and Vu Lan Boàn phaùp duøng maø ñoä sanh. mother, parents of the seven generations, as well as Ñoä cha meï coøn ñöông taïi theá, the six kinds of close relatives, will escape from the Hoaëc baûy ñôøi coù theå ñaëng khoâng ? three paths of sufferings, and at that time attain Phaät raèng: "Lôøi hoûi raát thoâng, release. Their clothing and food will spontaneously Ta vöøa muoán noùi con thì hoûi ngay. appear. If the parents are still alive, they will have Thieän nam töû, tyø kheo nam nöõ, wealth and blessing for a hundred years. Parents of Cuøng quoác vöông, thaùi töû, ñaïi thaàn, seven generations will be born in the Heavens. Tam coâng, teå töôùng, baù quan, Transformationally born, they will independently Cuøng haøng leâ thöù vaïn daân coõi traàn. enter the celestial flower light, and experience Nhö chí muoán ñeàn ôn cha meï, limitless bliss. Hieän taïi cuøng thaát theá tình thaâm, *Phaät daïy baûo möôøi phöông Taêng chuùng, Ñeán raèm thaùng baûy moãi naêm, Phaûi tuaân theo theå thöùc sau naày, Sau khi kieát haï chö Taêng tuï veà. Tröôùc khi thoï thöïc ñaøn trai, Chính ngaøy aáy Phaät ñaø hoan hyû, Phaûi caàu chuù nguyeän cho ngöôøi tín gia. Phaûi saém sanh baù vò côm canh, Caàu thaát theá meï cha thí chuû, Ñöïng trong bình baùt tinh anh, Ñònh taâm thaàn quaùn ñuû ñöøng queân, Chôø giôø Töï töù chuùng Taêng cuùng döôøng, Cho xong yù ñònh haønh thieàn, Ñaëng caàu nguyeän song ñöôøng tröôøng thoï Môùi duøng phaåm vaät ñaøn tieàn hieán daâng. Chaúng oám ñau cuõng chaúng khoå chi, Khi thoï duïng neân an vaät thöïc, Cuøng caàu thaát theá ñoàng thì, Tröôùc Phaät ñaøi hoaëc töï thaùp trung, Lìa nôi ngaï quyû, sanh veà nhôn, Thieân. Chö Taêng chuù nguyeän vieân dung, Ñaëng höôûng phöôùc nhaân duyeân vui ñeïp, Sau roài töï tieän thoï duøng böõa tröa. Laïi xa lìa naïn khoå cöïc thaân. Phaùp cöùu teá Phaät vöøa noùi döùt, Moân sanh Phaät töû aân caàn, Muïc Lieân cuøng Boà Taùt chö Taêng, Haïnh tu hieáu thieän phaûi caàn phaûi chuyeân.

Thöôøng caàu nguyeän baù gia an haûo, born among Men and Gods, and to have blessings Cuøng baûy ñôøi phuï maãu sieâu sanh. and bliss witohut limit." The Buddha told all good Ngaøy raèm thaùng baûy moãi naêm, men and good women, "Those disciples of the Vì loøng hieáu thaûo ôn thaâm phaûi ñeàn. Buddha who cultivate filial conduct should in Leã cöùu teá chí thaønh saép ñaët, thought after thought, constantly recall their present Ngoõ cuùng döôøng chö Phaät chö Taêng. fathers and mothers

when making offerings, as well AÁy laø baùo ñaùp thuø aân, as the fathers and mothers of seven lives past. Sanh thaønh döôõng duïc song thaân buoåi ñaàu Every year, on the fifteeth day of the seventh Ñeä töû Phaät lo aâu gìn giöõ, month, they should always, out of filial compassion, Môùi phaûi laø Thích töû Thieàn moân." recall their parents who bore them and those of Vöøa nghe döùt phaùp Lan Boàn, seven lives past. And for their sakes perform the Moân sanh töù chuùng thaûy ñoàng hyû hoan. offering of the Ullambana basin to the Buddha and Muïc Lieân vôùi boán ban Phaät töû, the Sangha and thus repay the loving kindness of Nguyeän moät loøng tín söï phuïng haønh. the parents who raised and nourished them. All Nam Moâ Ñaïi Hieáu Muïc Kieàn Lieân Boà Buddhas' disciples should respectfully receive this Taùt Ma Ha Taùt (3 laàn). Dharma. --Maudgalyayana addressed the Buddha and said: At that time the Bhikhsu Maudgalyayana and the "This disciple's parents have received power of Four-fold Assembly of Disciples, hearing what the merit and virtue of the Triple Jewel, because of the Buddha said, practiced it with delight. awesome spiritual power of the Assembled Sangha. Namo Great Filial Maudgalyayana Bodhisattva ! (3 If in the future the Buddha's disciples practice times). filiality by offering up the Ullambana basins, will they be able to cross over their present parents as well as those of the seven generations in the past? Chaâm Ngoân Tuïc Ngöõ—Precepts and The Buddha replied: "Good indeed, I am happy you ask this question. I just wanted to speak about that Proverbs: and now you have also asked about it. Good man, if Bhikhsus, Bhikhusnis, Kings, Crown Princes, Great Ñöøng laøm chuyeän traùi ngöôïc: Don't put the cart Ministers, Great Officials, Cabinet Members, the before the horse. hundreds of Officers, and the Tens of thousands of Citizens wish to practice compassionate filial Gioït nöôùc cuoái cuøng laøm traøn ly: The last straw that conduct, for the sake of the parents who bore them, breaks the camel's back. as well as for the sake of fathers and mothers of seven lives past, on the fifteenth day of the seventh Haïnh phuùc thay nhöõng keû bieát höôûng vaän thònh month, the day of the Buddha's delight, the day of cuõng nhö bieát chòu ñöïng luùc vaän suy: Happy is the the Sangha's Pravarana, they should place man who can endure with equanimity the highest hundreds of flavors of foods in the Ullambana and the lowest fortune. basins, and offer them to the Pravarana Sangha of the ten directions. They should vow to cause the Ñöøng tin nhöõng ñöùa ngoài leâ ñoâi maùch: Put no faith length of life of the present father and mother to in tale-bearers. reach a hundred years without illness, without sufferings, afflictions, or worries, and also vow to Haõy khen taëng caùc baïn anh tröôùc coâng chuùng vaø cause seven generations of fathers and mothers to khieån traùch hoï ôû trong nhaø: Admonish your friends leave the sufferings of the hungry ghosts, to be in private, praise them in public.

Appendix B Kinh Phaùp Cuù The Dhammapada Sutta

The Dammapada Sutta: never leave those who dwell on such thoughts. Kinh Phaùp Cuù 4. "Ngöôøi kia laêng maï toâi, ñaùnh ñaäp toâi, phaù haïi toâi, vaø cöôùp ñoïat cuûa toâi." I. PHAÅM SONG YEÁU—THE Ai boû ñöôïc taâm nieäm aáy, thì söï oaùn TWIN VERSES giaän töï nhieân san baèng—"He abused me, he hit me, he defeated me,

he 1. Trong caùc phaùp, taâm daãn ñaàu, taâm laø robbed me." Hatred will leave those chuû, taâm taïo taùc taát caû. Neáu ñem taâm who do not harbor such thoughts. oâ nhieãm noùi naêng hoaëc haønh ñoäng, 5. ÔÛ theá gian naày, chaúng phaûi haän thuø söï khoå seõ theo nghieäp keùo ñeán nhö tröø ñöôïc haän thuø, chæ coù töø bi môùi tröø baùnh xe laên theo chaân con vaät keùo ñöôïc haän thuø. Ñoù laø ñònh luaät cuûa xe—Of all dharmas, mind is the ngaøn xöa—In this world, hatred forerunner, mind is chief. We are never destroys (eliminates) hatred, what we think, we have become what only love does. This is an eternal we thought (what we are today came law. from our thoughts of yesterday). If 6. Ngöôøi kia vì khoâng hieåu raèng: we speak or act with a deluded mind "Chuùng ta saép bò huûy dieät, neân môùi or evil thoughts, suffering or pain phí söùc tranh luaän hôn thua. Neáu hoï follows us, as the wheel follows the hieåu roõ ñieàu ñoù, thì chaúng coøn tranh hoof of the draught-ox. luaän nöõa."—Some never sees that 2. Trong caùc phaùp, taâm daãn ñaàu, taâm everybody perishes in any argument. laøm chuû, taâm taïo taùc taát caû. Neáu ñem Those who realize this, do not argue. taâm thanh tònh taïo nghieäp noùi naêng 7. Nhöõng ngöôøi chæ muoán soáng trong hoaëc haønh ñoäng, söï vui seõ theo khoaùi laïc, khoâng chòu nhieáp hoä caùc nghieäp keùo ñeán nhö boùng vôùi hình— caên, aên uoáng voâ ñoä, bieáng nhaùc Of all dharmas, mind is the chaúng tinh caàn, hoï laø ngöôøi deã bò ma forerunner, mind is chief. We are nhieáp phuïc nhö caønh meàm tröôùc côn what we think, we have become what gioù—Those who only want to live we thought. If we speak or act with a with pleasant things, with senses pure mind or thought, happiness and unrestrained, in food immoderate, joy follows us, as our own shadow indolent, inactive, are quickly that never leaves. overthrown by the mara as a weak 3. "Ngöôøi kia laêng maï toâi, ñaùnh ñaäp toâi, tree breaks before a big wind. phaù haïi toâi, vaø cöôùp ñoaït cuûa toâi." Ai 8. Nhöõng ngöôøi nguyeän ôû trong caûnh coøn oâm aáp taâm nieäm aáy, thì söï oaùn chaúng khoaùi laïc, khoân kheùo nhieáp hoä haän khoâng theå naøo döùt heát—"He caùc caên, uoáng aên tieát ñoä, vöõng tin vaø abused me, he beat me, he defeated sieâng naêng, ma khoâng deã gì thaéng hoï, me, he robbed me." Hatred will nhö gioù thoåi nuùi ñaù—Those who

contemplate "impurities," with and leaks into an ill-thatched hut, so senses restrained, moderate in food, does passion enter an untrained mind faithful and active, mara cannot (uncultivated mind). overthrow him as it's impossible for 14. Nhaø kheùo lôïp kín aét khoâng bò möa the wind to overthrow a rocky doät, keû taâm kheùo tu taát khoâng bò tham mountain. duïc loït vaøo—As rain does not 9. Maëc aùo caø sa maø khoâng rôøi boû nhöõng penetrate a well-thatched hut, so ñieàu ueá tröôïc, khoâng thaønh thaät khaéc does passion not enter a cultivated kyû, thaø chaúng maëc coøn hôn— mind. Wearing a yellow saffron robe with 15. ÔÛ choã naày aên naên, tieáp ôû choã khaùc an impure mind. What will the robe cuõng aên naên, keû laøm ñieàu aùc nghieäp, do if truthfulness is lacking and caû hai nôi ñeàu aên naên; vì thaáy aùc discipline or self-control is denied? nghieäp mình gaây ra, keû kia sanh ra aên 10. Rôøi boû nhöõng ñieàu ueá tröôïc, giöõ gìn naên vaø cheát moøn—The evil-doer giôùi luaät tinh nghieâm, khaéc kyû vaø grieves in this world and in the next; chaân thaønh,

ngöôøi nhö theá ñaùng maëc he grieves in both. He grieves and aùo caø sa—He who drops all stain, suffers when he perceives the evil of stands on virtue, learns discipline and his own deeds. speaks the truth. Then the yellow 16. ÔÛ choã naày vui, tieáp ôû choã khaùc cuõng robe will fit him. vui; keû laøm ñieàu thieän nghieäp, caû hai 11. Haõo huyeàn maø töôûng laø chôn thaät, nôi ñeàu an vui; vì thaáy thieän nghieäp chôn thaät laïi thaáy laø phi chôn, cöù tö mình gaây ra, ngöôøi kia sanh ra an laïc duy moät caùch taø vaïy, ngöôøi nhö theá vaø cöïc laïc—The virtuous man khoâng theå naøo ñaït ñeán chôn thaät—In rejoices in this world, and in the next. the untruth the foolish see the truth, He is happy in both worlds. He while the truth is seen as the untruth. rejoices and delights when he Those who harbor such wrong perceives the purity of his own thoughts never realize the truth. deeds. 12. Chôn thaät nghó laø chôn thaät, phi chôn 17. ÔÛ choã naày than buoàn, tieáp ôû choã khaùc bieát laø phi chôn, cöù tö duy moät caùch cuõng than buoàn, keû gaây ñieàu aùc ñuùng ñaén, ngöôøi nhö theá môùi thaät nghieäp, caû hai nôi ñeàu than buoàn: chöùng ñöôïc chôn thaät—What is truth nghó raèng “toâi ñaõ taïo aùc” vì vaäy neân regarded as truth, what is untruth noù than buoàn. Hôn nöõa coøn than buoàn regarded as untruth. Those who vì phaûi ñoïa vaøo coõi khoå—The evil harbor such right thoughts realize the man suffers in this world and in the truth. next. He suffers everywhere. He 13. Nhaø lôïp khoâng kín aét bò möa doät theá suffers whenever he thinks of the evil naøo, keû taâm khoâng tu taát bò tham duïc deeds he has done. Furthermore he loït vaøo cuõng theá—As rain penetrates

suffers even more when he has gone here and hereafter, he shares the to a woeful path. fruits of a monastic life. 18. ÔÛ choã naày hoan hyû, tieáp ôû choã khaùc cuõng hoan hyû, keû tu haønh phöôùc nghieäp, caû hai nôi ñeàu hoan hyû: nghó II. PHAÅM KHOÂNG BUOÂNG LUNG raèng “toâi ñaõ taïo phöôùc” vì vaäy neân HEEDFULNESS noù hoan hyû. Hôn nöõa coøn hoan hyû vì ñöôïc sanh vaøo coõi laønh—The 21. Khoâng buoâng lung ñöa tôùi coõi baát töû, virtuous man is happy here in this buoâng lung ñöa tôùi ñöôøng töû sanh; world, and he is happy there in the ngöôøi khoâng buoâng lung thì khoâng next. He is happy everywhere. He is cheát, keû buoâng lung thì soáng nhö thaây happy when he thinks of the good ma—Heedfulness (Watchfulness) is deeds he has done. Furthermore, he the path of immortality. Heedlessness is even happier when he has gone to is the path of death. Those who are a blissful path. heedful do not die; those who are 19. Duø tuïng nhieàu kinh maø buoâng lung heedless are as if already dead. khoâng chòu thöïc haønh theo, thì chaúng 22. Keû trí bieát chaéc ñieàu aáy, neân gaéng höôûng ñöôïc phaàn ích lôïi cuûa Sa-moân, laøm chöù khoâng buoâng lung. Khoâng khaùc naøo keû chaên boø, chæ lo ñeám boø buoâng lung thì ñaëng an vui trong caùc cho ngöôøi khaùc (ñeå laáy coâng, chöù söõa coõi Thaùnh—Those who have thòt cuûa boø thì khoâng höôûng ñöôïc)—distinctly understood this, advance The heedless man even if he can and rejoice on heedfulness, delight in recite many sacred sutras, but fails to the Nirvana. act accordingly; he has no share in 23. Nhôø kieân nhaãn, doõng maõnh tu thieàn the fruits of the monastic life, but is ñònh vaø giaûi thoaùt, keû trí ñöôïc an oån, like a

cowherd who counts the cows chöùng nhaäp Voâ thöôïng Nieát baøn— of the master, but has none of his Owing to perseverance and constant own. meditation, the wise men always 20. Tuy tuïng ít kinh maø thöôøng y giaùo realize the bond-free and strong haønh trì, hieåu bieát chaân chaùnh, dieät powers to attain the highest tröø tham saân si, taâm hieàn laønh thanh happiness, the supreme Nirvana. tònh, giaûi thoaùt vaø xaû boû theá tuïc, thì 24. Khoâng buoâng lung, maø ngöôïc laïi coá duø ôû coõi naày hay coõi khaùc, ngöôøi kia gaéng, haêng haùi, chaùnh nieäm, khaéc kyû vaãn höôûng phaàn ích lôïi cuûa Sa- theo tònh haïnh, sinh hoaït ñuùng nhö moân—Even if a man recites few phaùp, thì tieáng laønh caøng ngaøy caøng sutras, but acts in accordance with the taêng tröôûng—If a man is earnest, teaching, overcoming all lust, hatred energetic, mindful; his deeds are and ignorance, with true knowledge pure; his acts are considerate and and serene mind, clinging to nothing

restraint; lives according to the Law, mountain peak surveys the ignorant then his glory will increase. far down on the ground. 25. Baèng söï coá gaéng, haêng haùi khoâng 29. Tinh taán giöõa ñaùm ngöôøi buoâng lung, buoâng lung, töï khaéc cheá laáy mình, keû tænh taùo giöõa ñaùm ngöôøi meâ nguû, keû trí töï taïo cho mình moät hoøn ñaûo trí nhö con tuaán maõ thaúng tieán boû laïi chaúng coù ngoïn thuûy trieàu naøo nhaän sau con ngöïa gaày heøn—Heedful chìm ñöôïc—By sustained effort, among the heedless, awake among earnestness, temperance and self- the sleepers, the wise man advances control, the wise man may make for as does a swift racehorse outrun a himself an island which no flood can weak jade. overwhelm. 30. Nhôø khoâng buoâng lung, Ma Giaø leân 26. Ngöôøi aùm ñoän ngu si ñaém chìm trong laøm chuû coõi chö Thieân, khoâng buoâng voøng buoâng lung, nhöng keû trí laïi lung luoân luoân ñöôïc khen ngôïi, chaêm giöõ taâm mình khoâng cho buoâng buoâng lung luoân luoân bò khinh cheâ— lung nhö anh nhaø giaøu chaêm lo giöõ It was through earnestness that cuûa—The ignorant and foolish fall Maghavan rised to the lordship of the into sloth. The wise man guards gods. Earnestness is ever praised; earnestness as his greatest treasure. negligence is always despised 27. Chôù neân ñaém chìm trong buoâng lung, (blamed). chôù neân meâ say vôùi duïc laïc; haõy neân 31. Tyø kheo naøo thöôøng öa khoâng buoâng caûnh giaùc vaø tu thieàn, môùi mong lung hoaëc sôï thaáy söï buoâng lung, ta ñaëng ñaïi an laïc—Do not indulge in ví hoï nhö ngoïn löûa hoàng, ñoát tieâu taát heedlessness, nor sink into the caû kieát söû töø lôùn chí nhoû—A enjoyment of love and lust. He who mendicant who delights in is earnest and meditative obtains earnestness, who looks with fear on great joy. thoughtlessness, cannot fall away, 28. Nhôø tröø heát buoâng lung, keû trí khoâng advances like a fire, burning all his coøn lo sôï gì. Baäc Thaùnh Hieàn khi fetters both great and small. böôùc leân laàu cao cuûa trí tueä, nhìn laïi 32. Tyø kheo naøo thöôøng öa khoâng buoâng thaáy roõ keû ngu si oâm nhieàu lo sôï, lung hoaëc sôï thaáy söï buoâng lung, ta chaúng khaùc naøo khi leân ñöôïc nuùi cao, bieát hoï laø ngöôøi gaàn tôùi Nieát baøn, cuùi nhìn laïi muoân vaät treân maët ñaát— nhaát ñònh khoâng bò sa ñoïa deã daøng When the learned man drives away nhö tröôùc—A mendicant who heedlessness by heedfulness, he is as delights in earnestness, who looks the wise who,

climbing the terraced with fear on thoughtlessness, cannot heights of wisdom, looks down upon fall away, he is in the presence of the fools, free from sorrow he looks Nirvana. upon sorrowing crowd, as a wise on a

III. PHAÅM TAÂM—MIND aån naùu hang saâu, neáu ngöôøi naøo ñieàu phuïc ñöôïc taâm, thì giaûi thoaùt khoûi 33. Taâm keû phaøm phu thöôøng xao ñoäng voøng ma troùi buoäc—Traveling far, bieán hoùa raát khoù cheá phuïc gìn giöõ, wandering alone, bodiless, lying in a nhöng keû trí laïi cheá phuïc taâm mình cave, is the mind. Those who subdue laøm cho chaùnh tröïc moät caùch deã it are freed from the bonds of Mara. daøng, nhö thôï kheùo uoán naén muõi 38. Ngöôøi taâm khoâng an ñònh, khoâng teân—The wavering and restless, or hieåu bieát chaùnh phaùp, khoâng tín taâm unsteady mind, difficult to guard, kieân coá, thì khoâng theå thaønh töïu ñöôïc difficult to hold back; a wise man trí tueä cao—He whose mind is not steadies his trembling mind and steady, he who does not know the thought, as a fletcher makes straight True Law, he whose confidence his arrow. wavers, the wisdom of such a person 34. Nhö con caù bò quaêng leân bôø sôï seät vaø will never be perfect. vuøng vaãy theá naøo, thì cuõng nhö theá, 39. Ngöôøi taâm ñaõ thanh tònh, khoâng coøn caùc ngöôøi haõy ñem taâm lo sôï, phaán caùc ñieàu hoaëc loaïn, vöôït treân nhöõng ñaáu ñeå mau thoaùt khoûi caûnh giôùi aùc nghieäp thieän aùc thoâng thöôøng, laø ma—As a fish drawn from its watery ngöôøi giaùc ngoä, chaúng sôï haõi—He abode and thrown upon the dry land, whose mind is free from lust of our thought quivers all over in its desires, he who is not affected by effort to escape the realm of Mara. hatred, he who has renounced both 35. Taâm phaøm phu cöù xoay vaàn theo nguõ good and evil, for such a vigilant one duïc, xao ñoäng khoâng deã naém baét; chæ there is no fear. nhöõng ngöôøi naøo ñaõ ñieàu phuïc ñöôïc 40. Haõy bieát raèng thaân naày mong manh taâm mình môùi ñöôïc yeân vui—It is nhö ñoà goám vaø giam giöõ taâm ngöôi good to control the mind, which is nhö thaønh quaùch, ngöôi haõy ñaùnh deïp difficult to hold in and flighty, rushing ma quaân vôùi thanh hueä kieám saún coù wherever it wishes; a controlled mind cuûa mình vaø naém giöõ phaàn thaéng lôïi, brings happiness. chöù ñöøng sanh taâm ñaém tröôùc— 36. Taâm phaøm phu cöù xoay vaàn theo nguõ Knowing that this body is as fragile duïc, bieán hoùa u-aån khoù thaáy, nhöng as a jar, establishing this mind as firm ngöôøi trí laïi thöôøng phoøng hoä taâm as a fortress, he should be able to mình, vaø ñöôïc yeân vui nhôø taâm fight Mara with the weapon of phoøng hoä aáy—The mind is hard to wisdom. He should be able to guard perceive, extremely subtle, flits his conquest and be without whenever it wishes. Let the wise attachment. person guard it; a guarded mind is 41. Thaân naày thaät laø ngaén nguûi! Noù seõ conducive to hapiness. nguû moät giaác daøi döôùi ba thöôùc ñaát, 37. Taâm phaøm phu cöù leùn luùt ñi moät voâ yù thöùc bò vaát boû nhö khuùc caây khoâ mình, ñi raát xa, voâ hình voâ daïng nhö

voâ duïng—In a short period of time, A great disciple in training will this body will lie on the ground, cast investigate the well-taught Path of aside, without consciousness, even as Vitue, even as an expert of garland a useless piece of dry log. maker will pick the right flowers. 42. Caùi haïi cuûa keû thuø gaây ra cho keû thuø 46. Haõy bieát

thaân naày nhö boït noåi, roõ hay oan gia ñoái vôùi oan gia, khoâng raøng laø phaùp huyeãn hoùa, ñeå beû gaåy baèng caùi haïi cuûa taâm nieäm höôùng veà muõi teân caùm doã cuûa boïn ma quaân, haønh vi taø aùc gaây ra cho mình— maø thoaùt ngoaøi voøng doøm ngoù cuûa töû Whatever harm an enemy may do to thaàn—He who knows that this body an enemy, or a hater to a hater, an ill- is like foam of a wave, and directed mind can do one far greater comprehends its mirage-nature (the harm. shadow of a mirage), one should 43. Chaúng phaûi cha meï hay baø con naøo destroy the flower-shafts of sensual khaùc laøm, nhöng chính taâm nieäm passions, and pass beyond the sight höôùng veà haønh vi chaùnh thieän laøm of the king of death. cho mình cao thöôïng hôn—What 47. Nhö nöôùc luõ cuoáng phaêng nhöõng xoùm neither mother, nor father, nor any laøng say nguû giöõa ñeâm tröôøng, töû other relative can do, a well-directed thaàn seõ loâi phaêng ñi nhöõng ngöôøi meâ mind can do one far greater good. muoäi sinh taâm aùi tröôùc nhöõng boâng hoa mình vöøa goùp nhaët ñöôïc—Death IV. PHAÅM HOA—FLOWERS carries off a man who gathers flowers of sensual pleasures, whose mind is 44. Ai chinh phuïc ñöôïc ñòa giôùi, dieâm ma distracted, as a great flood sweeps giôùi, theá gian naày vaø caûnh giôùi chö away a sleeping village. Thieân; vaø ai kheùo giaûng noùi phaùp cuù, 48. Cöù sanh taâm aùi tröôùc vaø tham luyeán nhö tay thôï kheùo nhaët hoa laøm maõi khoâng chaùn nhöõng boâng hoa maø traøng—Who shall comprehend this mình vöøa goùp nhaët ñöôïc, ñoù chính laø earth, and the realm of Yama, and cô hoäi toát cho töû thaàn loâi ñi—The this world (samsara) together with destroyer brings under his way the the devas? Who shall investgate the man who gathers flowers of sensual well-taught Path of Virtue, even as pleasures, whose mind distracted, an expert of garland weaver and who is insatiate in his desires. (maker) will pick the right flowers? 49. Haøng Sa-moân (Maâu Ni) ñi vaøo xoùm 45. Baäc höõu hoïc chinh phuïc ñöôïc ñòa laøng ñeå khaát thöïc ví nhö con ong ñi giôùi dieâm ma giôùi, thieân giôùi, vaø baäc kieám hoa, chæ laáy maät roài ñi chöù höõu hoïc kheùo giaûng noùi phaùp cuù nhö khoâng laøm toån thöông veà höông tay thôï kheùo nhaët hoa laøm traøng—A saéc—As a bee, without harming the disciple in training, will comprehend flower, its color or scent, flies away, this earth and the realm of Yama, collecting only the nectar, even so together with the realm of the devas.

should the sage wander in the flowers does not blow against the village. wind, nor does the fragrance of 50. Chôù neân doøm ngoù loãi ngöôøi, chôù neân sandalwood and jasmine, but the doøm coi hoï ñaõ laøm gì hay khoâng laøm fragrance of the virtuous blows gì, chæ neân ngoù laïi haønh ñoäng cuûa against the wind; the virtuous man mình, thöû ñaõ laøm ñöôïc gì vaø chöa pervades every direction. laøm ñöôïc gì—Let not one look on the 55. Höông chieân ñaøn, höông ña giaø la, faults of others, nor things left done höông baït taát kyø, höông thanh lieân, and undone by others; but one’s own trong taát caû thöù höông, chæ thöù höông deeds done and undone. ñöùc haïnh laø hôn caû—Of little account 51. Nhö thöù hoa töôi ñeïp chæ phoâ tröông is the fragrance of sandal-wood, maøu saéc maø chaúng coù höông thôm, lotus, jasmine; above all these kinds nhöõng ngöôøi chæ bieát noùi ñieàu laønh of fragrance, the

fragrance of virtue maø khoâng laøm ñieàu laønh chaúng ñem is by far the best. laïi ích lôïi—As a flower that is 56. Höông chieân ñaøn, höông ña giaø la colorful and beautiful, but without ñeàu laø thöù höông vi dieäu, nhöng scent, even so fruitless is the well- khoâng saùnh baèng höông ngöôøi ñöùc spoken words of one who does not haïnh, xoâng ngaùt taän chö thieân—Of practice it. little account is the fragrance of 52. Nhö thöù hoa töôi ñeïp, vöøa coù maøu sandal; the fragrance of the virtuous saéc, laïi coù höông thôm, nhöõng ngöôøi rises up to the gods as the highest. noùi ñieàu laønh vaø laøm ñöôïc ñieàu laønh 57. Ngöôøi naøo thaønh töïu caùc giôùi haïnh, seõ ñöa laïi keát quaû toát—As the flower haèng ngaøy chaúng buoâng lung, an truï that is colorful, beautiful, and full of trong chính trí vaø giaûi thoaùt, thì aùc ma scent, even so fruitful is the well- khoâng theå doøm ngoù ñöôïc—Mara spoken words of one who practices it. never finds the path of those who are 53. Nhö töø ñoáng hoa coù theå laøm neân virtuous, careful in living and freed nhieàu traøng hoa, töø nôi thaân ngöôøi coù by right knowledge. theå taïo neân nhieàu vieäc thieän—As 58. Nhö töø trong ñoáng buøn nhô vaát boû from a heap of flowers many a beân ñöôøng, môùi sinh ra hoa sen thanh garland is made, even so many good khieát ngaït ngaøo laøm ñeïp yù moïi deeds should be done by one born to ngöôøi—As upon a heap of rubbish the mortal lot. thrown by the roadside, a sweet 54. Muøi höông cuûa caùc thöù hoa, duø laø smelling, lovely lotus may grow. hoa chieân ñaøn, hoa ña giaø la, hay hoa 59. Cuõng theá chæ töø nôi choán phaøm phu maït ly ñeàu khoâng theå bay ngöôïc gioù, manh muoäi môùi saûn xuaát nhöõng vò chæ coù muøi höông ñöùc haïnh cuûa ngöôøi ñaïi ñeä töû cuûa baäc chaùnh giaùc, ñem trí chaân chính, tuy ngöôïc gioù vaãn bay tueä soi saùng theá gian—Among the khaép caû muoân phöông—The scent of worthless beings, a great disciple of

the Fully Enlightened One outshines nhö caùi muoãng muùc canh luoân maø the people who walk in darkness. chaúng bao giôø bieát ñöôïc muøi vò cuûa canh—If a fool associates with a wise man even all his life, he will V. PHAÅM NGU—FOOLS understand the Dharma as litle as a spoon tastes the flavour of soup. 60. Ñeâm raát daøi vôùi nhöõng keû maát nguû, 65. Ngöôøi trí duø chæ gaàn guûi ngöôøi trí ñöôøng raát xa vôùi keû löõ haønh moûi meät. trong khoaûnh khaéc cuõng hieåu ngay Cuõng theá, voøng luaân hoài seõ tieáp noái ñöôïc Chaùnh phaùp, chaúng khaùc gì caùi voâ taän vôùi keû ngu si khoâng minh ñaït löôõi duø môùi tieáp xuùc vôùi canh trong chaùnh phaùp—Long is the night to the khoaûnh khaéc, ñaõ bieát ngay ñöôïc muøi wakeful; long is the road to him who vò cuûa canh—An intelligent person is tired; long is samsara to the foolish associates with a wise man, even for who do not know true Law. a moment, he will quickly understand 61. Khoâng ñöôïc keát baïn vôùi keû hôn the Dharma, as the tongue tastes the mình, khoâng ñöôïc keát baïn vôùi keû flavour of soup. ngang mình, thaø quyeát chí ôû moät 66. Keû phaøm phu khoâng giaùc ngoä neân ñi mình toát hôn keát baïn vôùi ngöôøi ngu chung vôùi cöøu ñòch moät ñöôøng. Cuõng muoäi—If a traveler does not meet a theá, nhöõng ngöôøi taïo aùc nghieäp nhaát companion who is better or at least ñònh phaûi cuøng aùc nghieäp ñi ñeán khoå equal, let him firmly pursue his baùo—A fool with little wit, goes solitary career, rather

than being in through life with the very self as his fellowship with the foolish. own greatest enemy. In the same 62. “Ñaây laø con ta, ñaây laø taøi saûn ta,” keû manner, evil doers do evil deeds, the phaøm phu thöôøng lo nghó nhö theá, fruit of which is bitter. nhöng chaúng bieát chính ta coøn khoâng 67. Nhöõng ngöôøi gaây ñieàu baát thieän, laøm thieät coù, huoáng laø con ta hay taøi saûn xong aên naên khoùc loùc, nhoû leä daàm ta?—These are my sons; this is my deà, vì bieát mình seõ phaûi thoï laáy quaû wealth; with such thought a fool is baùo töông lai—The deed is not well tormented. Verily, he is not even the done of which a man must repent, owner of himself. Whence sons? and the reward of which he receives, Whence wealth? weeping, with tearful face; one reaps 63. Ngu maø töï bieát ngu, töùc laø trí, ngu maø the fruit thereof. töï xöng raèng trí, chính ñoù môùi thaät laø 68. Nhöõng ngöôøi taïo caùc thieän nghieäp, ngu—A foolish man who knows that laøm xong chaúng chuùt aên naên, coøn vui he is a fool, for that very reason a möøng hôùn hôû, vì bieát mình seõ thoï laáy wise man; the fool who think himself quaû baùo töông lai—The deed is well wise, he is indeed a real fool. done when, after having done it, one 64. Ngöôøi ngu suoát ñôøi gaàn guõi ngöôøi trí vaãn chaúng hieåu gì Chaùnh phaùp, ví

repents not, and when, with joy and destroy his bright lot and cleave his pleasure, one reaps the fruit thereof. head. 69. Khi aùc nghieäp chöa thaønh thuïc, ngöôøi 73. Keû ngu xuaãn thöôøng hay muoán danh ngu töôûng nhö ñöôøng maät, nhöng khi tieáng maø mình khoâng xöùng: choã ngoài aùc nghieäp ñaõ thaønh thuïc, hoï nhöùt cao trong Taêng chuùng, oai quyeàn ñònh phaûi chòu khoå ñaéng cay—As trong Taêng löõ, danh voïng giöõa caùc long as the evil deed done does not gia toäc khaùc—The fool always desire bear fruit, the fool thinks it is as for an undue reputation or sweet as honey; but when it ripens, undeserved honour, precedence then he comes to grief. among the monks, authority in the 70. Töø thaùng naøy qua thaùng khaùc, vôùi monasteries, honour among other moùn aên baèng ñaàu ngoïn coû Coâ-sa (coû families. thôm), ngöôøi ngu coù theå laáy ñeå nuoâi 74. Haõy ñeå cho ngöôøi Taêng keû tuïc nghó soáng, nhöng vieäc laøm aáy khoâng coù raèng “söï naày do ta laøm, trong moïi giaù trò baèng moät phaàn möôøi saùu cuûa vieäc lôùn hay nhoû ñeàu do nôi ta caû.” ngöôøi tö duy Chaùnh phaùp—Let a Keû phaøm phu cöù töôûng laàm nhö theá, fool, month after month, eats only as neân loøng tham lam ngaïo maïn taêng much food as can be picked up on the hoaøi—Let both monks and laymen tip of a kusa blade; but he is not think, “by myself was this done; in worth a sixteenth part of them who every work, great or small, let them have comprehended the truth. refer to me.” Such is the ambition of 71. Ngöôøi caát söûa boø, khoâng phaûi chæ the fool; his desires and pride saùng chieàu ñaõ thaønh ra vò ñeà hoà ñöôïc. increase. Cuõng theá, keû phaøm phu taïo aùc nghieäp 75. Moät ñaøng ñöa tôùi theá gian, moät ñaøng tuy chaúng caûm thuï quaû aùc lieàn, nhöng ñöa tôùi Nieát baøn, haøng Tyø kheo ñeä töûø nghieäp löïc vaãn aâm thaàm theo hoï nhö Phaät, haõy bieát roõ nhö theá, chôù neân löûa nguùn giöõa tro than—An evil deed tham ñaém lôïi laïc theá gian ñeå chuyeân committed may not immediately bear chuù vaøo ñaïo giaûi thoaùt—One is the fruit, just as newl drawn milk does path that leads to worldly gain, and not turn

sour at once. In the same another is the path leads to nirvana. manner, smouldering, it follows the Once understand this, the monks and fool like fire covered with ashes. the lay disciples of the Buddha, 72. Keû phaøm phu, loøng thì muoán caàu should not rejoice in the praise and ñöôïc trí thöùc maø haønh ñoäng laïi daãn worldly favours, but cultivate tôùi dieät vong, neân haïnh phuùc bò toån detachment. haïi maø trí tueä cuõng tieâu tan—The knowledge and fame that the fool gains , so far from benefiting; they VI. PHAÅM TRÍ GIAÛ—THE WISE

76. Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng töï ñieàu phuïc laáy mình—Irrigators chæ baøy laàm loãi vaø khieån traùch mình guide the water to where they want, nhöõng choã baát toaøn, haõy neân keát thaân fletchers bend the arrows, carpenters cuøng hoï vaø xem nhö baäâc trí thöùc ñaõ control their timber, and the wise chæ kho taøng baûo vaät. Keát thaân vôùi control or master themselves. ngöôøi trí thì laønh maø khoâng döõ— 81. Nhö ngoïn nuùi kieân coá, chaúng bao giôø Should you see an intelligent man bò gioù lay, cuõng nhö theá, nhöõng lôøi who points out faults and blames huûy baùng hoaëc taùn döông chaúng bao what is blame-worthy, you should giôøi laøm lay ñoäng ngöôøi ñaïi trí—As a associate with such a wise person. It solid rock is not shaken by the wind; should be better, not worse for you to likewise, the wise are not moved by associate such a person. praise or blame. 77. Nhöõng ngöôøi hay khuyeân raên daïy doã, 82. Nhö nöôùc hoà saâu, vöøa yeân laëng trong caûn ngaên toäi loãi keû khaùc, ñöôïc ngöôøi saïch, nhöõng ngöôøi coù trí tueä sau khi laønh kính yeâu bao nhieâu thì bò ngöôøi nghe phaùp, taâm hoï cuõng thanh tònh vaø döõ gheùt boû baáy nhieâu—Those who yeân laëng—Water in a deep lake is advise, teach or dissuade one from clear and still; similarly, on hearing evil-doing, will be beloved and the Buddha teachings, the wise admired by the good, but they will be become extremely serene and hated by the bad. peaceful. 78. Chôù neân laøm baïn vôùi ngöôøi aùc, chôù 83. Ngöôøi laønh thöôøng xa lìa maø khoâng neân laøm baïn vôùi ngöôøi keùm heøn, haõy baøn ñeán nhöõng ñieàu tham duïc. Keû trí neân laøm baïn vôùi ngöôøi laønh, vôùi ñaõ xa lìa nieäm löï möøng lo, neân chaúng ngöôøi chí khí cao thöôïng—Do not coøn bò lay ñoäng vì khoå laïc—Good associate or make friends with evil people give up all attachments, they friends; do not associate with mean don’t talk about sensual craving. The men. Associate with good friends; wise show neither elation nor associate with noble men. depression; therefore, they are not 79. Ñöôïc uoáng nöôùc Chaùnh phaùp thì taâm affected by happiness or sorrow. thanh tònh an laïc, neân ngöôøi trí 84. Khoâng vò tình thieân haï, cuõng khoâng thöôøng vui möøng, öa nghe Thaùnh vò tình moät ngöôøi naøo, ngöôøi trí nhôn thuyeát phaùp—Those who drink khoâng laøm baát cöù ñieàu gì sai quaáy: the Dharma, live in happiness with a khoâng neân caàu con trai, söï giaøu coù, pacified mind; the wise man ever vöông quoác baèng vieäc sai quaáy; rejoices in the Dharma expounded by khoâng neân caàu mong thaønh coâng cuûa the sages. mình baèng nhöõng phöông tieän baát 80. Ngöôøi töôùi nöôùc lo daãn nöôùc, thôï laøm chaùnh. Ñöôïc vaäy môùi thaät laø ngöôøi cung teân lo uoán cung teân, thôï moäc lo ñaïo ñöùc, trí tueä vaø ngay thaúng— naåy möïc ño caây, coøn ngöôøi trí thì lo Neither for the sake of oneself, nor

for the sake of another, a wise man pleasures, and seek great delight in does nothing wrong; he desires not Nirvana. son, wealth, or kingdom by doing 89. Ngöôøi naøo thöôøng chính taâm tu taäp wrong; he seeks his own success not caùc pheùp giaùc chi, xa lìa taùnh coá by unjust means, then he is good, chaáp, rôøi boû taâm nhieãm aùi, dieät heát wise and righteous. moïi phieàn naõo ñeå trôû neân saùng suoát, 85. Trong nhaân loaïi chæ coù moät ít ngöôøi thì seõ giaûi thoaùt vaø chöùng ñaéc Nieát ñaït ñeán beán bôø kia, coøn bao nhieâu baøn ngay trong ñôøi hieän taïi—Those ngöôøi khaùc thì ñang boài hoài vô vaån whose minds are well-trained and taïi bôø naày—Few are among men well-perfected in the seven factors of who crosses and reaches the other enlightenment, who give up of shore; the rest of mankind only run grasping, abandon defiled minds, and about the bank. eradicate all afflictions. They are 86. Nhöõng ngöôøi naøo hay thuyeát phaùp, shinning ones and have completely hay theo Chaùnh phaùp tu haønh, thì liberated and attained Nirvana even ñöôïc ñaït tôùi bôø kia, thoaùt khoûi caûnh in this world. giôùi taø ma khoù thoaùt—Those who preach and act according to the teachings, are those who are crossing VII. PHAÅM A-LA-HAÙN—THE the realm of passions which is so hard WORTHY to cross, and those who will reach the other shore. 90. Ngöôøi ñaõ giaûi thoaùt heát thaûy, ñaõ döùt 87. Ngöôøi trí haõy neân rôøi boû haéc phaùp heát thaûy buoäc raøng, laø ngöôøi ñi ñöôøng (aùc phaùp) maø tu taäp baïch phaùp (thieän ñaõ ñeán ñích—There is no more phaùp), xa gia ñình nhoû heïp, xuaát gia suffering for him who has completed soáng ñoäc thaân theo phaùp taéc Sa- the journey; he who is sorrowless and moân—A wise man should abandon wholly free from everything; who has the way of woeful states and follows destroyed all fetters. the bright way. He should go from his 91. Keû duõng maõnh chaùnh nieäm, taâm home to the homeless state and live khoâng öa thích taïi gia, ví nhö con in accordance with the rules for ngoãng khi ra khoûi ao, chuùng boû laïi Sramanas. caùi nhaø ao hoà cuûa chuùng khoâng chuùt 88. Ngöôøi trí phaûi goät saïch nhöõng ñieàu nhôù tieác—The mindful exert caáu ueá trong taâm, haõy caàu caùi vui themselves, they do not enjoy in an Chaùnh phaùp, xa lìa nguõ duïc maø abode; like swans who have left their chöùng Nieát baøn—A wise man should pools without any regret. purge himself from all the impurities 92. Nhöõng vò A-la-haùn khoâng chaát chöùa of the mind, give up sensual taøi saûn, bieát roõ muïc ñích söï aên uoáng, töï taïi ñi trong caûnh giôùi “khoâng, voâ

töôùng, giaûi thoaùt” nhö chim bay giöõa Those Arhats whose mind is calm, hö khoâng—Arhats for whom there is whose speech and deed are calm. no accumulation, who reflect well They have also obtained right over their food, who have perceived knowing, they have thus become void, signless and deliverance, and quiet men. their path is like that of birds in the 97. Nhöõng vò A-la-haùn chaúng coøn phaûi air which cannot be traced. tin ai, ñaõ thaáu hieåu ñaïo voâ vi, döùt tröø 93. Nhöõng vò A-la-haùn, döùt saïch caùc vónh vieãn nguyeân nhaân, cuøng quaû baùo hoaëc laäu, khoâng tham ñaém uoáng aên, raøng buoäc, loøng tham duïc cuõng xa lìa. töï taïi ñi trong caûnh giôùi “khoâng, voâ Chính ñoù laø baäc Voâ thöôïng só—The töôùng, giaûi thoaùt” nhö chim bay giöõa man who is not credulous, but knows hö khoâng—Arhats

whose afflictions the uncreated, who has cut off all are destroyed, who are not attached links and retributions, and renounces to food, who have perceived void, all desires. He is indeed a supreme signless and deliverance, and their man. path is like that of birds in the air 98. Duø ôû xoùm laøng, duø ôû röøng nuùi, duø ôû which cannot be traced. ñaát baèng, duø ôû goø truûng, duø ôû bieån caû 94. Nhöõng vò A-la-haùn ñaõ tòch tònh ñöôïc hay ñaát khoâ, duø ôû baát cöù choán naøo caùc caên, nhö teân kî maõ ñaõ ñieàu luyeän maø coù vò A-la-haùn, thì ôû ñoù ñaày daãy ñöôïc ngöïa laønh, neân khoâng coøn phieàn caûnh töôïng yeân vui—In a village or naõo ngaõ maïn vaø ñöôïc caùc haøng nhôn in a forest, in a valley or on the hills, thieân kính moä—The gods even pay on the sea or on the dry land, homage to Arhats whose senses are wherever Arhats dwell, that place is subdued, like steeds well-trained by delightful. a charioteer, those whose pride and 99. Laâm daõ laø caûnh raát vui ñoái vôùi vò A- afflictions are destroyed. la-haùn, nhöng ngöôøi ñôøi chaúng öa 95. Nhöõng vò A-la-haùn ñaõ boû heát loøng thích, traùi laïi duïc laïc laø caûnh öa thích saân haän, taâm nhö coõi ñaát baèng, laïi chí ñoái vôùi ngöôøi ñôøi, vò A-la-haùn laïi thaønh kieân coá nhö nhaân ñaø yeát la, laùnh xa—For Arhats, delightful are nhö ao baùu khoâng buøn, neân chaúng the forests, where common people coøn bò luaân hoài xoay chuyeån—Like find no delight. There the passionless the earth, Arhats who are balanced will rejoice, for they seek no desires and well-disciplined, resent not. He is nor sensual pleasures. like a pool without mud; no new births are in store for him. 96. Nhöõng vò A-la-haùn yù nghieäp thöôøng VIII.PHAÅM NGAØN—THOUSAND vaéng laëng, ngöõ nghieäp haønh nghieäp thöôøng vaéng laëng, laïi coù chaùnh trí 100. Tuïng ñeán ngaøn caâu voâ nghóa, giaûi thoaùt, neân ñöôïc an oån luoân— chaúng baèng moät caâu coù nghóa lyù, nghe xong taâm lieàn thanh tònh—A

recitation composed of a thousand self-subdued and ever lives in words without sense, is no better than restraint. one single beneficial word upon 106. Moãi thaùng boû ra haøng ngaøn vaøng hearing which one is immediately ñeå saém vaät hy sinh, teá töï caû ñeán traêm pacified. naêm, chaúng baèng trong giaây laùt cuùng 101. Tuïng ñeán ngaøn caâu keä voâ nghóa, döôøng baäc chaân tu; cuùng döôøng baäc chaúng baèng moät caâu keä coù nghóa lyù, chaân tu trong giaây laùt thaéng hôn teá töï nghe xong taâm lieàn thanh tònh—One quyû thaàn caû traêm naêm—Month after beneficial line by hearing it one is month, even though one makes an immediately pacified is better than a offerings of a thousand for a hundred thousand verses with words without years, yet it is no better than one sense. moment that he pays homage to a 102. Tuïng ñeán traêm caâu keä voâ nghóa, saint who has perfected himself. . chaúng baèng moät phaùp cuù, nghe xong 107. Caû traêm naêm ôû taïi röøng saâu thôø taâm lieàn thanh tònh—One single word löûa, chaúng baèng trong giaây laùt cuùng of the Dharma by hearing it one is döôøng baäc chaân tu; cuùng döôøng baäc immediately pacified, is better than a chaân tu trong giaây laùt thaéng hôn thôø hundred stanzas, comprising löûa caû traêm naêm—Should a man, for senseless words. a hundred years, tend the sacrificial 103. Thaéng ngaøn quaân ñòch chöa theå fire in the forest, yet it is no better goïi laø thaéng, töï thaéng ñöôïc mình môùi than just one moment he honours the laø

chieán coâng oanh lieät nhöùt—One saint who has perfected himself; that who conquers himself is greater than honour is indeed better than a one who is able to conquer a century of fire-sacrifice or fire- thousand men in the battlefield. worship. 104. Töï thaéng mình coøn veû vang hôn 108. Suoát moät naêm boá thí cuùng döôøng thaéng keû khaùc. Muoán thaéng mình ñeå caàu phöôùc, coâng ñöùc chaúng baèng phaûi luoân luoân cheá ngöï loøng tham moät phaàn tö söï kính leã baäc chính tröïc duïc—Self-conquest is, indeed, better (chaùnh giaùc)—Whatever alms or than the conquest of all other people. offering a man has done for a year to To conquer onself, one must be seek merit, is no better than a single always self-controlled and quarter of the reverence towards the disciplined one's action. righteous man. 105. Duø laø thieân thaàn, Caøn thaùt baø, duø 109. Thöôøng hoan hyû, toân troïng, kính laø Ma vöông, hay Phaïm thieân, khoâng leã caùc baäc tröôûng laõo thì ñöôïc taêng moät ai chaúng thaát baïi tröôùc ngöôøi ñaõ tröôûng boán ñieàu: soáng laâu, ñeïp ñeõ, töï thaéng—Neither the god, nor töôi treû, khoûe maïnh—For a man who demigod, nor Mara, nor Brahma can has the habit of constant honour and win back the victory of a man who is respect for the elder, four blessings

will increase: longevity, beauty, 115. Soáng traêm tuoåi maø khoâng thaáy happiness, and good health. phaùp toái thöôïng, chaúng baèng soáng chæ 110. Soáng traêm tuoåi maø phaù giôùi vaø moät ngaøy maø ñöôïc thaáy phaùp toái buoâng lung, chaúng baèng soáng chæ moät thöôïng—To live a hundred years ngaøy maø trì giôùi, tu thieàn ñònh—To without seeing the Supreme Truth, is live a hundred years, immoral and no better than a single-day life of uncontrolled, is no better than a someone who see the highest law. single-day life of being moral and meditative. 111. Soáng traêm tuoåi maø thieáu trí hueä, khoâng tu thieàn, chaúng baèng soáng chæ IX. PHAÅM AÙC—EVIL moät ngaøy maø ñuû trí, tu thieàn ñònh— To live a hundred years without 116. Haõy gaáp ruùt laøm laønh, cheá chæ wisdom and control, is no better than taâm toäi aùc. Heã bieáng nhaùc vieäc laønh a single-day life of being wise and giôø phuùt naøo thì taâm öa chuyeän aùc meditative. giôø phuùt naáy—Let's hasten up to do 112. Soáng traêm tuoåi maø giaûi ñaõi khoâng good. Let's restrain our minds from tinh taán, chaúng baèng soáng chæ moät evil thoughts, for the minds of those ngaøy maø haêng haùi tinh caàn—To live who are slow in doing good actions a hundred years, idle and inactive, is delight in evil. no better than a single-day life of 117. Neáu ñaõ lôõ laøm aùc chôù neân thöôøng intense effort. laøm hoaøi, chôù vui laøm vieäc aùc; heã 113. Soáng traêm tuoåi maø khoâng thaáy chöùa aùc nhöùt ñònh thoï khoå—If a phaùp voâ thöôøng sinh dieät, chaúng baèng person commits evil, let him not do it soáng chæ moät ngaøy maø ñöôïc thaáy again and again; he should not phaùp sinh dieät voâ thöôøng—To live a rejoice therein, sorrow is the hundred years without outcome of evil. comprehending how all things rise 118. Neáu ñaõ laøm vieäc laønh haõy neân and pass away, is no better than a thöôøng laøm maõi, neân vui laøm vieäc single-day life of seeing beginning laønh; heã chöùa laønh nhöùt ñònh thoï and end of all things. laïc—If a person does a meritorious 114. Soáng traêm tuoåi maø khoâng thaáy deed, he should do it habitually, he ñaïo tòch tònh voâ vi, chaúng baèng soáng should find

pleasures therein, chæ moät ngaøy maø ñöôïc thaáy ñaïo tòch happiness is the outcome of merit. tònh voâ vi—To live a hundred years 119. Khi nghieäp aùc chöa thaønh thuïc, without seeing the immortal state, is keû aùc cho laø vui, ñeán khi nghieäp aùc no better than a single-day life of one thaønh thuïc keû aùc môùi hay laø aùc— who sees the deathless state Even an evil-doer sees good as long (nirvana). as evil deed has not yet ripened; but

when his evil deed has ripened, then with great wealth but lacks of he sees the evil results. companions, avoids a dangerous 120. Khi nghieäp laønh chöa thaønh thuïc, route, just as one desiring to live ngöôøi laønh cho laø khoå, ñeán khi avoids poison, one should shun evil nghieäp laønh thaønh thuïc, ngöôøi laønh things in the same manner. môùi bieát laø laønh—Even a good 124. Vôùi baøn tay khoâng thöông tích, person sees evil as long as his good coù theå naém thuoác ñoäc maø khoâng bò deed has not yet ripened; but when nhieãm ñoäc, vôùi ngöôøi khoâng laøm aùc his good deed has ripened, then he thì khoâng bao giôø bò aùc—With a hand sees the good results. without wound, one can touch poison; 121. Chôù khinh ñieàu aùc nhoû, cho raèng the poison does not afftect one who “chaúng ñöa laïi quaû baùo cho ta.” Phaûi has no wound; nor is there ill for him bieát gioït nöôùc nheåu laâu ngaøy cuõng who does no wrong. laøm ñaày bình. Keû ngu phu sôû dó ñaày 125. Ñem aùc yù xaâm phaïm ñeán ngöôøi toäi aùc bôûi chöùa doàn töøng khi ít maø khoâng taø vaïy, thanh tònh vaø voâ neân—Do not disregard nhieãm, toäi aùc seõ trôû laïi keû laøm aùc nhö (underestimate) small evil, saying, “it ngöôïc gioù tung buïi—Whoever harms will not matter to me.” By the falling a harmless person who is pure and of drop by drop, a water-jar is filled; guiltless, the evil falls back upon that likewise, the fool becomes full of fool, like dust thrown against the evil, even if he gathers it little by wind. little. 126. Moät soá sinh ra töø baøo thai, keû aùc 122. Chôù neân khinh ñieàu laønh nhoû, thì ñoïa vaøo ñòa nguïc, ngöôøi chính cho raèng “chaúng ñöa laïi quaû baùo cho tröïc thì sinh leân chö thieân, nhöng coõi ta.” Phaûi bieát gioït nöôùc nheåu laâu Nieát baøn chæ daønh rieâng cho nhöõng ai ngaøy cuõng laøm ñaày bình. Keû trí sôû dó ñaõ dieät saïch nghieäp sanh töû—Some toaøn thieän bôûi chöùa doàn töøng khi ít are born in a womb; evil-doers are maø neân—Do not disregard small reborn in hells; the righteous people good, saying, “it will not matter to go to blissful states; the undefiled me.” Even by the falling of drop by ones pass away into Nirvana. drop, a water-jar is filled; likewise, 127. Chaúng phaûi bay leân khoâng trung, the wise man, gathers his merit little chaúng phaûi laën xuoáng ñaùy beå, chaúng by little. phaûi chui vaøo hang saâu nuùi thaúm, duø 123. Ngöôøi ñi buoân mang nhieàu cuûa tìm khaép theá gian naày, chaúng coù nôi baùu maø thieáu baïn ñoàng haønh, traùnh naøo troán khoûi aùc nghieäp ñaõ gaây— xa con ñöôøng nguy hieåm laøm sao, Neither in the sky, nor in mid-ocean, nhö keû tham soáng traùnh xa thuoác ñoäc nor in mountain cave, nowhere on theá naøo, thì caùc ngöôi cuõng phaûi earth where one can escape from the traùnh xa ñieàu aùc theá aáy—A merchant consequences of his evil deeds.

128. Chaúng phaûi bay leân khoâng trung, happiness, will find happiness now chaúng phaûi laën xuoáng ñaùy beå, chaúng and hereafter. phaûi chui vaøo hang saâu nuùi

thaúm, duø 133. Chôù neân noùi lôøi thoâ aùc. Khi ngöôi tìm khaép theá gian naày, chaúng roõ nôi duøng lôøi thoâ aùc noùi vôùi ngöôøi khaùc. naøo troán khoûi töû thaàn—Not in the Ngöôøi khaùc cuõng duøng lôøi thoâ aùc noùi sky, nor in mid-ocean, nor in a vôùi ngöôi, thöông thay nhöõng lôøi mountain cave, nowhere on earth noùng giaän thoâ aùc chæ laøm cho caùc where one can escape from death. ngöôi ñau ñôùn khoù chòu nhö ñao gaäy maø thoâi—Do not speak harshly to anyone. Those who are spoken to X. PHAÅM ÑAO TRÖÔÏNG—THE will respond in the same manner. ROD OR PUNISHMENT. Angry speech nourishes trouble. You will receive blows in exchange for 129. Ai ai cuõng sôï göôm ñao, ai ai blows. cuõng sôï söï cheát; vaäy neân laáy loøng 134. Neáu ngöôi maëc nhieân nhö caùi mình suy loøng ngöôøi, chôù gieát chôù ñoàng la beå tröôùc nhöõng ngöôøi ñem lôøi baûo gieát—All tremble at sword and thoâ aùc caõi vaõ ñeán cho mình, töùc laø rod, all fear death; comparing others ngöôi ñaõ töï taïi ñi treân ñöôøng Nieát with onerself, one should neither kill Baøn. Ngöôøi kia chaúng laøm sao tìm söï nor cause to kill. tranh caõi vôùi ngöôi ñöôïc nöõa—If like 130. Ai ai cuõng sôï göôm ñao, ai ai a cracked gong, you silence yourself, cuõng thích ñöôïc soáng coøn; vaäy neân you already have attained Nirvana. laáy loøng mình suy loøng ngöôøi, chôù No vindictiveness (quarrels) will be gieát chôù baûo gieát—All tremble at found in you. sword and rod, all love life; 135. Nhö vôùi chieác gaäy, ngöôøi chaên comparing others with oneself; one traâu xua traâu ra ñoàng, söï giaø söï cheát should not kill nor cause to kill. cuõng theá, thöôøng xua chuùng sanh ñeán 131. Ngöôøi naøo caàu haïnh phuùc cho töû vong—As with a rod, a cowherd mình maø laïi laáy ñao gaäy phaù haïi drives his cows to pasture, even so do haïnh phuùc keû khaùc, thì seõ khoâng old age and death drive the life of ñöôïc haïnh phuùc—Whoever seeks his beings. own happiness, but harms others' 136. Keû ngu phu taïo caùc aùc nghieäp happiness, will not find felicity now vaãn khoâng töï bieát coù quaû baùo gì and hereafter. chaêng ? Ngöôøi ngu töï taïo ra nghieäp 132. Ngöôøi naøo caàu haïnh phuùc cho ñeå chòu khoå, chaúng khaùc naøo töï laáy mình maø khoâng laáy ñao gaäy phaù haïi löûa ñoát mình—A fool does not haïnh phuùc keû khaùc, thì seõ ñöôïc haïnh realize when he commits wrong phuùc—Whoever seeks his own deeds; by his own deeds the stupid happiness, but does not harm others' man is tormented, like one is lighting

fires wherein he must be burnt one 142. Ngöôøi naøo nghieâm giöõ thaân taâm, day. cheá ngöï khaéc phuïc raùo rieát, thöôøng tu 137. Neáu laáy ñao gaäy haïi ngöôøi toaøn phaïm haïnh, khoâng duøng ñao gaäy gia thieän toaøn nhaân, laäp töùc keû kia phaûi haïi sanh linh, thì chính ngöôøi aáy laø thoï laáy ñau khoå trong möôøi ñieàu—He moät Thaùnh Baø la moân, laø Sa moân, laø who takes the rod and harms a Tyø khöu vaäy—He who strictly harmless person, will soon come to adorned, lived in peace, subdued all one of these ten stages: passions, controlled all senses, 138. Thoáng khoå veà tieàn taøi bò tieâu ceased to injure other beings, is maát, thaân theå bò baïi hoaïi, hoaëc bò indeed a holy Brahmin, an ascetic, a troïng bònh böùc baùch—He will be bhikshu. subject to cruel suffering of infirmity, 143. Bieát laáy ñieàu hoå theïn ñeå töï caám bodily injury, or serious sickness, ngaên mình, theá gian ít ngöôøi laøm 139.

Hoaëc bò taùn taâm loaïn yù, hoaëc bò ñöôïc. Ngöôøi ñaõ laøm ñöôïc, hoï kheùo vua quan aùp baùch, hoaëc bò vu troïng traùnh hoå nhuïc nhö ngöïa hay kheùo toäi, hoaëc bò quyeán thuoäc ly taùn—Or traùnh roi da—Rarely found in this loss of mind, or oppression by the world anyone who restrained by king, or heavy accusation, or loss of modesty, avoids reproach, as a well- family members or relatives, trained horse avoids the whip. 140. Hoaëc bò taøi saûn tan naùt, hoaëc 144. Caùc ngöôi haõy noã löïc saùm hoái phoøng oác nhaø cöûa bò giaëc thieâu ñoát, nhö ngöïa ñaõ hay coøn theâm roi, haõy vaø sau khi cheát bò ñoïa vaøo ñòa ghi nhôù laáy chaùnh tín, tònh giôùi, tinh nguïc—Or destruction of wealth, or tieán, tam-ma-ñòa (thieàn ñònh) trí phaân lightening fire fire burn his house, bieät Chaùnh phaùp, vaø minh haønh tuùc and after death will go to the hell. ñeå tieâu dieät voâ löôïng thoáng khoå— 141. Chaúng phaûi ñi chaân khoâng, chaúng Like a well-trained horse, touch by phaûi ñeå toùc xuø (bôøm), chaúng phaûi xoa the whip, even so be strenuous and tro ñaát vaøo mình, chaúng phaûi tuyeät zealous. By faith, by virtue, by effort, thöïc, chaúng naèm treân ñaát, chaúng phaûi by concentration, by investigation of ñeå thaân mình nhôùp nhuùa, cuõng chaúng the Truth, by being endowed with phaûi ngoài xoåm maø ngöôøi ta coù theå trôû knowledge and conduct, and being neân thanh tònh, neáu khoâng döùt tröø mindful, get rid of this great nghi hoaëc—Neither walking bare suffering. footed, nor matted locks, nor dirt, nor 145. Ngöôøi töôùi nöôùc lo daãn nöôùc, thôï fasting, nor lying on the bare ground, laøm teân lo uoán teân, thôï moäc lo naåy nor dust, nor squatting on the heels, möïc cöa caây, ngöôøi laøm laønh thì töï lo can purify a mortal who has not cheá ngöï—Irregators guide the water overcome his doubts. to their fields; fletchers bend the

arrow; carpenters bend the wood, the 150. Thaân naày laø caùi thaønh xaây baèng virtuous people control themselves. xöông coát vaø toâ queùt baèng maùu thòt, ñeå caát chöùa söï giaø söï cheát, ngaõ maïn vaø doái gian—This body is only a X. PHAÅM LAÕO—OLD AGE stronghold made of bones, covered with flesh and blood in which stored 146. Laøm sao vui cöôøi, coù gì thích thuù, decay, death, pride and deceit. khi ôû trong coõi ñôøi luoân luoân bò thieâu 151. Caùi xe vua ñi duø ñöôïc trang ñoát? ÔÛ trong choã toái taêm böng bít, hoaøng loäng laãy cuõng phaûi hö hoaïi, sao khoâng tìm tôùi aùnh quang minh? –- thaân naày duø coù trau tria cuõng coù luùc How can there be laughter, how can giaø yeáu. Chæ tröø thieän phaùp cuûa baäc there be joy, when the whole world is thieän nhaân laø khoâng bò suy giaøvaø cöù burnt by the flames of passions and di chuyeån töø ngöôøi laønh naày sang ignorance? When you are living in ngöôøi laønh khaùc—Even brilliantly darkness, why wouldn’t you seek the ornamented royal chariots wear out, light? so does the body reach its old age 147. Haõy ngaém caùi thaân toát ñeïp naày and loses its health and strength. But chæ laø ñoáng xöông lôû loùi, choàng chaát the Dharma of of the good never taät bònh ñaõ ñöôïc ngöôøi ta töôûng laø eâm grows old. Thus do the Good say to aùi, trong ñoù tuyeät ñoái khoâng coù gì the good. tröôøng toàn—Let’s behold this body! 152. Nhöõng ngöôøi ít nghe keùm hoïc, Is it only a pile of bones, a mass of suoát ñôøi chæ nhö traâu naùi, gaân thòt daãu sores, a heap-up of diseases? Let’s lôùn maïnh maø trí tueä khoâng

taêng think about it for a moment, nothing theâm—A man of little learning grows lasts, nothing persists! old like an ox; his muscles grows but 148. Caùi hình haøi suy giaø naày laø caùi his wisdom does not grow. röøng taäp trung bònh taät, deã hö naùt. Ñaõ 153. Ta lang thang trong voøng luaân coù tuï taát coù taùn, coù sinh taát coù töû— hoài qua bao kieáp soáng, tìm maõi maø This worn out body, a nest of khoâng gaëp keû laøm nhaø. Ñau khoå thay diseases, perishable and subject to kieáp soáng cöù taùi dieãn maõi!— decay. This decomposed mass breaks Wandering through many cycles of to pieces, life indeed ends in death. births and deaths in Samsara, looking 149. Traùi hoà loâ (traùi baàu) veà muøa thu for the builder of this house without thì khoâ taøn. Thaân naày cuõng vaäy, khi success (in vain). How sorrowful to ñaõ hö hoaïi thì chæ coøn moät ñoáng be born again and again! xöông maøu loâng haïc; roõ thaät chaúng 154. Hôõi keû laøm nhaø! Nay ta gaëp ñöôïc coù gì vui—Those bleaching bones ngöôi roài. Ngöôi khoâng theå laøm nhaø are just like dried and empty gourds nöõa! Bao nhieâu rui meø cuûa ngöôi ñeàu cast away in autumn. What pleasure gaõy caû roài, coät keøo cuûa ngöôi ñaõ tan is there in looking at them?

vuïn caû roài. Trí ta ñaõ ñaït ñeán Voâ 158. Tröôùc haõy töï ñaëc mình vaøo thöôïng Nieát baøn, bao nhieâu duïc voïng Chaùnh ñaïo roài sau giaùo hoùa keû khaùc, ñeàu döùt saïch caû—Oh! House builder! ñöôïc nhö vaäy môùi traùnh khoûi ñeàu laàm You have been seen. You can not loãi xaõy ra—Let one estalish oneself build house any longer. All your in the proper way, or learn what is rafters of sins are broken, your ridge- right, and then instruct others. Such a pole of ignorance is shattered. My wise man will not be defiled. mind has attained the Supreme 159. Neáu muoán khuyeân ngöôøi khaùc Nirvana, all desires are extinct. neân laøm nhö mình, tröôùc haõy töï söûa 155. Luùc thanh nieân cöôøng traùng ñaõ mình roài sau söûa ngöôøi, vì töï söûa khoâng kieám ra taøi cuûa, cuõng chaúng lo mình voán laø ñieàu khoù nhöùt—Before tu haønh, thì khi giaø caû chaúng khaùc gì teaching others, one should act con coø giaø beân bôø ao, chaúng kieám ra himself as what he teaches. It is easy moài, naèm khoâ heùo cheát moøn—Those to subdue others, but to subdue who have not led a religious life, who oneself seems very difficult. in youth have not acquired treasure, 160. Chính töï mình laøm choã nöông cho perish like old herons standing sad at mình, chöù ngöôøi khaùc laøm sao nöông a pond without fish. ñöôïc? Töï mình kheùo tu taäp môùi ñaït 156. Luùc thanh nieân cöôøng traùng ñaõ ñeán choã nöông döïa nhieäm maàu—khoâng kieám ra taøi cuûa, cuõng chaúng lo Oneself is indeed one’s own saviour, tu haønh, neân khi giaø naèm xuoáng, who else could be the saviour? With daùng ngöôøi nhö caây cung gaãy, cöù self-control and cultivation, one can buoàn than veà dó vaõng—Those who obtain a wonderful saviour. have not led a religious life, who in 161. AÙc nghieäp chính do mình taïo, töø youth have not acquired treasure, mình sinh ra. AÙc nghieäp laøm haïi keû like a broken bow lying and shining ngu phu deã daøng nhö kim cang phaù after the past. hoaïi baûo thaïch—The evil is done by oneself; it is self-born, it is self- nursed. Evil grinds the unwise as a diamond grinds a precious stone. XI. PHAÅM TÖÏ KYÛ—THE SELF 162. Söï phaù giôùi laøm haïi mình nhö daây mang-la bao quanh caây Ta-la 157. Neáu töï bieát thöông mình, phaûi laøm cho caây

naày khoâ heùo. Ngöôøi phaù gaéng töï baûo hoä, trong ba thôøi phaûi coù giôùi chæ laø ngöôøi laøm ñieàu maø keû thuø moät; ngöôøi coù trí neân tænh ngoä chôù muoán laøm cho mình—Breaking meâ man—If one holds oneself dear, commandments is so harmful as a one should protect oneself well. At creeper is strangling a sala tree. A least one among the three watches of man who breaks commandments the day, a wise man should be vigilant.

does to himself what an enemy XIII.PHAÅM THEÁ GIAN would wish for him. THE WORLD 163. Vieäc hung aùc thì deã laøm nhöng chaúng lôïi gì cho ta, traùi laïi vieäc töø 167. Chôù neân theo ñieàu ty lieät, chôù thieän coù lôïi cho ta thì laïi raát khoù neân ñem thaân buoâng lung, chôù neân laøm—Bad deeds are easy to do, but theo taø thuyeát, chôù laøm taêng tröôûng they are harmful, not beneficial to tuïc traàn—Do not follow the evil law, oneself. On the contrary, it is very do not live in heedlessness. Do not difficult to do that which is beneficial embrace false views, do not be a and good for oneself. world-upholder. 164. Nhöõng ngöôøi aùc tueä ngu si, vì 168. Haêng haùi ñöøng buoâng lung, laøm taâm taø kieán maø vu mieät giaùo phaùp A- laønh theo Chaùnh phaùp. Ngöôøi thöïc la-haùn, vu mieät ngöôøi laønh Chaùnh haønh ñuùng Chaùnh phaùp thì ñôøi naày ñaïo vaø giaùo phaùp ñöùc Nhö Lai ñeå töï vui ñôøi sau cuõng vui—Eagerly try not mang laáy baïi hoaïi, nhö gioáng coû to be heedless, follow the path of caùch-tha heã sinh hoa quaû xong lieàn righteousness. He who observes this tieâu dieät—The foolish man who practice lives happily both in this slanders the teachings of the Arhats, world and in the next. of the righteous and the Noble Ones. 169. Haõy laøm laønh theo Chaùnh phaùp, He follows false doctrine, ripens like vieäc aùc traùnh khoâng laøm. Ngöôøi thöïc the kashta reed, only for its own haønh ñuùng Chaùnh phaùp, thì ñôøi naày destruction. vui ñôøi sau cuõng vui—Follow the 165. Laøm döõ bôûi ta maø nhieãm oâ cuõng path of righteousness. Do not do evil. bôûi ta, laøm laønh bôûi ta maø thanh tònh He who practices this, lives happily cuõng bôûi ta. Tònh hay baát tònh ñeàu bôûi both in this world and in the next. ta, chöù khoâng ai coù theå laøm cho ai 170. Ngöôøi naøo xem theá gian naày nhö thanh tònh ñöôïc—By oneself the evil boït nöôùc, nhö aûo aûnh thì seõ chaám döùt is done, by oneself one is defiled or moïi ñau khoå vaø chaúng coøn sôï thaàn purified. Purity or impurity depend on cheát keùo loâi—Look upon the world oneself. No one can purify another. as one would look upon a bubble, just 166. Chôù vì lôïi cho keû khaùc maø queân as one would look upon a mirage. If a haún lôïi ích cho chính mình. Ngöôøi man thus looks down upon the world, bieát lo ích lôïi cho mình môùi thöôøng the king of death does not see him. chuyeân taâm vaøo nhöõng ñieàu ích lôïi— 171. Giaû söû theá gian naày coù ñöôïc Let no one forget his own welfare for trang hoaøng loäng laãy nhö chieác xe the sake of others' welfare. One who cuûa vua ñi nöõa, thì trong soá ngöôøi perceives his own welfare, has the ñeán xem, chæ ngöôøi ngu môùi tham ability to intent on his own goals. ñaém, chöù keû trí naøo heà baän taâm— Supposed this world is like a

brilliantly ornamented royal chariot; 176. Nhöõng ai vi phaïm ñaïo Nhaát thöøa, the foolish are immersed in it, but the nhöõng ai öa noùi lôøi voïng ngöõ, nhöõng wise do

not attach to it. ai khoâng tin töôûng ñôøi sau, thì chaúng 172. Ngöôøi naøo tröôùc buoâng lung sau coù ñieàu aùc naøo maø hoï khoâng laøm laïi tinh taán, ngöôøi ñoù laø aùnh saùng ñöôïc—Those who have transgressed chieáu coõi theá gian nhö vaàng traêng ra the One Vehicle Law (the law of khoûi maây muø—Whoever was truthfulness), who tell lie, who don't formerly heedless and afterwards believe in the law of cause and overcomes his sloth; such a person effect, there is no evil that they will illuminates this world just like the not do. moon when freed from clouds. 177. Ngöôøi saân tham khoâng theå sanh 173. Ngöôøi naøo tröôùc laøm aùc sau laïi leân coõi trôøi, ngöôøi ngu si khoâng öa laøm laønh, ngöôøi ñoù laø aùnh saùng chieáu taùn döông vieäc boá thí, nhöng ngöôøi trí coõi theá gian nhö vaàng traêng ra khoûi thaáy boá thí laïi tuøy hyû coâng ñöùc vaø maây muø—Whoever was formerly töông lai hoï seõ döï höôûng phaàn an heedless and afterwards does good laïc—Misers cannot go to the heaven, deeds; such a person illuminates this fools cannot indeed praise charity. A world just like the moon when freed wise man rejoices in alsmgiving and from clouds. thus becomes happy thereafter. 174. Nhö chim thoaùt khoûi löôùi, chaúng 178. Ngöôøi thoáng suaát coõi ñaát, ngöôøi maáy con bay thaúng leân trôøi cao, trong laøm chuû chö thieân, heát thaûy vò theá theá gian naày muø möt chaúng maáy chuû aáy, chaúng saùnh kòp moät vò ñaõ ngöôøi saùng suoát troâng thaáy cao xa— chöùng quaû Tu-ñaø-hoaøn—Better than This work is so dark that only a few the lord of the earth, better than the can see it clearly, like birds escape lord of the heaven, better than all from a net but very few of them fly these lords is the fruit of a Stream- up straight. Winner. 175. Con thieân nga chæ bay ñöôïc giöõa khoâng trung, ngöôøi coù thaàn thoâng chæ bay ñöôïc khoûi maët ñaát, duy baäc ñaïi XIV.PHAÅM PHAÄT ÑAØ trí, tröø heát ma quaân môùi bay ñöôïc THE BUDDHA khoûi theá gian naày—Swans can only fly in the sky, man who has 179. Chaúng ai hôn noåi ngöôøi ñaõ thaéng supernatural powers can only go phuïc duïc tình. Ngöôøi ñaõ thaéng phuïc through air by their psychic powers. duïc tình khoâng coøn bò thaát baïi trôû laïi, The wise rise beyond the world when huoáng Phaät trí meânh moâng khoâng they have conquered all kinds of daáu tích, caùc ngöôi laáy gì maø hoøng Mara. caùm doã ñöôïc—No one surpasses the one whose conquest is not turned

into defeat again. By what track can the highest austerity. He is not a you lead him? The Awakened, the all recluse who harms another, nor is he perceiving, the trackless? an ascetic who oppresses others." 180. Ngöôøi döùt heát troùi buoäc, aùi duïc 185. Chôù neân phæ baùng, ñöøng laøm naõo coøn khoù caùm doã ñöôïc hoï, huoáng Phaät haïi, giöõ giôùi luaät tinh nghieâm, uoáng trí meânh moâng khoâng daáu tích, caùc aên coù chöøng möïc, rieâng ôû choã tòch ngöôi laáy gì maø hoøng caùm doã ñöôïc tònh, sieâng tu taäp thieàn ñònh; aáy lôøi ö?—It is difficult to seduce the one chö Phaät daïy—Not to slander, not to that has eradicated all cravings and harm, but to restrain oneself in desires. By which way can you accordance with the fundamental seduce him? The trackless Buddha of moral codes, to be moderate in infinite range. eating, to dwell in secluded abode, to 181. Ngöôøi trí thöôøng öa tu thieàn ñònh, meditate on higher thoughts, this is öa xuaát gia vaø ôû choã thanh vaéng. the teaching of the

Buddhas. Ngöôøi coù Chaùnh nieäm vaø Chaùnh giaùc 186. Giaû söû möa xuoáng baïc vaøng cuõng bao giôø cuõng ñöôïc söï aùi kính cuûa chaúng thoûa maõn ñöôïc loøng tham duïc. Thieân nhôn—Even the gods envy the Ngöôøi trí ñaõ bieát roõ söï daâm daät vui ít wise ones who are intent on khoå nhieàu—Even a shower of gold meditation, who delight in the peace pieces cannot satisfy lust. A wise of renunciation. man knows that lusts have a short 182. Ñöôïc sinh laøm ngöôøi laø khoù, taste, but long suffering. ñöôïc soáng coøn laø khoù, ñöôïc nghe 187. Theá neân, duø söï duïc laïc ôû coõi trôøi, Chaùnh phaùp laø khoù, ñöôïc gaëp Phaät ra ngöôi cuõng chôù sanh taâm mong caàu. ñôøi laø khoù—It is difficult to obtain Ñeä töû caùc ñaáng Giaùc ngoä, chæ mong birth as a human being; it is difficult caàu dieät tröø aùi duïc maø thoâi—Even in to have a life of mortals; it is difficult heavenly pleasures the wise man to hear the Correct Law; it is even finds no delight. The disciple of the rare to meet the Buddha. Supremely Enlightened One delights 183. Chôù laøm caùc ñieàu aùc, gaéng laøm only in the destruction of craving. caùc vieäc laønh, giöõ taâm yù trong saïch. 188. Vì sôï haõi baát an maø ñeán quy-y AÁy lôøi chö Phaät daïy—Not to do evil, thaàn nuùi, quy-y röøng caây, quy-y mieãu to do good, to purify one’s mind, this thôø thoï thaàn—Men were driven by is the teaching of the Buddhas. fear to go to take refuge in the 184. Chö Phaät thöôøng daïy: “Nieát baøn mountains, in the forests, and in laø quaû vò toái thöôïng, nhaãn nhuïc laø sacred trees. khoå haïnh toái cao. Xuaát gia maø naõo 189. Nhöng ñoù chaúng phaûi laø choã haïi ngöôøi khaùc, khoâng goïi laø xuaát gia nöông döïa yeân oån, laø choã quy-y toái Sa-moân.”—The Buddhas say: thöôïng, ai quy-y nhö theá khoå naõo vaãn “Nirvana is supreme, forebearance is coøn nguyeân—But that is not a safe

refuge or no such refuge is supreme. sangha! Happy is the discipline of the A man who has gone to such refuge, united ones! is not delivered from all pain and 195. Keû naøo cuùng döôøng nhöõng vò afflictions. ñaùng cuùng döôøng, hoaëc chö Phaät hay 190. Traùi laïi, quy-y Phaät, Phaùp, Taêng, ñeä töû, nhöõng vò thoaùt ly hö voïng, vöôït phaùt trí hueä chôn chaùnh—On the khoûi hoái haän lo aâu—Whoever pays contrary, he who take refuge in the homage and offering, whether to the Buddhas, the Dharma and the angha, Buddhas or their disciples, those who sees with right knowledge. have overcome illusions and got rid 191. Hieåu thaáu boán leõ maàu: bieát khoå, of grief and lamentation. bieát khoå nhaân, bieát khoå dieät vaø bieát 196. Coâng ñöùc cuûa ngöôøi aáy ñaõ cuùng taùm chi Thaùnh ñaïo, dieät tröø heát khoå döôøng caùc baäc tòch tònh voâ uùy aáy, naõo—With clear understanding of the khoâng theå keå löôøng—The merit of four noble truths: suffering, the cause him who reverences such peaceful of suffering, the destruction of and fearless Ones cannot be suffering, and the eighfold noble path measured by anyone. which leads to the cessation of suffering. 192. Ñoù laø choã quy-y an oån, laø choã XV.PHAÅM LAÏC—HAPPINESS quy-y toái thöôïng. Ai quy-y ñöôïc nhö vaäy môùi giaûi thoaùt khoå ñau—That is 197. Sung söôùng thay chuùng ta soáng the secure refuge, the supreme khoâng thuø oaùn giöõa nhöõng ngöôøi thuø refuge. He who has gone to that oaùn; giöõa nhöõng ngöôøi thuø oaùn, ta refuge, is released from all suffering. soáng khoâng thuø oaùn—Oh! Happily

do 193. Raát khoù gaëp ñöôïc caùc baäc Thaùnh we live without hatred among the nhaân, vì chaúng thöôøng coù. Phaøm ôû hateful! Among hateful men we ñaâu coù vò Thaùnh nhôn ra ñôøi thì gia dwell unhating! toäc ñoù ñöôïc an laønh—It is difficult to 198. Sung söôùng thay chuùng ta soáng find a man with great wisdom, such a khoâng taät beänh giöõa nhöõng ngöôøi taät man is not born everywhere. Where beänh; giöõa nhöõng ngöôøi taät beänh such a wise man is born, that family chuùng ta soáng khoâng taät beänh—Oh! prospers. Happily do we live in good health 194. Haïnh phuùc thay ñöùc Phaät ra ñôøi! among the ailing! Among the ailing Haïnh phuùc thay dieãn noùi Chaùnh we dwell in good health! phaùp! Haïnh phuùc thay Taêng giaø hoøa 199. Sung söôùng thay chuùng ta soáng hôïp! Haïnh phuùc thay doõng tieán ñoàng khoâng tham duïc giöõa nhöõng ngöôøi tu!—Happy is the birth of Buddhas! tham duïc; giöõa nhöõng ngöôøi tham Happy is the teaching of the True duïc, chuùng ta soáng khoâng tham duïc— Law! Happy is the harmony in the Oh! Happily do we live without greed for sensual pleasures among

the greedy! Among the greedy we 205. Ai ñaõ töøng neám ñöôïc muøi ñoäc cö, dwell free from greed! ai ñaõ töøng neám ñöôïc muøi tòch tònh, 200. Sung söôùng thay chuùng ta soáng ngöôøi aáy caøng öa neám phaùp vò ñeå xa khoâng bò ñieàu gì chöôùng ngaïi. Ta lìa moïi toäi aùc, sôï haõi—He who has thöôøng soáng vôùi nhöõng ñieàu an laïc tasted the flavour of seclusion and nhö caùc vò thaàn giöõa coõi trôøi Quang- tranquility, will prefer to the taste of aâm—Oh! Happily do we live without the joy of the Dharma, and to be free any hindrances. We shall always live from fear and sin. in peace and joy as the gods of the 206. Gaëp ñöôïc baäc Thaùnh nhaân laø raát Radiant Realm. quyù, vì seõ chung höôûng söï vui laønh. 201. Thaéng lôïi thì bò thuø oaùn, thaát baïi Bôûi khoâng gaëp keû ngu si neân ngöôøi thì bò ñau khoå; chaúng maøng tôùi thaéng kia thöôøng hoan hyû—To meet the baïi, seõ soáng moät ñôøi hoøa hieáu an sage is good, to live with them is ever vui—Victory breeds hatred, defeat happy. If a man has not ever seen the breeds suffering; giving up both foolish, he may ever be happy. victory and defeat will lead us to a 207. Ñi chung vôùi ngöôøi ngu, chaúng peaceful life. luùc naøo khoâng lo buoàn. ÔÛ chung vôùi 202. Khoâng löûa naøo baèng löûa tham keû ngu khaùc naøo ôû chung vôùi quaân duïc, khoâng aùc naøo baèng aùc saân si, ñòch. ÔÛ chung vôùi ngöôøi trí khaùc naøo khoâng khoå naøo baèng khoå nguõ aám, vaø hoäi ngoä vôùi ngöôøi thaân—He who khoâng vui naøo baèng vui Nieát baøn— companies with fools grieves for a There is no fire like lust; no evil like long time. To be with the foolish is hatred. There is no ill like the body; ever painful as with an enemy. To no bliss higher than Nirvana. associate with the wise is ever happy 203. Ñoùi laø chöùng beänh lôùn, voâ thöôøng like meeting with kinsfolk. laø noåi khoå lôùn; bieát ñöôïc ñuùng ñaén 208. Ñuùng nhö vaäy, ngöôøi hieàn trí, nhö theá, ñaït ñeán Nieát baøn vui toái ngöôøi ña vaên, ngöôøi nhaãn nhuïc, thöôïng—Hunger is the greatest ngöôøi trì giôùi chaân thaønh vaø caùc baäc disease, aggregates are the greatest Thaùnh giaû laø choã nöông döïa toát nhaát suffering. Knowing this as it really is, cho moïi ngöôøi. Ñöôïc ñi theo nhöõng the wise realize Nirvana: supreme baäc thieän nhaân hieàn hueä aáy, khaùc naøo bliss. maët traêng ñi

theo ñöôøng tònh ñaïo— 204. Voâ beänh laø ñieàu raát lôïi, bieát ñuû Therefore, one should be with the laø keû raát giaøu, thaønh tín laø nôi chí wise, the learned, the enduring, the thaân, Nieát baøn laø vui toái thöôïng— dutiful and the noble. To be with a Good health is a great benefit, man of such virtue and intellect as contentment is the richest, trust is the the moon follows the starry path. best kinsmen, Nirvana is the highest bliss.

XVI.PHAÅM HYÛ-AÙI—AFFECTION 213. Töø tham aùi sinh lo, töø tham aùi sinh sôï; xa lìa heát tham aùi, chaúng coøn 209. Chuyeân laøm nhöõng vieäc khoâng lo sôï gì—From affection springs ñaùng laøm, nhaùc tu nhöõng ñieàu caàn tu, grief; from affection springs fear. For boû vieäc laønh maø chaïy theo duïc laïc, him who is free from affection, there ngöôøi nhö theá duø coù haâm moä keû khaùc will be neither grief nor fear. ñaõ coá gaéng thaønh coâng, cuõng chæ laø 214. Töø tham duïc sinh lo, töø tham duïc haâm moä suoâng—He who applies sinh sôï; xa lìa heát tham duïc, chaúng himself to that which should be coøn lo sôï gì—From desire springs avoided, not cultivate what should be grief; from desire springs fear. For cultivated; forgets the good, but goes him who is free from desire, will be after pleasure. It’s only an empty neither grief nor fear. admiration when he says he admires 215. Töø laïc duïc sinh lo, töø laïc duïc sinh people who exert themselves in sôï; xa lìa heát laïc duïc, chaúng coøn lo sôï meditation. gì—From lust springs grief; from lust 210. Chôù keát giao vôùi ngöôøi ñaùng öa, springs fear. For him who is free from chôù keát giao vôùi ngöôøi khoâng ñaùng lust, there will be neither grief nor öa: khoâng gaëp ñöôïc ngöôøi thöông fear. yeâu laø khoå, maø gaëp phaûi ngöôøi cöøu 216. Töø aùi duïc sinh lo, töø aùi duïc sinh oaùn cuõng khoå—Be not friend with sôï; xa lìa heát aùi duïc, chaúng coøn lo sôï the pleasant, nor with the unpleasant. gì—From craving springs grief; from Not seeing what is pleasant is craving springs fear. For him who is painful; seeing what is unpleasant is free from craving, there will be painful. neither grief nor fear. 211. Theá neân chôù ñaém yeâu, vì ñaém 217. Ñaày ñuû giôùi haïnh vaø Chaùnh kieán, yeâu bò bieät ly laø khoå. Neáu khoâng coøn an truù Chaùnh phaùp, roõ lyù chôn thöôøng nhöõng nieäm yeâu gheùt, töùc khoâng ñieàu vaø vieân maõn caùc coâng haïnh, laø ngöôøi gì raøng buoäc ñöôïc—Therefore, one ñaùng kính meán—He who is perfect in should hold nothing pleasant, for virtue and insight, and estalished in separation from those is suffering. the Correct Law, has realized the Those who hold nothing pleasant and Truth and fulfils his own duties. He is unpleasant have no fetters. trully admired by everyone. 212. Töø hyû aùi sinh lo, töø hyû aùi sinh sôï; 218. Khaùt caàu phaùp ly ngoân, sung maõn xa lìa heát hyû aùi, chaúng coøn lo sôï gì— taâm löï saùt, khoâng ñaém meâ duïc laïc, From pleasure springs grief; from aáy laø baäc thöôïng löu—He who has pleasure springs fear. For him who is developed a wish for the Nirvana; he free from pleasure, there will be whose mind is thrilled with the three neither grief, nor fear. fruits (Sotapatti, Sakadagami and Anagami), he whose mind is not

bound by material pleasures, such a 223. Laáy töø bi thaéng noùng giaän, laáy man is called an “Upstream-bound hieàn laønh thaéng hung döõ, laáy boá thí One.” thaéng xan tham, laáy chôn thaät thaéng 219. Ngöôøi khaùc ly höông laâu ngaøy, ngoa

nguïy—Conquer anger by love; khi töø phöông xa trôû veà yeân oån ñöôïc conquer evil by good; conquer stingy baø con thaân höõu ñoùn möøng theá naøo— by giving; conquer the liar by truth. A man who has gone away for a long 224. Noùi chaân thaät, khoâng giaän hôøn, time and returned safe from afar, his ñích thaân boá thí cho ngöôøi ñeán xin. kinsmen and friends welcome him on Ñoù laø ba vieäc laønh ñöa ngöôøi ñeán coõi his arrival. chö Thieân—One should speak the 220. Thì ngöôøi taïo phöôùc nghieäp cuõng truth. One should not be angry. One vaäy, khi töø coõi ñôøi naày sang coõi ñôøi should give when asked to. These are khaùc, phöôùc nghieäp cuûa hoï laø keû thaân three good deeds that help carry men höõu ñoùn möøng hoï—Likewise, a the realm of heaven. man's good deeds will receive the 225. Khoâng laøm haïi ngöôøi thanh tònh, well-doer who has gone from this thöôøng cheá phuïc thaân taâm, thì ñaït world to the next, as kinsmen and ñeán nôi chaúng cheát; chaúng coøn öu friends receive a dear one on his bi—Those sages who do no harm return. living beings, who always control their bodies, go to the deathless place where there is no more sorrow. XVII.PHAÅM PHAÃN NOÄ—ANGER 226. Nhöõng ngöôøi thöôøng giaùc tænh, thöôøng tu taäp chuyeân caàn, thöôøng ñeå 221. Xa boû loøng giaän döõ, tröø dieät taùnh chí höôùng tôùi Nieát baøn, thì moïi phieàn kieâu caêng, giaûi thoaùt moïi raøng buoäc, naõo ñeàu döùt saïch—Those who are khoâng chaáp tröôùc danh saéc; ngöôøi ever watchful, who always cultivate khoâng coù moät vaät chi aáy, söï khoå to train their minds and to discipline chaúng coøn theo doõi ñöôïc—One themselves, their defilements will should give up anger; one should come to an end. abandon pride. One should overcome 227. A-Ña-La neân bieát: Ñaây khoâng all fetters. No suffering befall him phaûi chæ laø chuyeän ñôøi nay maø ñôøi who calls nothing his own. xöa ngöôøi ta cuõng töøng noùi: Laøm 222. Ngöôøi naøo ngaên ñöôïc côn giaän thinh bò ngöôøi cheâ, noùi nhieàu bò ngöôøi döõ noåi leân nhö döøng ñöôïc chieác xe cheâ, noùi ít cuõng bò ngöôøi cheâ. Laøm ñang chaïy maïnh, môùi laø keû cheá ngöï ngöôøi maø khoâng bò cheâ, thaät laø gioûi, ngoaøi ra chæ laø keû caàm cöông hôø chuyeän khoù coù theå ôû theá gian naày— maø thoâi—He who controls his anger Atula! There is an old saying, it is not which arises as a rolling chariot. He one of today only: "They blame those is a true charioteer. Other people are who sit silent, they blame those who only holding the rein.

speak too much. They blame those tongue. One should give up evil who speak little too." There is no one conduct in speech. One should be of who is not blamed in this world. good conduct in speech. 228. Toaøn bò ngöôøi cheâ caû, hay toaøn 233. Gìn giöõ yù ñöøng noùng giaän, ñieàu ñöôïc ngöôøi khen caû, laø ñieàu quaù khöù phuïc yù tinh thuaàn, xa lìa yù hung aùc, chöa töøng coù, hieän taïi tìm khoâng ra, duøng yù ñeå tu chaân—One should vaø vò lai cuõng khoâng deã gì thaáy guard against the anger of the mind; ñöôïc—There never was, there never one should control the mind. One will be, nor is there now, a person should give up evil conduct of the who is wholly blamed or wholly mind. One should practice virtue with praised. the mind. 229. Cöù moãi buoåi mai thöùc daäy töï bieát 234. Ngöôøi trí chaúng nhöõng lo ñieàu phaûn tænh, haønh ñoäng khoâng sai quaáy, phuïc thaân nghhieäp, coøn ñieàu phuïc trí tueä hieàn

minh vaø giôùi haïnh thanh ngoân ngöõ vaø taâm yù, caû ba nghieäp tònh, ñoù laø ngöôøi ñaùng ñöôïc keû trí taùn thaûy ñieàu phuïc hoaøn toaøn—The wise döông—Examining day by day, the are not only restrained in deed; they wise praise him who is of flawless are also restrained in speech, and in life, intelligent, endowed with mind too. knowledge and virtue. 230. Phaåm ñuùng loaïi vaøng Dieâm phuø ai laïi cheâ bai ñöôïc? Haïnh ñuùng Baø la XVIII.PHAÅM CAÁU UEÁ— moân, chö thieân naøo laïi khoâng taùn IMPURITIES thöôûng ?—Who would dare to blame him who is like a piece of pure gold? 235. Ngöôi nay ñaõ gioáng ngoïn laù heùo Even the gods and Brahma praise khoâ; Dieâm ma söù giaû (töû thaàn) ôû saùt him. beân mình. Ngöôi ñang ñöùng tröôùc 231. Gìn giöõ thaân ñöøng noùng giaän, ngöôõng cöûa cheát, böôùc löõ ñoà ngöôi ñieàu phuïc thaân haønh ñoäng, xa lìa thieáu haún tö löông—You are like a thaân laøm aùc, duøng thaân tu haïnh withered leaf now. The messenger of laønh—One should guard against the death is waiting for you. You are bodily anger, or physical action, and standing at the threshold of your should control the body. One should departure, but you have no provision give up evil conduct of the body. One for your journey. should be of good bodily conduct. 236. Ngöôi haõy töï taïo cho mình moät 232. Gìn giöõ lôøi noùi ñöøng noùng giaän, hoøn ñaûo an toaøn, gaáp ruùt tinh caàn laøm ñieàu phuïc lôøi noùi chaùnh chôn, xa lìa keû khoân ngoan, goät saïch bao nhieâu lôøi noùi thoâ aùc, duøng lôøi noùi tu haønh— phieàn naõo traàn caáu, ñeå böôùc leân One should guard against the anger Thaùnh caûnh haøng chö thieân—Make of the tongue; one should control the yourself an island. Be wise to strive

quickly! When you cleanse your nhô cuûa nghieäp nhaø, bieáng nhaùc laø impurities, you will enter into the veát nhô cuûa thaân theå vaø nôi aên choán heavenly world of the Ariyas (gods). ôû, phoùng tuùng laø veát nhô cuûa pheùp hoä 237. Ñôøi soáng ngöôi nay saép luïn taøn, veä—Non-recitation is the rust of ngöôi ñang dòch böôùc gaàn Dieâm incantation; non-repair is the rust of vöông, giöõa ñöôøng ñaõ khoâng nôi ngôi houses; sloth is the rust of bodily nghæ, böôùc löõ haønh ngöôi cuõng thieáu beauty; carelessness is the rust of the haún tö löông—Your life has come to cultivator (watcher). an end now. You stand in death 242. Taø haïnh laø veát nhô cuûa ngöôøi presence. There is no resting place ñaøn baø, xan laãn laø veát nhô cuûa söï boá for you on the way, but you have no thí; ñoái vôùi coõi naày hay coõi khaùc, thì provision (are not prepared) for your toäi aùc laïi chính laø veát nhô— journey. Misconduct is the taint of a woman; 238. Ngöôi haõy taïo laáy cho mình moät stinginess is the taint of a donor. hoøn ñaûo an toaøn, gaáp ruùt tinh caàn laøm Taints are indeed all evil things, both keû khoân ngoan, goät saïch bao nhieâu in this world and in the next. phieàn naõo traàn caáu, chôù trôû lui ñöôøng 243. Trong heát thaûy nhô caáu ñoù, voâ sanh laõo nguy nan—Make an island minh caáu laø hôn caû. Caùc ngöôi coù tröø for yourself. Be wise to strive heát voâ minh môùi trôû thaønh haøng Tyø quickly! When you cleanse your kheo thanh tònh—The worst taint is impurities, you will not come back ignorance, the greatest taint. Oh! again to birth and old age. Bhikshu! Cast aside this taint and 239. Heát saùt na naày ñeán saùt na khaùc, become taintless. ngöôøi trí

lo goät tröø daàn nhöõng caáu ueá 244. Soáng khoâng bieát xaáu hoå, soáng loã nôi mình nhö anh thôi vaøng caàn maãn maõng trô treûn nhö quaï dieàu, soáng cheâ loïc tröø quaëng baõ khoûi chaát vaøng bai keû khaùc, soáng ñaïi ñôûm khoa roøng—From ksana to ksana, a wise tröông, soáng ngaïo maïn taø aùc, soáng person should remove his own nhö theá aáy chaúng khoù khaên gì—Life impurities as a goldsmith removes is easy for the shameless one who is the dross of silver. impudent as a crow, back-biting, 240. Nhö seùt do saét sinh ra roài trôû laïi arrogant and evil. aên saét, cuõng nhö aùc nghieäp do ngöôøi 245. Soáng bieát hoå theïn, thöôøng caàu ta gaây ra roài trôû laïi daét ngöôøi ta ñi thanh tònh, soáng khoâng ñam meâ duïc vaøo coõi aùc—As rust sprung from iron laïc, soáng khieâm toán, soáng trong saïch, eats itself away when arisen, just like soáng doài daøo kieán thöùc, soáng nhö theá ill deeds lead the doer to a miserable môùi thaät khoù laøm—But life is hard state. for a modest, for one who seeks 241. Khoâng tuïng taäp laø veát nhô cuûa purity, one who is detached, humble, kinh ñieån, khoâng sieâng naêng laø veát clean and clear thinking.

246. Trong theá gian naày, ai hay saùt buoäc baèng löôùi ngu si, khoâng gioøng sinh, hay noùi doái, hay laáy caép, hay soâng naøo ñaém chìm baèng soâng aùi phaïm daâm, hay röôïu cheø say söa— duïc—There is no fire like passion, no He who in this world destroys life, grip like hatred, no net like tells lie, takes others' wealth, ignorance, no river like craving. commits adultery, is addicted to 252. Thaáy loãi nguôøi thì deã, thaáy loãi intoxicating liquors. mình môùi khoù. Loãi ngöôøi ta coá phanh 247. Ai coù caùc haønh vi ñoù, töùc ñaõ töï tìm nhö tìm thoùc trong gaïo, coøn loãi ñaøo boû thieän caên cuûa mình ngay ôû coõi mình ta coá che daáu nhö keû côø gian ñôøi naày—A person who has such baïc laän thu daáu quaân baøi—It is easy actions, digs up his own good roots to see the faults of others, but it is right in this life. difficult to perceive our own faults. A 248. Caùc ngöôi neân bieát: "Heã khoâng man winnows his neighbor's faults lo cheá ngaên töùc laø aùc." Vaäy caùc ngöôi like chaff, but hides his own, as a chôù tham, chôù laøm ñieàu phi phaùp maø dishonest gambler conceals a losing phaûi sa vaøo thoáng khoå ñôøi ñôøi—You dice. should remember this: "Indiscipline 253. Neáu thaáy loãi ngöôøi thì taâm ta deã begets evil (don't try to stop evil is sinh noùng giaän maø phieàn naõo taêng not different from doing evil)." Don't theâm, neáu boû ñi thì phieàn naõo cuõng let greed and wickedness drag you to xa laùnh—He who sees others' faults, grief for a long time. is easy to get irritable and increases 249. Vì coù tín taâm hoan hyû neân ngöôøi afflictions. If we abandon such a ta môùi boá thí, traùi laïi keû coù taâm ganh habit, afflictions will also be gone. gheùt ngöôøi khaùc ñöôïc aên, thì ngaøy 254. Giöõa hö khoâng thì laøm gì coù daáu hoaëc ñeâm keû kia khoâng theå naøo ñònh veát, trong ngoaïi ñaïo thì laøm gì coù Sa- taâm ñöôïc—Some people give moân, chuùng sanh thì thích ñieàu hö according to their faith, or according voïng maø Nhö lai laøm gì coøn hö to their pleasure. He who is envious voïng—Among externalists, there is of others' food and drink, will not no track in the air. There is no saint attain tranquility by day or by night. (true monk). Sentient beings delight 250. Nhöng keû naøo ñaõ caét ñöôïc, nhoå in worldly vanity. The Tathagatas are ñöôïc, dieät ñöôïc taâm töôûng aáy, thì free from worldly vanity. ngaøy

hoaëc ñeâm, keû kia ñeàu ñöôïc 255. Giöõa hö khoâng laøm gì coù daáu veát, ñònh taâm—He who fully cut off, trong ngoaïi ñaïo laøm gì coù Sa-moân, uprooted and destroyed such feeling, naêm uaån thì khoâng thöôøng truù maø gain peace by day and by night. Nhö Lai thì chaúng loaïn ñoäng bao 251. Khoâng löûa naøo döõ baèng löûa tham giôø—There is no track in the air. duïc, khoâng coá chaáp naøo beàn baèng Among externalists there is no saint. taâm saân giaän, khoâng löôùi naøo troùi The five aggregates are changing,

not eternal. The tathagatas are never does not neglect the Dharma, is shaken. indeed, a follower in the Dharma. 260. Tröôûng laõo, chaúng phaûi vì baïc ñaàu. Neáu chæ vì tuoåi taùc cao maø xöng XIX.PHAÅM PHAÙP TRUÏ tröôûng laõo, thì ñoù chæ laø xöng THE RIGHTEOUS xuoâng—A man is not called an elder because his hair is gray. Ripe and 256. Söï loã maõng ñaâu phaûi haïnh cuûa wise is he in age. ngöôøi phuïng thôø Chaùnh phaùp; vaäy 261. Ñuû kieán giaûi chaân thaät, giöõ troïn caùc ngöôi caàn bieän bieät cho roõ ñaâu caùc phaùp haønh, khoâng saùt haïi sinh chaùnh vaø ñaâu taø—Violence is not linh, lo tieát cheá ñieàu phuïc, ñoù môùi laø dharma; he who uses it is not coù trí: tröø heát caùc caáu nhô, môùi ñaùng righteous. A wise man should danh tröôûng laõo—A man in whom distinguish both right and wrong. are truth, virtue, harmlessness, 257. Khoâng khi naøo loã maõng, ñuùng restraint and control, that wise man pheùp vaø coâng bình môùi laø ngöôøi daãn who is steadfast and free from ñaïo. Keû trí nhôø hoä trì Chaùnh phaùp impurity, is indeed called an elder. neân goïi laø ngöôøi an truï Chaùnh 262. Nhöõng ngöôøi hö nguïy, taät ñoá vaø phaùp—Non-violence is Dharma; he xan tham, tuy coù bieän taøi löu loaùt, who uses it is righteous. An töôùng maïo ñoan trang cuõng chaúng intelligent person who is a guardian phaûi laø ngöôøi löông thieän—A man of the law, is called one who abides who is jealous, selfish, and deceitful by the law. does not become good-natured by 258. Chaúng phaûi caäy nhieàu lôøi maø cho mere eloquence, nor by handsome laø ngöôøi coù trí, nhöng an tònh khoâng appearance. cöøu oaùn, khoâng sôï haõi môùi laø ngöôøi 263. Chæ nhôø tröø dieät taän goác loøng saân coù trí—A man is not called a learned haän, môùi laø ngöôøi löông thieän—Only man because he talks much. He who he who eradicates hatred, is indeed is peaceful, without hatred and called good-natured. fearless, is called learned and wise. 264. Ngöôøi voïng ngöõ veà phaùp giôùi, duø 259. Chaúng phaûi caäy nhieàu lôøi maø cho caïo toùc chöa phaûi laø sa-moân; huoáng laø ngöôøi hoä trì Chaùnh phaùp, nhöng coøn chaát ñaày tham duïc, laøm sao tuy ít hoïc maø do thaân thöïc thaáy thaønh ñöôïc baäc sa-moân?—Not by a Chaùnh phaùp, khoâng buoâng lung, môùi shaven head does an undisciplined laø ngöôøi hoä trì Chaùnh phaùp—A man man who utters lies on the Dharma, is not called a guardian of the become a monk. How can one who is Dharma because he talks much. He full of desire and greed be a monk? who hears little and sees Dharma 265. Ngöôøi naøo döùt heát caùc ñieàu aùc, mentally, acts the Dharma well, and khoâng luaän lôùn hay nhoû; nhôø döùt heát

caùc aùc, maø ñöôïc goïi sa-moân—A man towards all living creatures is he who wholly subdues evil deeds, both called a Noble. small and big, is called a monk 271.

Chaúng phaûi do giôùi luaät ñaàu ñaø, because he is a subduer of his chaúng phaûi do nghe nhieàu hoïc roäng, passion. chaúng phaûi do chöùng ñöôïc tam muoäi, 266. Chæ mang bình khaát thöïc, ñaâu chaúng phaûi do ôû rieâng moät mình, ñaõ phaûi laø Tyø kheo! Chæ laøm nghi thöùc voäi cho laø "höôûng ñöôïc caùi vui xuaát toân giaùo, cuõng chaúng Tyø Kheo gia, phaøm phu khoâng bì kòp."—Not vaäy!—A man who only asks others only by mere morality and for alms is not a mendicant! Not even austerities, nor by much learning, nor if he has professed the whole Law. even by serene meditation, nor by 267. Boû thieän vaø boû aùc, chuyeân tu secluded lodging, thinking "I enjoy haïnh thanh tònh, laáy "bieát" maø ôû ñôøi, the bliss of renunciation, which no môùi thaät laø Tyø Kheo—A man who common people can know." has transcended both good and evil; 272. Caùc ngöôi chôù voäi tin nhöõng ñieàu who follows the whole code of aáy khi meâ laàm phieàn naõo cuûa caùc morality; who lives with ngöôi chöa tröø—Do not be confident understanding in this world, is indeed as such until all afflictions die out. called a bhikshu. 268. Keû ngu muoäi voâ trí, duø laøm thinh cuõng khoâng goïi ñöôïc laø tòch tònh—A XX.PHAÅM ÑAÏO—THE PATH man who is dull and ignorant, by silence alone, does not become a 273. Baùt Chaùnh Ñaïo laø ñaïo thuø thaéng sage. hôn caùc ñaïo. Töù ñeá laø lyù thuø thaéng 269. Keû trí tueä saùng suoát nhö baøn caân, hôn caùc lyù. Ly duïc laø phaùp thuø thaéng bieát caân nhaéc ñieàu thieän leõ aùc maø hôn caùc phaùp. Cuï nhaõn laø baäc thuø choïn laønh boû döõ, môùi goïi laø ngöôøi thaéng hôn caùc baäc Thaùnh hieàn—The tòch tònh. Bieát ñöôïc caû noäi giôùi vaø best of paths is the Eightfold Path. ngoaïi giôùi neân goïi laø ngöôøi tòch The best of truths are the Four Noble tònh—A wise man is the one who Truths. Non-attachment is the best of weighs what is thought worthy to be states. The best of men is he who has weighed. One who understands both eyes to see. worlds, is called a sage. 274. Chæ coù con ñöôøng naày, chaúng coøn 270. Coøn saùt haïi chuùng sanh, ñaâu ñöôïc con ñöôøng naøo khaùc coù theå laøm cho xöng laø Ariya (hieàn ñöùc cao thöôïng)? tri kieán caùc ngöôi thanh tònh. Caùc Khoâng saùt haïi chuùng sanh môùi goïi laø ngöôi thuaän laøm theo, thì boïn ma bò Ariya—A man is not one of the roái loaïn—This is the only way. There Noble because he harms living is no other way that leads to the beings. Through his harmlessness purity of vision. You follow this way, Mara is helpless before it.

275. Caùc ngöôi thuaän tu theo Chaùnh thoaùt. Ñoù laø Ñaïo thanh tònh—All ñaïo treân naøy, thì khoå naõo seõ döùt heát, conditioned things are without a real vaø bieát raèng Ñaïo ta noùi coù söùc tröø self. One who perceives this with dieät choâng gay—Entering upon that wisdom, ceases grief and achieves path, you will end your suffering. The liberation. This is the path of purity. way was taught by me when I 280. Khi ñaùng noã löïc, khoâng noã löïc, understood the removal of thorns thieáu nieân cöôøng traùng ñaõ löôøi bieáng, (arrows of grief). yù chí tieâu traàm vaø nhu nhöôïc: keû 276. Caùc ngöôi haõy töï noã löïc leân! Nhö bieáng nhaùc laøm gì coù trí ñeå ngoä Lai chæ daïy cho con ñöôøng giaùc ngoä, Ñaïo—One who does not strive when chöù khoâng giaùc ngoä cho ai ñöôïc. Söï it is time to strive, who though young troùi buoäc cuûa ma vöông seõ tuøy söùc and strong but slothful with thoughts thieàn ñònh cuûa

caùc ngöôi maø ñöôïc côõi depressed; such a person never môû—You should make an effort by realizes the path. yourself! The Tathagatas are only 281. Thaän troïng lôøi noùi, keàm cheá yù teachers. The Tathagatas cannot set nghó, thaân khoâng laøm aùc, ba nghieäp free anyone. The meditative ones, thanh tònh, laø ñöôïc Ñaïo Thaùnh who enter the way, are delivered Nhôn—Be watchful of speech, from the bonds of Mara. control the mind, don't let the body 277. Caùc haønh ñeàu voâ thöôøng; khi do any evil. Let purify these three ñem trí tueä soi xeùt ñöôïc nhö theá thì ways of action and achieve the path seõ nhaøm lìa thoáng khoå deå ñi ñeán giaûi realized by the sages. thoaùt. Ñoù laø Ñaïo thanh tònh—All 282. Tu Du-giaø thì trí phaùt, boû Du-giaø conditioned, or created things are thì tueä tieâu. Bieát roõ hay leõ naøy theá transient. One who perceives this naøo laø ñaéc thaát, roài noã löïc thöïc haønh, with wisdom, ceases grief and seõ taêng tröôûng theâm trí tueä—From achieves liberation. This is the path meditation arises wisdom. Lack of to purity. meditation wisdom is gone. One who 278. Caùc haønh ñeàu laø khoå; khi ñem trí knows this twofold road of gain and tueä soi xeùt ñöôïc nhö theá thì seõ nhaøm loss, will conduct himself to increase lìa thoáng khoå ñeå ñöôïc giaûi thoaùt. Ñoù his wisdom. laø Ñaïo thanh tònh—All conditioned 283. Haõy ñoán röøng duïc voïng, chôù ñoán things are suffering. One who caây thoï laâm; töø duïc voïng sinh ra lo perceives this with wisdom, ceases sôï, haõy thoaùt ngoaøi röøng duïc voïng— grief and achieves liberation. This is Cut down the whole forest of passion, the path of purity. but not real trees. From the forest of 279. Heát thaûy phaùp ñeàu voâ ngaõ; khi desire springs fear. Let cut down the ñem trí tueä soi xeùt nhö theá thì seõ forest and be free ! nhaøm lìa thoáng khoå ñeå ñöôïc giaûi

284. Nhöõng sôïi daây tình giöõa gaùi trai nor a father, nor even relatives; there chöa döùt thì taâm coøn bò buoäc raøng, is no help from kinsmen can save a nhö traâu con coøn buù söõa, thì chaúng man from death. rôøi vuù meï bao giôø—For as long as 289. Bieát roõ lyù leõ treân, ngöôøi trí haõy the smallest desire for women is not gaéng trì giôùi, thaáu hieåu ñöôøng Nieát cut down, so long his mind still sticks baøn, mau laøm cho thanh tònh— to the world, like a sucking calf sticks Realizing this fact, a wise man to its mother-cow. quickly clears the way that leads to 285. Töï mình döùt heát aùi tình, nhö laáy Nirvana. tay beû caønh sen thu; sieâng tu Ñaïo tòch tònh. Ñoù laø Nieát baøn maø ñöùc Thieän theä ñaõ truyeàn daïy—Cut down the XXI.PHAÅM TAÏP— love, as though you plucked an MISCELLANEOUS autumn lily with the fingers. Cultivate the path of peace. That is 290. Neáu boû vui nhoû maø ñöôïc höôûng the Nirvana which expounded by the vui lôùn, keû trí seõ laøm nhö theá—If by Auspicious One. giving up a small happiness or 286. "Muøa möa ta ôû ñaây, ñoâng haï ta pleasure, one may behold a larger cuõng ôû ñaây," ñaáy laø taâm töôûng cuûa joy. A far-seeing and wise man will haïng ngöôøi ngu si, khoâng töï giaùc do this (a wise man will leave the nhöõng gì nguy hieåm—Here I shall small pleasure and look for a larger live in the rainy season, here in the one). winter and the summer. These are 291. Gieo khoå cho ngöôøi ñeå caàu vui the words of the fool. He fails to cho mình, seõ bò loøng saân haän buoäc realize the danger (of his final raøng, khoâng bao giôø thoaùt khoûi noãi

destination). oaùn taéng—He who wishes his own 287. Ngöôøi ñaém yeâu con caùi vaø suùc happiness by hurting others, or by vaät thì taâm thöôøng meâ hoaëc, neân bò töû making others unhappy, will be thaàn baét ñi nhö xoùm laøng ñang say bound by hatred. He himself is nguû bò côn nöôùc luõ loâi cuoán maø entangled and gets trapped in the khoâng hay—Death descends and hatred. carries away that man of drowsy 292. Vieäc ñaùng laøm khoâng laøm, vieäc mind greedy for children and cattle, khoâng ñaùng laïi laøm, nhöõng ngöôøi just like flood sweeps away a phoùng tuùng ngaïo maïn, laäu taäp maõi sleeping village. taêng theâm—What should have been 288. Moät khi töû thaàn ñaõ ñeán, chaúng coù done is left undone; what should not thaân thuoäc naøo coù theå theá thay, duø have been done is done. This is the cha con thaân thích chaúng laøm sao cöùu way the arrogant and wicked people hoä—Nothing can be saved, nor sons, increase their grief.

293. Thöôøng quan saùt töï thaân, khoâng 297. Ñeä töû Kieàu Ñaùp Ma, phaûi luoân töï laøm vieäc khoâng ñaùng, vieäc ñaùng gaéng tænh giaùc, voâ luaän ngaøy hay ñeâm, chuyeân laøm, thì khoå ñau laäu taäp daàn thöôøng nieäm töôûng Ñaït Ma—The tieâu tan—Those who always disciples of Gotama are always well earnestly practice controlling of the awake. Those who always body, follow not what should not be contemplate the Dharma by day and done, and constantly do what should night. be done. This is the way the mindful 298. Ñeä töû Kieàu Ñaùp Ma, phaûi luoân töï and wise people end all their tænh giaùc, voâ luaän ngaøy hay ñeâm, sufferings and impurities. thöôøng nieäm töôûng Taêng giaø—The 294. Haõy dieät meï (aùi duïc) vaø cha disciples of Gotama are always (kieâu caêng), dieät hai doøng saùt-ñeá-lôïi, awake. Those who always dieät Vöông quoác, luoân caû quaàn thaàn contemplate the Sangha by day and maø höôùng veà Baø-la-moân voâ öu— night. Let’s kill the mother of craving, the 299. Ñeä töû Kieàu Ñaùp Ma, phaûi luoân töï father of arrogance, two warrior tænh giaùc, voâ luaän ngaøy hay ñeâm, kings of wrong views of eternalism thöôøng nieäm töôûng saéc thaân—The and nihilism. Let’s destroy the disciples of Gotama are always kingdom of senses and officials of awake. Those who always attachments. Let’s turn to the contemplate the body by day and Brahman of ungrief. night. 295. Haõy dieät meï (aùi duïc) vaø cha 300. Ñeä töû Kieàu Ñaùp Ma, phaûi luoân töï (kieâu caêng), dieät hai doøng Baø-la- tænh giaùc, voâ luaän ngaøy hay ñeâm, moân, dieät luoân hoå töôùng “nghi” thöù thöôøng vui ñieàu baát saùt—The naêm maø höôùng veà Baø-la-moân voâ disciples of Gotama are always öu—Let’s kill the mother of craving, awaken. Those who always the father of arrogance, two contemplate delight in harmlessness Brahaman kings of the wrong views or compassion by day and night. of eternalism and nihilism. Let’s 301. Ñeä töû Kieàu Ñaùp Ma, phaûi luoân töï destroy the official of Doubt and turn tænh giaùc, voâ luaän ngaøy hay ñeâm, to the ungrieving Brahman. thöôøng öa tu thieàn quaùn—The 296. Ñeä töû Kieàu Ñaùp Ma, phaûi luoân töï disciples of Gotama are always tænh giaùc, voâ luaän ngaøy hay ñeâm, awaken. Those who always thöôøng nieäm töôûng Phaät Ñaø—The contemplate delight in meditation by disciples of Gotama are always well day and night. awake. Those who always 302. Xuaát gia böùt heát aùi duïc laø khoù,

contemplate the Enlightened One by taïi gia theo ñöôøng sinh hoaït laø khoù, day and night. khoâng phaûi baïn maø chung ôû laø khoå, qua laïi trong voøng luaân hoài laø khoå.

Vaäy caùc ngöôi haõy giaùc ngoä ñeå ñöøng nguïc—The speaker of untruth goes qua laïi trong voøng thoáng khoå aáy—It down; also he who denies what he is difficult to renounce the world. It is has done, both sinned against truth. difficult to be a householder. It is After death they go together to hells. painful to associate with those who 307. Khoâng ngaên tröø aùc haïnh thì duø are not friends. It is painful to be maëc aùo caø sa, ngöôøi aùc cuõng seõ vi wandering in the samsara forever. nghieäp aùc, cheát phaûi ñoïa ñòa nguïc— Reaching the enlightenment and let A yellow saffron robe does not make wander no more! Let's suffer no him a monk. He who is of evil more! character and uncontrolled or 303. Chaùnh tín maø giôùi haïnh, ñöôïc unrestrained; such an evil-doer, by danh döï vaø thaùnh taøi, ngöôøi naøo ñöôïc his evil deeds, is born in a woeful nhö theá, ñeán ñaâu cuõng toân vinh—He state. who is full of faith and virtue, 308. Phaù giôùi chaúng tu haønh, thaø nuoát possessed of honor and holy wealth, höôøn saét noùng höøng höïc löûa ñoát thaân revered and honoured wherever he coøn hôn thoï laõnh cuûa tín thí—It is goes. better to swallow a red-hot iron ball 304. Laøm laønh thì danh ñöôïc vang xa, than to be an immoral and toû raïng nhö leân nuùi tuyeát, laøm aùc thì uncontrolled monk feeding on the toái taêm nhö baén cung ban ñeâm— alms offered by good people. Good men shine, even afar like the 309. Buoâng lung theo taø duïc, seõ chòu peaks of Himalaya, but wicked men boán vieäc baát an: maéc toäi voâ phöôùc, fade away just like the arrow shot by nguû khoâng yeân, bò cheâ laø voâ luaân, night. ñoïa ñòa nguïc—Four misfortunes 305. Ngoài moät mình, naèm moät mình, occur to a careless man who commits ñi ñöùng moät mình khoâng buoàn chaùn, adultery: acquisition of demerit, moät mình töï ñieàu luyeän, vui trong restlessness, moral blame and choán röøng saâu—He who sits alone, downward path. sleeps alone, walks and stands alone, 310. Voâ phöôùc ñoïa aùc thuù bò khuûng unwearied; he controls himself, will boá, ít vui, quoác vöông keát troïng toäi: find joy in the forest. ñoù laø keát quaû cuûa taø daâm. Vaäy chôù neân phaïm ñeán—There is acquisition of demerit as well as evil destiny. No XXII.PHAÅM ÑÒA NGUÏC—WOEFUL joy of the frightened man. The king STATE imposes a heavy punishment. Therefore, man should never commit 306. Thöôøng noùi lôøi voïng ngöõ thì sa adultery. ñoïa; coù laøm maø noùi khoâng, ngöôøi taïo 311. Cuõng nhö vuïng naém coû coâ-sa (coû hai nghieäp aáy, cheát cuõng ñoïa ñòa thôm) thì bò ñöùt tay, laøm sa-moân maø

theo taø haïnh thì bò ñoïa ñòa nguïc— nguïc khoù laùnh xa—Those who Just as kusa grass cuts the hand of embrace the wrong views, are those who wrongly grasped. Even so ashamed of what is not shameful, and the monk who wrongly practised are not ashamed of what is shameful, ascetism leads to a woeful state. will not be able to avoid the hell . 312. Nhöõng ngöôøi giaûi ñaõi, nhieãm oâ 317. Khoâng ñaùng sôï laïi sôï, vieäc ñaùng vaø hoaøi nghi vieäc tu phaïm haïnh, seõ sôï laïi khoâng, cöù oâm taø kieán aáy, ñòa khoâng laøm sao chöùng thaønh quaû nguïc khoù laùnh xa—Those

who fear lôùn—An act carelessly performed, a when they should not fear, and don't broken vow, and a wavering fear in the fearsome, embrace these obedience to religious discipline, no false views, will not be able to avoid reward can come from such a life. the hell. 313. Vieäc ñaùng laøm haõy laøm cho heát 318. Khoâng loãi töôûng laø loãi, coù loãi laïi söùc! Phoùng ñaõng vaø rong chôi chæ töôûng khoâng, cöù oâm taø kieán aáy, ñòa taêng theâm traàn duïc maø thoâi—Thing nguïc khoù laùnh xa—Those who should be done, let's strive to do it perceive faults in the faultless, and vigorously, or do it with all your see no wrong in what is wrong; such heart. A debauched ascetic only men, embracing false doctrines, will scatters the dust more widely. not be able to avoid the hell. 314. Khoâng taïo aùc nghieäp laø hôn, vì 319. Loãi bieát raèng loãi, khoâng loãi bieát laøm aùc nhöùt ñònh thoï khoå; laøm caùc raèng khoâng loãi, giöõ taâm chaùnh kieán thieän nghieäp laø hôn, vì laøm laønh nhöùt aáy, ñöôøng laønh thaáy chaúng xa— ñònh thoï vui—An evil deed is better Those who perceive wrong as wrong not done, a misdeed will bring future and what is right as right, such men, suffering. A good deed is better done embracing right views and go to the now, for after doing it one does not blissful state. grieve. 315. Nhö thaønh quaùch ñöôïc phoøng hoä theá naøo, töï thaân caùc ngöôi cuõng phaûi XXIII.PHAÅM VOI—THE ELEPHANT neân phoøng hoä nhö theá. Moät giaây laùt cuõng chôù buoâng lung. Heã moät giaây 320. Voi xuaát traän nhaãn chòu cung teân laùt buoâng lung laø moät giaây laùt sa ñoïa nhö theá naøo, ta ñaây thöôøng nhaãn chòu ñòa nguïc—Like a frontier fortress is moïi ñieàu phæ baùng nhö theá aáy. Thaät well guarded, so guard yourself, vaäy, ñôøi raát laém ngöôøi phaù giôùi inside and outside. Do not let a (thöôøng gheùt keû tu haønh)—As an second slip away, for each wasted elephant in the battlefield endures second makes the downward path. the arrows shot from a bow, I shall 316. Khoâng ñaùng hoå laïi hoå, vieäc ñaùng withstand abuse in the same manner. hoå laïi khoâng, cöù oâm taø kieán aáy, ñòa Truly, most common people are

undisciplined (who are jealous of the luaân hoài—The stupid one, who is disciplined). torpid, gluttonous, sleepy and rolls 321. Luyeän ñöôïc voi ñeå ñem döï hoäi, about lying like a hog nourished on luyeän ñöôïc voi ñeå cho vua côõi laø pig-wash, that fool finds rebirth again gioûi, nhöng neáu luyeän ñöôïc loøng aån and again. nhaãn tröôùc söï cheâ bai, môùi laø ngöôøi 326. Trong nhöõng thôøi quaù khöù, ta coù taøi ñieâu luyeän hôn caû moïi ngöôøi— cuõng töøng thaû taâm theo duïc laïc, tham To lead a tamed elephant in battle is aùi vaø nhaøn du, nhöng nay ñaõ ñieàu good. To tame an elephant for the phuïc ñöôïc taâm ta nhö con voi ñaõ bò king to ride it better. He who tames ñieàu phuïc döôùi tay ngöôøi quaûn töôïng himself to endure harsh words taøi gioûi—In the past times, this mind patiently is the best among men. went wandering wherever it liked, as 322. Con la thuaàn taùnh laø con vaät laønh it wished and as it pleased. But now I toát, con tuaán maõ tín ñoä laø con vaät shall completely hold it under control laønh toát, nhöng keû ñaõ töï ñieâu luyeän as a rider with his hook a rutting ñöôïc mình laïi caøng laønh toát hôn— elephant. Tamed mules are excellent; Sindhu 327. Haõy vui veû sieâng naêng, gìn giöõ töï horses of good breeding are excellent taâm ñeå töï cöùu mình ra khoûi nguy nan, too. But far better is he who has

nhö voi gaéng söùc ñeå vöôït khoûi choán trained himself. sa laày—Take delight in heedfulness, 323. Chaúng phaûi nhôø xe hay ngöïa maø check your mind and be on your ñeán ñöôïc caûnh giôùi Nieát baøn, chæ coù guard. Pull yourself out of the evil ngöôøi ñaõ ñieâu luyeän laáy mình môùi path, just like the elelphant draws ñeán ñöôïc Nieát baøn—Never by those itself out of the mud. vehicles, nor by horses would one go 328. Neáu gaëp baïn ñoàng haønh hieàn to Nirvana. Only self-tamers who can löông caån troïng, giaøu trí löï, haøng reach Nirvana. phuïc ñöôïc gian nguy, thì haõy vui 324. Con voi teân laø Taøi Hoä möøng maø ñi cuøng hoï—If you get a (Mhamapala-Hoä veä taøi saûn) nhöng prudent and good companion who is ñeán kyø phaùt duïc thì lung laêng khoù trò, pure, wise and overcoming all khoù buoäc troùi, khoâng aên gì caû vaø chæ dangers to walk with, let nothing hold töôûng nhôù ñeán röøng saâu—The you back. Let find delight and elephant maned Dhanapalaka, with instruction in his companion. pungent juice flowing, uncontrollable 329. Neáu khoâng gaëp ñöôïc baïn ñoàng and difficult to hold, eats no morsel; haønh hieàn löông, giaøu trí löï, thì haõy he longs for the elephant grove. nhö vua traùnh nöôùc loaïn nhö voi boû 325. Nhö heo kia öa nguû, laïi tham aên, veà röøng—If you do not get a prudent keû phaøm ngu vì tham aên öa nguû, neân and good companion who is pure, phaûi bò tieáp tuïc sanh maõi trong voøng wise and overcoming all dangers to

walk with; then like a king who has XXIV. PHAÅM AÙI DUÏC—CRAVING renounced a conquered kingdom, you should walk alone as an elephant 334. Neáu buoâng lung thì tham aùi taêng does in the elephant forest. leân hoaøi nhö gioáng coû Tyø-la-na moïc 330. Thaø ôû rieâng moät mình hôn cuøng traøn lan, töø ñôøi naày tieáp ñeán ñôøi noï ngöôøi ngu keát baïn. ÔÛ moät mình coøn nhö vöôïn chuyeàn caây tìm traùi— raûnh rang khoûi ñieàu aùc duïc nhö voi Craving grows like a creeper which moät mình theânh thang giöõa röøng creeps from tree to tree just like the saâu—It is better to live alone than to ignorant man wanders from life to be fellowship with the ignorant (the life like a fruit-loving monkey in the fool). To live alone doing no evil, just forest. like an elephant roaming in the 335. Neáu ôû theá gian naày maø bò aùi duïc elephant forest. buoäc raøng, thì nhöõng ñieàu saàu khoå 331. Gaëp baïn xa laâu ngaøy laø vui, sung caøng taêng maõi nhö loaøi coû tyø-la gaëp tuùc phaûi luùc laø vui, meänh chung coù möa—Whoever binds to craving, his ñöôïc thieän nghieäp laø vui, lìa heát sorrows flourish like well-watered thoáng khoå laø vui—It is pleasant to birana grass. have friends when need arises. 336. Neáu ôû theá gian naày, maø haøng Enjoyment is pleasant when shared phuïc ñöôïc nhöõng aùi duïc khoù haøng with one another. Merit is pleasant phuïc, thì saàu khoå töï nhieân ruïng taøn when life is at its end. Shunning of nhö nöôùc ngoït laù sen—Whoever in (giving up) all evil is pleasant. this world overcomes this unruly 332. Ñöôïc kính döôõng meï hieàn laø vui, craving, his sorrows fall away just kính döôõng thaân phuï laø vui, kính like water-drops from a lotus leaf. döôõng sa-moân laø vui, kính döôõng 337. Ñaây laø söï laønh maø Ta baûo vôùi Thaùnh nhôn laø vui—To revere the caùc ngöôi: “Caùc ngöôøi haõy doàn söùc mother is pleasant; to revere the vaøo ñeå nhoå saïch goác aùi duïc, nhö father is pleasant; to revere the ngöôøi muoán tröø saïch gioáng coû tyø-la monks is pleasant; to

revere the phaûi nhoå heát goác noù. Caùc ngöôi chôù sages is pleasant. laïi ñeå bò ma laøm haïi nhö loaøi coû lau 333. Giaø vaãn soáng ñöùc haïnh laø vui, gaëp côn hoàng thuûy!”—This is my thaønh töïu chaùnh tín laø vui, ñaày ñuû trí advice to you: “Root out craving; root tueä laø vui, khoâng laøm ñieàu aùc laø it out, just like birana grass is rooted vui—To be virtue until old age is out. Let not Mara crush you again pleasant; to have steadfast faith is and again as a flood crushes a reed! pleasant; to attain wisdom is 338. Ñoán caây maø chöa ñaøo heát goác reã pleasant; not to do evil is pleasant. thì töôïc vaãn ra hoaøi, ñoaïn tröø aùi duïc maø chöa saïch caên goác thì khoå naõo vaãn naåy sinh trôû laïi maõi—Latent craving is not conquered, suffering

recovers and grows again and again, hares. The more they hold fast by just like a tree hewn down grows up fetters, bonds, and afflictions, the again as long as its roots is unrooted. longer they suffer. 339. Nhöõng ngöôøi coù ñuû 36 doøng aùi 343. Nhöõng ngöôøi trì truïc theo aùi duïc, duïc, hoï maïnh meõ dong ruoåi theo duïc khaùc naøo thoû bò sa löôùi. Haøng Tyø caûnh chaúng chuùt ngaïi nguøng, bôûi vaäy kheo vì caàu voâ duïc neân phaûi tröôùc töï ngöôøi ñaõ coù taâm taø kieán, haèng bò gaéng lìa duïc—Men who are crazed nhöõng tö töôûng aùi duïc laøm troâi daït with craving, are terrified just like hoaøi—If in any man, the thirty-six hunted hares. Therefore, a monk who streams of craving are still flowing, wishes his own passionlessness, such deluded person is still looking should first banish craving. for pleasure and passion, and 344. Ngöôøi ñaõ lìa duïc xuaát gia, laïi tìm torrential thoughts of lust sweep him vui ôû choán sôn laâm, khaùc naøo trôû laïi away. nhaø; ngöôi haõy xem haïng ngöôøi ñoù, 340. Loøng aùi duïc tuoân chaûy khaép nôi keû ñaõ ñöôïc môû ra roài laïi töï troùi nhö gioáng coû man-la moïc traøn lan vaøo!—He who is free from desire for maët ñaát. Ngöôi haõy xen gioáng coû ñoù the household, finds pleasure (of ñeå duøng tueä kieám ñoaïn heát caên goác asceticism or monastic life) in the aùi duïc ñi—Streams of pleasure and forest, yet run back to that very passion flow in all directions, just like home. Look at that man! He runs the creeper sprouts and stands. right back into that very bondage Seeing the creeper that has sprung up again! in your mind, cut it off with wisdom. 345. Ñoái vôùi ngöôøi trí, söï troùi buoäc 341. Ngöôøi ñôøi thöôøng vui thích theo baèng daây gai, baèng caây, baèng saét aùi duïc, öa dong ruoåi luïc traàn, tuy hoï chöa phaûi kieân coá, chæ coù loøng luyeán coù höôùng caàu an laïc maø vaãn bò quanh aùi vôï con taøi saûn môùi thaät söï laø söï quaån trong choán traàm luaân—troùi buoäc chaéc beàn—To a wise man, Common people are subject to the bondage that is made of hemp, attachment and thirst; they are wood or iron, is not a strong bond, the always happy with pleasure; they run longing for wives, children, jewels, after passion. They look for and ornaments is a greater and far happiness, but such men caught in the stronger attachment. cycle of birth and decay again and 346. Nhöõng keû daét ngöôøi vaøo sa ñoïa, again. laø nhö söï troùi buoäc chaéc beàn, noù hình 342. Nhöõng ngöôøi trì truïc theo aùi duïc nhö khoan dung hoøa höôûn maø thaät khaùc naøo thoû bò sa löôùi. Caøng buoäc khoù loøng thoaùt ra. Haõy ñoaïn tröø ñöøng raøng vôùi phieàn naõo, caøng chòu khoå dính maéc, lìa duïc maø xuaát gia—The laâu daøi—Men who are crazed with wise people say that that bond is very

craving, are terrified like hunted strong. Such fetters seem supple, but

hard to break. Break them! Cut off 351. Böôùc tôùi choã cöùu caùnh thì khoâng desire and renounce the world! coøn sôï haõi; xa lìa aùi duïc thì khoâng 347. Nhöõng ngöôøi say ñaém theo aùi coøn nhieãm oâ: nhoå laáy muõi teân sanh duïc, töï lao mình trong löôùi buoäc nhö höõu thì chæ coøn moät thaân naày laø cuoái nheän giaêng tô. Ai döùt ñöôïc söï raøng cuøng, khoâng bò tieáp tuïc sanh nöõa— buoäc khoâng coøn dính maéc nöõa, thì seõ He who has reached the goal, without xa moïi thoáng khoå ñeå ngao du töï taïi— fear, without craving and without A man infatuated with lust falls back desire, has cut off the thorns of life. into the stream as a spider into the This is his final mortal body. web spun by itself. He who cuts off 352. Xa lìa aùi duïc khoâng nhieãm tröôùc, this bond, retire from the world, with thoâng ñaït töø voâ ngaïi, thaáu suoát nghóa no clinging, will leave all sorrow voâ ngaïi, vaø thöù lôùp cuûa töï cuù, ñoù thaät behind. laø baäc ñaïi trí ñaïi tröôïng phu, chæ coøn 348. Boû quaù khöù, hieän taïi, vò lai, maø moät thaân naày laø cuoái cuøng, khoâng bò vöôït qua bôø kia; taâm ñaõ giaûi thoaùt taát tieáp tuïc sinh nöõa—He who is without caû, thì khoâng coøn bò sanh giaø trôû laïi— craving, without attachment; who Leave the past behind; let go the understands subtleties of words and future; and give up the present; meanings; they are truly a great wise crossing the shore of existence, with who bear the final mortal body. mind released from everything, will 353. Ta ñaõ haøng phuïc taát caû. Ta ñaõ roõ not again undergo birth and old age. bieát taát caû. Ta khoâng nhieãm moät 349. Nhöõng keû bò tö töôûng xaáu aùc laøm phaùp naøo. Ta xa lìa heát thaûy, dieät duïc tao loaïn, thöôøng caàu mong duïc laïc maø giaûi thoaùt vaø töï mình chöùng ngoä, thaät nhieàu. Mong duïc laïc taêng nhieàu thì coøn ai laø Thaày ta nöõa—I have laø töï troùi mình caøng theâm chaéc overcome myself, I do know all. I am chaén—Men who are disturbed by attached to none. I have renounced evil thoughts, swayed by strong all, I am free from all craving; having passions and yearned only for by myself attained supernatural pleasure; his craving grows more and knowledge, to whom shall I call my more. Surely he strengthens his own teacher? fetters. 354. Trong caùc caùch boá thí, phaùp thí laø 350. Muoán lìa xa aùc töôûng haõy thöôøng hôn caû; trong caùc chaát vò, phaùp vò laø nghó tôùi baát tònh. Haõy tröø heát aùi duïc, hôn caû; trong caùc hyû laïc, phaùp hyû laø ñöøng ñeå aùc ma buoäc raøng—He who hôn caû; ngöôøi naøo tröø heát moïi aùi duïc wants to subdue evil thoughts, should laø vöôït treân moïi ñau khoå—No gift is meditate on the impurities of the better than the gift of Truth body. Be mindful to make an end of (Dharma). No taste is sweeter than craving, and to stop Mara’s bond. the taste of truth. No joy is better than the joy of Truth. No conquest is

better than the conquest of craving; it are damaged by craving just like overcomes all suffering. weeds damage the fields. Therefore, 355. Giaøu sang chæ laøm haïi ngöôøi ngu to give to those who rid of craving, chöù khoâng phaûi ñeå caàu sang bôø giaùc. yields great reward. Ngöôøi ngu bò taøi duïc haïi mình nhö mình ñaõ vì taøi duïc haïi ngöôøi khaùc— Riches ruin the foolish, not the XXV.PHAÅM TYØ KHEO seekers of Nirvana. He who craves THE BHIKSHU for wealth destroys himself as if he were

ruining others. 360. Cheá phuïc ñöôïc maét, laønh thay; 356. Coû laøm haïi raát nhieàu ruoäng vöôøn, cheá phuïc ñöôïc tai, laønh thay; cheá tham duïc laøm haïi raát nhieàu theá nhaân. phuïc ñöôïc muõi, laønh thay; cheá phuïc Vaäy neân boá thí cho ngöôøi lìa tham, seõ ñöôïc löôõi, laønh thay—It is good to ñöôïc quaû baùo lôùn—Human beings have control of the eye; it is good to are damaged by lust just as weeds have control of the ear; it is good to damage the fields. Therefore, what is have control of the nose; it is good to given to those who are lustless, have control of the tongue. yields great reward. 361. Cheá phuïc ñöôïc thaân, laønh thay; 357. Coû laøm haïi raát nhieàu ruoäng vöôøn, cheá phuïc ñöôïc lôøi noùi, laønh thay; cheá saân nhueá laøm haïi raát nhieàu theá nhaân. phuïc ñöôïc taâm yù, laønh thay; cheá phuïc Vaäy neân boá thí cho ngöôøi lìa saân, seõ ñöôïc heát thaûy, laønh thay. Tyø kheo ñöôïc quaû baùo lôùn—Human beings naøo cheá phuïc ñöôïc heát thaûy thì giaûi are damaged by hatred in just the thoaùt heát thaûy khoå—It is good to same manner as weeds damage the have control of the body; it is good to fields. Therefore, to give to those have control of speech; it is good to who are free from hatred, yields have control of everything. A monk great reward. who is able to control everything, is 358. Coû laøm haïi raát nhieàu ruoäng vöôøn, free from all suffering. ngu si laøm haïi raát nhieàu theá nhaân. 362. Gìn giöõ tay chaân vaø ngoân ngöõ, Vaäy neân boá thí cho ngöôøi lìa si, seõ gìn giöõ caùi ñaàu cao, taâm meán thích ñöôïc quaû baùo lôùn—Human beings thieàn ñònh, rieâng ôû moät mình, thanh are damaged by delusion just like tònh vaø töï bieát ñaày ñuû, aáy laø baäc Tyø weeds damage the fields. Therefore, kheo—He who controls his hands and to give to those who are free from legs; he who controls his speech; and delusion, yields great reward. in the highest, he who delights in 359. Coû laøm haïi raát nhieàu ruoäng vöôøn, meditation; he who is alone, serene aùi duïc laøm haïi raát nhieàu theá nhaân. and contented with himself. He is Vaäy neân boá thí cho ngöôøi lìa duïc, seõ truly called a Bhikhshu. ñöôïc quaû baùo lôùn—Human beings

363. Tyø kheo naøo ñieàu nhieáp ñöôïc nhö vaäy môùi goïi laø Tyø kheo—He ngoân ngöõ, khoân kheùo vaø tòch tònh, thì who has no thought of “I” and khi dieãn baøy phaùp nghóa, lôøi leõ raát “mine,” for whatever towards his hoøa aùi roõ raøng—The Bhikhshu who mind and body he does not grieve for controls his tongue, who speaks that which he has not. He is indeed wisely of the Dharma, who is pure called a Bhikhshu. and humble, his speech is indeed 368. Haøng Tyø kheo an truù trong taâm töø sweet. bi, vui thích giaùo phaùp Phaät Ñaø, seõ 364. Tyø kheo naøo an truù trong laïc vieân ñaït ñeán caûnh giôùi tòch tònh an laïc, Chaùnh-phaùp, meán phaùp vaø theo phaùp, giaûi thoaùt caùc haønh (voâ thöôøng)—A tö duy nhôø töôûng phaùp, thì seõ khoâng Bhikhshu who abides in loving- bò thoái chuyeån khoûi tònh ñaïo—That kindness, who is pleased with with Bhikhshu who dwells in the Dharma the Buddha’s Teaching, will attain to (makes the Dharma his own garden); a state of peace and happiness, and who delights in the Dharma; who emancipate from all conditioned meditates on the Dharma, will never things. fall away from the pure path. 369. Tyø kheo muùc nöôùc trong chieác 365. Chôù neân khinh ñieàu mình ñaõ thuyeàn naày, heã nöôùc heát thì thuyeàn chöùng, chôù theøm muoán ñieàu ngöôøi nheï vaø mau ñi;

Cuõng nhö theá, ñoaïn khaùc ñaõ chöùng. Tyø kheo naøo chæ lo tröø tham duïc vaø saân nhueá trong thaân theøm muoán ñieàu ngöôøi khaùc tu naày, heã tham duïc heát thì mau chöùng chöùng, cuoái cuøng mình khoâng chöùng ñeán Nieát baøn—When you empty the ñöôïc tam-ma-ñòa (chaùnh ñònh)— water in this boat, it will move faster. Let's not despite what one has In the same manner, if you cut off received; nor should one envy the passion and hatred in yourself, you gain of others. A monk who envies will reach Nirvana faster. the gain of others, does not attain the 370. Tyø kheo naøo ñoaïn ñöôïc naêm tranquility of meditation. ñieàu phieàn naõo: tham, saân, si, maïn, 366. Haøng Tyø kheo duø ñöôïc chuùt ít nghi; boû ñöôïc naêm ñieàu: tham aùi saéc, cuõng khoâng sinh taâm khinh hieàm, cöù tham aùi voâ saéc, löøa ñaûo, phoùng daät, sinh hoaït thanh tònh vaø sieâng naêng, vaø si meâ; sieâng tu naêm ñieàu: tín, taán, neân ñaùng ñöôïc chö thieân khen ngôïi— nieäm, ñònh, hueä; vöôït khoûi naêm ñieàu Though receiving little, if a Bhikhshu say ñaém: tham aùi, saân haän, si meâ, taø does not disdain his own gains, even kieán. Ta goïi laø ngöôøi ñaõ vöôït qua the gods praise such a monk who just doøng nöôùc luõ—He who cuts off five: keeps his life pure and industrious. lust, hatred, ignorance, egoism, 367. Neáu vôùi thaân taâm khoâng laàm doubt; renounces five: attachment to chaáp laø "ta" hay "cuûa ta." Vì khoâng form, to formless, to conceit, to ta vaø cuûa ta neân khoâng lo sôï. Ngöôøi restlessness, and ignorance;

cultivates five more: faith, effort, aggregates, he experiences joy and watchfulness, concentration, wisdom. happiness. He is deathless. A monk who escapes from the five 375. Neáu laø baäc Tyø kheo saùng suoát, fetters: lust, hate, delusion, pride, duø ôû trong ñôøi, tröôùc tieân vaãn lo false views; is called one who has nhieáp hoä caùc caên vaø bieát ñuû, hoä trì crossed the flood. giôùi luaät—A wise monk must first 371. Naøy caùc Tyø Kheo, haõy mau tu control the senses, practise thieàn ñònh! Chôù buoâng lung, chôù meâ equanimity, follow discipline as laid hoaëc theo duïc aùi. Ñöøng ñôïi ñeán khi down in the sutra. , nuoát höôøn saét noùng, môùi aên naên than 376. Thaùi ñoä thì phaûi thaønh khaån, thôû—Meditate monk! Meditate! Be haønh vi thì phaûi ñoan chaùnh; ñöôïc not heedless. Do not let your mind vaäy, hoï laø ngöôøi nhieàu vui vaø saïch whirl on sensual pleasures. Don't heát khoå naõo—Let him be cordial in wait until you swallow a red-hot iron his ways and refined in behavior; he ball, then cry, "This is sorrow!" is filled with joy and make an end of 372. Khoâng coù trí hueä thì khoâng coù suffering. thieàn ñònh, khoâng coù thieàn ñònh thì 377. Caønh hoa Baït-taát-ca bò uùa taøn khoâng coù trí tueä.Ngöôøi naøo goàm ñuû nhö theá naøo, thì Tyø kheo caùc oâng, thieàn ñònh vaø trí tueä thì gaàn ñeán Nieát cuõng laøm cho tham saân uùa taøn theá baøn—There is no concentration in aáy—You should cast off lust and one who lacks wisdom, nor is there hatred just as the jasmine creeper wisdom in him who lacks sheds it withered flowers. concentration. He who has both 378. Vò Tyø kheo naøo thaân ngöõ thanh concentration and wisdom is near tònh, taâm an truù tam muoäi, xa lìa nôi Nirvana. duïc laïc, Ta goïi hoï laø ngöôøi tòch 373. Tyø kheo ñi vaøo choã yeân tónh thì tònh—The monk whose body is calm, taâm thöôøng vaéng laëng, quaùn xeùt theo whose mind and speech are calm, Chaùnh phaùp thì ñöôïc thoï

höôûng caùi who has single- mindedly, and who vui sieâu nhaân—A monk who has refuses the world's seductions (baits retired to a lonely place, who has of the world), is truly called a calmed his mind, who perceives the peaceful one. doctrine clearly, experiences a joy 379. Caùc ngöôi haõy töï kænh saùch, caùc transcending that of men. ngöôi haõy töï phaûn tænh! Töï hoä veä vaø 374. Ngöôøi naøo thöôøng nghó ñeán söï chaùnh nieäm theo Chaùnh phaùp môùi laø sanh dieät cuûa caùc uaån, thì seõ ñöôïc vui Tyø kheo an truï trong an laïc— möøng haïnh phuùc. Neân bieát: ngöôøi ñoù Censure or control yourself. Examine khoâng bò cheát—He who always yourself. Be self-guarded and reflects on the rise and fall of the mindful. You will live happily.

380. Chính caùc nöôi laø keû baûo hoä cho Strive hard to cut off the stream of caùc ngöôi, chính caùc ngöôi laø nôi desires. Oh! Brahman! Knowing that nöông naùu cho caùc ngöôi. Caùc ngöôi all conditioned things will perish. Oh! haõy gaéng ñieàu phuïc laáy mình nhö Brahman! You are a knower of the thöông khaùch lo ñieàu phuïc con ngöïa Unmade Nirvana! mình—You are your own protector. 384. Nhôø thöôøng truù trong hai phaùp, You are your own refuge. Try to haøng Baø-la-moân ñaït ñeán bôø kia; duø control yourself as a merchant coù bao nhieâu raøng buoäc, ñeàu bò trí tueä controls a noble steed. döùt saïch—Abiding in the two states 381. Tyø kheo naøo ñaày taâm hoan hyû, of tranquility and insight, a Brahaman thaønh tín theo giaùo phaùp Phaät Ñaø, seõ is freed from all fetters and reaches ñaït ñeán caûnh giôùi tòch tònh an laïc, the other shore. giaûi thoaùt caùc haønh (voâ thöôøng)—He 385. Khoâng bôø kia cuõng khoâng bôø who is full of joy, full of faith in the naày, hai bôø ñeàu khoâng thaät, chæ xa lìa Buddha's Teaching, will attain the khoå naõo chaúng bò troùi buoäc nöõa. Ta peaceful state, the cessation of goïi hoï laø Baø-la-moân—There exists conditioned things, and supreme neither the hither nor the farther bliss. shore, nor both the hither and the 382. Nhöõng Tyø kheo tuy tuoåi nhoû maø farther shore. He who is undistressed sieâng tu ñuùng giaùo phaùp Phaät Ñaø, laø and unbound, I call him a Bramana. aùnh saùng chieáu soi theá gian, nhö maët 386. Ai nhaäp vaøo thieàn ñònh, an truï traêng ra khoûi maây muø—The choã ly traàn, söï tu haønh vieân maõn, Bhihkshu, though still young, phieàn naõo laäu döùt saïch, chöùng caûnh ceaselessly devotes himself to the giôùi toái cao, Ta goïi hoï laø Baø-la- Buddha's Teaching, illumines this moân—He who is meditative, world like the moon escaped from a stainless and secluded; he who has cloud. done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana. 387. Maët trôøi chieáu saùng ban ngaøy, maët traêng chieáu saùng ban ñeâm, khí giôùi chieáu saùng doøng vua chuùa, thieàn XXVI.PHAÅM BAØ LA MOÂN ñònh chieáu saùng keû tu haønh, nhöng THE BRAHMANA haøo quang Phaät chieáu saùng khaép theá gian—The sun shines in the day; at 383. Duõng caûm ñoaïn tröø doøng aùi duïc, night shines the moon; the armor caùc ngöôi môùi laø Baø-la-moân! Neáu shines the warrior king; the Brahman thaáu roõ caùc uaån dieät taän, caùc ngöôi is bright in his meditation. But the lieàn thaáy ñöôïc voâ taùc (Nieát baøn)—

Buddha shines in glory ceaselessly 392. Ñöôïc nghe ñaáng Chaùnh ñaúng day and night. giaùc thuyeát phaùp, baát luaän ôû nôi naøo, 388. Döùt boû caùc aùc nghieäp,

goïi laø Baø- haõy ñem heát loøng cung kính nhö Baø- la-moân; thöôøng tu haønh thanh tònh, thì la-moân kính thôø thaàn löûa—If from goïi laø Sa-moân; coøn tröø boû caáu ueá, goïi anyone one should understand the laø ngöôøi xuaát gia—He who has doctrine preached by the Fully discarded evil is called a Brahmana. Enlightened One, one should He who lives in peace called a reverence him profoundly as a Sramana. He who gives up all Brahmin worship before the ritual impurities is called a Pabbajita fire. (religious recluse). 393. Chaúng phaûi vì nuùm toùc, chaúng 389. Chôù neân ñaùnh ñaäp Baø-la-moân! phaûi vì chuûng toäc, cuõng chaúng phaûi Baø-la-moân chôù neân saân haän! Ngöôøi taïi nôi sanh maø goïi laø Baø-la-moân; ñaùnh ñaäp mang ñieàu ñaùng hoå, ngöôøi nhöng ai hieåu bieát chaân thaät, thoâng saân haän hay laáy oaùn traû oaùn laïi caøng ñaït chaùnh phaùp, ñoù môùi laø keû Baø-la- ñaùng hoå hôn—One should not hurt a moân haïnh phuùc—Not by matted hair, Brahmana, nor should a Brahmana nor by family, nor by noble birth, one let himself become angry on the one becomes a Brahmana. But he in who hurt him (return evil for evil). whom there exists both truth and Shame on him who strikes a righteousness; he who practices truth Brahmana! More shame on him who and Dharma; he who makes himself let himself become angry, or who holiness, I call him a Brahmana. returns evil for evil! 394. Ngöôøi ngu boù toùc ñuøm hay caïo 390. Baø-la-moân! Ñaây khoâng phaûi laø toùc, vaø chuyeân maëc aùo da loäc hay aùo ñieàu ích nhoû, neáu bieát vui möøng cheá caø sa ñaâu coù ích chi? Trong loøng coøn phuïc taâm mình. Tuøy luùc ñoaïn tröø taâm chöùa ñaày tham duïc, thì dung nghi beân ñoäc haïi maø thoáng khoå seõ ñöôïc ngaên ngoaøi chæ laø trang ñieåm suoâng—What döùt lieàn—Brahmana! This is no small will matted or shaved hair do? What advantage. He who refrains from the is the use of garment of goatskin, or pleasures of the senses; where non- yellow saffron robe? What is the use violence is practiced, suffering will of polishing the outside when the cease. inside is full of passions? 391. Cheá ngaên thaân, ngöõ, yù khoâng cho 395. Duø maëc aùo phaán taûo, gaày oám loä laøm caùc ñieàu aùc, cheá ngaên ñöôïc ba gaân xöông, maø ôû röøng saâu tu thieàn choã ñoù, Ta goïi hoï laø Baø-la-moân—He ñònh, Ta goïi laù Baø-la-moân—The who does no evil in body, speech and person who wears dust-heap robes, mind, who has firmly controlled these but who is lean and whose veins three, I called him a Brahmana. stand out, who meditates alone in the forest, I call him a Brahmana.

396. Baø-la-moân khoâng phaûi töø buïng moân—He who is never angry, but is meï ñeû ra. Neáu cöù chaáp chaët caùc dutiful and virtuous, free from phieàn naõo, thì chæ ñöôïc goïi laø “Boà” craving, who is pure and restrained; suoâng. Ngöôøi naøo lìa heát chaáp tröôùc, who bears his final body, I call him a duø ngheøo Ta goïi Baø-la-moân—I do Brahmana. not call him a Brahmana merely 401. Ngöôøi naøo khoâng nhieãm ñaém because he is born of a Brahmin nhöõng ñieàu aùi duïc nhö gioït nöôùc treân family or his mother is a Brahmin; laù sen, nhö hoät caûi ñaët ñaàu muõi kim, nor do I call him who is wealthy a ngöôøi nhö theá, Ta goïi laø Baø-la- Brahmana. However, the poor man moân—He who does not cling to who is detached, I call him a sensual pleasures, like water on a Brahmana. lotus leaf, like a mustard seed on the 397.

Ñoaïn heát caùc kieát söû, khoâng coøn point of a needle, I call him a sôï haõi chi, khoâng bò ñaém tröôùc raøng Brahmana. buoäc. Ta goïi laø Baø-la-moân—He who 402. Neáu ngay taïi theá gian naày, ai töï is fetter-free, who trembles not, who giaùc ngoä vaø dieät tröø ñau khoå, truùt boû is unshackable (goes beyond ties or gaùnh naëng maø giaûi thoaùt, ngöôøi nhö free from all ties), I call him a theá, Ta goïi laø Baø-la-moân—He who Brahmana. realizes even here in this world the 398. Nhö ngöïa boû ñai da, boû cöông destruction of his sorrow, whose daây vaø ñoà sôû thuoäc, ngöôøi giaùc tri boû burden is ended and whose sufferings taát caû chöôùng ngaïi, Ta goïi laø Baø-la- are over, I call him a Brahmana. moân—He who has cut the strap of 403. Ngöôøi coù trí tueä saâu xa, bieát roõ hatred, the thong of craving, and the theá naøo laø ñaïo, theá naøo laø phi ñaïo vaø rope of heresies, who has thrown up chöùng ñeán caûnh giôùi voâ thöôïng, the cross bar of ignorance, who is ngöôøi nhö theá, Ta goïi laø Baø-la- enlightened, I call him a Brahmana. moân—He whose knowledge is deep 399. Nhaãn nhuïc khi bò ñaùnh maéng, and wisdom is profound, who knows khoâng sanh loøng saân haän; ngöôøi coù right from wrong, who has reached ñoäi quaân nhaãn nhuïc huøng cöôøng, Ta the highest goal (realizes the truth), I goïi laø Baø-la-moân—He who is never call him a Brahmana. angry, who endures reproach, whose 404. Chaúng laãn loän vôùi tuïc luaân, powerful army is tolerance, I call him chaúng taïp xen vôùi Taêng löõ, xuaát gia a Brahmana. lìa aùi duïc, ngöôøi nhö theá, Ta goïi laø 400. Ñaày ñuû caùc ñöùc haïnh khoâng Baø-la-moân—He who is not intimate noùng giaän, trì giôùi thanh tònh khoâng either with householders or with the duïc nhieãm, thì chæ ngang thaân naày laø homeless ones, who wanders without cuoái cuøng, khoâng bò tieáp tuïc sanh an abode, who has no desires, I call nöõa, ngöôøi nhö theá, Ta goïi laø Baø-la- him a Brahmana.

405. Thaû boû con dao saùt haïi ñoái vôùi 410. Ñoái vôùi ñôøi naày cuõng nhö ñôøi baát luaän loaøi naøo, lôùn hay nhoû, maø ñaõ khaùc ñeàu khoâng moáng loøng duïc voïng, ngöôøi nhö theá, Ta goïi laø Baø-la- voâ duïc neân giaûi thoaùt, ngöôøi nhö theá, moân—He who does not use the rod Ta goïi laø Baø-la-moân—He who, in to damage creatures, big or small, this life or the next, has no desires who neither harms nor kills, I call and emancipated, I call him a him a Brahmana. Brahmana. 406. ÔÛ giöõa ñaùm ngöôøi cöøu ñòch maø 411. Ngöôøi khoâng coøn tham duïc vaø gaây tình höõu nghò, ôû giöõa ñaùm ngöôøi nghi hoaëc thì ñöôïc giaùc ngoä chöùng hung haêng caàm gaäy maø giöõ khí oân baäc voâ sanh, ngöôøi nhö theá, Ta goïi laø hoøa, ôû giöõa ñaùm ngöôøi chaáp ñaém maø Baø-la-moân—He who has no longings, loøng khoâng chaáp ñaém, ngöôøi nhö theá, who is free from doubt through Ta goïi laø Baø-la-moân—He who is knowledge, who immerses himself in friendly among the hostile, who is the deathless, I call him a Brahmana. peaceful among the violent, who is 412. Neáu ñoái vôùi theá gian naày taâm unattached among the attached, I call khoâng chaáp tröôùc thieän aùc, thanh tònh him a Brahmana. khoâng öu lo, ngöôøi nhö theá, Ta goïi laø 407. Töø loøng tham duïc, saân nhueá, kieâu Baø-la-moân—He who has gone maïn cho ñeán loøng hö nguïy ñeàu thoaùt beyond the bondage of good and evil, boû caû nhö boät caûi khoâng dính ñaáu who is pure and without grief, I call muõi kim, ngöôøi nhö

theá, Ta goïi laø him a Brahmana. Baø-la-moân—He whose passion, 413. Döùt saïch aùi duïc khoâng cho tieáp hatred, pride and hypocrisy fall off tuïc sanh ra, nhö traêng trong khoâng like a mustard seed from the point of bôïn, nhö nöôùc yeân laëng saùng ngôøi, a needle, I call him a Brahmana. ngöôøi nhö theá, Ta goïi laø Baø-la- 408. Chæ noùi lôøi chaân thaät höõu ích, moân—He who is desireless and chaúng noùi lôøi thoâ aùc, chaúng xuùc giaän spotless as the moon, who is pure, ñeán ai, ngöôøi nhö theá, Ta goïi laø Baø- serene and unperturbed, I call him a la-moân—He whose speech is Brahmana. truthful, useful, free from harshness 414. Vöôït khoûi con ñöôøng goà gheà laày that is inoffensive, I call him a loäi, ra khoûi bieån luaân hoài ngu si maø Brahmana. leân ñeán bôø kia, an truù trong thieàn 409. Ñoái vôùi baát luaän vaät gì xaáu hay ñònh, khoâng duïc voïng, khoâng nghi toát, daøi hay ngaén, thoâ hay teá maø laàm, cuõng khoâng chaáp ñaém raèng ngöôøi ta khoâng cho thì khoâng bao giôø mình chöùng Nieát Baøn tòch tònh, ngöôøi laáy, ngöôøi nhö theá, Ta goïi laø Baø-la- nhö theá, Ta goïi laø Baø-la-moân—He moân—He who takes nothing that is who has passed beyond the muddy not given, good or bad, long or short, road, the ocean of life the delusion, small or great, I call him a Brahmana. and reaches the other shore; who is

meditative, free from craving and moân—He who, in every way, knows doubts, free from attachment or the death and rebirth of beings, who clinging to a so-called Nirvana, I call is non-attached, happy and him a Brahmana. awakened, I call him a Brahmana. 415. Xa boû duïc laïc ngay taïi ñôøi naày 420. Duø chö thieân, Caøn-thaùt-baø hay nhaân loaïi, maø xuaát gia laøm Sa-moân, khoâng cho khoâng ai bieát ñöôïc nôi choán cuûa nhöõng vò phaùt sinh trôû laïi, ngöôøi nhö theá, Ta A-la-haùn ñaõ döùt saïch phieàn naõo, ngöôøi goïi laø Baø-la-moân—He who, in this nhö theá, Ta goïi laø Baø-la-moân—He whose ways are known to neither gods, very world, gives up sensual nor gandhabba, nor men, who has pleasures, wanders homeless, has exhausted his sins and become a saint, I renounced all desire for existence, I call him a Brahmana. call him a Brahmana. 421. Ñoái vôùi phaùp quaù khöù, vò lai hay hieän taïi, 416. Xa boû aùi duïc ngay taïi ñôøi naày maø ngöôøi kia chaúng coù moät vaät chi; ngöôøi xuaát gia laøm Sa-moân, khoâng cho phaùt khoâng chaép ñaém moät vaät chi aáy, Ta goïi sinh trôû laïi, ngöôøi nhö theá, Ta goïi laø laø Baø-la-moân—He who owns nothing, Baø-la-moân—He who, in this very whether in the past, present and future, life, gives up craving, wanders who is poor and attached to nothing, I homeless, who destroys craving and call him a Brahmana. 422. Haïng ngöôøi duõng maõnh toân quyù nhö traâu becoming, I call him a Brahmana. chuùa, haïng ngöôøi thaéng lôïi voâ duïc nhö 417. Ra khoûi troùi buoäc cuûa nhaân gian, ñaïi tieân, haïng ngöôøi taém xong saïch seõ vaø vöôït khoûi troùi buoäc ôû thieân thöôïng, giaùc tænh, ngöôøi nhö theá, Ta goïi laø Baø-la- heát thaûy troùi buoäc ñeàu xa laùnh, ngöôøi moân—He who is brave like a bull, noble, nhö theá, Ta goïi laø Baø-la-moân—He wise, pure, the conqueror, the desireless, who is free from human ties and the cleanser of defilements, the transcending celestial ties, who is enlightened, I call him a Brahmana. completely delivered from all ties, I 423. Nhöõng vò Maâu Ni (thanh tònh) hay bieát call him a Brahmana. ñôøi tröôùc, thaáy caû coõi thieân vaø

caùc coõi 418. Xa boû nhöõng ñieàu ñaùng möøng vaø ñau khoå (aùc thuù), ñaõ tröø dieät söï tuïc sinh, thieän nghieäp hoaøn toaøn, thaønh baäc voâ ñieàu khoâng ñaùng möøng, thanh löông thöôïng trí; ngöôøi vieân maõn thaønh töïu moïi khoâng phieàn naõo, duõng maõnh hôn theá ñieàu nhö theá, Ta goïi laø Baø-la-moân—The gian, ngöôøi nhö theá, Ta goïi laø Baø-la- sage who knows his former abodes; who moân—He who gives up pleasurable sees the blissful and the woeful states; and unpleasurable, who is cool and who has reached the end of births; who, undefiled, who has conquerd the with superior wisdom, who has perfected three worlds, I call him a Brahmana. himself; who has completed all that 419. Neáu bieát taát caû loaøi höõu tình töû needed to be done, I call him a theá naøo, sinh theá naøo, roài ñem taâm Brahmana. khoân kheùo vöôït qua, khoâng chaáp tröôùc, ngöôøi nhö theá, Ta goïi laø Baø-la-

Appendix C Kinh Baùch Duï Sakyamuni's One Hundred Fables

Sakyamuni's One Hundred ngoä. Ñaây chæ laø haønh ñoäng sai laàm cuûa ngoaïi ñaïo. Ngöôøi haønh phaùp nhö theá Fables—Kinh Baùch Duï cuøng ngöôøi ngu aên muoái kia ñeàu laø cöû ñoäng ngu xuaån ñaùng cheâ cöôøi. 1) Ngöôøi Ngu AÊn Muoái—The Stupid This story gives us an example of the Man Eats Salt benefit of moderation in eating and drinking ---Xöa coù moät ngöôøi ñeán nhaø baïn thaêm chôi, for a cultivator. The heretics, having wrongly chuû nhaø môøi ôû laïi duøng böõa côm canh ñaïm learned that abstaining from food and drink baïc. Chaøng cheâ canh laït khoâng ngon. Sau khi might lead to the path of enlightenment. They chuû nhaø beøn neâm vaøo moät chuùt muoái thì fasted for seven or fifteen days. As a result chaøng ta aên caûm thaáy ngon laønh. they got fatigued and famished, accomplished Once upon a time, there was a man who nothing in terms of enlightenment. This is went to visit his friend. The friend treated only the heretics' wrong views and they are him a frugal meal with insipid soup. He just like that stupid man, who acted stupidly complained that the soup was insipid. After and deserved to be blamed. the host added a little bit of salt into the soup, the guest tried again and found it tasted much 2) Ñeå Daønh Söõa—Store Up Milk better. ---Xöa coù moät ngöôøi döï ñònh thaùng sau ñaõi ---Chaøng töï nghó: "Canh ngon laø nhôø muoái khaùch, neân caàn tröõ nhieàu söõa boø. neâm vaøo; duøng ít coøn vaäy, neáu duøng nhieàu Once upon a time there was a man who chaéc ngon ñaëc bieät." Theá roài saùng hoâm sau was about to give a party and wanted to store chaøng xin chuû nhaø moät cheùn muoái roài boû vaøo up milk to treat his guests. mieäng nuoát heát trong luùc buïng ñoùi ! Haäu quaû ---Ngöôøi kia töï nghó: "Moãi ngaøy mình naën laø chaøng ta caûm thaáy bònh gaàn nhö saép cheát. söõa ñeå daønh, caàn phaûi coù caùi thuøng caây lôùn, He wondered: "The soup becomes better maø söõa ñeå trong thuøng laâu ngaøy phaûi hö, thoâi with just a little bit more salt. If I take a great chi baèng cöù ñeå söõa trong vuù boø, ñeán ngaøy ñaõi deal of salt, the soup would be so much khaùch haõy naën luoân moät theå, ñaõ ít toán coâng better." Then the next morning he asked the maø laïi ñöôïc söõa môùi, thaät laø thöôïng saùch." host for a bowl of salt and ate it up with his He thought: "It is a month from the day of empty stomach ! As a result, he became the party, so if I milk the cow

everyday, there seriously ill. will be too much milk that I would need a big ---Chuyeän naøy tæ duï: Phaøm ngöôøi tu haønh wooden barrel to store up and the milk may phaûi tieát cheá söï aên uoáng cho vöøa phaûi, even spoil. To save energy and to get fresh bieát ñuû muoán vöøa, thì ñoái vôùi thaân theå vaø milk, it would be better to let the milk remain söï tu haønh ñeàu coù lôïi ích, nhöng coù boïn inside of the cow udders. I will milk the cow ngoaïi ñaïo sai laïc tuyeân truyeàn, uoáng on the day of the party." cong thaønh ngay quaù möùc, ñeà xöôùng leân ---Theá roài chaøng daét boø ngheù nhoát rieâng, boø thuyeát khoâng caàn aên uoáng, nhaän cho laø meï nhoát rieâng, ñoàng thôøi khoâng tieáp tuïc naën söõa moãi ngaøy nöõa. phöông phaùp coù theå ñaéc ñaïo. Do ñaây coù He then separated the calf from the cow ngöôøi ñoaïn thöïc baûy ngaøy, möôøi laêm and stopped milking the cow. ngaøy; keát quaû laø aûnh höôûng ñeán thaân theå ---Qua thaùng sau ñeán böõa tieäc, chaøng beøn daét ñoùi khaùt maø cheát, vaø ñoái vôùi coâng haïnh boø meï ra naën söõa töôi ñaõi khaùch, nhöng duøng khoâng coù moät ñieåm lôïi ích cho söï giaùc heát söùc naën maø vaãn khoâng ra moät gioït. Vaøi

ngöôøi khaùch caûm thaáy khoù chòu nhöng nhöõng A bystander felt unbearable and asked the ngöôøi khaùc khoâng nín ñöôïc cöôøi vì söï ngu man: "Why didn't you defend, resist or ngoác cuûa anh ta. dodge the blows that wounded your head in A month later, when it's time for the party, the first place?" he tried to milk the cow to treat his guests, ---Anh ngoác ñaùp raèng: "OÂi ngöôøi ngu naày raát but no drops came out because the milk had xaác laùo, noù khoâng hieåu gì caû. Vì thaáy ñaàu ta run dry. Some guests got annoyed, but others khoâng toùc, noù töôûng laø vieân ñaù xinh xaén môùi could not stop laughing for his stupidity. tuøy tieän duøng traùi leâ ñaùnh leân, khoâng bieát ñoù ---Chuyeän naày tæ duï cho ngöôøi muoán laøm laø ñaàu ta. Noù ñaùnh ta ñeán noãi maùu ra leänh haïnh boá thí nhöng khoâng chòu laøm ngay luùc laùng . OÂng ôi! Ñoái vôùi haïng ngöôøi voâ tri thöùc coù ít tieàn, maø laïi ñôïi ñeán khi coù nhieàu tieàn aáy, ta chaúng bieát tính laøm sao ñöôïc." môùi chòu boá thí. Nghó theá raát laàm. Neáu khoâng The man answered: "This stupid man was tranh thuû thôøi gian, kòp thôøi laøm haïnh boá thí, so ill-mannered. He could not distinguish tieàn baïc cuûa chuùng ta coù theå bò nha quan tòch head from stone. He took my bald-head for a thaâu, hoaëc bò cöôùp boùc, hoaëc bò löûa luït maø pretty stone. That's why he struck me with tieâu taùn, thì chuùng ta cuøng vôùi ngöôøi ngu ñeå pears and broke my head like that. I don't daønh söõa trong vuù boø khoâng khaùc. know what to do with this kind of people who This story gives us an example of idiotic are being short of intelligence." people who want to give alms but are ---Ngöôøi kia nghe roài giaän, lieàn traùch maéng reluctant to give at once. They prefer to wait anh ngoác raèng: "Anh thaät laø ñaùng thöông, bò until they possess great wealth. They are ngöôøi ñaùnh ñeán noãi maùu ra döôøng aáy, maø vaãn mistaken. If we don't try to give alms ñöùng im khoâng lay ñoäng, nhö theá chaúng phaûi whenever we can, accumulated money may laø ngu si chôù laø gì?" be seized by officials or taken away by The bystander retorted: "It's you who are robbers and thieves or by fire or flood, we are really short of intelligence. How can you call just the same as the stupid

man in this story. him stupid? Haven't you been stupid enough to get severely injured without having any 3) Khoanh Tay Chòu Ñoøn—The Head actions?" Is Broken With pears ---Chuyeän naày tyû duï nhö coù moät soá caùc vò Tyø ---Xöa coù anh ngoác soùi ñaàu, ngaøy kia coù kheo khoâng theå chaân thaät giöõ giôùi, tu ñònh, ngöôøi thaáy ñaàu anh khoâng toùc beøn duøng traùi hoïc hueä, chæ goø eùp oai nghi beân ngoaøi ñeå leâ ñaùnh leân nhieàu laàn laøm phun maùu. mong ñöôïc ngöôøi cuùng döôøng cung kính. Keát Once upon a time there was a bald-headed quaû laø bò ñoïa vaøo ñòa nguïc chòu khoå. Baäc tu man. One day some people threw pears at his haønh nhö theá naày vaø ngöôøi ngoác kia ñeàu laø head causing blood gushing from the wounds. haïng ngu si khoâng khaùc. ---Tuy bò ñaùnh, anh ngoác vaãn ñöùng yeân khoâng This story gives us an example of a monk khaùng cöï, khoâng troán traùnh. who is unable to abide by the precepts, He suffered taking the blows without any meditation and wisdom. He keeps only a defending, resisting, or escaping. good outer appearance to expect offerings ---Coù ngöôøi thaáy baát nhaãn lieàn baûo anh: "Vì from laypeople. As a result, he falls into the sao anh cöù ñöùng trô ra maø chòu ñoøn vaäy ? hell. He is just like this stupid man who got as Ñaàu anh loang maùu, neáu khoâng ñaùnh laïi thì far as wounded on the head without knowing cuõng traùnh ñi nôi khaùc chöù!" to run.

4) Giaû Cheát Doái Choàng—The Wife naøng se laïi nhôù ñeán ngöôøi choàng cuõ, beøn voäi Pretends To Be Dead vaõ trôû veà thöa voùi chaøng raèng: "Toâi laø vôï ---Xöa coù anh chaøng cöôùi ngöôøi vôï raát xinh chaøng, nay ñaõ trôû veà." ñeïp, nhöng tính tình khoâng ñöùng ñaén. Chaøng His wife already got married with her thöông yeâu vôï voâ cuøng, nhöng traùi laïi naøng lover. However, shortly after, the wife got chaúng yeâu chaøng, vì theá maø chaúng bao laâu tired of of her own lover. She came back and sau naøng sanh taâm phaûn boäi vaø coù nhaân tình told her husband: "I am your wife." khaùc. Töø ñoù naøng thöôøng toû yù muoán boû choàng ---Ngöôøi choàng baûo: "Baø noùi caùi gì ? Vôï toâi ñeå keát duyeân cuøng ngöôøi naøng thích. cheát ñaõ laâu! Coâ laø ai ñeán ñaây noùi doái laø vôï Once upon a time, there was a stupid man toâi ñeå laøm gì?" who had a very beautiful wife. He was very The husband replied: "What are you much in love with his wife, but she had no talking about? My wife died a long time ago. true love for him. Not long after their Who are you to lie to me that you are my marriage, she associated and committed wife." adultery with another man. She wanted to ---Maëc duø naøng coá bieän baïch yeâu caàu choàng leave her husband so that she could be with thöøa nhaän, nhöng chaøng vaãn caû quyeát laø vôï her lover. chaøng ñaõ cheát, neân khoâng nhaän naøng laø vôï. ---Thöøa dòp choàng ñi vaéng, naøng tìm moät baø Regardless of her repeated explanations, giaø roài kín ñaùo daën raèng: "Sau khi toâi ñi khoûi the husband refused to believe her. nhaø, baø tìm thaây moät coâ gaùi khaùc ñeå vaøo ñaây, ---Chuyeän naøy tyû duï veà ngöôøi bò thaønh kieán khi choàng toâi veà thì baø cho bieát raèng toâi ñaõ laøm chuû roài, thì raát khoù caûi ñoåi. Nhö boïn cheát." ngoaïi ñaïo nghe lôøi nguïy taø, taâm sanh meâ When her husband was away from home, hoaëc, chaáp tröôùc cho laø chaân thaät vónh vieãn she secretly told an old woman: "After my khoâng theå hoaùn caûi hoài taâm, duø nghe giaùo daprture, I would like

you to place a woman’s phaùp chaân chaùnh cuõng khoâng chòu tin töôûng corpse in my house. When my husband got thoï trì. back, you then tell him that I’m dead.” This story gives us an example of heretics ---Baø giaø laøm y nhö lôøi daën. Khi ngöôøi choàng who, having learned the heretic doctrine, trôû veà nghe tin vôï cheát, oâng buoàn voâ haïn, would confusedly stick to it with all their soul khoùc loùc, ñau ñôùn beân thi haøi raát laâu tröôùc khi and take the doctrine to the right one without ñem thi haøi ñi hoûa taùng. Sau ñoù oâng boû tro coát altering their mind forever. Thus they will be vaøo moät caùi ñaõy, ñi ñaâu cuõng mang theo mình unable to to believe, accept or keep any other ñeå kyû nieäm moái tình trong quaù khöù. belief even it is an orthodox one. The old woman did what she was told. She told the husband shortly after his return that 5) Khaùt Khoâng Uoáng Nöôùc—Getting his wife passed away. He went to see the thirsty On Seeing Water corpse and believed it was his own wife. He ---Xöa coù moät ngöôøi ñi ñöôøng raát khaùt nöôùc, grieved and wept bitterly for a long time muoán tìm nöôùc uoáng ñeå giaûi khaùt. Xem thaáy before cremating the corpse. Then he put the söông muø taän ñaøng xa, y töôûng laø nöôùc. Sau ashes into a bag anh had it with him laïi kieám Ñoâng tìm Taây, gaëp ñöôïc gioøng soâng everyday. nöôùc trong leo leûo, chaûy thao thao khoâng ---Veà phaàn vôï thaät cuûa chaøng thì luùc ñoù ñaõ ngöøng, anh chæ ñöùng xem khoâng chòu uoáng. keát hoân vôùi tình nhaân. Nhöng traûi qua nhieàu Once upon a time, there was a traveller ngaøy, bò tình nhaân nhaøm chaùn phuï raãy, loøng desperately in need of water for his thirst. On

seeing the blazing fog, he mistook it for thirsty traveller who gets laught at by water. He pursued it until he reach a river bystanders. with limpid water, but he only looked at it 6) Gieát Con Thaønh Gaùnh—The Dead without drinking. Son Is About To Remain In The House ---Coù ngöôøi thaáy theá laáy laøm quaùy laï, hoûi Xöa coù moät ngöôøi nuoâi baûy ñöùa con, raèng: “Anh vì khaùt ñi tìm nöôùc ñeå uoáng, hieän trong soá aáy coù moät ñöùa cheát, anh ñeå thi haøi taïi tìm ñöôïc nöôùc roài, taïi sao laïi khoâng trong nhaø, roài töï mình vaø caû gia ñình boû ñi nôi uoáng?” khaùc. A bystander asked: “You are suffering Once upon a time, there was a man who from thirst. In front of you is limpid water, brought up seven children. After he found why don’t you drink?” one of whom died, he intended to leave the ---Anh traû lôøi moät caùch quaùi laï: “Nöôùc nhieàu corpse in the house and moved himself and nhö theá naày, anh uoáng heát ñöôïc khoâng maø the rest out to abandon the house. hoûi toâi? Toâi töï xeùt thaáy khi naøo uoáng heát Ngöôøi laùng gieàng thaáy theá hoûi raèng: “Sao ñöôïc thì toâi môùi uoáng. Ñaõ bieát uoáng khoâng anh khoâng ñem ñöùa con ñaõ cheát cuûa anh ra sao heát noãi neân toâi khoâng uoáng, theá thoâi!” ngoaøi mai taùng, maø laïi cuøng nhau boû nhaø ra The traveller answered: “There is so much ñi. Haønh xöû nhö vaäy laø raát daïi doät.” water like this, can you drink up? If I could His neighbor said to him: “Why don’t you drink up all water, I would do it. Since there quickly burry the dead son in an outer area ? is more water than I can finish, I would rather Why do you want to leave your house and let not drink it at all.” the dead son remain inside? That a silly thing ---Ai naáy nghe xong ñeàu cheâ cöôøi anh. to do!” As soon as people heard this, they laught at Anh nghe xong beøn traû lôøi: “Ngöôøi cheát

him. phaûi ñem ra ngoaøi mai taùng, ñuùng hay sai ---Chuyeän naøy tyû duï veà coù moät ít ngöôøi chaúng caàn, vaäy coù theå baûo cho toâi bieát phaûi lyù luaän böôùng bænh, chaáp chaët choã kieán laøm caùch naøo khoâng?" giaûi cuûa mình, khoâng gaàn ñöôïc chaân lyù, He replied: "I don't know if to burry a cho laø giôùi luaät cuûa Phaät daïy raát roäng dead person outside is right or wrong. Can lôùn, nghieâm nhaët moät thôøi khoâng theå thoï you tell me what to do?" trì toaøn boä ñöôïc, beøn boû khoâng thoï. Do Than oâi! Chæ coù caùch laø gieát theâm moät ñöùa nöõa, môùi coù theå thaønh gaùnh, gaùnh ñi ñaáy, hoï cöù y nhieân troâi laên trong voøng choân. Keát quaû laø anh gieát theâm moät ñöùa con sanh töû chòu khoå voâ cuøng, troïn ñôøi khoâng nöõa ñeå cuøng ñöùa con ñaõ cheát chaát thaønh moät coù hy voïng ñaéc ñaïo. Haønh ñoäng nhö vaäy gaùnh, gaùnh ra ngoaøi choân. khoâng khaùc gì ngöôøi löõ haønh khaùt nöôùc Alas! He then thought he would have to beân doøng soâng, thaät ñaùng cheâ cöôøi maø kill another son to hang one body on each end cuõng ñaùng thöông xoùt. of the pole to keep equilibrium and to carry This story gives us an example of the them to burry in an outer area. heretics, acting against all sense and reasons. Chuyeän naày tyû duï Tyø kheo phaïm moät They think since they are unable to keep all ñieàu giôùi luaät, khoâng chòu saùm hoái, aên naên, the precepts, they refuse to accept any of trôû laïi muoán tìm caùch che daáu söï thaät, laøm boä them. Thus they will never attain the path of nhö ngöôøi trì giôùi thanh tònh trang nghieâm. enlightenment and thus subject to Ngöôøi khaùc thaáy theá, vaïch baøy chæ trích: transmigration. They are just like that stupid "Ngöôøi xuaát gia gìn giöõ giôùi phaûi nhö giöõ gìn

ngoïc minh chaâu, taïi sao ñaõ traùi phaïm maø Sau ñoù, ngöôøi nhaø giaøu kia sa suùt khoán khoâng chòu saùm hoái?" cuøng, vôõ nôï, chaøng ta trôû maët laõnh ñaïm vaø This story gives us an example of a monk noùi thaúng vôùi ngöôøi nhaø giaøu kia raèng: who secretly breaks one commandment, but "Ngöôi khoâng phaûi laø anh ta." is afraid to confess it. He would pretend that After that when the rich man came down he kept all commandments and led a solemn in the world (became poor) and was in debt; life free from defilements. Other people tell he was indifferent and turned around and said him: "A monk should keep all to the rich man: "You are not my elder commandments just like people keep brilliant brother." pearls from being damaged. How can you Chuyeän naøy tyû duï veà boïn ngoaïi ñaïo lôïi break what you have accepted and are duïng vaø troäm caép ngoân ngöõ, phöông phaùp vaø reluctant to confess them?" nghi thöùc cuûa Phaät phaùp, ñem laøm giaùo phaùp Tyø kheo aáy cöù ngang nhieân laøm nhieàu cuûa hoï, nhöng hoaøn toaøn khoâng coù thöïc taâm vieäc aùc, phaù giôùi ñeå roài saùm hoái moät luùc luoân tin töôûng hay phuïng trì, maø chæ muoán lôïi duïng cho tieän. Tyø kheo phaù giôùi nhö theá cuøng vôùi ñeå höôûng lôïi cuõng nhö ngaên che aâm möu toäi ngöôøi gieát con thaønh gaùnh kia ñeàu laø nhöõng aùc. haïng ngu xuaån nhö nhau. This story gives us an example of the That monk who blatantly breaks more heretics who have stolen good words from commandments by doing many evil, then he Buddhism to make their own, but they don't will confess all his sins at one time. This have any intention to listen, believe or

monk is just stupid like that man who kills practice. They only use the good words of another son when one dies. Buddhism to preach in order to make a living as well as to cover other evil deeds. 7) Nhaän Ngöôøi Laøm Anh—One Accepted Another Man To Be His Elder 8) Troäm AÙo Nhaø Vua—A Peasant Brother Steals Clothes From The Palace Xöa coù ngöôøi nhaø raát giaøu coù, cöû chæ ñöùng Treasury ñaén laïi thoâng minh; vì theá keû xa ngöôøi gaàn Xöa coù moät ngöôøi nhaø queâ, leûn vaøo kho ñeàu thaùn phuïc aùi moä. Baáy giôø coù moät ngöôøi aùo cuûa vua laáy troäm moät ít y phuïc, roài leûn ñeán nhaän laøm anh mình, thöôøng thöôøng qua chaïy ñeán moät phöông xa. laïi thaân thích. Chaøng naày nhaän ngöôøi nhaø Once upon a time, there was a peasant giaøu laøm anh ñeå laøm gì? Muïc ñích chæ vì who stole garments from the king palace, and muoán lôïi duïng tieàn baïc. then escaped to a remote place. Once upon a time, there was a rich man Sau khi vuï troäm bò phaùt giaùc, nhaø vua beøn who was endowed with a respectable phaùi nhieàu binh lính ñeán caùc nôi tra tìm, cuoái appearance and intelligence; therefore, he cuøng baét ñöôïc teân troäm ñöa veà cung ñình. Khi earned feelings of admiration and praise from bò thaåm vaán, y khoâng thöøa nhaän y phuïc naày laø people around him. There was another man ñaõ laáy troäm cuûa vua, coøn noùi laø di saûn cuûa toå who frequented and claimed the rich man his phuï ñeå laïi. Vua môùi baûo y laáy y phuïc ra maëc elder brother. For what purpose did he claim thöû. the rich man his elder brother? His only After the king discovered the break-in, he purpose was to take advantage of the rich sent troops to search for the culprit in all man’s money. directions. Finally he was arrested and taken to the royal court. During the trial, he pleaded

not guilty in front of the court. He claimed In this story, the king refers to the that all the clothes belonged to his great Buddha, the valuable clothes refers to the grand-father. The king ordered him to put Buddhist teachings, the stupid peasant refers them on to test if they fitted him. to the heretics. The story gives us an example Y khoâng bieát caùch maëc, ñem moùn ñaùng of the heretics who steal Buddhist teachings maëc treân tay maø xoû vaøo chaân, ñem moùn ñaùng and make it for their own; however, they maëc ngang löng maø maëc treân ñaàu. misinterpret because they don’t understand He did not know how to wear them. He the real meaning of its teachings. The put on his arms what should be worn on his heretics is like the peasant who stole the legs. What should be on his waist, he put on king’s valuable clothes without knowing how his head. to wear them properly and put them in all Vua thaáy theá phaùn raèng: “Ngöôi khoâng wrong ways. Similarily, the heretics stole the bieát maëc. Neáu noùi cuûa toå phuï ngöôi thì ngöôi Buddhist teachings but could not utilize them. phaûi bieát caùch maëc, ñaèng naày ngöôi maëc loän As a result, they became more stupendous. nhö vaäy, chöùng toû y phuïc ñaây chaúng phaûi cuûa toå phuï ngöôi löu truyeàn. Huoáng nöõa y phuïc 9) Keû Ngoác Khen Cha—The Stupid naày laø cuûa vua vaø caùc quan maëc, toå phuï Man Praised His Father ngöôi laøm gì coù thöù naày?” Xöa coù moät ngöôøi hay khen ngôïi ñöùc Seeing this, the king said: “You did not haïnh cuûa cha mình tröôùc maët nhieàu ngöôøi know how to wear. If they belonged to your khaùc: naøo laø cha anh raát nhaân töø, khoâng bao great grand

father, you should know how to giôø laøm toån haïi ai caû; naøo laø cha anh khoâng wear them, but you wear them in all wrong heà cöôùp giaät löôøng gaït taøi vaät cuûa ai ways. It's certain that they are not your greatnaøo laø ñoái ñaõi vôùi moïi ngöôøi raát coâng bình chaùnh grand father's clothes. Besides, these clothes tröïc, khoâng bao giôø noùi doái, hay giuùp ñôû ngöôøi are for the king and the manderines, how trong khi nguy khoán... could your great grand father dare to make Once upon a time, there was a man who them?" always praised his father's virtues before Teân troäm cöùng hoïng khoâng theå traû lôøi everybody. The man said: " My father is ñöôïc, ñaønh phaûi cuùi ñaàu thöøa nhaän. compassionate. He neither kills nor steals. He The thief was speechless. He admitted speaks earnestly and gives alms to the with his head down. needy." Trong chuyeän naày, vua aùm chæ cho Phaät, y Luùc aáy coù moät ngöôøi ngu, nghe nhöõng lôøi phuïc quyù baùu aùm chæ cho giaùo phaùp cuûa Phaät, naày, cuõng muoán nhaân cô hoäi naày khen cha ngöôøi nhaø queâ aên troäm aùm chæ cho ngoaïi ñaïo. mình moät phen. Sau moät luùc suy nghó, haén Chuyeän tyû duï nhöõng keû ngoaïi ñaïo aên troäm noùi: "Ñöùc haïnh cuûa cha toâi coøn hôn ñöùc haïnh giaùo nghóa cuûa Phaät phaùp laøm cuûa mình, cuûa thaân phuï anh." nhöng vì khoâng hieåu roõ chaân nghóa Phaät At that time, upon hearing those words, a phaùp. Ngoaïi ñaïo gioáng nhö teân troäm nhaø queâ stupid man wanted to take this opportunity to ñaõ aên troäm y phuïc cuûa vua nhöng khoâng bieát praise his father too. After thinking, he said: maëc laøm sao cho ñuùng, neân maëc loän xoän. "My father is more virtuous than yours." Töông töï, ngoaïi ñaïo aên troäm giaùo phaùp roài ñeå Ngöôøi chung quanh nghe theá beøn hoûi: ñoù chöù khoâng duøng ñöôïc chuyeän gì, maø laém "Ñöùc haïnh oâng thaân cuûa anh nhö theá naøo? khi coøn theâm ñieân ñaûo taïp nhaïp theâm. Haõy noùi cho chuùng toâi nghe veà oâng ta xem naøo!"

The others asked: "In what way your thích vaø töï nghó: "Tieàn cuûa ta ít hôn ngöôøi father is more virtuous? Please tell us about naày, nhöng leõ naøo khoâng caát ñöôïc moät trong him!" ba taàng aáy sao?" Ngöôøi ngu lieàn ñaùp: "Cha toâi töø nhoû tuyeät Once upon a time, there was a stupid rich ñöôøng daâm duïc, chaúng heà bieát gì ñeán vieäc man who was ignorant. One day he went to aáy." visit another rich man's house. He was struck The stupid man replied: "My father was with admiration by the imposing three-storied so undefiled that he gave up completely his house which was spacious, airy and well-lit. sexual desires when he as young." He said to himself: "I am not as rich as he; Ai naáy nghe cuõng ñeàu baät cöôøi maø noùi: however, I may be able to build at least one "Neáu quaû thaät cha anh töø nhoû ñoaïn duïc, thì storey of this three-storied house." laøm sao sanh ñöôïc anh?" Ñoaïn oâng veà nhaø vaø cho môøi moät kieán The others said: "If your father did really truùc sö ñeán hoûi raèng: "OÂng coù theå caát laàu ba give up sexual desires since his youth, how taàng khoâng?" could he brought you into this world?" Then he went home, convened a Nghe hoûi nhö theá anh ngoác ñöø ngöôøi ra constructor and said: "Can you build an chaúng bieát traû lôøi laøm sao. imposing three-storied house?" Hearing those words, the stupid man was Nhaø kieán truùc ñaùp: "Ñöôïc, toâi ñaõ laøm immovable and speechless. nhieàu nôi roài." Chuyeän naày tyû duï nhöõng ngöôøi ngu si khi The

constructor replied: “It is I who built khen choã toát cuûa ngöôøi moät caùch khoâng thöïc so many houses.” teá neân trôû thaønh nhaïo baùng ngöôøi. Vì theá, Phuù oâng beøn noùi: “Toát laém, oâng neân laøm Phaät töû khi khen choã toát cuûa ngöôøi caàn phaûi ngay cho toâi moät toøa laàu ba, kieåu gioáng nhö phuø hôïp vôùi thöïc teá. Neáu bòa lôøi khen ngôïi cuûa baïn toâi.” giaû doái, chaúng nhöõng khoâng hieäu quaû gì maø The stupid rich man said: “Good! You coøn laøm cho ngöôøi khinh bæ. Do ñoù Phaät ñaët may build one story like the one of my ra caám voïng ngöõ laø moät trong naêm giôùi caên friend’s.” baûn cuûa Phaät giaùo. Nhaø kieán truùc ñem nhaân coâng ñeán khôûi This story gives us an example of coâng, ñaép neàn, vaø ñoå coät ñeå leân töôøng. Ít hoâm ignorant people who want to praise the meris sau oâng nhaø giaøu ñeán xem xeùt vieäc xaây caát, of others without knowing how to be realistic khoâng thaáy taàng laàu thöù ba, beøn hoûi nhaø kieán and get ridiculed instead. Thus, Buddhists truùc: “Hieän taïi oâng ñang laøm gì ñoù?” should be careful, your praising should be The constructor first began to level the appropriate and truthful. That was why the ground, laid the foundation stones and then Buddha said that: “Not to lie is one of the drove in piles for walls. Some days later, the five basic precepts in Buddhism.” stupid rich man came to see the construction. He did not see the third storey, he asked the 10) Phuù OÂng Caát Laàu—A Rich Man constructor: “What are you doing now?” Built A Storied House Nhaø kieán truùc traû lôøi: Toâi laøm nhaø laàu ba Xöa coù moät oâng nhaø giaøu raát ngu si, taàng cho oâng ñaây.” khoâng bieát vieäc gì caû. Moät hoâm ñi ñeán vieáng The constructor replied: “I am building nhaø moät phuù oâng khaùc. Ñoù laø moät nhaø laàu ba your three-storied house.” taàng xinh ñeïp, uy nghi, roäng raõi, thoaùng khí vaø saùng suûa khoâng ñaâu baèng, loøng oâng ham

OÂng beøn hoûi laïi: “Taïi sao caát laàu ba maø hoaøn, Tö-ñaø-haøm, A-na-haøm khoâng chòu vöôït chæ lo xaây taàng döôùi, khoâng chòu caát noäi taàng qua, chæ moät beà muoán ñeán A-la-haùn. Ñeä töû aáy treân cho toâi?” cuøng vôùi phuù oâng trong truyeän caát laàu ñeàu laø The stupid rich man went on: “Why do haïng ngu si khoâng töôûng. you have to build the two floors below? You This story gives us an example of the four had better start building only the third floor kinds of disciples (Sakyamuni’s four degrees for me.” of disciples) who are unable to respect the Nhaø kieán truùc traû lôøi: “Khoâng theå ñöôïc! Three Precious Ones and to practice Phaûi caát töø taàng döôùi ñi leân, khoâng caát hai earnestly Buddhist teachings. They don’t taàng döôùi thì laøm sao caát ñöôïc taàng ba?” want cultivate from practicing the basic The constructor replied: “It is impossible! precepts, then to meditation to develop I must begin with the ground floor. How can I wisdom. They want to attain the path of build the third floor if I don’t build the two enlightenment by leading an idle life. They floors below? “ said they did not need the first three degrees Khoâng suy nghó, oâng beøn noùi raèng: below, but went straight to the Arhanthood. “Khoâng, khoâng, toâi khoâng caàn laøm hai taàng There was no difference in stupidity between döôùi, toâi chæ muoán laøm noäi taàng thöù ba maø these disciples and the stupid rich man. thoâi, oâng neân mau xaây cho toâi taàng ba.” Without thinking, the stupid rich man

said: 11) Baø La Moân Gieát Con “No! No! I don’t need the two floors below. I Xöa coù moät phaùi ngoaïi ñaïo keâu laø Baø-la- only want the third floor. Start building the moân, trong boïn hoï, coù moät ngöôøi töï xöng laø third storey as soon as you can for me!” coù theå bieát ñöôïc quaù khöù vò lai, ñoái vôùi sôû Nhaø kieán truùc nghe xong chua chaùt cöôøi hoïc dieãn noùi troâi chaûy khoâng sôï seät. Chaøng to, ñoâi ba phen giaûng roõ cho oâng nghe, nhöng muoán phoâ tröông baûn laõnh cuûa mình, beøn ñi oâng coá chaáp, kieân quyeát yeâu caàu chæ laøm taàng ñeán ñòa phöông khaùc, tröôùc maët moïi ngöôøi ba maø thoâi. maø oâm con khoùc loùc thaûm thieát. Hearing those words, the constructor Once upon a time, there was a Brahman laughed sardonically at the stupid rich man. who prided himself that he was able to know He tried to explain to the rich man several past and future events. He claimed he times that no one could be able to build the learned in everything. To show his ability, he top floor without building the lower floors. went to another locality, carrying his son in However, the rich man stubbornly attached to his arms and cried. his wrong views and kept requesting the Coù ngöôøi hoûi: “Taïi sao anh laïi khoùc nhieàu constructor to build only the third floor. theá?” Nhaø kieán truùc khoâng coøn caùch gì laøm cho Other people asked: “Why are you oâng hieåu roõ ñöôïc, ñaønh phaûi ñình coâng caát crying?” nhaø. Chaøng traû lôøi: “Con toâi trong baûy ngaøy The constructor had no choice but stop his nöõa seõ cheát, vì theá neân toâi raát ñau buoàn vì caùi construction. cheát khoâng theå traùnh ñöôïc naày cuûa con toâi. Chuyeän naøy tyû duï veà töù chuùng ñeä töû Phaät Chính vì vaäy maø toâi khoâng theå khoâng khoùc khoâng chòu cung kính thöøa söï Tam Baûo, ñöôïc!” khoâng chòu tu haønh töø neàn taûng giôùi, roài tôùi He replied: “My son is going to die within ñònh, tueä. Hoï soáng ñôøi giaûi ñaõi, bieáng nhaùc, seven days. I am grieved at his inevitable chæ moät beà muoán tu thieàn; tam quaû Tu-ñaø- death. That’s why I can’t help crying!”

Moïi ngöôøi khuyeân chaøng raèng: “Thaät khoù ñuùng vôùi töù chuùng Phaät giaùo, hoï cuõng töï xöng maø bieát ñöôïc maïng soáng cuûa con ngöôøi, hieän chöùng ñaéc ñeå ñöôïc ngöôøi toân kính cuùng nay con anh khoûe maïnh nhö theá, trong baûy döôøng. Hoï saún saøng löøa gaït ngöôøi, hoaëc gieát ngaøy nöõa laøm sao cheát ñöôïc? Coù leõ anh tính haïi ngöôøi voâ toäi ñeå phænh phôø ñeå chöùng toû laàm, haù chaúng phaûi laø söï buoàn khoå voâ ích loøng ñaïo ñöùc töø bi. Khi tôùi luùc thì nhöõng ñeä töû sao?” naày seõ phaûi ñoïa laïc vaø chòu khoå khoâng khaùc Eveybody advised him: “It’s difficult to nhö vò Baø-la-moân gieát con ñeå chöùng toû cho know a man’s life. It’s easy to miscalculate. ngöôøi thaáy raèng lôøi tieân tri cuûa mình laø ñuùng. At this time your child still looks healthy, he This story gives us an example of the may not die in seven days. Why should you heretics who have no real merits and vitues, weep in advance?” but falsely claim to attain enlightenment by Chaøng traû lôøi: “Maët trôøi vaø maët traêng coù doing any evil deeds to satisfy their pride and theå laën, tinh tuù treân trôøi coù theå rôi ruïng, chöù to take advantage of other people’s respect. söï tính toaùn cuûa toâi raát chính xaùc, töø xöa nay This is also true with those of Sakyamuni’s toâi khoâng coù tính laàm bao giôø.” four degrees of disciples who claim to have The Brahman replied: “The sun and the attained the path

of enlightenment for the moon may set, and the stars may fall, but I sake of the material offerings from others. have never had any miscalculation in my They would try to fool people by killing an records." innocent man in order to deceitfully show the Ñeán haïn baûy ngaøy, ñöùa con cuûa chaøng virtue of compassion. Such disciples would be khoâng cheát, nhöng vì muoán baûo toaøn danh döï, certainly doomed to limitless suffering in chaøng beøn gieát ñöùa con ñeå chöùng minh cho time to come, just like the Brahman who ñieàu döï ñoaùn khoâng laàm, khieán cho moïi wanted to prove the accuracy of his prophecy ngöôøi ñöông thôøi tin phuïc chaøng laø moät ngöôøi by killing his son and thus deceived people. hoïc roäng hieåu nhieàu vaø chöùng thaät nhöõng ñieàu mình noùi. Hoï tôùi toân vinh chaøng cuõng 12) Quaït Nöôùc Ñöôøng—Fanning The nhö taâm phuïc raèng chaøng laø moät nhaø tieân tri Boiling Black Rock Honey Syrup ñaùng kính. Xöa coù ngöôøi chuyeân moân naáu ñöôøng caùt, The seventh day came, but his son did not ñang luùc naáu ñöôøng taïi nhaø, boãng coù ngöôøi die; however, to prove his self-claimed nhaø giaøu ñeán chôi, muoán xu phuïng ngöôøi aáy, knowledge, he killed his son on the seventh anh beøn môøi ngöôøi nhaø giaøu uoáng moät cheùn day, for the sake of protecting his reputation. nöôùc cheø. Contemporaries heard the news of his son's Once upon a time, there was a man who death at the foretold time, they spreaded the made (boiled) black rock honey syrup. When news that he was indeed an erudite man who he was boiling the honey syrup, a rich man could prove true of what he had said. They all came to visit his house. He would like to treat came to pay him homage, and were heartily the rich man with a bowl of honey syrup. convinced that he deserved respect as a Anh boû moät ít ñöôøng vaø roùt theâm chuùt prophet. nöôùc vaøo noài baét leân loø naáu. Vì chuïm löûa raát Chuyeän naày tyû duï ngoaïi ñaïo töï xöng ñaéc nhieàu neân chaúng bao laâu nöôùc ñöôøng soâi ñaïo, xong khoâng coù thaät ñöùc tu haønh, vì muoán suøng suïc. cho moïi ngöôøi tin phuïc, maø khoâng tieác xöû He poured a little water and honey syrup duïng nhöõng thuû ñoaïn ñoäc aùc, giaû doái, hö into a boiler and put it on a slow fire. nguïy, doái theá, troäm danh. Ñieàu naày cuõng

Anh sôï nöôùc ñöôøng noùng, roài ngöôøi nhaø 13) Bình Phaåm Taùnh Noùng Naûy Cuûa giaøu phaûi chôø laâu môùi uoáng ñöôïc, beøn noã löïc Ngöôøi Khaùc—Commenting On quaït nöôùc ñöôøng trong noài, xong vì lính Someone's Quick Temper quyùnh neân queân nhaéc noài ra khoûi löûa, vì theá Coù moät nhoùm ngöôøi ngoài trong nhaø bình quaït maõi maø nöôùc ñöôøng vaãn cöù soâi. Anh coá luaän phaåm haïnh cuûa moät ngöôøi khaùc. Trong gaéng quaït ñeán moà hoâi daàm deà treân traùn. nhoùm aáy coù ngöôøi noùi raèng: "Ngöôøi ñoù caùi gì When it boiled, he was afraid that the cuõng hay caû, chæ coù hai ñieàu khoâng toát: ñieàu syrup was hot for the rich man to drink, so he thöù nhaát laø hay noåi saân, ñieàu thöù hai laø chaïm fanned it with a fan in the hope of cooling it; vieäc hay loã maõng. however, he was so awesome that he forgot There was a group of people sat in a to remove the boiler from the fire while house commenting on someone's virtues. fanning it. One of them said: "That person is good in Moïi ngöôøi thaáy theá cöôøi cheâ anh vaø baûo everything, except for two things: first, he raèng: "Anh laøm theá phí coâng voâ ích, khoâng taét

was quick-tempered; second, he was löûa döôùi noài hoaëc baét noài xuoáng maø chæ quaït impulsive and rude.” nöôùc trong noài thì laøm sao nöôùc nguoäi cho Ñang luùc y noùi theá, baát ngôø ngöôøi kia ñi ñöôïc? ngang qua cöûa nghe ñöôïc, laäp töùc noåi giaän Bystanders laughed at him and said: “If ñuøng ñuøng, nhaåy boå vaøo nhaø vöøa ñaùnh y vöøa you don’t put out the fire or remove the noùi: “Ta noåi saân hoài naøo, ta loã maõng vôùi ai boiler from the fire, how can you cool it off ñaâu?” even though you keep on fanning?” At that time, the man happened to pass by Chuyeän naày tyû duï neáu chuùng ta khoâng the door and heard the comment. He entered dieät löûa tham saân si vaø phieàn naõo töø caên baûn, the house, grabbed the man who had thì khoâng theå naøo ñaït ñeán choã giaûi thoaùt tanh criticized him, and started to beat him and tònh. Duø chuùng ta coù ñem heát söùc maø tu khoå said: “When did I lose my temper or act haïnh nhö nguû treân gai hay nhòn ñoùi caû ngaøy impulsively?” cuõng voâ ích luoáng coâng. Keát quaû laø chaúng Baáy giôø moïi ngöôøi ñeàu noùi: “Caùch haønh nhöõng bò ngöôøi ñôøi cöôøi cheâ nhaïo baùng, maø xöû hieän taïi cuûa ngöôi chaúng ñuû chöùng minh coøn vaãn phaûi laên troâi trong sanh töû vaø chòu cho söï saân haän vaø loã maõng cuûa ngöôi sao?” khoå voâ cuøng. Bystanders pointed out: “Does your action This story gives us an example of those at once demonstrate that you have often lost who don’t want to put out (eradicate) the your temper and act rudely?” flames of greed, hatred and ignorance, but Chuyeän naày tyû duï coù moät haïng ngöôøi coù hope to reach the way of purification if they loãi maø khoâng töï nhaän, ngöôøi khaùc ñöa yù kieán practise a little mortification by sleeping on giaûi baøy, chaúng nhöõng khoâng heát loøng tieáp thorny brambles or fasting all day long. There nhaän, trôû laïi xaáu hoå noåi saân, tìm caùch baùo is no way for such people to become purified. phuïc. Hoï tìm moïi caùch bieän hoä cho toäi loãi cuûa As a result, they are not only sardonically hoï. Ngöôøi trong chuyeän naày cuõng gioáng nhö laughed by other people, but they will also ngöôøi ngu oaùn haän ngöôøi giaûi baøy nhöõng loãi continue to suffer afflictions in the cycle of laàm cuûa mình. births and deaths. This story gives us an example of people who don’t want to confess sins, but resent to have their sins exposed.

They try desperately to justify themselves So they killed the guide. After performing with all kinds of excuses. This man in the the rites, they set out again, but this time was story is just like that stupid man who dislikes without the guide. They soon got lost in the hearing about his faults discussed. vast land of wilderness. Sau cuøng caû boïn hoï ñeàu tuaàn töï cheát ôû 14) Gieát Keû Daãn Ñöôøng teá Thaàn— giöõa ñöôøng daøi. Killing The Guide To Offer As A After a while they died one after another. Chuyeän naày tyû duï cho nhöõng ai muoán vaøo Sacrifice To God bieån Phaät phaùp ñeå löôïm cuûa baùu, phaûi neân trì Xöa coù moät ñoaøn thöông gia döï ñònh ñeán giôùi vaø tu caùc phaùp laønh. Ngöôøi xöa nay thaùo phöông xa ñeå tìm keá sinh soáng. ñoäng khoâng yeân, luoân phaù giôùi vaø maït saùt Once upon a time, there was a group of chaùnh phaùp, luoân voïng töôûng meâ chaáp, thì soá merchants who wanted to go oversea to make phaän cuûa hoï seõ nhö nhöõng thöông gia naày, duø a living. muoán ñaït quaû theá maáy, hoï vaãn phaûi chòu keát Ñöôøng ñi phaûi traûi qua ñoàng

ruoäng maø caû thuùc ñôøi mình nôi ñoàng khoâng moâng quaïnh ñoaøn khoâng ai raønh ñöôøng, môùi baøn tính vôùi chaúng bao giôø ñöôïc cöùu ra. Hôn nöõa, hoï coøn nhau môøi moät ngöôøi ñi theo chæ loái, roài hoï phaûi chòu laên troâi vaø ñaøy ñoïa vaøo ñöôøng döõ cuøng nhau khôûi cuoäc haønh trình. chòu khoå troïn ñôøi khoâng coù neûo thoaùt ly. No one was familiar with the route, so Nhöõng ngöôøi nhö vaäy cuõng nhö nhöõng teân they discussed to get a guide. They set out thöông gia gieát ngöôøi daãn ñöôøng khoâng khaùc. under the guidance of this man. This story gives us an example of those Ñi ñöôïc nöûa ñöôøng, hoï ñeán moät caùnh who want to enter the sea of dharma, should ñoàng bao la baùt ngaùt, gaëp moät ngoâi mieáu keep the commandments and perform good thaàn. Theo taäp quaùn nôi ñoù, ñoaøn phaûi gieát deeds. If they break the precepts and belittle moät ngöôøi teá mieáu môùi ñi qua khoûi ñöôïc. the correct dharma, their destinies would be Half way on the trip, they saw a temple similar to those merchants, end up their lives when they reached a land of wilderness. in the wilderness and can never be rescued. According to the rituals in the temple, a man Furthermore, they will have to go through the had to be immolated to sacrifice to God. evil paths of trnasmigration and suffer Ñoaøn thöông gia beøn cuøng nhau baøn luaän forever. rieâng, ai cuõng cho raèng trong boïn ñeàu laø baø Such men are just like the group of merchants con thaân thích vaø ñoàng höông, chæ coù ngöôøi who killed the guide. daãn ñöôøng laø ngöôøi ngoaøi, chi baèng gieát ngöôøi naày ñeå cuùng teá. After private discussions (without the 15) Vua Muoán Con Mình Mau Lôùn—A participation of the guide), the group of King Who Wanted his Daughter To merchants said that they could not choose to Grow Up Fast kill anyone in their group for they are friends Xöa coù moät oâng vua sanh ñöôïc naøng coâng or closely related. The only fit to be chuùa, vua yeâu quyù voâ cuøng, mong muoán naøng sacrificed was the guide. mau lôùn, beøn môøi vò löông y ñeán phaùn raèng: Baøn tính xong hoï beøn gieát ngöôøi daãn “Ngöôi coù thuoác gì ñeå cho con gaùi traãm uoáng ñöôøng. Sau khi cuùng teá xong, hoï laïi leân vaøo mau lôùn chaêng?” ñöôøng, nhöng laàn naày vì khoâng coù ngöôøi daãn Once upon a time, there was a king who loái, neân caû boïn laïc loõng trong caùnh ñoàng baùt had a lovely baby daughter. He loved her so ngaùt. much that he wanted her to grow faster. He

ordered a doctor to come and asked: “Could The king ordered his attendant to reward you prescribe some medicine for my daughter the doctor lavisly with all kinds of gems. to make her grow up faster?” Ngöôøi ñöông thôøi ñeàu cöôøi nhaïo vua laø Löông y traû lôøi: “Haï thaàn nhöùt ñònh seõ tìm ngöôøi daïi doät, khoâng bieát tính tuoåi cuûa con ñöôïc thuoác hay. Tuy nhieân, thöù nhöùt, haï thaàn mình, nhöng vua laïi cöù nghó raèng con mình phaûi ñeán phöông xa môùi tìm ñöôïc; thöù nhì, haï lôùn leân laø nhôø hieäu quaû cuûa thaàn döôïc. thaàn yeâu caàu Beä haï moät ñieàu kieän laø trong The contemporaries sardonically laughed thôøi gian haï thaàn ñi tìm thuoác, Beä haï khoâng at the king for his ignorance that he did not ñöôïc ñeán thaêm Coâng chuùa. Chöøng naøo haï know how to think of the year in which his thaàn ñem thuoác veà cho Coâng chuùa uoáng roài, daughter was born; however, the king Beä haï haõy ñeán thaêm. believed that his daughter growing was due The doctor replied: “Yes, your

Majesty! I to the miraculous medicine. have a god prescription for her. However, Chuyeän naøy tyû duï veà ngöôøi tu taäp Phaät first, I have to go to a remote place to get it; phaûi chaân thaät haønh trì neáu hoï muoán ñaït ñeán secondly, Your Majesty must not see her at giaùc ngoä, hoï phaûi töï hieåu heã nöôùc ñeán thì ao the time of my going out to search for the thaønh, doøng trong thì traêng hieän. Vì vaäy muoán medicine. I will present Your Majesty after I töùc thì khai ngoä vôùi nhöõng nghi thöùc meâ tín dò get back to give her medicine." ñoan maø khoâng qua quaù trình tu taäp phöôùc Vua traû lôøi öng thuaän. ñöùc vaø coâng ñöùc laø ñieàu khoâng töôûng. The king responded in agreement. This story gives us an example of the Vò löông y ñi tìm thuoác phöông xa ñeán cultivators, should sincerely cultivate if they nay ñaõ möôøi hai naêm chaún môùi ñem thuoác want to attain the path of enlightenment. veà. They should know that a pond is formed with The the doctor went to a remote place to water, and when the water is limpid, you can search for the medicine. He found it and see the reflection of the moon in there. came back twelve years later. Therefore, it's impossible for someone who Sau khi coâng chuùa uoáng thuoác xong, wants to immediately receive the löông y beøn ñem coâng chuùa yeát kieán vua cha transcendental wisdom with some trong cung noäi. superstitious rites without gradual cultivating After giving the princess the medicine, or accummulating of merits and virtues. the doctor presented her to the king. Vua thaáy coâng chuùa ñaõ tröôûng thaønh, loøng 16) Töôùi Mía Baèng Nöôùc Mía—Water möøng khoân xieát, noùi vôùi löông y raèng: "Ngöôi Sugar Cane With The Juice Of Sugar thaät laø vò löông y ñaïi taøi, khoâng ngöôøi bì kòp. Cane Coâng chuùa nhôø uoáng thuoác cuûa ngöôi maø Xöa coù hai ngöôøi ñeàu laøm ngheà troàng choùng lôùn ñeán theá." mía. Ngaøy noï hoï thi ñua vôùi nhau vaø ñöa ra The king was extraordinarily happy to see ñeà nghò cam keát vôùi nhau, heã ai troàng leân toát his daughter. He then said to the doctor: "You hôn thì ñöôïc thöôûng, coøn ai troàng xaáu thì phaûi are really a good doctor. My daughter has phaït naëng. indeed grown after taking your medicine." Once upon a time, there were two men Ñoaïn vua baûo caùc quan taû höõu ban who cultivated sugar canes. One day they thöôûng cho löông y raát nhieàu traân chaâu vaø taøi pledged that the one who had a better harvest vaät. would win the prize, while the one with bad harvest would be heavily penalized.

Baáy giôø moät trong hai ngöôøi töï nghó raèng: cane with its compressed juice. They will "Mía xöa nay voán ngoït, neáu ta duøng nöôùc eventually lose everything. mía töôùi theâm leân, thì mía chaéc chaén laø ngoït laém. Laøm nhö vaäy chaéc chaén ta seõ treân cô 17) Vì Nhoû Maát Lôùn—A Debt Of Five ngöôøi kia." Piasters One of them thought that: "The sugar Xöa coù moät ngöôøi cho ngöôøi khaùc möôïn cane itself is sweet. So it would be more naêm ñoàng, tuy nhieân traûi qua thôøi gian raát laâu delicious if watered with its own compressed maø khoâng thaáy ngöôøi kia traû laïi, chaøng beøn ñi juice. I then will get the upper hand over ñeán nhaø ñoøi. him." Once upon a time, there was a man who Nghó xong beøn duøng raát nhieàu mía eùp laáy lent five piasters to another man; however, nöôùc roài töôùi leân mía môùi troàng nhöõng töôûng after a long time, he did not receive any mía seõ ngon hôn vaø nhieàu

hôn. Keát quaû repayment. He decided to go to the other chaúng nhöõng hao toán , maø coøn hö hoaïi heát caû man’s house to ask him to clear the debt. ñoàn ñieàn mía môùi troàng. Ñöôøng ñi traûi qua moät con soâng, chaøng After thinking, he immediately began to phaûi ñi ñoø toán ba ñoàng, ñeán nhaø thôøi ngöôøi press the juice from the sugar canes. He kia ñi vaéng; ñaønh phaûi quay trôû veà. Khi trôû veà watered the plant with the compressed juice laïi phaûi toán ba ñoàng nöõa. Tieàn ñoø qua laïi heát in the hope of making it more delicious in saùu ñoàng. Laøm nhö theá chæ luoáng nhoïc coâng quality and abundant in quantity. Instead, he maø khoâng ñi ñeán ñaâu caû, soá toån thaát laïi nhieàu destroyed the seedling and lost his entire hôn soá tieàn cho ngöôøi kia möôïn. plantation. To go there he had to pay three piasters Chuyeän naày tyû duï veà moät ít ngöôøi khoâng for the ferry fee to cross the river. When he chòu noi theo ñöôøng chaùnh ñeå tu hoïc Phaät arrived there the debtor was not home. He phaùp. Ngöôïc laïi, hoï laäp dò khaùc thöôøng, caøng had to return home. On the trip back, he had böôùng ñui tu muø luyeän, haønh xöû tuøy thích maø to pay another three piasters as ferry fare. He cho ñoù laø phöông phaùp “khaéc kyû thuû chöùng.” got tired from the journey. Moreover, the Laïi coù nhöõng haïng muoán duøng ñòa vò vaø aûnh total ferry fares was six piasters which höôûng cao trong giaùo ñoaøn ñeå ñeø beïp töù exceeded the amount he lent to another man. chuùng vôùi muïc ñích ñaït danh ñaït lôïi cho Chuyeän naày tyû duï neáu vì tranh caàu chuùt chính mình. Keát quaû chaúng nhöõng khoâng lôïi, khoâng tieác laøm vieäc baïi hoaïi haïnh thanh ñöôïc gì maø coøn laõng phí thôøi gian vaø luoáng cao cuûa mình. Keát quaû thöôøng toån thaát naëng coâng voâ ích, nhö ngöôøi laáy nöôùc mía töôùi mía neà, laém khi maát caû thanh danh, hieän ñôøi ñau khoâng khaùc. Cuoái cuøng hoï seõ maát taát caû. khoå, ñôøi sau quaû baùo chaúng laønh. Haønh ñoäng This story gives us an example of some nhö vaäy quaû thaät laø ngu si. people who don’t want to follow the correct This story gives us an example of those way to cultivate. In the contrary, they behave who seek a little fame and gain, they will in a queer way and stubbornly do whatever spare no pains to bring ruin on what should be they wish to. There are some other people their great concerns. As a result, they will who wish to gain fame and profit for their earn a bad name in this life and obtain own by using their high positions and great retribution in the hereafter. influence to opress the mass. Those people are just like the man who watered the sugar 18) Treân Laàu Maøi Dao—To Grind A Knife Upstairs

Xöa coù moät ngöôøi phuïc dòch cho vua raát A stupid cultivator who breaks the strict khoå, traûi qua thôøi gian laâu, thaân theå meät moûi commandments, but gathers a lot of money gaày coøm hoùc haùc voâ cuøng. and possessions and use them on offerings in Once upon a time, there was a poor man the hope that he will be reborn in the heaven. who had to work very hard for the king. After This cultivator is just like the poor man who a long time, he became emaciated. worked hard for little gain in this story. Vua thaáy theá thöông haïi beøn ban cho con laïc ñaø cheát. Sau khi laõnh laïc ñaø xong, ngöôøi 19) Ghi Daáu Treân Thuyeàn Ñeå Tìm Ñoà naày beøn ñem veà nhaø loät da. Tuy nhieân, vì dao Rôi Xuoáng Beå—To Mark On The Boat luït caét khoâng

ñöùt, neân chaøng phaûi ñi tìm moät Where Things Dropped in The Sea vieân ñaù ñeå maøi dao. Cuoái cuøng chaøng tìm Xöa coù moät ngöôøi vöôït thuyeàn qua bieån, ñöôïc moät vieân ñaù ôû treân laàu, beøn leân laàu maøi sô yù ñaùnh rôi caùi cheùn baïc trong nöôùc saâu, töùc dao, xong laïi trôû xuoáng loät da laïc ñaø. Caét moät khaéc chaøng ghi treân be thuyeàn laøm daáu. Ñoaïn laùt dao laïi luït, chaøng laïi trôû leân laàu maøi, roài cheøo thuyeàn ñi tieáp, trong taâm töï nghó: “Mình laïi trôû xuoáng. Vì phaûi leân xuoáng nhieàu laàn ñaõ ghi kyõ choã caùi cheùn baïc rôi trong nöôùc, ta nhö vaäy neân thaân theå ñaõ meät moûi cuûa chaøng neân tieáp tuïc ñi vaø sau naày coù theå caên cöù nôi laïi meät moûi hôn. Chaøng beøn nghó caùch ñem laèn ghi aáy maø tìm.” con laïc ñaø leân laàu loät da ñeå khoûi phaûi leân Once upon a time, there was a man who xuoáng. Chaøng töï cho laøm theá laø thoâng minh, crossed the sea. He was careless to drop a nhöng ngöôøi ñôøi ai cuõng cöôøi cheâ chaøng laø keû sliver bowl into the sea while crossing it. He ngu xuaãn. immediately marked on the boat where the Out of pity, the king gave him a dead sliver bowl dropped and went on (continued camel. Having received the camel, he went to row the boat). He pondered: “I already home to begin to flay it. However, the knife marked where the bowl dropped in the deep was very blunt, he had to look for a water, I am carrying on my journey and I will whetstone to grind it. At last he found one come back for it later on.” upstairs. He then went back downstairs to Hai thaùng sau chaøng ñeán nöôùc Sö Töû vaø skin the camel. After just one stab, the knife nhieàu ñòa phöông raát xa khaùc. Khi boû neo became blunt again, so he ran up and down treân moät gioøng soâng, chaøng söïc nhôù daáu ñaõ the stairs so many times doing the sharpening ghi treân be thuyeàn, beøn laën xuoáng nöôùc ñeå and skinning the camel. After a while, his tìm caùi cheùn baïc maø chaøng ñaõ maát tröôùc ñaây. body became so tired that he could not go any Two months later, he arrived in Ceylon longer. He then figured out to bring and hang and many remote countries. When he the camel upstairs to closer to the whetstone. anchored on a river, he suddenly He thought he was intelligent, but people remembered his silver bowl, so he jumped laughed at him for his stupidity. into the water looking for the bowl he had Chuyeän naày tyû duï coù moät ngöôøi tu ngu si lost before. thöôøng huûy phaù giôùi caám, roài ñem raát nhieàu Coù ngöôøi thaáy theá hoûi raèng: “Anh laën vaøo tieàn cuûa ñeå tu phöôùc boá thí, mong ñaëng sanh trong nöôùc ñeå tìm caùi gì?” thieân. Gioáng nhö ngöôøi maøi dao trong truyeän, People asked him: “What are you doing duïng coâng raát nhieàu maø lôïi laïc chaúng bao by jumping into the water?” nhieâu. Chaøng traû lôøi: “Toâi muoán tìm caùi cheùn This story gives us an example of baïc ñaõ ñaùnh rôi trong nöôùc saâu trong bieån.”

He replied: “I would like to get the silver his bowl in the sea and looked for it in the bowl which I have lost in the deep water in river. the sea.” Moïi ngöôøi hoûi laïi: “Cheùn cuûa anh rôi choã 20) Traû Thòt—Compensation Of Flesh naøo vaø rôùt töï bao giôø?” Xöa coù moät oâng vua nghe ñoàn coù ngöôøi People went on: “Where and when did bình phaåm mình raát baïo ngöôïc, khoâng hieåu you lose it ?” chaùnh trò laø gì, vua giaän laém, töùc khaéc haï Chaøng traû lôøi: “Toâi ñaùnh rôi khi toâi môùi leänh baét cho ñöôïc con ngöôøi phaïm thöôïng vaøo bieån caùch hai thaùng veà

tröôùc.” kia. Nhöng maät thaùm ñieàu tra khoâng bieát laø ai He replied: “I lost it when crossing the caû. Sau ñoù moät luùc, nhaø vua nghe lôøi saøm taáu sea two months ago.” cuûa moät trong nhöõng teân haàu caän, vua baét Moïi ngöôøi hoûi tieáp: “Anh ñaõ maát caùi cheùn moät ngöôøi daân löông thieän ra haïch toäi, roài leân baïc hai thaùng veà tröôùc trong bieån, sao baây aùn loùc moät traêm löôïng thöt sau xöông soáng giôø anh laïi tìm ôû ñaây?” cuûa y. People continued to ask him: Since you Once upon a time, there was man who lost the bowl two months ago in the sea, why criticized his king and said: “He is a very are you looking for it here in the river?” cruel king. He is incapable of governing.” On Chaøng traû lôøi: “Luùc aáy toâi coù ghi daáu treân hearing this, the king lost his temper. He be thuyeàn. Ngaøy nay toâi cöù xem choã ghi daáu ordered to arrest the man who committed aáy maø laën xuoáng nöôùc tìm, nöôùc ôû ñaây coù sacrilege. However, his investigator could not khaùc gì nöôùc bieån?” find anyone. After a while, the king listened He replied: “I made a mark on the boat to a deceitful advice from one of his servants where the bowl dropped. This water here by holding an honest person under arrest. The looks the same as the other. There seems no king ordered to have the man’s back bone difference. That’s why I am doing this.” flayed and cut into one hundred ounces of Moïi ngöôøi nghe xong ha haû cöôøi lôùn maø flesh for punishment. raèng: “Nöôùc tuy gioáng maø ñòa phöông caùch Chaúng bao laâu coù ngöôøi bieän hoä raèng: xa ngaøn truøng, laøm sao maát moät nôi roài laën “Ngöôøi daân aáy khoâng bao giôø daùm cheâ bai, moät nôi khaùc ñeå tìm cho ñaëng.” maït saùt nhaø vua. Baáy giôø vua quaù hoái haän, Hearing this, people sardonically laughed thaáy raèng khoâng neân keát toäi oan cho ngöôøi at him and they went on: “Though all waters hieàn, phaûi mau ñeàn traû laïi toån thaát. Vua beøn are identical, the place you lost the bowl is haï leänh duøng moät ngaøn löôïng thöt ñaép traû laïi there. How can you fine it here?” nôi xöông soáng cuûa ngöôøi hieàn kia. Chuyeän naày tyû duï ngoaïi ñaïo khoâng tu Soon afterwards, there was another man haønh chaùnh haïnh, ôû trong phaùp laønh töông tôï testified that the other man was innocent and nhau, luoáng tu theo loái khoå haïnh ñeå tìm giaûi said: “That honest person never dared to thoaùt trong voâ ích. Boïn hoï cuõng gioáng nhö criticize the king.” The king regreted and ngöôøi ngu tìm cheùn, rôùt moät nôi maø ñi tìm ordered one thousanh ounces of flesh to be moät neûo. given back to the honest person to make up This story gives us an example of the for what was cut off from his body. heretics who do not practise the right Ngöôøi kia tuy ñaõ ñöôïc vua traû thöt, nhöng religious belief, suffer from their useless vaãn voâ cuøng ñau ñôùn, khoùc than reân ræ suoát mortification in seeking deliverance. Those ñeâm. Vua nghe theá khoâng chòu suy xeùt cho heretics are just like the stupid man who lost kyõ, beøn ñeán hoûi raèng: “Taïi sao ngöôi vaãn coøn

khoùc loùc? Ta laáy cuûa ngöôi chæ coù moät traêm and obtain blessedness. This stupid man is löôïng, maø ta phaûi traû laïi cho moät ngaøn löôïng, just like the king who first flayed and khoâng ñuû sao?” punished someone and then tried to give him Even though he had given back the flesh back the flesh. But it’s impossible that the from the king, that honest person still felt pain can be eased. pain and always groaned

at night. Hearing this, the king asked: “What’s wrong with you? 21) Caàu Con—Long For A Child I have given you back ten times more than Xöa coù ngöôøi ñaøn baø ñaõ sanh ñöôïc ñöùa what I have taken from you. Why are you still con, laïi muoán coù theâm moät ñöùa nöõa, beøn hoûi groaning? Are you not satisfied with it?” nhöõng ngöôøi ñaøn baø khaùc raèng: “Ai coù Ngöôøi löông daân khoâng coøn söùc löïc traû lôøi phöông phaùp gì laøm cho toâi sanh ñöùa con nöõa laïi, nhöng nhöõng keû xung quanh thaáy theá noùi khoâng?” raèng: “Trôøi ôi! Taâu ñaïi vöông, giaû söû coù ai ñoù Once upon a time, there was a woman chaët ñaàu ñaïi vöông, roài sau ñeàn cho ñaïi who already had one child, but longed for one vöông moät ngaøn caùi, vaäy ñaàu ñaïi vöông coù more. She asked other women: “Who could theå raùp dính ñaàu laïi ñuôïc ñeå thoaùt cheát hay bring me another child?” khoâng? Luùc baáy giôø coù baø laõo traû lôøi: “Ta coù The honest innocent man had no more phöông phaùp giuùp ngöôi sanh con nöõa, nhöng energy to reply what the king asked; ngöôi phaûi gieát con laáy maùu ñeå teá thieân thaàn, however, bystanders replied to the king: “Oh! roài ngöôi môùi ñöôïc nhö yù.” Your Majesty! If anyone cut your Majesty’s There was an old lady who told her: “I head and gave back one thousand other can find a way for you to give birth to another heads, could your Majesty reassemble your child with one condition that you should kill head and keep out of the way of death? your current child to sacrifice to the spirit.” Vua nghe theá laëng thinh khoâng coøn ñöôøng Ngöôøi ñaøn baø kia raát tin lôøi baø laõo vaø ñònh ñaùp laïi. laøm theo lôøi. May sao coù ngöôøi loái xoùm hay Hearing this, the king pondered quietly ñöôïc, caûn ngaên vaø quôû traùch raèng: “Chò sao without saying anything. daïi doät theá? Hy voïng sanh theâm moät ñöùa nöõa, Chuyeän naày tyû duï veà ngöôøi ngu ham thuù maø laïi nghe lôøi keû aùc ñem ñöùa con hieän taïi vui hieän taïi maø khoâng sôï chi ñeán haäu quaû sau gieát ñi; theá laø ñöùa kia chöa sanh maø ñöùa naày naày. Haønh ñoäng manh muoäi laøm cho ngöôøi ñaõ cheát, roát cuoäc khoâng coù ñöùa naøo caû. chung quanh khoå sôû. Sau khi söï theå ñaõ xaõy ra Haønh ñoäng aáy ñaùng laøm hay khoâng, chò caàn roài caûm thaáy hoái haän, mong laøm moät caùi gì ñoù neân xeùt laïi.” ñeàn buø ñeå ñöôïc phöôùc. Ngöôøi ngu naày cuõng That woman tried to follow the old lady’s gioáng nhö oâng vua trong truyeän, haønh haï loùc instructions. Fortunately, her neighbors thòt ngöôøi, sau aên naên ñeàn traû laïi, nhöng discovered her intention, so they came and khoâng coù caùch chi ñeàn buø ñöôïc nhöõng ñau scolded her: “How stupid and ignorant you ñôùn khoå sôû. are! With the hope of giving birth to one This story gives us an example of a stupid more child, you listened to some wicked man who is greedy for the present pleasure people to kill the child that you have now! but not afraid of the results later. He makes You lose your child and don’t know if you people around him miserable and will have another one or not. You may end up compensates them when he feels regret for having no children at all. Is it worth to what he has done. He hopes redeem his sins accomplish? You’d better reconsider! ”

Chuyeän naày tyû duï ña soá ngöôøi meâ tín dò chaøng veà nhaø ñoát heát traàm höông thaønh than ñoan, tin theo taø thuyeát ngoaïi ñaïo moät caùch gaùnh ra chôï baùn, quaû nhieân baùn chaïy voâ muø quaùng. Hoï chuû tröông raèng muoán töông

cuøng, Nhöng giaù tieàn moät xe traàm höông ñaõ lai ñöôïc haïnh phuùc, thì phaûi tu caùc loái khoå ñoát thaønh than khoâng baèng moät nöûa giaù tieàn haïnh nhö nhaûy vaøo haàm löûa, naèm treân giöôøng xe than thöôøng vì noù quaù meàm. gai, ñöùng moät chaân…Tu theo caùc phöông At that time there were other dealers phaùp sai laïc nhö theá, hoï laøm baát cöù nhöõng selling quickly their charcoal. He said to ñieàu taø vaïy gì hoï coù theå laøm ñöôïc, chæ luoáng himself: “It is better to burn the lignaloes into coâng voâ ích, laïi theâm khoå thaân töï haïi maø thoâi; charcoal in order to get them sold quickly. chaúng nhöõng khoâng mong gì ñöôïc phöôùc sanh Then he went back home to burn all the thieân, maø coøn raát töông phaûn vôùi giaùo lyù nhaø lignaloes in the cart, and went back to the Phaät. market again. This time he sold the charcoal This story gives us an example of stupid quickly, but the value of the burnt lignaloes people who blindly believe in heretic was less than half of that of the regular theories and superstitions. They believe that charcoal because it was so soft. in order to obtain happiness in the future Chuyeän naày tyû duï ngöôøi tu haønh ngu si, lives, they should practise mortification such mong caàu Phaät quaû maø sôï khoù maø thoái taâm as to plunge into the burning pit, to lie on moãi khi gaëp raéc roái khoù khaên. Nhöõng ngöôøi thorny bed, or to stand on one leg, etc. They naày maát lôïi lôùn cuõng nhö keû ngu si trong lead themselves in a wrong way of practice; truyeän ñoát traàm höông laøm than ñeå ra chôï they do all kinds of wrong-doings; they waste baùn cho mau heát vaäy. all their times without any results. There is no This story gives us an example of stupid way for such people to enter heaven after people in the world who want to attain death. Besides, their behavior totally Buddhahood, but drawing back from contradicts with the Buddhist teachings. encountering difficulties. Those people lose their main goal the same 22) Baùn Traàm Höông—Selling way as the stupid man who burnt lignaloes into charcoal in order to get them sold Fragrant Wood (Lignaloes) quickly. Xöa coù moät ngöôøi thöông gia laën loäi ra bieån tìm traàm höông, traûi qua nhieàu naêm môùi ñöôïc moät xe mang veà baøy ra chôï baùn. Vì giaù 23) Luïa Laø Boïc Vaûi Raùch – cao neân baùn khoâng ñöôïc, neân trong taâm baên Embroidered Satin wraps Up Rags khoaên khoå sôû voâ cuøng. Xöa coù moät keû troäm leûn vaøo troâäm cuûa Once upon a time, there was a mechant nhaø giaøu moät môù haøng gaám ñaùng giaù, roài ra who was getting lignaloes from under the sea. ngoaøi nhaø vô veùt moät caùi meàn raùch vaø moät ít After several years, all he gathered was a quaàn aùo cuõ. cart of lignaloes. He the transported them to Once upon a time, there was a thief who the market. However, due to the high price, sneaked into a rich man’s house to steal a he had no buyers for some time. He got tired piece of embroidered satin, then he got to and unhappy. waiting room to grab some worn clothes and Baáy giôø coù nhieàu ngöôøi gaùnh than ra chôï rags. baùn, vöøa gaùnh ra laø coù ngöôøi mua ngay. Sau khi troäm xong y môùi ñem haøng gaám Chaøng töï nghó: “Ta ñem traàm höông ñoát boïc caùi meàn raùch vaø quaàn aùo cuõ vaø mang ñi thaønh than, ñem baùn chaéc ñaéc laém. Theá roài

cuøng khaép. Moïi ngöôøi bieát chuyeän ñeàu cheâ theå ñaït ñeán giaùc ngoä vaø Phaät quaû. Hoï ñaõ cöôøi söï ngu xuaån cuûa y. nguïy bieän raèng moïi ngöôøi ñeàu

coù Phaät chuûng, He used the embroidered satin to wrap up nhö vaäy chaû caàn giöõ giôùi, chaû caàn tu taäp boá worn clothes and rags. Every body thí hay laøm nhöõng haïnh laønh, hoï chæ caàn sardonically laughed at him for his stupidity. “thieàn” laø caét ñöùt sanh töû luaân hoài. Nhöõng Chuyeän naày tyû duï veà nhöõng ngöôøi ngu ngöôøi naày ngu si nhö anh chaøng gieo meø rang xuaån treân theá gian naày, ñaõ phaùt taâm chaùnh tín trong truyeän naày. Hoï seõ chaúng bao giôø thaønh tu hoïc Phaät phaùp. Tuy nhieân, vì tham lam Phaät nhö nhöõng haït meø ñaõ rang thì chaúng bao chuùt danh lôïi ôû theá gian maø phaù giôùi luaät giôø moïc leân ñöôïc. thanh tònh. Neáu ñieân ñaûo nhö vaäy, thì khoâng This story gives us an example of some khoûi toån thöông ñöùc haïnh cuûa mình vaø laøm people who find it difficult to follow troø cöôøi cho keû baøng quan. Bodhisattva’s way due to strict This story gives us an example of stupid commandments and zealous efforts before people in the world, who have faith in they can practise meditation to attain Buddhism, pratise good teachings and do enlightenment and eventually attain meritorious deeds. However, because of Buddhahood. They falsely argue that their greed for little worldly gain, they break everybody possesses Buddha seed, so it will the pure commandments and lose their be easier for them to practise meditation various merits and virtues. They are similar without keeping any precepts nor performing to the stupid man in this story and are any good deeds, they can cut quickly off the sardonically laughed by people. tramisgration. These people are as stupid as the man in this story who roasted sesame 24) Gieo Meø Chín—To Cultivate The seeds before cultiving them. They can never Roasted Sesame attain Buddhahood just as the roasted sesame Xöa coù moät ngöôøi ngu, sau khi aên meø that would never grow. soáng thaáy khoâng ngon baèng meø rang chín. Ngöôøi kia töï nghó, meø rang chín aên ngon nhö 25) Nöôùc Vaø Löûa—The Fire and The theá, ta neân ñem gieo hoät meø ñaõ rang, sau coù Water hoät chaén chaén seõ ngon laém. Xöa coù moät ngöôøi ñang ôû trong nhaø laøm Once upon a time, there was a stupid vieäc, caàn duøng caû nöôùc laïnh vaø löûa, duøng caùi man, after eating some raw sesame, found it cheùn saønh ñöïng löûa ôû trong phoøng, laïi duøng was not tasty as the roasted ones. He said to caùi loï thieác ñöïng nöôùc ñeå treân cheùn. himself: “The roasted sesame was so tasty. I Once upon a time, there was a man who would roast the sesame before cultivating it. did household chores. He needed fire and This way I could produce better sesame.” cold water in caring of his household duties. Y beøn rang heát meø roài ñem gieo nhö ñaõ He built a fire in his room and put a kettle full döï tính, tuy nhieân keát quaû laø khoâng moät caây of water on the fire. naøo moïc leân caû. Ngöôøi kia töï nghó: “Ta ñaõ döï bò löûa vaø He then roasted and cultivated as he nöôùc xong roài; vaøi giôø sau ngöôøi kia duøng planned. However, the attempt failed ñeán löûa, thì löûa ñaõ taét, duøng ñeán nöôùc thì altogether. nöôùc ñaõ noùng. Caû hai ñeàu khoâng duøng ñöôïc. Chuyeän naøy tyû duï veà nhöõng ngöôøi caûm After a while, the fire went out and the thaáy böôùc theo Boà taùt ñaïo khoù quaù vì giôùi water already turned hot. He got neither fire luaät tinh nghieâm vaø tinh taán thieàn ñònh môùi coù nor cold water.

Chuyeän naày tyû duï coù moät haïng ngöôøi ñaõ He thought they were right, so he went to xuaát gia caàu hoïc Phaät phaùp, nhöng sau laïi the palace and stood right in front of the king quyeán luyeán gia ñình, cuõng nhö say meâ thuù to observe the king's gestures. He saw the duïc laïc, nieäm nieäm khoâng rôøi; do ñoù khoâng king blinking, he just imitated to blink his theå thoaùt ra bieån aùi, maø laïi vuït taét löûa coâng eyes. The king was surprised asked him: "Do ñöùc cuûa mình, laïi theâm maát nöôùc maùt trì giôùi. you have sore eyes? Is the wind disturbing Chung keát caû coâng ñöùc tu haønh vaø söï nghieäp your eyes? Why are you blinking?" theá gian ñeàu maát, laïi phaûi tieáp tuïc haønh trình Chaøng traû lôøi: "Khoâng, maét toâi khoâng sao trong luaân hoài sanh töû. caû, chæ vì toâi muoán haïnh phuùc nhö Ngaøi, neân This story gives us an example of people coá baét chöôùc ñieäu boä cuûa Ngaøi ñaáy." who devoted to the attainment of Buddhism, He replied: "Not at all! I want to be happy seek enlightenment by becoming monks. just as Your Majesty. That's why I try to However, afterwards, they still keep bonds to imitate your gestures." their families and relatives, attach to the Vua nghe xong noåi traän loâi ñình: "Ngöôi worldly affairs and the enjoyment of the five thaät laø hoån laùo." Roài sai quaân loâi ra ñaùnh cho desires as well. For these reasons, they can moät traän neân thaân, ñoaïn ñuoåi ra khoûi nöôùc. never be free from the sea of love, they lose Upon hearing those words, the king got their meritorious blessings like the fire, they very angry. The man was punished by hard also break their commandments like the cold blows and sent into exile. water turned hot. At the end of their life, they Chuyeän naày tyû duï coù moät ít ngöôøi ñöôïc lose everything and continue to travel in the nghe Phaät phaùp, muoán gaàn guõi hoïc tu, nhöng cycle of births and deaths. khoâng hieåu nguyeân lyù caên baûn cuûa Phaät phaùp. Ñöùc nhö Lai laø baäc toaøn trí toaøn naêng 26) Baét Chöôùc Vua Nhaùy Maét—The vì muoán cöùu giuùp chuùng sanh khoûi khoå, neân tìm ñuû phöông tieän daét dìu. Coù luùc Ngaøi noùi King's Blinking Habit Is Imitated lyù thuyeát caïn côït ñeå ñoä ngöôøi haï caên; hoaëc Xöa coù moät ngöôøi muoán taâm mình cuõng cuõng mang thaân ngöôøi laøm moïi vieäc, hoaëc sung söôùng vui veû nhö vua, beøn hoûi ngöôøi cuõng ñem thaân ñeàn nôï tröôùc nhö oan baùo "bò quen raèng: "Ta laøm caùch naøo ñeå ñöôïc haïnh göôm vaøng ñaâm vaø aên luùa ngöïa." Theá maø coù phuùc nhö vua." ngöôøi khoâng hieåu neân chaáp chaët, hoaëc baét Once upon a time, there was a man who chöôùc, hoaëc cheâ cöôøi huûy baùng. Roát roài ôû wanted to be happy and pleased as the king. trong Phaät Phaùp Taêng maø maát ñi lôïi ích vaø He asked his acquaintances how to do it. chöùng ngoä, trôû laïi bò ñoïa laïc vaøo caùc ñöôøng Ngöôøi kia baøy: "Neáu anh muoán an laïc nhö döõ chòu moïi khoå hình. vua thì neân baét chöôùc theo ñieäu boä cuûa vua." This story give us an example of people His acquaintances told him: "If you want who wish to approach Buddhism, approach to be peace and happy as the king, you should the king of the Law to achieve advancement, imitate him." but they don't understand that sometimes the Chaøng cho lôøi aáy laø chí lyù, beøn ñi ñeán Buddha sometimes preached very simple tröôùc maët vua ñeå xem töøng cöû ñoäng, chaêm lectures for the welfare of mankind. The chuù baét chöôùc ñieäu boä cuûa vua. Baáy giôø vua Buddha gave all kinds of skillful

means to nhaùy maét khoâng ngôùt, chaøng cuõng nhaùy gioáng save sentient beings. However, sometimes in. Vua thaáy theá laáy laøm laï, hoûi raèng: “Maét they may be unable to understand the Buddha ngöôi coù loâng caëm hay bò gioù laøm buïi rôùt and start to ridicule and defame him. Even vaøo?”

though they live right in the heart of the This is a stupid action which was sardonically Triple Gem, they lose all benefits of laughed by other people. attainment of enlightenment which they have Chuyeän naày tyû duï Ngöôøi chaáp vaøo bieân gotten from Buddhism and eventually fall kieán cuûa hoï. Chuùng ta tu hoïc Phaät phaùp into the Three Evil Paths of Transmigration in khoâng chòu duøng phöông phaùp ñoái trò thoùi accordance with their evil deeds. quen meâ laàm vaø taø kieán, trôû laïi ñeå cho saân si phieàn naõo töï do phaùt khôûi. Nhö nghe noùi “Baát 27) Trò Veát Thöông—To Treat The Tònh Quaùn” coù theå boû thaân phaøm, thoaùt ly Wound sanh töû, beøn coá yù laêng loaøn, roài quaùn “Baát Xöa coù moät oâng giaø bò vua ñaùnh ñaäp taøn Tònh.” Keát cuoäc chaúng nhöõng quaùn “Baát nhaãn, bò thöông saâu naëng voâ cuøng. OÂng beøn Tònh” khoâng thaønh, maø coøn trôû laïi bò saéc duïc duøng phaân ngöïa xoa vaøo veát thöông cho laønh. laàm hoaëc, ñeå roài keát theâm nghieäp baùo troâi laên Khi aáy coù moät ngöôøi ngu thaáy theá, loøng hôùn trong voøng sanh töû maõi khoâng thoâi! hôû noùi: “May quaù! Ta vöøa ñöôïc moät phöông This story gives us an example of people thuoác kyø dieäu trò veát thöông raát nhanh.” who attach to their prejudice. We practise Once upon a time, there was an old man Buddhist teachings should be able to use who was punished by the king by whipping methods to eradicate illusions and wrong and was seriously wounded. He used horse views, not to let greed, anger and ignorance excrement to apply on the wounds for quick freely arise. When we hear that the practice recovery. At that time, there was a stupid of meditation on impurities could remove the man who was pleased to see it. He said to evil corruption of the body. We intentionally himself: “Good! I have just discovered a did not see the impurities of the body, but wonderful method to cure a wound faster rather got deceitful and wrong ideas from the than ever!” pursuit of sexual desires to cause more karma Y laäp töùc veà nhaø noùi vôùi con raèng: “Ta coù for transmigration. thuoác hay laém, ta baèng loøng ñeå con ñaùnh sau Nhöõng ngöôøi naày cuõng ngu si gioáng nhö löng cho bò thöông roài ñem thoa thöû, chaéc ngöôøi muø quaùng duøng phaân ngöïa taåm vaøo veát chaén hieäu nghieäm voâ cuøng.” thöông khoâng khaùc. As soon as he got home, he told his son: Those people are as stupid as the man “I have got a wonderful method to cure who blindly dressed his wounds with horse wounds. You are going to whip me until I am excrement. seriously wounded. I would like to try the method now. I believe this is an excellent 28) Ñoåi Muõi Cho Vôï—Change The method!” Wife’s Nose Ngöôøi con vaâng lôøi cha daïy. Y beøn ñaùnh Xöa coù moät ngöôøi saùnh duyeân vôùi moät sau öng cha cho bò thöông roài duøng phaân ngöïa naøng con gaùi nhan saéc xinh ñeïp, nhöng chæ coù xoa vaøo. Veát thöông ñaõ khoâng bôùt maø coøn trôû caùi muõi hôi khoù coi. Khi ñi ra ngoaøi ñoù ngöôøi neân teä haïi hôn. Haønh ñoäng nhö vaäy maø töï cho kia gaëp coâ gaùi khaùc, chaúng nhöõng dung maïo mình laø thoâng minh, thaät ñaùng laøm troø cöôøi

ñeïp ñeõ laï luøng, maø caùi muõi raát ngay thaúng cho haøng thöùc giaû. khaû aùi. Then he was whipped by his son until he Once upon a time, there was a man whose was severely wounded. The son the applied wife was graceful and beautiful except for horse excrement on the wound. The wound her ugly nose. When he was out, he saw got no better, but became worse and worse.

another woman who was also extraordinarily other people's nose only to injure his own good looking with a pretty nose. wife. Ngöôøi kia töï nghó : "Öôùc gì ta coù caùi muõi 29) Ngöôøi Ngheøo Ñoát AÙo—The Poor ñeïp cuûa coâ aáy ñeå thay vaøo caùi muõi cuûa vôï ta, Man Burns His Coarse Woollen coù phaûi vôï ta seõ hoaøn toaøn xinh ñeïp khoâng?" Clothing He pondered to himself: "I wish that I had Xöa coù moät ngöôøi ngheøo khoå, laøm thueâ her pretty nose to replace the nose of my ñeå daønh tieàn may ñöôïc moät caùi aùo ngaén baèng wife. She would be perfectly beautiful." vaûi to. Theá roài y caét muõi coâ gaùi ñeïp, caàm chaïy Once upon a time, there was a poor and veà nhaø khoe vôùi vôï raèng: "Em ôi! Nay anh weary man who worked hard to save money sung söôùng ñöôïc ban cho em caùi muõi ñeïp!" Y to buy a coarse woollen shirt. beøn caét caùi muõi cuûa vôï quaêng ñi, roài chaáp caùi Khi y maëc ra ñöôøng, coù ngöôøi khaùc thaáy muõi kia laïi. Roát cuoäc khoâng raùp ñöôïc maø vôï hoûi raèng: "Maët muõi anh xinh ñeïp nhö vaäy, y coøn bò ñau ñôùn vaø maát muõi caøng theâm xaáu chaéc con nhaø giaøu sang, taïi sao laïi maëc aùo xí voâ cuøng. Y ñaõ laøm haïi caû hai naøng con gaùi vaûi? Toâi nay coù bieän phaùp giuùp cho anh coù ñeïp. quaàn toát, nhöng anh phaûi tin toâi, toâi khoâng He then cut the nose off the pretty woman, bao giôø noùi doái anh caû." went home and hurriedly called out to his He wore that shirt when he went out. A wife: "Honey! I am very happy to get a pretty stranger said to him: "You are a good looking nose for you!" He then cut of her nose and man. You must be coming from an honorable replaced it with the one he just brought back. family clan. Why do you wear such coarse However, it did not fit, also his wife became woollen shirt? Now let me teach you how to more ugly and suffered more pain. Because get some fine clothes. You should follow my of his stupidity, he damaged two pretty instructions for I won't cheat you." women. Ngöôøi ngheøo nghe xong raát vui möøng: Chuyeän naøy tyû duï ngöôøi ñôøi nghe bieát caùc "Toâi nhöùt ñònh nghe theo lôøi anh." baäc sa-moân, Baø-la-moân kyø cöïu coù ñaïi oai After hearing, the poor man happily said: ñöùc, ñöôïc moïi ngöôøi cung kính cuùng döôøng, "I will surely follow your instruction. " beøn nghó "ta cuøng caùc vò kia coù khaùc gì nhau" Ngöôøi kia beøn ñoát löûa beân ñöôøng roài baûo roài töï giaû xöng voïng noùi mình coù ñöùc. Laøm ngöôøi ngheøo: "Anh haõy ñem caùi aùo vaûi xaáu theá ñaõ baát lôïi, laïi coøn toån thöông phaåm haïnh boû vaøo löûa ñoát ñi, sau khi aùo vaûi chaùy roài, cuûa mình, cuøng ngöôøi xeûo muõi vôï kia khoâng anh neân ñöùng ñôïi moät chuùt, töùc khaéc coù quaàn khaùc. aùo ñeïp cho anh." This story gives us an example of stupid The stranger immediately set a fire people who hear that aged monks and before him and said: "Now you may take off Brahmans with great fame and merit are your shirt and put it into the fire. After the respected and offered with much support. flame is out, you should wait a little longer, They said to themselves:

"There is no you then will get some beautiful clothes.” difference beween them and us.” They then Ngöôøi ngheøo y lôøi, ñem aùo xaáu boû vaøo falsely pretend to be virtuous. They do not löûa ñoát. Ñoát xong ñi qua ñi laïi ñôïi chôø maø only gain nothing, but they also suffer a bad vaãn khoâng thaáy aùo quaàn ñeïp hieän ra. Nhöng reputation for their misbehavior. Those than oâi! Chôø maõi chæ thaáy tro chöù khoâng coù gì people are just like the stupid man who cut hieän ra caû!

The poor man did what the stranger told thousands of sheep. However, he was so him to, burnt his shirt, then went back and stingy that he would not spend a penny, or to forth for while waiting for his new clothes to kill just one for meat for himself or treat his appear. Alas! He kept waiting and waiting guests. but nothing appeared except for the ashes of Baáy giôø coù ngöôøi raát hieåu maùnh lôùi gian his coarse shirt. doái, thöôøng qua laïi laøm quen, duøng lôøi ngon Chuyeän naày tyû duï y cöù lôøi Phaät noùi raèng: ngoït keát baïn thaân vôùi y. Y tin laø ngöôøi chaân “Thaân ngöôøi khoù ñöôïc, chuùng ta ñaõ ñöôïc thaân thaät. ngöôøi, phaûi neân taán tu ñaïo ñöùc, vun boài coäi At that time, there was a swindler who phuùc veà sau, y theo chaùnh phaùp ñuùng nhö lyù tried to find means to make friends with him. tu haønh. Nhöng thænh thoaûng chuùng ta bò He sincerely believed the swindler. ngoaïi ñaïo, hay ngöôøi xaáu aùc, hoaëc daâm nöõ Moät hoâm ngöôøi kia noùi vôùi y raèng: “Toâi quyeán ruõ ñeå doái ngöôøi: “Thaân naày neân huûy vaø anh ñaõ thaønh baïn thaân vôùi nhau, neân coù hoaïi, nhaûy vaøo haàm löûa, thì coù theå sanh leân ñieàu chi toâi cuõng muoán baøn vôùi anh caû. Töøng coõi trôøi.” Lôøi noùi voâ lyù ñaây khoâng theå tin tuoåi naày maø anh vaãn chöa vôï con, raát coâ ñôn ñöôïc. Neáu laøm theo nhö vaäy, chuùng ta chaúng hiu quaïnh. Toâi ñöôïc nghe xoùm nhaø höôùng khaùc gì ngöôøi ñoát aùo trong truyeän naày. Ñoâng, coù moät coâ gaùi raát ñeïp, neáu anh cöôùi This story gives us an example of naøng laøm vôï thì xöùng ñoâi vöøa löùa voâ cuøng. the value of our human life. The Buddha Toâi xin laøm ngöôøi giôùi thieäu thì chaéc chaén taught: “It is difficult to be born as a human thaønh coâng.” being. We already got our human life, our One day the swindler told him: “Since being born as human beings must be you and I have become intimate friends, attributed to the practice of a good religion therefore, there should be no gap between us. from former lives. We should take good care I am so concerned that you are still single and of our beings and improve our vitue and do lonely at your age. I know a pretty girl in the good deeds. However, we are sometimes East hamlet. I should like you to ask her to be cheated by the heretics, vicious men and your wife. You will surely be successful if I seductive women by saying: "You should act as a go-between.” believe us that after this life you will be Ngöôøi nuoâi deâ nghe theá möøng rôõ voâ cuøng, reborn in the Brahman Heaven and enjoy beøn giao cho ngöôøi kia raát nhieàu deâ vaø moät ít longevity and happiness if you practise leã vaät, laøm ñoà sính leã ñaàu tieân. asectism by jumping into the fire or rocks The shepherd was so glad to hear those now.” If we fall into the heretics’ trap, we are words. He gave the swindler a flock of sheep just like the poor man who burnt his only and other precious things as betrothal gifts. coarse woollen shirt. Caùch vaøi hoâm sau, ngöôøi kia trôû laïi baûo anh raèng: “Coâ aáy ñaõ baèng

loøng saùnh duyeân 30) Nuoâi Deâ—To Raise Sheep cuøng anh, vaø may quaù, vôi anh nay ñaõ sanh Xöa coù moät ngöôøi nuoâi deâ, nuoâi raát ñuùng ñöôïc moät ñöùa con raát ngoä nghónh, toâi laïi baùo phöông phaùp neân moãi ngaøy sinh saûn raát tin möøng cho anh hay." nhieàu, töø ngaøn con ñeán vaïn con. Nhöng ngöôøi Some days later, the swindler came back kia raát haø tieän, khoâng daùm gieát moät con aên and said: "Now I want to inform you a good thòt, hoaëc ñaõi khaùch. news that your wife has just gave birth to a Once upon a time, there was a shepherd lovely child." who was skillful in raising as many as

Ngöôøi nuoâi deâ chöa bao giôø thaáy maët vò cheùn baïc. Vò giaùo chuû cuûa hoï baûo ñeä töû leân hoân theâ, nhöng nghe noùi vöøa sanh moät ñöùa chôi môøi moät ngöôøi thôi ñoà söù veà laøm. con thì loøng möøng khoân taû! Voäi vaøng caáp cho Once upon a time, there was a a group of ngöôøi kia raát nhieàu deâ vaø nhöõng ñoà quyù giaù Brahman. The Brahman master intended to khaùc tröôùc khi hai beân töø bieät. give a big party. He asked his disciples: "I In spite of the fact that the shepherd had need earthenware for the party. Go to the not met his fiancee yet, he was so delighted market and fetch for me a potter." to learn about his newly born child. Again he Ñeä töû vaâng leänh ñi tìm thôi. Ñi giöõa ñöôøng hurriedly gave the swindler more sheep and boïn hoï gaëp ngöôøi thôi ñang daét moät con löøa, other things before saying good-bye. treân löng chôû raát nhieàu ñoà söù ñem ra chôi baùn. Caùch vaøi hoâm sau nöõa, ngöôøi kia trôû veà Löøa saåy chôn teù quî xuoáng, bao nhieâu ñoà söù noùi raèng: "Anh ôi! Theâ thaûm ñau ñôùn quaù, treân löng ñeàu rôùt xuoáng ñaát vaø beå tan taønh. con anh ñaõ cheát roài! Toâi ñeán ñaây thaønh thöïc Ngöôøi thôi ñoà söù buoàn raàu khoùc loùc maõi. chia buoàn cuøng anh, ñeå toû tình baïn höõu. His disciples obeyed his order to set out a The days later the swindler came back trip to fetch for a potter. On the way, they and told the shepherd: "Your child is dead came across a potter whose donkey was shortly after birth. I want to present my loaded with full load of earthernware for sale condolence to you as a friend!" in the market. In a twinkling of an eye, the Ngöôøi nuoâi deâ nghe xong, vaät vaõ khoùc loùc donkey slipped its legs and all the thaûm thieát, buoàn khoå maõi khoâng nguoâi. earthernware dropped on the road and broke On hearing those words, the shepherd into tiny pieces. The potter was miserable cried bitterly and sighed ceaselessly. and distressed. Chuyeän naøy tyû duï trong Phaät giaùo coù Boïn hoï thaáy theá laáy laøm laï hoûi raèng: "Taïi nhöõng haïng ña vaên, nhöng laïi tham tröôùc duïc sao anh khoùc than buoàn baõ theá?" laïc theá gian, trôû laïi bò noù laøm meâ hoaëc, ñaønh On seeing this, the disciples asked: "Why quaêng taøi baûo phaùp laønh coâng ñöùc, lô laõng söï are you so sad and disappointed?" tu haønh. Hoï bò duïc laïc caùm doã vaø löøa ñaûo nhö Ngöôøi thôi traû lôøi: "Taøi naøo toâi khoâng ngöôøi chaên tröøu bò aûo aûnh vôi con. Keát quaû laø khoùc, bao nhieâu ñoà söù coâng phu laøm trong hoï maát nieàm tin, roài ñeán cuoäc soáng, vaø taøi moät naêm, nay ñònh chôû ñem ra chôi baùn naøo saûn cuõng tieâu taùn. ngôø con löøa bò saåy chaân, trong khoaûnh khaéc This story gives us an example of some beå naùt caû, nhö theá khoâng ñaùng raàu ró ö! people in Buddhism who acquire much The potter replied: " I have been making

knowledge, but out their creed into practice earthernware with all my expedient means only for fame and gain. They are indulging in after toiling for many years. I was on my way mundane pleasures. They are cheated by to the market intending to sell them. But this worldly pleasures like the poor man cheated dumb donkey slipped and broke all. That's by the illusion of getting a wife and a child. why I am so distressed." Consequently, they lose their faith, their lives Boïn hoï nghe theá, möøng thaàm vaø baûo and their precious possessions. ngöôøi thôi ñoà goám: "Con löøa naày gioûi quaù, chuùng toâi muoán mua con löøa naày." 31) Mua Löøa—To Buy A Donkey The disciples were glad to hear all this Xöa coù moät soá tín ñoà cuûa ñaïo Baø-la-moân and said: "It's a good donkey. We would like cöû haønh cuoäc ñaïi hoäi, hoï caàn duøng nhieàu to buy it."

Ngöôøi thôi ñoà goám caûm thaáy deã chòu hôn boâng vaûi. Coù ngöôøi ñeán mua vaøng, ñeå vaøng khi baùn con löøa. vaøo löûa thöû xem thieät giaû. Ngöôøi buoân boâng The potter was delighted to sell it. vaûi beân kia leùn troäm moät cuïc, sôï ngöôøi thaáy Boïn hoï cöôõi löøa veà ra maét giaùo chuû. Vò beøn ñem daáu trong boâng. Vaøng ñang chaùy giaùo chuû hoûi raèng: "Taïi sao khoâng tìm thænh noùng ñoû laøm cho bao nhieâu boâng vaûi chaùy ngöôøi thôi ñoà söù maø laïi mua löøa ñem veà?" saïch, coâng vieäc baïi loä. Ngöôøi kia chaúng When the disciples rode it back. The nhöõng khoâng troäm vaøng ñöôïc maø coøn bò chaùy master asked: "Why didn't you come back heát bao nhieâu boâng vaûi. with a potter? What's the idea of bringing a Once upon a time, there were two traders donkey here?" who ran business together. One was a seller Boïn ñeä töû traû lôøi: "Baûn laõnh con löøa naày of gold and the other was a seller of cotton. A lôùn hôn ngöôøi thôi ñoà söù, vì ngöôøi thôi laøm buyer of gold came and to buy some gold, but trong moät naêm môùi thaønh moät soá ñoà, maø chæ he asked for a fire test before buying it. The trong giaây phuùt moät mình noù phaù tan. cotton trader stole the burnt gold and The disciples replied: "This donkey is wrapped it with his cotton which got all burnt much better than a potter, for it can break up by the red-hot gold. Thus the stealing was things in a twinkling of an eye what a potter revealed. As a result, the cotton trader lost has made over a long time." both gold and cotton. Vò giaùo chuû laéc ñaàu lia lòa vaø noùi raèng: Chuyeän naày tyû duï ngöôøi ngoaïi ñaïo aên caép "Sao caùc con daïi doät theá? Con löøa naày trong giaùo lyù cuûa ñaïo Phaät ñem laøm cuûa mình, khoaûnh khaéc coù theå laøm beå bao nhieâu ñoà söù, nhöng vì hoï khoâng roõ nguyeân lyù, khoâng kheùo nhöng duø traûi traêm naêm noù cuõng khoâng theå xöû duïng, chaúng nhöõng khoâng hieåu Phaät phaùp, laøm ra ñöôïc moät caùi." vieäc laøm khoâng ñi ñeán ñaâu, maø laïi laøm haïi The master said: "You are stupid and cho giaùo phaùp cuûa hoï. ignorant indeed. Although the donkey can This story gives us an example of the break things in a second, it can't even make heretics who steal from Buddhism and write one pottery in a hundred years." in their own theories. They wrongfully claim Chuyeän naøy tyû duï ôû ñôøi coù nhieàu ngöôøi Buddhism to be their own teaching and thoï aân cuûa ngöôøi khaùc giuùp ñôû trong moät thôøi denying copying from it. For this reason, they gian daøi, chaúng nhöõng khoâng thuø ñaùp laïi, maø burn, harm and

even destroy their heretic thöôøng hay traû oaùn. Haïng ngöôøi vong aân boäi scripture. nghóa nhö theá, chuùng ta khoâng neân gaàn guûi, vì chæ coù haïi chöù khoâng lôïi ích gì. 33) Chaët Caây Tìm Traùi—Hacking A This story gives us an example of some Tree Down For Fruit people who sometimes receive offerings Xöa ôû trong vöôøn moät oâng vua, coù troàng from their benefactors for a long time, they moät thöù caây raát toát, taøng nhaùnh sum sueâ, give nothing in return. They are so thöôøng sanh traùi ngon ngoït laï thöôøng. ingratitude that we should not come near Once upon a time, there was a king who because they always do more harm than had a tremendously gigantic and beautiful good. tree. It always produced excellent fruit with fragrance and sweetness." 32) Troäm Vaøng—To Steal Gold Ngaøy noï coù ngöôøi khaùch ngoaïi quoác ñeán Xöa coù hai nguôøi thöông gia cuøng ôû moät chôi, vua ñöa ñi xem caây aáy vaø noùi raèng: choã, moät ngöôøi buoân vaøng, moät ngöôøi buoân

"Caây naày sanh moät thöù traùi ngon voâ song, khoâng tìm ñöôïc, maø caây quyù töø nay ñaõ cheát chaúng nôi naøo coù caû." khoâ. One day the king told a guest who was This story gives us an example of the visiting his palace: "This tree produces an Buddha, the King of the Law, possesses a extraordinarily delicious fruit which cannot "tree of keeping commandments" which be found anywhere." bears wonderful fruits. It gives people Khaùch hoûi: "Quaû thaät coù traùi ngon, vaäy happiness and make their wishes come true. cho toâi moät traùi aên thöû ñöôïc khoâng?" To get the fruit, one has to observe all The guest asked: "If the fruit is so commandments. But some people do not delicious, can I pluck one fruit to taste?" know how to do good deeds by expedient Nhaø vua baûo: "Neáu thích oâng coù theå haùi means, do wrong things in breaking vaøi traùi." commandments instead. Those who break The king told the guest: "If you like, you commandments are just like the king who can pluck some of the fruits." ordered to have the tree hacked down and Ngöôøi khaùch noùi: "Toâi muoán vaøi traùi, then unable to make it grow again. nhöng khoâng bieát laøm sao ñeå haùi vì caây quaù lôùn vaø quaù cao." 34) Thaâu Ngaén Ñöôøng Ñi—To Alter The guest said: "I wish to have some, but The Distance how can I get them, the tree is so tall and Xöa coù moät thoân caùch kinh thaønh moät large." traêm daëm, nôi aáy coù moät gieáng nöôùc raát trong Vua beøn goïi ngöôøi ñoán caây ngaõ xuoáng ñeå vaø ngoït ngon laï thöôøng. Vua haï leänh cho daân tìm traùi, nhöng tìm khoâng ñöôïc traùi naøo. Sau laøng, moãi ngaøy phaûi chôû nöôùc veà kinh thaønh ñoù, vua baûo ngöôøi ñem caây ñaõ chaët troàng laïi, cho vua uoáng. roái tìm ñuû bieän phaùp, cuõng khoâng theå naøo Once upon a time, there was a village laøm cho noù ñaâm choài naåy töôïc nhö xöa. Caây which was located one hundred miles from aáy cheát tuyeät, khoâng coøn sanh traùi nöõa. the citadel. There was a well of pure spring The king then ordered to have the tree water. The king ordered the villagers to hacked down to get the fruit. However, all trasport the water to the citadel every day. efforts were made in vain because they could Vì ngaøy ngaøy tôùi lui neân chaúng bao laâu not find any fruit. The king ordered to revive sau daân laøng caûm thaáy meät moûi khoâng chòu the tree; however, it had withered and died. ñöôïc. Sau moät luùc, baøn chuyeän ruõ nhau troán Chuyeän naøy tyû duï Ñöùc Thích Toân ñaõ töøng ñeán phöông xa. Vieäc naày

thoân tröôûng bieát chæ cho chuùng ta coâng ñöùc trì giôùi, gioáng nhö ñöôïc, beøn trieäu taäp moät buoåi ñaïi hoäi thoân caây ñaïi thuï, coù theå sanh caùc thöù traùi thaàn daân. thoâng, trí hueä, töø bi, thieàn ñònh ngon laønh. The villagers soon became weary of the Chuùng ta muoán coù nhöõng thöù traùi aáy, thì tröôùc irksome task because they had to transport tieân phaûi trì giôùi tu haønh, duøng nhieàu coâng the water back and forth every day. After ñöùc phaùp laønh boùn töôùi, môùi mong coù ñöôïc some time, they planned to move away to keát quaû toát ñeïp hoaøn toaøn. Nhöng coù moät ít some remote areas. The village chief learned ngöôøi khoâng hieåu phöông phaùp aáy, buoâng the news, so he convened people to a village lung huûy phaïm giôùi luaät oai nghi, maø coøn meeting. mong caàu thaàn thoâng, ñònh, hueä, khaùc naøo Vò thoân tröôûng ñöùng ra tuyeân boá: “Caùc ngöôøi chaêt caây tìm traùi, chaúng nhöõng traùi anh em chôù ñi ñaâu heát, toâi seõ yeâu caàu nhaø vua thaâu ngaén con ñöôøng moät traêm daëm

thaønh saùu möôi daëm töùc khaéc. Caùc anh em ñi thuyeát minh: “Phaät phaùp xöa nay chæ coù Nhaát laïi seõ gaàn hôn, khoâng ñeán noãi moûi meät nhö thöøa, chôù khoâng coù hai hay ba thöøa, nghóa laø” tröôùc.” söï thaät chæ coù moät, heã coù hai caùi töông ñoái thì The village chief said: “Don’t go away. I khoâng phaûi chôn.” Baáy giôø boïn hoï caøng tin will insist the king to alter the distance from töôûng lôøi Phaät, töø ñoù hoài tieåu höôùng ñaïi, tin here to the citadel from one hundred to sixty theá khoâng nghi, an nhieân tieán tu ñaïo Ñaïi thöøa miles. It would be closer for coming and Boà taùt. Ñaây cuõng gioáng nhö caâu chuyeän cuûa going without much weariness.” nhöõng ngöôøi chuyeån nöôùc veà kinh vaäy! Hoäi nghò beá maïc, vò thoân tröôûng voäi vaõ The Buddha, the King of the Law, has vaøo kinh yeâu caàu vua nhö theá. Vua pheâ many expedient means from the One vehicle chuaån lôøi thænh caàu, vaø haï leänh cho sôû luïc loä to the Three Vehicles. Those whose ability is thaâu ngaén con ñöôøng moät traêm daëm coøn saùu low and shallow or those who follow the möôi daëm. Daân laøng ñöôïc tin aáy ñeàu vui Hinayana sect are glad to hear those words möøng vaø caûm thaáy gaàn guûi hôn tröôùc. Töø ñaây and find it easier to practise. Therefore, they hoï caøng tin töôûng lôøi vua, hoï ñoàng loøng toû yù spare all efforts to do good deeds and khoâng dôøi ñi ñaâu caû. improve themselves spiritually so as to make After the meeting, the village chief their way of transmigration toward the other hurriedly came to the citadel to report to the shore. After they reach Arhanhood, the king. The king was willing to alter the highest stage in the Hinayana, the Buddha distance. People from the village were then preached to them the One Vehicle, not delighted in knowing this. Most of them two, not three. They then have more faith in stayed on because of their newly reassured the Buddha to turn to Mahayana from confidence in the king. Hinayana and never want to abandon their Chuyeän naày tyû duï ngöôøi ñôøi phaùt taâm tu faith again. This is just like the story of the hoïc chaùnh phaùp, mong caàu thoaùt ly sanh töû villagers transporting pure spring water to the luaân hoài, nhöng vì thôøi gian tu hoïc daøi ñaêng citadel! ñaúng, neân thaáy moûi meät, nöûa ñöôøng thoái taâm khoâng muoán tieán tôùi beán bôû giaùc ngoä. 35) Thaáy Boùng Trong Göông—To See This story gives us an example of

people One’s Own Image In The Mirror who devote themselves to the right religion Xöa coù moät ngöôøi raát ngheøo khoå, maéc nôï for crossing the cycle of transmigration quaù nhieàu, khoâng coù bieän phaùp ñeå traû nôï, chæ toward the Nirvana; however, after a long coøn caùch laø ñi troán. period of time of cultivation, they become Once upon a time, there was a poor and weary and exhausted; they then intend to weary man who was always in debt. He had abandon their faith. They are unable to make no other choice but going hiding. their way toward the shore. Ngaøy noï y ñi ñeán caùnh ñoàng bao la baùt Ñöùc Nhö Lai coù ñuû phöông tieän ñem phaùp ngaùt, chôït thaáy moät caùi röông, beøn môû ra xem Nhaát thöøa phöông tieän noùi ba thöøa, khieán cho thöû, thaáy ñaày moät röông ngoïc ngaø chaâu baùu, haøng caên taùnh keùm coûi, trí hueä noâng caïn, beân treân ñaäy baèng moät mieáng kieáng. Baáy giôø nghe xong cho laø Phaät phaùp deã tu deã chöùng, y vui möøng khoân xieát, beøn thoø tay vaøo laáy môùi maïnh meõ noã löïc tieán tu phaùp laønh coâng nhöõng cuûa baùu aáy. Nhöng thaáy trong göông ñöùc, haàu thoaùt ly sanh töû luaân hoài. Sau khi hieän ra moät ngöôøi (boùng cuûa y) coù veû doïa naït boïn hoï chöùng quaû vò A-la-haùn toái cao cuûa y, y hoaûng sôï döøng tay laïi, trong taâm lo sôï Tieåu thöøa xong, Phaät trôû laïi chæ trích hoï. Ngaøi khoâng an, beøn noùi vôùi ngöôøi trong göông: “Ta

cho laø trong caùi röông troáng naày khoâng coù poor man. Troubled by the man’s image in phöông höôùng, töôûng ñaâu laø khoâng coù ngöôøi, the mirror, they wrongly cling to the ego naøo deø coù ngöôøi trong ñoù quaùi laï chöa! Thoâi taken as the real. They fall decadent and lose ñöøng giaän ta!” all their merits acquired previously from One day he hid himself in the wilderness meditation, monastic grade and good deeds. where he found a case full of valuable and Furthermore, they fail in their attainment of precious things which cover by a crystal the Nirvana from the Three Vehicles just like mirror. The poor man was delighted to see the stupid man sticking to the prejudice of the the case. He put his hand into the case to take ego and abandoning their precious findings in them. But he was frightened when he the case. discovered a man’s image in the mirror. Twisting his hands, he said to the man in the 36) Laàm Moùc Con Maét—To Take The mirror: “I thought it was nothing more than an Man’s Eyes Instead Of Inviting Him To empty case. I wasn’t aware of your being in See The King the case. Don’t get angry with me!” Xöa coù moät ngöôøi tu treân nuùi, hoïc ñöôïc Noùi xong y voäi vaøng chaïy ñi nôi khaùc. phaùp thuaät, coù theå khaùm phaù taát caû ngoïc ngaø He then gave up the whole case. So are chaâu baùu choân döôùi ñaát laâu naêm. the people from all walks of life. Once upon a time, there was a man who Chuyeän naøy tyû duï ngöôøi ñôøi thöôøng bò voâ went to the mountains to learn Buddhist löôïng phieàn naõo raøng buoäc, laøm cho khoán Priesthood. He succeeded in becoming an ñoán, khoå naõo, khoâng coù phuùc ñöùc, duyeân immortal possessing five supernatural laønh, laïi thöôøng bò soáng cheát quay cuoàng “ma powers. His divine vision could perceive all vöông, traùi chuû” aùp böùc khoå sôû, neân muoán hiden sundry treasury. caàu giaûi thoaùt khoûi voøng thoáng khoå, ñau Chuyeän naày thaáu ñeán tai vua, vua raát thöông maø tu hoïc Phaät giaùo. möøng

rôõ, baûo quaàn thaàn raèng: “Ta muoán môøi This story gives us an example of those nhaø ngheä thuaät aáy ôû luoân trong nöôùc ñeå giuùp who are weary of countless annoyances in ta tìm cuûa baùu ñaõ bò choân vuøi, nöôùc chuùng ta life and persecuted by the creditors of the seõ trôû neân ñaïi phuù cöôøng töùc khaéc.” Transmigration Devil, want to avoid them Upon hearing it, the king said to one of his and free from them through their belief in ministers excitedly: “In order to add more Buddhism. valuable things to my treasury, could you Hoï coá coâng vun boài coäi phuùc gioáng laønh, make this man live permanently in our duï nhö caùi röông ñaày cuûa baùu, roài laïi thöôøng country?” bò “thaân kieán, ngaõ chaáp” laøm môø, cho neân ôû Baáy giôø coù vò ñaïi thaàn laõnh söù maïng ñi trong voâ thöôøng voâ ngaõ voïng chaáp coù ngaõ tìm nhaø ngheä thuaät. Vò ñaïi thaàn quaû nhieân tìm thöôøng coøn. “Thaân kieán,” “ngaõ chaáp” duï nhö ñöôïc ngöôøi aáy, nhöng khoâng chòu thænh veà boùng hieän trong göông, hoï laàm cho laø chaân nöôùc, maø laïi moùc caëp maét cuûa ngöôøi, ñem veà thaät, do ñaây maø khoâng theå tu haønh thieàn ñònh, daâng cho vua vaø noùi: “Haï thaàn ñaõ moùc caëp ñaïo phaåm, chöùng thaønh coâng ñöùc voâ laäu. maét cuûa nhaø ngheä thuaät roài, oâng aáy seõ khoâng Haønh vi cuûa hoï cuøng vôùi cöû chæ cuûa ngöôøi ñaõ theå naøo ñi ra khoûi nöôùc ñöôïc.” ñeán röông baùu maø khoâng laáy ñöôïc moät vaät gì, At that time, the minister received the ñoàng nhau khoâng khaùc. king’s order to set out to fetch the man. He They begin to practise their faith and do found the man, but did not invite him to go to good deeds just as the valuable case to the the citadel, he took the man’s eyes instead.

He then went back to the king and said: “I 37) Gieát Traâu—To Kill A Buffalo have extracted his eyes so he couldn’t go Xöa coù ngöôøi nuoâi hai traêm naêm möôi away but stay in this country forever.” con traâu, thöôøng thaû ra ñoàng aên coû. Vua nghe xong laáy laøm baát maõn noùi raèng: Once upon a time, there was a man who “Ngöôi thaät laø daïi doät, sôõ dó ta muoán thænh own two hundred fifty buffalos. He always ngöôøi aáy laø vì oâng ta coù caëp maét, coù theå took them to the pasture land for grazing. khaùm phaù ñöôïc cuûa baùu bò mai taøng. Nay Moät hoâm, moät con bò coïp voà aên thòt. ngöôi huûy hoaïi caëp maét cuûa ngöôøi roài, thì Ngöôøi aáy töï nghó: “Traâu ta maát moät con, ngöôøi aáy coøn duøng vaøo vieäc gì ñöôïc nöõa!” khoâng coøn ñuû soá, ta coøn duøng baày traâu ñaây Upon hearing those words, the king laøm gì?” Beøn ñuoåi caû baày traâu luûi xuoáng hoá exclaimed: “You are so stupid! I want to cheát tuyeät, khoâng coøn moät con. invite him to go to the citadel so he can One day, by accident one buffalo was reveal all hiden treasury. What is important killed by a tiger. The owner said to himself: for his staying in this country is that he could “Now that cow is lost, it’s no longer a perceive all hiden treasures. Now that you complete number as it used to. What’s the have extracted his eyes, he is useless to me.” use of having them at all?” He then drove the Chuyeän naày tyû duï Phaät giaùo ñoà nhaän thaáy whole herd to a high cliff and killed them all caùc baäc ñaïi ñöùc cao Taêng khaéc khoå thanh tu by pushing them down the cliff. trong röøng nuùi neân raát möïc cung kính röôùc veà Chuyeän naày tyû duï Phaät töû xuaát gia thoï trì nhaø cuùng döôøng, khoâng bieát raèng laøm theá chæ giôùi cuï tuùc “hai traêm naêm möôi raát

hoaøn ngaên ngaïi söï tu haønh thanh tònh cuûa hoï maø haûo.” Sau ñoù baát caån lôõ phaïm moät giôùi, ñaõ thoâi. Thaäm chí laøm cho caùc Ngaøi huûy phaùp khoâng bieát xaáu hoå, aên naên, saùm hoái cho trôû giôùi haïnh, lui suït phaùp laønh, khoâng theå thaønh laïi thanh tònh nhö xöa; maø laïi laàm töôûng: “Ta coâng ñaéc quaû. ñaõ phaù moät giôùi roài, thì giôùi haïnh ñaõ keùm This story gives us an example of those khuyeát, duø coù aên naên giöõ kyõ caùc giôùi cuõng who see a monk making strenuous efforts to chaúng ích gì.” Roài töø ñaáy ngang nhieân phaïm meditate on the fourfold stage of mindfulness giôùi khoâng bieát kieâng sôï, boû caû giôùi luaät and the impurities of the human body on khoâng haønh trì. Ngöôøi tu haønh nhö theá cuøng mountain groves, among tombs, in the vôùi ngöôøi gieát traâu kia ñeàu laø haïng ngu si. wilderness or under a tree. This story gives us an example of a monk Phaät töû taïi gia thöôøng hay maéc beänh muø who observes all of (complete 250) Buddhist quaùng vaø laàm loän. Hoä phaùp khoâng bieát phaùp, commandments. Once he breaks just one cuùng döôøng khoâng ñuùng phaùp, hoaëc ñem tình commandment, he has no sense of shame and ñôøi laøm hoen oá giôùi, ñònh thanh cao cuûa caùc repentance. On the contrary, he says to baäc ñaïi ñöùc xuaát gia, laøm theá mình vaø ngöôøi himself: “Now that one commandment is ñeàu bò haïi, neân gaây toäi loãi khoâng vöøa. broken, I am no longer perfect. What’ the use A layman invited him home to practice by for keeping any of the others?” Since that making various offerings. But in so doing, he time, all commandments are broken as a destroys the monk’s good works done before result of his ill reason. He is just as stupid as and his chance of attaining Nirvana. the man who killed all his cattle in this story. Therefore, he makes him lose the benefit of the eyes of Enlightenment without obtaning 38) Baûo Nöôùc Ñöøng Chaûy—Ask The anything. Water To Stop Running

Xöa coù moät ngöôøi ñi ñöôøng raát khaùt nöôùc, ngaøy naøo giaûi thoaùt ñöôïc phieàn naõo meâ laàm. thình lình baét gaëp beân ñöôøng coù caùi hang, Haønh ñoäng nhö theá gioáng in nhö ngöôøi baûo doøng suoái töø trong aáy chaûy ra nöôùc trong leo nöôùc ngöøng chaûy trong truyeän, chæ luoáng coâng leûo, keá beân coù caùi thuøng höùng nöôùc ñaày traøn. voâ ích. Ngöôøi kia beøn keà mieäng uoáng. This story gives us an example of Once upon a time, there was a man who A man who immerges himself in was tired and thirsty from travelling. He transmigration and the thirst of desires. He suddenly found a cave from which a stream drinks salty water of the five desires. After of water flowed out. He came to drink some getting tired of them, he tells the desires to fresh running water from the wooden bucket. disappear to disturb him any more. If he Sau khi uoáng ñôõ khaùt roài, y chæ caùi thuøng wants to keep desires away, he must control vaø noùi: “Ta uoáng ñôõ khaùt roài, vaäy nöôùc ôi! his six organs of senses, close his mind and Ñöøng chaûy ra nöõa.” thought to them. Then illusions will not arise After he satisfied his thirst, he pointed his and consequently Enlightenment may be finger at the water and said: “I have had attained. If he does not try with zealous enough to drink, so stop flowing!” efforts to abandon inner defilements, but he Nhöng nöôùc vaãn y nhieân chaûy maõi khoâng only wants to stop the desires coming from ngöøng. Ngöôøi kia töùc mình quaù ñöùng beân caùi

environmental situations, no way he can stop thuøng chöûi ruûa om soøm. Moïi ngöôøi thaáy theá himself to be attracted by them and no hopes cöôøi vaø traùch anh ta raèng: “Anh caàn gì laøm to be free from illusions and afflictions. This theá, haõy laùnh ñi nôi khaùc ñi, haø taát phaûi baûo just like the man who yelled at the water and nöôùc ñöøng chaûy nöõa. asked it to stop running in this story, he only The water went on flowing. The man lost wastes his time and efforts in vain. his temper, he yelled: “I told you to stop. Why don’t you listen?” On seeing this, 39) Sôn Töôøng—Paint The Wall bystanders sardonically laughed at him and Xöa coù moät ngöôøi ñeán chôi nhaø baïn, thaáy said to him: “You don’t need to do that! Just vaùch töôøng nhaø baïn sôn boùng loaùng, raùo khoâ, finish your drink then go! What is the use of saïch seõ, y hoûi: “Anh duøng thöù sôn chi queùt asking the water to stop running?” vaùch töôøng maø ñeïp theá?” Chuyeän naày tyû duï veà ngöôøi ñôøi thöôøng Once upon a time, there was a man who say ñaém trong bieån sanh töû tham aùi, uoáng went to visit another man’s house which had nöôùc nguõ duïc tanh hoâi. Sau khi caûm thaáy just been painted. It was polished, nice and nhaøm chaùn, beøn keâu con ma nguõ duïc ñöøng clean. He asked the host: “With what kind of ñeán quaáy raày, nhöng naøo ñöôïc nhö yù. Muoán paint did you make the wall so beautiful?” theá ta caàn phaûi ñeà phoøng caùc giaùc quan, töï Ngöôøi baïn traû lôøi: “Toâi duøng caùm troän vôùi kieåm thaûo laáy mình cho caån thaän: taâm ñöøng buøn nhuyeãn vaø nöôùc.” dính líu duyeân traàn, yù ñöøng voïng töôûng söï The host replied: “I mixed rice bran with theá. Chôù neáu chaúng duïng coâng xaû boû nhöõng with water and fine clay.” bôïn nhô nôi loøng, maø chæ mong muoán ngaên Ngöôøi kia laàm töôûng: “Duøng caùm maø coøn caûn caûnh nguõ duïc beân ngoaøi ñöøng ñeán quaáy toát nhö vaäy, neáu duøng nguyeân luùa troän vôùi nhieãu, thì chaúng nhöõng khoâng theå ngaên ñöôïc buøn maø sôn töôøng, thì chaéc laø phaûi toát hôn theá mieáng moài nguõ duïc, maø coøn bò noù loâi cuoán nöõa.” vaøo ñöôøng truïy laïc ñau thöông, maõi quay The guest said to himelf: “The host uses cuoàng trong hoá saâu toäi loãi, chaúng hy voïng rice bran, the wall looks beautiful enough. If I

use rice grain, it would be much better and 40) Ngöôøi Soùi Ñaàu Tìm Thuoác—To the wall would be more beautiful.” Find Medicine To Cure Baldness Y beøn veà nhaø, duøng raát nhieàu luùa troän vôùi Xöa coù moät ngöôøi ñaàu soùi, khoâng moät buøn sôn leân vaùch. Keát quaû chaúng nhöõng coïng toùc, veà muøa ñoâng laïnh voâ cuøng, muøa haï hoang phí moät soá luùa maø coøn laøm cho vaùch noùng khoâng theå taû, laïi bò muoãi moøng bu caén töôøng trôû neân choã loài choã loõm, khoâng baèng, raát ñau ñôùn khoå sôû caû ngaøy laãn ñeâm. Chaøng laïi coøn nhieàu nôi söùt meû. nghe ñoàn coù vò löông y coù theå trò döùt beänh soùi He went home and used his formula to ñaàu vaø baát cöù beänh gì, khoù trò caùch maáy oâng mix the paint with a lot of rice grain, fine clay cuõng ñeàu trò laønh. and water to paint his own house. The walls Once upon a time, there was a man who turned out to be concave and convex with a was completely bald. He felt very cold in the lot of cracks on them. winter and very hot in the summer. He was Con ngöôøi ngu si aáy ñaõ phí phaïm luùa thoùc stung by gadflies and mosquitoes. He cuûa y. Toát hôn neáu y duøng nhöõng

luùa thoùc aáy suffered from his baldness day and night. He vaøo vieäc boá thí coøn coù ñöôïc chuùt phöôùc ñöùc. heard there was a great doctor who was The stupid man thus wasted all his rice capable of curing any kinds of diseases. grain. It had better have done alms-giving to Ngöôøi beøn ñeán thöa hoûi: “Toâi coù beänh soùi obtain nay merit. ñaàu raát ñau ñôùn, nghe ñoàn ngaøi coù theå trò laønh Chuyeän naày tyû duï moät soá ngöôøi hieåu laàm beänh toâi, cuùi xin ngaøi thöông xoùt chöõa cho toâi Phaät phaùp, hoaëc töï cho mình laø thoâng minh, khoûi beänh.” tu böôùng theo öùc kieán cuûa mình, xa rôøi chaùnh He went to see the doctor and said: phaùp, thöôøng maéc beänh khoå coâng tu haønh maø “Great master! I have heard that you are an chæ toån haïi chöù khoâng ích gì. Thí nhö phaøm excellent doctor who can cure any kinds of phu nghe Thaùnh nhaân thuyeát phaùp: “Tu caùc diseases. I have a complete baldness. Out of phaùp laønh, sau khi cheát seõ ñöôïc sanh Thieân, pity, would you please cure my baldness?” hoaëc ñöôïc giaûi thoaùt.” Theá roài hoï töï laàm loän Laäp töùc vò löông y loät noùn cuûa mình ra gieát cheát thaân mình mong ñöôïc sanh Thieân ñöa caùi ñaàu soùi cho anh ta xem vaø noùi: “Thaáy höôûng phöôùc baùu. Keát quaû chæ luoáng huûy chaêng ta töï maéc beänh aáy vaø ñau khoå voâ cuøng. thaân, coøn ñoái vôùi tu haønh thì khoâng ñi ñeán Giaû ta coù theå trò ñöôïc beänh soùi, thì ta ñaõ töï ñaâu caû. Hoï vôùi ngöôøi sôn töôøng kia ñeàu laø chöõa cho ta khoûi beänh roài.” haïng ngu si. Immediately, the doctor took off his hat to This story gives us an example of some reveal to the man that he had a complete people who misunderstand Buddhist dharma, baldness too. The doctor said: “See! I have stubbornly cultivate their own way. They only the same trouble as you. I am so painful. If I waste time and energy for no results. They could cure it, I would have done so with have heard the Saints preaching that: “People myself a long time ago.” who do good deeds may go to heaven after Chuyeän naày tyû duï veà ngöôøi ñôøi maéc death, and consequently get deliverance.” chöùng beänh, giaø, beänh cheát raát khoå naõo; They then commit suicide to get there. They muoán caàu ñaïo tröôøng sanh baát töû maø khoâng only lose their lives in vain without getting chòu ñeán vôùi Phaät, Hoï nghe noùi coù nhöõng baäc anywhere. They are just like the stupid man Thaùnh nhaân nhö Thanh Vaên vaø Phaïm Thieân in this story. sieâu traàn laø nhöõng vò löông y coù theå chöõa laønh moïi khoå beänh traàn theá, neân tìm tôùi ñeå caàu hoïc ñaïo thoaùt ly, hoï hoûi nhöõng vò aáy

raèng: “Quí ngaøi laøm ôn giaûi thoaùt duøm chuùng things that you have been fighting for so toâi thoaùt khoûi söï khoå ñau cuûa voâ thöôøng vaø angrily?” luaân hoài ñeå ñöôïc haïnh phuùc vaø baát töû!” Hai con quyû traû lôøi: “Caùi röông coù theå Thaäm chí laïi töï mình muø quaùng, tìm ñeán boïn hieän ra caùc thöùc aên, aùo maëc, muøng meàn vaø ngoaïi ñaïo thænh caàu, ñaâu bieát boïn ngoaïi ñaïo taát caû taøi saûn. Caây gaäy anh chæ caàm nôi tay thì töï mình vaãn phaûi chòu khoå, vaãn bò laên troâi taát caû thuø ñòch ñeàu quy phuïc nôi anh, khoâng trong voøng sanh töû luaân hoài, vaø ñang töï tìm daùm choáng cöï. Ñoâi guoác caây naày anh mang cho chính hoï söï cöùu chöõa, maø khoâng coù phaùp noù coù theå ñaèng vaân ñeán phöông xa trong giaûi thoaùt, laøm sao cöùu ñöôïc ngöôøi? nhaùy maét.” This story

gives us an example of The two devils replied: “With the suitcase ordinary people who wish to seek immortality we can get all sorts of things we wish such as because they are tired of sufferings of birth, clothes, food, bed articles and other living old age, sickness and death. They hear necessities. With the stick one can conquer Sramanas and Brahmans are best doctors in his hateful enemies without encountering the world who know how to cure all kinds of resistance. One who puts on these shoes will diseases. They go to a Brahman and say: be able to fly to remote places in a twinkling “Would you please help release us from the of an eye without any troubles.” pain of impermanence and transmigration and Ngöôøi aáy nghe xong baûo hai con quyû: help us live in happiness and imortality!” “Chuùng baây ñi nôi khaùc ñoä vaøi phuùt roài trôû They even go to the heretics to ask for help veà, ta seõ phaân xöû coâng bình.” of achieving of happiness and imortality. Upon hearing these words, the man said: They don’t know that the heretics themselves “Would you please stand further away! Let are also suffer from those agonies and me equally apportion them to both of you.” transmigration. They are still finding ways to Hai con quyû tin lôøi ngöôøi kia chayï ñi nôi help themselves, how can they help anyone khaùc. Ngöôøi kia voäi vaõ oâm röông, caàm gaäy, else? mang guoác bay leân hö khoâng, roài töø treân hö khoâng noùi vôùi chuùng noù: “Hieän taïi chuùng bay 41) Hai Con Quyû Tranh Vaät—Devils ñaõ ñöôïc söï coâng bình, vì khoâng coøn chi ñeå Struggle For Things tranh giaønh nhau nöõa.” Xöa coù hai con quyû löôïm ñöôïc hai caùi The two devils trusted the man and röông, moät caây gaäy, moät ñoâi guoác, con naøo moved away. Immediately the man came to cuõng ñeàu cho laø cuûa rieâng mình, neân tranh put on the shoes, snatched the suit case and chaáp nhau maõi khoâng thoâi. the stick, then flew off in the air and told the Once upon a time, there were two devils devils: “You now have justice. I got what you who together picked up a suitcase, a stick have been fighting for. Now you need not and a pair of wooden shoes. They always argue any more!” fought for their monopoly on these things, Hai con quyû nghe vaäy, khoå naõo voâ cuøng, thus they were quarreling all day long nhöng phaûi boù tay ñaønh chòu maát cuûa, khoâng without reaching a settlement. bieát laøm caùch naøo nöõa ñöôïc. Baáy giôø coù ngöôøi thaáy beøn hoûi chuùng: The two devils startled at the loss of their “Ba moùn ñoà naày höõu duïng nhö theá naøo, maø share, but they are helpless. chuùng ngöôi giaønh nhau nhö vaäy?” Chuyeän naày tyû duï söï boá thí nhö caùi röông At that time, a bystander came over and baùu, taát caû tö taøi höôûng duïng ôû coõi nhaân thieân asked: “What are the uses of those three ñeàu töø trong nhôn laønh boá thí maø coù. Thieàn

ñònh ví nhö caây gaäy baùu, ngöôøi tu ñònh coù theå suddenly died on the way. The trader skinned haøng phuïc ñöôïc oaùn taëc, phieàn naõo, tham saân the camel, then he went away and asked his si. Trì giôùi tyû nhö ñoâi guoác baùu, giôùi luaät servants to stay to watch his stuff. thanh tònh ñöôïc sanh Thieân, hoaëc chöùng Nieát Khi chia tay y caên daën hai ngöôøi ñeä töû: baøn tòch tònh. Hai con quyû cuõng nhö caùc ma “Chuùng con haõy chaêm soùc chuùt vaät naøy cho ngoaïi ñaïo, boïn ngoaïi ñaïo ôû trong phaùp höõu kyõ löôõng, haõy caên da con laïc ñaø ra ñöøng ñeå laäu, tìm caàu

quaû baùo an vui, chung keát ñeàu cho noù aåm öôùt.” khoâng theå toaïi nguyeän. Chæ coù nhöùt taâm nhöùt Before leaving he said to his servants: yù tu caùc haïnh laønh nhö: boá thí, trì giôùi, thieàn “Watch the camel skin, don’t let it get wet!” ñònh…Vì chæ coù nhöõng haïnh aáy môùi coù theå Sau khi ngöôøi thöông gia ñi roài thì trôøi thoaùt ly khoå naõo, chöùng ñaïo Nieát baøn an vui. möa raát lôùn, hai ngöôøi ñeä töû sôï da laïc ñaø bò In this story, almsgiving applies to the öôùt, beøn ñem haøng luïa quyù giaù vaø muøng meàn suitcase that turns out all the essential things toát ñeïp ñaäy leân. Hieån nhieân laø nhöõng haøng to the needs for sentient beings; meditation luïa quyù giaù ñem so vôùi da laïc ñaø thì maéc hôn symbolizes the stick which can disperse or gaáp traêm ngaøn laàn, nhöng vì ngu si maø hoï ñaõ predominate devils, enemies and afflictions; duøng thaûm quyù che möa cho da laïc ñaø, keát commandments observing is like the shoes quaû laø toaøn boä thaûm quyù ñeàu bò möa laøm hö that ensure rebirth in the world of devas and muït. men. The two devils and heretics, coveting After the trader had left, it started to rain the suitcase, it signifies that they labor so heavy that the two servant were so afraid themselves to the seeking for the reward of that the skin of the camel could get wet. The enlightenment in the imperfect way which two dull men covered the skin of the camel result in nothing to be obtained. If one can with all fine carpet which became entirely perform acts of merit together with ruin after the rain. Obviously the skin and alsmgiving, keeping commandments, and carpet differed much in price, but they put the practicing meditation, one will be rid of all carpet to cover the skin out of ignorance and sufferings and in turn obtain Nirvana. consequently all the fine carpet became entirely ruin. 42) Duøng Luïa Laø Che Da Laïc Ñaø—To Trong chuyeän naày, thaûm quyù, da laïc ñaø Use Valuable Cloths To Protect The vaø taøi vaät aùm chæ khoâng saùt sanh. Laøm cho thaûm quyù bò hö haïi khi trôøi möa coù nghóa laø Skin Of The Camel baát caån phaù maát phöôùc laønh. Xöa coù ngöôøi thöông gia cuøng hai ñeä töû In this story, abstaining from killing refers daét con laïc ñaø ra xöù ngoaøi tìm keá sanh soáng, to the fine carpet, the skin of the camel and ñem theo moät ít haøng luïa quyù giaù voâ song vaø wealth. To let the carpet get damp when it is muøng meàn toát ñeïp toät böïc; taát caû haøng hoùa raining means to recklessly undermine good ñeàu chôû treân löng con laïc ñaø. Ñi ñöôïc nöûa merits. ñuôøng thì con laïc ñaø cheát, ngöôøi thöông gia Chuyeän naày cuõng tyû duï ngöôøi tu hoïc Phaät beøn loät da laïc ñaø ñeå laïi roài söûa soaïn ñi tröôùc, phaùp khoâng chòu nghieâm trì giôùi luaät, ñaëc bieät baûo hai ñeä töû ôû laïi xem chöøng. laø khoâng saùt sanh roài sau môùi tu ñònh, khai Once upon a time, there was a trader who hueä maø chæ moät beà lo tu boài coâng ñöùc thí taøi was traveling on the camel back with his two nhö xaây thaùp, taïo chuøa, cuùng thí cho chö servants on business. They brought with them Taêng…Haønh ñoäng nhö theá chæ laø boû goác theo some valuable things such as jewels, clothes, carpet of first quality and sundries. The camel

ngoïn, khoâng theå thoaùt ly sanh töû ñeå chöùng Trong chuyeän naày, vieân ñaù cuoäi hay moùn quaû Nieát baøn ñöôïc. ñoà chôi aùm chæ danh lôïi phuø du vaø söï khieán This story also gives us an example of xui cho nhöõng lôøi chæ trích. Chuyeän

naày cuõng people who want to practise Buddhist tyû duï veà nhieàu ngöôøi tinh caàn lao khoå tu hoïc, teaching, but don't want to keep phaûi neân thöïc haønh nhöõng ñieàu hieåu bieát ñeå commandments, especially abstaining from thaønh ñaït ñaïo quaû cao sieâu; khoâng neân vì killing (because abstaining from killing is chuùt ít danh lôïi,töï maõn vaø kieâu ngaïo maø gaây supreme motive to attain Buddhahood), then toäi taïo nghieäp. later cultivate meditation and develop In this story, to make a small toy bull wisdom. Unfortunately, they merely adhere applies to the illusive fame and the to build pagodas or temples and give alms to inducement of criticism. This story also gives support monks. This is giving up essential and us an example of people who endeavor prusuing non-essential. Thus they cannot go themselves to serious studying to get wide out of the cycle of births and deaths to reach and extensive knowledge. They should put the other shore (Nirvana). their learning into practice so as to achieve Vì leõ ñoù, Phaät töû phaûi lo tinh nghieâm hoä some transcendental fulfillment. The goal trì giôùi luaät, ñaëc bieät laø khoâng saùt sanh thaät must not be the illusive fame, complacence cöïc kyø quan troïng vôùi Phaät töû. Phaät töû tröôùc and arrogance which breed only sins and phaûi giöõ giôùi roài sau môùi tu taøi thí vaø caùc calamities. haïnh laønh. Neáu khoâng nhö vaäy thì hoï cuõng 44) AÊn Nöûa Caùi Baùnh—Eating Half A ñoàng nhö hai ñeä töû cuûa gaõ thöông gia trong Cake truyeän khoâng khaùc. Xöa coù moät ngöôøi ñöông khi ñoùi buïng, Therefore, zealously keep all the ñeán tieäm mua baùnh aên, aên ñeán saùu caùi maø commandments, especially abstaining from vaãn chöa no; mua theâm caùi thöù baûy, vöøa aên killing is extremely important for Buddhists. ñöôïc nöûa caùi ñaõ no. Luùc baáy giôø y raát hoái haän Buddhists must first observe all vöøa vaû mieäng vöøa noùi raèng: "Sao ta ngu ngoác commandments, then give alsms and other khoâng bieát caàn kieäm theá! Nhö sôùm bieát chæ good deeds. If not, they are just the same as aên nöûa caùi nöõa laø no, thì chæ caàn mua nöûa caùi the two servants in this story. baùnh thoâi; mua laøm chi saùu caùi tröôùc cho hao phí?" 43) Maøi Ñaù Lôùn—To Grind A Big Once upon a time, there was a man who Stone felt hungry and longed to eat seven cakes. He Xöa coù moät ngöôøi moãi ngaøy chuyeân taâm was already full when he finished six and a maøi moät vieân ñaù lôùn. Sau moät thôøi gian daøi, half cakes. He was so sorry that he ordered hoøn ñaù lôùn trôû thaønh vieân ñaù nhoû, keát quaû chæ that he slapped on his face and said: "I am so coù theå laøm ñoà chôi, khoâng duøng ñöôïc vaøo stupid and don't know how to economize! If I vieäc gì caû. Ngöôøi kia laøm moät vieäc phí thì giôø know half a cake has filled me up. If I had vaø lao löïc, maø keát quaû thì khoâng coù chi. known that I should have ordered only half a Once upon a time, there was a man who cake, the other six are really wasted." ground a big stone with great effort everyday. Chuyeän naày cho chuùng thaáy treân ñôøi naày After a long period of time with lots of chaû coù gì vui söôùng, taát caû chæ laø aûo aûnh, efforts, the big stone became a small pebble gioáng nhö ngöôøi ngu bò aûo aûnh vôùi nöûa caùi (a small toy bull). The effort being made was baùnh. Vì ngu si maø ngöôøi ta coi taøi saûn vaø strenuous, yet the gain expected was trivial.

danh döï, cuøng vôùi ngöôøi aên baùnh kia ñeàu laø moät vaät naøo. Ngoaøi ra taát caû toâi ñeàu khoâng haïng quan nieäm sai laàm. bieát.” This story tells us that there is actually no The servant replied: “You told me to take pleasure in life. There are only illusions, just care of the door, the donkey and the rope. All like the stupid man getting full illusion with of them are still here. I know nothing about half a cake. the rest.” Ngöôøi chuû nghe theá töùc giaän voâ cuøng, noåi 45) Giöõ Cöûa—To Guard The Door côn thònh noä traùch maéng ngöôøi noâ boäc raèng: Xöa coù ngöôøi coù vieäc caàn ñi ñeán phöông “Ngöôi laø ñoà ngu ngoác, baûo ngöôi giöõ cöûa, xa, khi saép ñi, keâu ngöôøi noâ boäc daën doø: “Con chính laø vì nhöõng taøi vaät trong nhaø, baây giôø ôû nhaø phaûi coi chöøng cöûa neûo cho caån thaän taøi vaät ñaõ maát heát, coøn laïi nhöõng caùnh cöûa vaø xem laïi daây ñang buoäc con löøa coù chaéc duøng vaøo vieäc gì?” chaén khoâng, ñöøng ñeå noù suùt daây chaïy maát.” Upon hearing those words, the master got Once upon a time, there was a man who angry and scolded the servant: “The whole was about to take a long trip. He gave orders idea of watching the door is for you to watch to his servant and said: “You stay home to the house. Now that the house has been keep a close watch over the door as well the robbed, what’s the use in having the door?” donkey, don’t let it get loose with the rope.” Chuyeän naày tyû duï Ñöùc Phaät daïy baûo Sau khi ngöôøi chuû ñi roài, ngaøy noï xoùm chuùng ta phaûi luoân luoân thaâu nhieáp taâm nieäm, gaàn coù ñôøn ca xöôùng haùt raát vui tai. Ngöôøi noâ giöõ gìn saùu caên moân (cöûa), ñöøng ñeå giaëc saùu boäc bieát coù ñaùm haùt vui nhö theá, trong loøng traàn vaø nguõ duïc xaâm nhaäp. Coù moät ít vò tyø roän röïc khoâng yeân, muoán ñi xem haùt. Baáy giôø kheo khoâng chòu nghe lôøi Phaät daïy, trôû laïi y beøn gôõ cöûa buoäc treân löng löøa, daét löøa ñi tham caàu danh lôïi, ñeán noåi trong luùc tònh toaï, xem haùt. duø beân ngoaøi toû ra thanh thanh tònh tònh, maø After his departure, one day the neighbor beân trong vaãn nieäm nieäm phan duyeân danh was playing music which drew attention of lôïi, mô töôûng aên ngon, maëc ñeïp, cuûa nhieàu, the slave. He disassembled the door and tied giöõ chaéc con löøa voâ minh vaø sôïi daây tham aùi, it on the back of the donkey, then went to the môû roäng cöûa lôùn saùu caên; keát quaû bò boïn troäm neighbor to listen to the music. cöôùp saùu traàn phieàn naõo xaâm nhaäp; taát caû taøi Sau khi ngöôøi noâ boäc ñi roài, keû troäm vaøo baûo coâng ñöùc, ñaïo phaåm ñeàu maát, haèng troâi trong nhaø vô veùt heát ñoà ñaït, tieàn cuûa khoâng laên trong bieån sanh töû ngheøo cuøng. coøn moät moùn. This story gives us an example of the After the servant left, the house was Buddha preaches to control the six sense ransacked by a thief. organs (the door) without attaching to the six Khi ngöôøi chuû trôû veà thaáy ñoà ñaïc tieàn objective fields. In addition, he advises to cuûa trong nhaø, ñeàu bay ñi ñaøng naøo saïch heát, keep watch on human folly (donkey) as well laáy laøm laï lieàn tra gaïn ngöôøi noâ boäc raèng: as all desires (rope). However, there are “Taïi sao coù vieäc laï ñôøi nhö theá?” some monks who don’t want to follow the When the master returned, he asked the teachings of Buddhism seeking enviously servant what had happened to the house. material offerings from others. Even when Ngöôøi noâ boäc traû lôøi: “OÂng chuû baûo toâi practicing meditation, they give an giöõ cöûa; xem

chöøng daây buoäc löøa vaø con löøa, appearance of beings pure and clean. But giôø ñaây ba moùn aáy ñeàu coøn ñuû, khoâng soùt their minds are still unsettled by their attachment to the five desires and deluded by

sight, sound, smell, taste, touch, and so on. Boïn aên troäm traâu traû lôøi: “Cuõng khoâng coù When ignorance takes over the mind and buïi caây.” attachment to desires comes into being, all The villagers replied: “We know of no lost will be the right thought, the enlightened tree.” mind and the monastic grades. Chuû traâu laïi noùi: “Caùc ngöôi aên troäm traâu Nhöõng keû ngu si treân theá gian naày baùm ôû phía ñoâng phaûi khoâng?” víu vaøo sanh töû bôûi duïc voïng cuõng nhö teân The man asked again: “When you stole ñaày tôù baùm víu vaøo caùnh cöûa ñeå roài bò cöôùp my buffalo were you on the east side of your laáy heát ñoà vaät trong nhaø. village?” The stupid men in the world cling to birth Boïn aên troäm traâu traû lôøi: “Khoâng coù phía and death by their lust for life like the servant ñoâng.” cling to the door and consequently, the whole The villagers replied: “We know of no house is robbed. east direction.” Chuû traâu hoûi theâm: “Caùc ngöôi aên troäm 46) AÊn Troäm Traâu—To Steal A Buffalo traâu hoài chính ngoï phaûi khoâng?” Xöa coù moät boïn ngöôøi cuøng laøng, aên troäm The man asked again: “When you stole moät con traâu ñem gieát aên thòt. Ngöôøi maát traâu my buffalo, wasn’t it noon?” ñi tìm tôùi laøng aáy, thaáy boïn hoï môùi hoûi raèng: Boïn aên troäm traâu traû lôøi: “Khoâng coù chính Traâu ta coù trong laøng ngöôi khoâng?” ngoï.” Once upon a time, there was a group of The villagers replied: “We know of no people who dwelled in the same village. noon time.” They jointly participated in stealing a buffalo Cöù theo lôøi caùc ngöôi noùi: “khoâng coù for food. The man who lost the buffalo laøng, khoâng coù ao, khoâng coù buïi caây, thoâi cho followed their trail to the village. He asked: ñöôïc ñi. Khoâng leõ trong vuõ truï khoâng coù “Is my buffalo in your village?” phöông ñoâng, khoâng coù chính ngoï? Do ñaây ta Boïn aên troäm traâu traû lôøi: “Chuùng ta khoâng bieát chaéc lôøi caùc ngöôi ñeàu laø lôøi gian doái coù laøng.” khoâng theå tin. Traâu cuûa ta nhaát ñònh laø caùc The people replied: “We live in no ngöôi baét troäm aên thòt roài, khoâng coøn choái caõi village.” gì nöõa?” Chuû traâu beøn noùi: “Trong laøng ngöôi coù The man concluded: “According to what moät caùi ao, caùc ngöôi ôû beân bôø ao gieát traâu ta you said, although it is possibly true of your aên thòt phaûi khoâng?” first three answers, how can you say there is The man asked again: “There is a pond in no direction, and no time in the world. I know your village. Have you eaten the buffalo you are lying. So I don’t believe you all. together on the side of the pond?” Surely enough, you have stolen my buffalo. Boïn aên troäm traâu traû lôøi: “Chuùng ta khoâng Haven’t you?” coù ao.” Boïn daân laøng aáy khoâng coøn ñöôøng choái The villagers replied: “We know of no caõi ñaønh phaûi cuùi ñaàu nhaän toäi aên troäm traâu. pond.” The villager could not say anything but Chuû traâu laïi noùi noùi: “Beân ao coù moät buïi admit it. caây phaûi khoâng?” Chuyeän naày tyû duï ngöôøi tu haønh theo The man asked: “Is there any tree near phaùp cuûa Phaät maø ñi phaù giôùi phaïm trai, the pond?” thöôøng thöôøng che daáu toäi aùc, khoâng chòu phaùt loà saùm hoái, khoâng chòu caõi döõ laøm laønh,

trôû laïi luoân luoân möôïn ñuû lyù leõ, baøo chöõa cho Anh choàng nghe theá hoaûng hoát lo sôï voâ thuyeát cuûa mình, nhöng keát quaû khoâng theå cuøng, nhöng anh coù taøi giaû tieáng chim oan naøo che daáu noåi toäi aùc ñaõ taïo, neân phaûi chòu öông gioáng heät. Baáy giôø môùi nghó raèng: ñuû khoå naõo ñau buoàn. Chæ coù nhöõng ai maïnh Trong ao vua coù raát nhieàu hoa Öu-baùt-la, ta meõ thöøa nhaän toäi loãi maø mình ñaõ troùt taïo, tìm caùch aên troäm moät ít caønh, giaû söû ruûi ro khaån thieát phaùt loà saùm hoái toäi khieân, môùi coù ngöôøi giöõ ao bieát ñöôïc, ta giaû keâu tieáng chim theå böôùc leân ñöôøng giaûi thoaùt cuûa chö Phaät. oan öông." This story gives us an example of those Upon hearing those words, the husband who break commandments. People who hide was extremely terrified and worried. their sins are reluctant to disclose them and However, he was capable of crowing like a repent for their wrong-doings. On the duck. He know in the pond of the royal contrary, they try to find all kinds of excuses palace, there are a lot of blue lotus flowers. to justify themselves. But the consequence He tried to find way to steal flowers from the cannot be hidden that they go to hell to suffer royal palace. In case he is caught, he can after their death. Only those who firmly pretend to crow like a duck to escape." confess their faults, repent and correct them, Nghó theá roài anh ta ñi ñeán ao vua troäm they can be emancipated and follow the path hoa. Ñöông khi thoø tay beû, laøm maët nöôùc dao of Buddhas. ñoäng rung rinh, ngöôøi giöõ ao hay ñöôïc hoûi raèng: "Ai trong ao ñoù?" 47) Giaû Tieáng Oan Öông—To Pretend He then entered the royal palace and To Crow Like A Duck went to the pond to steal some blue lotus Xöa coù moät quoác gia ñeán ngaøy leã Khaùnh flower. Once he plucked a flower he caused tieát caùc haøng phuï nöõ duøng thöù hoa quyù ñeïp some noise in the water, the guard asked: teân laø Öu Baùt La giaét leân ñaàu, laøm moùn ñoà "Who is in the pond?" trang ñieåm tuyeät dieäu. Anh ta kinh hoaûng boái roái queân giaû keâu Once upon a time, there was a foreign tieáng oan öông, beøn vuït mieäng noùi: "Ta laø country which during its Religious Day chim oan öông." festivals was celebrating all women wore He felt so terrified that he forgot how to blue lotus flowers as ornament in their hair. crow like a duck. With a slip of the tongue, he Baáy giôø coù moät ngöôøi ñaøn oâng ngheøo replied: "I am a duck." thöông vôï voâ cuøng; ngaøy leã Khaùnh tieát gaàn Ngöôøi giöõ ao nghe bieát tieáng ngöôøi beøn ñeán, caùc phuï nöõ ñeàu ñaõ döï bò thöù hoa ñeïp aáy ñeán ao baét anh ta giaûi ñeán vua trò toäi. ñeå ñieåm trang coøn vôï y khoâng coù. The guard came to arrest him and took At that time, there was a poor man who him to the king for punishment. was concerned on how to obtain such flowers Trong khi ñi ñöôøng anh ta giaû keâu tieáng for his wife's ornament during the festivals. chim oan öông in heät khoâng khaùc. Ngöôøi giöõ Chò vôï bieát chaéc chaén möôøi phaàn maát theå ao cöôøi nhaït noùi raèng: "Hoài naõy khoâng giaû dieän, than vôùi choàng raèng: "Anh laøm theá naøo keâu, baây giôø môùi giaû keâu chaúng laø voâ ích?" coù hoa Öu-baùt-la cho em trang ñieåm, em môùi On the way, he tried to crow again and his maõi maõi laøm vôï anh, neáu khoâng em xin ly dò" sound at that time was exactly like one of the The woman said to her husband: "If you duck. The guard said: "You didn't crow can get blue lotus flowers for me, I shall properly before, what's

the use of doing it remain as your wife. Otherwise, I will walk now?" out on you."

Chuyeän naày tyû duï phaøm muoán laøm vieäc Later, when it saw the branches and the gì phaûi laøm ngay cho kòp thôøi, khoâng ñeå leaves of the big tree wavering up and down chuyeän ñaùng laøm hoâm nay daàn daø ñeán ngaøy in the wind. mai ngaøy moát; ñeán khi thôøi cô thuaän tieän qua Noù töï noùi moät mình: "Caây goïi ta trôû veà roài, hoái haû laøm cuõng khoâng kòp. Coù moät ít choã cuõ." ngöôøi troïn ñôøi laøm aùc khoâng bao giôø töï bieát It said to itself: "The tree must be calling loãi mình, ñeán khi saép cheát môùi tænh ngoä aên me back." naên laøm laønh laùnh döõ, nhöng than oâi coù kòp Theá roài noù bon bon chaïy veà döôùi coác caây ñaâu naøo! Ñaønh phaûi tuøy nghieäp thoï aùc baùo. xöa. Hoï cuõng gioáng nhö ngöôøi ñaøn oâng trong Then it went back under the big tree truyeän naày vaäy! where it had got hit earlier. This story gives us an example about Chuyeän naày tyû duï ngöôøi tu hoïc Phaät people who want to do good deeds, should do phaùp, chí nguyeän phaûi kieân quyeát, khoâng ñoåi immediately and timely. Don't postpone what dôøi, khoâng neân vì sö tröôûng la raày quôû traùch, should be done today until tomorrow. Once lieàn muoán boû ñi. Trong thôøi gian lìa thaày caùch the chance goes by, it's too late no matter baïn gaëp nhieàu nghòch caûnh khoå taâm, roài aên how much they are hurried. There are some naên hoái haän muoán trôû veà thaân caän sö tröôûng. people who do all evil deeds in their lives This story gives us an example of and never feel repentent. Once come near to someone who wants to become a monk, he death, they say: "From now on, I shall start to has chances to approach a tutor from whom do good deeds." But it's too late! They are he runs away at his first slight rebuke. just like the man in this story! Afterwards, he gets into a lot of trouble when he meets more friends who have adverse 48) Choù Vaø Caây—Dog And Tree influence over him. Only then does he begin Xöa coù moät con choù nguû döôùi goác caây, to think of returning to his first tutor. thình lình coù moät traän gioù thoåi ñeán, caønh caây Ñi ñi laïi laïi luoáng phí thôøi gian, thaät laø gaõy rôùt treân löng. Noù hoaûng kinh chaïy laïi haønh ñoäng sai laàm ñaùng thöông xoùt. moät choã troáng döøng laïi nghæ, maét vaãn nhaém, It is indeed stupid of his coming and going khoâng thaáy nhaùnh caây do ñaâu maø gaõy ñaäp like that because it is only a waste of time. vaøo löng noù, cuõng khoâng trôû laïi xem buïi caây noï. 49) Baøn Luaän Toùc Tieân—Argument On Once upon a time, there was a dog which The Hair Of A Spirit stood under a tree. Suddenly there was a gust Xöa coù hai ñöùa nhoû bôi loäi taïi bôø soâng, of wind which caused a twig to fall down its chuùng noù vôùt ñöôïc moät nhuùm loâng treân maët back. It was so terrified and ran away from nöôùc. Baáy giôø chuùng tranh luaän vôùi nhau. the tree. Soon after it went to an open space Moät ñöùa noùi raâu cuûa Tieân, moät ñöùa noùi loâng and would not want to return even when the coïp, moãi ñöùa ñeàu cho lyù leõ cuûa mình laø ñuùng night fell. hôn, moãi ñöùa ñeàu coù lyù do xaùc ñaùng, khoâng Ñeán chieàu noù vaãn coøn ôû ñoù nghæ ngôi. ñöùa naøo chòu nhöôøng. Nhöng moät luùc sau noù môû maét ra ngoù töù phía, Once upon a time, there were two boys thaáy xa xa coù moät traän gioù thoåi qua caùc haøng who swam in in a river where they pulled out caây, laøm cho nhaùnh laù khoâng ngöøng chuyeån of the

water a bundle of hair. At that time ñoäng. they argued. One said that it was the beard of some spirit, whereas the other said it was the

bear's hair. They argued without a right Ngöôøi aáy ñau ñôùn khoâng theå töôûng töôïng vaø answer. hai troøng con maét ñeàu loït ra ngoaøi, roát cuoäc Baáy giôø coù moät vò Tieân töø bôø soâng ñi laïi, löng guø vaãn khoâng trò ñöôïc. chuùng noù beøn ñeán thænh caàu phaùn ñoaùn duøm. Once upon a time, there was a Vò Tieân khoâng traû lôøi ngay caâu hoûi cuûa hunchbacked man. He went to see a doctor chuùng, maø thoø tay trong ñaõy laáy ra moät naêm for treatment. The doctor treated him first hoät vöøng vaø gaïo boû vaøo mieäng nhai ngaáu moät with ointment smeared on his back, then hoài, nhoå ra treân baøn tay traéng noõn, ñöa cho placed him between two wooden planks chuùng xem vaø noùi: "Naøy caùc em, vaät gì trong (boards), then the doctor squeezed the tay ta thaät gioáng phaân con chim seû." wooden planks so hard the hunchback's eyes At that time there was an imortal being popped out, but the humpback was still there. nearby. They approached him and asked him Chuyeän naày tyû duï coù ngöôøi muoán tu to help settle the argument. He did not say phöôùc laøm laønh, laøm vieäc boá thí, laïi duøng anything, but put some rice and sesame seeds nhöõng thuû ñoaïn gian tham phi phaùp, tranh into his mouth and chewed for a while, he ñoaït moät caùch kheùo leùo, tranh thuû tieàn taøi then spat them into his hand and asked the khoâng chaùnh ñaùng, ñem ra thoï duïng: xaây two boys: "What I have got here seems to me thaùp, caát chuøa, boá thí, cuùng Taêng vaø leân a sparrow's excrement." töôïng Phaät. Keû aáy cuõng nhö vò löông y ñem Hai ñöùa nhoû chaúng hieåu gì vì vò Tieân ñaùp hai taám vaùn eùp löng guø, mong chöõa trò cho khoâng ñuùng lôøi chuùng hoûi. ngay thaúng vaø laøm theá cuõng taïo neân nghieäp It is known his answer was beyond the aùc traàm luaân, taêng gia khoå naõo, khoâng theå question which was put to him. vieân thaønh coâng ñöùc boá thí phaàn naøo. Ngaøy Chuyeän naày tyû duï coù ngöôøi thuyeát phaùp noï hoï seõ cuøng nhau ñi veà ñòa nguïc. öa noùi suoâng, vieãn voâng mô hoà khoâng roõ reät, This story gives us an example some coøn chaùnh lyù thì khoâng chòu thuyeát trình, ñoái people who want to perform good deeds, but vôùi ngöôøi ñaõ khoâng lôïi ích, maø töï mình chæ utilizing dishonest luoáng nhoïc tinh thaàn. Tình traïng toån haïi Money to give alms, to build temples and ngöôøi aáy cuøng vôùi vò Tieân ñaùp khoâng truùng stupas, or to make offerings to the monks and ñeà, ñeàu laø chuyeän ñaùng cheâ cöôøi caû. nuns. These people are just like the doctor This story gives us an example of those who made the hunchback's eyes popped out. who preach with empty words. They One day they wil go to hell. facetiously discuss the teachings of Buddhism; they don't give the answer to the 51) Ngöôøi Tôù Gaùi Vaø Naêm OÂng Chuû— right doctrine, just like the imortal being not A Maid And Her Five Masters answering the question, they are deserved to Xöa coù naêm ngöôøi chung tieàn laïi möôùn be laughed at. moät teân tôù gaùi. Moät trong naêm ngöôøi baûo teân tôù gaùi raèng: "Con haõy giaët quaàn aùo cho chuû." 50) Söûa Löng Guø—To Cure A Once upon a time, there were five man Hunchback who together bought a maid and said to her: Xöa coù moät ngöôøi löng guø, môøi löông y "Get my clothes washed." ñieàu trò. Löông y beøn duøng moät ít söõa thoa Boán ngöôøi

kia cuõng baûo ngöôøi tôù gaùi giaët treân löng, roài ñeå ngöôøi kia ôû giöõa hai taám vaùn quaàn aùo cho mình. Naêm ngöôøi ñeàu baûo giaët treân theàm nhaø, duøng heát söùc löïc eùp chaët laïi, moät löôït, khieán teân tôù gaùi voâ cuøng khoù khaên, khieán cho baèng thaúng nhö ngöôøi thöôøng. khoâng coù phöông phaùp gì ñeå ñoái phoù. Coâ ta

thaàm nghó raèng: “Ta neân giaët cho moät ngöôøi Once upon a time, there was a musician tröôùc ñaõ, roài sau môùi giaët cho ngöôøi thöù hai.” who was invited to come to the royal palace The other four men also told the maid to to play in the presence of the king who had do the same thing at the same time. The maid promised to pay him one thousand coins. faced a tremendously difficult problem. She Chöøng dieãn taáu xong suoâi, vua khoâng chòu said to herself: “I had better wash for one’s traû tieàn. Nhaø aâm nhaïc theo ñoøi maõi, maø vua after the others’.” quyeát taâm khoâng ñöa, laïi noùi: “Ngöôi taáu Baáy giôø coâ ñem quaàn aùo cuûa moät ngöôøi nhaïc cho ta nghe, chaúng qua khieán cho ta giaët tröôùc, ngöôøi thöù hai thaáy theá noåi giaän thöôûng thöùc moät troø vui luoáng doái. Ta höùa traû ñuøng ñuøng: “Chuùng ta ñoàng xuaát tieàn ra tieàn cuõng chæ laø muoán cho ngöôi luoáng vui möôùn maøy, taïi sao maøy chæ giaët rieâng cho möøng maø thoâi.” moät mình ngöôøi ñoù?” After the performance, he asked the king At that time the maid wahsed for the one for the money, the king refused to give him who gave her clothes first, but the second money and said: “The music you performed man angrily said: “I have bought you together doesn’t make me merry for a long time. with others, how can you wash for him first?” Therefore, my promise to pay you with the Y lieàn ñaùnh teân tôù gaùi möôøi roi. Teân tôù money is only my intention to please you just gaùi chæ giaët tröôùc cho moät ngöôøi chuû, maø boán for a while.” ngöôøi chuû kia ñeàu noåi côn thònh noä ñoái vôùi coâ Chuyeän naøy tyû duï veà nhöõng ñieàu theá gian ta, vaø ñeàu ñaùnh coâ ta möôøi roi ñích ñaùng. vaø coõi Trôøi cho laø vui, kyø thaät ñeàu laø giaû doái. He them whipped the maid ten strokes. ÔÛ trong cuoäc ñôøi voâ thöôøng huyeãn hoùa, sanh Other men also whipped her ten strokes. dieät bieán thieân, khoâng coù moät phuùt giaây döøng Thöông thay coâ tôù gaùi voâ côù chòu ñoøn. nghæ, nhö traêng döôùi nöôùc, nhö boùng trong What a pity maid who suffered unjust göông, laøm sao tìm ñöôïc söï an vui chôn punishment! thöôøng vónh vieãn. Chuyeän naøy tyû duï veà vieäc y theo kinh This story teaches us that there is little Phaät noùi: Thaân ñaây do nhaân duyeân phieàn naõo pleasure in human lives and in Heaven. hôïp thaønh. Vì vaäy thaân naày khoâng khoûi haèng Owing to the impermanence and destruction, chòu sanh, giaø, beänh, cheát eùp böùc, khoâng theå pleasures do not last long. They are just like töï thoaùt ly; cuõng nhö teân tôù gaùi bò naêm ngöôøi the reflection of the moon in the water, the chuû ñaùnh khoâng khaùc. image in the mirror, or the music giving in This story shows us Buddhist teaching this story, only a transient rejoicing. about the five components of human bodies which are always the sources of annoyances. 53) Laõo Sö Bò Haønh Haï—The Master’s They whip the sentient beings with birth, old Aching Legs age, sickness and death just the same as the Xöa coù moät laõo sö coù hai ngöôøi ñeä töû theo five masters whipped the maid

unjustly. haàu, vì chaân oâng coù bònh khoâng duoãi ra ñöôïc, thöôøng thöôøng choáng naïng ñi, oâng nhôø hai 52) Troø Vui Giaû Doái—A Transient ngöôøi ñeä töû ñaám boùp, moãi ngöôøi moät chaân. Rejoicing Once upon a time, there was a master Xöa coù moät nhaø aâm nhaïc tröù danh, ñöôïc who had two disciples who followed to help vua thænh vaøo cung dieãn taáu vaø höùa traû moät him. He had aching legs so each disciple had ngaøn tieàn vaøng. to massage continuously each of his two legs.

Khoâng may laø hai ngöôøi ñeä töû aáy thöôøng Moät hoâm ñuoâi raén noùi: “Hoâm nay ñeå ta ñi ngaøy khoâng hoøa thuaän vôùi nhau. Ngöôøi naøo tröôùc.” cuõng noùi: “Khoâng phaûi ta chaùn gheùt ngöôi, One day the tail argued: “I should lead maø chính ngöôi chaùn gheùt ta.” the way.” Unfortunately, the two disciples always Ñaàu raén traû lôøi: “Thöôøng thöôøng ta ñi disliked each other. One said: “It’s not tröôùc, taïi sao nay ngöôi ñoøi ñi ngöôïc nhö because I dislike you, but because you dislike vaäy?” me.” The other said the same thing. The head replied: “I am used to leading, Hai ngöôøi coi nhau nhö oan gia nghieäp why do you want to change positions?” baùo. Ñaàu raén vaø ñuoâi raén ñeàu nhaän thuyeát cuûa They considered as deadly enemies. mình coù lyù hôn, tranh chaáp vôùi nhau maõi. Roát Hoâm noï, moät ngöôøi coù vieäc ñi nôi khaùc, cuoäc ñaàu raén chuyeån mình ñi tröôùc, ñuoâi raén ngöôøi ôû laïi nhaø beøn duøng ñaù ñaäp gaõy caùi khoâng chòu ñi, beøn choáng laïi baèng caùch quaán chaân laõo sö maø ngöôøi ñeä töû ñi vaéng thöôøng chaët vaøo thaân caây khoâng thaû, ñaàu raén ñi ngaøy xoa boùp. Khi ngöôøi kia trôû veà, thaáy vaäy khoâng ñöôïc, ñaønh phaûi nhöôøng cho ñuoâi raén phaån noä voâ cuøng, ñònh taâm baùo thuø, laäp töùc ñi tröôùc. Vì ñuoâi raén khoâng coù maét neân chaïy duøng ñaù ñaäp gaõy caùi chaân coøn laïi cuûa laõo sö luûi vaøo haàm löûa beân ñöôøng, laøm cho toaøn maø ngöôøi hoïc troø ôû nhaø thöôøng ñaám boùp. thaân raén ñeàu bò chaùy thieâu trong löûa. When one left town for some other Both the tail and the head maintained its affairs, the other broke the leg that the first reason to be right. The head began to move, one had massaged with a stone. The former the tail was unwilling to move and resisted by got back was so angry at the latter’s doings, knotting itself around a tree. The head gave he broke the other leg that the latter had in and let the tail to lead. When the tail led, massaged. the snake fell into a burning pit and was burnt Chuyeän naày tyû duï veà nguôøi tu hoïc Phaät to death. phaùp thöôøng coù tình traïng naày: Phaùi Ñaïi Chuyeän naøy tyû duï veà thaày troø phaûi kính Thöøa baøi xích phaùi Tieåu Thöøa, hoaëc giaû Tieåu meán laãn nhau. Coù moät soá ngöôøi ñeä töû cheâ Thöøa cheâ bai Ñaïi Thöøa, hoaëc toân phaùi noï voâ thaày giaø caû laãn loän, muoán giaønh quyeàn laõnh côù phaûn ñoái toân phaùi kia. Phaät töû tranh chaáp ñaïo cuûa thaày, khoâng toân kính böïc sö tröôûng. nhö theá, chính laø töï tay mình ñem kinh giaùo Nhöng vì ñeä töû tuoåi coøn thô, khoâng coù kinh cuûa Phaät huûy dieät. nghieäm, khoâng toân troïng kyõ luaät, quy ñieàu, ra This story gives us an example of the laøm vieäc thöôøng hay laàm laïc, thöôøng bò thaát Buddhist disciples in both Mahayana and baïi naëng neà. Cuoái cuøng hoï phaûi chòu ñoïa vaøo Hinayana who criticize one another. ñòa nguïc. Therefore, these two schools’ scriptures of This story gives us an example of the Great Saint, run risk to be both vanishing. disciples who have a fancy that the

young should lead the way, as they think teachers 54) Ñaàu Raén Vaø Ñuoâi Raén Tranh are too old to lead. Due to their youthful Caõi—The Snake's Argument immaturity, they often break commandments Moät hoâm ñaàu raén vaø ñuoâi raén thöôøng hay without being aware of it. Eventually they tranh chaáp laãn nhau. end up dragging down to hell. Once upon a time, there was a snake whose tail and head always argued. 55) Caïo Raâu Vua—To Be A King's Barber

Xöa coù moät oâng vua coù ngöôøi haàu caän will surely grant. Only a stupid man requests thaân tín, ngöôøi haàu caän aáy bình nhaät raát trung such a mean profession. thaønh, raát ñöôïc vua thöông yeâu vaø tín nhieäm. Chuyeän naøy tyû duï veà vieäc ñöôïc thaân Coù laàn vua ñem quaân giao chieán vôùi nöôùc ngöôøi raát khoù, nghe ñöôïc Phaät phaùp laïi khoù ngoaøi, bò sa vaøo voøng vaây cuûa quaân ñòch raát hôn. Chuùng ta ñaõ dieãm phuùc coù ñöôïc thaân nguy hieåm. Ngöôøi haàu caän khoâng ñoaùi hoaøi ngöôøi, laïi ñöôïc nghe Phaät phaùp, ñaày ñuû hai thaân maïng, can ñaûm nhaûy vaøo voøng giaûi vaây nhaân duyeân khoù ñöôïc roài, gioáng nhö ruøa muø vaø baûo veä cho vua ñöôïc an toaøn, do ñoù vua ngaøn naêm môùi tìm ñöôïc boïng caây treân bieån raát caûm phuïc. caû. Ñaâu neân duøng taâm chí nhoû heïp, chæ vaâng Once upon a time, there was a king's giöõ chuùt ít giôùi luaät, lieàn cho laø mình ñaõ ñaày attendant whom the king loved and trusted. ñuû hoaøn toaøn, khoâng caàu taán tôùi, khoâng caàu There was a time when the king was at war dieäu phaùp Nieát baøn. Ngöôïc laïi coøn töï maõn with a foreign country and was surrounded by vôùi nhöõng lôïi laïc theá gian ñeå roài cuoái cuøng sa the enemies. The attendant risked his life to vaøo aùc nghieäp nhö ngöôøi haàu caän xin ñöôïc save the king at the battlefield. The king was caïo raâu vua ñeàu laø haïng ñaùng cheâ cöôøi. so grateful and held in high respect for the Our human bodies are difficult to be attendant. acquired, Buddha's teachings are scarce to be Baáy giôø vua môùi hoûi raèng: "Hieàn khanh heard. We have our human bodies, and have muoán caùi chi traãm ñeàu ban cho caû." opportunities to hear the Buddha's teachings. At that time the king told the attendant: Fortunately enough, these two difficulties are "Whatever you want shall be granted." overcome. It is like a blind turtle's trouble in Ngöôøi haàu caän aáy traû lôøi: "Haï thaàn khoâng finding a log hole floating at the surface of yeâu caàu chi heát, chæ xin caïo raâu vua." the water. We should not be self-complacent The attendant replied: "I don't have any with our shallow mind and few request. I only wish that your Majesty allows commandments are observed without any me to shave you whenever you need a ambition of ever attaining Nirvana, the shave." perfect enlightenment. On the contrary, they Vua cöôøi traû lôøi: "Hieàn khanh muoán vaäy, find themselves contented with worldly gain traãm raát baèng loøng ñeå hieàn khanh maõn with no further improvement and eventually nguyeän." end up doing evil deeds just like the man in The king said: "If that is what you wish to this story. do, I will grant it to you." Sau ñoù, moïi ngöôøi nghe ñöôïc vieäc aáy, 56) Cho Caùi Khoâng Coù—To Give beøn cheâ cöôøi anh ta laø ñoà ngu si. Phaûi chi yeâu Nothing caàu vua cho nöûa giang sôn gaám voùc ñeå cai trò, Thuôû xöa coù hai ngöôøi ñi ñöôøng, thaáy moät hoaëc giaû moät chöùc vò thuû töôùng hay boä ngöôøi ñaåy chieác xe ñaày caây vöøng

soáng, bò sa tröôûng, chaéc chaén vua seõ öng thuaän. Taïi sao vaøo vuõng buøn khoâng theå keùo ra. Baáy giôø khoâng yeâu caàu nhöõng ñieàu caàn thieát aáy, maø ngöôøi keùo xe yeâu caàu hai ngöôøi kia raèng: chæ xin ñöôïc caïo raâu vua, quaû thaät laø ñaïi ngu “Caùc baïn laøm ôn keùo hoä toâi chieác xe naày leân ngoác. khoûi vuõng buøn.” Later, everybody laughed at such a stupid Once upon a time, there were two men man. It would be so much better for him to traveling together saw a countryman trying in ask for half a country or to become prime vain to pull a chariot loaded with sesame out minister, or minister of State, etc, the king of a muddy hole on the road. The coutryman

said to the two travelers: “Please give me a the so-called ‘nothing.’ The charioteer was hand.” embarrassed and did not know what to do. Hai ngöôøi ñoàng hoûi: “Chuùng toâi keùo hoä xe Trong luùc aáy , moät trong hai ngöôøi hieåu cho baïn, baïn seõ ñeàn ôn cho chuùng toâi baèng ngay leõ thaät, vöøa cöôøi vöøa noùi vôùi ngöôøi baïn thöù gì?” raèng: “Thoâi chuùng ta neân ñi, baát taát phaûi The two travelers replied: “What are our nhieàu lôøi qua laïi. Khi ngöôøi ñaåy xe noùi rewards?” ‘Khoâng coù chi heát’ chính laø ñaõ ban cho chuùng Ngöôøi ñaåy xe traû lôøi: “Khoâng coù vaät gì ñeå ta caùi khoâng coù roài.” ñeàn ôn caùc baïn caû.” Whereas the other understood the truth, The charioteer said: “Nothing.” he smiled and said to his friend: “We’d better Baáy giôø thay vì tieáp tuïc ñoøi phaàn thöôûng, go, not to stay and argue in vain. When the hai ngöôøi xuùm xích laïi keùo hoä chieác xe ra charioteer says ‘nothing,’ he already gave us khoûi buøn. Sau khi xong, hoï theo ñoøi ngöôøi the so-called ‘nothing.’” ñaåy xe ñeàn ôn: “Haõy ñem caùi ‘khoâng coù’ cho Chuyeän naày tyû duï trong caûnh giôùi “khoâng chuùng toâi ñi.” voâ” noùi khoâng coù chi heát, coù ngöôøi trôû laïi In spite of insisting for rewards, the two chaáp caùi “coù” vaø caùi “khoâng.” Neáu chuùng ta travelers came to help get the chariot out of nhaän bieát vaïn höõu khoâng coù thöïc theå, töùc laø the muddy hole. After the work done they chuùng ta ñaõ hieåu ñöôïc taùnh khoâng trong nhaø demanded the charioteer: “Now give us Phaät. something.” This story tells us about the world of Ngöôøi ñaåy xe noùi: “Khoâng coù gì heát.” formlessness. When we say “nothing at all,” The charioteer replied: “I will give you someone will argue on “existence” and “non- nothing.” existence.” If we realize that everything has Moät trong hai ngöôøi noùi: “Haén khoâng no reality of its own, we then realize the true muoán cho mình caùi gì caû. Buoàn töùc ñeå laøm emptiness in Buddhism. gì?” One of them said: “He doesn’t want to 57) Bò Ñaïp Ruïng Raêng—Treading On give us anything. It’s no use to get upset.” An Elder’s Mouth Ngöôøi kia böôùng bænh yeâu caàu: “Haõy ñem Xöa coù moät phuù oâng raát giaøu coù, xung caùi ‘khoâng coù’ cho chuùng toâi ñi. Toâi muoán laáy quanh coù raát nhieàu ngöôøi haàu haï cung kính; caùi ‘khoâng’ aáy tuy toâi khoâng bieát caùi ‘khoâng tröôùc maët hoï thöôøng khen ngôïi ca tuïng oâng. coù’ ra laøm sao caû, nhöng phaûi coù moät caùi Phuù oâng coù beänh thöôøng khaïc ñaøm, moãi laàn ‘khoâng coù’ chöù!” khaïc ra, thì bao nhieâu laø ngöôøi tranh nhau The other one said: “He said he would ñaïp leân ñaøm daõi aáy. give us nothing. I would like to get that Once upon a time, there was an ‘nothing’ even though I don’t know what is extremely wealthy

elder, whose attendants that ‘nothing,’ but there must be a so-called were eager to please him by paying all kinds ‘nothing!’” of homage. When he spat, the attendants Ngöôøi kia noùi theá roài chìa tay ra maõi, ñeå rubbed it with their feet. ñôïi caàm laáy caùi ‘khoâng coù’ chöù khoâng chòu co Trong ñoù coù moät ngöôøi thöôøng ñeán sau, tay vaøo. Ngöôøi keùo xe boái roái khoâng bieát laøm khoâng ñaïp ñöôïc leân ñaøm cuûa phuù oâng ñaõ theá naøo ñeå giaûi quyeát. nhoå, trong taâm raát buoàn raàu, töï nghó: “Giaû söû After saying, that man stretched out his ñôïi ñaøm nhoå ra treân ñaát roài môùi ñaïp leân, thì hand waiting for the charioteer to give him

ta khoâng ñaïp ñöôïc. Chi baèng khi phuù oâng saép This story teaches us a lesson of timing nhoå ñaøm ta ñaïp tröôùc.” and logic. People have to pick the right time Among them was this stupid man who to do the right thing. They will get into said to himself: “When he spits on the trouble otherwise, even using possible means ground, others rub it with their feet. Now I am to achieve a purpose. Therefore, they should going to be the first one to render the service know when it is right or wrong time. of rubbing it when he spits next time.” Sau khi quyeát taâm nhö vaäy roài, chôø ñeán 58) Chia Cuûa—Division Of Family luùc phuù oâng vöøa taèng haéng moät tieáng, chính Property laø saép khaïc ñaøm, y beøn voäi xoâ moïi ngöôøi, laán Xöa trong nöôùc Ma La coù moät ngöôøi vaøo ñaïp treân maët phuù oâng moät caùi ñích ñaùng. gioøng Saùt-ñeá-lôïi maéc beänh hieåm ngheøo, bieát Y duøng söùc quaù maïnh leân, khieán cho phuù oâng mình saép cheát, beøn goïi hai ñöùa con laïi troái bò ruïng raêng, söùt moâi, meùo mieäng. traên: “Sau khi cha cheát, caùc con ñem taøi saûn After deciding this, so when the elder was cuûa cha chia vôùi nhau cho ñoàng ñeàu.” about to cough and spit out, the man kicked Once upon a time, there was a Ksatriya of up his foot and trod on the elder’s mouth. He the Makara Kingdom who felt seriously ill, broke the old man’s lips and teeth. and was aware of the fatal and final hours of Phuù oâng quaù ñau ñôùn, buoàn raàu beøn hoûi: his lifetime. He ordered his two sons to come “Taïi sao ngöôi nôõ ñaïp söùt moâi ta?” to him and told them: “After my death, divide The elderly man said to the stupid man: between the two of you evenly my properties “What did you do that for?” and money.” Ngöôøi kia traû lôøi: “Toâi meán oâng laém, Chaúng bao laâu ngöôøi cha cheát. Hai ñöùa töôûng seõ ñaïp leân ñaøm cuûa oâng, nhöng moãi con y theo lôøi di chuùc cuûa cha, ñem taøi saûn laàn toâi muoán ñaïp, thì ngöôøi khaùc laïi tranh, xoâ chia laøm hai phaàn baèng nhau. Nhöng chia ñi toâi ra; vì theá hoâm nay toâi ñaïp tröôùc treân maët chia laïi hoaøi cuõng khoâng ñeàu ñöôïc. Ngöôøi oâng khi ñaøm saép ra ñeán mieäng.” anh noùi phaàn cuûa em nhieàu, ngöôøi em noùi anh The stupid man replied: “Though I would chia khoâng ñeàu. like to serve you, I have always fallen behind Soon after his death, the two sons others. So I thought by kicking up my foot followed their father’s will. But the elder when you were about to spit out from your brother complained against the younger of an mouth, I would be the first to please you.” unfairness in their shares. Phuù oâng nghe noùi vöøa töùc giaän vöøa töùc Hai anh em tranh chaáp maõi khoâng thoâi, cöôøi. môùi ñeán nhôø moät oâng laõo, nhôø giaûi phaân; oâng Upon hearing those words, the elderly laõo baûo hai anh em noï: “Ta coù moät bieän man felt angry, but also funny at the same

phaùp, khieán anh em ñöôïc vöøa loøng: ñem moãi time. moùn ñoà caét ra laøm ñoâi, moãi ngöôøi moät nöûa, Chuyeän naày tyû duï voâ luaän laøm moät vieäc nhö theá haù khoâng ñoàng ñeàu ö?" gì, caàn phaûi ñôïi thôøi cô. Thôøi cô chöa ñeán duø The two brothers kept arguing about their mieãn cöôõng laøm, cuõng chaúng thaønh coâng, trôû unfair shares. The asked an old man to help. laïi sanh nhieàu khoå naõo. Vì theá moãi khi muoán The old man said: "Let me teach you how to laøm vieäc chi caàn phaûi suy nghó vaø quan saùt divide equally your father's fortune." How?, cho kyõ caøng, coù hôïp thôøi hay khoâng roài haõy The old man went on: "Cut everything into laøm, thì deã thaønh coâng hôn. two parts euqally."

Hai anh em nghe roài ñeàu ñoàng yù, beøn laïi xem. Sau ñoù moät trong hai ngöôøi, bieát ñem quaàn aùo moãi caùi ra caét laøm hai, laïi ñem mình xem ñaõ laâu laém, laät ñaät ñi ñeán hoäi nghò naøo noài, bình, cheùn baùt vaø taát caû caùc ñoà ñaït cho kòp giôø. Trong hoäi nghò coù ñaõi tieäc lôùn vaø nhö: baøn, gheá, chieáu, giöôøng, baát luaän thöù chi coù taëng phaåm quyù giaù voâ cuøng. ñeàu chia laøm hai phaàn caû, thaäm chí tieàn baïc Once upon a time, there were two men cuõng chaët laøm ñoâi. Laøm cho taát caû ñoà ñaït, who went to a conference. On the way they tieàn cuûa trong nhaø trôû thaønh ñoà boû. passed by a pottery manufacture, they Hearing those words, the two brothers stopped by to watch urn making. One then agreed: "They cut all the valuable garments left to make sure that he could arrive at the into two parts. Then break every thing else conference on time. At the conference he into two equal parts, such as tray, bottle, received excellent food and got precious bowl, dish, money, and so on. teachings as well. Chuyeän naày tyû duï veà söï cao tuyeät cuûa Coøn ngöôøi kia cöù ñöùng yeân xem laøm bình Phaät phaùp. Ñoái vôùi thuyeát phaùp ñeàu coù cô vaø töï nghó: "Ta xem laøm xong moät caùi bình nghi vaø nguyeân taéc, coù moân bình ñaúng, coù roài haõy ñi." moân sai bieät, ñeàu laø tuøy nghi vaän duïng cho The other stayed on watching, he said: "I hôïp thôøi, khoâng phaûi nhö boïn ngoaïi ñaïo ngu will get a good look at how urns are made." si, cho choã öùc kieán cuûa mình laø phaûi, chaáp Nhöng thôï ñoà söù laøm xong caùi noï laïi tieáp chaët moät phaùp cho laø hoaøn toaøn . Keát quaû laø caùi kia, ngöôøi kia cöù ñöùng xem töøng caùi moät Chaùnh phaùp raát hoaøn haûo vaøo trong tay boïn cho ñeán chieàu toái maø vaãn coøn ôû ñoù xem, hoï lieàn bò huûy hoaïi troän pha trôû thaønh taø phaùp khoâng ñi hoäi nghò ñöôïc, buïng laïi ñoùi nhö caøo, voâ ích cuõng gioáng nhö lôøi khuyeân cuûa keû ngu roát cuoäc khoâng ñöôïc vieäc gì caû. si kia daønh cho hai anh em chia cuûa, ñem caét But the potters made one urn after the taát caû ra laøm ñoâi, ñeå roài khoâng coøn giaù trò gì other and the other man styed until the sun caû. set without realizing how hungry he was This story gives us a lesson of the really was or how chilly it had gotten. supreme Buddhist dharma. The Buddha's Chuyeän naày tyû duï theá nhaân thöôøng bò vieäc preachings are dependent on the sentient ñôøi raøng buoäc, luoáng qua ngaøy giôø quyù baùu beings' levels. Sometimes the Buddha cuûa kieáp ngöôøi. Ñoái vôùi vaán ñeà giaûi thoaùt teaches about equality; sometimes he teaches sanh töû vaø chöùng ngoä Phaät thöøa, khoâng chòu about the differences. On the contrary, the sieâng naêng tinh taán lyù hoäi tu hoïc, cöù daàn daø heretics use one

sided method of separative qua ngaøy, cuoái cuøng ñaønh chòu traàm luaân nôi answer to all questions. That is why even the beå khoå! Vì theá Phaät töû neân luoân nhôù raèng Perfectly Correct Dharma destroyed in the Phaùp Vuõ cuûa Ñöùc Phaät tö nhuaän chuùng sanh hands of the heretics just like the stupid man moïi loaøi ngoaïi tröø nhöõng keû xem thöôøng vaø giving advice to the two sons to divide all khinh reû noù. Chuùng sanh khoâng yù thöùc ñeán properties and money into two parts to make caùi cheát coù theå ñeán baát cöù luùc naøo, vì moïi söï them useless and valueless. moïi vaät ñeàu thay ñoåi, ñoâi khi baát thình lình nöõa laø khaùc. Tuy nhieân, hoï coá töôûng thaân naày 59) Xem Laøm Bình—Watching Making thöôøng haèng. Chính vì vaäy maø hoï pheá boû Pottery chaùnh phaùp, maø chæ chaêm chuù vaøo nhöõng Xöa coù hai ngöôøi cuøng ñi döï hoäi nghò, ñi chuyeän theá gian taàm thöôøng gioáng nhö keû giöõa ñöôøng thaáy ngöôøi thôï ñoà söù ñang laøm ngu maõi meâ xem ngöôøi laøm ñoà söù vaäy trong bình saønh, laøm raát kheùo, hai ngöôøi beøn ñöùng truyeän naày vaây.

This story gives us an example of those He then got out of the pond, sat on the bank people who were always bound to the and watched the water. worldly affairs, waste their precious human Sau ñoù ngöôøi cha ñi tìm thaáy y ñang ngoài lives. As for deliverance and enlightenment, nôi ñaáy vôùi veû maët ngô ngaùc bô phôø, oâng hoûi they spend no time nor zealous efforts. They y ñang laøm gì ñoù. let time passes by for nothing, and eventually At this time, the father came looking for they remain in misery. him. Seeing his stupified state, his father Buddhists should always remember that the asked: “What have you been doing to get so rain of Buddhist teachings fertilizes all beings tired?” except for those who stick to trifles. Sentient Y traû lôøi: “Con thaáy coù vaøng döôùi nöôùc; beings are always unconscious of the death con xuoáng tìm ñaõ hai laàn maø khoâng ñöôïc chi, that could come any time because all things chæ toaøn laø buøn. Giôø ñaây thaân con moûi meät are subject to change, sometimes quaù khoâng theå chòu ñöôïc.” unexpectedly. However, they think that their The son replied: “There is pure gold bodies will last forever. That’s why they under the water. I have tried to search for it ignore the right doctrine and look at the trifles twice without any success. There is only mud of urn making just as the stupid man in this and mud. Now my body gets so tired.” story. Ngöôøi cha ñeán bôø ao doøm xuoáng nöôùc xem cuõng thaáy caùi boùng vaøng . Tuy nhieân, 60) Thaáy Vaøng Döôùi Nöôùc—Seeing The khi coá nhìn kyõ oâng môùi bieát roõ ñoù laø caùi boùng Shadow Of Gold At The Bottom Of A cuûa mieáng vaøng, coøn mieáng vaøng nhaát ñònh phaûi ôû treân caây gaàn ñaáy. Pond The father came close to the bank to look, Xöa coù moät ngöôøi chaïy ñeán bôø ao, xem he could also see the shadow of pure gold in thaáy döôùi ñaùy ao coù mieáng vaøng laáp laùnh, the water. However, when he looked closer, beøn loäi xuoáng nöôùc ñeå tìm vaøng, moø tìm maõi he realized that it was the shadow of a pure khoâng coù maø thaân theå moûi meät voâ cuøng. Y gold which was in the tree. What was in the leân bôø ngoài nghæ. Moät hoài nöôùc ñöùng laëng water was a mere reflection. trong, y doøm xuoáng nöôùc laïi thaáy vaøng laáp OÂng baûo con: “Con leo leân caây tìm vaøng laùnh. Y beøn loäi xuoáng nöôùc tìm laïi,

tìm maõi thöôû!” khaép ao maø vaãn khoâng coù chi. Baáy giôø ngoài He then told his son: “Why don’t you trôû laïi nhìn xuoáng ao vôùi moät veû theøm climb up the tree to try to find it?” thuoàng. Ngöôøi con khoâng hieåu neân hoûi cha raèng: Once upon a time, there was a man who “Roõ raøng ôû döôùi nöôùc, taïi sao laïi tìm treân went to a large pond where he thought he had caây?” seen the shadow of pure gold at the bottom of The son did not understand what the father water. He jumped into the water to touch the said, he said: “You see, clearly the pure gold bottom to search for the gold. A few moment is in the water. Why do we have to search for later he felt tired, he went ashore and got out it up on the tree?” of the pond. As soon as he got out of the Ngöôøi cha noùi: “Trong nöôùc chæ coù caùi pond, the water became clear and the golden boùng vaøng, coøn vaøng nhaát ñònh ôû treân caây shadow appeared again. He then threw môùi phaûi. Con leân caây tìm ñi, coù leõ do chim himself in the water once again to do more ngaäm ñeå laïi treân aáy.” searching. However, he still found nothing.

The father said: “What you see in the Y ñem hình ngöôøi aáy tôùi hoûi Phaïm Thieân: water is only a reflection of the pure gold, the “Thaày xem con taïo hình ngöôøi naày noù gioáng real pure gold must be on the tree. Climb up thöù chi?” the tree to search for it. Some bird may He presented the clayed dummy to his brought it to the tree.” Great Brahma and ask: “Master! Look at the Y nghe lôøi cha leo leân caây tìm kieám, quaû clyed dummy that I moulded a moment ago. nhieân coù moät mieáng vaøng maéc treân ñoù. What does it look like?” Following his father’s advice, the son Phaïm Thieân ñaùp: “Moät hình kyø dò, ñaàu climed up the tree and found the pure gold. thì to maø coå laïi nhoû; baøn tay raát lôùn vaø daøi Chuyeän naày tyû duï veà chuùng phaøm phu maø caùnh tay laïi raát nhoû chæ toaøn xöông xaåu, ñeàu ôû trong theá phaùp hö voïng khoâng vöõng baøn chaân quaù nhoû maø ñoâi chaân thì quaù maäp. beàn, nhö hoa trong göông, traêng döôùi nöôùc, Noù gioáng moät con quyû.” ñem choã kieán thöùc sai laàm cho laø chôn thaät. After looking closely, the Great Brahma Voïng chaáp coù ngaõ chôn thöôøng coøn, khoâng said: “It is too queer! The man’s head that bieát trôû laïi caàu nôi baûn taâm minh tính, cöù maõi you have made is too big and the neck too theo caûnh laên troâi, xoay vaàn trong bieån khoå, thin. The hands are too long and the arms too boû goác theo ngoïn, luoáng nhoïc tinh thaàn maø small and bony. The feet are too small and khoâng ích lôïi chi gioáng nhö con ngöôøi ngu si the legs are too fat. It looks like a devil.” tìm boùng vaøng trong nöôùc vaäy, laøm sao maø Chuyeän naày tyû duï veà söï roõ raøng cuûa Phaät thaønh coâng cho ñöôïc! phaùp, vôùi lyù söï voâ ngaïi vieân dung, khoâng This story gives us an example of ñoaïn maø cuõng khoâng thöôøng. Ngöôïc laïi, ordinary people in the world. They are ngoaïi ñaïo neáu khoâng vöôùng maéc vaøo ñoaïn ignorant enough to hold on to the thought of thì cuõng thöôøng. Hoï löøa ñaûo theá gian baèng ego in the shadow of non-ego, just like the nhöõng nghi leã vaø hình töôïng. Taát caû nhöõng stupid man who desperately searched for the ñieàu hoï giaûng noùi töôûng nhö ñuùng vôùi Phaät shadow of the pure gold without any success. phaùp maø kyø thaät laø sai, troïn thaønh taø kieán, chaáp tröôùc, ngu si, troäm danh doái theá. 61) Taïo Hình Ngöôøi—Create Human

Phaïm Thieân taïo ngöôøi chæ laø caâu chuyeän Beings nguï ngoân, kyø thaät chuùng sanh ñeàu do nhaân Giaùo ñoà Baø-la-Moân thöôøng tuyeân truyeàn quaû nghieäp löïc cuûa moãi loaøi gaây taïo, chuùng vôùi moïi ngöôøi raèng: "Ñaïi Phaïm Thieân Vöông sanh vaø chö phaùp ñeàu sanh ra töø luaät nhaân laø chuû teå taïo ra muoân vaät, taát caû muoân vaät quaû, chöù khoâng phaûi do Phaïm Thieân. ñeàu töø kia maø ra." This story gives us an example of the Brahmans always say that: "Great clarity of Buddha's preachings with perfect Brahma is both father of the world and explanation of noumena and phenomena. creator of all things." Buddhist theories cling neither to the view of Moät trong nhöõng ñeä töû cuûa Phaïm Thieân total annihilation nor that of permanence. On noùi raèng y cuõng coù khaû naêng taïo neân vaïn vaät, the contrary, the heretics do cling to the view ngaøy noï töï mình naën moät hình ngöôøi kyø dò. of annihilation and performance. They cheat One of the Great Brahma's disciples once people by performing ceremonies and said he also had the power to create things. creating images. Their preachings seem right, One day he fabricated a clayed dummy. but in reality they are all wrong with wrong views, attachments, ignorance and cheating.

The story of a Brahma's disciple who can Löông y noùi: "Taïi sao oâng khoâng aên nöõa? create all things is only a fable. In reality, OÂng phaûi aên luoân môùi coù theå trò laønh, chôù aên human beings and all other living beings are moät con laøm sao laønh ñöôïc?" created by their own deeds resulting from The doctor said: "But why not? How can their own karma in accordance with the Law you expect to be cured with only one chick?" of Cause and Effect, and not by the power of Chuyeän naày tyû duï ngöôøi tu hoïc Phaät phaùp the Great Brahma. phaûi thöôøng hoïc, hoïc theâm vaø hoïc maõi maõi; phaûi tu, tu nhieàu vaø tu maõi maõi. Phaûi luoân 62) AÊn Thòt Gaø—Eat A Chick tinh taán tieán tu maõi maõi. Phaät töû neân hieåu taâm Xöa coù moät ngöôøi maéc beänh traàm troïng, hoï nhö naøo khi laéng nghe nhöõng lôøi khuyeân neân y môøi moät vò löông y danh tieáng ñeán xem tuyeät haûo cuûa nhöõng löông y nhö nhöõng lôøi maïch vaø chaån ñoaùn. giaûng daïy cuûa chö Phaät vaø chö Boà Taùt. Khi vò Once upon a time, there was a man was baùc só baûo beänh nhaân aên gaø gioø moãi ngaøy môùi seriously ill. He invited a famous skillful chöõa laønh beänh naëng ñöôïc, cuõng gioáng nhö doctor to to feel the pulse and to diagnose. chö Phaät vaø chö Boà Taùt khuyeân chuùng sanh Löông y baûo: "OÂng neân thöôøng aên thòt gaø neân moãi ngaøy moãi hoïc tu, chöù khoâng hoïc tu gioø, beänh seõ laàn thuyeân giaûm." moät ngaøy roài thoâi. Tuy nhieân, phaøm phu The doctor told him: "Your sickness ngoaïi ñaïo, thöôøng chæ chaáp moät phaùp, hoaëc would be cured if you would eat chicken tìm tìm hieåu chuùt ít roài thoâi, khoâng coù taâm everyday." beàn bæ, laøm sao coù theå trò ñöôïc beänh ñoäc Ngöôøi beänh nghe theo lôøi löông y, sai phieàn naõo ngu si? Hôn nöõa, hoï laïi chaáp vaøo ngöôøi ra chôï mua moät con gaø gioø veà laøm thòt. thöôøng kieán, nghó raèng chæ coù moät taâm thöôøng Tuy nhieân, y chæ aên moät con roài khoâng aên haèng duy nhaát töø quaù khöù ñeán hieän taïi vaø vò nöõa. Löông y ñeán xem maïch laïi cho y, hoûi y lai, chöù khoâng traûi qua nhöõng thay ñoåi. Taâm sau khi aên gaø con luoäc, beänh tình nhö theá

traïng cuûa beänh nhaân chæ aên moät con gaø roài naøo? thoâi maø töôûng raèng coù theå heát beänh, gioáng The patient follow the doctor's advice and nhö ngöôøi tu laàm laïc töôûng raèng moät thôøi asked someone to go to the market to buy a kinh moät cöû toïa thieàn coù theå trò ñöôïc beänh chicken. However, after finished eating one, ngu si phieàn naõo töø voâ thæ cuûa chuùng sanh. the patient did not eat it again. The doctor This story gives us an advice that as came to see his pulse again. The doctor asked Buddhists, we should always learn, learn him: "How do you feel after eating boiled more and learn forever; practise, practise chicken for several days?" more and practise forever. They should Y traû lôøi: "Toâi khoâng bieát ra sao. OÂng baûo understand what the mind means on hearing toâi aên vaøi con gaø, nhöng toâi chæ aên coù moät con such wise and skillful doctors as Buddhas- gaø nhoû, roài khoâng muoán aên nöõa. Theo toâi and-Bodhisattvas' preachings.When the töôûng neám moät laàn vôùi aên hoaøi cuõng vaäy." doctor asked the patient to eat more and more The patient replied: "I don't know what chicken everyday would cure his severe has happened! You told me to eat several sickness, just like the Buddhas and chicken, but after I ate just one, I don't eat it Bodhisattvas advise sentient beings to learn again. I think there is no difference between and practice day in and day out, not just to tasting one or tasting so many times" learn and practice for just one day, and then stop. However, the heretics cling to just one view, or carelessly scan these teachings, not

persistently study, how can they eradicate demon's costume. Then he sat near the fire to afflictions and ignorance? Furthermore, they get warm. cling to the view of permanence, thinking that Sau ñoù, moät ngöôøi khaùc trong ñoaøn thöùc there is only one mind from the past, present giaác ngoùc ñaàu doøm thaáy ngöôøi maëc ñoà quyû la and future which does not undergo any saùt ñang ngoài beân ñoáng löûa, sôùn saùt khoâng change. The emotional state of the patient, chòu xem kyõ löôõng, töôûng laø quyû thaät ñang thinking his disease can be cured with just ngoài rình, laäp töùc ba chaân boán caúng caém ñaàu eating one chick. This is just like the chaïy moät maïch, caû boïn nghe oàn aøo ñeàu giaät cultivators, thinking with just one sutra mình thöùc daäy, khoâng roõ ñaàu ñuoâi cuõng caém recitation or one period of meditation can ñaàu chaïy theo. cure their illness of ignorance and afflictions. After that another actor in the group awoke and saw the man in Raksa demon's 63) Chaïy Troán—To Run Fleeing costume sitting near the fire, he fell into Xöa taïi nöôùc Caøn Ñaø Veä coù moät ñoaøn ca panic and ran away without looking closely at kòch, nhaân vì trong nöôùc phaùt sanh naïn ñoùi the man. In a sudden panic state, the whole hieåm ngheøo, hoï môùi chuaån bò haønh lyù ra nöôùc group also got up and ran away. ngoaøi phoâ dieãn. Ñöôøng ñi phaûi traûi qua hoøn Baáy giôø ngöôøi maëc ñoà quyû la saùt thaáy caû nuùi Baø La Taân, nôi ñoù coù quyû döõ vaø quyû La ñoaøn chaïy raát nhanh, khoâng hieåu aát giaùp gì saùt, chuùng thöôøng aên thòt ngöôøi; nhöng khi hoï cuõng chaïy theo sau löng hoï. ñeán nuùi thì trôøi ñaõ toái, khoâng theå leân chôï At that time, the men in Raksa costume, ñöôïc, ñoaøn haùt ñaønh phaûi nguû laïi trieàn nuùi not realizing what was happening, followed gioù laïnh ñoù moät ñeâm. them. Once upon a time, there was a group of Trong khi ñoù, ñoaøn ngöôøi caøng chaïy actors and

actresses from Candhara Kingdom, nhanh hôn, vöøa chaïy vöøa nhìn laïi sau löng due to a famine, they rambled abroad to give thaáy quyû ñang ñuoåi theo raát gaáp, quaù kinh performances. They passed the New Pala hoaûng, hoï beøn gaéng heát söùc, khoâng quaûn Mountain where evil demons and men-eater choâng gai ñaù saïn, chaúng keå ñoài nuùi, suoái soâng Raksas resided. When they came there it was möông laïch, hoï chaïy troái cheát. Sau moät luùc dark, they could not reach to the market laâu thì thaân theå moïi ngöôøi ñeàu bò thöông, vaø place, so the group decided to lodge on the tinh thaàn taùn loaïn. moutain slope where it was windy and cold. Meanwhile, the group kept running faster Treân nuùi gioù nhieàu caøng luùc caøng laïnh, hoï and faster, they ran and looked behind to find phaûi nhuùm löûa ñeå söôûi aám, sau ñoù caû ñoaøn that the man in raksa clothes was still behind ñeàu naèm nguû beân ñoáng löûa. Trong ñoaøn coù them. They tried harder to cross rivers and moät ngöôøi phaùt beänh noùng laïnh vì khoâng chòu hills; they jumped into ditches and gullies. ñöôïc hôi laïnh beân ngoaøi, beøn laáy moät boä ñoà After a long period of time, all got wounded dieãn kòch maëc, nhöng laïi laáy nhaèm boä ñoà and they suffered great fear. dieãn lôùp quyû La saùt. Roài y ñeán ngoài saùt beân Chaïy maõi ñeán saùng, nhìn kyõ ngöôøi chaïy ñoáng löûa hô aám. theo sau löng laø ngöôøi trong ñoaøn maëc ñoà In the mountain, it got darker, it more dieãn la saùt, chöù khoâng phaûi laø la saùt thaät. Caû windy and colder, so the group had to sleep ñoaøn môùi hoaøn hoàn ñoàng döøng chaân laïi. around the fire. There was one in the group They kep running until early in the who was so chilly that he took a performing morning when they realized that the man costume, but he happened to grab a raksa

followed them was really one of the group views as well as attachment to ego, the night who wore Raksa clothes, not a demon of transmigration is ended and the prajna Chuyeän naày tyû duï chuùng sanh ñang soáng wisdom naturally appears once again, just giöõa nhöõng ñoùi khaùt baát haïnh, thöôøng ôû trong like when the day-break, the whole group of voøng phieàn naõo raøng buoäc, trong röøng ngaõ actors realized that the man followed them kieán meâ muoäi. Do ñoù hoï muoán ñi tìm Nieát was not a Raksa. baøn vôùi baûn taâm thanh tònh nhö ñoaøn haùt ñi löu dieãn xöù ngoaøi. 64) Quyû Trong Nhaø Cuõ—An Evil This story gives us an example of Demon In The Old House common people who are in the midst of the Xöa coù moät caùi nhaø cuõ, khoâng ngöôøi ôû ñaõ misfortune of famine, they always bond to laâu, thieân haï ñoàn ñaõi coù quyû döõ ôû trong aáy, ai the wrong view of ego and ignorance. Thus naáy ñeàu raát kinh sôï khoâng daùm vaøo ñoù nguû. they want to seek for the Buddha's teachings Once upon a time, there was an old of realities of Nirvana with personality purity, house, where the rumors spreaded that the just like the group of actors which went house was frequently haunted by an evil abroad to give performances. demon. People were so frightened that no Tuy nhieân, hoï vaãn chaáp tröôùc baûn ngaõ, one would dare to be in it. chæ laø nguõ uaån khoâng hôn khoâng keùm, ñöôïc Baáy giôø coù moät ngöôøi töï cho mình raát can voïng khôûi bôûi voâ minh, nhö ñoaøn dieãn vieân ñaûm, tuyeân boá vôùi moïi ngöôøi raèng: "Toâi thaáy ngöôøi maø töôûng quyû. Theá roài hoï cöù löu khoâng sôï gì caû, chieàu nay toâi seõ vaøo ñoù cho chuyeån

trong sanh töû, haèng chòu söï khoå naõo maø coi! Ñeán chieàu quaû thaät ngöôøi aáy ñi vaøo sôï seät voâ cuøng trong ba ñöôøng döõ, cuõng nhö ñoù nguû.” bò rôi vaøo caùc ñöôøng döõ nhö ñoaøn dieãn vieân At that time, there was a man who luùc chaïy ñaõ rôi vaøo haàm hoá, soâng laïch, nuùi claimed himself dauntless. He said: “I would ñoài vaäy. like to spend a night in this house.” However, they still cling to their egos Ñoàng thôøi coù moät ngöôøi töï xöng mình can which are nothing more than five aggregates ñaûm hôn ngöôøi kia, cuõng xung phong vaøo nhaø of a human being and which has been raised aáy nguû. Ngöôøi naày ñeán nôi chaïy vaøo xoâ cöûa. by ignorance, just like the group of actors At the same time, there was another man, mistakenly taken the man for Raksa. Because upon hearing about the ghost-haunted house, of this they are flowing back again and again he also wanted to stay overnight because he through transmigration; they continue to wanted to prove that he was more intrepid suffer in the three evil paths just like the than the first one. He tried to enter by group of actors who fell into the rivers and pushing the door. ditches. Ngöôøi ñeán tröôùc töôûng laø quyû laïi, beøn Neáu nhö coù theå phaù tröø ñöôïc voâ minh, rinh taám pheân ngaên ngang cöûa khoâng cho nhoå taän goác phieàn naõo, cuõng nhö vöôït qua ngöôøi kia vaøo; coøn ngöôøi phía ngoaøi tieáp tuïc moïi taø kieán vaø ngaõ kieán meâ laàm, thì ñeâm daøi xoâ cöûa, töôûng beân trong coù quyû caûn ñöôøng, luaân hoài sanh töû chaám döùt, laäp töùc trí hueä Boà caøng raùn söùc xoâ caùnh cöûa cho baät ra ñeå vaøo ñeà hieån hieän, cuõng gioáng nhö khi trôøi raïng ñaùnh vôùi quyû. Sau ñoù xoâ ñöôïc taám pheân, y saùng thì caû ñoaøn haùt ñeàu nhaän ra ngöôøi ñaøn saán vaøo saùp ñaùnh nhau döõ doäi. Ñaùnh nhau oâng theo sau mình khoâng phaûi laø quyû. cho ñeán saùng. Khi hai ngöôøi nhìn taän maët If they can destroy ignorance and nhau môùi bieát caû hai ñeàu khoâng phaûi laø quyû. eradicate all afflictions and overcome wrong

The one who had got into the house first 65) Naêm Traêm Caùi Baùnh Ñoäc—Five thought the second one to be the demon so he Hundred Poisoned Cakes blocked the door to his entrance. The second Xöa coù moät ngöôøi ñaøn baø khoâng yeâu one, unable to open the door, thought the first choàng maø laïi coù aùc caûm vaø coù cuoäc soáng lang one to be the demon. He tried harder to push chaï. Chò ta ñoøi ly hoân, nhöng phaùp luaät khoâng open the door so he could get in to fight the cho pheùp, loøng raát buoàn raàu, trong töøng giôø demon. After pushing the door open, he got in phuùt chò luoân tìm phöông phaùp ñeå möu haïi and fought against the first man in the house. hoaëc gieát choàng. Chò ta suy ñi nghó laïi, khoâng They fought until dawn. When finally they coù cô hoäi thuaän tieän ra tay. came face-to-face, they realized that they Once upon a time, there was a woman were both mistaken: two of them are not who did not love her husband and led a demon. promiscuous life. She wanted to divorce him, Chuyeän naày tyû duï treân ñôøi thöôøng coù hai but the law did not allow her to do so. She ñoái phöông tranh chaáp laãn nhau, ai cuõng töï felt so upset and tried to find opportunity to cho mình laø coù lyù; kyø thaät coù khi caû hai ñeàu harm or kill him. However, there was no sai laàm. opportunity for her to carry out her plan. This story gives us an example of in any Ñeán hoâm noï, choàng chò saép ñi söù

nöôùc dispute between two people, everybody ngoaïi quoác laùng gieàng. Chò ta chuïp ñöôïc cô maintains that he is right and the other person hoäi may, beøn laøm naêm traêm caùi baùnh, leùn is wrong. In reality, sometimes both are troän thuoác ñoäc vaøo trong, baûo choàng mang wrong. theo laøm thöùc aên ñôõ daï treân böôùc ñöôøng thieân Taát caû söï vaät treân theá gian naày ñeàu do lyù. nhôn duyeân taïm thôøi hoøa hôïp sanh khôûi; nhaân One day when her husband received duyeân bieät ly phaân taùn ñeàu quy veà nôi tieâu order to travel abroad on an official mission dieät, baïi vong. Nhìn cho kyõ, chuùng ta seõ thaáy to a neighboring state. She took advantage of khoâng coù moät caùi gì coá ñònh baát bieán, coù theå this opportunity to prepare five hundred töï laøm chuû teå (ngaõ) taïo thaønh. poisonous cakes. All things in this world are subject to Chò ta noùi vôùi choàng raèng: “Anh ñi ngoaïi change in accordance with the law of quoác, neân em ñaõ chuaån bò cho anh naêm traêm impermanence and cause and effect. caùi baùnh laøm thöïc phaåm khoâ, luùc naøo ñoùi Considering carefully and analyzing all in all, buïng, laáy baùnh naày maø aên.” there is no such fixed thing called “Ego!” She told the husband: “Now that you are Nhöng ngöôøi ñôøi phaàn ñoâng chaúng hieåu sent abroad on this official mission, I have ñaïo lyù keå treân, ôû trong phaùp hö voïng tuï taùn prepared five hundred cakes as dired food. laêng xaêng, ñua nhau ñaáu tranh kieân coá, duï You will take them whenever you are nhö hai ngöôøi ngu laàm nhau laø quyû aåu ñaû vôùi hungry.” nhau trong truyeän treân ñaây vaäy. Ngöôøi choàng khoâng roõ aâm möu xaáu xa However, the majority of human beings cuûa vôï, neân raát caûm kích loøng toát cuûa vôï don’t understand the above-mentioned mình, ngaäm nguøi töø bieät vôï, xoán xan caát böôùc doctrine, they indulge in ill natured gossip phöông xa. everywhere and try to fight each other just The husband was so moved because he like the two stupid men in this story. did not know his wife’s ill plot; therefore, he felt so grieved to say good-bye to his wife.

Ngaøy thöù nhaát ngöôøi choàng ñi raát khoûe, At day break, he awoke and saw the dead quaù ngoï thì ñaõ ñeán nöôùc ngoaøi; vì y khoâng highway robbers. Then he deceitfully made ñoùi buïng chi caû, neân khoâng aên baùnh vôï ñöa. as if he slew them with swords and arrows. The first day he went so fast that he Then he got all the horses as well as the reached the border in the afternoon. He did stolen goods together and rode torwards the not eat a cake from his wife because he did foreign country with the hope to receive not feel hungry at all. rewards. Ñeán toái nguû trong röøng, y raát sôï daõ thuù Vua ñaõ ñích thaân ñem moät ñaïo binh ñi neân leo leân caây naèm nguû cho yeân. Tuy nhieân, truy taàm cöôøng ñaïo; ñi ñöôïc nöûa ñöôøng thì anh ta boû queân naêm traêm caùi baùnh döôùi goác gaëp ngöôøi kia daét ngöïa vaø mang baûo vaät ñeán caây. cho vua. It was dark when he reached the forest Meanwhile, the king from the foreign and he decided to rest there. Afraid of wild country was on his way with his guards trying animals, he climbed up a tree to spend the to pursue and capture the highway robbers. night. However, he left the five hundred The king came across the man. cakes under the tree. Vua hoûi: “Ngöôi laø ai? Baét naêm traêm con Ngay trong ñeâm aáy giöõa röøng coù naêm ngöïa naày ôû ñaâu vaäy?” traêm teân

cöôøng ñaïo, aên cöôùp naêm traêm con The king asked: “Who are you? Where ngöïa vaø raát nhieàu ñoà quyù cuûa vua nöôùc laùng did you get these horses?” gieàng. Boïn cöôøng ñaïo ñònh ñeán döôùi goác caây Ngöôøi kia traû lôøi: “Toâi laø ngöôøi ngoaïi nguû, vì chaïy ñöôøng xa neân buïng ñaõ ñoùi caøo, quoác. Khi toâi ñi ñöôøng gaëp naêm traêm teân boãng nhieân thaáy naêm traêm caùi baùnh döôùi goác cöôøng ñaïo, toâi cuøng boïn ñoù ñoái ñòch raát hung caây naày, chia ra vöøa vaën moãi ngöôøi moät caùi. haêng, roát cuoäc boïn hoï ñeàu bò toâi gieát cheát, Caû boïn vì ñoùi neân aên ngaáu nghieán roài laên hieän thi theå cuûa hoï coøn ñang naèm ngoån ngang ñuøng ra cheát vì truùng ñoäc döôùi goác caây. döôùi goác caây. Toâi voäi vaõ daét ngöïa vaø mang On that same night, a group of five baûo vaät ñeán ra maét vua, xin vua ban thöôûng. hundred highway robbers stopped at the same Neáu vua khoâng tin thì xin haõy cuøng toâi ñeán place after stealing five hundred horses and goác caây xem cho töôøng taän. others precious things from the king. The The man replied: “I am a foreigner who highway robbers planned to stay overnight come to your country on an official mission. under the tree. After escaping from the On the way, I encountered the band of five palace, they were all hungry and thirsty, so hundred highway robbers. I fought them and they greedily ate up five hundred cakes. As a killed them all. Their corpses are still lying result, they all died one after the other under under the tree over there. That’s how I get the tree because of the strong poisonous these horses and precious things. If your effect. Majesty don’t believe me, you can order Ngöôøi kia nguû treân caây ñeán saùng, sau khi someone to investigate the spot where we thöùc daäy troâng thaáy nhieàu cöôøng ñaïo cheát fought.” naèm la lieät döôùi goác caây. Y beøn caàm con dao Vua laäp töùc phaùi ngöôøi thaân tín ñeán xem, beùn, ñeán cheùm moãi thi theå vaøi dao, giaû nhö y trôû veà taâu laïi quaû y nhö lôøi cuûa ngöôøi kia, ñaõ gieát cheát boïn hoï. Sau ñoù y môùi thaâu löôïm Vua nghe xong vui möøng khaáp khôûi, cho laø baûo vaät vaø ngöïa ñem daâng cho vua nöôùc laùng vieäc xöa nay chöa töøng coù; beøn daét ngöôøi kia gieàng mong ñöôïc laõnh thöôûng. veà kinh thaønh, ban thöôûng cho y raát nhieàu cuûa

baùu, laïi phong cho laøm quan taïi moät ñòa plot. At that time, there was a ferocious lion phöông. in the wilderness of the country which often Immediately the king sent his guards to disturbed and clawed people for food. They inspect the spot. They found out what he said reported to the king: “The stranger is an was true. The king was overwhelmed and so extraordinarily strong man with high fighting surprised with admiration for his bravery. The spirit whom no one can resist. Your Majesty king bestowed him with both knighthood and may order him to go to kill that ferocious lion treasures as well as appointed him as an for the sake of the country.” official in a locality. Vua chaáp thuaän yù kieán aáy beøn caáp cho y Nhöng coù moät soá cöïu thaàn trong nöôùc raát moät con dao vaø moät caây coân baûo y ñi gieát sö ñoá kî vôùi y, beøn taâu leân vua: “Ngöôøi aáy laø töû. Y ñaõ vaâng meänh vua, vì khoâng theå khoâng ngöôøi nöôùc khaùc, beä haï khoâng neân quaù tin. ñi ñöôïc, beøn moät phen lieàu lónh vaøo trong Hieän taïi beä haï quaù troïng thöôûng vaø öu ñaõi röøng raäm ñeå tìm gieát sö töû. hôn taát caû cöïu thaàn, ñieàu aáy e chaúng khoûi coù The king

agreed. The king then gave him chuyeän khoâng oån ñaùng. a sword and a spear, and sent him off to kill However, there were some old officials the lion. He irresistably obeyed the king's said with jealousy: "He is a strange foreigner, order to set out to kill the lion. why does Your Majesty bestow him with so Sö töû thaáy y ñeán laäp töùc roáng leân moät much rewards? Besides, the grant of his title tieáng kinh hoàn, nhaåy boå ñeán tröôùc maët, y of honors goes beyond the highest ranks old hoaûng hoát voäi vaõ treøo leân caây troán. Sö töû haù officials here." lôùn mieäng nhö chaäu huyeát doøm leân, roáng leân Ngöôøi kia nghe boïn hoï deøm taáu vôùi vua aám yõ. Y ôû treân caây run sôï muoán phaùt ñieân: nhö vaäy, noåi giaän ñuøng ñuøng, beøn lôùn tieáng "Con dao ñang caàm treân tay rôùt xuoáng vaø thò oai vôùi boïn hoï: "Nhö quaû ai coù söùc maïnh truùng ngay vaøo trong hoïng sö töû. Chuùa sôn phi thöôøng coù theå cuøng ta ñaáu voõ, thì xin môøi laâm bò thöông cheát lieàn. leân ñaøi giao chieán thöû xem baûn laõnh." Upon seeing him, the lion roared and Upon hearing those words, the stranger attacked him immediately. In great fear, he got angry and said: "Who is intrepid enough climbed up a tree. The lion lifted its head to challenge me? Let step out and have a towards him and continued to roar. The man fight with me." got so frightened that he dropped his sword Caùc cöïu thaàn nghe xong lôøi haêm doïa kinh right into the lion's mouth. The king of the ngöôøi, khoâng ai daùm leân tieáng. Nhöng qua forest died instantaneously. ngaøy thöù hai boïn hoï nghó ra moät keá. Nhaân vì Ngöôøi kia vui möøng khoân xieát, beøn nhaåy trong nöôùc hieän thôøi coù moät cuïm röøng hoang xuoáng caây vaø ñem thaây sö töû veà ra maét vua. vu nguy hieåm, trong aáy coù moät con sö töû raát Vua beøn thöôûng cho y nhieàu gaáp boäi luùc hung aùc, hay chaïy ra ñöôøng voà ngöôøi aên thòt, tröôùc, ña soá quaàn thaàn ñeàu kính phuïc y. khoâng ai coù theå tieâu tröø moái haïi aáy, boïn hoï The stranger was overjoiced, came down beøn taâu vôùi vua: "Ngöôøi ngoaïi quoác aáy ñaõ laø the tree and brought the dead lion back to ngöôøi maïnh meõ söùc löïc khoâng ai ñòch noåi, giôø report to the king. The king multiplied his ñaây xin beä haï phaùi y ñi gieát con sö töû hung aùc rewards. Furthermore, he earned respect and kia ñeå tröø haïi cho nöôùc chuùng ta. praises from the whole court as well as the The old officials were startled and none country. would venture to accept the challenge. Chuyeän naày tyû duï ñi ngoaïi quoác aùm chæ However, the next day they figured out a taát caû chö thieân; baùnh coù thuoác ñoäc nhö boá thí

khoâng thanh tònh, gieát naêm traêm cöôøng ñaïo much more reward considering how the man nhö laø ñoaïn tröø heát nguõ duïc phieàn naõo chöùng in this story gained out of an ill-almsgiving quaû Tu Ñaø Hoaøn. Sau gaëp vua nöôùc laùng which later on turned into a good one, thanks gieàng duï nhö gaëp Thaùnh Hieàn. Nhöõng ngöôøi to the good friends he met. caän veä vua nhö nhöõng thieän höõu tri thöùc. Cöïu thaàn taät ñoá möu haïi duï nhö ngoaïi ñaïo huûy 66) Cheát Chìm—Drowned In The Sea baùng vaø sieåm haïi haïnh laønh vaø leáu laùo raèng Xöa coù moät ngöôøi nhaø giaøu ñem nhieàu Thaùnh hieàn khoâng coù khaû naêng dieät tröø nguõ ngöôøi xuoáng bieån tìm cuûa baùu. Ngöôøi nhaø duïc. Gieát sö töû duï nhö chieát phuïc phieàn naõo, giaøu naày ñaõ ñoïc qua raát nhieàu saùch chæ caùch ma oaùn. Ñöôïc

phong thöôûng duï nhö chöùng vöôït beå khôi, y nhôù raát kyõ vaø khoe vôùi moïi ñaëng quaû vò Phaät. ngöôøi raèng: “Moïi tình traïng trong bieån toâi In this story, going abroad refers to as all ñeàu bieát.” devas; poisonous cakes refer to as an unclean Once upon a time, there was a rich man almsgiving; Killing the band of highway who went to the sea with some servants to robbers refers as resolving to cut off the five search for pearls. He had read a lot of books desires together with the worries as well as about sailing, he remembered everything he obtaining the Sotapanna degree; Meeting the had read. He said to everybody: “I know all king refers to as coming across the Sage or situations in the sea.” Saint; the king’s guards refer to as good Thí nhö noùi: “Laøm sao laùi thuyeàn, laøm friends; other officials refers to as the sao giöõ ñuùng phöông höôùng, luùc chaïm phaûi heretics who utter slander against the wise by ñaù ngaàm, hoaëc giaû nöôùc bieån chaûy ngöôïc, saying there is no way that the wise are trong khi chaéc chaén nguy hieåm möôøi phaàn, capable to cut off the five desires and other chæ caàn caàm caùi laùi thuyeàn cho chaéc, xem worries; killing the lion refers to as chöøng phöông höôùng cho kyõ caøng, kòp thôøi destroying all evil demons and thus obtaining xoay trôû, trong loøng phaûi luoân luoân bình tónh the title of honors for the unattached way of khoan thai, ñöøng hoaûng sôï boái roái thì seõ ñöôïc Nirvana; appoinment as an official referes to bình yeân, khoâng coù chuyeän chi ñaùng lo ngaïi. as realization of the Buddhahood. Nhöõng phöông phaùp laùi thuyeàn cuõng nhö cöùu Qua chuyeän naày, Ñöùc Phaät cuõng daïy cho nguy naày ñeàu coù ghi roõ raøng trong saùch, hieän chuùng ta veà nhöõng lôïi ích mang laïi töø thieän taïi toâi thuoäc laøu khoâng queân moät maûy.” höõu tri thöùc. Choã duïng yù trong caâu chuyeän Moïi ngöôøi nghe xong raát tin töôûng nôi y. naày laø noùi roõ tuy ban ñaàu khoâng coù tònh taâm, For example, how to steer the boat, how nhöng coù luùc nhaân baát tònh boá thí maø nhôø to take the right direction, and how to hold in thieän tri thöùc giuùp ñôõ, coù theå thaéng duyeân taán good position when they had to face dangers tu ñaïo quaû. Baát tònh boá thí coøn coù luùc cuõng coù such as rocks under water, whirlpools and theå xuaát sanh ra coâng ñöùc phaùp laønh nhö vaäy, countercurrents. He said: “In all situations, huoáng laø chuùng ta duøng chaùnh kieán, thieän you must watch your direction, be alert and taâm, thaønh yù, haân hoan maø boá thí, thì xuaát stay calm, not to panic, then you should be sanh coâng ñöùc lôïi laønh, ñöông nhieân caøng thuø safe and sound. I know by heart all about thaéng lôïi ích gaáp boäi. sailing and emergency methods.” In this story, the Buddha also teaches us Upon hearing those words, everyone about the benefit of good advisors. People believed him. should earnestly do almsgiving out of Thuyeàn hoï nhoå neo ra khôi. Trong thuyeàn kindness or compassion. They would gain so coù anh thuyeàn tröôûng, nhöng chaúng may luùc

ra giöõa bieån khôi thì anh maéc beänh roài cheát. This story gives us an example of some Baáy giôø anh nhaø giaøu môùi ñích thaân ñieàu people who have little knowledge from khieån moïi vieäc. reading books or from counting the breathings They weighed anchor to start sailing. It in some meditation sessions. Although they was not long before the captain of the boat can read the scriptures, they do not grasp

the fell ill and died soon after. He then took true meaning. In fact, they really know very charge of the boat. little or nothing about Buddhist doctrines and Trong luùc thuyeàn leânh ñeânh giöõa bieån, thì all the methods of meditation, but they think gaëp phaûi moät traän gioù to, ba ñaøo chuyeån ñoäng they are intelligent and have deep vôùi doøng nöôùc chaûy maïnh, khieán thuyeàn ñaûo knowledge to preach. They preach the wrong loän quay cuoàng trong nhöõng laøn soùng döõ doäi ways. They pretend to be well acquainted khoâng theå naøo tieán tôùi tröôùc ñöôïc. with the right ways. Consequently, they do When they came to whirlpools and rapid not only harm thenselves, but they also turn currents, the boat almost turned upside down things upside down and harm a lot of other and could not advance. people, just like those who drowned at sea by Luùc aáy moïi ngöôøi nghe oâng nhaø giaøu noùi the stupid man. thì thaàm: “Phaûi naém chaéc maùi cheøo, phaûi ñoåi höôùng, phaûi bình tónh.” Nhöng treân thöïc teá y 67) Ñaùnh Cuoäc—A Bet Over A Cake khoâng hieåu chính xaùc phaûi laøm caùch naøo, Xöa coù ñoâi vôï choàng, ngaøy noï laøm ba caùi chaúng bieát laøm sao ñeå ñem thuyeàn ra côn baùnh, moãi ngöôøi aên moät caùi roài. Tuy nhieân, soùng gioù. Keát quaû laø sau moät luùc quay cuoàng coøn caùi thöù ba, hai ngöôøi ñaùnh cuoäc vôùi nhau trong soùng gioù, thuyeàn bò chìm ngaám xuoáng raèng: ai muoán aên caùi baùnh aáy thì phaûi khoâng ñaùy laøm cho moïi ngöôøi phaûi cheát ñuoái. noùi moät caâu; neáu ai noùi tröôùc laø thua cuoäc, At that moment, everybody heard the rich khoâng ñöôïc aên caùi baùnh coøn thöøa. Theá roài hai man recited what he had read without vôï choàng troïn ngaøy nín thinh khoâng noùi moät knowing how to put those instructions into tieáng. practice and how to steer the boat out of Once upon a time, there were a man and danger. As a result, the boat was strolling and his wife who shared three cakes, each had going around for a moment, then sank in the one cake first; however, on the third, they water and they all drowned. had to make a bet, “whoever talks first would Chuyeän naày tyû duï coù ngöôøi chæ hieåu chuùt lose the share of this cake.” Then, they stop ít vaên töï, hoaëc ñeám ñöôïc hôi thôû trong vaøi laàn talking. toïa thieàn, duø hoï coù ñoïc kinh ñieån, nhöng ñoái Chôït coù teân aên troäm vaøo nhaø vô veùt heát vôùi nghóa lyù vaø Phaät phaùp khoâng coù tinh tieàn cuûa ñoà ñaïc, söûa soaïn chaïy ñi, hai vôï töôøng. Kyø thaät, hoï chæ hieåu chuùt ít hoaëc choàng vì sôï thua cuoäc maát caùi baùnh neân cöù khoâng hieåu chi caû veà Phaät phaùp hay nhöõng laáy maét ngoù traân traân teân aên troäm maø khoâng phaùp haønh thieàn, nhöng töï yû mình thoâng ai noùi moät tieáng naøo. Teân troäm thaáy vaäy caøng minh, cho mình laø ngöôøi trí thöùc saâu roäng. Hoï daïn dó theâm leân, thaäm chí muoán xaâm phaïm beøn ñem vaên töï treân saùch böôùng bænh daïy tieát haïnh ngöôøi vôï maø ngöôøi choàng vaãn ñöùng ngöôøi moät caùch hoãn loaïn, laøm nhö mình bieát xem, khoâng noùi moät lôøi. Ngöôøi vôï ñang khi taát caû. Keát quaû chaúng nhöõng töï laàm maø coøn hoaûng hoát keâu aàm ó: “Anh thaät laø ngu, vì moät di haïi ñeán ngöôøi khaùc cuõng gioáng nhö ngöôøi caùi baùnh maø ñeå cho quaân aên troäm laøm nhuïc nhaø giaøu ngu ngoác kia ñaõ laøm cheát chìm toâi quaù ñoãi, ñaõ khoâng la heùt cuõng khoâng môû nhieàu ngöôøi khaùc. mieäng noùi moät lôøi!”

Suddenly, a thief forced his way into the Once upon a time, there was a man who house to rob valuable things. The couple saw bore a grudge against another man, but he that everything fell into the thief's hands could not find out any good plan for revenge. without uttering a word for fear that they That was why he always felt unhappy. would lose the bet they had made previously. Coù ngöôøi hoûi: "Anh vì sao uaát öùc buoàn Seeing that the couple said nothing, the thief raàu?" started to attack the wife in the presence of Someone asked him: "Why are you so the husband who still not utter a word. The unhappy?" wife was so panic, she shouted to her Anh traû lôøi: "Coù moät ngöôøi thöôøng hay husband: "How stupid you are! You wouldn't noùi xaáu toâi thaäm teä, toâi töùc giaän voâ cuøng, toâi shout or open your mouth to utter a word only haèng nghó caùch baùo phuïc moái thaâm thuø aáy, because of a cake." nhöng nghó maõi khoâng ra, cho neân toâi töùc Ngöôøi choàng beøn voã tay cöôøi lôùn: "Ha! giaän vaø khoå buoàn voâ haïn." Ha! Em ñaõ khai khaåu tröôùc, theá laø ñaõ thua He replied: "Someone speaks ill of me. I anh maát roài, caùi baùnh veà anh aên. Thích quaù!" don't know how to get even. That's why I am The husband clapped his hands and said so upset." in joy: "Oh! My darling! You already opened Ngöôøi kia noùi: "Chæ caàn ñoïc moät caâu chuù your mouth and uttered. You have already bí maät keâu laø Tyø Ñaø La coù theå gieát ngöôøi kia lost the bet. I will get the cake." cheát töùc khaéc. Nhöng trì chuù naày seõ coù moät Chuyeän naày tyû duï ngöôøi ñôøi vì tham tröôùc trieäu chöùng nguy hieåm, nghóa laø sau khi trì chuùt danh lôïi ôû theá gian. Hoï thöôøng ñaùnh maát xong thì chính thaân anh phaûi cheát tröôùc. Toâi söï lôïi ích roäng lôùn cuûa phaùp laønh vaø Phaät nhaän thaáy toát hôn anh ñöøng trì, thì khoûi bò phaùp ñeå rôi vaøo aùc ñaïo moãi khi bò quaáy raày thaûm caûnh ngöôøi thuø chöa bò haïi maø chính bôûi aâu lo vaø nhöõng tö töôûng xaáu. Haïng ngöôøi thaân anh ñaõ bò haïi roài." naày cuõng gioáng nhö ngöôøi choàng ngu kia The other man said: "With just one Vetala khoâng khaùc. incantation, you can hurt him. However, there This story gives us an example of some will be a drawback. That means just right people who deceptively appear to be after you recite such incatation, you will lose quietand silent for a little fame and gain. your life. I think you had better forget about They are not afraid of losing their good this to prevent a tragedy." teachings and fall into the evil paths of Ngöôøi kia nghe noùi khoâng caàn tính toaùn transmigration when they are disturbed with suy nghó, vui veû raèng: "Xin oâng laøm ôn daïy their false worries and evil thoughts. These toâi caâu chuù aáy, taâm muoán baùo thuø cuûa toâi people are just like the stupid husband in this maõnh lieät voâ cuøng; mieãn sao keû thuø cuûa toâi story. coù theå cheát, duø thaân toâi coù cheát tröôùc toâi cuõng vui loøng." 68) Haïi Ngöôøi Thaønh Haïi Mình— Upon hearing those words, the man was Bearing A Grudge Against One so happy and said: "Please show me the way. Even though I hurt myself, I still want to hurt Another him." Xöa coù moät ngöôøi thuø ñòch vôùi ngöôøi Chuyeän naày tyû duï veà taùnh saân haän keát khaùc, nhöng anh nghó khoâng ra phöông phaùp oaùn gaây thuø, tai haïi khoâng ít, muoán haïi ngöôøi, baùo thuø, cöù uaát öùc trong loøng, maõi khoâng luùc thöôøng thöôøng ngöôøi chöa bò haïi tröôùc ñaõ haïi naøo vui. mình. Hôn nöõa, vì loøng saân haän sai khieán,

huûy hoaïi thaân mình moät caùch ñaùng thöông. nhieàu ñôøi ñeàu aên nhö vaäy, do ñoù ñeán ñôøi anh, Hoï bò loøng saân haän daãn daét, luoáng ñöa mình anh cuõng phaûi y nhö theá khoâng daùm caûi ñoåi.” vaøo con ñöôøng haïi mình haïi ngöôøi voâ cuøng bi Upon hearing these words, the wife thaûm, traàm luaân vónh kieáp vaøo ñòa nguïc, ngaï believed that there must have been a special quyû vaø suùc sanh. Hoï chaúng khaùc chi ngöôøi reason. She insisted on knowing the secret. ngu trong truyeän naày vaäy. First he did not want to reveal; however, the This story gives us an example about wife kept insisting. After a long pause, the some people, out of revenge, they seek the husband said: “My ancestors made it a rule to Vatala incantation to hurt others without eat quickly. I am doing it nothing more than realizing that before they can hurt others, an act of observing the tradition. This is the they already get hurt. Furthermore, when reason of my eating in a hurry.” they feel anger and hatred, they hurt their Chuyeän naày tyû duï veà moät ít ngöôøi thuû mind and fall into the evil paths of hells, cöïu, thöôøng khoâng chòu bieän bieät laønh döõ, hungry ghosts and animals. They are just like chaân nguïy, lôïi haïi theá naøo, chæ moät beà chaáp the stupid man in this story. chaët thoùi quen meâ laàm, taø vaïy; döông döông töï ñaéc khoâng bieát loãi mình, khoâng bieát xaáu 69) Toå Truyeàn AÊn Mau—To Eat hoå, laïi cuõng khoâng bieát caûi chaùnh xaû taø. Coù ai Quickly giuùp yù kieán hay khuyeân lôn, hoï ñaõ khoâng Xöa coù moät ngöôøi ôû phía Nam AÁn Ñoä, nghe lôøi phaûi maø coøn trôû laïi noùi ñoù laø truyeàn chính goác cuûa anh laø töø Baéc AÁn tôùi, vì ôû laâu thoáng hay ho, phaûi neân baûo thuû. neân cöôùi vôï mieàn Nam. Moät hoâm vôï anh doïn This story gives us an example of some côm leân baøn; khoâng quaûn côm canh noùng hoåi, people who are doing evil things, don’t know anh lua huùp raát mau, gioáng nhö ngöôøi cheát what is right or how to distinguish good from ñoùi ñeán nôi. bad, truth from falsehood, and they have no Once upon a time, there was a man who sense of shame. If someone explains and went from North India to South where he got gives advice, they do not only refuse it, but married and settled down. One day the wife they also argue that they just observe the prepared some food, the husband ate it in just tradition. Those people are just like the stupid one mouth while it was still extremely hot. man observing the rule to eat quickly in this Vôï anh laáy laøm laï beøn hoûi: “Khoâng ai story. giaønh aên vôùi anh, cuõng khoâng coù chuyeän gì gaáp, taïi sao anh khoâng aên chaäm raûi, maø laïi aên 70) Neám Traùi Taàn Baø—To Eat An mau theá?” Apple His wife asked in shock: “There is no one Xöa coù ngöôøi muoán aên traùi taàn baø, beøn sai here trying to take the food away from you. ngöôøi laøm coâng ñeán vöôøn mua cho ñöôïc, vaø What made you eat so fats like that?” daën raèng: “Ngöôi xem coù ngoït thì mua, baèng Anh traû lôøi: “Bí maät laém! Anh khoâng noùi khoâng ngoït thì ñöøng mua nheù!” cho em bieát ñaâu.” Once upon a time, there was a man who The husband said: “That a great secret sent his servant out to buy some apples. He that I have keeping from you.” gave the servant instructions as follows: “If Chò vôï nghe theá tin laø coù lyù do ñaëc bieät they are sweet, buy me some. If they are not, laém, beøn aân caàn naên næ anh noùi ra. Ban ñaàu don’t buy any.” khoâng chòu noùi; tuy nhieân, chò vôï kì keøo moät Ngöôøi laøm coâng mang tieàn ñeán trong hoài

laâu, anh môùi chòu noùi: “Toå tieân cuûa anh vöôøn traùi caây hoûi mua.

The servant then went to the orchard to This story gives us an example of some ask the owner if he had some sweet apple. people, seeing that all those who keep Ngöôøi chuû vöôøn noùi: “Taàn baø cuûa toâi traùi almsgiving commandment, can acquire great naøo cuõng ngoït, khoâng coù traùi naøo dôû, xin oâng wealth and happiness, physically at ease and neám thöû seõ bieát.” mentally stable, but they still remark in The owner said to him: “All my apple are disbelief that they will believe if they can good and sweet. There is not a single bad experience by themselves. As a result, they one. You will know when you taste one.” lose opportunitites. To see for yourself in this Anh ta noùi: “Toâi neám thöû moät traùi laøm sao world, noble or base, rich or poor, you should bieát ñöôïc caùc traùi kia, toâi xin neám töøng traùi, remember that everything in this life is the heã neám traùi naøo, thì seõ mua traùi aáy, nhö theá retribution of the previous lives. However, chaéc aên hôn.” some people don’t want to examine the Law The servant said: “After I taste every of Cause and Effect, all they do is to draw the single one of them, I will buy them. How do I general rule from particular instances. It is to know about the rest, if I only taste just one?” be regretted for their disbelief. For once Noùi xong anh ta töï tay haùi traùi taàn baø, heã death approaches them, they feel so haùi moät traùi thì caén moät mieáng. Chuû vöôøn miserable when they have to leave their thaáy theá khoâng noùi gì caû. Quaû thaät traùi naøo worldly possessions. cuõng ngoït khoâng sai, anh ta beøn mua veà cho chuû. Tuy nhieân, ngöôøi chuû thaáy traùi naøo cuõng 71) Ñui Maét—Turned Blind bò caén dôû, khoâng nhöõng heát muoán aên maø coøn Xöa coù ngöôøi ñaøn oâng cöôùi hai baø vôï, ba thaáy gôùm voâ cuøng, buoàn noân muoán möûa, do vôï choàng naèm chung moät giöôøng. Nhöng anh ñoù ñem quaêng heát chöù khoâng aên ñöôïc moät choàng luoân caûm thaáy khoù khaên moãi khi muoán traùi. gaàn guõi hai chò vôï, heã anh gaàn guõi chò naày thì After tasting them one by one, the servant chò kia noåi ghen ñuøng ñuøng khoâng chòu ñöôïc, agreed to buy them because they are so do ñoù anh khoå naõo voâ cuøng. sweet. However, the master did not like the Once upon a time, there was a man who these half-eaten apples, so he threw them all had two wives and three of them slept on the out. same bed. Whenever he was with one of Chuyeän naày tyû duï veà moät ít ngöôøi nghe them, the other got very angry that caused noùi boá thí trì giôùi seõ ñöôïc giaøu sang, taâm him very miserable. thöôøng an oån, khoâng bò hoaïn naïn tai öông, Ngaøy noï anh quyeát ñònh naèm giöõa hai chò nhöng khoâng chòu tin laø thaät, muoán chính vaø cöù naèm ngöõa maõi chöù khoâng noùi chuyeän mình chöùng nghieäm cho roõ raøng. Keát quaû töï cuõng khoâng xoay qua beân naøo. mình boû maát cô hoäi. Neân bieát raèng moïi vieäc One day he decided to lie flat on the back treân ñôøi ñeàu do nhaân ñôøi quaù khöù. Theá between the two, speechless and immovable. nhöng, hoï khoâng chòu khaûo xeùt cho kyõ lyù Moät ñeâm trôøi möa, nhaø thì doät naùt, nöôùc nhaân quaû, moïi vieäc ñeàu thoâng suoát, ñem moät vaø buøn vaêng tuùa xua, loït vaøo hai maét anh. vieäc maø tæ leä nhieàu, hieåu roõ ñaïo lyù nhaân quaû, Anh vaãn giöõ vöõng quyeát ñònh khoâng thay ñoåi, tieán tôùi tu hoïc Phaät phaùp, toâ boài phöôùc hueä khoâng chòu ngoài daäy chaïy ñi

traùnh. Anh cöù caên laønh. Trôû laïi coá chaáp: “Caàn yeáu moãi vieäc naèm yeân chöù khoâng xoay, hy voïng hai chò vôï chính mình phaûi thaân chöùng môùi tin.” Cöù phoù hai beân che chôû cho anh. Keát quaû thaät laø baát maëc thôøi gian troâi qua, moät mai gaàn cheát, taát haïnh: anh ñui caû hai maét. caû ñeàu xaû boû tan taønh, sau aên naên khoâng kòp!

One night it was raining so heavily that Chò thaéc maéc muoán hieåu lyù do, beøn duøng their house began to have leaks everywhere. tay rôø hai beân maù cuûa choàng, nhaän thaáy moâi Water and mud fell into his eyes, but he did anh söng ñoäi leân, Chò lieàn ñeán thöa vôùi cha not want to get up and run away, due to his chò: “Thöa cha! Choàng con vöøa ñeán nhaø, ñoät already-made decision. He hoped that his two nhieân phaùt sanh moät chöùng beänh söng moâi, wives on his sides would protect him. As a vaø baây giôø khoâng theå môû mieäng ra noùi ñöôïc.” result, he became completely blind. She did not understand what had Chuyeän naày tyû duï veà ngöôøi thaân caän vôùi happened. She touched his cheeks with her baïn taø, baét chöôùc laøm vieäc phi phaùp, phaûi sa hands and found his mouth swollen. She ñoïa vaøo choán tam ñoà. Thöôøng thöôøng do nôi immediately reported to her father: “Daddy! baïn taø aùc phaùp, hoï chaúng nhöõng phaûi luaân hoài On his way over, my husband suddenly got a maõi maõi, maø coøn taùn maát con maét trí hueä nhö swollen mouth and is unable to open his ngöôøi ngu bò ñui maét trong truyeän treân. mouth to speak at this moment.” This story gives us an example of some Cha chò nghe theá voäi vaõ ñi thænh moät vò people who like to accompany with bad löông y. Vò löông y ñeán xem vaø noùi: “Beänh people. They always do unlawful deeds, naày naëng laém, phaûi moå môùi coù theå trò laønh.” create karma and fall into the Three Evil Her father hurried to invite a doctor to Paths of Transmigration. Not only will they come to examine. The doctor examined and emain in the round of existences forever, but said: “His illness is very serious. It will be they also lose their eyes of wisdom, just like cured only by an operation.” the stupid man who turned blind in the story. Noùi xong vò löông y caàm dao moå treân maù, gaïo ngaäm trong mieäng ñoå ra ngoaøi. Söï theå 72) Söng Moâi—Swollen Lips nhö vaäy ai cuõng ñeàu bieát. Xöa coù hai vôï choàng cuøng veà thaêm nhaïc After speaking, the doctor did a surgery phuï, nhaèm ngaøy ngöôøi nhaø ñang giaõ gaïo. Khi on his mouth and all the rice in his mouth fell vôï anh vaøo ra maét cha meï naøng, anh beøn leân out. aên caép moät naém gaïo lôùn boû vaøo mieäng, lieàn Chuyeän naày tyû duï ngöôøi coù loãi caàn phaûi khi aáy chò vôï ra tìm anh ñeå noùi chuyeän cho nhìn nhaän ñeå caûi ñoåi, môùi coù theå giuùp ñôû vui. Mieäng anh ñaày nhöõng gaïo, khoâng theå traû ngöôøi caûi taø quy chaùnh. lôøi, anh laïi sôï vôï bieát. Xaáu hoå quaù! Anh This story gives us an example of those ngaäm cöùng mieäng laïi khoâng noùi moät lôøi. Chò who commit mistakes. They must first admit vôï laáy laøm laï hoûi: “Taïi sao anh khoâng noùi and correct their mistakes before trying to moät lôøi naøo heát vaäy?” help other people transforming (give up Once upon a time, there was a couple of wrong deeds and return to the right ones). husband and wife who went to visit the wife’s Neáu nhö sau khi phaïm giôùi, laøm aùc, maø father. When his wife presented herself to cöù che daáu khoâng chòu noùi ra, khoâng

chòu her father, he stayed outside and saw people phaùt loà saùm hoái, thì toäi keát moãi ngaøy moãi removing the husk from the rice. He stole naëng theâm, quyeát phaûi ñoïa laïc gioáng nhö some rice and put them in his mouth to chew ngöôøi ngu trong truyeän, mieãn cöôûng khoâng while waiting for his wife. When the wife chòu nhaû gaïo ra vì maéc côû, neân phaûi chòu ñeå came back to talk to him, he could not say a cho baùc só moå mieäng maø khaùm phaù ra toäi loãi. word because his mouth was full of rice. That People will descend into the three evil aroused her curiosity even more. She asked: paths of hells, hungry ghosts and animals if “Why don’t you say a word?” they do evil deeds to break the pure

commandments and hiding sins. This is just Anh bieát söï giaû doái cuûa mình ñaõ bò ñöa ra like the stupid man, being reluctant to let out aùnh saùng, moät möïc laøm thinh khoâng noùi moät rice, for fear of being ashame. As a result, the lôøi. doctor must operate his mouth to reveal his The man was speechless when his lying sins. was discovered. Chuyeän naøy tyû duï ñoái gaït ngöôøi seõ coù 73) Ngöïa Ñen Ñuoâi Traéng—Black ngaøy baïi loä. Coù moät soá ngöôøi trong taâm Horse With White Tail thöôøng nghó nhöõng haønh ñoäng hung aùc, maø Xöa coù moät ngöôøi cöôõi con ngöïa oâ ngoaøi maët doái hieän töôùng hieàn laønh. Hôn theá daãn ñoäi binh ñi ñaùnh ñuoåi keû thuø. Nhöng anh nöõa, hoï luoân doái ngöôøi baèng caùch khoe raát nhaùt gan, khoâng daùm tieán tôùi tröôùc ñeå khoang trí möu cuûa mình, nhöng khoâng coù toäi chieán ñaáu. Anh nghó ra moät bieän phaùp raát loãi gì maø hoï khoâng daùm laøm gioáng nhö anh hay: “Laáy maùu thoa leân maët roài naèm trong chaøng ngu si trong caâu chuyeän treân. ñoáng töû thi giaû ñoø cheát. Con ngöïa cuûa anh bò This story gives us an example of keû thuø daét ñi. Cuoäc chieán keát thuùc tröôùc khi common people whose lie will be discovered anh trôû veà nhaø, anh beøn chaët caùi ñuoâi con some day. Despite of their pretending to be ngöïa chieán thaéng ñaõ cheát ñem veà.” good, pious, compassionate and restraining Once upon a time, there was a man who themselves from eating meat and drinking rode on a black horse to a battle to chase the wine, and so on; in reality, they indulge enmies. But he was chicken-hearted and themselves in killing and injuring other dared not to advance to combat. He daubed sentient beings and thus raising to pain and his face and eyes with blood and dirt, then cruelty. Furthermore, they boast that they concealed himself among the corpses, have talents and wisdom; they always talk pretended to be dead. The horse on which he about doing good deeds, but there is nothing had rode was taken away by the enemies. in the world they will not do to commit sins, After the battle was over, on the way home, just like the stupid man in this story. he took with him a tail of a white horse that belonged to another soldier. 74) Mang Boàn Taém—To Carry A Thaáy anh veà, ngöôøi nhaø hoûi: “Ngöïa anh Bathtub ñaâu? Sao anh khoâng cöôõi ngöïa veà?” Xöa coù oâng vua quyeát ñònh ban haønh moät Seeing him back, his family asked: thöù phaùp luaät: baét buoäc Baø-la-Moân phaûi taém “Where is your horse? Why don’t you ride röûa cho thaân theå ñöôïc saïch seõ, chaúng vaäy thì your horse?” seõ bò phaït laøm coâng vieäc cöïc khoå naëng nhoïc. Anh ñaùp: “Ngöïa toâi ñaõ bò töû traän. Naøy caùc Sau khi saéc luaät coù hieäu löïc, thì nhoùm Baø-la- ngöôøi

xem! Toâi coù mang ñuoâi noù veà laøm kyû Moân ñi ñaâu cuõng mang boàn taém theo, khieán nieäm.” cho moïi ngöôøi thaáy theá töôûng laø hoï sieâng The man replied: “My horse was dead. I naêng taém röûa. have brought back its tail with me.” Once upon a time, ther was a kingdom Ngöôøi nhaø noùi: “Ngöïa cuûa anh da ñen, taïi which had a law that all Brahmans in the sao caùi ñuoâi bieán thaønh traéng sau traän country should keep their bodies clean and chieán?” those who do not would be subject to all His family said: “Your horse was black. kinds of hard works. After this decree was How did its tail turn white after the battle? signed into law, the Brahmans always carried

with them a bathtub to prove that they took a it was full, it couldn’t get its head out. The shower every day. man was so angry and worried. Giaû nhö coù ngöôøi ñoå vaøo boàn taém cuûa hoï Coù moät cuï giaø thaáy theá noùi raèng: “Thoâi moät chuùt nöôùc, thì hoï ñeán choã vaéng maø ñoå ñi. anh! Ñöøng buoàn nöõa, toâi coù moät phöông phaùp Sôû dó hoï laøm nhö vaäy laø vì hoï muoán môø doái khieán noù ruùt ñöôïc ñaàu ra, nhöng anh phaûi vua ñeå traùnh khoûi laøm coâng vieäc naëng nhoïc, nghe lôøi toâi daën.” kyø thaät thaân theå cuûa hoï khoâng nhôø mang boàn An old man cam up to him and said: taém theo mình luoân maø ñöôïc saïch seõ. “Don’t be so upset! I have a method to get When someone poured some water into him out, but you have to listen to me.” their bathtub, they brought it to an Anh hoûi: “Thöa cuï phöông phaùp chi theá?” unfrequented area to get rid of it. The reason He asked: “Please tell me what is your they carried a bathtub with them when they method?” went out so people would think that they Cuï giaø traû lôøi: “Ngöôi haõy noã löïc cheùm were clean so that they could shun hard labor. ñaàu con laïc ñaø, chaúng phaûi laø ruùt ñaàu con laïc Chuyeän naày tyû duï neáu chæ coù phoâ tröông ñaø ra moät caùch deã daøng ö?” beà ngoaøi maø khoâng coù söï thaät, keát quaû laø töï The old man said: “You shoulf cut off its doái mình, doái ngöôøi, khoâng moät chuùt toát ñeïp. head and he will be out.” Taêng chuùng caïo ñaàu xuaát gia ôû trong Phaät Nghe xong anh y lôøi cuï giaø chæ baûo, quaû phaùp, maëc aùo nhuoäm, vaø ñaùnh boùng beân nhieân ñaàu con laïc ñaø bò chaët ra, ñoàng thôøi vì ngoaøi; kyø thaät chæ coù hình töôùng beân ngoaøi, con laïc ñaø daãy duïa maø caùi gheø ñöïng luùa cuõng trong khoâng coù thaät ñöùc, giôùi, ñònh, hueä beå luoân. Keát quaû tuy laáy ñaàu laïc ñaø ra ñöôïc, khoâng tu, thì cuøng nhoùm Baø-la-Moân mang nhöng noù ñaõ cheát laïi theâm maát moät caùi gheø boàn taém trong truyeän khoâng khaùc. ñöïng luùa, anh bò thieät haïi naëng neà. This story gives us an example of some He followed the old man’s words. He cut people who only want to show off their outer off the head of the camel. At the same time, appearance. A monk who has shaved his the jar was broken because before dying the head, wears dyed robes, and polishes his camel struggled for a while. outer appearance; however, because of fame, Chuyeän naày tyû duï ngöôøi tu Phaät phaùp chæ gain, offerings and avoids labor work, he can caàu Boà ñeà taâm trong Tam Thöøa, caàn phaûi hoä break commandments any time. His trì tònh giôùi vaø traùnh gaây aùc nghieäp. Tuy appearance looks like a monk, but in reality, nhieân, hoï laïi ñaém meâ theo mieáng moài nguõ he cheats, just like the Brahman who held a duïc

tanh hoâi maø huûy phaù tònh giôùi; ñeán ñoãi bathtub in this story. baûn theå cuûa tònh giôùi cuøng ñaïo quaû Tam thöøa caû hai ñeàu maát, khoâng coù ñieàu aùc naøo maø hoï 75) Gieát Laïc Ñaø—To Kill The Camel khoâng daùm laøm, gioáng nhö ngöôøi ngu maát caû Xöa coù ngöôøi nuoâi moät con laïc ñaø. Ngaøy laïc ñaø laãn bình trong truyeän. noï, con laïc ñaø thoïc moõm vaøo gheø luùa aên no This story gives us an example of some neâ, aên xong noù voâ cuøng hoaûng sôï vì khoâng people who seek enlightened minds through theå laáy ñaàu ra ñöôïc. Ngöôøi chuû cuõng raát giaän the Three Vehicles, must keep pure vaø buoàn khoå voâ cuøng! commandments and avoid doing evils deeds. Once upon a time, there was a man who However, they indulge themselves in the five had a jar used to hold grain. The camel put its desires which will destroy them all. Not only head into it and eat the grain. However, after do they end up breaking commandments, bu they also give up the Three Vehicles. There

is nothing evil they will not do, just like the khieán anh ñöôïc cuøng coâng chuùa luaän ñaøm, stupid man losing both the camel and the jar anh haõy an taâm vui veû chôù coù buoàn raàu." in the story. The parents and relatives said: "Don't be so depressed! We will find an opportunity to 76) Noâng Phu Mô Töôûng Coâng Chuùa— help you talk with her." The Farmer Longed For The Princess Nghe noùi qua anh möøng rôõ, beänh cuõng bôùt Xöa coù ngöôøi noâng phu trai treû ñeán ñoâ laàn. Qua hai ngaøy sau anh ñöôïc laønh haún. thaønh daïo chôi, tình côø thaáy naøng coâng chuùa Baáy giôø baïn höõu baø con môùi noùi doái anh raát ñeïp, coù theå noùi laø baäc tuyeät theá giai nhaân. raèng: "Chuùng toâi ñaõ thay theá anh nghó ra Sau khi trôû veà, anh ñeâm ngaøy mô töôûng, nghó phöông phaùp, nhöng hieän taïi coâng chuùa vaãn khoâng ra bieän phaùp gì coù theå cuøng naøng troø chöa traû lôøi. Sau khi nghe theá, anh cao höùng chuyeän. Ngaøy qua ngaøy, maët muõi anh trôû neân cöôøi raèng: "Neáu quyù vò hoûi thì naøng coøn ngaàn bô phôø, thaân theå tieàu tuïy, ñau töông tö naèm ngaïi, chöù toâi maø hoûi khoâng sôùm cuõng muoän maõi treân giöôøng, beänh tình moãi ngaøy moät chaéc chaén naøng seõ ñeán." naëng. After hearing these words, he was so Once upon a time, there was a young happy that his illness also got better two days farmer who went to the city and he saw the later. At that time, his parents and relatives princess who was very graceful. He found lied to him that they have found a way; she was the most beautiful girl in the world. unfortunately, she did not reply yet. Upon After going home, he thought of nothing else hearing those words again, he was filled with but the princess day and night. Since he could happiness and said with a big smile: "If you not find a way to talk with her, so he became ask she is still reluctant; however, if I send so ill from his love-sickness. for her, sooner or later she will come." Cha meï vaø baïn höõu cuûa anh lo sôï voâ Chuyeän naày tyû duï treân ñôøi naày coù raát cuøng, beøn hoûi anh: "Vì ñaâu maø phaùt chöùng nhieàu ngöôøi ngu, khoâng bieát roõ söï tuaàn hoaøn beänh hieåm ngheøo nhö theá?" cuûa xuaân, haï, thu, ñoâng ra sao caû; thôøi tieát His parents and relatives were so bieán thieân chaúng hieåu tí gì. concerned and asked him: " What has This story gives us an example of some happened?" stupid people in this world. They know of no Anh traû lôøi: "Hoâm noï toâi gaëp moät naøng seasons of spring, summer, autumn and coâng chuùa xinh ñeïp laï

thöôøng, raát muoán cuøng winter. naøng troø chuyeän, nhöng khoâng ñöôïc toaïi Nhaèm thôøi gian khoâng thích hôïp ñeå gieo loøng, do ñoù ngaøy ñeâm toâi maõi töôûng nhôù, lo gioáng, laïi töï yù gieo gioáng xuoáng ñaát phì buoàn maø thaønh beänh. Neáu toâi khoâng theå cuøng nhieâu, hy voïng gaët ñöôïc luùa, nhöng keát quaû naøng gaëp gôõ chuyeän troø thì toâi khoâng soáng hoaøn toaøn thaát baïi naëng neà. Ngöôøi ñôøi vaø ñöôïc." ngoaïi ñaïo tu theo haïnh khoâng chôn chaùnh, He replied: "That day I saw the beautiful maø mong caàu quaû giaùc ngoä hoaøn toaøn; hoaëc princess with whom I would like to get giaû chæ tu chuùt ít phöôùc hueä, lieàn töï cho laø acquainted, but I have been unable to figure ñaày ñuû coù theå chöùng Boà ñeà. Soá ngöôøi coù quan out a way. That is why I have fallen so ill. If I nieäm nhö theá cuøng vôùi ngöôøi noâng phu töôûng can not talk with her, I will die soon!" nhôù coâng chuùa ñeàu laø haïng si meâ ñaùng Baïn höõu thaân thích an uûi anh raèng: thöông. "Chuùng toâi tìm hoä anh moät phöông phaùp, They sow the seeds in winter hoping that they will grow. Thus, they gain nothing

except wasting their energy in vain. Ordinary faith; they follow all kinds of heterodox people and heretics hope to seek attainment views such as to go naked, to fast to death, to of enlightenment by cultivating the wrong jump into the fire or other useless ascetic doctrines. They satisfy with their little merit. practices. As a result, only do they not suffer, They are just as stupid as the farmer who but also fall into the evil paths, just like those longed for the princess in this story. stupid men seeking in vain for milk from a male donkey in this story. 77) Tìm Söõa—To Milk A Donkey Xöa coù nhöõng ngöôøi ôû taïi bieân thuøy, chöa 78) Ñi Khoâng Veà Roài—A Useless Trip heà bieát con löøa ra sao caû, duø coù gaëp taän maét Xöa coù ngöôøi baûo con trong ñeâm toái: cuõng khoâng nhaän ra. Nghe ngöôøi ta ñoàn söõa "Ngaøy mai daäy sôùm, cha con mình ñi chôï löøa ngon tuyeät, nhöng boïn hoï khoâng ai bieát mua ñoà duøng." löøa, cuõng khoâng bieát phöông phaùp naøo tìm ra Once upon a time, there was a man who söõa. told his son one night: "Tomorrow I will go Once upon a time, there was a group of with you to another tribe for some errands." frontiersmen who had never seen a donkey Ngöôøi con nghe theá, ghi chaéc vaøo loøng. before. Thus they could not identify it. They Ñeán ngaøy mai anh daäy sôùm, khoâng hoûi yù cha, were told that its milk was delicious. They töï moät mình anh ra chôï. Tôùi nôi anh khoâng did not know the donkey, nor did they know bieát laø mình ñeán ñaáy ñeå laøm gì, lang thang how to milk it. qua laïi, thaân theå meät moûi voâ cuøng. Hôn nöõa, Sau ñoù hoï chia nhau ñi tìm, keát quaû tìm buïng laïi ñoùi nhö caøo, maø trong mình khoâng ñöôïc moät con löøa ñöïc. Baáy giôø caû boïn tranh coù ñoàng xu ñeå mua thöùc aên, nöôùc uoáng; ñaønh nhau, ai cuõng muoán uoáng söõa tröôùc; coù ngöôøi phaûi quay veà nhaø. caén treân ñaàu löøa, coù ngöôøi nuùt tai, coù ngöôøi Upon hearing these words from his father, nuùt ñuoâi, coù ngöôøi ñôû chaân, tin raèng söõa seõ töø at dawn, the son hastened to get there by caùc choã aáy chaûy ra. Nhöng caû boïn ñeàu thaát himself without telling his father. On his voïng, khoâng uoáng ñöôïc moät chuùt söõa löøa. arrival, he did not know the reason for him to They set out to search for one. After a be there, he wandered up and down until he while, they found a male donkey and tried to

was so tired. Furthermore, he was very milk it. They vied with each other to get its hungry and thirsty, but did not have any milk. One seized its head; another sucked its money to buy food and drink. He could not ears, and another milk its tail, the fourth one, help but going home. its feet. All hoped that they could get milk Vöøa veà ñeán nhaø, oâng cha vöøa thaáy maéng without success. raèng: “Maày thaät laø ñoà ngu si voâ trí, sao khoâng Chuyeän naày tyû duï veà ngoaïi ñaïo tin töôûng chòu ñôïi tao cuøng ñi? Töï yù ñi moät mình ñi muø quaùng nôi nieàm tin toân giaùo cuûa hoï, lieàn khoâng veà roài, khoâng ñöôïc vieäc chi caû, töï töï öùc kieán theo taø ñaïo: nhòn ñoùi, nhaåy vaøo chuoác laáy söï khoå cöïc nhoïc nhaèn, tao coù ñôøi löûa, loõa hình, tu theo caùc loái khoå haïnh voâ ích. naøo baûo maày laøm theá.” Keát quaû chæ töï mình chuoác laáy söï khoå naõo After he came back, his father scolded cho mình vaø cuoái cuøng phaûi ñoïa vaøo aùc ñaïo, him and said: “You are very stupid indeed! cuõng gioáng nhö nhöõng ngöôøi ngu tìm söõa löøa You ran back and forth for nothing, only trong truyeän naày vaäy. suffer in vain. Why did you not wait for me?” This story gives us an example of the Chuyeän naày tyû duï ngöôøi tu trì Phaät phaùp, heretics who blindly learn their religious ñaõ caïo toùc nhuoäm aùo, nhaát ñònh phaûi nöông

gaàn thaày hay baïn laønh. Vôùi Phaät töû, neáu Vua nghe roài lieàn sai ngöôøi ñem ba möôi khoâng nöông thaày hoïc baïn, maø töï yû mình saùu caùi gheá saép thaønh moät gaùnh, ñeå treân vai thoâng minh, trí thöùc, roài töï ñui tu muø luyeän, vò quan cho oâng gaùnh ra vöôøn. Baáy giôø oâng thì roài chaúng nhöõng maát ñi thieàn taäp maø coøn gaùnh khoâng noåi, maø cuõng raùn heát söùc gaùnh ñi. maát caû nhöõng coâng ñöùc tònh haïnh, cuøng vôùi Ñaáy chæ vì oâng sôï xaáu hoå maát maët moät chuùt ngöôøi con ñi khoâng veà roài treân ñaây khoâng maø chuoát laáy söï khoå naõo gaáp traêm laàn. khaùc. The king then asked his guard to put This story gives us an example of those thirty-six chairs to make a load for him to who have the opportunity to become monks carry to the garden. For fear of losing face, and who shave off their hair, and who wear the minister suffered a hundred times more. the monk’s robes, should ask for guidance to Chuyeän naày tyû duï veà vaøi ngöôøi trong attain Nirvana from imminent teacher. chuùng ta sôï phaïm giôùi luaät neân khoâng daùm For Buddhists, if we don’t ask for guidance khom xuoáng vaùy ñaøn baø ñeå löôïm vaät gí ñoù. and seek for advice from friends and Tuy nhieân, khi bò voâ minh vaø duïc voïng quaáy teachers, but totally repy on our intelligence, roái, chuùng ta khoâng maøng laøm baát cöù ñieàu baát then blindly cultivate by ourselves. We will tònh naøo coù theå laøm ñöôïc, cuõng gioáng nhö oâng in the end, lose not only the meditation quan ngu si gaùnh gheá trong truyeän naày vaäy. training, but also all the pure merits and This story gives us an example of some virtues. This is just like that stupid man in this people who are reluctant to bend down to story. pick up something dropped from a woman’s head, saying they want to keep the 79) Gaùnh Gheá Cho Vua—Carry Chair commandments. However, once disturbed by For The King ignorance and desire, they do not mind doing Xöa coù moät oâng vua ngoài trong cung whatever impure things they can do. This is caám, töï caûm thaáy buoàn buoàn,

muoán ñeán vöôøn just like that stupid minister bearing chairs on voâ öu du ngoaïn, beøn baûo vò quan haàu caän his back in this story. raèng: “Ngöôi haõy ñem moät caùi gheá ñeå trong vöôøn, ta muoán vaøo trong aáy, ngoaïn caûnh 80) Uoáng Thuoác Röûa Ruoät—Washing thöôûng hoa.” The Intestines Once upon a time, there was a king who Xöa coù ngöôøi bò ñau ruoät giaø, thaày thuoác wished to go sightseeing at the “Free-From cho bieát: “Chæ caàn röûa ruoät môùi coù theå trò Care” Garden. He ordered one of his laønh.” ministers: “You will drage a lounge chair to Once upon a time, there was a man who that garden for me to sit to admire the had a pain in his stomach. The doctor said it scenery and enjoy the flowers.” would be healed by giving an enema to wash Nghe lònh vua, vò quan bieát raèng mình seõ the intestines. vaùc gheá ñi, ñaáy laø chuyeän raát xaáu hoå, beøn taâu Sau khi thaày thuoác hoøa troän thöù thuoác vôùi vua raèng: “Taâu Beä Haï! Toâi khoâng theå nöôùc röûa ruoät trong moät caùi cheùn nhoû, oâng vaùc, chæ muoán gaùnh.” beøn ñi laáy caùi thau ñöïng thuoác tröôùc khi baét Upon receiving the king’s order, the ñaàu trò. Trong khi thaày thuoác chöa trôû laïi. Luùc minister considered it a demeaning job for a ñoù ngöôøi kia beøn uoáng thuoác aáy saïch trôn. minister to drag a chair. So he reported to the After mixing the solution in a little bowl, king: “Your Majesty! I would rather carry it he went to search for a bigger brass ware on my back with a pole than dragging it.” before treating the patient. At that moment,

the man took all the drug before the doctor This story gives us an example of some came back. people who hurt themselves by doing Uoáng xong, y phaùt leân ñau buïng döõ doäi, whatever they like to do. Buddhists must be vöøa luùc thaày thuoác trôû veà, thaáy theá laáy laøm laï extremely careful! When you choose a beøn hoûi anh raèng: “Anh laøm sao theá?” method to practice, try not to do whatever After taking the drug, his belly became you like to, you should seek for advice and inflated and he felt so painful. When the guidance from a good master. doctor came back, he wondered what had Speaking about meditation, we should listen happened to the patient and asked him: to a Zen Master to see first we can follow “What happened to you?” what method, contemplating on impurity of Ngöôøi kia beøn ñem chuyeän uoáng thuoác the body or counting the breaths. Try not to röûa ruoät thuaät laïi: “Toâi ñaõ uoáng heát thuoác, do whatever we like to without consulting nhöng caûm thaáy ñau buïng gaàn cheát.” with a master just like the stupid man in this The men told the doctor: “I have just story. taken all the drug, but I am almost dying with the inflation and pain in my belly.” 81) Khoâng Neân Vu Oan Cho Ngöôøi OÂng söûng soát: “Thaät khôø daïy heát choã noùi, Hieàn Ñöùc—Not To Acuse Falsely toâi chöa thaáy ai khôø nhö vaäy, thuoác nöôùc aáy Xöa coù hai cha con cuøng ñeán caùnh ñoàng chæ ñeå röûa chôù khoâng uoáng ñöôïc.” meânh moâng, ngöôøi con boû cha ñöùng ñoù, moät The doctor was too surprised and told the mình chaïy thaúng vaø röøng raäm, bò coïp caén, veát man: “You are the most stupid man I have thöôøng raát saâu, laïi bò moùng nhoïn cuûa noù caøu ever met. This drug is only for washing your raùch caû mình maåy. Anh vöøa ñau nhöùc vöøa intestines, not for taking.” kinh sôï voâ cuøng, voäi vaøng baêng röøng chaïy veà choã cha anh ñang ñöùng. Ñoaïn oâng voäi vaøng laáy thuoác giaûi cöùu cho

Once upon a time, there were a man and ngöôøi kia uoáng, khieán cho möûa heát nöôùc röûa his son travelling together. They came to a ruoät vöøa uoáng kia, ngöôøi aáy môùi khoûi bò nguy vast wilderness, the son left his father and got ñeán taùnh maïng. into the woods and was bitten by a tiger. With Then the doctor gave the man some other deep scratches were all over his body, the son antidotal drugs. The man vomited and cured. felt so painful. He tried to flee to his father. Chuyeän naày tyû duï veà nhöõng ngöôøi töï gaây Ngöôøi cha thaáy tình caûnh nhö vaäy roài, haïi baèng caùch tuøy tieän laøm theo yù mình. hoaûng hoát hoûi anh, vaäy chôù bò con thuù gì caén Ngöôøi tu Phaät phaûi neân voâ cuøng caån troïng. maø thaân theå ra noâng noãi. Khi löïa phaùp moân thích hôïp ñeå tu trì, khoâng The father was atonished and asked his neân tuøy yù tu moät caùch loän xoän, maø phaûi laéng son: “How did you get wounded so badly like nghe moät vò thaày gioûi. Nhö noùi veà tu thieàn this?” quaùn, neân laéng nghe vò thieàn sö coi mình Ngöôøi con nhaên nhoù traû lôøi: “Coù moät con tröôùc tieân neân tu phaùp naøo, baát tònh quaùn, hay gì khoâng bieát, thaân ñaày caû loâng, ñeán caén con soå töùc quaùn, chôù khoâng neân tuøy tieän maø coù bò thöông nhö theá ñoù.” toån haïi. Khoâng chòu thöa hoûi vôùi thaày hay, töï The son replied: “There was a long- mình ñieân ñaûo ñui tu muø luyeän thì chaúng haired monster that bit me.” khaùc gì anh chaøng ngu ngoác trong truyeän naày Ngöôøi cha giaän haàm haàm xaùch cung teân vaäy. chaïy thaúng vaøo röøng raäm, thaáy moät nhaø tu raâu toùc raát daøi, laïi coù moät choøm raâu luùn phuùn,

oâng cho raèng ñoù chính laø con thuù ñaõ caén con daân ôû ñaáy: “Laøm caùch naøo maø luùa toát nhö oâng, laäp töùc giöông cung muoán baén. vaäy.” The father grasped bowrs and arrows and Once upon a time, there was a man who went to the woods where he saw a long- lived in the city but wanted to go to the haired supernatural being. He thought this is countryside to grow the crop to make a living. the beast which bit his son. He was about to One day he visited another farmer’s lands shoot at him. and examined his wheat crops. He asked the Coù ngöôøi thaáy theá voäi can raèng: “Nhaø tu owner: “How do you make the wheat grow so haønh naày khoâng coù taâm haïi con oâng, oâng well?” khoâng neân vu oan cho ngöôøi hieàn ñöùc.” Ngöôøi noâng daân traû lôøi: “Phöông phaùp raát A bystander saw that interrupte him and giaûn dò, chæ caøy ñaát cho xoáp vaø san baèng, boû said: “Why do you want to shoot at that man, phaân toát, thaùo nöôùc voâ, thì ñöôïc luùa toát nhö he is an innocent. You should not punish such theá. a virtuous man!” The owner replied: “The method is Chuyeän naày tyû duï coù ngöôøi ñoái vôùi söï vaät simple, to plough the soil, levelize the khoâng quan saùt cho kyõ löôõng, baèng vaøo chuû ground, and irrigate the water. The crop will quan töï cho laø mình phaûi. ÔÛ ñôøi coù nhieàu be good.” ngöôøi ñoái vôùi trong haøng Taêng chuùng, thaáy Anh nghe roài, beøn y phöông phaùp caøy moät ñoâi ngöôøi khoâng ñaïo haïnh xuaát gia, haønh ruoäng, gieo gioáng aáy. Anh ñaõ caøy ñaát cho vi baát maõn, hoaëc coù moät soá nhaø sö naøo ñoù xoáp, san baèng, voâ phaân, xaû nöôùc vaøo xong khoâng ñuû oai nghi, ñoái vôùi moïi ngöôøi coù xuoâi ñaâu ñaáy, chæ coøn ñem gioáng gieo leân. nhöõng haønh ñoäng ngoân ngöõ khoâng ñöôïc ñeïp Nhöng anh suy nghó, khi chaân böôùc xuoáng ñeõ, moät soá ngöôøi khoâng

chòu quan saùt kyõ ruoäng ñeå gieo, sôï e chaân mình daãm leân ñaát, caøng, maø cho raèng nhaø sö naøo cuõng nhö vaäy laøm cho ñaát deõ ñi, do ñoù luùa khoâng toát ñöôïc. caû. Ñoái vôùi nhöõng nhaø sö khaùc, hoï luoân luoân Upon hearing the instructions from saún saøng khinh mieät cheâ bai. Nhöõng ngöôøi aáy another farmer, the man went back and did vôùi ngöôøi cha coù con bò coïp caén laïi muoán traû what he was told; however, after he mixed thuø vò tu haønh ñaïo ñöùc trong chuyeän naày vaäy. the manure in the soil, before scattering the This story gives us an example of some seeds, he remembered he had to tread the people who do not examine closely a matter field field to scatter the seeds, he was afraid before making their decision. They always that his own feet might be too heavy for the say that they are right. Some people are land and it would become too hard to be offended by an immoral monk in his religious fruitful. robe, are apt to do the worst harm to all good Anh töï nghó chi baèng ta möôùn boán ngöôøi monks. This is just like the father wanting to khieâng moät caùi giöôøng, roài anh ngoài leân ñaáy be revenged on the supernatural man for his gieo gioáng. Anh ñi moät mình thì coù hai chaân, son's bites by a tiger in this story. giôø ñaây bieán thaønh taùm chaân, coäng vôùi söùc naëng cuûa anh vaø caùi giöôøng, do ñoù ñaát trong 82) Gieo Luùa—To Grow The Crop ruoäng caøng theâm deû cöùng. Quaû laø ngöôøi ngu! Xöa coù moät ngöôøi ôû ñoâ thaønh, muoán veà He said to himself that he should hire four laøng queâ theo ñoøi noâng nghieäp, laøm keá sinh men to carry a bed on which he sit to scatter nhai. Ngaøy noï, anh ñeán ñoàng ruoäng xem xeùt, the seeds. If he did it by himself, there would thaáy moät ruoäng luùa raát töôi toát, beøn hoûi noâng have been only his two legs, but he added eight of the others in addition to the weight of

the bed and his own. Thus the land became gioáng nhö tröôùc, ñoù laø moät ñònh luaät dó nhieân, even harder. What a stupid man! theá maø ngöôøi ñôøi thöôøng khoâng nhaän ñònh, Chuyeän naày tyû duï trong Phaät phaùp phaûi voïng chaáp sai laàm, neân thöôøng luùn saâu vaøo kheùo giöõ gìn ruoäng trì giôùi, khieán phaùt sanh thuø haän khoâng ngöng cuõng nhö con khæ kia maàm moáng laønh. Tuy nhieân ña soá ngöôøi tu khoâng khaùc. ban ñaàu giöõ kyõ, moät giôùi nhoû cuõng khoâng This story gives us an example of some phaïm, nhöng hoài veà sau, giôùi thoâ troïng ñeàu one who is offended be another person takes huûy phaïm, khoâng heà kieâng sôï giöõ gìn, nhö out his anger on a third person. Buddhist theá thöû hoûi maàm moáng Boà ñeà laøm sao khoâng should remember that all human affairs are tieâu hoaïi? Ñaây cuõng gioáng nhö ngöôøi ngu sôï always in a state of endless transition. What hai chaân mình laøm deû ñaát laïi ñi möôùn theâm comes after is different thing, that is a natural taùm chaân khaùc ñeán daäm vaäy. law. However, people always attach to their This story gives us an example of some wrong views. They wrongfully get into a people who cultivate the field of temper and get deeper and deeper into hatred commandments and wait for the good yield of just as the monkey in this story. shoots. The majority of beginner cultivators first try very hard to keep all commandments; 84) Nguyeät Thöïc—Moon Eclipse however, later they break all commandments Xöa coù moät truyeàn thuyeát: "Töø tröôùc coù vò and do evil deeds. How can the shoots of

A-tu-la vöông xem thaáy maët traêng saùng quaù, commandments grow? This is just like the beøn duøng tay che, ngöôøi nay ñoàn ñaõi bieán stupid man who was afraid of his own two thaønh thuyeát “Nguyeät thöïc.” Caên cöù theo feet and added still eight of others. truyeàn thuyeát treân, thì nguyeät thöïc vaø loaøi choù hoaøn toaøn khoâng quan heä gì vôùi nhau. 83) Khæ Bò Ñaùnh—A Monkey Was Nhöng khoâng hieåu taïi sao moãi khi nguyeät Beaten thöïc, moïi ngöôøi ñeàu cho laø maët traêng bò choù Xöa coù moät con khæ, bò moät ngöôøi raát nuoát, roài moãi khi thaáy choù chaïy ngang ai khoûe maïnh ñaùnh ñaäp taøn nhaãn, noù ñau ñôùn cuõng muoán ñaùnh noù. voâ cuøng ñeán noãi khoâng chòu ñöôïc nöõa. Sau ñoù Ñoái vôùi thaân phaän con choù oan uoång voâ noù chaïy qua choã ñoâng ngöôøi, coù moät em beù cuøng. chaïy ngang tröôùc maët noù, noù giaän haàm haàm, Once upon a time, there was a king of tuùm ñöùa nhoû muoán ñaùnh vaø tuyeân boá vôùi moïi Asura who covered the moon with his hands ngöôøi raèng: “Noù laøm nhö vaäy laø raát chính when he thought it was too bright. The moon xaùc. eclipse became legendary and there was Once upon a time, a monkey was beaten nothing related to the dogs. However, each by a strong man. The monkey was so painful. time there was a moon eclipse, people laid a Later on the monkey ran to another area; it blame on innocent dogs which were saw a small boy who passed by him, the sometimes got beaten injustly. animal was so angry and it took the boy for Chuyeän naày tyû duï veà söï thaät; söï thaät revenge. The monkey said: I am completely khoâng theå döïa treân söï suy nghó chuû quan böøa right.” baõi; söï thaät phaûi ñöôïc döïa treân nhöõng yeáu toá Chuyeän naày tyû duï veà taùnh giaän caù cheùm xaùc thöïc. Tuy nhieân, ngöôøi ñôøi thöôøng döïa thôùt cuûa phaøm phu. Phaät töû neân nhôù taát caû treân nhöõng suy nghó chuû quan phaùt khôûi bôûi phaùp ñeàu ôû trong voøng bieán dieät, thuyeân löu, tham saân si maø töôûng töôïng ra nhöõng ñieàu quaù khöù ñaõ dieät töông tuïc sau sanh, chaúng laàm loän voâ nghóa. Keát quaû laø hoï gaây khoå cho

mình vaø cho ngöôøi nhö chuyeän choù bò ñaùnh disturb you. You have both precious eyes. trong caâu truyeän treân. Whether they ache or not later, no one This story gives us an example of “Truth” knows. Don’t you know when you gouge which cannot be based on carelessly them out and don’t have them now, you won’t subjective thinking. Truth must be based on be able to see anything; therefore, you will facts. However, people always try to think have to suffer for lifetime?” subjectively which arises from their greed, Chuyeän naày tyû duï ngöôøi aên côm bò maéc hatred and anger. As a result they cause pain ngheïn, roài boû aên, nhö theá raát voâ lyù. Laïi coù not only to themselves, but also to other moät ít ngöôøi cho raèng giaøu sang laø coäi goác people just like the dogs were beaten in this cuûa suy baïi, vì theá maø khoâng muoán caàu quaû story. baùo an vui, neân khoâng chòu thöïc haønh haïnh boá thí. Tuy nhieân, hoï ñaâu bieát raèng duø giaøu sang phuù quyù bao nhieâu maø boûn xeûn keo kieät trong ñôøi naày laø hoï ñang gieo nhaân ñau khoå cho ñôøi sau. Duø bieát raèng boá thí coù theå mang 85) Ñau Maét—Sore Eyes laïi haïnh phuùc maø cuõng coù theå khoâng, nhöng Xöa coù moät naøng con gaùi bò beänh ñau maét neáu chuùng ta khoâng boá thí thì chaéc chaéc raát hieåm nguy, voâ cuøng ñau ñôùn, reân ró suoát

chuùng ta laø nhöõng keû khoå sôû. Nhöõng ngöôøi coù ngaøy ñeâm. Coù moät naøng con gaùi khaùc, thaáy quan nieäm sai laàm aáy, cuøng vôùi naøng con gaùi vaäy raát lo sôï, töï noùi: “Ai coù maét laø coù beänh vì sôï ñau maét maø muoán moùc troøng maét quaêng ñau maét. Quaû nhö bònh aáy ñeán ta, nhaát ñònh ta ñi, ñeàu ngu si khoâng khaùc. phaûi nhaän chòu! Tuy raèng hieän tieàn maét ta This story gives us an example of chöa beänh, nhöng ngaøy kia ñaâu khoûi beänh someone who stops eating when he is nhö chò noï. Muoán ngaên ngöøa cho khoûi beänh chocked during dinner. This is rediculous! naày, toát nhaát ta moùc hai troøng maét cuûa ta There are some people who believe that tröôùc ñi thì hôn caû.” wealth and fame are the sources of Once upon a time, there was a woman decadence. They are afraid of retribution in who had bad sore eyes. Another woman said the hereafter; therefore, they don’t want to do to herself: “Where there are eyes, there are any almsgiving in their present lives. If you eye problems. What happened if I had sore do almsgiving, you may be happy or you eyes? Although at this moment my eyes do may not. But if you don’t do it, you will not ache; however, they will ache some day. surely be the most unhappy person. This is To prevent this happens, the best way is right just like the woman who could not bear the now I gouge them out so they will not ache thought of having sore eyes, wanted to gouge later. ” them out to suffer forever. Coù ngöôøi nghe naøng noùi theá, beøn khuyeân can raèng: “Duø bieát raèng coù maét laø coù ñau laøm 86) Vì Cuûa Gieát Con—A Man Who Cut mình khoù chòu. Coâ coù troøng con maét laø vaät quyù nhöùt, sau naøy ñau hay khoâng ñau, vieäc His Daughter’s Head off For A Pair Of aáy chaúng nhöùt ñònh. Neáu coâ moùc hai troøng Gold Earrings. maét ñi roài, seõ khoâng troâng thaáy gì nöõa, phaûi Xöa coù hai cha con cuøng nhau ñeán moät chòu thoáng khoå suoát ñôøi, coâ coù bieát khoâng?” ñòa phöông noï, giöõa ñöôøng gaëp boïn cöôøng Upon hearing those words, someone said ñaïo, muoán giöït heát taøi vaät cuûa ngöôøi. Ngöôøi to her: “Although it is true that when you con coù ñeo ñoâi boâng vaøng, ngöôøi cha sôï bò aên have your eyes, they may some day ache to

cöôùp giöït maát neân laät ñaät xeù röùt khoâng ra. Once upon a time, there was a band of Baáy giôø beøn duøng dao chaët ñaàu ngöôøi con. robbers. They divided their boot according to Once upon a time, there were a man and their different ranks. Among the belongings, his daughter traveling on a trip together to a there was a hair-woven coat which was place. On their way, they came across heavy considered as an inferior part to be highway robbers trying to rob their valuable given to one with the lowest rank. things. The daughter wore a pair of pure gold Teân cöôùp aáy raát buoàn khoå, trong taâm baát earrings. When the father saw the robbers bình la lôùn: “Phaàn cuûa ta sao ít vaø teä theá approaching, he tried to pul the earrings off to naày?” hide them, but he couldn’t remove them. He The robber was grieved. He made a cut off his daughter’s head. strong protest by shouting aloud: “Why is my Sau ñoù boïn cöôùp chaïy maát, côn khuûng share so little and ugly like this?” hoaûng qua roài, y beøn laáy ñaàu raùp vaøo mình Sau ñoù y cuõng ñaønh cam chòu, roài ñem ngöôøi con xaáu soá. Nhöng than oâi! Raùp laøm vaøo trong thaønh baùn. Coù moät vò quan tröôøng sao ñöôïc! chòu mua baèng moät giaù raát cao. Soá tieàn cuûa y When the

robbers went away, he tried to baùn ñöôïc ñem so vôùi soá tieàn cuûa boïn cöôùp put the daughter's head back to her body. chia ñöôïc nhieàu hôn gaáp boäi. Alas! How could he achieve this? Afterwards, he brought it to the city for Chuyeän naày tyû duï vì vieäc nhoû maø boû vieäc sale. A elder manderine paid him a high lôùn, vì chuùt danh lôïi maø queân maát cuoäc soáng price. The money he got was more than any ñöùc haïnh, ñeán noãi gaây thaønh söï toån thaát naëng others' in the band. neà, khoâng theå cöùu vaõn. Cuõng nhö treân theá Baáy giôø y vui veû muùa nhaûy vaø noùi: "Ta laø gian coù moät soá ngöôøi vì chuùt danh lôïi, maø ngöôøi ñaéc thôøi." voïng laäp taø giaùo, taø thuyeát ñeå doái ñôøi, hoï cho He then leaped for joy and said: "I am raèng con ngöôøi chæ coù moät kieáp naày chöù laøm victorious!" gì coù kieáp sau; laøm gì coù ñaàu thai, vaân vaân. Chuyeän naøy noùi cho chuùng ta bieát duø gaëp nhieàu thaát baïi cuõng khoâng neân thaát voïng, thoái This story gives us an example of some taâm, chæ neân coá gaéng gieo gioáng toát seõ coù people who only little gain and fame right in ngaøy gaët ñöôïc bao nhieâu laø chuoãi haït vaøng. front of them and they forget about great Tyû nhö khi ngöôøi boá thí, maø khoâng bieát raèng merits and virtues. There are also some boá thí seõ coù quaû baùo toát gì hay khoâng? Ñeán people who argue with a joking expression on khi quaû laønh ñem laïi, thì raát vui möøng. Môùi these subjects: there is no hereafter life, no bieát laøm laønh boá thí laø haønh vi raát cao ñeïp, reincarnation, etc. trôû laïi aên naên vieäc laønh cuûa mình laøm sao maø ít quaù! 87) Boïn Cöôùp Chia Cuûa—Divisions Of This story reminds us not to be Boot discouraged and hopeless even we are in a Xöa coù moät boïn cöôùp. Khi chia cuûa, hoï diverse situation. Try to sow good seeds, we chieáu theo baûn laõnh vaø söï cao thaáp cuûa moãi will harvest good crops some day. This is also ngöôøi maø chia ñeàu ñuû, moãi ngöôøi moät phaàn. true with almsgiving. People who are doing Trong ñoù coù moät phaàn laø y phuïc deät baèng toùc almsgiving are usually not aware whether raát naëng, vì coù moät ngöôøi keùm saéc ñeïp vaø ñòa there wil be a retribution. When the good vò thaáp keùm hôn, cho neân boïn hoï môùi chia fruits bloom, even though they are happy, but moät phaàn xaáu teä aáy.

they regret for not having done enough When he reached the river bank, he took off almsgiving before. his shirt before crossing. Suddenly the goden rat changed into a poisonous rat. 88) Maát Moät Haït Ñaäu Hay Moät Naém Nevertheless, the man did not throw it out, Ñaäu—A Grain Of Bean Or A Handful but kept it in the shirt. Ban ñaàu y sôï haõi voâ cuøng nhöng sau töï Of Beans? nghó: "Ta thaø ñeå cho con raén ñoäc naày caén Xöa coù moät con khæ caàm moät naém ñaäu, cheát, chöù khoâng chòu quaêng noù ñi." boãng nhieân voâ yù ñaùnh maát moät hoät. Noù hoaûng He was so scarced at first, but he thought: hoát buoâng caû naém ñaäu trong tay ra, thì oâi "I would rather let this poisonous snake bite thoâi! Ñaõ bò gaø vaø chim aên maát heát caû roài! me to death, than throw it out." Once upon a time, there was a monkey Baáy giôø y beøn oâm con raén ñoäc loäi qua holding a handful of beans. Out of soâng chaúng heà sôï haõi. Con raén ñoäc thoaït clumsiness, it dropped a grain of bean to the nhieân bieán thaønh moät khoái vaøng to lôùn. ground. It was shocked and dropped all the He then embraced the poisonous snake to beans in its hands by looking for the first one.

cross the river. The poisonous snake suddenly All the beans were then eaten by chicken and changed back to pure gold. birds. Coù ngöôøi khaùc xem thaáy nhö vaäy cho Chuyeän naày tyû duï ngöôøi tu theo Phaät, ban raèng raén ñoäc coù theå bieán thaønh vaøng, lieàn baét ñaàu huûy moät giôùi maø khoâng chòu aên naên saùm chöôùc, baét moät con raén ñoäc oâm trong loøng, hoái cho toäi ñöôïc tieâu. Sau ñoù laïi coøn buoâng töùc thôøi y bò raén ñoäc caén cheát. lung huûy phaïm nhieàu caám giôùi, laøm cho bao Another man nearby saw that, took it for nhieâu coâng ñöùc phaùp laønh ñeàu huûy boû khoâng granted that it should always turn out that coøn. way. He then catched a poisonous snake and This story gives us an example of a monk put it inside his shirt. He got bitten and died who breaks one commandement, but would soon after. not confess. Later he breaks other Chuyeän naày tyû duï coù moät haïng ngöôøi commandments to such an extent that he ends chaúng chôn thaät tín ngöôõng Phaät phaùp, xem up breaking all of them. This is just like the thaáy ngöôøi khaùc chôn thaät tu hoïc ñöôïc lôïi ích monkey whi loses all bean by looking for just hieän tieàn; hoï vì muoán caàu lôïi döôõng, neân phuï a grain of bean. hoïa theo Chaùnh phaùp. Nhöng keát quaû chaúng nhöõng khoâng toát ñeïp gì maø coøn bò toån haïi nhö 89) Chuoäc Vaøng Vaø Raén Ñoäc—A ngöôøi ngu boû raén ñoäc vaøo aùo cho noù caén cheát Golden Rat Changed Into A Poisonous trong truyeän naày. Snake This story gives us an example of some Xöa coù moät ngöôøi ñi ñöôøng baét ñöôïc moät people who attach themselves to Buddhism con chuoäc vaøng, loøng möøng khaáp khôûi, lieàn when they see those who have done good oâm vaøo loøng, roài tieáp tuïc ñi. Khi ñeán bôø soâng, deeds and in turn have obtained benefit. They muoán côûi y phuïc ra ñeå loäi qua cho deã, boãng are not motivated by faith but by greed. nhieân con chuoät vaøng ñang oâm trong loøng Consequently, they will fall into evil paths bieán thaønh con raén ñoäc. after death, just like the stupid man who put a Once upon a time, there wa a man who poisonous snake in his shirt and got bitten to found a golden rat while travelling. He death. leaped for joy, then put it inside his shirt.

90) Löôïm Ñöôïc Tieàn—Picking Up baèng gioït nöôùc trong bieån caû. Neáu phaûi ñem Money ra so saùnh baây giôø thì thaät laø thua xa.” Sau Xöa coù moät ngöôøi ngheøo ñi ñöôøng boãng khi nghó ngôïi, y buoàn baõ thaát voïng, muoán nhieân löôïm ñöôïc moät tuùi tieàn vaøng, loøng ñem soá tieàn ít oi cuûa mình neùm xuoáng soâng.” möøng voâ haïn. Once upon a time, there was a poor man Once upon a time, there was a poor man who had to work very hard to make a living who picked up a sack of money on the street. and save up some money. He said to himself: He was overwhelmed with joy. “My little sum of money, compared with the Y beøn ngoài laïi beân ñöôøng, laáy tieàn vaøng rich man’s, is just like a drop of water in the ra ñeám, ñeám chöa xong, ngöôøi chuû cuûa tuùi ocean. No way I can compare with him now.” tieàn ñaõ ñeán, y phaûi traû tuùi tieàn laïi cho chuû. After thinking, he was so upset and wanted to He then sat down and began to count the throw the little that he had into the water. money. Suddenly the owner of the money Ngöôøi xung quanh thaáy theá can raèng: showed up while the poor man was still “Tieàn cuûa anh tuy raát ít nhöng coù theå nuoâi counting. He had to give back the whole sack. soáng ñöôïc anh

bao nhieâu ngaøy. Neáu anh Y raát buoàn khoå, aên naên khoâng kòp. Y nghó quaêng xuoáng nöôùc heát, chaúng phaûi laø moät xu raèng: “Ta ngu quaù, neáu ta ñeám mau vaø chaïy cuõng khoâng coøn khoâng?” ñi cho sôùm, thì chaúng laø khoûi bò ngöôøi chuû Another man saw that said to him: “What cuûa tuùi tieàn tìm ñeán, ta ñaõ ñöôïc moät soá tieàn you have may be little, but you can live on it khaù lôùn khoâng?” for a while. Why do you want to throw it into He regretted for not running away quickly the water?” and said to himself: “I am so stupid, if I count Chuyeän naày tyû duï trong haøng Taêng chuùng a little faster and run away sooner, no way xuaát gia, thaáy caùc Ñaïi Ñöùc Thöôïng Toïa ñöôïc the real owner can take the sack back and I ngöôøi cuùng döôøng noàng haäu, coøn mình thì have already had a big sum of money.” ñöôïc ít, lôïi döôõng khoâng baèng caùc Ñaïi ñöùc Chuyeän naày tyû duï ngöôøi ñaõ gaëp Tam kia, chaúng nhöõng töï mình khoâng chòu coá gaéng Baûo, lieàn phaûi kòp thôøi caàn tu nghieäp laønh ñeå tinh taán tu hoïc, maø laïi nhôn taøi ñöùc lôïi döôõng caàu sôùm ñöôïc giaûi thoaùt. Giaû söû cöù ñeå vieäc khoâng baèng, roài muoán boû ñaïo khoâng tu, thaät ñôøi loâi cuoán quaån quanh, daàn daø qua ngaøy laø haønh ñoäng ngu xuaån nhö keû nhaø ngheøo thaùng, luoáng phí boùng quang aâm. Voâ thöôøng muoán ñem soá tieàn ít oi cuûa y maø neùm xuoáng thoaït ñeán, sau aên naên khoâng kòp. soâng vaäy! This story give us an example of some This story gives us an example of some people who have the opportunity to meet the newly ordained monks who see high virtuous Three Precious Ones. If they are not doing monks get more offerings than they do. They their best with good deeds, they will fall into expect to get the same offerings as the elder the evil paths of transmigration after their monks get, but unable to, so they feel sorry deaths. This is just like the stupid man who and painful to such a degree as to break their had to give back the money in this story. faith. This is just as stupid as the poor man who wanted to throw his little money in this story! 91) Ngöôøi Ngheøo—The Poor Xöa coù moät ngöôøi ngheøo laøm luïng vaát vaû, ñeå daønh ñöôïc moät ít tieàn, xem thaáy ngöôøi 92) Ñöùa Nhoû Ñöôïc Ñöôøng—All giaøu khaùc, trong taâm töôûng raèng: “Tieàn cuûa ta Precious Jewels For A Piece Of Sugar phaûi neáu ñem so saùnh vôùi cuûa keû giaøu chaúng

Xöa coù moät ngöôøi ñaøn baø boàng ñöùa nhoû chaïy quanh nhieàu voøng, con coïp duøng moät sau moät luùc ñi ñöôøng raát moûi meät, beøn ngoài chaân baáu vaøo goác caây, moät chaân naém baø giaø. laïi beân leà ñöôøng nghæ chaân döôùi moät goác caây, Once upon a time, there was an old mô maøng nguû thieáp luùc naøo khoâng bieát. woman who was resting under a tree when a Once upon a time, there was a woman tiger came to attack her. She hastened to who bore her child travelling. After a while, stand up and ran around the tree trying to get she stopped to rest under a tree on the side of away. The tiger held the tree with one hand the road. She was so tired that she fell asleep. and tried to grasp her with the other. Baáy giôø coù moät ngöôøi ñi laïi, tay caàm moät Baø hoaûng hoát chaïy boå laïi oâm goác caây, cuïc ñöôøng ñöa cho ñöùa nhoû aên. naém hai chaân coïp ghì chaët trong caây, coïp At that time, a man came and gave the khoâng theå lay ñoäng ñöôïc. Nhöng baáy giôø baø child a piece of sugar. giaø cuõng khoâng theå buoâng tay ra ñöôïc. Ñöùa nhoû ñöôïc

ñöôøng chæ tham aên ñöôøng She was so panic that she quickly jumped ngoït, maø bao nhieâu kieàng vaøng, voøng vaøng to hug the foot of the tree and held fast the vaø taát caû ñoà trang söùc quyù baùu, ñeàu bò ngöôøi tiger's two claws, the tiger could not move. kia loät heát mang ñi. Trong luùc nguy caáp, tröôùc maët laïi xuaát Seeing the piece of sugar, the child was hieän moät ngöôøi. Baø giaø lieàn baûo ngöôøi kia so gluttonous that he was lured by its good raèng: "May quaù, anh tôùi thaät ñuùng luùc! Môøi taste and paid no attention. The man took anh laïi ñaây, cuøng toâi gieát con coïp naày, tröôùc advantage of this opportunity to strip the child khi noù laøm haïi ñeán chuùng ta vaø chuùng ta cuøng of the necklace, brooches and other chia laøm hai phaàn thòt." ornaments. In such a dangerous time, a man Chuyeän naày tyû duï Taêng chuùng xuaát gia, appeared. The old woman told the man: coù ngöôøi vì tham chuùt lôïi cuûa theá tuïc, öa ôû "Fortunately! You come at the right time! choã oàn aøo, boû pheá söï taán tu Phaät phaùp. Keát Let's catch and kill the tiger together before quaû taøi baûo coâng ñöùc tònh giôùi, ñeàu bò giaëc it can harm us. After killing it, we will divide phieàn naõo cöôùp giöït mang ñi cuõng nhö ñöùa beù its meat into two." vì ham aên ñöôøng maø bò teân troäm cöôùp maát Ngöôøi kia tin lôøi baø giaø, lieàn chaïy laïi heát taøi vaät vaäy. ñaùnh nhau vôùi coïp. Baø giaø nhaân ñoù buoâng His story gives us an example of some coïp ra, boû rôi ngöôøi ñaøn oâng kia trong côn people, because of worldly interests, greedy nguy khoán vaø caém coå boû chaïy moät maïch. for little gain so they stay in noisy places, The man believed the old woman's words abolish or let a thief steals their spiritual and began to help capture the tiger. After he credits and treasured commandments. They seized it's two claws, the old woman are just like that greedy child wose immediately gave up and ran away. belongings are taken away by the thief, due Ngöôøi kia môùi bieát roõ aâm möu cuûa baø giaø to his enticement of a piece of tasteful sugar. kia, nhöng aên naên ñaõ muoän. Chæ coøn caùch laø raùn söùc bình sanh cuøng coïp chieán ñaáu; caàm 93) Baø Giaø Ñaùnh Coïp—The Old cöï quaù laâu, söùc löïc kieät daàn, khoâng ñöôøng Woman Wrestled A Tiger naøo taåu thoaùt, khoâng bao laâu sau thì y boû Coù moät baø giaø nguû döôùi goác caây, boãng maïng. nhieân coù moät con coïp ñeán muoán aên thòt baø. The man realized the old woman's Baø laät ñaät loàm coàm ngoài daäy, chaïy voøng scoundrel plot, but it was too late. He tried quanh goác caây, ñeå traùnh khoûi bò coïp vaät, baø hard to struggle with the tiger. He was

leaving in the lurch and got injured by its Sau khi coâ vôï bieát theá, beøn noùi vôùi tình claws. nhaân: "Choàng em ñaõ hay bieát, vaäy anh haõy Chuyeän naày tyû duï coù haïng phaøm phu chaïy ra mau ñeå thoaùt thaân; nhöng phaûi töø khoâng phaûi laø böïc cao minh maø laïi öa taïo 'ma-ni' (theo laïch nöôùc coøn coù nghóa laø ngoïc luaän, laäp thuyeát, vaên töø vaø yù nghóa cuûa hoï laäp baûo chaâu) môùi coù theå ra ñöôïc." raát thöôøng khoâng coù chi hay ho ñaùng chuù yù. Knowing her husband was outside, the Nhöng phaàn nhieàu hoï laøm chöa xong laø ñaõ wife told her lover: My husband knows what cheát. Ñeä töû cuûa hoï, goùp nhaët nhöõng baûn thaûo is going on. There is no way but the mani." boû dôû, vì khoâng hieåu baûn yù cuûa ngöôøi quaù coá, Ngöôøi vôï muoán tình nhaân laùch ra baèng chæ töôûng töôïng öùc

thuyeát tieáp tuïc laøm thaønh, laïch nöôùc phía sau, nhöng sau khi nghe roài, chuù giaûi theâm. Tröôùc taùc nhieàu chöøng naøo, teân tình nhaân hieåu laàm laø phaûi laáy ñöôïc ngoïc chæ caøng taïo thaønh nhöõng taùc phaåm sai laïc chaâu ma-ni roài môùi ra, neân cöù maõi chaïy chöøng naáy cuõng gioáng nhö chaøng ngoác nhaøo quanh trong voøng vaây traêm ngaøn khuûng khieáp voâ naém hai chaân coïp cho baø giaø trong truyeän vôùi öôùc voïng tìm cho ñöôïc baûo ngoïc ma-ni, treân naày vaäy! vaø cöông quyeát raèng: “Neáu khoâng tìm ñöôïc This story gives us an example of some ngoïc ma-ni, thì ta quyeát ñònh khoâng ra khoûi.” people whose theories are far from good and The wife wanted her lover to escape by whose phrases are tangled, complicated and means of the water way. The man full of errors. They happen to be dead before misunderstood her to mean looking for the finishing their work. The successors want to mani pearls. He then ran around and looked continue and give an interpretation to them. everywhere in vain. He said to himself: I will However, they are unable to grasp the not leave here if I can’t find the mani pearls.” meaning . Therefore, they are enmeshed in Than oâi! Khoâng ñaày möôøi laêm phuùt, y ñaõ trouble just like that stupid man catching the ngaõ guïc döôùi muõi dao caêm hôøn cuûa tình ñòch. tiger’s two claws for another person and Alas! No longer than fifteen minutes he getting hurt instead! was killed by his rival. Chuyeän naày chæ roõ cho ngöôøi Phaät töû neân 94) Laïch Nöôùc Hay Ngoïc Baûo Chaâu?— töø boû nhò bieân ñeå quay veà vôùi lyù trung ñaïo Water Way Or Pearl ? lìa ñoaïn, thöôøng hai beân maø tu hoïc, coù theå Xöa coù moät ngöôøi cuøng vôï cuûa ngöôøi giaûi thoaùt ñôøi ñôøi. Tuy nhieân, coù ngöôøi laàm khaùc ngoaïi tình. Ñeâm noï y ôû trong phoøng coâ hieåu hai chöõ “hai beân” laø “coù beân” vaø “khoâng tình nhaân, trong khi choàng coâ ñi vaéng. Thình beân” cuûa theá giôùi. Do söï laàm hieåu ñaây maø lình choàng coâ trôû veà. Phaùt giaùc trong phoøng khoâng theå quaùn thaáy chôn nghóa lyù trung ñaïo, vôï mình coù ngöôøi ñaøn oâng, ngöôøi choàng giaän daàn daø ngaøy qua thaùng laïi, lieàn bò töû ma voâ döõ, ra ñöùng ngoaøi cöûa ñôïi gaõ tình ñòch ra thöôøng gieát haïi. Nghóa laø nhaân hieåu laàm Phaät ñaëng gieát cheát cho xong ñôøi teân gian phu. phaùp neân khoâng theå kieán ñaïo tu haønh, chung Once upon a time, there was a man who cuoäc lieàn bò sanh töû laøm haïi, cuõng gioáng nhö was having an affair with a married woman. chaøng ngoác tìm ngoïc mani trong caâu chuyeän One night, they were together when her treân. husband came back. He found out their affair. This story clearly points out that Budhists He was very angry and stayed outside the should reject the two extremes of annihilation door waiting for the man to come out to kill and permanence by holding fast to the golden him. mean in order to get deliverance. However, the common people misunderstand the two

extremes to refer to the universe being finite Then he immediately pecked the female and infinite and the human beings having ego to death. and having no-ego. Therefore, they are Caùch vaøi ngaøy sau, trôøi möa lôùn, traùi caây unable to grasp the meaning of the middle nhôø coù hôi nöôùc vaø khí laïnh maø nôû ra nhieàu way to avoid extremes. After being stricken laïi nhö tröôùc. with sudden death, they will be killed out of A few days later, it happened to rain impermanence and falling into the Three

Evil heavily. The fruit got moist and grew to its Paths of Transmigration. This is just like the former size. stupid man getting killed looking for mani Haïc troáng troâng thaáy môùi bieát tröôùc kia pearls. mình hieåu laàm, aên naên voâ haïn. Roõ laø haïc maùi khoâng aên traùi naøo caû, maø mình laàm gieát oan. 95) Hai Con Haïc—Two Cranes Baây giôø raát buoàn khoå keâu la thaûm thieát, nöùc Xöa coù hai con haïc, moät troáng, moät maùi, nôû keâu haïc maùi: Em ôi! Em ñeán choán naøo! ôû chung treân caây. Ñeán muøa thu caùc thöù traùi Em ôû ñaâu!" caây ñeàu chín ñoû, chuùng noù ñi löôïm traùi raát On seeing it, the male regretfully realized nhieàu, chöùa ñaày trong oå; vì khí trôøi hanh nöïc, that she had not eaten and that he had neân sau ñoù vaøi ngaøy, traùi ñeàu khoâ teo laïi, xeïp wrongly killed her. He then cried bitterly and xuoáng coøn chöøng nöûa oå. called out: "Honey! Where have you gone?" Once upon a time, there were two cranes, Chuyeän naày tyû duï coù moät ít ngöôøi soáng male and female, which lived together in a böøa baõi, tham caàu danh lôïi, mieät maøi duïc laïc nest. They filled their nest with fruit seed that khoâng chaùn, chaúng phaân bieät traéng ñen, grew up during the fall. Later the fruit dried khoâng nghó ñeán voâ thöôøng khi phaù troïng giôùi, and shrank to a half because it was still hot. ñeán khi aên naên thì ñaõ quaù muoän cuõng gioáng Con troáng traùch con maùi raèng: "Chuùng ta nhö con haïc troáng trong caâu chuyeän treân. chuyeân caàn lao nhoïc löôïm traùi, maø nay baø This story gives us an example of some leùn aên moät mình. Naày! Baø xem traùi caây chæ common people who lead a disorderly life coøn coù phaân nöûa." with fame and gain, indulge in wild The male was in a temper and said to the pleasures. They think nothing of female: "We have been working hard impermanence when breaking major together for the fruit. Now you have eaten it commandments. It will be too late for them to alone. It's half of what it was." repent afterwards. This is just like the male Haïc maùi traû lôøi: "Toâi khoâng heà aên leùn aên crane who killed the female crane in this rieâng, traùi caây töï noù teo bôùt ñaáy." story. The female replied: "I haven't eaten it alone. For the fruit has shrunk by itself." 96) Giaû Muø—Pretending To Be Blind Haïc troáng khoâng tin, laäp töùc noåi giaän Xöa coù nhieàu coâng thôï bò vua baét ñi laøm ñuøng ñuøng quaùt thaùo: "Neáu baø khoâng aên leùn, lao dòch raát cöïc khoå, laïi coøn bò ngöôïc ñaõi voâ taïi sao traùi caây giaûm maát phaân nöûa?" cuøng. Hoï ñau khoå khoân xieát, coù ngöôøi vì theá The male did not believe, but became phaûi cheát oan. more angry and said to the female: "If it has Once upon a time, there was a king who not ben you alone who had eaten, how could forced so many people to do hard labor. The it grow ao much less now?" people were so miserable and there were Noùi xong haïc troáng beøn duøng moû nhoïn many people who died in injustice. moå haïc maùi cheát ngay töùc khaéc.

Trong nhoùm thôï, coù moät ngöôøi khoâng coøn Once upon a time, there were two friends chòu noåi lao dòch nöõa beøn nghó ra phöông walking in the wilderness. On the way, they phaùp "giaû muø cho khoûi bò ñi lao dòch khoå sôû encountered the highway robbers. One of cho vua, quaû nhieân ñöôïc khoûi, y trôû veà nhaø." them was able to run away and escape in a Among them there was one man who thicket. could not bear the hardship. He figured out a Coøn moät ngöôøi chaïy troán khoâng

kòp beøn way to avoid “pretending to be blind in order bò teân cöôøng ñaïo giöït caùi aùo loâng deâ ñang to get release from the hard work.” maëc trong mình, ngöôøi bò aên cöôùp, voán coù vaøi Nghe theá nhöõng coâng thôï khaùc thaáy theá, ñoàng tieàn vaøng daáu trong baâu aùo loâng, neân y ñeàu muoán moùc maét mình cho muø, ñeå traùnh noùi vôùi teân cöôøng ñaïo: “Caùi aùo naày trò giaù khoûi ñi lao dòch khoå sôû. khoaûng moät ñoàng tieàn vaøng. Toâi muoán duøng On hearing this, other men wanted to moät ñoàng tieàn vaøng ñeå ñoåi laáy caùi aùo loâng aáy gouge out their own eyes so as to avoid the laïi.” tiresome drudgery. The other could not run fast enough to Ñöông khi boïn hoï toan moùc maét, trong escape. The robbers snatched his woollen boïn coù ngöôøi can: “Naøy caùc baïn! Neáu maét coat that he wore. The man said: “This coat is muø khoâng thaáy seõ laøm cho chuùng ta ñau khoå worth one piece of gold. I beg you to let me suoát ñôøi. Chuùng ta thieáu gì caùch löøa doái vua redeem it at that value.” ñeå traùnh khoûi khoå dòch, maø laøm chi caùi coâng Teân cöôøng ñaïo hoûi: “Tieàn vaøng cuûa maøy vieäc nguy hieåm nhö theá.” ñaâu?” At that time, someone asked them: “Why The robber asked: “Where is the gold?” do you want to gouge out your own eyes only Ngöôøi kia lieàn laáy tieàn ñeå trong coå aùo ra to make yourselves safe in another way.” ñöa cho cöôøng ñaïo xem vaø noùi: “Tieàn naøy Chuyeän naày tyû duï ngöôøi ñôøi thöôøng vì thaät laø tieàn vaøng, neáu oâng khoâng tin lôøi toâi ham chuùt danh lôïi maø tha hoà gian doái laùo noùi, thì trong luøm caây kia coù moät ngöôøi thôï xöôïc, ñeán noãi huûy phaïm giôùi luaät thanh tònh. kim hoaøn, oâng haõy ñeán hoûi.” Nhöõng ngöôøi nhö vaäy seõ phaûi rôi vaøo aùc ñaïo The man opened the collar and showed sau khi cheát nhö nhöõng keû ngu si töï moùc maét the gold to the robber and said: “Here is pure mình vì chuùt lôïi nhoû trong caâu chuyeän treân. gold. If you don’t trust my words, you can go This story gives us an example of some and ask a goldsmith who is hiding in the people, for the sake of little fame and gain, thicket now.” they tell wild stories and destroy their pure Teân cöôøng ñaïo nghe noùi trong buïi caây coù commandments. They will fall into the three ngöôøi laäp töùc loâi ngöôøi nuùp trong buïi ra, loät evil paths of transmigration after their death, laáy heát quaàn aùo. just like those stupid men destroying their After hearing those words from the man, own eyes for a little benefit in this story. the robber came to the thicket to pull out the second man. The robber also took his clothing 97) Cöôùp AÙo Loâng Deâ—Robbed The from him. Woollen Coat. Chuyeän naày tyû duï ngöôøi tu haønh laøm Coù hai ngöôøi ñi ñöôøng, traûi qua moät caùnh ñöôïc chuùt ít coâng ñöùc, thöôøng thöôøng khoâng ñoàng meânh moâng baùt ngaùt, gaëp boïn cöôøng ñòch noåi vôùi giaëc cöôùp taäp khí phieàn naõo, maø ñaïo, moät ngöôøi raát lanh leï chaïy troán döôùi luøm phaûi taùn maát phaùp laønh vaø hö hoûng caû coâng caây, boïn cöôøng ñaïo khoâng troâng thaáy. ñöùc thanh tònh. Ñieàu aáy chaúng nhöõng toån thaát lôïi ích cuûa chính mình, cuõng khieán cho nhieàu

ngöôøi lui suït ñaïo taâm. Nhöõng ngöôøi nhö theá vaø cuoái cuøng laø sa vaøo aùc ñaïo nhö thaèng nhoû seõ sa vaøo aùc ñaïo sau khi cheát gioáng nhö hai baét ruøa roài ngöôøi ngu trong caâu chuyeän treân ñaây. This story gives us an example of Buddhist cultivators whose possessions of merits and virtues are robbed by the thief of

temptation. They lose their good teachings and their merits as well. They lose not only the gain of their own, but they also make others lose their karma leading to Buddhahood. They are just like the two stupid men losing everything they had in the story.

98) Ñöùa Nhoû Baét Ruøa Lôùn—A Boy Caught A Big Turtle Xöa coù moät ñöùa nhoû chaïy chôi treân khoaûng ñaát troáng, baét ñöôïc moät con ruøa raát lôùn, noù muoán gieát ngay, nhöng khoâng bieát laøm caùch naøo ñeå gieát. Once upon a time, there was a boy who as playing on an open land and caught a big turtle. He intended to kill it, but he did not know how to do so. Coù ngöôøi baøy cho noù raèng: “Em neân ñem thaû vaøo trong nöôùc, noù seõ bò cheát chìm.” There was a man who told the boy: “You just throw it into the water, it will be killed at once.” Nghe xong ñöùa nhoû tin theo, beøn naém con ruøa boû vaøo trong nöôùc. Khi ñaõ vaøo nöôùc, ruøa beøn bôi loäi moät caùch töï do. The boy believed the words and cast it into th water. Once in water, the turtle swam away freely. Chuyeän naày tyû duï coù ngöôøi tu trì theo Phaät phaùp raát thuaän thaønh, giöõ gìn luïc caên vaø hieán daâng ñôøi mình laøm vieäc phöôùc ñöùc, nhöng sau ñoù nghe lôøi ngoaïi ñaïo, ma quaân vaø aùc tri thöùc duï hoaëc, trôû laïi ñeå cho lôøi loâi cuoán vôùi nhöõng lôøi khuyeán duï nhö: “Phaûi öa thích luïc caên, phaûi nuoâng chìu nguõ duïc thì môùi mong giaûi thoaùt ñöôïc.” Theá laø hoï nghe theo

Appendix D Kinh Töù Thaäp Nhò Chöông Sutra in Forty-Two Sections

Töù Thaäp Nhò Chöông Kinh (Kinh ---“Tröôùc khi chöùng quaû Tö-Ñaø-Haøm laø quaû Tu-Ñaø-Hoaøn. Ngöôøi chöùng quaû Tu-Ñaø-Hoaøn Boán Möôi Hai Chöông)—Sutra In phaûi baåy laàn sanh töû môùi chöùng quaû A-La- Forty-Two Sections Haùn.” Chapter 1—Chöông 1: “Prior to the Sakridagamin is the Srotaapanna. ---Ñöùc Phaät daïy—The Buddha said: Srotaapanna is one who still has seven deaths ---“Töø giaû gia ñình cha meï, xuaát gia hoïc ñaïo, and births before achieving to Arahantship.” thaáu roõ vi Dieäu Phaùp, ñöôïc goïi laø baäc Sa ---“Ngöôøi chöùng quaû A-La-Haùn laø ngöôøi ñaõ Moân.” ñoaïn taän aùi duïc, nhö chaân tay bò chaët khoâng “Those who leave home and parents lead a theå xöû duïng trôû laïi ñöôïc.” reclusive life (renunciation) and understand “One who achieves (certifies) Arahantship the Wonderful Dharma are called severes love and desire in the same manner as “Saramanas.” severing the four limbs; one is never able to ---“Thöôøng giöõ gìn 250 giôùi, soáng ñôøi thanh use them again.” tònh, thöïc haønh Töù Dieäu Ñeá, thaønh töïu quaû vò A-La-Haùn.” Chapter 2—Chöông 2: “Always observe the 250 precepts; enter into ---Ñöùc Phaät daïy: “Ngöôøi xuaát gia laøm sa Moân and abide in purity by practicing the Four thì phaûi töø boû aùi duïc, bieát ñöôïc nguoàn taâm, Noble Truths, which accomplish Arahantship.” thaáu trieät giaùo phaùp cuûa Phaät, hieåu phaùp voâ vi. ---“Vò chöùng quaû A-La-Haùn coù theå phi haønh, Beân trong khoâng coù caùi ñeå ñöôïc, beân ngoaøi bieán hoùa, keùo daøi maïng soáng, nôi naøo ngöôøi khoâng coù choã ñeå caàu. Taâm khoâng chaáp thuû nôi aáy soáng ñeàu laøm ñoäng ñeán ñaát trôøi.” ñaïo, cuõng khoâng heä luïy bôûi nghieäp, khoâng coù “Arahants can fly and transform

themselves. suy töôûng, khoâng coù taïo taùc, khoâng coù tu, They have a lifespan of vast aeons and khoâng coù chöùng, chaúng caàn traûi qua caùc Thaùnh wherever they dwell they can move earth and vò maø töï thaønh cao toät, ñoù goïi laø Ñaïo." heaven." The Buddha said: "Sramanas who have left ---"Thöù ñeán laø quaû A-Na-Haøm. Vò chöùng quaû the home-life renounce love, cut (uproot) A-Na-Haøm, khi heát tuoåi thoï theá gian seõ sanh desire and recognize the source of their leân coõi trôøi thöù 19 vaø chöùng quaû A-La-Haùn taïi minds. They penetrate the Buddha's ñoù." Wonderful Dharmas and awaken to "Prior to the Arahant is the Anagamin. At the unconditioned dharmas. They do not seek to end of his life, an Anagamin (vital spirit) will obtain anything internal; nor do they seek ascend to the nineteenth heaven and there, he anything external. Their minds are not bound will certify (achieve) to Arahantship." by the Way nor are they tied up in Karma. ---"Tröôùc khi chöùng quaû A-Na-Haøm laø quaû They are without thoughts and without Tö-Ñaø-Haøm. Ngöôøi chöùng quaû Tö-Ñaø-Haøm actions; they neither cultivate nor achieve coøn phaûi sanh leân coõi trôøi moät laàn, roài trôû laïi (certify); they do not need to pass through the taùi sanh coõi ngöôøi moät laàn nöõa, sau ñoù chöùng various stages and yet are respected and quaû A-La-Haùn." revered. This is what is meant by the Way." "Prior to the Anagamin is the Sakridagamin. Sakridagamin ascends to the heaven once, Chapter 3—Chöông 3: returns (to be reborn as a human being) once ---Ñöùc Phaät daïy: "Caïo boû raâu toùc ñeå trôû thaønh more and thereafter, attains Arahantship." moät vò Sa Moân, laõnh thoï giaùo phaùp cuûa Phaät thì phaûi xaû boû cuûa caûi theá gian, laøm khaát só,

mong caàu vöøa ñuû, giöõa ngaøy aên moät böõa vaø Chapter 5—Chöông 5: chæ aên cho khoûi ñoùi, döôùi goác caây ôû moät ñeâm, ---Ñöùc Phaät daïy: "Ngöôøi coù laàm loãi maø khoâng caån thaän khoâng ñeå trôû laïi laàn thöù hai. Ñieàu töï saùm hoái ñeå mau chaám döùt taâm taïo toäi aùc, laøm cho ngöôøi ta ngu muoäi laø AÙi vaø Duïc." thì toäi loãi seõ choàng chaát vaøo thaân nhö nöôùc The Buddha said: "By shaving their heads and chaûy veà bieån, daàn daàn trôû neân saâu roäng. Neáu beards, they become Saramanas who accept ngöôøi coù toäi maø töï nhaän bieát toäi, boû aùc laøm the Dharmas of the Way. They renounce laønh thì toäi loãi töï dieät, nhö beänh ñöôïc ñoå moà worldly wealth and riches; beg for food with hoâi daàn daàn seõ khoûi." moderation (moderate needs or not to acquire The Buddha said: "If a person has many too many things); take only one meal at noon offenses and does not repent of them but and eat only enough to satisfy their hunger merely stop thinking about them, the offenses and are careful not to return. Craving and will engulf him, just as water returning to the desire are at the roots of what cause people to sea will gradually become deeper and be stupid and confused (obscured)." broader. If a person has offenses and repents (practices good), the offenses will dissolve of Chapter 4—Chöông 4: themselves, just as a sick person begins to ---Ñöùc Phaät daïy: "Chuùng sanh do möôøi ñieàu perspire and is gradually be cured." maø thaønh thieän, cuõng do möôøi ñieàu maø thaønh aùc. Möôøi ñieàu aáy laø gì? Thaân coù ba, mieäng coù Chapter 6—Chöông 6: boán, vaø yù coù ba. Thaân coù ba laø: Gieát haïi, troäm ---Ñöùc Phaät daïy: "Ngöôøi aùc nghe noùi ai laøm caép, daâm duïc. Löôõi coù boán laø: Noùi löôõi

hai ñieàu thieän thì ñeán ñeå phaù hoaïi. Khi gaëp ngöôøi chieàu, noùi lôøi ñoäc aùc, noùi lôøi doái traù, noùi ba nhö vaäy, caùc oâng phaûi töï chuû, ñöøng coù töùc hoa. YÙ coù ba laø: Taät ñoá, saân haän, ngu si. Möôøi giaän traùch moùc. Bôûi vì keû mang ñieàu aùc ñeán ñieàu aáy khoâng phuø hôïp vôùi con ñöôøng cuûa baäc thì hoï seõ laõnh thoï ñieàu aùc ñoù." Thaùnh, goïi laø haønh vi aùc. Neáu möôøi ñieàu aùc The Buddha said: "When an evil person hears naày ñöôïc chaám döùt thì goïi laø möôøi ñieàu about virtue and intentionally or voluntarily thieän." comes to cause trouble, you should restrain The Buddha said: "Living beings may perform yourself and should not become angry or ten good practices or ten evil practices. What upbraid him. Then, the one who has come to are the ten? Three are three of the Body, four do evil will do evil to himself." are of the Mouth and the last three are of the Mind. The three of the Body are killing, Chapter 7—Chapter 7: stealing and lust. The four of the mouth are ---Ñöùc Phaät daïy: "Coù ngöôøi nghe ta giöõ ñaïo, double-tongued speech (duplicitous speech), thöïc haønh taâm ñaïi nhaân töø, neân ñeán maéng ta; harsh speech, lies, and irresponsible speech. ta im laëng khoâng phaûn öùng. Ngöôøi kia maéng The three of the Mind are jealousy, hatred, xong, ta lieàn hoûi: OÂng ñem leã vaät ñeå bieáu and stupidity. Thus, these ten are not in ngöôøi khaùc, ngöôøi kia khoâng nhaän thì leã vaät accordance (consistent) with the Holy Way aáy trôû veà vôùi oâng khoâng? Ngöôøi kia ñaùp: "Veà and are called ten evil practices. To put an chöù." Ta baûo: "Nay oâng maéng ta, ta khoâng end to these evils is to perform the ten good nhaän thì töï oâng röôùc hoïa vaøo thaân, gioáng nhö practices." aâm vang theo tieáng, boùng theo hình, roát cuoäc khoâng theå traùnh khoûi. Vaäy haõy caån thaän, ñöøng laøm ñieàu aùc."

The Budha said: "There was one who, upon hearing that I protect the way and practice Chapter 10—Chöông 10: great humane compassion, intentionally or ---Ñöùc Phaät daïy: "Thaáy ngöôøi thöïc haønh boá voluntarily came to scold me. I was silent and thí, hoan hyû giuùp ñôû thì ñöôïc phöôùc raát lôùn. did not reply. When he finished scolding me, I Coù vò Sa moân hoûi Phaät, 'Phöôùc naày coù heát asked, 'If you are courteous to people and khoâng?' Phaät ñaùp, 'Thí nhö löûa cuûa ngoïn they do not accept your courtesy, the courtesy ñuoác, haøng traêm haøng ngaøn ngöôøi ñem ñuoác returns to you, does it not?' He replied, 'It ñeán moài löûa veà ñeå naáu aên hay thaép saùng, löûa does.' I said, 'Now you are scolding me but I cuûa ngoïn ñuoác naày vaãn nhö cuõ. Phöôùc cuûa do not receive it. So, the misfortune returns to ngöôøi hoan hyû hoã trôï ngöôøi thöïc haønh boá thí you and must remain with you. It is just as cuõng vaäy'." inevitable as the echo that follows a sound or The Buddha said: "When you see someone as the shadow that follows a form. In the end, practicing the Way of Giving, help him you cannot avoid it. Therefore, be careful not joyously and you will obtain vast and great to do evil." blessings. A Saramana asked: 'Is there an end to those blessings?' The Buddha said: Chapter 8—Chöông 8: 'Consider the flame of a single lamp, though a ---Ñöùc Phaät daïy: "Keû aùc haïi ngöôøi hieàn gioáng hundred thousand people come and light their nhö ngöôùc maët leân trôøi maø nhoå nöôùc mieáng, own lamps from it so that they can cook their nhoå khoâng tôùi trôøi, nöôùc

mieáng laïi rôi xuoáng food and ward off the darkness, the first lamp ngay maët mình. Ngöôïc gioù tung buïi, buïi chaúng remains the same as before. Blessings are like ñeán ngöôøi khaùc, trôû laïi dô thaân mình, ngöôøi this, too'." hieàn khoâng theå haïi ñöôïc maø coøn bò hoïa vaøo thaân." Chapter 11—Chöông 11: The Buddha said: "An evil person who harms --Ñöùc Phaät daïy: "Cho moät traêm ngöôøi aùc aên a sage is like one who raises his head and khoâng baèng cho moät ngöôøi thieän aên. Cho moät spits at heaven. Instead of reaching heaven, ngaøn ngöôøi thieän aên khoâng baèng cho moät the spittle falls back on him. It is the same ngöôøi thoï nguõ giôùi aên. Cho moät vaïn ngöôøi thoï with one who throws dust into the wind nguõ giôùi aên khoâng baèng cho moät vò Tu-Ñaø- instead of going somewhere else, the dust Huôøn aên. Cho moät trieäu vò Tu-Ñaø-Huôøn aên returns to fall on the thrower's body. The sage khoâng baèng cho moät vò Tö-Ñaø-Haøm aên. Cho cannot be harmed; misdeed will inevitably moät traêm trieäu vò Tö-Ñaø-Haøm aên khoâng baèng destroy the doer." cho moät vò A-Na-Haøm aên. Cho moät ngaøn trieäu vò A-Na-Haøm aên khoâng baèng cho moät vò A- Chapter 9—Chöông 9: La-Haùn aên. Cho möôøi tyû vò A-La-Haùn aên --Ñöùc Phaät daïy: "Hoïc roäng, hieåu nhieàu, ñaém khoâng baèng cho moät vò Phaät Bích Chi aên. Cho say ñaïo lyù thì Ñaïo khoù hoäi nhaäp. Kieân trì taâm moät traêm tyû vò Bích Chi Phaät aên khoâng baèng chí thöïc haønh thì Ñaïo raát lôùn lao." cho moät vò Phaät Ba Ñôøi aên (Tam Theá Phaät). The Buddha said: "Erudition (knowledge or Cho moät ngaøn tyû vò Phaät Ba Ñôøi aên khoâng education) and love of the Way make the baèng cho moät vò Voâ Nieäm, Voâ Truï, Voâ Tu, vaø Way difficult to accomplish, but when you Voâ Chöùng aên." guard your will and revere the Way, the Way The Buddha said: "Giving food to a hundred becomes profound and vast." bad people does not equal to giving food to a

single good person. Giving food to a thousand when one has power and wealth. It is difficult good people does not equal to giving food to to abandon life and face the certainty of one person who holds the five precepts. death. It is difficult to encounter the Buddhist Giving food to ten thousand people who hold Sutras. It is difficult to be born at the time of the five precepts does not equal to giving food the Buddha. It is diffucult to forbear lust and to a single Srotaapanna. Giving food to a desire. It is difficult to see good things and not million Srotaapannas does not equal to giving seek them. It is difficult to be insulted and not food to a single Sakridagamin. Giving food to become angry. It is difficult to have power and ten million Sakridagamins does not equal to not abuse it. It is difficult to come in contact giving food to one single Anagamin. Giving with things and have no thought of them. It is food to a hundred million Anagamins does not difficult to be greatly learned and widely equal to giving food to a single Arahant. informed. It is difficult to get rid of self-pride Giving food to ten billion Arahants does not or self-satisfaction. It is difficult not to slight equal to giving food to a single those who have not yet studied. It is difficult Pratyekabuddha. Giving food to a hundred to practice equanimity of mind. It is difficult billion Pratyekabuddhas does not equal to not to gossip. It is difficult to find (meet) a giving food to a Buddha of the Three Periods good knowing advisor. It is difficult to see of

time. Giving food to ten trillion Buddhas of one's own nature and study the Way. It is the Three Periods of time does not equal to difficult to transform oneself in ways that are giving food to a single one who is without appropriate taking living beings across to thoughts, without dwelling, without enlightenment. It is difficult to see a state an cultivation, and without accomplishment." not be moved by it. It is difficult to have a good understanding of skill-in-means." Chapter 12—Chöông 12: ---Ñöùc Phaät daïy: "Laøm ngöôøi luoân coù hai Chapter 13—Chöông 13: möôi ñieàu khoù: Ngheøo naøn boá thí laø khoù; Giaøu "Coù vò sa Moân hoûi Phaät, 'Bôûi lyù do gì maø bieát sang hoïc ñaïo laø khoù; Boû thaân maïng quyeát ñöôïc ñôøi tröôùc, maø hoäi nhaäp ñöôïc ñaïo chí cheát laø khoù; Thaáy ñöôïc kinh Phaät laø khoù; Sinh thöôïng?' Ñöùc Phaät daïy: 'Taâm thanh tònh, chí vaøo thôøi coù Phaät laø khoù; Nhaãn saéc nhaãn duïc laø vöông beàn thì hoäi nhaäp ñaïo chí thöôïng, cuõng khoù; Thaáy toát khoâng caàu laø khoù; Bò nhuïc nhö khi lau kính heát dô thì trong saùng hieån loä; khoâng töùc laø khoù; Coù theá löïc khoâng döïa laø ñoaïn taän aùi duïc vaø taâm khoâng mong caàu thì seõ khoù; Gaëp vieäc voâ taâm laø khoù; Hoïc roäng bieát ñôøi tröôùc'." nghieân cöùu saâu laø khoù; Dieät tröø ngaõ maïn töï "A Sramana asked the Buddha: 'What are the maõn laø khoù; Khoâng khinh ngöôøi chöa hoïc laø causes and conditions by which one come to khoù; Thöïc haønh taâm bình ñaúng laø khoù; Khoâng know past lives and also by which one's noùi chuyeän phaûi traùi laø khoù; Gaëp ñöôïc thieän understanding enables one to attain the Way?' tri thöùc laø khoù; Thaáy taùnh hoïc Ñaïo laø khoù; The Buddha said: 'By purifying the mind and Tuøy duyeân hoùa ñoä ngöôøi laø khoù; Thaáy caûnh guarding the will, your understanding can taâm baát ñoäng laø khoù; Kheùo bieát phöông tieän laø achieve (attain) the Way. Just as when you khoù." polish a mirror, the dust vanishes and The Buddha said: "People always encounter brightness remains; so, too, if you cut off and twenty difficulties. It is difficult to give when do not seek desires, you can then know past one is poor. It is difficult to study the way lives."

Chapter 16—Chöông 16: Chapter 14—Chöông 14: ---Ñöùc Phaät daïy: "Ngöôøi giöõ aùi duïc ôû trong ---Coù moät vò Sa Moân hoûi Phaät: "Ñieàu gì laø loøng thì khoâng thaáy ñöôïc Ñaïo. Thí nhö nöôùc thieän? Ñieàu gì laø lôùn nhaát?" trong maø laáy tay khuaáy ñoäng, ngöôøi ta ñeán soi Ñöùc Phaät daïy: "Thöïc haønh Chaùnh Ñaïo, giöõ söï khoâng thaáy boùng cuûa mình. Ngöôøi do aùi duïc chaân thaät laø thieän. Chí nguyeän hôïp vôùi Ñaïo laø khuaáy ñoäng maø trong taâm oâ nhieãm noåi leân lôùn nhaát." neân khoâng thaáy ñöôïc Ñaïo. Sa Moân caùc oâng ---A Sramana asked the Buddha: "What is caàn phaûi xaû ly aùi duïc. AÙi duïc heát roài coù theå goodness? What is the foremost greatness?" thaáy ñöôïc Ñaïo." The Buddha replied: "To practice the Way The Buddha said: "People who cherish love and to protect the Truth is goodness. To unite and desire do not see the Way. It is just as your will with the Way is greatness." when you stir clear water with your hand; those who stand beside it cannot see their Chapter 15—Chöông 15: reflections. People who are immersed in love ---Coù vò Sa Moân hoûi Ñöùc Phaät: "Ñieàu gì laø and desire have turbidity in their minds and maïnh nhaát? Ñieàu gì laø saùng nhaát?" Ñöùc Phaät because of it, they cannot see the Way. You

daïy: “Nhaãn nhuïc laø maïnh nhaát vì khoâng chöùa Sramanas should cast aside love and desire. aùc taâm neân taêng söï an oån. Nhaãn nhuïc laø When the filth of love and desire disappears, khoâng aùc, taát ñöôïc moïi ngöôøi toân kính. Taâm oâ the Way can be seen.” nhieãm ñaõ ñöôïc ñoaïn taän khoâng coøn daáu veát goïi laø saùng nhaát, nghóa laø taát caû söï vaät trong Chapter 17—Chöông 17: möôøi phöông, töø voâ thæ vaån ñeán hoâm nay, ---Ñöùc Phaät daïy: “Ngöôøi thaáy ñöôïc Ñaïo cuõng khoâng vaät gì laø khoâng thaáy, khoâng vaät gì laø nhö caàm ñuoác vaøo trong nhaø toái, boùng toái lieàn khoâng bieát, khoâng vaät gì laø khoâng nghe, ñaït maát, coøn laïi aùnh saùng. Ngöôøi hoïc Ñaïo maø ñöôïc nhaát thieát trí, nhö vaäy ñöôïc goïi laø saùng thaáy ñöôïc chaân lyù thì voâ minh lieàn dieät, chæ nhaát.” coøn laïi trí tueä.” ---A Sramana asked the Buddha: “What is the ---The Buddha said: “Those who seek the greatest strength? What is the utmost Way are like someone holding a torch when brilliance?” The Buddha said: “Patience under entering a dark room, dispelling the darkness, insult is the greatest strength because those so that only brightness remains. When you who are patient do not harbor hatred and they study the Way and see the Truth, ignorance is are increasingly peaceful and settled. Those dispelled and brightness is always present.” who are patient are without evil and will certainly be honored among people. To put an Chapter 18—Chöông 18: end to the mind’s defilements so that it is pure ---Ñöùc Phaät daïy: “Phaùp cuûa ta laø nieäm maø and untainted is the utmost brilliance. When khoâng coøn chuû theå nieäm vaø ñoái töôïng nieäm; there is nothing in any of the ten directions laøm maø khoâng coøn chuû theå laøm vaø ñoái töôïng throughout existence, from before the laøm; noùi maø khoâng coù chuû theå noùi vaø ñoái formation of heaven and earth, until this very töôïng noùi; tu maø khoâng coøn chuû theå tu vaø ñoái day, that you do not see, know or hear, when töôïng tu. Ngöôøi ngoä thì raát gaàn, keû meâ thì raát all-wisdom is obtained (achieved), that can be xa. Döùt ñöôøng ngoân ngöõ, khoâng bò raøng buoäc called brilliance.” baát cöù caùi gì. Sai ñi moät ly thì maát töùc khaéc.”

---The Buddha said: “My Dharma is the caây höông ñaõ taøn roài. Caùi löûa haïi thaân theo mindfulness that is both mindfulness and no- lieàn caùi danh tieáng.” mindfulness. It is the practice that is both ---The Buddha said: “There are people who practice and non-practice. It is words that are follow emotion and desire and seek for fame. words and non-words. It is cultivation that is By the time their reputation is established, cultivation and non-cultivation. Those who they are already dead. Those who are greedy understand are near to it; those who are for worldly fame do not study the Way and confused are far from it indeed. The path of wear themselves out in wasted effort. It is just words and language is cut off; it cannot be like a stick of burning incense which, categorized as a thing. If you are off however fragrant its scent, consumes itself. So (removed) by a hair’s breadth, you lose it in too, greed for fame brings the danger of a fire an instant.” which burns one up in its aftermath.”

Chapter 19—Chöông 19: Chapter 22—Chöông 22: ---Ñöùc Phaät daïy: “Quaùn trôøi ñaát nghó laø voâ ---Ñöùc Phaät daïy: “Tieàn taøi vaø saéc ñeïp ñoái vôùi thöôøng, quaùn theá giôùi nghó laø voâ thöôøng, quaùn con ngöôøi raát khoù buoâng xaû, gioáng nhö

chuùt linh giaùc töùc laø Boà Ñeà. Hieåu bieát nhö vaäy thì maät treân löôõi dao, khoâng ñuû cho böõa aên ngon, choùng ñaéc ñaïo." theá maø ñöùa treû lieám vaøo thì bò naïn ñöùt löôõi." ---The Buddha said: "Contemplate Heaven ---The Buddha said: "People who cannot and Earth and be mindful of their renounce wealth and sex are like small impermanence. Contemplate the world and be children who, not satisfied with one delicious mindful of its impermanence. Contemplate helping, lick the honey off the blade of the spiritual enlightenment as Bodhi. With this knife and in doing so, cut their tongues." awareness, one immediately obtains (achieves) the Way." Chapter 23—Chöông 23: ---Ñöùc Phaät daïy: "Ngöôøi bò vôï con nhaø cöûa Chapter 20—Chöông 20: raøng buoäc coøn hôn laø lao nguïc. Lao nguïc coøn ---Ñöùc Phaät daïy: "Phaûi bieát raèng töù ñaïi trong coù kyø haïn ñöôïc phoùng thích, coøn ñoái vôùi vôï thaân, duø moãi ñaïi coù moät teân (Ñaát, Nöôùc, Löûa, con khoâng coù yù töôûng xa rôøi. Khi ñaõ ñam meâ Gioù), taát caû ñeàu khoâng coù ngaõ; caùi ngaõ ñaõ saéc ñeïp, ñaâu ngaïi gì gian nguy! Duø tai hoïa nôi khoâng coù thì caùi coù chæ laø aûo hoùa maø thoâi." mieäng coïp vaãn cam taâm! Töï ñaém mình nôi ---The Buddha said: "You should be mindful choán buøn laày neân goïi laø phaøm phu. Vöôït thoaùt of the four elements within the body, though ñöôïc caûnh aáy seõ trôû neân baäc A-La-Haùn." each has a name, all are without a self. Since ---The Buddha said: "Men are bound by their they have no self, they are like an illusion." wives, children and homes to such an extent that these are worse than a prison. The time Chapter 21—Chöông 21: comes when one is released from prison, but ---Ñöùc Phaät daïy: "Ngöôøi thuaän theo loøng duïc there is never a moment when you think of ñeå mong ñöôïc danh tieáng, khi danh tieáng vöøa leaving your wife and children. Don't you fear noåi thì thaân ñaõ maát roài. Ham muoán caùi danh the control that emotion, love and sex have tieáng thöôøng tình maø khoâng lo hoïc ñaïo chæ over you? Although you are in a tiger's flaws uoång coâng meät söùc maø thoâi. Gioáng nhö ñoát (mouth), you are blissfully obvious in heart. höông khi ngöôøi ta ngöûi ñöôïc muøi thôm, thì Those who throw themselves in the mud and

drown themselves are known as ordinary they immediately obtained the fruition of people. By passing through this door and Srotaapanna." transcending defiling objects, one becomes an Arahant." Chapter 27—Chöông 27: ---Ñöùc Phaät daïy: "Ngöôøi thöïc haønh theo ñaïo Chapter 24—Chöông 24: nhö khuùc goã noåi vaø troâi theo doøng nöôùc. Neáu ---Ñöùc Phaät daïy: "trong caùc thöù aùi duïc, khoâng khoâng bò ngöôøi ta vôùt, khoâng bò quyû thaàn ngaên gì hôn saéc duïc. Söï ham muoán saéc duïc maïnh trôû, khoâng bò nöôùc xoaùy laøm cho döøng laïi, vaø hôn moïi thöù khaùc. Hæ coù moät saéc duïc nhö vaäy, khoâng bò hö naùt, ta ñaûm baûo raèng khuùc caây aáy neáu coù caùi thöù hai gioáng nhö saéc duïc, thì seõ ra ñeán bieån. Ngöôøi hoïc ñaïo neáu khoâng bò khoâng ai coù theå tu taäp theo Ñaïo ñöôïc." tình duïc meâ hoaëc, khoâng bò taø kieán laøm roái ---The Buddha said: "As to love and desire, no loaïn, tinh taán tu taäp ñaïo giaûi thoaùt, ta baûo ñaûm desire is as deep-rooted as sex; there is ngöôøi aáy seõ ñaéc Ñaïo." nothing greater than the desire for sex. ---The Buddha said: "Those who follow the Fortunately, it is one of a kind. If there were Way are like floating

pieces of woods in the something else like it, no one in the world water flowing above the current, not touching would be able to cultivate the Way." either shore and that are not picked up by people, not intercepted by ghosts or spirits, not Chapter 25—Chöông 25: caught in whirlpools, and that which do not rot. ---Ñöùc Phaät daïy: "Ngöôøi ñam meâ aùi duïc gioáng I guarantee that these pieces of wood will nhö ngöôøi caàm ñuoác ñi ngöôïc gioù, chaéc chaén certainly reach the sea. I guarantee that seõ bò tai hoïa chaùy tay." students of the Way who are not deluded by ---The Buddha said: "A person with love and emotional desire nor bothered by myriad of desire is like one who carries a torch while devious things but who are vigorous in their walking against the wind, he is certain to burn cultivation or development of the his hand." unconditioned will certainly attain the way."

Chapter 26—Chöông 26: Chapter 28—Chöông 28: ---Thieân thaàn daâng cho Ñöùc Phaät moät ngoïc nöõ ---Ñöùc Phaät daïy: "Phaûi thaän troïng, ñöøng chuû vôùi yù ñoà phaù hoaïi taâm yù cuûa Phaät. Phaät baûo: quan vôùi taâm yù; taâm yù khoâng theå tin ñöôïc. "Tuùi da oâ ueá, ngöôøi ñeán ñaây laøm gì? Ñi ñi, ta Haõy thaän troïng ñöøng gaàn nöõ saéc, gaàn nöõ saéc khoâng duøng ñaâu." Thieân thaàn caøng theâm kính thì tai hoïa phaùt sanh. Khi naøo chöùng quaû A- troïng, do ñoù maø hoûi veà yù cuûa Ñaïo. Ñöùc Phaät La-Haùn roài, chöøng ñoù môùi tin ñöôïc nôi taâm yù." vì oâng maø giaûng phaùp. OÂng nghe xong ñaéc ---The Buddha said: "Be careful not to believe quaû Tu-Ñaø-Hoaøn." your own mind; your mind cannot be believed. ---The heavenly spirits, desiring to destroy the Be careful not to get involved with sex; Buddha's resolve, offered Jade women to him. involvement with sex leads to disasters. Once The Buddha said: "Skin-bags full of filth." you have attained Arahantship, then you can What are you doing here? Go away, I am not believe your own mind." interested." Then, the heavenly spirits asked most respectfully about the meaning of the Chapter 29—Chöông 29: Way. The Buddha explained it for them and ---Ñöùc Phaät daïy: "Phaûi thaän troïng, ñöøng neân nhìn ngaém nöõ saéc, cuõng ñöøng noùi chuyeän vôùi

nöõ nhaân. Neáu baét buoäc phaûi noùi chuyeän vôùi hoï tö töôûng sinh, hai taâm ñeàu tòch laëng, khoâng meâ thì phaûi giöõ taâm chaùnh tröïc vaø suy nghó raèng: saéc cuõng khoâng haønh daâm'." 'Ta laøm Sa Moân, soáng giöõa cuoäc ñôøi oâ nhieãm, ---The Buddha said: "There was once phaûi nhö hoa sen khoâng bò buøn laøm oâ nhieãm. someone who, plagued by ceaseless sexual Nghó raèng ngöôøi nöõ giaø nhö meï, ngöôøi nöõ lôùn desire, wished to castrate himself. To cut off tuoåi hôn mình nhö chò, ngöôøi nöõ nhoû tuoåi hôn your sexual organs would not be as good as to mình nhö em gaùi, ñöùa beù gaùi nhö con, sinh cut off your mind. You mind is like a khôûi taâm cöùu ñoä hoï ñöôïc giaûi thoaùt. Nhö vaäy supervisor; if the supervisor stops, his nieäm xaáu ñoái vôùi nöõ nhaân lieàn chaám döùt." employees will also quit. If the deviant mind ---The Buddha said: "Be careful not to look at is not stopped, what good does it do to cut off women and do not talk with them. If you must the organs?" speak with them, be properly mindful and The Kasyapa Buddha taught: 'Desire is born think: 'I am a Sramana living in a turbid from your will; your will is born from thought. world. I should be like the lotus flower and not When both aspects

of the mind are still, there be defiled by the mud.' Regard old women the is neither form nor activity." way you regard your mother. Regard those who are older than you the way you regard Chapter 32—Chöông 32: your elder sisters. Regard those who are ---Ñöùc Phaät daïy: "Con ngöôøi do aùi duïc maø younger as your younger sisters and regard sinh öu saàu, do öu saàu maø sinh sôï haõi. Neáu children as their own. Bring forth thoughts to thoaùt ly aùi duïc thì coù gì maø saàu öu, coù gì maø rescue them and put an end to negative (bad) sôï haõi." thoughts." ---The Buddha said: "Out of love and desire, people give rise to worry; out of worry they Chapter 30—Chöông 30: give rise to fear. If you are apart from love, ---Ñöùc Phaät daïy: "Laø ngöôøi tu haønh phaûi coi what worries are there? What fears?" mình gioáng nhö keû mang coû khoâ, thaáy löûa ñeán phaûi traùnh, ngöôøi hoïc ñaïo thaáy caùc ñoái töôïng Chapter 33—Chöông 33: duïc laïc ñeán phaûi traùnh xa." ---Ñöùc Phaät daïy: "Ngöôøi tu haønh theo Ñaïo ---The Buddha said: "Those of the Way are nhö moät ngöôøi chieán ñaáu vôùi vaïn ngöôøi. Maëc like those who carry dry grass; it is essential to aùo giaùp ra cöûa, taâm yù hoaëc khieáp nhöôïc, hoaëc keep it away from oncoming fire. People of ñi nöûa ñöôøng thoái lui, hoaëc chieán ñaáu ñeán the Way look upon desire as something they cheát, hoaëc ñaéc thaéng trôû veà. Ngöôøi Sa Moân must keep at a distance." hoïc ñaïo cuõng vaäy, phaûi coù yù chí kieân cöôøng doõng maõnh, khoâng sôï caûnh töôïng tröôùc maét Chapter 31—Chöông 31: laøm chöôùng ngaïi, phaù tan caùc loaøi ma ñeå ñaéc ---Ñöùc Phaät daïy: "Coù ngöôøi lo laéng vì loøng thaønh ñaïo quaû." daâm duïc khoâng döùt neân muoán ñoaïn aâm. Ñoaïn ---The Buddha said: "Those who follow the aâm khoâng baèng ñoaïn taâm. Taâm nhö ngöôøi Way are like a single person who goes to höôùng daãn, moät khi ngöôøi höôùng daãn ngöøng battle alone against ten thousand. Wearing his thì nhöõng keû tuøng söï ñeàu phaûi ngöøng. Taâm taø armor, he goes out the gate, perhaps his khoâng ngöng thì ñoaïn aâm coù ích gì? Ñöùc Phaät resolve is weak, perhaps he gets halfway to Ca Dieáp coù daïy raèng: 'Duïc sinh töø nôi yù. YÙ do the battleground and retreats, or perhaps he is killed in combat; perhaps he returns

victorious. Sramanas who study the way then asked again: "What happened when they should get a solid hold on their minds and be were tuned between slack and taut?" He vigorous, courageous, and valiant. Not fearing replied: "The sounds carried." The Buddha what lies ahead, they should destroy the said: "It is the same with a Sramana who hordes of demons and obtain the fruits of the studies the Way. If his mind is harmonious, he Way." can obtain (achieve) the Way. If he is impetuous about the Way, this impetuousness Chapter 34—Chöông 34: will tire out his body, and if his body is tired, ---Coù moät vò sa Moân ban ñeâm tuïng kinh Di his mind will give rise to afflictions. If his Giaùo cuûa Ñöùc Phaät Ca Dieáp, tieáng oâng buoàn mind produces afflictions, then he will retreat baõ nhö tieác nuoái muoán thoái lui. Ñöùc Phaät lieàn from his practice. If he retreats from his hoûi: "Xöa kia khi ôû nhaø oâng thöôøng laøm ngheà practice, it will certainly increase his offenses. gì?" OÂng ñaùp: "Baïch Theá Toân, con thích chôi You need only be pure, peaceful, and happy ñaøn caàm." Ñöùc Phaät hoûi tieáp: "Khi daây ñaøn and you will not lose the Way." chuøng thì oâng laøm sao?" OÂng beøn traû lôøi: "Baïch Theá Toân, khi daây ñaøn chuøng thì ñaøn Chapter

35—Chuông 35: khoâng keâu ñöôïc.” Phaät hoûi laïi: “Khi daây ñaøn ---Ñöùc Phaät daïy: “Nhö ngöôøi luyeän saéc gaïn caêng quaù thì oâng laøm sao?” OÂng ñaùp: “Baïch loïc phaàn caën baõ, coøn laïi saét tinh luyeän, cheá Theá Toân, khi ñaøn caêng quaù thì maát tieáng.” taïo ñoà duøng moät caùch tinh xaûo. Ngöôøi hoïc ñaïo Phaät laïi hoûi: “Khoâng caêng khoâng chuøng thì phaûi loaïi boû taâm yù oâ nhieãm ñi thì coâng haïnh sao?” OÂng ñaùp: “Baïch Theá Toân, khi daây trôû neân thanh tònh.” khoâng caêng khoâng chuøng thì tieáng keâu toát vôùi ---The Buddha said: “People smelt metal to aâm thanh ñaày ñuû.” Ñöùc Phaät beøn daïy: “Ngöôøi refine it of impurities in order to make it of sa Moân hoïc ñaïo laïi cuõng nhö vaäy, taâm lyù ñöôïc high quality. It is the same with people who quaân bình thì môùi ñaéc ñaïo. Ñoái vôùi söï tu ñaïo study the Way: first they must expel filth and maø caêng thaúng quaù, laøm cho thaân meät moûi, defilement from their minds, then their khi thaân meät moûi thì taâm yù sanh phieàn naõo. practice is pure.” Taâm yù ñaõ sanh phieàn naõo thì coâng haïnh seõ thoái lui. Khi coâng haïnh ñaõ thoái lui thì toäi loãi Chapter 36—Chöông 36: taêng tröôûng. Chæ coù söï thanh tònh vaø an laïc, ---Ñöùc Phaät daïy: “Keû thoaùt ñöôïc aùc ñaïo sinh ñaïo môùi khoâng maát ñöôïc.” laøm ngöôøi laø khoù. Ñöôïc laøm ngöôøi maø thoaùt ---One evening a Sramana was reciting the ñöôïc thaân nöõ laøm thaân nam laø khoù. Laøm ñöôïc Sutra of Bequeating the Teaching by Kasyapa thaân nam maø saùu giaùc quan ñaày ñuû laø khoù. Buddha. His mind was mournful as he Saùu giaùc quan ñaày ñuû maø sanh vaøo xöù trung reflected repentantly on his desie to retreat. taâm laø khoù. Sanh vaøo xöù trung taâm maø gaëp The Buddha asked him: “When you were a ñöôïc thôøi coù Phaät laø khoù. Ñaõ gaëp Phaät maø gaëp householder in the past, what did you do?” He caû Ñaïo laø khoù. Khôûi ñöôïc nieàm tin maø phaùt replied: “I was fond of playing the lute.” The taâm Boà Ñeà laø khoù. Phaùt taâm Boà ñeà maø ñaït Buddha said: “What happened when the ñeán choã voâ tu voâ chöùng laø khoù.” strings were slack?” He replied: “They did not ---The Buddha said: “It is difficult for one to sound good.” The Buddha then asked: “What leave the evil paths and become a human happened when the strings were taut?” He being. It is difficult to become a male human replied: “The sounds were brief.” The Buddha being. It is difficult to have the six organs

complete and perfect. It is difficult for one to yet understood the Way.” The Buddha then be born in the central country. It is difficult to asked another Sramana: “How long is the be born at the time of a Buddha. It is still human lifespan?” The last one replied: “The difficult to encounter the Way. It is difficult to length of a single breath.” The Buddha said: bring forth faith. It is difficult to resolve one’s “Excellent! You understand the Way.” mind on Bodhi. It is difficult to be without cultivation and without attainment.” Chapter 39—Chöông 39: ---Ñöùc Phaät daïy: “Ngöôøi tu hoïc theo con Chapter 37—Chöông 37: ñöôøng cuûa Phaät thì phaûi tin töôûng vaø thöïc ---Ñöùc Phaät daïy: “Ñeä töû ta tuy xa ta nghìn haønh nhöõng lôøi Phaät daïy. Thí duï aên maät, ôû daäm, maø luoân nghó ñeán vaø thöïc haønh giôùi giöõa hay chung quanh baùt ñeàu ngoït. Giaùo phaùp cuûa ta thì chaéc chaén seõ chöùng ñöôïc ñaïo phaùp cuûa ta cuõng vaäy, ñeàu chæ coù moät vò giaûi quaû. Ngöôïc laïi, keû ôû gaàn beân

ta, tuy thöôøng thoaùt.” gaëp maø khoâng thöïc haønh theo giôùi phaùp cuûa ---The Buddha said: “One who studies the ta, cuoái cuøng vaãn khoâng chöùng ñöôïc ñaïo.” Buddha’s Way should believe in and be in ---The Buddha said: “My disciples may be accord with all that the Buddha says. When several thousands miles away from me but if you eat honey, it is sweet on the surface and they remember and practice my precepts, they sweet in the center. It is the same with my will certainly obtain the fruits of the Way. On sutras; there is only one taste: the taste of the contrary, those who are by my side but do emancipation.” not follow my precepts, they may see me constantly but in the end they will not obtain Chapter 40—Chöông 40: the Way.” ---Ñöùc Phaät daïy: “Sa Moân haønh ñaïo, ñöøng nhö con traâu keùo vaát vaû; thaân tuy coù tu taäp maø Chapter 38—Chöông 38: taâm khoâng tu taäp. Neáu taâm thaät söï tu taäp thì ---Ñöùc Phaät hoûi moät vò Sa Moân: “Sinh maïng khoâng caàn hình thöùc beân ngoaøi cuûa thaân.” cuûa con ngöôøi toàn taïi bao laâu?” Vò Sa Moân ---The Buddha said: “A Sramana who ñaùp: “Baïch Theá toân, trong vaøi ngaøy.” Phaät practices the Way should not be like an ox noùi: “OÂng chöa hieåu Ñaïo.” Ñöùc Phaät hoûi moät turning a millstone because an ox is like one Sa moân khaùc: “Sinh maïng con ngöôøi toàn taïi who practices the way with his body but his bao laâu?” Vò kia ñaùp: “Baïch Theá Toân, khoaûng mind is not on the Way. If the mind is moät böõa aên.” Phaät noùi: “OÂng chöa hieåu Ñaïo.” concentrated on the Way, one does not need Ñöùc Phaät laïi hoûi moät vò khaùc: “Sinh maïng con the outer practices of the body.” ngöôøi toàn taïi bao laâu?” Vò kia ñaùp: “Baïch Theá Toân, khoaûng moät hôi thôû.” Phaät khen: “Hay Chapter 41—Chöông 41: laém! OÂng laø ngöôøi hieåu Ñaïo.” ---Ñöùc Phaät daïy: “Ngöôøi haønh ñaïo gioáng nhö ---The Buddha asked a Sramana: “How long is con traâu chôû naëng ñi trong buøn saâu, meät laém the human lifespan?” He replied: “A few maø khoâng daùm nhìn hai beân, ñeán khi ra khoûi days.” The Buddha said: “You have not yet buøn laày roài môùi coù theå nghæ ngôi. Ngöôøi Sa understood the Way.” The Buddha asked Moân phaûi luoân quaùn chieáu tình duïc coøn hôn another Sramana: “How long is the human buøn laày, moät loøng nhôù Ñaïo môùi coù theå khoûi bò lifespan?” The other replied: “The space of a khoå vaäy.” meal.” The Buddha said: “You still have not

---The Buddha said: “One who practices the I look upon Nirvana as upon being awake day way is like an ox that carries a heavy load and night. I look upon deviancy and orthodoxy through deep mud, the work is so difficult that as upon the one true ground. I look upon the he dares not glance to the left or right. Only prosperity of the teaching as upon a tree when he gets out of the mud he is able to rest. during four seasons.” Likewise, the Sramana should look upon emotion and desire as deep mud and with an undeviating mind, he should recollect the Chaâm Ngoân Tuïc Ngöõ—Precepts and Way, then he can avoid suffering.” Proverbs: Chapter 42—Chöông 42: ---Ñöùc Phaät daïy: “Ta xem ñòa vò vöông haàu Kieán tha laâu ñaày toå: Many a little makes a nhö buïi qua keõ hôû, xem vaøng ngoïc quyù giaù mickle. nhö ngoùi gaïch, xem y phuïc tô luïa nhö gieû raùch, xem ñaïi thieân theá giôùi nhö moät haït caûi, Kyû sôû baát duïc, vaät thi ö nhaân (nhöõng ñieàu ta xem cöûa phöông tieän nhö caùc vaät quyù giaù

hoùa khoâng muoán thì chôù laøm cho ngöôøi khaùc): Do hieän, xem phaùp voâ thöôïng thöøa nhö moäng to others as you would have them do to you. thaáy vaøng baïc luïa laø, xem Phaät ñaïo nhö hoa ñoám tröôùc maét, xem thieàn ñònh nhö nuùi Tu Di, Kìa ai laøo laïo ngoaøi da, maø trong roãng tueách xem Nieát Baøn nhö ngaøy ñeâm ñeàu thöùc, xem nhö hoa muoáng röøng: All that glitters is not phaûi traùi nhö saùu con roàng muùa, xem phaùp gold. bình ñaúng nhö nhaát chaân ñòa, xem söï thònh suy nhö caây coû boán muøa." Côn baõo caøng maïnh bao nhieâu thì choùng qua ---The Buddha said: "I look upon royal and baáy nhieâu: The stronger the storm, the sooner official positions as upon the dust that floats it's over. through a crack. I look upon the treasures of gold and jade as upon broken tiles. I look upon Con ngöôøi ta ai ai cuõng phaûi cheát: All men are clothing of fine silk as upon coarse cotton. I mortal. look upon a great thousand world-system as upon a small nut. I look upon the door of Duïc toác baát ñaït: Nothing can be accomplished expedient means as upon the transformations by rush. of a cluster of jewels. I look upon the unsurpassed vehicle as upon a dream of gold Kieân nhaãn laø moät boâng hoa maø khoâng phaûi and riches. I look upon the Buddha-Way as vöôøn nhaø ai cuõng coù: Patience is a flower that upon flowers before my eyes. I look upon Zen grows not in everyone's garden. Samadhi as upon the pillar of Mount Sumeru.

Appendix E

Nhöõng Kinh Quan Troïng Trong Phaät Giaùo

Nguyeân Thuûy

Important Sutras in the Theravadan

Buddhism

Kinh Haïng Cuøng Ñinh—Vasala Xin oâng hoan hyû giaûi thích—No, indeed, O Venerable Gotama. I do not know who an Sutra—Outcast outcast is or the things that make an outcast. Would you explain the doctrine to me so that I ---Toâi nghe nhö vaày: may know who an outcast is and what things Vaøo moät thuôû noï Ñöùc Theá Toân ñang ngöï taïi make an outcast!" vöôøn Kyø Thoï Caáp Coâ Ñoäc, trong röøng Kyø ---Haõy nghe ñaây, naày oâng Baø-La-Moân! Nhö Vieân, gaàn thaønh Xaù Veä. Saùng hoâm aáy Ñöùc Lai noùi ñaây, vaø haõy nhôù laáy naèm loøng. Theá Toân ñaép y chuaån bò ñi vaøo thaønh Xaù Veä Hear then, O brahmin! Bear it well in mind; I trì bình khaát thöïc—Thus, I have heard: On one shall speak—OÂng Baø-La-Moân traû lôøi: "Toát occasion the 'Thus Come One' was staying at laém, naày Ñöùc Gotama, toâi nghe ñaây." the monastery of Anathapindika, in Jeta The Brahmin replied: "Very good, Venerable Grove, near Savatthi. One morning the 'Thus One." Come One' took his bowl and robe and was ---Ñöùc Theá Toân môû lôøi tuyeân ngoân nhö sau— about to enter Savatthi for alms. The 'Thus Come One' spoke as follows: ---Luùc baáy giôø trong nhaø cuûa Aggika 1) Con ngöôøi deã noùng giaän hay hieàm thuø, coù Bharadvaja, moät ngöôøi theo ñaïo Baø-La-Moân, nhieàu thoùi hö taät xaáu, taùnh öa phæ baùng cuõng chuaån bò ñeå daâng cuùng vaät thöïc. Ñöùc deøm pha, ngöôøi coù quan kieán sai laàm vaø Theá Toân oâm baùt ñi töø nhaø naày sang nhaø khaùc baåm taùnh giaû doái öa gaït gaãm löøa phænh, trong thaønh Xaù Veä, vaø ñeán gaàn nhaø cuûa vò

Baø- haõy bieát raèng ngöôøi aáy laø cuøng ñinh—The La-Moân—At that time, in the house of the man who is irritable, rancorous, vicious, Brahmin Aggika Bharadvaja, a fire was detractive, perverted in views and burning and an offering was prepared. Then, deceitful, he is an outcast. the ‘Thus Come One’, going for alms from 2) Ngöôøi naøo treân theá gian naày laøm toån house to house in Savatthi, approached the thöông nhöõng chuùng sanh “sanh moät laàn,” house of the BrahminAggika Bharadvaja. hay nhöõng chuùng sanh “sanh hai laàn,” ---Thaáy Ñöùc Phaät töø xa ñeán, vò Baø La Moân ngöôøi khoâng coù loøng bi maãn ñoái vôùi noùi: “Haõy ñöùng laïi naày oâng thaày tu! Haõy döøng chuùng sanh, haõy bieát raèng ngöôøi aáy laø laïi naày oâng ñaïo baàn tieän ñeâ heøn! Haõy ñöùng laïi cuøng ñinh—Whoever in this world harms naày ngöôøi cuøng ñinh khoán khoå!”—Upon living beings (once-born or twice-born), in seeing the Thus Come One coming at a whom there is no compassion for living distance, the Brahmin said: “Stay there, O beings, he is an outcast. shaveling! Stay there, O wretched monk! Stay 3) Ngöôøi naøo tieâu dieät, vaây haõm thoân xoùm there, O miserable outcast!” vaø ñöôïc goïi laø ngöôøi aùp cheá chinh phuïc, ---Khi nghe nhö vaäy thì Ñöùc Theá Toân oân toàn haõy bieát raèng ngöôøi aáy laø cuøng ñinh—noùi: “Naày oâng Baø-La-Moân, oâng coù bieát ngöôøi Whoever destroys and besieges villages cuøng ñinh laø theá naøo, hay caùi gì laøm cho ngöôøi and hamlets and is known as an ta cuøng ñinh khoâng?”—Upon hearing this, the oppressor, he is an outcast. ‘Thus Come One’ addressed the Brahmin as 4) Daàu trong xoùm laøng hay trong röøng follows: “Do you know, O Brahmin, who an hoang, ngöôøi naøo troäm caép hoaëc sang outcast is or the things that make an outcast?” ñoaït sôû höõu cuûa ngöôøi khaùc, haõy bieát raèng ---Khoâng, quaû thaät toâi khoâng bieát. Naày oâng ngöôøi aáy laø cuøng ñinh—Whether he is in Gotama, toâi khoâng hieåu cuøng ñinh laø theá naøo the village or in the forest, whoever steals vaø nhöõng gì laøm cho ngöôøi ta laø cuøng ñinh. or appropriates (gains) by theft what

belongs to others or what is not given, he questioned about what is good, counsels is an outcast. people what is wrong (advise others 5) Ngöôøi naøo mang nôï, boû troán, vaø khi ñöôïc wrongly) and teaches in concealing way, hoûi, laïi noùi ngöôïc, “Naøo toâi coù thieáu nôï gì he is an outcast. ñaâu?” Ngöôøi aáy laø cuøng ñinh—Whoever, 12) Ngöôøi naøo ñaõ laøm ñieàu aùc maø muoán having really taken a debt, flees when khoâng ai bieát, vaø daáu nheïm giöõ kín, haõy pressed saying: “There is no debt to you,” bieát raèng ngöôøi aáy laø cuøng ñinh— he is an outcast. Whoever, having done an evil deed, 6) Ngöôøi naøo vì loøng tham gieát baïn ñoàng wishes that it may not be known to others haønh ñeå cöôùp giöït, haõy bieát raèng ngöôøi aáy and conceals it with his actions, he is an laø cuøng ñinh—Whoever, desiring outcast. (wishing) some trifle, kills a man going 13) Ngöôøi naøo khi ñeán nhaø ngöôøi ñöôïc ñaõi along on the road, and pillages others, he ñaèng vôùi nhöõng moùn ngon vaät laï, ñeán löôït is an outcast. mình, khi khaùch ñeán nhaø laïi khoâng tieáp 7) Ngöôøi naøo ñöôïc môøi ra laøm nhaân chöùng, ñoùn phaûi leõ, haõy bieát raèng ngöôøi aáy laø noùi lôøi giaû doái vì lôïi rieâng cuûa mình hay cuøng ñinh—Whoever, having gone to vì lôïi ích cuûa ai khaùc, hoaëc ñeå thaâu ñoaït another’s house and partaken of choice taøi

saûn, haõy bieát ngöôøi aáy laø cuøng ñinh— food, does him in return when he comes, Who, for his own sake or for the sake of he is an outcast. others, or for the sake of wealth, utters 14) Ngöôøi naøo giaû doái löôøng gaït moät vò Baø- lies when asked as a witness, he is an La-Moân, moät ñaïo só aån daät, hay moät du outcast. Taêng khaát só, haõy bieát raèng ngöôøi aáy laø 8) Ngöôøi naøo duøng aùp löïc haõm hieáp hay duï cuøng ñinh—Whoever deceives by doã vôï baïn hay hoï haøng, haõy bieát ngöôøi aáy falsehood a Brahmana or ascetic or any laø cuøng ñinh—Whoever by force or with other mendicant, he is an outcast. consent is seen transgressing with the 15) Ngöôøi naøo baèng lôøi noùi, phieàn nhieãu moät wives of relatives or friends, he is an vò Baø-La-Moân hay moät ñaïo só aån daät vaøo outcast. luùc thoï thöïc, vaø khoâng daâng cuùng döôøng 9) Ngöôøi naøo giaøu coù maø khoâng phuïng vaät thöïc, haõy bieát raèng ngöôøi aáy laø cuøng döôõng cha meï giaø ñaõ quaù tuoåi xuaân xanh, ñinh—Whoever by speech annoys a haõy bieát ngöôøi aáy laø cuøng ñinh— Brahmana or ascetic, when meal time has Whoever being rich but does not support come and does not give alms, he is an his aged parents who have passed their outcast. youth, he is an outcast. 16) Ngöôøi naøo treân theá gian naày bò mòt muø 10) Ngöôøi naøo ñaùnh ñaäp hay noùi lôøi phieàn che laáp trong voâ minh, laïi baøy ñieàu tieân nhieãu meï cha, anh chò, hay nhaïc maãu ñoaùn vieäc khoâng coù ñeå caàu mong vieäc gì, nhaïc phuï, haõy bieát raèng ngöôøi aáy laø cuøng haõy bieát raèng ngöôøi aáy laø cuøng ñinh— ñinh—Whoever strikes or by speech Whoever in this world, shrouded in annoys parents, brothers, sisters or ignorance, predicts what is not expected, parents-in-law, he is an outcast. he is an outcast. 11) Ngöôøi naøo maø khi ñöôïc hoûi veà ñieàu phaûi, 17) Ngöôøi naøo töï taâng boác mình, khinh reû laïi khuyeân daïy laøm ñieàu sai laàm, hoaëc ngöôøi khaùc, vaø trôû neân ñeâ heøn vì taùnh töï daïy maø coøn daáu kín bí maät, haõy bieát raèng phuï cuûa mình, haõy bieát ngöôøi aáy laø cuøng ngöôøi aáy laø cuøng ñinh—Whoever, when ñinh—Whoever exalts himself and

despises others and is debased by his 24) Ñi ñeán caûnh giôùi Phaïm thieân baèng chieác pride, he is an outcast. xe cuûa Thieân ñình. Treân con ñöôøng xa loä 18) Ngöôøi naøo coù taùnh öa khuaáy nhieãu, tham khoâng duïc voïng, Matanga hieän thaân leân lam quaù ñoä, ham muoán ñeâ heøn, ích kyû, caûnh Phaïm Thieân, laùnh xa moïi hình thöùc löu manh, khoâng bieát hoã theïn vaø gheâ sôï tham aùi. Traïng thaùi sanh tröôûng trong toäi loãi, haõy bieát raèng ngöôøi aáy laø cuøng caûnh cuøng ñinh khoâng gaây trôû ngaïi cho söï ñinh—Whoever is annoying, avaricious, taùi sanh vaøo caûnh Phaïm Thieân— of base desires, selfish, deceitful, Mounting the celestial vehicle along the shameless and fearless in evil actions, he passionless highway, he soared the is an outcast. Brahma realm, having discarded sense- 19) Ngöôøi naøo nguyeàn ruûa, maéng chöôûi Ñöùc desires. Though birth did not prevent him Phaät hay moät vò ñeä töû cuûa Phaät, daàu laø from being reborn in the Brahma realm. haøng xuaát gia hay cö só taïi gia, haõy bieát 25) Coù nhöõng vò Phaïm Thieân taùi sanh vaøo gia ngöôøi aáy laø cuøng ñinh—Whoever reviles ñình truyeàn giaùo quen thuoäc vôùi kinh keä the Buddha or one of his disciple, recluse Veä Ñaø. Nhöõng vò

naày laém khi cuõng coù or householder, he is an outcast. nhöõng haønh vi xaáu xa toäi loãi—There are 20) Ngöôøi naøo khoâng phaûi laø moät vò A-La- Brahmins born in the family of Haùn maø maïo nhaän töï xöng mình laø A-La- preceptors, kinsmen of Veda hymns. They Haùn, laø keû troäm cuûa toaøn theå vuõ truï, too are frequently addicted to evil deeds. ngöôøi aáy laø haïng cuøng ñinh thaáp heøn 26) Trong kieáp naày caùc vò aáy bò khinh khi, nhaát—Whoever, without being an kieáp soáng tôùi hoï seõ laâm vaøo caûnh khoå. Arahant claims to be an Arahant, is a thief Sanh tröôûng khoâng giuùp hoï traùnh khoûi in the whole universe, he is the lowest phaûi taùi sanh vaøo khoå caûnh hay gaët haùi outcast. quaû döõ—In this life, they are despised; in 21) Khoâng phaûi do sanh tröôûng laø cuøng ñinh, next life, they get a woeful state. Birth khoâng phaûi do sanh tröôûng laø Baø-La-Moân. does not preclude them from a woeful Do haønh vi laø cuøng ñinh, hay do haønh vi state or from condemnation. laø Baø-La-Moân—Not by birth is one an 27) Do sanh tröôûng ngöôøi ta khoâng trôû thaønh outcast, not by birth is one a Brahmana cuøng ñinh, do sanh tröôûng ngöôøi ta khoâng but by deeds one becomes an outcast, by trôû thaønh Baø La Moân. Trôû thaønh cuøng deeds one becomes a Brahmana. ñinh do haønh vi, trôû thaønh Baø La Moân 22) Haõy bieát nhö vaäy do caâu chuyeän naày: cuõng do haønh vi—By birth, one is not an Thuôû aáy coù Matanga, moät con ngöôøi cuøng outcast, by birth one is not a Brahmana. ñinh, ngöôøi naáu thòt choù—Know it as such But by deeds one is an outcast, by deeds by this illustration: there was the son of an one is a Brahmana. outcast, known as Matanga, a dog-cooker. Khi Ñöùc Theá Toân daïy nhö vaäy, vò Baø La Moân 23) Ngöôøi con teân Matanga naày thaønh ñaït Aggika Bharadvaja noùi: Laønh thay, Baïch Ñöùc möùc vinh quang tuyeät ñænh raát khoù thaønh Gotama! Laønh thay, baïch Ñöùc Gotama! Cuõng ñaït, vaø ñöôïc nhieàu ngöôøi thuoäc giai caáp nhö ngöôøi kia döïng laïi ngay ngaén moät vaät ñaõ Saùt Ñeá Lôïi vaø Baø-La-Moân hoã trôï—This bò laät ñoå, hay khaùm phaù ra moät vaät ñaõ ñöôïc Matanga achieved the highest glory, daáu kín, hay vaïch ñöôøng chæ loái cho ngöôøi laïc which is difficult to obtain. Many wariors böôùc, hay caàm ñeøn soi saùng trong ñeâm toái ñeå and Brahmins came to minister unto him. cho ai coù maét coù theå troâng thaáy, giaùo phaùp maø Ñöùc Gotama giaûng daïy baèng nhieàu phöông

caùch cuõng döôøng theá aáy. Baïch Ñöùc Theá Toân, Now when the night was far spent, a certain nay con xin quay veà nöông töïa nôi Ñöùc deity, whose surpassing splendour illuminated Gotama, nôi Giaùo Phaùp vaø nôi Giaùo Hoäi caùc the entire Jeta Grove, came to the presence of vò ñeä töû cuûa Ngaøi. Kính xin Ñöùc Gotama töø bi the ‘Exalted One’ and drawing near, chaáp nhaän con vaøo haøng moân ñeä ngay töø ngaøy respectfully saluted him and stood at one side. naày ñeán giôø phuùt cuoái cuøng cuûa ñôøi con. Standing, he addressed the ‘Exalted One’ in When this was spoken, the Brahmin Vaggika verse: Bharadvaja addressed the ‘Thus Come One’ 1) Chö Thieân vaø nhaân loaïi ñeàu caàu mong as follows: ñöôïc an laønh vaø ai cuõng suy tìm haïnh Excellent, O Venerable Gotama. Excellent! It phuùc. Kính baïch Ñöùc Theá Toân, xin Ngaøi is as if, O Venerable Gotama, a man were to hoan hyû chæ daïy chuùng con veà Phuùc Laønh set upright that which was overturned or were Cao

Thöôïng Nhaát—Many deities and to reveal that which was hidden or were to men, yearning after good, have pondered point out the way to one who has gone astray on blessings. Pray and tell me the highest or were to hold a lamp amidst the darkness, so blessings. that whoever has eyes may see, even so has 2) Khoâng keát giao vôùi ngöôøi aùc, thaân caän vôùi the doctrine been expounded in various ways baäc hieàn trí, vaø toân kính baäc ñaùng kính, laø by the Venerable Gotama. phuùc laønh cao thöôïng nhaát—Not to And I seek refuge in the Venerable Gotama, associate with fools, to associate with the the Doctrine, and the Order of Disciples. May wise and to honour those who are worthy the Venerable Gotama receive me as a of honour, this is the highest blessing. follower who has taken refuge from this very 3) Cö nguï nôi thích nghi, ñaõ coù taïo coâng ñöùc day to life's end. trong quaù khöù, vaø höôùng taâm veà chaùnh ñaïo, laø haïnh phuùc cao thöôïng—To reside in a suitable locality, to have done meritorious actions in the past and to set Kinh Haïnh Phuùc—Mangala Sutta— oneself in the right course, this is the highest blessing. Blessing 4) Hoïc nhieàu hieåu roäng, laõo luyeän tinh thoâng thuû coâng nghieäp, giôùi haïnh thuaàn thuïc Toâi nghe nhö vaày: trang nghieâm, coù lôøi noùi thanh nhaõ, laø Thus, I have heard: haïnh phuùc cao thöôïng—Vast learning, perfect handicraft, a highly trained ---Moät thuôû noï Ñöùc Theâ Toân nguï taïi vöôøn Kyø discipline and pleasant speech, this the Thoï Caáp Coâ Ñoäc cuûa Tröôûng giaû Caáp Coâ highest blessing. Ñoäc, gaàn thaønh Xaù Veä. 5) Hieáu thaûo phuïng döôõng cha meï, thöông On one occasion the 'Exalted One' was yeâu tieáp ñoä vôï con, vaø haønh ngheà an laïc, dwelling at the monastery of Anathapindika, laø haïnh phuùc cao thöôïng—The support of in Jeta Grove, near Savatthi. father and mother, the cherishing of a ---Luùc baáy giôø ñeâm ñaõ veà khuya, coù moät vò wife and children and peaceful Trôøi haøo quang chieáu saùng toaøn khu Kyø Vieân, occupations, this is the highest blessing. ñeán haàu Phaät, laïi gaàn nôi Phaät ngöï, ñaûnh leã 6) Roäng löôïng boá thí, taâm taùnh chaùnh tröïc, Ñöùc Theá Toân, roài ñöùng sang moät beân. Khi ñaõ giuùp ñôû hoï haøng, vaø taïo nghieäp chaân ñöùng yeân, vò Trôøi cung kính baïch vôùi Ñöùc Theá chaùnh, laø haïnh phuùc cao thöôïng— Toân baèng lôøi keä:

Liberality (freedom), righteous conduct, the helping of relatives and blameless Kinh Suy Ñoài: Parabhava Sutta— actions, this is the highest blessing. Downfall 7) Loaïi tröø vaø ngaên ngöøa nghieäp aùc, thaän troïng kieân cöû caùc chaát say, vöõng vaøng giöõ Toâi nghe nhö vaày: gìn phaåm haïnh, laø haïnh phuùc cao Thus, I have heard: thöôïng—To cease and abstain from evil, forbearance with respect to intoxicants ---Moät thuôû Ñöùc Theá Toân ngöï taïi vöôøn Kyø and steadfastness in virtue, this is the Thoï Caáp Coâ Ñoäc, gaàn thaønh Xaù Veä—On one highest blessing. occasion the 'Exalted One' was dwelling at 8) Ñöùc haïnh bieát toân kính, khieâm toán, bieát the monastery of Anathapindika, in Jeta ñuû, bieát nhôù ôn vaø ñuùng luùc, laéng nghe Gorve, near Savatthi. giaùo phaùp, laø haïnh phuùc cao thöôïng— ---Luùc baáy giôø ñeâm veà khuya coù moät vò Trôøi Reverence, humility, contentment, haøo quang chieáu saùng khaép caû khu Kyø Vieân, gratitude and opportune hearing of the ñeán haàu Phaät, laïi gaàn nôi Phaät ngöï, ñaûnh leã Dharma, this is the highest blessing.

Ñöùc Theá Toân, roài ñöùng sang moät beân. Khi 9) Nhaãn nhuïc, bieát vaâng lôøi, thöôøng gaëp gôõ ñöùng yeân, vò Trôøi cung kính baïch vôùi Ñöùc Theá baäc sa Moân, vaø tuøy thôøi luaän ñaøm giaùo Toân baèng lôøi keä—Now when the night was far phaùp, laø haïnh phuùc cao thöôïng— spent a certain deity, whose surpassing Patience, obedience, sight of Samanas splendour illuminated the whole Jeta Grove, and religious discussions at due season, came to the presence of the 'Exalted One' this is the highest blessing. and, drawing near, respectfully saluted him 10) Töï kieåm soaùt, soáng ñôøi thaùnh thieän, quaùn and stood at one side. Standing, he addressed tri Töù Ñeá, lieãu ngoä Nieát Baøn, laø haïnh the 'Exalted One' in verse: phuùc cao thöôïng—Self-control, holy life, 1) Con xin ñeán haàu Ñöùc Theá Toân vaø baïch perception of the Noble truths and the hoûi Ngaøi veà con ngöôøi suy ñoài. Kính xin realization of Nivarna, this is the highest Ñöùc Theá Toân môû löôïng töø bi, hoan hyû chæ blessing. daïy chuùng con vì nguyeân nhaân naøo ngöôøi 11) Ngöôøi maø taâm khoâng giao ñoäng khi tieáp ta suy ñoài—Having come to interrogate xuùc vôùi theá gian phaùp, khoâng saàu muoän, the 'Exalted One,' we ask Your Honor voâ nhieãm vaø an toaøn, laø haïnh phuùc cao about the falling man. Pray and tell us the thöôïng—He whose mind does not flutter cause of one's downfall. by contact with worldly contingencies, 2) Tình traïng tieán boä deã hieåu bieát, tình traïng sorrowless (without sorrow), stainless suy ñoài deã hieåu bieát. Ngöôøi bieát thöông (without stain), and secure, this is the giaùo phaùp laø tieán boä, keû gheùt boû giaùo highest blessing. phaùp laø suy ñoài—Easily known is the 12) Ñoái vôùi nhöõng ai ñaõ vieân maõn hoaøn thaønh progressive one, easily known is the caùc phaùp treân, ôû moïi nôi ñeàu khoâng theå bò declining one. A lover of the Dharma is thaát baïi, ñi khaép nôi ñeàu ñöôïc haïnh phuùc, the progressive one. A hater of the laø haïnh phuùc cao thöôïng—To them, Dharma is the declining one. fulfilling matters such as these, 3) Ñieàu naày nhö vaäy, chuùng con ñöôïc hoïc, everywhere invincible and in every way laø nguyeân nhaân ñaàu tieân laøm cho con moving happily, these are the highest ngöôøi suy ñoài. Kính baïch Ñöùc Theá Toân, blessings. xin Ngaøi chæ daïy nguyeân nhaân thöù nhì ñöa

con ngöôøi ñeán tình traïng suy ñoài—This suy ñoài. Kính baïch Ñöùc Theá Toân, xin we learn is the first cause of one's Ngaøi chæ daïy nguyeân nhaân thöù naêm ñöa downfall. Pray, O 'Exalted One,' tell us con ngöôøi ñeán tình traïng suy ñoài—This the second cause of one's downfall. we learn is the fourth cause of one's 4) Thaân thieän vôùi keû hö heøn, khoâng thaáy gì downfall. Pray, O Exalted One, tell us the toát nôi ngöôøi ñaïo ñöùc, ngöôøi thaät loøng vui fifth cause of one's downfall. thuù vôùi thoùi hö taät xaáu, ñoù laø nguyeân nhaân 10) Ngöôøi giaû doái, gaït gaãm moät vò Baø La laøm cho con ngöôøi suy ñoài—The vicious moân, moät vò ñaïo só aån daät du phöông khaát are dear to him though in the virtuous, he só, ñoù laø nguyeân nhaân laøm cho con ngöôøi finds nothing pleasing and favours the suy ñoài—He who, by falsehood, creeds of the vicious: this is the cause of deceives a Brahmana or an ascetic or one's downfall. any other mendicant: this is the cause 5) Ñieàu naày nhö vaày chuùng con ñöôïc hoïc, laø of one's downfall. nguyeân nhaân thöù nhì laøm cho con ngöôøi 11)

Ñieàu naày nhö vaày, chuùng con ñöôïc hoïc, suy ñoài. Kính baïch Ñöùc Theá Toân, xin laø nguyeân nhaân thöù naêm laøm cho ngöôøi Ngaøi chæ daïy nguyeân nhaân thöù ba laøm cho suy ñoài. Kính baïch Ñöùc Theá Toân, xin con ngöôøi ñeán tình traïng suy ñoài—This Ngaøi chæ daïy nguyeân nhaân thöù saùu ñöa we learn is the second cause of one's con ngöôøi ñeán tình traïng suy ñoài—This downfall. Pray and O 'Exalted One,' tell we learn is the fifth cause of one's own us the third cause of one's downfall. downfall. Pray, O 'Exalted One,' tell us 6) Ngöôøi deã duoâi daõ döôïi, ham vui ôû choã the sixth cause of one's downfall. ñoâng ngöôøi, khoâng chuyeân caàn, bieáng 12) Ngöôøi coù tieàn cuûa doài daøo, nhieàu vaøng nhaùc vaø noùng naûy, ñoù laø nguyeân nhaân laøm baïc, laém thöïc vaät, nhöng chæ thoï höôûng cho con ngöôøi suy ñoài—The man who is rieâng mình, ñoù laø nguyeân nhaân laøm cho drowsy, fond of society, not industrious, con ngöôøi suy ñoài—The man who owns indolent, and who expresses anger: this is much property, who has gold and food but the cause of one's downfall. enjoys alone his delicacies: this is the 7) Ñieàu naày nhö vaäy, chuùng con ñöôïc hoïc, cause of one's downfall. laø nguyeân nhaân thöù ba laøm cho con ngöôøi 13) Ñieàu naày nhö vaày, chuùng con ñöôïc hoïc, suy ñoài. Kính baïch Ñöùc Theá Toân, xin laø nguyeân nhaân thöù saùu laøm cho con Ngaøi chæ daïy nguyeân nhaân thöù tö ñöa con ngöôøi suy ñoài. Kính baïch Ñöùc Theá Toân, ngöôøi ñeán tình traïng suy ñoài—This we xin Ngaøi chæ daïy nguyeân nhaân thöù baûy learn as the third cause of one's downfall. laøm cho con ngöôøi suy ñoài—This then we Pray, O 'Exalted One,' tell us the fourth learn is the sixth cause of one's downfal. cause of one's downfall. Pray, O 'Exalted One,' and tell us the 8) Ngöôøi giaøu coù maø khoâng caáp döôõng cha seventh cause of one's downfall. meï giaø ñaõ quaù tuoåi xuaân xanh, ñoù laø 14) Ngöôøi kieâu caêng, töï phuï vôùi doøng doõi, vôùi nguyeân nhaân laøm cho con ngöôøi suy taøi saûn söï nghieäp hoaëc giai caáp mình vaø ñoài—Whoever, though being rich, does khinh khi nhöõng ngöôøi khaùc, ñoù laø nguyeân not support his aged parents who have nhaân laøm cho con ngöôøi suy ñoài—The passed their youth: this is the cause of man who prides in birth or wealth or clan one's downfall. and despises his own kinsmen: this is the 9) Ñieàu naày nhö vaày, chuùng con ñöôïc hoïc, cause of one's downfall. laø nguyeân nhaân thöù tö laøm cho con ngöôøi

15) Ñieàu nhö vaày, chuùng con ñöôïc hoïc, laø young wife and sleeps not for jealousy of nguyeân nhaân thöù baûy laøm cho con ngöôøi her: this is the cause of one's downfall. suy ñoài. Kính baïch Ñöùc Theá Toân, xin 21) Ñieàu naày nhö vaäy, chuùng con ñöôïc hoïc, Ngaøi chæ daïy nguyeân nhaân thöù taùm ñöa laø nguyeân nhaân thöù möôøi laøm cho con con ngöôøi ñeán tình traïng suy ñoài—This ngöôøi suy ñoài. Kính baïch Ñöùc Theá Toân, we learn is the seventh cause of one's xin Ngaøi chæ daïy nguyeân nhaân thöù möôøi downfall. Pray, O 'Exalted One,' tell us moät ñöa con ngöôøi ñeán tình traïng suy the eighth cause of one's downfall. ñoài—This we learn is the tenth cause of 16) Ngöôøi truïy laïc, say söa röôïu cheø, côø baïc, one's downfall. Pray, O Exalted One, tell vaø phung phí taøi saûn, ñoù laø nguyeân nhaân us the eleventh cause of one's downfall. laøm cho con ngöôøi suy ñoài—The man 22) Ngöôøi töï ñaët mình döôùi quyeàn moät ngöôøi who is a debauchee, a drunkard, a ñaøn baø

hay moät ngöôøi ñaøn oâng phung phí gambler and who squanders whatever he voâ ñoä löôïng, ñoù laø nguyeân nhaân laøm cho possesses: this is the cause of one's con ngöôøi suy ñoài—He who places in downfall. authority an intemperate spend-thrift 17) Ñieàu naày nhö vaày, chuùng con ñöôïc hoïc, woman, or a man of similar nature: this is laø nguyeân nhaân thöù taùm laøm cho con the cause of one's downfall. ngöôøi suy ñoài. Kính baïch Ñöùc Theá Toân, 23) Ñieàu naày nhö vaäy, chuùng con ñöôïc hoïc, xin Ngaøi chæ daïy nguyeân nhaân thöù chín laø nguyeân nhaân thöù möôøi moät laøm cho ñöa con ngöôøi ñeán tình traïng suy ñoài— con ngöôøi suy ñoài. Kính baïch Ñöùc Theá This we learn is the eighth cause of one's Toân, xin Ngaøi chæ daïy nguyeân nhaân thöù downfall. Pray, O 'Exalted One,' tell us möôøi hai ñöa con ngöôøi ñeán tình traïng suy the ninth cause of one's downfall. ñoài—Then this we learn is the eleventh 18) Khoâng bieát an phaän vôùi chính vôï nhaø, aên cause of one's downfall. Pray, O Exalted ôû vôùi gaùi giang hoà vaø vôï ngöôøi khaùc, ñoù One, tell us the twelfth cause of one's laø nguyeân nhaân laøm cho con ngöôøi suy downfall. ñoài—Not contented with one's own 24) Ngöôøi coù ít phöông tieän maø nhieàu tham wives, if one is seen amongst courtesans voïng, doøng doõi chieán só maø khao khaùt and the wives of others: this is the cause caàm quyeàn toái thöôïng, ñoù laø nguyeân nhaân of one's downfall. laøm cho con ngöôøi suy ñoài—He, who of 19) Ñieàu naày nhö vaäy, chuùng con ñöôïc hoïc, slender means but vast ambition or of laø nguyeân nhaân thöù chín laøm cho con warrior birth, aspires to sovereignty: this ngöôøi suy ñoài. Kính baïch Ñöùc Theá Toân, is the cause of one's downfall. xin Ngaøi chæ daïy nguyeân nhaân thöù möôøi 25) Thaáu roõ nhöõng nguyeân nhaân ñöa ñeán tình ñöa con ngöôøi ñeán tình traïng suy ñoài— traïng suy ñoài treân theá gian, baäc Hieàn Trí This we learn is the ninth cause of one's Cao Thöôïng soáng vôùi trí tueä trong caûnh downfall. Pray, O 'Exalted One,' tell us giôùi nhaøn laïc—Knowing well these the tenth cause of one's downfall. causes of downfall in the world, the Noble 20) Ngöôøi ñaõ quaù tuoåi xuaân xanh, cöôùi veà baø Sage, endowed with insight, shares a vôï quaù treû vaø aên ôû soáng chung khoâng phaûi happy realm. vì tình thöông chaêm soùc, ñoù laø nguyeân nhaân laøm cho con ngöôøi suy ñoài—The man who, past his youth, brings a very

Kinh Tam Baûo—Ratana Sutta— Truly, in the Dharma, is this precious jewel. By this truth may there be happiness! Jewels 5) Caù baäc Thaùnh nhaân maø Ñöùc Theá Toân taùn döông, ñöôïc moâ taû laø taâm an truï khoâng 1) Baát luaän ai hoäi tuï nôi ñaây, hoaëc chuùng giaùn ñoaïn. Khoâng coù gì nhö taâm an truï sanh treân ñòa caàu hoaëc chuùng sanh ôû caûnh aáy. Ñuùng vaäy, giaùo phaùp laø chaâu baùu thuø trôøi, ngöôõng mong taát caû ñeàu an laønh dieäu. Do söï thaät naày, ngöôõng mong ñöôïc haïnh phuùc! Taát caû haõy chuù taâm laéng nghe an laønh haïnh phuùc!—That sanctity nhöõng lôøi naày!—Whatever beings are praised by the Buddha Supreme, is assembled, whether terrestrial or described as "concentration without celestial, may every being be happy! interruption." There is nothing like that Moreover, may they be attentively listen concentration. Truly, in the Dharma, is to my words! this precious jewel. By this truth may 2) Taát caû haõy chuù taâm suy nieäm; haõy bieåu loä there be happiness! loøng töø aùi ñoái vôùi chuùng sanh trong caûnh 6) Taùm vò Thaùnh

aáy hôïp thaønh boán ñoâi, ñöôïc ngöôøi, ngaøy ñeâm haèng daâng cuùng. Haõy baäc thieän tri thöùc taùn döông; caùc Ngaøi laø taän tình hoä trì nhöõng ngöôøi aáy— nhöõng baäc ñaùng ñöôïc cuùng döôøng, laø ñeä Accordingly, give good heed to all beings; töû cuûa Ñaáng Thieän Theä. Vaät daâng cuùng show your love to the humans who day ñeán caùc Ngaøi seõ ñem laïi quaû phuùc doài and night bring offerings to you. daøo. Ñuùng vaäy, Taêng giaø laø chaâu baùu thuø Wherefore guard them zealously. dieäu. Do söï thaät naày, ngöôõng mong ñöôïc 3) Daàu kho taøng quyù giaù naøo treân ñôøi hay an laønh haïnh phuùc—Those eight trong moät caûnh giôùi khaùc, daàu chaâu baùu individuals, praised by the virtuous, trong nhöõng caûnh trôøi, khoâng gì saùnh baèng constitute four pairs. They, worthy of Ñöùc Theá Toân. Ñuùng vaäy, Ñöùc Phaät laø offerings, the disciples of the ‘Welcome chaâu baùu thuø dieäu. Do söï thaät naày, One,’ to these gifts given yield abundant ngöôõng mong ñöôïc an laønh haïnh phuùc!— fruit. Whatsoever treasure there be either here Truly, in the Sangha, is this precious jewel. By or in the world beyond or whatever this truth may there be happiness! precious jewel in the heavens yet there is 7) Vôùi yù chí kieân trì vöõng chaéc, soáng troïn non comparable with the ‘Accomplished veïn trong giaùo huaán cuûa Ñöùc Gotama, One.’ khoâng aùi duïc, caùc Ngaøi ñaõ thaønh ñaït Truly, in the Buddha, is this precious jewel. nhöõng gì caàn thaønh ñaït vaø theå nhaäp quaû vò By this truth may there be happiness! Baát Töû, caùc Ngaøi an nhaøn thoï höôûng caûnh 4) Baäc Thieän trí doøng Thích Ca ñaõ vieân thanh bình an laïc. Ñuùng vaäy, Taêng giaø laø maõn. Chaám döùt phieàn naõo, ly duïc vaø chaâu baùu thuø dieäu. Do söï thaät naày, thaønh ñaït traïng thaùi voâ sanh baát töû voâ ngöôõng mong ñöôïc an laønh haïnh phuùc!— thöôïng. Khoâng gì saùnh baèng giaùo phaùp. With steadfast mind, applying themselves Ñuùng vaäy, giaùo phaùp laø chaâu baùu thuø dieäu. Do throroughly in the dispensation (delivery) söï thaät naày, ngöôõng mong ñöôïc an laønh haïnh of the Gotama, exempt from passion, they phuùc!—The tranquil Sage of the Sakya have attained to that which should be realized that cessation, passion-free (free of attained and plunging into the deathless, passion), immortality supreme, there is they enjoy the peace obtained without no comparable with that of the Dharma. price. Truly, in the Sangha is this precious

jewel. By this truth may there be 11) Baát luaän haønh ñoäng naøo mình ñaõ laøm happiness! baèng thaân, khaåu hay yù, baäc Thaùnh nhaân 8) Nhö coät truï choân saâu trong loøng ñaát khoâng khoâng theå giaáu; bôûi vì ngöôøi ñaõ thaáy con theå bò gioù boán phöông lay chuyeån, cuøng ñöôøng khoâng theå coøn phaïm loãi. Ñuùng theá aáy Nhö Lai tuyeân ngoân, con ngöôøi vaäy, Taêng giaø laø chaâu baùu thuø dieäu. Do söï chaùnh tröïc ñaõ chöùng ngoä Töù Dieäu Ñeá laïi thaät naày, ngöôõng mong ñöôïc an laønh haïnh cuõng nhö vaäy. Ñuùng vaäy, Taêng giaø laø phuùc!—Whatever evil deeds he does chaâu baùu thuø dieäu. Do söï thaät naày, (whether by deeds, word or thought), he is ngöôõng mong ñöôïc an laønh haïnh phuùc!— incapable of hiding it: for it had been said Just as a firm post sunk in the earth cannot that such an act is impossible for one who be shaken by the four winds, so do I has seen the Path. declare him to be a righteous person, who 12) Cuõng döôøng

nhö caây trong röøng ñua nhau thoroughly perceives the Noble Truths. ñaâm choài naåy loäc khi muøa heø baét ñaàu aám Truly, in the Sangha, is this precious noùng. Giaùo phaùp toái thöôïng daãn ñeán Nieát jewel! By this truth may there be Baøn ñaõ ñöôïc giaùo truyeàn vì lôïi ích toái happiness! thöôïng cuõng theá aáy. Ñuùng vaäy, Ñöùc Phaät 9) Nhöõng baäc ñaõ thaáu ñaït roõ raøng caùc Thaùnh laø chaâu baùu thuø dieäu. Do söï thaät naày, Ñeá maø baäc trí tueä thaäm thaâm ñaõ giaùo ngöôõng mong ñöôïc an laønh haïnh phuùc!— truyeàn, daàu deã duoâi phoùng daät, vaãn khoâng Like unto the woodland groves with taùi sanh ñeán laàn thöù taùm. Ñuùng vaäy, Taêng blossomed tree-tops in the first heat of the giaø laø chaâu baùu thuø dieäu. Do söï thaät naày, summer season, had the sublime doctrine ngöôõng mong ñöôïc an laønh haïnh phuùc!— that leads to Nirvana been taught for the Those who comprehend clearly the Noble highest good. Truly, in the Buddha, is this Truths, well taught by him of deep precious jewel. By this truth may there be wisdom (do not, however, exceeding happiness! hedless they may be, undergo an eight 13) Ñöùc Theá Toân Voâ Thöôïng, baäc Toaøn Giaùc, birth). Truly, in the Sangha, is this baäc Thaùnh Nhaân ñaõ ban boá, baäc ñaõ ñem precious jewel. By this truth may there be ñeán vaø giaùo truyeàn Phaùp cao sieâu toái happiness! thöôïng. Ñuùng vaäy, Ñöùc Phaät laø chaâu baùu 10) Ngöôøi chöùng ngoä minh saùt, ba ñieàu kieän thuø dieäu. Do söï thaät naày, ngöôõng mong neáu coøn, seõ ñöôïc loaïi tröø, ñoù laø thaân kieán, ñöôïc an laønh haïnh phuùc!—The hoaøi nghi vaø giôùi caám thuû. Khoâng bao giôø Unrivalled (Unparalleled) Excellent One, sa ñoïa vaøo boán caûnh khoå vaø khoâng coøn coù the Knower, the giver, and bringer of the theå vi phaïm saùu troïng nghieäp baát thieän. Excellent has expounded the excellent Ñuùng vaäy, Taêng giaø laø chaâu baùu thuø dieäu. Doctrine. Truly, in the Buddha, is this Do söï thaät naày, ngöôõng mong ñöôïc an precious jewel. By this truth may laønh haïnh phuùc!—For him with the there be happiness! development of insight three conditions 14) Quaù khöù ñaõ chaám döùt, vò lai thì chöa ñeán, come to none namely, illusion, doubt, and taâm khoâng dính maéc trong moät kieáp taùi indulgence in wrong rites and sanh vò lai, tham aùi khoâng sanh khôûi, caùc ceremonies, should there be any. From baäc trí tueä aáy sieâu thoaùt nhö ngoïn ñeøn kia the four states of misery, he is now chôït taét. Ñuùng vaäy, Taêng giaø laø chaâu baùu absolutely freed and is incapable of thuø dieäu. Do söï thaät naày, ngöôõng mong committing the six heinous crimes. ñöôïc an laønh haïnh phuùc!—The past is

extinct, future has not yet come, their phaûi bieát laéng nghe, vaø phaûi khieâm toán— minds are not attached to a future birth, He who skilled in his good and who their desires do not grow, those wise ones wishes to attain that state of calm go out even as this lamp. Truly, in the should act as follows: he should be Sangha, is this precious jewel. By this efficient, upright, perfectly upright, truth may there be happiness! obedient and humble. 15) Chuùng ta tuï hoäi nôi ñaây, daàu laø chuùng 2) Tri tuùc cho ngöôøi thieän tín deã daøng hoä trì , sanh ôû ñòa caàu hay thieân giôùi, haõy ñaûnh leã ít bò raøng buoäc, khoâng nhieàu nhu caàu, thu Ñöùc Theá Toân, baäc ñöôïc chö Thieân vaø thuùc luïc caên, kín ñaùo, teá nhò, khoâng luyeán nhaân loaïi kính moä

toân vinh. Ngöôõng aùi gia ñình—Contented, easily mong ñöôïc an laønh haïnh phuùc—We, supportable (fulfilled), with duties, of beings here assembled, whether Right Livelihood, controlled in senses, terrestrial or celestial, salute the discreet, not impudent, not be greedily accomplished Buddha, honoured by gods attached to families. and humans. May there be happiness! 3) Ngöôøi aáy khoâng neân vi phaïm loãi laàm nhoû 16) Chuùng ta tuï hoäi nôi ñaây, daàu laø chuùng beù naøo maø baäc thieän trí coù theå khieån sanh ñòa caàu hay thieân giôùi, haõy ñaûnh leã traùch. Öôùc mong taát caû chuùng ñöôïc an vui Ñöùc Theá Toân, baäc ñöôïc chö thieân vaø nhaân vaø chaâu toaøn! Öôùc mong taát caû ñeàu coù loaïi kænh moä toân vinh. Ngöôõng mong ñöôïc taâm hoaøn toaøn trong saïch—He should not an laønh haïnh phuùc—We, beings here commit any slight assembled whether terrestrial or celestial, wrong such that other wise men salute the accomplished Buddha, might censure him. May all beings be happy honoured by gods and humans. May there and secure! May their heart be wholesome! be happiness! 4) Baát luaän chuùng sanh aáy nhö theá naøo: yeáu 17) Chuùng ta tuï hoäi nôi ñaây, daàu laø chuùng ñuoái hay khoûe maïnh, cao lôùn maäp maïp sanh ñòa caàu hay thieân giôùi, haõy ñaûnh leã hay taàm voùc bình thöôøng, luøn thaáp beù Ñöùc Theá Toân, baäc ñöôïc chö thieân vaø nhaân nhoû, höõu tình hay voâ tình, nhöõng chuùng loaïi kænh moä toân vinh. Ngöôõng mong ñöôïc sanh ôû gaàn hay nhöõng chuùng sanh ôû xa, an laønh haïnh phuùc—We, beings here nhöõng chuùng sanh ñaõ ra ñôøi hoaëc nhöõng assembled whether terrestrial or celestial, chuùng sanh chöa ra ñôøi. Öôùc mong taát caû salute the accomplished Buddha, chuùng sanh, khoâng loaïi tröø baát luaän ai, honoured by gods and humans. May there ñeàu coù taâm an laønh haïnh phuùc— be happiness! Whatsoever living beings there be: feeble or strong, long, stout or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born Kinh Töø Bi—Metta Sutta—Loving- and those who are to be born—may all beings, without exception, be happy kindness minded! 5) Khoâng ai laøm cho ai thaát voïng, khoâng ai 1) Ngöôøi khoân kheùo möu tìm lôïi ích cho khinh bæ ai, daàu ngöôøi theá naøo hoaëc ôû nôi mình vaø coù öôùc nguyeän thaønh ñaït traïng ñaâu. Trong côn giaän döõ hay luùc oaùn hôøn, thaùi vaéng laëng neân coù haønh ñoäng nhö theá khoâng neân mong ñieàu baát haïnh ñeán vôùi naày: Ngöôøi aáy phaûi coù khaû naêng, haûi ngöôøi khaùc—Let none deceive another chaùnh tröïc, hoaøn toaøn chaùnh tröïc,

nor despise any person whatsoever in any place. In anger or ill-will, let him not wish Giaøu chieàu hoâm, khoù sôùm mai: Rich today and any harm to another. poor tomorrow. 6) Cuõng nhö töø maãu heát loøng baûo veä ñöùa con duy nhaát, daàu nguy hieåm ñeán taùnh maïng, Gieo gì gaët naáy: To reap as one has sown. cuøng theá aáy ngöôøi kia trau doài taâm Töø voâ löôïng voâ bieân, raûi khaép moïi chuùng sanh—Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all beings. 7) Haõy ñeå nhöõng tö töôûng töø aùi voâ bieân bao truøm toaøn theå theá gian, beân treân, phía döôùi, boán phöông taùm höôùng, khoâng ñeå cho ñieàu gì laøm trôû ngaïi, khoâng maûy may noùng giaän, khoâng chuùt hieàm thuø—Let his thoughts of boundless love pervade the whole

world—above, below and across, without any obstruction, without any hatred, without any enemy. 8) Daàu ngöôøi aáy ñi, ñöùng, naèm, ngoài, giaây phuùt naøo coøn thöùc, ñeàu neân phaùt trieån taâm nieäm. Ñoù laø haïnh phuùc cao thöôïng nhaát—Whether he walks, stands, lies down or sits, as long as he is awake, he should develop this mindfulness. This, they say, is the highest conduct here. 9) Khoâng ñeå rôi vaøo nhöõng laàm laïc, ñöùc haïnh trong saïch vaø vieân maõn giaùc ngoä, Ai lo phaän naáy: Everyman for himself. ngöôøi aáy laùnh xa moïi hình thöùc aùi duïc. Ñuùng thaät vaäy, ngöôøi aáy khoâng coøn trôû laïi Höùa ít laøm nhieàu: Promise little but do much. vaøo baøo thai—Not falling into error, virtuous and endowed with insight, he Höõu chí caùnh thaønh: Where there is a will, discards attachment to sense-desires. Of a there is a way. truth, he does not come again for conception in a womb. Noùi laø baïc, im laëng laø vaøng: Speak is silver but silence is gold. Chaâm Ngoân Tuïc Ngöõ—Precepts and Khaåu Phaät taâm xaø: A honey tongue, a heart of Proverbs: gall.

Ngöôøi ta chæ thaáy söùc khoûe laø quí khi beänh taät ñeán vôùi mình: Health is not valued till sickness comes.

Appendix F Kinh Phaùp Baûo Ñaøn The Jewel Platform Sutra

KINH PHAÙP BAÛO ÑAØN meï giaø vaø baûo ñeán Huyønh Mai tham vaán Nguõ Toå—At one time the Great Master arrived at Pao-Lin. Magistrate Wei Ch'u Phaåm Thöù Nhaát—Haønh Do of Shao Chou and other local officials The First Chapter—Action & Intention climbed the mountain and invited the Master to come into the city to the lecture • Khi aáy Ñaïi Sö ñeán chuøa Baûo Laâm taïi hall of the Ta Fan Temple to speak the Thieàu Chaâu. Thöù söû Vi Cöø cuøng vôùi quan Dharma to the assembly. When the lieâu vaøo trong nuùi thænh Sö ñeán trong Master had taken his seat, the Magistrate thaønh, ôû chuøa Ñaïi Phaïm, taïi giaûng ñöôøng and over thirty other officials including vì chuùng khai duyeân noùi phaùp. Sö ñaêng more than thirty Confucian scholars, and toøa, thöù söû cuøng quan lieâu hôn 30 ngöôøi, more than one thousand Bhikshus, nho toâng hoïc só hôn 30 ngöôøi, Taêng Ni Bhikshunis, Taoists, and laypeople, all ñaïo tuïc hôn moät ngaøn ngöôøi, ñoàng laøm leã made obeisance, at the same time, nguyeän ñöôïc nghe phaùp yeáu. Luïc Toå baûo wishing to hear the essentials (essence) of chuùng raèng: "Naày thieän tri thöùc, Boà Ñeà töï Dharma. The Great Master said to the taùnh xöa nay laø thanh tònh, chæ duøng taâm assembly, "Good Knowing Advisors, the naày thaúng ñoù troïn ñöôïc thaønh Phaät. Naøy self-nature of Bodhi is originally clear thieän tri thöùc, haõy laéng nghe Hueä Naêng and pure. Simply use that mind, and you noùi veà haønh do ñöôïc phaùp. Nghieâm phuï will directly accomplish Buddhahood. cuûa Hueä Naêng boån quaùn ôû Phaïm Döông, Good Knowing Advisors, listen while I bò giaùng ñaøy ra Laõnh Nam, laøm thöôøng tell you about the actions and intentions daân ôû Taân Chaâu. Thaân naày baát haïnh, cha by which Hui-Neng obtained the Dharma. laïi maát sôùm, meï goùa con coâi dôøi ñeán Nam Hui-Neng's stern father was originally Haûi, gian nan ngheøo khoå, thöôøng ra chôï from Fan Yang. He was banished to Hsin baùn cuûi. Khi aáy coù moät ngöôøi khaùch mua Chou in Ling Nan, where he became a cuûi, baûo

gaùnh cuûi ñeán nhaø khaùch, khaùch commoner. Unfortunately, his father soon nhaän cuûi xong, Hueä Naêng laõnh tieàn, lui ra died, and his aging mother was left alone. khoûi cöûa, thaáy moät ngöôøi khaùch tuïng kinh, They moved to Nan Hai and, poor and in Hueä Naêng moät phen nghe lôøi kinh, taâm bitter straits, Hui Neng sold wood in the lieàn khai ngoä, beøn hoûi khaùch tuïng kinh gì? market place. Once a customer bought Khaùch baûo: “Kinh Kim Cang.” Hueä Naêng firewood and ordered it delivered to his laïi hoûi: “ÔÛ töø ñaâu ñeán thoï trì kinh naày?” shop. When the delivery was made, and Khaùch baûo: “Toâi töø chuøa Ñoâng Thieàn, Hui Neng received the money, he went huyeän Huyønh Mai ñeán. Chuøa aáy do Nguõ outside the gate and he noticed a Toå Hoaèng Nhaãn Ñaïi Sö laøm chuû giaùo customer reciting a Sutra. Upon once hoùa, ñeä töû coù hôn moät ngaøn ngöôøi.” Toâi hearing the words of this Sutra: “One ñeán ñoù leã baùi ñeå thoï trì kinh naày. Ñaïi Sö should produce that thought which is Hoaèng Nhaãn thöôøng khuyeân: “Keû Taêng nowhere supported,” Hui Neng’s mind ngöôøi tuïc chæ trì kinh Kim Cang lieàn ñöôïc immediately opened to enlightenment. thaáy taùnh, thaúng ñoù thaønh Phaät.” Hueä Thereupon he asked the customer what Naêng nghe noùi, do ñôøi tröôùc coù duyeân, Sutra he was reciting. The customer môùi ñöôïc moät ngöôøi khaùch cho Hueä Naêng replied, “The Diamond Sutra.” Then moät soá baïc 10 löôïng ñeå giuùp nuoâi döôõng again he asked, “Where do you come

from and why do you recite this Sutra?” xuoáng nhaø truø ñi.” Hueä Naêng lui laïi nhaø The customer said, “I come from Tung sau, coù moät ngöôøi cö só sai Hueä Naêng böûa Ch’an Monastery in Ch’i Chou, Huang cuûi, giaõ gaïo, traûi hôn taùm thaùng. Moät Mei Province. There, the fifth Patriarch, hoâm, Toå chôït thaáy Hueä Naêng, môùi baûo: the Great Master Hung Jen, dwells and “Ta nghó choã thaáy cuûa ngöôi coù theå duøng, teaches over one thousand disciples. I nhöng sôï coù ngöôøi aùc haïi ngöôi, neân went there to make obeisance and I heard khoâng cuøng ngöôi noùi chuyeän, ngöôi coù and received this Sutra." The Great bieát chaêng?” Hueä Naêng thöa: “Ñeä töû cuõng Master constantly exhorts the Sangha and bieát yù cuûa Thaày neân khoâng daùm ñeán nhaø laypeople only to uphold the Diamond treân, ñeå ngöôøi khoâng bieát.”—After Hui Sutra. Then, they may see their own Neng had made arrangements for his nature and directly achieve Buddhahood. mother’s welfare, he took his leave. In Hui Neng heard this and desired to go to less than thirty days, he arrived at Huang seek the Dharma but he recalled that his Mei and made obeisance to the Fifth mother had no support. Karmic conditions Patriarch, who asked him, “Where are originating from past lives led another you from and what do you seek?” Hui man to give Hui Neng a pound of silver, Neng replied, “Your disciple is a so that he could provide clothing and food commoner from Hsin Chou in Ling Nan for his aging mother. The man furhter and comes from afar to bow to the instructed him to go to Huang Mei to call Master, seeking only to be a Buddha, and upon and bow to the Fifth Patriarch. nothing else.” The Patriarch said, “You are from Ling Nan and therefore are a • Hueä Naêng an trí meï xong lieàn töø giaû ra ñi, barbarian, so how can you become a khoâng hôn 30 ngaøy lieàn ñeán Huyønh Mai Buddha?” Hui Neng said, “Although there leã baùi Nguõ

Toå. Toå hoûi raèng: “Ngöôi töø are people from the north and people phöông naøo ñeán, muoán caàu vaät gì?” Hueä from the south, there is ultimately no Naêng ñaùp raèng: “Ñeä töû laø daân Taân Chaâu north or south in the Buddha nature. The thuoäc Laõnh Nam, töø xa ñeán leã thaày, chæ body of the barbarian and that of the High caàu laøm Phaät, chôù khoâng caàu gì khaùc!” Toå Master are not the same, but what baûo raèng: “OÂng laø ngöôøi Laõnh Nam, laïi laø distinction is there in the Buddha nature?” ngöôøi queâ muøa, laøm sao kham laøm Phaät?” The Fifth Patriarch wished to continue the Hueä Naêng lieàn ñaùp: “Ngöôøi tuy coù Nam conversation, but seeing his disciples Baéc nhöng Phaät taùnh voán khoâng coù Nam gathering on all sides, he ordered his Baéc. Thaân queâ muøa naày cuøng vôùi Hoøa visitor to follow the group off to work. Thöôïng chaúng ñoàng, nhöng Phaät taùnh ñaâu Hui Neng said, “Hui Neng informs the coù sai khaùc.” Nguõ Toå laïi muoán cuøng toâi High Master that this disciple’s mind noùi chuyeän, nhöng thaáy ñoà chuùng chung constantly produces wisdom and is not quanh ñoâng quaù, môùi baûo theo chuùng laøm separate from the self nature. That, itself, coâng taùc. Hueä Naêng thöa: “Hueä Naêng xin is the field of blessing. It has not yet been baïch Hoøa Thöôïng, töï taâm ñeä töû thöôøng decided what work the High Master will sanh trí hueä, khoâng lìa töï taùnh töùc phöôùc instruct me to do.” The Fifth Patriarch ñieàn, chöa bieát Hoøa Thöôïng daïy con laøm said, “Barbarian, your faculties are too vieäc gì?” Toå baûo: “Keû nhaø queâ naày, caên sharp. Do not speak further but go to the taùnh raát lanh lôïi, oâng chôù coù noùi nöõa, ñi

back courtyard.” Hui Neng withdrew to the robe and Dharma will be passed on to the back courtyard where a cultivator you and you will become the Sixth ordered him to split firewood and thresh Patriarch. Hurry off! Do not delay! Time rice. More than eight months had passed spent thinking and considering is of no when the Patriarch one day suddenly saw use in this matter. When seeing your own Hui Neng and said, “I think these views of nature it is necessary to see it at the very yours can be of use, but I feared that evil moment of speaking. One who does that people could harm you. For that reason, I perceives as does one who wields a sword have not spoken with you. Did you in the height of battle.” understand the situation?” Hui Neng replied, “Your disciple knew the Master’s • Chuùng ñöôïc chæ daïy, trôû veà hoïp baøn vôùi intention and stayed out of the front hall, nhau raèng: “Taát caû chuùng ta khoâng caàn so that others might not notice him.” phaûi laéng loøng duïng yù laøm keä ñeå trình vôùi Hoøa Thöôïng, ñaâu coù lôïi ích gì? Thöôïng • Moät hoâm Nguõ Toå baûo caùc ñeä töû: “Taát caû Toïa Thaàn Tuù, hieän laøm Giaùo Thoï Sö, aét haõy ñeán, ta noùi vôùi caùc oâng ngöôøi ñôøi laø ngöôøi ñöôïc, chuùng ta coá gaéng laøm keä sanh töû laø vieäc lôùn, caùc oâng troïn ngaøy chæ tuïng chæ uoång duïng taâm löïc.” Moïi ngöôøi caàu phöôùc ñieàn, chaúng caàu ra khoûi bieån nghe lôøi naày, thaûy ñeàu nhöùt taâm noùi raèng: khoå sanh töû. Töï taùnh neáu meâ thì phöôùc “Chuùng ta veà sau y chæ Thöôïng Toïa Thaàn naøo coù theå cöùu? Caùc oâng moãi ngöôøi haõy Tuù, nhoïc gì phaûi laøm keä.”—The assembly ñi, töï xem trí hueä cuûa mình, nhaän thaáy received this order and withdrew, saying taùnh Baùt Nhaõ nôi baûn taâm mình, moãi to one

another, “We of the assembly do ngöôøi laøm moät baøi keä roài ñeán trình cho ta not need to clear our minds and use our xem, neáu ngoä ñöôïc ñaïi yù thì ta trao y intellect to compose a verse to submit to phaùp laøm Toå thöù saùu. Phaûi nhanh ñi, the High Master. What use would there khoâng ñöôïc chaäm treå, suy nghó töùc laø be in this? Shen Hsiu is our senior khoâng truùng. Ngöôøi kieán taùnh ngay lôøi noùi instructor and Dharma teacher, certainly phaûi thaáy, neáu nhö ngöôøi naày duø khi muùa he should be the one to obtain it. It would ñao giöõa traän cuõng ñöôïc thaáy taùnh—One be not only improper for us to compose a day the Patriarch summoned his disciples verse but a waste of effort as well.” together and said, “I have something to Hearing this, everyone put his mind to say to you: for people in the world, the rest and said, “Henceforth, we will rely matter of birth and death is a great one. on Master Shen Hsiu. Why vex ourselves All day long you seek fields of blessings writing verses?” only; you do not try to get out of the biter sea of birth and death. If you are confused • Thaàn Tuù suy nghó: “Caùc ngöôøi ñeàu khoâng about your self-nature, how can blessings trình keä vì ta laøm giaùo thoï sö cho hoï, ta save you?” The Patriarch continued, caàn phaûi laøm keä trình leân Hoøa Thöôïng. “Each of you go back and look into your Neáu khoâng trình keä thì Hoøa Thöôïng laøm own wisdom and use the Prajna-nature of sao bieát ñöôïc kieán giaûi trong taâm ta caïn your own original mind to compose a hay saâu? Ta trình yù keä, caàu phaùp thì toát, verse. Submit it to me so that I may look caàu laøm Toå thì xaáu, vì nhö vaäy laø ñoàng at it. If you understand the great meaning, vôùi taâm cuûa keû phaøm, muoán cöôùp ñöôïc

ngoâi vò Thaùnh khoâng khaùc. Neáu chaúng Thaàn Tuù vieát keä xong, lieàn trôû veà phoøng, trình keä thì troïn khoâng ñöôïc phaùp, raát moïi ngöôøi ñeàu chaúng bieát. Thaàn Tuù laïi khoù! Raát khoù!”—Shen Hsiu then thought, suy nghó: “Ngaøy mai Nguõ Toå thaáy baøi keä, “The others are not submitting verses neáu hoan hyû töùc ta cuøng phaùp coù duyeân, because I am their teacher. I must neáu noùi khoâng kham, töï laø ta meâ, nghieäp compose a verse and submit it to the duyeân ñôøi tröôùc naëng neà, khoâng hôïp ñöôïc Higher Master. If I do not submit a verse, phaùp, thaät laø Thaùnh yù khoù löôøng.” Trong how will the High Master know whether phoøng suy nghó, ngoài naèm chaúng yeân cho the views and understanding in my mind ñeán canh naêm—In front of the Fifth are deep or shallow? My intention in Patriarch’s hall were three corridors. submitting the verse is to seek the Their walls were to be frescoed by Court Dharma and that is good. But if it is to Artist Lu Chen with stories from the grasp the patriarchate, then that is bad, for Lankavatara Sutra and with pictures how would that be different from the portraying in detail the lives of the five mind of a common person coveting the patriarchs in order to the patriarchs might holy position? But, if I do not submit a be venerated by future generations. After verse, in the end I will not obtain Dharma. composing his verse, Shen Hsiu made This is a terrible dilemma!” several attempts to submit it. But whenever he reached the front hall, his • Tröôùc nhaø cuûa Nguõ Toå coù moät haønh lang mind became agitated and distraught and ba gian, Nguõ Toå nghó môøi oâng Cung his entire body became covered with Phuïng Lö Traân ñeán veõ ‘Laêng Giaø Bieán perspiration. Though he

made thirteen Töôùng vaø Nguõ Toå Huyeát Maïch Ñoà' ñeå laïi attempts in four days, he did not dare löu truyeàn cuùng döôøng. Ngaøi Thaàn Tuù submit it. Then he thought, "This is not as laøm keä roài, maáy phen muoán trình, ñi ñeán good as writing it on the wall for the nhaø tröôùc thì trong taâm hoaûng hoát, khaép Higher Master to see it suddenly. If he thaân ñoå moà hoâi, nghó trình chaúng ñöôïc. says it is good, I will step forward, bow, Tröôùc sau traûi qua boán ngaøy, ñeán 13 laàn, and say, 'Hsiu did it." If it is not good trình keä khoâng ñöôïc. Thaàn Tuù môùi suy enough, then I have spent my years on nghó: "Chaúng baèng ñeán döôùi haønh lang this mountain in vain, receiving vieát keä, Hoøa Thöôïng ñi qua xem thaáy, veneration from others. And as to further neáu chôït baûo raèng hay thì mình ra leã baùi development, what can I say?" That night thöa cuûa Thaàn Tuù laøm, neáu noùi khoâng in the third watch, while holding a candle, kham, thaät uoång coâng ôû nuùi maáy naêm, thoï he secretly wrote the verse on the wall of ngöôøi leã baùi, laïi tu ñaïo gì?" Canh ba ñeâm South corridor to show what his mind had aáy, khoâng cho ngöôøi bieát, Thaàn Tuù töï caàm seen. ñeøn vieát baøi keä treân vaùch phöông Nam ñeå Verse said: trình choã taâm mình thaáy ñöôïc. Baøi keä vieát "The body is a Bodhi tree, raèng: The mind like a bright mirror stand. Thaân laø coäi Boà Ñeà Time and again brush it clean, Taâm nhö ñaøi göông saùng And let no dust alight." Luoân luoân phaûi lau chuøi After writing this verse, Shen Hsiu Chôù ñeå dính buïi baëm. returned to his room, and the others did

not know what he had done. Then he light incense and bow before it and to thought, "If the Fith Patriarch sees the recite it, thus enabling them to see their verse tomorrow and is pleased, it will own nature. The disciples all recited it mean that I have an affinity with the and exclaimed, "Excellent!" Dharma. If he says that it does not pass, it will mean that I am confused by heavy • Ñeán canh ba, Toå môùi goïi Thaàn Tuù vaøo karmic obstacles from past lives and trong thaát hoûi: "Keä ñoù, phaûi oâng laøm thereafter that I am not fit to obtain the chaêng?" Ngaøi Thaàn Tuù thöa: "Thaät laø con Dharma. It is difficult to fathom the sage's laøm, chaúng daùm voïng caàu Toå vò, chæ mong intentions." In his room he continued to Hoøa Thöôïng töø bi xem ñeä töû coù ñöôïc chuùt think and could not sit or sleep peacefully ít trí hueä chaêng?" Toå baûo: "OÂng laøm baøi through to the fifth watch. keä naày laø chöa thaáy ñöôïc töï taùnh, chæ ñeán ñöôïc ngoaøi cöûa, chöù chöa vaøo ñöôïc trong • Nguõ Toå ñaõ bieát Thaàn Tuù vaøo cöûa chöa cöûa, kieán giaûi nhö theá tìm Voâ Thöôïng Boà ñöôïc, khoâng thaáy töï taùnh. Saùng hoâm sau, Ñeà, troïn khoâng theå ñöôïc.Voâ Thöôïng Boà Toå goïi oâng Lö Cung Phuïng ñeán haønh lang Ñeà phaûi ñöôïc ngay nôi lôøi noùi ñoù maø bieát phía nam ñeå veõ ñoà tröôùng treân vaùch, chôït baûn taâm baûn taùnh cuûa mình, chaúng sanh thaáy baøi keä. Ngaøi baûo Cung Phuïng raèng: chaúng dieät, ñoái trong taát caû thôøi moãi nieäm "Thoâi chaúng caàn phaûi veõ, nhoïc coâng oâng moãi nieäm töï thaáy, muoân phaùp ñeàu khoâng töø xa ñeán. Trong Kinh coù noùi 'Phaøm keït, moät chôn taát caû ñeàu chôn, muoân caûnh nhöõng gì coù töôùng ñeàu laø hö voïng.' Chæ töï nhö nhö, taâm nhö nhö ñoù töùc laø chôn ñeå laïi cho ngöôøi baøi keä naày tuïng ñoïc thoï thaät. Neáu thaáy ñöôïc nhö theá töùc laø töï

taùnh trì, y theo baøi keä naày maø tu haønh thì khoûi Voâ Thöôïng Boà Ñeà. OÂng haõy ñi, moät hai ñoïa trong aùc ñaïo, y theo baøi keä naày tu ngaøy sau, suy nghó laøm moät baøi keä khaùc thì ñöôïc lôïi ích lôùn, khieán ñoà ñeä thaép ñem laïi toâi xem, baøi keä cuûa oâng neáu vaøo höông leã baùi, cung kính vaø tuïng ñoïc baøi ñöôïc cöûa, seõ trao y phaùp cho oâng.”—At keä naày töùc ñöôïc thaáy taùnh.” Moân nhaân the third watch, the Patriarch called Shen tuïng baøi keä ñeàu khen: “Hay thay! Hay Hsiu into the hall and asked him, “Did thay!”—The Patriarch already knew that you write this verse?” Shen Hsiu said, Shen Hsiu had not yet entered the gate “Yes, in fact, Hsiu did it. He does not dare and seen his own nature. At daybreak, the to claim to the position of Patriarch but Patriarch called Court Artist Lu Chen to hopes the High Master will paint the wall of the south corridor. compassionately see whether or not this Suddenly, he saw the verse and said to disciple has a little bit of wisdom.” The the court artist, “There is no need to paint. Patriarch said, “The verse which you I am sorry that you have been troubled by wrote shows that you have not yet seen coming so far, but the Diamond Sutra your original nature but are still outside says, ‘Whatever has marks is empty and the gate. With such views and false.’ Instead leave this verse for people understanding, you may seek supreme to recite and uphold. Those who cultivate Bodhi but in the end will not obtain it. in accordance with this verse will not fall Supreme Bodhi must be obtained at the into the evil destinies and will attain great very moment of speaking. In recognizing merit.” He then ordered the disciples to the original mind at all times in every

thought, you yourself will see that the ten received a transmission of the teaching, thousand Dharmas are unblocked; in one he already understood its profound truth is all truth and the ten thousand meaning. He asked the boy, “What verse states are of themselves “thus”; as they are you reciting?” “Barbarian, you know are. The ‘thusness’ of the mind; that is nothing,” replied the boy. The Great true reality. If seen in this way, it is Master said that birth and death are indeed the self nature of Supreme profound concerns for people in the Bodhi.” The Patriarch continued, “Go and world. Wishing to transmit the robe and think it over for a day or two. Compose Dharma, he ordered his disciples to another verse and bring it to me to see. If compose verses and bring them to him to you have been able to enter the gate, I see. The person who has awakened to the will transmit the robe and Dharma to profound meaning will inherit the robe you.” and Dharma and become the Sixth Patriarch. Our senior, Shen Hsiu, wrote • Thaàn Tuù laøm leã lui ra, traûi qua maáy ngaøy, this ‘verse without marks’ on the wall of laøm keä cuõng khoâng thaønh, trong taâm the south corridor. The Great Master hoaûng hoát, thaàn trí baát an, ví nhö trong ordered everyone to recite it, for to moäng, ñöùng ngoài chaúng vui. Laïi hai ngaøy cultivate in accordance with this verse is sau, coù moät chuù beù ñi qua choã giaõ gaïo, to avoid falling into the evil destinies and ñoïc baøi keä naày. Hueä Naêng vöøa nghe, lieàn is of great merit. bieát baøi keä naày chöa thaáy ñöôïc boån taùnh. Hueä Naêng beøn hoûi chuù beù raèng: “Tuïng ñoù • Hueä Naêng thöa raèng: “Thöôïng nhôn, ñaõ laø keä gì?” Chuù beù ñaùp: “Caùi oâng nhaø queâ hôn taùm thaùng, toâi ôû nhaø truø giaõ gaïo, chöa khoâng bieát, Ñaïi Sö noùi

ngöôøi ñôøi sanh töû töøng ñeán nhaø treân, mong thöôïng nhôn daãn laø vieäc lôùn, muoán ñöôïc truyeàn y phaùp, toâi ñeán tröôùc baøi keä leã baùi." Chuù beù daãn khieán ñeä töû laøm keä trình. Ngaøi xem neáu Hueä Naêng ñeán tröôùc baøi keä leã baùi. Hueä ngoä ñöôïc ñaïi yù, lieàn trao y phaùp cho laøm Naêng baûo: "Hueä Naêng khoâng bieát chöõ, Toå thöù saùu. Thöôïng Toïa Thaàn Tuù vieát baøi nhôø thöôïng nhôn vì toâi ñoïc." Khi aáy coù keä Voâ Töôùng ôû vaùch haønh lang phía nam, quan Bieät Giaù hoï Tröông teân Nhöït Duïng Ñaïi Sö khieán ñoà chuùng ñeàu neân ñoïc, y keä ôû Giang Chaâu lieàn to tieáng ñoïc. Hueä naày tu, seõ khoûi ñoïa ñöôøng aùc, y keä naày tu Naêng nghe roài beøn noùi: "Toâi cuõng coù moät seõ coù lôïi ích lôùn."—Shen Hsiu made baøi keä, mong quan Bieät Giaù vì toâi vieát obeisance and left. Several days passed laïi." Quan Bieät Giaù noùi: "OÂng cuõng laøm but he was unable to compose a verse. keä nöõa sao? Vieäc naày thaät ít coù!" Hueä His mind was agitated and confused; his Naêng noùi vôùi quan Bieät Giaù raèng: "Muoán thoughts and moods were uneasy. He was hoïc ñaïo Voâ Thöôïng Boà Ñeà, khoâng ñöôïc as if in a dream; whether walking or khinh ngöôøi môùi hoïc. Keû haï cuõng coù caùi sitting down, he could not be happy. Two trí thöôïng thöôïng, coøn ngöôøi thöôïng days later, a young boy chanting that thöôïng cuõng khoâng coù yù trí." Quan Bieät verse passed by the threshing room. Giaù noùi: "OÂng chæ tuïng keä, toâi vì oâng vieát, Hearing it for the first time, Hui Neng neáu oâng ñöôïc phaùp, tröôùc phaûi ñoä toâi, chôù knew that the writer had not yet seen his queân lôøi naày." Hueä Naêng ñoïc baøi keä: original nature. Although he had not yet "Boà Ñeà voán khoâng caây

Göông saùng cuõng chaúng ñaøi thaáy taùnh." Chuùng cho laø ñuùng. Ngaøy keá Xöa nay khoâng moät vaät Toå leùn ñeán choã giaõ gaïo thaáy Hueä Naêng Choã naøo dính buïi baëm?" ñeo ñaù giaõ gaïo, môùi baûo raèng: "Ngöôøi Hui Neng said, "I, too, would like to caàu ñaïo vì phaùp queân mình ñeán theá ö?" recite it to create an affinity. Superior Toå laïi hoûi: "Gaïo traéng hay chöa?" Hueä One, I have been pounding rice here for Naêng thöa: "Gaïo traéng ñaõ laâu, coøn thieáu over eight months and have not yet been giaàn saøng." Toå laáy gaäy goõ vaøo coái ba to the front hall. I hope that the Superior tieáng roài ñi. Hueä Naêng lieàn hoäi ñöôïc yù One will lead me before the verse to pay Toå, ñeán khi troáng ñoå canh ba lieàn vaøo homage." The boy then led him to the thaát. Toå laáy aùo caø sa che chung quanh verse to bow. Hui Neng said, "Hui Neng khoâng ñeå ngöôøi thaáy, vì Hueä Naêng maø cannot read. Please, Superior One, read it noùi kinh Kim Cang, ñeán caâu 'Öng voâ sôû to me." Then an official from Chiang truï nhi sanh kyø taâm.'—After this verse Chou, named Chang Jih Yung, read it was written, the followers all were loudly. After hearing it, Hui Neng said, "I, startled and without exception cried out to too, have a verse. Will the official please one another, "Strange indeed! One cannot write it for me?" The official replied, judge a person by his appearance. How "You, too, can write a verse? That is can it be that, after so little time, he has strange!" Hui Neng said to the official, "If become a Bodhisattva in the flesh?" The you wish to study the Supreme Bodhi, do Fifth Patriarch saw the astonished not slight the beginner. The lowest people assembly and feared that they might may have the highest wisdom; the highest become dangerous. Accordingly, he

people may have the least wisdom. If you erased the verse with his shoe saying, slight others, you create limitless, “This one, too, has not yet seen his unbounded offenses.” The official said, nature.” The assembly agreed. The “Recite your verse and I will write it out next day the Patriarch secretly came to for you. If you obtain the Dharma you the threshing floor where he saw Hui must take me across first. Do not forget Neng pounding rice with a stone tied these words.” around his waist and he said, “A seeker of Hui Neng’s verse read: the Way would forget his very life for the “Originally Bodhi has no tree, Dharma. Is this not the case?” Then the The bright mirror has no stand. Fifth Patriarch asked, “Is the rice ready?” Originally there is not a single thing, Hui Neng replied, “The rice has long Where can dust alight?” been ready. It is now waiting only for the sieve.” The Patriarch rapped the pestle • Khi vieát baøi keä roài, ñoà chuùng thaûy ñeàu three times with his staff and left. Hui kinh hoaøng, khoâng ai maø chaúng xuyùt xoa, Neng then knew the Patriarch’s intention moïi ngöôøi baûo nhau raèng: “Laï thay! and, at the third watch, he went into the Khoâng theå do töôùng maïo maø ñoaùn ñöôïc Patriarch’s room. The Patriarch covered ngöôøi, ñaõ bao laâu nay sai nhuïc thaân Boà them with his precept sash in order to hide Taùt laøm vieäc.” Toå thaáy caû chuùng ñeàu kinh and he explained the Diamond Sutra for ngaïc, sôï coù ngöôøi laøm haïi Hueä Naêng, môùi him, “One should produce a thought that laáy giaøy xoùa heát baøi keä, noùi: “Cuõng chöa is nowhere supported.”

The Fifth Patriarch knew of Hui Neng’s • Hueä Naêng ngay lôøi ñoù ñaïi ngoä, thaáy taát enlightenment to his original nature and caû muoân phaùp chaúng lìa töï taùnh, môùi thöa said to him, “Studying the Dharma vôùi Toå raèng: without recognizing the original mind is of “Ñaâu ngôø töï taùnh voán töï thanh tònh no benefit. If one recognizes one’s own Ñaâu ngôø töï taùnh voán khoâng sanh dieät original mind and sees one’s original Ñaâu ngôø töï taùnh voán töï ñaày ñuû nature, then one is called a great hero, a Ñaâu ngôø töï taùnh voán khoâng dao ñoäng teacher of gods and humans, a Buddha.” Ñaâu ngôø töï taùnh hay sanh muoân phaùp!” He received the Dharma in the third Nguõ Toå bieát Hueä Naêng ñaõ ngoä ñöôïc watch and no one knew about it. The Fifth baûn taùnh môùi baûo raèng: “Chaúng bieát boån Patriarch also transmitted the Sudden taâm, hoïc phaùp voâ ích, neáu bieát ñöôïc boån Teaching, the robe and bowl saying, “You taâm mình, thaáy ñöôïc boån taùnh mình, töùc are the Sixth Patriarch. Protect yourself goïi laø tröôïng phu, laø thaày cuûa trôøi ngöôøi, carefully. Take living beings across by laø Phaät.” Canh ba thoï phaùp, ngöôøi troïn every method and spread the teaching for khoâng bieát, Toå lieàn truyeàn phaùp ñoán giaùo the sake of those who will live in the vaø y baùt, noùi raèng: “Ngöôi laø vò Toå ñôøi future. Do not let it be cut off.” thöù saùu, kheùo töï hoä nieäm, roäng ñoä chuùng Listen to my verse: höõu tình, truyeàn khaép ñôøi sau, khoâng “With feeling comes, khieán cho ñoaïn tuyeät.” Toå laïi baûo Hueä The planting of the seed. Naêng haõy nghe Ngaøi noùi keä: Because of the ground, “Ngöôøi coù tình ñeán neân gieo gioáng The fruit is born again Nhôn nôi ñaát quaû laïi sanh Without feeling, Voâ tình cuõng khoâng coù gioáng There is no seed at all. Khoâng taùnh cuõng khoâng sanh.” Without that nature, At the moment he heard those words, Hui There is no birth

either.” Neng experienced the great enlightenment and he knew that all the • Toå laïi baûo: “Xöa Ñaïi Sö Ñaït Ma ban ñaàu ten thousand dharmas are not separate ñeán coõi naày, ngöôøi chöa coù tin neân môùi from the self-nature. He said to the truyeàn y naày ñeå laøm tín theå, ñôøi ñôøi Patriarch: truyeàn nhau, phaùp thì duøng taâm truyeàn “How unexpected! The self-nature is taâm, ñeàu khieán cho töï ngoä töï giaûi. Töø xöa originally pure in itself. Phaät, Phaät chæ truyeàn baûn theå, thaày thaày How unexpected! The self-nature is thaàm trao baûn taâm, y laø ñaàu moái cuûa söï originally neither produced nor tranh giaønh, neân döøng ngay nôi ngöôi, chôù destroyed. neân truyeàn nöõa, neáu truyeàn y naày thì How unexpected! The self-nature is maïng cuûa ngöôøi nhaän y cuõng nhö sôïi chæ originally complete in itself. maønh. OÂng phaûi ñi nhanh e coù ngöôøi How unexpected! The self-nature is muoán haõm haïi oâng.” Hueä Naêng thöa: originally without movement. “Baây giôø con phaûi ñi ñaâu?” Toå baûo: “Gaëp How unexpected! The self-nature can AÁp Hoaøi thì döøng, gaëp AÁp Hoäi thì aån.” produce the ten thousand dharmas.” Hueä Naêng canh ba laõnh ñöôïc y baùt, thöa: “Hueä Naêng voán laø ngöôøi Nam Trung,

khoâng bieát ñöôïc ñöôøng ñi, laøm sao ra mountain roads. How does one reach the ñöôïc beán ñoø?” Nguõ Toå baûo: “OÂng chaúng mouth of the river?” The Fifth Patriarch phaûi lo, toâi töï ñöa oâng ñi.” Toå lieàn ñöa said, “You need not worry. I will Hueä Naêng ñeán beán ñoø Cöûu Giang, Toå baûo accompany you.” The Fifth Patriarch Hueä Naêng leân thuyeàn, Nguõ Toå beøn caàm escorted him to the Chiu Chiang courier cheøo töï cheøo. Hueä Naêng thöa: “Thænh station and ordered him to board a boat. Hoøa Thöôïng ngoài, neân ñeå ñeä töû cheøo.” Toå The Fifth Patriarch took up the oars and baûo: “Phaûi laø ta ñoä oâng.” Hueä Naêng thöa: rowed. Hui Neng said, “Please, High “Khi meâ thaày ñoä, ngoä roài thì töï ñoä, ñoä tha, Master, sit down. It is fitting that your teân tuy laø moät nhöng choã duøng khoâng disciple take the oars.” The Patriarch ñoàng. Hueä Naêng sanh nôi bieân ñòa, tieáng replied, “It is fitting that I take you noùi khoâng ñuùng, nhôø thaày truyeàn phaùp, across.” Hui Neng said, “When someone nay ñaõ ñöôïc ngoä, chæ neân töï taùnh töï ñoä.” is deluded, his master takes him across, Toå baûo: “Nhö theá! Nhö theá! Veà sau Phaät but when he is enlightened, he takes phaùp do oâng maø ñöôïc thaïnh haønh, oâng ñi himself across. Although the term ‘taking ba naêm, toâi seõ theä theá. Nay oâng ñi an vui, across’ is the same in each case, the noã löïc höôùng veà Nam, khoâng neân noùi function is not the same. Hui Neng was phaùp sôùm, Phaät phaùp seõ gaëp tai naïn.” Hueä born in the frontier regions and his Naêng töø giaõ Nguõ Toå roài caát böôùc ñi veà pronounciation is incorrect, yet he has phöông Nam, trong khoaûng hai thaùng ñeán received the Dharma transmission from nuùi Ñaïi Höõu—The Patriarch further said, the Master. Now that enlightenment “In the past, when the First Patriarch has been attained, it is only fitting that he Great Master Bodhidharma first came to takes his own nature across.” The this land and people did not believe in Patriarch replied, “So it is, so it is. him yet, he transmitted this robe as a Hereafter, because of you, the symbol of faith to be handed down from Buddhadharma will be widely practiced. generation to generation. The Dharma is Three years after your departure, I will transmitted from

mind to mind, leading leave this world. Start on your journey everyone to self-awakening and self- now and go south as fast as possible. Do enlightenment. From ancient time, not speak too soon, for the Buddhadharma Buddha only transmits the original arises from difficulty." After Hui Neng substance to Buddha; master secretly took leave of the Patriarch, he set out on transmits the original mind to master. foot for the South. After two months, he Since the robe is a source of contention, it reached the Ta Yu Mountain. should stop with you. Do not transmit it, for if you do, your life will hang by a • Nguõ Toå trôû veà, maáy ngaøy khoâng thöôïng thread. You must go quickly for I fear that ñöôøng, chuùng nghi beøn ñeán hoûi: "Hoøa people might harm you." Hui Neng asked, Thöôïng coù ít beänh, ít naõo chaêng?" Ngaøi "Where shall I go?" The Patriarch replied, ñaùp: "Beänh thì khoâng, maø y phaùp ñaõ veà "Stop at Huai and hide at Hui." Hui Neng phöông Nam roài." Chuùng hoûi: "Ai laø received the robe and bowl in the third ngöôøi ñöôïc truyeàn?" Toå baûo: "Naêng ñoù watch. He said, ""Hui Neng is a thì ñöôïc." Chuùng lieàn bieát ñöôïc. Khi ñoù Southerner and does not knowthese vaøi traêm ngöôøi môùi ñuoåi theo, muoán cöôùp

y baùt. Moät vò Taêng hoï Traàn, teân Hueä found he could not move them. He cried Minh, tröôùc laø töôùng quaân baäc Töù phaåm, out, "Cultivator, Cultivator, I have come taùnh haïnh thoâ thaùo, heát loøng theo tìm, for the Dharma, not for the robe!" Hui chaïy tröôùc moïi ngöôøi, ñuoåi kòp Hueä Neng then came out and sat cross-leged Naêng. Hueä Naêng neùm y baùt treân baøn on a rock. Hui Ming made obeisance and thaïch noùi: "Y naày laø bieåu tín, coù theå duøng said, "I hope that the Cultivator will teach söùc maø tranh sao!" Hueä Naêng lieàn aån the Dharma for my sake." Hui Neng said, trong ñaùm coû, Hueä Minh coá caàm y leân, "Since you have come for the Dharma, nhöng khoâng theå naøo nhaát leân ñöôïc, môùi you may put aside all conditions. Do not keâu raèng: "Cö só, Cö só! Toâi vì phaùp maø give rise to a single thought and I will ñeán chôù khoâng phaûi vì y." Hueä Naêng beøn teach it to you clearly." After a time, Hui böôùc ra ngoài treân baøn thaïch. Hueä Minh Neng aid, "With no thoughts of good and lieàn laøm leã thöa: "Mong Cö só vì toâi noùi with no thoughts of evil, at just this phaùp." Hueä Naêng baûo: "OÂng ñaõ vì phaùp moment, what is Superior One Hui maø ñeán thì neân döùt saïch caùc duyeân, chôù Ming's original face?" sanh moät nieäm, toâi seõ vì oâng maø noùi." Hueä Minh im laëng giaây laâu. Hueä Naêng • Hueä Minh ngay caâu noùi ñoù lieàn ñaïi ngoä. baûo: "Khoâng nghó thieän, khoâng nghó aùc, Laïi hoûi: "Ngoaøi maät ngöõ, maät yù treân, coøn chính khi aáy caùi gì laø baûn lai dieän muïc coù maät yù khaùc chaêng?" cuûa Thöôïng Toïa Minh?"—The Fifth Hueä Naêng baûo: "Vì oâng maø noùi töùc khoâng Patriarch returned to the monastery but phaûi maät vaäy, oâng neáu phaûn chieáu thì maät for several days he did not enter the hall. ôû beân oâng." The assembly was concerned and went on Hueä Minh thöa: "Hueä Minh tuy ôû Huyønh to ask: "Has the Master some slight Mai, thaät chöa coù tænh dieän muïc cuûa chính illness or problem?" "There is no illness," mình, nay nhôø chæ daïy nhö ngöôøi uoáng came the reply, "but the robe and Dharma nöôùc laïnh noùng töï bieát. Nay cö só töùc laø have already gone south." "Who received thaày cuûa Hueä Minh." the transmission?" they

asked. “The Able Hueä Naêng baûo: “OÂng neáu nhö theá thì toâi One obtained it,” said the Patriarch. The cuøng oâng ñoàng thôø thaày Huyønh Mai, kheùo assembly then understood and soon, töï hoä trì.” several hundred people took up pursuit, Hueä Minh laïi thöa: “Hueä Minh töø nay veà all hoping to steal the robe and bowl. One sau nhaèm choã naøo ñi?” Hueä Naêng baûo: Bhikshu, Hui Ming, a coarse-natured man “Gaëp Vieân thì döøng, gaëp Moâng thì ôû.” whose lay name had been Ch’en, had Hueä Minh lieàn leã töø. Hueä Minh trôû veà, formerly been a fourth class military xuoáng nuùi baûo nhöõng ngöôøi ñuoåi theo official. He was intent in his search and raèng: “Ñi treân nhöõng ñoài nuùi naày troïn ahead of the others. When he had almost khoâng tìm ra tung tích, phaûi ñi qua ñöôøng caught up with Hui Neng, the latter tossed khaùc tìm.” Caû chuùng ñuoåi theo ñeàu cho laø the robed and bowl onto a rock, saying, ñuùng. Hueä Minh veà sau ñoåi teân laø Ñaïo “This robe and bowl are tokens of faith. Minh, ñoù laø traùnh chöõ ñaàu cuûa teân thaày— How can they be taken by force?” Hui At these words, Hui Ming was greatly Neng then hid in a thicket. When Hui enlightened. Hui Ming asked further, Ming arrived, he tried to pick them up but “Apart from the secret speech and secret

meanings just spoken, is there yet another kinh Nieát Baøn. Khi aáy coù gioù thoåi, laù secret meaning?” phöôùn ñoäng, moät vò Taêng noùi: “gioù ñoäng,” Hui Neng said, “What has been spoken to moät vò Taêng noùi “phöôùn ñoäng.” Hai ngöôøi you is not secret. If you turn the caõi nhau khoâng thoâi. Hueä Naêng beøn tieán illumination inward, the secret is with tôùi noùi: “Khoâng phaûi gioù ñoäng, khoâng you.” Hui Ming said, “Although Hui Ming phaûi phöôùn ñoäng, taâm nhôn giaû ñoäng.” Caû was at Huang Mei, he has not yet chuùng ñeàu ngaïc nhieân. AÁn Toâng môøi Hueä awakened to his original face. Now that Naêng ñeán treân chieáu gaïn hoûi aùo nghóa, he has been favored with this instruction thaáy Hueä Naêng ñoái ñaùp, lôøi noùi giaûn dò he is like one who drinks water and maø nghóa lyù raát ñuùng, khoâng theo vaên töï. knows for himself whether it is cold or AÁn Toâng noùi: “Cö só quyeát ñònh khoâng warm.” phaûi laø ngöôøi thöôøng, ñaõ laâu nghe y phaùp The cultivator is now Hui Ming’s cuûa Huyønh Mai ñaõ ñi veà phöông Nam, master.” ñaâu chaúng phaûi laø cö só?” Hueä Naêng noùi: “If you feel that way,” said Hui Neng, “Chaúng daùm.” AÁn Toâng lieàn laøm leã xin “then you and I have the same master, ñöa y baùt ñaõ ñöôïc truyeàn cho ñaïi chuùng Huang Mei. Protect yourself well.” xem. AÁn Toâng laïi thöa Huyønh Mai phoù Hui Ming asked further, “Where should I chuùc: “Vieäc chæ daïy nhö theá naøo?” Hueä go now?” Naêng baûo: “Chæ daïy khoâng chæ luaän veà Hui Neng said, “Stop at Yuan and dwell kieán taùnh, chaúng luaän thieàn ñònh giaûi at Meng.” thoaùt.” AÁn Toâng thöa: “Sao chaúng luaän Hui Ming bowed and left. Reaching the thieàn ñònh giaûi thoaùt?” Hueä Naêng baûo: foot of the mountain, he said to the “Vì aáy laø hai phaùp, khoâng phaûi laø Phaät pursuers. “Up above there is only a rocky, phaùp. Phaät phaùp laø phaùp chaúng hai.” AÁn trackless height. He must find another Toâng laïi hoûi: “Theá naøo Phaät phaùp laø phaùp path.” The pursuers all agreed. chaúng hai?” Hueä Naêng baûo: “Phaùp Sö Afterward, Hui Ming changed his name to giaûng kinh Nieát Baøn, roõ ñöôïc Phaät taùnh, Tao Ming to avoid

using Hui Neng's first aáy laø phaùp chaúng hai, nhö Cao Quí Ñöùc name. Vöông Boà Taùt baïch Phaät raèng: "Phaïm töù troïng caám, taïo toäi nguõ nghòch vaø chuùng • Hueä Naêng sau ñeán Taøo Kheâ laïi bò boïn xieån ñeà, vaân vaân... seõ ñoaïn thieän caên ngöôøi aùc tìm ñuoåi môùi ôû nôi Töù Hoäi tò naïn Phaät taùnh chaêng?" Phaät baûo: "Thieän caên trong ñaùm thôï saên, traûi qua 15 naêm, khi coù hai, moät laø thöôøng, hai laø voâ thöôøng. ñoù cuøng nhöõng ngöôøi thôï saên tuøy nghi noùi Phaät taùnh chaúng phaûi thöôøng, maø cuõng phaùp. Nhöõng ngöôøi thôï saên thöôøng baûo chaúng phaûi voâ thöôøng, theá neân chaúng giöõ gieàng löôùi; khi Hueä Naêng thaáy nhöõng ñoaïn, goïi laø chaúng hai; moät laø thieän, hai con vaät maéc löôùi ñeàu thaû ñi. Moãi khi ñeán laø chaúng thieän. Phaät taùnh chaúng phaûi böõa aên, haùi rau gôûi luoäc trong noài thòt, thieän, chaúng phaûi chaúng thieän, aáy laø hoaëc coù ngöôøi hoûi thì ñaùp: "Chæ aên rau ôû chaúng hai, uaån cuøng vôùi phaøm phu thaáy beân thòt." Moät hoâm, môùi suy nghó: "Thôøi hai, ngöôøi trí roõ thaáu taùnh noù khoâng hai, hoaèng phaùp ñaõ ñeán, khoâng neân troïn troán taùnh khoâng hai töùc laø Phaät taùnh." AÁn laùnh, beøn ñeán chuøa Phaùp Taùnh ôû Quaûng Toâng nghe noùi hoan hyû chaáp tay thöa: Chaâu, gaëp Phaùp Sö AÁn Toâng ñang giaûng "Toâi giaûng kinh ví nhö ngoùi gaïch, nhaân

giaû luaän nghóa ví nhö vaøng roøng." Khi aáy incessantly. Hui Neng stepped forward vì Hueä Naêng caïo toùc, nguyeän thôø laøm and said, "The wind is not moving, nor is thaày. Hueä Naêng beøn ôû döôùi caây Boà Ñeà the flag. Your minds, Kind Sirs, are khai phaùp moân Ñoäng Sôn. Hueä Naêng moving." Everyone was startled. Dharma ñöôïc phaùp ôû Ñoâng Sôn, chòu taát caû nhöõng Master Yin Tsung invited him to take a ñieàu cay ñaéng, maïng gioáng nhö sôïi chæ seat of honor and sought to ask him about maønh. Ngaøy nay ñöôïc cuøng vôùi Söû quaân, the hidden meaning. Seeing that Hui quan lieâu, Taêng Ni, ñaïo tuïc ñoàng ôû trong Neng's demonstration of the true hoäi naày ñaâu khoâng phaûi laø caùi duyeân cuûa principles was concise and not based on nhieàu kieáp, cuõng laø ôû trong ñôøi quaù khöù written words, Yin Tsung said, "The cuùng döôøng chö Phaät, ñoàng gieo troàng caên cultivator is certainly no ordinary man. I laønh môùi nghe caùi nhôn ñöôïc phaùp moân heard long ago that Huang Mei's robe and ñoán giaùo naày. Giaùo aáy laø caùc vò Thaùnh bowl had come south. Cultivator, is it not tröôùc ñaõ truyeàn, khoâng phaûi töï trí Hueä you?" Hui Neng said, "I dare not presume Naêng ñöôïc, mong nhöõng ngöôøi nghe caùc such a thing." Yin Tsung then made vò Thaùnh tröôùc daïy, moãi ngöôøi khieán cho obeisance and requested that the taâm ñöôïc thanh tònh, nghe roài moãi ngöôøi transmitted robe and bowl be brought töï tröø nghi, nhö nhöõng vò Thaùnh ñôøi tröôùc forth and shown to the assembly. He khoâng khaùc. Caû chuùng nghe phaùp ñeàu further asked, "How was Huang Mei's hoan hyû laøm leã roài lui ra—Hui Neng doctrine transmitted?" "There was no arrived at Ts'ao His where he was again transmission," replied Hui Neng. "We pursued by men with evil intentions. To merely discussed seeing the nature. There avoid difficulty, he went to Szu Hui and was no discussion of Dhyana samadhi or lived among hunters for fifteen years, at liberation." Yin Tsung asked, "Why was times teaching the Dharma to them in an there no

discussion of Dhyana samadhi or appropriate manner. The hunters often liberation?" Hui Neng said, "There are told him to watch their nets but whenever dualistic dharmas. They are not the he saw beings who were still living he Budhadharma. The Buddhadharma is a released them. At mealtimes, he cooked dharma of non-dualism." Yin Tsung asked vegetables in the pot alongside the meat. further, "What is this Buddhadharma, When he was questioned about it, he which is the dharma of non-dualism?" Hui would answer "I only eat vegetables Neng said, "The Dharma Master has been alongside the meat." One day Hui Neng lecturing The Nirvana Sutra says that to thought, "The time has come to spread the understand the Buddha-nature is the Dharma. I cannot stay in hiding forever." Buddhadharma, which is the Dharma of Accordingly, he went to Fa Hsing non-dualism. As Kao Kuei Te Wang Monastery in Kuang Cou where Dharma Bodhisattva said to the Buddha, 'Does Master Yin Tsung was giving lectures on violating the four serious prohibitions, The Nirvana Sutra. At that time there committing the five rebellious acts or were two bhikshus who were discussing being an icchantika and the like cut off the topic of the wind and a flag. One said, the good roots and the Buddha-nature?" "The wind is moving." The other said, The Buddha replied, "There are two kinds "The flag is moving." They argued of good roots: the first, permanent; the

second impermanent. The Buddha-nature assembly was delighted, made obeisance is neither permanent nor impermanent. and withdrew. Therefore it is not cut off." "That is what is meant by non-dualistic. The first is good and the second is not good. The Phaåm thöù hai—The second chapter— Buddha-nature is neither good nor bad. Baùt Nhaõ—Prajna That is what is meant by non-dualistic. Common people think of the heaps and • Ngaøy khaùc, Vi Söù Quaân thöa thænh, Toå realms as dualistic. The wise man ñaêng toøa baûo ñaïi chuùng raèng: "Taát caû neân comprehends that they are non-dualistic tònh taâm nieäm Ma Ha Baùt Nhaõ Ba La Maät in nature. The non-dualistic nature is the Ña." Laïi baûo: "Naày thieän tri thöùc, trí Baùt Buddha-nature." Hearing this Nhaõ Boà Ñeà, ngöôøi ñôøi voán töï coù, chæ nhaân explanation, Yin Tsung was delighted. He vì taâm meâ khoâng theå töï ngoä, phaûi nhôø ñeán joined his palms and said, "My ñaïi thieän tri thöùc chæ ñöôøng môùi thaáy ñöôïc explanation of Sutra is like broken tile; taùnh. Phaûi bieát ngöôøi ngu ngöôøi trí, Phaät whereas your discussion of the meaning, taùnh voán khoâng khaùc, chæ duyeân meâ ngoä Kind Sir, is like pure gold." He then khoâng ñoàng, do ñoù neân coù ngu trí. Nay toâi shaved Hui Neng's head and asked Hui vì noùi phaùp Ma Ha Baùt Nhaõ Ba La Maät, Neng to be his master. Accordingly, under khieán cho caùc oâng, moãi ngöôøi ñöôïc trí that Bodhi tree, Hui Neng explained the tueä, neân chí taâm laéng nghe, toâi vì caùc oâng Tung Shan Dharma-door. Hui Neng maø noùi. Naøy thieän tri thöùc, coù ngöôøi troïn obtained the Dharma at Tung Shan and ngaøy mieäng tuïng Baùt Nhaõ nhöng khoâng has undergone much suffering, as if his bieát töï taùnh Baùt Nhaõ, ví nhö noùi aên maø life was hanging by a thread. "Today, in khoâng no, mieäng chæ noùi khoâng, muoân this gathering of magistrate and officials, kieáp chaúng ñöôïc thaáy taùnh, troïn khoâng coù of Bhikshus, Bhikshunis, Taoists, and ích gì. Naøy thieän

tri thöùc, “Ma Ha Baùt laymen, there is not one of you who is not Nhaõ Ba La Maät” laø tieáng Phaïn, dòch laø here because of accumulated ages of ñaïi trí tueä ñeán bôø kia, noù phaûi laø haønh nôi karmic conditions. Because in past lives taâm, khoâng phaûi tuïng ôû mieäng. Mieäng you have made offerings to the Buddhas tuïng maø taâm chaúng haønh nhö huyeãn nhö and planted good roots in common hoùa, nhö söông, nhö ñieån. Mieäng nieäm ground, you now have the opportunity to maø taâm haønh aét taâm vaø mieäng hôïp nhau, hear Sudden Teaching, which is an baûn taùnh laø Phaät, lìa taùnh khoâng rieâng opportunity to obtain the Dharma. This coù Phaät—The following day, at the teaching has been handed down by invitation of Magistrate Wei, the Master former sages; it is not Hui Neng’s own took his seat and said to the great wisdom. You, who wish to hear the assembly, “All of you purify your minds teaching of the former sages, should first and think about Maha Prajna Paramita.” purify your minds. After hearing it, cast He then said, “All-Knowing Advisors, the aside your doubts, and that way you will wisdom of Bodhi and Prajna is originally be no different from the sages of the possessed by worldly people themselves. past.” Hearing this Dharma, the entire It is only because their minds are confused that they are unable to enlighten

themselves and must rely on a great Good ngöôøi ñôøi voán khoâng, khoâng coù moät phaùp Knowing Advisor who can lead them to coù theå ñöôïc, töï taùnh chôn khoâng cuõng laïi see their Buddha-nature. You should nhö theá. Naøy thieän tri thöùc, chôù nghe toâi know that the Buddha-nature of stupid noùi “khoâng” lieàn chaáp khoâng, thöù nhaát laø and wise people is basically not different. khoâng neân chaáp “khoâng,” neáu ñeå taâm It is only because confusion and “khoâng” maø ngoài tònh toïa, ñoù töùc laø chaáp enlightenment are different that some are “voâ kyù khoâng.” Naøy thieän tri thöùc, theá stupid and some are wise. I will now giôùi hö khoâng hay bao haøm vaïn vaät saéc explain for you the Maha Prajna Paramita töôïng, maët trôøi, maët traêng, sao, nuùi, soâng, Dharma in order that each of you may ñaát lieàn, khe suoái, coû caây, röøng raäm, become wise. Pay careful attention and I ngöôøi laønh ngöôøi döõ, phaùp laønh phaùp döõ, will explain it to you.” Good Knowing thieân ñöôøng ñòa nguïc, taát caû bieån lôùn, caùc Advisors, worldly people recite ‘Prajna’ nuùi Tu Di, thaûy ôû trong hö khoâng. Taùnh with their mouths all day long and yet do cuûa ngöôøi ñôøi laïi cuõng nhö theá. Naøy thieän not recognize the Prajna of their self- tri thöùc, töï taùnh hay bao haøm muoân phaùp nature. Just as talking about food will not aáy laø ñaïi. Muoân phaùp ôû trong töï taùnh cuûa make you full, so, too, if you speak of moïi ngöôøi, neáu thaáy taát caû ngöôøi aùc cuøng emptiness you will not see your own vôùi laønh, troïn ñeàu khoâng coù chaáp, khoâng nature in ten thousand ages. In the end, coù boû, cuõng khoâng nhieãm tröôùc, taâm cuõng you will not have obtained any benefit. nhö hö khoâng, goïi ñoù laø ñaïi, neân goïi laø Good Knowing Advisors, Maha Prajna Ma Ha—What is meant by Maha? Maha Paramita is a Sanskrit word which means means ‘great.’ The capacity of the mind is ‘great wisdom which has arrived at the vast and great like empty space, and has other shore.’ It must be practiced in the no boundaries. It is not square or round, mind, and not just recited in

words. When great or small. Neither is it blue, yellow, the mouth recites and the mind does not red, white. It is not above or below, or practice, it is like an illusion, a long or short. It is without anger, without transformation, dew drops, or lightning. joy, without right, without wrong, without However, when the mouth recites and the good, without evil, and it has no head or mind practices, then mind and mouth are tail. All Buddha-lands are ultimately the in mutual accord. One's own original same as empty space. The wonderful nature is Buddha; apart from the nature nature of worldly people is originally there is no other Buddha. empty, and there is not a single dharma which can be obtained. The true • Sao goïi laø Ma Ha? Ma Ha laø lôùn, taâm emptiness of the self-nature is also like löôïng roäng lôùn ví nhö hö khoâng, khoâng coù this. Good Knowing Advisors, do not bôø meù, cuõng khoâng coù vuoâng troøn, lôùn listen to my explanation of emptiness and nhoû, cuõng khoâng phaûi xanh, vaøng, ñoû, then become attached to emptiness. The traéng, cuõng khoâng coù treân döôùi, daøi ngaén, most important thing is to avoid becoming cuõng khoâng saân, khoâng hyû, khoâng phaûi, attached to emptiness. If you sit still with khoâng quaáy, khoâng thieän khoâng aùc, khoâng an empty mind you will become attached coù ñaàu, khoâng coù ñuoâi, coõi nöôùc chö Phaät, to undifferentiated emptiness. Good troïn ñoàng vôùi hö khoâng, dieäu taùnh cuûa Knowing Advisors, The emptiness of the

universe is able to contain the forms and but the mind of the wise person practices. shapes of the ten thousand things: the sun, There are deluded men who sit still with moon, and stars; the mountains, rivers, empty minds, vainly thinking of nothing and the great earth; the fountains, springs, and declaring that to be something great. streams, torrents, grasses, trees, thickets, One should not speak with these people and forests; good and bad people, good because of their deviant views. and bad dharmas, the heavens and the GoodKnowing Advisors, the capacity of hells, all the great seas, Sumeru and all the mind is vast and great, encompassing moutains; all are contained within the Dharma realm. Its function is to emptiness. The emptiness of the nature of understand clearly and distinctly. Its worldly men is also like this. Good correct function is to know all. All is one; Knowing Advisors, the ability of one's one is all. Coming and going freely, the own nature to contain the ten thousand mind's substance is unobstructed. That is dharmas is what is meant by 'great.' The Prajna. Good Knowing Advisors, all myriad dharmas are within the nature of Prajna wisdom is produced from one's all people. If you regard all people, the own nature; it does not enter from bad as well as the good, without grasping outside. Using the intellect correctly is or rejecting, without producing a defiling called the natural function of one's true attachment, your mind will be like empty nature. One truth is all truth. The mind space. Therefore, it is said to be 'great,' has the capacity for great things, and is or 'Maha.' not meant for practicing petty ways. Do not talk about emptiness with your mouth • Naøy thieän tri thöùc, ngöôøi meâ mieäng noùi, all day and in your mind fail to cultivate ngöôøi trí taâm haønh. Laïi coù ngöôøi meâ, ñeå the conduct that you talk of. That would taâm roãng khoâng, ngoài tònh toïa, traêm vieäc be like a common person calling himself khoâng cho nghó töï goïi laø ñaïi, boïn ngöôøi the king of a

country, which cannot be. naày khoâng neân cuøng hoï noùi chuyeän, vì hoï People like that are not my disciples. laø taø kieán. Naøy thieän tri thöùc, taâm löôïng roäng lôùn khaép giaùp caû phaùp giôùi, duïng töùc • Naøy thieän tri thöùc, sao goïi laø Baùt Nhaõ? roõ raøng phaân minh, öùng duïng lieàn bieát taát Baùt Nhaõ nghóa laø “trí tueä.” Taát caû choã, taát caû, taát caû töùc moät, moät töùc taát caû, ñi laïi töï caû thôøi, moãi nieäm khoâng ngu, thöôøng do, taâm theå khoâng bò ngaên ngaïi töùc laø Baùt haønh trí hueä töùc laø Baùt Nhaõ haïnh. Moät Nhaõ. Naøy thieän tri thöùc, taát caû trí Baùt Nhaõ nieäm ngu khôûi leân, töùc laø Baùt Nhaõ baët. ñeàu töø töï taùnh sanh, chaúng töø beân ngoaøi Moät nieäm trí khôûi leân, töùc laø Baùt Nhaõ vaøo, chôù laàm duïng yù neân goïi laø chôn sanh. Ngöôøi ñôøi ngu meâ khoâng thaáy Baùt chaùnh töï duïng. Moät chôn thì taát caû chôn, Nhaõ, mieäng noùi Baùt Nhaõ maø trong taâm taâm löôïng roäng lôùn khoâng ñi theo con thöôøng ngu, thöôøng töï noùi ta tu Baùt Nhaõ, ñöôøng nhoû, mieäng chôù troïn ngaøy noùi nieäm nieäm noùi khoâng nhöng khoâng bieát khoâng maø trong taâm chaúng tu haïnh naày, ñöôïc chôn khoâng. Baùt Nhaõ khoâng coù hình gioáng nhö ngöôøi phaøm töï xöng laø quoác töôùng, taâm trí tueä aáy vaäy. Neáu khôûi hieåu vöông troïn khoâng theå ñöôïc, khoâng phaûi laø nhö theá töùc goïi laø Baùt Nhaõ trí—Good ñeä töû cuûa ta—Good Knowing Advisors, Knowing Advisors, what is meant by the mouth of the confused person speaks, ‘Prajna?’ Prajna in our language means

wisdom. Everywhere and at all times, in recite they live in falsehood and in error. thought after thought, remain undeluded When there is practice in every thought, and practice wisdom constantly; that is that is the true nature. You should Prajna conduct. Prajna is cut off by a understand this dharma, which is the single deluded thought. By one wise Prajna dharma; and cultivate this conduct, thought, Prajna is produced. Worldly men, which is the Prajna conduct. Not to deluded and confused, do not see Prajna. cultivate is to be a common person, but in They speak of it with their mouths, but a single thought of cultivation, you are their minds are always deluded. They equal to the Buddhas. constantly say of themselves, ‘I cultivate Prajna!’ And though they continually • Naøy thieän tri thöùc, phaøm phu töùc Phaät, speak of emptiness, they are unaware of phieàn naõo töùc Boà Ñeà. Nieäm tröôùc meâ töùc true emptiness. Prajna, without form or phaøm phu, nieäm sau ngoä töùc Phaät; nieäm mark, is just the wisdom of the mind. If tröôùc chaáp caûnh töùc phieàn naõo, nieäm sau thus explained, this is Prajna wisdom. lìa caûnh töùc Boà Ñeà—Good Knowing Advisors, common people are Buddhas • Sao goïi laø Ba La Maät? Ñaây laø tieáng Phaïn, and affliction is Bodhi. The deluded coù nghóa laø “ñeán bôø kia,” giaûi nghóa laø thoughts of the past are thoughts of a “lìa sanh dieät.” Chaáp caûnh thì sanh dieät common person. Enlightened future khôûi nhö nöôùc coù soùng moài, töùc laø bôø beân thoughts are the thoughts of a Buddha. naày, lìa caûnh thì khoâng sanh dieät nhö Past thoughts attached to states of being nöôùc thöôøng thoâng löu, aáy goïi laø bôø kia, are afflictions. And, future thoughts neân goïi laø Ba La Maät—What is meant by separate from states of being are Bodhi. Paramita? It is a Sanskrit word which in our language means ‘arrived at the other • Naøy thieän tri thöùc, Ma Ha Baùt Nhaõ Ba La shore,’ and

is explained as ‘apart from Maät toái toân, toái thöôïng, toái ñeä nhaát, khoâng production and extinction.’ When one is truï, khoâng qua cuõng khoâng laïi, chö Phaät attached to states of being, production and ba ñôøi thaûy ñeàu töø trong ñoù maø ra. Phaûi extinction arise like waves. States of duøng ñaïi trí hueä naøy ñaäp phaù nguõ uaån, being, with no production or extinction, is phieàn naõo, traàn lao, tu haønh nhö ñaây like free flowing water. That is what is quyeát ñònh thaønh Phaät ñaïo, bieán tam ñoäc meant by ‘the other shore.’ Therefore, it thaønh giôùi ñònh hueä—Good Knowing is called ‘Paramita.’ Advisors, Maha Prajna Paramita is the most honored, the most supreme, the • Naøy thieän tri thöùc, ngöôøi meâ mieäng tuïng, foremost. It does not stay; it does not chính khi ñang tuïng maø coù voïng, coù quaáy; come or go. All Buddhas of the three nieäm nieäm neáu haønh Baùt Nhaõ, aáy goïi laø periods of time emerge from it. You chôn taùnh. Ngöôøi ngoä ñöôïc phaùp naày, aáy should use great wisdom to destroy laø phaùp Baùt Nhaõ, ngöôøi tu haïnh naày, aáy laø affliction, defilement and the five haïnh Baùt Nhaõ. Khoâng tu töùc laø phaøm, moät skandhic heaps. With such cultivation as nieäm tu haønh, töï thaân ñoàng vôùi Phaät— that, you will certainly realize the Buddha Good Knowing Advisors, deluded people Way, transforming the three poisons into recite with their mouths, but while they morality, concentration, and wisdom.

taêng khoâng giaûm. Nhö ngöôøi ñaïi thöøa, • Naøy thieän tri thöùc, phaùp moân cuûa toâi ñaây hoaëc ngöôøi toái thöôïng thöøa nghe Kinh töø moät Baùt Nhaõ phaùt sanh ra taùm muoân Kim Cang thì khai ngoä, theá neân bieát baûn boán ngaøn trí tueä. Vì côù sao? Vì ngöôøi ñôøi taùnh hoï töï coù trí Baùt Nhaõ, töï duøng trí hueä coù taùm muoân boán ngaøn traàn lao, neáu thöôøng quaùn chieáu, neân khoâng nhôø vaên khoâng coù traàn lao thì trí hueä thöôøng hieän, töï, thí duï nhö nöôùc möa khoâng phaûi töø trôøi chaúng lìa töï taùnh. Ngöôøi ngoä phaùp naày töùc maø coù, nguyeân laø töø roàng maø daáy leân, laø voâ nieäm, voâ öùc, voâ tröôùc, chaúng khôûi khieán cho taát caû chuùng sanh, taát caû coû cuoáng voïng, duøng taùnh chôn nhö cuûa caây, höõu tình voâ tình thaûy ñeàu ñöôïc ñöôïm mình, laáy trí hueä quaùn chieáu, ñoái vôùi taát nhuaàn. Traêm soâng caùc doøng ñeàu chaûy vaøo caû phaùp khoâng thuû khoâng xaû, töùc laø thaáy bieån caû, hôïp thaønh moät theå, trí hueä Baùt taùnh thaønh Phaät ñaïo—Good Knowing Nhaõ nôi baûn taùnh chuùng sanh laïi cuõng nhö Advisors, my Dharma-door produces theá—Good Knowing Advisors, if you 84,000 wisdom from the one Prajna. wish to enter the extremely deep Dharma Why? Because worldly people have realm and the Prajna samadhi, you must 84,000 kinds of defilement. In the cultivate the practice of Prajna. Hold and absence of defilement, wisdom is always recite the ‘Diamond Prajna Paramita present since it is not separate from the Sutra’ and that way you will see your own self-nature. Understand this dharma is nature. You should know that the merit simply no-thought, no-remembrance, non- and virtue of this sutra is immeasurable, attachment and the non-production of unbounded, and indescribable, as the falsehood and error. Use your own true- Sutra text itself clearly states. This suchness nature and, by means of Dharma-door is the Superior Vehicle, that wisdom, contemplate and illuminate all is

taught to the people of great wisdom dharmas without grasping or rejecting and superior faculties. When people of them. That is to see one's own nature and limited faculties and wisdom hear it, their realize the Buddha Way. minds give rise to doubt. Why is that? Take this example, the rains which the • Naøy thieän tri thöùc, neáu muoán vaøo phaùp heavenly dragons shower on Jambudvipa. giôùi thaäm thaâm vaø Baùt Nhaõ Tam Muoäi thì Cities and villages drift about in the flood phaûi tu Baùt Nhaõ haïnh, phaûi trì tuïng Kinh like thorns and leaves. But if the rain falls Kim Cang Baùt Nhaõ, töùc ñöôïc thaáy taùnh. on the great sea, its water neither Neân bieát kinh naày coâng ñöùc voâ löôïng voâ increases nor decreases. If people of the bieân, trong kinh ñaõ khen ngôïi roõ raøng, Great Vehicle, the Most Superior khoâng theå noùi ñaày ñuû ñöôïc. Phaùp moân Vehicle, hear the Diamond Sutra, their naày laø toái thöôïng thöøa, vì nhöõng ngöôøi ñaïi minds open up, awaken and understand. trí maø noùi, vì nhöõng ngöôøi thöôïng caên maø Then they know that their original nature noùi. Nhöõng ngöôøi tieåu caên tieåu trí nghe itself possesses the wisdom of Prajna. phaùp naày, taâm sanh ra khoâng tin. Vì côù Because they themselves use this wisdom sao? Ví nhö coù moät traän möa lôùn, caû coõi constantly to contemplate and illuminate. nöôùc, thaønh aáp, chôï buùa ñeàu bò troâi giaït And they do not rely on written words. cuõng nhö troâi giaït nhöõng laù taùo. Neáu traän Take for example, the rain does not come möa lôùn ñoù möa nôi bieån caû thì khoâng from the sky. The truth is that the dragons

cause it to fall in order that all living thick clouds cover the sun. If the wind beings, all plants and trees, all those with does not blow, the sunlight will not be feeling and those without feeling may visible. 'Prajna' wisdom is itself neither receive its moisture. In a hundred great nor small. Living beings differ streams, it flows into the great sea and because their own minds are either there unites in one substance. The confused or enlightened. Those of wisdom of the Prajna of the original confused minds look outwardly to nature of living beings acts the same way. cultivate in search of the Buddha. Not Naøy thieän tri thöùc, ngöôøi tieåu caên nghe having awakened to their self-nature yet, phaùp moân ñoán giaùo naày ví nhö laø coû caây, they have small roots. When you become coäi goác cuûa noù voán nhoû, neáu bò möa to thì enlightened to the Sudden Teaching, you ñeàu ngaõ nghieâng khoâng theå naøo taêng do not grasp onto the cultivation of tröôûng ñöôïc, ngöôøi tieåu caên laïi cuõng nhö external things. When your own mind vaäy, voán khoâng coù trí hueä Baùt Nhaõ cuøng constantly gives rise to right views, vôùi ngöôøi ñaïi trí khoâng sai bieät, nhôn sao afflictions and defilement can never stain nghe phaùp hoï khoâng theå khai ngoä? Vì do you. That is what is meant by seeing your taø kieán chöôùng naëng, coäi goác phieàn naõo own nature. saâu, ví nhö ñaùm maây lôùn che kín maët trôøi, neáu khoâng coù gioù thoåi maïnh thì aùnh saùng • Naøy thieän tri thöùc, trong ngoaøi khoâng truï, maët trôøi khoâng hieän. Trí Baùt Nhaõ cuõng ñi laïi töï do, hay tröø taâm chaáp, thoâng ñaït khoâng coù lôùn nhoû, vì taát caû chuùng sanh töï khoâng ngaïi, hay tu haïnh naày cuøng kinh taâm meâ ngoä khoâng ñoàng, taâm theå beân Baùt Nhaõ voán khoâng sai bieät—Good ngoaøi thaáy coù tu haønh tìm Phaät, chöa ngoä

Knowing Advisors, the ability to cultivate ñöôïc töï taùnh töùc laø tieåu caên. Neáu khai the conduct of not dwelling inwardly or ngoä ñoán giaùo khoâng theå tu ôû beân ngoaøi, outwardly, of coming and going freely, of chæ nôi taâm mình thöôøng khôûi chaùnh kieán, casting away the grasping mind, and of phieàn naõo traàn lao thöôøng khoâng bò nhieãm unobstructed penetration, is basically no töùc laø thaáy taùnh—different from the Prajna Sutra.

• Good Knowing Advisors, when people of • Naày thieän tri thöùc, taát caû kinh ñieån vaø caùc limited faculties hear this Sudden vaên töï, ñaïi thöøa, tieåu thöøa, 12 boä kinh ñeàu Teaching, they are like the plants and nhôn ngöôøi maø an trí, nhôn taùnh trí tueä trees with shallow roots which, washed môùi hay döïng laäp. Neáu khoâng coù ngöôøi away by the great rain, are unable to ñôøi thì taát caû muoân phaùp voán töï chaúng coù, grow. But at the same time, the Prajna theá neân bieát muoân phaùp voán töï nhôn nôi wisdom which people of limited faculties ngöôøi maø döïng laäp, taát caû kinh ñieån nhôn possess is fundamentally no different ngöôøi maø noùi coù, nhôn vì trong ngöôøi kia from the Prajna that men of great wisdom coù ngu vaø coù trí, ngöôøi ngu laø tieåu nhôn, possess. Hearing this Dharma, why do ngöôøi trí laø ñaïi nhôn, ngöôøi ngu hoûi nôi they not become enlightened? It is ngöôøi trí, ngöôøi trí vì ngöôøi ngu maø noùi because the obstacle of their deviant phaùp, ngöôøi ngu boãng nhieân ngoä hieåu, views is a formidable one and the root of taâm ñöôïc khai töùc cuøng vôùi ngöôøi trí their afflictions is deep. It is like when khoâng sai khaùc—Good Knowing

Advisors, all sutras and writings of the Sutra says, ‘Just then, you suddenly Great and Small Vehicles, the twelve regain your original mind.’ divisions of sutras, have been devised for people and established based on the • Naày thieän tri thöùc, khi xöa ta ôû nôi Nguõ nature of wisdom. If there were no Toå Nhaãn, moät phen lieàn ñöôïc ngoä, choùng people, the ten thousand dharmas would thaáy chôn nhö baûn taùnh, khi aáy ñem giaùo not exist. Therefore you should know that phaùp naày löu haønh khieán cho ngöôøi hoïc all dharmas are originally postulated for ñaïo choùng ngoä ñöôïc Boà Ñeà, moãi ngöôøi töï people and all sutras are spoken for their quaùn nôi taâm, töï thaáy baûn taùnh, neáu töï sake. Some people are deluded and some chaúng ngoä phaûi tìm nhöõng baäc ñaïi thieän are wise; the deluded are small people tri thöùc, ngöôøi hieåu ñöôïc giaùo phaùp toái and the wise are great people. The thöôïng thöøa, chæ thaúng con ñöôøng, aáy laø deluded people question the wise and the thieän tri thöùc, coù nhôn duyeân lôùn, choã goïi wise people teach Dharma to the deluded laø hoùa ñaïo khieán ñöôïc thaáy taùnh. Taát caû people. When the deluded people phaùp laønh nhôn nôi thieän tri thöùc maø hay suddenly awaken and understand, their phaùt khôûi. Ba ñôøi chö Phaät, 12 boä kinh, ôû minds open to enlightenment and, trong taùnh cuûa ngöôøi voán töï coù ñuû, khoâng therefore they are no longer different coù theå töï ngoä thì phaûi nhôø thieän tri thöùc from the wise. chæ daïy môùi thaáy. Neáu töï mình ngoä thì khoâng nhôø beân ngoaøi, neáu moät beà chaáp • Naày thieän tri thöùc, chaúng ngoä töùc Phaät laø baûo raèng phaûi nhôø thieän tri thöùc khaùc chuùng sanh, khi moät nieäm ngoä chuùng sanh mong ñöôïc giaûi thoaùt thì khoâng coù leõ aáy. laø Phaät. Theá neân bieát muoân phaùp troïn ôû Vì côù sao?

Trong töï taâm coù tri thöùc töï nôi töï taâm, sao chaúng töø trong taâm lieàn ngoä, neáu khôûi taø meâ voïng nieäm ñieân ñaûo thaáy ñöôïc chaân nhö baûn taùnh? Kinh Boà thì thieän tri thöùc beân ngoaøi, tuy coù giaùo Taùt Giôùi noùi raèng: “Baûn taùnh cuûa ta hoùa chæ daïy, cuõng khoâng theå cöùu ñöôïc. nguyeân töï thanh tònh, neáu bieát ñöôïc töï Neáu khôûi chaùnh chôn Baùt Nhaõ quaùn chieáu taâm thaáy taùnh ñeàu thaønh Phaät ñaïo. Kinh thì trong khoaûng moät saùt na voïng nieäm Tònh Danh noùi: “Lieàn khi ñoù boãng hoaùt ñeàu dieät, neáu bieát töï taùnh moät phen ngoä nhieân ñöôïc baûn taâm.”—Good knowing töùc ñeán quaû vò Phaät— Good Knowing Advisors, unenlightened, the Buddha is a Advisors, when I was with the High living being. At the time of a single Master Jen, I was enlightened as soon as I enlightened thought, the living being is a heard his words and suddenly saw the Buddha. Therefore, you should know that true suchness (truth) of my own original the ten thousand dharmas exist totally nature. That is why I am spreading this within your own mind. Why don’t you, method of teaching which leads students from within your own mind, suddenly see of the Way to become enlightened the truth (true suchness) of your original suddenly to Bodhi, as each contemplates nature. The Bodhisattva-Sila-Sutra says, his own mind and sees his own original ‘Our fundamental self-nature is clear and nature. If you are unable to enlighten pure.’ If we recognize our own mind and youself, you must seek out a great Good see the nature, we shall perfect the Knowing Advisor, one who understands Buddha Way. The Vimalakirti Nirdesha the Dharma of the Most Superior Vehicle

and who will direct you to the right road. taát caû choã, chæ thanh tònh nôi boån taâm Such a Good Knowing Advisor possesses khieán saùu thöùc ra saùu cöûa ñoái trong saùu great karmic conditions, which is to say traàn khoâng nhieãm, khoâng taïp, ñi laïi töï do, that he will transform you, guide you and thoâng duïng khoâng keït, töùc laø Baùt Nhaõ lead you to see your own nature. It is Tam Muoäi, töï taïi giaûi thoaùt goïi laø voâ because of the Good Knowing Advisor nieäm haïnh. Neáu traêm vaät chaúng nghó, that all wholesome Dharmas can arise. chính khi ñoù khieán cho nieäm baët ñi, aáy laø All the Buddhas of the three eras (periods phaùp phöôïc, aáy goïi laø bieân kieán—Good of time), and the twelve divisions of Sutra Knowing Advisor, when you contemplate texts as well, exist within the nature of and illuminate with the wisdom, which people, that is originally complete within brightly penetrates within and without, them. If you are unable to enlighten you recognize your original mind. The yourself, you should seek out the recognition of your original mind is the instruction of a Good Knowing Advisor original liberation. The attainment of who will lead you to see your nature. If liberation is the Prajna Samadhi, thus no- you are one who is able to achieve self- thought. What is meant by ‘no-thought?’ enlightenment, you need not seek a No-thought means to view all dharmas teacher outside. If you insist that it is with a mind undefiled by attachment. The necessary to seek a Good Knowing function of the mind pervades all places Advisor in the hope of obtaining but is nowhere attached. Merely purify liberation, you are mistaken. Why? your original mind to cause the six Within your own mind, there is self- consciousnesses to go out the six

gates, to enlightenment, which is a Good Knowing be undefiled and unmixed among the six Advisor itself. But if you give rise to objects, to come and go freely and to deviant confusion, false thoughts and penetrate without obstruction. That is the perversions, though a Good Knowing Prajna Samadhi, freedom and liberation, Advisor outside of you instructs you, he and it is called the practice of no-thought. cannot save you. If you give rise to Not thinking of the hundred things and genuine Prajna contemplation and constantly causing your thought to be cut illumination, in the space of an instant, all off is called Dharma-bondage and is an false thoughts are eliminated. If you extremist view. recognize your self-nature, in a single moment of enlightenment, you will arrive • Naày thieän tri thöùc, ngöôøi ngoä ñöôïc phaùp at the level of Buddha. voâ nieäm thì muoân phaùp ñeàu khoâng, ngöôøi ngoä ñöôïc phaùp voâ nieäm thì thaáy caûnh giôùi • Naày thieän tri thöùc! Trí tueä quaùn chieáu, cuûa chö Phaät, ngöôøi ngoä ñöôïc phaùp voâ trong ngoaøi saùng suoát, bieát boån taâm mình, nieäm thì ñeán ñòa vò Phaät—Good Knowing neáu bieát boån taâm töùc laø goác cuûa söï giaûi Advisors, one who awakens to the no- thoaùt. Neáu ñöôïc giaûi thoaùt töùc laø Baùt Nhaõ thought dharma completely penetrates the Tam Muoäi, töùc laø voâ nieäm. Sao goïi laø voâ ten thousand dharmas; one who awakens nieäm? Neáu thaáy taát caû phaùp maø taâm to the no-thought dharma sees all Buddha khoâng nhieãm tröôùc aáy laø voâ nieäm, duïng realms; one who awakens to the no- töùc khaép taát caû choã, cuõng khoâng dính maéc

thought dharma arrives at the Buddha khoâng töï tu, chæ ghi nhôù lôøi cuûa toâi thì position. cuõng khoâng coù ích gì. Nghe toâi tuïng ñaây: Thoâng caû thuyeát vaø taâm, • Naày thieän tri thöùc, ñôøi sau ngöôøi ñöôïc Nhö maët trôøi giöõa hö khoâng, phaùp cuûa ta, ñem phaùp moân ñoán giaùo naày, Chæ truyeàn phaùp kieán taùnh, ñoái vôùi haøng ngöôøi ñoàng kieán ñoàng haønh Ra ñôøi phaù taø toâng. phaùt nguyeän thoï trì nhö laø thôø Phaät, coá Phaùp thì khoâng ñoán tieäm, gaéng tu thaân khoâng daùm lui suït thì quyeát Meâ ngoä coù mau chaäm, ñònh vaøo quaû vò Thaùnh, nhöng phaûi truyeàn Chæ phaùp kieán taùnh naày, trao, töø tröôùc ñeán giôø, thaàm truyeàn trao Ngöôøi ngu khoâng theå hieåu, phoù chôù khoâng ñöôïc daáu kín chaùnh phaùp. Noùi tuy coù muoân thöù, Neáu khoâng phaûi laø haøng ñoàng kieán ñoàng Trôû veà lyù chæ moät, haønh, ôû trong phaùp moân khaùc thì khoâng Phieàn naõo trong nhaø toái, ñöôïc truyeàn trao, e toån tieàn nhôn kia, cöùu Thöôøng phaûi sanh maët trôøi hueä, caùnh voâ ích, sôï ngöôøi ngu khoâng hieåu, Taø ñeán phieàn naõo sanh, cheâ bai phaùp moân naày roài traêm kieáp ngaøn Chaùnh ñeán phieàn naõo döùt, ñôøi ñoaïn chuûng taùnh Phaät—Good Taø chaùnh ñeàu khoâng duøng, Knowing Advisors, those of future Thanh tònh môùi hoaøn toaøn. generations who obtain my Dharma, Boà Ñeà voán töï taùnh, should take up this Sudden Teaching. The Khôûi taâm töùc taø voïng, Dharma door including those of like Taâm tònh ôû trong voïng, views and like practice should vow to Chæ chaùnh khoâng ba chöôùng. receive and uphold it as if serving the Ngöôøi ñôøi neáu tu haønh, Buddhas. To the end of their lives they Taát caû chaúng troïn ngaïi, should not retreat, and they will certainly Thöôøng töï thaáy loãi mình, enter the holy position. In this way, it Cuøng ñaïo ñöùc töông ñöông. should

be transmitted from generation to Saéc loaïi töi coù ñaïo, generation. It is silently transmitted. Do Ñeàu chaúng chöôùng ngaïi nhau, not hide away the orthodox Dharma and Lìa ñaïo rieâng tìm ñaïo, do not transmit it to those of different Troïn ñôøi khoâng thaáy ñaïo. views and different practice, who believe Laêng xaêng qua moät ñôøi, in other teachings, since it may harm Keát cuoäc cuõng töi phieàn, them and ultimately be of no benefit. I Muoán thaáy ñaïo chôn thaät, fear that deluded people may Haïnh chaùnh töùc laø ñaïo. misunderstand and slander this Dharma- Neáu khoâng coù taâm ñaïo, door and, therefore will cut off their own Haïnh toái khoâng thaáy ñaïo. nature, which possesses the seed of Ngöôøi chôn chaùnh tu haønh, Buddhahood for hundreds of ages and Khoâng thaáy loãi theá gian, thousands of lifetimes. Neáu thaáy loãi ngöôøi khaùc, • Naày thieän tri thöùc, toâi coù moät baøi tuïng Voâ Loãi mình ñaõ ñeán beân, Töôùng, moãi ngöôøi phaûi tuïng laáy, ngöôøi taïi Ngöôøi quaáy ta chaúng quaáy, gia, ngöôøi xuaát gia chæ y ñaây maø tu, neáu Ta quaáy töi coù loãi. Chæ deïp loãi nôi taâm,

Phaù tröø caùc phieàn naõo, But deluded people cannot comprehend Yeâu gheùt chaúng baän loøng, This Dharma-door of seeing-the-nature. Duoãi thaúng hai chaân nguû. Although it is said in ten thousand ways, Nhö maët trôøi giöõa hö khoâng, United, the principles return to one; Muoán nghó giaùo hoùa ngöôøi, In the dark dwelling of defilements, Töi phaûi coù phöông tieän, Always produce the sunlight of wisdom. Chôù khieán ngöôøi nghi ngôø, Töùc laø töi taùnh hieän. The deviant comes and affliction arrives, Phaät phaùp nôi theá gian, The right comes and affliction goes. Khoâng lìa theá gian giaùc, The false and true both cast aside, Lìa theá tìm Boà Ñeà, In clear purity the state of no residue is Gioáng nhö tìm söøng thoû. attained. Chaùnh kieán goïi xuaát theá, Taø kieán laø theá gian, Bodhi is the original self-nature; Taø chaùnh ñeàu deïp saïch, Giving rise to a thought is wrong; Taùnh Boà Ñeà hieän roõ. The pure mind is within the false: Tuïng naày laø ñoán giaùo, Only the right is without the three Cuõng goïi thuyeàn ñaïi phaùp, obstructions. Meâ nghe traûi nhieàu kieáp, Ngoä trong khoaûng saùt na. If people in the world practice the Way, Toå laïi baûo: “Nay ôû chuøa Ñaïi Phaïm noùi They are not hindered by anything. phaùp ñoán giaùo naày, khaép nguyeän caû phaùp By constantly seeing their own giôùi chuùng sanh ngay lôøi noùi naày ñeàu transgressions, ñöôïc thaáy taùnh thaønh Phaät.” Khi aáy Vi Söû They are in accord with the Way. Quaân cuøng quan lieâu ñaïo tuïc nghe Toå noùi, khoâng ai maø chaúng tænh ngoä, ñoàng Each kind of form has its own way thôøi laøm leã ñeàu taùn thaùn: “Laønh thay! Without hindering one another; Ñaâu ngôø ôû Laõnh Nam coù Phaät ra ñôøi!”— Leaving the Way to seek another way Good Knowing Advisors, I have a verse To the end of life is not to see the Way. of no-mark, which you should all recite. Those at home and those who have left A frantic passage through a life, home should cultivate accordingly. If you Will bring regret when it comes to its end. do not cultivate it, memorizing it will be Should you wish for a vision of the true of no use. Listen to my verse: Way, “With speech and mind both understood, Right practice is the Way. Like the sun whose place is in space, Just spread the ‘seeing-the-nature way’ If you don’t have a mind for the Way, Appear in the world to

destroy false You walk in darkness blind to the Way; doctrines. If you truly walk the Way, You are blind to the faults of the world. Dharma is neither sudden nor gradual, Delusion and awakening are slow and If you attend to others' faults, quick Your fault-finding itself is wrong;

Others' faults I do not treat as wrong; Nghi Vaán—Doubts & Questions My faults are my own transgressions. • Moät hoâm Vi Thöù Söû vì Toå thieát ñaïi hoäi Simply cast out the mind that finds fault, trai; trai xong, thöù söû thænh Toå ñaêng toøa, Once cast away, troubles are gone; quan lieâu só thöù ñeàu thaønh kính leã baùi, hoûi When hate and love don't block the mind, raèng: "Ñeä töû nghe Hoøa Thöôïng thuyeát Stretch out both legs and then lie down. phaùp, thaät khoâng theå nghó baøn, nay coù moät ít nghi, cuùi mong Hoøa Thöôïng ñaïi töø ñaïi If you hope and intend to transform others, bi ñaëc bieät giaûi noùi."—One day, You must perfect expedient means. Magistrate Wei arranged a great Don't cause them to have doubts, and then vegetarian feast on behalf of the Master. Their self-nature will apear. After the meal, the Magistrate asked the Master to take his seat. Together with The Buddhadharma is here in the world; officials, scholars, and the assmebly, he Enlightenment is not apart from the world. bowed reverently and asked, "Your To search for Bodhi apart from the world disciple has heard the High Master Is like looking for a hare with horns. explain the Dharma. It is truly inconceivable. I now have a few doubts Right views are transcendental; and hope you will be compassionate and Deviant views are all mundane. resolve them for me." Deviant and right completely destroyed: The Bodhi nature appears spontaneously. • Toå baûo raèng: "Coù nghi lieàn hoûi, toâi seõ vì caùc oâng maø noùi." This verse is the Sudden Teaching, Thöù söû thöa raèng: "Hoøa Thöôïng noùi phaùp Also called the great Dharma boat. ñaâu khoâng phaûi laø toâng chæ cuûa Toå Ñaït Hear in confusion, pass through ages, Ma ö?" In an instant's space, enlightenment. Toå baûo: "Ñuùng vaäy!" The Master said further, "In the Ta Fan The Master said, "If you have any doubts, Temple I have just now spoken the Sudden please ask me and I will explain." Teaching, making the universal vow that all The Honorable Wei said, "Is not what living beings of the Dharma realm will see the Master speaks the same as the their nature and realize Buddhahood as they doctrine of Bodhidharma?" hear these words." Then among Magistrate The Master replied, "It is." Wei and the officials, Taoists and lay people • Thöù söû thöa: "Ñeä töû nghe Toå Ñaït Ma khi who heard what the Master said, there were môùi ñeán vua Löông Voõ Ñeá, Voõ Ñeá hoûi none who did not awaken. Together they raèng: "Traåm moät ñôøi caát chuøa ñoä Taêng, made obeisance and exclaimed with delight, boá thí thieát trai coù nhöõng coâng ñöùc gì?" "Good indeed! Who would have thought that Toå Ñaït Ma baûo: "Thaät khoâng coù coâng in Ling Nan a Buddha would appear in the ñöùc." Ñeä töû chöa thaáu ñöôïc leõ naày, cuùi world." mong Hoøa Thöôïng töø bi giaûng giaûi—The Magistrate asked, "Your disciple has heard that when Bodhidharma first Phaåm thöù ba—Chapter three instructed the Emperor Wu of Liang, the

Emperor asked him, "All my life I have not doubt the words of the sage. Emperor built temples, given sanction to the Wu of Liang's mind was wrong; he did Sangha, practiced

giving, and arranged not know the right Dharma. Building vegetarian feasts. What merit and virtue temples and giving sanction to the have I gained?" Bodhidharma said, Sangha, practicing giving and arranging "There was actually no merit and virtue." vegetarian feasts is called 'seeking I, your disciple, have not yet understood blessings.' Do not mistake blessings for this principle and hope that the High merit and virtue. Merit and virtue are in Master will explain it. the Dharma body, not in the cultivation of blessings." The Master further said, • Toå baûo: "Thaät khoâng coù coâng ñöùc, chôù "Seeing your own nature is merit, and nghi lôøi cuûa baäc Tieân Thaùnh. Voõ Ñeá taâm equanimity is virtue. To be unobstructed taø, khoâng bieát chaùnh phaùp, caát chuøa ñoä in every thought, constantly seeing the Taêng, boá thí thieát trai, ñoù goïi laø caàu true, real, wonderful function of your phöôùc, chôù khoâng theå ñem phöôùc ñoåi laøm original nature is called merit and virtue. coâng ñöùc ñöôïc. Coâng ñöùc laø ôû trong phaùp Inner humility is merit and the outer thaân, khoâng phaûi do tu phöôùc maø ñöôïc." practice of reverence is virtue. Your self- Toå laïi noùi: "Thaáy taùnh aáy laø coâng, bình nature establishing the ten thousand ñaúng aáy laø ñöùc. Moãi nieäm khoâng ngöng dharmas is merit and the mind-substance treä, thöôøng thaáy baûn taùnh, chaân thaät dieäu separate from thought is virtue. Not being duïng, goïi laø coâng ñöùc. Trong taâm khieâm separate from the self-nature is merit, and haï aáy laø coâng, beân ngoaøi haønh leã pheùp aáy the correct use of the undefiled self- laø ñöùc. Töï taùnh döïng laäp muoân phaùp laø nature is virtue. If you seek the merit and coâng, taâm theå lìa nieäm aáy laø ñöùc. Khoâng virtue of the Dharma body, simply act lìa töï taùnh aáy laø coâng, öùng duïng khoâng according to these principles, for this is nhieãm laø ñöùc. Neáu tìm coâng ñöùc phaùp true merit and virtue. Those who cultivate thaân, chæ y nôi ñaây maø taïo, aáy laø chôn merit in their thoughts, do not slight others coâng ñöùc. Neáu ngöôøi tu coâng ñöùc, taâm töùc but always respect them. Those who khoâng coù khinh, maø thöôøng haønh khaép slight others and do not cut off the 'me kænh. Taâm thöôøng khinh ngöôøi, ngoâ ngaõ and mine' are without merit. The vain and khoâng döùt töùc laø khoâng coâng, töï taùnh hö unreal self-nature is without virtue, voïng khoâng thaät töùc töï khoâng coù ñöùc, vì because of the 'me and mine,' because of ngoâ ngaõ töï ñaïi thöôøng khinh taát caû. Naøy the greatness of the 'self,' and because of thieän tri thöùc, moãi nieäm khoâng coù giaùn the constant slighting of others. Good ñoaïn aáy laø coâng, taâm haønh ngay thaúng aáy Knowing Advisors, continuity of thought laø ñöùc; töï tu taùnh, aáy laø coâng, töï tu thaân is merit; the mind practicing equality and aáy laø ñöùc. Naøy thieän tri thöùc, coâng ñöùc directness is virtue. Self-cultivation of phaûi laø nôi töï taùnh maø thaáy, khoâng phaûi one's nature is merit and self-cultivation do boá thí cuùng döôøng maø caàu ñöôïc. AÁy laø of the body is virtue. Good Knowing phöôùc ñöùc cuøng vôùi coâng ñöùc khaùc nhau. Advisors, merit and virtue should be seen Voõ Ñeá khoâng bieát chaân lyù, khoâng phaûi Toå within one's own nature, not sought Sö ta coù loãi."— The Master said, "There through giving and making offerings. That actually was no merit and virtue, though is the difference between blessings and

merit and virtue. Emperor Wu did not ñeán. Nay khuyeân thieän tri thöùc tröôùc neân know the true principle. Our Patriarch was deïp tröø thaäp aùc töùc laø ñöôïc möôøi muoân, not in error." sau tröø taùm caùi taø beøn qua ñöôïc taùm ngaøn, moãi nieäm thaáy taùnh thöôøng haønh bình • Thöù söû laïi hoûi raèng: "Ñeä töû thöôøng thaáy ñaúng, ñeán nhö trong khaûy moùng tay, lieàn Taêng tuïc nieäm Phaät A Di Ñaø, nguyeän thaáy Ñöùc Phaät A Di Ñaø. Söû quaân chæ haønh sanh Taây Phöông, thænh Hoøa Thöôïng noùi, möôøi ñieàu thieän, ñaâu caàn laïi nguyeän vaõng ñöôïc sanh nôi coõi kia chaêng? Nguyeän vì sanh, khoâng ñoaïn caùi taâm thaäp aùc thì coù phaù caùi nghi naày."—The Magistrate Phaät naøo ñoùn tieáp. Neáu ngoä ñöôïc ñoán asked further, "Your disciple has often phaùp voâ sanh, thaáy Taây phöông chæ trong seen the Sangha and laity reciting khoaûng saùt na. Coøn chaúng ngoä, nieäm Phaät 'Amitabha Buddha,' vowing to be reborn caàu vaõng sanh, thì con ñöôøng xa laøm sao in the West. Will the High Master please ñeán ñöôïc? Hueä Naêng vì moïi ngöôøi maø tell me if they will obtain rebirth there khieán cho quyù vò thaáy trong saùt na coõi and, so, dispel my doubts?" Taây phöông ôû ngay tröôùc maét, quyù vò coù muoán thaáy hay chaêng?"—The Master • Toå baûo: "Söû quaân kheùo laéng nghe, Hueä said, "Magistrate, listen well. Hui Neng Naêng seõ vì noùi. Theá Toân ôû trong thaønh Xaù will explain it for you. When the World Veä noùi kinh vaên Taây Phöông daãn hoùa, roõ Honored One was in Shravasti City, he raøng caùch ñaây khoâng xa. Neáu luaän veà spoke of being led to rebirth in the West. töôùng maø noùi, lyù soá coù möôøi muoân taùm The Sutra text clearly states, "it is not far ngaøn, töùc laø trong thaân coù möôøi aùc taùm taø, from here.' If we discuss its appearance, lieàn laø noùi xa, noùi xa laø vì keû haï caên, noùi it is 108,000 miles away but in immediate gaàn laø vì nhöõng ngöôøi thöôïng trí. Ngöôøi terms, it is explained as far distant for coù hai haïng, nhöng phaùp khoâng coù hai those of inferior roots and as nearby for thöù. Meâ ngoä coù khaùc, thaáy coù mau chaäm. those of superior wisdom. There are two Ngöôøi meâ nieäm Phaät caàu sanh veà coõi kia, kinds of people, not two kinds of Dharma. ngöôøi ngoä töï tònh taâm mình. Sôû dó Phaät Enlightenment and confusion differ, and noùi 'tuøy taâm tònh lieàn ñöôïc coõi Phaät tònh. seeing can be quick or slow. The deluded Söû quaân ngöôøi phöông Ñoâng, chæ taâm person recites the Buddha's name, mình tònh lieàn khoâng coù toäi, tuy ngöôøi seeking rebirth there, while the phöông Taây taâm khoâng tònh cuõng coù loãi. enlightened person purifies his own mind. Ngöôøi phöông Ñoâng taïo toäi nieäm Phaät Therefore, the Buddha said, 'As the mind caàu sanh veà phöông Taây, coøn ngöôøi is purified, the Buddhaland is purified.' phöông Taây taïo toäi, nieäm Phaät thì caàu Magistrate, if the person of the East sanh veà coõi naøo? Phaøm ngu khoâng roõ töï merely purifies his mind, he is without taùnh, khoâng bieát trong thaân Tònh ñoä, offense. Even though one may be of the nguyeän Ñoâng nguyeän Taây, ngöôøi ngoä thì West, if his mind is impure, he is at fault. ôû choã naøo cuõng vaäy. Sôû dó Phaät noùi 'tuøy The person of the East commits offenses choã mình ôû haèng ñöôïc an laïc. Söû quaân, and recites the Buddha's name, seeking taâm ñòa chæ khoâng coù caùi baát thieän thì Taây rebirth in the West. When the person of phöông caùch ñaây khoâng xa. Neáu oâm loøng the West commits

offenses and recites the chaúng thieän, nieäm Phaät vaõng sanh khoù Buddha's name, in what country does he

seek rebirth? Common, deluded people caû ñöôïc thaáy."—The entire assembly do not understand their self-nature and do bowed and said, "If we could see it here, not know that the Pure Land is within what need would there be to vow to be themselves. Therefore, they make vows reborn there? Please, High Master, be for the East and vows for the West. To compassionate and make the West appear enlightened people, all places are the so that we might see it." same. As the Buddha said, 'In whatever place one dwells, there is constant peace • Toå baûo raèng: "Naày ñaïi chuùng! Ngöôøi ñôøi and happiness.' Magistrate, if the mind- töï saéc thaân laø thaønh, maét tai muõi löôõi laø ground is only without unwholesomeness, cöûa, ngoaøi coù naêm cöûa, trong coù cöûa yù. the West is not far from here. If one Taâm laø ñaát, taùnh laø vua, vua ôû treân ñaát harbors unwholesome thoughts, one may taâm, taùnh coøn thì vua coøn, taùnh maát ñi thì recite the Buddha's name but it will be vua cuõng maát. Taùnh ôû thì thaân taâm coøn, difficult to attain that rebirth. Good taùnh ñi thì thaân taâm hoaïi. Phaät nhaèm ôû Knowing Advisors, I now exhort you all trong taùnh maø taïo, chôù höôùng ra ngoaøi maø to get rid of the ten evils first and you caàu. Töï taùnh meâ, töùc laø chuùng sanh, töï will have walked one hundred thousand taùnh giaùc töùc laø Phaät. Töø bi töùc laø Quaùn miles. Next get rid of the eight deviations Theá AÂm, hyû xaû goïi laø Ñaïi Theá Chí, hay and you will have gone eight thousand tònh töùc laø Ñöùc Thích Ca, bình tröïc töùc laø miles. If in every thought you see your Phaät A Di Ñaø. Nhôn ngaõ aáy laø Tu Di, taø own nature, always practice impartiality taâm laø bieån ñoäc, phieàn naõo laø soùng moùi, and straightforwardness, you will arrive in ñoäc haïi laø roàng döõ, hö voïng laø quyû thaàn, a finger-snap and see Amitabha. traàn lao laø ruøa traïnh, tham saân laø ñòa Magistrate, merely practice the ten nguïc, ngu si laø suùc sanh. Naày thieän tri wholesome acts; then what need will thöùc! Thöôøng laøm möôøi ñieàu laønh thì there be for you to vow to be reborn thieân ñöôøng lieàn ñeán, tröø nhôn ngaõ thì nuùi there? But if you do not rid the mind of Tu Di ngaõ, deïp ñöôïc tham duïc thì bieån the ten evils, what Buddha will come to nöôùc ñoäc khoâ, phieàn naõo khoâng thì soùng welcome you? If you become enlightened moùi maát, ñoäc haïi tröø thì roàng caù ñeàu döùt. to the sudden dharma of the unproduced, ÔÛ treân taâm ñòa mình laø giaùc taùnh Nhö Lai you will see the West in an instant. phoùng ñaïi quang minh, ngoaøi chieáu saùu Unenlightened, you may recite the cöûa thanh tònh hay phaù saùu coõi trôøi duïc, töï Buddha's name seeking rebirth but since taùnh trong chieáu ba ñoäc töùc lieàn tröø ñòa the road is so long, how can you traverse nguïc, vaân vaân., caùc toäi moät luùc ñeàu tieâu it? Hui-Neng will move to the West here dieät, trong ngoaøi saùng toät, chaúng khaùc vôùi in the space of an instant so that you may coõi Taây phöông, khoâng chòu tu nhö theá see it right before your eyes. Do you wish naày laøm sao ñeán ñöôïc coõi kia?"—The to see it? " Master said, "Great assembly, the worldly person's own physical body is the city, • Chuùng ñeàu ñaûnh leã thöa raèng: "Neáu ôû coõi and the eye, ear, nose, tongue, and body naày maø thaáy ñöôïc thì ñaâu caàn phaûi are the gates. Outside there are five

gates nguyeän vaõng sanh, nguyeän Hoøa Thöôïng and inside there is a gate of the mind. The töø bi lieàn hieän Taây phöông khieán cho taát mind is the ‘ground’ and one’s nature is

the ‘king.’ The ‘king’ dwells on the mind • Ñaïi chuùng nghe noùi ñeàu roõ raøng thaáy ‘ground.’ When the nature is present, the ñöôïc töï taùnh, thaûy ñeàu leã baùi, ñeàu taùn king is present but when the nature is thaùn: “Laønh thay!” Thöa raèng: “Khaép absent, there is no king. When the nature nguyeän phaùp giôùi chuùng sanh nghe ñoù is present, the body and mind remain, but moät thôøi lieàn ngoä hieåu.”—On hearing this when the nature is absent, the body and speech, the members of the great mind are destroyed. The Buddha is made assembly clearly saw their own natures. within the self-nature. Do not seek They bowed together and exclaimed, outside the body. Confused, the self- “This is indeed good! May all living nature is a living being: enlightened, it is beings of the Dharma Realm who have a Buddha. ‘Kindness and compassion’ are heard this awaken at once and Avalokitesvara and ‘sympathetic joy and understand.” giving’ are Mahasthamaprapta. ‘Purification’ is Sakyamuni, and • Toå baûo: “Naày thieän tri thöùc! Neáu muoán tu ‘equanimity and directness’ are haønh, taïi gia cuõng ñöôïc, khoâng caàn ôû Amitabha. ‘Others and self’ are Mount chuøa, ngöôøi ôû taïi gia maø hay haønh nhö Sumeru and ‘deviant thoughts’ are the ngöôøi ôû phöông Ñoâng maø taâm ñöôïc thieän, ocean water. ‘Afflictions’ are the waves. coøn ngöôøi ôû chuøa maø khoâng tu cuõng nhö ‘Cruelty’ is an evil dragon. ‘Empty ngöôøi ôû phöông Taây maø taâm aùc vaäy. Chæ falseness’ is ghosts and spirits. taâm thanh tònh töùc laø töï taùnh Taây ‘Defilement’ is fish and turtles, ‘greed phöông.”—The Master said, “Good and hatred’ are hell, and ‘delusion’ is Knowing Advisors, if you wish to animals.Good Knowing Advisors, always cultivate, you may do so at home. You practice the ten good practices and the need not be in a monastery. If you live at heavens can easily be reached. Get rid of home and practice, you are like the others and self, and Mount Sumeru person of the East, whose mind is good. If topples. Do away with deviant thought, you dwell in a monastery but do not and the ocean waters dry up. Without cultivate, you are like the person of the defilements, the waves cease. End cruelty West, whose mind is evil. Merely purify and there are no fish or dragons. The your mind; that is the ‘West’ of your self- Tathagata of the enlightened nature is on nature.” your own mind-ground, emitting a great bright light which outwardly illuminates • Thöù söû Vi Cöø laïi hoûi raèng: “Ngöôøi taïi gia and purifies the six gates and breaks laøm sao tu haønh? Cuùi xin Hoøa Thöôïng töø through the six desire-heavens Inwardly, bi chæ daïy.”—The Honorable Wei asked it illuminates the self-nature and casts out further, “How should those at home the three poisons. The hells and all such cultivate? Please instruct us.” offenses are destroyed at once. Inwardly and outwardly, there is a bright • Toå baûo: “Toâi vì ñaïi chuùng laøm moät baøi penetration. This is no different from the tuïng Voâ Töôùng, chæ y ñaây maø tu, thöôøng West. But if you do not cultivate, how can cuøng toâi ñoàng ôû khoâng khaùc, neáu khoâng tu you go there?" nhö theá naày duø coù caïo toùc xuaát gia ñoái vôùi ñaïo cuõng khoâng coù ích gì. Tuïng raèng:

Taâm bình khoâng nhoïc giöõ giôùi, crowd. Haïnh thaúng khoâng caàn tu thieàn, If drilling wood can spin smoke into fire, AÂn thì nuoâi döôõng cha meï, A red-petalled lotus can surely spring Nghóa thì treân döôùi thöông nhau, from mud. Nhöôøng thì treân döôùi hoøa muïc, Good medicine is bitter to the taste. Nhaãn thì caùc aùc khoâng oån, Words hard against the ear must be good Neáu hay duøi caây ra löûa, advice. Trong buøn quyeát moïc sen hoàng, Correcting failings gives borth to wisdom. Ñaéng mieäng töùc laø thuoác hay, Guarded errors expose a petty mind. Nghòch tai laø lôøi ngay thaúng, Persist daily in just, benevolent deeds. Söûa loãi aét sanh trí hueä, Charity is not the means to attain the way. Giöõ quaáy trong taâm khoâng hieàn, Search out Bodhi only in the mind. Moãi ngaøy thöôøng laøm lôïi ích, Why toil outside in search of the Thaønh ñaïo khoâng do thí tieàn, profound? Boà Ñeà chí höôùng taâm tìm, Just as you hear these words, so practice: Ñaâu nhoïc höôùng ngoaïi caàu huyeàn, Heavens then appears, right before your Nghe noùi y ñaây tu haønh, eyes. Cöïc laïc chæ ngay tröôùc maét. The Master continued, “Good Knowing Toå laïi baûo: “Naày thieän tri thöùc! Thaûy Advisors, you in this assembly should phaûi y keä ñaây maø tu haønh, nhaän laáy töï cultivate according to this verse to see and taùnh, thaúng ñoù thaønh ñaïo. Phaùp khoâng ñôïi make contact with your self-nature and to nhau, moïi ngöôøi haõy giaûi taùn, toâi trôû veà realize the Buddha Way directly. The Dharma Taøo Kheâ, chuùng neáu coù nghi, laïi ñeán hoûi does not wait. The assembly may now nhau.” Khi aáy Thöù söû, quan lieâu ôû trong disperse. I shall now return to Ts’ao-His. If hoäi, keû thieän nam tín nöõ moãi ngöôøi ñeàu you have questions, come quickly and ask.” ñöôïc khai ngoä, tín thoï phuïng haønh—The At that time, Magistrate Wei, the officials, Master said, “I have composed a markless the good men and faithful women of the verse for the great assembly. Merely rely assembly all attained understanding, faithfully on it to cultivate and you will be as if accepted and honored the teaching and, always by my side. If you cut your hair therefore, practiced it. and leave home but do not cultivate, it will be of no benefit in pursuing the Way. The verse runs: Phaåm thöù tö—Ñònh Tueä—The Fourth “The mind made straight, why toil Chapter—Concentration & Wisdom following rules? The practice sure, of what use is Dhyana • Toå daïy chuùng raèng: Naày thieän tri thöùc! meditation? Phaùp moân cuûa ta ñaây laáy ñònh tueä laøm Filial deeds support the father and mother. goác, ñaïi chuùng chôù laàm noùi ñònh tueä Right conduct is in harmony with those rieâng. Ñònh tueä moät theå khoâng hai. Ñònh above and below. laø theå cuûa tueä, tueä laø duïng cuûa ñònh. Ngay Deference: the honored and lowly in khi tueä, ñònh ôû taïi tueä; ngay khi ñònh, tueä accord with each other. ôû taïi ñònh. Neáu bieát ñöôïc nghóa naày töùc laø Patience: no rumors of the evils of the caùi hoïc ñònh tueä bình ñaúng. Nhöõng ngöôøi

hoïc ñaïo chôù noùi tröôùc ñònh roài sau môùi ideas of victory and defeat, but magnifies phaùt tueä, hay tröôùc tueä roài sau môùi phaùt the notion of self and dharmas, and does ñònh, moãi caùi rieâng khaùc. Khôûi caùi thaáy not disassociate himself from the four nhö theá aáy, thì phaùp coù hai töôùng. Mieäng makrs. noùi lôøi thieän, maø trong taâm khoâng thieän thì khoâng coù ñònh tueä, ñònh tueä khoâng •

Naày thieän tri thöùc! Ñònh tueä ví nhö caùi gì? bình ñaúng. Neáu taâm mieäng ñeàu laø thieän, Ví nhö ngoïn ñeøn vaø aùnh saùng. Coù ngoïn trong ngoaøi moät thöù, ñònh tueä töùc laø bình ñeøn töùc coù aùnh saùng, khoâng ñeøn töùc laø toái, ñaúng. Töï ngoä tu haønh khoâng ôû choã tranh ñeøn laø theå cuûa aùnh saùng, aùnh saùng laø caõi, neáu tranh tröôùc sau töùc laø ñoàng vôùi duïng cuûa ñeøn; teân tuy coù hai maø theå voán ngöôøi meâ, khoâng döùt söï hôn thua, trôû laïi ñoàng moät. Phaùp ñònh tueä naày laïi cuõng nhö taêng ngaõ vaø phaùp, khoâng lìa boán töôùng—theá.”—Good Knowing Advisors, what are The Master instructed the assembly: concentration and wisdom like? They are “Good Knowing Advisors, this Dharma- like a lamp and its light. With the lamp, door of mine has concentration and there is light. Without the lamp, there is wisdom as its foundation. Great assembly, darkness. The lamp is the substance of the do not be confused and say that light and the light is the function of the concentration and wisdom are different. lamp. Although there are two names, Concentration and wisdom are one there is one fundamental substance. The substance, not two. Concentration is the dharma of concentration and wisdom is substance of wisdom, and wisdom is the also thus.” function of concentration. Where there is wisdom, concentration is in the wisdom. • Toå daïy chuùng raèng: “Naày thieän tri thöùc! Where there is concentration, wisdom is Nhaát haïnh tam muoäi laø ñoái vôùi taát caû choã, in the concentration. If you understand ñi ñöùng naèm ngoài thöôøng haønh moät tröïc this principle, you understand the taâm aáy vaäy.” Kinh Tònh Danh noùi: “Tröïc balanced study of concentration and taâm laø ñaïo traøng, tröïc taâm laø Tònh ñoä. wisdom. Students of the Way, do not say Taâm ñöøng laøm nhöõng chuyeän sieåm khuùc, that first there is concentration, which mieäng noùi tröïc, mieäng noùi nhaát haïnh tam produces wisdom, or that first there is muoäi maø khoâng haønh tröïc taâm, coøn haønh wisdom, which produces concentration: tröïc taâm, ñoái vôùi taát caû caùc phaùp chôù coù do not say that the two are different. To chaáp tröôùc. Ngöôøi meâ chaáp phaùp töôùng, hold this view implies a duality of chaáp nhaát haïnh tam muoäi, chæ noùi ngoài dharma. If your speech is good, but your khoâng ñoäng, taâm voïng khoâng khôûi töùc laø mind is not, then concentration and nhaát haïnh tam muoäi, ngöôøi khôûi hieåu theá wisdom are useless because they are not naày töùc laø ñoàng vôùi voâ tình, trôû laïi laø equal. If mind and speech are both good, nhôn duyeân chöôùng ñaïo—The Master the inner and outer are alike, and instructed the assembly: “Good Knowing concentration and wisdom are equal. Self-Advisors, the Single Conduct Samadhi is enlightenment, cultivation, and practice the constant practice of maintaining a are not a matter for debate. If you debate direct, straightforward mind in all places, which comes first, then you are similar to whether one is walking, standing, sitting a confused man who does not cut off or lying down. As the Vimalakirti Sutra

says, ‘The straight mind is the contemplating stillness, without moving or Bodhimandala; the straight mind is the arising. They claimed that it has merit. Pure Land.’ Do not speak of straightness Confused men, not understanding, easily with the mouth only, while the mind and become attached and go insane. There practice are

crooked nor speak of the are many such people. Therefore, you Single Conduct Samadhi without should know that teaching of this kind is a maintaining a straight mind. Simply greater error." practice keeping a straight mind and have no attachment to any dharma. The • Toå daïy chuùng raèng: "Naày thieän tri thöùc! confused person is attached to the marks Xöa nay chaùnh giaùo khoâng coù ñoán tieäm, of dharmas, while holding to the Single taùnh ngöôøi töï coù lôïi ñoän, ngöôøi meâ thì laàn Conduct Samadhi and saying, 'I sit laàn kheá hôïp, ngöôøi ngoä thôøi choùng tu, töï unmoving and falseness does not arise in bieát boån taâm, töï thaáy boån taùnh, töùc laø my mind. That is the Single Conduct khoâng coù sai bieät, do ñoù neân laäp ra giaû Samadhi.' Such an interpretation serves danh ñoán tieäm. Naày thieän tri thöùc! Phaùp to make him insensate and obstructs the moân cuûa ta ñaây töø tröôùc ñeán nay, tröôùc causes and conditions for attaining the laäp voâ nieäm laøm toâng, voâ töôùng laøm theå, Way. voâ truï laøm boån. Voâ töôùng laø ñoái vôùi töôùng maø lìa töôùng; voâ nieäm laø ñoái vôùi nieäm maø • Naày thieän tri thöùc! Ñaïo phaûi thoâng löu, do khoâng nieäm; voâ truï laø baûn taùnh cuûa ngöôøi. ñaâu trôû laïi ngöng treä, taâm khoâng truï nôi ÔÛ theá gian naøo laø thieän aùc, toát xaáu, cho phaùp, ñaïo töùc laø thoâng löu. Taâm neáu truï ñeán nhöõng vieäc oaùn cuøng vôùi thaân, ngoân phaùp goïi laø töï phöôïc, neáu noùi thöôøng ngoài ngöõ xuùc chaïm, hö doái tranh ñua, vaân vaân, khoâng ñoäng, aáy chæ nhö Ngaøi Xaù Lôïi Phaát thaûy ñeàu ñem veà khoâng; khoâng nghó traû ngoài yeân trong röøng laïi bò Ngaøi Duy Ma thuø haïi laïi, trong moãi nieäm khoâng nghó Caät quôû traùch. Naày thieän tri thöùc! Laïi coù caûnh tröôùc, neáu nieäm tröôùc, nieäm hieän taïi, ngöôøi daïy ngoài khaùn taâm quaùn tònh, nieäm sau, trong moãi nieäm töông tuïc khoâng ñoäng khoâng khôûi, töø ñaây maø laäp khoâng döùt goïi laø heä phöôïc. Ñoái treân caùc coâng khoùa, ngöôøi meâ khoâng hieåu lieàn phaùp moãi nieäm khoâng truï, töùc laø khoâng chaáp thaønh ra ñieân cuoàng, nhöõng ngöôøi phöôïc, ñaây laø laáy voâ truï laøm goác. Naày nhö theá naày thaät laø ñoâng, daïy nhau nhö thieän tri thöùc! Ngoaøi lìa taát caû töôùng goïi theá, neân bieát ñoù laø laàm lôùn."—Good laø voâ töôùng, hay lìa nôi töôùng, töùc laø phaùp Knowing Advisors, the Way must theå thanh tònh, ñaây laø laáy voâ töôùng laøm penetrate and flow. How can it be theå. Naày thieän tri thöùc! Ñoái treân caùc caûnh, impeded? If the mind does not dwell in taâm khoâng nhieãm, goïi laø voâ nieäm. Ñoái dharmas, the way will penetrate and flow. treân nieäm thöôøng lìa caûnh, chaúng ôû treân The mind that dwells in dharmas is in caûnh maø sanh taâm. Neáu chæ traêm vaät self-bondage. To say that sitting chaúng nghó, nieäm phaûi töø heát, moät nieäm unmoving is correct is to be like Sariputra döùt töùc laø cheát, roài seõ sanh nôi khaùc, aáy laø who sat quietly in the forest but was laàm to. Ngöôøi hoïc ñaïo suy nghó ñoù, neáu scolded by Vimalakirti. Good Knowing khoâng bieát caùi yù cuûa phaùp thì töï taâm laàm Advisors, there are those who teach coøn coù theå, laïi daïy ngöôøi khaùc, töï meâ people to sit looking at the mind and khoâng thaáy laïi coøn cheâ bai kinh Phaät, vì

theá neân laäp voâ nieäm laøm toâng. Naày thieän thought while in the midst of thought. No- tri thöùc! Theá naøo laø laäp voâ nieäm laøm dwelling is the basic nature

of human toâng? Chæ vì mieäng noùi thaáy taùnh, ngöôøi beings. In the world of good and evil, meâ ôû treân caûnh coù nieäm, treân nieäm laïi attractiveness and ugliness, friendliness khôûi taø kieán, taát caû traàn lao voïng töôûng töø and hostility, when faced with language ñaây maø sanh. Töï taùnh voán khoâng moät which is offensive, critical, or phaùp coù theå ñöôïc, neáu coù sôû ñaéc, voïng argumentative, you should treat it all as noùi hoïa phöôùc töùc laø traàn lao taø kieán, neân empty and have no thought of revenge. In phaùp moân naày laäp voâ nieäm laøm toâng. Naày every thought, do not think of former thieän tri thöùc! Voâ laø voâ vieäc gì? Nieäm laø states. If past, present, and future thoughts nieäm vaät naøo? Voâ ñoù laø khoâng coù hai succeed one another without interruption, töôùng, khoâng coù caùc taâm traàn lao; nieäm laø it is bondage. Not to dwell in dharmas nieäm chaân nhö baûn taùnh. Chaân töùc laø theå from thought to thought is to be free from cuûa nieäm, nieäm töùc laø duïng cuûa chaân nhö, bondage. That is to take no-dwelling as chaân nhö töï taùnh khôûi nieäm, khoâng phaûi the basis. Good Knowing Advisors, to be maét tai muõi löôõi hay khôûi nieäm, chaân nhö separate from all outward marks is called coù taùnh cho neân khôûi nieäm, chaân nhö neáu ‘no-mark.’ The ability to be separate from khoâng coù taùnh thì maét tai saéc thanh chính marks is the purity of the Dharma’s khi aáy lieàn hoaïi. Naày thieän tri thöùc! Chaân substance. It is to take no-mark as the nhö töï taùnh khôûi nieäm, saùu caên tuy coù substance. Good Knowing Advisors, the thaáy nghe hieåu bieát maø khoâng nhieãm non-defilement of the mind in all states is muoân caûnh, maø chôn taùnh thöôøng töï taïi called ‘no-thought.’ In your thoughts you neân kinh noùi: “Hay kheùo phaân bieät caùc should always be separate from states; do phaùp töôùng maø ñoái vôùi nghóa ñeä nhaát not give rise to thought about them. If you khoâng coù ñoäng.”— The Master instructed merely do not think of hundred things, and the assembly: “Good Knowing Advisors, so completely rid yourself of thought, the right teaching is basically without a then as the last thought ceases, you die division into ‘sudden’ and ‘gradual.’ and undergo rebirth in another place. That People’s natures themselves are sharp is a great mistake, of which students of or dull. When the confused person who the Way should take heed. To gradually cultivates and the enlightened misinterpret the Dharma and make a person who suddenly connects each mistake yourself might be acceptable but recognize the original mind and see the to exhort others to do the same is original nature, they are no different. unacceptable. In your own confusion you Therefore, the terms sudden and gradual do not see, and, moreover, you slander are shown to be false names. Good the Buddha's Sutras. Therefore, no- Knowing Advisors, this Dharma-door of thought is to be established as the mine, from the past onwards, has been doctrine. Good Knowing Advisors, why is established the first with no-thought as its no-thought established as the doctrine? doctrine, no-mark as its substance, and Because there are confused people who no-dwelling as its basis. No-mark means speak of seeing their own nature, and yet to be apart from marks while in the midst they produce thought with regard to of marks. No-thought means to be without states. Their thoughts cause deviant views

to arise, and from that, all defilement and ñaäy chôn nhö, chæ caàn khoâng coù voïng false thinking are created. Originally, not töôûng thì taùnh töï thanh tònh. Khôûi taâm one single dharma can be obtained in the chaáp tònh trôû laïi sanh ra caùi tònh voïng. self-nature. If there is something to attain, Voïng khoâng coù choã nôi, chaáp aáy laø voïng; or false talk of misfortune and blessing, tònh khoâng coù hình töôùng trôû laïi laäp töôùng that is just defilement and deviant views. tònh, noùi laø coâng phu, ngöôøi khôûi kieán giaûi Therefore, this Dharma-door establishes naày laø chöôùng töï baûn taùnh trôû laïi bò tònh no-thought as its doctrine. Good Knowing troùi.”—The Master instructed the Advisors, ‘No’ means no what? ‘Thought’ assembly: “The door of sitting in Ch’an means thought of what? ‘No’ means two consists fundamentally of attaching marks, no thought of defilement. oneself neither to the mind nor to purity; ‘Thought’ means thought of the original it is not non-movement. One might speak nature of True Suchness. True Suchness of becoming attached to the mind, and yet is the substance of thought and thought is the mind is fundamentally false. You the function of True Suchness. The True should know that the mind is like an Suchness self-nature gives rise to thought. illusion and, therefore, there is nothing to It is not the eye, ear, nose, or tongue which you can become attached. One which can think. The True Suchness might say that to practice Ch’an is to possesses a nature and therefore gives attach oneself to purity, yet the nature of rise to thought. Without True Suchness, people is basically pure. It is because of the eye, ear, forms, and sounds false thinking that the True Suchness is immediately go bad. Good Knowing obscured. Simply have no false thinking, Advisors, the True Suchness self-nature and the nature will be pure of itself. If gives rise to thought, and the six faculties, attachment to purity arises in your mind, a although they see, hear, feel, and know, deluded idea of purity will result. What is are not defiled by the ten thousand states. delusory does not exist, and the Your true nature is eternally independent. attachment is false. Purity has no form or Therefore, the Vimalakirti Sutra says, ''If mark and yet there are those who set up one is well able to discriminate all the mark of purity as an achievement. dharma marks, then, in the primary Those with this view obstruct their own meaning, one does not move.’” original nature and become bound by purity.”

Phaåm Thöù Naêm—Toïa Thieàn—The • Naày thieän tri thöùc! Neáu ngöôøi tu haïnh baát Fifth Chapter—Sitting in Meditation ñoäng, chæ khi thaáy taát caû ngöôøi, khoâng thaáy vieäc phaûi quaáy, toát xaáu, loãi laàm cuûa ngöôøi töùc laø töï taùnh baát ñoäng. Naày thieän • Toå daïy chuùng raèng: “Phaùp moân toïa thieàn tri thöùc! Ngöôøi meâ thaân tuy baát ñoäng, môû naày voán khoâng chaáp nôi taâm, cuõng khoâng mieäng lieàn noùi vieäc phaûi quaáy, hay dôû, toát chaáp nôi tònh, cuõng chaúng phaûi chaúng xaáu cuûa ngöôøi, töùc laø cuøng ñaïo ñaõ traùi ñoäng. Neáu noùi chaáp taâm, taâm voán laø nhau, chaáp taâm, chaáp tònh töùc laø chöôùng voïng; bieát taâm nhö huyeãn neân khoâng coù ñaïo—Good Knowing Advisors, one who choã ñeå chaáp vaäy. Neáu noùi chaáp tònh, taùnh cultivates non-movement does not notice ngöôøi voán laø tònh, bôûi vì voïng nieäm che

whether other people are right or wrong, from external mark is ‘Ch’an.’ Not being good or bad, or whether they have other confused inwardly is ‘concentration.’ If faults. That is the non-movement of the you become attached to external marks, self-nature. Good Knowing Advisors, your mind will be confused inwardly. If although the body of the confused person you are separate from external marks, may not move, as soon as he opens his inwardly your mind will be unconfused. mouth he speaks of what is right and The original nature is naturally pure, in a wrong about others, of their good points natural state of concentration. Confusion and shortcomings and so, he turns his arises merely because states are seen and back on the way. Attachment to the mind attended to. If the mind remains and attachment to purity are obstructions unconfused when any state is to the Way.” encountered, that is true concentration. Good Knowing Advisors, being separate • Toå daïy chuùng raèng: “Naày thieän tri thöùc! from all external marks is Ch’an and Sao goïi laø toïa thieàn? Trong phaùp moân naày being inwardly unconfused is khoâng chöôùng khoâng ngaïi, ngoaøi ñoái vôùi concentration. External Ch’an and inward taát caû caûnh giôùi thieän aùc taâm nieäm chaúng concentration are Ch’an concentration. khôûi goïi laø toïa, trong thaáy töï taùnh chaúng The Vimalakirti Sutra says, ‘Just then, ñoäng goïi laø thieàn. Naày thieän tri thöùc, sao suddenly return and regain the original goïi laø thieàn ñònh? Ngoaøi lìa töôùng laø mind.’ The Bodhisattva-Sila Sutra says, thieàn, trong chaúng loaïn laø ñònh. Ngoaøi ‘Our basic nature is pure of itself.’ Good neáu chaáp töôùng, trong taâm töùc loaïn; ngoaøi Knowing Advisors, in every thought, see neáu lìa töôùng, taâm töùc chaúng loaïn. Baûn your own clear and pure original nature. taùnh töï tònh töï ñònh, chæ vì thaáy caûnh, suy Cultivate, practice, realize the Buddha nghó caûnh töùc laø loaïn; neáu thaáy caùc caûnh Way.” maø taâm chaúng loaïn aáy laø chôn ñònh vaäy. Naày thieän tri thöùc! Ngoaøi lìa töôùng töùc laø thieàn, trong chaúng loaïn töùc laø ñònh, ngoaøi thieàn trong ñònh, aáy goïi laø thieàn ñònh. Kinh Boà Taùt Giôùi noùi: “Baûn taùnh cuûa ta voán töï thanh tònh. Naày thieän tri thöùc! Phaåm Thöù Saùu—Saùm Hoái—The Sixth Trong moãi nieäm töï thaáy ñöôïc baûn taùnh Chapter—Repentance and Reform thanh tònh, töï tu, töï haønh, töï thaønh Phaät ñaïo.”— The Master instructed the • Khi aáy Toå thaáy só thöù boán phöông töø assembly, “Good Knowing Advisors, what Quaûng Chaâu , Thieàu Chaâu ñua nhau ñeán is meant by ‘sitting in Ch’an?’ In this trong nuùi nghe phaùp, Toå môùi ñaêng toøa baûo obstructed and unimpeded Dharma-door, chuùng raèng: “Ñeán ñaây, caùc thieän tri thöùc! the mind’s thoughts do not arise with Taùnh naày phaûi töø trong töï taùnh maø khôûi, respect to any good or evil external state. trong taát caû thôøi, moãi nieäm töï tònh taâm That is what 'sitting' is. To see the kia, töï tu, töï haønh, thaáy phaùp thaân cuûa unmoving self-nature inwardly is Ch’an. mình, thaáy taâm Phaät cuûa mình, töï ñoä, töï Good Knowing Advisors, what is meant giôùi môùi ñöôïc, khoâng nhôø ñeán ñaây. Ñaõ töø by Ch’an concentration? Being separate xa ñeán, moät hoäi ôû ñaây ñeàu cuøng coù

duyeân, nay coù theå moãi vò quyø goái, tröôùc khoâng treä tòch, töùc phaûi hoïc roäng nghe toâi vì truyeàn cho Töï Taùnh Nguõ Phaàn Phaùp nhieàu, bieát baûn taâm

mình, ñaït ñöôïc lyù cuûa Thaân Höông, keá ñoù laø trao Voâ Töôùng chö Phaät, hoøa quang tieáp vaät, khoâng ngaõ Saùm Hoái—Seeing the scholars and khoâng nhôn, thaúng ñeán Boà Ñeà, chôn taùnh common people of Kuang-Chou and khoâng ñoåi, goïi laø giaûi thoaùt tri kieán Shao-Kuan and the four directions höông. Naày thieän tri thöùc! Höông naày moãi assembled on the mountain to hear the ngöôøi töï huaân ôû trong, chôù höôùng ra ngoaøi Dharma, the Great Master took his seat tìm caàu, nay toâi vì caùc oâng maø trao 'Voâ and spoke to the assembly saying: Töôùng Saùm Hoái' ñeå dieät toäi trong ba ñôøi, "Come, each of you, Good Knowing khieán ñöôïc ba nghieäp thanh tònh. Naày Advisors! This work must begin within thieän tri thöùc! Moãi ngöôøi ñoàng thôøi noùi your self-nature. At all times, in every theo lôøi toâi: "Ñeä töû chuùng con, töø nieäm thought, purify your mind, cultivate your tröôùc, nieäm hieän taïi vaø nieäm sau, moãi own conduct, see your own Dharm-body nieäm khoâng bò ngu meâ laøm nhieãm, töø and the Buddha of your own mind. Take tröôùc coù nhöõng nghieäp aùc, ngu meâ, vaân yourself across; discipline yourself. Only vaân, caùc toäi thaûy ñeàu saùm hoái, nguyeän then will your coming here have not been moät luùc tieâu dieät, haèng khoâng khôûi laïi. Ñeä in vain. You have come from afar to töû chuùng con, töø nieäm tröôùc, nieäm hieän attend this gathering because we have nay vaø nieäm sau, moãi nieäm khoâng bò kieâu karmic affinities in common. Now all of cuoáng laøm nhieãm, töø tröôùc coù nhöõng you kneel and I will first transmit to you nghieäp aùc, kieâu cuoáng, vaân vaân, caùc toäi the fivefold Dharma-body refuge of the thaûy ñeàu saùm hoái, nguyeän moät thôøi tieâu self-nature, and then the markless dieät, haèng khoâng khôûi laïi. Ñeä töû chuùng repentance and reform." con, töø nieäm tröôùc, nieäm hieän nay vaø nieäm sau, moãi nieäm khoâng bò taät ñoá laøm • Chuùng ñeàu quyø goái, Toå baûo: "Moät laø giôùi nhieãm, töø tröôùc ñoù coù nhöõng nghieäp aùc, höông, töùc laø trong taâm mình khoâng coù taät ñoá, vaân vaân, caùc toäi thaûy ñeàu saùm hoái, quaáy, khoâng coù aùc, khoâng taät ñoá, khoâng nguyeän moät luùc tieâu dieät, haèng khoâng tham saân, khoâng cöôùp haïi, goïi laø giôùi khôûi laïi. Naày thieän tri thöùc! Veà tröôùc laø höông. Hai laø ñònh höông, töùc laø thaáy caùc 'Voâ Töôùng Saùm Hoái.' Theá naøo goïi laø caûnh töôùng thieän aùc maø töï taâm chaúng loaïn saùm? Theá naøo goïi laø hoái? Saùm laø saùm goïi laø ñònh höông. Ba laø hueä höông, töùc laø nhöõng loãi veà tröôùc, töø tröôùc coù nhöõng taâm mình khoâng ngaïi, thöôøng duøng trí hueä nghieäp aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân quaùn chieáu töï taùnh, chaúng taïo caùc aùc, tuy vaân, caùc toäi thaûy ñeàu saùm heát, haèng tu caùc haïnh laønh maø taâm khoâng chaáp khoâng khôûi laïi, goïi ñoù laø saùm. Hoái laø hoái tröôùc, kính baäc treân thöông keû döôùi, cöùu nhöõng loãi veà sau, töø nay veà sau coù nhöõng giuùp ngöôøi coâ baàn, goïi laø hueä höông. Boán nghieäp aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân laø giaûi thoaùt höông, töùc laø töï taâm mình vaân, caùc toäi nay ñaõ giaùc ngoä, thaûy ñeàu khoâng coù choã phan duyeân, chaúng nghó haèng ñoaïn, laïi khoâng taïo laïi, aáy goïi laø thieän, chaúng nghó aùc, töï taïi voâ ngaïi goïi laø hoái, neân goïi laø saùm hoái. Ngöôøi phaøm phu giaûi thoaùt höông. Naêm laø giaûi thoaùt tri ngu meâ, chæ bieát saùm loãi tröôùc, chaúng bieát kieán höông, töùc

laø töï taâm ñaõ khoâng coù hoái loãi sau, do vì khoâng hoái neân toäi tröôùc choã phan duyeân thieän aùc, khoâng theå traàm, chaúng dieät, loãi sau laïi sanh. Toäi tröôùc ñaõ

chaúng dieät, loãi sau laïi sanh, sao goïi laø it be wiped away at once and never arise saùm hoái ñöôïc—The assembly knelt and again. May this disciple be, in past, the Master said, “The first is the morality- present, and future thought, in every refuge, which is simply your own mind thought, unstained by ignorance and when free from error, evil, jealousy, deceit. Now I Completely repent of and greed, hatred and hostility. The second is reform all bad actions done in the past out the concentration-refuge, which is just of arrogance and deceit and other such your own mind and does not become offenses. May their effects be wiped confused when seeing the marks of all away at once and may never be good and evil conditions. The third is the perpetrated again. May this disciple be in wisdom-refuge, which is simply your own past, present, and future thought, in every mind when it is unobstructed and when it thought unstained by jealousy. Now I constantly uses wisdom to contemplate completely repent and reform all bad and illuminate the self-nature, when it actions done in the past out of jealousy does no evil, does good without becoming and other such offenses. May they be attached and, is respectful of superior, wiped away at once and never arise considerate of inferiors, and sympathetic again. Good Knowing Advisors, the towards orphans and widows. The fourth above has been the markless repentance is the liberation-refuge, which is simply and reform. What is repentance and what your own mind independent of conditions, is reform? Repentance is to repent of past not thinking of good or evil, free and errors, to repent so completely of all bad unobstructed. The fifth is the refuge of actions done in the past out of stupidity, knowledge and views, which is simply confusion, arrogance, deceit, jealousy, your own mind when it is independent of and other such offenses, that they never good and evil conditions and when it does arise again. Reform is to refrain from not dwell in emptiness or cling to such transgressions in the future. stillness. You should then study this in Awakening and cutting off such offenses detail, listen a great deal, recognize your completely and never committing them original mind and penetrate the true again is called repentance and reform. principle of all the Buddhas. You should Common people, stupid and confused, welcome and be in harmony with living know only how to repent of former errors creatures; the unchanging true nature. and do not know how to reform and Good Knowing Advisors, the incense of refrain from transgressions in the future. these refuges perfumes each of you Because they do not reform, their former within. Do not seek outside. I will now errors are not wiped away, and they will transmit to you the markless repentance occur in the future. If former errors are and reform to destroy the offensive not wiped away and transgressions are actions done within the three periods of again committed, how can that be called time and to purify the three karmas. Good repentance and reform?” Knowing Advisors, repeat after me: “May this disciple be, in past, present, and • Naày thieän tri thöùc! Ñaõ saùm hoái xong, vì future thought, in every thought, thieän tri thöùc, phaùt töù hoaèng

theä nguyeän, unstained by stupidity and confusion. May moãi ngöôøi phaûi duïng taâm chaùnh laéng

nghe: “Töi taâm chuùng sanh voâ bieân theä I vow to realize the supreme Buddha Way nguyeän ñoä, töi taâm phieàn naõo voâ bieân theä of my own nature. nguyeän ñoaïn, töi taùnh phaùp moân voâ taän Good Knowing Advisors, did all of you theä nguyeän hoïc, töi taùnh Voâ Thöôïng Phaät not just say, “I vow to take across the ñaïo theä nguyeän thaønh.” Naày thieän tri limitless beings? What does it mean? You thöùc! Caû thaûy ñaâu chaúng noùi: “Chuùng should remember that it is not Hui-Neng sanh voâ bieân theä nguyeän ñoä, noùi theá aáy, who takes them across. Good Knowing vaû laïi khoâng phaûi laø Hueä Naêng ñoä.” Naày Advisors, the ‘living beings’ within your thieän tri thöùc! Chuùng sanh trong taâm, choã mind are deviant and confused thoughts, goïi raèng taâm taø meâ, taâm cuoáng voïng, taâm deceitful and false thoughts, baát thieän, taâm taät ñoá, taâm aùc ñoäc, nhöõng unwholesome thoughts, jealous thoughts, taâm nhö theá troïn laø chuùng sanh, moãi vicious thoughts: and these thoughts are ngöôøi neân töi taùnh töi ñoä, aáy goïi laø chôn ‘living beings’ The self-nature of each ñoä. Sao goïi laø töi taùnh töi ñoä? Töùc laø trong one of them must take itself across. That taâm nhöõng chuùng sanh taø kieán, phieàn naõo, is true crossing over. What is meant by ngu si, meâ voïng, ñem chaùnh kieán maø ñoä. ‘the self-nature taking across?’ It is to Ñaõ coù chaùnh kieán beøn söû duïng trí Baùt take across by means of right views the Nhaõ ñaùnh phaù nhöõng chuùng sanh ngu si living beings of deviant views, affliction, meâ voïng, moãi moãi töi ñoä, taø ñeán thì chaùnh and delusion within your own mind. Once ñoä, meâ ñeán thì ngoä ñoä, ngu ñeán thì trí ñoä, you have right views, use Prajna Wisdom aùc ñeán thì thieän ñoä, ñoä nhö theá goïi laø to destroy the living beings of delusion, chôn ñoä. Laïi phieàn naõo voâ bieân theä confusion, and falsehood. Each one takes nguyeän ñoaïn, ñem töi taùnh Baùt Nhaõ trí tröø itself across. Enlightenment takes hö voïng tö töôûng taâm aáy vaäy. Laïi phaùp confusion across, wisdom takes delusion moân voâ taän theä nguyeän hoïc, phaûi töi thaáy across, goodness takes evil across. Such taùnh cuûa mình, thöôøng haønh chaùnh phaùp, crossing over is a true crossing. Further, ‘I aáy goïi laø chôn hoïc. Laïi voâ thöôïng Phaät vow to cut off the inexhaustible ñaïo theä nguyeän thaønh, ñaõ thöôøng hay haï afflictions.’ That is to use the Prajna taâm haønh nôi chôn chaùnh, lìa meâ, lìa giaùc, Wisdom of your own self-nature to cast thöôøng sanh Baùt Nhaõ tröø chôn tröø voïng, out the vain and false thoughts in your töùc thaáy ñöôïc Phaät taùnh, lieàn ngay nôi lôøi mind. Further, ‘I vow to study the noùi, lieàn thaønh Phaät ñaïo, thöôøng nhôù tu immeasurable Dharma-door.’ You must haønh, aáy laø phaùp nguyeän löïc—Good see your own nature and always practice Knowing Advisors, as you have repented the right Dharma. That is true study. and reformed, I will now teach you to Further, ‘I vow to realize the supreme make the four all-encompassing vows: Buddha Way,’ and with humble mind to I vow to take across the limitless living always practice the true and proper way. beings of my own mind. Separate yourself from both confusion I vow to cut off the inexhaustible and enlightenment, and always give rise afflictions of my own mind. to Prajna. When you

cast out the true and I vow to study the immeasurable Dharma- the false, you see your nature and realize doors of my own nature. the Buddha-way at the very moment it is spoken of. Always be mindful; cultivate

the Dharma that possesses the power of desire. Take refuge with the pure, the this vow." honored among the multitudes. 'From this day forward, we call enlightenment our • Naày thieän tri thöùc! Nay phaùt töù hoaèng theä master and will never again take refuge nguyeän roài, toâi laïi vì thieän tri thöùc maø trao with deviant demons or outside religions. 'Voâ Töôùng Tam Quy Y Giôùi.' Naày thieän We constantly enlighten ourselves by tri thöùc! Quy y giaùc löôõng tuùc toân, quy y means of the Triple Jewel of our own chaùnh ly duïc toân, quy y tònh chuùng trung self-nature.' Good Knowing Advisors, I toân. Töø ngaøy nay trôû ñi xöng 'Giaùc' laøm exhort you all to take refuge with the thaày, laïi chaúng quy y taø ma ngoaïi ñaïo, Triple Jewel of your own nature: the duøng töï taùnh Tam Baûo thöôøng töï chöùng Buddha, which is enlightenment; the minh, khuyeân thieän tri thöùc quy y töï taùnh Dharma, which is right; and the Sangha, Tam Baûo. Phaät laø 'Giaùc' vaäy, Phaùp laø which is pure. When your mind takes 'Chaùnh' vaäy, Taêng laø 'Tònh' vaäy. Töï taâm refuge with enlightenment, deviant quy y Giaùc, taø meâ chaúng sanh, thieåu duïc confusion does not arise. Desire tri tuùc hay lìa taøi saéc, goïi laø Löôõng Tuùc decreases, so that you know contentment Toân. Töï taâm quy y Chaùnh, nieäm nieäm and are able to keep away from wealth khoâng taø kieán, vì khoâng taø kieán töùc laø and from the opposite sex. That is called khoâng nhôn ngaõ coáng cao, tham aùi, chaáp the honored, the doubly complete. When tröôùc, goïi laø Ly Duïc Toân. Töï taâm quy y your mind takes refuge with what is right, Tònh, taát caû caûnh giôùi traàn lao aùi duïc, töï there are no deviant views in any of your taùnh ñeàu khoâng nhieãm tröôùc, goïi laø thoughts because there are no deviant Chuùng Trung Toân. Neáu tu haïnh naày, aáy laø views; there is no self, other, arrogance, töï quy y. Phaøm phu khoâng hieåu, töø saùng greed, love or attachment. That is called ñeán toái, thoï tam quy giôùi, neáu noùi quy y the honored that is apart from desire. Phaät, Phaät ôû choã naøo? Neáu chaúng thaáy When your own mind takes refuge with Phaät thì nöông vaøo choã naøo maø quy, noùi the pure, your self-nature is not stained by laïi thaønh voïng. Naày thieän tri thöùc! Moãi attachment to any state of defilement, ngöôøi töï quan saùt, chôù laàm duïng taâm, kinh desire or love. That is called the honored vaên roõ raøng, noùi töï quy y Phaät, chaúng noùi among the multitudes. If you cultivate this quy y vôùi Phaät khaùc, töï Phaät maø chaúng practice, you take refuge with yourself. quy, thì khoâng coù choã naøo maø y ñöôïc. Common people do not understand that, Nay ñaõ töï ngoä, moãi ngöôøi phaûi quy y töï and so, from morning to night, they take taâm Tam Baûo, trong thì ñieàu hoøa taâm the triple-refuge precepts. They say they taùnh, ngoaøi thì cung kính moïi ngöôøi, aáy laø take refuge with the Buddha, but where is töï quy y vaäy—Good Knowing Advisors, the Buddha? If they cannot see the now that you have made the four all- Buddha, how can they return to him? encompassing vows, I will transmit the Their talk is absurd. Good Knowing precepts of the triple refuge that has no Advisors, each of you examine mark. Good Knowing Advisors, take yourselves. Do

not make wrong use of the refuge with the enlightened, the honored, mind. The Avatamsaka Sutra clearly the doubly complete. Take refuge with states that you should take refuge with the right, the honored, that is apart from your own Buddha, not with some other

Buddha. If you do not take refuge with ñöôïc phaùp chôn chaùnh, töï tröø meâ voïng, the Buddha in yourself, there is no one trong ngoaøi ñeàu saùng suoát, nôi töï taùnh you can rely on. Now that you are self- muoân phaùp ñeàu hieän. Ngöôøi thaáy taùnh awakened, you should each take refuge cuõng laïi nhö theá, aáy goïi laø Thanh Tònh with the Triple Jewel of your own mind. Phaùp Thaân Phaät—Good Knowing Within yourself, regulate your mind and Advisors, now that you have taken refuge nature; outside yourself, respect others. with the Triple Jewel, you should listen That is to take refuge with yourself." carefully while I explain to you the three bodies of a single substance, the self- • Naày thieän tri thöùc! Ñaõ quy y töï Tam Baûo nature of the Buddha, so that you may see xong, moãi ngöôøi phaûi chí taâm, toâi vì noùi the three bodies and become completely moät theå ba thaân töï taùnh Phaät, khieán caùc enlightened to your own self-nature. oâng thaáy ñöôïc ba thaân roõ raøng töï ngoä töï Repeat after me: taùnh. Phaûi theo lôøi toâi noùi: "Nôi töï saéc thaân quy y thanh tònh phaùp thaân Phaät, nôi 1. I take refuge with the clear, pure töï saéc thaân quy y vieân maõn baùo thaân Phaät, Dharma-body of the Budha within my nôi töï saéc thaân quy y thieân baù öùc hoùa thaân own body. Phaät. Naày thieän tri thöùc! Saéc thaân laø nhaø 2. I take refuge with the hundred thousand cöûa khoâng theå quy y höôùng ñoù, ba thaân myriad Transformation-bodies of the Phaät ôû trong töï taùnh ngöôøi ñôøi thaûy vì ñeàu Buddha within my own body. coù, vì töï taâm meâ khoâng thaáy taùnh ôû trong 3. I take refuge with the complete and full neân chaïy ra ngoaøi tìm ba thaân Nhö Lai, Reward-body of the Buddha within my chaúng thaáy ôû trong thaân coù ba thaân Phaät. own body. Caùc oâng laéng nghe toâi noùi khieán caùc oâng Good Knowing Advisors, the form-body is ôû trong töï thaân thaáy ñöôïc töï taùnh coù ba an inn; it cannot be returned to. The three thaân Phaät. Ba thaân Phaät naày töø nôi töï taùnh bodies of the Buddha exist within the self- sanh, chaúng phaûi töø ngoaøi maø ñöôïc. Sao nature of worldly people but, because goïi laø Thanh Tònh Phaùp Thaân Phaät? they are confused, they do not see the Ngöôøi ñôøi baûn taùnh laø thanh tònh, muoân nature within them and so, seek the three phaùp töø nôi taùnh maø sanh, suy nghó taát caû bodies of the Tathagata outside vieäc aùc töùc sanh haïnh aùc, suy nghó taát caû themselves. They do not see that the vieäc laønh töùc sanh haïnh laønh. Nhö theá caùc three bodies of the Buddha are within phaùp ôû trong töï taùnh nhö trôøi thöôøng their own bodies. Listen to what I say, for trong, maët trôøi maët traêng thöôøng saùng, vì it can cause you to see the three bodies of maây che phuû neân ôû treân saùng, ôû döôùi toái, your own self-nature within your own chôït gaëp gioù thoåi maây tan, treân döôùi ñeàu body. The three bodies of the Buddha saùng, vaïn töôïng ñeàu hieän. Taùnh cuûa ngöôøi arise from your own self-nature and are ñôøi thöôøng phuø du nhö laø maây treân trôøi not obtained from outside. What is the kia. Naày thieän tri thöùc! Trí nhö maët trôøi, clear pure Dharma-body Buddha? The hueä nhö

maët traêng, trí hueä thöôøng saùng, worldly person's nature is basically clear do beân ngoaøi chaáp caûnh neân bi maây noåi and pure and, the ten thousand dharmas voïng nieäm che phuû töï taùnh khoâng ñöôïc are produced from it. The thought of evil saùng suoát. Neáu gaëp thieän tri thöùc, nghe produces evil actions and the thought of

good produces good actions. Thus, all take refuge is to rid your self-nature of dharmas exist within self-nature. This is ego-centered and unwholesome thoughts like the sky which is always clear, and the as well as jealousy. obsequiousness, sun and moon which are always bright, so deceitfulness, contempt, pride, conceit, that if they are obscured by floating and deviant views, and all other clouds, it is bright above the clouds and unwholesome tendencies whenever they dark below them. But if the wind arise. To take refuge is to be always suddenly blows and scatters the clouds, aware of your own transgressions and there is brightness above and below, and never to speak of other people's good or the myriad forms appear. The worldly bad traits. Always to be humble and polite peson's nature constantly drifts like those is to have penetrated to the self-nature clouds in the sky. Good Knowing without any obstacle. That is taking Advisors, intelligence is like the sun and refuge." wisdom is like the moon. Intelligence and wisdom are constantly bright but, if you • Sao goïi laø Vieân Maõn Baùo Thaân Phaät? Thí are attached to external states, the nhö trong moät ngoïn ñeøn hay tröø ngaøn naêm floating clouds of false thought cover the toái, moät trí hueä hay dieät muoân naêm ngu. self-nature so that it cannot shine. If you Chôù suy nghó veà tröôùc, ñaõ qua khoâng theå meet a Good Knowing Advisor, if you ñöôïc. Thöôøng phaûi nghó veà sau, moãi nieäm listen to the true and right Dharma and moãi nieäm troøn saùng, töï thaáy baûn taùnh. cast out your own confusion and Thieän aùc tuy laø khaùc maø baûn taùnh khoâng falseness, then inside and out there will coù hai, taùnh khoâng coù hai ñoù goïi laø taùnh be penetrating brightness, and within the Phaät. ÔÛ trong thaät taùnh khoâng nhieãm self-nature all the ten thousand dharmas thieän aùc, ñaây goïi laø Vieân Maõn Baùo Thaân will appear. That is how it is with those Phaät. Töï taùnh khôûi moät nieäm aùc thì dieät who see their own nature. It is called the muoân kieáp nhôn laønh, töï taùnh khôûi moät clear, pure Dharma-body of the Buddha." nieäm thieän thì ñöôïc haèng sa aùc heát, thaúng ñeán Voâ Thöôïng Boà Ñeà, nieäm nieäm töï thaáy chaúng maát boån nieäm goïi laø Baùo • Naày thieän tri thöùc! Töï taâm quy y töï taùnh Thaân—What is the perfect, full Reward- laø quy y chôn Phaät. Töï quy y laø tröø boû body of the Buddha? Just as one lamp can trong töï taùnh taâm baát thieän, taâm taät ñoá, disperse the darkness of a thousand years, taâm sieåm khuùc, taâm ngoâ ngaõ, taâm cuoáng one thought of wisdom can destroy ten voïng, taâm khinh ngöôøi, taâm laán ngöôøi, thousand years of delusion. Do not think taâm taø kieán, taâm coáng cao, vaø haïnh baát of the past; it is gone and can never be thieän trong taát caû thôøi, thöôøng töï thaáy loãi recovered. Instead think always of the mình, chaúng noùi toát xaáu cuûa ngöôøi khaùc, future and in every thought, perfect and aáy laø töï quy y. Thöôøng töï haï taâm, khaép clear, see your own original nature. haønh cung kính töùc laø thaáy taùnh thoâng ñaït Although good and evil differ, the original laïi khoâng bò ngaên treä, aáy laø töï quy y— nature is non-dual. That

non-dual nature Good Knowing Advisors, when your own is the real nature. Undefiled by either mind takes refuge with your self-nature, it good or evil, it is the perfect, full Reward- takes refuge with the true Buddha. To body of the Buddha. One evil thought

arising from the self-nature destroys ten Chôït gaëp Ñaïi Thöøa chôn saùm hoái, thousand aeons' worth of good karma. Tröø taø haønh chaùnh töù khoâng toäi, One good thought arising from the self- Hoïc ñaïo thöôøng nôi töï taùnh quaùn, nature ends evils as numerous as the Töùc cuøng chö Phaät ñoàng moät loaïi. sand-grains in the Ganges River. To reach Toå ta chæ truyeàn phaùp ñoán giaùo, the unsurpassed Bodhi directly, see it for Khaép nguyeän kieán taùnh ñoàng moät theå. yourself in every thought and do not lose Neáu muoán ñôøi sau tìm Phaùp thaân, the original thought. That is the Reward- Lìa caùc phaùp töôùng trong taâm röûa body of the Buddha." saïch. Noã löïc töï thaáy chôù lô laø, • Sao goïi laø Thieân Baùch ÖÙc Hoùa Thaân? Moät nieäm chôït döùt moät ñôøi thoâi. Neáu chaúng nghó muoân phaùp thì taùnh voán Neáu gaëp Ñaïi Thöøa ñöôïc thaáy taùnh, nhö khoâng, moät nieäm suy nghó goïi laø bieán Thaønh taâm cung kính chaáp tay caàu. hoùa. Suy nghó vieäc aùc laø hoùa laøm ñòa Good Knowing Advisors, the Dharma nguïc, suy nghó vieäc thieän thì hoùa laøm body of the Buddha is basically complete. thieân ñöôøng, ñoäc haïi thì hoùa laøm roàng To see your own nature in every thought raén, töø bi thì hoùa laøm Boà Taùt, trí hueä thì is the Reward body of the Buddha. When hoùa laøm thöôïng giôùi, ngu si thì hoùa laøm the Reward body thinks and calculates, it haï giôùi. Töï taùnh bieán hoùa raát laø nhieàu, is the Transformation body of the Buddha. ngöôøi meâ khoâng hay tænh giaùc, moãi nieäm Awaken and cultivate by your own efforts khôûi aùc thöôøng ñi trong con ñöôøng aùc, the merit and virtue of your self-nature. xoay veà moät nieäm thieän, trí hueä lieàn sanh, That is truly taking refuge. The skin and ñaây goïi laø Töï Taùnh Hoùa Thaân Phaät— flesh of the physical body are like an inn to which you cannot return. Simply • Naøy thieän tri thöùc! Töø Phaùp thaân suy nghó awaken to the three bodies of your self- töù laø Hoùa thaân Phaät, nieäm nieäm töï taùnh töï nature and you will understand the self- kieán töùc laø Baùo Thaân Phaät, töï ngoä töï tu, nature Buddha. I have a verse without töï taùnh coâng ñöùc, aáy laø chôn thaät quy y. marks. If you can recite and memorize it, Da thòt laø saéc thaân, saéc thaân ñoù laø nhaø it will wipe away accumulated aeons of cöûa, khoâng noùi laù uy y vaäy. Chæ ngoä töï confusion and offenses as soon as the taùnh ba thaân töùc laø bieát ñöôïc töï taùnh Phaät. words are spoken. The verse runs: Toâi coù moät baøi tuïng Voâ Töôùng, neáu ngöôøi A confused person will foster blessings, hay trì tuïng, ngay nôi lôøi noùi lieàn khieán but not cultivate the Way cho oâng, toäi meâ töø nhieàu kieáp, moät luùc And say, "To practice for the blessings is lieàn tieâu dieät. Tuïng raèng: practice of the way." Ngöôøi meâ tu phöôùc chaúng tu ñaïo, Chæ noùi tu phöôùc lieàn laø ñaïo, While giving and making offerings Boá thí cuùng döôøng phöôùc voâ bieân, bring blessings without limit, Trong taâm ba aùc xöa nay taïo. It is in the mind that the thre evils Nghó muoán tu phöôùc ñeå dieät toäi, have their origins. Ñôøi sau ñöôïc phöôùc, toäi vaãn coøn, Chæ höôùng trong taâm tröø toäi duyeân, By seeking blessings you may wish Moãi ngöôøi töï taùnh chôn saùm hoái. To obliterate offenses

But in the future, though you are ngaøn daëm, ñaâu caàn töø xa ñeán ñaây. Traân blessed, offenses still remain. troïng ñi ñöôïc an vui." Caû chuùng nghe phaùp roài khoâng ai maø You ought to simply strike the evil khoâng khai ngoä, ñeàu hoan hyû phuïng Conditions from your mind haønh—The Master said, "Good Knowing By true repentance and reform Advisors, all of you should take up this Within your own self-nature. verse and cultivate according to it. If you see your nature at the moment these A sudden awakening: the true repentance words are spoken, even if we are a and reform of the Great Vehicle; thousand miles apart you will always be You must cast out the deviant, and by my side. If you do not awaken at the practice the right, to be without offense. moment of speaking, then, though face to face, we are a thousand miles apart, so To study the Way, always look within why did you bother to come from so far? your own self-nature; Take care of yourselves and go well." You are then the same in kind The united assembly heard this Dharma And lineage as all Buddhas. and there were none who did not awaken. They received it with delight and practiced Our Patriarch passed along only in accord with it. This Sudden Teaching, Wishing that all might see the nature And be of one substance. Phaåm Thöù Baûy—Cô Duyeân—The Seventh Chapter—Opportunities & In the future if you wish Conditions To find the Dharma-body, Detach yourself from Dharma marks And inwardly wash the mind. • Toå töø ñöôïc phaùp ôû Huyønh Mai, veà ñeán Thieàu Chaâu, thoân Taùo Haàu, moïi ngöôøi Strive to see it for yourself ñeàu khoâng bieát. Coù moät nho só laø Löu Chí And do not waste your time, Löôïc kính troïng ngaøi laém. Chí Löôïc coù For when the final thought has stopped ngöôøi coâ laøm Ni teân laø Voâ Taän Taïng, Your life comes to an end. thöôøng tuïng kinh Ñaïi Nieát Baøn, Toå nghe qua lieàn bieát ñöôïc dieäu nghóa, môùi vì Ni Enlightenment to the Great Vehicle Coâ giaûi noùi. Ni coâ môùi caàm quyeån kinh You can see your nature; hoûi chöõ. Toå baûo: Chöõ thì khoâng bieát, So reverently join your palms nghóa töùc môøi hoûi."—The Master And seek it with all your heart. obtained the Dharma at Huang-Mei and returned to Ts'ao-Hou Village in Shao- • Toå noùi: "Naày thieän tri thöùc! Phaûi tuïng laáy, Chou, where no one knew him. But Liu- y ñaây tu haønh, ngay nôi lôøi noùi maø thaáy Chih-Liao, a scholar, received him with taùnh, tuy caùch toâi ngaøn daëm nhö thöôøng ôû great courtesy. Chih-Liao's aunt, beân caïnh toâi; moät lôøi noùi naày maø chaúng Bhikshuni Wu-Chin-Tsang, constantly ngoä töùc laø ñoái dieän vôùi toâi maø caùch xa recited the Mahaparinirvana Sutra. When the Master heard it, he instantly grasped

its wonderful principle and explained it to Temple, which had been destroyed by her. The bhikshuni then held out a scroll war and fire at the end of the Sui dynasty, and asked about some characters. The were rebuilt on their old foundation. The Master said, "I cannot read; please ask Master was invited to stay and soon the about the meaning." temple became a revered place. He dwelt • Ni Coâ noùi: "Chöõ coøn khoâng bieát, sao coù there a little over nine months when he theå hieåu nghóa?"—"If you cannot even was once again pursued by evil men. The read, how can you understand the Master hid in the mountain in the front of meaning?" asked the Bhikshuni. the temple, and when they set fire to the brush and trees, he escaped by crawling • Toå

baûo: “Dieäu lyù cuûa chö Phaät chaúng coù into a cave to hide. The rock still bears quan heä ñeán vaên töï.”—The Master the imprints of the Master’s knees and of replied, “The subtle meaning of all his robe where he sat in lotus posture. Buddhas is not based on language.” Because of this it is called ‘The Rock of Refuge.’ Remembering the Fifth • Coâ Ni kinh laï môùi baûo khaép haøng kyø ñöùc Patriarch’s instructions to stop at Huai and trong thoân raèng: “Ñaây laø haøng tu só coù hide at Hui, he went to conceal himself in ñaïo, neân thænh cuùng döôøng.” Khi aáy coù those two cities. chaùu boán ñôøi cuûa Nguïy Voõ Haàu teân laø Taøo Thuùc Löông vaø daân cö trong laøng ñua • Taêng Phaùp Haûi, ngöôøi queâ ôû Khuùc Giang, nhau ñeán chieâm leã Toå. Khi aáy chuøa coå Thieàu Chaâu, ban ñaàu ñeán tham vaán Toå, Baûo Laâm, töø cuoái ñôøi Tuøy bò binh löûa hoûi raèng: “Töùc taâm töùc Phaät, cuùi xin ngaøi laøm thaønh pheá tích, môùi y neàn cuõ döïng laïi chæ daïy.”—When Bhikshu Fa-Hai of ngoâi chuøa, môøi Toå truï trì nôi ñoù, khoâng Ch’u-Ch’iang city in Shao-Chou first bao laâu thaønh moät ngoâi chuøa raát trang called on the Patriarch, he asked, “Will nghieâm. Toå ôû ñoù hôn chín thaùng laïi bò boïn you please instruct me on the sentence, aùc ñuoåi theo, Toå beøn troán ñeán tröôùc nuùi, ‘Mind is Buddha’?” bò hoï phoùng hoûa, ñoát coû caây, Toå aån thaân vaøo trong keït ñaù ñöôïc khoûi, treân ñaù ngaøy • Toå baûo: “Nieäm tröôùc chaúng sanh töùc taâm, nay daáu Toå ngoài kieát giaø vaø veát neáp y nieäm sau chaúng dieät töùc Phaät; thaønh taát caû cuûa Toå vaãn coøn, nhôn ñoù goïi laø hoøn ñaù tî töôùng töùc taâm, lìa taát caû töôùng töùc Phaät. naïn. Toå nhôù Nguõ Toå daïy ñeán Hoaøi vaø Hoäi Neáu noùi cho ñuû, cuøng kieáp cuõng khoâng döøng aån, neân ngaøi môùi aån ôû hai aáp aáy— khoâng heát, haõy laéng nghe toâi noùi keä: The Bhikshuni was startled, and she “Töùc taâm laø hueä, töùc Phaät laø ñònh, announced to all the elders and virtuous Ñònh hueä bình ñaúng, trong yù thanh tònh. ones in the village: “Here is a gentleman Ngoä phaùp moân naøy, do oâng taäp taùnh, who possesses the way. We should ask Duïng voán khoâng sanh, song tu laø him to stay and receive our offerings.” chaùnh.” Ts’ao-Shu-Liang, great-grandson of the Ngaøi Phaùp Haûi ngay lôøi ñoù lieàn ñaïi Marquis Wu of the Wei dynasty, came ngoä, laøm baøi keä taùn thaùn: rushing to pay homage, along with the “Töùc taâm nguyeân laø Phaät, people of the village. At that time, the Chaúng ngoä maø töï khinh, pure dwellings of the ancient Pao-Lin Con bieát nhôn ñònh hueä,

Ñoàng tu lìa caùc vaät.” something on your mind. What do you The Master said, “When one preceding practice?” thoughts are not produced, this is mind; when one’s subsequent thoughts are not • Phaùp Ñaït thöa: “Toâi tuïng kinh Phaùp Hoa extinguished, this is Buddha. The setting ñaõ ñeán ba ngaøn boä.”—“I have recited the up of marks is mind, and separation from Dharma Flower Sutra over three thousand them is Buddha. Were I to explain it fully, times,” he replied. I would not finish before the end of the • Toå baûo: “Neáu oâng tuïng ñeán muoân boä, present age.” Listen to my verse: ñöôïc caùi yù kinh maø chaúng cho laø hôn, aét “When the mind is called wisdom, cuøng vôùi ta saùnh vai, nay oâng mang söï Then the Buddha is called concentration. nghieäp naøy, troïn khoâng bieát loãi, nghe ta When concentration and

wisdom are noùi keä: equal. “Leã coát chaët côø maïn, The intellect is pure. Sao ñaàu khoâng saùt ñaát, Coù ngaõ toäi lieàn sanh, Understand this Dharma teaching Queân coâng phöôùc voâ tyû.” By practicing with your own nature. Toå laïi hoûi raèng: “OÂng teân gì?” The function is basically unproduced; Phaùp Ñaït thöa: “Teân Phaùp Ñaït.” It is right to cultivate both.” The Master said, “I don’t care if you have At these words, Fa-Hai was enlightened recited it ten thousand times. If you and spoke a verse in praise: understood the Sutra’s meaning, you “This mind is basically Buddha; would not be so overbearing, and you By not understanding I disgrace myself. could walk along with me. You have I know the cause of concentration and failed in your work and do not recognize wisdom your error. Listen to my verse: Is to cultivate both and separate myself “As bowing is basically to cut off From all things.” arrogance, Why don’t you touch your head to the • Taêng teân laø Phaùp Ñaït, ngöôøi ôû Hoàng ground? Chaâu, xuaát gia luùc baûy tuoåi, thöôøng tuïng When you possess an ego, offenses arise, kinh Phaùp Hoa, ñeán leã Toå maø ñaàu khoâng but forgetting merit brings supreme saùt ñaát. Toå môùi quôû raèng: “Leã maø ñaàu blessings.” khoâng saùt ñaát, chi baèng ñöøng leã, trong The Master asked further, “What is your taâm oâng aét coù moät vaät, vaäy oâng chöùa chaát name?” söï nghieäp gì?”—Bhikshu Fa-Ta of Hung- “Fa-Ta,” he replied. Chou left home at age seven and constantly recited the Dharma Flower • Toå baûo: “OÂng teân Phaùp Ñaït maø ñaâu töøng Sutra, but when he came to bow before ñaït phaùp.” Laïi noùi baøi keä: the Patriarch, his head did not touch the “Nay oâng teân Phaùp Ñaït, ground. The Master scolded him, saying, Chuyeân tuïng chöa töøng thoâi, “If you do not touch the ground, isn’t it Tuïng roãng chæ theo tieáng, better not to bow? There must be Saùng taâm hieäu Boà Taùt, Nay oâng vì coù duyeân,

Nay toâi vì oâng noùi, The doubts are in your own mind. You Chæ tin Phaät khoâng lôøi, recite this Sutra but what do you think its Hoa sen töø mieäng Phaät.” teaching is?” The Master said, “Your name means ‘Dharma Penetration,’ but what dharma • Phaùp Ñaït thöa: “Hoïc nhôn caên taùnh aùm have you penetrated?” The Master then ñoän, töø tröôùc ñeán nay chæ y vaên maø tuïng spoke a verse: nieäm, ñaâu coù bieát toâng thuù.”—Fa-Ta said, “Your name means Dharma Penetration, “This student’s faculties are dull and dim. And you earnestly recite without pause Since I have only recited it by heart, how to rest. Recitation is merely sound, but could I understand its doctrine?” one who understands his mind is called a Bodhisattva. • Toå baûo: “Toâi khoâng bieát chöõ, oâng thöû laáy Now, because of your karmic conditions, kinh tuïng moät bieán, toâi seõ vì oâng giaûi I will explain it to you: noùi.”—The Master said, “I cannot read, Believe only that the Buddha is without but if you take the Sutra and read it once, words, I will explain it to you.” And the lotus blossom will bloom from your mouth.” • Phaùp Ñaït lieàn to tieáng tuïng kinh, ñeán phaåm Thí Duï, Toå baûo: “Döøng! Kinh naày • Ngaøi Phaùp Ñaït nghe keä hoái haän, taï loãi nguyeân lai laáy nhôn duyeân ra ñôøi laøm thöa raèng: “Töø nay veà sau con seõ khieâm toâng, duø noùi nhieàu thöù thí duï cuõng khoâng cung ñoái vôùi taát caû. Ñeä töû tuïng kinh Phaùp vöôït qua choã naøy. Sao laø nhôn duyeân? Hoa maø chöa hieåu ñöôïc nghóa kinh, taâm Kinh noùi chö Phaät Theá Toân chæ coù moät ñaïi thöôøng coù nghi, Hoøa

Thöôïng laø baäc trí söï nhôn duyeân maø xuaát hieän ôû ñôøi, moät tueä roäng lôùn, cuùi mong löôïc noùi nghóa lyù ñaïi söï ñoù laø Tri Kieán Phaät. Ngöôøi ñôøi do trong kinh.”—Hearing the verse, Fa-Ta meâ beân ngoaøi neân chaáp töôùng, meâ beân was remorseful and he said, “From now trong neân chaáp khoâng—Fa-Ta recited on I will respect everyone. Your disciple loudly until he came to the ‘Analogies recites the Dharma Flower Sutra but, has Chapter.” The Master said, “Stop! This not yet understood its meaning. His mind Sutra fundamentally is based on the often has doubts. High Master, your principle underlying the causes and wisdom is vast and great. Will you please conditions of the Buddha’s appearance in explain the general meaning of the Sutra the world. None of the analogies spoken for me?” go beyond that. What are the causes and conditions? The Sutra says, ‘All Buddhas, • Toå baûo: “Phaùp Ñaït, phaùp töùc raát thaâm ñaït the World-Honored Ones, appear in the maø taâm oâng chaúng ñaït, kinh voán khoâng world for the causes and conditions of the nghi maø taâm oâng khôûi nghi. OÂng tuïng One Important Matter.’ The One kinh naày, laáy caùi gì laøm toâng?”— The Important Matter is the knowledge and Master said, “Dharma Penetration, the vision of the Buddha. Worldly people, Dharma is extremely penetrating but, deluded by external world, attach your mind does not penetrate it. There is themselves to marks, and deluded by their basically nothing doubtful in the Sutra.

inner world, they attach themselves to con traâu ly meán caùi ñuoâi cuûa noù!”—If you emptiness. can live among marks and yet be separate from it, then you will be confused by • Neáu hay nôi töôùng maø lìa töôùng, nôi neither the internal nor the external. If khoâng maø lìa khoâng thì trong ngoaøi chaúng you awaken to this Dharma, in one meâ. Neáu ngoä ñöôïc phaùp naày, moät nieäm moment your mind will open to taâm khai, aáy laø khai Tri Kieán Phaät. Phaät enlightenment. The knowledge and vision töùc laø giaùc, phaân laøm boán moân: Khai giaùc of the Buddha is simply that. The Buddha tri kieán, thò giaùc tri kieán, ngoä giaùc tri kieán, is enlightenment. There are four nhaäp giaùc tri kieán. Neáu nghe khai thò lieàn divisions: hay ngoä nhaäp töùc laø giaùc tri kieán, chôn 1) Opening to the enlightened knowledge chaùnh xöa nay maø ñöôïc xuaát hieän. OÂng and vision; deø daët chôù hieåu laàm yù kinh, nghe trong 2) Demonstrating the enlightened kinh noùi khai thò ngoä nhaäp roài töï cho laø knowledge and vision; Tri Kieán cuûa Phaät, chuùng ta thì voâ phaàn. 3) Awakening to the enlightened knowledge Neáu khôûi caùi hieåu naày töùc laø cheâ bai kinh, and vision; and huûy baùng Phaät vaäy. Phaät kia ñaõ laø Phaät 4) Entering the enlightened knowledge and roài, ñaõ ñaày ñuû tri kieán, caàn gì phaûi khai vision. nöõa. Nay oâng phaûi tin Phaät tri kieán ñoù chæ If you listen to the opening and laø töï taâm cuûa oâng, laïi khoâng coù Phaät naøo demonstrating of the Dharma, you can khaùc; vì taát caû chuùng sanh töï che phuû caùi easily awaken and enter. That is the quang minh, tham aùi traàn caûnh, ngoaøi thì enlightened knowledge and vision, the duyeân vôùi ngoaïi caûnh, trong taâm thì laêng original true nature becoming manifested. xaêng, cam chòu loâi cuoán, lieàn nhoïc Ñöùc Be careful not to misinterpret the Sutra by Theá Toân kia töø trong tam muoäi maø daäy,

thinking that the opening, demonstrating, duøng bao nhieâu phöông tieän noùi ñeán ñaéng awakening, and entering of which it mieäng, khuyeân baûo khieán caùc oâng buoâng speaks is the Buddha's knowledge and döùt chôù höôùng ra ngoaøi tìm caàu thì cuøng vision and that we have no share in it. To Phaät khoâng hai, neân noùi khai Phaät tri kieán. explain it that way would be to slander Toâi cuõng khuyeân taát caû caùc ngöôøi neân the Sutra and defame the Buddha. Since thöôøng khai tri kieán Phaät ôû trong taâm cuûa he is already a Buddha, perfect in mình. Ngöôøi ñôøi do taâm taø, ngu meâ taïo knowledge and vision, what is the use of toäi, mieäng thì laønh taâm thì aùc, tham saân his opening to it again? You should now taät ñoá, sieåm nònh, ngaõ maïn, xaâm phaïm believe that the Buddha's knowledge and ngöôøi haïi vaät, töï khai tri kieán chuùng sanh. vision is simply your own mind, for there Neáu ngay chaùnh taâm, thöôøng sanh trí hueä, is no other Buddha. But, because living quaùn chieáu taâm mình, döøng aùc laøm laønh, beings cover their brilliance with greed, aáy laø töï khai tri kieán Phaät. OÂng phaûi moãi and their love with states of defilement; nieäm khai tri kieán Phaät, chôù khai tri kieán external conditions and inner disturbance chuùng sanh. Khai tri kieán Phaät töùc laø xuaát make slaves of them. That troubles the theá, khai tri kieán chuùng sanh töùc laø theá World-Honored One to rise from gian. Neáu oâng chæ nhoïc nhaèn chaáp vieäc Samadhi, and with various reproaches and tuïng nieäm laøm coâng khoùa thì naøo khaùc expedients, he exhorts living beings to

stop and rest, not to seek outside toån giaûm hay lôïi ích laø do mình, mieäng themselves, and to make themselves the tuïng taâm haønh töùc laø chuyeån ñöôïc kinh, same as he is. That is called 'Opening the coøn mieäng tuïng maø taâm khoâng haønh töùc knowledge and vision of the Buddha.' I, laø bò kinh chuyeån." Haõy nghe ta noùi keä too, am always exhorting all people to ñaây: open to the knowledge and vision of the "Taâm meâ Phaùp Hoa chuyeån, Buddha within their own minds. The mind Taâm ngoä chuyeån Phaùp Hoa, of worldly people are deviant. Confused Tuïng laâu khoâng roõ nghóa, and deluded, they commit offenses. Their Cuøng nghóa trôû thaønh thuø. speech may be good, but their minds are Khoâng nieäm nieäm laø chaùnh, evil. They are greedy, hateful, envious, Coù nieäm nieäm laø taø, given to flattery, deceit and arrogance. Coù khoâng ñeàu chaúng chaáp, They oppress one another and harm living Haèng ngoài xe Baïch Ngöu." creatures, thus, they open not the The Master replied, "What fault does the knowledge and vision of Buddha but that Sutra have that would stop you from of living beings. If you can with an upright reciting it? Confusion and enlightenment mind constantly bring forth wisdom, are in you. Loss or gain comes from contemplating and illuminating your own yourself. If your mouth recites and your mind, and if you can practice the good mind practices, you 'turn' the Sutra, but if and refrain from evil, you, yourself will your mouth recites and your mind does open to the knowledge and vision of the not practice, the Sutra 'turns' you. Listen Buddha. In every thought you should to my verse: open up to the knowledge and vision of "When the mind is confused, the Buddha; do not open up to the the Dharma Flower turns it. knowledge and vision of living beings. To The

enlightened mind be open to the knowledge and vision of will turn the Dharma Flower. the Buddha is transcendental; to be open to the knowledge and vision of living Reciting the Sutra so long beings is mundane. If you exert yourself without understanding in recitation, clinging to it as a meritorious Has made you an enemy exercise, how does that make you of its meaning. different from a yak who loves his own tail?" Without a thought your recitation is right. • Phaùp Ñaït thöa: "Neáu vaäy thì chæ ñöôïc With thought, hieåu nghóa, chaúng caàn tuïng kinh your recitation is wrong. chaêng?"—Fa-Ta said, "If this is so, then I need only to understand the meaning and With no 'with' need not to exert myself in reciting the and no 'without' Sutra. Isn't that correct?" You may ride forever in the White Ox Cart." • Toå baûo: Kinh coù loãi gì? Ñaâu coù chöôùng ngaïi oâng tuïng, chæ vì meâ ngoä laø taïi ngöôøi,

• Phaùp Ñaït nghe keä roài baát giaùc rôi leä daàm voán vì phaøm phu maø noùi, chaúng phaûi vì deà, ngay lôøi noùi lieàn ñaïi ngoä vaø thöa vôùi Phaät maø noùi, lyù naày neáu chaúng tin chaéc Toå raèng: "Phaùp Ñaït töø xöa ñeán nay thaät thì seõ nhö nhöõng vò Thanh Vaên trong hoäi chöa töøng chuyeån Phaùp Hoa, maø bò Phaùp Phaùp Hoa thoái tòch vaäy, ñaâu chaúng bieát ñaõ Hoa chuyeån." Laïi thöa raèng: "Kinh noùi ngoài treân baïch ngöu laïi tìm ba xe ngoaøi 'caùc vò Ñaïi Thanh Vaên cho ñeán Boà Taùt cöûa; huoáng laø kinh vaên roõ raøng nhaèm oâng ñeàu ñem heát khaû naêng suy nghó cuøng maø noùi, chæ moät Phaät thöøa, khoâng coù thöøa chung nghó löôøng cuõng khoâng theå naøo ño naøo khaùc; hoaëc laø hai, hoaëc laø ba cho ñeán ñöôïc trí cuûa Phaät, ngaøy nay khieán keû voâ soá phöông tieän, bao nhieâu nhôn duyeân phaøm phu chæ ngoä ñöôïc töï taâm lieàn goïi laø thí duï, ngoân töø noùi veà phaùp aáy ñeàu vì moät tri kieán Phaät, töï chaúng phaûi laø haøng Phaät thöøa. OÂng sao chaúng tænh, ba xe laø thöôïng caên neân chöa khoûi nghi baùng.' Laïi giaû, laø vieäc thuoû xöa, moät xe laø thaät, laø kinh noùi ba xe 'se deâ, xe nai, xe traâu cuøng vieäc hieän nay, chæ daïy oâng deïp giaû trôû veà vôùi xe traâu traéng khaùc nhau nhö theá naøo? thaät, sau khi trôû veà thaät, thaät cuõng khoâng Cuùi xin Hoøa Thöôïng ruõ loøng töø bi khai thò teân; neân bieát coù nhöõng cuûa baùu troïn thuoäc cho?"—Fa-Ta heard this verse and wept veà oâng, do oâng thoï duïng, laïi khoâng khôûi without knowing it. At the moment the töôûng cuûa cha, cuõng khoâng khôûi töôûng words were spoken, he achieved a great cuûa con, cuõng khoâng khôûi töôûng duøng, aáy enlightenment and said to the Master, goïi laø trì kinh Phaùp Hoa, töø kieáp naøy ñeán "Until today I have never actually turned kieáp khaùc, tay khoâng rôøi quyeån kinh, töø the Dharma Flower; instead it has turned saùng ñeán toái khoâng luùc naøo chaúng tuïng me." Fa-Ta asked further, "The Lotus kinh."—The Master said, "The Sutra's Sutra says, 'If everyone from Sravakas up meaning is clear. You yourself are to the Bodhisattvas were to exhaust all confused. Disciples of all three vehicles their thought in order to measure the are unable to fathom the Buddha's Buddha's wisdom, they still could not wisdom; the fault is in their thinking and fathom it.' Now, you cause common measuring. The more they think, the people merely to understand their own further they go. From the start, the minds, and you call that the knowledge Buddha speaks for the sake of common and vision of the Buddha. Because of this,

people, not for the sake of other Buddhas. I am afraid that those without superior Those who chose not to believe were free faculties will not be able to avoid to leave the assembly. Not knowing that doubting and slandering the Sutra. The they were sitting in the White Ox Cart, Sutra also speaks of three carts. How do they sought three vehicles outside the the sheep, deer, and ox carts differ from gate. What is more, the Sutra text clearly the White Ox Cart? I pray the High tells you ‘There is only the one Buddha Master will once again instruct me.” Vehicle, no other vehicle, whether two or three, and the same is true for countless • Toå baûo: “YÙ kinh roõ raøng, oâng töï meâ traùi. expedients, for various causes and Caùc haïng ngöôøi tam thöøa khoâng theå ño conditions, and for analogies and rhetoric. löôøng ñöôïc trí tueä Phaät, ñoù laø loãi taïi choã All these Dharma are for the sake of the ño löôøng. Duø oâng ñem taát caû söï suy nghó One Buddha Vehicle. Why don’ you maø suy xeùt laïi caøng theâm xa vôøi. Phaät wake up? The three carts are false

because they are preliminary. The one profound meaning, he continued to recite vehicle is real because it is the immediate the Sutra unceasingly. present. You are merely taught to go from the false and return to the real. Once you • Taêng Trí Thoâng, ngöôøi queâ ôû An Phong have returned to reality, the real is also thuoäc Thoï Chaâu, ban ñaàu xem kinh Laêng nameless. You should know that all the Giaø ñeán hôn moät ngaøn laàn nhöng khoâng treasure and wealth is ultimately your hieåu ñöôïc Tam Thaân Töù Trí, ñeán leã Toå own, for your own use. That is called caàu giaûi nghóa naày. Toå baûo: “Ba thaân laø maintaining the Dharma Flower Sutra. Thanh Tònh Phaùp Thaân, ñoù laø taùnh cuûa Then from aeon to aeon, your hands will oâng, Vieân Maõn Baùo Thaân laø trí cuûa oâng, never let go of the scrolls; from morning Thieân Baù ÖÙc Hoùa Thaân laø haïnh cuûa oâng to night you will recite it unceasingly.” vaäy. Neáu lìa boån taùnh rieâng noùi ba thaân, • Phaùp Ñaït nhôø chæ daïy, vui möøng nhaûy töùc goïi coù thaân maø khoâng trí, neáu ngoä nhoùt, lieàn noùi keä taùn thaùn: ñöôïc ba thaân khoâng coù töï taùnh töùc laø roõ “Kinh tuïng ba ngaøn boä, ba trí Boà Ñeà.” Haõy laéng nghe toâi noùi keä: Taøo Kheâ moät caâu queân, “Töï taùnh ñuû ba thaân, Chöa roõ yù xuaát theá, Phaùt minh thaønh töù trí, Ñaâu heát cuoàng nhieàu ñôøi. Chaúng lìa duyeân thaáy nghe, Deâ, nai, traâu quyeàn laäp, Sieâu nhieân leân quaû Phaät. Tröôùc, giöõa, sau kheùo baøy, Nay toâi vì oâng noùi, Ai bieát trong nhaø löûa, Tin chaéc haèng khoâng meâ, Nguyeân laø vò vua Phaùp.” Chôù nhoïc ngöôøi tìm caàu, Fa-Ta received this instruction and, Troïn ngaøy noùi Boà Ñeà.” overwhelmed with joy, he spoke a verse: Bhikshu Chih-T’ung, a native of An-feng “Three thousand Sutra recitations: in Shao-Chou, had read the Lankavatara At Ts’ao-Hsi not one single world. Sutra over a thousand times but still did Before I knew why he appeared in the not understand the three bodies and the world, four wisdoms. He made obeisance to the How could I stop the madness of Master, seeking an explanation of the accumulated births? meaning. The Master said, “The three Sheep, deer, and ox provisionally set up; bodies are: the clear, pure Dharma-body, Beginning, middle, end, well set forth. which is your nature; the perfect, full Who would have thought that within the Reward-body, which is your wisdom; and Burning

house the hundred thousand myriad Originally the king of Dharma dwelt?" Transformation-bodies, which are your • Toå baûo raèng: "Töø nay veà sau oâng môùi conduct. To speak of the three bodies as ñaùng goïi laø Taêng tuïng kinh." Phaùp Ñaït töø separate from your nature is to have the ñaây laõnh hoäi huyeàn chæ, cuõng khoâng bodies but not the wisdom. To remember ngöøng tuïng kinh—The Master said, that the three bodies have no self-nature "From now on you may be called the is to understand the four wisdom of monk mindful of the Sutra." From then Bodhi. Listen to my verse: on, although Fa-Ta understood the Three bodies complete in your own self-nature

When understood become four wisdoms. The same as the perfect mirror. While not apart from seeing and hearing Transcend them and ascend to the Buddha Five, eight, six, seven, realm. Effect and cause both turn; Merely useful names: I will now explain it for you. They are without real nature. If you are attentive and faithful, you will If, in the place of turning, never be deluded. Emotion is not kept, Don't run outside in search of them, You always and forever dwell By saying 'Bodhi' to the end of your days. In Naga concentration.

• Ngaøi Trí Thoâng laïi thöa raèng: "Veà nghóa • Nhö treân noùi chuyeån thöùc thaønh trí, trong Töù Trí coù theå nghe ñöôïc chaêng?"—Chih- kinh noùi: "Chuyeån naêm thöùc tröôùc laøm T'ung asked further, "May I hear about thaønh Sôû Taùc Trí, chuyeån thöùc thöù saùu the meaning of the four wisdoms?" laøm Dieäu Quaùn Saùt Trí, chuyeån thöùc thöù baûy laøm Bình Ñaúng Taùnh Trí, chuyeån • Toå baûo: "Ñaõ hieåu ba thaân lieàn roõ töù trí, thöùc thöù taùm laøm Ñaïi Vieân Caûnh Trí. Tuy sao laïi hoûi ö? Neáu lìa ba thaân rieâng noùi töù thöùc thöù saùu, thöùc thöù baûy laø ôû trong nhôn trí, ñaây goïi laø coù trí maø khoâng thaân, töùc chuyeån, coøn naêm thöùc tröôùc vaø thöùc thöù ñaây coù trí laïi thaønh voâ trí." Toå beøn noùi keä: taùm laø treân quaû chuyeån, chæ chuyeån teân "Ñaïi vieân caûnh trí taùnh thanh tònh, maø khoâng chuyeån theå." Bình ñaúng taùnh trí taâm khoâng beänh, Trí Thoâng lieàn ñoán ngoä ñöôïc taùnh trí Dieäu quaùn saùt trí thaáy khoâng coâng, neân trình keä raèng: Thaønh sôû taùc trí ñoàng Vieân Caûnh. "Ba thaân nguyeân theå ta, Nguõ baùt luïc thaát quaû nhôn chuyeån, Töù trí voán taâm saùng, Chæ duøng danh ngoân khoâng thaät taùnh, Thaân trí dung khoâng ngaïi, Neáu ngay choã chuyeån khoâng daáy nieäm, ÖÙng vaät maëc tuøy hình, Ngay nôi oàn naùo haèng ñaïi ñònh." Khôûi tu ñeàu voïng ñoäng, The Master said, "Since you understand Giöõ truï traùi chôn tình. the three bodies, you should also Dieäu chæ nhôn thaáy roõ, understand the four wisdom. Why do you Troïn queân teân nhieãm oâ." ask again? To speak of the four wisdoms Note: The transformation of as separate from the three bodies is to consciousness into wisdom has been have the wisdoms but not the bodies, in described. The teaching says, "The first which case the wisdom becomes non- five consciousnesses turned become the wisdom." He then spoke the verse: perfecting wisdom; the sixth The wisdom of the great, perfect mirror consciousness turned becomes the Is your clear, pure nature. wonderfully observing wisdom; the The wisdom of equal nature seventh consciousness turned becomes Is the mind without

disease. the wisdom of equal nature; the eighth Wonderfully observing wisdom consciousness turned becomes the Is seeing without effort. wisdom of great perfect mirror. Although Perfecting wisdom is the sixth and seventh are turned in the

cause and the first five and the eighth in realizing Buddhahood. As I have not yet the effect, it is merely the names which resolved my doubts, I have come from a turn. Their substance does not turn." great distance to bow reverently and Instantly enlightened to the nature of request the Master's compassionate wisdom, Chih-T"ng submitted the instruction." following verse: Three bodies are my basic substance, • Toå baûo: "Kia coù ngoân cuù gì oâng thöû nhaéc Four wisdoms my original bright mind. laïi xem."—The Master said, "What Body and wisdom in unobstructed instruction did he give you? Try to repeat fusion it to me." In response to beings I accordingly take form. • Trí Thöôøng thöa: "Trí Thöôøng ñeán nôi Arising to cultivate them is false kia, traûi qua ba thaùng, chöa ñöôïc chæ daïy, movement. vì loøng tha thieát vì phaùp neân moät hoâm Holding to or pondering over them a rieâng vaøo tröôïng thaát thöa hoûi: 'Theá naøo waste of effort. laø baûn taâm, baûn taùnh cuûa con?'"—Chih- Through the Master I know the Ch'ang said, "After arriving there, three wonderful principle, months passed and still I had received no And, in the end, I lose the stain of instruction. Being eager for the Dharma, names. one evening I went alone into the Abbot's room and asked him, 'What is my original • Taêng Trí Thöôøng, ngöôøi ôû Quí Kheâ, Tín mind and original substance?' Chaâu, thuôû nhoû xuaát gia, chí caàu thaáy taùnh, moät hoâm ñeán tham leã, Toå hoûi: "OÂng • Ngaøi Ñaïi Thoâng noùi raèng: "OÂng thaáy hö töø ñaâu ñeán, muoán caàu vieäc gì?"—Bhikshu khoâng?"—But Ta-T'ung then said to me, Chih-Ch'ang, a native of Kuei-Hsi in 'Do you see empty space?' Hsin-Chou, left home when he was a child and resolutely sought to see his own • Trí Thöôøng ñaùp: "Thaáy!"—'Yes,' I said, nature. One day he called on the Master, 'I see it.' who asked him, "Where are you from and what do you want?" • Hoøa Thöôïng Ñaïi Thoâng hoûi: "OÂng thaáy hö khoâng coù töôùng maïo chaêng?"—Ta- • Sö thöa: "Hoïc nhaân gaàn ñaây ñeán nuùi T'ung said, 'Do you know what Baïch Phong ôû Hoàng Chaâu leã Hoøa Thöôïng appearance it has?' Ñaïi Toâng nhôø chæ nghóa kieán taùnh thaønh Phaät, nhöng chöa giaûi quyeát ñöôïc hoà nghi, • Trí Thöôøng ñaùp: "Hö khoâng voâ hình maø neân töø xa ñeán ñaây leã Hoøa Thöôïng, mong coù töôùng maïo gì?"—Chih-Ch'ang replied, Hoøa Thöôïng töø bi chæ daïy."—Chih- 'Empty space has no form. How could it Ch'ang replied, "Your student has have an appearance?' recently been to Pai-Feng Mountain in Hung-Chou to call on the High Master Ta- • Ngaøi Ñaïi Thoâng baûo: "Baûn taùnh cuûa oâng T'ung and received his instruction on the ví nhö hö khoâng, troïn khoâng moät vaät coù principle of seeing one's nature and theå thaáy, aáy goïi laø chaùnh kieán, khoâng moät

vaät coù theå bieát, aáy goïi laø chôn tri, khoâng holds to empty knowing, coù xanh, vaøng, daøi, ngaén, chæ thaáy baûn Even as a lightning flash nguyeân thanh tònh, giaùc theå troøn saùng töùc comes out of empty space. goïi laø thaáy taùnh thaønh Phaät, cuõng goïi laø This knowing and seeing Nhö Lai Tri Kieán. Hoïc nhôn tuy nghe lôøi arise in an instant. naày vaãn chöa giaûi quyeát xong ñieàu nghi, When seen

wrongly, cuùi xin Hoøa Thöôïng chæ daïy—Ta-T'ung can expedients being understood? said, "Your original mind is just like If, in the space of a thought, empty space. To understand that nothing you can know your own error, can be seen is called right seeing; to know Your own spiritual light that nothing can be known is called true will always be manifested. knowing. There is nothing blue or yellow, long or short. Simply seeing the clear, • Trí Thöôøng nghe baøi keä roài taâm trí hoaùt pure original source, the perfect bright nhieân ñaïi ngoä, beøn noùi keä: enlightened substance, this is what is "Voâ côù khôûi tri kieán, called 'seeing one's nature and realizing Chaáp töôùng caàu Boà Ñeà, Buddhahood.' It is also called 'the Tình coøn moät nieäm ngoä, knowledge and vision of the Tathagata.' Ñaâu vöôït meâ ngaøn xöa. Although I heard this instruction, I still do Töï taùnh giaùc nguyeân theå, not understand and beg you, O Master to Tuøy chieáu luoáng ñoåi dôøi, instruct me." Chaúng vaøo thaát Toå Sö, Môø mòt chaïy hai ñaàu." • Toå baûo: "Lôøi thaày kia noùi vaãn coøn kieán tri Hearing the verse, Chih-Ch'ang neân khieán oâng chöa roõ." Nay toâi chæ oâng understood it with his heart and mind, and moät baøi keä: he composed this verse: "Chaúng thaáy moät phaùp coøn thaáy khoâng, Without beginning, Gioáng nhö maây noåi che maët nhöït, knowing and seeing arise. Chaúng bieát moät phaùp giöõ bieát khoâng, When one is attached to marks Laïi nhö hö khoâng sanh ñieän chôùp, Bodhi is sought out. Tri kieán naày boãng nhieân daáy leân, Clinging to a thought of Laàm nhaän ñaâu töøng hieåu phöông tieän, enlightenment, OÂng phaûi moät nieäm töï bieát loãi, Do I rise above my former confusion? Töï kyû linh quang thöôøng hieån hieän." The inherently enlightened The Master said, "Your former master's substance of my nature explanation still retains the concepts of Illuminates the turning twisting flow. knowing and seeing; and that is why you But had I not entered have not understood. Now, I will teach the Patriarch's room, you with a verse: I'd still be running, lost Not to see a single dharma between the two extremes. still retains no-seeing, Greatly resembling floating clouds • Trí Thöôøng moät hoâm hoûi Toå raèng: "Phaät covering the sun. noùi phaùp ba thöøa, laïi noùi Toái thöôïng thöøa, Not to know a single dharma ñeä töû chöa hieåu, mong ngaøi chæ daïy."—

One day Chih-Ch'ang asked the Master, Master and served him to the end of the "The Buddha taught the dharma of the Master's life. three vehicles and also the Supreme Vehicle. Your disciple has not yet • Taêng Chí Ñaïo, ngöôøi queâ ôû Nam Haûi understood that and would like to be Quaûng Chaâu, ñeán tham vaán Toå: "Hoïc instructed." nhôn töø xuaát gia, xem Kinh Nieát Baøn hôn möôøi naêm chöa roõ ñöôïc ñaïi yù, cuùi mong • Toå baûo: "OÂng xem nôi baûn taâm mình, chôù Hoøa Thöôïng xoùt thöông chæ daïy."— coù chaáp töôùng beân ngoaøi. Phaùp khoâng coù Bhikshu Chih-Tao, a native of Nan-Hai in boán thöøa, taâm ngöôøi töï coù nhöõng sai bieät. Kuang-Chou, asked a favor: "Since Thaáy nghe tuïng ñoïc aáy laø Tieåu thöøa, ngoä leaving home, your student has studied phaùp hieåu nghóa aáy laø Trung thöøa, y phaùp the NirvanaSutra for over ten years and tu haønh aáy laø Ñaïi thöøa, muoân phaùp troïn has still not understood its great purporse. thoâng, muoân phaùp ñaày ñuû, taát caû khoâng I hope that the High Master will bestow nhieãm, lìa caùc phaùp

töôùng, moät cuõng his instruction.” khoâng ñöôïc goïi laø Toái thöôïng thöøa. Thöøa laø nghóa haønh, khoâng phaûi ôû mieäng tranh, • Toå baûo: “Choã naøo oâng chöa roõ?”—The oâng phaûi töï tu chôù coù hoûi toâi, trong taát caû Master said, “What point haven’t you thôøi, töï taùnh töï nhö.”—The Master said, understood?” “Contemplate only your own original mind and do not be attached to the marks • Chí Ñaïo thöa: “Chö haïnh voâ thöôøng, laø of external dharmas. The Dharma doesn’t phaùp sanh dieät, sanh dieät dieät roài, tòch dieät have four vehicles; it is people’s minds laø vui,” nôi ñaây con nghi ngôø—Chih-Tao that differ. Cultivating by seeing, hearing, replied: and reciting is the small vehicle. Cultivating by awakening to the Dharma “All activities are impermanent, and understanding the meaning is the Characterized by production and middle vehicle. Cultivating in accord with extinction; Dharma is the great vehicle. To penetrate When production and extinction are the ten thousand dharmas entirely and extinguished, completely while remaining without That still extinction is bliss. defilement, and to sever attachment to the My doubts are with respect to this marks of all the dharmas with nothing passage.” whatsoever gained in return: that is the Supreme Vehicle. Vehicles are methods • Toå hoûi: “OÂng nghi nhö theá naøo?”—The of practice, not subjects for debate. Master said, “What are your doubts?” Cultivate on your own and do not ask me, for at all times your own self-nature is • Chí Ñaïo thöa: “Taát caû chuùng sanh ñeàu coù itself ‘thus.’” hai thaân goïi laø saéc thaân vaø phaùp thaân. Saéc thaân voâ thöôøng coù sanh coù dieät, phaùp thaân • Trí Thöôøng lieàn leã taï vaø haàu Toå ñeán troïn coù thöôøng khoâng tri giaùc khoâng giaùc. Kinh ñôøi—Chih-Ch’ang bowed and thanked the noùi ‘Sanh dieät dieät roài, tòch dieät laø vui, chaúng bieát thaân naøo tòch dieät, thaân naøo

thoï vui?’ Neáu laø saéc thaân, khi saéc thaân rebirth, they would return to tranquil tòch dieät, boán ñaïi phaân taùn, toaøn laø khoå, extinction and be just like insentient khoå khoâng theå noùi vui; neáu phaùp thaân tòch objects. Thus, all dharmas would be dieät töùc ñoàng coû caây gaïch ñaù, ai seõ thoï suppressed by nirvana and there would vui? Laïi phaùp taùnh laø theå cuûa sanh dieät, not even be production. How could there naêm uaån laø duïng cuûa sanh dieät, moät theå be bliss?” naêm duïng, sanh dieät laø thöôøng, sanh thì töø theå khôûi duïng, dieät thì töø duïng nhieáp veà • Toå quôû: “OÂng laø Thích töû sao laïi taäp theo theå, neáu cho laïi sanh töùc laø loaøi höõu tình ngoaïi ñaïo veà ñoaïn kieán vaø thöôøng kieán khoâng ñoaïn khoâng dieät, neáu chaúng cho laïi maø luaän nghò veà Toái thöôïng thöøa. Cöù theo sanh töùc laø haèng trôû veà tòch dieät thì ñoàng lôøi oâng noùi, töùc laø ngoaøi saéc thaân rieâng coù vôùi vaät voâ tình, nhö theá aét taát caû phaùp bò phaùp thaân, lìa sanh dieät ñeå caàu tòch dieät, söï ngaên caám cuûa Nieát Baøn, coøn chaúng laïi suy luaän Nieát Baøn thöôøng laïc noùi coù ñöôïc sanh, coù gì laø vui?”—Chih-Tao thaân thoï duïng, ñaây laø chaáp laãn veà sanh töû, replied, “All living beings have two ñaém meâ caùi vui theá gian; nay oâng neân bodies, the physical body and Dharma- bieát, Phaät vì taát caû ngöôøi meâ maø nhaän body. The physical body is impermanent thaân naêm uaån hoøa hôïp laøm theå töôùng cuûa and is produced and destroyed. The mình, phaân bieät taát caû phaùp cho laø töôùng Dharma-body is permanent and is without

ngoaïi traàn, öa sanh, gheùt cheát, nieäm nieäm knowing or awareness. The Sutra says ñoåi dôøi, khoâng bieát laø moäng huyeãn hö giaû, that the extinction of production and luoáng luaân hoài, laáy thöôøng laïc Nieát Baøn extinction is bliss, but I do not know ñoåi thaønh töôùng khoå, troïn ngaøy tìm caàu. which body is in tranquil extinction and Phaät vì thöông nhöõng ngöôøi naày, môùi chæ which receives the bliss. How could it be daïy Nieát Baøn chôn laïc, trong saùt na khoâng the physical body which receives the coù töôùng sanh, trong saùt na khoâng coù bliss? When this physical body is töôùng dieät, laïi khoâng coù sanh dieät coù theå extinguished, the four elements scatter. dieät, aáy laø tòch dieät hieän tieàn. Chính ngay That is total suffering cannot be called khi hieän tieàn cuõng khoâng coù caùi löôïng bliss. If the Dharma-body were hieän tieàn, môùi goïi laø thöôøng laïc. Vui naày extinguished it would become like grass, khoâng coù ngöôøi thoï, cuõng khoâng coù ngöôøi trees, tiles, or stones; then what would chaúng thoï, haù coù teân moät theå naêm duïng, receive the bliss? Moreover, the Dharma- huoáng laø noùi Nieát Baøn ngaên caám caùc nature is the substance of production and phaùp khieán haèng chaúng sanh. Ñaây laø oâng extinction and the five heaps are the cheâ Phaät huûy phaùp. Haõy nghe toâi noùi keä: function of production and extinction. “Ñaïi Nieát Baøn voâ thöôïng, With one body having five functions, Troøn saùng thöôøng laëng soi, production and extinction are permanent; Phaøm phu goïi laø cheát, at the time of production, the functions Ngoaïi ñaïo chaáp laø ñoaïn, arise from the substance, and at the time Nhöõng ngöôøi caàu nhò thöøa, of extinction, the functions return to the Cho ñoù laø voâ taùc, substance. If there were rebirth then Troïn thuoäc choã tình chaáp, sentient beings would not cease to exist Goác saùu möôi hai chaáp. or be extinguished. If there were not Doái laäp teân hö giaû,

Sao ñaït nghóa chôn thaät, illusory dream is empty and false. They Chæ coù ngöôøi vöôït qua, turned vainly around on the wheel of Thoâng suoát khoâng thuû xaû, birth and death and mistook the Do bieát phaùp naêm uaån, permanence and bliss of Nirvana for a Voâ ngaõ ôû trong uaån, form of suffering. All day long they Ngoaøi hieän caùc saéc töôïng, sought after something else. Taking pity Moãi moãi töôùng aâm thanh, on them, the Buddha made manifest in Bình ñaúng nhö moäng huyeãn, the space of an instant the true bliss of Khoâng khôûi chaáp phaøm Thaùnh, Nirvana, which has no mark of production Khoâng khôûi hieåu Nieát Baøn, or extinction; it has no production or Hai beân ba meù döùt. extinction to be extinguished. That, then, Thöôøng hieän duïng caùc caên, is the manifestation of tranquil extinction. Maø chaúng khôûi töôûng duïng, Its manifestation cannot be reckoned; it is Phaân bieät taát caû phaùp, permanent and blissful. The bliss has Khoâng khôûi töôûng phaân bieät. neither an enjoyer nor a non-enjoyer. Kieáp hoûa ñoát bieån caû, How can you call it ‘one substance with Gioù thoåi nuùi chaïm nhau. five functions?’ Worse, how can you say Chôn thöôøng tòch dieät vui, that Nirvana suppresses all dharmas, Töôùng Nieát Baøn nhö theá. causing them to be forever unproduced? Nay toâi gaéng göôïng noùi, That is to slander the Buddha and defame Khieán oâng boû taø kieán, the Dharma. Listen to my verse: OÂng chôù theo lôøi hieåu, Supreme. Great Nirvana is

bright Nhaän oâng bieát ít phaàn.” Perfect, permanent, still, and shining. The Master said, “You are a son of Deluded commonpeople call it death, Sakya! How can you hold the deviant Other teachings hold it to be annihilation. views of annihilationism and permanence All those who seek two vehicles which belongs to other religions and Regard it as non-action. criticise the Supreme Vehicle Dharma! Ultimately these notions arise from According to what you say, there is a feeling, Dharma-body that exists apart from And form the basis for sixty-two views, physical form a tranquil extinction to be Wrongly establishing unreal names. sought apart from production and What is the true, real principle? extinction. Moreover, you propose that Only one who has gone beyond measuring there is a body which enjoys the Penetrates without grasping or rejecting, permanence and bliss of Nirvana. But, And knows that the dharma of the five that is to grasp tightly onto birth and death heaps and to indulge in worldly bliss. You And the self within the heaps, should now know that deluded people The outward appearances—a mass of mistook the union of five heaps for their images—the mark of every sound, own bodies and determined the dharmas Are equally like the illusion of dreams, as external to themselves. They loved For him, views of common and holy do life, dreaded death and drifted from not arise thought to thought, not knowing that this Nor are explanations of Nirvana made.

The two boundaries, the three limits are • Haønh Tö thöa: “Thaùnh ñeá cuõng khoâng cut off. laøm.”—He replied, “I did not even All organs have their function, practice the Holy truths.” But there never arises the thought of the function. • Toå baûo: “Rôi vaøo giai caáp naøo?”—The All dharmas are discriminated Master said, “Then into what successive Without a thought of discrimination states could you fall?” arising. When the fire at the aeon’s end burns the • Haønh Tö thöa: “Thaùnh ñeá coøn chaúng laøm bottom of the sea thì giai caáp naøo maø coù?”—He replied, “If And the winds blow the mountain against one isn’t practicing the Four Holy Truths, each other, what successive stages are there? The true, permanent, still extinct bliss, The mark of Nirvana is ‘thus.’ • Toå thaàm nhaän ñoù, khieán Haønh Tö thuû I have struggled to explain it, chuùng. Moät hoâm Toå baûo Haønh Tö: “OÂng To cause you to reject your false views. neân phaân hoùa moät nôi, khoâng khieán cho Don’t understand it by words alone ñoaïn döùt.”—The Master greatly admired And maybe you’ll understand a bit of his capacity and made him the leader of this.” the assembly. One day the Master said, • Chí Ñaïo nghe keä ñaïi ngoä, vui möøng nhaûy “You should go elsewhere to teach. Do nhoùt, laøm leã roài lui—After hearing this not allow the teaching to be cut off.” verse, Chih-Tao was greatly enlightened. Overwhelmed with joy, he made • Haønh Tö ñaõ ñöôïc phaùp beøn trôû veà Kieát obeisance and with drew. Chaâu, treân nuùi Thanh Nguyeân, hoaèng phaùp, noái tieáp giaùo hoùa. Sau khi thò tòch, • Thieàn sö Haønh Tö, sanh taïi An Thaønh, thuïy laø Hoaøng Teá Thieàn Sö—Having Kieát Chaâu, hoï Löu, nghe phaùp tòch Taøo obtained the Dharma, Hsing-Szu returned Kheâ giaùo hoùa thaïnh haønh, beøn thaúng ñeán to Ch’ing Yuan Mountain in Chi-Chou, to tham leã Toå: “Phaûi laøm vieäc gì maø khoâng propagate the Dharma and transform rôi vaøo giai caáp?”—Dhyana Master Hsing living beings. After his death he was Szu

was born into the Liu Family, which given the posthumous title “Dhyana lived in An-Cha’ng district in Chih-Chou. Master Hung-Chi.” Hearing of the flourishing influence of the Ts’ao-His Dharma Assembly, Hsing-Szu • Thieàn Sö Hoaøi Nhöôïng, queâ ôû Kim Chaâu, went directly there to pay homage and con nhaø hoï Ñoã, ban ñaàu ñeán yeát kieán asked, “What is required to avoid falling Quoác sö An Tung Sôn. Quoác sö An môùi into successive stages?” khuyeán khích Sö ñeán Taøo Kheâ tham vaán. Khi ñeán leã baùi Toå, Toå hoûi: “ÔÛ ñaâu laïi?”— • Toå hoûi: “OÂng töøng laøm vieäc gì ñeán?”— Dhyana Master Huai-Jang was the son of The Master said, “What did you do before the Tu family in Chin-Chou. He first coming here?” visited National Master An of Sung Mountain, who told him to go to Ts’ao- His to pay homage. When he arrived, he

bowed, and the Master asked him, “What khi ñeán nuùi Nam Nhaïc, xieån döông Thieàn has come?” toâng; khi thò tòch ñöôïc saéc ban hieäu Ñaïi Hueä Thieàn Sö—Huai-Jang suddenly • Hoaøi Nhöôïng thöa: “ÔÛ Tung Sôn.”— He understood. Accordingly he waited upon replied, “Sung-Shan.” the Master for fifteen years, daily penetrating more deeply into the • Toå baûo: “Ñem ñöôïc vaät gì laïi?”—The profound and mysterious. He later went to Master said, “What is it and how does it Nan-Yao where he spread the Dhyana come?” School. The title “Dhyana Master Ta Hui” was bestowed upon him posthumously. • Hoaøi Nhöôïng thöa: “Noùi gioáng moät vaät töùc chaúng truùng.”—He replied, “To say • Thieàn Sö Huyeàn Giaùc ôû Vónh Gia, hoï that it is like a thing is to miss the point.” Ñôùi, queâ ôû OÂn Chaâu, thuôû nhoû taäp kinh luaän, chuyeân veà phaùp moân chæ quaùn cuûa • Toå baûo: “Laïi coù tu chöùng chaêng?”— The Toâng Thieân Thai, nhôn xem kinh Duy Ma Master said, “Then can there still be that Caät phaùt minh ñöôïc taâm ñòa; chôït gaëp ñeä which is cultivated and certified?” töû cuûa Toå laø Huyeàn Saùch thaêm hoûi, cuøng baøn chuyeän soâi noåi maø moãi lôøi noùi ra ñeàu • Hoaøi Nhöôïng thöa: “Tu chöùng töùc chaúng thaàm hôïp vôùi chö Toå. Huyeàn Saùch môùi khoâng, nhieãm oâ töùc chaúng ñöôïc.”—He hoûi: “Nhôn giaû ñöôïc phaùp nôi Thaày replied, “Cultivation and certification are naøo?”—Dhyana Master Hsuan-Chiao of not absent, but there can be no Yung-Chia was the son of a family called defilement.” Tai in Wen-Chou. When he was young he studied the Sutras and commentaries and • Toå baûo: “Chæ caùi chaúng nhieãm oâ naày laø was skilled in the T’ien-T’ai Dharma- choã chö Phaät hoä nieäm; oâng ñaõ nhö theá, ta door of “Stop and Look.” Upon reading cuõng nhö theá. Taây Thieân Toå Baùt Nhaõ Ña the Vimalakirti Sutra, he understood the La saám raèng, ‘Döôùi chaân oâng coù moät con mind-ground. One day he happened to ngöïa tô ñaïp cheát ngöôøi trong thieân haï, meet the Master’s disciple Hsuan-Ch’e öùng ôû nôi taâm oâng, khoâng caàn phaûi noùi and they had a pleasant talk. As Hsuan- ra.’”—The Master said, “It is just the lack Chiao’s words were consonant with the of defilement of which all Buddhas are words of all the Patriarchs, Hsuan-Ch'e mindful and protective. You are like that, asked him, “Kind Sir, from whom did you and I am like that too. In the West, obtain the Dharma?” Prajnatara predicted that a colt would run from under your feet, trampling and • Huyeàn Giaùc ñaùp: “Toâi nghe kinh luaän killing people under heaven. You

should Phöông ñaúng moãi vò ñeàu coù thaày truyeàn keep that in mind, but do not speak of it thöøa, sau nôi kinh Duy Ma Caät ngoä ñöôïc too soon." Phaät taâm toâng maø chöa coù ngöôøi chöùng minh."—He replied, "I have heard the • Nghe xong Hoaøi Nhöôïng hoaùt nhieân kheá Vaipulya Sutras and Sastras, receiving ngoä, lieàn haàu haï Toå möôøi laêm naêm, moãi each from a master. Later, upon reading ngaøy caøng thaâm ñöôïc söï huyeàn aùo. Sau the Vimalakirti Sutra, I awakened to the

doctrine of the Buddha-mind, but as yet the eighty thousand fine practices, where no one has certified me." does the virtuous One come from and what makes him so arrogant?" • Huyeàn Saùch baûo: "Töø Ñöùc Phaät Oai AÂm Vöông veà tröôùc töùc ñöôïc, töø Phaät Oai AÂm • Huyeàn Giaùc thöa: "Sanh töû laø vieäc lôùn, voâ Vöông veà sau, khoâng thaày maø töï ngoä troïn thöôøng mau choùng."—Hsuan-Chiao said, veïn laø thieân nhieân ngoaïi ñaïo."—Hsuan- "The affair of birth and death is great and Ch'e said, "That was acceptable before impermanence comes quickly." the time of the Buddha called The • Toå baûo: "Sao chaúng theå nhaän caùi voâ sanh, Awesome-Voiced King. But since the lieãu khoâng mau ö?"—The Master said, coming of that Buddha, all those who "Why not embody non-production and 'self-enlightened' without a master understand that which is not quick?" belong to other religions which hold to the tenet of spontaneity." • Huyeàn Giaùc thöa: "Theå töùc laø voâ sanh, lieãu voán khoâng coù mau."—He replied, • Huyeàn Giaùc noùi: "Xin nhôn giaû vì toâi "The body itself is not produced and chöùng minh."—"Then will you please fundamentally there is no quickness." certify me, Kind Sir?" said Hsuan-Chiao. • Toå baûo: "Nhö theá, nhö theá!"—The Master • Huyeàn Saùch baûo: "Lôøi toâi nheï, ôû Taøo Kheâ said, "So it is; so it is." coù Luïc Toå Ñaïi Sö, boán phöông nhoùm hoïp veà ñeàu laø nhöõng ngöôøi thoï phaùp. Neáu oâng • Huyeàn Giaùc môùi ñaày ñuû oai nghi leã baùi, chòu ñi thì cuøng toâi ñoàng ñi."—Hsuan- trong choác laùt lieàn caùo töø. Toå baûo: "Trôû Ch'e said, "My words are of little worth, veà choùng vaäy?"—Hsuan-Chiao then but the Great Master, the Sixth Patriarch, made obeisance with perfect awesome is at Ts'ao-His, where people gather like deportment. A short while, later he clouds from the four directions. He is one announced that he was leaving and the who has received the Dharma. If you wish Master said, "Aren't you leaving too to go, I will accompany you." quickly?"

• Huyeàn Giaùc beøn ñoàng vôùi Huyeàn Saùch • Huyeàn Giaùc thöa: "Voán töï khoâng ñoäng, ñeán tham vaán. Khi ñeán Huyeàn Giaùc nhieãu haù coù mau ö?"—He replied, Toå ba voøng, choáng tích tröôïng maø ñöùng. "Fundamentally, I don't move; how can I Toå baûo: "Phaøm laø sa moân, phaûi ñuû ba be quick?" ngaøn oai nghi, taùm muoân teá haïnh, Ñaïi Ñöùc töø phöông naøo ñeán, laïi sanh ñaïi ngaõ • Toå baûo: "Ai bieát chaúng ñoäng?"—The maïn?"— Thereupon Hsuan-Chiao went Master said, "Who knows you don't with Hsuan-Ch'e to call upon the Master. move?" On arriving, he circumambulated the Master three times, shook his staff, and • Huyeàn Giaùc thöa: "Nhôn giaû töï sanh phaân stood in front of him. The Master said, bieät."—He replied, "Kind Sir, you "Inasuch as a Sramana has perfected the yourself make this discrimination." three thousand awesome deportments and

• Toå baûo: “OÂng raát ñöôïc caùi yù voâ sanh.”— Hsuan-Ch’e reached Ho-Shuo, where he The Master said, “You have truly got the head of Chih-Huang’s reputation. He paid idea of non-production.” a visit to his hut and asked him, “What are you doing here?” • Huyeàn Giaùc thöa: “Voâ sanh haù coù yù sao?”—“But does non-production possess • Trí Hoaøng noùi: “Nhaäp ñònh.”— “Entering an ‘idea’?” asked Hsuan-Chiao. concentration,” replied Chih-Huang. • Toå baûo: “Neáu khoâng yù thì ai bieát phaân bieät?”—“If it is without ideas, then who • Huyeàn Saùch hoûi: “OÂng noùi nhaäp ñònh laø discriminates it?” said the Master. coù taâm nhaäp hay khoâng taâm nhaäp? Neáu khoâng taâm nhaäp thì taát caû voâ tình coû caây • Huyeàn Giaùc thöa: “Phaân bieät cuõng khoâng ngoùi ñaù neân ñöôïc ñònh; neáu coù taâm nhaäp phaûi yù.”—“What discriminates is not an thì taát caû loaøi höõu tình haøm thöùc cuõng neân idea either,” he replied. ñöôïc ñònh.”—Hsuan-Ch’e said, “You say you are entering concentration. Do you • Toå baûo: “Laønh thay! Haõy döøng laïi moät enter with thought or without thought. If ñeâm.”—The Master exclaimed, “Good you enter without thought, then all indeed! Please stay for a night.” insentient things, such as grass, trees, tiles, and stones, should likewise attain • Thôøi nhôn goïi laø “Nhaát Tuùc Giaùc.” Sau concentration. If you enter with thought, ngaøi coù tröôùc taùc boä “Chöùng Ñaïo Ca,” then all sentient things which have thònh haønh ôû ñôøi. Thuïy laø Voâ Töôùng Ñaïi consciousness should also attain Sö, ngöôøi ñöông thôøi xöng laø Chaân concentration.” Giaùc—During his time, he was called “The One Enlightened Overnight” and • Trí Hoaøng baûo: “Toâi chính khi nhaäp ñònh later he wrote the “Song of Certifying to chaúng thaáy coù caùi taâm vaø khoâng taâm.”— the Way,” which circulated widely in the Chih-Huang said, “When I properly enter world. His posthumous title is “Great concentration I do not notice whether I Master Wu-Hsiang,” and during his have thought or not. lifetime he was called “Chen-Chiao.” • Huyeàn Saùch noùi: “Chaúng thaáy coù taâm vaø • Thieàn Giaû Trí Hoaøng, ban ñaàu tham hoïc khoâng taâm töùc laø thöôøng ñònh, sao laïi noùi nôi Nguõ Toå, töï cho ñaõ ñöôïc chaùnh thoï, coù xuaát nhaäp, neáu coù xuaát nhaäp töùc laø môùi caát am ngoài thieàn maõi, traûi qua 20 khoâng phaûi ñaïi ñònh.”—Hsuan-Ch’e said, naêm. Ñeä töû cuûa Toå laø Huyeàn Saùch du “Not to notice whether or not you have phöông ñeán Haø Soùc nghe danh Ngaøi Trí thought is eternal concentration. How can Hoaøng, lieàn ñeán am hoûi raèng: “OÂng ôû ñaây you enter it or come out of it? If you laøm gì?”—Dhyana cultivator Chih-Huang come out of it or enter it, it is not the great had formerly studied under the Fifth concentration.” Patriarch and said of himself that he had attained to the ‘right reception.’ He lived • Trí Hoaøng khoâng traû lôøi ñöôïc. Giaây laâu in a hut, constantly sitting for twenty môùi hoûi: “Thaày keá thöøa ai?”—Chih- years. In his travels, the Master’s disciple Huang was speechless. After a long

while, he finally asked, “Who is your • Luïc Toå hoûi: “Nhôn giaû töø ñaâu ñeán?”—teacher?” The Master asked him, “Kind Sir, where are you from?” • Huyeàn Saùch noùi: “Thaày toâi laø Luïc Toå Hueä Naêng ôû Taøo Kheâ.”—Hsuan-Ch’e • Trí Hoaøng lieàn thuaät laïi ñaày ñuû duyeân said, “My Master is the Sixth Patriarch at

tröôùc—Chih-Huang related the above Ts'ao-His." incident in details.

• Trí Hoaøng hoûi: "Luïc Toå laáy gì laøm Thieàn • Luïc Toå baûo: "Thaät nhö lôøi ñaõ noùi. OÂng ñònh?"—Chih-Huang said, "What does chæ taâm nhö hö khoâng maø chaúng coù kieán your master take to be Dhyana chaáp khoâng, öùng duïng khoâng ngaên ngaïi, Concentration?" ñoäng tònh ñeàu khoâng taâm, tình phaøm Thaùnh ñeàu queân, naêng sôû ñeàu döùt, taùnh • Huyeàn Saùch ñaùp: "Thaày toâi noùi 'Dieäu töôùng nhö nhö, khoâng coù luùc naøo maø traïm vieân tòch, theå duïng nhö nhö, naêm aám chaúng ñònh."— The Master said, "It is voán khoâng, saùu traàn chaúng phaûi coù, chaúng truly just as he said. Simply let your mind ra chaúng vaøo, chaúng ñònh chaúng loaïn, be like empty space without being taùnh thieàn khoâng truï, lìa truï thì ñöôïc thieàn attached to the idea of emptiness and the tòch, taùnh thieàn khoâng sanh, lìa sanh caùi correct function of the self-nature will no töôûng thieàn, taâm nhö hö khoâng cuõng longer be obstructed. Have no thought, khoâng coù caùi löôïng cuûa hö khoâng.'"— whether in motion or stillness; forget any Hsuan-Ch'e said, "My teacher speaks of feeling of being common or holy, put an the wonderful, clear, perfect stillness, the end to both subject and object. The nature suchness of the substance and function, and mark will be 'thus, thus,' and at no the fundamental emptiness of the five time will you be out of the state of skandhas, and the non-existence of the six concentration." organs. There is neither emerging nor entering, neither concentration nor • Trí Hoaøng ngay nôi ñaây lieàn ñaïi ngoä, hai confusion. The nature of Dhyana is non- möôi naêm ñaõ ñöôïc taâm, troïn khoâng aûnh dwelling and is beyond the act of höôûng. Ñeâm aáy ôû Haø Baéc, daân chuùng dwelling in Dhyana stillness. The nature nghe trong hö khoâng coù tieáng noùi: "Thieàn of Dhyana is unproduced and beyond the sö Hoaøng ngaøy nay ñöôïc ñaïo." Trí Hoaøng production of the thought of Dhyana. The sau ñoù leã töø trôû veà Haø Baéc, khai hoùa boán mind is like empty space and is without chuùng—Just then Chih-Huang attained the measure of empty space." the great enlightenment. What he had gained in twenty years vanished from his • Trí Hoaøng nghe lôøi aáy beøn ñi thaúng ñeán mind without a trace. That night, the yeát kieán Luïc Toå—Hearing this people of Hopei heard a voice in space explanation, Chih-Huang went directly to announcing, 'Today, Dhyana Master visit the Master. Chih-Huang has attained the Way.' Later, he made obeisance and left, returning to Hopei to teach and convert the four assemblies there."

a spring bubbled up and formed a pool. As • Coù vò Taêng hoûi Toå raèng: "YÙ chæ Huyønh he knelt to wash his robe on a rock, Mai ngöôøi naøo ñöôïc?"—One of the suddenly a monk came up and bowed Sangha asked the Master, "Who got the before him saying, "I am Fang-Pien, a principle of Huang-Mei?" native of His-Shu. A while ago I was in India, where I visited the Great Master • Toå ñaùp: "Ngöôøi hieåu Phaät phaùp ñöôïc."— Bodhidharma. He told me to return to The Master replied, "The one who China immediately, saying, 'The orthodox understands the Buddhadharma." Dharma Eye Treasury and the Samghati robe which I inherited from Mahakasyapa • Taêng thöa: "Hoøa Thöôïng laïi ñöôïc has been transmitted to the six generation chaêng?" Toå

baûo: “Ta chaúng hieåu Phaät at Ts’ao-His, Shao-Chou. Go there and phaùp.”—The sangha member said, “High pray reverence.’ Fang Pien has come Master, have you obtained it?” from afar, hoping to see the robe abd “I do not understand the bowl that his Master transmitted.” The Buddhadharma,” the Master replied. Master showed them to him and asked, “Superior One, what work do you do?” • Moät hoâm Toå muoán giaët laù y ñaõ ñöôïc truyeàn trao, nhöng khoâng coù suoái toát ñeå • Phöông Bieän ñaùp: “Chuyeân ngheà ñaép giaët, nhôn Ngaøi ñeán sau chuøa khoaûng naêm töôïng.”—“I am good at sculpting,” he daëm, thaáy treân nuùi caây coái um tuøm, khí toát replied. xoay quanh, Ngaøi lieàn caém caây tích tröôïng saâu xuoáng ñaát, nöôùc lieàn phuùn leân • Toå nghieâm saéc maët laïi baûo: “OÂng thöû ñaép theo tay Ngaøi, chöùa laïi thaønh caùi ao, Ngaøi xem.”—Keeping straight face, the Master lieàn quyø goái giaët y treân ñaù. Chôït coù moät said, “Then sculpt something for me to vò Taêng ñeán leã baùi, thöa raèng: “Phöông see.” Bieän laø ngöôøi Taây Thuïc, vöøa roài ôû nöôùc Nam Thieân Truùc, thaáy Ngaøi Ñaït Ma Ñaïi • Phöông Bieän môø mòt khoâng bieát. Qua Sö daïy Phöông Bieän phaûi choùng ñeán nöôùc maáy ngaøy oâng ñaép ñöôïc töôïng Toå, cao Ñöôøng laø nôi toâi truyeàn chaùnh phaùp nhaõn baûy taát, raát ñeïp ñeõ—Fang-Pien was taïng cuûa Toå Ca Dieáp vaø y Taêng Giaø Leâ, bewildered but, after several days, he thaáy truyeàn ñeán ñôøi thöù saùu nôi Thieàu completed a lifelike image of the Chaâu ôû Taøo Kheâ, oâng neân ñeán ñoù chieâm Patriarch, seven inches high and leã, Phöông Bieän töø xa ñeán, cuùi mong ñöôïc wonderful in every detail. thaáy y baùt ñaõ ñöôïc truyeàn.” Toå beøn ñöa ra cho oâng xem, lieàn hoûi: “Thöôïng nhôn laøm • Toå cöôøi baûo: “OÂng chæ gioûi taùnh ñaép maø ngheà gì?”—One day the Master wanted chaúng gioûi taùnh Phaät. Toå ñöa tay xoa ñaàu to wash the robe which he had inherited, Phöông Bieän noùi raèng: “OÂng haèng vì but there was no clear stream nearby. He ngöôøi, Trôøi laøm phöôùc ñieàn.” Toå lieàn laáy walked about two miles behind the y ñeàn coâng, Phöông Bieän laáy y chia laøm temple where he saw good energies ba phaàn, moät phaàn ñaép vaøo töôïng, moät revolving in a dense grove of trees. He phaàn thì oâng löu laïi, coøn moät phaàn thì goùi shook his staff, stuck it in the ground, and choân xuoáng ñaát, theà raèng: “Sau naày ngöôøi

naøo ñaøo ñöôïc y naày laø toâi taùi sanh ñeå truï Ñoái caûnh taâm thöôøng khôûi, trì nôi ñaây döïng laäp laïi chuøa chieàn.” Ñeán Boà Ñeà laøm gì lôùn.” ñôøi Toáng, nieân hieäu Gia Höïu naêm thöù One Bhikshu was reciting Dhyana Master Wo- taùm, coù vò Taêng teân laø Duy Tieân, khi söûa Lun’s verse: chuøa, ñaøo ñaát ñöôïc y nhö coøn môùi, coøn Wo-Lun has the talent töôïng cuûa Phöông Bieän ñaép thì ñeå ôû chuøa To stop the hundred thoughts: Cao Tuyeàn, cuùng kính caàu nguyeän ñeàu Facing situations his mind won’t move; ñöôïc nhö yù— The Master laughed and Bodhi grows day by day. said, “You only understand the nature of When the Master heard it he said, “This sculpture; you do not understand the verse shows no understanding of the mind-nature of the Buddha.” Then the Master ground, and to cultivate according to it will stretched out his hand and rubbed the increase one’s bondage. Then he spoke this crown of Fang-Pien’s head, saying, “You verse: will forever be a field of blessing for

gods Hui-Neng has no talent and humans." The Master rewarded him To stop the hundred thoughts. with a robe, which Fang-Pien divided into Facing situations his mind often moves; three parts: one he used to wrap the How can Bodhi grow?" sculpture, one he kept for himself and, the third, he wrapped in palm leaves and buried in the ground, vowing, "In the Phaåm Thöù Taùm—Ñoán Tieäm—The future, when this robe is found again, I Eighth Chapter—Sudden And Gradual will appear in the world to be abbot here and restore these buildings." During the • Khi aáy Toå ôû chuøa Baûo Laâm taïi Taøo Kheâ, Sung dynasty in the eighth year of the coøn Thaàn Tuù Ñaïi Sö ôû chuøa Ngoïc Tuyeàn Chia-Yu reign period (1063 A.D.), while taïi Kinh Nam. Baáy giôø hai Toâng thaïnh Bhikshu Wei Hsien was repairing the hall, hoùa, ngöôøi ñöông thôøi ñeàu goïi laø Nam he excavated the earth and found the robe Naêng Baéc Tuù neân coù hai toâng Nam Baéc, which was like new. The image is at Kao- chia ra ñoán tieäm, maø ngöôøi hoïc khoâng Ch'uan Temple and those who pray bieát toâng thuù. Toå baûo chuùng raèng: "Phaùp before it obtain a quick response. voán moät toâng, ngöôøi coù Nam Baéc, phaùp töùc laø moät thöù, thaáy coù mau vaø coù chaäm. • Coù vò Taêng ñoïc baøi keä cuûa Thieàn Sö Sao goïi laø ñoán tieäm? Phaùp khoâng coù ñoán Ngoïa Luaân raèng: tieäm, ngöôøi coù lôïi caên, ñoän caên, neân goïi "Ngoïa Luaân coù taøi naêng, laø ñoán tieäm." Nhöng ñoà ñeä cuûa ngaøi Thaàn Hay ñoaïn traêm tö töôûng, Tuù thöôøng cheâ Toå sö Nam Toâng laø khoâng Ñoái caûnh taâm chaúng khôûi, bieát moät chöõ, coù caùi gì hay. Thaàn Tuù noùi Boà Ñeà ngaøy ngaøy lôùn." raèng: "Toå Hueä Naêng ñöôïc trí voâ sö, thaâm Toå nghe qua lieàn noùi: "Baøi keä naày chöa ngoä ñöôïc phaùp thöôïng thöøa, toâi khoâng roõ ñöôïc taâm ñòa, neáu y ñaây maø tu, aáy laø baèng vaäy. Vaû laïi Thaày toâi laø Nguõ Toå, theâm troùi buoäc," nhôn ñoù Toå lieàn ñoïc moät chính Ngaøi truyeàn y phaùp, haù laïi suoâng ö? baøi keä: Toâi haän khoâng coù theå ñi xa ñeå maø thaân "Hueä Naêng khoâng coù taøi, caän, luoáng thoï aân Quoác Vöông, vaäy Chaúng ñoaïn traêm tö töôûng, nhöõng ngöôøi caùc oâng khoâng neân keït ôû

ñaây, neân ñeán Taøo Kheâ tham hoûi." Moät careful notes to read to me when you hoâm Thaàn Tuù sai ñeä töû laø Chí Thaønh return." raèng: "OÂng thoâng minh nhieàu trí, neân vì toâi maø ñeán Taøo Kheâ nghe phaùp, neáu nghe • Chí Thaønh vaâng meänh ñeán Taøo Kheâ, theo ñöôïc ñieàu gì, heát loøng ghi laáy, trôû veà noùi chuùng tham thænh, khoâng noùi töø ñaâu ñeán. cho toâi nghe."—While the Patriarch was Khi aáy Luïc Toå baûo chuùng raèng: "Ngaøy staying at Pao-Lin Temple in Ts'ao-His, nay coù ngöôøi troäm phaùp ñang aån trong hoäi the Great Master Shen Hsiu was at Yu naày." Chí Thaønh lieàn ra leã baùi vaø thöa Ch'uan Temple in Ching-Nan. At that ñaày ñuû vieäc cuûa oâng. Toå baûo: "OÂng töø time the two schools flourished and Ngoïc Tuyeàn laïi neân laø keû do thaùm."—As everyone called them, 'Southern Neng ordered, Chih-Ch'eng proceeded to and Northern Hsiu.' So it was that the two Ts'ao-Hsi and joined the assembly schools, northern and southern, were without saying where he had come from. divided into 'Sudden' and 'Gradual.' As The Patriarch told the assembly, "Today the students did not understand the there is a Dharma thief hidden in this doctrine, the Master said to them, "The assembly."

Chih-Ch'eng immediately Dharma is originally of one school. It is stepped forward, bowed and explained his people who think of North and South. The mission. The Master said, "You are from Dharma is of one kind, but people Yu-Ch'uan; you must be a spy." understand it slowly or quickly. Dharma is • Chí Thaønh ñaùp: "Khoâng phaûi."—"No," he not sudden or gradual, rather it is people replied, "I am not." who are sharp or dull. Hence the terms sudden and gradual." Nonetheless, Shen- • Toå hoûi: "Sao ñöôïc khoâng phaûi?"—The Hsiu's followers continually ridiculed the Master said, "What do you mean?" southern Patriarch, saying that he couldn't read a single word and had nothing in his • Chí Thaønh thöa: "Chöa noùi laø phaûi, ñaõ favor. But Shen Hsiu said, "He has thöa roài laø khoâng phaûi."—He replied, obtained wisdom without the aid of a "Before I confessed, I was; but now that I teacher and understands the Supreme have confessed, I am not." Vehicle deeply. I am inferior to him. Furthermore, my Master, the Fifth • Toå baûo: "Thaày oâng duøng caùi gì chæ daïy Patriarch, personally transmitted the robe chuùng?"—The Master said, "How does and Dharma to him and not without good your Master instruct his followers?" reason. I regret that I am unable to make the long journey to visit him, as I • Chí Thaønh thöa: "Thöôøng chæ daïy ñaïi unworthily receive state patronage here. chuùng truï taâm quaùn tònh, thöôøng ngoài But do not let me stop you. Go to Ts'ao- chaúng naèm."—Chih-Ch'eng replied, "He Hsi and call on him." One day Shen Hsiu always instructs us to dwell with the mind told his disciple Chih-Ch'eng, "You are contemplating stillness and to sit up all intelligent and very wise. You may go to the time without lying down." Ts'ao-Hsi on my behalf and listen to the Dharma. Remember it all and take • Toå baûo: "Truï taâm quaùn tònh laø beänh chôù khoâng phaûi thieàn, thöôøng ngoài laø caâu chaáp

nôi thaân, ñoái vôùi lyù coù lôïi ích gì?" Haõy goïi laø ñònh, chöa bieát Hoøa Thöôïng laáy laéng nghe baøi keä cuûa toâi ñaây: phaùp gì daïy ngöôøi?"—Chih-Ch'eng said, "Khi soáng ngoài khoâng naèm, "The great Master Shen-Hsiu says that Khi cheát naèm khoâng ngoài, morality is abstaining from doing evil, Voán laø ñaàu xöông thuùi, wisdom is offering up all good conduct, Vì sao laäp coâng khoùa." and concentration is purifying one's own The Master said, "To dwell with the mind mind. This is how he explains them, but I contemplating stillness is sickness, not do not know, High Master, what dharma Dhyana. Constant sitting restrains the of instruction you use." body. How can it be beneficial? Listen to my verse: • Toå baûo: "Neáu toâi noùi coù phaùp cho ngöôøi When living, sit, don't lie. töùc laø noùi doái, oâng chæ tuøy phöông môû troùi, When dead, lie down, don't sit. giaû danh laø tam muoäi. Nhö thaày oâng noùi How can a set of stinking bones giôùi ñònh hueä, thaät laø khoâng theå nghó baøn, Be used for training?" nhöng choã thaáy giôùi ñònh hueä cuûa toâi laïi khaùc."—The Master said, "If I said that I • Chí Thaønh leã baùi thöa raèng: "Ñeä töû ôû choã had a dharma to give to others, I would be ñaïi sö Thaàn Tuù, hoïc ñaïo chín naêm maø lying to you. I merely use expedients to khoâng ñöôïc kheá ngoä. Ngaøy nay nghe Hoøa untie bonds and falsely call that samadhi. Thöôïng noùi moät baøi keä lieàn kheá ngoä ñöôïc Your master's explanation of morality, boån taâm. Sanh töû laø vieäc lôùn, ñeä töû xin concentration, and wisdom is truly Hoøa Thöôïng vì loøng ñaïi bi chæ daïy theâm."

inconceivably good but my conception of Toå baûo: “Toâi nghe thaày oâng daïy hoïc nhôn morality, concentration and wisdom is phaùp giôùi ñònh hueä, haønh töôùng nhö theá different from his.” naøo, oâng vì toâi noùi xem?”—Chih-Ch’eng bowed again and said, “Your disciple • Chí Thaønh thöa: “Giôùi ñònh hueä chæ laø studied the way for nine years at the moät thöù vì sao laïi coù khaùc?”—Chih- place of great Master Hsiu but obtained Ch’eng said, “There can only be one kind no enlightenment. Now, hearing one of morality, concentration, and wisdom. speech from the High Master, I am united How can there be a difference?” with my original mind. Your disciple’s birth and death is a serious matter. Will • Toå baûo: “Thaày oâng noùi giôùi ñònh hueä laø the High Master be compassionate tieáp ngöôøi Ñaïi thöøa, coøn toâi noùi giôùi ñònh enough to instruct me further?” The hueä laø tieáp ngöôøi toái thöôïng thöøa, ngoä Master said, “I have heard that your hieåu chaúng ñoàng, thaáy coù mau chaäm; oâng Master instructs his students in the nghe toâi noùi cuøng vôùi kia ñoàng hay dharmas of morality, concentration, and chaêng? Toâi noùi phaùp chaúng lìa töï taùnh, lìa wisdom. Please tell me how he defines theå noùi phaùp thì goïi laø noùi töôùng, töï taùnh the terms.” thöôøng meâ, phaûi bieát taát caû muoân phaùp ñeàu töø nôi töï taùnh khôûi duïng, aáy laø phaùp • Chí Thaønh thöa: “Ñaïi sö Thaàn Tuù noùi caùc chôn giôùi, chôn ñònh, chôn hueä.” Haõy laéng ñieàu aùc chôù laøm goïi laø giôùi, caùc ñieàu nghe toâi noùi keä ñaây: thieän vaâng laøm goïi laø hueä, töï tònh yù mình “Ñaát taâm khoâng loãi töï taùnh giôùi,

Ñaát taâm khoâng si töï taùnh hueä, These five heaps are Ñaát taâm khoâng loaïn töï taùnh ñònh. A body of illusion. Chaúng taêng chaúng giaûm töï kim cang, And what is illusion? Thaân ñeán thaân ñi voán tam muoäi.” Ultimately? The Master said, “Your master’s morality, If you tend toward concentration, and wisdom guide those of True suchness the Great Vehicle, whereas my morality, The Dharma is concentration, and wisdom guide those of Not yet pure. the Supreme Vehicle. Enlightenment is not the same as understanding; seeing • Toå lieàn aán khaû ñoù, laïi baûo Chí Thaønh may take place slowly or quickly. Listen raèng: “Giôùi ñònh hueä cuûa Thaày oâng laø to my explanation. Is it the same as Shen- khuyeân daïy ngöôøi tieåu caên tieåu trí, coøn Hsiu’s? The Dharma which I speak does giôùi ñònh hueä cuûa toâi ñaây laø daïy ngöôøi ñaïi not depart from the self-nature, for to caên ñaïi trí. Neáu ngoä ñöôïc töï taùnh cuõng depart from the self-nature in explaining chaúng laäp Boà Ñeà, Nieát Baøn, cuõng chaúng the Dharma is to speak of marks and laäp giaûi thoaùt tri kieán, khoâng moät phaùp coù continually confuse the self-nature. You theå ñöôïc môùi hay döïng laäp muoân phaùp. should know that the functions of the ten Neáu hieåu ñöôïc yù naày cuõng goïi laø thaân thousand dharmas all arise from the self- Phaät, cuõng goïi laø Boà Ñeà Nieát Baøn, cuõng nature and that this is the true morality, goïi laø giaûi thoaùt tri kieán. Ngöôøi thaáy taùnh concentration, and wisdom. Listen to my laäp cuõng ñöôïc, khoâng laäp cuõng ñöôïc, ñi verse: laïi töï do, khoâng bò treä ngaïi, öùng duïng tuøy Mind-ground without wrong: vieäc laøm, noùi naêng tuøy ñaùp, khaép hieän Self-nature morality. hoùa thaân, chaúng lìa töï taùnh, lieàn ñöôïc töï Mind-ground without delusion: taïi thaàn thoâng, du hyù tam muoäi, aáy goïi laø

Self-nature wisdom. kieán taùnh.”—The Master approved, and Mind-ground without confusion: he said further to Chih-Ch’eng, “Your Self-nature concentration. Master’s morality, concentration and Neither increasing nor decreasing: wisdom exhort those of lesser faculties You are vajra. and lesser wisdom, while my morality, Body comes, body goes: concentration, and wisdom exhort those of The original samadhi.” great faculties and great wisdom. If you are enlightened to your self-nature, you • Chí Thaønh nghe keä roài hoái taï, môùi trình do not set up in your mind the notion of moät baøi keä: Bodhi or of Nirvana or of the liberation “Naêm uaån thaân huyeãn hoùa, of knowledge and vision. When not a Huyeãn laøm sao cöùu caùnh, single dharma is established in the mind, Xoay laïi tìm chaân nhö, then the ten thousand dharmas can be Phaùp trôû thaønh baát tònh.” established there. To understand this Hearing this verse, Chih-Ch’eng principle is to achieve the Buddha’s body regretted his former mistakes and he which is also called Bodhi, Nirvana, and expressed his gratitude by saying this the liberation of knowledge and vision as verse: well. Those who see their own nature can

establish dharmas in their minds or not without laziness. He was a native of T’ai establish them as they choose. They come Ho in Chi Chou. and go freely, without impediments or Bhikshu Chih-Ch’e obstacles. They function correctly and speak appropriately, seeing all • Taêng Chí Trieät, queâ ôû Giang Taây, hoï transformation bodies as intregral with the Tröông teân Haønh Xöông, thuôû nhoû laø moät self-nature. That is precisely the way they hieäp khaùch. Töø khi chia ra hai toâng Nam obtain independence, spiritual powers and Baéc, hai vò Toâng chuû tuy queân bæ ngaõ, the samadhi of playfulness. This is what is nhöng ñoà chuùng tranh nhau khôûi yeâu gheùt. called seeing the nature." Khi aáy ñeä töû cuûa Baéc Toâng töï laäp Ngaøi Thaàn Tuù laøm Toå thöù saùu, maø kî vì Luïc • Chí Thaønh laïi thöa: “Theá naøo laø nghóa Toå ñöôïc truyeàn y, moïi ngöôøi ñeàu nghe chaúng laäp?”—Chih Ch’eng asked the neân môùi daïy Haønh Xöông ñeán aùm saùt Luïc Master further, “What is meant by ‘not Toå. Toå taâm thoâng döï bieát vieäc aáy neân lieàn establishing?’” ñeå möôøi laïng vaøng ôû döôùi toøa. Khi aáy ban • Toå baûo: “Töï taùnh khoâng loãi, khoâng si, ñeâm Haønh Xöông vaøo trong thaát Toå, toan khoâng loaïn, nieäm nieäm Baùt Nhaõ quaùn muoán haïi Toå, Toå ñöa coå cho cheùm, Haønh chieáu, thöôøng lìa phaùp töôùng, töï do töï taïi, Xöông lieàn höôi kieám ba laàn, thaûy ñeàu doïc ngang troïn ñöôïc, coù gì neân laäp? Töï khoâng thöông toån. Toå baûo: “Kieám chaùnh taùnh töï ngoä, ñoán ngoä, ñoán tu cuõng khoâng chaúng taø, kieám taø chaúng chaùnh, chæ nôï thöù lôùp, cho neân chaúng laäp taát caû phaùp. vaøng cuûa oâng.” Haønh Xöông hoaûng hoát teù Caùc phaùp laø laëng leõ, coù thöù lôùp gì?”—The xæu, giaây laâu môùi tænh, caàu xin saùm hoái, Master replied, “When your self-nature is lieàn nguyeän xuaát gia. Toå lieàn cho vaøng free from error, obstruction and confusion baûo: “OÂng haõy ñi, e ñoà chuùng trôû laïi haïi when Prajna is present in every thought, oâng, moät ngaøy khaùc oâng coù theå thay hình contemplating and shedding illumination ñoåi daïng maø trôû laïi, toâi seõ nhaän oâng.” and when you are constantly apart from Haønh Xöông vaâng lôøi daïy, giöõa ñeâm troán the dharma

marks and are free and ñi, sau theo Taêng xuaát gia, thoï giôùi cuï tuùc, independent, both horizontally and tinh caàn tu haønh. Moät hoâm oâng nhôù laïi lôøi vertically, then what is there to be Toå, töø xa ñeán leã ra maét Toå. Toå baûo: “Toâi established? In the self-nature, in self- nhôù oâng ñaõ laâu, sao oâng ñeán muoän enlightenment, in sudden enlightenment, vaäy?”—Bhikshu Chih-Ch’e, a native of and in sudden cultivation there are no Chiang Hsi, had the family name Chang degrees. Therefore, not a single dharma is and the personal name Hsing-Ch’ang. As established. All dharmas are still and a youth, he was an itinerant warrior. extinct. How can there be stages?” When the schools split into the Northern and Southern, although the two leaders • Chí Thaønh lieàn leã baùi, nguyeän laøm ngöôøi had lost the notion of self and other, the haàu haï, sôùm chieàu khoâng löôøi moõi. Chí disciples stirred up love and hate. The Thaønh laø ngöôøi Thaùi Hoøa Caùt Chaâu— disciples of the Northern School secretly Chih-Ch’eng made obeisance and set up Shen-Hsiu as the Sixth Patriarch. attended on the Master day and night Fearing that the country would hear of the transmission of the robe, they hired

Hsing-Ch’ang to assassinate the Master. often studies the Mahaparinirvana Sutra, But the Master had the power of knowing but he has not yet understood the the thoughts of others. He knew of this principles of permanence and matter in advance and set ten ounces of impermanence. I beg the High Master to gold in his chair. That night, Hsing- be compassionate and explain them for Ch’ang entered his room intending to kill me.” him. The Master stretched out his neck. Hsing-Ch’ang swung the blade three • Toå baûo: “Voâ thöôøng töùc laø Phaät taùnh, höõu times but could not harm him. The Master thöôøng töùc laø taâm phaân bieät taát caû phaùp said, “A straight sword is not bent, a bent thieän aùc vaäy.”—The Master said, sword is not straight, I merely owe you “Impermanence is just the Buddha nature gold, I do not owe you life.” Hsing- and permanence is just the mind Ch’ang fell to the ground in fright. After a discriminating good and evil dharmas.” while he came to and begged for mercy, repenting of his error and vowing to leave • Haønh Xöông thöa raèng: “Hoøa Thöôïng noùi home. The Master gave him the gold and phaùp raát traùi vôùi vaên kinh.”— Hsing- said, “Go. I fear that my followers will Ch’ang replied, “High Master, your come and take revenge. Change your explanation contradicts the Sutra text!” appearance and return another day and I will accept you.” Hsing Ch’ang received • Toå baûo: “Ta ñöôïc truyeàn taâm aán cuûa his orders and disappeared into the night. Phaät, ñaâu daùm traùi vôùi kinh Phaät.”—The Later, he left home under another Master said, “I transmit the Buddha’s Bhikshu, received complete precepts and mind-seal. How could I dare to contradict was vigorous in practice. One day, the Buddhas’ Sutras?” remembering the Master’s words, he made the long journey to have an • Haønh Xöông thöa: “Kinh noùi Phaät taùnh laø audience. The Master said, “I have thöôøng, Hoøa Thöôïng laïi noùi laø voâ thöôøng, thought of you for a long time. What took caùc phaùp thieän aùc cho ñeán taâm Boà Ñeà you so long?” ñeàu laø voâ thöôøng maø Hoøa Thöôïng laïi noùi laø höõu thöôøng, ñaây töùc laø traùi nhau, khieán • Haønh Xöông thöa: “Tröôùc nhôø ôn Hoøa cho hoïc nhôn caøng theâm nghi ngôø.”— Thöôïng xaù toäi, ngaøy nay tuy xuaát gia

khoå Hsing-Ch'ang replied, "The Sutra says haïnh, troïn khoù ñeàn ñaùp aân ñöùc, ñaâu mong that the Buddha nature is permanent and truyeàn phaùp ñoä sanh ö? Ñeä töû thöôøng xem the High Master has just said that it is kinh Nieát Baøn, chöa hieåu nghóa thöôøng vaø impermanent; it says that good and evil voâ thöôøng, cuùi xin Hoøa Thöôïng töø bi chæ dharmas, reaching even to the Bodhi daïy."—He replied, "The High Master Mind, are impermanent and the High once favored me by pardoning my crime. Master has just said that they are Although I have left home and although I permanent. This contradiction has merely practice austerities, I shall never be able intensified your student's doubt and to repay his kindness. May I try to repay delusion." you by transmitting the Dharma and taking living beings across? Your disciple

• Toå noùi: "Kinh Nieát Baøn thuôû xöa toâi coù evil dharmas? To the end of an aeon not nghe Ni Voâ Taän Taïng ñoïc moät laàn lieàn vì one person would produce the Bodhi baø giaûng noùi, khoâng coù moät chöõ, moät Mind. Therefore, I explain it as nghóa naøo khoâng hieäp vôùi vaên kinh, cho impermanent. That is exactly what the ñeán vì oâng noùi cuõng troïn khoâng coù hai Buddha explained as the meaning of true thuyeát."— The Master said, "Formerly, I permanence. Furthermore, if all dharmas heard Bhikshuni Wu Chin Tsang recite were permanent, all things would have a the Nirvana Sutra. When I comented on it, self-nature subject to birth and death and there was not one word or principle which the true permanent nature would not did not accord with the sutra text. My pervade all places. Therefore, I explain it explanation to you now is not different." as impermanent. That is exactly what the Buddha explained as the meaning of the • Haønh Xöông thöa: "Hoïc nhôn thöùc löôïng true permanence. It was for the sake of caïn toái, cuùi mong Hoøa Thöôïng löôïng theo common people and those who belong to maø töø bi khai thò."—Hsing-Ch'ang other religions who cling to deviant views replied, "Your student's capacity for of permanence, and for all those who understanding is superficial. Will the High follow the two-vehicle way, mistaking Master please explain further?" permanence for impermanence formulating the eight perverted views, • Toå baûo: "OÂng bieát chaêng, Phaät taùnh neáu that the Buddha in the ultimate Nirvana thöôøng laïi noùi gì laø caùc phaùp thieän aùc, cho teaching destroyed their prejudiced ñeán cuøng kieáp khoâng coù moät ngöôøi phaùt views. He explained true permanence, taâm Boà Ñeà, neân toâi noùi laø voâ thöôøng, maø true bliss, true selfhood and true purity. chính laø ñaïo chôn thöôøng cuûa Phaät noùi. You now contradict this meaning by Laïi taát caû phaùp neáu laø voâ thöôøng, töùc laø relying on the words, taking annihilation moãi vaät ñeàu coù töï taùnh, dung thoï sanh töû to be impermanence and fixing on a maø taùnh chôn thöôøng coù choã baát bieán, neân lifeless permanence. In this way you toâi noùi thöôøng chính laø Phaät noùi nghóa misinterpret the last, subtle, complete and chaân voâ thöôøng. Phaät xöa vì phaøm phu wonderful words of the Buddha. Even if ngoaïi ñaïo chaáp taø thöôøng, coøn caùc haøng you read it a thousand times, what benefit nhò thöøa thöôøng maø chaáp laø voâ thöôøng, could you derive from it?" coäng thaønh taùm thöù ñieân ñaûo, neân trong giaùo lyù lieãu nghóa kinh Nieát

Baøn phaù • Haønh Xöông boãng nhieân ñaïi ngoä, lieàn noùi thieân kieán kia maø hieån baøy chôn thöôøng, keä raèng: chôn laïc, chôn ngaõ, chôn tònh. Nay oâng y “Vì giöõ taâm voâ thöôøng, theo lôøi noùi maø traùi vôùi nghóa, duøng ñoaïn Phaät noùi coù taùnh thöôøng, dieät voâ thöôøng vaø xaùc ñònh caùi töû thöôøng Khoâng bieát ñöôïc phöông tieän, maø laàm hieåu lôøi noùi maàu nhieäm vieân dieäu Nhö ao xuaân moø gaïch, toái haäu cuûa Phaät, duø coù xem moät ngaøn Nay toâi chaúng thi coâng, bieán kinh thì coù lôïi ích gì?”—The Master Maø Phaät taùnh hieän tieàn, said, “Don’t you understand? If the Khoâng phaûi thaày trao cho, Buddha nature were permanent, what use Toâi cuõng khoâng sôû ñaéc.” would there be in speaking of good and

Hsing-Ch’ang suddenly achieved the • Toå baûo: OÂng sa di naày ñaâu neân noùi nhö great enlightenment and spoke this verse: theá.”—The Master said, “This Sramanera To those who hold impermanence in mind imitates the talk of others.” The Buddha speaks of the permanent nature; • Thaàn Hoäi lieàn hoûi: “Hoøa Thöôïng toïa Not knowing expedients is like thieàn laïi thaáy hay chaúng thaáy?”— Shen- Picking up pebbles from a spring pond. Hui then asked, “When you sit in Ch’an, High Master, do you see or not?” But now without an effort The Buddha nature manifests; • Toå caàm gaäy ñaùnh ba gaäy hoûi: “Toâi ñaùnh The Master did not transmit it, oâng ñau hay chaúng ñau?”—The Master And I did not obtain a thing.” hit him three times with his staff and said, “When I hit you, does it hurt or not?” • Toå baûo: “Nay oâng môùi trieät vaäy, neân ñaët teân oâng laø Chí Trieät.” Chí Trieät leã taï maø • Thaàn Hoäi ñaùp: “Cuõng ñau cuõng khoâng lui—The Master said, “Now you ñau.”—Shen-Hui replied, “It both hurts understand! You should be called Chih- and does not hurt.” Ch’e (breadth of understanding).” Chih- Ch’e thanked the Master, bowed and • Toå baûo: “Toâi cuõng thaáy cuõng chaúng withdrew. thaáy.”—The Master said, “I both see and do not see.” • Coù moät chuù beù teân laø Thaàn Hoäi ôû Töông • Thaàn Hoäi hoûi: “Theá naøo laø cuõng thaáy Döông, con nhaø hoï Cao, möôøi ba tuoåi töø cuõng chaúng thaáy?”—Shen-Hui asked, chuøa Ngoïc Tuyeàn ñeán tham leã—A young “How can you both see and not see?” boy thirteen years old named Shen-Hui, • Toå baûo: “Choã thaáy cuûa toâi thöôøng thaáy who was from a Kao family in Hsiang- nhöõng loãi laàm nôi taâm mình, khoâng thaáy Yang, came from Yu-Ch’uan to pay phaûi quaáy toát xaáu cuûa ngöôøi khaùc, aáy do homage. cuõng thaáy maø cuõng chaúng thaáy. OÂng noùi ñau cuõng chaúng ñau laø theá naøo? Neáu oâng • Toå hoûi: “Tri thöùc töø xa nhoïc nhaèn ñeán laïi chaúng ñau thì ñoàng nhö caây ñaù, neáu oâng ñem ñöôïc caùi goác ñeán chaêng? Neáu coù goác ñau thì ñoàng vôùi phaøm phu, töùc khôûi saân thì neân bieát ñöôïc oâng chuû, thöû noùi haän, oâng höôùng veà tröôùc thaáy laø hai beân, xem?”—The master said, “The Knowing ñau chaúng ñau laø sanh dieät, oâng töï taùnh One’s journey must have been difficult. laïi chaúng thaáy maø daùm ñuøa vôùi ngöôøi.”— Did you bring the original with you? If The Master said, “What I see is the you have the original, you should know transgression and error of my own mind. I the owner. Try to explain it to me." do not see the right, wrong, good or bad of other people. This is my seeing and not • Thaàn Hoäi thöa: “Laáy voâ truï laøm goác, thaáy seeing. How can you say it both hurts and töùc laø chuû.”—Shen-Hui said, “I take non-

does not hurt? If it does not hurt you are dwelling as the original and seeing as the like a piece of stone but if it does hurt you owner." are just like a common person and will give rise to hatred. Your 'seeing and not

seeing' are two extreme and your 'hurting follows: "I have a thing. It has no head or and not hurting' are production and tail, no name or label, no back or front. extinction. You have not even seen your Do you all know what it is?" own nature and yet you dare to ridicule others." • Thaàn Hoäi böôùc ra noùi raèng: "AÁy laø boån nguyeân cuûa chö Phaät, laø Phaät taùnh cuûa • Thaàn Hoäi lieàn leã baùi saùm hoái. Toå laïi noùi: Thaàn Hoäi."—Shen-Hui stepped forward "Taâm oâng neáu meâ chaúng thaáy thì hoûi and said, "It is the root source of all thieän tri thöùc ñeå tìm ñöôøng, coøn taâm oâng Buddhas, Shen-Hui's Buddha nature!" neáu ngoä töùc töï thaáy taùnh, y phaùp tu haønh, oâng töï meâ khoâng thaáy taâm mình, trôû laïi • Toå baûo: "Toâi ñaõ noùi vôùi oâng khoâng danh hoûi ta thaáy cuøng chaúng thaáy. Ta thaáy thì khoâng töï, oâng lieàn goïi laø boån nguyeân, laø töï bieát haù thay caùi meâ cho oâng, neáu oâng Phaät taùnh, oâng nhaèm ñi laáy coû tranh che töï thaáy cuõng chaúng thay ñöôïc caùi meâ cho ñaàu, cuõng chæ thaønh caùi haïng toâng ñoà cuûa ta, sao chaúng töï bieát töï thaáy maø hoûi ta tri giaûi."—The Master said, "I just told thaáy cuøng chaúng thaáy." Thaàn Hoäi laïi leã you that it has no name or label, and you hôn moät traêm laïy, xin saùm hoái toäi loãi roài immediately call it the root-source of all sieâng naêng haàu haï beân caïnh khoâng rôøi— Buddhas. Go and build a thatched hut Shen-Hui bowed, apologized and thanked over your head! You're nothing but a the Master. The Master continued, "If follower who pursues knowledge and your mind is confused and you do not see, interpretation." then ask a Good Knowing Advisor to help you find the way. If your mind is • Sau khi Toå dieät ñoä, ngaøi Thaàn Hoäi vaøo enlightened, then see your own nature Kinh Laïc, hoaèng truyeàn phaùp ñoán giaùo and cultivate according to the Dharma. Taøo Kheâ, vieát boä Hieån Toâng Kyù, thaïnh You yourself are confused and do not see haønh ôû ñôøi goïi laø Thieàn Sö Haø Traïch— your own mind and, yet, you come to ask After the Master's extinction, Shen-Hui me whether or not I see. If I see, I know it went to Ching Lo where he propagated for myself but is that of any help to you in the Ts'ao-His Sudden Teaching. He wrote your confusion? In the same way your the Hsien-Tsung Chi which circulated seeing is of no use to me. Why don't you widely throughout the land. He is known know and see it for yourself, instead of as Dhyana Master Ho-Che. asking me whether or not I see?" Shen- Hui bowed again over one hundred times, • Toå thaáy caùc toâng naïn vaán nhau, ñeàu khôûi seeking forgiveness for his error. He taâm aùc, phaàn nhieàu nhoùm ôû döôùi toøa cuûa served the Master with diligence, never Toå, Ngaøi thöông xoùt môùi baûo raèng: leaving his side. "Ngöôøi hoïc ñaïo, taát caû nieäm thieän, nieäm aùc neân phaûi deïp saïch, khoâng teân coù theå • Moät hoâm Toå baûo chuùng: "Toâi coù moät vaät goïi, aáy goïi laø töï taùnh, taùnh khoâng hay aáy khoâng ñaàu, khoâng ñuoâi, khoâng danh, goïi laø thaät taùnh, treân thaät taùnh döïng laäp khoâng töï, khoâng löng, khoâng maët, caùc taát caû giaùo moân, ngay lôøi noùi lieàn phaûi töï ngöôøi laïi bieát chaêng?"—One day the thaáy." Master addressed the assembly as Caùc ngöôøi

nghe noùi, thaûy ñeàu laøm leã,

xin thôø Ngaøi laøm Thaày—The Master saw proclamation: “We have invited Master many disciples of other schools, all with Hui-Neng and Shen-Hsiu to the palace to evil intentions, gathered beneath his seat receive offerings so that we may to ask him difficult questions. Pitying investigate the One Vehicle in the leisure them, he said, “Students of the way, all time remaining after our myriad duties. thoughts of good or evil should be The two Masters have declined, saying completely cast away. What cannot be that in the South there is Dhyana Master named by any name is called the self- Hui-Neng, wo was secretly transmitted nature. This non-dual nature is the real the robe and Dharma of the Great Master nature and it is within the real nature that Hung-Jen who now transmits the all teaching doors are established. At Buddhas’ mind-seal. We now send these words you should see it for Chamberlain Hsieh Chien with this yourselves.” invitation, hoping that the Master will Hearing this, they all made obeisance remember us with compassion and come and asked him to be their master. to the capital.” The Master sent back a petition pleading illness saying that he wished to spend his remaining years at Phaåm Thöù Chín—Tuyeân Chieáu—The the foot of the mountain. Hsieh Chien Ninth Chapter—Proclamation said, “The Virtuous Dhyana Masters at the capital all say that to master the Way one must sit in Dhyana meditation and • Nieân hieäu Thaàn Long naêm ñaàu (705 sau practice concentration, for without Taây Lòch) vaøo ngaøy raèm thaùng gieâng, vua Dhyana concentration, liberation is Trung Toâng vaø Taéc Thieân ban chieáu raèng: impossible. I do not know how the Master “Traåm thænh hai sö An vaø Chieáu vaøo trong explains this dharma.” cung cuùng döôøng, moãi khi raûnh vieäc thì nghieân cöùu veà nhaát thöøa, hai sö ñeàu • Toå baûo: “Ñaïo do taâm maø ngoä, haù taïi ngoài nhöôøng raèng, ‘phöông Nam coù Hueä Naêng sao? Kinh noùi, ‘Neáu noùi Nhö Lai hoaëc thieàn sö ñöôïc maät trao y phaùp cuûa Ñaïi sö ngoài, naèm, aáy laø ngöôøi haønh taø ñaïo.’ Vì Hoaèng Nhaãn, ñöôïc truyeàn Phaät taâm aán, côù sao? Khoâng töø ñaâu laïi cuõng khoâng coù neân thænh ngöôøi ñeán thöa hoûi. Nay sai Noäi choã ñi, khoâng sanh khoâng dieät, aáy laø Nhö thò Tieát Giaûn mang chieáu nghinh thænh, Lai thanh tònh thieàn, caùc phaùp roãng laëng, mong thaày töø nieäm, choùng ñeán Kinh Ñoâ. aáy laø Nhö Lai thanh tònh toïa, cöùu caùnh Toå daâng bieåu töø beänh, nguyeän troïn ñôøi ôû khoâng chöùng, haù laïi coù ngoài ö?”—The nôi röøng nuùi. Tieát Giaûn thöa: “ÔÛ Kinh Master said, “The Way is awakened to Thaønh, caùc thieàn ñöùc ñeàu noùi raèng, ‘muoán from the mind. How could it be found in ñöôïc hoäi ñaïo aét phaûi toïa thieàn taäp ñònh, sitting? The Diamond Sutra states that to neáu chaúng nhôn nôi thieàn ñònh maø ñöôïc say the Tathagata either sits or lies down giaûi thoaùt laø chöa töøng coù vaäy, chöa bieát is to walk a deviant path. Why? The clear thaày noùi phaùp nhö theá naøo?’”—On the pure Dhyana of the Tathagata comes from fifteenth day of the first month, during the nowhere and goes nowhere and is neither first year of the Shen-Lung reign (705 produced nor extinguished. The A.D.), Empress Tse-T’ien and Emperor Tathagata’s clear pure ‘sitting’ is the state Chung-Tsung issued the following

of all dharmas being empty and still. from the birth and death that have no Ultimately there is no certification; even beginning?" less is there any ‘sitting.’ • Toå baûo: “Phieàn naõo töùc laø Boà Ñeà, khoâng • Tieát Giaûn thöa: “Ñeä töû trôû veà kinh, chuùa hai, khoâng khaùc, neáu duøng trí tueä chieáu thöôïng aét hoûi, cuùi mong thaày töø bi chæ baøy phaù phieàn naõo; ñaây laø kieán giaûi cuûa haøng taâm yeáu, ñeå taâu laïi hai cung vaø nhöõng nhò thöøa, caên cô xe nai xe deâ, coøn nhöõng ngöôøi hoïc ñaïo ôû kinh thaønh, ví nhö moät baäc thöôïng trí ñaïi caên, thì khoâng nhö ngoïn ñeøn moài traêm ngaøn ngoïn ñeøn, choã theá.”—The Master said, “Affliction is toái ñeàu ñöôïc saùng, saùng maõi khoâng Bodhi; they are not two and not different. cuøng.”—Hsieh Chien said, “When your One who uses wisdom to expose and disciple returns to the capital, their destroy affliction has the views and majesties will surely question him. Will understanding of the two vehicles and the the High Master please be compassionate potential of the sheep and deer carts. and instruct me on the essentials of the Those of superior wisdom and great roots mind so that I can transmit them to the are completely different.” two palaces and to students of the Way at the capital? It will be like one lamp • Tieát Giaûn thöa: “Theá naøo laø kieán giaûi Ñaïi setting a hundred thousand lapms burning, thöøa?”—Hsieh Chien said, “What are the making all the darkness endlessly light.” views and understanding of the Great vehicle?” • Toå baûo: “Ñaïo khoâng saùng toái, saùng toái aáy laø nghóa thay nhau, saùng maõi khoâng cuøng • Toå ñaùp: “Minh cuøng vôùi voâ minh, phaøm cuõng laø coù ngaøy heát, vì ñoái ñaõi maø laäp phu thaáy hai, ngöôøi trí roõ suoát taùnh noù neân. Kinh Tònh Danh noùi, ‘Phaùp khoâng coù khoâng hai, taùnh khoâng hai töùc laø thaät so saùnh vì khoâng coù ñoái ñaõi.’”—The taùnh; thaät taùnh ôû phaøm phu maø chaúng Master said, “The Way is without light or giaûm, ôû Hieàn Thaùnh maø chaúng taêng, truï darkness. Light and darkness belong to trong phieàn naõo maø khoâng loaïn, ôû trong the principle of alternation. ‘Endless light’ thieàn ñònh maø chaúng laëng leõ, chaúng ñoaïn has an end, too, because such terms are chaúng thöôøng, chaúng ñeán chaúng ñi, chaúng relative. Therefore the Vimalakirti Sutra ôû khoaûng giöõa vaø trong ngoaøi, khoâng sanh says, ‘The Dharma is incomparable khoâng dieät, taùnh töôùng nhö nhö, thöôøng because it is not relative.’” truï chaúng ñoåi goïi laø ñaïo.”—The Master said, “The common person sees light and • Tieát Giaûn thöa: “Saùng duï cho trí tueä, toái darkness as two, but the wise person duï cho phieàn naõo, ngöôøi tu ñaïo giaû nhö comprehends that their nature is non-dual. chaúng duøng trí tueä chieáu phaù phieàn naõo The non-dual nature is the real nature. thì caùi sanh töû töø voâ thuûy nöông vaøo ñaâu The real nature does not decrease in maø ra khoûi.”—Hsien Chien said, “Light common people nor increase in worthy represents wisdom and darkness sages. In afflictions, it is not confused and represents affliction. If cultivators of the in Dhyana concentration, it is not still. It is Way do not use wisdom to expose and neither cut off nor permanent. It does not destroy affliction, how can they escape come or go. It is not inside, outside, or in

the middle. It is not produced or • Tieát Giaûn nhôø chæ daïy, hoaùt nhieân ñaïi destroyed. The nature and mark is ‘thus, ngoä, leã töø trôû veà cung daâng bieåu taâu

leân thus.’ It permanently dwells and does not nhöõng lôøi cuûa Toå. Ngaøy moàng ba thaùng change. It is called the ‘Way.’” chín naêm aáy coù chieáu töôûng duï sö raèng: “Thaày töø vì giaø beänh, vì traåm maø tu haønh, • Tieát Giaûn thöa: “Thaày noùi chaúng sanh laøm phöôùc ñieàn cho ñaát nöôùc, Thaày cuõng chaúng dieät ñaâu khaùc vôùi ngoaïi ñaïo?”— nhö Ngaøi Tònh Danh giaû beänh nôi thaønh Hsieh Chien said, “How does your Tyø Da ñeå xieån döông Ñaïi Thöøa, truyeàn explanation of the self-nature as neither taâm chö Phaät, noùi phaùp baát nhò. Tieát Giaûn produced nor destroyed differ from that of truyeàn laïi lôøi Thaày chæ daïy tri kieán Nhö other religions?” Lai, traåm chöa ñöôïc nhieàu coâng ñöùc laønh, gieo ñöôïc haït gioáng laønh ñôøi tröôùc, môùi • Toå baûo: “Ngoaïi ñaïo noùi chaúng sanh gaëp Thaày ra ñôøi, ñoán ngoä phaùp thöôïng chaúng dieät laø ñem caùi dieät ñeå döøng caùi thöøa, caûm aân ñöùc Thaày, ñaàu ñoäi khoâng sanh, laáy caùi sanh ñeå baøy caùi dieät, dieät thoâi, cuøng daâng chieác Ma Naïp Ca Sa vaø vaãn chaúng dieät, sanh noùi khoâng sanh. Ta baùt thuûy tinh, saéc cho Thöù Söû Thieàu Chaâu noùi chaúng sanh chaúng dieät laø voán töï söûa sang laïi chuøa vaø ban hieäu chuøa cuõ khoâng sanh. Ta noùi chaúng sanh chaúng dieät Thaày ôû laø chuøa Quoác AÂn— Hsieh Chien laø voán töï khoâng sanh, nay cuõng chaúng received this instruction and was suddenly dieät, cho neân khoâng ñoàng vôùi ngoaïi ñaïo. greatly enlightened. He bowed, took Neáu oâng muoán bieát taâm yeáu, chæ taát caû leave and returned to the palace to report thieän aùc troïn chôù suy nghó, töï nhieân ñöôïc the Master’s speech. That year on the vaøo taâm theå thanh tònh, laëng leõ thöôøng third of the ninth month a proclamation tòch, dieäu duïng haèng sa.”—The Master was issued in praise of the Master. It answered, “As non-production and non- read: “The Master has declined our extinction are explained by other invitation because of old age and illness. religions, extinction ends production and He cultivates the Way for us and is a field production reveals extinction. Their of blessings for the country. The Master is extinction is not extinction and what they like Vimalakirti, who pleaded illness in call production is not production. My Vashali. He spreads the great fruit explanation of non-production and non- widely, transmitting the Buddha-mind and extinction is this: originally there was no discoursing on the non-dual Dharma. production and now there is no extinction. Hsieh Chien has conveyed the Master’s For this reason my explanation differs instruction, the knowledge and vision of from that of other religions. If you wish to the Tathagata. It must be due to know the essentials of the mind, simply accumulated good acts, abundant do not think of good or evil. You will then blessings and good roots planted in former enter naturally the clear, pure substance lives that we now have met with the of the mind, which is deep and Master when he appears in the world and permanently still, and whose wonderful have suddenly been enlightened to the abilities are as numerous as the sand Supreme Vehicle. We are extremely grains in the Ganges River.” grateful for his kindness, which we receive with bowed heads and now offer

in return a Mo Na robe and crystal bowl saùng ñoái cuøng toái, aâm ñoái cuøng döông, as gifts. We order the Magistrate of Shao nöôùc ñoái cuøng löûa, ñaây laø naêm ñoái.

Phaùp Chou to rebuild the temple buildings and töôùng ngöõ ngoân coù möôøi hai ñoái, ngöõ ñoái convert the Master's former dwelling cuøng phaùp, coù ñoái cuøng khoâng, coù saéc ñoái place into a temple to be called 'Kuo-EÂn' cuøng khoâng saéc, coù töôùng ñoái cuøng khoâng or the Country's Kindness." töôùng, höõu laäu ñoái cuøng voâ laäu, saéc ñoái cuøng khoâng, ñoäng ñoái cuøng tònh, trong ñoái cuøng ñuïc, phaøm ñoái cuøng Thaùnh, Taêng Phaåm Thöù Möôøi—Phoù Chuùc—The ñoái cuøng tuïc, giaø ñoái cuøng treû, lôùn ñoái Tenth Chapter —Final Instructions cuøng nhoû, ñaây laø möôøi hai ñoái vaäy. Töï taùnh khôûi duïng coù möôøi chín ñoái: daøi ñoái cuøng ngaén, taø ñoái cuøng chaùnh, si ñoái cuøng • Moät hoâm Toå goïi ñeä töû laø Phaùp Haûi, Chí hueä, ngu ñoái cuøng trí, loaïn ñoái cuøng ñònh, Thaønh, Phaùp Ñaït, Thaàn Hoäi, Trí Thöôøng, töø ñoái cuøng ñoäc, giôùi ñoái cuøng loãi, thaúng Trí Thoâng, Chí Trieät, Phaùp Traân, Phaùp ñoái cuøng cong, thaät ñoái cuøng hö doái, hieåm Nhö, vaân vaân, baûo raèng: "Caùc oâng khoâng ñoái cuøng bình, phieàn naõo ñoái cuøng Boà Ñeà, ñoàng vôùi nhöõng ngöôøi khaùc, sau khi toâi thöôøng ñoái cuøng voâ thöôøng, bi ñoái cuøng dieät ñoä, moãi ngöôøi laøm thaày moät phöông, toån haïi, hyû ñoái cuøng saân, xaû ñoái cuøng boûn nay toâi daïy caùc oâng noùi phaùp khoâng maát xeûn, tieán ñoái cuøng thoái, sanh ñoái cuøng boån toâng, tröôùc phaûi duøng ba khoa phaùp dieät, phaùp thaân ñoái cuøng saéc thaân, hoùa moân, ñoäng duïng thaønh ba möôi saùu ñoái, ra thaân ñoái cuøng baùo thaân, ñaây laø möôøi chín vaøo töùc lìa hai beân, noùi taát caû phaùp chôù lìa phaùp ñoái vaäy. Toå baûo: "Ba möôi saùu phaùp töï taùnh; chôït coù ngöôøi hoûi phaùp, oâng xuaát ñoái naày neáu hieåu maø duøng töùc laø ñaïo, lôøi noùi troïn trong ñoái ñaõi, ñeàu laáy phaùp quaùn xuyeán taát caû kinh phaùp, ra vaøo töùc ñoái ñi laïi laøm nhôn cho nhau, cöùu caùnh lìa hai beân, töï taùnh ñoäng duïng, cuøng hai phaùp thaûy ñeàu tröø, laïi khoâng coù choã ngöôøi noùi naêng, ngoaøi ñoái vôùi töôùng maø ñi. Ba khoa phaùp moân laø aám, giôùi, nhaäp lìa töôùng, trong ñoái vôùi khoâng maø lìa vaäy. AÁm laø nguõ aám, saéc, thoï töôûng, haønh, khoâng, neáu toaøn chaáp töôùng töùc laø taêng thöùc; nhaäp laø thaäp nhò nhaäp, ngoaøi coù saùu tröôûng voâ minh, ngöôøi chaáp khoâng laø coù traàn laø saéc, thanh, höông, vò, xuù, phaùp, cheâ bai kinh. Noùi thaúng chaèng duøng vaên trong coù saùu cöûa laø maét, tai, muõi, löôõi, töï, ñaõ noùi chaúng duøng vaên töï thì ngöôøi thaân, yù; giôùi laø thaäp baùt giôùi, saùu traàn, saùu cuõng chaúng neân noùi naêng, chæ lôøi noùi naêng cöûa, vaø saùu thöùc. Töï taùnh hay goàm muoân naày lieàn laø töôùng vaên töï." Toå laïi baûo: phaùp goïi laø taøng haøm thöùc, neáu khôûi suy "Noùi thaúng chaúng laäp töï töùc hai chöõ nghó töùc laø chuyeån thöùc sanh saùu thöùc ra chaúng laäp naày cuõng laø vaên töï, thaáy ngöôøi saùu cöûa, thaáy saùu traàn, nhö theá thaønh noùi lieàn cheâ bai ngöôøi ta noùi laø chaáp vaên möôøi taùm giôùi, ñeàu töø nôi töï taùnh khôûi töï. Caùc oâng neân bieát töï mình meâ thì coøn duïng. Töï taùnh neáu taø thì khôûi möôøi taùm khaû dó, laïi cheâ bai kinh Phaät, khoâng neân taø, töï taùnh neáu chaùnh thì khôûi möôøi taùm cheâ bai kinh vì ñoù laø toäi chöôùng voâ soá. chaùnh, goàm aùc duïng töùc laø duïng chuùng Neáu chaáp töôùng beân ngoaøi maø taùc phaùp sanh, thieän duïng töùc laø duïng Phaät, duïng caàu chôn, hoaëc roäng laäp ñaïo traøng, noùi loãi do nhöõng gì?

Do töï taùnh maø coù. Ñoái phaùp: laàm coù khoâng, nhöõng ngöôøi nhö theá nhieàu Ngoaïi caûnh voâ tình coù naêm ñoái, trôøi ñoái kieáp khoâng theå thaáy taùnh; chæ nghe y phaùp cuøng ñaát, maët trôøi ñoái cuøng maët traêng,

tu haønh, laïi chôù coù traêm vaät chaúng nghó, be left since each depends on the other maø ñoái vôùi ñaïo taùnh sanh chöôùng ngaïi; for existence. The three classes of neáu nghe noùi chaúng tu khieán ngöôøi bieán Dharma-doors are the heaps, the realms sanh taø nieäm, chæ y phaùp tu haønh, boá thí and the entrances. The five heaps are: phaùp maø khoâng truï töôùng. Caùc oâng neáu form, feeling, perception, impulses and ngoä, y ñaây maø noùi, y ñaây maø duøng, y ñaây consciousness. The twelve entrances are maø haønh, y ñaây maø taïo taùc, töùc khoâng the six sense objects outside: forms, maát boån toâng. Neáu coù ngöôøi hoûi nghóa sounds, smells, tastes, tangible objects oâng, hoûi coù thì ñem khoâng ñaùp, hoûi khoâng and objects of the mind; and the six sense thì ñem coù ñaùp, hoûi phaøm thì ñem Thaùnh organs within: eye, ear, nose, tongue, ñaùp, hoûi Thaùnh laáy phaøm ñaùp, hai beân body, and mind. The eighteen realms are laøm nhôn cho nhau sanh ra nghóa trung the six sense objects, the six sense organs ñaïo, nhö moät hoûi moät ñaùp, bao nhieâu caâu and the six consciousnesses. The self- hoûi khaùc ñeàu y ñaây maø khôûi taùc duïng, töùc nature is able to contain all dharmas; it is khoâng maát chaân lyù. Giaû söû coù ngöôøi hoûi the ‘store-enveloping consciousness.’ If sao goïi laø toái thì ñaùp raèng, ‘saùng laø nhôn, one gives rise to a thought, it turns into toái laø duyeân, saùng maát töùc laø toái, duøng consciousness, and the six saùng ñeå hieån toái, duøng toái ñeå hieån saùng, consciousnesses are produced, which go qua laïi laøm nhôn cho nhau thaønh nghóa out the six organs and perceive the six trung ñaïo, ngoaøi ra hoûi nhöõng caâu khaùc sense objects. Thus, the eighteen realms thaûy ñeàu nhö ñaây maø ñaùp. Caùc oâng veà arise as a function of the self-nature. If sau truyeàn phaùp y ñaây maø chæ daïy cho the self-nature is wrong, it gives rise to nhau, chôù laøm maát toâng chæ.”—One day the eighteen wrongs; if the self-nature is the Master summoned his disciples Fa- right, it gives rise to eighteen rights. Evil Hai, Chih-Ch’eng, Fa-Ta, Shen-Hui, functioning is that of a living being, while Chih-Ch’ang, Chih-T’ung, Chih-Ch’e, good functioning is that of a Buddha. Chih-Tao, Fa-Chen and Fa-Ju, and said to What is the functioning based on? It is them, “You are not like other people. based on opposing dharmas within the After my passage into extinction, you self-nature. External insentient things should each be a master in a different have five pairs of opposites: heaven and direction. I will now teach you how to earth, sun and moon, light and darkness, explain the Dharma without deviating positive and negative (yin and yang) and from the tradition of our school. First, water and fire. In speaking of the marks bring up the three classes of Dharma- of dharmas one should delineate twelve doors and then, use the thirty-six pairs of opposites: speech and dharmas, existence opposites, so that, whether coming or and non-existence, form and formless, the going, you remain in the Bodhimandala. marked and the unmarked, the presence While explaining all the dharmas, do not of outflows and the lack of outflows, form become separate from your self-nature. and emptiness, motion and stillness, Should someone

suddenly ask you about clarity and turbidity, the common and the a dharma, answer him with its opposite. If holy, membership in the Sangha and you always answer with the opposite, membership in the laity, old age and both will be eliminated and nothing will youth, and largeness and smallness. From

the self-nature nineteen pairs of opposites Do not slander the Sutras for if you do, arise: length and shortness, deviance and your offense will create countless orthodoxy, foolishness and wisdom, obstacles for you. One who attaches stupidity and intelligence, confusion and himself to external marks and practice concentration, kindness and cruelty, dharmas in search of truth, or who builds morality and immorality, Straightness and many Bodhimandalas and speaks of the crookedness, reality and unreality, danger error and evil of existence and non- and safety, affliction and Bodhi, existence will not see his nature for many permanence and impermanence, aeons. Listen to the Dharma and cultivate compassion and harm, joy and anger, accordingly. Do not think of hundreds of generosity and stinginess, advance and things, for that will obstruct the nature of retreat, production and extinction, the the Way. Listening without cultivating Dharma-body and the form-body, the will cause others to form deviant views. Transformation-body and the reward- Simply cultivate according to the Dharma, body. The Master said, “If you can and do not dwell in marks when understand and use these thirty-six pairs bestowing it. If you understand, then of opposites you can conect yourself with speak accordingly, function accordingly, the dharmas of all the Sutras and avoid practice accordingly, and act accordingly, extremes, whether coming or going. and you will not stray from the basis of When you act from your self-nature in our school. If someone ask you about a speaking with others, you are separate meaning, and the question is about from external marks while in the midst of existence, answer with non-existence; if them and separate from inward emptiness you are asked about non-existence, while in the midst of emptiness. If you are answer with existence; asked about attached to marks, you will add to your common life, answer with the holy life; wrong views and if you grasp at asked about the holy life, answer with the emptiness, you will increase your common life. Since in each case the two ignorance. Those who grasp at emptiness principles are interdependent, the slander the Sutras by maintaining that meaning of the Middle Way will arise written words have no use. Since they between them. If you answer every maintain they have no need of written question with an opposite, you will not words, they should not speak either stray from the basic principle. Suppose because written words are merely the someone asks, ‘What is darkness?’ You marks of spoken language. They also should answer ‘Brightness is the cause maintain that the direct way cannot be and darkness the condition. When there is established by written words, and yet no brightness, there is darkness. these two words ‘not established’, are Brightness reveals darkness and darkness themselves written. When they hear reveals brightness.’ Since opposites are others speaking, they slander them by interdependent, the principle of the saying that they are attached to written Middle Way is established. Answer every words. You should know that to be question that way, and in the future,

when confused as they are may be permissible you transmit the Dharma, transmit it in the but to slander the Buddha's Sutras is not.

way I am instructing you. Then you will caùc oâng buoàn khoùc bôûi vì chaúng bieát choã not stray from the tradition of our school." ñi cuûa ta, neáu bieát choã ñi cuûa ta töùc khoâng neân buoàn khoùc. Phaùp taùnh voán khoâng • Vaøo nieân hieäu Thaùi Cöïc naêm Nhaâm Tyù, sanh dieät ñi laïi, caùc oâng ngoài ñaây ta seõ vì Dieân Hoøa thaùng baûy (712 sau Taây Lòch), caùc oâng noùi moät baøi keä goïi laø 'Chôn Giaû Toå sai ñeä töû ñeán Taân Chaâu, chuøa Quoác Ñoäng Tònh" keä. Caùc oâng tuïng baøi naày AÂn döïng thaùp vaø khieán thôi khôûi coâng gaáp, cuøng vôùi ta yù ñoàng, y ñaây maø tu haønh thì naêm keá cuoái muøa haï laïc thaønh, ngaøy khoâng maát toâng chæ. Chuùng Taêng ñeàu laøm moàng moät thaùng baûy Toå hoïp ñoà chuùng leã, Toå noùi keä raèng: baûo raèng: "Toâi ñeán thaùng taùm muoán lìa "Taát caû khoâng coù chôn, theá gian, caùc oâng coù nghi phaûi hoûi nhau Chaúng do thaáy nôi chôn sôùm, toâi vì caùc oâng phaù nghi khieán caùc Neáu thaáy ñöôïc caùi chôn, oâng döùt meâ, neáu toâi ñi roài, sau khoâng coù Thaáy ñoù troïn khoâng chôn. ngöôøi daïy caùc oâng." Ngaøi Phaùp Haûi, vaân Neáu hay töï coù chôn, vaân, nghe Toå noùi thaûy ñeàu rôi leä chæ coù Lìa giaû töùc taâm chôn. Thaàn Hoäi thaàn tình baát ñoäng, cuõng khoâng Töï taâm khoâng lìa giaû, coù khoùc—In the seventh month of the Khoâng chôn choã naøo chôn. year Jen-Tsu, the first year of T'ai-Chi Höõu tình töùc bieát ñoäng, and Yen-Ho reigns (around 712 A.D.), the Voâ tình töùc khoâng ñoäng. Master sent his disciples to Hsin-Chou to Neáu tu haïnh baát ñoäng, build a pagoda at Kuo-EÂn Temple. He Ñoàng voâ tình baát ñoäng. ordered them to hurry the work and it was Neáu tìm chôn baát ñoäng, completed by the end of the summer of Treân ñoäng coù baát ñoäng. the following year. On the first day of the Baát ñoäng laø baát ñoäng, seventh month, he gathered his disciples Voâ tình khoâng Phaät taùnh. together and said, "In the eighth month I Haõy kheùo phaân bieät töôùng, wish to leave this world. Those of you Ñeä nhaát nghóa baát ñoäng, with doubts should ask about them soon Chæ khôûi caùi thaáy naày, so that I may resolve them for you and put Laø duïng cuûa chôn nhö. an end to your confusion, because when I Baûo nhöõng ngöôøi hoïc ñaïo, am gone there will be no one to teach Gaéng söùc phaûi duïng taâm, you." Hearing this, Fa-Hai and others Chôù ñoái phaùp Ñaïi thöøa, wept. Only Shen-Hui was unmoved and Laïi chaáp trí sanh töû. did not cry. Neáu baøn luaän töông öng, Lieàn cuøng baøn nghóa Phaät, • Toå baûo: "Thaàn Hoäi tieåu sö laïi ñöôïc thieän Neáu thaät khoâng töông öng, baát thieän cuøng laø ñoàng, khen cheâ chaúng Chaáp tay khieán hoan hyû. ñoäng, vui buoàn chaúng sanh, ngoaøi ra ñeàu Toâng naày voán khoâng tranh, khoâng ñöôïc, ôû trong nuùi maáy naêm, cöùu Tranh töùc maát yù ñaïo, caùnh tu ñaïo gì? Neáu caùc oâng buoàn khoùc laø Chaáp nghòch tranh phaùp moân, vì lo cho ai? Neáu lo ta chaúng bieát choã ñi Töï taùnh vaøo sanh töû." thì ta töï bieát choã ñi, neáu ta chaúng bieát choã The Master said, "Little Master Shen-Hui ñi thì troïn khoâng baùo tröôùc cho caùc oâng, has attained the equality of good and evil.

He is not moved by blame or praise and Buddha-seed. does not feel sadness or joy. None of the Fully able to discriminate among marks, rest of you have attained that. All

these But unmoving in the primary meaning: years on the mountain, how have you The very act of viewing in this way, been cultivating? Now you cry. Who are Itself is the function of true suchness. you worrying about? Are you worrying that I don't know where I'm going? I I tell you, students of the Way, know where I'm going. If I did not know, Apply your minds with effort and take I wouldn't have been able to tell you care, about it in advance. No doubt you are At the gate of the Great Vehicle crying because you don't know where I Do not grasp the wisdom of birth and am going but if you knew you wouldn't death. need to cry. Originally, the Dharma If there is response of these words, nature is not produced or extinguished; it Then let us discuss the Buddha's meaning does not come or go. All of you sit down, together. and I will recite a verse called 'The True- If there is no response, False Motion-Stillness Verse." If you take Join your hands together and make others it up and recite it, you will be of the same glad. mind as I am. If you rely on it to cultivate, The basis of this school is non-contention. you will not stray from the true principle Contention is not the meaning of the Way. of our school." The assembly bowed and For in grasping at the Dharma doors of begged the Master to recite the verse. contradition and contention, There is nothing true in anything, The self-nature enters birth and death. So don't view anything as true. If you view anything as true, • Khi aáy ñoà chuùng nghe Toå noùi keä roài thaûy Your view will be completely false. ñeàu laøm leã bieát roõ yù Toå, moãi ngöôøi nhieáp You can know what is true by yourself. taâm, y theo phaùp tu haønh, laïi khoâng daùm Being apart from the false is the truth of tranh caõi, bieát Toå khoâng coøn ôû ñôøi bao the mind. laâu, Thöôïng Toïa Phaùp Haûi laïi ñaûnh leã hoûi When your own mind is not apart from raèng: "Sau khi Hoøa Thöôïng nhaäp dieät, y the false phaùp seõ trao cho ngöôøi naøo?"—When the And lacks the truth, then where is the followers heard this verse, they truth? understood its meaning and bowed down befoe the Master. They made up their Sentient beings understand motion. minds to practice in accord with the Insentient beings do not move. Dharma and not to argue, knowing that If you cultivate the work of non- the Great Master would not remain long movement, in the world. The Senior Seated Fa-Hai Like insentient beings, you will not move. bowed again and asked, "After the High If you seek the true non-movement, Master enters extinction, who will inherit In movement, there is non-movement. the robe and Dharma?" Non-movement is non-movement, but Things without sentience lack the

• Toå baûo: "Toâi ôû chuøa Ñaïi Phaïm noùi phaùp sanh yeâu gheùt, cuõng khoâng thuû xaû, chaúng cho ñeán ngaøy nay, sao cheùp ñeå löu haønh, nghó caùc vieäc lôïi ích thaønh hoaïi, vaân vaân, goïi laø Phaùp Baûo Ñaøn Kinh, caùc oâng gìn an nhaøn ñieàm tònh, hö dung ñaïm baïc, ñaây giöõ, truyeàn trao cho nhau, ñoä khaép quaàn goïi laø nhaát töôùng tam muoäi. Neáu ôû taát caû sanh, chæ y nôi lôøi noùi naày, aáy goïi laø choã ñi ñöùng naèm ngoài thuaàn moät tröïc taâm, chaùnh phaùp, nay vì caùc oâng noùi phaùp chôù khoâng ñoäng ñaïo traøng, chôn thaønh Tònh chaúng trao y, bôûi vì caùc oâng tín caên ñaõ ñoä, ñaây goïi laø nhaát haïnh tam muoäi. Neáu thuaàn thuïc, quyeát ñònh khoâng coøn nghi ngöôøi ñuû hai tam muoäi naày nhö ñaát ñaõ

coù ngôø, kham nhaän ñöôïc ñaïi söï, nhöng cöù chöùa haït gioáng, nuoâi döôõng lôùn leân, thaønh theo yù baøi keä “Phoù Thoï” cuûa Sô Toå Ñaït thuïc ñöôïc haït kia, nhaát töôùng nhaát haïnh Ma, y khoâng neân truyeàn. Keä raèng: cuõng laïi nhö theá. Nay toâi noùi phaùp ví nhö “Ta ñeán ôû coõi naày, khi möa öôùt khaép caû quaû ñaát, Phaät taùnh Truyeàn phaùp cöùu meâ tình. cuûa caùc oâng ví nhö haït gioáng gaëp ñöôïc söï Moät hoa nôû naêm caùnh, thaám öôùt naày thaûy ñeàu phaùt sanh, nöông Keát quaû töï nhieân thaønh.” lôøi chæ daïy cuûa toâi, quyeát ñònh ñöôïc Boà The Master said, “Since the time I Ñeà, y theo haïnh cuûa toâi, quyeát ñònh chöùng lectured on the Dharma in Ta-Fan ñöôïc dieäu quaû, haõy nghe toâi noùi keä: Temple, transcriptions of my lectures “Ñaát taâm chöùa haït gioáng, have been circulated. They are to be Möa röôùi thaûy naåy maàm, called ‘The Dharma Jewel Platform Ñoán ngoä hoa tình roài, Sutra.’ Protect and transmit them in order Quaû Boà Ñeà töï thaønh.” to take humankind across. If you speak The Master added, “All of you Good according to them, you will be speaking Knowing Advisors should purify your the Orthodox Dharma. I will explain the minds and listen to my explanation of the Dharma to you, but I will not transmit the Dharma. If you wish to realize all robe because your roots of faith are pure knowledge, you must understand the and ripe. You certainly have no doubts Samadhi of one Mark and the Samadhi of and are worthy of the great Work. One Conduct. If you do not dwell in According to the meaning of the marks anywhere and do not give rise to transmission verse of the First Patriarch hate and love, do not grasp or reject and Bodhidharma, the robe should not be do not calculate advantage or transmitted. His verse said, disadvantage, production and destruction “Originally I came to this land, while in the midst of marks, but instead, Transmitting Dharma, saving living beings. remain tranquil, calm and yielding, then One flower opens; five petals and you will have achieved the Samadhi of The fruit comes to bear of itself.” One Mark. In all places, whether walking, standing, sitting or lying down, to • Toå laïi baûo: “Caùc thieän tri thöùc! Caùc oâng maintain a straight and uniform mind, to moãi ngöôøi neân tònh taâm laéng nghe toâi noùi attain the unmoving Bodhimandala and phaùp, neáu muoán thaønh töïu chuûng trí phaûi the true realization of the Pure Land. That ñaït ñöôïc nhaát töôùng tam muoäi vaø nhaát is called the Samadhi of One Conduct. haïnh tam muoäi. Neáu ôû taát caû choã maø One who perfects the two samadhis is like khoâng truï töôùng, ôû trong töôùng kia, khoâng earth in which seeds are planted; buried

in the ground, they are nourished and seventh month, the Master suddenly said grow, ripening and bearing fruit. The One to his disciples, “I wish to return to Hsin- Mark and One Conduct are just like that. Chou. Quickly ready a boat and oars.” Now, I speak the Dharma, which is like The great assembly entreated him the falling of the timely rain, moistening earnestly to stay, but the Master said, “All the great earth. Your Buddha-nature is Buddhas appear in the world and then are like the seeds, which receiving moisture, seen to enter Nirvana. This body of mine will sprout and grow. Those who receive must return somewhere.” my teaching will surely obtain Bodhi and those who practice my conduct certainly • Chuùng thöa: “Thaày töø ñaây ñi, bao giôø

môùi certify to the wonderful fruit. Listen to my trôû veà?”—The assembly said, “Master, verse" you are leaving, but sooner or later, you The mind-ground contains every seeds; will return.” Under the universal rain they all sprout Flower and feeling-Sudden • Toå baûo: “Laù ruïng veà coäi, trôû laïi khoâng Enlightenment heïn ngaøy.”—The Master said, “Falling The Bodhi-fruit accomplishes itself.” leaves return to the root. There was no • Toå noùi keä roài baûo: “Phaùp kia khoâng hai, day on which I came.” taâm kia cuõng vaäy, ñaïo kia thanh tònh, cuõng khoâng caùc töôùng, caùc oâng deø daët chôù • Laïi hoûi raèng: “Chaùnh phaùp nhaõn taïng quaùn tònh vaø ñeå taâm kia khoâng, taâm naày truyeàn trao cho ngöôøi naøo?”—They voán tònh, khoâng neân thuû xaû, moãi ngöôøi töï further asked, “Who has received the noã löïc tuøy duyeân ñi vui veû.” Khi aáy caû transmission of the Right Dharma-eye thaûy chuùng ñeàu laøm leã thoái lui—After Treasury?” speaking the verse the Master said, “Dharma is not dual nor is the mind, and • Toå baûo: “Ngöôøi coù ñaïo thì ñöôïc, ngöôøi the Way is pure and without marks. All of khoâng taâm thì thoâng.”—The Master said, you take care not to contemplate stillness “The one who has the Way obtains it; the or empty the mind. The mind is basically one without a mind penetrates it.” pure and does not grasp or reject anything. Each of you work hard and go • Laïi hoûi: “Veà sau coù naïn hay chaêng?”— well in harmony with circumstances.” They further asked, “In the future, there At that time, his followers made won’t be any difficulties, will there?” obeisance and withdrew. • Toå baûo: “Toâi dieät ñoä khoaûng naêm, saùu • Ñeán ngaøy moàng taùm thaùng baûy, Toå chôït naêm, seõ coù moät ngöôøi ñeán caét ñaàu cuûa toâi, baûo ñeä töû raèng: “Toâi muoán trôû veà Taân nghe toâi huyeàn kyù raèng: Chaâu, caùc oâng haõy choùng söûa sang thuyeàn “Treân ñaàu nuoâi thaân, nôi mieäng ñeå aên, cheøo.” Ñaïi chuùng ñeàu buoàn baû, coá caàm Gaëp naïn hoï Maõn, Döông Lieãu laøm Toå ôû laïi. Toå baûo: “Chö Phaät xuaát hieän coøn quan.”—The Master said, “Five or six phaûi thò tòch Nieát Baøn, coù laïi taát coù ñi, lyù years after my extinction (death), a man vaãn thöôøng nhieân, hình haøi cuûa toâi ñaây trôû will come to take my head. Listen to me veà aét coù choã.”—On the eighth day of the verse:

Offerings to the parents with bowed head. Ca, toå thöù baûy laø Baø Tu Maät Ña, toå thöù There must be food in the mouth. taùm laø Phaät Ñaø Nan Ñeà, toå thöù chín laø When the difficulty of ‘Man’ is met, Phuïc Ñaø Maät Ña, toå thöù möôøi laø Hieáp The officials will be Yang and Liu.” Toân Giaû, toå thöù möôøi moät laø Phuù Na Daï Xa, toå thöù möôøi hai laø Maõ Minh, toå thöù • Laïi noùi raèng: “Toâi ñi khoaûng 70 naêm, coù möôøi ba laø Ca Tyø Ma La, toå thöù möôøi boán hai vò Boà Taùt, töø phöông Ñoâng laïi, moät laø Long Thoï, toå thöù möôøi laêm laø Ca Na ngöôøi xuaát gia, moät ngöôøi taïi gia, ñoàng Ñeà Baø, toå thöù möôøi saùu laø La Haàu La Ña, thôøi höng hoùa, döïng laäp toâng toâi, kieán toå thöù möôøi baûy laø Taêng Giaø Nan Ñeà, toå thieát nhöõng ngoâi giaø lam, xöông long cho thöù möôøi taùm laø Giaø Da Xaù Ña, toå thöù chaùnh phaùp tieáp noái.”—The Master also möôøi chín laø Cöu Ma La Ña, toå thöù hai said, “Seventy years after my departure, möôi laø Xaø Daï Ña, toå thöù hai möôi moát laø two Bodhisattvas, one who has left home Baø Tu Baøn Ñaàu, toå thöù

hai möôi hai laø and one who is a layman, will Ma Noa La, toå thöù hai möôi ba laø Haïc simultaneously come from the east to Laëc Na, toå thöù hai möôi boán laø Sö Töû, toå propagate and transform. They will thöù hai möôi laêm laø Baø Xaù Tö Ña, toå thöù establish my school, build and restore hai möôi saùu laø Baát Nhö Maät Ña, toå thöù monasteries and glorify the Dharma for hai möôi baûy laø Baùt Nhaõ Ña La, toå thöù hai its heirs. möôi taùm laø Boà Ñeà Ñaït Ma, ngaøi cuõng laø Sô Toå ôû Trung Hoa, toå thöù hai möôi chín • Chuùng hoûi: “Chöa bieát töø tröôùc Phaät Toå laø Hueä Khaû, toå thöù ba möôi laø Taêng Xaùn, öùng hieän ñeán nay, söï truyeàn thoï ñöôïc bao toå thöù ba möôi moát laø Ñaïo Tín, toå thöù ba nhieâu ñôøi, mong ngaøi thöông xoùt chæ möôi hai laø Hoaèng Nhaãn, Hueä Naêng laø daïy.”—The assembly made obeisance Toå thöù ba möôi ba. Töø tröôùc chö Toå moãi again and asked, “Will you please let us vò ñeàu coù baåm thöøa, caùc oâng veà sau phaûi know for how many generations the theo thöù töï truyeàn trao, chôù khieán sai teaching has been transmitted since the laàm.”—The Master said, “The Buddhas first Buddha and Patriarchs appeared in of antiquity who have appeared in the the world?” world are numberless and uncountable. But now I will begin with the last seven • Toå baûo: “Coå Phaät hieän ra ñôøi ñaõ voâ soá Buddhas. In the Past ‘Adorned Aeon’ löôïng, khoâng theå keå heát, nay keå töø Ñöùc there were Vipashyin Buddha, Shikhin Phaät laøm ñaàu. Thuôû quaù khöù kieáp Trang Buddha and Vishvabhu Buddha. In the Nghieâm coù Phaät Tyø Baø Thi, Phaät Thi Khí, present ‘Worthy Aeon’, there have been Phaät Tyø Xaù Phuø; Hieàn kieáp naøy coù Phaät Krakucchanda Buddha, Kanakamuni Caâu Löu Toân, Phaät Caâu Na Haøm Maâu Ni, Buddha, Kashyapa Buddha, and Phaät Ca Dieáp, vaø Phaät Thích Ca Maâu Ni, Shakyamuni Buddha. From Shakyamuni ñoù laø baûy ñöùc Phaät. Nay do Ñöùc Phaät Buddha, the transmission went to Arya Thích Ca ñaàu tieân truyeàn cho toân giaû Ma Mahakashyapa, Arya Ananda, Arya Ha Ca Dieáp, Toå thöù hai laø Ngaøi A Nan, toå Sanakavasa, Arya Upagupta, Arya thöù ba laø ngaøi Thöông Na Hoøa Tu, toå thöù Dhrtaka, Arya Miccaka, Arya Vasumitra, tö laø ngaøi Öu Ba Cuùc Ña, toå thöù naêm laø Arya Buddhanandi, Arya Buddhamitra, ngaøi Ñeà Ña Ca, toå thöù saùu laø ngaøi Di Giaù Arya Parshva, Arya Punyayashas,

Mahasattva Ashvaghosa, Arya Kapimala, • Toå baûo: “Caùc oâng laéng nghe, nhöõng ngöôøi Mahasattva Nagarjuna, Arya Kanadeva, meâ ñôøi sau neáu bieát chuùng sanh töùc laø Arya Rahulata, Arya Sanghanandi, Arya Phaät taùnh, neáu bieát chuùng sanh muoân kieáp Gayashata, Arya Kumarata, Arya Jayata, tìm Phaät cuõng khoù gaëp. Nay toâi daïy caùc Arya Vasubandhu, Arya Manorhita, Arya oâng bieát töï taâm chuùng sanh, thaáy töï taâm Arya Haklena, Arya Aryasima, Arya Phaät taùnh. Muoán caàu thaáy Phaät, chæ bieát Basiasita, Arya Punyamitra, Arya chuùng sanh, chæ vì chuùng sanh meâ Phaät, Prajnatara, Arya Bodhidharma. Great chaúng phaûi Phaät meâ chuùng sanh. Töï taùnh Master Hui-K’o, Great Master Seng- neáu ngoä, chuùng sanh laø Phaät; töï taùnh neáu Ts’an, Great Master Tao-Hsin, Great meâ, Phaät laø chuùng sanh; töï taùnh bình Master Hung-Jen, and I, Hui-Neng, am ñaúng, chuùng sanh laø Phaät; töï taùnh taø hieåm, the Thirty-Third Patriarch. Thus, the Phaät laø chuùng sanh. Taâm caùc oâng neáu transmission has been handed down from hieåm khuùc

töùc Phaät ôû trong chuùng sanh, patriarch to patriarch. In the future, moät nieäm bình tröïc töùc laø chuùng sanh transmit it accordingly from generation to thaønh Phaät. Taâm toâi töï coù Phaät, töï Phaät ñoù generation. Do not allow it to become laø chôn Phaät, neáu töï khoâng coù taâm Phaät extinct." thì choã naøo caàu ñöôïc chôn Phaät? Caùc oâng The asembly heard and faithfully töï taâm laø Phaät laïi chôù hoà nghi, ngoaøi accepted what the Master had said, khoâng moät vaät maø hay döïng laäp ñeàu laø bowed and withdrew. boån taâm sanh ra muoân phaùp, neân kinh noùi taâm sanh caùc thöù phaùp sanh, taâm dieät caùc • Naêm thöù hai nieân hieäu Tieân Thieân (713 thöù phaùp dieät, nay toâi ñeå baøi keä cuøng caùc sau Taây Lòch), naêm Quyù Söûu ngaøy moàng oâng töø bieät goïi laø Töï Taùnh Chaân Phaät Keä, ba thaùng taùm (thaùng möôøi hai naêm aáy ñoåi ngöôøi ñôøi sau bieát ñöôïc yù keä naày töï thaáy laø khai nguyeân), Toå ôû taïi chuøa Quoác AÂn boån taâm, töï thaønh Phaät ñaïo. Keä raèng: sau buoåi ngoï trai, baûo caùc ñoà chuùng raèng: "Chôn nhö töï taùnh laø chôn Phaät, "Caùc oâng moãi ngöôøi cöù ngoài y choã cuõ, toâi Taø kieán tam ñoäc laø ma vöông, cuøng caùc oâng töø bieät."—On the third day Khi taø meâ ma ôû trong nhaø, of the eighth month of the year Kuei- Khôûi chaùnh kieán Phaät ôû trong nhaø. Chou, the second year of the Hsien-T'ien Trong taùnh taø kieán tam ñoäc sanh, reign (around 713 A.D.), after a meal in Töùc laø ma vöông ñeán trong nhaø, Kuo-EÂn Temple, the Master said, "Each Chaùnh kieán töï tröø taâm tam ñoäc, of you take your seat, for I am going to Ma bieán thaønh Phaät thaät khoâng giaû. say goodbye." Phaùp thaân baùo thaân vaø hoùa thaân, Ba thaân xöa nay laø moät thaân, • Ngaøi Phaùp Haûi baïch raèng: "Hoøa Thöôïng Neáu nhaèm trong taùnh hay töï thaáy, ñeå laïi giaùo phaùp gì khieán cho nhöõng Töùc laø nhôn Boà Ñeà thaønh Phaät. ngöôøi meâ ñôøi sau ñöôïc thaáy Phaät Voán töø hoùa thaân sanh taùnh tònh, taùnh?"—Fa-Hai said, "What teaching Taùnh tònh thöôøng ôû trong hoùa thaân. dharma will the High Master leave behind Taùnh khieán hoùa thaân haønh chaùnh ñaïo, so that confused people can be led to see Veà sau vieân maõn thaät khoâng cuøng. the Buddha-nature?" Taùnh daâm voán laø nhôn taùnh tònh, Tröø daâm töùc laø thaân taùnh tònh,

Trong taùnh moãi töï lìa nguõ duïc, minds are the Buddha; have no further Thaáy taùnh saùt na töùc laø chôn. doubts. Nothing can be established Ñôøi naày neáu gaëp phaùp ñoán giaùo, outside the mind, for the original mind Chôït ngoä töï taùnh thaáy ñöôïc Phaät. produces the ten thousand dharmas. Neáu muoán tu haønh mong laøm Phaät, Therefore, the Sutras say, 'The mind Khoâng bieát nôi naøo nghó tìm chôn. produced, all dharmas are produced; the Neáu hay trong taâm töï thaáy chôn, mind extinguished, all dharmas are Coù chôn töùc laø nhôn thaønh Phaät, extinguished. Now, to say goodbye, I will Chaúng thaáy töï taùnh ngoaøi tìm Phaät, leave you a verse called the 'Self- Khôûi taâm thaûy laø ngöôøi ñaïi si. Nature's True Buddha Verse.' People of Phaùp moân ñoán giaùo nay löu truyeàn, the future who understand its meaning Cöùu ñoä ngöôøi ñôøi phaûi töï tu, will see their original mind and realize Baûo oâng ngöôøi hoïc ñaïo ñôøi sau, the Buddha Way. The verse runs: Khoâng khôûi thaáy naày raát xa xoâi." The true-suchness self-nature The Master said, "All of you please, is the true Buddha. listen carefully. If those of future Deviant views, the three

poisons, generations recognize living beings, they are the demon king. will have perceived the Buddha-nature. If At times of deviant confusion they do not recognize living beings, they the demon king is in the house; may seek the Buddha throughout many But when you have proper views aeons but he will be difficult to meet. I the Buddha is in the hall. will now teach you how to recognize the Deviant views, the three poisons living beings within your mind and how to produced within the nature, see the Buddha-nature there. If you wish Are just the demon king to see the Buddha, simply recognize come to dwell in the house. living beings for it is living beings who Proper views casting out are confused about the Buddha and not three poisons of the mind the Buddha who is confused about living Transform the demon into Buddha beings. When enlightened to the self- True, not False. nature, the living being is a Buddha. If Dharma-body, Reward-body, confused about the self-nature, the and Transformation-body: Buddha is a living being. When the self- Fundamentally the thre bodies nature is impartial, the living being is the are one body. Buddha. When the self-nature is biased, Seeing that for yourself the Buddha is a living being. If your within your own nature thoughts are devious and malicious, the Is the Bodhi-cause Buddha dwells within the living being but for realizing Buddhahood. by means of one impartial thought, the The pure nature is originally living being becomes a Buddha. Our Produced from the Transformation- minds have their own Buddha and that body. Buddha is the true Buddha. If the mind The pure nature is ever-present does not have its own Buddha, where can Within the Transformation-body. the true Buddha be sought? Your own One’s nature leads the

Transformation-body down the right ñeä töû cuûa toâi, cuõng khoâng phaûi laø chaùnh road. phaùp. Chæ bieát töï boån taâm, thaáy töï boån And in the future the full perfection taùnh, khoâng ñoäng khoâng tònh, khoâng sanh is truly without end. khoâng dieät, khoâng ñi khoâng laïi, khoâng The root cause of purity phaûi khoâng quaáy, khoâng truï khoâng vaõng, is the lust nature, e caùc oâng trong taâm meâ, khoâng hieåu yù toâi, For once rid of lust, nay laïi daën doø caùc oâng khieán caùc oâng the substance of the nature is pure. thaáy taùnh. Sau khi toâi dieät ñoä, y theo ñaây Each of you, within your natures; tu haønh, nhö ngaøy toâi coøn soáng, neáu traùi abandon the five desires. lôøi toâi daïy, giaû söû toâi coøn ôû ñôøi, cuõng In an instant, see your nature, it is khoâng coù lôïi ích gì. Toå laïi noùi keä raèng: true. “Ngô ngô khoâng tu thieän, If in this life you encounter Ngaùo ngaùo khoâng laøm aùc, The door of Sudden Teaching Laëng leõ döùt thaáy nghe, You will be suddenly enlightened to Theânh thang taâm khoâng dính.” your self-nature and see the Honored Having spoken the verse the Master of the world. continued, “All of you should take care. If you wish to cultivate and aspire to After my extinction, do not act with Buddhahood, worldly emotion. If you weep in sorrow, You won’t know where the truth receive condolences or wear mourning is to be sought clothes, you are not my disciples, for that Unless you can see the truth is contrary to the proper Dharma. Simply within your own mind, recognize your own original mind and see This truth which is the cause your own original nature, which is neither of realizing Buddhahood. moving nor still,

neither produced nor Not to see your self-nature extinguished, neither coming nor going, but to seek the Buddha outside: neither right nor wrong, neither dwelling If you think that way, you are nor departing. Because I am afraid that deluded indeed. your confused minds will misunderstand I now leave behind my intention, I will instruct you again so the Dharma-door of the Sudden that you may see your nature. After my Teaching extinction, continue to cultivate To liberate worldly people accordingly, as if I were still present. who must cultivate themselves. Should you disregard my teaching, then I announce to you even if I were to remain in the world, you and to future students of the Way: would obtain no benefit." If you do not hold these views He further spoke this verse: you will only waste your time. Firm, firm: Do not cultivate the good. High, high: Do not do evil. • Toå noùi keä roài baûo raèng: “Caùc oâng ôû laïi an Still, still: Cut off sight and sound. vui, sau khi toâi dieät ñoä, chôù laøm theo theá Vast, vast: The mind unattached. gian khoùc loùc nhö möa, nhaän leã vaät ñieáu tang, thaân maëc hieáu phuïc, chaúng phaûi laø • Toå noùi keä roài ngoài ngay thaúng ñeán canh ba, chôït baûo ñeä töû raèng: “Toâi ñi nheù!” Roài im laëng

maø hoùa. Khi aáy muøi laï ñaày caû thaát, coù moät Shao-Chou and Hsin-Chou as to who should moùng traéng voøng giaùp ñaát, trong röøng caây coái receive the true body. As they could not agree, ñeàu bieán thaønh maøu traéng, caàm thuù keâu vang they lit incense and prayed saying, “The bi thöông—After speaking this verse, the Master will be returned to the place indicated Master sat upright until the third watch, when by the incense smoke.” The smoke went suddenly he said to his disciples, “I am going!” directly to Ts’ao-His and so, on the thirteenth In an instant he changed and a rare fragrance day of the eleventh month, the reliquary and filled the room. A white rainbow linked with the transmitted robe and bowl were returned the earth and the trees in the wood turned there. In the following year, on the twenty- white. The birds and beasts cried out in fifth day of the seventh month, the body was sorrow. removed from the reliquary and Disciple Fang Pien anointed it with incense paste. • Ñeán thaùng möôøi moät, quan lieâu cuøng moân Remembering the prophecy that his head nhôn Taêng tuïc ba quaän Quaûng, Thieàu, Taân, would be taken, the disciples wrapped sheets ñua nhau tôùi ñoùn thaân cuûa Toå, khoâng giaûi of iron and laquered cloth around his neck for quyeát ñöôïc vieäc tranh giaønh môùi thaép höông protection and then placed his body in the khaán ñaûo raèng: “Khoùi höông chæ veà choã naøo laø pagoda. Just then a white light appeared within Toå veà choã aáy.” Khi aáy khoùi höông bay thaúng the pagoda, shot up into the sky and did not veà Taøo Kheâ. Ngaøy möôøi ba thaùng möôøi moät, fade for three days. The Magistrate of Shao-dôøi thaàn khaùm vaø nhöõng y baùt ñöôïc truyeàn trôû Chou reported this to the Emperor and veà. Naêm keá thaùng baûy môùi môû khaùm, ñeä töû received an imperial order to erect a stone Phöông Bieän duøng ñaát traàm toâ leân treân, ñeä töû tablet commemorating the Master’s conduct in nhôù laïi lôøi huyeàn kyù seõ bò laáy ñaàu cuûa Toå, môùi the Way. The Master’s springs and autumns laáy saét laø bao quanh coå ñeå giöõ coå cuûa Toå, roài were seventy-six. The robe was transmitted to ñöa vaøo trong thaùp, chôït trong thaùp coù haøo him when he was twenty-four and

when he quang traéng hieän ra thaúng leân treân trôøi, ba was thirty-nine his hair was cut. For thirty- ngaøy môùi tan. Thieàu Chaâu taâu leân vua vaø seven years, he spoke the Dharma to benefit phuïng saéc laäp bia ghi ñaïo haïnh cuûa Toå. Toå living beings. Forty-three men inherited his soáng baûy möôi saùu tuoåi, hai möôi boán tuoåi Dharma and an unaccountable number awoke ñöôïc truyeàn y, naêm ba möôi chín tuoåi môùi to the Way and overstepped the common lot. theá phaùt, noùi phaùp lôïi sanh ba möôi baûy The robe of belief transmitted from naêm, ñeä töû noái phaùp boán möôi ba ngöôøi, Bodhidharma, the Mo-Na robe and ngöôøi ngoä ñaïo sieâu phaøm khoâng bieát bao precious bowl conferred by Emperor nhieâu maø tính. Tín y cuûa Toå Ñaït Ma Chung-Tsung, as well as the lifelike truyeàn, aùo Ma Naïp cuøng vôùi baùt baùu cuûa image sculpted by Fang Pien and other vua Trung Toâng ban cho vaø töôïng cuûa articles of the Way, were entrusted to the Phöông Bieän ñaép cuøng vôùi nhöõng ñaïo cuï attendant in charge of the stupa and were cuûa Toå ñeå taïi ñaïo traøng Baûo Laâm, löu permanently retained at the Pao-Lin truyeàn Kinh Phaùp Baûo Ñaøn ñeå baøy toâng Bodhimandala for the Bodhimanda's chæ cuûa Toå, höng long Tam Baûo vaø lôïi ích protection. The Platform Sutra has been quaàn sanh— In the eleventh month, a dispute transmitted to set forth the principles of arose among the officials, disciples, Sangha our school, to glorify the Triple Jewel and and laity of the three countries of Kuang Chou, to benefit all living beings.

Appendix G Kink Kim Cang Baùt Nhaõ Ba La Maät Ña The Vajracchedika Prajna Paramita Sutra

Kinh Kim Cang Baùt Nhaõ Ba La thousand two hundred and fifty elder Bhikshus. At meal time, Bhagavan put on his Maät Ña: robe and took his bowl. He entered the city of Lö höông saï nhieät. Shravasti to beg for food. Upon enterning, he Incense heats up in the censer. begged from door to door. Afterward, he Phaùp giôùi moâng huaân. returned to the dwelling. After his meal, he The fragrance premeates all space. put away his robe and bowl. He washed his Chö Phaät haûi hoäi taát ñieâu vaên. feet, lay out a mat and sat down. Buddhas in all universes are aware. ---Nhó thôøi Tröôûng laõo Tu Boà Ñeà, taïi ñaïi Tuøy xöù kieát töôøng vaân. chuùng trung, töùc tuøng toøa khôûi, thieân ñaûn höõu Everywhere, there gathers auspicious clouds. kieân, höõu taát tröôùc ñòa hieäp chöôûng cung kính Thaønh yù phöông aân. nhi baïch Phaät ngoân: "Hi höõu Theá Toân! Nhö Be sincere and solemn. Lai thieän hoä nieäm chö Boà Taùt, thieän phoù chuùc Chö Phaät hieän toaøn thaân. chö Boà Taùt ! Theá Toân! Thieän nam töû, thieän nöõ Buddhas appear in the midst of fragrant nhôn phaùt A Naäu Ña La Tam Mieäu Tam Boà clouds. Ñeà taâm, vaân haø öng truï, vaân haø haøng phuïc kyø Nam Moâ Höông Vaân Caùi Boà Taùt Ma Ha Taùt taâm?" (Baáy giôø trong ñaïi chuùng ngaøi Tu Boà (3 laàn). Ñeà töø choã ngoài cuûa mình ñöùng daäy, hôû aùo vai Let's take refuge with the Bodhisattva in the höõu, goái höõu quyø saùt ñaát, chaáp tay cung kính cloud of incense (3 times). maø baïch Phaät raèng: "Thaät hi höõu thay, baïch Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät. Ñöùc Theá Toân! Ñöùc Nhö Lai hoä nieäm cho caùc Let's take refuge with our teacher Sakyamuni Boà Taùt thaät laø kheùo leùo! Phoù chuùc cho caùc Boà Buddha. Taùt thaät laø kheùo leùo! Baïch Ñöùc Theá

Toân! Keû Kim Cang Baùt Nhaõ Ba La Maät Kinh thieän nam töû, thieän nöõ nhôn naøo phaùt taâm voâ The Vajracchedika Prajna Paramita Sutra. thöôïng chaùnh giaùc, taâm phaûi an truï nhö theá ---Nhö thò ngaõ vaên. Nhöùt thôøi Phaät taïi Xaù Veä naøo? Vaø phaûi neùn deïp duïc voïng nhö theá Quoác, Kyø Thoï Caáp Coâ Ñoäc vieân, döõ ñaïi Tyø naøo?")—Then, elder Subhuti who was in the Kheo chuùng, thieân nhò baù nguõ thaäp nhôn caâu. assembly stood up, beared his right shoulder Nhó thôøi Theá Toân, thöïc thôøi, tröôùc y trì baùt, and knelt down on his right knee. He held his nhaäp Xaù Veä ñaïi thaønh khaát thöïc. Ö kyø thaønh palms together and reverently asked the trung, thöù ñeä khaát dó. Hoaøn trí boån xöù, phaïn Buddha, "Honorable, the most precious one. thöïc ngaät thaâu y baùt, taåy tuùc dó, phu toøa nhi The Tathagata is well mindful of toïa (Chính toâi ñöôïc nghe: "Moät thôøi Ñöùc Phaät Bodhisattvas. He well instructs Bodhisattvas. cuøng vôùi moät ngaøn hai traêm naêm chuïc vò Tyø Honorable ! A good man or woman who seeks Kheo hoäi hoïp taïi vöôøn Kyø Thoï Caáp Coâ Ñoäc the Anuttara Samyak Sambodhi, what should thuoäc thaønh Xaù Veä. Khi baáy giôø ñeán böõa aên, one rely on, and how can one pacify the mind Ñöùc Theá Toân maëc aùo mang baùt ñi vaøo thaønh ?" Xaù Veä khaát thöïc. ÔÛ trong thaønh ñoù Ngaøi laàn ---Phaät ngoân: "Thieän tai ! Thieän tai ! Tu Boà löôït ñi khaát thöïc töøng nhaø, roài trôû veà nôi cuõ, Ñeà ! Nhö nhöõ sôû thuyeát, Nhö Lai thieän hoä thoï trai xong Ngaøi thu baùt gaáp aùo vaø röõa chaân, nieäm chö Boà Taùt, thieän phoù chuùc chö Boà Taùt. roài traûi toøa ra ngoài)—Thus I have heard. Nhöõ kim ñeá thính, ñöông vò nhöõ thuyeát. Thieän Once, Buddha was preaching in the Kingdom nam töû, thieän nöõ nhôn ! phaùt A Naäu Ña La of Shravasti, while staying in the Jetavana Tam Mieäu Tam Boà Ñeà taâm, öng nhö thò truï, Park. In his company, there were one nhö thò haøng phuïc kyø taâm." (Ñöùc Phaät baûo

ngaøi Tu Boà Ñeà raèng: "Hay laém! Phaûi laém! Mahasattvas should pacify their mind this Ñuùng thaät nhö lôøi oâng noùi; Nhö Lai hoä nieäm way. All beings, whether they born from eggs, cho caùc Boà Taùt thaät laø kheùo leùo! Phoù chuùc cho wombs, spawned, or metamorphosis; whether caùc Boà Taùt thaät laø kheùo leùo! OÂng nay laéng they have forms or not; have consciousness or nghe cho roõ, toâi seõ vì oâng maø noùi cho nghe. not; I will lead them to the liberation of Neáu coù thieän nam töû hay thieän nöõ nhôn naøo Parinirvana. Although I have emancipated phaùt taâm voâ thöôïng chaùnh ñaúng chaùnh giaùc countless immeasurable beings, in actuality, aáy, taâm phaûi neân truï nhö theá naày, vaø phaûi neùn no beings was emancipated. Why ?" deïp voïng taâm nhö theá naày)—The Buddha ---Haø dó coá? Tu Boà Ñeà ! Nhöôïc Boà taùt höõu replied: "Good, good indeed! Subhuti ! As you ngaõ töôùng, nhôn töôùng, chuùng sanh töôùng, thoï say, the Tathagata is well mindful of giaû töôùng, töùc phi Boà Taùt ( Taïi vì sao? OÂng Tu Bodhisattvas, and well instructs Bodhisattvas. Boà Ñeà! Neáu Boà Taùt coøn chaáp vaøo choã coù Listen carefully, I will teach you. What a good töôùng ta, töôùng ngöôøi, töôùng chuùng sanh, man or woman who seeks Anuttara Samyak töôùng thoï giaû, nö theá töùc khoâng theå goïi laø Boà Sambodhi (The Supreme Enlightenment) Taùt ñöôïc)—Subhuti ! Bodhisattvas, who are should rely on, and how one can pacify one'' attached to the concept of self, others, mind."

afflictions and incessantness are not ---Duy nhieân Theá Toân! Nguyeän laïc duïc vaên Bodhisattvas. (Daï: Baïch Ñöùc Theá Toân! Con muoán ñöôïc ---Phuïc thöù Tu Boà Ñeà ! Boà Taùt ö phaùp, öng voâ nghe laém)—“Yes, Honorable, I will be sôû truï, haøn ö boá thí. Sôû vò baát truï saéc boá thí, honored to hear your teaching.” baát truï thinh, höông, vò, xuùc, phaùp boá thí. Tu ---Phaät caùo Tu Boà Ñeà: “Chö Boà Taùt Ma Ha Boà Ñeà ! Boà Taùt öng nhö thò boá thí, baát truï ö Taùt, öng nhö thò, haøng phuïc kyø taâm, sôû höõu töôùng. Haø dó coá ! Nhöôïc Boà Taùt baát truï töôùng nhöùt thieát chuùng sanh chi loaïi, nhöôïc noaûn boá thí, kyø phöôùc ñöùc baát khaû tö löôïng (Laïi sanh, nhöôïc thai sanh, nhöôïc thaáp sanh, nhöôïc nöõa, oâng Tu Boà Ñeà! Boà Taùt thöïc haønh pheùp hoùa sanh, nhöôïc höõu saéc, nhöôïc voâ saéc, nhöôïc boá thí phaûi neân “Voâ sôû truï.” Nghóa laø khoâng höõu töôûng, nhöôïc voâ töôûng; nhöôïc phi höõu neân truï vaøo saéc maø laøm boá thí, khoâng neân truï töôûng, phi voâ töôûng, ngaõ giai linh nhaäp Voâ Dö vaøo thanh, höông, vò, xuùc, phaùp maø laøm boá thí. Nieát baøn, nhi dieät ñoä chi. Nhö thò dieät ñoä voâ OÂng Tu Boà Ñeà! Taïi sao maø Boà Taùt khoâng neân löôïng voâ soá, voâ bieân chuùng sanh, thieät voâ truï vaøo saéc töôùng maø boá thí nhö theá? Vì neáu chuùng sanh, ñaéc dieät ñoä giaû” (Ñöùc Phaät baûo Boà Taùt khoâng truï vaøo hình saéc maø boá thí, thì oâng Tu Boà Ñeà raèng: “Caùc Boà Taùt vaø ñaïi Boà phuùc ñöùc ñoù khoâng theå suy löôøng ñöôïc)— Taùt, phaûi neân neùn deïp voïng taâm nhö theá naày. Also, Subhuti ! Bodhisattvas in truth have no Nghóa laø coù heát thaûy nhöõng loaøi chuùng sanh, attachment in acts of charity. One should not duø laø loaøi sinh ra tröùng, loaøi sinh ra thai, loaøi attach to sight while giving. One should not sinh ôû nôi aåm öôùt, hay loaøi hoùa sinh, loaøi coù attach to sound, smell, taste, touch, or saéc, loaøi khoâng coù saéc, loaøi coù töôûng, loaøi conciousness in giving. Subhuti ! Bodhisattvas khoâng coù töôûng, loaøi khoâng phaûi coù töôûng, should give without attachment. Why ? If they loaøi khoâng phaûi khoâng coù töôûng, ta ñeàu khieán do, the merits and virtues are immeasurable.” cho vaøo coõi Voâ Dö Nieát Baøn maø ñöôïc dieät ñoä. ---Tu Boà Ñeà ! Ö yù vaân haø ? Phöông Ñoâng hö Nhöõng chuùng sinh ñoù tuy ñöôïc dieät ñoä voâ khoâng, khaû tö löôïng phuû ?” (OÂng Tu Boà Ñeà! löôïng voâ bieân, maø thaät ra coi nhö khoâng coù YÙ oâng nghó sao? Coõi hö khoâng veà phöông moät chuùng sinh naøo ñöôïc dieät ñoä caû)—The Ñoâng coù theå suy löôøng ñöôïc chaêng?)— Buddha discoursed to Subhuti, “Bodhisattva

Subhuti, tell me, can you qualify the space to The Tathagata says that physical form has no the East ?” actuality. ---Phaát daõ. Theá Toân ! (Daï, baïch Ñöùc Theá ---Phaät caùo Tu Boà Ñeà: “Phaøm sôû höõu töôùng, Toân! Coõi hö khoâng veà phöông Ñoâng, khoâng giai thò hö voïng. Nhöôïc kieán chö töôùng phi theå suy löôøng ñöôïc)—“I cannot, Honorable.” töôùng, töùc kieán Nhö Lai.” (Ñöùc Phaät baûo oâng ---Tu Boà Ñeà. Nam Taây Baéc phöông. Töù duy Tu Boà Ñeà: “Baát cöù vaät gì heã coù hình töôùng thöôïng haï hö khoâng khaû tö löôïng phuû? (OÂng ñeàu laø giaû doái.” Neáu thaáy caùc töôùng khoâng Tu Boà Ñeà! Coõi hö khoâng veà phöông Nam, phaûi hình töôùng, nhö theá môùi taïm goïi laø thaáy phöông Taây, phöông Baéc, boán phöông baøng, ñöôïc Nhö Lai)—The Buddha said to Subhuti, vaø phöông treân phöông döôùi coù theå

suy löôøng “All forms and phenomena are illusive. If one ñöôïc chaêng?)—“Subhuti, then can you qualify can see beyond forms, one sees the the spaces to the South, to the West or North; Tathagata.” to the four corners, to directions above or ---Tu Boà Ñeà baïch Phaät ngoân: “Theá Toân! Phaû below.” höõu chuùng sanh, ñaéc vaên nhö thò ngoân thuyeát Phaát daõ. Theá Toân! (Daï, baïch Ñöùc Theá Toân! chöôùng cuù, sanh thieät tín phuû?” (OÂng Tu Boà Khoâng theå suy löôøng ñöôïc)—“I cannot, Ñeà baïch Phaät raèng: “Baïch Ñöùc Theá Toân! Vaû Honorable.” laïi, neáu coù caùc chuùng sanh ñöôïc nghe lôøi leõ ---Tu Boà Ñeà! Boà taùt voâ truï töôùng boá thí, phöôùc chöông cuù nhö theá, hoï khôûi loøng tin chaân thaät ñöùc dieät phuïc nhö thò baát khaû tö löôïng (OÂng chaêng?”)—Subhuti asked the Buddha, Tu Boà Ñeà! Boà Taùt khoâng truï vaøo hình töôùng “Honorable! Can there be anyone, upon maø boá thí, thì phuùc ñöùc ñoù cuõng nhieàu nhö hearing this words, believe sincerely in theá, khoâng theå suy löôøng ñöôïc)—Subhuti! them?” Bodhisattvas who give without attachment ---Phaät caùo Tu Boà Ñeà: “Maïc taùc thò thuyeát. have equal amounts of merit and virtue. It is Nhö Lai dieät haäu, haäu nguõ baù tueá, höõu trì giôùi incomprehensible and immeasurable. tu phöôùc giaû, ö thöû chöôùng cuù, naêng sanh tín ---Tu Boà Ñeà! Boà Taùt öng ñaûn nhö sôû giaùo truï taâm, dó thöû vi thieät. Ñöông tri thò nhôn, baát ö (OÂng Tu Boà Ñeà! Boà Taùt nhöõng neân theo nhö nhöùt Phaät, nhò Phaät, tam, töù, nguõ Phaät nhi choã sôû giaùo maø truï)—Subhuti ! Bodhisattvas chuûng thieän caên, dó ö voâ löôïng, thieân vaïn Phaät should be mindful of this teaching. sôû, chuûng chö thieän caên. Vaên thò chöông cuù, ---Tu Boà Ñeà ! Ö yù vaân haø. Khaû dó thaân töôùng naõi chí nhöùt nieäm, sanh tònh tín giaû.” (Ñöùc ñaéc kieán Nhö Lai phuû (OÂng Tu Boà Ñeà! YÙ oâng Phaät baûo oâng Tu Boà Ñeà: “OÂng ñöøng khôûi ra yù theá naøo? Coù theå duøng thaân töôùng maø thaáy nghó nhö theá, sau khi Nhö Lai dieät ñoä naêm ñöôïc Nhö Lai chaêng?)—Subhuti ! In your traêm naêm, neáu coù ngöôøi naøo trì giôùi tu phöôùc, opinion, can the Tathagata be identified by the hoaëc ñoái vôùi chöông cuù kinh naày, sinh loøng tin physical bodily attributes? thanh tònh maø cho ñoù laø thaät, thì neân bieát ---Phaát daõ. Theá Toân! Baát khaû dó thaân töôùng ngöôøi ñoù, khoâng phaûi hoï troàng caên laønh ôû ñaéc kieán Nhö Lai. Haø dó coá ? Nhö Lai sôû choán moät Ñöùc Phaät, hai Ñöùc Phaät, ba, boán, thuyeát thaân töôùng, töùc phi thaân töôùng (Daï, naêm Ñöùc Phaät, maø hoï ñaõ troàng caên laønh ôû baïch Ñöùc Theá Toân! Khoâng theå duøng thaân choán voâ löôïng voâ bieân muoân nghìn Ñöùc Phaät, töôùng maø thaáy ñöôïc Ñöùc Nhö Lai. Taïi vì sao? nghe ñöôïc moät chöông, moät caâu kinh naày, Vì Ñöùc Nhö Lai noùi ‘Thaân töôùng kia töùc nhaãn ñeán moät khoaûng giaây laùt sinh khôûi loøng khoâng phaûi thaät laø thaân töôùng cuûa Nhö tin thanh tònh)—“The Buddha replied to Lai.’)—No Honorable ! One cannot identify Subhuti, “Do not say such words. Even after the Tathagata by physical attributes. Why ? another five hundred years, there still are

those who follow precepts and cultivate merit. attached to the self, others, affiliations and Upon hearing these words, they will develop incessantness. Therefore, do not attach to the firm and sincere faith. One should be aware concept of doctrines or no-doctrine. that they have planted virtue, not with one ---Dó thò nghóa coá, Nhö Lai

thöôøng thuyeát: Buddha, two Buddhas, three, four, or five “Nhöõ ñaúng Tyø Kheo, tri ngaõ thuyeát phaùp, nhö Buddhas, but countless trillions of Buddhas. phieät duï giaû. Phaùp thöôïng öng xaû, haø huoáng Upon hearing these words, in an instant, they phi phaùp! (Vì leõ ñoù, cho neân Nhö Lai thöôøng develop pure faith.” noùi: “Tyø Kheo caùc oâng neân hieåu raèng ‘Phaùp ---Tu Boà Ñeà! Nhö Lai taát tri taát kieán, thò chö cuûa ta noùi ra, cuõng ví nhö caùi beø khi sang qua chuùng sanh, ñaéc nhö thò voâ löôïng phöôùc ñöùc soâng, chính phaùp coù khi coøn neân boû, huoáng laø (OÂng Tu Boà Ñeà! Nhöõng chuùng sinh ñoù, ñöôïc phi phaùp.’”)—Thus, the Tathagata always voâ löôïng phöôùc ñöùc nhö theá, Nhö Lai ñeàu says: “You, Bhikshus, should be aware that thaáy ñeàu bieát heát caû)—Subhuti! The my teaching is a raft. It can be cast aside. How Tathagata knows and sees all. These beings much more should you cast aside non- have immeasurable merit. Buddhist teachings?” —Haø dó coá? Thò chö chuùng sanh voâ phuïc ngaõ ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai ñaéc A Naäu töôùng, nhôn töôùng, chuùng sanh töôùng, thoï giaû Ña La Tam Mieäu Tam Boà Ñeà da? Nhö Lai töôùng, voâ phaùp töôùng, voâ phaùp töôùng, dieäc voâ höõu sôû thuyeát daõ? (OÂng Tu Boà Ñeà! YÙ oâng theá phi phaùp töôùng (Taïi vì sao? Vì nhöõng chuùng naøo? Nhö Lai ñöôïc ñaïo voâ thöôïng Chính sanh aáy, khoâng chaáp vaøo töôùng ta, töôùng Ñaúng Chính Giaùc chaêng? Nhö Lai coù noùi phaùp ngöôøi, töôùng chuùng sinh, töôùng thoï giaû, töôùng choã naøo chaêng?)—Subhuti! What do you think voâ phaùp, vaø cuõng khoâng chaáp vaøo töôùng ? Has the Tathagata obtained Anuttara khoâng phaûi laø phi phaùp)—Why? They are not Samyak-Sambodhi? Does the Tathagata attached to the concept of self, others, expound the Dharma? affliations and incessantness, not to the ---Tu Boà Ñeà ngoân: “Nhö ngaõ giaûi Phaät sôû concept of doctrines, nor no doctrines. thuyeát nghóa, voâ höõu ñònh phaùp danh A Naäu ---Haø dó coá ? Thò chö chuùng sanh nhöôïc taâm Ña La Tam Mieäu Tam Boà Ñeà, dieäc voâ höõu thuû töôùng, taéc vi tröôùc ngaõ, nhôn, chuùng sanh, ñònh phaùp Nhö Lai khaû thuyeát (OÂng Tu Boà Ñeà thoï giaû; nhöôïc thuû phaùp töôùng, töùc tröôùc ngaõ baïch Phaät raèng: “Nhö choã con hieåu nghóa Phaät nhôn, chuùng sanh thoï giaû (Taïi vì sao? Neáu daïy thì khoâng coù phaùp naøo nhöùt ñònh goïi laø voâ taâm coøn chaáp vaøo töôùng, töùc laø chaáp coù ta, coù thöôïng chính ñaúng chính giaùc, cuõng khoâng coù ngöôøi, coù chuùng sinh, coù thoï giaû. Neáu coá chaáp phaùp naøo nhaát ñònh Ñöùc Nhö Lai noùi ra.”)— vaøo phaùp töôùng, cuõng töùc laø chaáp coù ta, chaáp Subhuti replied, “From my understanding of coù ngöôøi, chaáp coù chuùng sinh, vaø chaáp coù thoï the Buddha’s teaching, there is no absolute giaû)—Why? One who grasps a concept is Dharma known as Anuttara Samyak attached to the self, others, affiliations and Sambodhi. There is no fixed teaching for the incessantness. One who grasps doctrine is Buddha to expound. attached to the self, others, affiliations and ---Haø dó coá ? Nhö Lai sôû thuyeát phaùp, giai baát incessantness. khaû thuû, baát khaû thuyeát, phi phaùp, phi phi ---Haø dó coá ? Nhöôïc thuû phi phaùp töôùng töùc phaùp (Taïi vì sao? Vì nhöõng phaùp Ñöùc Nhö tröôùc ngaõ, nhôn, chuùng sanh, thoï giaû. Thò coá, Lai noùi ra ñeàu khoâng theå chaáp, vaø cuõng khoâng baát öng thuû phaùp, baát öng thuû phi phaùp (Bôûi theå noùi laø phi phaùp, hay khoâng phaûi phi

vaäy khoâng neân chaáp laø phaùp, khoâng neân chaáp phaùp)—Why? None of the Tathagata's laø phi phaùp)—One who grasps no-doctrines is teachings should be attached to. Truth is

inexpressible. It is neither doctrine nor non- Ñeà! Sôû vò Phaùp phaùp giaû töùc phi Phaät phaùp doctrine. Why? (Taïi vì sao? OÂng Tu Boà Ñeà! Vì heát thaûy chö ---Sôû dó giaû haø? Nhöùt thieát Hieàn Thaùnh giai dó Phaät vaø phaùp voâ thöông chính ñaúng chính giaùc voâ vi phaùp nhi höõu sai bieät (Sôû dó vì sao? Vì cuûa chö Phaät, ñeàu töø nôi kinh naày maø ra. OÂng heát thaûy caùc baäc Hieàn Thaùnh ñeàu laáy phaùp voâ Tu Boà Ñeà! Phaät phaùp ñoù töùc khoâng phaûi laø vi maø tu haønh môùi coù ra sai bieät)—The saints Phaät phaùp, nhö theá môùi taïm goïi laø Phaät differ on account of their understanding of the phaùp)—Why? Subhuti! All the Buddhas and Asamskrta Dharma. their Anuttara Samyak Sambodhi are from this ---Tu Boà Ñeà! Ö yù vaân haø ? Nhöôïc nhôn maõn sutra. Subhuti! The Buddha's teaching has no tam thieân ñaïi thieân theá giôùi thaát böûu, dó duïng actuality. It too is names and concepts. boá thí, thò nhôn sôû ñaùc phöôùc ñöùc ninh vi ña ---Tu Boà Ñeà! Ö yù vaân haø ? Tu Ñaø Hoaøn naêng phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? Neáu coù taùc thò nieäm "Ngaõ ñaéc Tu Ñaø Hoaøn quaû phuû?" ngöôøi duøng baûy baùu ôû khaép coõi tam thieân ñaïi (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? Baäc Tu Ñaø thieân theá giôùi, ñem ra boá thí, ngöôøi ñoù ñöôïc Hoaøn hay nghó nhö theá naày 'Ta ñöôïc quaû Tu phöôùc ñöùc, haù phaûi nhieàu chaêng?)—Subhuti! Ñaø Hoaøn chaêng?')—Subhuti! What do you What do you think? If someone fills the think ? Can a Srota-apanna have the notion universe with the seven treasures, and give that I am to achieve Srota-apanna-phala? them up for charity. Has this person gotten ---Tu Boà Ñeà ngoân, "No Honorable! Haø dó coá? much merit? Tu Ñaø Hoaøn danh vi Nhaäp Löu, nhi voâ sôû ---Tu Boà Ñeà Ngoân: "Thaäm ña, Theá Toân. Haø dó nhaäp, baát nhaäp saéc, thinh, höông, vò, xuùc, coá? Thò phöôùc ñöùc töùc phi phöôùc ñöùc taùnh, thò phaùp, thò danh Tu Ñaø Hoaøn (OÂng Tu Boà Ñeà coá Nhö Lai thuyeát phöôùc ñöùc ña." (OÂng Tu Boà thöa, baïch Ñöùc Theá Toân! Khoâng aï. Taïi vì Ñeà thöa:"Baïch Ñöùc Theá Toân! Ngöôøi ñoù ñöôïc sao? Vì quaû Tu Ñaø Hoaøn coøn goïi laø Nhaäp phöôùc ñöùc raát nhieàu." Taïi vì sao? Vì phöôùc Löu, maø thaät ra khoâng coù choã naøo laø choã sôû ñöùc ñoù noù khoâng phaûi laø phöôùc ñöùc tính, bôûi nhaäp. Vì noù khoâng chaáp vaøo saéc, thanh, vaäy Ñöùc Nhö Lai môùi noùi laø ñöôïc nhieàu höông, vò, xuùc, phaùp, nhö theá môùi goïi laø Tu phöôùc ñöùc)—Subhuti replied, "Very much Ñaø Hoaøn)—Subhuti replied, "No, Honorable! indeeds, Honorable! Why? This merit is Srota-apanna is the stream enterer. However, tangile. It has no real nature of merit. one enters into the stream of non-entrance. Speaking only from a worldly angle, the One does not enter sight, sound, smell, taste, Tathagata says that there is much merit." touch or concept. For this reason, one is a ---Nhöôïc phuïc höõu nhôn, ö thöû kinh trung thoï Srota-apanna. trì naõi chí töù cuù keä ñaúng, vò tha nhôn thuyeát, ---Tu Boà Ñeà! Ö yù vaân haø? Tu Ñaø Hoaøn naêng kyø phöôùc thaéng bæ (Neáu laïi coù ngöôøi thuï trì taùc thò nieäm "Ngaõ ñaéc Tu Ñaø Hoaøn quaû phuû?" ñoïc tuïng ôû trong kinh naày, nhaãn ñeán moät baøi (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? Baäc Tö Ñaø keä boán caâu, hoaëc dieãn noùi

cho ngöôøi khaùc Haøm hay nghó nhö theá naày, ‘Ta ñöôïc quaû Tö nghe, thì phöôùc ñöùc aáy nhieàu hôn phöôùc ñöùc Ñaø Haøm chaêng?’)—Subhuti! What do you boá thí treân kia)—Yet, if one follows as little as think? “Can a Sakradagasmi have the notion four verses from this sutra, and teaches them that I am to achieve Sakradagasmi-phala?” to others, the merit would surpass that of the ---Tu Boà Ñeà ngoân: “Phaát daï, Theá Toân! Haø dó charity giver. coá? Tö Ñaø Haøm danh Nhöùt vaõng lai, nhi thieät ---Haø dó coá ? Tu Boà Ñeà ! Nhöùt thieát chö Phaät voâ vaõng lai, thò danh Tö Ñaø Haøm.” (OÂng Tu caäp chö Phaät A Naäu Ña La Tam Mieäu Tam Boà Ñeà thöa, “daï khoâng, baïch Ñöùc Theá Toân! Boà Ñeà phaùp, giai tuøng thöû kinh xuaát. Tu Boà Taïi vì sao? Vì quaû Tö Ñaø Haøm coøn goïi laø

Nhöùt Lai, maø thaät ra noù khoâng coøn coù choã naøo attached to the self, others, affiliations and laø choã ñi laïi, nhö theá môùi goïi laø Tö Ñaø incessantness.” Haøm)—Subhuti replied, “No, Honorable! ---Theá Toân! Phaät thuyeát ngaõ ñaéc Voâ Traùnh Sakradagasmi is the once returner. However, tam muoäi, nhôn trung toái vi ñeä nhöùt, thò ñeä one has no notion of returning. For this reason, nhöùt ly duïc A La Haùn. Theá Toân! Ngaõ nhöôïc one is Sakradagasmi.” taùc thò nieäm, “Ngaõ ñaéc A La Haùn ñaïo, Theá ---Tu Boà Ñeà! Ö yù vaân haø? A Na Haøm naêng Toân, töùc baát thuyeát. Tu Boà Ñeà! Thò nhaïo A- taùc thò nieäm: “Ngaõ ñaéc A Na Haøm quaû phuû?” Lan-Na haïnh giaû. Dó Tu Boà Ñeà thieät voâ sôû (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? Baäc A Na haønh, nhi danh Tu Boà Ñeà, thò nhaïo A-Lan-Na Haøm hay nghó nhö theá naày, ‘Ta ñöôïc quaû A haïnh.” (Baïch Ñöùc Theá Toân! Phaät baûo con Na Haøm chaêng?’)—Subhuti! What do you ñöôïc phaùp Voâ Traùnh Tam Muoäi, laø baäc nhaát think? Can an anagami have the notion that I trong haøng ngöôøi, vaø laø ngöôøi lìa duïc baäc nhaát am to achieve Anagami-phala? trong haøng A La Haùn, maø con khoâng khôûi ra yù ---Tu Boà Ñeà ngoân, “Phaát daõ, Theá Toân! Haø dó nghó laø con lìa duïc A La Haùn. Baïch Ñöùc Theá coá? A Na Haøm danh vi Baát Lai, nhi thieät voâ Toân! Neáu con khôûi ra yù nghó con laø ngöôøi baát lai, thò coá danh A Na Haøm (OÂng Tu Boà Ñeà ñöôïc ñaïo A La Haùn, thì Ñöùc Theá Toân khoâng thöa, “Daï khoâng, baïch Ñöùc Theá Toân! Taïi vì baûo Tu Boà Ñeà con laø ngöôøi öa laøm haïnh A sao? Vì quaû A Na Haøm coøn goïi laø Baát Lai, maø Lan Nhaõ (haïnh soáng nôi tónh mòch laëng leõ) aáy, thaät ra khoâng nôi naøo laø noù khoâng tôùi, nhö theá vì Tu Boà Ñeà con thaät khoâng coù laøm choã naøo môùi goïi laø A Na Haøm)—Subhuti replied, “No, maø goïi laø Tu Boà Ñeà, laø öa laøm haïnh A Lan Honorable! Anagami is the no-comer. Nhaõ)—Honorable! The Buddha declares that I However, one has no notion of no-coming. have achieved the ‘No Discord Samadhi.’He Thus, one is a Anagami.” says that I have surpassed all men, as the ---Tu Boà Ñeà! Ö yù vaân haø? A La Haùn naêng taùc supreme desireless Arhat. Honorable! I never thò nieäm “Ngaõ ñaéc A La Haùn ñaïo phuû?” (OÂng consier myself as a desireless Arhat. Tu Boà Ñeà! YÙ oâng theá naøo? Baäc A La Haùn hay Honorable! If I do, you would not declare me nghó nhö theá naày, ‘Ta ñöôïc ñaïo A La Haùn as an Aranyaka. It is because I do not attach to chaêng?’)—Subhuti! What do you think? Can any such concept. The Honorable declares an Arhat have the notion that I am to achieve that Subhuti lives as an

Aranyaka. Arhat-phala? ---Phaät caùo Tu Boà Ñeà: “Ö yù vaân haø? Nhö Lai ---Tu Boà Ñeà ngoân, “Phaát daõ, Theá Toân Haø dó tích taïi Nhieân Ñaêng Phaät sôû, ö phaùp höõu sôû coá? Thieät voâ höõu phaùp danh, A La Haùn. Theá ñaéc phuû?” (Ñöùc Phaät baûo oâng Tu Boà Ñeà, yù Toân! Nhöôïc A La Haùn taùc thò nieäm: “Ngaõ ñaéc oâng theá naøo? Nhö Lai xöa kia ôû choán Ñöùc A La Haùn ñaïo, töùc vi tröôùc ngaõ, nhôn chuùng Phaät Nhieân Ñaêng, coù sôû ñaéc phaùp naøo sanh, thoï giaû.” (OÂng Tu Boà Ñeà thöa, “Daï chaêng?)—Buddha asked Subhuti, “What do khoâng, baïch Ñöùc Theá Toân! Taïi vì sao? Vì thaät you think? Did the Tathagata acquire any ra khoâng coù phaùp naøo goïi laø A La haùn. Baïch Dharmas from Dipamkara Buddha in the Ñöùc Theá Toân! Neáu baäc A La Haùn nghó nhö past?” theá naày, ‘Ta ñöôïc ñaïo A La Haùn, töùc laø chaáp ---Phaát daõ, Theá Toân! Nhö Lai taïi nhieân Ñaêng vaøo töôùng ta, töôùng ngöôøi, töôùng chuùng sinh, Phaät sôû, ö phaùp thieät voâ sôû ñaéc (Daï khoâng, töôùng thoï giaû)—Subhuti replied, “No, baïch Ñöùc Theá Toân! Ñöùc Nhö Lai xöa kia ôû Honorable! There is no actual Dharma named choán Ñöùc Phaät Nhieân Ñaêng thaät ra khoâng coù Arhat. Honorable! If an Arhat thinks that he, sôû ñaéc phaùp naøo caû)—No, Honorable! The himself, has achieved Arahatship, he is

Tathagata has not gotten anything from the khoâng phaûi thaân, nhö theá môùi goïi laø thaân Dipamkara Buddha. lôùn)—Subhuti replied, “Huge indeed, ---Tu Boà Ñeà! Ö yù vaân haø? Boà Taùt trang Honorable! Why? The Buddha expounds that nghieâm Phaät ñoä phuû? (OÂng Tu Boà Ñeà! YÙ oâng the real body is beyond forms. However, it theá naøo? Boà Taùt coù laøm trang nghieâm coõi Phaät can be called a huge body in the realms of chaêng?)—Subhuti! What do you think? Is a names and concepts. Bodhisattva motivated to adorn the Buddha ---Tu Boà Ñeà! Nhö haèng haø trung sôû höõu sa soá, Land? nhö thò sa ñaúng haèng haø. Ö yù vaân haø? Thò chö ---Phaát daõ, Theá Toân! Haø dó coá? Trang nghieâm haèng haø sa, ninh vi ña phuû? (OÂng Tu Boà Ñeà! Phaät ñoä giaû, töùc phi trang nghieâm, thò danh Nhö soá caùt coù ôû trong soâng Haèng, vaäy nhöõng trang nghieâm (Daï khoâng, baïch Ñöùc Theá Toân! soá caùt trong nhöõng soâng Haèng aáy, vôùi yù oâng Taïi vì sao? Laøm trang nghieâm coõi Phaät aáy, töùc nhöõng soá caùt ôû soâng Haèng ñoù, haù phaûi nhieàu khoâng phaûi laø trang nghieâm coõi Phaät, nhö theá chaêng?)—Subhuti! Let’s imagine all the sands môùi goïi laø trang nghieâm coõi Phaät)—No, in the River Ganges, then for each sand there Honorable! Why? One can truly adorn the is another Ganges. What do you think? Would Buddha Land only if one is not attached to all the sands from thse rivers be enormous? such a concept. Adornment too is only names ---Tu Boà Ñeà ngoân: “Thaäm ña, Theá Toân! Ñaûn and concepts. chö haèng haø, thöôïng ña voâ soá, haø huoáng kyø ---Thò coá Tu Boà Ñeà! Chö Boà Taùt Ma Ha Taùt sa.” (OÂng Tu Boà Ñeà thöa, “Baïch Ñöùc Theá Toân öng nhö thò sanh thanh tònh taâm; baát öng truï raát nhieàu. Vì nhöõng soâng Haèng coøn nhieàu voâ saéc sanh taâm, baát öng truï thinh, höông, vò, xuùc, soá! Huoáng chi laø soá caùt cuûa caùc soâng Haèng)— phaùp sanh taâm, öng voâ sôû truï nhi sanh kyø taâm Subhuti replied, “Enormous indeed, (OÂng Tu Boà Ñeà! Vì theá neân caùc Boà Taùt Ma Honorable! Just counting the number of rivers Ha Taùt phaûi sinh khôûi taâm thanh tònh nhö theá. would be enormous. It

would be much more Nghóa laø khoâng neân sinh taâm truï vaøo saéc, so for the sands in the rivers.” khoâng neân sinh taâm truï vaøo thanh, höông, vò, ---Tu Boà Ñeà! Ngaõ kim thieät ngoân caùo nhöû. xuùc, Phaùp. Neân sinh taâm Voâ Sôû Truï, töùc laø Nhöôïc höõu thieän nam töû, thieän nöõ nhôn, dó khoâng truï vaøo choã naøo)—Therefore, Subhuti! thaát baûo maõn nhó sôû haèng haø sa soá tam thieân Bodhisattva-Magasatva should be pure in ñaïi thieân theá giôùi dó duïng boá thí, ñaéc phöôùc ña heart. Do not act on sight. Do not act on sound, phuû? (OÂng Tu Boà Ñeà! Toâi nay thaønh thaät hoûi smell, taste, touch or Dharma. One should act oâng: “Neáu coù thieän nam thieän nöõ naøo, duøng without attachments. baûy baùu nhieàu nhö soá caùt cuûa caùc soâng aáy, ôû ---Tu Boà Ñeà! Thí nhö höõu nhôn thaân nhö Tu khaép caû ba nghìn ñaïi thieân theá giôùi ñem ra boá Di Sôn vöông. Ö yù vaân haø? Thò thaân vi ñaïi thí, thì ngöôøi ñoù ñöôïc phöôùc ñöùc nhieàu phuû (OÂng Tu Boà Ñeà! Ví nhö coù ngöôøi thaân chaêng?)—Subhuti! I am saying this sincerely. nhö nuùi Tu Di Vöông vaäy yù oâng theá naøo? If a good man or woman gives all the Thaân ñoù coù phaûi laø lôùn chaêng?)—Subhuti! For treasures in the universes numbered to the example, someone has the stature of Mount sands in all these rivers for charity, have they Sumeru. What do you think? Would this body gotten much merit? be huge? ---Tu Boà Ñeà ngoân, “Thaäm ña, Theá Toân!” ---Tu Boà Ñeà ngoân: “Thaäm ñaïi, Theá Toân! Haø (OÂng Tu Boà Ñeà thöa, “Baïch Ñöùc Theá Toân! dó coá ? Phaät thuyeát phi thaân, thò danh ñaïi Ngöôøi ñoù ñöôïc phöôùc ñöùc raát nhieàu)—Subhuti thaân.” (OÂng Tu Boà Ñeá thöa, “Baïch Ñöùc Theá replied, “Very much indeed, Honoable!” Toân! Thaân ñoù raát lôùn. Vì sao? Ñöùc Phaät baûo

---Phaät caùo Tu Boà Ñeà: “Nhöôïc thieän nam töû, haø phuïng trì.” (Baáy giôø oâng Tu Boà Ñeà baïch thieän nöõ nhôn ö thöû kinh trung, naõi chí thoï trì Phaät raèng, “Baïch Ñöùc Theá Toân! Kinh naày neân töù cuù keä ñaúng, vò tha nhôn thuyeát, nhi thöû ñaët teân laø kinh gì? Vaø chuùng con phaûi tuïng trì phöôùc ñöùc, thaéng tieàn phöôùc ñöùc.” (OÂng Tu kinh naày nhö theá naøo?)—At this point, Subhuti Boà Ñeà! Neáu coù ngöôøi thieän nam thieän nöõ naøo, asked the Buddha, “Honorable! What should thuï trì ñoïc tuïng kinh naày, nhaãn ñeán moät baøi keä this Sutra be named? How should we be boán caâu, hoaëc dieãn noùi cho ngöôøi khaùc nghe, mindful of it’s teaching?” thì phöôùc ñöùc cuûa ngöôøi ñoù nhieàu hôn phöôùc ---Phaät caùo Tu Boà Ñeà: “Thò kinh danh vi Kim ñöùc treân kia)—The Buddha discoursed to Cang Baùt Nhaõ Ba La Maät, dó thò danh töï, nhöõ Subhuti, “A good man or woman who follows ñöông phuïng trì. Sôû dó giaû haø? Tu Boà Ñeà! Phaät the teachings in this Sutra, even for only four thuyeát Baùt Nhaõ Ba La Maät, töùc phi Baùt Nhaõ verses, and teaches them to others, they will Ba La Maät, thò danh Baùt Nhaõ Ba La Maät. Tu receive more merit and virtue than the Boà Ñeà! Ö yù vaân haø? Nhö Lai höõu sôû thuyeát aforementioned charity giver.” phaùp phuû?” (Ñöùc Phaät baûo oâng Tu Boà Ñeà ---Phuïc thöù Tu Boà Ñeà! Tuøy thuyeát thò kinh, raèng: “Kinh naày neân goïi laø Kinh Kim Cang naõo chí töù cuù keä ñaúng, ñöông tri thöû xöù, nhöùt Baùt Nhaõ Ba La Maät; vaø caùc oâng neân duøng thieát theá gian; thieân, nhôn, a tu la giai öng nhöõng danh töï nhö theá maø phuïng trì. Sôû dó vì cuùng döôøng nhö Phaät thaùp mieáu. Haø

huoáng sao? OÂng Tu Boà Ñeà! Phaät noùi Baùt Nhaõ Ba La höõu nhôn taän naêng thoï trì ñoïc tuïng! Tu Boà Maät, töùc laø khoâng phaûi Baùt Nhaõ Ba La Maät, Ñeà! Ñöông tri thò nhôn, thaønh töïu toái thöôïng nhö theá môùi goïi laø Baùt Nhaõ Ba La Maät. OÂng ñeä nhöùt hi höõu chi phaùp. Nhöôïc thò kinh ñieån Tu Boà Ñeà! YÙ oâng theá naøo? Nhö Lai coù noùi sôû taïi chi xöù, töùc vi höõu Phaät, nhöôïc toân troïng phaùp choã naøo chaêng?)—The Buddha replied, ñeä töû.” (Laïi nöõa, oâng Tu Boà Ñeà! Tuøy theo choã “This Sutra is named Vajracchedika Prajna naøo dieãn noùi kinh naày, nhaãn ñeán moät baøi keä Paramita. By this name, you should abide. boán caâu, thì neân bieát nôi ñoù ñöôïc heát thaûy coõi Why? Subhuti, the Prajna Paramita taught by trôøi, coõi ngöôøi, A Tu La, thaûy ñeàu cung kính the Buddha has no actuality. It is names and cuùng döôøng nhö nôi thaùp mieáu thôø Phaät, concepts. Subhuti! What do you think? Does huoáng chi coù ngöôøi hay thoï trì ñoïc tuïng heát caû the Tathagata expound any Dharma?” kinh naày. OÂng Tu Boà Ñeà! Neân bieát ngöôøi ñoù ---Tu Boà Ñeà baïch Phaät ngoân: “Theá Toân! Nhö ñöôïc thaønh töïu phaùp hi höõu baäc nhaát hôn caû. Lai voâ sôû thuyeát.” (OÂng Tu Boà Ñeà thöa, Neáu kinh naày ñeå ôû nôi naøo, thì töùc laø nôi aáy “Baïch Ñöùc Theá Toân! Ñöùc Theá Toân khoâng coù coù Phaät, vaø nhö keû ñeä töû toân troïng)—Also, noùi phaùp choã naøo)—Subhuti replied to the Subhuti! Whenever the Sutra is preached, Buddha: “Honorable! The Tathagata has not even for as little as only four verses, you expounded anything.” should know the ground becomes sacred. It is ---Tu Boà Ñeà! Ö yù vaân haø? Tam thieân ñaïi thieân the Buddha’s stupa. All celestials, human theá giôùi sôû höõu vi traàn, thò vi ña phuû? (OÂng Tu beings, and Asuras should pay homage. How Boà Ñeà! YÙ oâng theá naøo? Nhöõng haït buïi nhoû ôû much more pious if one recites and abides by trong ba ngaøn ñaïi thieân theá giôùi, haù phaûi nhieàu the teachings? Subhuti! Know that this person chaêng?)—Subhuti! What do you think? Will has achieved what is most supreme and all the dust in this universe be enormous ? precious. Where the Sutra is, Buddhas dwell, ---Tu Boà Ñeà ngoân: “Thaäm ña, Theá Toân.” (OÂng all the faithful show their proper respect.” Tu Boà Ñeà thöa, “Baïch Ñöùc Theá Toân! Nhöõng ---Nhó thôøi Tu Boà Ñeà baïch Phaät ngoân: “Theá haït buïi nhoû aáy, laø nhieàu voâ soá keå)—Subhuti Toân! Ñöông haø danh thöû kinh, ngaõ ñaúng vaân replied, “They would be, Honorable!”

---Tu Boà Ñeà! Chö vi traàn Nhö Lai thuyeát phi ---Nhó thôøi Tu Boà Ñeà vaên thuyeát thò kinh, vi traàn, thò danh vi traàn, Nhö Lai thuyeát theá thaâm giaûi nghóa thuù, theá leä bi khaáp, nhi baïch giôùi, phi theá giôùi, thò danh theá giôùi. Tu Boà Ñeà! Phaät ngoân: “Hi höõu Theá Toân! Phaät thuyeát nhö Ö yù vaân haø? Khaû dó tam thaäp nhò töôøng kieán thò thaäm thaâm kinh ñieån, ngaõ tuøng tích lai sôû Nhö Lai phuû? (OÂng Tu Boà Ñeà! Nhöõng haït buïi ñaéc hueä nhaõn, vò taèng ñaéc vaên nhö thò chi nhoû aáy, Nhö Lai noùi khoâng phaûi laø buïi nhoû, kinh. Theá Toân! Nhöôïc phuïc höõu nhôn ñaéc vaên nhö theá môùi taïm goïi laø buïi nhoû. Nhö Lai noùi thò kinh tín taâm thanh tònh töùc sanh thieät töôùng. theá giôùi nhöng khoâng phaûi laø theá giôùi, nhö theá Ñöông tri thò nhôn, thaønh töïu ñeä nhöùt hi höõu môùi taïm goïi laø theá giôùi. OÂng Tu Boà Ñeà! YÙ coâng ñöùc. Theá Toân ! Thò thieät töôùng giaû,

töùc oâng theá naøo? Coù theå duøng ba möôi hai töôùng thò phi töôùng, thò coá Nhö lai thuyeát danh thieät thaáy ñöôïc Nhö Lai chaêng?)—Subhuti! Dust töôùng. Theá Toân! Ngaõ kim ñaéc vaên nhö thò kinh has no actuality. It is names and concepts. The ñieån, tín giaûi thoï trì, baát tuùc vi nan. Nhöôïc Tathagata teaches that the universe also has ñöông lai theá, haäu nguõ baù tueá kyø höõu chuùng no actuality. It is names and concepts. sanh ñaéc vaên thò kinh, tín giaûi thoï trì, thò nhôn Subhuti! What do you think? Can one identify töùc vi ñeä nhöùt hi höõu (Baáy giôø oâng Tu Boà Ñeà the Tathagata by his thirty-two holy features?" ñöôïc nghe Phaät noùi roõ nghóa saâu xa cuûa kinh ---Phaát daõ, Theá Toân. Baát khaû dó tam thaäp nhò naày roài, lieàn suït suøi bi caûm sa leä maø baïch Phaät töôùng ñaéc kieán Nhö Lai. Haø dó coá? Nhö Lai raèng: "Baïch Ñöùc Theá Toân! Thaät hi höõu thay! thuyeát tam thaäp nhò töôùng, töùc phi tam thaäp Ñöùc Theá Toân dieãn noùi kinh naày cao sieâu tuyeät nhò töôùng, thò danh tam thaäp nhò töôùng? (Baïch vôøi nhö theá, con töø xöa ñöôïc con maét tueä cho Ñöùc Theá Toân! Khoâng theå duøng ba möôi hai tôùi ngaøy nay, cuõng chöa töøng ñöôïc nghe kinh töôùng maø thaáy ñöôïc Nhö Lai. Taïi vì sao? Vì naøo cao sieâu maàu nhieäm nhö theá. Baïch Ñöùc Ñöùc Theá Toân noùi, 'Ba möôi hai töôùng ñoù, Theá Toân! Neáu laïi coù ngöôøi naøo, ñöôïc nghe khoâng phaûi ba möôi hai töôùng, nhö theá môùi kinh naày, maø tín taâm thanh tònh, lieàn sinh ra goïi laø ba möôi hai töôùng.')—No, Honorable! töôùng chaân thaät, thì neân bieát ngöôøi aáy, ñöôïc One cannot. Why? The thirty-two holy thaønh töïu coâng ñöùc hi höõu baäc nhaát. Baïch Ñöùc features have no actuality. They are just Theá Toân! Töôùng chaân thaät aáy, töùc laø khoâng names and concepts. phaûi töôùng, cho neân Ñöùc Nhö Lai môùi noùi laø ---Tu Boà Ñeà! Nhöôïc höõu thieän nam töû, thieän töôùng chaân thaät. Baïch Ñöùc Theá Toân! Con nay nöõ nhôn, dó haèng haø sa ñaúng thaân maïng boá thí. ñöôïc nghe vaø tin hieåu, thoï trì ñoïc tuïng kinh Nhöôïc phuïc höõu nhôn ö thöû kinh trung, naõi chí naày, cuõng chöa phaûi laø vieäc khoù, neáu veà ñôøi thoï trì töù cuù keä ñaúng, vò tha nhôn thuyeát, kyø sau naày, naêm traêm naêm sau, coù chuùng sanh phöôùc thaäm ña (OÂng Tu Boà Ñeà! Neáu ngöôøi naøo ñöôïc nghe kinh naày, tin hieåu ñoïc tuïng thoï thieän nam thieän nöõ naøo, duøng thaân meänh nhö trì, thì ngöôøi aáy môùi laø baäc hi höõu baäc nhaát)— soá caùt soâng Haèng ñem ra boá thí, vaø laïi coù Honorable! When I heard this Sutra, it is easy ngöôøi thoï trì ñoïc tuïng kinh naày, nhaãn ñeán moät for me to believe and accept the teaching. In baøi keä boán caâu, hoaëc dieãn noùi cho ngöôøi khaùc the future, say another five hundred years, nghe, thì ngöôøi ñoù ñöôïc phöôùc ñöùc raát nhieàu). those hearing this teaching will develop faith Subhuti! If a good man or woman sacrifices and acceptance. They are indeed precious and one's life as many times as sands in the superior. Ganges, the merit is less than one who abides ---Haø dó coá? Thöû nhôn voâ ngaõ töôùng, voâ nhôn by only four verses of this Sutra and preaches töôùng, voâ chuùng sanh töôùng, voâ thoï giaû töôùng. them to others. Sôû dó giaû haø? Ngaõ töôùng töùc thò phi ngaõ töôùng, nhôn töôùng, chuùng sanh töôùng, thoï giaû töôùng,

töùc thò phi töôùng. Haø dó coá? Ly nhöùt thieát chö sanh saân haän (OÂng Tu Boà Ñeà! Nhö xöa kia toâi töôùng, töùc danh chö Phaät (Taïi vì sao? Vì ngöôøi bò vua Ca

Lôïi Vöông, caét xeûo thaân theå, maø ñoù khoâng coøn chaáp vaøo töôùng ta, töôùng ngöôøi, ngay khi aáy, toâi cuõng khoâng chaáp coù töôùng ta, töôùng chuùng sinh, töôùng thoï giaû. Vì sao? Vì töôùng ngöôøi, töôùng chuùng sinh, töôùng thoï giaû. töôùng ta, töùc khoâng phaûi laø töôùng; töôùng Laø taïi vì sao? Neáu thôøi xa xöa kia toâi bò caét ngöôøi, töôùng chuùng sanh, töôùng thoï giaû, cuõng xeûo chi tieát thaân theå, maø neáu toâi coøn chaáp vaøo töùc khoâng phaûi laø töôùng. Vì sao? Vì noù lìa heát töôùng ta, töôùng ngöôøi, töôùng chuùng sinh, töôùng thaûy moïi töôùng, nhö theá môùi goïi laø chö thoï giaû aáy, thì taát nhieân toâi phaûi sinh ra taâm Phaät)—Why? They have broken the saân haän)—Why? Subhuti! In my past life attachment to self, others, affiliations and while being mutilated by King Kaliraja, I had incessantness. Why? The concept of self has no attachment to self, others, affiliations and no actuality. The concept of others, affiliations incessantness. Why? When I was mutilated, if and incessantness have no actuality. Why? A I had such attachments, I would had intense Buddha is one without attachment. hatred. ---Phaät caùo Tu Boà Ñeà: “Nhö thò! Nhö thò! ---Tu Boà Ñeà! Höïu nieäm quaù khöù, ö nguõ baù Nhöôïc phuïc höõu nhôn, ñaéc vaên, thò kinh, baát theá, taùc nhaãn nhuïc tieân nhôn. Ö nhó sôû theá, voâ kinh, baát boá, baát uùy, ñöông tri nhôn, thaäm vi hi ngaõ töôùng, voâ nhôn töôùng, voâ chuùng sanh höõu. Haø dó coá? Tu Boà Ñeà! Nhö Lai thuyeát ñeä töôùng, voâ thoï giaû töôùng (OÂng Tu Boà Ñeà! Toâi nhöùt Ba La Maät, töùc phi ñeä nhöùt Ba La Maät, laïi nhôù veà ñôøi quaù khöù, chöøng naêm traêm naêm , thò danh ñeä nhuùt Ba La Maät. Tu Boà Ñeà! Nhaãn khi aáy toâi laø moät vò tieân tu haïnh nhaãn nhuïc, nhuïc Ba La Maät, Nhö Lai thuyeát phi nhaãn maø ôû ngay trong thôøi ñoù, ñaõ khoâng coù töôùng nhuïc Ba La Maät, thò danh nhaãn nhuïc Ba la ta, töôùng ngöôøi, töôùng chuùng sinh, töôùng thoï maät. Haø dó coá? (Ñöùc Phaät baûo oâng Tu Boà Ñeà: giaû). “Ñuùng theá! Neáu laïi coù ngöôøi ñöôïc nghe kinh Subhuti! Even five hundred lives ago as a naày khoâng kinh haõi sôï seät, thì neân bieát ngöôøi Ksantyrsi, I was already unattached to the ñoù môùi laø hieám coù. Vì sao, oâng Tu Boà Ñeà? concept of self, others, affiliations and Nhö Lai noùi ñeä nhaát Ba La Maät, maø khoâng incessantness. phaûi ñeä nhaát Ba La Maät; nhö theá môùi goïi laø ---Thò coá, Tu Boà Ñeà! Boà Taùt öng ly nhöùt thieát ñeä nhaát Ba La Maät.” OÂng Tu Boà Ñeà! Nhaãn töôùng, phaùt A Naäu Ña La Tam Mieäu Tam Boà nhuïc Ba La Maät, Nhö Lai noùi khoâng phaûi Ñeà taâm, baát öng truï thinh, höông, vò, xuùc, nhaãn nhuïc Ba La Maät. Taïi vì sao?)—The phaùp sanh taâm, öng sanh, voâ sôû truï taâm. Buddha affirmed Subhuti, “Yes! Yes! If one Nhöôïc taâm höõu truï, töùc vi phi truï. Thò coá, Phaät hears this Sutra and is not afraid, dreads or is thuyeát Boà Taùt taâm baát öng truï saéc boá thí (OÂng alarmed, this person is most precious. Why? Tu Boà Ñeà! Bôûi theá cho neân Boà Taùt phaùt taâm Subhuti! The Tathagata teaches that Dana voâ thöông chaùnh ñaúng chaùnh giaùc, phaûi neân Paramita has no actuality. It is names and lìa heát thaûy töôùng, khoâng neân sinh khôûi taâm concepts. Subhuti! Ksanti Paramita has no truï vaøo saéc; khoâng neân sinh khôûi taâm truï vaøo actuality. It, too, is names and concepts. thanh, höông, vò, xuùc, phaùp. Neân sinh khôûi taâm ---Tu Boà Ñeà! Nhö ngaõ tích vò Ca Lôïi Vöông “Voâ Sôû Truï.” Neáu taâm coøn coù choã sôû

truï thì caùt trieät thaân theå, ngaõ ö nhæ thôøi voâ ngaõ töôùng, töùc laø khoâng phaûi truï. Bôûi theá cho neân Phaät voâ nhôn töôùng, voâ chuùng sanh töôùng, voâ thoï noùi: “Taâm cuûa Boà Taùt khoâng truï vaøo saéc maø giaû töôùng. Haø dó coá? Ngaõ ö vaõng tích, tieát tieát laøm boá thí.”)—Therefore, Subhuti! chi giaûi thôøi, nhöôïc höõu ngaõ töôùng, nhôn Bodhisattvas should be unattached to concepts töôùng, chuùng sanh töôùng, thoï giaû töôùng, öng while seeking the Anuttara Samyak-

Sambodhi. They should not attach to form. choã toái taêm, khoâng theå troâng thaáy gì heát, coøn They should not attach to sound, smell, taste, neáu Boà Taùt laøm haïnh boá thí maø taâm khoâng truï touch or cognition. They should seek without tröôïc vaøo söï töôùng, thì nhö ngöôøi coù con maét attachments. If they have attachments, they saùng, laïi ñöôïc aùnh saùng cuûa maët trôøi, troâng rely on erroneous foundations. Therefore, the thaáy roõ caû hình saéc söï vaät. OÂng Tu Boà Ñeà! Buddha teaches that Bodhisattvas should not Ñôøi mai sau, neáu coù ngöôøi thieän nam thieän nöõ give and attach to forms. naøo, hay thoï trì ñoïc tuïng kinh naày, töùc laø Nhö Tu Boà Ñeà! Boà Taùt vò lôïi ích nhöùt thieát chuùng Lai duøng trí hueä cuûa Phaät, ñeàu bieát ngöôøi ñoù, sanh coá, öng nhö thò boá thí. Nhö Lai thuyeát ñeàu thaáy ngöôøi ñoù, ñöôïc thaønh töïu voâ löôïng nhöùt thieát chö töôùng, höïu thuyeát nhöùt thieát voâ bieân coâng ñöùc)—Subhuti! If Bodhisattvas chuùng sanh töùc phi chuùng sanh (OÂng Tu Boà give with attchments, they are walking in Ñeà! Boà Taùt vì laøm lôïi ích cho heát thaûy chuùng darkness and see nothing. If Bodhisattvas give sanh, thì phaûi neân boá thí nhö theá. Nhö Lai noùi: without attachments, they are walking under “Heát thaûy chö töôùng töùc chaúng phaûi laø töôùng,” the sun and everything is clear. Subhuti! In the vaø laïi noùi, “Heát thaûy chuùng sanh töùc khoâng future, any good man or woman who follows phaûi laø chuùng sanh.”)—Subhuti! Bodhisattvas or studies this Sutra, the Tathagata will confer work for the benefits of all. They should on this person wisdom and insight. Such a practice charity accordingly. The Tathagata person has achieved boundless and teaches that all concepts have no actuality. immeasurable merit. Beings also have no actuality. ---Tu Boà Ñeà ! Nhöôïc höõu thieän nam töû, thieän Tu Boà Ñeà! Nhö Lai thò chôn ngöõ giaû, thieät ngöõ nöõ nhôn, sô nhöït phaàn dó haèng haø sa ñaúng thaân giaû, nhö ngöõ giaû, baát cuoáng ngöõ giaû, baát dò boá thí, trung nhöït phaàn dó haèng haø sa ñaúng ngöõ giaû. Tu Boà Ñeà! Nhö Lai sôû ñaéc phaùp, thöû thaân boá thí, haäu nhöït phaàn dieäc dó haèng haø sa phaùp voâ thieät voâ hö (OÂng Tu Boà Ñeà! Nhö Lai ñaúng thaân boá thí; nhö thò voâ löôïng baù thieân laø baäc chaân ngöõ, laø baäc thaät ngöõ, laø baäc nhö vaïn öùc kieáp, dó thaân boá thí. Nhöôïc phuïc höõu ngöõ, laø baäc baát cuoáng ngöõ, laø baäc baát voïng nhôn vaên thöû kinh ñieån tín taâm baát nghòch, kyø ngöõ. Nghóa laø chö Phaät Nhö Lai laø baäc Chaân phöôùc thaéng bæ. Haø huoáng thô taû, thoï trì, ñoïc Nhö Bình Ñaúng, lôøi noùi khoâng coù maûy may tuïng, vò nhôn giaûi thuyeát! (OÂng Tu Boà Ñeà! doái traù)—Subhuti! The Tathagata is honest, Neáu coù ngöôøi thieän nam thieän nöõ naøo, buoåi sincere, fair, never lies or exaggerates. saùng duøng thaân meänh boá thí, nhö soá caùt soâng Subhuti! The Tathagata has the truth. It is Haèng; buoåi tröa duøng thaân meänh boá thí nhö soá neither real nor unreal. caùt soâng

Haèng; vaø buoåi chieàu duøng thaân meänh Tu Boà Ñeà! Nhöôïc Boà taùt taâm truï ö phaùp nhi boá thí nhö soá caùt soâng Haèng. Cöù duøng thaân haønh boá thí, nhö nhôn nhaäp aùm, töùc voâ sôû meänh boá thí nhö theá, ñeán traêm ngaøn muoân öùc kieán. Nhöôïc Boà taùt taâm baát truï phaùp nhi haønh kieáp. Nhöng laïi neáu coù ngöôøi ñöôïc nghe kinh boá thí, nhö nhôn höõu muïc, nhöït quang minh naày, moät loøng tin theo khoâng heà ngang traùi, thì chieáu kieán chuûng chuûng saéc. Tu Boà Ñeà! phöôùc ñöùc cuûa ngöôøi ñoù, nhieàu hôn phöôùc ñöùc Ñöông lai chi theá, nhöôïc höõu thieän nam töû, tröôùc kia)—Subhuti! A good man or woman thieän nöõ nhôn, naêng ö thöû kinh thoï trì ñoïc sacrifies one's life for others as many times as tuïng, töùc vi Nhö Lai, dó Phaät trí hueä taát tri thò sands in the Ganges every morning, afternoon nhôn, taát kieán thò nhôn giai ñaéc thaønh töïu, voâ and evening. One who continues to practice löôïng voâ bieân coâng ñöùc (OÂng Tu Boà Ñeà! Neáu such charity for countless hundred thousand taâm cuûa Boà Taùt coøn truï vaøo phaùp söï töôùng millions kalpas. One's merit will be less than maø laøm haïnh boá thí, thì cuõng ví nhö ngöôøi ôû someone, who studies and follows the Sutra

with firm faith. How much more merit if one teachings have attachment to self, others, copies, learns, abides and preaches the Sutra affiliations and incessantness. They cannot to others. follow and preach this teaching to others. ---Tu Boà Ñeà! Dó yeáu ngoân chi, thò kinh höõu ---Tu Boà Ñeà! Taïi taïi xöù xöù nhöôïc höõu thöû baát khaû tö nghò, baát khaû xöùng löôïng voâ bieân kinh, nhöùt thieát theá gian, thieân, nhôn, A tu la coâng ñöùc. Nhö Lai vò phaùt Ñaïi thöøa giaû sôû öng cuùng döôøng. Ñöông tri thöû xöù, töùc vi thò thuyeát, vi phaùt toái thöôïng thöøa giaû thuyeát. thaùp, giai öng cung kính, taùc leã vi nhieãu, dó Nhöôïc höõu nhôn naêng thoï trì ñoïc tuïng, quaûng chö hoa höông, nhi taùn kyø xöù (OÂng Tu Boà Ñeà! vò nhôn thuyeát. Nhö Lai taát tri thò nhôn, taát Neáu ôû nôi choán naøo coù kinh naày, thì nôi choán kieán thò nhôn, giai ñaéc thaønh töïu baát khaû ñoù ñöôïc heát thaûy coõi trôøi, coõi ngöôøi, a tu la, löôïng, baát khaû xöùng, voâ höõu bieân, baát khaû tö cuùng döôøng, vaø neân bieát nôi ñoù töùc laø thaùp, nghò coâng ñöùc. Nhö thò nhôn ñaúng taùc vi haø mieáu thôø Phaät, haõy neân vaây quanh leã baùi, ñaûm Nhö Lai A Naäu Ña La Tam Mieäu Tam cung kính, cuùng döôøng, vaø duøng caùc thöù hoa Boà Ñeà (OÂng Tu Boà Ñeà! Noùi toùm laïi ngöôøi ñoù thôm raõi khaép nôi ñoù)—Subhuti! Where this coù voâ löôïng coâng ñöùc, khoâng theå nghó baøn, Sutra is, all celestials, human beings and khoâng theå löôøng tính ñöôïc. Nhö Lai vì ngöôøi Asuras should pay homage. They should know phaùt taâm Ñaïi thöøa maø noùi ra, vì ngöôøi phaùt that this is the Buddha's stupa. They should taâm toái thöôïng thöøa maø noùi ra, neáu coù ngöôøi respectfully make offerings and naøo hay thoï trì ñoïc tuïng, hoaëc vì ngöôøi khaùc circumambulate. They should adorn the noùi roäng ra, Nhö Lai ñeàu bieát ngöôøi ñoù, ñeàu ground with flowers and incense. thaáy ngöôøi ñoù, ñöôïc thaønh töïu voâ bieân coâng ---Phuïc thöù, Tu Boà Ñeà! Thieän nam töû, thieän ñöùc, khoâng theå löôøng tính, khoâng theå nghó baøn nöõ nhôn thoï trì ñoïc tuïng thöû kinh, nhöôïc vò ñöôïc. Nhöõng ngöôøi nhö theá, töùc laø ngöôøi mang nhôn kinh tieän, thò nhôn tieân theá toäi nghieäp, ñoäi ñaïo Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc öng ñoïa aùc ñaïo, dó

kim theá nhôn kinh tieän coá, cuûa Nhö Lai)—Subhuti! To summarize, this tieân theá toäi nghieäp töùc vi tieâu dieät, ñöông ñaéc Sutra has unimaginable and immeasurable A Naäu Ña La Tam Mieäu Tam Boà Ñeà (Laïi nöõa merit. The Tathagata discourses it for the oâng Tu Boà Ñeà! Neáu coù ngöôøi thieän nam thieän disciples of the big vehicle. Those who study nöõ naøo, thoï trì ñoïc tuïng kinh naày, ñaùng leõ and abide by this teaching and preach it to ñöôïc ngöôøi cung kính, nhöng laïi bò ngöôøi khaùc others, the Tathagata predicts and affirms khinh reû, laø vì ngöôøi ñoù do toäi nghieäp ñôøi them, as achieving indestructible, tröôùc phaûi sa ñoïa vaøo ñöôøng hieåm aùc, dó chí immeasurable and unimaginable merit. They ngaøy nay bò ngöôøi khinh reû, thì toäi nghieäp ñôøi will inherit the Tathagata's Anuttara Samyak tröôùc kia lieàn ñöôïc tieâu tan vaø seõ ñöôïc quaû voâ Sambodhi. Why? thöôïng chaùnh ñaúng chaùnh giaùc)— ---Haø dó coá? Tu Boà Ñeà! Nhöôïc nhaïo tieåu phaùp Furthermore, Subhuti! A good man or woman giaû, tröôùc ngaõ kieán, nhôn kieán, chuùng sanh who studies and abides by this Sutra, but is kieán, thoï giaû kieán, töùc ö thöû kinh baát naêng slighted by others. It is because of sinful thính thoï, ñoïc tuïng vò nhôn giaûi thuyeát (Taïi vì karma of the past, one should be fallen into an sao? OÂng Tu Boà Ñeà! Neáu ngöôøi naøo ham öa evil realm, now, because of one is being phaùp Tieåu thöøa, chaáp tröôùc vaøo 'ngaõ kieán, slighted, the sinful karma has dissipated. One nhaân kieán, chuùng sanh kieán, thoï giaû kieán,' thì will be certain to achieve Anuttara Samyak ñoái vôùi kinh naày khoâng hay nghe theo thoï trì Sambodhi. ñoïc tuïng, hoaëc giaûi noùi cho ngöôøi khaùc ---Tu Boà Ñeà! Ngaõ nieäm quaù khöù voâ löôïng a nghe.')—Those satisfied with the limited taêng kyø kieáp ö Nhieân Ñaêng Phaät tieàn ñaéc trò

baùt baù töù thieân vaïn öùc na-do-tha chö Phaät, taát ---Nhó thôøi, Tu Boà Ñeà baïch Phaät ngoân: "Theá giai cuùng döôøng thöøa söï, voâ khoâng quaù giaû. Toân! Thieän nam töû, thieän nöõ nhôn, phaùt A Nhöôïc phuïc höõu nhôn, ö haäu maït theá, naêng Naäu Ña La Tam Mieäu Tam Boà Ñeà taâm, vaân thoï trì ñoïc tuïng thöû kinh, sôû ñaéc coâng ñöùc, ö haø öng truï, vaân haø haøng phuïc kyø taâm?" (Baáy ngaõ sôû cuùng döôøng chö Phaät, coâng ñöùc baù giôø oâng Tu Boà Ñeà baïch Phaät raèng: "Baïch Ñöùc phaàn baát caäp nhöùt, thieân vaïn öùc phaàn, naõi chí Theá Toân! Keû thieän nam thieän nöõ phaùt taâm voâ toaùn soá thí duï sôû baát naêng caäp (OÂng Tu Boà thöôïng chaùnh ñaúng chaùnh giaùc, vaäy taâm phaûi Ñeà! Toâi nhôù veà ñôøi quaù khöù, voâ löôïng a taêng truï nhö theá naøo? Vaø phaûi neân deïp voïng taâm kyø kieáp, toâi tu ôû tröôùc Ñöùc Nhieân Ñaêng, ñöôïc nhö theá naøo?)—Then, Subhuti asked the gaëp taùm traêm boán ngaøn muoân öùc na do tha chö Buddha, "Honorable! Good men and women Phaät, toâi heát ñeàu thöøa söï cung kính cuùng seeking Anutara Samyak Sambodhi. What döôøng, khoâng ñeå boû lôõ luoáng qua. Neáu ñôøi sau should they rely on, and how can they pacify naày, laïi coù ngöôøi naøo hay thoï trì ñoïc tuïng kinh their mind?" naày, thì ñoái vôùi coâng ñöùc cuùng döôøng cuûa toâi ---Phaät caùo Tu Boà Ñeà: "Thieän nam töû, thieän traêm phaàn chaúng baèng moät phaàn, ngaøn muoân nöõ nhôn, phaùt A Naäu Ña La Tam Mieäu Tam öùc phaàn, cho ñeán tính ñeám thí duï cuõng khoâng Boà Ñeà taâm giaû, ñöông sanh nhö thò taâm:

Ngaõ theå kòp ñöôïc)—Subhuti! I recall countless öng dieät ñoä nhöùt thieát chuùng sanh dieät ñoä nhöùt kalpas before the Dipamkara Buddha, I met thieát chuùng sanh, dieät ñoä nhöùt thieát chuùng eight hundred and four trillion Buddhas. I sanh dó, nhi voâ höõu nhöùt thieát chuùng sanh dieät served and paid homage to every Buddha. ñoä giaû. Haø dó coá? Tu Boà Ñeà! Nhöôïc Boà taùt Anyone, in the future, who studies and abides höõu ngaõ töôùng, nhôn töôùng, chuùng sanh töôùng, by this Sutra. They will have achieved more töùc phi Boà taùt. Sôû dó giaû haø? Tu Boà Ñeà! Thieât merit than my service and homage to the voâ höõu phaùp, phaùt A Naäu Ña La Tam Mieäu Buddhas, more than a hundred, thousand, Tam Boà Ñeà taâm giaû (Ñöùc Phaät baûo oâng Tu Boà million times, beyond calculation. Ñeà: “Neáu coù ngöôøi thieän nam thieän nöõ naøo, ---Tu Boà Ñeà! Nhöôïc thieän nam töû, thieän nöõ phaùt taâm voâ thöôïng chaùnh ñaúng chaùnh giaùc nhôn ö haäu maït theá, höõu thoï trì ñoïc tuïng thöû aáy, phaûi neân sinh khôûi taâm nhö theá naày, ‘Ta kinh, sôû ñaéc oâng ñöùc, ngaõ nhöôïc cuï thuyeát neân dieät ñoä cho heát thaûy chuùng sanh, heát thaûy giaû, hoaëc höõu nhôn vaên, taâm taéc cuoàng loaïn, chuùng sanh ñöôïc dieät ñoä roài, maø coi nhö hoà nghi baát tín. Tu Boà Ñeà! Ñöông tri thò kinh khoâng coù moät chuùng sanh naøo ñöôïc dieät ñoä nghóa baát khaû tö nghò, quaû baùo dieäc baát khaû tö caû.’ Taïi vì sao? OÂng Tu Boà Ñeà! Neáu Boà Taùt nghò (OÂng Tu Boà Ñeà! Veà ñôøi sau naày, neáu coù coøn chaáp coù töôùng ta, töôùng ngöôøi, töôùng ngöôøi thieän nam thieän nöõ naøo, thoï trì ñoïc chuùng sanh, töôùng thoï giaû, töùc khoâng phaûi laø tuïng kinh naày, thì coâng ñöùc aáy seõ ñöôïc, toâi duø Boà Taùt. OÂng Tu Boà Ñeà! Sôû dó vì sao? Vì thaät coù noùi ñuû, nhöng thaûng hoaëc coù ngöôøi nghe roài ra khoâng coù phaùp naøo laø phaùp phaùt taâm voâ chaúng tin. OÂng Tu Boà Ñeà! Neân bieát nghóa cuûa thöôïng chaùnh ñaúng chaùnh giaùc)—The Buddha kinh naày khoâng theå nghó baøn xieát ñöôïc)— teaches Subhuti, “Good men or women Subhuti! If a good man or woman in the seeking Anuttara SamyakSambodhi should future, studies and abides by this Sutra, I can make the following vows: I will emancipate fully explain their merit. It will create all beings, and when they have been derangement, doubt and disbelief amongst emancipated, no one has actually ben some listeners. Subhuti! Be aware that this emancipated. Why? Subhuti! If one is Sutra has meanings beyond comprehension. attached to self, others, affiliations and Its reward is also beyond comprehension. incessantness, one is not a true Bodhisattva.

Subhuti! There is no actuality of doctrines for Maâu Ni.” Bôûi vì sao? OÂng Tu Boà Ñeà! Vì Nhö Anuttara Samyak Sambodhi. Lai ñoù töùc laø nghóa nhö nhö cuûa caùc phaùp)— ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai ö Nhieân The Buddha replied: “Correct! Subhuti! There Ñaêng Phaät sôû, höõu phaùp ñaéc A Naäu Ña La is no actual dogma by which the Tathagata Tam Mieäu Tam Boà Ñeà phuû? (OÂng Tu Boà Ñeà! attainsAnuttara SamyakSambodhi. Subhuti! If YÙ oâng theá naøo? Nhö Lai ôû choán Ñöùc Phaät there was, Dipamkara Buddha would not Nhieân Ñaêng coù phaùp naøo laø phaùp ñöôïc ñaïo voâ foretell me, ‘In your next life, you will be a thöôïng chaùnh ñaúng chaùnh giaùc chaêng?)— Buddha named Sakyamuni.’ Since there was Subhuti! What do you think? Did the no actual dogma for the attainment, Tathagata actually

receive the doctrine for the Dipamkara Buddha predicted, I would be a attainment of the Anuttara Samyak Sambodhi Buddha named Sakyamuni in the next rebirth. from Dipamkara Buddha? Why? Tathagata means the Suchness of all ---Phaát daõ, Theá Toân! Nhö ngaõ giaûi Phaät sôû Dharma.” thuyeát nghóa, Phaät ö Nhieân Ñaêng Phaät sôû, voâ ---“Nhöôïc höõu nhôn ngoân: ‘Nhö Lai ñaéc A höõu phaùp ñaéc A Naäu Ña La Tam Mieäu Tam Naäu Ña La Tam Mieäu Tam Boà Ñeà.’ Tu Boà Boà Ñeà (Daï khoâng, baïch Ñöùc Theá Toân! Nhö Ñeà! Thieät voâ höõu phaùp Phaät ñaéc A Naäu Ña La choã con hieåu nghóa Phaät daïy, thì Phaät ôû choán Tam Mieäu Tam Boà Ñeà. Tu Boà Ñeà! Nhö Lai Ñöùc Phaät Nhieân Ñaêng khoâng coù phaùp naøo laø sôû ñaéc A Naäu Ña La tam Mieäu Tam Boà Ñeà, ö phaùp voâ thöôïng chaùnh ñaúng chaùnh giaùc)—No, thò trung voâ thieät voâ hö, thò coá Nhö Lai thuyeát Honorable! If I understood your teaching, the nhöùt thieát phaùp, giai thò Phaät phaùp. Tu Boà Ñeà! Buddha did not receive any doctrine on the Sôû ngoân nhöùt thieát phaùp giaû, töùc phi nhöùt thieát atainment of Anuttara Samyak Sambodhi from phaùp, thò coá danh nhöùt thieát phaùp. Tu Boà Ñeà! Dipamkara Buddha. Thí nhö nhôn thaân tröôøng ñaïi.” (Neáu coù ngöôøi ---Phaät ngoân: “Nhö thò! Nhö thò! Thieät voâ höõu noùi raèng, ‘Nhö Lai ñöôïc ñaïo voâ thöôïng chaùnh phaùp, Nhö Lai ñaéc A Naäu Ña La Tam Mieäu ñaúng chaùnh giaùc.’ OÂng Tu Boà Ñeà! Thöïc ra Tam Boà Ñeà. Tu Boà Ñeà! Nhöôïc höõu phaùp Nhö khoâng coù phaùp naøo khieán cho Phaät ñöôïc ñaïo Lai ñaéc A Naäu Ña La Tam Mieäu Tam Boà Ñeà voâ thöôïng chaùnh ñaúng chaùnh giaùc. OÂng Tu Boà giaû, Nhieân Ñaêng Phaät töùc baát döõ ngaõ thoï kyù: Ñeà! Choã sôû ñaéc cuûa Nhö Lai ñöôïc ñaïo voâ ‘Nhöõ ö lai theá, ñöông ñaéc taùc Phaät, hieäu Thích thöôïng chaùnh ñaúng chaùnh giaùc aáy, ôû trong ñoù Ca Maâu Ni.’ Dó thieät voâ höõu phaùp, ñaéc A Naäu ‘khoâng thöïc cuõng khoâng hö.’ Vì theá cho neân Ña La Tam Mieäu Tam Boà Ñeà, thò coá Nhieân Nhö Lai noùi: “Heát thaûy caùc phaùp ñeàu laø Phaät Ñaêng Phaät döõ ngaõõ thoï kyù, taùc thò ngoân: ‘Nhöõ ö phaùp.” OÂng Tu Boà Ñeà! Caùi maø ta noùi laø heát lai theá, ñöông ñaéc taùc Phaät, hieäu Thích Ca thaûy caùc phaùp ñoù, töùc khoâng phaûi heát thaûy caùc Maâu Ni’ Haø dó coá? Nhö Lai giaû, töùc chö phaùp phaùp, môùi goïi laø heát thaûy caùc phaùp. OÂng Tu nhö nghóa (OÂng Tu Boà Ñeà! Neáu coù phaùp naøo Boà Ñeà! Leõ ñoù cuõng ví nhö ngöôøi thaân hình to laø phaùp laøm cho Nhö Lai ñöôïc ñaïo voâ thöôïng lôùn)—Can one says, ‘the Tathagata has chaùnh ñaúng chaùnh giaùc aáy, thì Ñöùc Phaät obtained the Supreme Enlightenment?’ Nhieân Ñaêng chaúng thoï kyù cho ta raèng ‘Veà ñôøi Subhuti? There is actually no doctrine to attain sau naày oâng seõ ñöôïc thaønh Phaät ñaïo, hieäu laø the Supreme enlightenment. Subhuti! The Thích Ca Maâu Ni.’ Bôûi vì khoâng coù phaùp naøo Anuttara Samyak Sambodhi attained by the laø phaùp ñöôïc ñaïo voâ thöôïng chaùnh ñaúng Tathagata is neither real nor unreal. chaùnh giaùc, cho neân Ñöùc Phaät Nhieân Ñaêng Therefore, the Tathagata says that all môùi thoï kyù cho ta; ngaøi noùi, “Veà ñôøi sau naày doctrines are the Buddha’s teachings. Subhuti! oâng seõ ñöôïc thaønh Phaät ñaïo, hieäu laø Thích Ca Truth cannot be embraced within conceptual

limitations. Dogmas have no actuality. They nghieâm coõi Phaät.” OÂng Tu Boà Ñeà! Neáu Boà are just names and concepts. Subhuti! Taùt thoâng ñaït ñöôïc phaùp voâ ngaõ, thì Nhö Lai Suppose there is a giant.” môùi goïi hoï laø Chaân Thaät Boà Taùt)—Subhuti! ---Tu Boà Ñeà ngoân: “Theá Toân! Nhö Lai thuyeát: Those who vow to adorn the Buddha Land. Nhôn thaân tröôøng ñaïi, töùc vi phi ñaïi thaân, thò They are not Bodhisatvas. Why? The danh ñaïi thaân.” (OÂng Tu Boà Ñeà baïch Phaät Tathagata says those who truly adorn the raèng: “Baïch Ñöùc Theá Toân! Nhö Lai noùi ngöôøi Buddha Land will not consider themselves thaân hình to lôùn aáy, töùc khoâng phaûi thaân hình adorning. Subhuti! Those who understand the to lôùn, môùi ñöôïc goïi laø thaân hình to lôùn)— meaning of no actuality of self and dogma, the Subhuti interrupted, “Honorable! The Tathagata says that they are the true Tathagata teaches that a giant body is only a Bodhisatvas.. concept. It carries only imaginary meanings.” ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai höõu nhuïc ---Tu Boà Ñeà! Boà taùt dieäc nhö thò. Nhöôïc taùc nhaõn phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? thò ngoân: Ngaõ ñöông dieät ñoä voâ löôïng chuùng Nhö Lai coù nhuïc nhaõn chaêng?)—Subhuti! sanh, töùc Baát Danh Boà Taùt. Haø dó coá? Tu Boà What do you think? Does Tathagata have Ñeà! Thieät voâ höõu phaùp, danh vi Boà Taùt. Thò human eyes? coá Phaät thuyeát nhöùt thuyeát phaùp, voâ ngaõ, voâ ---Nhö thò, Theá Toân! Nhö Lai höõu nhuïc nhaõn nhôn, voâ chuùng sanh, voâ thoï giaû (OÂng Tu Boà (Thaät vaäy, baïch Ñöùc Theá Toân! Nhö Lai ngaøi Ñeà! Boà Taùt cuõng ví nhö theá. Neáu Boà Taùt laïi coù nhuïc nhaõn)—Yes, Honorable! The khôûi ra yù nghó raèng ‘Ta neân dieät ñoä cho voâ Tathagata has human eyes. löôïng chuùng sanh, nhö theá thì khoâng theå goïi laø ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai höõu thieân Boà Taùt ñöôïc. Vì sao? OÂng Tu Boà Ñeà! Thöïc ra nhaõn phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? khoâng coù phaùp naøo goïi laø Boà Taùt. Vì vaäy Phaät Nhö Lai coù thieân nhaõn chaêng?)—Subhuti! noùi heát thaûy caùc phaùp, khoâng coù ta, khoâng coù What do you think? Does the Tathagata have ngöôøi, khoâng coù chuùng sanh, khoâng coù thoï celestial eyes? giaû”—Subhuti! Bodhisattvas should behave ---Nhö thò, Theá Toân! Nhö Lai höõu thieân nhaõn likewise. Those who pledge ro emancipate (Thaät vaäy, baïch Ñöùc Theá Toân! Nhö Lai Ngaøi countless beings can never be a Bodhisattva. coù thieân nhaõn)—Yes, Honorable! The Why? Bodhiattva, too, is an arbitrary concept. Tathagata has celestial eyes. Therefore, the Buddha says all teachings have ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai höõu hueä no actuality of self, others, affiliations and nhaõn phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? incessantness. Nhö Lai coù tueä nhaõn chaêng?)—Subhuti! What Tu Boà Ñeà! Nhöôïc Boà Taùt taùc thò ngoân: Ngaõ do you think? Does the Tathagata have eyes ñöông trang nghieâm Phaät ñoä. Thò Baát Danh Boà for wisdom? Taùt. Haø dó coá? Nhö Lai thuyeát trang nghieâm ---Nhö thò, Theá Toân! Nhö Lai höõu hueä nhaõn Phaät ñoä giaû, töùc phi trang nghieâm, thò danh (Thaät vaäy, baïch Ñöùc Theá Toân! Nhö Lai coù tueä trang nghieâm. Tu Boà Ñeà! Nhöôïc Boà Taùt thoâng nhaõn)—Yes, Honorable! The Tathagata has ñaït voâ ngaõ phaùp giaû, Nhö Lai thuyeát danh eyes for wisdom. chôn thò Boà Taùt (OÂng Tu Boà Ñeà! Neáu Boà taùt ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai höõu phaùp noùi nhö theá

naày, ‘Ta neân laøm cho trang nhaõn phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? nghieâm coõi Phaät,’ nhö vaäy thì khoâng theå goïi laø Nhö Lai coù phaùp nhaõn chaêng?)—Subhuti! Boà Taùt ñöôïc. Vì sao? Vì Nhö Lai noùi, “Trang What do you think? Does the Tathagata have nghieâm coõi Phaät ñoù, töùc khoâng phaûi laø trang eyes for truth? nghieâm coõi Phaät, nhö theá môùi goïi laø trang

---Nhö thò, Theá Toân! Nhö Lai höõu phaùp nhaõn taâm, giai vi phi taâm, thò danh vi taâm. Sôû dó giaû (Thaät vaä, baïch Ñöùc Theá Toân! Nhö Lai coù haø? Tu Boà Ñeà! Quaù khöù taâm baát khaû ñaéc, phaùp nhaõn)—Yes, Honorable! The Tathagata hieän taïi taâm baát khaû ñaéc, vò lai taâm baát khaû has eyes for truth. ñaéc (Ñöùc Phaät baûo oâng Tu Boà Ñeà: “Coù bao ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai höõu Phaät nhieâu thöù taâm cuûa chuùng sanh, ôû trong ngaàn nhaõn phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? aáy theá giôùi, Nhö Lai thaûy ñeàu hay bieát.” Taïi Nhö Lai coù Phaät nhaõn chaêng?)—Subhuti! vì sao? Vì Nhö Lai noùi nhöõng thöù taâm ñoù, ñeàu What do you think? Does the Tathagata have chaúng phaûi taâm, nhö theá môùi goïi laø taâm. Vì the eyes of the Buddha? sao oâng Tu Boà Ñeà? Vì tìm taâm quaù khöù khoâng ---Nhö thò, Theá Toân! Nhö Lai höõu Phaät nhaõn theå ñöôïc, tìm taâm hieän taïi khoâng theå ñöôïc, vaø (Thaät vaäy, baïch Ñöùc Theá Toân! Nhö Lai Ngaøi tìm taâm vò lai cuõng khoâng theå ñöôïc)—The coù Phaät nhaõn)—Yes, Honorable! The Buddha discoursed to Subhuti, “Every being in Tathagata has eyes of the Buddha. all these realms, their minds are fully known ---Tu Boà Ñeà! Ö yù vaân haø? Nhö haèng haø trung to the Tathagata. Why? The minds that the sôû höõu sa, Phaät thuyeát thò sa phuû? (OÂng Tu Boà Tathagata speaks of have no actuality. They Ñeà! YÙ oâng theá naøo? Nhö nhöõng soá caùt trong are just names and concepts. Why? Subhuti! soâng Haèng, Phaät noùi ñoù phaûi laø caùt chaêng?)— One cannot locate the mind from the past, Subhuti! What do you think? Does the Buddha present or future.” say that the sands in the Ganges are indeed ---Tu Boà Ñeà! Ö yù vaân haø? Nhöôïc höõu nhôn sand grains? maõn tam thieân ñaïi thieân theá giôùi thaát baûo, dó ---Nhö thò, Theá Toân! Nhö Lai thuyeát Thò sa duïng boá thí, thò nhôn dó thò nhôn duyeân, ñaéc (Thaät vaäy, baïch Ñöùc Theá Toân! Caùi maø Nhö phöôùc ña phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá Lai noùi ñoù chính laø caùt vaäy)—Yes, naøo? Nhö neáu coù ngöôøi duøng baûy baùu baèng Honorable! What the Buddha says are indeed khaép caû ba ngaøn ñaïi thieân theá giôùi ñem ra boá sand grains. thí, ngöôøi ñoù vì nhaân duyeân aáy ñöôïc phöôùc ---Tu Boà Ñeà! Ö yù vaân haø? Nhö nhöùt haèng haø nhieàu chaêng?)—Subhuti! What do you think? trung sôû höõu sa, höõu nhö thò ñaúng haèng haø. Thò If one gives the seven treasures of the entire chö haèng haø sôû höõu sa soá Phaät theá giôùi, nhö thò galaxy in acts of charity, by this action, would ninh vi ña phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá one gain much merit? naøo? Nhö nhöõng soá caùt coù trong moät soâng ---Nhö thò, Theá Toân! Thöû nhôn dó thò nhôn Haèng, maø soá soâng Haèng baèng vôùi soá caùt ñoù, duyeân, ñaéc phöôùc thaäm ña (Thaät vaäy, baïch vaäy theá giôùi cuûa Phaät baèng vôùi soá caùt ôû nhöõng Ñöùc Theá Toân! Ngöôøi ñoù laøm ñöôïc nhaân duyeân soâng Haèng kia, nhö vaäy haù phaûi nhieàu nhö theá, neân ñöôïc phöôùc raát nhieàu)—Of chaêng?)—Subhuti! What do you think?

If course, Honorable! One would have gained there were as many River Ganges as sand much merit. grains in the Ganges, and if there are Budha ---Tu Boà Ñeà! Nhöôïc phöôùc ñeán höõu thieät, Nhö relams as numerous as sands in all these Lai baát thuyeát ñaéc phöôùc ñöùc ña. Dó phöôùc rivers, would that be a lot? ñöùc voâ coá, Nhö Lai thuyeát ñaéc phöôùc ñöùc ña ---Thaäm ña, Theá Toân! (Daï, baïch Ñöùc Theá (OÂng Tu Boà Ñeà! Neáu nhö phöôùc ñöùc coù thaät, Toân! Raát nhieàu)—That would be a lot! thì Nhö Lai khoâng noùi ñöôïc nhieàu phöôùc ñöùc. Honorable! Vì leõ phöôùc ñöùc khoâng coù thaät, cho neân Nhö ---Phaät caùo Tu Boà Ñeà: “Nhó sôû quoác ñoä trung, Lai môùi noùi laø ñöôïc nhieàu phöôùc ñöùc)— sôû höõu chuùng sanh, nhöôïc cang chuûng taâm, Subhuti! Merit with attachment is tangible. Nhö Lai taát tri. Haø dó coá? Nhö Lai thuyeát chö The Tathagata would not consider it as much.

Merit with unattachment is intangible, thus it giaû, voâ phaùp khaû thuyeát, thò danh thuyeát phaùp is indeed plentiful. (OÂng Tu Boà Ñeà! OÂng ñöøng baûo raèng Nhö Lai ---Tu Boà Ñeà! Ö yù vaân haø? Phaät khaû dó cuï tuùc nghó nhö theá naày ‘Ta seõ noùi phaùp.’ Ñöøng nghó saéc thaân kieán phuû? (OÂng Tu Boà Ñeà! YÙ oâng theá nhö theá laø vì sao? Vì neáu coù ngöôøi noùi raèng, naøo? Coù theå duøng saéc thaân ñaày ñuû thaáy ñöôïc ‘Nhö Lai coù noùi phaùp,’ töùc laø ngöôøi ñoù baùng Nhö Lai chaêng?)—Subhuti! What do you Phaät, vì hoï khoâng hieåu nghóa ta noùi. OÂng Tu think? Can the Buddha can be conceived by Boà Ñeà! Thuyeát phaùp ñoù, maø thöïc ra khoâng coù his perfect physical form? phaùp naøo coù theå thuyeát caû, nhö theá môùi goïi laø ---Phaát daõ, Theá Toân! Nhö Lai baát öng dó cuï thuyeát phaùp)—Subhuti! Do not say that the tuùc saéc thaân kieán. Haø dó coá? Nhö Lai thuyeát Tathagata is planning to expound the truth. Do cuï tuùc saéc thaân, töùc phi cuï tuùc saéc thaân, thò not harbor such ideas. Why? It slanders the danh cuï tuùc saéc thaân (Daï, baïch Ñöùc Theá Toân! Budha to make such statements. Whoever Khoâng theå duøng saéc thaân ñaày ñuû maø thaáy speaks thus, does not understand my ñöôïc Ñöùc Nhö Lai. Taïi vì sao? Vì Ñöùc Nhö teachings. Subhuti! Truth cannot be Lai noùi saéc thaân ñaày ñuû ñoù, töùc khoâng phaûi laø expounded. Words only describe names and saéc thaân ñaày ñuû, nhö theá môùi goïi laø saéc thaân concepts. ñaày ñuû)—No, Honorable ! The Tathagata ---Nhó thôøi, Hueä maïng Tu Boà Ñeà baïch Phaät cannot be conceived by physical form. Why? ngoân: “Theá Toân! Phaû höõu chuùng sanh, ö vò lai The perfect physical form has not actuality. It theá, vaên thuyeát thò phaùp, sanh tín taâm phuû?” is only names and concepts. (Baáy giôø Hueä meänh Tu Boà Ñeà baïch Phaät ---Tu Boà Ñeà! Ö yù vaân haø? Nhö Lai khaû dó cuï raèng: “Baïch Ñöùc Theá Toân! Veà ñôøi sau naày, coù tuùc chö töôùng kieán phuû? (OÂng Tu Boà Ñeà! YÙ nhöõng chuùng sanh ñöôïc nghe noùi phaùp naày, hoï oâng theá naøo? Coù theå duøng moïi töôùng toát ñeïp laïi sinh khôûi ra loøng tin chaêng?)—Then, maø thaáy ñöôïc Nhö Lai chaêng?)—Subhuti! Subhuti, the wise one said to the Buddha, What do you think? Can the Tathagata be “Honorable! In the future, those who hear identified by his perfect physical features? such profound teachings, will they believe in ---Phaát daõ, Theá Toân! Nhö Lai baát öng dó cuï them?” tuùc chö töôùng kieán. Haø dó coá? Nhö Lai thuyeát ---Phaät ngoân: “Tu Boà Ñeà! Bæ nhi chuùng sanh, chö töôùng

cuï tuùc, töùc phi cuï tuùc, thò danh chö phi baát chuùng sanh. Haø dó coá? Tu Boà Ñeà! töôùng cuï tuùc (Daï, baïch Ñöùc Theá Toân! Khoâng Chuùng sanh chuùng sanh giaû, Nhö Lai thuyeát theå duøng moïi töôùng toát ñeïp maø thaáy ñöôïc Nhö phi chuùng sanh, thò danh chuùng sanh (Ñöùc Lai. Taïi vì sao? Vì Ñöùc Nhö Lai noùi, "Ñaày ñuû Phaät baûo oâng Tu Boà Ñeà: "Nhöõng ngöôøi ñoù hoï moïi töôùng toát ñeïp, töùc laø khoâng phaûi ñaày ñuû, khoâng phaûi laø chuùng sanh, khoâng phaûi laø nhö theá môùi goïi laø ñaày ñuû moïi töôùng)—No, khoâng chuùng sanh. Taïi vì sao? OÂng Tu Boà Ñeà! Honorable! The Tathagata cannot be Chuùng sanh vaø chuùng sanh aáy, Nhö Lai noùi identified by the physical features of khoâng phaûi laø chuùng sanh, nhö theá môùi goïi laø perfection. Why? The Tathagata says that chuùng sanh)—The Buddha said: "Subhuti! physical features have no actuality. They are Living beings are neither destined to be only names and concepts. enlightened or deluded. Why? Subhuti! ---Tu Boà Ñeà! Nhöõ vaät vò Nhö Lai taùc thò nieäm: Delusion has no actuality. It is merely names Ngaõ ñöông höõu sôû thuyeát phaùp. Maïc taùc thò and concepts. nieäm. Haø dó coá? Nhöôïc nhôn ngoân; Nhö Lai ---Tu Boà Ñeà baïch Phaät ngoân: "Theá Toân! Phaät höõu sôû thuyeát phaùp, töùc vi baùng Phaät, baát naêng ñaéc A Naäu Ña La Tam Mieäu Tam Boà Ñeà, vi giaûi ngaõ sôû thuyeát coá. Tu Boà Ñeà! Thuyeát phaùp voâ sôû ñaéc gia?" (OÂng Tu Boà Ñeà baïch Phaät

raèng: "Baïch Ñöùc Theá Toân! Phaät khoâng coù sôû Nhöôïc nhôn dó thöû Baùt Nhaõ Ba La Maät Kinh, ñaéc choã naøo laø ñöôïc ñaïo voâ thöôïng chaùnh naõi chí töù cuù keä ñaúng, thoï trì ñoïc tuïng, vò tha ñaúng chaùnh giaùc chaêng?)—Subhuti then asked nhôn thuyeát, ö tieàn phöôùc ñöùc, baù phaàn baát the Budha, "Honorable! Is it true that the caäp nhöùt, baù thieân vaïn öùc phaàn, naõi chí toaùn Buddha has actually gained nothing upon the soá thí duï, sôû baát naêng caäp (OÂng Tu Boà Ñeà! atainment of the Anuttara Samyak-Sambodhi? Neáu coù ngöôøi naøo duøng baûy thöù baùu chöùa goùp ---Phaât ngoân: "Nhö thò! Nhö thò! Tu oà Ñeà! Ngaõ caû laïi, baèng nuùi Tu Di Vöông, ôû khaép caû ba ö A Naäu Ña La Tam Mieäu Tam Boà Ñeà, naõi ngaøn ñaïi thieân theá giôùi, ñem ra boá thí. Nhöng chí voâ höõu thieåu phaùp khaû ñaéc, thò danh A laïi neáu coù ngöôøi laáy ôû trong kinh naày, nhaãn Naäu Ña La Tam Mieäu Tam Boà Ñeà (Ñöùc Phaät ñeán moät baøi keä boán caâu, thoï trì ñoïc tuïng, hoaëc daïy: "Ñuùng theá, ñuùng theá! OÂng Tu Boà Ñeà! Ta dieãn noùi cho ngöôøi khaùc nghe, so vôùi phöôùc ñoái vôùi phaùp voâ thöôïng chaùnh ñaúng chaùnh ñöùc ñoù, thì traêm phaàn khoâng kòp moät phaàn, giaùc, nhaãn ñeán khoâng ñöôïc maûy may phaùp traêm ngaøn vaïn öùc phaàn, nhaãn ñeán tính ñeám thí naøo, nhö theá môùi goïi laø voâ thöôïng chaùnh ñaúng duï cuõng theå kòp ñöôïc)—Subhuti! If one takes chaùnh giaùc)—The Buddha replied: "Exactly! the seven treasures of the entire universe, pile Exactly! Subhuti! I have not gained a minute them up as high as Mount Sumeru, and give as trace of anything upon attaining the Supreme acts of charity, if someone else studies, abides Enlightenment. Anutara Samyak Sambodhi, and preaches this Prajna Paramita Sutra, even too, is just names and concepts. as little as only four verses, the former's merit ---Phuïc thöù, Tu Boà Ñeà! Thò phaùp bình ñaúng voâ cannot even be compared with one hundredth, höõu cao haï, thò danh A Naäu Ña La

Tam Mieäu one trillionth, or an infinitesimal minute Tam Boà Ñeà. Dó voâ ngaõ, voâ nhôn, voâ chuùng portion of the latter. sanh, voâ thoï giaû. Tu nhöùt thieát thieän phaùp, töùc ---Tu Boà Ñeà! Ö yù vaân haø? Nhöõ ñaúng vaät vò ñaéc A Naäu Ña La Tam Mieäu Tam Boà Ñeà! Sôû Nhö Lai taùc thò nieäm: Ngaõ ñöông ñoä chuùng ngoân thieän phaùp giaû. Nhö Lai thuyeát töùc phi sanh. Tu Boà Ñeà, maïc taùc thò nieäm. Haø dó coá? thieän phaùp, thò danh thieän phaùp (Laïi nöõa oâng Thieät voâ höõu chuùng sanh, Nhö Lai ñoä giaû. Tu Boà Ñeà! Phaùp ñoù bình ñaúng, khoâng coù cao Nhöôïc höõu chuùng sanh Nhö Lai ñoä giaû, Nhö thaáp, nhö theá môùi goïi laø voâ thöôïng chaùnh Lai töùc höõu ngaõ, nhôn, chuùng sanh, thoï giaû. Tu ñaúng chaùnh giaùc. Vì noù laø phaùp voâ ngaõ, voâ Boà Ñeà? (OÂng Tu Boà Ñeà! YÙ oâng theá naøo? Caùc nhaân, voâ chuùng sanh, voâ thoï giaû, maø do choã tu oâng ñöøng baûo raèng Nhö Lai nghó nhö theá naày heát thaûy phaùp laønh, töùc laø ñöôïc ñaïo voâ thöôïng ‘Ta seõ ñoä cho chuùng sanh.’ OÂng Tu Boà Ñeà! chaùnh ñaúng chaùnh giaùc. OÂng Tu Boà Ñeà! Noùi Ñöøng nghó nhö theá laø vì sao? Vì thöïc ra khoâng veà phaùp ñoù, Nhö Lai noùi khoâng phaûi phaùp coù chuùng sanh naøo maø Nhö Lai ñoä cho caû. laønh, nhö theá môùi goïi laø phaùp laønh)— Neáu thöïc coù chuùng sanh ñöôïc nhôø Nhö Lai ñoä Furthermore, Subhuti! Anuttara Samyak cho aáy, töùc laø Nhö Lai coøn chaáp coù ngaõ, coù Sambodhi is equal and just. It is attained by nhaân, coù chuùng sanh, coù thoï giaû)—Subhuti! abiding with the concept of no self, no others, What do you think? Never say that the no affiliations, and no incessantness, while Tathagat is thinking: Oh! I should emancipate practicing all virtuous deeds. Good deeds also all beings. Subhuti! You should not think such! have no actuality. They are just names and Why? There is no actual beings for the concepts. Tathagata to emancipate. If the Tathagata has ---Tu Boà Ñeà! Nhöôïc tam thieân ñaïi thieân theá such a thought, he is attched to the concept of giôùi trung, sôû höõu chö Tu Di sôn vöông, nhö self, others, affiliations and incessantness. thò ñaúng thaát baûo tuï, höõu nhôn trì duïng boá thí.

---Tu Boà Ñeà! Nhö Lai thuyeát höõu ngaõ giaû, töùc the Buddha’s teaching correctly, the phi höõu ngaõ, nhi phaøm phu chi nhôn, dó vi höõu Tathagata is not identifiable by the thirty-two ngaõ. Tu Boà Ñeà! Phaøm phu giaû, Nhö Lai thuyeát features. töùc phi phaøm phu, thò danh phaøm phu (OÂng Tu ---Nhó thôøi Theá Toân nhi thuyeát keä ngoân: Boà Ñeà! Nhö Lai noùi coù ngaõ ñoù, töùc khoâng “Nhöôïc dó saéc kieán ngaõ, phaûi laø coù ngaõ, maø keû phaøm phu thì coá chaáp Dó aâm thanh caàu ngaõ, cho laø coù ngaõ. OÂng Tu Boà Ñeà! Phaøm phu maø Thò nhôn haønh taø ñaïo, Nhö Lai noùi ñoù, töùc khoâng phaûi laø phaøm phu, Baát naêng kieán Nhö Lai.” môùi goïi laø phaøm phu)—Subhuti! The (Baáy giôø Ñöùc Theá Toân noùi baøi keä raèng: Tathagata talks of egoistic self. In actuality, “Neáu duøng saéc thaáy ta, there is no self. The deluded consider the self Duøng aâm thanh caàu ta, as real. Subhuti! But even delusion has no Ngöôøi ñoù theo taø ñaïo, actuality. It is just names and concepts. Khoâng theå thaáy Nhö Lai.”) ---Tu Boà Ñeà! Ö yù vaân haø? Khaû dó tam thaäp nhò At such time, Bhagavan discoursed the töôùng quan Nhö Lai phuû? OÂng Tu Boà Ñeà! YÙ following rhymes,: oâng theá naøo? Coù theå duøng ba möôi hai töôùng “He who identifies me with appearance quaùn ñöôïc phaùp thaân Nhö Lai chaêng?— And seeks me in sound,

Subhuti! What do you think? Can the Has walked off the path, Tathatagata be recognized by his thirty-two Can never find the Tathagata." features? ---Tu Boà Ñeà! Nhöõ nhöôïc taéc thò nieäm, Nhö ---Tu Boà Ñeà ngoân: "Nhö thò! Nhö thò! Dó tam Lai baát dó cuï tuùc töôùng coá ñaéc A Naäu Ña La thaäp nhò töôùng quan Nhö Lai (OÂng Tu Boà Ñeà Tam Mieäu Tam Boà Ñeà.Tu Boà Ñeà! Maïc taùc thò thöa: "Thaät ñuùng nhö theá! Baïch Ñöùc Theá Toân! nieäm: Nhö Lai baát dó cuï tuùc töôùng coá, ñaéc A Coù theå duøng ba möôi hai töôùng quaùn ñöôïc Naäu Ña La Tam Mieäu Tam Boà Ñeà (OÂng Tu phaùp thaân cuûa Nhö Lai)—Subhuti replied, Boà Ñeà! Neáu oâng nghó theá naày 'Nhö Lai khoâng "Yes! He can." caàn duøng töôùng toát ñaày ñuû, cho neân ñöôïc ñaïo ---Phaät ngoân: "Tu Boà Ñeà! Nhöôïc dó tam thaäp voâ thöôïng chaùnh ñaúng chaùnh giaùc.' OÂng Tu nhò töôùng quan Nhö Lai giaû, chuyeån Luaân Boà Ñeà! Ñöøng neân nghó nhö theá; Nhö Lai thaùnh vöông töùc thò Nhö Lai? (Ñöùc Phaät baûo khoâng caàn duøng töôùng toát ñaày ñuû, cho neân oâng Tu Boà Ñeà: "Neáu duøng ba möôi hai töôùng ñöôïc ñaïo voâ thöôïng chaùnh ñaúng chaùnh maø quaùn ñöôïc phaùp thaân Nhö Lai aáy, thì vua giaùc)—Subhuti! If you think, 'Tathagata Chuyeån Luaân Thaùnh Vöông töùc laø Nhö Lai attains Anuttara Samyak-Sambodhi by no sao?)—The Buddha said, "Subhuti! If the having the perfect features.' Tathagata is identifiable by his thirty-two ---Tu Boà Ñeà! Nhöõ nhöôïc taùc thò nieäm: phaùt A physical features, then a world emperor would Naäu Ña La Tam Mieäu Tam Boà Ñeà taâm giaû, be Tathagata. thuyeát chö phaùp ñoaïn dieät. Maïc taùc thò nieäm. ---Tu Boà Ñeà, baïch Phaät ngoân: "Theá Toân! Nhö Haø dó coá? Phaùt A Naäu Ña La Tam Mieäu Tam ngaõ giaûi Phaät sôû thuyeát nghóa, baát öng dó tam Boà Ñeà taâm giaû; ö phaùp baát thuyeát ñoaïn dieät thaäp nhò töôùng quan Nhö Lai." (OÂng Tu Boà Ñeà töôùng (OÂng Tu Boà Ñeà! Neáu oâng khôûi ra yù nghó chôït tænh ngoä, beøn baïch Phaät raèng: "Baïch Ñöùc ñoù, maø phaùt taâm voâ thöôïng chaùnh ñaúng chaùnh Theá Toân! Nhö choã con hieåu nghóa Phaät noùi, thì giaùc thì moïi phaùp laø ñoaïn dieät heát. OÂng ñöøng khoâng theå duøng ba möôi hai töôùng maø xem khôûi ra yù nghó ñoù, laø vì sao? Vì ñaõ phaùt taâm voâ thaáy phaùp thaân cuûa Nhö Lai)—Subhuti thöôïng chaùnh ñaúng chaùnh giaùc, thì ñoái vôùi corrected himself, "Honorable! If I understand phaùp khoâng coù noùi caùi töôùng ñoaïn dieät)—

Subhuti! Banishe such ideas, otherwise all coá? Nhö Lai giaû, voâ sôû tuøng lai, dieäc voâ sôû doctrines are annihilated. Do not harbor such khöù, coá danh Nhö Lai." (OÂng Tu Boà Ñeà! Neáu thoughts! Why? One who seeks Anuttara coù ngöôøi noùi raèng 'Nhö Lai laø nhö lui, nhö tôùi, Samyak Sambodhi does not advocate nhö ngoài, nhö naèm,' thì ngöôøi ñoù thaät khoâng annihilation. hieåu nghóa ta noùi. Taïi vì sao? Vì Nhö Lai coù ---Tu Boà Ñeà! Nhöôïc Boà Taùt dó maõn haèng haø nghóa laø khoâng phaûi do töø nôi ñaâu maø laïi, sa ñaúng theá giôùi thaát baûo trì duïng boá thí. cuõng khoâng phaûi do töø nôi naøo maø ñi, nhö theá Nhöôïc phuïc höõu nhôn, tri nhöùt thieát phaùp voâ môùi goïi laø Nhö Lai)—Subhuti! If someone ngaõ, ñaéc thaønh ö nhaãn. Thöû Boà taùt thaéng tieàn says, 'The Tathagata comes or goes, sits or Boà taùt, sôû ñaéc phöôùc ñöùc. Haø dó coá? Tu Boà lies,' he does not understand my teachings. Ñeà! Dó chö Boà Taùt baát thoï phöôùc ñöùc coá (OÂng Why? The Tathagata is one

who comes from Tu Boà Ñeà! Neáu Boà Taùt duøng baûy baùu nhieàu nowhere and goes nowhere. That is the reason nhö soá caùt soâng Haèng, ôû khaép caùc coõi theá giôùi he is known as the Tathagata. ñem ra boá thí; nhöng neáu laïi coù ngöôøi hieåu ---Tu Boà Ñeà! Nhöôïc thieän nam töû, thieän nöõ bieát heát thaûy caùc phaùp laø 'voâ ngaõ' ñöôïc thaønh nhôn, dó tam thieân ñaïi thieân theá giôùi, toaùi vò vi töïu phaùp nhaãn, thì coâng ñöùc cuûa Boà taùt naày, traàn. Ö yù vaân haø? Thò vi traàn chuùng, minh vi thuø thaéng hôn coâng ñöùc cuûa Boà Taùt tröôùc. Taïi ña phuû? (OÂng Tu Boà Ñeà! Neáu coù ngöôøi thieän vì sao? OÂng Tu Boà Ñeà! Vì caùc Boà Taùt ñoù, nam thieän nöõ naøo, ñem ba ngaøn ñaïi thieân theá khoâng höôûng thuï phöôùc ñöùc vaäy)—Subhuti! If giôùi, nghieàn naùt nhö buïi nhoû, vaäy yù oâng nghó a Bodhisattva gives the seven treasures as theá naøo? Nhöõng haït buïi nhoû aáy, haù phaûi nhieàu numerous as sands in the Ganges in an act of chaêng?)—Subhuti! If a good man or woman charity, if someone else understands the crushes the entire galaxy and grinds it into teaching of no-self, and has perfected the dust, what do you think? Would it make a lot teaching of tolerance, this second Bodhisattva of dust? has more merit than the first. Why? Subhuti! ---Tu Boà Ñeà ngoân: "Thaäm ña, Theá Toân! Haø dó This Bodhisattva would not accept any merit. coá? Nhöôïc thò vi traàn chuùng thieät höõu giaû, ---Tu Boà Ñeà baïch Phaät ngoân: "Theá Toân! Vaân Phaät töùc baát thuyeát vò vi traàn chuùng. Sôû dó giaû haø Boà Taùt, baát thoï phöôc ñöùc?" (OÂng Tu Boà haø? Phaät thuyeát vi traàn chuùng, töùc phi vi traàn Ñeà baïch Phaät raèng: "Baïch Ñöùc Theá Toân! Vì chuùng, thò danh vi traàn chuùng. Theá Toân! Nhö sao maø caùc Boà taùt ñoù khoâng höôûng thuï phöôùc Lai sôû thuyeát tam thieân ñaïi thieân theá giôùi, töùc ñöùc?)—Subhuti asked the Buddha, phi theá giôùi, thò danh theá giôùi. Haø dó coá? "Honorable! What do you mean by the Nhöôïc theá giôùi höõu thieät giaû, töùc thò nhöùt hieäp Bodhisattva not accepting any merit?" töôùng. Nhö Lai thuyeát nhöùt hieäp töôùng, töùc phi ---Tu Boà Ñeà! Boà taùt sôû taùc phöôùc ñöùc, baát öng nhöùt hieäp töôùng, thò danh nhöùt hieäp töôùng." tham tröôùc, thò coá thuyeát baát thoï phöôùc ñöùc (OÂng Tu Boà Ñeà thöa: "Baïch Ñöùc Theá Toân! (OÂng Tu Boà Ñeà! Vì phöôùc ñöùc cuûa caùc Boà taùt Nhöõng haït buïi nhoû ñoù raát nhieàu. Taïi vì sao? laøm, maø caùc ngaøi khoâng öng tham chaáp vaøo Neáu nhöõng haït buïi nhoû ñoù coù thöïc, thì Ñöùc ñoù, cho neân goïi laø khoâng höôûng thuï phöôùc Theá Toân khoâng noùi ñoù laø nhöõng haït buïi nhoû. ñöùc)—Subhuti! Bodhisattva should not attach Sôû dó Phaät baûo nhöõng haït buïi nhoû ñoù, töùc to merit. Therefore, we say, 'One does not khoâng phaûi nhöõng haït buïi nhoû, nhö theá môùi accept merit.' goïi laø nhöõng haït buïi nhoû." Baïch Ñöùc Theá ---Tu Boà Ñeà! Nhöôïc höõu nhôn ngoân: "Nhö Toân! Ñöùc Nhö Lai noùi, 'ba ngaøn ñaïi thieân theá Lai, nhöôïc lai, nhöôïc khöù, nhöôïc toïa, nhöôïc giôùi, töùc khoâng phaûi laø ba ngaøn ñaïi thieân theá ngoïa, thò nhôn baát giaûi ngaõ sôû thuyeát. Haø dó giôùi, nhö theá môùi goïi laø ba ngaøn ñaïi thieân theá

giôùi.' Taïi vì sao? Neáu theá giôùi kia coù thöïc, thì khoâng phaûi laø ngaõ kieán, nhaân kieán, chuùng chæ laø moät hình töôùng hôïp laïi, Ñöùc Nhö Lai sanh kieán, thoï giaû kieán, nhö theá môùi goïi laø noùi moät hình töôùng hôïp laïi, töùc khoâng

phaûi laø ngaõ kieán, nhaân kieán, chuùng sanh kieán, thoï giaû moät hình töôùng hôïp laïi, nhö theá môùi goïi laø kieán)—No, Honorable! This person does not moät hình töôùng hôïp laïi)—Subhuti replied, “A understand the Tathagata’s teaching. Why? lot indeed! Honorable! If the dust has actually, Honorable’s talk of attachment to the self, the Budha would not say there is a lot of dust. others, affiliations and incessantness does not Why? The Buddha says that dust has no have actuality. It too is forms and concepts actuality. It is Also names and concepts. Why? only. If the galaxy has actuality, it cannot be ---Tu Boà Ñeà! Phaùt A Naäu Ña La Tam Mieäu decomposed to aggregates. That which is Tam Boà Ñeà taâm giaû, ö nhöùt thieát phaùp, öng complosed has no actuality, It is only names nhö thò tri, nhö thò kieán, nhö thò tín giaûi, baát and concepts. sanh phaùp töôùng. U Boà Ñeà! Sôû ngoân phaùp ---Tu Boà Ñeà! Nhöùt hieäp töôùng giaû, töùc thò baát töôùng giaû, Nhö Lai thuyeát töùc phi phaùp töôùng, khaû thuyeát, ñaûn phaøm phu chi nhôn, tham thò danh phaùp töôùng (OÂng Tu Boà Ñeà! Ngöôøi tröôùc kyø söï (OÂng Tu Boà Ñeà! Moät hình töôùng phaùt taâm voâ thöôïng chaùnh ñaúng chaùnh giaùc, hôïp laïi aáy, töùc laø ‘khoâng theå noùi ñöôïc.’ Vì phaûi neân bieát nhö theá, thaáy nhö theá, vaø tin nhöõng keû phaøm phu coøn tham ñaém chaáp tröôùc hieåu nhö theá; khoâng neân sinh loøng chaáp tröôùc vaøo söï töôùng, cho neân khoâng theå noùi ñöôïc)— vaøo phaùp töôùng. OÂng Tu Boà Ñeà! Noùi veà phaùp Subhuti! The teaching of aggregation is töôùng maø Nhö Lai noùi ñoù, töùc khoâng phaûi laø profound and cannot be explained in words. phaùp töôùng, nhö theá môùi goïi laø phaùp töôùng)— The deluded always crave and attach to Subhuti! Those seeking Anutara Samyak illusive aggregation. Sambodhi sould look at all teachings with such ---Tu Boà Ñeà! Nhöôïc nhôn ngoân: Phaät thuyeát awareness , views and understanding. Do not ngaõ kieán, nhôn kieán, chuùng sanh kieán, thoï giaû attach to any dogma. Subhuti! Doctrines have kieán. Tu Boà Ñeà! Ö yù vaân haø? Thò nhôn giaûi no absolute actuality. They are only forms and ngaõ sôû thuyeát nghóa phuû? (OÂng Tu Boà Ñeà! concepts. Neáu coù ngöôøi noùi raèng Phaät noùi ‘Ngaõ kieán, ---Tu Boà Ñeà! Nhöôïc höõu nhôn dó maõn voâ nhaân kieán, chuùng sanh kieán, thoï giaû kieán.’ löôïng a taêng kyø theá giôùi thaát baûo trì duïng boá OÂng Tu Boà Ñeà! YÙ oâng theá naøo? Ngöôøi ñoù coù thí. Nhöôïc höõu thieän nam töû, thieän nöõ nhôn hieåu nghóa ta noùi chaêng?)—Subhuti! If one phaùt Boà Ñeà taâm giaû, trì ö thöû kinh, naõi chí töù says, ‘Buddha speaks of the attachment to cuù keä ñaúng, thoï trì ñoïc tuïng, vò nhôn dieãn self, others, affiliations and incessantness. thuyeát, kyø phöôùc thaéng bæ (OÂng Tu Boà Ñeà! Subhuti! What do you think? Does this person Neáu coù ngöôøi duøng baûy baùu baèng khaép caû voâ understand my teachings? löôïng a taêng kyø theá giôùi ñem ra boá thí. Nhöng ---Phaát daõ, Theá Toân! Thò nhôn baát giaûi Nhö neáu laïi coù ngöôøi thieän nam thieän nöõ naøo, phaùt Lai sôû thuyeát nghóa. Haø dó coá? Theá Toân taâm Boà Ñeà giöõ gìn kinh naày, nhaãn ñeán thoï trì thuyeát, ngaõ kieán, nhôn kieán, chuùng sanh kieán, ñoïc tuïng moät baøi keä boán caâu, hoaëc dieãn noùi thoï giaû kieán, töùc phi ngaõ kieán, thoï giaû kieán, thò cho ngöôøi khaùc nghe, thì phöôùc ñöùc cuûa ngöôøi danh ngaõ kieán, nhôn kieán, chuùng sanh kieán, ñoù thuø thaéng hôn phöôùc ñöùc cuûa ngöôøi thoï

giaû kieán (Daï, baïch Ñöùc Theá Toân! Ngöôøi tröôùc)—Subhuti! If one offers the seven ñoù khoâng hieåu nghóa cuûa Ñöùc Nhö Lai noùi. treasures from countles galaxies as charity, Taïi vì sao? Ñöùc Theá Toân noùi 'ngaõ kieán, nhaân when compared to a good man or woman who kieán, chuùng sanh kieán, thoï giaû kieán,' maø pledges the Bodhicitta, abides by this Sutra,

even for as little as only four verses, studies, bubble, or shadow. It is like dew and follows and preaches it to others, the latter lightening. One should always sees it as such. would have more merit. ---Phaät thuyeát thò kinh dó, Tröôûng Laõo Tu Boà ---Vaân haø, vò nhôn dieãn thuyeát? Baát thuû ö Ñeà, caäp chö Tyø Kheo, Tyø Kheo Ni, Öu Baù töôùng, nhö nhö baát ñoäng. Haø dó coá? Taéc, Öu Baø Di, nhöùt thieát theá gian: Thieân, Nhöùt thieát höõu vi phaùp, Nhôn, A Tu La...vaên Phaät sôû thuyeát, giai ñaïi Nhö moäng, huyeãn, baøo, aõnh, hoan hyû, tín thoï phuïng haønh (Phaät noùi kinh Nhö loä dieäc nhö ñieån naày roài, tröôûng laõo Tu Boà Ñeà, vaø heát thaûy caùc Öng taùc nhö thò quaùn. vò Tyø Kheo, Tyø Kheo Ni, Öu Baø Taéc, Öu Baø (Taïi vì sao? Vì ngöôøi dieãn noùi kinh naày khoâng Di, cuøng heát thaûy coõi trôøi, coõi ngöôøi, a tu la, chaáp vaøo töôùng, nhö nhö baát ñoäng. Bôûi vaäy ñöôïc nghe Phaät noùi roài, thaûy ñeàu hoan hyû, tin neân noùi: theo, vaâng laøm)—When the Buddha "Heát thaûy phaùp höõu vi, completed the discourse, Elder Subhuti, all Nhö chieâm bao, boït nöôùc, Bhikshus, Bhikshunis, Upasakas, Upasikas, Nhö boùng, chôùp, söông mai, and all celestial and human bengs and Asuras, Neân quaùn töôûng nhö theá.") listening to the Buddha's teaching rejoiced in How should we preach it to others? By not great happiness. They all faithfully abide by attaching to concepts and names, immovable his teachings. as suchness. Why? Everything that is KIM CANG BAÙT NHAÕ BA LA MAÄT KINH. phenomenal, is like a dream, hallucination, The Vajracchedika Prajna Paramita Sutra.

Appendix H Kinh Phaïm Voõng The Brahma Net Sutra

PHAÄT THUYEÁT KINH PHAÏM Loâ Xaù Na phoùng ra nhöõng tia saùng, trong tia saùng aáy coù tieáng noùi vôùi chö Phaät ñang ngöï VOÕNG—THE BUDDHA SPEAKS treân nghìn caùnh sen baùu: "Caùc Ngaøi thoï trì THE BRAHMA NET SUTRA phaåm Taâm Ñòa Phaùp Moân cuûa ta ñaây, roài tuaàn töï ñem giaûng laïi cho nghìn traêm öùc Thích Ca Haùn dòch: Cöu Ma La Thaäp cuøng taát caû chuùng sanh. Ai naáy ñeàu neân thoï trì Vieät dòch: H.T. Thích Trí Tònh ñoïc tuïng vaø nhöùt taâm vaâng laøm—At that time, from his Lion's Throne in the Lotus Treasury Baáy giôøi Ñöùc Phaät Tyø Loâ Giaù Na vì trong ñaïi World, Vairocana Buddha emitted rays of chuùng löôïc giaûng "Taâm Ñòa" nhö chöøng ñaàu light. A voice among the rays is heard telling sôïi loâng trong soá traêm nghìn haèng haø sa baát the Buddha seated on thousands of lotus khaû thuyeát phaùp moân—At that time, petals, "You should practice and uphold the Vairocana Buddha began speaking in general Mind Ground Dharma Door and transmit it to about the Mind-Ground for the benefit of the the innumerable Sakyamuni Buddhas, one Great Assembly. What he said represents but after another, as well as to all sentient beings. an infinitesimal part, the tip of a hair, of

His Everyone should uphold, read, recite, and innumerable teachings, as numerous as the singlemindedly put its teachings into practice. grains of sand in the river Ganges. Sau khi laõnh thoï phaåm Taâm Ñòa Phaùp Moân, Ngaøi keát luaän: “Taâm Ñòa ñaây chính laø lôøi cuûa chö Phaät ñang ngöï treân nghìn caùnh sen baùu taát caû Phaät thôøi quaù khöù ñaõ giaûng, taát caû Phaät cuøng nghìn traêm öùc Ñöùc Thích Ca ñoàng ñöùng thôøi vò lai seõ giaûng vaø taát caû Phaät thôøi hieän taïi daäy rôøi khoûi toøa Sö Töû. Toaøn thaân cuûa caùc ñöông giaûng. Cuõng laø phaùp moân maø taát caû Boà Ngaøi chieáu ra voâ soá tia saùng. Trong moãi tia Taùt ñaõ hoïc, seõ hoïc vaø ñöông hoïc. Ta ñaõ töøng saùng aáy ñeàu hoùa hieän voâ löôïng Ñöùc Phaät, traêm A Taêng Kyø kieáp tu taäp taâm ñòa naày, do ñoàng thôøi tung leân voâ löôïng hoa ñeïp xanh, ñoù ta ñöôïc hieäu laø Tyø Loâ Xaù Na. Chö Phaät! vaøng, ñoû, traéng ñeå cuùng döôøng Ñöùc Phaät Tyø Caùc Ngaøi ñem lôøi giaûng cuûa ta ñaây haàu môû Loâ Xaù Na. Cuùng döôøng xong, chö Phaät töø taï con ñöôøng taâm ñòa cho heát thaûy chuùng trôû veà—After receiving the Dharma-door of sanh.”—He concluded: “The Mind-Ground the Mind Ground, the Buddhas seated atop the has been explained , is being explained and thousands of lotus flowers along with the will be explained by all the Buddhas past, innumerable Sakyamuni Buddhas all arose present, and future. It is also the Dharma Door from their Lion Seats, their bodies emitting or cultivation method (method of innumerable rays of light. In each of these development) that all the Bodhisattvas of the rays appeared innumerable Buddhas who past, present, and future have studied, are simultaneously made offerings of green, studying and will study. I have cultivated this yellow, red and white celestial flowers to Mind-Ground for hundreds of eons. My name Vairocana Buddha. They then slowly took is Vairocana. I request all Buddhas to transmit their leave. my words to all sentient beings, so as to open this path of cultivation to all.” Khi rôøi khoûi theá giôùi Lieân Hoa Ñaøi Taïng, chö Phaät vaøo chaùnh ñònh Theå Taùnh Hö Khoâng Hoa Lieàn ñoù töø treân toøa Thieân Quang Sö Töû röïc rôõ Quang, moãi Ngaøi trôû veà laïi choán cuõ, döôùi coäi nôi theá giôùi Lieân Hoa Ñaøi taïng, Ñöùc Phaät Tyø Boà Ñeà nôi coõi Dieâm Phuø. Sau khi ra khoûi

chaùnh ñònh Theå Taùnh Hö Khoâng Hoa Quang, they taught the Mind Ground Dharma-Door ñöùc Phaät môùi ngöï treân toøa Kim Cöông Thieân chapter, which Vairocana Buddha, in eons Quang Vöông vaø Dieäu Quang Ñöôøng maø past, expounded in the Lotus Treasury World giaûng veà Thaäp Theá Giôùi Haûi—The Buddhas or the Cosmos. then disappeared from the Lotus Treasury World, entered the Essence-Nature Empty Taát caû nghìn traêm öùc Ñöùc Thích Ca ôû nôi theá Space Floral Brilliance Samadhi and returned giôùi cuûa mình, ñeàu giaûng noùi nhö theá—All the to their former places under the Bodhi-tree in other innumerable transformation Sakyamuni this world of Jambudvipa. They then arose Buddhas did like these in their respective from their samadhi, sat on their Diamond worlds. Throne in Jambudvipa and the Heaven of the Four Kings, and preached the Dharma of the THÍCH CA MAÂU NI PHAÄT— “Ten Oceans of Worlds.” SAKYAMUNI BUDDHA Baáy giôø, Ñöùc Phaät Thích Ca Maâu Ni, töø luùc sô Roài Ñöùc Phaät giaûng phaùp Thaäp

Truï nôi cung khôûi hieän thaân nôi theá giôùi Lieân Hoa Ñaøi trôøi Ñeá Thích, giaûng phaùp Thaäp Haïnh nôi Taïng, roài qua phöông Ñoâng ñeán taïi cung cuûa cung trôøi Dieäm Ma, giaûng phaùp Thaäp Hoài Thieân Vöông, dieãn noùi kinh "Ma Thoï Hoùa." Höôùng nôi cung trôøi Ñaâu Suaát, giaûng phaùp Sau ñoù, Ngaøi giaùng sanh nôi coõi Nam Dieâm Thaäp Thieàn Ñònh nôi cung trôøi Hoùa Laïc, giaûng Phuø Ñeà taïi nöôùc Ca Tyø La Veä, vua Baïch Tònh phaùp Thaäp Ñòa nôi cung trôøi Tha Hoùa, giaûng laø thaân phuï, vaø Hoaøng haäu Ma Gia laø sinh phaùp Thaäp Kim Cöông nôi coõi Sô Thieàn, maãu. Nhuû danh cuûa Ngaøi laø Taát Ñaït Ña. Xuaát giaûng phaùp Thaäp Nhaãn nôi coõi Nhò Thieàn, gia baûy naêm, ba möôi tuoåi thaønh ñaïo, hieäu giaûng phaùp Thaäp Nguyeän nôi coõi Tam Thieàn. Ngaøi laø Thích Ca Maâu Ni Phaät—At that time, Sau cuøng nôi coõi Töù Thieàn trong cung cuûa Ñaïi Sakyamuni Buddha, after first appearing in Töï Taïi Thieân Vöông, giaûng phaåm Taâm Ñòa the Lotus Treasury World, proceeded to the Phaùp Moân maø thuôû tröôùc Ñöùc Phaät Tyø Loâ Xaù east and appeared in the Heavenly King's Na ñaõ giaûng ôû theá giôùi Lieân Hoa Ñaøi Taïng— palace to teach the "Demon Transforming Thereupon, they ascended to Lord Sakya's Sutra." He then descended to Jambudvipa to palace and expounded the Ten Dwelling; be born in Kapilavastu, his name being proceeded to the Suyama Heaven and taught Siddhartha and his father's name Suddhodana. the Ten Practices; proceeded further to the His mother was Queen Maya. He achieved Fourth Heaven and taught the Ten Enlightenment at the age of thirty, after seven Dedications; proceeded further to the years of cultivation, under the name of Transformation of Bliss Heaven and taught Sakyamuni Buddha. the Ten Dhyana Samadhi; proceeded further to the Heaven of Comfort From Others' Töø Böûu Toøa Kim Cöông Hoa Quang, nôi ñaïo Emanations and taught the Ten Grounds; traøng tòch dieät nhaãn ñeán nôi cung cuûa Ñaïi Töï proceeded further to the First Dhyana Heaven Taïi Thieân Vöông, trong möôøi nôi aáy Ñöùc Phaät and taught the Ten Vajra Stages; proceeded tuaàn töï ngöï ñeán thuyeát phaùp—The Buddha further to the Second Dhyana Heaven and spoke in ten assemblies from the Diamond taught the Ten Patiences and proceeded Seat at Bodhgaya to the palace of further to the Third Dhyana Heaven and Maheshvara. taught the Ten Vows. Finally, in the Fourth Dhyana Heaven, at Lord Mahesvara's Pa'ace,

Luùc ñoù nhôn khi xem böûu traøng maønh löôùi cuûa Bodhitree for the sake of all sentient beings Ñaïi Phaïm Thieân Vöông, Ñöùc Phaät vì ñaïi on earth, however, dull and ignorant they may chuùng maø giaûng Kinh Phaïm Voõng. Ngaøi daïy be. These precepts were customarily recited raèng: "Voâ löôïng theá giôùi döôøng nhö laø loå löôùi. by Vairocana Buddha when he first developed Moãi theá giôùi ñeàu khaùc nhau caû, khaùc nhau ñeán the Bidhi Mind in the causal stages. They are soá voâ löôïng. Giaùo phaùp cuûa Phaät cuõng nhö precisely the original source of all Buddhas vaäy—At that time, he contemplated the and all Bodhisattvas as well as the seed of the wonderful Jewel Net hung in Lord Brahma's Buddha Nature. palace and praised the Brahma Net Sutra for the Great Assembly. He said: "The Taát caû chuùng sanh ñeàu coù Phaät taùnh. Taát caû yù innumerable worlds in the cosmos are like the thöùc,

saéc, taâm, laø tình, laø taâm ñeàu vaøo trong eyes of the net. Each and every world is phaïm vi giôùi phaùp Phaät taùnh. Vì chaéc chaén different, its variety infinite. So too are the thöôøng coù chaùnh nhôn, neân chaéc chaén Phaùp Dharma-Doors or methods of cultivation thaân thöôøng truï—All sentient beings possess taught by the Buddhas. Buddha-Nature. All with consciousness, form and mind are encompassed by the precepts of Ñöùc Phaät ñaõ taùm nghìn laàn ñeán theá giôùi Ta Baø the Buddha Nature. Sentient beings possess naày, ngöi treân Böûu Toøa Kim Cöông Hoa the correct cause of the Buddha Nature and Quang nhaãn ñeán ngöi nôi cung cuûa Ñaïi Töi Taïi therefore, they will assuredly attain the ever- Thieân Vöông, löôïc giaûng “Taâm Ñòa Phaùp present Dharma Body. Moân” cho caû thaûy ñaïi chuùng trong nhöõng phaùp hoäi aáy—I have come to this world eight Möôøi Ba La Ñeà Moäc Xoa nhö theá xuaát hieän thousand times. Based in this saha World, trong ñôøi. Giôùi phaùp naày laø choã kính troïng thoï seated upon the Jewel Diamond Seat in trì cuûa taát caû chuùng sanh trong ba thuôû—For Bodhgaya and all the way up to the palace of this reason, the ten Pratimoksa or Bodhisattva Lord Maheshvara, I have spoken in general precepts came into being in this world. These about the Mind Ground Dharma Door for the precepts belong to the True Dharma. They are benefit of the great multitude. received and upheld in utmost reverence by all sentient beings of the Three Periods of Sau ñoù töø cung cuûa Thieân Vöông, Ñöùc Phaät Time, past, present and future. trôû xuoáng ngöi döôùi coäi Boà Ñeà nôi coõi Dieâm Phuø Ñeà, vì taát caû chuùng sanh treân quaû ñaát naày, Giôø ñaây, Ñöùc Phaät seõ vì trong ñaïi chuùng naày haïng ngöôøi phaøm phu ngu toái maø giaûng moät maø giaûng laïi Giôùi Phaåm Voâ Taän Taïng, laø Giôùi Giôùi Phaùp Kim Cöông Quang Minh Böûu Giôùi. Phaåm cuûa taát caû chuùng sanh, boån nguyeän töi Giôùi phaùp naày laø lôøi thöôøng trì tuïng cuûa Phaät taùnh thanh tònh—Once again, I shall preach Tyø Loâ Xaù Na, khi Ngaøi môùi phaùt taâm Boà Ñeà for the Great Assembly the chapter of the trong thôøi kyø tu nhôn cuûa Ngaøi. Giôùi Phaùp naày Inexhaustible Precept Treasury. These are the cuõng chính laø boån nguyeän cuûa taát caû Phaät, laø precepts of all sentient beings, the source of boån nguyeän cuûa taát caû Boà Taùt vaø laø chuûng töû the pure Self-Nature. cuûa Phaät taùnh—Thereafter, I descended from Lord Maheshvara’s palace to Jambudvipa, the Nay ta laø Tyø Loâ Xaù Na Human World. I have preached the Diamond Ñöông ngoài treân ñaøi Lieân Hoa Illuminated Jeweled Precepts or the Treân nghìn caùnh sen ñôm voøng Bodhisattva precepts from beneath the Laïi hieän ra nghìn Thích Ca.

Now, I, Vairocana Buddha Giôùi nhö vaàng nhaät nguyeät saùng, Am sitting atop a lotus pedestal; Cuõng nhö chuoãi baùu ngoïc chaâu, On a thousand flowers surrounding me Chuùng Boà Taùt nhö vi traàn Are a thousand Sakyamuni Buddhas. Do giôùi naày maø thaønh Phaät. The precepts are like the radiant sun Moãi caùnh sen traêm öùc coõi and moon, Moãi coõi moät Phaät Thích Ca Like a shining necklace of gems, Ñeàu ngoài döôùc coäi Boà Ñeà Bodhisattvas as numerous as motes of Ñoàng thôøi thaønh Chaùnh Giaùc Ñaïo. dust Each flower supports a hundred Uphold them and attain Buddhahood. million worlds; In each world a Sakyamuni Buddha Ñaây laø Ñöùc Xaù Na tuïng appears. Ta ñaây cuõng tuïng nhö vaäy. All are seated beneath a

Bodhi-tree Caùc oâng taân hoïc Boà Taùt All simultaneously attain Buddhahood. Phaûi cung kính thoï trì giôùi! These precepts are recited by Nghìn traêm öùc Phaät nhö vaäy Vairocana, Loâ Xaù Na laø boån thaân. These precepts I recite as well. Nghìn traêm öùc Phaät Thích Ca You novice Bodhisattvas Ñeàu ñem theo vi traàn chuùng Should reverently accept and uphold Cuøng nhau ñeán taïi choã ta them. Ñeå nghe ta tuïng Phaät giôùi. All these innumerable Buddhas Khi thoï trì giôùi naày roài Have Vairocana as their original body. Neân truyeàn laïi cho chuùng sanh, These countless Sakyamuni Buddhas Laéng nghe ta ñang trì tuïng All bring followers along, as numerous Phaùp Ba La Ñeà Moäc Xoa as motes of dust. Laø giôùi taïng trong Phaät phaùp. They all proceed to my lotus pedestal And once you have done so, To listen to the Buddha's precepts. Transmit and teach them to sentient beings. Ta lieàn giaûng moân Cam Loä, Now listen attentively as I recite Baây giôø nghìn traêm öùc Phaät, The Bodhisattva Pratimoksa, the Trôû veà ñaïo traøng cuûa mình, source of all precepts in the Buddha Ñeàu ngoài nôi coäi Boà Ñeà Dharma. Tuïng möôøi troïng boán möôi taùm Khinh giôùi cuûa boån sö Xaù Na. Ñaïi chuùng loøng neân tin chaéc: I now preach the Dharma, this Caùc ngöôøi laø Phaät seõ thaønh, exquisite nectar. Ta ñaây laø Phaät ñaõ thaønh. Afterward, the countless Buddhas, Thöôøng coù loøng tin nhö vaäy return to their respective worlds Thôøi giôùi phaåm ñaõ troïn veïn. And, under a Bodhi-tree, proclaim All of you in the Great Assembly these major and minor precepts should firmly believe Of Vairocana, the Original Buddha. That you are the Buddhas of the future While I am a Buddha already

accomplished. said, are the Ultimate Path to Buddhahood. If you should have such faith at all Filial piety is called the precepts, thus, it times, means restraint and cessation. Then this precept code is fulfilled. Lieàn ñoù töø nôi mieäng, Ñöùc Phaät phoùng ra voâ Taát caû nhöõng ngöôøi coù taâm löôïng tia saùng. Baáy giôø coù ñeán traêm vaïn öùc Ñeàu neân nhieáp hoä Phaät giôùi. ñaïi chuùng, caùc Boà Taùt, möôøi taùm Phaïm Thieân, Chuùng sanh naøo thoï Phaät giôùi saùu coõi trôøi duïc giôùi, möôøi saùu ñaïi Quoác Chính laø vaøo haøng chö Phaät. Vöông ñoàng chaép tay chí taâm nghe Ñöùc Phaät Ñaõ ñoàng haøng baäc Ñaïi Giaùc tuïng giôùi phaùp Ñaïi thöøa cuûa taát caû chö Phaät— Môùi thaät laø con chö Phaät. The Buddha then emitted limitless lights from All beings with resolve his mouth. Thereupon, the whole Great Should accept and uphold the Assembly, consisting of innumerable Buddha's precepts. Bodhisattvas, the gods of the eighteen Brahma Sentient beings on receiving them Heavens, the gods of the six Desire Heavens, Join forthwith the ranks of Buddhas. and the rulers of the sixteen great kingdoms They are in essence equal to the all joined their palms and listened Buddhas. singlemindedly to the Buddha recite the They are the true offspring of the Mahayana precepts. Buddhas. Ñöùc Phaät noùi vôùi caùc vò Boà Taùt: "Nay ta cöù Ñaïi chuùng ñeàu neân cung kính moãi nöûa thaùng töï tuïng giôùi phaùp cuûa chö Phaät. Chí taâm nghe lôøi ta tuïng. Taát caû haøng Boà Taùt sô phaùt taâm, nhaãn ñeán caùc Therefore, great Assembly, Boà Taùt Thaäp Phaùt Thuù, Thaäp Tröôûng Döôõng, Listen with utmost reverence thaäp Kim Cöông, Thaäp Ñòa cuõng tuïng giôùi aáy. As I proclaim the Bodhisattva Moral Vì theá neân giôùi quang töø mieäng ta

phoùng ra. Code. Phoùng quang laø vì coù nguyeân do, chôù chaúng phaûi voâ côù. Giôùi quang aáy chaúng phaûi maøu xanh, vaøng, ñoû, traéng vaø ñen; chaúng phaûi saéc ÑÖÙC PHAÄT KIEÁT BOÀ TAÙT GIÔÙI—THE phaùp, cuõng chaúng phaûi taâm phaùp, chaúng phaûi BUDDHA RECITING THE phaùp höõu, phaùp voâ, cuõng chaúng phaûi phaùp BODHISATTVA PRECEPTS. nhôn, phaùp quaû. Noù chính laø boån nguyeân cuûa Thuôû aáy Ñöùc Phaät Thích Ca Maâu Ni, luùc môùi chö Phaät, laø caên baûn cuûa chuùng Phaät töû. Vì theá thaønh ñaïo voâ thöôïng chaùnh giaùc trong khi neân chuùng Phaät töû phaûi thoï trì, phaûi ñoïc tuïng, ngoài döôùi coäi Boà Ñeà, Ngaøi baét ñaàu kieát Boà phaûi hoïc kyõ giôùi phaùp naày—The Buddha then Taùt Giôùi. Ngaøi daïy: “Hieáu thuaän vôùi cha meï, said to the Bodhisattvas: “Twice a month I Sö Taêng, Tam Baûo. Hieáu thuaän phaùp chí ñaïo. recite the precepts observed by all Buddhas. Hieáu goïi laø giôùi, cuõng goïi laø caám ngaên.”—At All Bodhisattvas, from those who have just that time, when Sakyamuni Buddha first developed the Bodhi Mind to the Bodhisattvas attained Supreme Enlightenment under the of the Ten Dwellings, the Ten Practices, the Bodhi tree, he explained the Bodhisattva Ten Dedications and the Ten Grounds also precepts. The Buddha taught filial piety recite them. Therefore, this precept-light towards one parents, Elder Masters and the shines forth from my mouth. It does not arise Triple Jewel. Filial piety and obedience, he without a cause. This light is neither blue,

yellow, red, white nor black. It is neither form danh töï cuûa cha meï vaø Tam Baûo. Vì theá neân nor thought. It is neither existent nor khoâng khoâng ñöôïc phaïm moät giôùi naøo caû. Taát nonexistent, neither cause nor effect. This caû Boà Taùt caùc ngaøi ñaõ hoïc, seõ hoïc vaø hieän nay precepts-light is precisely the original source hoïc. Möôøi giôùi nhö theá caàn neân hoïc, heát loøng of all Buddhas and all members of this Great kính troïng phuïng trì—As a disciple of the Assembly. Therefore all you disciples of the Buddha, you should study these ten parajika Buddha should receive and observe, read, or major precepts and not break any one of recite and study these precepts with utmost them in even the slightest way, much less attention. break all of them! Anyone guilty of doing so cannot develop the Bodhi Mind in his current Disciples of the Buddha listen attentively! life and will lose whatever high position he Whoever can understand and accept a Dharma may have attained, be it that of an emperor, Master’s words of transmission can receive Wheel-Turning King, Bhiksu, Bhiksuni, as the Bodhisattva precepts and be called well as whatever level of Bodhisattvahood he foremost in purity. This is true whether that may have reached, whether the Ten person is a king; a prince; an official; a monk; Dwellings, the Ten Practices, the Ten a nun or a god of the eighteen Brahma Dedications, the Ten Grounds, and all the Heavens; a god of the six Desire Heavens, or fruits of the eternal Buddha Nature, he will a human, a eunuch, a libertine, a prostitute, a lose all of those levels of attainment and slave or a member of the Eight Divisions of descend into the Three Evil Realms, unable to Divinities, a Vajra spirit, an animal or even a hear the words “parents” or “Triple Jewel” for transformation-being. eons! Therefore, Buddha’s disciples should avoid breaking any one of these major MÖÔØI GIÔÙI TROÏNG—THE

TEN MAJOR precepts. All of you Bodhisattvas should study PRECEPTS (see Möôøi Giôùi Troïng Cuûa Chö and observe the Ten Precepts, which have Boà Taùt Trong Kinh Phaïm Voõng). been observed, are being observed, and will be observed by all Bodhisattvas. ÑÖÙC PHAÄT KIEÁT RAÊN VEÀ MÖÔØI GIÔÙI TROÏNG—BUDDHA CONCLUDES ON BOÁN MÖÔI TAÙM GIÔÙI KHINH—THE THE TEN MAJOR PRECEPTS. FORTY-EIGHT SECONDARY PRECEPTS (see Boán Möôi Taùm Giôùi Khinh in Naày caùc Phaät töû! Treân ñaây laø möôøi giôùi troïng Vietnamese-English Section and Forty-Eight cuûa chö Boà Taùt, caùc Phaät töû caàn neân hoïc. Secondary Precepts which the Buddha taught Trong möôøi giôùi ñoù khoâng neân traùi phaïm moät all Bodhisattvas in the Brahma-Net Sutra in giôùi naøo caû, daàu moät maûy may nhoû nhö vi English-Vietnamese Section. traàn, huoáng chi phaïm ñuû caû möôøi giôùi ö! Neáu coù ngöôøi naøo traùi phaïm, thôøi ngöôøi aáy hieän TOÅNG KEÁT—CONCLUSION ñôøi khoâng ñöôïc phaùt Boà Ñeà taâm, roài cuõng maát Ñöùc Phaät daïy: “Caùc Phaät töû! Ñoù laø Boán Möôi ngoâi Quoác Vöông, ngoâi Chuyeån Luaân Vöông, Taùm Giôùi Khinh, caùc ngöôøi phaûi thoï trì. Chö ngoâi Tyø Kheo, Tyø Kheo Ni; cuõng maát nhöõng Boà Taùt thuôû ñôøi quaù khöù ñaõ tuïng, chö Boà Taùt quaû Thaäp Phaùt Thuù, Thaäp Tröôûng Döôõng, thuôû ñôøi vò lai seõ tuïng, chö Boà Taùt hieän taïi Thaäp Kim Cöông, Thaäp Ñòa, taát caû dieäu quaû ñöông tuïng. Chö Phaät töû haõy laéng nghe! Möôøi Phaät taùnh thöôøng truù ñeàu maát, ñoïa trong ba aùc Giôùi troïng, Boán Möôi Taùm Giôùi Khinh ñaây, ñaïo, trong hai kieáp, ba kieáp chaúng ñöôïc nghe chö Phaät trong ba thuôû ñaõ tuïng, seõ tuïng vaø

hieän ñöông tuïng. Nay ta cuõng tuïng nhö vaäy— Vowing that they may swiftly achieve rebirth The Buddha said, “All of you disciples! These In the land of the Buddha of Limitless Light. are the Forty-eight Secondary Precepts that I vow to eradicate all obstructions and you should observe. Bodhisattvas of the past afflictions, have recited them, those of the future will I vow to attain Supreme Enlightenment, recite them, those of the present are now I vow to eradicate all delusive karma, reciting them. Disciples of the Buddha! You Thus will I always follow the Bodhisattva should all listen! These Ten Major and Forty- Path. eight Secondary Precepts are recited by all I vow to be reborn in the Western Pure Land, Buddhas of the Three Periods of Time, past, The Nine Lotus Grades will be my parents; present, and future. I now recite them as well. When the blossoms open, I will see Amitabha Buddha BAÙT NHAÕ BA LA MAÄT ÑA TAÂM KINH— And awaken to the truth of Non-Birth, THE PRAJNA PARAMITA HEART Non-retrogressing Bodhisattvas will be my SUTRA (see Taâm Kinh) friends. I dedicate these merits and virtues HOÀI HÖÔÙNG—DEDICATIONS To everyone everywhere Thính giôùi coâng ñöùc thuø thaéng haïnh So that all sentient beings and I Voâ bieân thaéng phöôùc giai hoài höôùng Achieve Buddhahood together. Phoå nguyeän phaùp giôùi chö chuùng sanh Toác vaõng voâ löôïng quang Phaät saùt. TAM QUY-Y—THREE REFUGES Nguyeän tieâu tam chöôùng tröø phieàn naõo Töï quy-y Phaät, ñöông nguyeän chuùng sanh, theå Nguyeän ñaéc trí hueä chôn minh lieãu giaûi ñaïi ñaïo, phaùt voâ thöôïng taâm—I take Phoå nguyeän toäi chöôùng taát tieâu tröø refuge in the Buddha, vowing that sentient Theá theá thöôøng haønh Boà Taùt ñaïo.

beings may understand the Great Way and Nguyeän sanh Taây phöông Tònh Ñoä trung develop the Supreme Mind. Cöûu phaåm lieân hoa vi phuï maãu Hoa khai kieán Phaät ngoä voâ sanh Töi quy-y Phaùp, ñöông nguyeän chuùng sanh, Baát thoái Boà Taùt vi baïn löõ. thaâm nhaäp kinh taïng, trí hueä nhö haûi—I take Nguyeän dó thöû coâng ñöùc refuge in the Dharma, vowing that sentient Phoå caäp ö nhöùt thieát beings may penetrate all the sutras with Ngaõ ñaúng döõ chuùng sanh wisdom as profound as the oceans. Giai coäng thaønh Phaät ñaïo. Listening to these precepts is an act of Töi quy-y Taêng, ñöông nguyeän chuùng sanh, supreme virtues; thoáng lyù ñaïi chuùng, nhöùt thieát voâ ngaïi—I take I dedicate these countless supreme virtues and refuge in the Sangha, vowing that sentient merits to all sentient beings in the Dharma beings be in harmony with the Great Realm, Assembly, free of all obstructions.

Appendix I

Kinh Phaùp Hoa-Phaåm Quaùn Theá AÂm

The Lotus Sutra-Chapter Avalokitesvara

Bodhisattva

KINH QUAÙN THEÁ AÂM BOÀ TAÙT— Boà Taùt naøy maø ñöôïc nhö vaäy—If anyone THE LOTUS FLOWER SUTRA- chant the name of this Avalokitesvara CHAPTER AVALOKITESVARA Bodhisattva, even if entering great fires, fires will not burn because of the majestic BODHISATTVA spiritual power of this Bodhisattva.

Luùc baáy giôø Ngaøi Voâ Taän YÙ Boà Taùt lieàn Neáu bò nöôùc lôùn laøm troâi, xöng danh hieäu töø choã ngoài ñöùng daäy, tròch aùo baøy vai Boà Taùt naày lieàn ñöôïc choã caïn—If swept höõu, chaép tay höôùng Phaät maø baïch raèng: away by great water, chanting the name “Theá Toân! Ngaøi Quaùn Theá AÂm Boà Taùt do of this Bodhisattva will lead to shallow nhaân duyeân gì maø teân laø Quaùn Theá area. AÂm?”—At that time, Akchayamati Bodhisattva stood up from where he was Neáu coù traêm nghìn muoân öùc chuùng sanh sitting, moved his robe on the right vì tìm vaøng, baïc, löu ly, xa cöø, maõ naõo, shoulder, put his palms together in the san hoâ, hoã phaùch, traân chaâu, caùc thöù baùu, direction of the Buddha asking: “Dear vaøo trong bieån lôùn, giaû söû gioù lôùn thoåi ghe Lokanatha, what is the reason for thuyeàn cuûa keû kia troâi taép nôi nöôùc quyû Avalokitesvara Bodhisattva having the La Saùt, trong aáy neáu coù nhaãn ñeán moät name Avalokitesvara?” ngöôøi xöng danh hieäu Quaùn Theá AÂm Boà Taùt, thôøi caùc ngöôøi ñoù ñeàu ñöôïc thoaùt Phaät baûo Ngaøi Voâ Taän YÙ Boà Taùt: “Thieän khoûi naïn quyû La Saùt. Do nhaân duyeân ñoù nam töû! Neáu coù voâ löôïng traêm nghìn maø teân laø Quaùn Theá AÂm—Supposing muoân öùc chuùng sanh chòu caùc khoå naõo, there are hundreds, thousands and nghe Quaùn Theá AÂm Boà Taùt naøy moät loøng millions of sentient beings who enter the xöng danh. Quaùn Theá AÂm Boà Taùt töùc thôøi great oceans in search of gold, silver, xem xeùt tieáng taêm kia, ñeàu ñöôïc giaûi lapis lazuli, mother-of-pearl, carnelian, thoaùt—The Buddha said to Akchayamati coral, amber, crystal diamond and other Bodhisattva: “Good man! If there were precious treasures, and the great winds infinite hundreds thousands and millions blow their ships and

vessels to the land of of sentient beings enduring the various the Rakchasas Demons, even if only one sufferings and afflictions and were able to person among them chants the name of hear of this Avalokitesvara Bodhisattva, Avalokitesvara Bodhisattva, everyone wholeheartedly chant his name, will be spared from being cannibalized by Avalokitesvara Bodhisattva will the Rakchasas Demons. This is the reason immediately examine that prayer and why He has the name Avalokitesvara. those beings will escape from their predicaments. Neáu laïi coù ngöôøi saép seõ bò haïi, xöng danh hieäu Quaùn Theá AÂm Boà Taùt, thôøi dao gaäy Neáu coù ngöôøi trì danh hieäu Quaùn Theá AÂm cuûa ngöôøi caàm lieàn gaõy töøng khuùc, ngöôøi Boà Taùt naøy, daàu vaøo trong löûa lôùn, löûa aáy thoaùt khoûi—Moreover, if anyone is chaúng chaùy ñöôïc, vì do söùc uy thaàn cuûa

about to be harmed, by chanting the name Taùt, vò Boà Taùt ñoù hay ñem phaùp voâ uùy thí of Avalokitesvara Bodhisattva, cho chuùng sanh, caùc oâng neáu xöng danh immediately the knife and stick held by hieäu Ngaøi thôøi seõ ñöôïc thoaùt khoûi oaùn taëc the perpetrator will be broken into pieces naày—Supposing there were all bandits enabling that person to escape. and thieves in the three thousand-great- thousand world and a merchant was Neáu quyû Daï Xoa cuøng La Saùt ñaày trong leading a group of tradesmen carrying coõi Tam Thieân Ñaïi Thieân muoán ñeán haïi precious treasures across a stretch of road ngöôøi, nghe ngöôøi xöng danh hieäu Quaùn filled with dangers, among them a person Theá AÂm Boà Taùt, thôøi caùc quyû döõ ñoù coøn declares" Good men, do not be afraid, khoâng coù theå duøng maét döõ maø nhìn ngöôøi, everyone must wholeheartedly and huoáng laïi laøm haïi ñöôïc—If all the sincerely recite the name of Yakchas and Rakchasas demons dwelling Avalokitesvara Bodhisattva; that in the three thousand-great-thousand Bodhisattva often grants the dharma of world, wanted to harm someone but upon fearlessness to sentient beings, if hearing that person chant the name of everyone recites this Bodhisattva's name, Avalokitesvara Bodhisattva, the demons all of them will escape from these bandits could not so much as use their evil eyes to and thieves. look at that person let alone be able to inflict harm. Caùc ngöôøi buoân nghe roài, ñeàu leân tieáng xöng raèng: "Nam Moâ Quaùn Theá AÂm Boà Daàu laïi coù ngöôøi hoaëc coù toäi, hoaëc khoâng Taùt," vì xöng danh hieäu Boà Taùt, neân lieàn toäi, goâng cuøm xieàng xích troùi buoäc nôi ñöôïc thoaùt khoûi—After hearing this, all thaân, xöng danh hieäu Quaùn Theá AÂm Boà the merchants raise their voices chanting: taùt, thaûy ñeàu ñöùt raõ, lieàn ñöôïc thoaùt "Namo Avalokitesvara Bodhisattva." khoûi—Furthermore, if anyone, whether Because they chanted the name of that guilty or not guilty, having the body Bodhisattva, they would escape chained with cuffs and shackles, chants immediately from all dangers. the name of Avalokitesvara Bodhisattva, these cuffs and shackles will break, letting Voâ Taän YÙ! Quaùn Theá AÂm Boà Taùt söùc uy that person free. thaàn cao lôùn nhö theá—Akchayamati, Avalokitesvara Bodhisattva has great Neáu keû oaùn taëc ñaày trong coõi Tam Thieân majestic spiritual powers in this way. Ñaïi Thieân, coù moät vò thöông chuû daét caùc ngöôøi buoân ñem theo nhieàu cuûa baùu, traûi Neáu coù chuùng sanh naøo nhieàu loøng daâm qua nôi ñöôøng hieåm trôû, trong ñoù

coù moät duïc, thöôøng cung kính nieäm Quaùn Theá ngöôøi xöôùng raèng: “Caùc thieän nam töû! AÂm Boà Taùt, lieàn ñöôïc ly duïc—If any Chôù neân sôï seät, caùc oâng neân phaûi moät sentient being is addicted to sexual loøng xöng danh hieäu Quaùn Theá AÂm Boà desires, by often sincerely and

respectfully chanting the name of many merits and virtues in the former Avalokitesvara Bodhisattva, that person lives, therefore earning (having) the will eliminate those desires. admiration and respect of everyone.

Neáu ngöôøi nhieàu giaän hôøn, thöôøng cung Voâ Taän YÙ! Quaùn Theá AÂm Boà Taùt coù söùc kính nieäm Quaùn Theá AÂm Boà Taùt, lieàn thaàn nhö theá—Akchayamati! ñöôïc lìa loøng giaän—If anyone is filled Avalokitesvara Bodhisattva has majestic with hatred, often sincerely reciting spiritual powers in that way. Avalokitesvara Bodhisattva, that person will be able to relinquish hate. Neáu coù chuùng sanh cung kính leã laïy Quaùn Theá AÂm Boà Taùt, thôøi phuùc ñöùc chaúng Neáu coù ngöôøi nhieàu ngu si, thöôøng cung luoáng maát. Cho neân chuùng sanh ñeàu phaûi kính nieäm Quaùn Theá AÂm Boà Taùt, lieàn thoï trì danh hieäu Quaùn Theá AÂm Boà Taùt— ñöôïc lìa ngu si—If anyone is filled with If any sentient beings sincerely and ignorance and stupidity, often sincerely respectfully worships and prostrates to reciting Avalokitesvara Bodhisattva, that Avalokitesvara Bodhisattva, those merits person will be able to relinquish (be free and virtues will never disappear; of) ignorance and stupidity. therefore, all sentient beings should recite and chant the name of Avalokitesvara Voâ Taän YÙ! Quaùn Theá AÂm Boà Taùt coù Bodhisattva. nhöõng söùc uy thaàn lôùn, nhieàu lôïi ích nhö theá, cho neân chuùng sanh thöôøng phaûi moät Voâ Taän YÙ! Neáu coù ngöôøi thoï trì danh hieäu loøng töôûng nhôù—Akchayamati! cuûa saùu möôi hai öùc haèng haø sa Boà Taùt, Avalokitesvara Bodhisattva has great laïi troïn ñôøi cuùng döôøng ñoà aên uoáng, y majestic and beneficial spiritual power in phuïc, giöôøng naèm, thuoác thang. YÙ oâng this way; therefore, sentient beings must nghó sao? Coâng ñöùc cuûa ngöôøi thieän nam often wholeheartedly think of Him. töû, thieän nöõ nhaân ñoù coù nhieàu chaêng?”— Neáu coù ngöôøi nöõ, giaû söû muoán caàu con Akchayamati! Supposing a person were to trai, leã laïy cuùng döôøng Quaùn Theá AÂm Boà recite the name of sixty-two million Taùt, lieàn sanh con trai phuùc ñöùc trí tueä; Ganga sands Bodhisattvas, and also for an giaû söû muoán caàu con gaùi, beøn sinh con gaùi entire life make offerings of foods, coù töôùng xinh ñeïp, tröôùc ñaõ troàng goác clothes, beds and medicines. What do you phuùc ñöùc, moïi ngöôøi ñeàu kính meán—For think? Are the obtained virtues and merits any woman, if she wishes for a boy child, of that good man or good woman great or prostrate and make offerings to not? Avalokitesvara Bodhisattva, she will have a boy complete with virtues, merits and Voâ Taän YÙ thöa: “Baïch Theá Toân! Raát wisdom. If wishing for a girl, she will give nhieàu.” Phaät noùi: “Neáu laïi coù ngöôøi thoï trì birth to a beautiful girl, who has planted danh hieäu Quaùn Theá AÂm Boà Taùt, nhaãn

ñeán moät thôøi leã laïy cuùng döôøng, thôøi phuùc For any sentient being, living in cuûa hai ngöôøi ñoù baèng nhau khoâng khaùc, whichever (any) world, if it is appropriate trong traêm nghìn muoân öùc kieáp khoâng theå to use the body of a Buddha to help that cuøng taän.”—Akchayamati replied: “Dear being find liberation, then Avalokitesvara Lokanatha, it is extremely great.” The Bodhisattva will appear as a Buddha in Buddha said: “Supposing a different order to speak the Dharma. person recites the name of Avalokitesvara Ngöôøi ñaùng duøng thaân Duyeân Giaùc ñöôïc Bodhisattva, in just a single session of ñoä thoaùt, lieàn hieän thaân Duyeân Giaùc maø worship and offering, the virtues and vì ñoù noùi phaùp—If it is appropriate to merits of those two people are completely appear as a Pratyeka Buddha to help a equal. In hundreds of thousands of ten- being find liberation, then He will appear thousands of millions of kalpas, their as a Pratyeka Buddha in order to speak merits and virtues will not be exhausted the Dharma. (lost). Ngöôøi ñaùng duøng thaân Thanh Vaên ñöôïc Voâ Taän YÙ! Thoï trì danh hieäu Quaùn Theá ñoä thoaùt, lieàn hieän thaân Thanh Vaên vì ñoù AÂm Boà Taùt ñöôïc voâ löôïng voâ bieân phuùc maø noùi phaùp—If it is appropriate to ñöùc lôïi ích nhö theá—Akchayamati! appear as a Hearer to help a being find Reciting and maintaining the name of liberation, then He will appear as a Avalokitesvara Bodhisattva has infinite Hearer in order to speak the Dharma. and endless beneficial virtues and merits in this way. Ngöôøi ñaùng duøng thaân Phaïm Vöông ñöôïc ñoä thoaùt, lieàn hieän thaân Phaïm Vöông maø Ngaøi Voâ Taän YÙ Boà Taùt baïch Phaät raèng: vì ñoù noùi phaùp—If it is appropriate to “Theá Toân! Quaùn Theá AÂm Boà Taùt daïo ñi appear as a Brahma King to help a being trong coõi Ta Baø nhö theá naøo? Söùc phöông find liberation, then He will appear as a tieän vieäc ñoù theá naøo?—Akchayamati Brahma King in order to speak the Bodhisattva asked the Buddha: “Dear Dharma. Lokanatha, how does Avalokitesvara Bodhisattva travel in the Saha World; Ngöôøi ñaùng duøng thaân Ñeá Thích ñöôïc ñoä what is the power of that extraordinarily thoaùt, lieàn hieän thaân Ñeá Thích maø vì ñoù skillful method like? noùi phaùp—If it is appropriate to appear as a Cakra Indra Deva to help a being find Phaät baûo Voâ Taän YÙ Boà Taùt: “Thieän nam liberation, then He will appear as a Cakra töû! Neáu coù chuùng sanh trong quoác ñoä naøo Indra Deva in order to speak the Dharma. duøng thaân Phaät ñöôïc ñoä thoaùt thôøi Quaùn Theá AÂm Boà Taùt lieàn hieän thaân Phaät maø vì Ngöôøi ñaùng duøng thaân Töï Taïi Thieân ñöôïc ñoù noùi phaùp—The Buddha said to ñoä thoaùt, lieàn hieän thaân Töï Taïi Thieân maø Akchayamati Bodhisattva: “Good man! vì ñoù noùi phaùp—If it is appropriate to

appear as an Isvara to help a being find as an Aristocrat to help a being find liberation, then He will appear as an liberation, then He will appear as an Isvara in order to speak the Dharma. Aristocrat in order to speak the Dharma.

Ngöôøi ñaùng duøng thaân Ñaïi Töï Taïi Thieân Ngöôøi ñaùng duøng thaân cö só ñöôïc ñoä ñöôïc ñoä thoaùt, lieàn hieän thaân Ñaïi Töï Taïi thoaùt, lieàn hieän thaân cö só maø vì ñoù noùi Thieân maø vì ñoù noùi phaùp—If it is phaùp—If it is appropriate to appear as a appropriate to appear as a Lay Buddhist to help a being find Mahamahesvara to help a being find liberation, then He will appear as a Lay

liberation, then He will appear as a Buddhist in order to speak the Dharma. Mahamahesvara in order to speak the Dharma. Ngöôøi ñaùng duøng thaân Teå Quan ñöôïc ñoä thoaùt, lieàn hieän thaân Teå Quan maø vì ñoù Ngöôøi ñaùng duøng thaân Thieân Ñaïi Töôùng noùi phaùp—If it is appropriate to appear as Quaân ñöôïc ñoä thoaùt, lieàn hieän thaân Thieân a Great Mandarin to help a being find Ñaïi Töôùng Quaân maø vì ñoù noùi phaùp—If it liberation, then He will appear as a Great is appropriate to appear as a Great Mandarin in order to speak the Dharma. Heavenly General to help a being find liberation, then He will appear as a Great Ngöôøi ñaùng duøng thaân Baø La Moân ñöôïc Heavenly General in order to speak the ñoä thoaùt, lieàn hieän thaân Baø La Moân maø vì Dharma. ñoù noùi phaùp—If it is appropriate to appear as a Brahman to help a being find Ngöôøi ñaùng duøng thaân Tyø Sa Moân ñöôïc liberation, then He will appear as a ñoä thoaùt, lieàn hieän thaân Tyø Sa Moân maø vì Brahman in order to speak the Dharma. ñoù noùi phaùp—If it is appropriate to appear as a Vaisramana to help a being find Ngöôøi ñaùng duøng thaân Tyø Kheo, Tyø Kheo liberation, then He will appear as a Ni, Öu Baø Taéc, Öu Baø Di ñöôïc ñoä thoaùt, Vaisramana in order to speak the Dharma. lieàn hieän thaân Tyø Kheo, Tyø Kheo Ni, Öu Baø Taéc, Öu Baø Di maø vì ñoù noùi phaùp—If Ngöôøi ñaùng duøng thaân Tieåu Vöông ñöôïc it is appropriate to appear as a Bhiksu, ñoä thoaùt, lieàn hieän thaân Tieåu Vöông maø vì Bhiksuni, Upasaka or Upasika to help a ñoù noùi phaùp—If it is appropriate to appear being find liberation, then He will appear as a Small King to help a being find as a Bhiksu or Bhiksuni, Upasaka or liberation, then He will appear as a Small Upasika in order to speak the Dharma. King in order to speak the Dharma. Ngöôøi ñaùng duøng thaân phuï nöõ cuûa Tröôûng Ngöôøi ñaùng duøng thaân Tröôûng giaû ñöôïc giaû, Cö Só, Teå Quan, Baø La Moân ñöôïc ñoä ñoä thoaùt, lieàn hieän thaân Tröôûng giaû maø vì thoaùt, lieàn hieän thaân phuï nöõ maø vì ñoù noùi ñoù noùi phaùp—If it is appropriate to appear phaùp—If it is appropriate to appear as an

Aristocratic woman, a Lay Buddhist, a Taùt—Akchayamati! Avalokitesvara Mandarin, or a Brahman to help a being Bodhisattva is complete with virtues and find liberation, then He will appear as a merits in this way. He uses various forms woman in order to speak the Dharma. of appearance to travel to various worlds in order to help sentient beings find Ngöôøi ñaùng duøng thaân ñoàng nam, ñoàng nöõ liberation. Therefore, all of you need to ñöôïc ñoä thoaùt, lieàn hieän thaân ñoàng nam, make offerings wholeheartedly to ñoàng nöõ maø vì ñoù noùi phaùp—If it is Avalokitesvara Bodhisattva. appropriate to appear as a pure man or pure woman to help a being find Quaùn Theá AÂm Ñaïi Boà Taùt ñoù ôû trong choã liberation, then He will appear as a pure naïn gaáp sôï seät hay ban söï voâ uùy, cho neân man or pure woman in order to speak the coõi Ta Baø naày ñeàu goïi Ngaøi laø vò Thí Voâ Dharma. UÙy—Avalokitesvara Bodhisattva dwells in dangerous and frightening existences Ngöôøi ñaùng duøng thaân Trôøi, Roàng, Daï often granting sentient beings the state of Xoa, Caøn Thaùt Baø, A Tu La, Ca Laâu La, fearlessness; therefore, this Saha World Khaån Na La, Ma Haàu La Giaø, nhaân cuøng calls Him “One Who Grants Courage.”

phi nhaân, ñöôïc ñoä thoaùt, lieàn ñeàu hieän ra maø vì ñoù noùi phaùp—If it is appropriate to Voâ Taän YÙ Boà Taùt baïch Phaät: “Theá Toân! appear as a Deva, Naga, Yaksas, Con nay phaûi cuùng döôøng Quaùn Theá AÂm Gandharva, Asura, Garuda, Kinnara, Boà Taùt.” Lieàn môû chuoãi ngoïc baèng caùc Mahoraga, Kumbhabda, Pisaca, Human or chaâu baùu nôi coå giaù trò traêm nghìn löôïng Non-Human to help a being find vaøng, ñem trao cho Ngaøi Quaùn Theá AÂm liberation, then He will appear as these maø noùi raèng: “Xin Ngaøi nhaän chuoãi traân beings in order to speak the Dharma. baûo phaùp thí naày.”—Akchayamati Bodhisaatva said to the Buddha: “Dear Ngöôøi ñaùng duøng thaân Chaáp Kim Cang Lokanaha, I now wish to make an offering thaàn ñöôïc ñoä thoaùt, lieàn hieän thaân Chaáp to Avalokitesvara Bodhisattva.” He then Kim Cang thaàn maø vì ñoù noùi phaùp—If it is promptly removed a circlet of jeweled appropriate to appear as a Yaksas Deity prayer beads from his neck, worth to help a being find liberation, then He hundreds and thousands of ounces of will appear as a Yaksas Deity in order to gold, to make an offering to speak the Dharma. Avalokitesvara Bodhisattva, saying: “Please accept the circlet of jeweled Voâ Taän YÙ! Quaùn Theá AÂm Boà Taùt ñoù dharma prayer beads." thaønh töïu coâng ñöùc nhö theá, duøng caùc thaân hình, daïo ñi trong caùc coõi nöôùc ñeå ñoä Khi aáy Quaùn Theá AÂm Boà Taùt chaúng chòu thoaùt chuùng sanh, cho neân caùc oâng phaûi nhaän chuoãi. Ngaøi Voâ Taän YÙ laïi thöa cuøng moät loøng cuùng döôøng Quaùn Theá AÂm Boà Quaùn Theá AÂm Boà Taùt raèng: “Xin Ngaøi vì

thöông chuùng toâi maø nhaän chuoãi ngoïc Voâ Taän YÙ! Quaùn Theá AÂm Boà Taùt coù söùc naày.”—At that time, Avalokitesvara thaàn töï taïi nhö theá, ñaïo ñi nôi coõi Ta Bodhisattva refused the beads, and Baø—Akchayamati! Avalokitesvara Akchayamati again said to Avalokitesvara Bodhisattva has the power of spiritual Bodhisattva: “I ask that you please have freedom in that way, capable of traveling compassion for all of us and accept these anywhere in the Saha World. jeweled prayer beads.” Luùc ñoù Ngaøi Voâ Taän YÙ Boà Taùt noùi keä hoûi Baáy giôø, Phaät baûo Quaùn Theá AÂm Boà Taùt: Phaät raèng—At that time, Akchayamati “OÂng neân thöông Voâ Taän YÙ Boà Taùt naày Bodhisattva spoke this poem to ask the vaø haøng töù chuùng cuøng Trôøi, Roàng, Daï Buddha: Xoa, Caøn Thaùt Baø, A Tu La, Ca Laâu La, Theá Toân ñuû töôùng toát! Khaån Na La, Ma Haàu La Giaø, Nhaân vaø Con nay laïi hoûi kia Phi Nhaân, vaân vaân, maø nhaän chuoãi ngoïc Phaät töû nhaân duyeân gì ñoù.”—At that moment, the Buddha said to Teân laø Quaùn Theá AÂm? Avalokitesvara Bodhisattva: “You should Ñaáng ñaày ñuû töôùng toát, have compassion for Akchayamati Keä ñaùp Voâ Taän YÙ: Bodhisattva and the Four Buddhists as The Lokanatha is perfect in appearance, well as Deva, Naga, Yakcha, Gandharva, I now wish to ask, Asura, Garuda, Kinnara, Mahoraga, Why does that Buddhist Kumbhanda, Pisaca, Human, and Non- Have the name Avalokitesvara? Human to accept that jeweled prayer The One Perfect in Appearance beads.” Spoke poem to answer Akchayamati:

Töùc thôøi Quaùn Theá AÂm Boà Taùt thöông OÂng nghe haïnh Quaùn AÂm haøng töù chuùng vaø Trôøi, Roàng, Nhaân, Phi Kheùo öùng caùc nôi choã Nhaän, vaân vaân,

maø nhaän chuoãi ngoïc ñoù Theä roäng saâu nhö bieån chia laøm hai phaàn: moät phaàn daâng Ñöùc Nhieàu kieáp chaúng nghó baøn Thích Ca Maâu Ni Phaät, moät phaàn daâng Haàu nhieàu nghìn Ñöùc Phaät thaùp cuûa Phaät Ña Baûo—At that point, Phaùt nguyeän thanh tònh lôùn. because of His love and compassion for You have heard the conducts of the Four Buddhists, Deva, Naga, Human, Avalokitesvara, Non-Human, etc., Avalokitesvara Cleverly appearing in various places. Bodhisattva accepted the jeweled beads, With vows deeper than the oceans, and then divided the circlet of beads into For an unfathomable number of kalpas. two parts, one part as an offering to Developing great Pure vows. Sakyamuni Buddha, the other as an offering to the stupa of Prabhutaratna Ta vì oâng löôïc noùi Buddha. Nghe teân cuøng thaáy thaân

Taâm nieäm chaúng luoáng qua Hay dieät khoå caùc coõi. Hoaëc bò ngöôøi döõ röôït Giaû söû sinh loøng haïi Rôùt xuoáng nuùi Kim Cang Xoâ rôùt haàm löûa lôùn Do söùc nieäm Quaùn AÂm Do söùc nieäm Quaùn AÂm Chaúng toån ñeán maûy loâng. Haàm löûa bieán thaønh ao. If chased by a malicious person, For your sake, I will speak briefly: Falling down Diamond Mountain, Hearing His name as well as seeing Because of the power of reciting of His body, Mind reciting without Avalokitesvara, forgetfulness, Not a scratch will result, Often eliminating sufferings of various worlds, Hoaëc gaëp oaùn taëc vaây Supposing someone wanted to cause Ñeàu caàm dao laøm haïi, harm, Do söùc nieäm Quaùn AÂm Push you into the pit of great fires, Ñeàu lieàn sanh loøng laønh. Because of the power of reciting If surrounded by bandits, Avalokitesvara, All holding knives to harm, Pit of fires will transform to a pond, Because of the power of reciting Avalokitesvara, Hoaëc troâi daït bieån lôùn All will turn peaceful. Caùc naïn quyû, caù, roàng, Do söùc nieäm Quaùn AÂm Hoaëc bò khoå naïn vua Soùng moøi chaúng chìm ñöôïc. Khi haønh hình saép cheát Or if floating in the ocean, Do söùc nieäm Quaùn AÂm Encounter danger of demons, fish, and Dao lieàn gaõy töøng ñoaïn. dragons, If suffering under the law Because of the power of reciting When execution day is near, Avalokitesvara, Because of the power of reciting Great waves will not drown you. Avalokitesvara, Knife will break in pieces. Hoaëc ôû choùt Tu Di Bò ngöôøi xoâ rôùt xuoáng, Do söùc nieäm Hoaëc tuø caám xieàng xích Quaùn AÂm Tay chaân bò goâng cuøm Nhö maët nhaät treo khoâng. Do söùc nieäm Quaùn AÂm If atop Mount Meru, Thaùo raõ ñöôïc giaûi thoaùt. Having been pushed over, If chained in jail, Because of the power of reciting With hands and legs cuffed, Avalokitesvara, Because of the power of reciting Like the sun hanging in space, Avalokitesvara,

Free from all bondage. Because of the power of reciting Avalokitesvara, Nguyeàn ruûa caùc thuoác ñoäc Hearing these sounds they will retreat. Muoán haïi ñeán thaân ñoù Do söùc nieäm Quaùn AÂm Maây saám noå seùt ñaùnh Trôû haïi nôi boån nhaân. Tuoân giaù, xoái möa lôùn If various poisonous remedies, Do söùc nieäm Quaùn AÂm Wanted to harm that body, Lieàn ñöôïc tieâu tan caû. Because of the power of reciting Lightening and thunder across the sky, Avalokitesvara, Causing great snow and hail storms, Poison will turn against the perpetrator. Because of the power of reciting Avalokitesvara, Hoaëc gaëp La Saùt döõ Will disappear immediately. Roàng ñoäc, caùc

loaøi quyû Do söùc nieäm Quaùn AÂm Chuùng sanh bò khoå aùch Lieàn ñeàu khoâng daùm haïi. Voâ löôïng khoå böùc nhaân If encounter ferocious Rakchasas, Quaùn AÂm söùc trí dieäu Venomous dragons and other vicious Hay cöùu khoå theá gian. demons, Living beings endure suffering, Because of the power of reciting Endless sufferings of the body, Avalokitesvara, The Avalokitesvara's power of wisdom, They will not dare to inflict harm. Often alleviating sufferings of the world,

Hoaëc thuù döõ vaây quanh Ñaày ñuû söùc thaàn thoâng Nanh vuoát nhoïn ñaùng sôï Roäng tu trí phöông tieän Do söùc nieäm Quaùn AÂm Caùc coõi nöôùc möôøi phöông Voäi vaøng boû chaïy thaúng. Khoâng coõi naøo chaúng hieän. Or if surrounded by vicious predators, Complete with all spiritual powers, With frightening sharp canines, Widely cultivate all skillful methods. Because of the power of reciting The worlds in the ten directions, Avalokitesvara, Appearing in all of them. They will flee hastily. Caùc loaøi trong ñöôøng döõ: Raén ñoäc cuøng boø caïp Ñòa nguïc, quyû, suùc sanh Hôi ñoäc, khoùi löûa ñoát, Sinh, giaø, beänh, cheát, khoå Do söùc nieäm Quaùn AÂm Laàn ñeàu khieán döùt heát. Theo tieáng töï boû ñi. All those in the evil paths, Poisonous snakes and scorpions, Hell, Hungry Ghost, and Animals, Venom burns like fires,

Suffering of birth, old age, sickness, and Fear rising in battles, death, Because of the power of reciting Gradually Avalokitesvara influences their Avalokitesvara, disappearance. Enemies will withdraw.

Chaân quaùn, thanh tònh quaùn Dieäu AÂm, Quaùn Theá AÂm Trí tueä quaùn roäng lôùn Phaïm AÂm, Haûi Trieàu AÂm Bi quaùn vaø töø quaùn Tieáng hôn theá gian kia Thöôøng nguyeän thöôøng chieâm ngöôõng. Cho neân thöôøng phaûi nieäm. Properly and purely observing sentient Enchanting Avalokitesvara, beings, Name sounds like the great oceans, Granting them virtues, merits, and No other sounds of the world compare wisdom, Therefore, one must recite often. Observing with kindness and compassion, If often praying and worshipping, Nieäm nieäm chôù sinh nghi Quaùn AÂm böïc Tònh Thaùnh, Saùng thanh tònh khoâng nhô Nôi khoå naõo naïn cheát Tueä nhaät phaù caùc toái. Hay vì laøm nöông caäy. Hay phuïc tai khoùi löûa Recite again and again, don't have Khaép soi saùng theá gian. doubts, Clearly shining without impurity, Avalokitesvara is purely enlightened. Sun's wisdom destroy all darkness, Appearing in places of sufferings and Often taming danger of smokes and fires, deaths, Radiating everywhere to all the worlds, Often serving as an assurance.

Loøng bi raên nhö saám Ñuû taát caû coâng ñöùc YÙ töø dieäu ñöôøng maây Maét laønh troâng chuùng sanh, Xoái möa phaùp cam loà Bieån phuùc lôùn khoâng löôøng Döùt tröø löûa phieàn naõo. Cho neân phaûi ñaûnh leã. His compassion resonates like thunder, Complete with all merits and virtues, Kind and serene like the clouds. Compassionate eyes watch over sentient Rain down the holy dharma, beings, Eliminating the fire of afflictions. The ocean of merits is immeasurable, Therefore must prostrate and worship Caõi kieän qua choã quan Him. Trong quaân traän sôï seät Do söùc nieäm Quaùn AÂm Baáy giôø, Ngaøi Trì Ñòa Boà Taùt, lieàn töø choã Cöøu oaùn ñeàu lui tan. ngoài ñöùng daäy, ñeán tröôùc Phaät baïch raèng: Conflicts taken to

court, “Theá Toân! Neáu coù chuùng sanh naøo nghe

phaåm Quaùn Theá AÂm Boà Taùt ñaïo nghieäp Luùc Phaät noùi phaåm Phoå Moân naøy, trong töï taïi, Phoå Moân thò hieän söùc thaàn thoâng chuùng coù taùm muoân boán ngaøn chuùng sanh naøy, thôøi phaûi bieát coâng ñöùc ngöôøi ñoù ñeàu phaùt taâm Voâ Ñaúng Ñaúng Voâ Thöôïng chaúng ít.”—At that time, Dharanimdhara Chính Ñaúng Chính Giaùc—When the Bodhisattva stood up from where he was Buddha spoke of this “All Encompassing” sitting and came before Buddha saying: Chapter, among the great following “Dear Lokanatha, if any sentient being is eighty-four thousand sentient beings able to hear this chapter of present in the assembly, developed the Avalokitesvara Bodhisattva’s great mind aspiring for the Ultimate spiritual freedom, having the all- Enlightenment of Buddhahood. encompassing power to rescue sentient beings, it is necessary to understand such Nam Moâ Quaùn Theá AÂm Boà Taùt (108 laàn). a person’s merits and virtues are not few. Namo Avalokitesvara Bodhisattva (108 times).

Appendix J

Kinh Thi Ca La Vieät

The Sigalaka Sutra

Advice To Lay People

KINH THI CA LA VIEÄT— thaám öôùt, chaáp tay ñaûnh leã caùc phöông höôùng—Lord, my father, when he was dying, ADVICE TO LAY PEOPLE told me to do so. And so Lord, out of respect for my father’s words, which I revere, honor Toâi nghe nhö vaày, moät thuôû noï Theá Toân and hold secred, I got up early to pay sacred soáng trong thaønh Vöông Xaù, trong vöôøn Truùc homage in this way to the six directions. Laâm. Luùc baáy giôø Thi Ca La Vieät, con cuûa Naøy Thi Ca La Vieät, con cuûa gia chuû, moät gia chuû daäy sôùm, ra khoûi thaønh Vöông Xaù, trong luaät phaùp cuûa caùc baäc Thaùnh, leã baùi saùu vôùi aùo thaám nöôùc, vôùi toùc thaám nöôùc, chaáp tay phöông khoâng phaûi nhö vaäy—But ñaûnh leã caùc phöông höôùng, höôùng Ñoâng, householder’s son, that is not the right way to höôùng Nam, höôùng Taây, höôùng Baéc, höôùng pay homage to the six directions according to Haï, vaø höôùng Thöôïng—Thus, I have heard. the Ariyan discipline. Once the Lord was staying at Rajagaha, at the Baïch Theá Toân, trong luaät phaùp cuûa caùc Squirrel’s Feeding Place in the Bamboo baäc Thaùnh, theá naøo laø leã baùi saùu phöông? Grove. And at that time, Sigalaka the Laønh thay! Xin Ngaøi haõy giaûng daïy phaùp aáy householder’s son, having got up early and cho con—Well, Lord, how should one pay gone out of Rajagaha, was paying homage, homage to the six directions according to the with wet clothes and hair and with joined Ariyan discipline? It would be good if the palms, to the different directions: to the east, Blessed Lord were to teach me the proper the south, the west, the north, the nadir and the way to pay homage to the six directions, zenith. according to the Ariyan discipline. Roài buoåi saùng Theá Toân ñaép y , caàm y baùt Naøy gia chuû töû! Haõy nghe vaø suy nghieäm vaøo thaønh Vöông Xaù khaát thöïc. Theá Toân thaáy cho kyõ, ta seõ giaûng—Then listen carefully, pay Thi

Ca La Vieät, con cuûa gia chuû, daäy sôùm, ra attention and I will speak. khoûi thaønh Vöông Xaù, vôùi aùo thaám nöôùc, vôùi Thöa vaâng, baïch Theá Toân—“Yes, Lord,” said toùc thaám nöôùc, chaáp tay ñaûnh leã caùc phöông Sigalaka. höôùng. Thaáy vaäy Ngaøi beøn noùi vôùi con cuûa gia Naøy gia chuû töû, ñoái vôùi vò Thaùnh ñeä töû, chuû Thi Ca La Vieät: Naày vò con cuûa gia chuû, vì boán nghieäp phieàn naõo ñöôïc dieät tröø, khoâng sao ngöôi daäy sôùm, ra khoûi thaønh Vöông Xaù, laøm aùc nghieäp theo boán lyù do, khoâng theo saùu vôùi aùo thaám öôùt, vôùi toùc thaám öôùt, chaáp tay nguyeân nhaân ñeå phung phí taøi saûn. Vò naày töø ñaûnh leã caùc phöông höôùng?”—And the Lord, boû möôøi boán aùc phaùp, trôû thaønh vò che chôû saùu having risen early and dressed, took his robe phöông, vò naày ñaõ thöïc haønh ñeå chieán thaéng and bowl and went to Rajagaha for alms and hai ñôøi, vò naày ñaõ chieán thaéng ñôøi naày vaø ñôøi seeing Sigalaka paying homage to the sau. Sau khi thaân hoaïi maïng chung, vò naày different directions, he said: “Householder’s sanh ôû thieän thuù, Thieân giôùi—Young son, why have you got up early to pay homage householder, it is by abandoning the four to the different directions?” defilements of action; by not doing evil from Baïch Theá Toân, thaân phuï con khi gaàn cheát the four causes; by not following the six ways coù daën con: “Naøy con thaân yeâu, haõy ñaûnh leã of wasting one’s substance; through avoiding caùc phöông höôùng.” Baïch Theá Toân, con kính these fourteen evil ways, that the Ariyan tín, cung kính, toân troïng, ñaûnh leã lôøi noùi cuûa disciple covers the six directions, and by such thaân phuï con, buoåi saùng daäy sôùm, ra khoûi practice becomes a conqueror of both worlds, thaønh Vöông Xaù, vôùi aùo thaám öôùt, vôùi toùc so that all will go well with him in this world

and the next, and at the breaking up of the Thanh danh ñöôïc troøn ñuû, body after death, he will go to a good destiny, Nhö maët traêng ñeâm ñaày. a heavenly world. And the Well-Farer having spoken, the Theá naøo laø boán nghieäp phieàn naõo ñaõ ñöôïc Teacher added: dieät tröø?—What are the four defilements of Desire and hatred, fear and folly action that are abandoned? He who breaks the law through these 1) Saùt sanh: Taking life. Loses all his fair reputation (merit) 2) Troäm caép: Taking what is not given. Like the moon at waning-time. 3) Taø daâm: Sexual misconduct. Desire and hatred, fear and folly 4) Noùi laùo: Lying speech. He who never yields to these Ñoù laø boán nghieäp phieàn naõo ñaõ ñöôïc dieät Grows in goodness and merit. tröø. Theá Toân thuyeát giaûng nhö vaäy—These are Like the mon at waxing-time. the four defilements of action that he abandons. Thus, the Lord spoke. Theá naøo laø khoâng theo saùu nguyeân nhaân Saùt sanh vaø troäm caép, phung phí taøi saûn?—And which are the six Noùi laùo, laáy vôï ngöôøi, ways of wasting one’s subtance? Keû trí khoâng taùn thaùn, Naøy gia chuû töû, ñaây laø saùu nguyeân nhaân phung Nhöõng haïnh nghieäp nhö vaäy. phí taøi saûn—Here are the six ways of wasting Taking life and stealing, lying, one’s substance: Adultery, the wise reprove. 1) Ñam meâ caùc loaïi röôïu: Addiction to Theá naøo laø khoâng laøm aùc nghieäp theo boán strong drinks and sloth-producing drugs is lyù do? AÙc nghieäp laøm do tham duïc, aùc nghieäp one way of wasting one’s substance. laøm do saân haän, aùc nghieäp laøm do ngu si, aùc 2)

Du haønh ñöôøng phoá phi thôøi: Haunting the nghieäp laøm do sôï haõi. Naøy gia chuû töû, vì vò streets at unfitting time. Thaùnh ñeä töû khoâng tham duïc, khoâng saân haän, 3) La caø ñình ñaùm hyù vieän: Attending fairs. khoâng ngu si, khoâng sôï haõi, neân vò aáy khoâng 4) Ñam meâ côø baïc: Being addicted to laøm aùc nghieäp theo boán lyù do. Theá Toân thuyeát gambling. giaûng nhö vaäy—What are the four causes of 5) Giao du aùc höõu: Keeping bad company. evil from which he refrains? Evil action 6) Quen thoùi löôøi bieáng: Habitual idleness. springs from attachment, it springs from ill- Naøy gia chuû töû, ñam meâ caùc loaïi röôïu coù will, it springs from folly, it springs from fear. saùu nguy hieåm—There are six dangers If the Ariyan disciple does not act out of attached to addiction to strong drinks and attachment, ill-will, folly or fear, he will not do sloth-producing drugs: evil from any one of the the four causes. Thus, 1) Taøi saûn hieän taïi bò toån thaát: Present waste the Lord spoke. of money. Thieän Theä thuyeát giaûng xong, Ngaøi laïi 2) Taêng tröôûng söï gaây goã: Increased giaûng theâm: quarrelling. Ai phaûn laïi Chaùnh Phaùp, 3) Beänh taät deã xaâm nhaäp: Liability to Vì tham, saân, boá, si, sickness. Thanh danh bò söùt meû 4) Thöông toån danh döï: Loss of good name. Nhö maët traêng ñeâm khuyeát. 5) Ñeå loä aâm taøng: Indecent exposure of Ai khoâng phaûn Chaùnh Phaùp one's person. Vì tham, saân, boá, si,

6) Trí löïc toån haïi: Weakening of the 4) Taïi hoäi tröôøng hay trong ñaïi chuùng, lôøi noùi intellect. khoâng hieäu löïc: One's word is not trusted Naøy gia chuû töû, du haønh ñöôøng phoá phi in the assembly. thôøi coù saùu nguy hieåm—There are six dangers 5) Baèng höõu ñoàng lieâu khinh mieät: One is attached to haunting the streets at unfitting despised by one's friends and time. companions. 1) Töï mình khoâng ñöôïc che chôû hoä trì: One 6) Vaán ñeà cöôùi gaû khoâng ñöôïc tín nhieäm, vì is Defenseless and without protection. ngöôøi ñam meâ côø baïc khoâng theå quaùn 2) Vôï con khoâng ñöôïc che chôû hoä trì: Wife xuyeán lo laéng ñöôïc vôï con: One is not in and children are defenseless and without demand for marriage. Because a gambler protection. cannot afford to maintain a wife. 3) Taøi saûn khoâng ñöôïc che chôû hoä trì: One's Naøy gia chuû töû, thaân caän aùc höõu coù saùu property is defenseless and without moái nguy hieåm—There are six dangers protection. attached to keeping bad company. 4) Bò tình nghi laø taùc nhaân cuûa aùc söï: One is 1) Nguy hieåm cuûa nhöõng keû côø baïc: The suspected of crimes. danger of gamblers. 5) Naïn nhaân cuûa caùc tin ñoàn thaát thieät: False 2) Nguy hieåm cuûa nhöõng keû loaïn haønh: The reports are pinned on one. danger of any glutton. 6) Töï röôùc vaøo thaân nhieàu khoå naõo: One 3) Nguy hieåm cuûa nhöõng keû nghieän röôïu: encounters all sorts of unpleasantness. The danger of the drunkard. Naøy gia chuû töû, la caø ñình ñaùm hyù vieän coù 4) Nguy hieåm cuûa nhöõng keû traù nguïy: The saùu nguy hieåm—There are six dangers danger of cheaters. attached to frequenting fairs. 5) Nguy hieåm cuûa nhöõng keû löôøng gaït: The 1) Luoân luoân tìm xem choã naøo coù muùa: One danger of tricksters. is always thinking, where is there 6) Nguy hieåm cuûa nhöõng keû baïo ñoäng: The dancing? danger of the bully. 2) Choã naøo coù ca: Where is there sinning? Naøy gia chuû töû, quen thoùi löôøi bieáng coù 3) Choã naøo coù nhaïc: Where are

they playing saùu nguy hieåm—There are six dangers music? attached to idleness. 4) Choã naøo coù taùn tuïng: Where are they 1) Vì nghó raèng trôøi quaù laïnh, neân ngöôøi ta reciting? khoâng chòu laøm vieäc: Thinking it's too 5) Choã naøo coù nhaïc tay: Where is there cold, one does not work. hand-clapping? 2) Vì nghó raèng trôøi quaù noùng, neân ngöôøi ta 6) Choã naøo coù troáng: Where are the drums? khoâng chòu laøm vieäc: Thinking it's too hot, Naøy gia chuû töû, ñam meâ côø baïc coù saùu one does not work. nguy hieåm—There are six dangers attached to 3) Vì nghó raèng haõy coøn quaù sôùm neân ngöôøi gambling. ta khoâng chòu laøm vieäc: Thinking it's too 1) Keû thaéng thì sanh thuø oaùn: The winner early, one does not work. makes enemies. 4) Vì nghó raèng ñaõ quaù treã ñeå laøm vieäc: 2) Ngöôøi baïi thì sanh taâm saàu muoän: The Thinking it's too late, one does not work. loser bewails his loss. 5) Vì nghó raèng toâi quaù ñoùi neân khoâng theå 3) Taøi saûn hieän taïi bò toån thaát: One wastes laøm vieäc: Thinking I'm too hungry, one one's present wealth. does not work.

6) Vì nghó raèng quaù no ñeå laøm vieäc: Leõ soáng cuûa ngöôøi khaùc, Thinking I'm full, one does not work. Thaân caän keû haï tieän, Ñaáng Thieän Theä giaûng xong, Ngaøi laïi tieáp Khoâng thaân caän baäc trí, theo—And the Well-Farer having spoken, He Ngöôøi aáy töï heùo moøn, added: Nhö traêng trong muøa khuyeát. Coù baïn goïi baïn röôïu, He plays with dice and drinks strong drink Coù baïn baïn baèng moàm, And goes with others' well-loved wives. Baïn luùc thaät höõu söï, He takes the lower, baser course, Môùi xöùng danh baïn beø. And fades away like waning moon. Some are drinking-mates, and some Profess their friendship to your face, Röôïu cheø khoâng tieàn cuûa, But those who are your friends in need, Khao khaùt, tìm töûu ñieám, They alone are friends indeed. Bò chìm trong nôï naàn, Nhö chìm trong boàn nöôùc, Nguû ngaøy, thoâng vôï ngöôøi, Mau choùng töï haïi mình, Öa ñaáu tranh, laøm haïi, Nhö keû maát gia ñình. Thaân aùc höõu, xan tham, The drunkard, broke and destitute, Saùu söï naõo haïi ngöôøi. Ever thirsting as he drinks, Sleeping late, adultery Like stone in water sinks in debt, Picking quarrels, doing harm, Soon bereft of all his kin. Evil friends and stinginess, These six things destroy a man. Ai quen thoùi nguû ngaøy, Thöùc troïn suoát ñeâm tröôøng, AÙc höõu, aùc baïn löõ, Luoân luoân say söôùt möôùt, AÙc haønh, haønh aùc xöù, Khoâng theå soáng gia ñình. Ñôøi naày vaø ñôøi sau, He who spends his days in sleep, Hai ñôøi, ngöôøi bò haïi. And makes the night his waking time, He who goes with wicked friends Ever drunk and lecherous, And spends his time in wicked deeds, Cannot keep a decent home. In this world and the next as well That man will come to suffer woe. ÔÛ ñaây ai hay than: Côø baïc vaø ñaøn baø, OÂi quaù laïnh, quaù noùng, Röôïu cheø, muùa vaø haùt, Quaù chieàu, quaù treã giôø, Nguû ngaøy, ñi phi thôøi, Seõ boû beâ coâng vieäc. Thaân aùc höõu, xan tham, Lôïi ích ñieàu toát laønh, Saùu söï naõo haïi ngöôøi. Bò troâi giaït moät beân. Dicing, wenching, drinking too, Too cold! Too hot! Too late! They cry, Dancing, singing, daylight sleep, They are pushing all their work aside, Untimely prowling, evil friends Till ever chance they might have had And stinginess destroy a man. Of doing good has slipped away.

Chôi xuùc xaéc, uoáng röôïu, Ai xem laïnh vaø noùng, Theo ñuoåi ñaøn baø ngöôøi, Nheï nhaøng hôn coû lau,

Laøm moïi coâng chuyeän mình, in the present, he pleads inability owing to Haïnh phuùc khoâng töø boû. some disaster. But he who reckons cold and heat 3) Ngöôøi kheùo nònh hoùt phaûi ñöôïc xem As less than straws, and like a man khoâng phaûi laø baïn, daàu hoï töï xem laø baïn Undertakes the task in hand, mình: The flatterer. His joy will never grow the less. Naøy gia chuû töû, coù boán tröôøng hôïp keû nònh hoùt phaûi ñöôïc xem nhö khoâng phaûi laø Naøy gia chuû töû, coù boán haïng ngöôøi phaûi baïn—The flatterer can be seen to be a xem khoâng phaûi baïn, daàu hoï töï cho laø baïn false friend for four reasons: mình—Householder's son, there are four types • Ñoàng yù caùc vieäc aùc: He assents to bad who can be seen as foes in friendly disguise. actions. 1) Ngöôøi maø vaät gì cuõng laáy phaûi ñöôïc xem • Khoâng ñoàng yù caùc vieäc thieän: He dissents khoâng phaûi laø baïn, daàu hoï töï xem laø baïn from good actions. mình: The man who takes everything. • Tröôùc maët taùn thaùn: He praises you to Naày gia chuû töû, coù boán tröôøng hôïp ngöôøi your face. vaät gì cuõng laáy phaûi ñöôïc xem nhö khoâng • Sau löng chæ trích: He disparages you phaûi laø baïn, daàu hoï töï xem laø baïn mình— behind your back. The man who takes everything, can be 4) Ngöôøi tieâu pha xa xæ phaûi ñöôïc xem seen to be a false friend for four reasons: khoâng phaûi laø baïn, daàu hoï töï xem laø baïn • Ngöôøi gaëp baát cöù vaät gì cuõng laáy: He mình: The fellow-spendthrift. takes everything. Naøy gia chuû töû, coù boán tröôøng hôïp ngöôøi • Ngöôøi cho ít maø xin nhieàu: He wants a lot tieâu pha xa xæ phaûi ñöôïc xem nhö khoâng for very little. phaûi laø baïn, daàu hoï töï cho laø baïn cuûa • Ngöôøi vì sôï maø laøm: What he must do, he mình—The fellow-spendthrift can be seen does out of fear. to be a false friend for four reasons: • Ngöôøi laøm vì möu lôïi cho mình: He seeks • Laø baïn khi mình ñam meâ caùc loaïi röôïu: his own ends. He is a companion when you indulge in 2) Ngöôøi chæ bieát noùi gioûi phaûi ñöôïc xem strong drink. khoâng phaûi laø baïn, daàu hoï töï xem laø baïn • Laø baïn khi mình du haønh ñöôøng phoá phi mình: The great talker. thôøi: He is a companion when you haunt Naøy gia chuû töû, coù boán tröôøng hôïp ngöôøi the streets at unfitting times. chæ bieát noùi gioûi phaûi ñöôïc xem nhö khoâng • Laø baïn khi mình la caø ñình ñaùm hyù vieän: phaûi laø baïn—The great talker can be seen He is a companion when you frequent to be a false friend for four reasons: fairs. • Toû loä thaân tình vieäc ñaõ qua: He talks of • Laø baïn khi mình ñam meâ côø baïc: He is a favours in the past. companion when you indulge in gambling. • Toû loä thaân tình vieäc chöa ñeán: He talks of Thieän Theä thuyeát xong, Ngaøi daïy tieáp— favours in the future. And the Well-farer having spoken, He added: • Mua chuoäc caûm tình baèng saùo ngöõ: He Ngöôøi baïn gì cuõng laáy, mouths empty phrases of goodwill. Ngöôøi baïn chæ noùi gioûi, • Khi coù coâng vieäc, töï toû söï baát löïc cuûa Ngöôøi noùi lôøi nònh hoùt, mình: When something needs to be done Ngöôøi tieâu pha xa xæ. Caû boán, khoâng phaûi baïn,

Bieát vaäy, ngöôøi trí traùnh, • Noùi cho baïn bieát ñieàu bí maät cuûa mình: Nhö ñöôøng ñaày sôï haõi. He tells you his secrets. A friend who seeks what he can get, • Giöõ gìn kín ñieàu bí maät cuûa baïn: He The friend who talks but empty words, guards your secrets. The friend who merely flatters you, • Khoâng boû baïn khi baïn

gaëp khoù khaên: He The friend who is a fellow-wastrel: does not let you down in misfortune. These four are really foes, not friends. • Daùm hy sinh thaân maïng vì baïn: He would The wise man, recognizing this, even sacrifice his life for you. Should hold himself aloof from them 3) Ngöôøi baïn khuyeân ñieàu lôïi ích phaûi ñöôïc As from some path of panic fear. xem laø baïn chaân thaät: The friend who Naøy gia chuû töû, boán loaïi baïn naày phaûi pints out what is good for you. ñöôïc xem laø baïn chaân thaät—Householder's Naøy gia chuû töû, coù boán tröôøng hôïp, ngöôøi son, there are four types who can be seen to baïn khuyeân ñieàu lôïi ích phaûi ñöôïc xem laø be loyal friends. baïn—The friend who points out what is 1) Ngöôøi baïn giuùp ñôû phaûi ñöôïc xem laø baïn good for you can be seen to be a loyal chaân thaät: The friend who is a helper. friend in four ways: Naøy gia chuû töû, coù boán tröôøng hôïp , ngöôøi • Ngaên chaän baïn khoâng cho laøm ñieàu aùc: baïn giuùp ñôû phaûi ñöôïc xem laø baïn chaân He keeps you from wrongdoing. thaät—The helpful friend can be seen to be • Khuyeán khích baïn laøm ñieàu thieän: He a loyal friend in four ways: supports you in doing good. • Che chôû cho baïn khi baïn voâ yù phoùng daät: • Cho baïn nghe ñieàu baïn chöa nghe: He He looks after you when you are informs you of what you did not know. inattentive. • Cho baïn bieát con ñöôøng leân coõi chö • Che chôû cuûa caûi cho baïn khi baïn voâ yù Thieân: He points out the path to Heaven. phoùng daät: He looks after your 4) Ngöôøi baïn coù loøng thöông töôûng phaûi possessions when you are inattentive. ñöôïc xem laø baïn chaân thaät: The friend • Laø choã nöông töïa cho baïn khi baïn sôï haõi: who is sympathetic. He is a refuge when you are afraid. Naøy gia chuû töû, coù boán tröôøng hôïp, ngöôøi • Khi baïn coù coâng vieäc seõ giuùp ñôû cuûa caûi baïn thöông töôûng phaûi ñöôïc xem laø ngöôøi cho baïn gaáp hai laàn nhöõng gì baïn thieáu: baïn chaân thaät—The sympathetic friend When some business is to be done he lets can be seen to be a loyal friend in four you have twice what you ask for. ways: 2) Ngöôøi baïn chung thuûy trong khoå cuõng nhö • Khoâng hoan hyû khi baïn gaëp hoaïn naïn: He vui phaûi ñöôïc xem laø baïn chaân thaät: The does not rejoice at your misfortune. friend who is the same in happy and • Hoan hyû khi baïn gaëp may maén: He unhappy times. rejoices at your good fortune. Naøy gia chuû töû, coù boán tröôøng hôïp ngöôøi • Ngaên chaän nhöõng ai noùi xaáu baïn: He stops baïn chung thuûy trong khoå cuõng nhö trong others who speaks against you. vui phaûi ñöôïc xem laø ngöôøi baïn chaân • Khuyeán khích nhöõng ai taùn thaùn baïn: He thaät—The friend who is the same in happy commends others who speak in praise of and unhappy times can be seen to be a you. loyal friend in four ways:

Ñaáng Thieän Theä thuyeát giaûng xong, Ngaøi Phoøng khoù khaên hoaïn naïn. daïy tieáp—The Well-Farer having spoken, He He should divide his wealth in four added: This will most advantage bring Baïn saün saøng giuùp ñôû, One part he may enjoy at will, Baïn chung thuûy khoå vui, Two parts he should put to work, Baïn khuyeán khích lôïi ích, The fourth part he should set aside Baïn coù loøng thöông töôûng. As reserve in times of need. The friend who is a helper and The friend in times both good and bad, Naøy gia chuû töû, Thaùnh ñeä töû hoä trì saùu The friend who shows the way that's right, phöông nhö theá naøo? Naøy gia chuû töû, saùu The friend who's full of

sympathy: phöông naày caàn ñöôïc hieåu nhö sau—How householder's son, does the Ariyan disciple Bieát roõ boán baïn naày, protect the six directions? These six things are Ngöôøi trí phuïc vuï hoï, to be regarded as the six directions: Nhö meï ñoái con ruoät. 1) Phöông Ñoâng caàn ñöôïc hieåu laø cha meï: Ngöôøi trí giöõ giôùi luaät, The East denotes mother and father. Saùng nhö löûa ñoài cao. a) Naøy gia chuû töû, coù naêm tröôøng hôïp, ngöôøi These four kinds of friends the wise con phaûi phuïng döôõng cha meï nhö phöông Should know at their true worth, and he Ñoâng—There are five ways in which a Should cherish them with care, just like son should minister to his mother and A mother with her dearest child. father as the Eastern direction. The wise man trained and disciplined • Ñöôïc nuoâi döôõng, toâi seõ nuoâi döôõng laïi Shines out like a beacon-fire. cha meï: He should think having been supported by them, I will support them. Ngöôøi tích tröõ taøi saûn, • Toâi seõ laøm boån phaän ñoái vôùi cha meï: I Nhö cöû chæ con ong. will perform their duties for them. Taøi saûn ñöôïc choàng chaát, • Toâi seõ gìn giöõ gia ñình vaø truyeàn thoáng: I Nhö uï moái ñuøn cao, will keep up the family tradition. Ngöôøi cö xöû nhö vaäy, • Toâi baûo veä taøi saûn thöøa töï: I will be Chaát chöùa caùc taøi saûn, worthy of my heritage. Vöøa ñuû ñeå lôïi ích, • Toâi seõ laøm tang leã khi cha meï qua ñôøi: Cho chính gia ñình mình. After my parents' deaths, I will distribute He gathers wealth just as the bee gifts on the their behalf. Gathers honey, and it grows b) Naøy gia chuû töû, ñöôïc con phuïng döôõng Like an ant-hill higher yet nhö vaäy, cha meï coù loøng thöông töôûng With wealth so gained the layman can ñeán con theo naêm caùch—There are five Devote it to his people's good. ways in which the parents, so ministered to by their son as Eastern direction, will Taøi saûn caàn chia boán, reciprocate: Ñeå keát hôïp baïn beø: • Ngaên chaän con laøm ñieàu aùc: They will Moät phaàn mình an höôûng, restrain him from evil. Hai phaàn daønh coâng vieäc, • Khuyeán khích con laøm ñieàu thieän: They Phaàn tö, mình ñeå daønh, will support him in doing good.

• Daïy con ngheà nghieäp: They will teach • Daïy cho thuaàn thuïc caùc ngheà nghieäp: him some skill. Given them a thorough grounding in all • Cöôùi vôï xöùng ñaùng cho con: They will skills. find him a suitable wife. • Khen ñeä töû vôùi caùc baïn beø quen thuoäc: • Ñuùng thôøi trao cuûa thöøa töï cho con: In due Recommend them to their friends and time, they will hand over his inheritance colleagues. to him. • Baûo ñaûm ngheà nghieäp cho ñeä töû veà moïi c) Naøy gia chuû töû, ñöôïc con phuïng döôõng maët: Provide them with security in all nhö phöông Ñoâng theo naêm caùch nhö vaäy, directions. cha meï coù loøng thöông töôûng ñeán con theo c) Naøy gia chuû töû, nhö vaäy laø baäc sö tröôûng naêm caùch. Nhö vaäy phöông Ñoâng ñöôïc ñöôïc ñeä töû phuïng döôõng nhö phöông Nam che chôû, ñöôïc trôû thaønh an oån vaø thoaùt theo naêm caùch vaø sö tröôûng coù loøng khoûi caùc söï sôï haõi: In this way the Eastern thöông töôûng ñeán ñeä töû theo naêm caùch. direction is covered, making it at peace Nhö vaäy phöông Nam ñöôïc che chôû, ñöôïc and free from fear. trôû thaønh an oån vaø thoaùt khoûi caùc söï sôï 2) Phöông Nam caàn ñöôïc hieåu laø sö tröôûng: haõi: In this way the Southern direction is The South denotes teachers. covered, making it at peace and free from a) Naøy gia chuû töû, coù naêm caùch, ñeä töû phuïng fear.

döôõng caùc baäc sö tröôûng nhö phöông 3) Phöông Taây caàn ñöôïc hieåu laø vôï con: The Nam—There are five ways in which West denotes wife and children. pupils should minister to their teachers as a) Naøy gia chuû töû, coù naêm caùch, ngöôøi choàng the Southern direction: phaûi ñoái xöû vôùi vôï nhö phöông Taây— • Ñöùng daäy ñeå chaøo: By rising to greet There are five ways in which a husband them. should minister to his wife as the Western • Haàu haï thaày: By serving them. direction: • Haêng haùi hoïc taäp: By being attentive. • Kính troïng vôï: By honouring her. • Töï phuïc vuï thaày: By waiting on them. • Khoâng baát kính ñoái vôùi vôï: By not • Chuù taâm hoïc hoûi ngheà nghieäp: By disparaging her. mastering the skills they teach. • Trung thaønh vôùi vôï: By not being b) Naøy gia chuû töû, ñöôïc ñeä töû phuïng döôõng unfaithful to her. nhö phöông Nam theo naêm caùch nhö vaäy, • Giao quyeàn haønh cho vôï: By giving caùc baäc sö tröôûng coù loøng thöông töôûng authority to her. ñeán caùc ñeä töû theo naêm caùch—There are • Saém ñoà nöõ trang cho vôï: By providing her five ways in which their teachers, thus with adornments. ministered to by their pupils as the b) Naøy gia chuû töû, ñöôïc choàng ñoái xöû nhö Southern direction, will reciprocate: phöông Taây theo naêm caùch nhö vaäy, • Huaán luyeän ñeä töû nhöõng gì mình ñaõ ñöôïc ngöôøi vôï coù loøng thöông töôûng choàng theo kheùo huaán luyeän: They will give thorough naêm caùch—There are five ways in which instruction. a wife, thus ministered to by her husband • Daïy cho baûo trì nhöõng gì mình ñöôïc kheùo as the Western direction, will reciprocate: baûo trì: Make sure they have grasped • Thi haønh toát ñeïp boån phaän cuûa mình: By what they should have duly grasped. properly organizing her work.

• Kheùo tieáp ñoùn baø con: By being kind to • Trôû thaønh choã nöông töïa khi vò thieän nam the relatives. töû gaëp nguy hieåm: By being a refuge • Trung thaønh vôùi choàng: By not being when he is afraid. unfaithful. • Khoâng traùnh xa khi vò thieän nam töû gaëp • Kheùo gìn giöõ taøi saûn cuûa choàng: By khoù khaên: By not deserting him when he protecting husband’s property. is in trouble. • Kheùo leùo vaø nhanh nheïn laøm moïi coâng • Kính troïng gia ñình cuûa vò thieän nam töû: vieäc: By being skillful and diligent in all By showing concern for his children. she has to do. c) Nhö vaäy caùc baïn beø ñöôïc vò thieän nam töû c) Naøy gia chuû töû, ngöôøi vôï ñöôïc ngöôøi ñoái xöû nhö phöông Baéc theo naêm caùch, vaø choàng ñoái xöû nhö phöông Taây theo naêm baïn beø cuõng coù loøng thöông töôûng vò thieän caùch vaø ngöôøi vôï coù loøng thöông töôûng nam töû theo naêm caùch. Nhö vaäy phöông choàng theo naêm caùch. Nhö vaäy phöông Baéc ñöôïc che chôû, ñöôïc trôû thaønh an oån Taây ñöôïc che chôû, ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi: In this way vaø thoaùt khoûi caùc söï sôï haõi: In this way the Northern direction is covered, making the Western direction is covered, making it at peace and free from fear. it at peace and free from fear. 5) Phöông Döôùi caàn ñöôïc hieåu laø toâi tôù, lao 4) Phöông Baéc caàn ñöôïc hieåu laø baïn beø: The coâng: The Nadir denotes servants and North denotes friends and companions. helpers. a) Naøy gia chuû töû, coù naêm caùch vò thieän nam a) Naøy gia chuû töû, coù naêm caùch moät vò töû ñoái xöû vôùi baïn beø nhö phöông Baéc— Thaùnh chuû nhaân ñoái xöû vôùi haïng noâ boäc There are five

ways in which a man nhö phöông Döôùi—There are five ways in should minister to his friends and which a master should minister to his companions as the Northern direction: servants and workpeople as the Nadir • Boá thí: By giving alms. direction: • AÙi ngöõ: By kindly words. • Giao coâng vieäc ñuùng theo söùc cuûa hoï: By • Lôïi haønh: By looking after their welfare. arranging their work according to their • Ñoàng söï: By treating them like himself. strength. • Khoâng löôøng gaït: By keeping his words. • Lo cho hoï aên uoáng vaø tieàn löông: By b) Naøy gia chuû töû, ñöôïc vò thieän nam töû ñoái supplying them with food and wages. xöû nhö phöông Baéc theo naêm caùch nhö • Ñieàu trò cho hoï khi beänh hoaïn: By looking vaäy, baïn beø cuõng coù loøng thöông kính vò after them when they are ill. thieän nam töû theo naêm caùch—There are • Chia xeû caùc myõ vò ñaëc bieät cho hoï: By five ways in which friends and sharing special delicacies with them. companions, thus administered to by a • Thænh thoaûng cho hoï nghæ pheùp: By letting man as the Northern direction, will them off work at the right time. reciprocate: b) Naøy gia chuû töû, caùc haøng noâ boäc ñöôïc • Che chôû neáu vò thieän nam töû phoùng tuùng: Thaùnh chuû nhaân ñoái xöû nhö phöông Döôùi By looking after him when he is vôùi naêm caùch kia, coù loøng thöông ñoái vôùi inattentive. vò chuû nhaân theo naêm caùch nhö sau— • Baûo trì taøi saûn cuûa vò thieän nam töû neáu vò There are five ways in which servants and naày phoùng tuùng: By looking after his workpeople, thus ministered to by their property when he is inattentive. master as the Nadir, will reciprocate:

• Daäy tröôùc khi chuû thöùc daäy: They will get • Ngaên khoâng cho hoï laøm ñieàu aùc: They up before him. will restrain him from evil. • Ñi nguû sau khi chuû ñi nguû: They will go to • Khuyeán khích hoï laøm ñieàu thieän: They bed after him. will encourage him to do good. • Töï baèng loøng vôùi caùc vaät ñaõ cho: Take • Thöông xoùt hoï vôùi taâm töø bi: They will be only what they are given. benevolently compassionate toward him. • Kheùo laøm caùc coâng vieäc: Do their work • Daïy hoï nhöõng ñieàu chöa nghe: They will properly. teach him what he has not heard. • Ñem laïi danh tieáng toát ñeïp cho chuû: Be • Laøm cho thanh tònh ñieàu ñaõ ñöôïc nghe: bearer of his praise and good repute. They will help him purify what he has c) Naøy gia chuû töû, caùc haøng noâ boäc ñöôïc caùc heard. vò Thaùnh chuû nhaân ñoái xöû nhö phöông • Chæ baøy con ñöôøng ñöa ñeán coõi Trôøi: They Döôùi vôùi naêm caùch, hoï cuõng coù loøng will point out to him the way to Heaven. thöông ñoái vôùi Thaùnh chuû nhaân theo naêm c) Naøy gia chuû töû, caùc vò Sa Moân, Baø La caùch. Nhö vaäy phöông Döôùi ñöôïc che chôû, Moân ñöôïc thieän nam töû ñoái xöû nhö ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï phöông Treân vôùi naêm caùch, cuõng coù loøng sôï haõi: In this way the Nadir is covered, thöông thieän nam töû theo naêm caùch. Nhö making it at peace and free from fear. vaäy phöông Treân ñöôïc che chôû, ñöôïc trôû 6) Phöông Treân caàn ñöôïc hieåu laø Sa Moân, thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi: Baø La Moân: The Zenith denotes ascetics In this way the Zenith is covered, making and Brahmins. it at peace and free from fear. a) Naøy gia chuû töû, coù naêm caùch vò thieän nam Ñaáng Thieän Theä thuyeát giaûng xong, Ngaøi töû ñoái xöû vôùi caùc vò Sa Moân, Baø La Moân daïy tieáp—The Well-Farer

having spoken, He nhö phöông Treân—There are five ways added: in which a man should minister to ascetics Cha meï laø phöông Ñoâng, and Brahmins as the Zenith: Sö tröôûng laø phöông Nam, • Coù loøng töø trong haønh ñoäng veà thaân: By Vôï choàng laø phöông Taây, kindness in bodily deed. Baïn beø laø phöông Baéc, • Coù loøng töø trong haønh ñoäng veà khaåu: By Noâ boäc laø phöông döôùi, kindness in speech. Sa Moân, Baø La Moân laø phöông Treân. • Coù loøng töø trong haønh ñoäng veà yù: By Mother, father are the East, kindness in thought. Teachers are the Southward point, • Môû roäng cöûa ñeå ñoùn caùc vò aáy: By Wife and children are the West, keeping an open house for them. Friends and colleagues are the North. • Cuùng döôøng caùc vò aáy caùc vaät duïng caàn Servants and workers are Below, thieát: By supplying their bodily needs. Ascetics and Brahmins are Above. b) Naøy gia chuû töû, caùc vò Sa Moân, Baø La Moân ñöôïc vò thieän nam töû ñoái xöû nhö Cö só vì gia ñình, phöông Treân theo naêm caùch nhö vaäy, Ñaûnh leã phöông höôùng aáy. cuõng coù loøng thöông vò thieän nam töû theo Keû trí giöõ Giôùi, Luaät. naêm caùch sau ñaây—The ascetics and Töø toán vaø bieän taøi, Brahmins , thus ministered to by him as Khieâm nhöôøng vaø nhu thuaän, the Zenith, will reciprocate in six ways: Nhôø vaäy ñöôïc danh xöng.

These directions all should be A life well-spent for others' good, Honoured by a clansman true. Even-handed in all things, He who's wise and disciplined, Impartial as each case demands: Kindly and intelligent, These things make the world go round Humble, free from pride, Like the chariot's axle-pin. Such a one may honour gain. If such things did not exist, No mother from her son would get Daäy sôùm khoâng bieáng nhaùc, Any honour and respect, Baát ñoäng giöõa hieåm nguy, Nor father either, as their due. Ngöôøi hieàn, khoâng phaïm giôùi, But since these qualities are held Nhôø vaäy ñöôïc danh xöng. By the wise in high esteem, Early rising, scorning sloth, They are given prominence Unshaken by adversity, And are rightly praised by all. Of faultless conduct, ready wit, Such a one may honour gain. Khi nghe nhö vaäy, Sigalaka, gia chuû töû lieàn baïch Theá Toân: "Thaät vi dieäu thay, baïch Nhieáp chuùng, taïo neân baïn, Theá Toân! Thaät vi dieäu thay, baïch Theá Toân! Töø aùi, taâm bao dung, Nhö ngöôøi döïng ñöùng laïi nhöõng gì bò quaêng Daãn ñaïo, khuyeán hoùa ñaïo, xuoáng, phôi baøy ra nhöõng gì bò che kín, chæ Nhôø vaäy ñöôïc danh xöng. ñöôøng cho ngöôøi bò laïc höôùng, ñem ñeøn saùng Making friends, and keeping them, vaøo trong boùng toái ñeå nhöõng ai coù maét coù theå Welcoming, no stingy host, thaáy saéc. Cuõng vaäy, Chaùnh Phaùp ñaõ ñöôïc Theá A guide, philosopher and friend, Toân duøng nhieàu phöông tieän trình baøy, giaûi Such a one may honour gain. thích. Baïch Theá Toân, nay con xin quy-y Theá Toân, quy-y phaùp vaø chuùng Tyø Kheo. Mong Boá thí vaø aùi ngöõ, Theá Toân nhaän con laøm ñeä töû, töø naøy trôû ñi cho Lôïi haønh baát cöù ai, ñeán maïng chung, con troïn ñôøi quy ngöôõng: At Ñoàng söï trong moïi vieäc, these words, Sigalaka said to the Lord: Theo tröôøng hôïp xöû söï. "Excellent, Reverend Gotama, excellent! It is Chính nhöõng nhieáp söï naày, as if someone were to set up what had been Khieán theá giôùi xoay quanh, knocked down, or to point out the way to one Nhö baùnh xe quay laên, who had got lost or to bring an oil-lamp into a Voøng theo truïc xe chính. dark place, so that those with eyes could see

Nhieáp söï naày vaéng maët, what was there. Just so the Reverend Gotama Khoâng coù meï höôûng thoï, has expounded the Dharma in various ways, Hay khoâng cha höôûng thoï, May the reverend accept me as a lay-follower Söï hieáu kính cuûa con. from this day forth as long as life shall last! Do vaäy baäc coù trí, Ñoái vôùi nhieáp phaùp naày, Nhö quaùn saùt chaáp trì, Nhôø vaäy thaønh vó ñaïi, Ñöôïc taùn thaùn, danh xöng. Giving gifts and kindly speech,

Appendix K Kinh Duy Ma Caät The Vimalakirti Sutra

CHÖÔNG MOÄT—CHAPTER ONE the great wisdom. They had received PHAÅM PHAÄT QUOÁC—THE BUDDHA instructions from many Buddhas and LAND formed a Dharma-protecting citadel. By • Chính toâi ñöôïc nghe, moät thuôû kia, Ñöùc upholding the right Dharma, they could Phaät Thích Ca ôû thaønh Tyø Xaù Ly, nôi fearlessly give the lion's roar to teach vöôøn caây Am La, cuøng taùm ngaøn chuùng sentient beings; so their names were ñaïi Tyø Kheo, ba vaïn hai ngaøn Boà Taùt, laø heard in the ten directions. They were not nhöõng vò coù tieáng taêm, ñeàu ñaõ thaønh töïu invited but came to the assembly to trí haïnh Ñaïi Thöøa. Do nhôø söï chæ giaùo cuûa spread the teaching on the Three chö Phaät maø caùc ngaøi ñaõ laøm thaønh böùc Treasures to transmit it in perpetuity. thaønh hoä phaùp, giöõ gìn Chaùnh Phaùp, dieãn They had overcome all demons and noùi phaùp aâm töï taïi voâ uùy nhö sö töû hoáng defeated heresies; and their six faculties, giaùo hoùa chuùng sanh, danh ñoàn xa khaép karmas of deeds, words and thoughts möôøi phöông. Ngöôøi ñôøi khoâng caàu thænh were pure and clean; being free from the maø caùc Ngaøi saün saøng ñeán chuùng hoäi ñeå (five) hindrances and the (ten) bonds. tuyeân löu Tam Baûo, khoâng ñeå döùt maát. They had realized serenity of mind and Caùc ngaøi haøng phuïc taát caû ma oaùn, ngaên had achieved unimpeded liberation. They deïp caùc ngoaïi ñaïo; saùu caên tam nghieäp had achieved right concentration and thaân khaåu yù ñeàu thanh tònh; troïn lìa naêm mental stability, thereby, acquiring the moùn ngaên che vaø möôøi ñieàu raøng buoäc. uninterrupted power of speech. They had Taâm thöôøng an truï nôi lyù voâ ngaïi giaûi achieved all the (six) paramitas: charity thoaùt. Nhôø nieäm ñònh toång trì vaø vaø taâm (dana), discipline (sila), patience (ksanti), bình ñaúng maø caùc ngaøi coù khaû naêng bieän devotion (virya), serenity (dhyana) and taøi thoâng suoát khoâng heà trôû ngaïi. Caùc ngaøi wisdom (prajna), as well as the expedient ñaõ thaønh töïu Luïc Ba La Maät, caùc haïnh boá method (upaya) of teaching which thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn completely benefit self and others. ñònh, trí tueä, cuõng nhö giaùo phaùp phöông However, to them, these realizations did tieän thieän xaûo lôïi mình lôïi ngöôøi thaûy ñeàu not mean any gain whatsoever for ñaày ñuû. Tuy nhieân, vôùi caùc ngaøi, nhöõng themselves, so, that they were in line with thaønh töïu naày khoâng coù nghóa laø laøm lôïi the patient endurance of the uncreate cho chính hoï, maø caùc ngaøi ñaõ ñöôïc ñeán (anutpattika-dharma-ksanti). They were baäc voâ sôû ñaéc maø khoâng khôûi phaùp nhaãn able to turn the wheel of the Law that (voâ sinh phaùp nhaãn). Caùc ngaøi coù khaû never turns back. Being able to interpret naêng tuøy thuaän dieãn noùi phaùp luaân baát the (underlying nature of) phenomena, thoái; kheùo hieåu roõ chaân töôùng vaïn phaùp, they knew very well the

roots thaáu bieát caên cô chuùng sanh; oai ñöùc bao (propensities) of all living beings; they truøm ñaïi chuùng vaø thaønh töïu phaùp voâ surpassed them all and realized uùy—Thus have I heard, once upon a time fearlessness. the Buddha sojourned in the Amra park at • Caùc ngaøi duøng coâng ñöùc trí tueä ñeå trau Vaisali with an assembly of eight söûa taâm mình, baèng caùch laáy töôùng toát thousand great bhiksus. With them, here trang nghieâm thaân hình saéc töôùng dung were thirty-two thousand Bodhisattvas, nhan baäc nhaát, vì theá boû haún taát caû trang who were well known for having söùc toát ñeïp trong ñôøi. Danh tieáng caùc ngaøi achieved all the perfections that lead to cao xa vöôït haún nuùi Tu Di. Loøng tin thaäm

thaâm cuûa caùc ngaøi beàn chaéc khoâng bò phaù moät caùch coâng hieäu. Vì theá maø caùc ngaøi vôû nhö kim cöông. Phaùp baûo cuûa caùc ngaøi ñaõ thaønh töïu voâ löôïng coâng ñöùc, trang soi khaép, vaø möa cam loà tuoân ñoå nôi nôi. nghieâm thanh tònh voâ löôïng coõi Phaät. Tieáng thuyeát phaùp cuûa caùc ngaøi laø thaäm Chuùng sanh naøo ñöôïc nghe danh thaáy thaâm vi dieäu baäc nhaát—They had hình ñeàu ñöôïc lôïi ích vì caùc haønh ñoäng cultivated their minds by means of merits cuûa caùc ngaøi ñeàu khoâng uoång phí. Vì theá and wisdom, with which they embellished caùc ngaøi ñeàu ñaõ thaønh töïu moïi coâng ñöùc their physical features which were tuyeät haûo—They had amassed all unsurpassable, thus, giving up all earthly treasures of the Dharma and acted like adornments. Their towering reputation (skillful) seafaring pilots. They were well exceeded the height of Mount Sumeru. versed in the profound meanings of all Their profound faith (in the uncreate) was Dharmas. They knew very well the unbreakable like a diamond. Their mental states of all living beings and their treasures of the Dharma illuminated all comings and goings (within the realms of lands and rained down nectar. Their existence). They had reached the state speeches were profound and unsurpassed. near the unsurpassed sovereign wisdom • Caùc ngaøi ñaõ thaâm nhaäp lyù duyeân khôûi, döùt of all Buddhas, having acquired the ten boû caùc taäp khí kieán chaáp sai laàm, thoaùt fearless powers (dasabala) giving khoûi nhò bieân. Caùc ngaøi dieãn noùi caùc phaùp complete knowledge and the eighteen khoâng sôï seät nhö sö töû hoáng, nhöõng lôøi different characteristics (of a Buddha as giaûng noùi nhö saám vang. Caùc ngaøi khoâng compared with Bodhisattvas theå bò haïn löôïng haïn cheá, vì caùc ngaøi ñaõ (avenikadharma). Although they were vöôït ra ngoaøi söï haïn löôïng—They free from (rebirth in ) evil existences, entered deep into all (worldly) causes but they appeared in five mortal realms as cut off all heretical views, for they were royal physicians to cure all ailments, already free from all dualities and had prescribing the right medicine in each rooted out all (previous) habits. They individual case, thereby, winning were fearless and gave the lion’s roar to countless merits to embellish countless proclaim the Dharma, their voices being Buddha lands. Each living being derived like thunder. They could not be gauged, great benefit from seeing and hearing for they were beyond all measures. them, for their deeds were not in vain. • Caùc ngaøi töï chöùa nhoùm raát nhieàu Phaùp Thus, they had achieved all excellent Baûo nhö Haûi Ñaïo Sö. Caùc ngaøi hieåu roõ merits. nghóa thaäm thaâm cuûa caùc phaùp, bieát roõ • Danh hieäu caùc ngaøi laø: Ñaúng Quaùn

Boà hieän traïng qua laïi trong caùc caûnh thuù vaø Taùt, Baát Ñaúng Quaùn Boà Taùt, Ñaúng Baát haønh vi toát xaáu trong taâm nieäm cuûa chuùng Ñaúng Quaùn Boà Taùt, Ñònh Töï Taïi Vöông sanh. Caùc ngaøi ñaõ ñaït ñeán traïng thaùi gaàn Boà Taùt, Phaùp Töï Taïi Vöông Boà Taùt, Phaùp nhö trí tueä töï taïi voâ thöôïng cuûa chö Phaät, Töôùng Boà Taùt, Quang Töôùng Boà Taùt, ñaõ thaønh ñaït thaäp löïc voâ uùy, vaø thaäp baùt Quang Nghieâm Boà Taùt, Ñaïi Nghieâm Boà baát coäng. Duø caùc ngaøi ñaõ ngaên ñoùng caùc Taùt, Baûo Tích Boà Taùt, Bieän Tích Boà Taùt, cöûa neûo aùc thuù, caùc ngaøi vaãn hieän thaân Baûo Thuû Boà Taùt, Baûo AÁn Boà Taùt, Thöôøng trong naêm ñöôøng hoùa ñoä chuùng sanh, laøm Cöû Thuû Boà Taùt, Thöôøng Haï Thuû Boà Taùt, vò ñaïi y vöông kheùo trò laønh caùc beänh, tuøy Thöôøng Thaûm Boà Taùt, Hyû Caên Boà Taùt, theo tröôøng hôïp caù nhaân maø cho thuoác Hyû Vöông Boà Taùt, Hyû Vöông Boà Taùt,

Bieän AÂm Boà Taùt, Hö Khoâng Taïng Boà Net of Light, the Bodhisattva of Taùt, Chaáp Baûo Cöï Boà Taùt, Baûo Doõng Boà Causeless Contemplation, the Bodhisattva Taùt, Baûo Kieán Boà Taùt, Ñeá Voõng Boà Taùt, of Accumulated Wisdom, the Bodhisattva Minh Voõng Boà Taùt, Voâ Duyeân Quaùn Boà Precious Conqueror, the Bodhisattva King Taùt, Hueä Tích Boà Taùt, Baûo Thaéng Boà Taùt, of Heavens, the Bodhisattva Destroyer of Thieân Vöông Boà Taùt, Hoaïi Ma Boà Taùt, Demons, the Bodhisattva with Lightning Ñieån Ñöùc Boà Taùt, Töï Taïi Vöông Boà Taùt, Merits, the Bodhisattva of Sovereign Coâng Ñöùc Töôùng Nghieâm Boà Taùt, Sö Töû Comfort, the Bodhisattva of Majestic Hoáng Boà Taùt, Loâi AÂm Boà Taùt, Sôn Töôùng Merits, the Bodhisattva of the Lion’s Kích AÂm Boà Taùt, Höông Töôïng Boà Taùt, Roar, the Bodhisattva of Thundering Baïch Höông Töôïng Boà Taùt, Thöôøng Tinh Voice, the Bodhisattva with a Voice like Taán Boà Taùt, Baát Höu Töùc Boà Taùt, Dieäu Rocks Knocking One Another, the Sanh Boà Taùt, Hoa Nghieâm Boà Taùt, Quaùn Bodhisattva Fragrant Elephant, the Theá AÂm Boà Taùt, Ñaéc Ñaïi Theá Boà Taùt, Bodhisattva White Fragrant Elephant, the Phaïm Voõng Boà Taùt, Baûo Tröôïng Boà Taùt, Bodhisattva of Constant Devotion, the Voâ Thaéng Boà Taùt, Nghieâm Ñoä Boà Taùt, Bodhisattva of Unremitting Care, the Kim Keá Boà Taùt, Chaâu Keá Boà Taùt, Di Laëc Bodhisattva of Wonderful Rebirth, the Boà Taùt, Vaên Thuø Sö Lôïi Phaùp Vöông Töû Bodhisattva Garland, the Bodhisattva Boà Taùt, caû thaûy nhö theá ba vaïn hai ngaøn Avalokitesvara, the Bodhisattva Ngaøi—Their names were: the Mahasthama, the Bodhisattva Brahma- Bodhisattva Beholding All Things As jala, the Bodhisattva of Precious Staff, the Equal, the Bodhisattva Beholding All Unconquerable Bodhisattva, the Things As Unequal, the Bodhisattva Bodhisattva of Majestic Land, the Beholding All Things As Equal Yet As Bodhisattva with a Golden Topknot, the Unequal, the Bodhisattva of Sovereign Bodhisattva with a Pearl in His Topknot, Serenity, the Bodhisattva of Sovereign the Bodhisattva Maitreya, the Bodhisattva Dharma, the Bodhisattva of Dharma- Manjusri and other Bodhisattvas aspects, the Bodhisattva of Light, the numbering in all thirty-two thousand. Bodhisattva of Glorious Light, the • Laïi coù möôøi hai ngaøn vò Thi Khí, Phaïm Bodhisattva of Great Majesty, the Thieân Vöông töø boán coõi thieân haï khaùc Bodhisattva Store of Treasures, the ñeán choã Phaät nghe phaùp. Laïi coù

möôøi hai Bodhisattva Store of Rhetoric, the ngaøn vò Thieân ñeá cuõng töø boán coõi thieân haï Bodhisattva of Precious Hands, the khaùc ñeán trong phaùp hoäi. Caùc haøng chö Bodhisattva of Precious Mudra, the Hand Thieân coù oai löïc lôùn, cuøng Long Thaàn, Daï Raising Bodhisattva, the Hand Lowering xoa, Caøn thaùt baø, A tu la, Khaån na la, Ma Bodhisattva, the Always Grieved haàu la giaø, vaân vaân ñeàu ñeán trong phaùp Bodhisattva, the Bodhisattva Root of Joy, hoäi. Laïi coù caùc vò Tyø Kheo, Tyø Kheo Ni, the Bodhisattva Prince of Joy, the Öu baø taéc, Öu baø di cuõng ñeán trong phaùp Bodhisattva Discerner of Sound, the hoäi—There were also ten thousand Bodhisattva Womb of Space, the Brahma-devas including Mahadeva Bodhisattva Holding the Precious Torch, Sikhin, coming from the four quarters to the Bodhisattva of Precious Boldness, the hear about the Dharma. There were as Bodhisattva of Precious Insight, the well twelve thousand kings of heavens Bodhisattva of Indra-jala, the Bodhisattva who came from the four quarters to sit in

the assembly. There were also other cung caùc vò toân thaàn, nôi coõi tam thieân ñaïi devas of awe-inspiring majesty, dragons, thieân theá giôùi naày ñeàu hieän trong loïng spirits, yaksas, gandharas, asuras, baûy baùu, vaø chö Phaät trong möôøi phöông, garudas, kin-naras and mahoragas who chö Phaät ñang noùi phaùp, cuõng hieän trong came to sit in the assembly. Many loäng baûy baùu aáy—With Mount Sumeru bhiksus, bhiksunis, upasakas and upasikas and all the concentric ranges around it, also came to the assembly. great seas, rivers, streams, the sun, the • Baáy giôø Ñöùc Phaät noùi Phaùp cho voâ löôïng moon, planets and stars, and the palaces traêm ngaøn ñaïi chuùng ñoâng ñaûo cung kính of devas, dragons, and holy spirits vaây quanh ñaáy, ví nhö nuùi chuùa Tu Di appeared in the precious canopy, which hieän baøy nôi bieån caû. Ngaøi ngoài yeân treân also covered all the Buddhas who were toøa Sö Töû trang nghieâm baèng caùc thöù baùu, expounding the Dharma in the ten oai ñöùc che truøm taát caû ñaïi chuùng—Thus, directions. surrounded by an incalculable number of • Trong khi ñoù taát caû ñaïi chuùng thaáy thaàn people circumambulating to pay their löïc cuûa Phaät ñeàu khen ngôïi chöa töøng coù, respects, the Buddha was about to chaép tay laøm leã, ngaém nhìn dung nhan expound the Dharma. Like the towering Phaät, maét khoâng heà nhaùy. Tröôûng giaû töû Mount Sumeru emerging from the great Baûo Tích lieàn ôû tröôùc Phaät ñoïc baøi keä ocean. He sat comfortably on the lion khen raèng—All those present, who throne eclipsing the imposing assembly. witnessed the Buddha's supernatural • Khi aáy trong thaønh Tyø Xaù Ly coù oâng powers, praised the rare occurrence which tröôûng giaû töû teân laø Baûo Tích vôùi 500 vò they had never seen before, brought their tröôûng giaû töû ñoàng caàm loäng baûy baùu ñi palms together and gazed at Him without ñeán choã Phaät cung kính ñaûnh leã ñaàu maët pausing for an instant. Thereupon, Ratna- tieáp chaân, roài moãi vò ñeàu ñem loäng baùu rasi chanted the following gatha of praise: cuûa mình hôïp nhau cuùng döôøng Phaät. Do • "Maét trong daøi roäng nhö sen xanh oai ñöùc cuûa Phaät neân khieán caùc loïng baùu Taâm saïch ñaõ toät caùc thieàn ñònh, aáy hieäp thaønh moät caây truøm khaép coõi Tam Laâu chöùa tònh nghieäp noùi khoâng cuøng, Thieân Ñaïi Thieân Theá Giôùi, maø töôùng Duøng tòch ñoä chuùng neân cuùi

laïy. roäng daøi cuûa theá giôùi ñeàu hieän ñuû trong “I salute Him whose eyes are broad like ñoù—A son of an elder (grhapati), called the green Lotus, whose mind is Ratna-rasi, came with five hundred sons unchanging and serene, who has of elders, with canopies decorated with accumulated countless pure deeds that the seven gems to pay respect and offer lead all beings to the extinction of them to Him. By using His transcendental mortality. powers, the Buddha transformed all the • Ñaõ thaáy Ñaïi Thaùnh duøng thaàn bieán, Khaép canopies into a single one which hieän möôøi phöông khoâng löôøng coõi. contained the great chiliocosm. Trong ñaáy caùc Phaät dieãn noùi phaùp, • Laïi nöõa, caùc nuùi Tu Di, Muïc chôn laân ñaø, Nôi ñaây taát caû ñeàu thaáy nghe. Ñaïi muïc chôn laân ñaø, Tuyeát sôn, Höông I have seen the great saint use His sôn, Baûo sôn, Kim sôn, Haéc sôn, Thieát vi, transcendental powers to create in the ten Ñaïi thieát vi, beå lôùn, soâng, raïch ngoøi, directions countless lands in which nguoàn suoái, cuøng vôùi maët trôøi, maët traêng, Buddhas still proclaim the Dharma; all caùc ngoâi sao, , thieân cung, long cung vaø this has the assembly seen and heard.

• Phaùp löïc cuûa Phaät vuôït quaàn sanh when applied, fails never to Nirvana lead. Thöôøng duøng phaùp taøi thí taát caû, You are the king physician who destroys Hay kheùo phaân bieät caùc Phaùp töôùng, old age, illness and death. So your Ñoái ñeä nhöùt nghóa maø khoâng ñoäng. unfathomable Dharma of boundless The power of your Dharma surpasses all merits, I salute. beings and bestows on them the wealth of • Khen cheâ chaúng ñoäng nhö Tu Di the Law. With great skill your Ñoàng böïc thöông xoùt keû laønh döõ, discernment all while unmoved in Taâm haïnh bình ñaúng nhö hö khoâng, Reality. Nghe ñaáng Nhôn Baûo ai chaúng kính? • Ñaõ ñöôïc töï taïi cuøng caùc Phaùp While like Mount Sumeru you are Cho neân cuùi ñaàu leã Phaùp vöông. unmoved by both praise and censure. Noùi Phaùp chaúng coù cuõng chaúng khoâng Your compassion is extended to both Vì do nhaân duyeân caùc Phaùp sanh, good and evil men, like space thy mind Khoâng ta, khoâng taïo, khoâng thoï giaû, remains impartial. Does not anyone Nhöõng vieäc laønh döõ cuõng chaúng maát. revere this human Buddha after hearing You are from all phenomena released; about Him? hence, to the King of Dharma, I bow • Nay daâng Theá Toân loïng moïn naày down. You preached neither is nor is not Coõi tam thieân toâi hieän trong ñoù, for all things by causes are created. Thieân cung, Long thaàn kia nöông ôû, There is neither self nor doing nor thing Caøn thaùt caû thaûy vôùi Daï xoa. done, but good or evil karma is infallible. I have offered Him a small canopy, which • Tröôùc tieân haøng ma nôi Phaät thoï encloses the great chiliocosm with Ñaëng Cam loà dieät thaønh ñaïo giaùc, palaces of gods, dragons and spirits, Ñaõ khoâng taâm yù, khoâng thoï haønh Gandharas, yaksas and others such as Maø xoâ deïp heát caùc ngoaïi ñaïo. well. Ba laàn chuyeån Phaùp coõi ñaïi thieân, • Moïi vaät trong ñôøi ñeàu thaáy roõ, Phaùp aáy laâu nay thöôøng thanh tònh. Vì thöông Phaät hieän töôùng bieán naày, Under the Bodhi tree You conquered Thaáy vieäc ít coù chuùng khen ngôïi, Mara, obtained Ambrosia, realized Nay con laïy ñaáng Tam Giôùi Toân Nirvana and won Bodhi. From mind, Ñaïi Thaùnh choã nöông cuûa moïi loaøi, thought and feeling are You free, thereby, Loøng

saïch trong ñoù thaûy vui veû, overcoming heresies, turning thrice in the Ñeàu thaáy Theá Toân ôû tröôùc mình, chiliocosm the wheel of the Law that is Ñoù laø thaàn löïc Phaùp baát coäng. pure and clean at heart. As all kings in this world. With mercy He • Trôøi ngöôøi ñaéc ñaïo ñoù laø chöùng, used His 'ten powers' to make this Tam Baûo vì theá hieän trong ñôøi. change. The witnesses praise the Duøng Phaùp maàu naày ñoä chuùng sanh Buddha. I bow to the most Honoured One Thoï roài khoâng lui, thöôøng vaéng laëng, in the three realms. The whole assembly Khoûi giaø bònh cheát ñaáng Y Vöông, (now) take refuge in the King of The Laïy ngoâi Phaùp haûi ñöùc khoâng löôøng. Law. Those gazing at Him are filled with To this gods and men who were saved joy, each seeing the Bhagavat before him; attested, thus, the Three Treasures 'tis one of His eighteen characteristics. appeared in the saha world to save living • Phaät duøng moät tieáng dieãn noùi Phaùp, beings with this profound Dharma which, Chuùng sanh tuøy loaïi thaûy ñaëng hieåu,

Ñeàu cho raèng Phaät ñoàng tieáng mình, Kheùo noùi caùc Phaùp ñöôïc giaûi thoaùt, Ñoù laø thaàn löïc Phaùp baát coäng. Nhö hoa sen trong ñôøi chaúng nhieãm, When he proclaims the Dharma with Thöôøng kheùo vaøo nôi haïnh khoâng tòch. unchanging voice, all beings understand Who knows how living beings come and according to their natures saying the go and penetrates all things to win His Bhagavat speaks their own languages; freedom, who is skillful in nirvanic deeds, this one of His eighteen characteristics. cannot be soiled like the lotus. • Phaät duøng moät tieáng dieãn noùi Phaùp, • Roõ caùc Phaùp töôùng khoâng ngaên ngaïi, Chuùng sanh choã hieåu tuøy moãi haïng, Laïy ñaáng khoâng nöông tôï hö khoâng. Khaép ñöôïc thoï haønh ñeàu lôïi ích, Who plumbs the depths of everything Ñoù laø thaàn löïc Phaùp baát coäng. without hindrance. I bow to Him, who When He expounds the Dharma in one like space, relies on nothing. voice, they understand according to their • Sau khi tröôûng giaû töû Baûo Tích ñoïc baøi keä versions deriving great benefit from what taùn thaùn Phaät xong beøn baïch Phaät raèng: they have gathered; this is one more of "Baïch Theá Toân! Naêm traêm vò tröôûng giaû His eighteen characteristics. töû naày ñeàu ñaõ phaùt taâm voâ thöôïng chaùnh • Phaät duøng moät tieáng dieãn noùi Phaùp, ñaúng chaùnh giaùc, nguyeän nghe coõi Phaät Coù ngöôøi kinh sôï hoaëc vui möøng, thanh tònh. Cuùi mong Theá Toân daïy cho Coù keû döùt nghi hoaëc nhaøm chaùn, nhöõng haïnh cuûa Boà Taùt ñöôïc Tònh Ñoä— Ñoù laø thaàn löïc Phaùp baát coäng. After chanting the gatha, Ratna-rasi said When He expounds the Dharma in one to the Buddha: "World Honoured One, voice, some are filled with fear, others these five hundred sons of elders have set are joyful, some hate it while others are their minds on seeking supreme from doubts relieved; 'this is one of His enlightenments (anuttara-samyak- eighteen characteristics. sambodhi); they all wish to know how to • Laïy ñaáng Thaäp Löïc ñaïi tinh taán, win the pure and clean land of the Laïy ñaáng ñaõ ñaëng khoâng choã sôï, Buddha. Will the World Honoured One Laïy ñaáng truï nôi Phaùp baát coäng, teach us the Bodhisattva deeds that leads Laïy ñaáng Ñaïo sö cuûa muoân loaøi. to the realization of the Pure Land?" I bow to the Possessor of 'ten powers', I • Phaät baûo: "Hay thay Baûo Tích! OÂng laïi vì bow to Him who has

achieved caùc vò Boà Taùt maø hoûi Nhö Lai nhöõng fearlessness acquiring all eighteen haïnh ñöôïc Tònh Ñoä, vaäy haõy laéng nghe characteristics; I bow to Him who guides chín chaén, suy nghó kyõ nhôù laáy, ta seõ noùi others like a pilot. cho oâng roõ.”—The Buddha said: • Laïy ñaáng hay döùt moïi kieát phöôïc, “Excellent, Ratna-rasi, it is good that you Laïy ñaáng ñaõ ñeán nôi bôø kia, can ask on behalf of these Bodhisattvas Laïy ñaáng hay vöôït caùc theá gian, about deeds that lead to the realization of Laïy ñaáng troïn lìa ñöôøng sanh töû. the Buddha’s Pure Land. Listen carefully I bow to Him who has untied all bonds; I and ponder over all what I now tell you.” bow to Him who has reached the other • Luùc aáy Baûo Tích cuøng 500 vò tröôûng giaû shore; I bow to Him who can all worlds töû vaâng lôøi Phaät daïy, cung kính laéng deliver; I bow to Him who from birth and nghe—At that time, Ratna-rasi and the death is free. five hundred sons of elders listened • Bieát heát chuùng sanh töôùng ñeán lui, attentively to His instruction.

• Phaät daïy raèng: “Naøy Baûo Tích! Taát caû straightforward mind is the Bodhisattva’s chuùng sanh laø coõi Phaät cuûa Boà Taùt. Vì pure land, for when he realizes sao? Boà Taùt tuøy choã giaùo hoùa chuùng sanh Buddhahood, beings who do not flatter maø laõnh laáy coõi Phaät; tuøy theo choã ñieàu will be reborn in his land. phuïc chuùng sanh maø laõnh laáy coõi Phaät; b) Thaâm taâm laø Tònh Ñoä cuûa Boà Taùt khi Boà tuøy chuùng sanh öng theo quoác ñoä naøo vaøo Taùt thaønh Phaät, chuùng sanh ñaày ñuû coâng trí tueä cuûa Phaät maø laõnh laáy coõi Phaät; tuøy ñöùc sanh sang nöôùc ñoù: The profound chuùng sanh öng theo quoác ñoä naøo phaùt mind is the Bodhisattva’s pure land, for khôûi caên taùnh Boà Taùt maø laõnh laáy coõi when he realizes Buddhahood, living Phaät. Vì sao theá? Vì Boà Taùt laõnh laáy coõi beings who have accumulated all merits Phaät thanh tònh ñeàu vì muoán lôïi ích chuùng will be reborn there. sanh. Ví nhö coù ngöôøi muoán xaây döïng c) Boà Ñeà taâm laø Tònh Ñoä cuûa Boà Taùt khi Boà cung nhaø nôi khoaûng ñaát troáng, tuøy yù Taùt thaønh Phaät, chuùng sanh coù taâm Ñaïi ñöôïc thaønh coâng, neáu xaây döïng giöõa hö Thöøa sanh sang nöôùc ñoù: The Mahayana khoâng quyeát khoâng thaønh töïu ñöôïc; Boà (Bodhi) mind is the Bodhisattva’s pure Taùt cuõng theá, vì thaønh töïu chuùng sanh neân land, for when he attains Buddhahood all nguyeän laõnh laáy coõi Phaät. Nguyeän laõnh living beings seeking Mahayana will be laáy coõi Phaät chaúng phaûi ôû nôi roãng khoâng reborn there. vaäy—The Buddha said: “Ratna-rasi, all d) Boá Thí laø Tònh Ñoä cuûa Boà Taùt khi Boà Taùt species of living beings are the Buddha thaønh Phaät, chuùng sanh hay thí xaû taát caû land sought by all Bodhisattvas. Why is it moïi vaät sanh sang nöôùc ñoù: Charity so? Because a Bodhisattva wins the (dana) is the Bodhisattva’s pure land, for Buddha land, according to the living when he attains Buddhahood, living beings converted by him (to the Dharma); beings who can give away (to charity) according to the living beings tamed by will be reborn there. him; according to the country (where they e) Trì Giôùi laø Tònh Ñoä cuûa Boà Taùt; khi Boà will be reborn to) realize the Buddha- Taùt thaønh Phaät, chuùng sanh tu möôøi ñieàu wisdom and in which they will grow the laønh, haïnh nguyeän ñaày ñuû sanh sang nöôùc Bodhisattva root. Why is it so? Because ñoù:

Discipline (sila) is the Bodhisattva's a Bodhisattva wins the pure land solely pure land, for when he realizes for the benefit of all living beings. For Buddhahood, living beings who have kept instance, a man can build palaces and the ten prohibitions will be reborn there. houses on vacant ground without f) Nhaãn Nhuïc laø Tònh Ñoä cuûa Boà Taùt; khi difficulty, but he will fail if he attempts to Boà Taùt thaønh Phaät, chuùng sanh ñuû 32 build them in (empty) space. So, a töôùng toát trang nghieâm sanh sang nöôùc Bodhisattva, in order to bring living ñoù: Patience (ksanti) is the Bodhisattva's beings to perfection seeks the Buddha pure land, for when he attains land which cannot be sought in (empty) Buddhahood, living beings endowed with space. the thirty-two excellent physical marks • Baûo Tích, oâng neân bieát! "Ratna-rasi, you will be reborn there. should know that: g) Tinh Taán laø Tònh Ñoä cuûa Boà Taùt; khi Boà a) Tröïc taâm laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh sieâng naêng tu Taùt thaønh Phaät, chuùng sanh khoâng dua moïi coâng ñöùc sanh sang nöôùc ñoù: vaïy, sanh sang nöôùc ñoù: The Devotion (virya) is the Bodhisattva's pure

land, for when he attains Buddhahood, Buddhahood, living beings conversant living beings who are diligent in their with upaya will be reborn there. performance of meritorious deeds will be m) Ba Möôi Baûy Phaåm Trôï Ñaïo laø Tònh Ñoä reborn there. cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng h) Thieàn Ñònh laø Tònh Ñoä cuûa Boà Taùt; khi sanh ñaày ñuû nieäm xöù, chaùnh caàn, thaàn Boà Taùt thaønh Phaät, chuùng sanh bieát thu tuùc, nguõ caên, nguõ löïc, thaát giaùc chi, baùt nhieáp taâm chaúng loaïn sanh sang nöôùc ñoù: chaùnh ñaïo, sanh sang nöôùc ñoù: The thirty- Serenity (dhyana) is the Bodhisattva's seven contributory states to pure land, for when he attains enlightenment (bodhipaksika-dharma) are Buddhahood, living beings whose minds the Bodhisattva's pure land, for when he are disciplined and unstirred will be attains Buddhahood, living beings who reborn there. have successfully practised the four states i) Trí Tueä laø Tònh Ñoä cuûa Boà Taùt; khi Boà of mindfulness (smrtyu-pasthana), the Taùt thaønh Phaät, chuùng sanh ñöôïc chaùnh four proper lines of exertion (samyakpra- ñònh sanh sang nöôùc ñoù: Wisdom (prajna) hana), the four steps towards is the Bodhisattva's pure land, for when supramundane powers (rddhipada), the he attains Buddhahood, living beings who five spiritual faculties (panca indriyani), have realized samadhi will be reborn the five transcendental powers (panca there. balani), the seven degrees of j) Töù Voâ Löôïng Taâm laø Tònh Ñoä cuûa Boà enlightenment (sapta bodhyanga) and the Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh eightfold noble path (asta-marga) will be thaønh töïu töø bi hyû xaû sanh sang nöôùc ñoù: reborn in his land. The four boundless minds (catvari n) Hoài Höôùng Taâm laø Tònh Ñoä cuûa Boà Taùt; apramanani) are the Bodhisattva's pure khi Boà Taùt thaønh Phaät, ñöôïc coõi nöôùc ñaày land, for when he attains Buddhahood, ñuû taát caû coâng ñöùc: Dedication (of one's living beings who have practiced and merits to the salvation of others) is the perfected the four infinites: kindness, Bodhisattva's pure land, for when he compassion, joy and indifference, will be attains Buddhahood, his land will be reborn there. adorned with

all kinds of meritorious k) Töù Nhieáp Phaùp laø Tònh Ñoä cuûa Boà Taùt; virtues. khi Boà Taùt thaønh Phaät, chuùng sanh ñöôïc o) Noùi Phaùp Tröø Baùt Naïn laø Tònh Ñoä cuûa Boà giaûi thoaùt sanh sang nöôùc ñoù: The four Taùt; khi Boà Taùt thaønh Phaät, coõi nöôùc persuasive actions (catuh-samgraha- khoâng coù ba ñöôøng aùc vaø baùt naïn: vastu) are the Bodhisattva's pure land, for Preaching the ending of the eight sad when he attains Buddhahood, living conditions is the Buddhahood his land will beings who have benefited from his be free from these evil states. helpful persuasion will be reborn there. p) Töï Mình Giöõ Giôùi Haïnh-Khoâng Cheâ Choã l) Phöông Tieän laø Tònh Ñoä cuûa Boà Taùt; khi Keùm Khuyeát Cuûa Ngöôøi Khaùc laø Tònh Ñoä Boà Taùt thaønh Phaät, chuùng sanh kheùo duøng cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, coõi ñöôïc phöông tieän khoâng bò ngaên ngaïi ôû nöôùc khoâng coù teân phaïm giôùi caám: To caùc phaùp, sanh sang nöôùc ñoù: The keep the precepts while refraining from expedient methods (upaya) of teaching criticizing those who do not is the the absolute truth are the Bodhisattva's Bodhisattva's pure land, for when he pure land, for when he attains attains Buddhahood, his country will be

free from people who break the thoughts, his acts accord with the Dharma commandments. (he has heard); because of his deeds in q) Thaäp Thieän laø Tònh Ñoä cuûa Boà Taùt; khi accord with the Dharma, he can dedicate Boà Taùt thaønh Phaät, chuùng sanh soáng laâu, his merits to the benefit of others; giaøu to, phaïm haïnh, noùi lôøi chaéc thaät, because of this dedication, he can make thöôøng duøng lôøi dòu daøng, quyeán thuoäc use of expedient methods (upaya); khoâng chia reõ, kheùo hoøa giaûi vieäc ñua because of his expedient methods, he can tranh kieän caùo, lôøi noùi coù lôïi ích, khoâng bring living beings to perfection; because gheùt khoâng giaän, thaáy bieát chaân chaùnh he can bring them to perfection, his sanh sang nöôùc ñoù: The ten good deeds Buddha land is pure; because of his pure are the Bodhisattva's pure land, for when Buddha land, his preaching of the Dharma he attains Buddhahood, he will not die is pure; because of his pure preaching, his young, he will be wealthy, he will live wisdom is pure; because of his pure purely, his words are true, his speech is wisdom, his mind is pure, and because of gentle, his encourage will not desert him his pure mind, all his merits are pure. because of his gift of conciliation, his talk Therefore, Ratna-rasi, if a Bodhisattva is profitable to others and living beings wants to win the pure land, he should free from envy and anger and holding purify his mind and because of his pure right views will be reborn in his land. mind, the Buddha land is pure." • Nhö theá, Baûo Tích! Boà Taùt tuøy choã tröïc • Luùc aáy oâng Xaù Lôïi Phaát nöông oai thaàn taâm maø hay phaùt haïnh; tuøy choã phaùt haïnh cuûa Phaät maø nghó raèng: "Neáu taâm Boà Taùt maø ñöôïc thaâm taâm; tuøy choã thaâm taâm maø thanh tònh chaéc chaén coõi Phaät phaûi ñöôïc yù ñöôïc ñieàu phuïc; tuøy choã yù ñöôïc ñieàu thanh tònh, vaäy Theá Toân ta khi tröôùc laøm phuïc maø laøm ñöôïc nhö lôøi noùi; tuøy choã Boà Taùt, taâm yù leõ naøo khoâng thanh tònh, laøm ñöôïc nhö lôøi noùi maø hay hoài höôùng; sao coõi Phaät naày khoâng thanh tònh nhö tuøy choã hoài höôùng maø coù phöông tieän; tuøy theá?"—As Sariputra was fascinated by choã coù phöông tieän maø thaønh töïu chuùng the Buddha's awe-inspiring majesty,

he sanh, tuøy choã thaønh töïu chuùng sanh maø thought: “If the Buddha land is pure, coõi Phaät ñöôïc thanh tònh; tuøy choã coõi Phaät because of the Bodhisattva’s pure mind, thanh tònh maø noùi Phaùp thanh tònh; tuøy is it because the mind of the World choã noùi Phaùp thanh tònh maø trí hueä ñöôïc Honoured One was not pure when He was thanh tònh; tuøy choã trí hueä thanh tònh maø still in the Bodhisattva stage, that this taâm thanh tònh; tuøy choã taâm thanh tònh maø Buddha land (i.e. this world) is so unclean taát caû coâng ñöùc ñeàu thanh tònh. Cho neân, (as we see it now)?” naày Baûo Tích! Boà Taùt muoán ñöôïc coõi • Phaät bieát oâng suy nghó vaäy lieàn baûo raèng: Phaät thanh tònh, neân laøm cho taâm thanh “YÙ oâng nghó sao? Maët trôøi, maët traêng haù tònh; tuøy choã Taâm thanh tònh maø coõi Phaät khoâng thanh tònh saùng suoát ö, sao ngöôøi ñöôïc thanh tònh.”—So, Ratna-rasi, muø khoâng thaáy?”—The Buddha knew of because of his straightforward mind, a his thought and said to Sariputra: “Are the Bodhisattva can act straightforwardly; sun and the moon not clean when a blind because of his straightforward deeds, he man does not see their cleanliness?” realizes the profound mind; because of • Xaù Lôïi Phaát baïch Phaät: “Baïch Theá Toân! his profound mind his thoughts are kept Chaúng phaûi theá. Ñoù laø taïi ngöôøi muø, under control; because of his controlled khoâng phaûi loãi ôû maët trôøi vaø maët

traêng.”—Sariputra said: “World Honoured and disagrees with the Buddha-wisdom, One, this is the fault of the blind man and you see that this land is unclean. not that of the sun and the moon.” Sariputra, because a Bodhisattva is • Phaät baûo: “Xaù Lôïi Phaát! Cuõng theá, bôûi impartial towards all living beings and his chuùng sanh do toäi chöôùng neân khoâng thaáy profound mind is pure and clean in accord ñöôïc coõi nöôùc cuûa Nhö Lai thanh tònh with the Buddha Dharma, he can see that trang nghieâm, chôù khoâng phaûi loãi ôû Nhö this Buddha land is (also) pure and clean.” Lai. Naøy Xaù Lôïi Phaát! Coõi nöôùc cuûa ta • Khi aáy Phaät laáy ngoùn chôn nhaán maïnh ñaây vaãn thanh tònh maø taïi oâng khoâng thaáy xuoáng ñaát, töùc thì coõi Tam thieân ñaïi thieân ñoù thoâi.”—The Buddha said: “Sariputra, theá giôùi lieàn hieän ra bao nhieâu traêm ngaøn because of their (spiritual) blindness, thöù traân baûo trang nghieâm röïc rôõ, nhö coõi living beings do not see the imposing Voâ Löôïng Coâng Ñöùc Baûo Trang Nghieâm majesty of the Tathagata’s pure land; this cuûa Phaät Baûo Trang Nghieâm maø taát caû is not the fault of the Tathagata. ñaïi chuùng ngôïi khen chöa töøng coù vaø ñeàu Sariputra, this land of mine is pure but thaáy mình ngoài treân toøa sen baùu—At that you do not see its purity.” time, the Buddha pressed the toes of His • Luùc baáy giôø oâng Loa Keá Phaïm Vöông (right ) foot on the ground and the world thöa vôùi oâng Xaù Lôïi Phaát raèng: “Ngaøi chôù was suddenly adorned with hundreds and nghó nhö theá, maø cho coõi Phaät ñaây khoâng thousands of rare and precious gems of thanh tònh. Vì sao? Vì toâi thaáy coõi nöôùc the great chiliocosm, like the precious cuûa Phaät Thích Ca Maâu Ni thanh tònh, ví Majestic Buddha’s pure land adorned nhö cung trôøi Töï Taïi.”—Thereupon, with countless precious merits, which the Brahma with a tuft of hair on his head assembly praised as never seen before; in (resembling a conch) said to Sariputra: addition each

person present found “Don’t think this Buddha land is impure. himself seated on a precious lotus throne. Why? Because I see that the land of • Phaät baûo Xaù Lôïi Phaát: “OÂng haõy xem coõi Sakyamuni Buddha is pure and clean, Phaät ñaây trang nghieâm thanh tònh.”—The like a heavenly palace.” Buddha said to Sariputra: “Look at the • Xaù Lôïi Phaát noùi: “Sao toâi thaáy coõi naày majestic purity of this Buddha land of toaøn goø noãng, haàm hoá, choâng gai, soûi saïn, mine.” ñaát ñaù, nuùi non, nhô nhôùp daãy ñaày nhö • Xaù Lôïi Phaát thöa: “Daï, baïch Theá Toân! Töø theá.”—Sariputra said: “I see that this tröôùc ñeán giôø con chöa töøng thaáy chöa world is full of hills, mountains, pits, töøng nghe noùi ñeán coõi nöôùc hieän roõ trang thorns, stones and earth, which are all nghieâm thanh tònh cuûa Phaät.”—Sariputra unclean.” said: “World Honoured One, I have never • Loa Keá Phaïm Vöông thöa: “Ñaáy laø do seen and heard of this Buddha land in its taâm cuûa Ngaøi coù cao thaáp khoâng nöông majestic purity.” theo trí tueä cuûa Phaät neân thaáy coõi naày • Phaät baûo: “Naøy Xaù Lôïi Phaát! Coõi nöôùc khoâng thanh tònh ñoù thoâi. Thöa ngaøi Xaù cuûa ta thöôøng thanh tònh nhö theá! Nhöng Lôïi Phaát! Boà Taùt ñoái vôùi taát caû chuùng vì muoán ñoä nhöõng keû caên cô haï lieät neân sanh thaûy ñeàu bình ñaúng, thaâm taâm thanh thò hieän ra coõi ñaày nhô nhôùp xaáu xa baát tònh y theo trí tueä cuûa Phaät thì môùi thaáy tònh ñoù thoâi. Ví nhö chö Thieân ñoàng duøng ñöôïc coõi Phaät naày thanh tònh.”—Brahma moät thöù baùt baèng ngoïc baùu ñeå aên, nhöng said: “Because your mind is up and down tuøy phöôùc ñöùc cuûa moãi vò maø saéc côm coù

khaùc. Nhö theá, Xaù Lôïi Phaát! Neáu taâm ngöôøi thanh tònh, seõ thaáy coõi naøy coâng CHÖÔNG 2—CHAPTER 2 ñöùc trang nghieâm.”—The Buddha said: “This Buddha land of mine is always PHAÅM PHÖÔNG TIEÄN—THE pure, but appears filthy so that I can lead EXPEDIENT METHOD (UPAYA) OF people of inferior spirituality to their TEACHING salvation. This is like the food of devas • Thuôû aáy trong thaønh Tyø Xaù Ly coù oâng which takes various colours according to tröôûng giaû teân laø Duy Ma Caät, ñaõ töøng the merits of each individual eater. So, cuùng döôøng voâ löôïng caùc Ñöùc Phaät, saâu Sariputra, the man whose mind is pure troàng coäi laønh, ñaëng Voâ Sanh Phaùp Nhaãn. sees this world in its majestic purity.” Söùc bieän taøi voâ ngaïi cuûa oâng ñaõ khieán • Trong khi Phaät hieän ra coõi nöôùc trang oâng coù khaû naêng du hí thaàn thoâng. OÂng ñaõ nghieâm thanh tònh, 500 vò tröôûng giaû töû do chöùng caùc moân toång trì, ñaëng söùc voâ uùy, oâng Baûo Tích daét ñeán ñeàu chöùng ñöôïc Voâ haøng phuïc ma oaùn, thaáu roõ phaùp moân sanh Phaùp nhaãn, taùm vaïn boán ngaøn ngöôøi thaâm dieäu, kheùo nôi trí ñoä, thoâng ñaït caùc phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh phaùp phöông tieän, thaønh töïu ñaïi nguyeän. giaùc—When this Buddha land (i.e. the OÂng bieát roõ taâm chuùng sanh ñeán ñaâu, hay world) appeared in its majestic purity, the phaân bieät caùc caên lôïi ñoän, ôû laâu trong five hundred sons of elders, who came Phaät ñaïo, loøng ñaõ thuaàn thuïc, quyeát ñònh with Ratna-rasi, realized the patient nôi Ñaïi Thöøa. Nhöõng haønh vi ñeàu kheùo endurance of the uncreate (anutpattika- suy löôøng, giöõ gìn ñuùng oai nghi cuûa Phaät, dharma-ksanti), and eighty-four thousand loøng roäng nhö beå caû. Chö Phaät ñeàu khen people developed their minds set on ngôïi, haøng ñeä

töû, Ñeá Thích, Phaïm Vöông, Supreme Enlightenment (anuttara- vua ôû theá gian, vaân vaân thaûy ñeàu kính samyak-sambodhi). troïng—In the great town of Vaisai, there • Baáy giôø Phaät thaâu nhieáp thaàn tuùc laïi, coõi was an elder called Vimalakirti, who had nöôùc trôû thaønh nhö xöa. Ba vaïn hai ngaøn made offerings to countless Buddhas and ngöôøi vaø trôøi caàu Thanh Vaên thöøa ñeàu had deeply planted all good roots, nhaän roõ caùc Phaùp höõu vi laø voâ thöôøng, xa thereby, achieving the patient endurance lìa traàn caáu ñaëng phaùp nhaõn thanh tònh, of the uncreate. His unhindered power of taùm ngaøn vò Tyø Kheo khoâng coøn chaáp thoï speech enabled him to roam everywhere caùc phaùp, kieát laäu ñaõ heát, taâm yù ñöôïc giaûi using his supernatural powers to teach thoaùt—The Buddha then stopped pressing others. He had achieved absolute control His toes on the ground and the world over good and evil influences (dharani) returned to its previous (filthy) condition. thereby, realizing fearlessness. So he Thirty-two thousand devas and men overcame all passions and demons, aspiring to the sravaka stage understood entered all profound Dharma-doors to the impermanence of all phenomena, kept enlightenment, excelled in Wisdom from earthly impurities and achieved the perfection (prajna-paramita) and was well Dharma-eye (which sees the truth of the versed in all expedient methods (upaya) four noble truths); eight thousand bhiksus of teaching, thereby, fulfilling all great kept from phenomena and succeeded in Bodhisatva vows. He knew very well the putting an end to the stream of mental propensities of living beings and transmigration (thus realizing arhatship). could distinguish their various (spiritual)

roots. For along time, he had trodden the ôû trong haøng tröôûng giaû, laø böïc toân quyù Buddha-path and his mind was spotless. trong haøng tröôûng giaû, giaûng noùi caùc phaùp Since he understood Mahayana, all his thuø thaéng. Neáu ôû trong haøng cö só, laø baäc actions were based on right thinking. toân quyù trong haøng cö só, döùt tröø loøng While dwelling in the Buddha’s awe- tham ñaém cho hoï. Neáu ôû trong doøng Saùt inspiring majesty, his mind was extensive Ñeá Lôïi, laø baäc toân quyù trong doøng Saùt Ñeá like the great ocean. He was praised by Lôïi, daïy baûo cho söï nhaãn nhuïc. Neáu ôû all Buddhas and revered by Indra, trong doøng Baø La Moân, laø böïc toân quyù Brahma and worldly kings. trong doøng Baø La Moân, kheùo tröø loøng ngaõ • Vì muoán ñoä ngöôøi, neân oâng duøng phöông maïn cuûa hoï. Neáu ôû nôi Ñaïi thaàn laø böïc tieän kheùo thò hieän laøm thaân tröôûng giaû ôû toân quyù trong haøng Ñaïi thaàn, duøng chaùnh thaønh Tyø Xaù Ly, coù cuûa caûi nhieàu voâ phaùp ñeå daïy doã. Neáu ôû trong haøng Vöông löôïng ñeå nhieáp ñoä caùc haïng daân ngheøo; töû, laø böïc toân quyù trong haøng Vöông töû, giöõ giôùi thanh tònh ñeå nhieáp ñoä nhöõng keû chæ daïy cho loøng trung hieáu. Neáu ôû nôi phaù giôùi; duøng haïnh ñieàu hoøa nhaãn nhuïc noäi quan, laø böïc toân quyù trong haøng noäi ñeå nhieáp ñoä caùc ngöôøi giaän döõ; duøng ñaïi quan, kheùo daïy doã caùc haøng cung nöõ. Neáu tinh taán ñeå nhieáp ñoä nhöõng keû bieáng ôû nôi thöù daân, laø böïc toân quyù trong haøng nhaùc; duøng nhaát taâm thieàn tòch ñeå nhieáp thöù daân, chæ baûo laøm vieäc phöôùc ñöùc. Neáu ñoä nhöõng keû taâm yù taùn loaïn; duøng

trí tueä ôû nôi trôøi Phaïm Thieân, laø böïc toân quyù quyeát ñònh ñeå nhieáp ñoä nhöõng keû voâ trí; trong Phaïm Thieân, daïy baûo cho trí tueä thuø tuy laøm ngöôøi baïch y cö só maø giöõ gìn giôùi thaéng. Neáu ôû nôi trôøi Ñeá Thích, laø böïc toân haïnh thanh tònh cuûa Sa Moân. Tuy ôû taïi gia quyù trong Ñeá Thích, chæ baøy cho phaùp voâ maø khoâng ñaém nhieãm ba coõi. Tuy thò hieän thöôøng. Neáu ôû nôi trôøi Töù Thieân Vöông coù vôï con, nhöng thöôøng tu phaïm haïnh. hoä theá, laø böïc toân quyù trong Töù thieân Duø coù quyeán thuoäc, nhöng öa söï xa lìa. vöông hoä theá, haèng uûng hoä chuùng sanh. Duø coù ñoà quyù baùu, maø duøng töôùng toát ñeå Tröôûng giaû Duy Ma Caät duøng caû thaûy voâ nghieâm thaân. Duø coù uoáng aên maø duøng löôïng phöông tieän nhö theá laøm cho chuùng thieàn duyeät laøm muøi vò. Neáu khi ñeán choã sanh ñeàu ñöôïc lôïi ích—As he was set on côø baïc, haùt xöôùng thì oâng lôïi duïng cô hoäi saving men, he expediently stayed at ñeå ñoä ngöôøi. Duø thoï caùc phaùp ngoaïi ñaïo Vaisali for this purpose. He used his nhöng chaúng toån haïi loøng chaùnh tín. Tuy unlimited wealth to aid the poor; he kept hieåu roõ saùch theá tuïc maø thöôøng öa Phaät all the rules of morality and discipline to phaùp, ñöôïc taát caû moïi ngöôøi cung kính. correct those breaking the precepts; he Naém giöõ chaùnh phaùp ñeå nhieáp ñoä keû lôùn used his great patience to teach those ngöôøi nhoû. Taát caû nhöõng vieäc trò sanh, giving rise to anger and hate; he taught buoân baùn laøm aên huøn hôïp, duø ñöôïc lôøi laõi zeal and devotion to those who were cuûa ñôøi, nhöng chaúng laáy ñoù laøm vui remiss; he used serenity to check stirring möøng. Daïo chôi nôi ngaõ tö ñöôøng caùi ñeå thoughts; and employed decisive wisdom lôïi ích chuùng sanh. Vaøo vieäc trò chaùnh ñeå to defeat ignorance. Although wearing cöùu giuùp taát caû. Ñeán choã giaûng luaän daãn white clothes (of the laity) he observed all daïy cho phaùp Ñaïi Thöøa. Vaøo nôi hoïc the rules of the Sangha. Although a ñöôøng daïy doã cho keû ñoàng moâng. Vaøo layman, he was free from all attachments choã daâm duïc ñeå chæ baøy söï haïi cuûa daâm to the three worlds (of desire, form and duïc. Vaøo quaùn röôïu maø hay laäp chí. Neáu beyond form). Although he was married

and had children, he was diligent in his palaces, he was the most revered, for he practice of pure living. Although a converted all maids of honour there. householder, he delighted in keeping When amongst common people, he was from domestic establishments. Although the most revered, for he urged them to he ate and drank (like others), he cultivate all meritorious virtues. When delighted in tasting the flavour of amongst Brahma-devas, he was the most moderation. When entering a gambling revered, for he urged the gods to realize house, he always tried to teach and the Buddha wisdom. When amongst deliver people there. He received Sakras and Indras, he was the most heretics but never strayed from the right revered, for he revealed to them the faith. Though he knew worldly classics, impermanence (of all things). When he always took joy in the Buddha amongst lokapalas, he was the most Dharma. He was revered by all who met revered, for he protected all living beings. him. He upheld the right Dharma and Thus, Vimalakirti used countless taught it to old and young people. expedient methods (upaya) to teach for Although occasionally he realized some the

benefit of living beings. profit in his worldly activities, he was not • OÂng duøng phöông tieän hieän thaân coù beänh. happy about these earnings. While Do oâng coù beänh neân caùc vò Quoác Vöông, walking in the street, he never failed to Ñaïi thaàn, Cö só, Baø la moân caû thaûy cuøng convert others (to the Dharma). When he caùc vò Vöông töû vôùi bao nhieâu quan thuoäc entered a government office, he always voâ soá ngaøn ngöôøi ñeàu ñeán thaêm beänh. protected others (from injustice). When OÂng nhôn dòp thaân beänh môùi roäng noùi joining a symposium, he led others to the Phaùp: “Naày caùc nhaân giaû! Caùi huyeãn thaân Mahayana. When visiting a school he naày thaät laø voâ thöôøng, noù khoâng coù söùc, enlightened the students. When entering khoâng maïnh, khoâng beàn chaéc, laø vaät mau a house of prostitution, he revealed the hö hoaïi, thaät khoâng theå tin caäy. Noù laø caùi sin of sexual intercourse. When going to oå chöùa nhoùm nhöõng thöù khoå naõo beänh a tavern, he stuck to his determination (to hoaïn. Caùc nhaân giaû! Ngöôøi coù trí saùng abstain from drinking). When amongst suoát khoâng bao giôø nöông caäy noù. Neáu elders he was the most revered for he xeùt cho kyõ thì caùi thaân naày nhö ñoáng boït taught them the exalted Dharma. When khoâng theå caàm naém; thaân naày nhö boùng amongst upasakas, he was the most noåi khoâng theå coøn laâu; thaân naày nhö aùnh respected for he taught them how to wipe naéng dôïn giöõa ñoàng, do loøng khaùt aùi sanh; out all desires and attachments. When thaân naày nhö caây chuoái khoâng beàn chaéc; amongst those of the ruling class, he was thaân naày nhö ñoà huyeãn thuaät, do nôi ñieân the most revered, for he taught them ñaûo maø ra; thaân naày nhö caûnh chieâm bao, forbearance. When amongst Brahmins, he do hö voïng maø thaáy coù; thaân naày nhö was the most revered, for he taught them boùng cuûa hình, do nghieäp duyeân hieän; how to conquer pride and prejudice. thaân naày nhö vang cuûa tieáng, do nhaân When amongst government officials he duyeân thaønh; thaân naày nhö maây noåi, trong was the most revered, for he taught them giaây phuùt tieâu tan; thaân naày nhö ñieän correct law. When amongst princes, he chôùp sanh dieät raát mau leï, nieäm nieäm was the most revered, for he taught them khoâng döøng; thaân naày khoâng chuû, nhö laø loyalty and filial piety. When in the inner ñaát; thaân naày khoâng coù ta, nhö laø löûa;

thaân naày khoâng tröôøng thoï, nhö laø gioù; stay for the time of a thought. It is thaân naày khoâng coù nhaân, nhö laø nöôùc; without owner for it is like the earth. It is thaân naày khoâng thaät, bôûi töù ñaïi giaû hôïp egoless for it is like fire (that kills itself). maø thaønh; thaân naày voán khoâng, neáu lìa It is transient like the wind. It is not ngaõ vaø ngaõ sôû; thaân naày laø voâ tri, nhö caây human for it is like water. It is unreal and coû, ngoùi, ñaù; thaân naày voâ taùc (khoâng coù depends on the four elements for its laøm ra), do gioù nghieäp chuyeån lay; thaân existence. It is empty, being neither ego naày laø baát tònh, chöùa ñaày nhöõng thöù dô nor its object. It is without knowledge baån; thaân naày laø giaû doái, daàu coù taém röûa like grass, trees and potsherds. It is not aên maëc töû teá roát cuoäc noù cuõng tan raõ; thaân the prime mover, but is moved by the naày laø tai hoïa, vì ñuû caùc thöù beänh hoaïn wind (of passions). It is impure and full of khoå naõo; thaân naày nhö gieáng khoâ

treân goø, filth. It is false, and though washed, vì noù bò söï giaø yeáu eùp ngaët; thaân naày bathed, clothed and fed, it will decay and khoâng chaéc chaén, vì theá naøo noù cuõng phaûi die in the end. It is a calamity being cheát; thaân naày nhö raén ñoäc, nhö keû cöôùp subject to all kinds of illnesses and giaëc, nhö choán khoâng tuï, vì do aám, giôùi, sufferings. It is like a dry well, for it is nhaäp hôïp thaønh—Now using upaya he prusued by death. It is unsettled and will appeared ill and because of his pass away. It is like a poisonous snake, a indisposition kings, ministers, elders, deadly enemy, a temporary assemblage upasakas, Brahmins, etc., as well as (without underlying reality), being made princes and other officials reaching many of the five aggregates, the twelve thousands came to enquire after his entrances (the six organs and their health. So Vimalakirti appeared in his objects) and the eighteen realms of sense sick body to receive and expound the (the six organs, their objects and their Dharma to them, saying: “Virtuous ones, perceptions). the human body is impermanent; it is • Caùc nhaân giaû! Haõy neân nhaøm chaùn caùi neither strong nor durable; it will decay thaân naày, chôù tham tieác noù, phaûi neân öa and is, therefore, unreliable. It causes muoán thaân Phaät. Vì sao? Vì thaân Phaät laø anxieties and sufferings, being subject to Phaùp Thaân, do voâ löôïng coâng ñöùc trí tueä all kinds of ailments. Virtuous ones, all sanh; do giôùi, ñònh, tueä, giaûi thoaùt, giaûi wise men do not rely on this body which thoaùt tri kieán sanh; do töø bi hyû xaû sanh; do is like a mass of foam, which is boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn intangible. It is like a bubble and does ñònh, trí tueä, vaø phöông tieän sanh; do luïc not last for a long time. It is like a flame thoâng, tam minh sanh; do 37 phaåm trôï ñaïo and is the product of the thirst of love. It sanh; do chæ quaùn sanh; do thaäp löïc, töù voâ is like a banana tree, the centre of which uùy, thaäp baùt baát coäng sanh; do ñoaïn tröø is hollow. It is like an illusion being taát caû caùc phaùp baát thieän, tu caùc phaùp produced by inverted thoughts. It is like a thieän sanh; do chaân thaät sanh; do khoâng dream being formed by fasle views. It is buoâng lung sanh; do voâ löôïng phaùp thanh like a shadow and is caused by karma. tònh nhö theá sanh ra thaân Nhö Lai— This body is like an echo for it results “Virtuous ones, the (human) body being from causes and conditions. It is like a so repulsive, you should seek the Buddha floating cloud, which disperses any body. Why? Because the Buddha body is moment. It is like lightning for it does not called Dharmakaya, the product of

boundless merits and wisdom; the • Luùc baáy giôø tröôûng giaû Duy Ma Caät töï outcome of discipline, meditation, hoûi: “Nay ta beänh naèm ôû giöôøng, Theá Toân wisdom, liberation and perfect knowledge laø ñaáng Ñaïi Töø, leõ ñaâu khoâng ñoaùi loøng of liberation; the result of kindness, thöông xoùt!”—Vimalakirti wondered why compassion, joy and indifference (to the great compassionate Buddha did not emotions); the consequence of (the six take pity on him as he was confined to perfections or paramitas) charity, bed suffering from an indisposition. discipline, patience, zeal, meditation and • Phaät ñaõ bieát yù oâng, lieàn baûo Xaù Lôïi Phaát wisdom and the sequel of expedient raèng: “OÂng ñi ñeán thaêm beänh oâng Duy teaching (upaya); the six supernatural Ma Caät duøm toâi.”—The Buddha knew of

powers; the three insights; the thirty- his thought and said to Sariputra: “Go to seven stages contributory to Vimalakirti to enquire after his health on enlightenment; serenity and insight; the my behalf.” ten transcendental powers (dasabala); the • Xaù Lôïi Phaát baïch Phaät: “Baïch Theá Toân! four kinds of fearlessness; the eighteen Con khoâng kham laõnh ñeán thaêm beänh oâng unsurpassed characteristics of the ta. Vì sao? Nhôù laïi tröôùc kia, con töøng ôû Buddha; the wiping out of all evils and trong röøng toïa thieàn yeân laëng döôùi goác the performance of all good deeds; caây, khi aáy oâng Duy Ma Caät ñeán baûo con truthfulness, and freedom from looseness raèng: “Thöa ngaøi Xaù Lôïi Phaát! Baát taát and unrestraint. So countless kinds of ngoài söõng ñoù môùi laø ngoài yeân laëng. Vaû purity and cleanness produce the body of chaêng ngoài yeân laëng laø ôû trong ba coõi maø the Tathagata. khoâng hieän thaân yù, môùi laø ngoài yeân laëng; • Naày caùc nhaân giaû, muoán ñöôïc thaân Phaät, khoâng khôûi dieät taän ñònh maø hieän caùc oai ñoaïn taát caû beänh chuùng sanh thì phaûi phaùt nghi, môùi laø ngoài yeân laëng; khoâng rôøi ñaïo taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc— phaùp maø hieän caùc vieäc phaøm phu, môùi laø Virtuous Ones, if you want to realize the ngoài yeân laëng; taâm khoâng truï trong cuõng Buddha body in order to get rid of all the khoâng ôû ngoaøi môùi laø ngoài yeân laëng; ñoái illnesses of a living being, you should set vôùi caùc kieán chaáp khoâng ñoäng maø tu ba your minds on the quest of supreme möôi baûy phaåm trôï ñaïo môùi laø ngoài yeân enlightenment (anuttara-samyak- laëng; khoâng ñoaïn phieàn naõo maø vaøo Nieát sambodhi).” Baøn môùi laø ngoài yeân laëng. Neáu ngoài yeân • Nhö vaäy, tröôûng giaû Duy Ma Caät vì laëng nhö theá laø choã Phaät aán khaû (chöùng nhöõng ngöôøi ñeán thaêm beänh, maø noùi phaùp nhaän) vaäy.”—Sariputra said: “World laøm cho voâ soá ngaøn ngöôøi ñeàu phaùt taâm Honoured One, I am not qualified to call Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc— on him and enquire after his health. The Thus, the elder Vimalakirti expounded reason is that once, as I was sitting in the Dharma to all those who came to meditation under a tree in a grove, enquire after his health, urging countless Vimalakirti came and said: ‘Sariputra, visitors to seek supreme enlightenment. meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of CHÖÔNG BA—CHAPTER THREE desire, form and no form); giving no PHAÅM ÑEÄ TÖÛ—THE DISCIPLES thought to inactivity when in nirvana 1) XAÙ LÔÏI PHAÁT—SARIPUTRA: while appearing (in the world) with

respect-inspiring deportment; not straying lìa giaùc quaùn; Phaùp khoâng hình töôùng, nhö from the Truth while attending to worldly hö khoâng; Phaùp khoâng hyù luaän, roát raùo laø affairs; the mind abiding neither within khoâng; Phaùp khoâng ngaõ sôû, lìa ngaõ sôû; nor without; being imperturbable to wrong Phaùp khoâng phaân bieät, lìa caùc thöùc; Phaùp views during the practice of the thirty- khoâng chi so saùnh, khoâng coù ñoái ñaõi; Phaùp seven contributory stages leading to khoâng thuoäc nhaân, khoâng nhôø duyeân; enlightenment: and not wiping out Phaùp ñoàng phaùp taùnh, khaép vaøo caùc Phaùp; troubles (klesa) while entering the state Phaùp tuøy nôi nhö khoâng coù choã tuøy; Phaùp of nirvana. If you can thus sit in truï thöïc

teá, caùc beân höõu, voâ thöôøng, ñoaïn, meditation, you will win the Buddha's khoâng ñoäng ñöôïc; Phaùp khoâng lay ñoäng, seal.' khoâng nöông saùu traàn; Phaùp khoâng tôùi lui, • Baïch Theá Toân! Luùc aáy con nghe noùi thöôøng khoâng döøng truï; Phaùp thuaän nhöõng lôøi ñoù roài, im laëng khoâng traû lôøi 'khoâng,' tuøy 'voâ töôùng,' öùng 'voâ taùc;' ñaëng, neân con khoâng daùm ñeán thaêm beänh Phaùp lìa toát xaáu; Phaùp khoâng theâm bôùt; oâng—"World Honoured One, when I Phaùp khoâng sanh dieät; Phaùp khoâng choã heard his speech I was dumbfounded and veà; Phaùp ngoaøi maét, tai, muõi, löôõi, thaân, found no word to answer him. Therefore yù; Phaùp khoâng cao thaáp; Phaùp thöôøng truï I am not qualified to call on him and khoâng ñoäng; Phaùp lìa taát caû quaùn haïnh. enquire after his health." Thöa ngaøi Ñaïi Muïc Kieàn Lieân! Phaùp 2) MUÏC KIEÀN LIEÂN— töôùng nhö theá ñaâu coù theå noùi ö?— MAUDGALYAYANA: Maudgalyayana said: "World Honoured • Sau ñoù Phaät baûo Muïc Kieàn Lieân: "OÂng One, I am not qualified to call on him to ñeán thaêm beänh oâng Duy Ma Caät duøm enquire after his health. The reason is toâi."—The Buddha then said to that one day when I came to Vaisali to Maudgalaputra: "Go to Vimalakirti and expound the Dharma to lay Buddhists enquire after his health on my behalf." (upasakas) in the street there, Vimalakirti • Muïc Kieàn Lieân baïch Phaät: "Baïch Theá came and said: "Hey Maudgalyayana, Toân! Con khoâng kham laõnh ñeán thaêm when expounding the Dharma to these beänh oâng aáy. Vì sao? Nhôù laïi tröôùc kia, upasakas, you should not preach like that con vaøo trong thaønh Tyø Xaù Ly, ôû trong for what you teach should agree with the xoùm laøng noùi Phaùp cho caùc haøng cö só absolute Dharma, which is free from the nghe, luùc aáy oâng Duy Ma Caät ñeán baûo (illusion of) living beings; is free from the con raèng 'Naày ngaøi Ñaïi Muïc Kieàn Lieân, self for it is beyond an ego; from life for it noùi Phaùp cho baïch y cö só, khoâng phaûi nhö is beyond birth and death and from the ngaøi noùi ñoù. Vaû chaêng noùi Phaùp phaûi concept of a man which lacks continuity ñuùng nhö phaùp (xöùng taùnh) maø noùi. Phaùp (thought seemingly continuous, like a khoâng chuùng sanh, lìa chuùng sanh caáu; torch whirled around); is always still for it Phaùp khoâng coù ngaõ, lìa ngaõ caáu; Phaùp is beyond (stirring) phenomena; is above khoâng coù thoï maïng, lìa sanh töû; Phaùp form for it is causeless; is inexpressible khoâng coù nhôn, laøn tröôùc laøn sau ñeàu döùt; for it is beyond word and speech; is Phaùp thöôøng vaéng laëng, baët heát caùc inexplainable for it is beyond intellect; is töôùng; Phaùp lìa caùc töôùng, khoâng phaûi formless like empty space; is beyond caûnh bò duyeân; Phaùp khoâng danh töï, döùt sophistry for it is immaterial; is egoless ñöôøng ngoân ngöõ; Phaùp khoâng noùi naêng, for it is beyond (the duality of) subject

and object; is free from discrimination for the Dharma, you should use your great it is beyond consciousness; is without compassion (for all living beings) to extol compare for it is beyond all relativities; is Mahayana to them and think of repaying beyond cause for it is causeless; is your own debt of gratitude to the Buddha identical with Dharmata (or Dharma- by striving to preserve the three treasures nature), the underlying nature (of all (of Buddha, Dharma and Sangha) for things); is in line with the absolute for it is ever. independent; dwells in the region of • Khi oâng Duy Ma Caät

noùi Phaùp aáy roài, taùm absolute reality, being above and beyond traêm Cö só phaùt taâm Voâ thöôïng Chaùnh all dualities; is unmovable for it does not ñaúng Chaùnh giaùc. Con khoâng ñöôïc bieän rely on the six objects of sense; neither taøi nhö theá, neân khoâng daùm laõnh ñeán comes nor goes for it does not stay thaêm beänh oâng—“When Vimalakirti anywhere; is in line with voidness, spoke, eight hundred upasakas set their formlessness and inactivity; is beyond minds on seeking supreme enlightenment beauty and ugliness; neither increases nor (anuttara-samyak-sambodhi). I do not decreases; is beyond creation and have the eloquence and I am, therefore, destruction; does not return to anywhere; not fit to call on him to inquire after his is above the six sense organs of eye, ear, health.” nose, tongue, body and mind; is neither up 3) ÑAÏI CA DIEÁP—MAHAKASYAPA: nor down; is eternal and immutable; and • Phaät baûo Ñaïi Ca Dieáp: OÂng ñi ñeán thaêm is beyond contemplation and practice. beänh oâng Duy Ma Caät duøm toâi.”—The “Maudgalyayana, such being the Buddha then said to Mahakasyapa: “ Go characteristics of the Dharma, how can it to Vimalakirti to enquire after his health be expounded?” on my behalf.” • Vaû chaêng ngöôøi noùi Phaùp, khoâng noùi, • Ñaïi Ca Dieáp baïch Phaät: “Baïch Theá Toân! khoâng daïy; coøn ngöôøi nghe, cuõng khoâng Con khoâng kham laõnh ñeán thaêm beänh oâng nghe khoâng ñöôïc. Ví nhö nhaø huyeãn thuaät ta. Vì sao? Con nhôù laïi tröôùc kia, khi khaát noùi Phaùp cho ngöôøi huyeãn hoùa nghe, phaûi thöïc trong xoùm nhaø ngheøo, luùc aáy oâng duïng taâm nhö theá maø noùi Phaùp. Phaûi bieát Duy Ma Caät ñeán noùi vôùi con raèng ‘Naøy caên cô cuûa chuùng sanh coù lôïi coù ñoän, ngaøi Ñaïi Ca Dieáp! Coù loøng töø bi maø kheùo nôi tri kieán khoâng bò ngaên ngaïi, laáy khoâng phoå caäp laø boû nhaø giaøu maø ñi ñeán taâm ñaïi bi khen ngôïi Phaùp Ñaïi Thöøa, nghó nhaø ngheøo. Ngaøi Ñaïi Ca Dieáp! ÔÛ Phaùp nhôù ñeàn traû ôn Phaät, chôù ñeå ngoâi Tam bình ñaúng neân ñi khaát thöïc theo thöù lôùp. Baûo döùt maát, nhö vaäy môùi neân noùi Vì khoâng aên maø ñi khaát thöïc; vì phaù Phaùp—For expounding, it is beyond töôùng hoøa hieäp maø boác côm aên; vì khoâng speech and indication, and listening to it nhaän maø nhaän moùn aên cuûa ngöôøi; vì is above hearing and grasping. This is töôûng khoâng tuï maø vaøo laøng xoùm; coù thaáy like a conjurer expounding the Dharma to saéc cuõng nhö ngöôøi ñui; coù nghe tieáng illusory men, and you should always bear cuõng nhö vang; coù ngöûi muøi cuõng nhö gioù; all this in mind, when expounding the luùc neám vò khoâng phaân bieät; chaïm caùc vaät Dharma. You should be clear about the nhö trí chöùng; bieát caùc Phaùp töôùng nhö sharp or dull roots of your audience and huyeãn, khoâng coù töï taùnh, khoâng coù tha have a good knowledge of this to avoid taùnh, tröôùc voán khoâng sanh, nay cuõng all sorts of hindrance. Before expounding khoâng dieät. Ngaøi Ñaïi Ca Dieáp! Neáu coù

theå khoâng boû baùt taø maø vaøo baùt giaûi thoaùt, wisdom (which is free from feelings and duøng baùt töôùng maø vaøo Chaùnh Phaùp, duøng emotions). You should know that all moät böõa aên maø thí cho taát caû, cuùng döôøng things are illusory, having neither nature chö Phaät vaø caùc böïc hieàn thaùnh roài sau of their own nor that of something else, môùi aên. AÊn nhö theá, khoâng phaûi coù phieàn and

that since fundamentally, they are not naõo, khoâng phaûi rôøi phieàn naõo, khoâng self-existent, they cannot now be the phaûi vaøo ñònh yù, khoâng ra ñònh yù, khoâng subject of annihilation. Mahakasyapa, if phaûi ôû theá gian, khoâng phaûi ôû Nieát Baøn, you can achieve all eight forms of ngöôøi thí khoâng coù phöôùc lôùn, khoâng coù liberation without keeping from the eight phöôùc nhoû, khoâng ñöôïc lôïi ích, khoâng bò heterodox ways (of life), that is by toån haïi, ñoù chính laø vaøo Phaät ñaïo, khoâng identifying heterodoxy with orthodoxy nöông theo haïnh Thanh Vaên. Ngaøi Ca (both as emanating from the same Dieáp! Neáu aên nhö theá laø aên ñoà cuùng thí source), and if you can make an offering cuûa ngöôøi khoâng uoång vaäy— of your (own) food to all living beings as Mahakasyapa said: “World Honoured well as to all Buddhas and all members of One, I am not qualified to call on him to the Sangha, then you can take the food. inquire after his health. The reason is that Such a way of eating is beyond the once when I went begging for food in a troubles (of the worldly man) and the lane inhabited by poor people, absence of the troubles of Hinayana Vimalakirti came and said: “Hey, men); above the state of stillness (in Mahakasyapa, you are failing to make which Hinayana men abstain from eating) your kind and compassionate mind all- and the absence of stillness (of Mahayana embracing by begging from the poor men who eat while in the state of while staying away from the rich. serenity); and beyond both dwelling in the Mahakasyapa, in your practice of worldly state or in nirvana, while your impartiality, you should call on your donors reap neither great nor little merits, donors in succession (regardless of what they give being neither beneficial whether they are poor or rich). You nor harmful. This is correct entry upon should beg for food without the (ulterior) the Buddha path without relying on the idea of eating it. To wipe out the concept small way of sravakas. Mahakasyapa, if of rolling (food into a ball in the hand), you can so eat the food given you, your you should take it by the hand (i.e. eating shall not be in vain.” without the idea of how you take it). You • Baïch Theá Toân! Luùc ñoù con nghe oâng Duy should receive the food given without the Ma Caät noùi lôøi aáy toû ngoä ñöôïc ñieàu chöa idea of receiving anything. When töøng coù, caøng saâu khôûi taâm cung kính taát entering a village, you should regard it as caû caùc vò Boà Taùt. Con laïi nghó raèng: “Keû void like empty space. When seeing a danh gia naày coù bieän taøi trí tueä môùi ñöôïc form, you should remain indifferent to it. nhö theá! Ai nghe maø chaúng phaùt taâm Voâ When you hear a voice, you should thöôïng Chaùnh ñaúng Chaùnh giaùc? Töø aáy consider it (as meaningless as) an echo. ñeán nay, con chaúng coøn ñem haïnh Thanh When you smell an odor, take it for the Vaên, Bích Chi Phaät ñeå khuyeân daïy ngöôøi, wind (which has no smell). When you vì theá neân con khoâng kham laõnh ñeán thaêm eat, refrain from discerning the taste. beänh oâng—“World Honoured One, when Regard all touch as if you were realizing I listened to his words which I had never

heard before, I gave rise to profound gia, boïn luïc sö kia ñoïa, Ngaøi cuõng ñoïa reverence to all Bodhisattvas and thought, theo, môùi neân laáy moùn aên. Tu Boà Ñeà! ‘His wisdom and power of speech being Neáu Ngaøi vaøo nôi taø kieán, khoâng

ñeán bôø such, who will fail to develop a mind set giaùc, ôû nôi taùm naïn, ñoàng vôùi phieàn naõo, on supreme enlightenment?' Since then I lìa Phaùp thanh tònh, ngaøi ñöôïc voâ traùnh have refrained from urging people to tam muoäi, taát caû chuùng sanh cuõng ñöôïc follow the practices of sravakas and tam muoäi aáy, nhöõng ngöôøi thí cho Ngaøi pratyeka-buddhas. Hence, I am not chaúng goïi phöôùc ñieàn, nhöõng keû cuùng qualified to call on him to inquire after his döôøng cho Ngaøi ñoïa vaøo ba ñöôøng aùc, health." ngaøi cuøng vôùi ma naém tay nhau laøm baïn 4) TU BOÀ ÑEÀ—SUBHUTI: löõ, Ngaøi cuøng vôùi caùc ma vaø caùc traàn lao • Phaät baûo Tu Boà Ñeà: "OÂng ñi ñeán thaêm nhö nhau khoâng khaùc, ñoái vôùi taát caû beänh oâng Duy Ma Caät duøm ta."—The chuùng sanh maø coù loøng oaùn haän, khinh Buddha then said to Subhuti: "You call on baùng Phaät, cheâ bai Phaùp, khoâng vaøo soá Vimalakirti to enquire after his health on chuùng Taêng, hoaøn toaøn khoâng ñöôïc dieät my behalf." ñoä, neáu Ngaøi ñöôïc nhö theá môùi neân laáy • Tu Boà Ñeà baïch Phaät: "Baïch Theá Toân! moùn aên—Subhuti said: "World Honoured Con khoâng kham laõnh ñeán thaêm beänh oâng One, I am not qualified to call on him and ta. Vì sao? Nhôù laïi thuôû tröôùc, con vaøo enquire after his health. The reason is khaát thöïc nôi nhaø oâng, luùc ñoù tröôûng giaû that once when I went to his house Duy Ma Caät laáy caùi baùt cuûa con ñöïng ñaày begging for food, he took my bowl and côm roài noùi vôùi con raèng 'Thöa ngaøi Tu filled it with rice, saying: 'Subhuti, if your Boà Ñeà! Ñoái vôùi côm bình ñaúng, thì caùc mind set on eating is in the same state as Phaùp cuõng bình ñaúng, caùc Phaùp bình ñaúng when confronting all (other) things, and if thì côm cuõng bình ñaúng, ñi khaát thöïc nhö this uniformity as regards all things theá môùi neân laõnh moùn aên. Nhö Tu Boà Ñeà equally applies to (the act of) eating, you khoâng tröø daâm noâ si, cuõng khoâng chung can then beg for food and eat it. Subhuti, cuøng vôùi noù, khoâng hoaïi thaân maø theo if without cutting off carnality, anger and moät hình töôùng, khoâng döùt si aùi sanh ra stupidity you can keep from these (three) giaûi thoaùt, ôû töôùng nguõ nghòch maø ñaëng evils: if you do not wait for the death of giaûi thoaùt, khoâng môû cuõng khoâng buoäc, your body to achieve the oneness of all khoâng thaáy töù ñeá cuõng khoâng phaûi khoâng things; if you do not wipe out stupidity ñaéc quaû, khoâng phaûi phaøm phu cuõng and love in your quest of enlightenment khoâng phaûi rôøi phaøm phu, khoâng phaûi and liberation; if you can look into (the Thaùnh nhôn, khoâng phaûi khoâng Thaùnh underlying nature of) the five deadly sins nhôn, tuy laøm neân taát caû caùc Phaùp maø rôøi to win liberation, with at the same time no töôùng caùc Phaùp, theá môùi neân laáy moùn aên. idea of either bondage or freedom; if you Nhö Tu Boà Ñeà khoâng thaáy Phaät, khoâng give rise to neither the four noble truths nghe Phaùp, boïn luïc sö ngoaïi ñaïo kia nhö nor their opposites; if you do not hold both Phuù Lan Na Ca Dieáp, Maïc Daø Leâ Caâu Xa the concept of winning and not winning Leâ Töû, San Xaø Daï Tyø La Chi Töû, A Kyø the holy fruit; if you do not regard Ña Xyù Xaù Khaâm Ba La, Ca La Cöu Ñaø yourself as a worldly or unworldly man, Ca Chieân Dieân, Ni Kieàn Ñaø Nhaõ Ñeà Töû as a saint or not as a saint; if you perfect laø thaày cuûa Ngaøi. Ngaøi theo boïn kia xuaát all Dharmas while keeping away from the

concept of Dharmas, then can you receive naày hoûi Ngaøi, chöøng aáy Ngaøi coù sôï and eat the food. Subhuti, if you neither chaêng?' Con ñaùp: "Khoâng sôï!" Tröôûng see the Buddha nor hear the Dharma; if giaû Duy Ma Caät laïi noùi: "Taát caû caùc Phaùp the six heterodox teachers, Purana- nhö töôùng huyeãn hoùa, ngaøi khoâng neân coù kasyapa, Maskari-gosaliputra, Yanjaya- taâm sôï seät. Vì sao? Vì taát caû lôøi noùi naêng vairatiputra, Ajita-kesakambala, Kakuda- khoâng lìa töôùng huyeãn hoùa, chí nhö ngöôøi katyayana and Nirgrantha-jnatiputra are trí khoâng chaáp vaøo vaên töï, neân khoâng sôï. regarded impartially as your own teachers Vì sao theá? Taùnh vaên töï voán ly, khoâng coù and if, when they induce leavers of home vaên töï ñoù laø giaûi thoaùt. Töôùng giaûi thoaùt into heterodoxy, you also fall with the ñoù laø caùc Phaùp vaäy."—"World Honoured latter; then you can take away the food One, I was dumbfounded when I heard his and eat it. If you are (unprejudiced words, which were beyond my reach, and about) falling into heresy and regard to which I found no answer. Then I left yourself as not reaching the other shore the bowl of rice and intended to leave his (of enlightenment); if you are house but Vimalakirti said: 'Hey, Subhuti, unprejudiced about the eight sad take the bowl of rice without fear. Are conditions and regard yourself as not free you frightened when the Tathagata makes from them; if you are unprejudiced about an illusory man ask you questions? I defilements and relinquish the concept of replied: 'No.' He then continued: 'All pure living; if when you realize samadhi things are illusory and you should not fear in which there is absence of debate or anything. Why? Because words and disputation, all living beings also achieve speech are illusory. So all wise men do it; if your donors of food are not regarded not cling to words and speech, and this is (with partiality) as (cultivating) the field why they fear nothing. Why? Because of blessedness; if those making offerings words and speech have no independent to you are partially looked on as also nature of their own and, when they are no falling into the three evil realms of more, you are liberated. This liberation existence; if you impartially regard will free you from all bondage.' demons as your companions without • Khi oâng Duy Ma Caät noùi Phaùp aáy roài, hai differentiating between them as well as traêm Thieân töû ñöôïc Phaùp nhaõn thanh tònh. between other forms of defilement; if you Vì theá neân con khoâng kham laõnh ñeán are discontented with all living beings, thaêm beänh oâng."—"When Vimalakirti defame the Buddha, break trí law expounded the Dharma two hundred sons (Dharma), do not attain the holy rank and of devas realized the Dharma eye. Hence fail to win liberation; then you can take I am not qualified to call on him to inquire away the food and eat it. after his health." • Baïch Theá Toân! Luùc ñoù con nghe nhöõng 5) PHUÙ LAÂU NA—PURUNA: lôøi aáy roài môø mòt khoâng bieát laø noùi gì, • Phaät baûo Phuù Laâu Na Di Ña La Ni Töû: cuõng khoâng bieát laáy lôøi chi ñaùp, con lieàn "OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät ñeå baùt laïi muoán ra khoûi nhaø oâng. OÂng duøm toâi."—The Buddha then said to Duy Ma Caät noùi 'Thöa Ngaøi Tu Boà Ñeà! Purnamaitrayaniputra: "You call on Ngaøi laáy baùt chôù sôï! YÙ Ngaøi nghó sao? Vimalakirti to enquire after his health on Nhö Phaät bieán ra moät ngaøn ngöôøi huyeãn my behalf." hoùa vaø neáu ngöôøi huyeãn hoùa

ñoù ñem vieäc • Phuù Laâu Na baïch Phaät: “Baïch Theá Toân!

Con khoâng kham laõnh ñeán thaêm beänh oâng print of an ox’s foot; do not liken sunlight ta. Vì sao? Nhôù laïi tröôùc kia con ôû trong to the dim glow of a firefly. röøng lôùn, döôùi coäi caây noùi Phaùp cho Tyø Purnamaitryaniputra, these bhiksus have Kheo môùi hoïc, luùc ñoù oâng Duy Ma Caät long ago developed the Mahayana mind ñeán baûo con: “Thöa Phuù Laâu Na! Ngaøi but they now forget all about it; how can neân nhaäp ñònh tröôùc ñeå quan saùt taâm ñòa you teach them Hinayana? Wisdom as cuûa nhöõng ngöôøi naày, roài sau môùi noùi ñeán taught by Hinayana is shallow; it is like a noùi Phaùp. Ngaøi chôù ñem moùn aên dô ñeå blind man who cannot discern the sharp trong baùt baùu, phaûi bieát roõ taâm nieäm cuûa from the dull roots of living beings.” caùc vò Tyø Kheo naày, chôù cho ngoïc löu ly • Luùc baáy giôø oâng Duy Ma Caät lieàn nhaäp ñoàng vôùi thuûy tinh. Ngaøi khoâng bieát ñöôïc tam muoäi (chaùnh ñònh) laøm cho nhöõng vò caên nguyeân cuûa chuùng sanh, chôù neân Tyø Kheo ñoù bieát ñöôïc kieáp tröôùc cuûa duøng Phaùp Tieåu Thöøa maø phaùt khôûi cho mình ñaõ töøng ôû nôi 500 Ñöùc Phaät vun hoï, nhöõng ngöôøi kia töï khoâng coù tì veát, troàng caùc coäi ñöùc, hoài höôùng veà ñaïo Voâ chôù laøm cho hoï coù tì veát, hoï muoán ñi thöôïng Chaùnh ñaúng Chaùnh giaùc, lieàn ñoù ñöôøng lôùn, chôù chæ loái nhoû. Ngaøi chôù neân roãng suoát trôû laïi ñaëng boån taâm Ñaïi Thöøa. ñem bieån lôùn ñeå vaøo daáu chôn traâu, chôù Khi aáy caùc vò Tyø Kheo cuùi ñaàu ñaûnh leã cho aùnh saùng maët trôøi ñoàng vôùi löûa ñom nôi chôn oâng Duy Ma Caät, oâng lieàn nhaân ñoùm. Ngaøi Phuù Laâu Na! Nhöõng vò Tyø ñoù noùi Phaùp laøm cho taát caû khoâng coøn Kheo naày ñaõ phaùt taâm Ñaïi Thöøa töø laâu, thoái lui nôi ñaïo Voâ thöôïng Boà Ñeà—At giöõa chöøng queân laõng, nay sao laïi laáy that time, Vimalakirti entered the state of Phaùp Tieåu Thöøa daãn daïy hoï? Toâi xem samadhi and caused the bhiksus to haøng Tieåu Thöøa trí hueä caïn côït cuõng nhö remember their former lives when they ngöôøi muø, khoâng phaân bieät ñöôïc caên taùnh had met five hundred Buddhas and had lôïi ñoän cuûa chuùng sanh— then planted seeds of excellent virtues, Purnamaitrayaniputra said: “World which they had dedicated to their quest of Honoured One, I am not qualified to call supreme enlightenment; they instantly on him and enquire after his health. This awakened to their past and recovered is because when I was once in a grove their fundamental minds. They at once and was expunding the Dharma under a bowed with their heads at the feet of tree to a group of newly initiated bhiksus, Vimalakirti, who then expounded the Vimalakirti came and said: “Hey, Dharma to them; they resumed their Purnamaitraynaiputra, you should first quest of supreme enlightenment without enter the state of samadhi to examine the backsliding. minds of your listeners before expounding • Con nghó haøng Thanh Vaên nhö con khoâng the Dharma to them. Do not put rotten quaùn ñöôïc caên cô cuûa ngöôøi, khoâng neân food in precious bowls. You should know noùi Phaùp. Vì theá con khoâng kham laõnh their minds and do not take their precious ñeán thaêm beänh oâng—I think that crystal for (ordinary) glass. If you do not Sravakas, who do not know how to look know their propensities, do not teach into the roots of their listeners, should not them Hinayana. They have no

wounds, so expound the Dharma. Hence, I am not do not hurt them. To those who want to qualified to call on Vimalakirti to inquire tread the wide path, do not show narrow after his health. tracks. Do not enclose the great sea in the 6) MA HA CA CHIEÂN DIEÂN—

MAHAKATYAYANA: basically are not what they seem to be, • Phaät baûo Ma Ha Ca Chieân Dieân: “OÂng they cannot be subject to extinction now; ñeán thaêm beänh oâng Duy Ma Caät duøm this is what nirvana means. toâi.”—The Buddha then said to • Sau khi oâng Duy Ma Caät noùi Phaùp aáy Mahakatyayana: “You go to Vimalakirti xong, caùc Tyø Kheo kia taâm ñöôïc giaûi to enquire after his health on my behalf.” thoaùt. Vì theá, neân con khoâng kham laõnh • Ca Chieân Dieân baïch Phaät: “Baïch Theá ñeán thaêm beänh oâng—After Vimalakirti Toân! Con khoâng kham laõnh ñeán thaêm had expounded the Dharma, the bhiksus beänh oâng ta. Vì sao? Nhôù laïi luùc tröôùc, present succeeded in liberating their Phaät noùi löôïc qua yeáu chæ caùc Phaùp cho minds. Hence, I am not qualified to call caùc Tyø Kheo nghe, sau khi ñoù, con dieãn on him and inquire after his health. noùi laïi nghóa aáy, laø nhöõng nghóa voâ 7) A NA LUAÄT—ANIRUDDHA: thöôøng, khoå, khoâng, voâ ngaõ, vaø tòch dieät. • Phaät baûo A Na Luaät: “OÂng ñi ñeán thaêm Luùc baáy giôø oâng Duy Ma Caät ñeán noùi vôùi beänh oâng Duy Ma Caät duøm ta.”—The con raèng: ‘Thöa ngaøi Ca Chieân Dieân! Buddha then said to Aniruddha: “You call Ngaøi chôù neân ñem taâm haïnh sanh dieät maø on Vimalakirti to inquire after his health noùi Phaùp thöïc töôùng. Ngaøi Ca Chieân on my behalf.” Dieân! Caùc Phaùp roát raùo khoâng sanh, • A Na Luaät baïch Phaät: “Baïch Theá Toân! khoâng dieät, laø nghóa voâ thöôøng, naêm aám Con khoâng kham laõnh ñeán thaêm beänh oâng roãng khoâng, khoâng choã khôûi nghóa khoå; ta. Vì sao? Nhôù laïi luùc tröôùc con ñi kinh caùc Phaùp roát raùo khoâng coù, laø nghóa haønh ôû moät choã noï, khi aáy coù vò Phaïm khoâng; ngaõ vaø voâ ngaõ khoâng hai, laø nghóa Vöông teân Nghieâm Tònh, cuøng vôùi moät voâ ngaõ; Phaùp tröôùc khoâng sanh, nay cuõng muoân Phaïm Vöông khaùc, phoùng aùnh saùng khoâng dieät, laø nghóa tòch dieät.”— trong saïch röïc rôõ ñeán choã con cuùi ñaàu leã Mahakatyayana said: “World Honoured vaø hoûi, ‘Thöa ngaøi A Na Luaät! Thieân One, I am not qualified to call on him and nhaõn cuûa ngaøi thaáy xa ñöôïc bao nhieâu?’ inquire after his health. For once after Con lieàn ñaùp, ‘Nhôn giaû, toâi thaáy coõi Tam the Buddha had expounded the essential thieân Ñaïi thieân Theá giôùi cuûa Phaät Thích aspects of the Dharma to a group of Ca Maâu Ni ñaây nhö thaáy traùi Am ma laëc bhiksus, I followed Him to explain to trong baøn tay vaäy.’ Luùc ñoù oâng Duy Ma them the meanings of impermanence, Caät ñeán noùi vôùi con, ‘Thöa ngaøi A Na suffering, voidness, egolessness and Luaät! Thieân nhaõn cuûa ngaøi thaáy ñoù laøm ra nirvana. “Vimalakirti came and said: töôùng maø thaáy hay laø khoâng laøm ra töôùng ‘Hey, Mahakatyayana, do not use your maø thaáy? Neáu nhö laøm ra töôùng maø thaáy mortal mind to preach immortal reality. thì khaùc gì nguõ thoâng cuûa ngoaïi ñaïo? Neáu Mahakatyayana, all things are khoâng laøm ra töôùng maø thaáy thì laø voâ vi , fundamentally above creation and leõ ra khoâng thaáy chöù?’ Baïch Theá Toân! destruction; this is what impermanence Luùc aáy con nín laëng.”—Aniruddha

said: means. The five aggregates are perceived “World Honoured One, I am not qualified as void and not arising; this is what to call on him and inquired after his suffering means. All things are basically health. For once when I was walking non-existent; this is what voidness means. about while meditating to prevent Ego and its absence are not a duality; this sleepiness, a Brahma called, ‘The is what egolessness means. All things Gloriously Pure’, together with an

entourage of ten thousand devas sent off disappeared. This is why I am not rays of light, came to my place, bowed qualified to call on him to inquire after his their heads to salute me and asked: ‘How health.” far does your deva eye see?’ I replied: 8) ÖU BA LI—UPALI: ‘Virtuous one, I see the land of • Phaät baûo Öu Ba Li: “OÂng ñi ñeán thaêm Sakyamuni Buddha in the great beänh oâng Duy Ma Caät duøm ta.”—The chiliocosm like an amala fruit held in my Buddha then said to Upali: “You call on hand.’ Vimalakirti (suddenly) came and Vimalakirti to inquire after his health on said: ‘Hey, Aniruddha, when your deva my behalf.” eye sees, does it see form or • Öu Ba Li baïch Phaät: “Baïch Theá Toân! Con formlessness? If it sees form, you are no khoâng kham laõnh ñeán thaêm beänh oâng ta. better than those heretics who have won Vì sao? Con nhôù laïi ngaøy tröôùc coù hai vò five supernatural powers. If you see Tyø Kheo phaïm luaät haïnh, laáy laøm hoå formlessness, your deva eye is non-active theïn, khoâng daùm hoûi Phaät, ñeán hoûi con (wu wei) and should be unseeing.’ raèng, ‘Daï thöa ngaøi Öu Ba Li! Chuùng toâi “World Honoured One, I kept silent.” phaïm luaät thaät laáy laøm hoå theïn, khoâng • Caùc vò Phaïm Thieân nghe oâng Duy Ma Caät daùm hoûi Phaät, mong nhôø ngaøi giaûi roõ choã noùi lôøi aáy roài ñaëng choã chöa töøng coù, lieàn nghi hoái cho chuùng toâi ñöôïc khoûi toäi aáy.’ laøm leã hoûi oâng raèng: “Baïch ngaøi ôû trong Con lieàn y theo phaùp, giaûi noùi cho hai ñôøi ai laø ngöôøi coù chôn thieân nhaõn?”— vò—Upali said: “World Honoured One, I And the devas praised Vimalakirti for am not qualified to call on Vimalakirti to what they had not heard before, They inquire after his health. For once, two then paid reverence and asked him: ‘Is bhiksus broke the prohibitions, and being there anyone in this world who has shameful of their sins, they dared not call realized the real deva eye?” on the Buddha. They came to ask me: • Tröôûng giaû Duy Ma Caät ñaùp: “Coù Phaät ‘Upali, we have broken the Theá Toân ñöôïc chôn Thieân nhaõn, thöôøng ôû commandments and are ashamed of our tam muoäi, thaáy suoát caùc coõi Phaät khoâng sins, so we dare not ask the Buddha about coù hai töôùng.”—Vimalakirti replied: this and come to you. Please teach us the “There is the Buddha who has realized rules of repentance so as to wipe out our the real deva eye; He is always in the sins.’ I then taught them the rules of state of samadhi and sees all Buddha repentance. lands without (giving rise to) the duality • Baáy giôø oâng Duy Ma Caät ñeán noùi vôùi con: (of subjective eye and objective form).” ‘Thöa ngaøi Öu Ba Li, ngaøi chôù keát theâm • Khi aáy Nghieâm Tònh Phaïm Vöông cuøng toäi cho hai vò Tyø Kheo naày, phaûi tröø döùt quyeán thuoäc naêm traêm Phaïm Vöông ñeàu ngay, chôù laøm roái loaïn loøng hoï. Vì sao? phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh Vì toäi taùnh kia khoâng ôû trong, khoâng ôû giaùc, ñaûnh leã döôùi chaân oâng Duy Ma Caät ngoaøi, khoâng ôû khoaûng giöõa.

Nhö lôøi Phaät roài boãng nhieân bieán maát. Vì theá, con ñaõ daïy: ‘Taâm nhô neân chuùng sanh nhô, khoâng kham laõnh ñeán thaêm beänh oâng—At taâm saïch neân chuùng sanh saïch.’ Taâm that time, Brahma and five hundred of his cuõng khoâng ôû trong, khoâng ôû ngoaøi, relatives developed the anuttara-samyak- khoâng ôû khoaûng giöõa. Taâm kia nhö theá sambodhi mind; they bowed their heads at naøo, toäi caáu cuõng nhö theá aáy. Caùc phaùp Vimalakirti’s feet and suddenly cuõng theá, khoâng ra ngoaøi chôn nhö. Nhö

ngaøi Öu Ba Li, khi taâm töôùng ñöôïc giaûi of a thought. They all derive from false thoaùt thì coù toäi caáu chaêng?’ Con ñaùp: views and are like a dream and a flame, ‘Khoâng.” OÂng Duy Ma Caät noùi: ‘Taát caû the moon in water, and an image in a chuùng sanh taâm töôùng khoâng nhô cuõng mirror for they are born from wrong nhö theá! Thöa ngaøi Öu Ba Li! Voïng töôûng thinking. He who understands this is laø nhô, khoâng voïng töôûng laø saïch; ñieân called a keeper of the rules of discipline ñaûo laø nhô, khoâng ñieân ñaûo laø saïch; chaáp and he who knows it is called a skillful ngaõ laø nhô, khoâng chaáp ngaõ laø saïch. Ngaøi interpreter (of the precepts).’ Öu Ba Li! Taát caû phaùp sanh dieät khoâng • Luùc ñoù hai vò Tyø Kheo khen raèng: “Thaät döøng, nhö huyeãn, nhö chôùp; caùc Phaùp laø böïc thöôïng trí! Ngaøi Öu Ba Li naày khoâng chôø nhau cho ñeán moät nieäm khoâng khoâng theå saùnh kòp. Ngaøi laø böïc giöõ luaät döøng; caùc Phaùp ñeàu laø voïng kieán, nhö hôn heát maø khoâng noùi ñöôïc.”—At that chieâm bao, nhö naéng dôïn, nhö traêng döôùi time, the two bhiksus declared: ‘What a nöôùc, nhö boùng trong göông, do voïng supreme wisdom which is beyond the töôûng sanh ra. Ngöôøi naøo bieát nghóa naày reach of Upali who cannot expound the goïi laø giöõ luaät, ngöôøi naøo roõ nghóa naày highest principle of discipline and goïi laø kheùo hieåu.’”—At that time, morality?’ Vimalakirti came and said: ‘Hey, Upali, • Con ñaùp raèng: “Tröø Ñöùc Nhö Lai ra, chöa do not aggravate their sins which you coù böïc Thanh Vaên vaø Boà Taùt naøo coù theå should wipe out at once without further cheá phuïc ñöôïc choã nhaïo thuyeát bieän taøi disturbing their minds. Why? Because the cuûa oâng Duy Ma Caät. Trí tueä oâng thoâng nature of sin is neither within nor without, suoát khoâng löôøng.”—I said: ‘Since I left nor in between. As the Buddha has said, the Buddha I have not met a sravaka or a living beings are impure because their Bodhisattva who can surpass his rhetoric, mind are impure; if their minds are pure, for his great wisdom and perfect they are all pure. And, mind also is enlightenment have reached such a high neither within nor without nor in between. degree.’ Their minds being such, so, are their sins. • Khi aáy, hai vò Tyø Kheo döùt heát nghi hoái, Likewise all things do not go beyond phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh (their ) suchness. Upali, when your mind giaùc vaø phaùt nguyeän raèng: “Nguyeän laøm is liberated, is there any remaining cho taát caû chuùng sanh ñeàu ñöôïc bieän taøi impurity?’ I replied: ‘There will be no nhö vaäy.” Vì theá neân con khoâng kham more.’ He said: ‘Likewise, the minds of laõnh ñeán thaêm beänh oâng—Thereupon, the all living beings are free from impurities. two bhiksus got rid of their doubts and Upali, false thoughts are impure and the repentance, set their mind on the quest of absence of false thoughts is purity. supreme enlightenment and

took the vow Inverted (ideas) are impure and the to make all living beings acquire the same absence of inverted (ideas) is purity. power of speech. Hence, I am not Clinging to ego is impure and non- qualified to call on Vimalakirti and clinging to ego is purity. Upali, all inquire after his health. phenomena rise and fall without staying 9) LA HAÀU LA—RAHULA: (for an instant) like an illusion and • Phaät baûo La Haàu La: "OÂng ñi ñeán thaêm lightning. All phenomena do not wait for beänh oâng Duy Ma Caät duøm ta."—The one another and do not stay for the time Buddha then said to Rahula: "You go to

Vimalakirti to inquire after his health on that derive from leaving home. Why? my behalf." Because home-leaving bestows neither • La Haàu La baïch Phaät: "Baïch Theá Toân! advantage nor good merits. Only when Con khoâng kham laõnh ñeán thaêm beänh oâng speaking of the worldly (way of life) can ta. Vì sao? Nhôù luùc tröôùc kia, caùc tröôûng you talk about advantage and merits. For giaû töû ôû thaønh Tyø Xaù Ly ñeán choã con cuùi home-leaving is above the worldly, and ñaàu laøm leã hoûi raèng: 'Thöa ngaøi La Haàu the transcendental is beyond advantage La, ngaøi laø con cuûa Phaät vì ñaïo boû ngoâi and merits. Rahula, home-leaving is Chuyeån Luaân Thaùnh Vöông maø xuaát gia, beyond thisness, thatness and in between; vieäc xuaát gia ñoù coù nhöõng lôïi ích gì?' Con is above the sixty-two wrong views, and lieàn ñuùng theo Phaùp maø noùi söï lôïi ích cuûa abides in (the state of) nirvana. It is coâng ñöùc xuaát gia. Luùc ñoù, oâng Duy Ma praised by all wise men and practiced by Caät ñeán noùi vôùi con raèng: 'Thöa La Haàu all saints. It overcomes all demons; La! Ngaøi khoâng neân noùi caùi lôïi cuûa coâng liberates from the five realms of ñöùc xuaát gia. Vì sao? Khoâng lôïi, khoâng existence; purifies the five kinds of eyes; coâng ñöùc, môùi thaät laø xuaát gia. Veà Phaùp helps realize the five spiritual powers and höõu vi coù theå noùi laø coù lôïi, coù coâng ñöùc, sets up the five spiritual faculties; coøn xuaát gia laø phaùp voâ vi, trong Phaùp voâ releases from earthly grievances; keeps vi khoâng lôïi, khoâng coâng ñöùc. La Haàu La! from varied evils (derived from a mixed Vaû chaêng xuaát gia laø khoâng kia, khoâng mind); frees from the unreality of names ñaây, cuõng khoâng ôû chính giöõa; ly saùu and terms; gets out of the mud (of möôi hai moùn kieán chaáp, ôû nôi Nieát Baøn, defilement); relieves from all bondages, laø choã nhaän cuûa ngöôøi trí, choã laøm cuûa wipes out the duality of subject and object böïc Thaùnh, haøng phuïc caùc ma, khoûi nguõ and all responsiveness and disturbances; ñaïo, saïch nguõ nhaõn, ñaëng nguõ löïc, laäp it gives inner joy; protects all living nguõ caên, khoâng laøm naõo ngöôøi khaùc, rôøi beings; dwells in serenity and guards caùc taïp aùc, deïp caùc ngoaïi ñaïo, vöôït khoûi against all wrongs. If all this can be giaû danh, ra khoûi buøn laày; khoâng bò raøng achieved, this is true home-leaving.' buoäc, khoâng ngaõ sôû, khoâng choã thoï, • Khi aáy oâng Duy Ma Caät baûo caùc tröôûng khoâng roái loaïn trong loøng, öa hoä trôï yù giaû töû: "Caùc ngöôi nay ôû trong Chaùnh ngöôøi khaùc, tuøy thieàn ñònh, rôøi caùc loãi. Phaùp neân cuøng nhau xuaát gia. Vì sao? Neáu ñöôïc nhö theá môùi thaät laø xuaát Phaät ra ñôøi khoù gaëp."—Vimalakirti then gia.'"—Rahula said: "World Honoured said to the sons of the elders: 'During this One, I am not qualified to call on him and period of correct

Dharma, you should inquire after his health. For once the sons leave home to join the Sangha. Why? of the elders at Vaisali came to my place Because it is very difficult to have the and bowed to salute me, saying: 'Rahula, good fortune of living in the Buddha-age.' you are the Buddha's son and left the • Caùc tröôûng giaû töû noùi: "Thöa cö só, chuùng throne to search for the truth; what toâi nghe Phaät daïy 'Cha meï khoâng cho, advantage derives from leaving home? I khoâng ñöôïc xuaát gia.'"—The sons of the then spoke of the advantage of earning elders replied: 'Venerable Upasaka, we merits that so derive. Vimalakirti came have heard the Buddha said that one and said: "Hey, Rahula, you should not cannot leave home without the consent of speak of the advantage of earning merits one's parents.'

• OÂng Duy Ma Caät noùi: "Phaûi, caùc ngöôi slightly indisposed and wants some cow neáu phaùt taâm Voâ thöôïng Boà Ñeà, ñoù chính milk; this is why I have come here.' laø xuaát gia, ñoù chính laø ñuû Giôùi Phaùp."— • OÂng Duy Ma Caät noùi: "Thoâi thoâi! Ngaøi A Vimalakirti said: 'Yes, it is so, but you Nan chôù noùi lôøi aáy! Thaân Nhö Lai laø theå will really leave home the moment you kim cang, caùc aùc ñaõ döùt, caùc laønh khaép develop a mind set on the quest of nhoùm, coøn coù beänh gì, coøn coù naõo gì? Im supreme enlightenment (anuttara- laëng böôùc ñi, ngaøi A Nan! Chôù coù phæ samyak-sambodhi), which completes your baùng Nhö Lai, chôù cho ngöôøi khaùc nghe home-leaving.' lôøi noùi thoâ aáy, chôù laøm cho caùc trôøi oai • Baáy giôø ba möôi hai vò tröôûng giaû töû ñeàu ñöùc lôùn vaø caùc Boà Taùt töø Tònh Ñoä phöông phaùt taâm Voâ thöôïng Boà ñeà. Vì theá, neân khaùc ñeán ñaây nghe ñöôïc lôøi aáy! Ngaøi A con khoâng kham laõnh ñeán thaêm beänh Nan! Chuyeån Luaân Thaùnh Vöông coù ít oâng—At that time, all the thirty-two sons phöôùc baùu coøn khoâng taät beänh, huoáng chi of the elders developed the anuttara- Nhö Lai phöôùc baùu nhieàu hôn taát caû ñaáy samyak-sambodhi mind. This is why I am ö? Haõy ñi ngaøi A Nan! Chôù laøm cho not qualified to call on Vimalakirti and chuùng toâi chòu söï nhuïc ñoù, haøng ngoaïi inquire after his health." ñaïo Phaïm chí neáu nghe lôøi aáy, chaéc seõ 10) A NAN—ANANDA: nghó raèng 'Sao goïi laø Thaày, beänh cuûa • Phaät baûo A Nan: "OÂng ñi ñeán thaêm beänh mình khoâng cöùu noåi maø cöùu ñöôïc beänh oâng Duy Ma Caät duøm ta."—The Buddha ngöôøi khaùc ö?' Neân leùn ñi mau, chôù ñeå then said to Ananda: "You call on cho ngöôøi nghe! Ngaøi A Nan! Phaûi bieát Vimalakirti and inquire after his health on thaân Nhö Lai, chính laø Phaùp thaân, khoâng my behalf." phaûi thaân tö duïc, Phaät laø böïc Theá Toân hôn • A Nan baïch Phaät: "Baïch Theá Toân! Con heát ba coõi, thaân Phaät laø voâ laäu, caùc laäu ñaõ khoâng kham laõnh ñeán thaêm beänh oâng ta. heát, thaân Phaät laø voâ vi, khoâng maéc vaøo Vì sao? Nhôù laïi luùc tröôùc, Theá Toân thaân caùc soá löôïng, thaân nhö theá coøn coù beänh hôi coù beänh phaûi duøng söõa boø, con caàm gì?"—Vimalakirti said: 'Stop, Ananda, baùt ñeán ñöùng tröôùc cöûa nhaø ngöôøi Ñaïi Baø stop speaking these words. The La Moân. Luùc aáy oâng Duy Ma Caät ñeán Tathahata's body is as strong as a baûo con: 'Naøy A Nan! Laøm gì caàm baùt diamond for He has cut off all evils and ñöùng ñaây sôùm theá?'"—Ananda replied: has achieved all good. What kind of "World Honoured One, I am not qualified indisposition and trouble does He still to

call on him to inquire after his health. have? Ananda, do not slander the This is because once when the World Tathagata and do not let other people Honoured One had a slight indisposition hear such coarse language. Do not let the and needed some cow milk, I took a bowl god (devas) as well as the Bodhisattvas of and went to a Brahmin family where I other pure lands hear about it. Ananda, stood at the door. Vimalakirti came and world ruler (cakravarti) who has asked me: 'Why are you out so early accumulated only a few small merits is holding a bowl in your hand?" already free from all ailments; how much • Con ñaùp: "Cö só, Theá Toân thaân hôi coù more so is the Tathagata who has earned beänh phaûi duøng söõa boø, neân toâi ñeán ñaây countless merits and has achieved all xin söõa."—I replied: 'Venerable moral excellences? Go away, Ananda, do Upasaka, the World Honoured One is not cover us all with shame. If the

Brahmins heard you they would say: ngöôøi ñeàu ñoái tröôùc Phaät trình baøy choã "How can this man be a saviour if he boån duyeân cuûa mình, vò naøo cuõng khen cannot cure his own illness; how can he ngôïi, thuaät laïi nhöõng lôøi cuûa oâng Duy Ma pretend to heal the sick?" Get away Caät vaø ñeàu noùi: "Khoâng kham laõnh ñeán unnoticed and quickly and do not let thaêm beänh oâng ta."—Thus each of the others hear what you have said. Ananda, five hundred chief disciples related his you should know that the body of the encounter with Vimalakirti and declined Tathagata is the Dharmakaya and does to call on him to inquire after his health. not come from (the illusion of) thought and desire. The Buddha is the World Honoured One (Bhagavat); His body is CHÖÔNG BOÁN—CHAPTER FOUR above and beyond the three realms (of desire, form and beyond form) and is PHAÅM BOÀ TAÙT—THE outside the stream of transmigratory BODHISATTVAS suffering. The Buddha body is 1) DI LAËC BOÀ TAÙT—MAITREYA: transcendental (we wei) and is beyond • Luùc baáy giôø Phaät baûo Boà Taùt Di Laëc: destiny. How then can such a body be "OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät ill?' duøm ta."—The Buddha then said to • Baïch Theá Toân! Luùc ñoù con thaät quaù hoå Maitreya Bodhisattva: "You go to theïn khoâng leõ con gaàn Phaät maø nghe laàm Vimalakirti to inquire after his health on ö? Con lieàn nghe treân hö khoâng coù tieáng my behalf." noùi raèng: "A Nan! Ñuùng nhö lôøi cö só ñaõ • Di Laëc baïch Phaät: "Baïch Theá Toân! Con noùi, chæ vì Phaät öùng ra ñôøi aùc ñuû naêm moùn khoâng kham laõnh ñeán thaêm beänh oâng ta. tröôïc neân hieän ra vieäc aáy, ñeå ñoä thoaùt Vì sao? Nhôù laïi luùc tröôùc con noùi haïnh chuùng sanh thoâi. A Nan! Haõy ñi laáy söõa 'baát thoái chuyeån,' cho vò Thieân Vöông ôû chôù coù theïn."—World Honoured One, his coõi trôøi Ñaâu Suaát vaø quyeán thuoäc cuûa word covered me with shame and I asked ngöôøi, luùc aáy oâng Duy Ma Caät ñeán noùi myself if I had not wrongly understood vôùi con raèng: 'Ngaøi Di Laëc! Theá Toân thoï the Buddha's order. At that time, a voice kyù cho ngaøi moät ñôøi seõ ñöôïc quaû Voâ was heard in the air above, saying: thöôïng Chaùnh ñaúng Chaùnh giaùc, ñoù laø ñôøi 'Ananda, the Upasaka is right, but since naøo maø ngaøi ñöôïc thoï kyù? Ñôøi quaù khöù the Buddha appears in the five kasaya (or chaêng? Ñôøi vò lai chaêng? Ñôøi hieän taïi periods of turbidity on earth), He uses this chaêng? Neáu laø ñôøi quaù khöù

thôøi quaù khöù (expedient) method (upaya) to liberate ñaõ qua. Neáu laø ñôøi vò lai thôøi vò lai chöa living beings. Ananda, go and beg for the ñeán. Neáu laø ñôøi hieän taïi thôøi hieän taïi cow milk without shame.' khoâng döøng truï. Nhö Phaät noùi: "Naày Tyø • Baïch Theá Toân! OÂng Duy Ma Caät trí tueä Kheo! Nhö oâng ngay baây giôø cuõng sanh, bieän taøi döôøng aáy, cho neân con khoâng cuõng giaø, cuõng cheát!" Neáu duøng voâ sanh kham laõnh ñeán thaêm beänh oâng ta—World maø ñöôïc thoï kyù, thì voâ sanh töùc laø chaùnh Honoured One, Vimalakirti's wisdom and vò, ôû trong chaùnh vò cuõng khoâng thoï kyù, power of speech being such, I am really cuõng khoâng ñöôïc quaû Voâ thöôïng Chaùnh not qualified to call on him to inquire ñaúng Chaùnh giaùc. Theá naøo Di Laëc ñöôïc after his health." thoï kyù moät ñôøi ö? Laø töø "Nhö" sanh maø • Nhö vaäy, naêm traêm vò ñaïi ñeä töû moãi ñöôïc thoï kyù, maø Nhö khoâng coù sanh. Neáu

töø Nhö dieät ñöôïc thoï kyù, maø Nhö khoâng saùnh laø Boà Ñeà, vì khoâng theå thí duï; vi coù dieät. Taát caû chuùng sanh ñeàu Nhö, caùc dieäu laø Boà Ñeà, vì caùc Phaùp khoù bieát— Thaùnh Hieàn cuõng Nhö, cho ñeán Di Laëc Maitreya replied: "World Honoured One, cuõng Nhö. Neáu Di Laëc ñöôïc thoï kyù, taát caû I am not qualified to call on him and chuùng sanh cuõng phaûi ñöôïc thoï kyù. Vì inquire after his health. The reason is that sao? Vì Nhö khoâng hai khoâng khaùc. Neáu once when I was expounding to the deva- Di Laëc ñöôïc quaû Voâ thöôïng Chaùnh ñaúng king and his retinue in the Tusita heaven Chaùnh giaùc, taát caû chuùng sanh cuõng ñeàu the never-receding stage (of Bodhisattva ñöôïc. Vì sao? Taát caû chuùng sanh chính laø development into Buddhahood) töôùng Boà Ñeà. Neáu Di Laëc ñöôïc dieät ñoä, Vimalakirti came and said to me: taát caû chuùng sanh cuõng phaûi dieät ñoä. Vì 'Maitreya, when the World Honoured sao? Chö Phaät bieát taát caû chuùng sanh roát One predicted your future attainment of raùo vaéng laëng, chính laø töôùng Nieát Baøn, supreme enlightenment (anuttara-sayak- chaúng coøn dieät nöõa. Cho neân Di Laëc, chôù sambodhi) in one lifetime, tell me in duøng phaùp ñoù daïy baûo caùc Thieân töû, thaät which life, whether in the past, future or khoâng coù chi phaùt taâm Voâ thöôïng Chaùnh present, did or will you receive His ñaúng Chaùnh giaùc, cuõng khoâng coù chi thoái prophecy? If it was in your past life, that lui. Ngaøi Di Laëc! Phaûi laøm cho caùc vò has gone; if it will be in your future life, Thieân töû naày boû choã kieán chaáp phaân bieät that has not yet come; and if it is in your Boà Ñeà. Vì sao? Boà Ñeà khoâng theå duøng present life, that does not stay. As the thaân ñöôïc, khoâng theå duøng taâm ñöôïc. Buddha once said: 'O bhiksus, you are Tòch dieät laø Boà Ñeà, vì dieät caùc töôùng; born, are aging and are dying chaúng nhaän xeùt laø Boà Ñeà, vì ly caùc simultaneously at this very moment'; if duyeân; chaúng hieän haïnh laø Boà Ñeà, vì you received His prophecy in a lifeless khoâng ghi nhôù; ñoaïn laø Boà Ñeà, vì boû caùc (state), the latter is prediction (of your kieán chaáp; ly laø Boà Ñeà, vì lìa caùc voïng future Buddhahood) nor realization of töôûng; chöôùng laø Boà Ñeà, vì ngaên caùc supreme enlightenment. How then did nguyeän; baát nhaäp laø Boà Ñeà, vì khoâng you receive the prediction of your tham ñaém; thuaän laø Boà Ñeà, vì thuaän chôn attainment of Buddhahood in one nhö; truï laø Boà Ñeà, vì truï phaùp taùnh;

ñeán lifetime? Or did you receive it in the laø Boà Ñeà, vì ñeán thöïc teá; baát nhò laø Boà absolute state (thatness or tathata) of Ñeà, vì ly yù phaùp; bình ñaúng laø Boà Ñeà, vì either birth or death? If you receive it in ñoàng hö khoâng; voâ vi laø Boà Ñeà, vì khoâng the absolute state of birth, this absolute sanh truï dò dieät; tri laø Boà Ñeà, vì roõ taâm state is uncreated. If you receive it in the haïnh chuùng sanh; khoâng hoäi laø Boà Ñeà, vì absolute state of death, this absolute state nhaäp khoâng nhoùm; khoâng hieäp laø Boà Ñeà, does not die. For (the underlying nature vì rôøi taäp khí phieàn naõo; khoâng xöù sôû laø of) all living beings and of all things is Boà Ñeà, vì khoâng hình saéc; giaû danh laø Boà absolute; all saints and sages are in this Ñeà, vì danh töï voán khoâng nhö; huyeãn hoùa absolute state, and so, also are you, laø Boà Ñeà, vì khoâng thuû xaû; khoâng loaïn laø Maitreya. So, if you, Maitreya, received Boà Ñeà, vì thöôøng töï vaéng laëng; thieän tòch the Buddhahood, all living beings (who laø Boà Ñeà, vì taùnh thanh tònh; khoâng thuû laø are absolute by nature) should also Boà Ñeà, vì rôøi phan duyeân; khoâng khaùc laø receive it. Why? Because that which is Boà Ñeà, vì caùc Phaùp ñoàng ñaúng; khoâng absolute is non-dual and is beyond

differentiation. If you, Maitreya, realize from all confrontation. Bodhi supreme enlightenment, so should all disentangles, for it breaks contact with living beings. Why? Because they are the habitual troubles (klesa). Bodhi is that of manifestation of bodhi (enlightenment). If which the position cannot be determined, you, Maitreya, win nirvana, they should for it is beyond form and shape, and is also realize it. Why? Because all Buddhas that which cannot be called by name for know that every living being is basically all names (have no independent nature in the condition of extinction of existence and so) are void. Bodhi is like the and suffering which is nirvana, in which mindlessness of an illusory man, for it there can be no further extinction of neither accepts nor rejects anything. existence. Therefore, Maitreya, do not Bodhi is beyond disturbance, for it is mislead the devas because there is always serene by itself. Bodhi is real neither development of supreme bodhi- stillness, because of its pure and clean mind nor its backsliding. Maitreya, you nature. Bodhi is non-acceptance, for it should instead urge them to keep from keeps from causal attachments. Bodhi is discriminating views about bodhi non-differentiating, because of its (enlightenment). Why? Because bodhi impartiality towards all. Bodhi is without can be won by neither body nor mind. compare, for it is indescribable. Bodhi is For bodhi is the state of calmness and profound and subtle, for although extinction of passion (i.e. nirvana) unknowing, it knows all.’ because it wipes out all forms. Bodhi is • Baïch Theá Toân! Khi oâng Duy Ma Caät noùi unseeing, for it keeps from all causes. Phaùp aáy, hai traêm vò Thieân töû chöùng ñöôïc Bodhi is non-discrimination, for it stops Voâ sanh phaùp nhaãn. Vì theá, neân con memorizing and thinking. Bodhi cuts off khoâng kham laõnh ñeán thaêm beänh oâng ta— ideation, for it is free from all views. World Honoured One, when Vimalakirti Bodhi forsakes inversion, for it prevents so expounded the Dharma, two hundred perverse thoughts. Bodhi puts an end to sons of devas realized the patient desire, for it keeps from longing. Bodhi is endurance of the uncreate (anutpattika- unresponsive, for it wipes out all clinging. dharma-ksanti). This is why I

am not Bodhi complies (with self-nature), for it is qualified to call on him and inquire after in line with the state of suchness. Bodhi his health." dwells (in this suchness), for it abides in 2) BOÀ TAÙT QUANG NGHIEÂM— (changeless) Dharma-nature (or GLORIOUS LIGHT: Dharmata, the underlying nature of all • Phaät baûo Ñoàng töû Quang Nghieâm: "OÂng things.) Bodhi reaches this suchness, for ñi ñeán thaêm beänh oâng Duy Ma Caät duøm it attains the region of reality. Bodhi is ta."—The Buddha then said to the non-dual, for it keeps from (both) intellect Bodhisattva Glorious Light: "You go to and its objects. Bodhi is impartial, for it is Vimalakirti to inquire after his health on equal to boundless space. Bodhi is the my behalf." non-active (we wei) state, for it is above • Quang Nghieâm baïch Phaät: "Baïch Theá the conditions of birth, existence and Toân! Con khoâng kham laõnh ñeán thaêm death. Bodhi is true knowledge, for it beänh oâng ta. Vì sao? Nhôù laïi ngaøy tröôùc discerns the mental activities of all living con ôû trong thaønh Tyø Xaù Ly vöøa ra, luùc beings. Bodhi does not unite, for it is free ñoù oâng Duy Ma Caät môùi vaøo thaønh, con

lieàn chaøo vaø hoûi raèng: "Cö só töø ñaâu ñeán tam giôùi laø ñaïo traøng, vì khoâng choã ñeán; ñaây?"—Glorious Light replied: "World sö töû hoáng laø ñaïo traøng, vì khoâng sôï seät; Honoured One, I am not qualified to call thaäp löïc, voâ uùy, baát coäng phaùp laø ñaïo on him to inquire after his health. The traøng, vì khoâng caùc loãi; tam minh laø ñaïo reason is that once while I was leaving traøng, vì khoâng coøn ngaïi; moät nieäm bieát Vaisali, I met Vimalakirti who was taát caû caùc Phaùp laø ñaïo traøng, vì thaønh töïu entering it. I saluted and asked him nhöùt thieát chuûng trí. Nhö vaäy Thieän nam 'Where does the Venerable Upasaka töû! Neáu Boà Taùt ñuùng theo caùc Phaùp Ba la come form? maät maø giaùo hoùa chuùng sanh, thôøi bao • OÂng ñaùp: "Toâi töø Ñaïo traøng ñeán."—He nhieâu vieäc laøm, hoaëc nhöùt cöû nhöùt ñoäng, replied: 'From a bodhimandala (a holy phaûi bieát ñeàu laø töø nôi ñaïo traøng maø ra, ôû site).' nôi Phaät Phaùp vaäy—He replied: 'The • Con hoûi: "Ñaïo traøng ôû ñaâu?"—I asked straightforward mind is the bodhimandala, him: 'Where is this bodhimandala?' for it is free from falsehood. The initiated • OÂng ñaùp: "Tröïc taâm laø Ñaïo traøng, vì mind is the bodhimandala, for it can keep khoâng hö doái; phaùt haïnh laø Ñaïo traøng, vì discipline. The profound mind is the laøm xong caùc vieäc; thaâm taâm laø ñaïo bodhimandala, for it accumulates merits. traøng, vì theâm nhieàu coâng ñöùc; Boà Ñeà The enlightened mind is the taâm laø ñaïo traøng, vì khoâng sai laàm; boá thí bodhimandala, for it is infallible. Charity laø ñaïo traøng, vì khoâng mong phöôùc baùu; (dana) is the bodhimandala, for it does not trì giôùi laø ñaïo traøng, vì ñöôïc nguyeän ñaày expect reward. Discipline (sila) is the ñuû; nhaãn nhuïc laø ñaïo traøng, vì ñoái chuùng bodhimandala, for it fulfills all vows. sanh taâm khoâng chöôùng ngaïi; tinh taán laø Patience (ksanti) is the bodhimandala for ñaïo traøng, vì khoâng bieáng treã; thieàn ñònh it has access to the minds of all living laø ñaïo traøng, vì taâm ñieàu nhu; trí hueä laø beings. Zeal (virya) is the bodhimandala, ñaïo traøng, vì thaáy roõ caùc Phaùp; töø laø ñaïo for it is free from being remiss. Serenity traøng, vì ñoàng vôùi chuùng sanh; bi laø ñaïo (dhyana) is the bodhimandala, because of traøng, vì nhaãn chòu söï khoå nhoïc; hyû laø ñaïo its harmonious mind.

Wisdom (prajna) is traøng, vì öa vui Chaùnh Phaùp; xaû laø ñaïo the bodhimandala, for it discerns all traøng, vì tröø loøng thöông gheùt; thaàn thoâng things. Kindness (maitri) is the laø ñaïo traøng, vì thaønh töïu Phaùp luïc thoâng; bodhimandala, for it treats all living giaûi thoaùt laø ñaïo traøng, vì giaùo hoùa chuùng beings on an equal footing. Compassion sanh; töù nhieáp laø ñaïo traøng, vì nhieáp ñoä (karuna) is the bodhimandala, because of chuùng sanh; ña vaên laø ñaïo traøng, vì ñuùng its great forbearance. Joy (mudita) is the theo choã nghe maø thöïc haønh; phuïc taâm laø bodhimandala, for it is pleasant. ñaïo traøng, vì chaùnh quaùn caùc Phaùp; ba Indifference (upeksa) is the möôi baûy phaåm trôï ñaïo laø ñaïo traøng, vì bodhimandala, for it wipes out both love boû Phaùp höõu vi; töù ñeá laø ñaïo traøng, vì and hate. Transcendental efficiency is chaúng doái laàm theá gian; duyeân khôûi laø the bodhimandala, for it perfects all the ñaïo traøng, vì töø voâ minh cho ñeán laõo töû six supernatural powers (sadabhijna). ñeàu khoâng heát; caùc phieàn naõo laø ñaïo Liberation is the bodhimandala, for it traøng, vì bieát laø voâ ngaõ; taát caû caùc Phaùp laø turns its back to all phenomenal ñaïo traøng, vì bieát caùc Phaùp voán khoâng; conditions. Expedient devices (upaya) are haøng ma laø ñaïo traøng, vì khoâng lay ñoäng; the bodhimandala, for they teach and

convert living beings. The four winning learning (bodhimandala); he should thus actions of a Bodhisattva are the stay within the Buddha Dharma.’ bodhimandala, for they benefit all living • Khi oâng Duy Ma Caät noùi Phaùp aáy, naêm beings. Wide knowledge through hearing traêm vò Thieân nhôn ñeàu phaùt taâm Voâ the Dharma is the bodhimandala, for its thöôïng Chaùnh ñaúng Chaùnh giaùc. Vì theá, practice leads to enlightenment. Control neân con khoâng kham laõnh ñeán thaêm beänh of the mind is the Bodhimandala, because oâng ta—While Vimalakirti was thus of its correct perception of all things. The expounding the Dharma, five hundred thirty-seven contributory stages to devas developed their minds set on enlightenment are the bodhimandala, for supreme enlightenment. This is why I am they keep from all worldly activities. The not qualified to call on him to inquire four noble truths are the bodhimandala, after his health.” because they do not deceive. The twelve 3) BOÀ TAÙT TRÌ THEÁ—BODHISATTVA links in the chain of existence are the RULER OF THE WORLD: bodhimandala, because of their • Phaät baûo Boà Taùt Trì Theá: “OÂng ñi ñeán underlying nature which is infinite. thaêm beänh oâng Duy Ma Caät duøm ta.”—Troubles (klesa) are the bodhimandala, The Buddha then said to the Bodhisattva for their underlying nature is reality. Ruler of the World: “You call on Living beings are the bodhimandala, Vimalakirti to inquire after his health on because they are (basically) egoless. All my behalf.” things are the bodhimandala, for they are • Boà Taùt Trì Theá baïch Phaät: “Baïch Theá empty. The defeat of demons is the Toân! Con khoâng kham laõnh ñeán thaêm bodhimandala, for it is imperturbable. beänh oâng ta. Vì sao? Nhôù laïi luùc tröôùc, The three realms (of desire, form and con ôû nôi tònh thaát, baáy giôø Ma Ba Tuaàn beyond form) are the bodhimandala, for ñem moät muoân hai ngaøn Thieân nöõ gioáng fundamentally they lead to no real nhö trôøi Ñeá Thích, troãi nhaïc ñôøn ca ñi ñeán destination. The lion’s roar is the choã con ôû, Ma

cuøng vôùi quyeán thuoäc cuùi bodhimandala, because of its ñaàu laøm leã döôùi chaân con, chaép tay cung fearlessness. The ten powers (dasabla), kính ñöùng sang moät beân. Trong yù con cho the four kinds of fearlessness and the laø trôøi Ñeá Thích neân baûo raèng: “Laønh eighteen unsurpassed characteristics of thay, môùi ñeán Kieàu Thi Ca! Duø laø coù the Buddha are the bodhimandala, for phöôùc chôù neân buoâng lung. OÂng neân quaùn they are without fault. The three insights nguõ duïc laø voâ thöôøng ñeå caàu coäi laønh, ôû are the bodhimandala, for they are free nôi thaân maïng, taøi saûn maø tu Phaùp beàn from all remaining hindrances. The chaéc.”—Ruler of the World replied: knowledge of all things in the time of a “World Honoured One, I am not qualified thought is the bodhimandala, for it brings to call on him and inquire after his health. omniscience (sarvajna) to perfection. I still remember that once as I was staying Thus, son of good family, a Bodhisattva in a vihara, a demon like Indra appeared should convert living beings according to followed by twelve thousand goddesses the various modes of perfection (devakanya) playing music and singing (paramitas) and all his acts, including the songs. After bowing their heads at my raising or lowering of a foot, should be feet they brought their palms together and interpreted as coming from the seat of stood at my side. I mistook the demon for

Sakra and said to him: ‘Welcome, Sakra, of supernatural powers, he could not go although you have won merits, you should away. Suddenly a voice was heard in the guard against passion (arising from music, air, saying: ‘Demon, give him the girls song and sex). You should look into the and then you can go.’ Being scared, he five desires (for the objects of the five gave the girls.’ senses) in your practice of morality. You • Khi aáy oâng Duy Ma Caät baûo caùc Thieân nöõ should look into the impermanence of raèng: “Ma ñaõ ñem caùc ngöôi cho ta roài, body, life and wealth in your quest of nay caùc ngöôi ñeàu phaûi phaùt taâm Voâ indestructible Dharma (i.e. boundless thöôïng Chaùnh ñaúng Chaùnh giaùc. Roài oâng body, endless life and inexhaustible theo caên cô cuûa Thieân nöõ maø noùi Phaùp ñeå spiritual wealth.).’ cho phaùt yù ñaïo, vaø baûo raèng ‘caùc ngöôi ñaõ • Ma vöông noùi vôùi con: “Thöa Chaùnh só! phaùt yù ñaïo, coù Phaùp vui ñeå töï vui chôù neân Xin ngaøi nhaän moät muoân hai ngaøn Thieân vui theo nguõ duïc nöõa.’” Thieân nöõ hoûi: nöõ naày ñeå duøng haàu haï queùt töôùc.” Con “Theá naøo laø Phaùp vui?”—At that time, noùi raèng: “Naày Kieàu Thi Ca! OÂng ñöøng Vimalakirti said to them: “The demon has cho vaät phi phaùp naày, toâi laø keû Sa Moân given you to me. You can now develop a Thích töû, vieäc aáy khoâng phaûi vieäc cuûa mind set on the quest of supreme toâi.” Noùi chöa döùt lôøi, boãng oâng Duy Ma enlightenment.” Vimalakirti then Caät ñeán noùi vôùi con: “Ñaây chaúng phaûi laø expounded the Dharma to them urging Ñeá Thích, maø laø Ma ñeán khuaáy nhieãu oâng them to seek the truth. He declared: ‘You ñaáy!” OÂng laïi baûo Ma raèng: “Caùc vò have now set your minds on the quest for Thieân nöõ naày neân ñem cho ta, nhö ta ñaây the truth and can experience joy in the môùi neân thoï.”—He said: ‘Bodhisattva, Dharma instead of in the five worldly please take these twelve thousand pleasures (arising from the objects of the goddesses who will serve you.’ I replied: five senses).’ “They asked him: ‘What is ’Sakra, please do not make to a monk this this joy in

the Dharma?' unclean offering which does not suit me.' • OÂng ñaùp: "Vui thöôøng tin Phaät; vui muoán "Even before I had finished speaking, nghe phaùp; vui cuùng döôøng Taêng; vui lìa Vimalakirti came and said: 'He is not nguõ duïc; vui quaùn nguõ aám nhö oaùn taëc; Sakra; he is a demon who comes to vui quaùn thaân töù ñaïi nhö raén ñoäc; vui disturb you.' He then said to the demon: quaùn noäi nhaäp (saùu caên) nhö khoâng; vui 'You can give me these girls and I will gìn giöõ ñaïo yù; vui lôïi ích chuùng sanh; vui keep them.' cung kính cuùng döôøng böïc sö tröôûng; vui • Ma sôï haõi nghó raèng: "Coù leõ oâng Duy Ma nhaãn nhuïc nhu hoøa; vui sieâng nhoùm caên Caät ñeán khuaáy roái ta chaêng?" Ma muoán laønh; vui thieàn ñònh chaúng loaïn; vui rôøi aån hình maø khoâng theå aån, raùng heát thaàn caáu nhieãm ñaëng trí tueä saùng suoát; vui môû löïc, cuõng khoâng ñi ñöôïc. Lieàn nghe giöõa roäng taâm Boà Ñeà; vui haøng phuïc caùc ma; hö khoâng coù tieáng raèng: "Naày Ba Tuaàn! vui ñoaïn phieàn naõo; vui thanh tònh coõi Haõy ñem Thieân nöõ cho oâng Duy Ma Caät nöôùc Phaät; vui thaønh töïu caùc töôùng toát maø thì môùi ñi ñöôïc. Ma vì sôï haõi, neân mieãn tu caùc coâng ñöùc; vui trang nghieâm ñaïo cöôõng cho—The demon was frightened, traøng; vui nghe phaùp thaâm dieäu maø khoâng and being afraid that Vimalakirti might sôï; vui ba moân giaûi thoaùt maø khoâng vui give him trouble, he tried to make himself phi thôøi; vui gaàn baïn ñoàng hoïc; vui ôû invisible but failed, and in spite of his use chung vôùi ngöôøi khoâng phaûi ñoàng hoïc maø

loøng thöôøng khoâng chöôùng ngaïi; vui giuùp in the practice of countless conditions ñöõ aùc tri thöùc; vui gaàn thieän tri thöùc; vui contributory to enlightenment. All this is taâm hoan hyû thanh tònh; vui tu voâ löôïng the Bodhisattva joy in the Dharma.' Phaùp ñaïo phaåm. Ñoù laø Phaùp vui cuûa Boà • Khi aáy Ma Ba Tuaàn baûo caùc Thieân nöõ Taùt—"He replied: 'Joy in having faith in raèng: "Ta muoán cuøng caùc ngöôi trôû veà the Buddha; joy in listening to the Thieân cung."—At that time, the demon Dharma; joy in making offerings to the said to the girls: 'I want you all to return Sangha; and joy in forsaking the five with me to our palace.' worldly pleasures; joy in finding out that • Caùc Thieân nöõ ñaùp: "OÂng ñaõ ñem chuùng the five aggregates are like deadly toâi cho Cö só, chuùng toâi coù phaùp vui, enemies; that the four elements (that chuùng toâi vui laém, khoâng coøn muoán vui make the body) are like poisonous theo nguõ duïc nöõa."—The girls replied: snakes; and that the sense organs and 'While we are here with the Venerable their objects are empty like space; joy in Upasaka, we delight in the joy of the following and upholding the truth; joy in Dharma; we no longer want the five kinds being beneficial to living beings; joy in of worldly pleasures.' revering and making offerings to your • Ma lieàn thöa vôùi oâng Duy Ma Caät raèng: masters; joy in spreading the practice of "Xin ngaøi neân xaû caùc Thieân nöõ naày; ngöôøi charity (dana); joy in firmly keeping the ñem taát caû vaät cuûa mình ñeå boá thí cho keû rules of discipline (sila); joy in khaùc, ñoù môùi laø Boà Taùt—The demon then forbearance (ksanti); joy in unflinching said to Vimalakirti: 'Will the Upasaka zeal (virya) to sow all excellent roots; joy give away all these girls, as he who gives in unperturbed serenity (dhyana); joy in away everything to others is a wiping out all defilement that screens Bodhisattva?' clear wisdom (prajna); joy in

expanding • OÂng Duy Ma Caät noùi: “Ta ñaõ xaû roài, the enlightened (bodhi) mind; joy in ngöôi haõy ñem ñi. Nhö theá ta ñaõ laøm cho overcoming all demons; joy in eradicating taát caû chuùng sanh ñaëng phaùt nguyeän ñaày all troubles (klesa); joy in purifying the ñuû.”—Vimalakirti said: ‘I now give up all Buddha land; joy in winning merits from of them and you can take them away so excellent physical marks; joy in that all living beings can fulfill their vows embellishing the bodhimandala (the holy to realize the Dharma.’ site); joy in fearlessness to hear (and • Luùc aáy caùc Thieân nöõ hoûi oâng Duy Ma Caät understand ) the profound Dharma; joy in raèng: “Chuùng toâi laøm theá naøo ôû nôi cung the three perfect doors to nirvana (i.e. ma?”—The girls then asked Vimalakirti: voidness, formlessness and inactivity) as ‘What should we do while staying at the contrasted with their incomplete demon’s palace?’ counterparts (which still cling to the • OÂng Duy Ma Caät ñaùp: “Naøy caùc chò, coù notion of objective realization); joy of Phaùp moân teân laø Voâ Taän Ñaêng, caùc chò being with those studying the same neân hoïc. Voâ taän ñaêng laø ví nhö moät ngoïn Dharma and joy in the freedom from ñeøn moài ñoát traêm ngaøn ngoïn ñeøn, choã toái hindrance when amongst those who do ñeàu saùng, saùng maõi khoâng cuøng taän. Nhö not study it; joy to guide and convert evil theá ñoù caùc chò! Vaû laïi moät vò Boà Taùt môû men and to be with men of good counsel; mang daãn daét traêm ngaøn chuùng sanh phaùt joy in thestat of purity and cleanness; joy taâm Boà Ñeà, ñaïo taâm cuûa mình cuõng

chaúng bò tieâu maát, tuøy noùi Phaùp gì ñeàu power, wisdom and eloquence, I am not theâm lôïi ích cho caùc Phaùp laønh, ñoù goïi laø qualified to call on him to inquire after his Voâ Taän Ñaêng. Caùc chò daàu ôû cung ma maø health.” duøng Phaùp moân Voâ Taän Ñaêng naày laøm 4) TRÖÔÛNG GIAÛ TÖÛ THIEÄN ÑÖÙC— cho voâ soá Thieân nöõ phaùt taâm Voâ thöôïng EXCELLENT VIRTUE: Chaùnh Ñaúng Chaùnh giaùc, ñoù laø baùo ôn • Phaät baûo tröôûng giaû töû Thieän Ñöùc: “OÂng Phaät, cuõng laø laøm lôïi ích cho taát caû chuùng ñi ñeán thaêm beänh oâng Duy Ma Caät duøm sanh.”—Vimalakirti replied: ‘Sisters, ta.”—The Buddha then said to a son of an there is a Dharma called the Inexhaustible elder called Excellent Virtue: “You call Lamp, which you should study and on Vimalakirti to inquire his health on my practice. For instance, a lamp can (be behalf.” used to) light up hundreds and thousands • Thieän Ñöùc baïch Phaät: “Baïch Theá Toân! of other lamps; darkness will thus be Con khoâng kham laõnh ñeán thaêm beänh oâng bright and this brightness will be ta. Vì sao? Nhôù laïi thuôû tröôùc, con laäp ra inexhaustible. So, sisters, a Bodhisattva hoäi ñaïi thí ôû nhaø cha con, haïn trong baûy should guide and convert hundreds and ngaøy ñeå cuùng döôøng cho taát caû caùc vò Sa thousands of living beings so that they all Moân, Baø la moân, cuøng haøng ngoaïi ñaïo, develop the mind set on supreme keû ngheøo khoù, heøn haï, coâ ñoäc vaø keû aên enlightenment; thus his deep thought (of xin. Baáy giôø oâng Duy Ma Caät ñeán trong enlightening others) is, likewise, hoäi noùi vôùi con raèng, ‘Naày tröôûng giaû töû! inexhaustible. This teaching of the Vaû chaêng hoäi ñaïi thí khoâng phaûi nhö hoäi Dharma will then increase in all excellent cuûa oâng laäp ra ñaâu, phaûi laøm hoäi Phaùp thí Dharmas; this is called the Inexhaustible chôù laäp ra

hoäi taøi thí naøy laøm gì?”— Lamp. Although you will be staying at Excellent Virtue said: “World Honoured the demon’s palace you should use this One, I am not qualified to call on him to Inexhaustible Lamp to guide countless inquire after his health. The reason is that sons and daughters of devas to develop once I held a ceremonial meeting at my their minds set on supreme father’s house to make offerings to the enlightenment, in order to repay your gods and also to monks, brahmins, poor debt of gratitude to the Buddha, and also people, outcastes and beggars. When the for the benefit of all living beings.’ meeting ended seven days later, • Baáy giôø caùc Thieân nöõ cuùi ñaàu ñaûnh leã Vimalakirti came and said to me: ‘O son döôùi chaân oâng Duy Ma Caät roài theo Ma of the elder, an offering meeting should Ba Tuaàn trôû veà Thieân cung, boãng nhieân not be held in the way you did; it should bieán maát khoâng coøn thaáy nöõa—The bestow the Dharma upon others, for what devas’ daughters bowed their heads at is the use of giving alms away?’ Vimalakirti’s feet and followed the • Con noùi: “Thöa Cö só! Sao goïi laø hoäi Phaùp demon to return to his palace and all of a thí?”—I asked: ‘Venerable Upasaka, sudden they vanished.” what do you mean by bestowal of • Baïch Theá Toân! OÂng Duy Ma Caät coù thaàn Dharma?’ löïc töï taïi vaø trí tueä bieän taøi nhö theá, neân • OÂng ñaùp: “Hoäi Phaùp thí laø ñoàng thôøi cuùng con khoâng kham laõnh ñeán thaêm beänh oâng döôøng taát caû chuùng sanh, khoâng tröôùc ta—World Honoured One, since khoâng sau ñoù laø hoäi Phaùp thí.”—He Vimalakirti possesses such supernatural replied: ‘The bestowal of Dharma is

(beyond the element of time, having) caû phaùp trôï Phaät ñaïo. Nhö vaäy thieän nam neither start nor finish and each offering töû! Ñoù laø hoäi Phaùp Thí. Neáu Boà Taùt truï should benefit all living beings at the nôi hoäi Phaùp thí ñoù, laø vò ñaïi thí chuû, cuõng same time. This is a bestowal of laø phöôùc ñieàn cho taát caû theá gian.”—He Dharma.’ replied: ‘This means that bodhi springs • Con hoûi: “Theá laø nghóa gì?”—I asked: from kindness (maitri) toward living ‘What does this mean?’ beings; the salvation of living beings • Cö só ñaùp: “Nghóa laø vì ñaïo Boà Ñeà, khôûi springs from compassion (karuna); the töø taâm; vì cöùu chuùng sanh , khôûi taâm ñaïi upholding of right Dharma from joy bi; vì muoán giöõ gìn Chaùnh Phaùp, khôûi (mudita); wisdom from indifference taâm hoan hyû; vì nhieáp trí tueä, laøm theo (upeksa); the overcoming of greed from taâm xaû; vì nhieáp taâm tham laãn, khôûi boá thí charity–perfection (dana-parmita); Ba la maät; vì ñoä keû phaïm giôùi, trì giôùi Ba ceasing to break the precepts from la maät; vì khoâng ngaõ phaùp, khôûi nhaãn discipline-perfection (sila-paramita); nhuïc Ba la maät; vì rôøi töôùng thaân taâm, egolessness from patience-perfection khôûi tinh taán Ba la maät; vì töôùng Boà Ñeà, (ksanti-paramita); relinquishment of body khôûi thieàn ñònh Ba la maät; vì nhöùt thieát trí, and mind from zeal-perfection (virya- khôûi trí tueä Ba la maät; vì giaùo hoùa chuùng paramita); realization of enlightenment sanh maø khôûi ra ‘Khoâng;’ chaúng boû Phaùp from serenity-perfection (dhyana- höõu vi maø khôûi ‘voâ töôùng;’ thò hieän thoï paramita); realization of all-knowledge sanh, maø khôûi ‘voâ taùc;’ hoä trì Chaùnh (sarvajna) from wisdom–perfection Phaùp, khôûi söùc phöông tieän; vì ñoä

chuùng (prajna-paramita); the teaching and sanh, khôûi töù nhieáp phaùp; vì kính thôø taát converting of living beings spring from caû, khôûi phaùp tröø khinh maïn; ñoái thaân the void; non-rejection of worldly maïng vaø taøi saûn, khôûi ba phaùp beàn chaéc; activities springs from formlessness; trong phaùp luïc nieäm, khôûi ra phaùp nhôù appearance in the world springs from töôûng; ôû saùu phaùp hoøa kính, khôûi taâm chaát inactivity; sustaining the right Dharma tröïc; chôn chaùnh thöïc haønh thieän phaùp, from the power of expedient devices khôûi söï soáng trong saïch; vì taâm thanh tònh (upaya); the liberation of living beings hoan hyû, khôûi gaàn böïc Thaùnh hieàn; vì from the four winning virtues; respect for chaúng gheùt ngöôøi döõ, khôûi taâm ñieàu phuïc; and service to others from the vì phaùp xuaát gia, khôûi thaâm taâm ; vì ñuùng determination to wipe out arrogance; the theo choã noùi maø laøm khôûi ña vaên; vì phaùp relinquishment of body, life and wealth voâ traùnh, khôûi choã yeân laëng; vì ñi tôùi Phaät from the three indestructibles; the six hueä, khôûi ra ngoài yeân laëng (toïa thieàn); vì thoughts to dwell upon from concentration môû raøng buoäc cho chuùng sanh, khôûi taâm on the Dharma; the six points of reverent tu haønh; vì ñaày ñuû töôùng toát vaø thanh tònh harmony in a monastery form the coõi Phaät, khôûi söï nghieäp phöôùc ñöùc; vì straightforward mind; right deeds from muoán bieát taâm nieäm taát caû chuùng sanh pure livelihood; joy in the pure mind from ñuùng choã neân noùi phaùp, khôûi ra nghieäp nearness to saints and sages; non-rising of trí; vì bieát taát caû phaùp khoâng laáy khoâng hate for bad people from the effective boû, vaøo moân nhöùt töôùng, khôûi ra nghieäp control of mind; retiring from the world hueä; vì ñoaïn taát caû phieàn naõo, taát caû from the profound mind; practice in chöôùng ngaïi, taát caû baát thieän, khôûi laøm taát accordance with the preaching from the

wide knowledge gained from hearing Ñöùc Nan Thaéng Nhö Lai. Taát caû chuùng (about the Dharma); absence of trong hoäi ñeàu thaáy coõi nöôùc Quang Minh disputation from a leisurely life; the quest vaø Ñöùc Nan Thaéng Nhö Lai, laïi thaáy of Buddha wisdom from meditation; the chuoãi Anh Laïc ôû treân ñöùc Phaät kia bieán freeing of living beings from bondage thaønh boán truï ñaøi quyù baùu, boán maët ñeàu from actual practice; the earning of all trang nghieâm röïc rôõ khoâng ngaên che excellent physical marks to embellish nhau—I myself realized purity and Buddha lands from the karma of mortal cleanliness of mind, which I had never excellence; the knowledge of the minds experienced before. I then bowed my of all living beings and the relevant head at his feet and took out my priceless expounding of Dharma to them, from the necklace of precious stones, which I karma of good knowledge; the offered to him but he refused it. I then understanding of all things commensurate said: ‘Venerable Upasaka, please accept with neither acceptance nor rejection of my present and do what you like with it.’ them to realize their oneness, from the He took my necklace and divided it in karma of wisdom; the eradication of all two, offering half to the poorest beggar in troubles (klesa), hindrances and evils the assembly and the other half to the from all excellent karmas; the realization ‘Invincible Tathagata’, whose radiant of all wisdom and good virtue from the land was then visible to all those

present, contributory conditions leading to who saw the half-necklace transformed enlightenment. All this, son of good into a precious tower in all its majesty on family, pertains to the bestowal of four pillars which did not shield one Dharma. A Bodhisattva holding this another. meeting that bestows the Dharma, is a • Sau khi oâng Duy Ma Caät hieän thaàn bieán great almsgiver (danapati); he is also a xong, laïi noùi raèng: “Neáu ngöôøi thí chuû field of blessings for all worlds.’ duøng taâm bình ñaúng thí cho moät ngöôøi aên • Baïch Theá Toân! Khi oâng Duy Ma Caät noùi xin raát heøn haï xem cuõng nhö töôùng phöôùc phaùp aáy, trong chuùng Baø la moân hai traêm ñieàn cuûa Nhö Lai, khoâng phaân bieät, loøng ngöôøi ñeàu phaùt taâm Voâ thöôïng Chaùnh ñaïi bi bình ñaúng, khoâng caàu quaû baùo, ñoù ñaúng Chaùnh giaùc—World Honoured One, goïi laø ñaày ñuû Phaùp thí vaäy.”—After this as Vimalakirti was expounding the supernatural transformation, Vimalakirti Dharma, two hundred Brahmins who said: ‘He who gives alms to the poorest listened to it, set their minds on the quest beggar with an impartial mind performs of supreme enlightenment. an act which does not differ from the field • Luùc ñoù taâm con ñaëng thanh tònh, ngôïi of blessings of the Tathagata, for it khen chöa töøng coù, cuùi ñaàu ñaûnh leã döôùi derives from great compassion with no chôn oâng Duy Ma Caät. Con lieàn môû chuoãi expectation of reward. This is called the Anh Laïc giaù ñaùng traêm ngaøn löôïng vaøng complete bestowal of Dharma.’ daâng leân, oâng khoâng chòu laáy. Con noùi: • Trong thaønh nhöõng ngöôøi aên xin heøn haï “Thöa cö só! Xin ngaøi haõy naïp thoï, tuøy yù nhaát thaáy thaàn löïc nhö vaäy vaø nghe lôøi Ngaøi cho!” OÂng Duy Ma Caät lieàn laáy noùi kia, ñeàu phaùt taâm Voâ thöôïng Chaùnh chuoãi Anh Laïc chia laøm hai phaàn, moät ñaúng Chaùnh giaùc. Vì theá neân con khoâng phaàn ñem cho ngöôøi aên xin heøn haï nhöùt kham laõnh ñeán thaêm beänh oâng Duy Ma trong hoäi, coøn moät phaàn ñem daâng cho Caät—After witnessing Vimalakirti’s

supernatural power, the poorest beggar He is well versed in all matters pertaining who had also listened to his expounding to Bodhisattva development, for he has of the Dharma developed a mind set on entered the mysterious treasure of all supreme enlightenment. Hence, I am not Buddhas. He has overcome all demons, qualified to call on Vimalakirti to inquire has achieved all transcendental powers after his health.” and has realized wisdom by ingenious • Nhö theá, caùc Boà Taùt ñeàu tuaàn töï ñeán devices (upaya). Nevertheless, I will tröôùc Phaät trình baøy choã boå duyeân cuûa obey the holy command and will call on mình, vò naøo cuõng khen ngôïi, thuaät laïi him to inquire after his health.” nhöõng lôøi oâng Duy Ma Caät vaø ñeàu noùi: • Luùc aáy, trong ñaïi chuùng caùc haøng Boà Taùt “Khoâng kham laõnh ñeán thaêm beänh vaø haøng ñaïi ñeä töû, Ñeá Thích, Phaïm oâng.”—Thus, each of the Bodhisattvas Thieân, Töù thieân vöông ñeàu nghó raèng: present related his encounter with “Hoâm nay hai vò ñaïi só Vaên Thuø Sö Lôïi Vimalakirti and declined to call on him to vaø Duy Ma Caät cuøng nhau ñaøm luaän taát inquire after his health. noùi phaùp maàu.” Töùc thôøi, taùm ngaøn Boà Taùt, naêm traêm Thanh Vaên vaø traêm ngaøn Thieân nhôn ñeàu muoán ñi theo—The CHÖÔNG NAÊM—CHAPTER FIVE Bodhisattvas, the chief disciples of the Buddha and the rulers of the four heavens PHAÅM VAÊN THUØ SÖ

LÔÏI— who were present, thought to themselves: MANJUSRI'S CALL ON "As the two Mahasattvas will be meeting, VIMALAKIRTI they will certainly discuss the profound • Luùc baáy giôø Phaät baûo Vaên Thuø Sö Lôïi: Dharma." So, eight thousand "OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät Bodhisattvas, five hundred sravakas and duøm ta."—The Buddha then said to hundreds and thousands of devas wanted Manjusri: "You call on Vimalakirti to to follow Manjusri. inquire after his health." • Baáy giôø Vaên Thuø Sö Lôïi cuøng caùc Boà • Vaên Thuø Sö Lôïi baïch Phaät: "Baïch Theá Taùt, ñaïi ñeä töû vaø caùc haøng Thieân nhôn Toân! Böïc thöôïng nhôn kia khoù beà ñoái cuøng nhau cung kính ñi vaøo thaønh Tyø Xaù ñaùp, vì oâng aáy raát thaâm ñaït thöïc töôùng, Ly—So Manjusri, reverently surrounded kheùo noùi phaùp maàu, trí tueä voâ ngaïi, bieän by the Bodhisattvas, the Buddha's chief taøi thoâng suoát, roõ thaáu phöông phaùp tu trì disciples and the devas, made for Vaisali cuûa taát caû Boà Taùt, thaâm nhaäp kho taïng bí town. maät cuûa chö Phaät, haøng phuïc caùc ma, thaàn • Luùc aáy tröôûng giaû Duy Ma Caät thaàm nghó: thoâng töï taïi vaø trí tueä phöông tieän ñeàu "Nay ñaây ngaøi Vaên Thuø Sö Lôïi cuøng ñaïi ñöôïc roát raùo. Tuy theá, con xin vaâng thaùnh chuùng ñoàng ñeán vieáng thaêm." OÂng lieàn chæ cuûa Phaät ñeán thaêm beänh oâng."— duøng söùc thaàn thoâng laøm cho trong nhaø Manjusri said: "World Honoured One, he troáng roãng, khoâng coù vaät chi vaø cuõng is a man of superior wisdom and it is not khoâng coù ngöôøi thò giaû naøo, chæ ñeå moät easy to match him (in eloquence). For he chieác giöôøng cho oâng naèm beänh— has reached reality, and is a skillful Vimalakirti, who knew in advance that teacher of the essential aspects of the Manjusri and his followers would come, Dharma. His power of speech is used his transcendental powers to empty unhindered and his wisdom is boundless. his house of all attendants and furniture

except a sick bed. neân toâi beänh. Neáu taát caû chuùng sanh • Khi ngaøi Vaên Thuø Sö Lôïi vaøo nhaø oâng khoâng beänh, thì beänh toâi laønh. Vì sao? Boà Duy Ma Caät roài, thaáy trong nhaø troáng Taùt vì chuùng sanh maø vaøo ñöôøng sanh töû, roãng khoâng coù vaät chi, chæ coù moät mình heã coù sanh thôøi coù beänh, neáu chuùng sanh oâng naèm treân giöôøng maø thoâi, khi aáy oâng khoûi beänh thì Boà Taùt khoâng coù beänh. Ví Duy Ma Caät chaøo raèng—When entering nhö oâng tröôûng giaû chæ coù moät ngöôøi con, the house, Manjusri saw only Vimalakirti heã ngöôøi con beänh, thì cha meï cuõng beänh; lying on sick bed and was greeted by the neáu beänh cuûa con laønh, cha meï cuõng upasaka. laønh. Boà Taùt cuõng theá! Ñoái vôùi taát caû • Quyù hoùa thay! Ngaøi Vaên Thuø Sö Lôïi môùi chuùng sanh, thöông meán nhö con, neân ñeán! Töôùng khoâng ñeán maø ñeán, töôùng chuùng sanh beänh, Boà Taùt cuõng beänh; khoâng thaáy maø thaáy—Who said: chuùng sanh laønh, Boà Taùt cuõng laønh— "Welcome, Manjusri, you come with no Vimalakirti replied: "Stupidity leads to idea of coming and you see with no idea love, which is the origin of my illness. of seeing." Because all living beings are subject to • Ngaøi Vaên Thuø Sö Lôïi noùi: "Phaûi ñaáy, Cö illness, I am ill as well. When all living só! Neáu ñaõ ñeán töùc laø khoâng ñeán, neáu ñaõ beings are no longer ill, my illness will ñi töùc laø khoâng ñi. Vì sao? Ñeán khoâng töø come to an end. Why? A Bodhisattva, ñaâu ñeán, ñi khoâng ñeán

nôi ñaâu, heã coù because of (his vow to save) living thaáy töùc laø khoâng thaáy. Thoâi vieäc aáy haõy beings, enters the realm of birth and death ñeå ñoù. Cö só beänh coù chòu noåi ñöôïc which is subject to illness; if they are all khoâng? Ñieàu trò coù bôùt khoâng? Beänh cured, the Bodhisattva will no longer be khoâng ñeán noãi taêng ö? Theá Toân aân caàn ill. For instance, when the only son of an hoûi thaêm chi xieát. Beänh Cö só nhôn ñaâu elder falls ill, so do his parents, and when maø sanh, sanh ñaõ bao laâu, phaûi theá naøo he recovers his health, so do they. môùi maïnh ñöôïc?—Manjusri replied: “It is Likewise, a Bodhisattva loves all living so, Venerable Upasaka, coming should beings as if they were his sons; so when not be further tied to (the idea of) coming, they fall ill, the Bodhisattva is also ill, and and going should not be further linked when they recover, he is no longer ill.” with (the concept of) going. Why? • Vaên Thuø Sö Lôïi laïi hoûi: “Beänh aáy nhôn Because there is neither whence to come ñaâu maø sanh?”—Manjusri asked: “What nor whither to go, and that which is visible is the cause of a Bodhisattva’s illness?” cannot further be (an object of) seeing. • Duy Ma Caät traû lôøi: “Boà Taùt coù beänh laø Now, let us put all this aside. Venerable do loøng ñaïi bi.”—Vimalakirti replied: “A Upasaka, is your illness bearable? Will it Bodhisattva’s illness comes from (his) get worse with the wrong treatment? The great compassion.” World Honoured One sends me to inquire • Vaên Thuø Sö Lôïi hoûi: “Cö só! Nhaø naày vì after your health, and is anxious to have sao troáng khoâng vaø khoâng coù thò giaû?”— good news of you. Venerable Upasaka, Manjusri asked: “Why is the Venerable where does your illness come from; how Upasaka’s house empty and without long since it arose, and how will it come servants?” to an end?” • Duy Ma Caät ñaùp: “Coõi nöôùc cuûa chö Phaät • Duy Ma Caät ñaùp: “Töø nôi si maø coù aùi, cuõng ñeàu khoâng.”—Vimalakirti replied: beänh toâi sanh. Vì taát caû chuùng sanh beänh, “All Buddha lands are also void.”

• Vaên Thuø hoûi: “Laáy gì laøm khoâng?”— ngoaïi ñaïo ñeàu laø thò giaû cuûa toâi. Vì sao? Manjusri asked: “What is the Buddha land Vì caùc ma öa sanh töû, maø Boà Taùt ôû nôi void of?” sanh töû khoâng boû. Coøn ngoaïi ñaïo öa caùc • Duy Ma Caät ñaùp: “Laáy khoâng laøm kieán chaáp, maø Boà Taùt ôû nôi caùc kieán chaáp khoâng.”—Vimalakirti replied: “It is void khoâng ñoäng.”—He continued: “The of voidness.” virtuous one has also asked why I have no • Vaên Thuø hoûi: “Ñaõ khoâng, caàn gì phaûi servants; well, all demons and heretics khoâng?”—Manjusri asked: “Why should are my servants. Why? Because demons voidness be void?” like (the state of) birth and death which • Duy Ma Caät ñaùp: “Vì khoâng phaân bieät, the Bodhisattva does not reject, whereas neân khoâng.”—Vimalakirti replied: heretics delight in false views in the midst “Voidness is void in the absence of of which the Bodhisattva remains discrimination.” unmoved.” • Vaên Thuø hoûi: “Coù theå phaân bieät ñöôïc • Vaên Thuø hoûi: “Beänh cuûa cö só töôùng traïng ö?”—Manjusri asked: “Can voidness be theá naøo?”—Manjusri asked: “What form subject to discrimination?” does the Venerable Upasaka’s illness • Duy Ma Caät ñaùp: “Phaân bieät cuõng take?” khoâng.”—Vimalakirti replied: “All • Duy Ma Caät ñaùp: “Beänh cuûa toâi khoâng discrimination is also void.” hình, khoâng töôùng, khoâng theå thaáy • Vaên Thuø hoûi:

“Khoâng, phaûi tìm nôi ñöôïc.”—Vimalakirti replied: “My illness ñaâu?”—Manjusri asked: “Where can is formless and invisible.” voidness be sought?” • Vaên Thuø hoûi: “Beänh aáy hieäp vôùi thaân hay • Duy Ma Caät ñaùp: “Phaûi tìm trong saùu hieäp vôùi taâm?”—Manjusri asked: “Is it an möôi hai moùn kieán chaáp.”—Vimalakirti illness of the body or of the mind?” replied: “It should be sought in the sixty- • Duy Ma Caät ñaùp: “Khoâng phaûi hieäp vôùi two false views.” thaân, vì thaân töôùng voán lìa; cuõng khoâng • Vaên Thuø hoûi: “Saùu möôi hai moùn kieán phaûi hieäp vôùi taâm, vì taâm nhö huyeãn.”— chaáp phaûi tìm nôi ñaâu?”—Manjusri Vimalakirti replied: “It is not an illness of asked: “Where should the sixty-two false the body, for it is beyond body and it is views be sought?” not that of the mind, for the mind is like • Duy Ma Caät ñaùp: “Phaûi tìm trong caùc an illusion.” phaùp giaûi thoaùt cuûa chö Phaät.”— • Vaên Thuø hoûi: “Ñòa ñaïi, thuûy ñaïi, phong Vimalakirti replied: “They should be ñaïi, hoûa ñaïi, trong boán ñaïi beänh oâng veà sought in the liberation of all Buddhas.” ñaïi naøo?”—Manjusri asked: “Of the four • Vaên Thuø hoûi: “Phaùp giaûi thoaùt cuûa chö elements, earth, water, fire and air, which Phaät phaûi tìm nôi ñaâu?”—Manjusri asked: one is ill?” “Where should the liberation of all • Duy Ma Caät ñaùp: “Beänh aáy khoâng phaûi Buddhas be sought?” ñòa ñaïi, cuõng khoâng lìa ñòa ñaïi; thuûy, hoûa, • Duy Ma Caät ñaùp: “Phaûi tìm nôi taâm haïnh phong ñaïi cuõng nhö theá. Nhöng beänh cuûa cuûa chuùng sanh.”—Vimalakirti replied: chuùng sanh laø töø nôi töù ñaïi maø khôûi, vì “It should be sought in the minds of all chuùng sanh beänh neân toâi coù beänh.”— living beings.” Vimalakirti replied: “It is not an illness of • Duy Ma Caät tieáp lôøi: “Ngaøi laïi hoûi vì sao the element of earth but it is not beyond khoâng thò giaû? Taát caû chuùng ma vaø caùc it; it is the same with the other elements

of water, fire and air. Since the illnesses all living beings. He should think of his of all living beings originate from the four past practice of good virtues to uphold elements which cause them to suffer, I am (his determination for) right livelihood. ill too.” Instead of worrying about troubles (klesa) • Ñoaïn Vaên Thuø hoûi tieáp: “Phaøm Boà Taùt an he should give rise to zeal and devotion uûi Boà Taùt coù beänh nhö theá naøo?”— (in his practice of the Dharma). He Manjusri then asked: “What should a should act like a king physician to cure Bodhisattva say when comforting another others’ illnesses. Thus, a Bodhisattva Bodhisattva who falls ill?” should comfort another sick Bodhisattva • Duy Ma Caät ñaùp: “Noùi thaân voâ thöôøng, to make him happy.” nhöng khoâng bao giôø nhaøm chaùn thaân • Vaên Thuø hoûi: “Cö só! Boà Taùt coù beänh phaûi naày. Noùi thaân coù khoå, nhöng khoâng bao ñieàu phuïc taâm mình nhö theá naøo?”— giôø noùi veà söï vui ôû Nieát Baøn. Noùi thaân voâ Manjusri asked: “How does a sick ngaõ maø khuyeân daïy daét dìu chuùng sanh. Bodhisattva control his mind?” Noùi thaân khoâng tòch, chöù khoâng noùi laø roát • Duy Ma Caät ñaùp—Vimalakirti replied: raùo tòch dieät. Noùi aên naên toäi tröôùc, chöù (a) “Boà Taùt coù beänh phaûi nghó theá naày: ‘Ta khoâng noùi vaøo nôi quaù khöù. Laáy beänh nay beänh ñaây ñeàu töø caùc moùn phieàn naõo, mình maø thöông beänh ngöôøi. Phaûi bieát caùi ñieân ñaûo, voïng töôûng ñôøi tröôùc sanh ra, laø khoå voâ soá kieáp tröôùc, phaûi nghó ñeán söï lôïi phaùp khoâng thaät coù, laáy ai chòu beänh

ñoù. ích cho taát caû chuùng sanh, nhôù ñeán vieäc Vì sao? Vì töù ñaïi hoøa hôïp giaû goïi laø thaân, laøm phöôùc, töôûng ñeán söï soáng trong saïch, maø töù ñaïi khoâng chuû, thaân cuõng khoâng chôù neân sanh taâm buoàn raàu, phaûi thöôøng ngaõ. Laïi nöõa, beänh naày khôûi ra ñeàu do khôûi loøng tinh taán, nguyeän seõ laøm vò y chaáp ngaõ, vì theá ôû nôi ngaõ khoâng neân vöông ñieàu trò taát caû beänh cuûa chuùng sanh loøng chaáp ñaém.'—"A sick sanh. Boà Taùt phaûi an uûi Boà Taùt coù beänh Bodhisattva should think thus: 'My illness nhö theá ñeå cho ñöôïc hoan hyû."—comes from inverted thoughts and Vimalakirti replied: "He should speak of troubles (klesa) during my previous lives the impermanence of the body but never but it has no real nature of its own. of the abhorrence and relinquishment of Therefore, who is suffering from it? Why the body. He should speak of the is it so? Because when the four suffering body but never of the joy in elements unite to form a body, the former nirvana. He should speak of egolessness arewithout owner and the latter is without in the body while teaching and guiding all ego. Moreover, my illness comes from living beings (in spite of the fact that they my clinging to an ego; hence, I should are fundamentally non-existent in the wipe out this clinging.' absolute state). He should speak of the (b) Baây giôø ñaõ bieát goác beänh, töø ngay ngaõ voidness of the body but should never töôûng vaø chuùng sanh töôûng, phaûi khôûi cling to the ultimate nirvana. He should phaùp töôûng. Neân nghó raèng: 'Thaân naày chæ speak of repentance of past sins but do caùc phaùp hieäp thaønh, khôûi chæ laø phaùp should avoid slipping into the past. khôûi, dieät chæ laø phaùp dieät. Laïi caùc phaùp Because of his own illness he should take aáy ñeàu khoâng bieát nhau, khi khôûi khoâng pity on all those who are sick. Knowing noùi noù khôûi, khi dieät khoâng noùi noù dieät?' that he has suffered during countless past Boà Taùt coù beänh muoán dieät töø phaùp töôûng aeons, he should think of the welfare of phaûi nghó raèng: 'Phaùp töôûng naày cuõng laø

ñieân ñaûo, ñieân ñaûo töùc laø beänh lôùn, ta neân (c) Vò Boà Taùt coù beänh duøng taâm khoâng thoï xa lìa noù.' Theá naøo laø xa lìa? Lìa ngaõ vaø maø thoï caùc moùn thoï, neáu chöa ñaày ñuû ngaõ sôû. Theá naøo laø lìa ngaõ vaø ngaõ sôû? Laø Phaät phaùp cuõng khoâng dieät thoï maø thuû lìa hai phaùp. Theá naøo laø lìa hai phaùp? Laø chöùng. Duø thaân coù khoå, neân nghó ñeán khoâng nghó caùc phaùp trong , ngoaøi, maø chuùng sanh trong aùc thuù maø khôûi taâm ñaïi thöïc haønh theo bình ñaúng. Sao goïi laø bình bi. Ta ñaõ ñieàu phuïc ñöôïc taâm ta, cuõng ñaúng? Laø ngaõ bình ñaúng, Nieát Baøn bình neân ñieàu phuïc cho taát caû chuùng sanh. Chæ ñaúng. Vì sao? Ngaõ vaø Nieát Baøn hai phaùp töø beänh chaáp maø khoâng töø phaùp, daïy naày ñeàu khoâng. Do ñaâu maø khoâng? Vì do cho döùt töø goác beänh. Sao goïi laø goác vaên töï neân khoâng. Nhö theá, hai phaùp beänh? Nghóa laø coù phan duyeân, do coù khoâng coù taùnh quyeát ñònh. Neáu ñaëng phan duyeân maø thaønh goác beänh. Phan nghóa bình ñaúng ñoù, thì khoâng coù beänh chi duyeân nôi ñaâu? ÔÛ trong ba coõi. Laøm theá khaùc, chæ coøn coù beänh KHOÂNG, maø beänh naøo ñoaïn phan duyeân? Duøng voâ sôû ñaéc; KHOÂNG cuõng khoâng nöõa.'—Now that he neáu voâ sôû ñaéc thì khoâng coù phan duyeân. knows the source of his illness, he should

Sao goïi laø voâ sôû ñaéc? Nghóa laø ly hai moùn forsake the concept of an ego and a living chaáp. Sao goïi laø hai moùn chaáp? Nghóa laø being. He should think of things (dharma) chaáp trong vaø chaáp ngoaøi; ly caû hai ñoù laø thus: 'A body is created by the union of voâ sôû ñaéc—A sick Bodhisattva should all sorts of dharmas (elements) which free himself from the conception of alone rise and all, without knowing one sensation (vedana) when experiencing another and without announcing their rise any one of its three states (which are and fall.' In order to wipe out the concept painful, pleasurable and neither painful of things (dharmas), a sick Bodhisattva nor pleasurable feeling). Before his full should think thus: 'This notion of dharma development into Buddhahood (that is is also an inversion, which is my great before delivering all living beings in his calamity. So I should keep from it.' own mind), he should not wipe out vedana What is to be kept from? From both for his own benefit with a view to subject and object. What does this attaining nirvana for himself only. keeping from subject and object mean? It Knowing that the body is subject to means keeping from dualities. What does suffering he should think of living beings this keeping from dualities mean? It in the lower realms of existence and give means not thinking of inner and outer rise to compassion (for them). Since he dharmas (i.e. contraries) by the practice has succeeded in controlling his false of impartiality. What is impartiality? It views he should guide all living beings to means equality (of all contraries e.g.) ego bring theirs under control as well. He and nirvana. Why is it so? Because both should uproot theirs (inherent) illnesses ego and nirvana are void. Why are both without (trying to) wipe out non-existence void? Because they exist only by names dharmas (externals for sense data). For which have no independent nature of their he should teach them how to cut off the own. "When you achieve this equality origin of illness. What is the origin of you are free from all illnesses but there illness? It is their clinging which causes remains the conception of voidness which their illness What are the objects of their also is an illusion and should be wiped out clinging? They are the three realms (of as well.' desire, form and beyond form). By what

means should they cut off their clinging? troùi môùi môû troùi cho ngöôøi khaùc ñöôïc.'— By means (of the doctrine that) nothing A sick Bodhisattva should again reflect: whatsoever can be found, and (that) if since my illness is neither real nor nothing can be found there will be no existing, the illnesses of all living beings clinging. What is meant by 'nothing can are also unreal and non-existent. But be found'? It means (that) apart from while so thinking if he develops a great dual views (there is nothing else that can compassion derived from his love for be had). What are dual views? They are living beings and from his attachment to inner and outer views beyond which there this false view, he should (immediately) is nothing. keep from these feelings. Why is it so? (d) Ngaøi Vaên Thuø Sö Lôïi! Ñoù laø Boà Taùt coù Because a Bodhisattva should wipe out beänh, ñieàu phuïc taâm mình ñeå ñoaïn caùc all external causes of troubles (klesa) khoå nhö giaø, beänh, cheát laø Boà Ñeà cuûa Boà while developing great compassion. For Taùt. Neáu khoâng nhö theá thì choã tu haønh (this) love and (these) wrong views result cuûa mình khoâng ñöôïc trí tueä thieän lôïi.

Ví from hate of birth and death. If he can nhö ngöôøi chieán thaéng keû oaùn taëc môùi laø keep from this love and these wrong doõng, coøn vò naøo tröø caû giaø, beänh, cheát views, he will be free from hatred, and nhö theá môùi goïi laø Boà Taùt—Manjusri, this wherever he may be reborn he will not be is how a sick Bodhissattva should control hindered by love and wrong views. His his mind. Top wipe out suffering from old next life will be free from obstructions age, illness and death is the Bodhisattva's and he will be able to expound the bodhi (enlightened practice). If he fails to Dharma to all living beings and free them do so, his practice lacks wisdom and is from bondage. As the Buddha has said, ineffective. For instance, a Bodhisattva is there is no such thing as untying others (called) courageous if he overcomes when one is still held in bondage for it is hatred; if in addition he wipes out (the possible to untie others only after one is concept of) old age, illness and death, he free from bonds. is a true Bodhisattva. (f) Vì theá, Boà Taùt khoâng neân khôûi nhöõng söï (e) Boà Taùt coù beänh neân nghó theâm theá naày: raøng buoäc. Sao goïi laø raøng buoäc? Sao goïi 'Nhö beänh cuûa ta ñaây, khoâng phaûi laø thaät, laø giaûi thoaùt? Tham ñaém nôi thieàn vò laø khoâng phaûi coù; beänh cuûa chuùng sanh cuõng Boà Taùt bò raøng buoäc. Duøng phöông tieän khoâng phaûi thaät, khoâng phaûi coù.' Khi thoï sanh laø Boà Taùt ñöôïc giaûi thoaùt. Laïi quaùn saùt nhö theá, ñoái vôùi chuùng sanh neáu khoâng coù phöông tieän hueä thì buoäc, coù coù khôûi loøng ñaïi bi aùi kieán thì phaûi boû phöông tieän hueä thì giaûi thoaùt, khoâng hueä ngay. Vì sao? Boà Taùt phaûi döùt tröø khaùch phöông tieän thì buoäc, coù hueä phöông tieän traàn phieàn naõo maø khôûi ñaïi bi, chôù vì ñaïi thì giaûi thoaùt—Therefore, a Bodhisattva bi aùi kieán maø ñoái vôùi sanh töû coù taâm should not tie himself up (with wrong nhaøm chaùn, neáu lìa ñöôïc aùi kieán thì khoâng views). What is tying and what is coù taâm nhaøm chaùn, sanh ra nôi naøo khoâng untying? Clinging to serenity (dhyana) is bò aùi kieán che ñaäy, khoâng coøn bò söï raøng a Bodhisattva's bondage, but his buoäc, laïi noùi phaùp côûi môû söï raøng buoäc expedient rebirth (for the salvation of cho chuùng sanh nöõa. Nhö Phaät noùi: 'Neáu others) is freedom from bondage. mình bò troùi maø laïi ñi môû troùi cho ngöôøi Further, he is held in bondage by wisdom khaùc, khoâng theå ñöôïc; neáu mình khoâng bò which lacks expedient methods (upaya),

but is liberated by wisdom supported by unsupported by wisdom? It is bondage expedient device; he is (also) held in caused by a Bodhisattva's lack of bondage by expedient methods which are determination to keep from desire, anger, not upheld by wisdom but is liberated by perverse views and other troubles (klesa) expedient methods backed by wisdom. while planting all wisdom roots. This is (g) Sao goïi laø khoâng coù phöông tieän thì buoäc? called bondage by expedient methods, Boà Taùt duøng aùi kieán trang nghieâm Phaät which lack wisdom. ñoä, thaønh töïu chuùng sanh ôû trong phaùp (j) Sao goïi laø coù hueä phöông tieän thì giaûi? Laø Khoâng, voâ töôùng, voâ taùc maø ñieàu phuïc xa lìa caùc thöù phieàn naõo, tham duïc, saân laáy mình, ñoù laø khoâng coù phöông tieän hueä haän, taø kieán, vaân vaân maø vun troàng caùc thì buoäc—What is bondage by wisdom coäi coâng ñöùc, hoài höôùng Voâ

thöôïng unsupported by expedient methods? It is Chaùnh ñaúng Chaùnh giaùc, ñoù laø coù hueä bondage caused by the Bodhisattva's phöông tieän thì giaûi—What is liberation desire to embellish the Buddha land (with by expedient methods sustained by merits) in order to bring living beings to wisdom? It is liberation won by a perfection while practicing for his self- Bodhisattva who keeps from desire, control (the three gates to nirvana, anger, perverse views and other troubles namely,) voidness, formlessness and (klesa) while planting all virtuous roots inactivity. This is called bondage by which he dedicates to his realization of wisdom unsupported by expedient supreme enlightenment. This is called methods (upaya). liberation by expedient methods sustained (h) Sao goïi laø coù phöông tieän hueä thì giaûi? by wisdom. Boà Taùt khoâng duøng aùi kieán trang nghieâm (k) Ngaøi Vaên Thuø Sö Lôïi! Boà Taùt coù beänh Phaät ñoä, thaønh töïu chuùng sanh, ôû trong ñaáy phaûi quaùn saùt ñöôïc caùc phaùp nhö theá. phaùp 'khoâng,' 'voâ töôùng,' 'voâ taùc' ñieàu Laïi nöõa, quaùn thaân voâ thöôøng, khoå, phuïc laáy mình, khoâng nhaøm chaùn moûi khoâng, voâ ngaõ, ñoù laø hueä. Duø thaân coù meät, ñoù laø coù phöông tieän hueä thì giaûi— beänh vaãn ôû trong sanh töû laøm lôïi ích cho What is liberation by wisdom backed by chuùng sanh khoâng nhaøm moûi, ñoù laø expedient methods? It is liberation phöông tieän—Manjusri, a sick achieved in the absence of desire to Bodhisattva should look into all things in embellish the Buddha land (with merits) this way. He should further meditate on in order to bring living beings to his body, which is impermanent, is subject perfection, while practicing unremittingly to suffering and is non-existent and for his self-control (the three gates to egoless; this is called wisdom. Although nirvana, namely) voidness, formlessness his body is sick, he remains in (the realm and inactivity. This is called liberation by of) birth and death for the benefit of all wisdom supported by expedient methods (living beings) without complaint; this is (upaya). called expedient method (upaya). (i) Sao goïi laø khoâng coù phöông tieän hueä thì (l) Laïi nöõa, ngaøi Vaên Thuø Sö Lôïi! Quaùn buoäc? Boà Taùt truï nôi caùc moùn phieàn naõo, thaân, thaân khoâng rôøi beänh, beänh chaúng rôøi tham duïc, saân haän, taø kieán, vaân vaân maø thaân, beänh naày, thaân naày, khoâng phaûi troàng caùc coäi coâng ñöùc, ñoù laø khoâng coù môùi, khoâng phaûi cuõ, ñoù laø hueä. Duø thaân hueä phöông tieän thì buoäc—What is coù beänh maø khoâng nhaøm chaùn troïn dieät bondage by expedient methods ñoä, ñoù laø phöông tieän—Manjusri! He

should further meditate on the body, laø haïnh Boà Taùt. Duø thöïc haønh saùu pheùp which is inseparable from illness and on thaàn thoâng maø khoâng döùt heát laäu hoaëc illness, which is inherent in the body, phieàn naõo laø haïnh Boà Taùt. Duø thöïc haønh because sickness and the body are neither töù voâ löôïng taâm maø khoâng tham ñaém sanh new nor old; this is called wisdom. The veà coõi Phaïm theá (Phaïm Thieân) laø haïnh body, though ill, is not to be annihilated; Boà Taùt. Duø thöïc haønh thieàn ñònh, giaûi this is the expedient method (for thoaùt tam muoäi, maø khoâng theo thieàn ñònh remaining in the world to work for thoï sanh laø haïnh Boà Taùt. Duø thöïc haønh töù salvation). nieäm xöù maø khoâng hoaøn toaøn lìa haún (m) Ngaøi

Vaên Thuø Sö Lôïi! Boà Taùt coù beänh thaân, thoï, taâm, phaùp laø haïnh Boà Taùt. Duø neân ñieàu phuïc taâm mình nhö theá, maø thöïc haønh töù chaùnh caàn maø khoâng rôøi thaân khoâng truï trong ñoù, cuõng khoâng truï nôi taâm tinh taán laø haïnh Boà Taùt. Duø thöïc taâm khoâng ñieàu phuïc. Vì sao? Neáu truï nôi haønh töù nhö yù tuùc maø ñaëng thaàn thoâng töï taâm khoâng ñieàu phuïc laø phaùp cuûa phaøm taïi laø haïnh Boà Taùt. Duø thöïc haønh nguõ caên phu, neáu truï nôi taâm ñieàu phuïc laø phaùp maø phaân bieät raønh reõ caùc caên lôïi ñoän cuûa cuûa Thanh Vaên, cho neân Boà Taùt khoâng chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh truï nôi taâm ñieàu phuïc hay khoâng ñieàu nguõ löïc maø öa caàu thaäp löïc cuûa Phaät laø phuïc, lìa hai phaùp aáy laø haïnh Boà Taùt. ÔÛ haïnh Boà Taùt. Duø thöïc haønh baûy phaùp giaùc trong sanh töû maø khoâng bò nhieãm oâ, ôû nôi chi maø phaân bieät roõ trí tueä cuûa Phaät laø Nieát Baøn maø khoâng dieät ñoä haún laø haïnh haïnh Boà Taùt. Duø thöïc haønh baùt chaùnh ñaïo Boà Taùt. Khoâng phaûi haïnh phaøm phu, maø öa tu voâ löôïng Phaät ñaïo laø haïnh Boà khoâng phaûi haïnh Hieàn Thaùnh laø haïnh Boà Taùt. Duø thöïc haønh caùc phaùp chæ quaùn trôi Taùt. Khoâng phaûi haïnh nhô, khoâng phaûi ñaïo maø troïn khoâng thieân haún nôi tòch dieät haïnh saïch laø haïnh Boà Taùt. Tuy vöôït khoûi (Nieát Baøn) laø haïnh Boà Taùt. Duø thöïc haønh haïnh ma maø hieän caùc vieäc haøng phuïc ma caùc phaùp baát sanh baát dieät, maø duøng laø haïnh Boà Taùt. Caàu nhöùt thieát trí, khoâng töôùng haûo trang nghieâm thaân mình laø caàu saùi thôøi laø haïnh Boà Taùt. Duø quaùn saùt haïnh Boà Taùt. Duø hieän oai nghi theo caùc phaùp khoâng sanh maø khoâng vaøo Thanh Vaên, Duyeân Giaùc maø khoâng rôøi chaùnh vò (chôn nhö) laø haïnh Boà Taùt. Quaùn Phaät phaùp laø haïnh Boà Taùt. Duø tuøy theo möôøi hai duyeân khôûi maø vaøo caùc taø kieán töôùng hoaøn toaøn thanh tònh cuûa caùc phaùp laø haïnh Boà Taùt. Nhieáp ñoä taát caû chuùng maø tuøy theo choã sôû öùng hieän thaân laø haïnh sanh maø khoâng meâ ñaém chaáp tröôùc laø Boà Taùt. Duø quaùn saùt coõi nöôùc cuûa chö haïnh Boà Taùt. Öa xa lìa maø khoâng nöông Phaät troïn vaéng laëng nhö hö khoâng maø theo söï döùt ñoaïn thaân taâm laø haïnh Boà hieän ra raát nhieàu coõi Phaät thanh tònh laø Taùt. Tuy ôû trong ba coõi maø khoâng hoaïi haïnh Boà Taùt. Duø chöùng ñaëng quaû Phaät, phaùp taùnh laø haïnh Boà Taùt. Tuy quaùn chuyeån Phaùp Luaân, nhaäp Nieát Baøn maø ‘Khoâng’ maø gieo troàng caùc coäi coâng ñöùc khoâng boû ñaïo Boà Taùt laø haïnh Boà Taùt laø haïnh Boà Taùt. Duø thöïc haønh voâ töôùng vaäy—Manjusri, a sick Bodhisattva should maø cöùu ñoä chuùng sanh laø haïnh Boà Taùt. thus control his mind while dwelling in Duø thöïc haønh voâ taùc maø quyeàn hieän thoï neither the (state of) controlled mind nor thaân laø haïnh Boà Taùt. Duø thöïc haønh voâ its opposite, that of uncontrolled mind. khôûi maø khôûi taát caû caùc haïnh laø haïnh Boà For if he dwells in (the state of) Taùt. Duø thöïc haønh saùu phaùp Ba la maät maø uncontrolled mind, this is stupidity and if bieát khaép caùc taâm, taâm sôû cuûa chuùng sanh he dwells in (that of) controlled mind, this

is the sravaka stage. Hence, a Bodhisattva (all thoughts) from rising he performs all should not dwell in either and so keep good deeds; this is Bodhisattva conduct. from both; this is the practice of the Although he practices the six perfections Bodhisattva

stage. When staying in the (paramitas), he knows all the mental realm of birth and death he keeps from its states of living beings; this is Bodhisattva impurity, and when dwelling in nirvana, conduct. Although he possesses the six he keeps from (its condition of) extinction supernatural powers, he refrains from of reincarnation and escape from putting an end to all worldy streams; this suffering; this is the practice of the is Bodhisattva conduct. Although he Bodhisattva stage. That which is neither practices the four infinite states of mind, worldly nor saintly is Bodhisattva he does not wish to be reborn in the development (into Buddhahood). That Brahma heavens, this is the Bodhisattva which is neither impure nor pure is conduct. Although he practices Bodhisattva practice. Although he is meditation, serenity (dhyana), liberation beyond the demonic state, he appears (in and samadhi, he does not avail himself of the world) to overcome demons; this is these to be reborn in dhyana heavens; this Bodhisattva conduct. In his quest of all is Bodhisattva conduct. Although he knowledge (sarvajna) he does not seek it practices the four states of mindfulness, at an inappropriate moment; this is he does not keep for ever from the karma Bodhisattva conduct. Although he looks of body and mind; this is Bodhisattva into the uncreated he does not achieve conduct. Although he practices the four Buddhahood; this is Bodhisattva conduct. right efforts, he persists in physical and Although he looks into nidana (or the mental zeal and devotion; this is twelve links in the chain of existence), he Bodhisattva conduct. Although he enters all states of perverse views (to practices the four Hinayana steps to save living beings); this is Bodhisattva supernatural powers, he will continue conduct. Although he helps all living doing so until he achieves all Mahayana beings he does not give rise to clinging; supernatural powers; this is Bodhisattva this is Bodhisattva conduct. Although he conduct. Although he practices the five keeps from the phenomenal he does not spiritual faculties of the sravaka stage, he lean on the voidness of body and mind; discerns the sharp and dull potential of this is Bodhisattva conduct. Although he living beings; this is Bodhisattva conduct. passes through the three worlds (of desire, Although he practices the five powers of form and beyond form), he does not injure the sravaka stage, he strives to achieve the Dharmata; this is the Bodhisattva the ten powers of the Buddha; this is conduct. Although he realizes the Bodhisattva conduct. Although he voidness (of thing) he sows the seeds of practices the seven Hinayana degrees of all merits; this is Bodhisattva conduct. enlightenment, he discerns the Buddha's Although he dwells in formlessness, he all-wisdom (sarvajna); this is Bodhisattva continues delivering living beings; this is conduct. Although he practices the Bodhisattva conduct. Although he eightfold noble truth (of Hinayana), he refrains from (creative) activities he delights in treading the Buddha's appears in his physical body; this is boundless path; this is Bodhisattva Bodhisattva conduct. Although he keeps conduct. Although he practices

samathavipasyana, which contributes to Sariputra saw no seats in the room and the realization of bodhi (enlightenment), thought: "Where do the Bodhisattvas and he keeps from slipping into nirvana; this is chief disciples sit?" Bodhisattva conduct. Although he • Tröôûng giaû Duy Ma Caät bieát ñöôïc yù ñoù, practices the doctrine of

not creating and lieàn noùi vôùi ngaøi Xaù Lôïi Phaát raèng: “Theá not annihilating things (dharma), he still naøo, nhaân giaû vì phaùp maø ñeán hay vì embellishes his body with the excellent giöôøng ngoài maø ñeán?”—Vimalakirti knew physical marks of the Buddha; this is of Sariputra’s thought and asked him: Bodhisattva conduct. Although he appears “Virtuous One, do you come here for a as a sravaka or a pratyeka-buddha, he seat or for the Dharma?” Xaù Lôïi Phaát does not stray from the Buddha Dharma; ñaùp: “Toâi vì Phaùp maø ñeán, chôù khoâng this is Bodhisattva conduct. Although he phaûi vì giöôøng ngoài.”—Sariputra replied: has realized ultimate purity, he appears in “I come here for the Dharma and not for a bodily form to do his work of salvation; seat.” this is Bodhisattva conduct. Although he • OÂng Duy Ma Caät noùi: “Ngaøi Xaù Lôïi Phaát! sees into all Buddha lands, which are Vaû chaêng ngöôøi caàu Phaùp, thaân maïng coøn permanently still like space, he causes khoâng tham tieác, huoáng chi laø giöôøng them to appear in their purity and ngoài. Vaû ngöôøi caàu Phaùp khoâng phaûi coù cleanness; this is Bodhisattva conduct. saéc, thoï, töôûng, haønh, thöùc maø caàu; khoâng Although he has reached the Buddha phaûi coù giôùi (18 giôùi), nhaäp (12 nhaäp) maø stage, which enables him to turn the caàu; khoâng phaûi coù duïc giôùi, saéc giôùi, voâ wheel of the Law (to preach the Dharma) saéc giôùi (tam giôùi) maø caàu. Ngaøi Xaù Lôïi and to enter the state of nirvana, he does Phaát! Vaû chaêng ngöôøi caàu Phaùp khoâng not forsake the Bodhisattva path; this is ñaém tröôùc nôi Phaät maø caàu, khoâng ñaém bodhisattva conduct.” tröôùc nôi Phaùp maø caàu, khoâng ñaém tröôùc • Khi oâng Duy Ma Caät noùi nhöõng lôøi aáy roài, nôi chuùng Taêng maø caàu. Vaû ngöôøi caàu caû ñaïi chuùng ñi theo ngaøi Vaên Thuø Sö Phaùp khoâng thaáy khoå maø caàu, khoâng ñoaïn Lôïi, trong ñoù taùm ngaøn vò Thieân töû ñeàu taäp maø caàu, khoâng ñeán chöùng dieät, tu ñaïo phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh maø caàu. Vì sao? Vì phaùp khoâng hyù luaän. giaùc—While Vimalakirti was expounding Neáu noùi ‘ta phaûi thaáy khoå, ñoaïn taäp, the Dharma, all the eight thousand sons of chöùng dieät, tu ñaïo, ñoù laø hyù luaän chöù devas who had come with Manjusri, khoâng phaûi caàu phaùp.’ Ngaøi Xaù Lôïi Phaát! developed the profound mind set on the Phaùp laø tòch dieät, neáu thöïc haønh phaùp quest of supreme enlightenment sanh dieät laø caàu phaùp sanh dieät, chöù (anuttara-samyak-sambodhi). khoâng phaûi caàu phaùp. Phaùp laø khoâng nhieãm, neáu nhieãm nôi phaùp cho ñeán Nieát CHÖÔNG SAÙU—CHAPTER SIX Baøn, ñoù laø ñaém nhieãm, chöù khoâng phaûi caàu phaùp. Phaùp khoâng choã laøm, neáu laøm PHAÅM BAÁT TÖ NGHÌ—THE nôi phaùp, ñoù laø choã laøm chöù khoâng phaûi INCONCEIVABLE LIBERATION caàu phaùp. Phaùp khoâng thuû xaû, neáu thuû xaû • Luùc baáy giôø ngaøi Xaù Lôïi Phaát thaáy trong phaùp, ñoù laø thuû xaû, chöù khoâng phaûi caàu nhaø oâng Duy Ma Caät khoâng coù giöôøng phaùp. Phaùp khoâng xöù sôû, neáu chaáp tröôùc ngoài chi heát, môùi nghó raèng: “Caùc Boà Taùt xöù sôû , ñoù laø chaáp tröôùc nôi xöù sôû chöù vaø haøng ñeä töû ñaây seõ ngoài nôi ñaâu?”—khoâng phaûi caàu phaùp. Phaùp khoâng coù

töôùng, neáu nhaân töôùng maø bieát, ñoù laø caàu Dharma is (absolute and) immaculate, but töôùng chöù khoâng phaûi caàu phaùp. Phaùp if you are defiled by

the (thought of) khoâng theå truï, neáu truï nôi phaùp, ñoù laø truï Dharma and even that of nirvana, this is nôi phaùp chöù khoâng phaûi caàu phaùp. Phaùp pollution which runs counter to the quest khoâng theå thaáy, nghe, hay, bieát, neáu laøm of Dharma. Dharma cannot be practiced theo thaáy, nghe, hay, bieát, ñoù laø thaáy and if it is put into practice, this implies nghe hay bieát chöù khoâng phaûi caàu phaùp. something (i.e. an object) to be practiced Phaùp laø voâ vi, neáu laøm höõu vi laø caàu höõu and is not the quest of Dharma. Dharma vi chöù khoâng phaûi caàu phaùp. Vì theá, ngaøi is beyond grasping and rejecting, and if Xaù Lôïi Phaát! Neáu ngöôøi caàu phaùp, ñoái you grasp or reject it, this is grasping or vôùi taát caû phaùp, khoâng coù caàu ñeán— rejecting (something else) but not the Vimalakirti said: “Hey Sariputra, he who quest of Dharma. Dharma is beyond searches for the Dharma does not even position but if you give it a place, this is cling to his body and life, still less to a clinging to space but not the quest of seat, for the quest of Dharma is not Dharma. Dharma is formless but if you related to (the five aggregates): form rely on form to conceive the Dharma, this (rupa), sensation (vedana), conception is search for form but not the quest of (sanjna), discrimination (samskara) and Dharma. Dharma is not an abode but if consciousness (vijnana); to the eighteen you want to stay in it this is dwelling in fields of sense (dhatu: the six organs, their (an objective) Dharma, but not the quest objects and their perceptions); to the of (absolute) Dharma. Dharma can be twelve entrances (ayatana: the six organs neither seen, nor heard nor felt nor known and six sense data that enter for or lead to but if you want to see, hear, feel and discrimination); and to the worlds of know it, this is the functioning of your desire, form and beyond form. Sariputra, (discriminatory) seeing, hearing, feeling a seeker of the Dharma, does not cling to and knowing but not the quest of Dharma. the Buddha, the Dharma and the Sangha. Dharma is (transcendentally) inactive (wu A seeker of the Dharma does not hold the wei) but if you are set on worldly view of suffering, of cutting off all the activities, this is a search for the worldly accumulated causes, thereof, to put an way of life but not the quest of Dharma. end to it by treading the path to nirvana Therefore, Sariputra, the quest of Dharma (i.e. the four noble truths). Why is it so? does not imply seeking anything Because the Dharma is beyond all whatsoever.” sophistry. For if one says: ‘Because I see • Khi oâng Duy Ma Caät noùi lôøi aáy roài, naêm suffering, I cut off its accumulated causes traêm vò Thieân töû ôû trong caùc phaùp ñöôïc to wipe it out by treading the path phaùp nhaõn thanh tònh—When Vimalakirti thereto’, this is mere sophistry and is not so spoke, five hundred sons of devas the quest of the Dharma. realized the pure Dharma Eye. “Sariputra, the Dharma is called nirvana • Baáy giôø tröôûng giaû Duy Ma Caät hoûi ngaøi (the condition of complete serenity and Vaên Thuø Sö Lôïi raèng: “Thöa ngaøi! Ngaøi ultimate extinction of reincarnation); if daïo ñi trong voâ löôïng ngaøn muoân öùc a you give rise to (the concept of) birth and taêng kyø quoác ñoä, thaáy coõi Phaät naøo coù death, this is a search for birth and death nhöõng toøa sö töû toát ñeïp thöôïng dieäu do and is not the quest of Dharma. The coâng ñöùc taïo thaønh?”—Vimalakirti then

asked Manjusri: “The Virtuous One has the thirty-two thousand lion thrones which traveled in countless thousands and tens did not hinder one another and which did of thousands of lakhs of worlds; which not obstruct anything at Vaisali, in one is the Buddha land where the highest Jambudvipa (our earth) and in the four merits make the lion throne (of its heavens where all things remained Buddha)?” unchanged as before. • Vaên Thuø Sö Lôïi noùi: “Cö só! Veà phöông • OÂng Duy Ma Caät môøi ngaøi Vaên Thuø Sö ñoâng caùch ñaây khoûi ba möôi saùu soá caùt Lôïi vaø caùc Boà Taùt thöôïng nhôn ngoài nôi soâng Haèng coõi Phaät, coù theá giôùi teân Tu Di toøa sö töû, song phaûi hieän thaân mình ñöùng Töôùng, ñöùc Phaät ôû theá giôùi aáy hieäu laø Tu cao baèng toøa kia. Töùc thôøi caùc Boà Taùt coù Di Ñaêng Vöông, hieän vaãn coøn. Thaân Phaät thaàn thoâng lieàn bieán hieän thaân mình cao cao taùm muoân boán ngaøn do tuaàn, toøa sö töû boán muoân hai ngaøn do tuaàn ñeán ngoài nôi cuõng cao nhö theá, trang nghieâm toát ñeïp toøa sö töû, coøn caùc Boà Taùt môùi phaùt taâm vaø böïc nhaát.”—Manjusri replied: “Venerable haøng ñeä töû ñeàu khoâng leân ñöôïc— Upasaka, in the east there is a Buddha Vimalakirti then said to Manjusri: “Please land which is separated from here by a take a lion throne and be seated amongst distance represented by worlds as the great Bodhisattvas by enlarging the countless as the sand grains in thirty-six size of your body to that of the seat.” Ganges rivers; it is called Merudhvaja Those Bodhisattvas who had acquired whose Buddha is called Merukalpa who is supernatural powers, enlarged their still there. His body is 84,000 yojana tall bodies to the size of the thrones on which and his lion throne, also as high, is of they sat (without difficulty). But the prominent majesty.” newly initiated Bodhisattvas and chief • Luùc aáy tröôûng giaû Duy Ma Caät hieän söùc disciples of the Buddha could not mount thaàn thoâng, töùc thôøi ñöùc Phaät ôû coõi nöôùc the high thrones. kia ñieàu khieån ba vaïn hai ngaøn toøa sö töû • Luùc ñoù oâng Duy Ma Caät môøi ngaøi Xaù Lôïi cao roäng nghieâm saïch ñeán trong nhaø oâng Phaát leân toøa sö töû ngoài—Vimalakirti then Duy Ma Caät. Caùc Boà Taùt, ñaïi ñeä töû, Ñeá said to Sariputra: “Please be seated on a Thích, Phaïm Thieân, Töù Thieân vöông taát lion throne.” caû ñeàu thaáy vieäc xöa nay chöa töøng • Ngaøi Xaù Lôïi Phaát ñaùp: “Thöa Cö só! Toøa thaáy—At that time, Vimalakirti used his naày cao roäng quaù toâi khoâng leân ñöôïc.”— transcendental powers to invite Buddha Sariputra replied: “Venerable Upasaka, Merukalpa to send to his room thirty-two these thrones are large and high; I cannot thousand high, large, majestic and clean mount them.” lion thrones which the Bodhisattvas, chief • OÂng Duy Ma Caät noùi: “Ngaøi Xaù Lôïi Phaát! disciples of the Buddha (Sakyamuni), Phaûi ñaûnh leã ñöùc Tu Di Ñaêng Vöông Nhö Indra and Brahma, the four deva kings, Lai môùi coù theå ngoài ñöôïc.”—Vimalakirti etc., had never seen before. said: “Sariputra, you should first pay • Nhaø oâng Duy Ma Caät roäng raõi truøm chöùa reverence to the Tathagata Merukalpa caû ba vaïn hai ngaøn toøa sö töû khoâng ngaên and will then be able to sit on one of ngaïi, maø ôû nôi thaønh Tyø Xaù Ly cho ñeán them.” boán thieân haï coõi Dieâm Phuø Ñeà cuõng • Khi aáy caùc vò Boà Taùt môùi phaùt taâm vaø khoâng bò eùp chaät, taát caû ñeàu thaáy y haøng ñeä töû ñeàu ñaûnh leã ñöùc Tu Di Ñaêng nguyeân nhö theá—The room

contained all Vöông Nhö Lai, roài ngoài ñöôïc ngay nôi

toøa sö töû—At that time, all newly initiated phaûi quaêng ra ngoaøi khoûi nhöõng theá giôùi Bodhisattvas and chief disciples of the nhö soá caùt soâng Haèng, maø chuùng sanh Buddha paid reverence to the Tathagata trong ñoù khoâng hay khoâng bieát mình coù ñi Merukalpa and then sat on the lion ñaâu, laïi ñem trôû veà choã cuõ, maø ngöôøi throne. khoâng bieát coù qua laïi, vaø theá giôùi aáy cuõng • Ngaøi Xaù Lôïi Phaát noùi: “Thöa Cö só! Thaät vaãn y nguyeân—Vimalakirti said: chöa töøng coù. Nhö caùi nhaø nhoû tí naày maø “Sariputra, the liberation realized by all dung chöùa ñöôïc caùc toøa cao roäng nhö theá, Buddhas and (great) Bodhisattvas is maø nôi thaønh Tyø Xaù Ly khoâng coù ngaên inconceivable. If a Bodhisattva wins this ngaïi, caùc tuï laïc, thaønh aáp, cuøng nhöõng liberation, he can put the great and cung ñieän chö Thieân, Long Vöông, quyû extensive (Mount) Sumeru in a mustard thaàn trong boán thieân haï ôû coõi Dieâm Phuø seed, which neither increases nor Ñeà cuõng khoâng eùp chaät.”—Sariputra said decreases (its size) while Sumeru remains to Vimalakirti: Pvenerable Upasaka, this the same, and the four deva kings was not seen before; this small room can (guardians of the world) and the devas of contain these high and large thrones Trayastrimsas (the heavens of Indra) are which do not obstruct anything at Vaisali not even aware of their being put into the and do not interfere with the cities, towns seed, but only those who have won and villages on Jambudvipa (our world) as liberation see Sumeru in the mustard well as with the palaces of the devas and seed. This is the inconceivable Dharma heavenly nagas (dragons) and the abodes door to liberation. of the ghosts and spirits.” He can also put the four great oceans that • OÂng Duy Ma Caät noùi: “Ngaøi Xaù Lôïi Phaát! surround Sumeru in a pore without Chö Phaät vaø chö Boà Taùt coù phaùp giaûi causing inconvenience to fishes, water thoaùt teân laø baát khaû tö nghì. Neáu Boà Taùt tortoises, sea-turtles, water-lizards and all truï nôi phaùp giaûi thoaùt ñoù, laáy nuùi Tu Di other aquatic animals while the oceans roäng lôùn nheùt vaøo trong haït caûi vaãn khoâng remain the same and the nagas (dragons), theâm bôùt, hình nuùi Tu Di vaãn y nguyeân, ghosts, spirits and asuras (titans) are not maø trôøi Töù thieân vöông vaø Ñao Lôïi thieân even aware of being displaced and vöông khoâng hay khoâng bieát ñaõ vaøo ñaáy, interposed. chæ coù nhöõng ngöôøi ñaùng ñoä môùi thaáy nuùi “Further, Sariputra, a great Bodhisattva Tu Di vaøo trong haït caûi, ñoù laø phaùp moân who has won this inconceivable liberation Baát Tö Nghì Giaûi Thoaùt. Laïi laáy nöôùc boán can (take and) put on his right palm the bieån lôùn cho vaøo trong loã chön loâng, great chiliocosm like the potter holding khoâng coù khuaáy ñoäng caùc loaøi thuûy toäc his wheel, throw it beyond a number of nhö caù traïnh, ngoan ñaø, maø caùc bieån lôùn worlds as countless as the sand grains in kia cuõng vaãn y nguyeân. Caùc loaøi roàng, the Ganges and then take it back (to its quyû thaàn, A tu la, vaân vaân ñeàu khoâng hay original place) while all living beings khoâng bieát mình ñi vaøo ñaáy, vaø caùc loaøi therein do not know of their being thrown aáy cuõng khoâng coù loaïn ñoäng. Laïi nöõa, away and returned and while our world ngaøi Xaù Lôïi Phaát! Boà Taùt ôû nôi phaùp Baát remains unchanged. Khaû Tö Nghì Giaûi Thoaùt, ruùt laáy coõi tam •

Laïi nöõa, ngaøi Xaù Lôïi Phaát! Hoaëc coù thieân ñaïi thieân theá giôùi nhanh nhö baøn chuùng sanh naøo öa ôû laâu trong ñôøi maø coù troøn cuûa thôï ñoà goám, roài ñeå trong baøn tay theå ñoä ñöôïc, Boà Taùt lieàn keùo baûy ngaøy ra

laøm moät kieáp ñeå cho chuùng sanh kia goïi • Laïi nöõa, ngaøi Xaù Lôïi Phaát! Bao nhieâu thöù laø moät kieáp; hoaëc coù chuùng sanh naøo gioù ôû caùc coõi nöôùc trong möôøi phöông, Boà khoâng öa ôû laâu trong ñôøi maø coù theå ñoä Taùt coù theå huùt vaøo trong mieäng maø thaân ñöôïc, Boà Taùt lieàn thaâu ngaén moät kieáp laïi khoâng bò toån haïi, nhöõng caây coái ôû beân laøm baûy ngaøy, ñeå cho chuùng sanh kia goïi ngoaøi cuõng khoâng xieâu ngaû, troác, gaõy— laø baûy ngaøy—Further, Sariputra, if there Further, Sariputra, he can breathe in (and are living beings who are qualified for hold in his mouth) all the winds blowing liberation but who want to stay longer in in the worlds in the ten directions without the world, this Bodhisattva will (use his injuring his own body or the trees of these supernatural power to) extend a week to worlds. an aeon so that they will consider their • Laïi khi kieáp löûa chaùy tan coõi nöôùc ôû möôøi remaining in time to be one week. phöông, Boà Taùt ñem taát caû löûa ñeå vaøo • Laïi nöõa, ngaøi Xaù Lôïi Phaát! Boà Taùt truï nôi trong buïng, löûa cuõng vaãn y nguyeân maø phaùp baát khaû tö nghì giaûi thoaùt, ñem khoâng chuùt gì laøm haïi—Further, when the nhöõng vieäc toát ñeïp cuûa taát caû coõi Phaät worlds in the ten directions come to an gom veà moät nöôùc chæ baøy cho chuùng end through destruction by fires, this sanh—Further, Sariputra, a Bodhisattva Bodhisattva can breathe in these fires into who has won this inconceivable liberation his own belly without being injured by can gather in one country all the majestic them while they continue to burn without things of all Buddha lands so that they are change. all visible in that particular country. • Laïi quaù soá caùt soâng Haèng theá giôùi Phaät • Laïi nöõa, Boà Taùt ñem taát caû chuùng sanh ôû veà phöông döôùi, laáy moät coõi Phaät ñem ñeå taát caû coõi Phaät ñeå treân baøn tay phaûi cuûa caùch khoûi soá caùt soâng Haèng theá giôùi ôû mình roài bay ñeán möôøi phöông baøy ra cho phöông treân nhö caàm muõi kim nhoïn ghim ai cuõng thaáy taát caû maø boån xöù khoâng lay laáy moät laù chaø laø maø khoâng coù toån haïi— ñoäng—Further, he can place on his right Further, this Bodhisattva can take from palm all the living beings of a Buddha the nadir a Buddha land separated from land and then fly in all the ten directions him by worlds as countless as the sand to show them all things everywhere grains in the Ganges and lift it up to the without even shaking them. zenith, which is separated from him by • Laïi nöõa, Xaù Lôïi Phaát! Nhöõng ñoà cuùng worlds as countless as there are sand döôøng chö Phaät cuûa chuùng sanh trong grains in the Ganges, with the same case möôøi phöông, Boà Taùt laøm cho taát caû ñeàu as he picks up a leaf of the date tree with thaáy nôi moät loã chôn loâng—Further, the point of a needle. Sariputra, this Bodhisattva can show • Laïi nöõa, ngaøi Xaù Lôïi Phaát! Boà Taùt truï through one of his pores all offerings to caûnh Baát Khaû Tö Nghì Giaûi Thoaùt hay the Buddhas by living beings in the ten duøng thaàn thoâng hieän laøm thaân Phaät hoaëc directions. hieän thaân Bích Chi Phaät, thaân Thanh Vaên, • Laïi nöõa, bao nhieâu nhöït nguyeät, tinh tuù thaân Ñeá Thích, thaân Phaïm Vöông, thaân trong caùc coõi nöôùc ôû möôøi

phöông, Boà Taùt Chuùa Theá gian, hoaëc thaân Chuyeån Luaân ñeàu laøm cho moïi ngöôøi thaáy roõ nôi moät loã Thaùnh Vöông. Caùc thöù tieáng to, tieáng vöøa, chôn loâng—He can show through one of tieáng nhoû ôû caùc coõi nöôùc möôøi phöông his pores all suns, moons, planets and ñeàu bieán thaønh tieáng Phaät dieãn noùi phaùp stars in all the worlds in the ten directions. voâ thöôøng, khoå, khoâng, voâ ngaõ vaø nhöõng

phaùp cuûa chö Phaät ôû möôøi phöông noùi ra Neáu coù Boà Taùt naøo tin hieåu phaùp moân laøm cho khaép taát caû ñeàu ñöôïc nghe— Baát Khaû Tö Nghì Giaûi Thoaùt naày thôøi taát Further, Sariputra, a Bodhisattva who has caû chuùng ma khoâng theå laøm gì ñöôïc— won this inconceivable liberation can use Mahakasyapa who had heard of this his transcendental powers to appear as a Dharma of inconceivable liberation, Buddha, or a Pratyeka-buddha, a Sravaka, praised it and said it had never been a sovereign Sakra, Brahma, or a ruler of expounded before. He then said to the world (cakravarti). He can also cause Sariputra: “Like the blind who do not see all sound and voices of high, medium and images in various colours shown to them, low pitches in the worlds in the ten all sravakas hearing this Dharma door to directions to change into the Buddha’s inconceivable liberation will not voice proclaiming (the doctrine of) understand it. Of the wise men hearing impermanence, suffering, unreality and about it, who will not set his mind on the absence of ego as well as all Dharmas quest of supreme enlightenment? What expounded by all Buddhas in the ten should we do to uproot for ever the rotten directions, making them heard sravaka root as compared with this everywhere. Mahayana, so that all sravakas hearing • Ngaøi Xaù Lôïi Phaát! Nay toâi chæ noùi qua this doctrine of inconceivable liberation, thaàn löïc giaûi thoaùt baát khaû tö nghì cuûa Boà shed tears of repentance and scream so Taùt nhö theá, neáu noùi cho ñuû ñeán cuøng loudly as to shake the great chiliocosm? kieáp cuõng khoâng heát ñöôïc—Sariputra, I As to the Bodhisattvas, they are all happy have mentioned only some of the powers to receive this Dharma reverently by derived from this inconceivable liberation placing it on the tops of their heads. If a but if I were to enumerate them all, a Bodhisattva believes and practices this whole aeon would be too short for the Dharma door to inconceivable liberation, purpose. all demons cannot oppose him.” • Khi ñoù ngaøi Ñaïi Ca Dieáp nghe noùi phaùp • Khi Ngaøi Ñaïi Ca Dieáp noùi nhö theá roài coù moân Baát Khaû Tö Nghì Giaûi Thoaùt cuûa Boà ba vaïn hai ngaøn vò thieân töû ñeàu phaùt taâm Taùt, ngôïi khen chöa töøng coù, môùi baûo Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc— ngaøi Xaù Lôïi Phaát raèng: “Ví nhö coù ngöôøi When Mahakasyapa spoke these worlds, ôû tröôùc ngöôøi muø phoâ baøy caùc thöù hình thirty-two thousand sons of the devas set saéc, ngöôøi muø kia ñaâu theå thaáy ñöôïc. Nay their minds on the quest of supreme taát caû haøng Thanh Vaên nghe phaùp moân enlightenment. Baát Khaû Tö Nghì Giaûi Thoaùt naày cuõng • Vaøo luùc baáy giôø, oâng Duy Ma Caät noùi vôùi ñaâu theå hieåu ñöôïc. Ngöôøi trí nghe phaùp ngaøi Ñaïi Ca Dieáp raèng: “Ngaøi Ñaïi Ca moân naày ai maø chaúng phaùt taâm Voâ Dieáp! Caùc vò laøm ma vöông trong voâ thöôïng Chaùnh ñaúng Chaùnh giaùc. Taïi sao löôïng voâ soá coõi nöôùc möôøi phöông phaàn chuùng

ta maát haún gioáng aáy, ñoái vôùi phaùp nhieàu laø böïc Boà Taùt truï nôi Phaùp Baát Khaû Ñaïi Thöøa naày ñaõ nhö haït gioáng thuùi? Taát Tö Nghì Giaûi Thoaùt, vì duøng söùc phöông caû haøng Thanh Vaên nghe phaùp moân Baát tieän giaùo hoùa chuùng sanh neân thò hieän laøm Khaû Tö Nghì Giaûi Thoaùt naày ñeàu phaûi ma vöông—At that time, Vimalakirti than khoùc tieáng vang ñoäng coõi tam thieân declared to Mahakasyapa: “Virtuous One, ñaïi thieân theá giôùi, coøn taát caû Boà Taùt neân those who appear as kings of demons in heát söùc vui möøng maø vaâng laõnh phaùp aáy. countless worlds in the ten directions are

mostly Bodhisattvas who have realized things (to test them), but worldly men this inconceivable liberation and who use whose spirituality is low have no such expedient devices (upaya) to appear as (transcendental) powers and cannot do all their rulers in order to convert living this. These Bodhisattvas are like dragons beings. and elephants which can trample (with • Laïi nöõa, ngaøi Ñaïi Ca Dieáp! Voâ löôïng Boà tremendous force), which donkeys cannot Taùt ôû möôøi phöông, hoaëc coù ngöôøi ñeán do. This is called the wisdom and xin tay, chaân, tai, muõi, ñaàu, maét, tuûy, naõo, expedient methods (upaya) of the huyeát, thòt, da, xöông, xoùm laøng, thaønh Bodhisattvas who have won aáp, vôï con, toâi tôù, voi ngöïa, xe coä, vaøng inconceivable liberation.” baïc, löu ly, xa cöø, maõ naõo, san hoâ, hoå phaùch, traân chaâu, ñoài moài, y phuïc, vaø caùc CHÖÔNG BAÛY-CHAPTER SEVEN moùn aên uoáng, maø ngöôøi xin ñoù phaàn nhieàu laø böïc Boà Taùt truï phaùp Baát Khaû Tö PHAÅM QUAÙN CHUÙNG SANH— Nghì Giaûi Thoaùt duøng söùc phöông tieän LOOKING at LIVING BEINGS ñeán thöû thaùch ñeå laøm cho caùc Boà Taùt kia theâm kieân coá. Vì sao? Boà Taùt truï phaùp • Ngaøi Vaên Thuø Sö Lôïi hoûi oâng Duy Ma Baát Khaû Tö Nghì Giaûi Thoaùt coù thaàn löïc Caät: “Boà Taùt quaùn saùt chuùng sanh phaûi oai ñöùc neân môùi daùm laøm vieäc böùc ngaët nhö theá naøo?”—Manjusri asked ñeå chæ baøy cho chuùng sanh nhöõng vieäc Vimalakirti: “How should a Bodhisattva khoù laøm nhö theá. Coøn keû phaøm phu haï look at living beings?” lieät khoâng coù theá löïc, khoâng theå laøm böùc • Duy Ma Caät ñaùp: “Ví nhaø huyeãn thuaät ngaët ñöôïc Boà Taùt, ví nhö con long töôïng thaáy ngöôøi huyeãn cuûa mình hoùa ra, Boà daøy ñaïp, khoâng phaûi söùc löøa kham chòu Taùt quaùn saùt chuùng sanh cuõng nhö theá. noåi. Ñoù laø moân trí hueä phöông tieän cuûa Nhö ngöôøi trí thaáy traêng döôùi nöôùc, thaáy Boà Taùt ôû nôi phaùp Baát Khaû Tö Nghì Giaûi maët trong göông, nhö aùnh naéng dôïn, nhö Thoaùt vaäy—Further, Mahakasyapa, aâm vang cuûa tieáng, nhö maây giöõa hö countless Bodhisattvas in the ten khoâng, nhö boït nöôùc, nhö boùng noåi, nhö directions appear as beggars asking for loõi caây chuoái, nhö aùnh ñieån chôùp, nhö ñaïi hands, feet, ears, noses, heads, brains, thöù naêm, nhö aám thöù saùu, nhö caên thöù blood, flesh, skin and bones, towns and baûy, nhö nhaäp thöù möôøi ba, nhö giôùi thöù hamlets, wives and (female) slaves, möôøi chín. Boà Taùt quaùn saùt chuùng sanh elephants, horses, carts, gold, silver, lapis cuõng nhö theá. Nhö saéc chaát coõi voâ saéc, lazuli, agate, cornelian, coral, amber, nhö moäng luùa hö, nhö thaân kieán cuûa Tu pearl, jade shell, clothing, food and drink; Ñaø Hoaøn, nhö söï nhaäp thai cuûa A Na most of these beggars are Bodhisattvas Haøm, nhö tam ñoäc

cuûa A la haùn, nhö tham who have realized this inconceivable giaän phaù giôùi cuûa Boà Taùt chöùng voâ sanh liberation and use expedient devices to phaùp nhaãn, nhö taäp khí phieàn naõo cuûa test believers in order to cement their Phaät, nhö muø thaáy saéc töôïng, nhö hôi thôû faith (in the Dharma). Because the ra vaøo cuûa ngöôøi nhaäp dieät taän ñònh, nhö Bodhisattvas who have realized daáu chim giöõa hö khoâng, nhö con cuûa inconceivable liberation possess the awe- thaïch nöõ (ñaøn baø khoâng sanh ñeû), nhö inspiring power to bring pressure to bear phieàn naõo cuûa ngöôøi huyeãn hoùa, nhö caûnh upon (believers) and ask for inalienable chieâm bao khi ñaõ thöùc, nhö ngöôøi dieät ñoä

thoï laáy thaân, nhö löûa khoâng khoùi. Boà Taùt devout man realizing nirvana who takes a quaùn saùt chuùng sanh cuõng nhö theá ñoù.”— bodily form for (another) reincarnation; Vimalakirti replied: “ A Bodhisattva and at a smokeless fire. This is how a should look at living beings like an Bodhisattva should look at living beings.” illusionist does at the illusory men (he has • Khi aáy Ngaøi Vaên Thuø Sö Lôïi hoûi: “Neáu created); and like a wise man looking at Boà Taùt quaùn saùt nhö theá thì phaûi thöïc the moon’s reflection in water; at his own haønh loøng töø nhö theá naøo?”—At that time, face in a mirror; at the flame of a burning Manjusri asked Vimalakirti: “When a fire; at the echo of a calling voice; at Bodhisattva so meditates how should he flying clouds in the sky; at foam in a practise kindness (maitri)? liquid; at bubbles on water; at the (empty) • Duy Ma Caät ñaùp—Vimalakirti replied: core of a banana tree; at a flash of Boà Taùt quaùn saùt nhö theá roài phaûi töï nghó lightning; at the (non-existent) fifth raèng—When a Bodhisattva has made this element (beside the four that make the meditation, he should think that: human body); at the sixth aggregate (a) Phaûi vì chuùng sanh noùi phaùp nhö treân, ñoù (beside the five that make a sentient laø loøng töø chaân thaät: Ought to teach living being); at the seventh sense datum beings to meditate in the same manner; (beside the six objects of sense); at the this is true kindness. thirteenth entrance (ayatana-beside the (b) Phaûi thöïc haønh loøng töø tòch dieät, bôûi vì twelve involving the six organs and six khoâng sanh: Should practise causeless sense date); at the nineteenth realm of (nirvanic) kindness which prevents sense (beside the eighteen dhatus or creativeness; fields of sense); at form in the formless (c) Phaûi thöïc haønh loøng töø khoâng noùng böùc, world; at the (non-existent) sprout of a bôûi khoâng coù phieàn naõo: Should practice charred grain of rice; at a body seen by a unheated kindness which puts an end to srota-apanna (who has wiped out the klesa (troubles and causes of troubles); illusory body to enter the holy stream); at (d) Phaûi thöïc haønh loøng töø bình ñaúng, bôûi ba the entry of an anagamin (or a non- ñôøi nhö nhau: Should practice impartial returning sravaka) into the womb of a kindness which coves all the three periods woman (for rebirth); at an arhat still of time (which means that it is eternal preserving the three poisons (of desire, involving past, future and present); anger and stupidity which he has (e) Phaûi thöïc haønh loøng töø khoâng ñua tranh, eliminated forever); at a Bodhisattva bôûi khoâng coù khôûi: Should practice realizing the patient endurance of the passionless kindness which wipes out uncreate who is still greedy, resentful and disputes;

breaking the prohibitions; at a Buddha (f) Phaûi thöïc haønh loøng töø khoâng hai, bôûi still suffering from klesa (troubles); at a trong ngoaøi (caên traàn) khoâng hieäp: Should blind man seeing things; at an adept who practice non-dual kindness which is still breathes air in and out while in the beyond sense organs within and sense state of nirvanic imperturbability; at the data without; tracks of birds flying in the air; at the (g) Phaûi thöïc haønh loøng töø khoâng hoaïi, bôûi progeny of a barren woman; at the hoaøn toaøn khoâng coøn: Should practice suffering of an illusory man; at a sleeping indestructible kindness which eradicates man seeing he is awake in a dream; at a all corruption;

(h) Phaûi thöïc haønh loøng töø kieân coá, bôûi loøng untiring kindness because of deep insight khoâng huûy hoaïi: Should practice stable into the void and non-existent ego; kindness which is a characteristic of the (t) Phaûi thöïc haønh loøng töø phaùp thí khoâng coù undying self-mind; luyeán tieác: Should practice Dharma- (i) Phaûi thöïc haønh loøng töø thanh tònh, bôûi bestowing (dana) kindness which is free taùnh caùc phaùp trong saïch: Should practice from regret and repentance; pure and clean kindness which is spotless (u) Phaûi thöïc haønh loøng töø trì giôùi ñeå hoùa ñoä like Dharmata; ngöôøi phaù giôùi: Should practice precepts (j) Phaûi thöïc haønh loøng töø voâ bieân, bôûi nhö (sila) upholding kindness to convert those hö khoâng: Should practice boundless who have broken the commandments; kindness which is all-pervasive like (v) Phaûi thöïc haønh loøng töø nhaãn nhuïc ñeå uûng space; hoä ngöôøi vaø mình: Should practice patient (k) Phaûi thöïc haønh loøng töø cuûa A la haùn, vì (ksanti) kindness which protects both the phaù caùc giaëc kieát söû: Should practice the self and others; kindness of the arhat stage which destroys (w) Phaûi thöïc haønh loøng töø tinh taán ñeå gaùnh all bondage; vaùc chuùng sanh: Should practice Zealous (l) Phaûi thöïc haønh loøng töø Boà Taùt, ví an vui (virya) kindness to liberate all living chuùng sanh: Should practice the beings; Bodhisattva kindness which gives comfort (w1) Phaûi thöïc haønh loøng töø thieàn ñònh khoâng to living beings; thoï muøi thieàn: Should practice serene (m) Phaûi thöïc haønh loøng töø cuûa Nhö Lai, vì (dhyana) kindness which is unaffected by ñaëng töôùng nhö nhö: Should practice the the five senses; Tathagata kindness which leads to the (w2) Phaûi thöïc haønh loøng töø trí tueä, ñeàu bieát state of thatness; ñuùng nhòp: Should practice wise (prajna) (n) Phaûi thöïc haønh loøng töø cuûa Phaät, vì giaùc kindness which is always timely; ngoä chuùng sanh: Should practice the (w3) Phaûi thöïc haønh loøng töø phöông tieän, thò Buddha kindness which enlightens all hieän taát caû: Should practice expedient living beings; (upaya) kindness to appear at all times for (o) Phaûi thöïc haønh loøng töø töï nhieân, vì khoâng converting living beings; nhôn ñaâu maø ñaëng: Should practice (w4) Phaûi thöïc haønh loøng töø khoâng aån daáu, spontaneous kindness which is causeless; loøng ngay trong saïch: Should practice (p) Phaûi thöïc haønh loøng töø Boà Ñeà, vì chæ coù unhidden kindness because of the purity moät vò: Should practice Bodhi kindness and cleanliness of the straightforward which is one flavour (i.e. uniform and mind; unmixed wisdom); (w5) Phaûi thöïc haønh loøng töø thaâm taâm, khoâng (q) Phaûi thöïc haønh loøng töø voâ ñaúng, vì ñoaïn coù haïnh xen taïp:

Should practice caùc aùi kieán: Should practice unsurpassed profound minded kindness which is free kindness which cuts off all desires; from discrimination; (r) Phaûi thöïc haønh loøng töø ñaïi bi daãn daïy cho (w6) Phaûi thöïc haønh loøng töø khoâng phænh doái, phaùp Ñaïi Thöøa: Should practice merciful khoâng coù löøa gaït: Should practice kindness which leads to the Mahayana undeceptive kindness which is without (path); fault; (s) Phaûi thöïc haønh loøng töø khoâng nhaøm moûi, (w7) Phaûi thöïc haønh loøng töø an vui, laøm cho quaùn khoâng, voâ ngaõ: Should practice taát caû ñöôïc söï an vui cuûa Phaät. Loøng töø

cuûa Boà Taùt laø nhö theá ñoù: Should practice coâng ñöùc cuûa Nhö Lai, phaûi truï nôi choã ñoä joyful kindness which bestows the thoaùt taát caû chuùng sanh.”—Vimalakirti Buddha joy (in nirvana). “Such are the replied: “ He should liberate all living specialities of Bodhisattva kindness.” beings in order to win support from the • Ngaøi Vaên Thuø Sö Lôïi hoûi: “Sao goïi laø power of the Tathagata’s moral merit.” loøng bi?”—Manjusri asked Vimalakirti: • Vaên Thuø laïi hoûi: “Muoán ñoä chuùng sanh “What should be his compassion phaûi tröø nhöõng gì?”—Manjusri asked: (karuna)?” “What should he wipe out in order to • Duy Ma Caät ñaùp: “Boà Taùt laøm coâng ñöùc liberate living beings?” gì coát ñeå cho chuùng sanh.”—Vimalakirti • Duy Ma Caät ñaùp: “Muoán ñoä thoaùt chuùng replied: “His compassion should include sanh tröôùc heát phaûi tröø phieàn naõo cuûa sharing with all living beings all the hoï.”—Vimalakirti replied: “When merits he has won.” liberating living beings, a Bodhisattva • Vaên Thuø Sö Lôïi hoûi: “Sao goïi laø loøng should first wipe out their klesa (troubles hyû?”—Manjusri asked: “What should be and causes of troubles)?” his joy (mudita)?” • Vaên Thuø hoûi: “Muoán tröø phieàn naõo, phaûi • Duy Ma Caät traû lôøi: “Coù lôïi ích gì ñeàu thöïc haønh nhöõng gì?”—Manjusri asked: hoan hyû, khoâng hoái haän.”—Vimalakirti “What should he do to wipe out klesa?” replied: He should be filled with joy on • Duy Ma Caät ñaùp: “Phaûi thöïc haønh chaùnh seeing others win the benefit of the nieäm.”—Vimalakirti replied: “He should Dharma with no regret whatsoever.” uphold right mindfulness.” Vaên Thuø hoûi: • Vaên Thuø Sö Lôïi hoûi: “Sao goïi laø loøng “Theá naøo laø thöïc haønh chaùnh nieäm?”— xaû?”—Manjusri asked “What should he Manjusri asked: “What should he do to relinquish (upeksa)?” uphold right mindfulness?” • Duy Ma Caät ñaùp: “Nhöõng phöôùc baùo ñaõ • Duy Ma Caät ñaùp: Phaûi thöïc haønh phaùp laøm, khoâng coù loøng hy voïng.”— khoâng sanh khoâng dieät: Vimalakirti Vimalakirti replied: “In his work of replied: “He should advocate the unborn salvation, he should expect nothing (i.e. and the undying.” no gratitude or reward) in return.” • Vaên Thuø hoûi: “Phaùp gì khoâng sanh, phaùp • Ngaøi Vaên Thuø Sö Lôïi hoûi: “Söï sanh töû gì khoâng dieät? “Manjusri asked: “What is ñaùng sôï, Boà Taùt phaûi y nôi ñaâu?”— the unborn and what is the undying?” Manjusri asked: “On what should he rely • Phaùp baát thieän khoâng sanh, phaùp thieän in his fear of birth and death?” khoâng dieät: Vimalakirti replied: “The • OÂng Duy Ma Caät ñaùp: “Boà Taùt ôû trong unborn is evil that does not arise and the sanh töû ñaùng sôï ñoù, phaûi y nôi söùc coâng undying is good that does not end.” ñöùc cuûa Nhö Lai.”—Vimalakirti replied: • Vaên Thuø hoûi: “Phaùp thieän vaø phaùp baát

“He should rely on the power of the thieän laáy gì laøm goác?”—Manjusri asked: Tathagata’s moral merits.” “What is the root of good and evil?” • Ngaøi Vaên Thuø Sö Lôïi hoûi: “Boà Taùt muoán • Duy Ma Caät ñaùp: “Laáy thaân laøm goác.”— y söùc coâng ñöùc cuûa Nhö Lai, phaûi truï nôi Vimalakirti replied: “The body is the root ñaâu?”—Manjusri asked: “What should he of good and evil.” do to win support from the power of the • Vaên Thuø hoûi: “Thaân laáy gì laøm goác?”— Tathagata’s moral merits?” Manjusri asked: “What is the root of the • Duy Ma Caät ñaùp: “Boà Taùt muoán y söùc body?”

• Duy Ma Caät ñaùp: “Laáy tham duïc laøm Buddha (in their honour). When the goác.”—Vimalakirti replied: “Craving is flowers fell on the Bodhisattvas, they fell the root of the body.” to the ground, but when they fell on the • Vaên Thuø hoûi: “Tham duïc laáy gì laøm chief disciples, they stuck to their bodies goác?”—Manjusri asked: “What is the root and did not drop in spite of all their efforts of craving?” to shake them off. • Duy Ma Caät ñaùp: “Laáy hö voïng phaân bieät • Luùc aáy, Thieân nöõ hoûi ngaøi Xaù Lôïi Phaát: laøm goác.”—Vimalakirti replied: “Töï sao maø phuûi hoa?”—At that time, the “Baseless discrimination is the root of goddess asked Sariputra why he tried to craving.” shake the flowers off. • Vaên Thuø hoûi: “Hö voïng phaân bieät laáy gì • Xaù Lôïi Phaát ñaùp: “Hoa naày khoâng nhö laøm goác?”—Manjusri asked: “What is the phaùp neân phuûi.”—Sariputra replied: “I root of baseless discrimination?” want to shake off these flowers which are • Duy Ma Caät ñaùp: “Laáy töôûng ñieân ñaûo not in the state of suchness.” laøm goác.”—Vimalakirti replied: “Inverted • Thieân nöõ noùi: “Chôù baûo hoa naày laø khoâng thinking is the root of discrimination.” nhö phaùp. Vì sao? Hoa naày noù khoâng coù • Vaên Thuø hoûi: “Töôûng ñieân ñaûo laáy gì laøm phaân bieät, töï nhaân giaû phaân bieät ñoù thoâi! goác?”—Manjusri asked: “What is the root Neáu ngöôøi xuaát gia ôû trong Phaät phaùp coù of inverted thinking?” phaân bieät laø khoâng nhö phaùp, neáu khoâng • Duy Ma Caät ñaùp: “Laáy khoâng truï laøm phaân bieät laø nhö phaùp. Ñaáy, xem caùc vò goác.”—Vimalakirti replied: “Non-abiding Boà Taùt, hoa coù dính ñaâu? Vì caùc ngaøi ñaõ is the root of inverted thinking.” ñoaïn heát töôûng phaân bieät. Ví nhö ngöôøi • Vaên Thuø hoûi: “Khoâng truï laáy gì laøm luùc hoài hoäp sôï, thôøi phi nhôn môùi thöøa cô goác?”—Manjusri asked: “What is the root haïi ñöôïc. Nhö theá, caùc vò ñaïi ñeä töû vì sôï of non-abiding?” sanh töû neân saéc, thanh, höông, vò, xuùc môùi • Duy Ma Caät ñaùp: “Khoâng truï thì khoâng thöøa cô ñöôïc, coøn ngöôøi ñaõ lìa ñöôïc söï sôï goác. Thöa ngaøi Vaên Thuø, ôû nôi goác khoâng seät thì taát caû naêm moùn duïc khoâng laøm chi truï maø laäp taát caû phaùp.”—Vimalakirti ñöôïc. Do taäp khí kieát söû chöa döùt heát neân replied: “Non-abiding is rootless. hoa môùi maéc nôi thaân thoâi, coøn ngöôøi kieát Manjusri, from this non-abiding root all taäp heát roài, hoa khoâng maéc ñöôïc.”—The things arise.” goddess said: “Do not say these flowers • Baáy giôø trong nhaø oâng Duy Ma Caät coù are not in the state of suchness. Why? moät Thieân nöõ thaáy caùc vò trôøi, ngöôøi ñeán Because they do not differentiate, and it nghe Phaùp, lieàn hieän thaân ra tung raûi hoa is you (alone) who give rise to trôøi treân mình caùc vò Boà Taùt vaø ñaïi ñeä töû. differentiation. If you (still) differentiate Khi hoa ñeán

mình caùc vò Boà Taùt ñeàu rôi after leaving home in your quest of heát, ñeán caùc vò ñaïi ñeä töû ñeàu maéc laïi. Caùc Dharma, this is not the state of suchness, vò ñaïi ñeä töû duøng heát thaàn löïc phuûi hoa but if you no longer give rise to maø hoa cuõng khoâng rôùt—A goddess differentiation, this will be the state of (devakanya) who had watched the gods suchness. Look at the Bodhisattvas (devas) listening to the Dharma in whose bodies do not retain the flowers Vimalakirti's room appeared in bodily this is because they have put an end to form to shower flowers on the differentiation. This is like a man taking Bodhisattvas and the chief disciples of the fright who invites trouble for himself is

like a man taking right and evil (people). neither inside nor outside nor in between. So if a disciple fears birth and death, then Therefore, Sariputra, liberation cannot be form, sound, smell, taste and touch can preached without using words. Why? trouble him, but if he is fearless he is Because all things point to liberation." immune from all the five sense data. (in • Xaù Lôïi Phaát hoûi: "Khoâng caàn ly daâm, noä, your case). It is because the force of habit si, ñöôïc giaûi thoaùt ö?"—Sariputra asked: still remains that these flowers cleave to "Do you then mean that thee is no need to your body but if you cut it off, they will keep from carnality, hatred and stupidity not stick to it." to win liberation?" • Xaù Lôïi Phaát hoûi: "Thieân nöõ ôû nhaø naày • Thieân nöõ noùi: "Phaät vì keû taêng thöôïng ñöôïc bao laâu?"—Sariputra asked: "How maïn noùi ly daâm, noä, si laø giaûi thoaùt thoâi, long have you been in this room?" neáu keû khoâng taêng thöôïng maïn thôøi Phaät • Thieân nöõ ñaùp: "Toâi ôû nhaø naày in nhö Ngaøi noùi taùnh cuûa daâm noä, si laø giaûi thoaùt."— ñöôïc giaûi thoaùt."—The goddess replied: The goddess replied: "In the presence of "My stay in this room is just like the those who are proud (of their superior Venerable Elder's liberation." knowledge) the Buddha said it is • Xaù Lôïi Phaát hoûi: "ÔÛ ñaây ñaõ laâu ö?"— important to keep from carnality, hatred Sariputra asked: "Do you then mean that and stupidity in the quest of liberation; but you have stayed here for a long time?" where they are absent, He said that the • Thieân nöõ ñaùp: "Ngaøi giaûi thoaùt ñaõ laâu nhö underlying nature of carnality, hatred and theá naøo?—The goddess retorted: "Does stupidity (i.e. the self-nature) is identical your liberation also involve time?" with liberation. • Ngaøi Xaù Lôïi Phaát nín laëng khoâng ñaùp— • Xaù Lôïi Phaát noùi: "Hay thay! Hay thay! Sariputra kept silent and did not reply. Thieân nöõ! Naøng ñöôïc caùi gì, chöùng caùi gì • Thieân nöõ noùi: "Taïi sao böïc kyø cöïu ñaïi trí maø bieän taøi nhö theá?"—Sariputra laïi nín laëng?"—The goddess then asked: exclaimed: "Excellent, goddess, "Why is the wise elder silent on this excellent, what have you gained and point?" experienced that gives you such an • Xaù Lôïi Phaát traû lôøi: "Giaûi thoaùt khoâng coù eloquence?" ngoân thuyeát, neân ôû nôi ñoù ta khoâng bieát • Thieân nöõ noùi: "Toâi khoâng ñöôïc, khoâng noùi laøm sao!"—Sariputra replied: "He chöùng, môùi ñöôïc bieän taøi nhö theá. Vì sao? who wins liberation does not express it in Neáu coù ñöôïc, coù chöùng thôøi ôû trong Phaät words; hence I do not know what to say!" phaùp laø keû taêng thöôïng maïn."—The • Thieân nöõ noùi: "Ngoân thuyeát vaên töï ñeàu laø goddess replied: "The fact that I neither töôùng giaûi thoaùt. Vì sao? Vì giaûi thoaùt gain nor

experience anything gives me khoâng ôû trong, khoâng ôû ngoaøi, khoâng ôû this eloquence. Why is it so? Because he hai beân; vaên töi cuõng khoâng ôû trong, who (claims to) have won and khoâng ôû ngoaøi, khoâng ôû hai beân. Theá neân, experienced (something) is arrogant in ngaøi Xaù Lôïi Phaát, chôù rôøi vaên töi maø noùi the eye of the Buddha Dharma." giaûi thoaùt. Vì sao? Vì taát caû phaùp laø töôùng • Ngaøi Xaù Lôïi Phaát hoûi Thieân nöõ: "ÔÛ trong giaûi thoaùt."—The goddess said: "Spoken ba thöøa, yù naøng caàu thöøa naøo?"— and written word reveal liberation. Why? Sariputra asked: "Which of the three For liberation is neither within nor without vehicles is your aim?" nor in between, and words also are • Thieân nöõ noùi: "Caàn phaùp Thanh Vaên ñeå

hoùa ñoä chuùng sanh, toâi laøm Thanh Vaên; baát khaû tö nghì cuûa chö Phaät. Thöa ngaøi caàn phaùp nhôn duyeân ñeå hoùa ñoä chuùng Xaù Lôïi Phaát! Nhaø naày thöôøng hieän ra taùm sanh, toâi laøm Bích Chi Phaät; caàn phaùp ñaïi phaùp 'chöa töøng coù, khoù ñöôïc.' Taùm phaùp bi ñeå hoùa ñoä chuùng sanh, toâi laøm Ñaïi laø gì?—Sariputra, I have stayed here for thöøa. Thöa ngaøi Xaù Lôïi Phaát! Nhö ngöôøi twelve years during which I have never vaøo röøng chieâm baëc, chæ ngöûi coù muøi heard the Dharmas of sravakas and chieâm baëc, chöù khoâng coøn muøi höông naøo pratyeka-buddhas but only the doctrine of khaùc. Cuõng nhö ngöôøi vaøo nhaø naày chæ great kindness (maitri) and great ngöûi muøi höông coâng ñöùc cuûa Phaät chôù compassion (karuna) of the Bodhisattvas khoâng öa ngöûi muøi höông coâng ñöùc cuûa and the inconceivable Buddha Dharma. Thanh Vaên vaø Bích Chi Phaät."—The Sariputra, in this room there are always goddess replied: "When I preach the eight unusual manifestations: sravaka Dharma to convert people, I appear as a sravaka; when I expound the (a) Thöù nhaát laø nhaø naày thöôøng duøng aùnh (twelve) links in the chain of existence I saùng saéc vaøng soi chieáu ngaøy ñeâm khoâng appear as a pratyeka-buddha; and when I khaùc, chaúng caàn aùnh saùng cuûa nhaät teach great compassion to convert them, I nguyeät soi chieáu—First, this room is appear as a (teacher of) Mahayana. illuminated by a golden light, which is the Sariputra, like those entering a campa same by day and by night and does not grove who smell only the fragrance of depend on either sunlight or moonlight to campas to the exclusion of all other light it up; odours, those entering this room smell (b) Thöù hai laø nhaø naày heã ai vaøo roài khoâng only the fragrance of Buddha merits and coøn bò caùc thöù caáu nhieãm laøm naõo loaïn— no longer like the aroma of achievements Second, he who enters it is immune from by sravakas and pratyeka-buddha." all troubles caused by defilements; 1) Thöa ngaøi Xaù Lôïi Phaát! Coù nhöõng vò Ñeá (c) Thöù ba laø nhaø naày thöôøng coù caùc vò Ñeá Thích Phaïm Vöông, Töù Thieân Vöông vaø Thích, Phaïm Thieân, Töù Thieân Vöông vaø chö Thieân, long thaàn, quyû caû thaûy vaøo caùc Boà Taùt ôû phöông khaùc nhoùm hoïp trong nhaø naày nghe thöôïng nhaân ñaây khoâng ngôùt—Third, this room is visited by giaûng noùi Chaùnh Phaùp, ñeàu öa muøi höông Indra, Brahma, the four deva kings of the coâng ñöùc cuûa Phaät phaùt taâm roài ra— four heavens and Bodhisattvas from other Sariputra, when Indra, Brahma, the four realms; deva kings of the four heavens (guardians (d) Thöù tö laø

nhaø naày thöôøng noùi saùu phaùp Ba of the world), heavenly dragons, ghosts La Maät vaø phaùp baát thoái chuyeån—Fourth, and spirits, etc. entered the room and the never-receding Dharma of the six heard this Upasaka (Vimalakirti) expound paramitas is always expounded in it; the right Dharma, they all took delight in (e) Thöù naêm laø nhaø naày thöôøng troåi aâm nhaïc smelling the fragrance of Buddha merits böïc nhaát cuûa trôøi, ngöôøi, vang ra voâ löôïng and developed the Mahayana mind tieáng phaùp—Fifth, the most melodious before returning to their worlds. heavenly music intoning countless 2) Thöa ngaøi Xaù Lôïi Phaát! Toâi ôû nhaø naày ñaõ Dharma doors (to enlightenment) is heard möôøi hai naêm chöa töøng nghe noùi phaùp in it; Thanh Vaên, hay Bích Chi Phaät, chæ nghe (f) Saùu laø, nhaø naày coù boán kho taøng lôùn chöùa ñaïi töø ñaïi bi cuûa Boà Taùt vaø nhöõng phaùp ñaày caùc moùn baùu, giuùp khaép cho keû

ngheøo thieáu, heã caàu lieàn ñöôïc, khoâng bao female bodily form?" giôø heát—Sixth, this room contains the • Thieân nöõ ñaùp: "Möôøi hai naêm nay tìm four canons (of sutras, vinaya, sastras and kieám maõi caùi töôùng nöõ nhaân haún khoâng miscellaneous scriptures) full of theå ñöôïc, phaûi chuyeån ñoåi caùi gì? Ví nhö inexhaustible precious treasures for those nhaø huyeãn thuaät hoùa ra moät ngöôøi nöõ who are (spiritually) poor huyeãn, neáu coù ngöôøi hoûi raèng 'Sao khoâng (g) Thöù baûy laø nhaø naày Phaät Thích Ca Maâu chuyeån thaân nöõ ñoù ñi.' Vaäy ngöôøi hoûi ñoù Ni, Phaät A Di Ñaø, Phaät A Suùc, Phaät Böûu coù ñuùng chaêng?"—The goddess replied: Ñöùc, Phaät Böûu Dieäm, Phaät Böûu Nguyeät, "For the last twelve years, I have been Phaät Böûu Nghieâm, Phaät Nan Thaéng, Phaät looking in vain for a female bodily form; Sö Töû Hoáng, Phaät Nhaát Thieát Lôïi Thaønh, so what do you want me to change? This voâ löôïng chö Phaät trong möôøi phöông, khi is like an illusionist who creates an Thöôïng nhaân ñaây nieäm ñeán, lieàn hieän tôùi illusory woman; is it correct to ask him to roäng noùi taïng phaùp bí yeáu cuûa chö Phaät, change this unreal woman?" khi noùi xong, caùc Ngaøi ñeàu trôû veà— • Xaù Lôïi Phaát noùi: "Khoâng ñuùng. Huyeãn Seventh, when the Venerable Upasaka hoùa khoâng coù töôùng nhöùt ñònh coøn phaûi thinks of Sakyamuni Buddha, Amitabha chuyeån ñoåi gì nöõa?"—Sariputra said: Buddha, Aksobhya Buddha, the Buddha "No, because it is not a real body; into of Precious Virtues, the Buddha of what then can it be changed?" Precious Flame, the Buddha of Precious • Thieân nöõ noùi: "Taát caû phaùp cuõng nhö theá, Moonshine, the Buddha of Precious khoâng coù töôùng nhöùt ñònh, taïi sao laïi hoûi Majesty, the Invincible Buddha, the khoâng chuyeån thaân nöõ?"—The goddess Buddha of the Lion's Roar, the Buddha of said: "All phenomena (including forms) All-Perfection, and countless other are also unreal. So why have you asked Buddhas in the ten directions, they all me to change my unreal female body?" come to expound the secrets of the • Baáy giôø Thieân nöõ duøng söùc thaàn thoâng esoteric Buddha Dharma, after which bieán Ngaøi Xaù Lôïi Phaát thaønh ra Thieân nöõ, they return to their realms; Thieân nöõ laïi töï hoùa mình gioáng nhö ngaøi (h) Thöù taùm laø nhaø naày taát caû cung ñieän toát Xaù Lôïi Phaát maø hoûi raèng: "Taïi sao Ngaøi ñeïp cuûa chö Thieân vaø caùc coõi Tònh Ñoä khoâng

chuyeån thaân nöõ ñi?”—At that time, cuûa chö Phaät ñeàu hieän ôû trong ñaây— she used her supernatural powers to Eighth, all majestic heavenly palaces and change Sariputra into a heavenly goddess all pure lands of Buddhas appear in this and herself into a man similar to room. Sariputra, and asked him: “Why do you • Ngaøi Xaù Lôïi Phaát! Nhaø naày thöôøng hieän change your female form?” ra taùm phaùp ‘chöa töøng coù, khoù ñaëng’ nhö • Ngaøi Xaù Lôïi Phaát mang laáy hình töôùng theá, ai thaáy ñöôïc vieäc khoâng theå nghó baøn thaân nöõ maø ñaùp raèng: “Ta nay khoâng bieát ñoù maø laïi coøn ham öa phaùp Thanh Vaên taïi sao laïi bieán thaønh thaân ñaøn baø ö?”—Sariputra, after witnessing these naày?”—Sariputra replied: “I do not know eight remarkable things in this room, who why I have turned into a goddess.” still seeks the sravaka Dharma?” • Thieân nöõ noùi: “Thöa ngaøi xaù Lôïi Phaát! • Xaù Lôïi Phaát noùi: “Vì sao ngöôi khoâng Neáu ngaøi chuyeån ñöôïc thaân ñaøn baø ñoù, chuyeån thaân nöõ kia ñi?”—Sariputra thôøi taát caû ngöôøi nöõ cuõng seõ chuyeån ñöôïc. asked: “Why do not you change your Nhö Ngaøi Xaù Lôïi Phaát khoâng phaûi ngöôøi

nöõ maø hieän thaân nöõ, thôøi taát caû ngöôøi nöõ interjected: “The Buddha’s transformation laïi cuõng nhö theá, tuy laø thaân nöõ maø khoâng body implies neither birth nor death.” phaûi ngöôøi nöõ ñaâu. Vì theá, Phaät noùi: ‘Taát • Thieân nöõ noùi: “Chuùng sanh cuõng theá , caû caùc phaùp khoâng phaûi ñaøn oâng, khoâng khoâng phaûi cheát roài môùi sanh.”—The phaûi ñaøn baø.’”—The goddess said: goddess said: Likewise all living beings “Sariputra, if you can change your female (fundamentally) are subject to neither body, all women should also be able to death nor birth.” turn into men. Like Sariputra who is not a • Xaù Lôïi Phaát hoûi: “Ngöôi bao laâu seõ chöùng woman but appears in female bodily ñöôïc Voâ thöôïng Chaùnh ñaúng Chaùnh form, all women are the same and though giaùc?”—Sariputra asked: “When will you they appear in female form, they are realize supreme enlightenment (anuttara- fundamentally not women. Hence the samyak-sambodhi)?” Buddha said: ‘All things are neither male • Thieân nöõ ñaùp: “Khi naøo ngaøi Xaù Lôïi Phaát nor female’.” trôû laïi phaøm phu, toâi seõ ñöôïc Voâ thöôïng • Baáy giôø Thieân nöõ thaâu nhieáp thaàn löïc, Chaùnh ñaúng Chaùnh giaùc.”—The goddess thaân ngaøi Xaù Lôïi Phaát trôû laïi nhö cuõ. replied: “I shall realize supreme Thieân nöõ hoûi ngaøi Xaù Lôïi Phaát: “Töôùng enlightenment when Sariputra returns to ñaøn baø baây giôø ñaâu?”—At that time, the the worldly way of life.” goddess again used her supernatural • Xaù Lôïi Phaát noùi: “Coù khi naøo ta trôû laïi powers to change Sariputra back to his phaøm phu.”—Sariputra retorted: “There is (original) male body, and asked: “Where no such thing as myself (a holy man at the is your female body now?” sravaka stage) returning to the worldly • Xaù Lôïi Phaát ñaùp: “Töôùng ñaøn baø khoâng ôû way of life.” ñaâu, maø ôû taát caû.”—Sariputra replied: • Thieân nöõ noùi: “Coù khi naøo toâi laïi ñöôïc Voâ “The form of a woman neither exists nor thöôïng Chaùnh ñaúng Chaùnh giaùc. Vì sao? is non-existent.” Vì Boà Ñeà khoâng xöù sôû neân khoâng coù • Thieân nöõ noùi: “Taát caû caùc phaùp laïi cuõng ñöôïc.”—The goddess said: “There is also nhö theá, khoâng ôû ñaâu maø ôû taát caû. Vaû laïi no

such thing as myself realizing khoâng ôû ñaâu maø ôû taát caû laø lôøi Phaät enlightenment. Why? Because bodhi (or noùi.”—The goddess then declared: enlightenment) is not an objective, which “Likewise, all things are fundamentally can be realized.” neither existing nor non-existent, and that • Xaù Lôïi Phaát noùi: “Hieän nay caùc Phaät which neither exists nor is non-existent is chöùng Boà Ñeà Voâ thöôïng (A naäu ña la tam proclaimed by the Buddha.” mieäu tam boà ñeà), caùc Phaät ñaõ chöùng, seõ • Ngaøi Xaù Lôïi Phaát hoûi Thieân nöõ: “Naøng ôû chöùng nhieàu nhö soá caùt soâng Haèng thôøi nôi ñaây cheát roài seõ sanh nôi ñaâu?”— goïi laø gì?”—Sariputra retorted: “There Sariputra asked: “When will you leave are Buddhas as countless as sand grains in (die) here and where will you be reborn?” the Ganges, who have realized and will • Thieân nöõ ñaùp: “Phaät hoùa sanh theá naøo, toâi win supreme enlightenment; what will cuõng hoùa sanh theá aáy.”—The goddess you say of them?” replied: “I shall be reborn like a Buddha • Thieân nöõ ñaùp: “Ñaáy laø theo soá muïc vaên by transformation.” töï ôû ñôøi maø noùi coù ba ñôøi, chôù khoâng phaûi • Xaù Lôïi Phaát noùi: “Phaät hoùa sanh khoâng noùi Boà Ñeà coù quaù khöù, vò lai vaø hieän taïi. phaûi cheát roài môùi sanh.”—Sariputra Thöa ngaøi Xaù Lôïi Phaát! Ngaøi ñaéc ñöôïc

ñaïo A la haùn ö?”—The goddess said: Vimalakirti: “How does a Bodhisattva “The three periods of time(the past, future enter the Buddha path?” and present) are spoken of (to the • Duy Ma Caät ñaùp: “Boà Taùt thöïc haønh phi common man) as being in line with ñaïo (traùi ñaïo) laø thoâng ñaït Phaät ñaïo.”— worldly thinking but this does not mean Vimalakirti replied: “If a Bodhisattva that bodhi (which is timeless or eternal) is treads the wrong ways (without tied to the past, future and present.” She discrimination), he enters the Buddha then asked Sariputra: “Sariputra, have path.” you realized arhatship?” • Vaên Thuø Sö Lôïi hoûi: “Theá naøo laø Boà Taùt • Xaù Lôïi Phaát ñaùp: “Khoâng coù ñaëng maø thöïc haønh phi ñaïo?”—Manjusri asked: ñaëng.”—Sariputra replied: “I have “What do you mean by a Bodhisattva realized it because I hold no concept of treading the wrong ways?” winning anything.” • Duy Ma Caät ñaùp: “Neáu Boà Taùt gaây naêm • Thieân nöõ noùi: “Chö Phaät, Boà Taùt cuõng toäi voâ giaùn maø khoâng buoàn giaän, ñeán ôû nhö theá, khoâng ñaëng maø ñaëng.”—The trong ñòa nguïc maø khoâng coù toäi caáu; ñeán goddess said: “Likewise, all Buddhas and trong loaøi suùc sanh maø khoâng coù nhöõng great Bodhisattvas achieved their goals loãi voâ minh kieâu maïn; ñeán trong ngaï quyû because they were free from the idea of maø vaãn ñaày ñuû coâng ñöùc; ñeán caûnh saéc winning supreme enlightenment.” vaø voâ saéc giôùi maø khoâng cho laø thuø thaéng; • Baáy giôø oâng Duy Ma Caät baûo ngaøi Xaù hieän laøm tham duïc maø khoâng nhieãm ñaém; Lôïi Phaát: “Thieân nöõ ñaõ töøng cuùng döôøng hieän laøm giaän döõ maø ñoái vôùi chuùng sanh 92 öùc Ñöùc Phaät, ñaõ ñöôïc thaàn thoâng du hyù khoâng coù ngaïi gì; hieän caùch ngu si maø cuûa Boà Taùt, nguyeän löïc ñaày ñuû, chöùng voâ duøng trí tueä ñieàu phuïc taâm mình; hieän sanh nhaãn khoâng coù thoái lui, vì theo boån laøm haïnh tham lam boûn xeûn maø boû taát caû nguyeän neân tuøy yù maø hieän ra ñeå giaùo hoùa cuûa caûi, khoâng tieác thaân maïng; hieän

phaùp chuùng sanh.”—At that time, Vimalakirti giôùi caám maø ôû trong tònh giôùi, ñeán nhö toäi said to Sariputra: “This goddess has made beù nhoû cuõng heát loøng sôï seät; hieän laøm thuø offering to ninety-two lacs of Buddhas. haän maø thöôøng töø bi nhaãn nhuïc; hieän laøm She is able to play with the Bodhisattva löôøi bieáng maø sieâng tu caùc coâng ñöùc; hieän transcendental powers, has fulfilled all laøm loaïn yù maø thöôøng nieäm ñònh; hieän her vows, has realized the patient laøm ngu si maø thoâng ñaït trí tueä theá gian endurance of the uncreate and has vaø xuaát theá gian; hieän laøm dua doái maø reached the never-receding Bodhisattva phöông tieän thuaän theo nghóa caùc kinh; stage. In fulfillment of a vow, she appears hieän laøm kieâu maïn maø ñoái vôùi chuùng sanh at will (everywhere) to teach and convert mình cuõng nhö caàu ñoù; hieän laøm taát caû living beings.” phieàn naõo maø loøng thöôøng thanh tònh; hieän vaøo trong chuùng ma maø thuaän theo CHÖÔNG TAÙM-CHAPTER EIGHT trí tueä cuûa Phaät, khoâng theo ñaïo giaùo khaùc; hieän laøm haøng Thanh Vaên maø noùi PHAÅM PHAÄT ÑAÏO—THE caùc phaùp chöa töøng nghe cho chuùng sanh; BUDDHA PATH hieän vaøo haøng Bích Chi Phaät maø thaønh • Baáy giôø ngaøi Vaên Thuø Sö Lôïi hoûi oâng töïu loøng ñaïi bi, giaùo hoùa chuùng sanh; hieän Duy Ma Caät raèng: “Boà Taùt theá naøo laø vaøo haïng ngheøo naøn maø coù tay ñaày ñuû thoâng ñaït Phaät ñaïo?”—Manjusri asked coâng ñöùc; hieän vaøo haïng taøn taät maø ñuû

töôùng toát ñeå trang nghieâm thaân mình; appears as if he were remiss while hieän vaøo haïng heøn haï maø sanh trong doøng diligently practicing all meritorious gioáng Phaät, ñaày ñuû caùc coâng ñöùc; hieän virtues; appears as if he were disturbed vaøo haïng ngöôøi oám yeáu xaáu xa maø ñöôïc while always remaining in the state of thaân Na la dieân (kim cang), taát caû chuùng serenity; appears as if he were ignorant sanh ñeàu muoán xem; hieän vaøo haïng giaø while possessing both mundane and beänh maø ñoaïn haún goác beänh, khoâng coøn supramundane wisdoms; appears as if he sôï cheát; hieän laøm haïng giaøu coù maø xem laø delighted in flattering and falsehood voâ thöôøng, khoâng coù tham ñaém; hieän coù while he excels in expedient methods in theâ thieáp, theá nöõ maø traùnh xa buøn laày nguõ conformity with straightforwardness as duïc; hieän nôi haïng ñaàn ñoän maø thaønh töïu taught in the sutras; shows arrogance and bieän taøi, vaãn giöõ toång trì; hieän vaøo taø teá pride while he is as humble as a bridge; maø duøng chaùnh teá ñoä chuùng sanh; hieän appears as if he were tormented by vaøo khaép caùc ñaïo, ñeå ñoaïn ñöùt nhôn troubles while his mind remains pure and duyeân; hieän vaøo Nieát Baøn maø khoâng boû clean; appears in the realm of demons sanh töû. Thöa ngaøi Vaên Thuø Sö Lôïi! Neáu while defeating heterodox doctrines to Boà Taùt laøm ñöôïc nhöõng vieäc traùi ñaïo nhö conform with the Buddha wisdom; theá, ñaáy laø thoâng suoát Phaät ñaïo.”—appears in the realm of sravakas where Vimalakirti replied: “(In his work of he expounds the unheard of supreme salvation) if a Bodhisattva is free from Dharma; appears in the realm of irritation and anger while appearing in the pratyeka-buddhas where he converts fivefold uninterrupted hell; is free from living beings in fulfillment of great the stain of sins while appearing in (other) compassion; appears amongst the

poor but hells; is free from ignorance, arrogance extends to them his precious hand whose and pride while appearing in the world of merits are inexhaustible; appears amongst animals; is adorned with full merits while the crippled and disabled with his own appearing in the world of hungry ghosts; body adorned with the excellent physical does not show his superiority while marks (of the Buddha); appears amongst appearing in the (heavenly) worlds of the lower classes but grows the seed of form and beyond form; is immune from the Buddha nature with all relevant defilements while appearing in the world merits; appears amongst the emaciated of desire; is free from anger while and ugly showing his strong body to the appearing as if he were resentful; uses admiration of them all; appears as an old wisdom to control his mind while and ill man but is actually free from all appearing to be stupid; appears as if he ailments with no fear of death; appears as were greedy but gives away all his outer having all the necessities of life but (i.e. money and worldly) and inner (i.e. always sees into impermanence and is bodily) possessions without the least free from greed; appears to have wives, regret for his own life; appears as if he concubines and maids but always keeps broke the prohibitions while delighting in away from the morass of the five desires; pure living and being apprehensive of appears amongst the dull-witted and committing even a minor fault; appears as stammerers to help them win the power of if he were filled with hatred while always speech derived from the perfect control of abiding in compassionate patience; mind; appears amongst heretics to teach

orthodoxy and deliver all living beings; coøn phaùt taâm Voâ thöôïng Chaùnh ñaúng enters all worlds of existence to help Chaùnh giaùc nöõa. Ví nhö choã goø cao khoâng them uproot the causes leading thereto; theå sinh hoa sen, maø nôi buøn laày thaáp öôùt and appears as if entering nirvana but môùi coù hoa sen. Nhö theá, ngöôøi thaáy voâ without cutting off birth and death; vi, vaøo chaùnh vò khoâng coøn sanh trong Manjusri, this Bodhisattva can tread Phaät phaùp ñöôïc, maø ôû trong buøn laày phieàn heterodox ways because he has access to naõo môùi coù chuùng sanh nghó ñeán Phaät the Buddha path." phaùp maø thoâi. Laïi nhö gieo haït gioáng treân 1) Baáy giôø oâng Duy Ma Caät hoûi ngaøi Vaên hö khoâng thì khoâng sinh ñöôïc, ôû ñaát phaân Thuø Sö Lôïi raèng: "Theá naøo laø haït gioáng buøn môùi toát töôi ñöôïc. Nhö theá, ngöôøi ñaõ Nhö Lai?"—Vimalakirti then asked vaøo voâ vi chaùnh vò khoâng sanh ñöôïc trong Manjusri: "What are the seeds of the Phaät phaùp, keû khôûi ngaõ kieán nhö nuùi Tu Tathagata?" Di coøn coù theå phaùt taâm Voâ thöôïng Chaùnh 2) Ngaøi Vaên Thuø ñaùp—Manjusri replied: ñaúng Chaùnh giaùc maø sinh trong Phaät (a) Coù thaân laø haït gioáng: "Body is (a) seed of phaùp. Cho neân phaûi bieát taát caû phieàn naõo the Tathagata; laø haït gioáng Nhö Lai. Ví nhö khoâng (b) Voâ minh coù aùi laø haït gioáng: Ignorance xuoáng beå caû, khoâng theå ñaëng baûo chaâu voâ and craving are its (two) seeds; giaù, cuõng nhö khoâng vaøo bieån caû phieàn (c) Tham saân si laø ba haït gioáng: Desire, hate naõo thôøi laøm sao maø coù ngoïc baùu'nhöùt and stupidity its (three) seeds; thieát trí.'"—Manjusri replied: "Because (d) Töù ñieân ñaûo laø boán haït gioáng: The four he who perceives the inactive (wu wei) inverted views its (four) seeds (see Töù state and enters its right (nirvanic) Ñieân Ñaûo);

position, is incapable of advancing further (e) Naêm moùn ngaên che laø naêm haït gioáng: to achieve supreme enlightenment The five covers (or screens) its (five) (anuttara-samyak-sambodhi). For seeds (see Nguõ Trieàn Caùi); instance, high ground does not produce (f) Luïc nhaäp laø saùu haït gioáng: The six organs the lotus, which grows only in marshy of sense its (six) seeds (see Luïc Nhaäp); land. Likewise, those perceiving nirvana (g) Thaát thöùc laø baûy haït gioáng: The seven and entering its right position, will not abodes of consciousness its (seven) seeds; develop into Buddhahood, whereas living (h) Taùm taø phaùp laø taùm haït gioáng: The eight beings in the mire of klesa can eventually heterodox views its (eight) seeds; develop the Buddha Dharma. This is also (i) Chín moùn naõo laø chín haït gioáng: The nine like seeds scattered in the void, which do causes of klesa (troubles and their causes) not grow, but if they are planted in its (nine) seeds; manured fields they will yield good (j) Thaäp aùc laø möôøi haït gioáng: The ten evils harvests. Thus, those entering the right its (ten) seeds. To sum up, all the sixty- position (of nirvana) do not develop the two heterodox views and all sorts of klesa Buddha Dharma, whereas those whose are the seeds of Buddhahood. view of the ego is as great as (Mount) 3) OÂng Duy Ma Caät hoûi: “Taïi sao theá?”— Sumeru may (because of the misery of Vimalakirti asked Mnjusri: “Why is it life) eventually set their minds on the so?” quest of supreme enlightenment, thereby • Vaên Thuø ñaùp: “Neáu ngöôøi thaáy voâ vi maø developing the Buddha Dharma. vaøo chaùnh vò (Nieát Baøn) thôøi khoâng theå “Therefore, we should know that all

sorts of klesa are the seeds of the ñôøi nghe Phaät phaùp: thaäp löïc, töù voâ uùy, Tathagata. This is like one who does not vaân vaân maø hoaøn toaøn cuõng khoâng phaùt plunge into the ocean will never find the ñöôïc ñaïo taâm voâ thöôïng.”—Therefore, priceless pearl. Likewise, a man who Manjusri, the worldly man still reacts does not enter the ocean of klesa will (favourably) to the Buddha Dharma never win the gem of all-knowledge whereas the sravaka does not. Why? (sarvajna).” Because when the worldly man hears • Luùc baáy giôø ngaøi Ñaïi Ca Dieáp khen raèng: about the Buddha Dharma, he can set his “Hay thay! Hay thay! Ngaøi Vaên Thuø Sö mind on the quest of the supreme path, Lôïi, lôøi noùi thích quaù. Thaät ñuùng nhö lôøi thereby preserving for ever the Three Ngaøi noùi nhöõng boïn traàn lao laø gioáng Nhö Treasures (of Buddha, Dharma and Lai. Hoâm nay, chuùng toâi khoâng coøn kham Sangha), whereas the sravaka, even if he phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh passes his lifetime listening to the giaùc. Ñeán nhö ngöôøi ñuû naêm toäi voâ giaùn Dharma and witnessing the fearlessness coøn coù theå phaùt yù mong sanh trong Phaät of the Buddha, etc., will never dream of phaùp, maø nay chuùng toâi hoaøn toaøn khoâng the supreme way.” phaùt ñöôïc. Ví nhö nhöõng ngöôøi naêm caên • Trong chuùng hoäi coù Boà Taùt teân Phoå Hieän ñaõ hö, ñoái vôùi naêm moùn duïc laïc chaúng Saéc Thaân hoûi oâng Duy Ma Caät raèng: “Cö coøn caûm xuùc. Cuõng nhö haøng Thanh Vaên só! Cha meï, vôï con, thaân baèng quyeán ñaõ ñoaïn heát kieát söû, ôû trong Phaät phaùp thuoäc, nhöõng ngöôøi trí thöùc laø ai? Toâi tôù, khoâng coøn coù lôïi ích gì maáy, bôûi khoâng trai baïn, voi ngöïa, xe coä ôû ñaâu?”—A coøn coù chí

nguyeän.”—At that time, Bodhisattva called Universal Mahakasyapa exclaimed : “Excellent, Manifestation, who was present asked Manjusri, excellent, your sayings are Vimalakirti: “Who are your parents, wife most gratifying. As you have said, those and children, relatives and kinsmen, suffering from klesa are the seeds of the official and private friends, and where are Tathagata. So we are no longer capable your pages and maids, elephants and of developing a mind set on horse carts?” enlightenment. Even those committing • Duy Ma Caät duøng baøi keä ñaùp raèng—In the five deadly sins can eventually set reply Vimalakirti chanted the following: their minds on the quest of the Buddha a) Trí ñoä meï Boà Taùt, phöông tieän aáy laø cha, Dharma but we are unable to do so, like Ñaïo sö taát caû chuùng, ñeàu do ñaáy sinh ra— persons whose defective organs prevent Wisdom-perfection is a Bodhisattva’s them from enjoying the five objects of the Mother, his father is expedient method, senses. Likewise, the sravakas who have For the teachers of all living beings come, cut off all bonds (of transmigration) are no Only from these two (upaya and prajna). longer interested in the Buddha Dharma b) Phaùp hyû chính laø vôï, taâm töø bi laø gaùi, taâm and will never want to realize it. thaønh thöïc laø trai, roát raùo vaéng laëng • Vì theá, thöa ngaøi Vaên Thuø Sö Lôïi! Phaøm nhaø—His wife is joy in Dharma’s law; phu ôû trong Phaät phaùp coøn coù aûnh höôûng, Kindness and pity are his daughters; His maø haøng Thanh Vaên thôøi khoâng. Vì sao? sons morality and truthfulness; Absolute Vì phaøm phu nghe Phaät noùi phaùp khôûi voidness his quiet abode. ñöôïc ñaïo taâm voâ thöôïng, chaúng ñoaïn c) Traàn lao laø ñeä töû, tuøy yù maø sai xöû, ñaïo Tam Baûo, coøn chính nhö Thanh Vaên troïn phaåm voán baïn laønh, do ñaáy thaønh Chaùnh

giaùc—Passions are his disciples Whom he profit. transforms at will. Bodhipaksita dharma i) Töù thieàn laøm giöôøng gheá, töø tònh maïng are his friends. Helping him to win sanh ra, hoïc roäng theâm trí tueä, ñoù laø tieáng supreme enlightenment. töï giaùc—The four dhyanas are his d) Caùc ñoä laø phaùp löõ, töù nhieáp laø kyõ nöõ, ca meditation bed, which from pure living ngaâm tuïng lôøi phaùp, laáy ñoù laøm aâm nhaïc, originates. Much learning increases vöôøn töôïc aáy toång trì, caây röøng phaùp voâ wisdom announcing self-awakening. laäu, hoa giaùc yù saïch maàu, traùi giaûi thoaùt j) Moùn aên phaùp cam loà, nöôùc uoáng vò giaûi trí tueä—All other perfections are his thoaùt, taém röûa saïch tònh taâm, höông hoa laø companions. The four winning methods giôùi phaåm. Tröø deïp giaëc phieàn naõo, maïnh are his courtesans, hymns, chants and meõ khoâng ai hôn, haøng phuïc boán thöù ma, intonations of Dharma are his melodies. phöôùn toát döïng ñaïo traøng—His broth is Complete control over passions is his the flavour of release. The precepts are domain, passionlessness is his grove. The his perfumed (seven) grades of bodhi are the flowers Salve and pure mind is his bath. By killing bearing the fruit of wisdom’s liberation. the culprit klesa is his boldness e) Baùt giaûi thoaùt laø ao taém, nöôùc ñònh laëng unsurpassed. By defeating the four trong ñaày, raûi baûy thöù tònh hoa, ñeå taém demons, he plants his triumphant banner ngöôøi khoâng nhô—The pool of eightfold as a bodhimandala. liberation holds calm water, which is clear k) Tuy bieát khoâng sanh

dieät, vì daïy chuùng coù and full. The seven blossoms of purity are sanh, khaép hieän vaøo caùc coõi, nhö maët nhöït well arranged to bathe this undefiled ñeàu thaáy—Though he knows there is (Bohdisattva) man. neither birth nor death, he is reborn to f) Nguõ thoâng voi ngöïa chaïy, Ñaïi thöøa laø xe show himself to all, appearing in many coä, caàm cöông laø nhaát taâm, daïo chôi countries. Like the sun seen by everyone. ñöôøng baùt chaùnh—Whose five l) Cuùng döôøng khaép möôøi phöông, khoâng supernatural powers are walking löôøng öùc Nhö Lai, chö Phaät vaø thaân mình, elephants and horses while the Mahayana khoâng coù töôûng phaân bieät—When making is his vehicle, which controlled by the one offerings to countless Buddhas in the ten mind, rolls through the eight noble paths. directions, he does not discriminate g) Töôùng ñuû nghieâm maët maøy, caùc toát trau between himself and them. hình daùng, hoå theïn laøm thöôïng phuïc, m) Daàu bieát caùc coõi Phaät, vôùi chuùng sanh thaâm taâm laøm traøng hoa— (Thirty-two) ñeàu khoâng, maø thöôøng tu Tònh Ñoä, daïy doã distinctive marks dignify his body; while cho quaàn sanh—Although He knows that (eighty) excellences add to it their grace. Buddha lands are void like living beings. Shamefulness is his raiment, and deep He goes on practicing the Pure Land mind his coiffure. (Dharma) to teach and convert men. h) Giaøu coù baûy cuûa baùu, daïy baûo ñeå theâm n) Bao nhieâu loaøi höõu tình, oai nghi cuøng lôïi, nhö lôøi noùi tu haønh, hoài höôùng laøm lôïi hình tieáng, Boà Taùt löïc voâ uùy, ñoàng thôøi lôùn—The seven riches that he owns are ñeàu khaép hieän—In their kinds, features, his assets which, used to teach others, voices and bearing, this fearless earn more dividends. Dedicating all Bodhisattva can appear the same as they. merits (to Buddhahood), his practice of o) Roõ bieát caùc vieäc ma, maø hieän theo haïnh the Dharma has received wins far greater noù. Duøng trí phöông tieän kheùo, tuøy yù ñeàu

hay hieän, hoaëc hieän giaø, beänh, cheát; thaønh or infection. töïu cho chuùng sanh. Roõ bieát nhö huyeãn t) Vaøo kieáp coù ñoùi khaùt, hieän laøm ñoà aên hoùa, thoâng suoát khoâng ngaên ngaïi—He, uoáng, tröôùc laø cöùu ñoùi khaùt, sau giaûng daïy knows the mischief demons, do but chaùnh phaùp—When famine prevails, he appears as one of them. Using wise makes food and drink to save them from expedient means to look like them at will. thirst and hunger, before teaching them Or he appears old, ill and dying to make the Dharma. living beings realize that all things are but u) Vaøo kieáp coù ñao binh, duyeân khôûi loøng töø illusion, to free them from all handicaps. bi, giaùo hoùa cho chuùng sanh, taâm ñöøng p) Hoaëc hieän kieáp chaùy tan, ñaïi ñòa ñeàu coøn tranh ñaáu—In times of war, he troáng roãng, nhöõng ngöôøi coù 'töôûng' teaches kindness mercy to convert living thöôøng, soi thaáy roõ voâ thöôøng—Or he beings, so that they can live in peace. shows the aeon's end with fire destroying v) Neáu coù chieán traän lôùn, laøm cho söùc ngang heaven and earth, so that those clinging to nhau, Boà Taùt hieän oai theá, haøng phuïc ñeå permanence realize the impermanence of yeân hoøa—When armies line up for battle, things. he gives equal strength to both. With his q) Voâ soá öùc chuùng sanh, ñeàu ñeán thænh Boà authority and power, he forces them to be Taùt, ñoàng thôøi ñeán nhaø kia, daïy cho veà

reconciled and live in harmony. Phaät ñaïo, kinh saùch caám chuù thuaät. Caùc w) Trong taát caû coõi nöôùc, choã naøo coù ñòa ngheà nghieäp kheùo leùo, ñeàu hieän laøm vieäc nguïc, ñi ngay ñeán nôi aáy, cöùu vôùt ngöôøi aáy, lôïi ích cho quaàn sanh—Then khoå naõo—To all countries where there countless living beings call on this are hells, he comes unexpectedly Bodhisattva, inviting Him to their homes to relieve their sufferings. to convert them to the Buddha path. In x) Trong taát caû coõi nöôùc, suùc sanh aên laãn heterodox books, spells, skills, magic, arts nhau, ñeàu hieän sanh ra noù, laøm cho ñöôïc and talents, he appears to be an expert to lôïi ích—Wherever animals devour one help and benefit (all) living beings. another, he appears among them urging r) Caùc ñaïo phaùp theá gian, nöông ñaáy maø them to do good. xuaát gia, ñeå giaûi meâ cho ngöôøi, maø chaúng y) Thò hieän trong nguõ duïc, laïi cuõng hieän tu ñoïa taø kieán, laøm nhöït nguyeät thieân töû, thieàn, ñeå taâm ma roái loaïn, khoâng thöøa dòp laøm Phaïm vöông, chuû, chuùa; hoaëc khi laøm haïi ñöôïc—Seeming to have the five ñaát nöôùc, hoaëc laïi laøm gioù löûa— desires, he is always meditating to upset Appearing in their midst, he joins the the demons and prevent their mischief. Sangha in order to release them from z) Hoa sen sanh trong löûa, thaät ñaùng goïi ít defilement, to prevent their slipping into coù, coõi duïc maø tu thieàn, ít coù cuõng nhö heresy. Then, is he seen as the sun, moon theá—Like that thing most rare, a lotus or heaven as Brahma or the lord of (all) blossoming in a scorching fire, he the world. At times, as earth or water or meditates amidst desires, which also is a as the wind and fire. thing most rare. s) Vaøo kieáp coù taät dòch, hieän laøm caùc caây aa) Hoaëc hieän laøm daâm nöõ, daãn daét keû haùo thuoác, neáu ngöôøi naøo uoáng ñeán, caùc beänh saéc, tröôùc laáy duïc duï ngöôøi, sau khieán aùc tieâu tröø—When they fall ill or vaøo Phaät trí—Or, he appears as a epidemics rage, he prepares medicinal prostitute to entice those, who to lust is a herbs for them to take to cure their illness given. First, using temptation to hook

them, he then leads them to the Buddha them with all their needs. wisdom. ii) Ñaïo phaùp nhieàu khoâng löôøng, vieäc laøm bb) Hoaëc laøm chuû trong aáp, hoaëc laøm thaày khoâng bôø meù, trí tueä khoâng haïn löôïng, ñoä khaùch buoân, quoác sö vaø ñaïi thaàn, ñeå lôïi thoaùt voâ soá chuùng—Then as with ích chuùng sanh—He appears as a district boundless truth, his deeds are also magistrate, or as a chief of the caste of endless; with his wisdom that has no limit, traders, a state preceptor or high official he frees countless living beings. to protect living beings. jj) Daàu cho taát caû Phaät, trong voâ soá öùc kieáp, cc) Caùc choã coù keû ngheøo, hieän laøm kho voâ khen ngôïi coâng ñöùc kia, cuõng khoâng theå taän, nhaân ñoù khuyeán daïy ngöôøi, cho phaùt heát ñöôïc—If all the Buddhas were to taâm voâ thöôïng—To the poor and spend countless aeons in praising his destitute, he appears with boundless purse merits, they could never count them fully. to advise and guide them until they kk) Ai nghe phaùp nhö theá, chaúng phaùt taâm Boà develop the bodhi mind. Ñeà, tröø nhöõng ngöôøi baát tieáu, ngu si dd) Keû kieâu caêng ngaõ maïn, hieän laøm nhöõng khoâng trí tueä—Who, after hearing this löïc só, tieâu phuïc loøng coáng cao, quay veà Dharma, develops not the bodhi mind, can ñaïo Voâ thöôïng—To the proud and only

be a worthless man without arrogant, he appears as powerful to wisdom.” overcome their vanity until they tread the path supreme. CHÖÔNG CHÍN—CHAPTER NINE ee) Nhöõng ngöôøi hay sôï seät, ñeán nôi ñeå an uûi, tröôùc thí phaùp khoâng sôï, sau daïy phaùt ñaïo PHAÅM VAØO PHAÙP MOÂN KHOÂNG taâm—Then he comes to comfort people HAI—INITIATION INTO THE NON- who are cowards, first he makes them DUAL DHARMA fearless, then urges them to seek the truth. • Baáy giôø oâng Duy Ma Caät baûo caùc vò Boà ff) Hoaëc hieän lìa daâm duïc, laøm vò Tieân nguõ Taùt raèng: “Caùc nhaân giaû! Theo choã caùc thoâng, chæ daïy cho chuùng sanh, ñeå ñöôïc ngaøi hieåu thì theá naøo laø Boà Taùt vaøo phaùp giôùi nhaãn töø—Or he appears without moân khoâng hai?”—At that time, desires and acts, like a seer with five Vimalakirti said to the Bodhisattvas spiritual powers to convert living beings present: “Virtuous Ones, each of you by teaching them morality, patience and please say something about the non-dual mercy. Dharma as you understand it.” gg) Thaáy ngöôøi caàn haàu haï, hieän laøm keû toâi a) Trong Phaùp hoäi coù Boà Taùt teân laø Phaùp Töï tôù, vöøa ñeïp yù ngöôøi kia, vöøa phaùt ñöôïc Taïi noùi: “Caùc nhaân giaû! Sanh Dieät laø hai. ñaïo taâm—To those needing support and Phaùp voán khoâng sanh, cuõng khoâng dieät, help, he may appear as a servant to ñaëng voâ sanh phaùp nhaãn, ñoù laø vaøo phaùp please and induce them to grow the Tao moân khoâng hai.”—In the meeting, a mind. Bodhisattva called “Comfort in the hh) Tuøy theo vieäc caàn duøng, maø vaøo trong Dharma” said: “Virtuous Ones, birth and Phaät ñaïo, duøng söùc phöông tieän kheùo, ñeàu death are a duality but nothing is created giuùp cho ñaày ñuû—Providing them with all and nothing is destroyed. Realization of they need to enter on the Buddha path; this patient endurance leading to the thus using expedient methods to supply uncreate is initiation into the non-dual

Dharma.” duality; when disturbance subsides, b) Boà Taùt Ñöùc Thuû noùi: “Ngaõ vaø Ngaõ Sôû laø thinking comes to an end and the absence hai. Nhaân coù ngaõ môùi coù ngaõ sôû, neáu of thought leads to non-dual Dharma.” khoâng coù ngaõ thôøi khoâng coù ngaõ sôû, ñoù laø f) Boà Taùt Thieän Nhaõn noùi: “Moät Töôùng vaø vaøo phaùp moân khoâng hai.”—The Khoâng Töôùng laø hai. Neáu bieát moät töôùng bodhisattva called “Guardian of the Three töùc laø khoâng töôùng, cuõng khoâng chaáp Virtues” said: “Subject and object are a khoâng töôùng maø vaøo bình ñaúng, ñoù laø vaøo duality for where there is ego there is also phaùp moân khoâng hai.”—The Bodhisattva (its) object, but since fundamentally there “Skillful Eye” said: “Monistic form and is no ego, its object does not arise; this is formlessness are a duality. If monistic initiation into the non-dual Dharma.” form is realized as (fundamentally) c) Boà Taùt Baát Thuaán noùi: “Thoï vaø Khoâng formless, with relinquishment of Thoï laø hai. Neáu caùc phaùp khoâng thoï thôøi formlessness in order to achieve khoâng coù ‘ñöôïc,’ vì khoâng coù ‘ñöôïc,’ neân impartiality, this is initiation into the non- khoâng thuû xaû, khoâng gaây khoâng laøm ñoù laø dual Dharma.” vaøo phaùp moân khoâng hai.”—The g) Boà Taùt Dieäu Tyù noùi: “Taâm Boà Taùt vaø Bodhisattva “Never Winking” said: Taâm Thanh Vaên laø hai. Quaùn töôùng cuûa “Responsiveness (vedana, the second taâm voán khoâng, nhö huyeãn nhö hoùa, thôøi aggregate) and unresponsiveness are

a khoâng coù taâm Boà Taùt cuõng khoâng coù taâm duality. If there is no response to Thanh Vaên, ñoù laø vaøo phaùp moân khoâng phenomena, the latter cannot be found hai.”—The Bodhisattva “Wonderful Arm” anywhere; hence there is neither said: “The Bodhisattva mind and the accepting nor rejecting (of anything), and Sravaka mind are a duality. If the mind is neither karmic activity nor discrimination; looked into as void and illusory, there is this is initiation into the non-dual neither Bodhisattva mind nor sravaka Dharma.” mind; this is initiation into the non-dual d) Boà Taùt Ñöùc Ñaûnh noùi: “Nhô vaø Saïch laø Dharma.” hai. Thaáy ñöôïc taùnh chaân thaät cuûa nhô, h) Boà Taùt Phaát Sa noùi: “Thieän vaø Baát Thieän thôøi khoâng coù töôùng saïch, thuaän theo laø hai. Neáu khoâng khôûi thieän vaø baát thieän, töôùng dieät, ñoù laø vaøo phaùp moân khoâng vaøo goác khoâng töôùng maø thoâng suoát ñöôïc, hai.”—The Bodhisattva “Highest virtue” ñoù laø vaøo phaùp moân khoâng hai.”—The said: “Impurity and purity are a duality. Bodhisattva Pusya said: “Good and evil When the underlying nature of impurity is are a duality; if neither good nor evil clearly perceived, even purity ceases to arises so that formlessness is realized to arise. Hence this cessation (of the idea of attain Reality, this is initiation into the purity) is initiation into the non-dual non-dual Dharma.” Dharma.” i) Boà Taùt Sö Töû noùi: “Toäi vaø Phöôùc laø hai. e) Boà Taùt Thieän Tuùc noùi: “Ñoäng vaø Nieäm laø Neáu thoâng ñaït ñöôïc taùnh cuûa toäi, thì toäi hai. Khoâng ñoäng thôøi khoâng nieäm, khoâng cuøng phöôùc khoâng khaùc, duøng tueä kim nieäm thôøi khoâng phaân bieät; thoâng suoát lyù cang quyeát lieãu töôùng aáy, khoâng buoäc aáy laø vaøo phaùp moân khoâng hai.”—The khoâng môû, ñoù laø vaøo phaùp moân khoâng Bodhisattva “Winner of Samadhi by hai.”—The Bodhisattva Simha (Lion) Looking at the Star” said: “(External) said: “Weal and woe are a duality; if the disturbance and (inner) thinking are a underlying nature of woe is understood,

woe does not differ from weal. If the Dharma.” diamond (indestructible) wisdom is used m) Boà Taùt Thieän YÙ noùi: “Sanh Töû vaø Nieát to look into this with neither bondage nor Baøn laø hai. Neáu thaáy ñöôïc taùnh sanh töû liberation (coming into play), this is thôøi khoâng coù sanh töû, khoâng buoäc khoâng initiation into the non-dual Dharma.” môû, khoâng sinh khoâng dieät, hieåu nhö theá j) Boà Taùt Sö Töû YÙ noùi: “Höõu Laäu vaø Voâ ñoù laø vaøo phaùp moân khoâng hai.”—The Laäu laø hai. Neáu chöùng ñöôïc caùc phaùp Bodhisattva “Skillful Mind” said: bình ñaúng thôøi khoâng coù töôûng höõu laäu vaø “Samsara and nirvana are a duality. If voâ laäu, khoâng chaáp coù töôùng cuõng khoâng the underlying nature of samsara is chaáp voâ töôùng, ñoù laø vaøo phaùp moân perceived there exists neither birth nor khoâng hai.”—The Bodhisattva “Lion’s death, neither bondage nor liberation, and Fearlessness” said: “The mundane and neither rise nor fall. Such an supra-mundane are a duality. If all things understanding is initiation into the non- are looked into impartially, neither the dual Dharma.” mundane nor the supra-mundane will n) Boà Taùt Hieän Kieán noùi: “Taän vaø Khoâng arise, with no differentiation between Taän laø hai. Phaùp ñeán choã roát raùo thôøi taän form and formlessness, this is initiation hoaïêc khoâng taän ñeàu laø töôùng Voâ Taän töùc into the non-dual Dharma.” laø

Khoâng, khoâng thôøi khoâng coù töôùng taän k) Boà Taùt Tònh Giaûi noùi: “Höõu Vi vaø Voâ Vi vaø khoâng taän, ñöôïc nhö theá ñoù laø vaøo laø hai. Neáu lìa taát caû soá thôøi taâm nhö hö phaùp moân khoâng hai.”—The Bodhisattva khoâng, duøng tueä thanh tònh khoâng coù “Direct Insight” said: “The exhaustible chöôùng ngaïi, ñoù laø vaøo phaùp moân khoâng and the inexhaustible are a duality. If all hai.”—The Bodhisattva “Pure things are looked into exhaustively, both Interpretation” said: “Activity (ju wei) the exhaustible and the inexhaustible and non-activity (wu wei) are a duality, cannot be exhausted; and the but if the mind is kept from all mental inexhaustible is identical with the void conditions it will be (void) like space and which is beyond both the exhaustible and pure and clean wisdom will be free from the inexhaustible. Such an interpretation all obstructions. This is initiation into the is initiation into the non-dual Dharma.” non-dual Dharma.” o) Boà Taùt Phoå Thuû noùi: “Ngaõ vaø Voâ Ngaõ laø l) Boà Taùt Na La Dieân noùi: “Theá Gian vaø hai. Ngaõ coøn khoâng coù, thôøi Phi Ngaõ ñaâu Xuaát Theá Gian laø hai. Taùnh theá gian coù ñöôïc. Thaáy ñöôïc thöïc taùnh cuûa Ngaõ khoâng töùc laø xuaát theá gian, trong ñoù khoâng coøn coù hai töôùng, ñoù laø vaøo phaùp khoâng vaøo khoâng ra, khoâng ñaày khoâng moân khoâng hai.”—The Bodhisattva vôi, ñoù laø vaøo phaùp moân khoâng hai.”—“Upholder of Universality” said: “The The Bodhisattva Narayana said: “The ego and non-ego are a duality. Since the mundane and the supra-mundane are a ego cannot be found, where can the non- duality but the underlying nature of the ego be found? He who perceives the real mundane is void (or immaterial) and is nature of the ego will not give rise to but the supra-mundane, which can be dualities; this is initiation into the non- neither entered nor left and neither dual Dharma.” overflows (like the stream of p) Boà Taùt Ñieån Thieân noùi: “Minh vaø Voâ transmigration) nor scatters (like smoke). Minh laø hai. Thöïc taùnh cuûa voâ minh laø This is initiation into the non-dual minh, minh cuõng khoâng theå nhaän laáy, lìa

taát caû soá, ôû ñoù bình ñaúng khoâng hai, ñoù laø the underlying nature of the four elements vaøo phaùp moân khoâng hai.”—The is identical with that of voidness. Like the Bodhisattva “Lightning Perception” said: past (before the four elements came into “Enlightenment and unenlightenment are being) and the future (when they scatter a duality, but the underlying nature of away) which are both void, the present non-enlightenment is enlightenment (when they appear) is also void. Identical which should also be cast away; if all understanding of the underlying nature of relativities are discarded and replaced by all four elements is initiation into the non- non-dual impartiality, this is initiation into dual Dharma.” the non-dual Dharma.” s) Boà Taùt Dieäu YÙ noùi: “Con Maét vaø Saéc q) Boà Taùt Hyû Kieán noùi: “Saéc vaø Khoâng laø Traàn laø hai. Neáu bieát ñöôïc taùnh cuûa maét hai. Saéc töùc laø khoâng, chaúng phaûi saéc dieät thôøi ñoái vôùi saéc khoâng tham, khoâng saân, roài môùi khoâng, taùnh saéc töï khoâng; thoï, khoâng si, töùc laø tòch dieät. Tai vôùi tieáng, töôûng, haønh, thöùc cuõng theá. Thöùc vaø muõi vôùi höông, löôõi vôùi vò, thaân vôùi xuùc, yù Khoâng laø hai. Thöùc töùc laø khoâng, chaúng vôùi phaùp cuõng laø hai. Neáu bieát ñöôïc taùnh phaûi thöùc dieät roài môùi khoâng, taùnh thöùc töï cuûa yù thôøi

ñoái vôùi phaùp khoâng tham, khoâng. Thoâng hieåu lyù ñoù laø vaøo phaùp moân khoâng saân, khoâng si, töùc laø tòch dieät. Nhaän khoâng hai.”—The Bodhisattva nhö theá ñoù laø vaøo phaùp moân khoâng Priyadarsana said: “Form (rupa) and hai.”—The Bodhisattva “Deep Thought” voidness are a duality, (but) form is said: “Eyes and form are a duality (but) if identical with voidness, which does not the underlying nature of the eye is known mean that form wipes out voidness, for with neither desire nor anger nor stupidity the underlying nature of form is void of in relation to things seen, this is nirvana. itself. So are (the other four aggregates) “Likewise, the ear and sound, the nose reception (vedana), conception (sanjna), and smell, the tongue and taste, the body discrimination (samskara) and and touch, and the mind and ideation are consciousness (vijnana- in relation to dualities (but) if the underlying nature of voidness). “Consciousness and voidness the mind is known with neither desire, are a duality (yet) consciousness is anger and stupidity in relation to things identical with voidness, which does not (heard, smelt, tasted, touched and mean that consciousness wipes out thought), this is nirvana. Resting in this voidness for the underlying nature of state (of nirvana) is initiation into the non- voidness is void of itself. A thorough dual Dharma.” understanding of this is initiation into the t) Boà Taùt Voâ Taän YÙ noùi: “Boá Thí vaø Hoài non-dual Dharma.” Höôùng Nhöùt Thieát Trí laø hai. Taùnh boá thí r) Boà Taùt Minh Töôùng noùi: “Töù Ñaïi vaø töùc laø taùnh hoài höôùng nhöùt thieát trí. Trì Khoâng Ñaïi laø hai. Taùnh töù ñaïi töùc laø taùnh giôùi, nhaãn nhuïc, tinh taán, thieàn ñònh, trí khoâng ñaïi, nhö lôùp tröôùc lôùp sau khoâng, tueä vaø hoài höôùng nhöùt thieát trí laïi cuõng laø thôøi lôùp giöõa cuõng khoâng. Neáu bieát ñöôïc hai. Taùnh trí tueä töùc laø taùnh hoài höôùng thöïc taùnh caùc ñaïi thôøi ñoù laø vaøo phaùp nhöùt thieát trí, ôû trong ñoù vaøo moät töôùng laø moân khoâng hai.”—The Bodhisattva vaøo phaùp moân khoâng hai.”—The “Understanding the Four Elements” said: Bodhisattva “Inexhaustible Mind” said: “The four elements (earth, water, fire and “Charity-perfection (dana-paramita) and air) and their voidness are a duality (but) the dedication (parinamana) of its merits

towards realizing the all-knowledge (but) Buddha is identical with Dharma, (sarvajna) are a duality, (but) the and Dharma is identical with Sangha. For underlying nature of charity is dedication the three treasures are non-active (wu towards the All-knowledge. “Likewise, wei) and are equal to space, with the discipline perfection (sila-paramita), same equality for all things. The patience-perfection, (ksanti-paramita), realization of this (equality) is initiation zeal-perfection (virya-paramita), into the non-dual Dharma.” meditation-perfection (dhyana-paramita) w) Boà Taùt Taâm Voâ Ngaïi noùi: “Thaân vaø Thaân and wisdom-perfection (prajna-paramita), Dieät laø hai. Thaân töùc laø thaân dieät. Vì sao? with dedication to the All-knowledge, are Thaáy thöïc töôùng cuûa thaân thôøi khoâng thaáy (five) dualities, but their underlying thaân vaø thaân dieät. Thaân vaø thaân dieät natures are but dedication to the All- khoâng hai, khoâng khaùc, theo ñoù chaúng knowledge, while realization of their kinh chaúng sôï laø vaøo phaùp moân khoâng oneness is initiation into the non-dual hai.”—The Bodhisattva “Unimpeded Dharma.” Mind” said: “Body and its eradication (in u) Boà

Taùt Thaâm Tueä noùi: “Khoâng, Voâ nirvana) are a duality but body is identical Töôùng vaø Voâ Taùc laø hai. Khoâng töùc laø voâ with nirvana. Why? Because if the töôùng, voâ töôùng töùc laø voâ taùc. Neáu khoâng underlying nature of body is perceived, voâ töôùng, voâ taùc thôøi khoâng coù taâm, yù no conception of (existing) body and its thöùc. Moät moùn giaûi thoaùt laø ba moùn giaûi nirvanic condition will arise, for both are thoaùt, ñoù laø vaøo phaùp moân khoâng hai.”— fundamentally non-dual, not being two The Bodhisattva “Profound Wisdom” different things. The absence of alarm said: “Voidness, formlessness and non- and dread when confronting this ultimate activity are (three different gates to state is initiation into the non-dual liberation, and when each is compared to Dharma.” the other two there are) three dualities, x) Boà Taùt Thöôïng Thieän noùi: “Thaân Thieän, (but) voidness is formless and Khaåu Thieän vaø YÙ Thieän laø hai. Ba nghieäp formlessness is non-active. For when naøy laø töôùng voâ taùc. Töôùng voâ taùc cuûa voidness, formlessness and non-activity thaân töùc laø töôùng voâ taùc cuûa khaåu, töôùng obtain, there is neither mind, nor intellect voâ taùc cuûa khaåu töùc laø töôùng voâ taùc cuûa yù. nor consciousness, and liberation through Töôùng voâ taùc cuûa ba nghieäp naày töùc laø either one of these three gates is identical töôùng voâ taùc cuûa taát caû caùc phaùp. Tuøy with liberation through all the three. This thuaän trí tueä voâ taùc nhö theá laø vaøo phaùp is initiation into the non-dual Dharma.” moân khoâng hai.”—The Bodhisattva v) Boà Taùt Tònh Caên noùi: “Phaät, Phaùp, vaø “Superior Virtue” said: “The three chuùng Taêng laø hai. Phaät töùc laø Phaùp, Phaùp karmas (produced by) body, mouth and töùc laø chuùng Taêng. Ba ngoâi baùu aáy ñeàu laø mind (are different when each is töôùng voâ vi, cuõng nhö hö khoâng. Taát caû compared to the other two and make phaùp cuõng vaäy, theo ñöôïc haïnh aáy laø vaøo three) dualities (but) their underlying phaùp moân khoâng hai.”—The Bodhisattva nature is non-active; so non-active body is “Unstirred Sense Organs” said: “Buddha, identical with non-active mouth, which is Dharma and Sangha are three different identical with non-active mind. These treasures and when each is compared to three karmas being non-active, all things the other two there are three dualities are also non-active. Likewise, if wisdom

(prajna) is also non-active, this is coù hai. Vì sao? Nhö vaøo ñònh dieät thoï initiation into the non-dual Dharma.” töôûng thôøi khoâng coù toái, khoâng coù saùng. y) Boà Taùt Phöôùc Ñieàn noùi: “Laøm Phöôùc, Taát caû phaùp töôùng cuõng nhö theá; bình Laøm Toäi, Laøm Baát Ñoäng laø hai. Thöïc ñaúng vaøo choã aáy laø vaøo phaùp moân khoâng taùnh cuûa ba vieäc laøm töùc laø Khoâng, khoâng hai.”—The Bodhisattva “Moon in thôøi khoâng laøm phöôùc, khoâng laøm toäi, Midheaven” said: “Darkness and light are khoâng laøm baát ñoäng. ÔÛ ba vieäc naày maø a duality. Where there is neither khoâng khôûi laø vaøo phaùp moân khoâng darkness nor light, this duality is no more. hai.”—The Bodhisattva “Field of Why? Because in the state of samadhi Blessedness” said: “Good conduct, evil resulting from the complete extinction of conduct and motionlessness are (different sensation and thought there is neither and when each is compared to the other darkness nor light, while all things two make

three) dualities (but) the disappear. A disinterested entry into this underlying nature of all three is voidness state is initiation into the non-dual which is free from good, evil and Dharma." motionlessness. The non-rising of these cc) Boà Taùt AÁn Thuû noùi: "Öa Nieát Baøn, Khoâng three is initiation into the non-dual Öa Theá Gian laø hai. Neáu khoâng öa Nieát Dharma." Baøn, khoâng chaùn theá gian thôøi khoâng coù z) Boà Taùt Hoa Nghieâm noùi: "Do Ngaõ maø hai. Vì sao? Neáu coù buoäc thôøi coù môû, neáu Khôûi ra laø hai. Thaáy ñöôïc thöïc töôùng cuûa khoâng coù buoäc thì naøo coù caàu môû. Khoâng Ngaõ thôøi khoâng khôûi ra hai phaùp. Neáu buoäc, khoâng môû, thôøi khoâng öa, khoâng khoâng truï hai phaùp thôøi khoâng coù thöùc. chaùn, ñoù laø vaøo phaùp moân khoâng hai."— Khoâng coù thöùc laø vaøo phaùp moân khoâng The Bodhisattva Ratna Mudra( (Precious hai."—The Bodhisattva "Majestic Symbol) said: Joy in nirvana and sadness Blossom" said: "The ego and its objective in samsara are a duality which vanishes are a duality, (but) if the underlying when there is no longer joy and sadness. nature of the ego is looked into, this Why? Because where there is bondage, duality vanishes. If duality is cast away there is also (desire for) liberation, but if there will be no consciousness, and fundamentally there is no bondage nor freedom from consciousness is initiation liberation, there will be neither joy nor into the non-dual Dharma." sadness; this is initiation into the non-dual aa) Boà Taùt Ñöùc Taïng noùi: "Coù töôùng Sôû Ñaéc Dharma." laø hai. Neáu khoâng coù sôû ñaéc thôøi khoâng dd) Boà Taùt Chaâu Ñaûnh Vöông noùi: "Chaùnh coù laáy boû. Khoâng laáy boû laø vaøo phaùp moân Ñaïo vaø Taø Ñaïo laø hai. ÔÛ chaùnh ñaïo thôøi khoâng hai."—The Bodhisattva "Treasure khoâng phaân bieät theá naøo laø taø, theá naøo laø of Threefold Potency" said: "Realization chaùnh. Lìa hai moùn phaân bieät ñoù laø vaøo implies subject and object which are a phaùp moân khoâng hai."—The Bodhisattva duality, but if nothing is regarded as "Gem on the Head" said: "Orthodoxy and realization, there will be neither grasping heterodoxy are a duality, (but) he who nor rejecting, and freedom from grasping dwells in (i.e. realizes) orthodoxy does and rejecting is initiation into the non- not discriminate between orthodoxy and dual Dharma." heterodoxy. Keeping from these two bb) Boà Taùt Nguyeät Thöôïng noùi: "Toái vaø Saùng extremes is initiation into the non-dual laø hai. Khoâng toái, khoâng saùng thôøi khoâng Dharma."

ee) Boà Taùt Nhaïo Thaät noùi: "Thöïc vaø Khoâng vaøo phaùp moân khoâng hai."—Vimalakirti Thöïc laø hai. Thöïc thaáy coøn khoâng thaáy kept silent without saying a word. At that, thöïc, huoáng laø khoâng thöïc thaáy. Vì sao? Manjusri exclaimed: "Excellent, Khoâng phaûi maét thòt maø thaáy ñöôïc, chæ coù excellent! Can there be true initiation into maét tueä môùi thaáy ñöôïc. Nhöng maét tueä the non-dual Dharma until words and khoâng thaáy maø choã naøo cuõng thaáy caû, ñoù speech are no longer written or spoken?" laø vaøo phaùp moân khoâng hai."—The jj) Sau khi noùi Phaåm phaùp moân khoâng hai Bodhisattva "Joy in Reality" said: naày, trong chuùng coù naêm ngaøn Boà Taùt "Reality and non-reality are a duality, ñeàu vaøo phaùp moân khoâng hai, chöùng Voâ (but) he who realizes reality does not Sanh Phaùp Nhaãn—After this initiation even perceive it, still less non-reality. into the

non-dual Dharma had been Why? Because reality is invisible to the expounded, five thousand Bodhisattvas at ordinary eyes and appears only to the eye the meeting were initiated into it thereby, of wisdom. Thus (realization of) the eye realizing the patient endurance of the of wisdom, which is neither observant nor uncreate. unobservant, is initiation into the non-dual Dharma." ff) Caùc Boà Taùt noùi nhö theá roài, hoûi ngaøi Vaên CHÖÔNG MÖÔØI—CHAPTER TEN Thuø Sö Lôïi theá naøo laø Boà Taùt vaøo phaùp moân khoâng hai—After the Bodhisattva PHAÅM PHAÄT HÖÔNG TÍCH—THE had spoken, they asked Manjusri for his BUDDHA of the FRAGRANT LAND opinion on the non-dual Dharma. gg) Ngaøi Vaên Thuø Sö Lôïi noùi: "Nhö yù toâi ñoái • Baáy giôø oâng Xaù Lôïi Phaát taâm nghó raèng: vôùi taát caû caùc phaùp khoâng noùi, khoâng "Giôø aên gaàn ñeán, caùc Boà Taùt ñaây seõ thoï raèng, khoâng chæ, khoâng bieát, xa lìa caùc thöïc nôi ñaâu?" OÂng Duy Ma Caät bieát yù ñoù vaán ñaùp, ñoù laø vaøo phaùp moân khoâng baûo ngay raèng: "Phaät noùi taùm moùn giaûi hai."—Manjusri said: "In my opinion, thoaùt, nhaân giaû ñaõ vaâng laøm, ñaâu coù xen when all things are no longer within the caùi taâm muoán aên maø nghe phaùp ö? Neáu province of either word or speech, and of muoán aên, haõy ñôïi giaây laùt, toâi seõ hieán cho either indication or knowledge, and are ngaøi böõa aên chöa töøng coù."—Sariputra beyond questions and answers, this is was thinking of mealtime and of the food initiation into the non-dual Dharma." for the Bodhisattvas in the meeting when hh) Khi ñoù ngaøi Vaên Thuø Sö Lôïi hoûi oâng Duy Vimalakirti, who read his thought, said to Ma Caät raèng: "Chuùng toâi ai ai cuõng noùi him: "The Buddha taught the eight forms roài, ñeán löôït nhaân giaû noùi theá naøo laø Boà of liberation which you have received for Taùt vaøo phaùp moân khoâng hai?"—At that practice; do you know mix your desire to time, Manjusri asked Vimalakirti: "All of eat with His Dharma? If you want to eat, us have spoken; please tell us what is the please wait for a moment and you will Bodhisattva's initiation into the non-dual have a rare treat." Dharma." • OÂng Duy Ma Caät lieàn nhaäp chaùnh ñònh, ii) OÂng Duy Ma Caät im laëng khoâng noùi moät duøng söùc thaàn thoâng hieän baøy cho ñaïi lôøi. Baáy giôø Ngaøi Vaên Thuø Sö Lôïi khen chuùng thaáy roõ caûnh giôùi phöông treân, qua raèng: "Hay thay! Hay thay! Cho ñeán khoûi 42 soá caùt soâng Haèng coõi Phaät coù khoâng coù vaên töï ngöõ ngoân, ñoù môùi thaät laø nöôùc teân laø Chuùng Höông, ñöùc Phaät hieäu

laø Höông Tích nay vaãn hieän taïi. Muøi those present in the meeting. höông ôû nöôùc aáy so vôùi muøi höông cuûa • Khi aáy oâng Duy Ma Caät hoûi caùc Boà Taùt trôøi, ngöôøi vaø caùc coõi Phaät ôû möôøi phöông raèng: "Thöa caùc nhaân giaû, vò naøo coù theå noù thôm hôn heát. Nöôùc aáy khoâng coù teân ñeán thænh côm cuûa Phaät kia ñöôïc?"— Thanh Vaên vaø Bích Chi Phaät, chæ coù Vimalakirti said to his listeners: "Virtuous chuùng Ñaïi Boà Taùt thanh tònh ñöôïc Phaät Ones, who of you can go there to beg for noùi phaùp cho nghe. Nöôùc aáy taát caû ñeàu food from that Buddha?" duøng chaát höông laøm laàu caùc hoa vieân, ñi • Vì nöông theo söùc oai thaàn cuûa Vaên Thuø kinh haønh treân ñaát höông, muøi höông cuûa Sö Lôïi maø caùc vò Boà Taùt thaûy ñeàu laëng côm lan khaép möôøi phöông voâ löôïng theá thinh. Luùc aáy oâng Duy Ma Caät noùi raèng: giôùi—At that, Vimalakirti entered the "Caùc nhaân

giaû khoâng hoå theïn sao?”—As state of samadhi and used his Manjusri was noted for his supernatural transcendental power to show to the power, all the Bodhisattvas kept silent. assembly a country, which is above At that time, Vimalakirti said: “Are not separated from this world by a distance the Virtuous Ones ashamed (of their represented by Buddha lands as countless inability to do so)? “ as sand grains in forty-two Ganges rivers • Ngaøi Vaên Thuø Sö Lôïi noùi: “Theo nhö lôøi and which was called the country of All Phaät noùi, chôù neân khinh ngöôøi chöa Fragrances, whose Buddha was called the hoïc.”—Manjusri retorted: “As the Buddha Tathagata of the Fragrant Land, and was has said, those who have not yet study still there. The fragrance of that country and practiced Mahayana should not be surpassed all scents emitted by the devas slighted.” in Buddha lands in the ten directions. In • Khi ñoù oâng Duy Ma Caät ngoài yeân moät that Buddha land, there were neither choã, ôû tröôùc chuùng hoäi hoùa ra moät vò Boà sravakas nor pratyeka-buddhas but only Taùt töôùng toát röïc rôõ, oai ñöùc thuø thaéng pure and clean Bodhisattvas to whom that hôn caû ñaïi chuùng. OÂng baûo vò Hoùa Boà Taùt Buddha expounded the Dharma. All aáy raèng: “OÂng haõy qua caûnh giôùi phöông things there are formed by fragrances, treân, khoûi 42 soá caùt soâng Haèng coõi Phaät, such as palaces, the earth, gardens and coù nöôùc teân laø Chuùng Höông, Phaät hieäu laø parks which emit sweet scent, and the Höông Tích vaø caùc Boà Taùt ñang ngoài aên, fragrance of its food spreads to countless oâng qua ñoù y theo lôøi toâi maø thöa raèng, worlds in the ten directions. ‘Duy Ma Caät xin cuùi ñaàu ñaûnh leã döôùi • Luùc ñoù Phaät Höông Tích cuøng caùc Boà Taùt chaân Theá Toân, cung kính khoâng cuøng vaø ñang ngoài aên, coù caùc vò Thieân töû ñoàng teân hoûi thaêm Theá Toân haèng ngaøy khôûi cö ít laø Höông Nghieâm ñeàu phaùt taâm Voâ beänh, ít naõo, söùc khoûe ñöôïc an chaêng? thöôïng Chaùnh ñaúng Chaùnh giaùc, cuùng Nguyeän ñöôïc moùn côm thöøa cuûa Theá Toân döôøng Phaät vaø caùc Boà Taùt. Caû ñaïi chuùng ñem veà coõi Ta Baø laøm vieäc Phaät, ñeå cho beân coõi Ta Baø naày ñeàu thaáy roõ taän maët— nhöõng ngöôøi öa phaùp nhoû ñöôïc phaùp lôùn, Its Buddha and Bodhisattvas were sitting vaø ñeå cho tieáng taêm cuûa Nhö Lai ñöôïc down for the meal offered to them by the khaép taát caû.”—Thereupon, Vimalakirti, sons of devas who were all called without rising from his seat, used his Glorious Fragrances and were setting transcendental power to create an illusory their minds on the quest of supreme (bogus) Bodhisattva whose features were enlightenment. This was seen by all radiant and whose dignity was

unsurpassable, overshadowing the whole vehicle mean?” assembly. He then said to this illusory • Phaät baûo raèng: “Phöông döôùi qua khoûi 42 Bodhisattva: “Ascend to the Fragrant soá caùt soâng Haèng coõi Phaät, coù coõi nöôùc Land to call on its Buddha, saying what I teân laø Ta Baø, Phaät hieäu Thích Ca Maâu Ni, now tell you: ‘Upasaka Vimalakirti bows nay hieän taïi ôû ñôøi aùc naêm tröôïc , vì nhöõng his head at your feet to pay his reverence chuùng sanh öa phaùp nhoû maø dieãn noùi ñaïo and inquires respectfully about your giaùo. Coõi Ta Baø coù Boà Taùt teân Duy Ma happy tidings; he hopes you are well and Caät ôû caûnh giôùi giaûi thoaùt baát khaû tö nghì

have no difficulties (in converting living ñang noùi phaùp cho caùc vò Boà Taùt, neân sai beings) and that your vigor is full. He vò Hoùa Boà Taùt naày ñeán khen ngôïi danh wishes to receive some leftovers from hieäu ta vaø taùn thaùn coõi naày ñeå laøm cho your meal to do the salvation work in the caùc Boà Taùt kia ñöôïc theâm nhieàu coâng saha world for the purpose of converting ñöùc."—Their Buddha replied: "There is a to Mahayana those of the small vehicle world called saha, which is below and is and of spreading the renown of the separated from here by Buddha lands as Tathagata to make it known countless as the sand grains in forty-two everywhere'." Ganges rivers, whose Buddha is called • Luùc ñoù Hoùa Boà Taùt lieàn ôû tröôùc hoäi bay Sakyamuni and is now staying in the leân phöông treân, caû ñaïi chuùng ñeàu thaáy midst of five turbid conditions, where he Hoùa Boà Taùt aáy ñi ñeán nöôùc Chuùng Höông teaches the supreme Dharma to those leã döôùi chaân Phaät vaø nghe tieáng thöa clinging to the small vehicle. Over there raèng: "Duy Ma Caät xin cuùi ñaàu leã döôùi is a Bodhisattva called Vimalakirti who chaân Theá Toân, cung kính khoâng cuøng vaø has achieved inconceivable liberation and thaêm hoûi Theá Toân haèng ngaøy khôûi cö ít is expounding the Dharma to other beänh, ít naõo, söùc khoûe ñöôïc an chaêng? (young) Bodhisattvas. Hence, he has Nguyeän ñöôïc moùn côm thöøa cuûa Theá Toân created an illusory messenger to extol my ñem veà coõi Ta Baø laøm vieäc Phaät, ñeå cho name and praise this land so that they can nhöõng ngöôøi öa phaùp nhoû ñöôïc phaùp lôùn earn more merits." vaø ñeå cho tieáng taêm cuûa Nhö Lai ñöôïc • Caùc vò Boà Taùt nöôùc Chuùng Höông thöa khaép taát caû." Caùc ñaïi só nöôùc Chuùng raèng: "Vò ñoù nhö theá naøo maø bieán hieän ra Höông thaáy vò Hoùa Boà Taùt ñeàu ngôïi khen vò Hoùa Boà Taùt naày coù ñöùc löïc voâ uùy, thaàn chöa töøng coù vaø nghó raèng: "Thöôïng nhôn tuùc nhö theá?"—The Bodhisattvas asked: naày töø ñaâu maø ñeán? Coõi Ta Baø ôû ñaâu? "Who is that Bodhisattva who can create Sao goïi laø öa phaùp nhoû? Lieàn ñem vieäc an illusory messenger and whose aáy hoûi Phaät."—After that, the illusory transcendental powers, fearlessness and Bodhisattva ascended and was seen by ubiquity are so great?" the whole assembly to approach the • Phaät noùi: "Thaät lôùn, oâng thöôøng sai Hoùa Buddha of Fragrant Land and repeat what Boà Taùt ñi ñeán khaép möôøi phöông laøm Vimalakirti had ordered him to say. vieäc Phaät, lôïi ích chuùng sanh."—That When the Bodhisattvas there saw the Buddha replied: "His (powers, messenger, they praised the rare visit, fearlessness and ubiquity) are very great asking their Buddha: "Where does this indeed. He used to send his illusory Bodhisattva come from? Where is this messengers to all places in the ten world called saha? What does the small directions to perform the Bodhisattva

work of salvation for the benefit of living nhieân bieán maát, trong khoaûnh khaéc veà beings." ñeán nhaø oâng Duy Ma Caät—At that, the • Khi ñoù Phaät Höông Tích laáy caùi baùt ôû illusory messenger received the bowl of nöôùc Chuùng Höông ñöïng ñaày côm thôm fragrant rice and together with the nine trao cho Hoùa Boà Taùt. Baáy giôø chín traêm million Bodhisattvas availed themselves vaïn Boà Taùt ôû nöôùc Chuùng Höông ñoàng of that Buddha's and Vimalakirti's thanh thöa raèng: "Chuùng con muoán ñeán transcendental powers, disappeared from coõi Ta Baø ñeå cuùng döôøng

Phaät Thích Ca the Fragrant Land and, a little later, Maâu Ni vaø ra maét oâng Duy Ma Caät cuøng arrived at Vimalakirti's abode. caùc haøng Boà Taùt."—That Buddha then • Luùc aáy oâng Duy Ma Caät hoùa ra chín traêm filled a bowl of fragrant rice and handed it vaïn toøa sö töû trang nghieâm toát ñeïp nhö to the illusory messenger. All his nine tröôùc, caùc Boà Taùt ñeàu ñeán ngoài nôi toøa million Bodhisattvas declared they all aáy. Hoùa Boà Taùt lieàn ñem caùi baùt ñöïng wished to go to saha to pay reverence to ñaày côm thôm daâng leân cho oâng Duy Ma Sakyamuni Buddha and to see Caät, muøi thôm xoâng khaép thaønh Tyø Xaù Ly Vimalakirti and the other Bodhisattvas vaø coõi tam thieân ñaïi thieân theá giôùi— there. Vimalakirti then used his transcendental • Phaät baûo: "Ñöôïc, neân ñi. Nhöng phaûi giöõ powers to make nine million lion thrones thaân höông cuûa caùc oâng, chôù ñeå cho as majestic as those already there, for the chuùng sanh coõi kia sanh taâm meâ ñaém, vaø visitors. The illusory messenger then phaûi boû hình theå cuõ cuûa caùc oâng, chôù ñeå handed him the bowl of rice the fragrance nhöõng ngöôøi caàu ñaïo Boà Taùt ôû nöôùc kia of which spread to the whole town of phaûi töï hoå theïn. Caùc oâng ñeán coõi Ta Baø Vaisali and then to the whole great chôù ñem loøng khinh cheâ maø taâm coù ngaïi. chiliocosm. Vì sao? Möôøi phöông coõi nöôùc ñeàu nhö • Luùc ñoù trong thaønh Tyø Xaù Ly, caùc Baø la hö khoâng, chö Phaät vì muoán hoùa ñoä nhöõng moân, cö só nghe muøi höông naøy, thaân taâm ngöôøi öa phaùp nhoû, neân khoâng hieän ra thô thôùi ngôïi khen chöa töøng coù. Khi aáy toaøn coõi thanh tònh."—That Buddha tröôûng giaû Chuû Nguyeät Caùi ñem theo taùm warned them: "You may go there but hide vaïn boán ngaøn ngöôøi ñi ñeán nhaø oâng Duy your fragrance, if not, the people give rise Ma Caät, thaáy trong nhaø caùc Boà Taùt raát to the wrong thought of clinging to it. ñoâng vaø nhöõng toøa sö töû cao roäng trang You should also change your appearance nghieâm, ai naáy thaûy ñeàu vui möøng ñaûnh in order not to provoke their self- leã caùc Boà Taùt vaø ñaïi ñeä töû roài ñöùng qua abasement. To avoid wrong views do not moät beân. Caùc vò ñòa thaàn, hö khoâng thaàn slight them. Why? Because all worlds in vaø caùc vò trôøi ôû coõi Duïc, coõi Saéc nghe muøi the ten directions are (fundamentally thôm naøy cuõng ñeàu ñeán nhaø oâng Duy Ma immaterial) like space and because all Caät—Brahmin devotees at Vaisali Buddhas wishing to convert those of the perceived the fragrance and became small vehicle do not reveal completely to elated; they praised the rare occurrence. them their own pure and clean lands." Their chief, called "Lunar Canopy" took • Khi aáy, Hoùa Boà Taùt ñaõ laõnh baùt côm roài, eighty-four thousand men to Vimalakirti's cuøng vôùi chín traêm vaïn Boà Taùt thöøa oai house where they saw many Bodhisattvas thaàn cuûa Phaät vaø thaàn löïc cuûa oâng Duy seated on majestic lion thrones; they were Ma Caät ñang ôû nöôùc Chuùng Höông boãng jubilant and paid reverence to the

Bodhisattvas and the Buddha's chief serenity (dhyana) and wisdom (prajna), disciples, and then stood at one side. liberation and knowledge of liberation, Earthly and heavenly ghosts as well as and who have won all merits, is the devas of the worlds of desire and of inexhaustible. form who smelt the fragrance, came as • Khi ñoù, vôùi baùt côm aáy chuùng hoäi ñeàu no well. ñuû maø cuõng vaãn coøn. Caùc Boà Taùt

Thanh • Luùc baáy giôø oâng Duy Ma Caät baûo oâng Xaù Vaên, Trôøi, ngöôøi aên côm ñoù roài thaân theå Lôïi Phaát vaø caùc vò ñaïi Thanh Vaên raèng: nheï nhaøng vui veû ví nhö caùc Boà Taùt ôû coõi "Naøy caùc nhaân giaû! Duøng côm vò cam loà nöôc Nhöùt Thieát Laïc Trang Nghieâm, vaø cuûa Nhö Lai do ñaïi bi huaân taäp, ñöøng ñem caùc loã chön loâng thoaûng ra muøi höông baùt yù coù haïn löôïng maø aên thôøi khoâng tieâu ngaùt cuõng nhö muøi höông caùc caây ôû nöôùc ñöôïc." Caùc Thanh Vaên khaùc nghó raèng: Chuùng Höông—Hence this bowl of rice "Côm naøy ít laém maø ñaïi chuùng ngöôøi naøo will satisfy the whole meeting without cuõng phaûi aên!"—At that time, Vimalakirti being exhausted. The Bodhisattvas, said to Sariputra and the sravakas: Sravakas, devas and men who take it will "Virtuous Ones, you may now take the experience comfort and joy, like the Tathagata's immortal rice which has been Bodhisattvas of all blessed pure lands. infused with great compassion; do not Their pores will give out profound give rise to the thought of limitation when fragrance which is like the scent of the taking it or you will not be able to digest trees in Fragrant Lands." it." When some sravakas thought that the • Baáy giôø oâng Duy Ma Caät hoûi caùc vò Boà small quantity of rice seemed insufficient Taùt ôû nöôc Chuùng Höông raèng: "Phaät for the whole assembly. Höông Tích laáy chi ñeå noùi phaùp?"— • Hoùa Boà Taùt noùi: "Chôù ñem trí heïp ñöùc Vimalakirti then asked the visiting nhoû cuûa Thanh Vaên maø so löôøng phuùc tueä Bodhisattvas: "How does the Tathagata of voâ löôïng cuûa Nhö Lai. Boán beå coøn coù theå your land preach the Dharma?" caïn, chôù côm naày khoâng khi naøo heát. Daãu • Caùc vò Boà Taùt kia ñaùp: "Phaät coõi toâi cho taát caû ngöôøi ngöôøi ñeàu aên moãi vaét lôùn khoâng duøng vaên töï ñeå noùi, chæ duøng caùc nhö nuùi Tu Di cho ñeán moät kieáp cuõng muøi höông laøm cho caùc trôøi, ngöôøi ñöôïc khoâng heát ñöôïc. Vì sao? Vì laø moùn aên dö luaät haïnh. Caùc Boà Taùt ñeàu ngoài döôùi caây cuûa ñaáng ñaày ñuû coâng ñöùc, voâ taän giôùi, höông, nghe muøi höông maàu nhieäm aáy ñònh, tueä, giaûi thoaùt, giaõi thoaùt tri kieán, ñeàu ñöôïc tam muoäi Nhöùt Thieát ñöùc taïng. khoâng bao giôø heát ñöôïc."—The illusory Ñöôïc tam muoäi aáy ñeàu ñöôïc ñaày ñuû taát Bodhisattva said: "Do not use the little caû coâng ñöùc cuûa Boà Taùt."—They replied: virtue and intelligence of a sravaka to "The Tathagata of our land does not use estimate the Tathagata's boundless word and speech to preach but uses the blessing and wisdom; the four oceans are various fragrance to stimulate the devas exhaustible but this rice is inexhaustible. in their observance of the If all men took and rolled it into a ball as commandments. They sit under fragrant large as (Mount) Sumeru, they would not trees and perceive how sweet the trees have finished eating it by the end of the smell thereby realizing the samadhi aeon. Why? Because food that has been derived from the store of all merits. left over by those who have practiced When they realize this samadhi, they win boundless morality and discipline (sila), all merits."

• Caùc Boà Taùt kia hoûi oâng Duy Ma Caät raèng: ngöi loøng hoï, môùi coù theå ñieàu phuïc ñöôïc. "Coøn Phaät Thích Ca Maâu Ni laáy gì ñeå noùi Ví nhö voi, nhö ngöïa, ngang traùi khoâng phaùp?"—These Bodhisattvas then asked ñieàu ñöôïc, phaûi theâm ñaùnh ñaäp döõ tôïn Vimalakirti: "How does the World cho ñeán thaáu xöông

roài môùi ñieàu phuïc Honoured One, Sakyamuni Buddha, ñöôïc. Chuùng sanh cang cöôøng, khoù giaùo preach the Dharma?" hoùa cuõng theá, neân phaûi duøng taát caû nhöõng • OÂng Duy Ma Caät noùi: "Chuùng sanh coõi lôøi khoå thieát môùi coù theå ñöa hoï vaøo khuoân naày cang cöôøng khoù giaùo hoùa, cho neân khoå luaät haïnh ñöôïc—Vimalakirti replied: Phaät noùi nhöõng lôøi cang cöôøng ñeå ñieàu "Living beings of this world are pig- phuïc hoï. Noùi ñoù laø ñòa nguïc; ñoù laø suùc headed (stubborn) and difficult to convert; sanh; ñoù laø ngaï quyû; ñoù laø choã naïn; ñoù laø hence the Buddha uses strong language to choã ngöôøi ngu sanh; ñoù laø thaân laøm vieäc tame them. He speaks of hells, animals taø, ñoù laø quaû baùo cuûa thaân laøm vieäc taø; ñoù and hungry ghosts in their planes (realms) laø mieäng laøm vieäc taø, ñoù laø quaû baùo cuûa of suffering; of the places of rebirth for mieäng laøm vieäc taø; ñoù laø yù laøm vieäc taø, stupid men as retribution for perverse ñoù laø quaû baùo cuûa yù laøm vieäc taø; ñoù laø saùt deeds, words and thoughts, i.e. for killing, sanh, ñoù laø quaû baùo cuûa saùt sanh; ñoù laø stealing, carnality, lying, double tongue, khoâng cho maø laáy, ñoù laø quaû baùo cuûa coarse language, affected speech, khoâng cho maø laáy; ñoù laø taø daâm, ñoù laø covetousness, anger, perverted views quaû baùo cuûa taø daâm; ñoù laø voïng ngöõ, ñoù (which are the ten evils); for stinginess, laø quaû baùo cuûa voïng ngöõ; ñoù laø hai löôõi, breaking the precepts, anger, remissness, ñoù laø quaû baùo cuûa hai löôõi; ñoù laø lôøi noùi confused thoughts and stupidity (i.e. the aùc ñoäc, ñoù laø quaû baùo cuûa lôøi noùi aùc ñoäc; six hindrances to the six paramitas); for ñoù laø lôøi noùi voâ nghóa, ñoù laø quaû baùo cuûa accepting, observing and breaking the lôøi noùi voâ nghóa; ñoù laø tham lam, ganh prohibitions; for things that should and gheùt, ñoù laø quaû baùo cuûa tham lam ganh should not be done; for obstructions and gheùt; ñoù laø töùc giaän, ñoù laø quaû baùo cuûa non-obstructions; for what is sinful and töùc giaän; ñoù laø taø kieán, ñoù laø quaû baùo cuûa what is not; for purity and filthiness; for taø kieán; ñoù laø boûn xeûn, ñoù laø quaû baùo cuûa the worldly and holy states; for boûn xeûn; ñoù laø phaù giôùi, ñoù laø quaû baùo heterodoxy and orthodoxy; for activity cuûa phaù giôùi; ñoù laø giaän hôøn, ñoù laø quaû and non-activity; and for samsara and baùo cuûa giaän hôøn; ñoù laø löôøi bieáng, ñoù laø nirvana. Since the minds of those who quaû baùo cuûa löôøi bieáng; ñoù laø yù taùn loaïn, are difficult to convert are like monkeys, ñoù laø quaû baùo cuûa yù taùn loaïn; ñoù laø ngu various methods of preaching are devised si, ñoù laø quaû baùo cuûa ngu si; ñoù laø kieát to check them so that they can be entirely giôùi; ñoù laø giöõ giôùi; ñoù laø phaïm giôùi; ñoù laø tamed. Like elephants and horses which neân laøm; ñoù laø khoâng neân laøm; ñoù laø cannot be tamed without whipping them chöôùng ngaïi; ñoù laø khoâng chöôùng ngaïi; ñoù until they feel pain and become easily laø maéc toäi; ñoù laø khoûi toäi; ñoù laø tònh; ñoù laø managed, the stubborn of this world can dô; ñoù laø höõu laäu; ñoù laø voâ laäu; ñoù laø taø be disciplined only with bitter and eager ñaïo; ñoù laø chaùnh ñaïo; ñoù laø höõu vi; ñoù laø words." voâ vi; ñoù laø theá gian; ñoù laø Nieát Baøn, vì • Caùc Boà Taùt nöôùc Chuùng Höông kia nghe nhöõng ngöôøi khoù giaùo hoùa loøng nhö khæ roài noùi raèng: "Thaät chöa töøng coù! Nhö vöôïn, neân duøng bao nhieâu

söùc töï taïi voâ löôïng cuûa Ngaøi maø duøng excellent deeds which are not required in nhöõng phöông phaùp sôû thích cuûa ngöôøi other pure lands. What are these ten ngheøo heøn ñeå ñoä thoaùt chuùng sanh. Caùc excellent deeds? They are: 1, charity Boà Taùt ñaây cuõng chòu khoå sôû, nhuùn (dana) to succour the poor; 2, precept-nhöôøng, duøng loøng ñaïi bi voâ löôïng ñeå keeping (sila) to help those who have sanh vaøo coõi Phaät naày."—After hearing broken the commandments; 3, patient this, the visiting Bodhisattvas said: "We endurance (ksanti) to subdue their anger; have never heard of the World Honoured 4, zeal and devotion (virya) to cure their One, Sakyamuni Buddha, who conceals remissness; 5, serenity (dhyana) to stop his boundless sovereign power to appear their confused thoughts; 6, wisdom as a beggar to mix with those who are (prajna) to wipe out ignorance; 7, putting poor in order to win their confidence (for an end to the eight distressful conditions the purpose of liberating them) and of the for those suffering from them; 8, teaching Bodhisattvas here who are indefatigable Mahayana to those who cling to and so humble and whose boundless Hinayana; 9, cultivation of good roots for compassion caused their rebirth in this those in want of merits; and 10, the four Buddha land." Bodhisattva winning devices for the • Duy Ma Caät noùi: "Boà Taùt ôû coõi naøy ñoái purpose of leading all living beings to vôùi chuùng sanh, loøng ñaïi bi beàn chaéc thaät their goals (in Bodhisattva development). ñuùng nhö lôøi caùc ngaøi ñaõ ngôïi khen. Maø These are the ten excellent deeds." Boà Taùt ôû coõi naày lôïi ích cho chuùng sanh • Caùc Boà Taùt kia hoûi: "Boà Taùt phaûi thaønh trong moät ñôøi coøn hôn traêm ngaøn kieáp tu töïu maáy phaùp ôû nôi coõi naày laøm khoâng haønh ôû coõi nöôùc khaùc. Vì sao? Vì coõi Ta laàm loãi, ñöôïc sanh veà coõi Tònh Ñoä?"— Baø naày coù möôøi ñieàu laønh maø caùc Tònh The visiting Bodhisattvas asked: "How Ñoä khaùc khoâng coù. Theá naøo laø möôøi? Moät many Dharmas should a Bodhisattva laø duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn; achieve in this world to stop its morbid hai laø duøng tònh giôùi ñeå nhieáp ñoä ngöôøi growth (defilements) in order to be reborn phaù giôùi; ba laø duøng nhaãn nhuïc ñeå nhieáp in the Buddha's pure land?" ñoä keû giaän döõ; boán laø duøng tinh taán ñeå • Duy Ma Caät ñaùp: "Boà Taùt thaønh töïu taùm nhieáp ñoä keû giaûi ñaõi; naêm laø duøng thieàn phaùp thôøi ôû coõi naày laøm khoâng laàm loãi, ñònh ñeå nhieáp ñoä keû loaïn yù; saùu laø duøng ñöôïc sanh veà coõi Tònh Ñoä. Taùm phaùp laø trí tueä ñeå nhieáp ñoä keû ngu si; baûy laø noùi gì? Moät laø lôïi ích chuùng sanh khoâng mong phaùp tröø naïn ñeå ñoä keû bò taùm naïn; taùm laø baùo ñaùp; hai laø thay theá taát caû chuùng sanh duøng phaùp ñaïi thöøa ñeå ñoä keû öa phaùp tieåu chòu moïi ñieàu khoå naõo; ba laø bao nhieâu thöøa; chín laø duøng caùc phaùp laønh ñeå cöùu coâng ñöùc ñeàu ban cho taát caû chuùng sanh; teá ngöôøi khoâng ñöùc; vaø möôøi laø thöôøng boán laø loøng bình ñaúng ñoái vôùi chuùng sanh duøng töù nhieáp ñeå thaønh töïu chuùng khieâm nhöôøng khoâng ngaïi, ñoái vôùi Boà Taùt sanh."—Vimalakirti said: "As you have xem nhö Phaät; naêm laø nhöõng kinh chöa said, the Bodhisattvas of this world have nghe, nghe khoâng nghi; saùu laø khoâng strong compassion and their lifelong choáng traùi

vôùi haøng Thanh Vaên; baûy laø works of salvation for all living beings thaáy ngöôøi ñöôïc cuùng döôøng cuõng khoâng surpass those done in other pure lands taät ñoá, khoâng khoe nhöõng lôïi loäc cuûa during hundreds and thousands of aeons. mình, ôû nôi ñoù maø ñieàu phuïc taâm mình; Why? Because they achieved ten taùm laø thöôøng xeùt loãi mình, khoâng noùi

ñeán loãi ngöôøi, haèng nhöùt taâm caàu caùc BODHISATTVA CONDUCT coâng ñöùc."—Vimalakirti replied: "A Bodhisattva should bring to perfection • Khi ñoù Ñöùc Phaät noùi Phaùp nôi vöôøn caây eight Dharmas to stop morbid growth in Am la, vöôøn aáy boãng nhieân roäng raõi trang this world in order to be reborn in the nghieâm, taát caû ñaïi chuùng trong phaùp hoäi Pure Land. They are: 1, benevolence ñeàu trôû thaønh saéc vaøng—The Buddha was towards all living beings with no expounding the Dharma at Amravana expectation of reward; 2, endurance of park which suddenly became majestic and sufferings for all living beings dedicating extensive while all those present turned all merits to them; 3, impartiality towards golden hued. them with all humility free from pride and • A Nan baïch Phaät: "Baïch Theá Toân! Vì arrogance; 4, reverence to all nhôn duyeân gì maø coù ñieàm laønh naày, Bodhisattvas with the same devotion as to vöôøn caây boãng nhieân roäng raõi trang all Buddhas (i.e. without discrimination nghieâm, taát caû chuùng hoäi ñeàu trôû thaønh between Bodhisattvas and Buddhas); 5, saéc vaøng?"—Ananda asked the Buddha: absence of doubt and suspicion when "World Honoured One, what is the cause hearing (the expounding of) sutras which of these auspicious signs, why does this he has not heard before; 6, abstention place become extensive and majestic and from opposition to the sravaka Dharma, 7, why does the assembly turn golden abstention from discrimination in regard hued?" to donations and offerings received with • Ñöùc Phaät baûo: "Naày A Nan! Ñaây laø Duy no thought of self-profit in order to Ma Caät, Vaên Thuø Sö Lôïi cuøng caû ñaïi subdue his mind; and 8, self-examination chuùng cung kính vaây quanh phaùt taâm without contending with others. Thus, he muoán ñeán, neân tröôùc hieän ñieàm laønh should achieve singleness of mind bent on naày."—The Buddha replied: "This is achieving all merits; these are the eight because Vimalakirti and Manjusri, with Dharmas." their followers circumambulating them, • Sau khi oâng Duy Ma Caät vaø ngaøi Vaên want to come here; hence these Thuø Sö Lôïi noùi phaùp naày roài, ôû trong ñaïi auspicious signs." chuùng coù caû traêm ngaøn vò trôøi, ngöôøi ñeàu • Luùc ñoù taïi thaønh Tyø Xaù Ly, oâng Duy Ma phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh Caät noùi vôùi ngaøi Vaên Thuø Sö Lôïi raèng: giaùc, möôøi ngaøn Boà Taùt chöùng ñaëng Voâ "Chuùng ta neân cuøng nhau ñeán ra maét Phaät sanh Phaùp nhaãn—After Vimalakirti and ñeå cho caùc Boà Taùt ñaûnh leã cuùng döôøng Manjusri had thus expounded the Theá Toân."—At Vaisali, Vimalakirti said Dharma, hundreds and thousands of devas to Manjusri: "We can now go and see the developed the mind set on supreme Buddha, so that we and the Bodhisattvas enlightenment, and ten thousand can pay reverence and make offerings to Bodhisattvas realized the patient Him." endurance of the uncreate. • Ngaøi Vaên Thuø Sö Lôïi noùi: "Hay thay! Nay chính laø luùc chuùng ta neân ñi."— CHÖÔNG

MÖÔØI MOÄT—CHAPTER Manjusri said: “Excellent, let us go; it is ELEVEN now time to start.” • Duy Ma Caät duøng söùc thaàn thoâng ñem caû PHAÅM BOÀ TAÙT HAÏNH—THE ñaïi chuùng vaø caùc toøa sö töû ñeå treân tay

phaûi ñi ñeán choã Phaät. Khi ñeán roài oâng ñeå • Phaät hoûi: “YÙ oâng nghó sao?”—The xuoáng ñaát, cuùi ñaàu ñaûnh leã döôùi chaân Buddha asked: “What do you think of all Phaät, ñi quanh phía höõu baûy voøng, moät this?” loøng chaép tay ñöùng sang moät beân. Caùc Boà • Xaù Lôïi Phaát ñaùp: “Baïch Theá Toân! Con Taùt kia lieàn xuoáng toøa ñeán cuùi ñaàu leã thaáy caùc vieäc laøm cuûa chö Boà Taùt laø döôùi chaân Phaät, cuõng ñi quanh baûy voøng khoâng theå nghó baøn, khoâng phaûi laáy yù maø roài ñöùng sang moät beân. Caùc ñaïi ñeä töû, Ñeá suy löôøng tính toaùn ñöôïc—Sariputra Thích, Phaïm Thieân, Töù Thieân Vöông caû answered: “I saw them do inconceivable thaûy cuõng ñeàu xuoáng toøa cuùi ñaàu leã döôùi (feats), which the mind can neither think chaân Phaät roài cuøng ñöùng qua moät beân— of nor anticipate.” Vimalakirti then used his transcendental • Ñoaïn oâng A Nan baïch Phaät: “Baïch Theá powers to carry the whole meeting with Toân! Muøi höông con nghe ñaây töø xöa the lion thrones on the palm of his right chöa töøng coù, ñoù laø muøi höông chi?”— hand and flew (in the air) to the Buddha’s Ananda then asked the Buddha: “World place. When they landed there, Honoured One, the fragrance we are Vimalakirti bowed his head at His feet, smelling was never perceived before; walked round Him from the right seven what is it?” times, and bringing his palms together, Ñöùc Phaät baûo: Naày A Nan! Ñoù laø stood at one side. The Bodhisattvas left muøi höông xuaát ra töø loã chaân loâng cuûa their lion thrones to bow their heads at chö Boà Taùt.”—The Buddha replied: His feet, and also walked round Him “Ananda, it is the fragrance given out by seven times and stood at one side. The the pores of these Bodhisattvas.” Buddha’s chief disciples with Indra, • Luùc ñoù Ngaøi Xaù Lôïi Phaát noùi vôùi A Nan Brahma (both as protectors of the raèng: “Loå chaân loâng cuûa chuùng toâi cuõng Dharma) and the four deva kings of the coù muøi höông aáy!”—At that, Sariputra four heavens, also left their lion thrones, said to Ananda: “Our pores also give the bowed their heads at His feet, walked same fragrance!” round Him seven times and then stood at • Ngaøi A Nan noùi: “Muøi höông aáy töø ñaâu one side. ñeán?”—Ananda asked Sariputra: “Where • Baáy giôø Theá Toân nhö phaùp an uûi hoûi thaêm does it come from?” caùc Boà Taùt roài, baûo ngoài laïi choã cuõ. Caû • Xaù Lôïi Phaát ñaùp: “Ñaáy laø tröôûng giaû Duy chuùng ñeàu vaâng lôøi daïy—The Buddha Ma Caät xin côm thöøa cuûa Phaät ôû nöôùc comforted the Bodhisattvas and ordered Chuùng Höông ñem veà aên nôi nhaø oâng, them to take their seats to listen to His neân taát caû loå chaân loâng ñeàu toaùt ra muøi teaching. höông nhö theá.”—Sariputra replied: “It is • Khi chuùng ngoài xong, Phaät baûo ngaøi Xaù this Upasaka Vimalakirti who obtained Lôïi Phaát raèng: “OÂng coù thaáy thaàn löïc töï what was left over from the Buddha’s taïi cuûa Boà Taùt ñaïi só laøm ñoù chaêng?”—meal in the Fragrant Land, and those who After they had sat down the Buddha ate it at his abode give out this fragrance asked Sariputra: “Have you seen what the from their pores.” great Bodhisattvas have done with their • A Nan hoûi oâng Duy Ma Caät raèng:

“Muøi transcendental powers?” höông ñoù coøn ñöôïc bao laâu?”—Ananda • Xaù Lôïi Phaát ñaùp raèng daï thaáy—Sariputra then asked Vimalakirti: “How long does replied that he had. this fragrance last?”

• Duy Ma Caät noùi: “Ñeán khi côm ñoù tieâu afflictions (klesa).” heát.”—Vimalakirti replied: “It lasts until • A Nan baïch Phaät: “Baïch Theá Toân! Thaät the rice has been digested.” chöa töøng coù! Nhö moùn côm thôm aáy coù • A Nan hoûi: “Côm ñoù bao laâu môùi theå laøm Phaät söï.”—Ananda said to the tieâu?”—Ananda asked: “How long does Buddha: “World Honoured One, it is this take?” indeed a rare thing that this fragrant rice • Duy Ma Caät ñaùp: “Theá löïc côm ñoù ñeán performs the Buddha work of salvation.” baûy ngaøy môùi tieâu. Laïi nöõa oâng A Nan! • Phaät noùi: “Ñuùng theá! A Nan!”—The Nhöõng Thanh Vaên chöa vaøo chaùnh vò, aên Buddha said: “It is so, Ananda, it is so.” côm ñoù ñeán khi vaøo chaùnh vò roài môùi tieâu. a) Hoaëc coù coõi Phaät laáy aùnh saùng cuûa Phaät Ñaõ vaøo chaùnh vò, aên côm ñoù ñeán khi taâm maø laøm Phaät söï—There are Buddha lands giaûi thoaùt roài môùi tieâu. Chöa phaùt taâm Ñaïi where the Buddha light performs the work Thöøa aên côm ñoù ñeán khi phaùt taâm Ñaïi of salvation; thöøa roài môùi tieâu; ñaõ phaùt taâm Ñaïi thöøa b) Coù coõi laáy Boà Taùt maø laøm Phaät söï— aên côm ñoù khi ñöôïc voâ sanh nhaãn roài môùi Where the Bodhisattvas perform it; tieâu. Ñaõ ñöôïc voâ sanh nhaãn aên côm ñoù c) Coù coõi laáy ngöôøi cuûa Phaät hoùa ra maø laøm ñeán khi ñöôïc nhöùt sanh boå xöù roài môùi Phaät söï—Where illusory men created by tieâu. Ví nhö coù moùn thuoác teân laø thöôïng the Buddha do it; vò, ngöôøi uoáng vaøo tröø heát caùc ñoäc trong d) Coù coõi laáy caây Boà Ñeà maø laøm Phaät söï— thaân roài môùi tieâu. Côm naày cuõng vaäy, khi Where the Bodhi-trees do it; tröø heát taát caû ñoäc phieàn naõo roài môùi e) Coù coõi laáy y phuïc ngoïa cuï cuûa Phaät maø tieâu.”—Vimalakirti replied: “It will be laøm Phaät söï—Where the Buddha’s robe digested after a week. Ananda, sravakas and bedding do it; who have not reached the right position f) Coù coõi laáy côm maø laøm Phaät söï—Where (nirvana) will attain it after taking this the rice taken by the Buddha does it; rice which will then be digestible, and g) Coù coõi laáy vöôøn caây ñeàn mieáu maø laøm those who have attained nirvana will Phaät söï—Where parks and temples do it; realize liberation of their minds (from the h) Coù coõi laáy 32 töôùng toát, 80 veû ñeïp maø subtle conception of nirvana) and then the laøm Phaät söï—Where (the Buddha’s) rice will be digested. Those who have not thirty-two physical marks and their eighty developed the Mahayana mind will notable characteristics do it; develop it and then the rice will be i) Coù coõi laáy thaân Phaät maø laøm Phaät söï— digested. Those who have developed it Where the Buddha’s body (rupa-kaya) and take this rice will achieve the patient does it; endurance of the uncreate, and the rice j) Coù coõi laáy hö khoâng maø laøm Phaät söï— will then be digestible. Those who have Where empty space does it; achieved the patient endurance of the k) Chuùng sanh theo duyeân ñoù maø vaøo luaät uncreate and take this rice will nghi. Coù coõi laáy moäng, huyeãn, boùng, reincarnate once more for final vang, töôïng trong göông, traêng döôùi nöôùc, development into Buddhahood and the aùnh naéng dôïn, caùc thí duï nhö theá maø laøm rice will be digested. Like an effective

Phaät söï. Coù coõi laïi laáy tieáng taêm, lôøi noùi, medicine which cures an ailment before vaên töï maø laøm Phaät söï—Living beings wasting away, this rice will be digestible practice discipline with success because after it has killed all troubles and of these causes. Also used for the same

purpose are dream, illusion, shadow echo, unclean Buddha lands he should not give the image in a mirror, the moon reflected rise to sadness, hindrance and in water, the flame of a fire, sound, voice, disappointment; he should develop a pure word, speech and writing, and clean mind to revere all Tathagatas l) Hoaëc coù coõi laáy Phaät thanh tònh vaéng who rarely appear and whose merits are laëng, khoâng noùi moät lôøi naøo, khoâng chæ equal in spite of their appearance in khoâng bieát, khoâng taïo khoâng taùc maø laøm different lands (clean and unclean) to Phaät söï. Nhö theá A Nan! Nhöõng oai nghi teach and convert living beings. taán chæ, caùc vieäc thi vi cuûa chö Phaät ñeàu • A Nan! OÂng thaáy coõi nöôùc cuûa chö Phaät, laø Phaät söï caû—The pure and clean ñaát coù bao nhieâu maø hö khoâng khoâng bao Buddha land, silence with neither word nhieâu? Nhö theá, thaáy saéc thaân chö Phaät, nor speech, neither pointing, discerning, thaân coù bao nhieâu maø trí hueä khoâng ngaïi action nor activity. Thus, Ananda, thì khoâng coù bao nhieâu?—“Ananda, you whatever the Buddhas do by either can see different Buddha lands (i.e. clean revealing or concealing their awe- and unclean) but you see no difference in inspiring majesty, is the work of salvation. space which is the same everywhere. • A Nan! Coù boán ma vaø taùm muoân boán Likewise, the physical bodies of Buddhas ngaøn phieàn naõo maø chuùng sanh phaûi bò differ from one another but their nhoïc nhaèn moûi meät. Chö Phaät laïi duøng omniscience is the same. caùc phaùp aáy maø laøm Phaät söï, ñoù goïi laø • A Nan! Saéc thaân chö Phaät, oai töôùng, vaøo phaùp moân cuûa heát thaûy chö Phaät—chuûng taùnh, giôùi, ñònh, tueä, giaûi thoaùt, giaûi Ananda, because of the four basic thoaùt tri kieán, löïc, voâ sôû uùy, caùc phaùp baát delusions (in reference to the ego) coäng, ñaïi töø ñaïi bi, giöõ oai nghi, thoï divided into 84,000 defilements which maïng, noùi phaùp giaùo hoùa thaønh töïu chuùng cause living beings to endure troubles and sanh, nghieâm tònh coõi Phaät, ñuû caùc phaùp tribulations, the Buddhas avail themselves Phaät, thaûy ñeàu ñoàng ñaúng, cho neân goïi laø of these trials to perform their works of Tam Mieäu Tam Phaät Ñaø, goïi laø Ña Ñaø A salvation. This is called entering the Di Ñoä, goïi laø Phaät Ñaø—“Ananda, the Buddha’s Dharma door to enlightenment (underlying) nature of the physical bodies (Dharmaparyaya). of the Buddhas, their discipline, serenity, Khi Boà Taùt vaøo moân naày hoaëc thaáy liberation and full knowledge of taát caû coõi Phaät nghieâm tònh khoâng laáy laøm liberation, their (ten) powers, their (four) vui möøng, khoâng ham muoán, khoâng kieâu fearlessnesses, their eighteen haõnh; hoaëc thaáy taát caû coõi Phaät baát tònh unsurpassed characteristics, their cuõng khoâng lo, khoâng ngaïi, khoâng boû qua, boundless kindness and compassion, their chæ phaûi ôû nôi chö Phaät sanh taâm thanh dignified deeds, their infinite lives, their tònh, vui möøng cung kính khen ngôïi chöa preaching of the Dharma to teach and töøng coù. Chö Phaät Nhö Lai coâng ñöùc bình convert living beings and to purify ñaúng, vì giaùo hoùa chuùng sanh maø hieän

ra Buddha lands are all the same. Hence, caùc coõi Phaät khoâng ñoàng—“When their titles of Samyaksambuddha, entering this Dharma door, if a Tathagata and Buddha. Bodhisattva sees all the clean Buddha • A Nan! Neáu ta noùi ñuû nghóa ba caâu naày, lands, he should not give rise to joy, daàu suoát kieáp cuûa oâng cuõng khoâng laõnh desire and pride, and if he sees all the thoï heát ñöôïc. Giaû söû chuùng sanh ñaày daãy

trong coõi tam thieân ñaïi thieân theá giôùi nhö Bodhisattvas. Ananda, a wise man should A Nan ña vaên thöù nhaát, ñöôïc nieäm toång not make a limited estimate of the trì, nhöõng ngöôøi ñoù suoát caû ñôøi cuõng Bodhisattva stage (because) the depths of khoâng laõnh thoï ñöôïc. Nhö theá A Nan! the oceans can be measured but the Chö Phaät Voâ Thöôïng Chaùnh Ñaúng Chaùnh Bodhisattva’s serenity, wisdom, Giaùc khoâng coù haïn löôïng, trí hueä bieän taøi imperturbability, power of speech and all khoâng theå nghó baøn—“Ananda, if I am to his merits cannot be measured. Ananda, give you the full meaning of these three let us put aside the Bodhisattva conduct. titles, you will pass the whole aeon The transcendental powers which without being able to hear it completely. Vimalakirti has demonstrated today Even if the great chiliososm is full of cannot be achieved by all sravakas and living beings who are all good listeners pratyeka-buddhas using their spiritual and like you can hold in memory powers for hundreds and thousands of everything they hear about the Dharma, aeons.” they will also pass the whole aeon • Baáy giôø caùc Boà Taùt ôû nöôùc Chuùng Höông without being able to hear my full ñeán ñoù, chaép tay baïch Phaät raèng: “Baïch explanation (of these three titles). For, Theá Toân! Chuùng con khi môùi thaáy coõi Ananda, the Buddha’s supreme naày, taâm töôûng cho laø haï lieät, nay chuùng enlightenment is boundless and his con töï hoái traùch boû taâm aáy. Vì sao? wisdom and power of speech are Phöông tieän chö Phaät khoâng theå nghó baøn, inconceivable.” vì ñoä thoaùt chuùng sanh neân theo choã nhu • A Nan baïch Phaät raèng: “Baïch Theá Toân! caàu maø hieän ra coõi Phaät nhö theá aáy. Baïch Töø nay veà sau con khoâng daùm töï cho Theá Toân! Xin Theá Toân ban chuùt ít phaùp mình laø ña vaên nöõa.”—Ananda said: cho chuùng con ñeå trôû veà coõi kia ñöôïc nhôù “From now on I dare no more claim to nghó ñeán Nhö Lai.”—At that time, the have heard much of the Dharma.” visiting Bodhisattvas put their palms • Phaät baûo A Nan: “Chôù neân khôûi taâm thoái together and said to the Buddha: “World lui. Vì sao? Ta noùi oâng ña vaên hôn heát Honoured One, when we first saw this trong haøng Thanh Vaên chôù khoâng phaûi world we thought of its inferiority but we noùi vôùi haøng Boà Taùt. Haõy thoâi A Nan! now repent of our wrong opinion. Why? Ngöôøi coù trí khoâng neân so saùnh vôùi caùc Because the expedients (upaya) haøng Boà Taùt. Bieån saâu coøn coù theå doø employed by all Buddhas are ñöôïc, chôù thieàn ñònh, trí tueä, toång trì, bieän inconceivable; their aim being to deliver taøi, taát caû coâng ñöùc cuûa Boà Taùt khoâng theå living beings they appear in different ño löôøng ñöôïc. A Nan! Caùc oâng haõy ñeå Buddha lands suitable for the purpose. rieâng vieäc Boà Taùt ra, Duy Ma Caät ñaây World Honoured One, will you please hieän baøy söùc thaàn thoâng trong moät luùc maø bestow upon us some little Dharma so taát caû haøng Thanh Vaên, Bích Chi Phaät traûi that when we return to our own land we qua

traêm ngaøn kieáp taän löïc bieán hoùa ñeàu can always remember you." khoâng laøm ñöôïc."—The Buddha said: • Phaät baûo caùc Boà Taùt raèng: "Coù phaùp moân "Ananda, do not give way to backsliding. 'Taän, Voâ Taän Giaûi Thoaùt' caùc oâng neân Why? Because I have said that you have hoïc. Sao goïi laø Taän? Nghóa laø phaùp höõu heard much more about the Dharma than vi. Sao goïi laø Voâ Taän? Nghóa laø phaùp voâ the sravakas but not than the vi. Nhö Boà Taùt thôøi khoâng taän höõu vi,

cuõng khoâng truï voâ vi."—The Buddha said aám giôùi nhaäp, gaùnh vaùc chuùng sanh ñeå to them: "There are the exhaustible and ñöôïc hoaøn toaøn giaûi thoaùt, duøng söùc ñaïi the inexhaustible Dharmas which you tinh taán phaù deïp ma quaân, thöôøng caàu voâ should study. What is the exhaustible? It nieäm, thöïc töôùng trí hueä, thöïc haønh ít is the active (yu wei or mundane) muoán bieát ñuû maø chaúng boû vieäc ñôøi, Dharma. What is the inexhaustible? It is khoâng saùi oai nghi maø thuaän theo theá tuïc, the non-active (wu wei or supramundane) khôûi tueä thaàn thoâng daãn daét chuùng sanh, Dharma. As Bodhisattvas, you should not ñaëng nieäm toång trì ñaõ nghe thôøi khoâng exhaust (or put an end to) the mundane queân, kheùo bieát caên cô döùt loøng nghi cuûa (state); nor should you stay in the chuùng sanh, duøng nhaïo thuyeát bieän taøi supramundane (state). dieãn noùi phaùp voâ ngaïi, thanh tònh möôøi • Sao goïi laø Khoâng Taän Höõu Vi? Nghóa laø nghieäp laønh höôûng thoï phöôùc trôøi ngöôøi, khoâng lìa ñaïi töø, khoâng boû ñaïi bi, saâu tu boán moùn voâ löôïng môû ñöôøng Phaïm phaùt taâm caàu nhöùt thieát trí maø khoâng Thieân, khuyeán thænh noùi phaùp, tuøy hyû ngôïi khinh boû, giaùo hoùa chuùng sanh quyeát khen ñieàu laønh, ñaëng tieáng toát cuûa Phaät, khoâng nhaøm chaùn; ñoái phaùp töù nhieáp thaân khaåu yù troïn laønh, ñaëng oai nghi cuûa thöôøng nghó laøm theo, giöõ gìn chaùnh phaùp Phaät, coâng phu tu taäp phaùp laønh saâu daày khoâng tieác thaân maïng, laøm caùc vieäc laønh caøng tieán nhieàu leân, ñem phaùp Ñaïi Thöøa khoâng heà nhaøm moûi, chí thöôøng ñeå nôi giaùo hoùa thaønh töïu Boà Taùt Taêng, loøng phöông tieän hoài höôùng, caàu phaùp khoâng khoâng buoâng lung, khoâng maát caùc ñieàu bieáng treã, noùi phaùp khoâng laãn tieác, sieâng laønh. Laøm caùc phaùp nhö theá goïi laø Boà Taùt cuùng döôøng chö Phaät, coá vaøo trong sanh khoâng taän höõu vi—"What is meant by not töû maø khoâng sôï seät, ñoái vieäc vinh nhuïc exhausting the mundane (state)? It means loøng khoâng lo khoâng möøng, khoâng khinh not discarding great benevolence; not ngöôøi chöa hoïc, kænh ngöôøi hoïc nhö Phaät, abandoning great compassion; developing ngöôøi bò phieàn naõo laøm cho phaùt nieäm a profound mind set on the quest of all- chaùnh, caùi vui xa lìa khoâng cho laø quyù, knowledge (sarvajna or Buddha khoâng ñaém vieäc vui cuûa mình maø möøng knowledge) without relaxing for even an vieäc vui cuûa ngöôøi, ôû trong thieàn ñònh instant; relentless teaching and converting töôûng nhö ñòa nguïc, ôû trong sanh töû töôûng living beings; constant practice of the four nhö vöôøn nhaø, thaáy ngöôøi ñeán caàu phaùp Bodhisattva winning methods; upholding töôûng nhö thaày laønh, boû taát caû vaät sôû höõu the right Dharma even at the risk of one's töôûng ñuû nhöùt thieát trí, thaáy ngöôøi phaù body and life; unwearied planting of all giôùi taâm nghó cöùu giuùp, caùc phaùp Ba La excellent roots; unceasing

application of Maät töôûng laø cha meï, caùc phaùp ñaïo phaåm expedient devices (upaya) and dedication töôûng laø quyeán thuoäc, laøm vieäc laønh (parinamana); never-ending quest of the khoâng coù haïn löôïng, ñem caùc vieäc Dharma; unsparing preaching of it; nghieâm söùc ôû caùc coõi Tònh Ñoä trau doài coõi diligent worship of all Buddhas; hence Phaät cuûa mình, thöïc haønh boá thí voâ haïn, fearlessness when entering the stream of ñaày ñuû töôùng toát, tröø taát caû ñieàu xaáu, birth and death; absence of joy in honour trong saïch thaân khaåu yù, nhieàu soá kieáp and of sadness in disgrace; refraining sanh töû maø loøng vaãn maïnh meõ, nghe caùc from slighting non-practisers of the Ñöùc Phaät quyeát chí khoâng moûi, duøng Dharma; respecting practisers of Dharma göôm trí tueä phaù giaëc phieàn naõo, ra khoûi as if they were Buddhas; helping those

suffering from klesa to develop the right entering the world )to deliver living thought; keeping away from (desire and) beings); use of the transcendental power pleasure with no idea of prizing such a derived from wisdom to guide and lead high conduct; no preference for one's all living beings; controlling (dharani) the happiness but joy at that of others; thinking process in order never to forget regarding one's experience in the state of the Dharma; being aware of the roots of samadhi as similar to that in a hell; all living beings in order to cut off their considering one's stay in samsara (i.e. doubts and suspicions (about their state of birth and death) as similar to a underlying nature); use of the power of stroll in a park; giving rise to the thought speech to preach the Dharma without of being a good teacher of Dharma when impediment; perfecting the ten good meeting those seeking it; giving away all (deeds) to win the blessings of men and possessions to realize all-knowledge devas (in order to be reborn among them (sarvajna); giving rise to the thought of to spread the Dharma); practicing the four salvation when seeing those breaking the infinite minds (kindness, pity, joy and precepts; thinking of the (six) perfections indifference) to teach the Brahma (paramitas) as dear as one's parents; heavens; rejoicing at being invited to thinking of the (thirty-seven) conditions expound and extol the Dharma in order to contributory to enlightenment as if they win the Buddha's (skillful) method of were one's helpful relatives; planting all preaching; realizing excellence of body, excellent roots without any restrictions; mouth and mind to win the Buddha's gathering the glorious adornments of all respect-inspiring deportment; profound pure lands to set up one's own Buddha practice of good Dharma to make one's land; unrestricted bestowal of Dharma to deeds unsurpassed; practicing Mahayana win all the excellent physical marks (of to become a Bodhisattva monk; and the Buddha); wiping out all evils to purify developing a never-receding mind in one's body, mouth and mind; developing order not to miss all excellent merits. undiminished bravery while "This is the Bodhisattva not transmigrating through samsara in exhausting the mundane state. countless aeons; untiring determination to • Sao goïi laø khoâng truï voâ vi? Nghóa laø tu listen to (an account of) the Buddha's hoïc moân Khoâng; khoâng laáy khoâng laøm countless merits; using the sword of choã chöùng; tu hoïc moân voâ töôùng, voâ taùc, wisdom to destroy the bandit of klesa khoâng laáy voâ töôùng, voâ taùc laøm choã

(temptation) to take living beings out of chöùng; tu hoïc phaùp Voâ Sanh khoâng laáy (the realm of the five) aggregates Voâ Sanh laøm choã chöùng; quaùn Voâ Thöôøng (skandhas) and (twelve) entrances maø khoâng nhaøm vieäc laønh; quaùn Theá (ayatana) so as to liberate them for ever; Gian Khoå maø khoâng gheùt sanh töû; quaùn using firm devotion to destroy the army of Voâ Ngaõ maø daïy doã ngöôøi khoâng nhaøm demons; unceasing search for the thought- moûi; quaùn Tòch Dieät maø khoâng tòch dieät free wisdom of reality; content with few haún; quaùn xa lìa maø thaân taâm tu caùc phaùp desires while not running away from the laønh; quaùn Khoâng Choã Veà maø veà theo world in order to continue the Bodhisattva phaùp laønh; quaùn Voâ Sanh maø duøng phaùp work of salvation; not infringing the rules sanh ñeå gaùnh vaùc taát caû; quaùn Voâ Laäu maø of respect-inspiring deportment while khoâng ñoaïn caùc laäu; quaùn khoâng choã laøm

maø duøng vieäc laøm ñeå giaùo hoùa chuùng which are neither firm nor have an sanh; quaùn Khoâng Voâ maø khoâng boû ñaïi independent nature, and are egoless and bi; quaùn Chaùnh Phaùp Vò (choã chöùng) maø formless, but since one's own khoâng theo Tieåu thöøa; quaùn caùc phaùp hö fundamental vows are not entirely voïng, khoâng beàn chaéc, khoâng nhaân, fulfilled, one should not regard merits, khoâng chuû, khoâng töôùng, boån nguyeän serenity and wisdom as unreal and so chöa maõn maø khoâng boû phöôùc ñöùc thieàn cease practicing them. ñònh trí tueä. Tu caùc phaùp nhö theá goïi laø "This is the Bodhisattva not staying in Boà Taùt khoâng truï voâ vi—"What is the the non-active (wu wei) state. Bodhisattva not staying in the supra- • Laïi vì ñuû caùc phöôùc ñöùc maø khoâng truï voâ mundane state (nirvana)? It means vi; vì ñuû caû trí tueä maø khoâng taän höõu vi; studying and practicing the immaterial but vó ñaïi töø bi maø khoâng truï voâ vi; vì maõn without abiding in voidness; studying and boån nguyeän maø khoâng taän höõu vi; vì practicing formlessness and inaction but nhoùm thuoác phaùp maø khoâng taän höõu vi; vì without abiding in them; studying and tuøy beänh cho thuoác maø khoâng taän höõu vi; practicing that which is beyond causes but vì bieát beänh chuùng sanh maø khoâng truï voâ without discarding the roots of good vi; vì döùt tröø beänh chuùng sanh maø khoâng causation; looking into suffering in the taän höõu vi. Caùc Boà Taùt chaùnh só tu taäp world without hating birth and death (i.e. phaùp naày thôøi khoâng taän höõu vi, khoâng truï samsara); looking into the absence of the voâ vi, ñoù goïi laø phaùp moân Taän, Voâ Taän ego while continuing to teach all living Giaûi Thoaùt maø caùc oâng caàn phaûi hoïc— beings indefatigably (relentlessly); "Further, to win merits, a Bodhisattva looking into nirvana with no intention of does not stay in the supramundane, and to dwelling in it permanently; looking into realize wisdom he does not exhaust the the relinquishment (of nirvana) while mundane. Because of his great kindness one's body and mind are set on the and compassion, he does not remain in practice of all good deeds; looking into the supramundane, and in order to fullfil the (non-existing) destinations of all all his vows, he does not exhaust the things while the mind is set on practicing mundane. To gather the Dharma excellent actions (as true destinations); medicines he does not stay in the looking into the unborn (i.e. the

uncreate) supramundane, and to administer while abiding in (the illusion of) life to remedies he does not exhaust the shoulder responsibility (to save others); mundane. Since he knows the illnesses of looking into passionlessness without all living beings he does not stay in the cutting off the passion-stream (in order to supramundane, and since he wants to cure stay in the world to liberate others); their illnesses, he does not exhaust the looking into the state of non-action while mundane. carrying out the Dharma to teach and "Virtuous Ones, a Bodhisattva convert living beings; looking into practicing this Dharma neither exhausts nothingness without forgetting about great the mundane nor stays in the compassion; looking into the right position supramundane. This is called the (of nirvana) without following the exhaustible and inexhaustible Dharma Hinayana habit (of staying in it); looking doors to liberation which you should into the non-reality of all phenomena study."

• Sau khi nghe Phaät thuyeát phaùp, caùc Boà haønh, thöùc, khoâng quaùn thöùc nhö, khoâng Taùt nöôùc Chuùng Höông heát söùc vui möøng, quaùn thöùc taùnh; khoâng phaûi töù ñaïi sinh, ñem caùc thöù hoa ñuû maøu saéc thôm tho raûi cuõng khoâng nhö hö khoâng; saùu nhaäp khaép coõi tam thieân cuùng döôøng Phaät vaø khoâng tích taäp, maét, tai, muõi, löôõi, thaân, kinh phaùp naày cuøng caùc Boà Taùt, roài cuùi taâm ñaõ vöôït qua; khoâng ôû ba coõi, ñaõ lìa ñaàu leã döôùi chaân Phaät ngôïi khen chöa ba caáu; thuaän ba moân giaûi thoaùt; coù ñuû ba töøng coù, noùi raèng: "Phaät Thích Ca Maâu Ni minh, cuøng ngang voâ minh, khoâng moät môùi coù naêng löïc ôû coõi naày maø ñöôïc töôùng, khoâng khaùc töôùng, khoâng coù töï phöông tieän." Noùi roài boãng nhieân bieán trôû töôùng, khoâng coù tha töôùng, khoâng phaûi veà nöôùc Chuùng Höông—After hearing the khoâng töôùng, khoâng phaûi chaáp töôùng; Buddha expounding the Dharma, the khoâng bôø beân naày, khoâng bôø beân kia, visiting Bodhisattvas were filled with joy khoâng giöõa doøng maø hoùa ñoä chuùng sanh; and rained (heavenly) flowers of various quaùn tòch dieät cuõng khoâng dieät haún; colours and fragrances in the great khoâng ñaây, khoâng kia, khoâng nöông nôi chiliocosm as offerings to the Buddha and ñaây, khoâng nöông nôi kia; khoâng theå duøng His sermon. After this, they bowed their trí maø hieåu ñöôïc, khoâng theå duøng thöùc maø heads at the Buddha's feet and praised bieát ñöôïc; khoâng toái khoâng saùng; khoâng His teaching which they had not heard danh khoâng töôùng; khoâng maïnh khoâng before, saying: "How wonderful is yeáu; khoâng phaûi saïch khoâng phaûi nhô; Sakyamuni Buddha's skillful use of khoâng ôû phöông sôû, khoâng lìa phöông sôû; expedient methods (upaya)." khoâng phaûi höõu vi, khoâng phaûi voâ vi; After saying this, they disappeared to khoâng baøy khoâng noùi; khoâng boá thí, return to their own land. khoâng boûn xeûn; khoâng giöõ giôùi, khoâng phaïm giôùi; khoâng nhaãn khoâng giaän; khoâng tinh taán khoâng giaûi ñaõi; khoâng ñònh khoâng loaïn; khoâng trí khoâng ngu; khoâng CHÖÔNG MÖÔØI HAI—CHAPTER thöïc khoâng doái; khoâng ñeán khoâng ñi; TWELVE—PHAÅM THAÁY PHAÄT A khoâng ra khoâng vaøo; baët ñöôøng noùi naêng; SUÙC—SEEING AKSOBHYA khoâng phaûi phöôùc ñieàn, khoâng phaûi khoâng BUDDHA phöôùc ñieàn; khoâng phaûi xöùng cuùng döôøng, khoâng phaûi khoâng xöùng cuùng döôøng; • Baáy giôø Ñöùc Theá

Toân hoûi Duy Ma Caät khoâng phaûi thuû, khoâng phaûi xaû; khoâng raèng: “OÂng noùi oâng muoán ñeán ñaây ñeå phaûi coù töôùng, khoâng phaûi khoâng töôùng; thaáy Nhö Lai thì laáy chi quaùn saùt?”—The ñoàng vôùi chaân teá bình ñaúng nhö phaùp Buddha then asked Vimalakirti: “You taùnh; khoâng theå caân, khoâng theå löôøng, qua spoke of coming here to see the caùc söï caân löôøng, khoâng lôùn khoâng nhoû; Tathagata, but how do you see Him khoâng phaûi thaáy, khoâng phaûi nghe, khoâng impartially?” phaûi giaùc, khoâng phaûi tri; lìa caùc kieát • Duy Ma Caät thöa: “Nhö con quaùn thöïc phöôïc, bình ñaúng caùc trí, ñoàng vôùi chuùng töôùng cuûa thaân, thaân Phaät cuõng theá. Con sanh; ñoái caùc phaùp khoâng phaân bieät; taát quaùn Nhö Lai ñôøi tröôùc khoâng ñeán, ñôøi caû khoâng toån thaát, khoâng tröôïc khoâng sau khoâng ñi, hieän taïi khoâng ôû; khoâng naõo, khoâng taùc khoâng khôûi, khoâng sanh quaùn saéc, khoâng quaùn saéc nhö, khoâng khoâng dieät, khoâng sôï khoâng lo, khoâng quaùn saéc taùnh; khoâng quaùn thoï, töôûng, möøng khoâng chaùn, khoâng ñaõ coù, khoâng seõ

coù, khoâng hieän coù, khoâng theå laáy taát caû by consciousness. He is neither bright nor lôøi noùi phaân bieät chæ baøy ñöôïc. Baïch Theá obscure. He is nameless and formless, Toân! Thaân Nhö Lai nhö theá, con quaùn being neither strong nor weak, neither cuõng theá, neáu ngöôøi naøo quaùn theo ñaây clean nor unclean, neither in a given goïi laø chaùnh quaùn, quaùn khaùc goïi laø taø place nor outside of it, and neither quaùn.”—Vimalakirti replied: “Seeing mundane nor supramundane. He can reality in one’s body is how to see the neither be pointed out nor spoken of. He Buddha. I see the Tathagata did not come is neither charitable nor selfish; he neither in the past, will not go in the future, and keeps nor breaks the precepts; is beyond does not stay in the present. The patience and anger, diligence and Tathagata is seen neither in form (rupa, remissness, stillness and disturbance. He the first aggregate) nor in the extinction is neither intelligent nor stupid, and of form nor in the underlying nature of neither honest nor deceitful. He neither form. Neither is He seen in comes nor goes and neither enters nor responsiveness (vedana), conception leaves. He is beyond the paths of word (sanjna), discrimination (samskara) and and speech. He is neither the field of consciousness (vijnana) (i.e. the four blessedness nor its opposite, neither other aggregates), their extinction and worthy nor unworthy of worship and their underlying natures. The Tathagata offerings. He can be neither seized nor is not created by the four elements (earth, released and is beyond ‘is’ and ‘is not’. water, fire and air), for He is (immaterial) He is equal to reality and to the nature of like space. He does not come from the Dharma (Dharmata) and cannot be union of the six entrances (i.e. the six designated and estimated, for he is sense organs) for He is beyond eye, ear, beyond figuring and measuring. He is nose, tongue, body and intellect. He is neither large nor small, is neither visible beyond the three worlds (of desire, form nor audible, can neither be felt nor and formlessness) for He is free from the known, is free from all ties and bondage, three defilements (desire, hate and is equal to the All-knowledge and to the stupidity). He is in line with the three (underlying) nature of all living beings, gates to nirvana and has achieved the and cannot be differentiated from all three

states of enlightenment (or three things. He is beyond gain and loss, free insights) which do not differ from (the from defilement and troubles (klesa), underlying nature of) unenlightenment. beyond creating and giving rise (to He is neither unity nor diversity, neither anything), beyond birth and death, beyond selfness nor otherness, neither form nor fear and worry, beyond like and dislike, formlessness, neither on this shore (of and beyond existence in the past, future enlightenment) nor in mid-stream when and present. He cannot be revealed by converting living beings. He looks into word, speech, discerning and pointing. the nirvanic condition (of stillness and "World Honoured One, the body of extinction of worldly existence) but does the Tathagata being such, seeing Him as not dwell in its permanent extinction. He above-mentioned is correct whereas is neither this nor that and cannot be seeing Him otherwise is wrong." revealed by these two extremes. He • Luùc aáy, Xaù Lôïi Phaát hoûi oâng Duy Ma Caät cannot be known by intellect or perceived raèng: "OÂng ôû ñaâu cheát roài sinh nôi

ñaây?"—Thereupon, Sariputra asked one place) he does not put an end to his Vimalakirti: "Where did you die to be good (deeds), and although he reappears reborn here?" (in another) he prevents evils from • Duy Ma Caät hoûi laïi: "Phaùp cuûa ngaøi arising." chöùng ñaëng coù cheát roài sinh khoâng?"— • Baáy giôø Phaät baûo Xaù Lôïi Phaát: "Coù coõi Vimalakirti asked back: "Is the (sravaka) nöôùc teân laø Dieäu Hyû, Phaät hieäu laø Voâ Dharma which you have realized subject Ñoäng, oâng Duy Ma Caät naøy ôû nöôùc ñoù to death and rebirth?" cheát roài sanh nôi ñaây."—At that time, the • Xaù Lôïi Phaát ñaùp: "Khoâng cheát khoâng Buddha said to Sariputra: "There is a sinh."—Sariputra replied: "It is beyond (Buddha) land called the realm of death and birth." Profound Joy whose Buddha is Aksobhya • Duy Ma Caät hoûi: "Neáu caùc phaùp khoâng Buddha where Vimalakirti disappeared to coù töôùng cheát roài sinh, taïi sao ngaøi laïi hoûi come here." 'OÂng ôû ñaâu cheát roài laïi sinh nôi ñaây.' YÙ • Xaù Lôïi Phaát thöa: "Chöa töøng coù vaäy, ngaøi nghó sao? Ví nhö hình nam nöõ cuûa baïch Theá Toân! Ngöôøi naøy chòu boû coõi nhaø huyeãn thuaät hoùa ra coù cheát roài sinh thanh tònh maø thích ñeán choã nhieàu oaùn khoâng?"—Vimalakirti asked: "If there is haïi!"—Sariputra said: "It is a rare thing, neither birth nor death, why did you ask World Honoured One, that this man could me: 'Where did you die to be reborn leave a pure land to come to this world here?' What do you think of illusory men full of hatred and harmfulness!" and women created by an illusionist; are • Duy Ma Caät hoûi Xaù Lôïi Phaát: "YÙ ngaøi they subject to death and birth?" nghó sao? Luùc aùnh saùng maët trôøi chieáu leân • Xaù Lôïi Phaát noùi: "Khoâng coù cheát roài sinh. coù hieäp vôùi toái khoâng?"—Vimalakirti Ngaøi khoâng nghe Phaät noùi caùc phaùp töôùng asked Sariputra: Sariputra, what do you nhö huyeãn ñoù sao?"—Sariputra replied: think of sunlight; when it appears does it "They are not subject to death and birth. unite with darkness?" Have you not heard the Buddha say that • Xaù Lôïi Phaát ñaùp: "Khoâng, aùnh saùng maët all things are illusions?" trôøi khi moïc leân thì khoâng coøn toái nöõa."— • Duy Ma Caät ñaùp: "Coù nghe theá. Neáu caùc Sariputra replied: "Where there is phaùp töôùng nhö huyeãn thôøi taïi sao ngaøi

sunlight, there is no darkness.” laïi hoûi raèng ‘OÂng ôû ñaâu cheát roài sinh laïi • Duy Ma Caät hoûi: “Maët trôøi sao laïi ñi qua nôi ñaây?’ Ngaøi Xaù Lôïi Phaát! Cheát laø caùi coõi Dieâm Phuø Ñeà?”—Vimalakirti asked: töôùng baïi hoaïi cuûa phaùp hö doái, sinh laø “Why does the sun shine on Jambudvipa töôùng töông tuïc cuûa phaùp hö doái, Boà Taùt (this earth)?” duø cheát khoâng döùt maát goác laønh, daàu soáng • Xaù Lôïi Phaát ñaùp: “Vì muoán ñem aùnh saùng khoâng theâm caùc ñieàu aùc.”—Vimalakirti soi chieáu söï toái taêm cho coõi Dieâm Phuø said: “Yes, if all things are illusions, why Ñeà.”—Sariputra replied: “It shines to did you ask me where I died to be reborn destroy darkness.” here? Sariputra, death is unreal and • Duy Ma Caät noùi: “Boà Taùt cuõng theá, duø deceptive, and means decay and sanh coõi Phaät baát tònh coát ñeå hoùa ñoä destruction (to the worldly man), while chuùng sanh, chôù khoâng coù chung hieäp vôùi life which is also unreal and deceptive keû ngu toái, coát döùt töø phieàn naõo ñen toái means continuance to him. As to the cuûa chuùng sanh maø thoâi.”—Vimalakirti Bodhisattva, although he disappears (in said: “Likewise, a Bodhisattva, although

born in an unclean Buddha land, does not coõi Ta Baø naày cuõng nhö ñaëng caùi traøng join and unite with the darkness of hoa, ñeå ñöa cho ñaïi chuùng xem. OÂng suy ignorance but (teaches and) converts nghó nhö theá roài lieàn nhaäp tam muoäi living beings to destroy the obscurity of (chaùnh ñònh) hieän söùc thaàn thoâng laáy tay klesa.” phaûi chaán laáy coõi nöôùc Dieäu Hyû ñeå vaøo • Baáy giôø caû ñaïi chuùng khao khaùt ngöôõng coõi Ta Baø naày. Caùc Boà Taùt vaø chuùng mong muoán thaáy coõi nöôùc Dieäu Hyû, Ñöùc Thanh Vaên cuøng caùc Thieân, nhôn coù thaàn Voâ Ñoäng Nhö Lai vaø caùc haøng Boà Taùt, thoâng ñeàu caát tieáng thöa raèng: “Daï! Baïch Thanh Vaên kia—As the assembly Theá Toân! Ai ñem chuùng con ñi, xin Theá admired and wished to see the Immutable Toân cöùu hoä cho.”—Vimalakirti thought Tathagata, the Bodhisattvas and sravakas that he should, while remaining seated, of the pure land of Profound Joy. take with his hand the world of Profound • Phaät bieát taâm nieäm cuûa chuùng hoäi lieàn Joy with its iron enclosing mountains, baûo Duy Ma Caät raèng: “Xin hieän coõi nöôùc hills, rivers, streams, ravines, springs, Dieäu Hyû, Ñöùc Voâ Ñoäng Toân Nhö Lai vaø seas, Sumerus, sun, moon, stars, planets, caùc haøng Boà Taùt, Thanh Vaên cho chuùng palaces of heavenly dragons, ghosts, hoäi xem, ñaïi chuùng ai cuõng ñang ngöôõng spirits and devas, Bodhisattvas, sravakas, moä.”—The Buddha who read their towns, hamlets, men and women of all thoughts said to Vimalakirti: “Virtuous ages, the Immutable Tathagata, his bo- man, please show the Immutable tree (bodhi-tree) and beautiful lotus Tathagata and the Bodhisattvas and blossoms, which were used to perform the sravakas of the land of Profound Joy to Buddha work of salvation in the ten this assembly who want to see them.” directions, as well as the tree flights of • Luùc aáy Duy Ma Caät nghó raèng ‘Ta seõ gemmed steps linking Jambudvipa (our khoâng rôøi choã ngoài maø tieáp laáy coõi nöôùc earth) with Trayastrimsas by which the Dieäu Hyû, nuùi, soâng, khe, hang, ao hoà, devas descended to earth to pay bieån lôùn, nguoàn suoái, caùc nuùi Thieát Vi, Tu reverence to the Immutable Tathagata Di, vaø

nhöït nguyeät, tinh tuù, caùc cung ñieän and to listen to his Dharma, and by which cuûa Thieân, Long, quyû thaàn, Phaïm Thieân men ascended to Trayastrimsas to see the cuøng caùc haøng Boà Taùt, Thanh Vaên, thaønh devas. All this was the product of aáp, tuï laïc, trai gaùi lôùn nhoû, cho ñeán Voâ countless merits of the realm of Profound Ñoäng Nhö Lai vaø caây Boà Ñeà, hoa sen quyù Joy, from the Akanistha heaven above to coù theå laøm Phaät söï trong möôøi phöông, ba the seas below and was lifted by ñöôøng theàm baùu töø coõi Dieâm Phuø Ñeà ñeán Vimalakirti with his right hand with the coõi trôøi Ñao Lôïi, do theàm baùu naày chö same ease with which a potter raises his Thieân ñi xuoáng ñeå laøm leã cung kính ñöùc wheel, taking everything to earth to show Voâ Ñoäng Nhö Lai vaø nghe thoï kinh phaùp; it to the assembly as if showing his own ngöôøi ôû coõi Dieâm Phuø Ñeà cuõng leân theàm head-dress. baùu ñoù maø ñi leân coõi trôøi Ñao Lôïi ñeå ra Vimalakirti then entered the state of maét chö Thieân kia. Coõi nöôùc Dieäu Hyû samadhi and used his supramundane thaønh töïu coâng ñöùc voâ löôïng nhö theá, treân power to take with his right hand the ñeán trôøi Saéc Cöùu Caùnh, döôùi ñeán thuûy teà, world of Profound Joy which he placed on duøng tay phaûi chaán laáy raát nhanh nhö caùi earth. The Bodhisattvas, sravakas and baøn troøn cuûa ngöôøi thôï goám, roài ñem veà some devas who had realized

supramundane said to their Buddha: Baø coù 14 na do tha ngöôøi phaùt taâm Voâ “World Honoured One, who is taking us thöôïng Chaùnh ñaúng Chaùnh giaùc, ñeàu away? Will you please protect us?” nguyeän sanh sang coõi nöôùc Dieäu Hyû, Phaät • Phaät Baát Ñoäng noùi: “Khoâng phaûi ta laøm, Thích Ca Maâu Ni lieàn thoï kyù cho raèng: ñoù laø thaàn löïc cuûa oâng Duy Ma Caät laøm “Seõ sanh ñaëng sang nöôùc ñoù.”—When the nhö theá. Ngoaøi ra, nhöõng ngöôøi chöa coù pure land of Profound Joy appeared thaàn thoâng khoâng hay bieát mình ñi ñaâu. fourteen nayutas of people in this saha Coõi nöôùc Dieäu Hyû duø vaøo coõi Ta Baø naày world developed the mind set on supreme maø khoâng theâm khoâng bôùt, coøn coõi Ta Baø enlightenment, and vowed to be reborn in naày cuõng khoâng chaät khoâng heïp, vaãn y the realm of Profound Joy. Sakyamuni nguyeân nhö tröôùc.”—The Immutable Buddha then prophesied their coming Buddha said: “This is not done by me but rebirth there. by Vimalakirti who is using his • Baáy giôø nöôùc Dieäu Hyû ôû nôi coõi Ta Baø supramundane power.” But those who naày laøm nhöõng vieäc lôïi ích xong, lieàn trôû had not won supramundane powers veà boån xöù, caû ñaïi chuùng ñeàu thaáy roõ— neither knew nor felt that they had After the (visiting Bodhisattvas had done changed place. The world of Profound their) work of salvation for the benefit of Joy neither expanded nor shrank after living beings in this world, the pure land landing on the earth which was neither of Profound Joy returned to its original compressed nor straitened, remaining place. And this was seen by the whole unchanged as before. assembly. • Baáy giôø Phaät Thích Ca Maâu Ni baûo ñaïi • Phaät baûo Xaù Lôïi Phaát: “OÂng coù thaáy coõi chuùng raèng: “Caùc oâng haõy xem coõi nöôùc nöôùc Dieäu Hyû vaø Ñöùc Phaät Voâ Ñoäng Dieäu Hyû, Phaät Voâ Ñoäng Nhö Lai, nöôùc chaêng?”—The Buddha then said to ñoù trang nghieâm toát ñeïp, chuùng Boà Taùt

Sariputra: “Have you seen the world of thanh tònh, haøng ñeä töû toaøn trong saïch.”— Profound Joy and its Immutable At that time, Sakyamuni Buddha said to Tathagata?” the assembly: “Look at the Immutable • Xaù Lôïi Phaát ñaùp: “Daï, baïch Theá Toân! Tathagata of the land of Profound Joy Con coù thaáy. Nguyeän taát caû chuùng sanh which is majestic, where the Bodhisattvas ñöôïc coõi thanh tònh nhö Ñöùc Phaät Voâ live purely and the (Buddha’s) disciples Ñoäng vaø thaàn thoâng nhö oâng Duy Ma are spotless.” Caät.”—Sariputra replied: “Yes, World • Ñaïi chuùng thöa raèng: “Daï! Ñaõ thaáy.”— Honoured One, I have. May all living The assembly replied: “Yes, we have beings win a pure land similar to that of seen.” the Immutable Buddha and achieve • Phaät baûo: “Caùc Boà Taùt neáu muoán ñöôïc supramundane powers like those of coõi Phaät thanh tònh nhö theá, caàn phaûi hoïc Vimalakirti! caùi ñaïo cuûa Ñöùc Voâ Ñoäng Nhö Lai ñaõ • Baïch Theá Toân! Chuùng con ñöôïc nhieàu lôïi laøm.”—The Buddha said: “If a laønh, ñöôïc thaáy ngöôøi naày gaàn guõi cuùng Bodhisattva wishes to live in such a pure döôøng. Coøn nhöõng chuùng sanh hoaëc hieän and clean Buddha land, he should practise taïi ñaây, hoaëc sau khi Phaät dieät ñoä maø the path trodden by the Immutable nghe kinh naày cuõng ñöôïc lôïi laønh, huoáng Tathagata.” laïi nghe roài tin hieåu, thoï trì, ñoïc tuïng, giaûi • Khi hieän ra coõi nöôùc Dieäu Hyû naày, coõi Ta noùi, ñuùng nhö phaùp tu haønh. Neáu coù ngöôøi

tay caàm ñöôïc kinh ñieån naày thì ñaõ ñöôïc kho taøng Phaùp Baûo. Neáu coù ngöôøi ñoïc CHÖÔNG MÖÔØI BA—CHAPTER tuïng giaûi thich nghóa lyù kinh naày, ñuùng THIRTEEN—PHAÅM PHAÙP CUÙNG nhö lôøi noùi tu haønh thôøi ñöôïc chö Phaät hoä DÖÔØNG—THE OFFERING OF nieäm. Neáu coù ai cuùng döôøng ngöôøi nhö DHARMA theá, töùc laø cuùng döôøng chö Phaät. Neáu coù ngöôøi naøo bieân cheùp thoï trì kinh naày, • Baáy giôø Thích Ñeà Hoaøn Nhôn ôû trong chính laø trong nhaø ngöôøi ñoù coù Nhö Lai. chuùng baïch Phaät raèng: “Baïch Theá Toân! Neáu ngöôøi nghe kinh naày maø tuøy hyû thôøi Con duø theo Phaät vaø Ngaøi Vaên Thuø Sö ngöôøi ñoù seõ ñöôïc ñeán baäc nhöùt thieát trí. Lôïi nghe noùi traêm ngaøn thöù kinh maø chöa Neáu ngöôøi tin hieåu kinh naày cho ñeán moät töøng nghe kinh ñieån baát khaû tö nghì töï taïi baøi keä boán caâu roài giaûi noùi cho ngöôøi thaàn thoâng quyeát ñònh thöïc töôùng. Nhö khaùc nghe, phaûi bieát ngöôøi ñoù ñöôïc thoï con hieåu nghóa lyù cuûa Phaät noùi, neáu chuùng kyù quaû Voâ Thöôïng Chaùnh Ñaúng Chaùnh sanh naøo nghe kinh phaùp naày maø tin hieåu, Giaùc.”—World Honoured One, we shall thoï trì, ñoïc tuïng, thì quyeát ñöôïc phaùp naày soon realize a great benefit resulting from khoâng nghi, huoáng chi ñuùng nhö lôøi noùi our meeting and paying obeisance to this maø tu haønh, thôøi ngöôøi ñoù ngaên heát caùc man now. And living beings, hearing this neûo aùc, môû cöûa laønh, thöôøng ñöôïc chö sutra now or after the Buddha’s nirvana, Phaät hoä nieäm, haøng phuïc ngoaïi ñaïo, deïp will also realize a great benefit; how tröø ma oaùn, tu ñaïo Boà Ñeà, an ôû nôi ñaïo much more so, if after hearing it, they traøng, noi theo daáu veát thöïc haønh cuûa Nhö believe, understand, receive and uphold it Lai.”—Thereupon, Sakra who was in the or read, recite, explain and preach it, and assembly, said to the Buddha: “World practice its Dharma accordingly? He who Honoured One, although I have listened receives this sutra with

both hands, will in to hundreds and thousands of sutras reality secure the treasure of the Dharma- expounded by you and Manjusri, I did not gem; if, in addition, he reads, recites and hear of this inconceivable sutra of understands its meaning and practices it supramundane sovereign power and accordingly, he will be blessed and absolute reality. As I understand from protected by all Buddhas. Those making your present preaching, if living beings offerings to this man (Vimalakirti), will listening to the Dharma of this sutra, through him automatically make offerings believe, understand, receive, uphold, read to all Buddhas. He who copies this sutra and recite it, they will surely realize this to put it into practice, will be visited by Dharma. How much more so if someone the Tathagata who will come to his house. practices it as expounded; he will shut all He who rejoices at hearing this sutra, is doors to evil destinies and will open up all destined to win all knowledge (sarvajna). doors to blessing; will win the Buddha's And he who can believe and understand perfection; will overcome heresy; destroy this sutra, or even (any of) its four-line the demons; cultivate bodhi; set up a gathas and teaches it to others, will place of enlightenment (bodhimandala) receive the (Buddha's) prophecy of his and follow in the Tathagata's footsteps. future realization of supreme • Baïch Theá Toân! Neáu coù ngöôøi thoï trì ñoïc enlightenment." tuïng, ñuùng nhö lôøi noùi tu haønh, con seõ cuøng quyeán thuoäc cuùng döôøng haàu haï. ÔÛ

nôi tuï laïc, thaønh aáp, nuùi röøng, ñoàng noäi, exposition of the inconceivable supreme choã naøo coù kinh naày, con seõ cuøng quyeán enlightenment realized by past, future and thuoäc ñoàng ñeán choã ñoù nghe thoï kinh present Buddhas. phaùp. Nhöõng ngöôøi chöa tin, seõ laøm cho "Therefore, Sakra, if a virtuous man hoï sanh loøng tin, ngöôøi ñaõ tin roài chuùng or woman receives, keeps, reads, recites con seõ uûng hoä—World Honoured One, if and reveres this sutra, such an attitude is there are people who receive, uphold, equal to making offering to past, future read, recite and practice this sutra, I and and present Buddhas. Sakra, if the great my followers will provide them with all chiliocosm were full of countless the necessaries of life. If this sutra is kept Tathagatas as many as the sugar canes, in a town or a hamlet, in a grove or a bamboos, reeds, recites grains and hemp desert, I and my followers will come to seeds in its fields; and if a virtuous man or the place of the preacher to listen to its woman who has passed either a whole Dharma. I shall cause the unbelievers to aeon or decreasing kalpa to revere, develop faith in this sutra. As to the honour, praise, serve and make offerings believers of it I shall protect them." to these Buddhas, and then after their • Phaät noùi: "Hay thay! Hay thay! Thieân Ñeá! nirvana (death) should build with relics Nhö oâng noùi, ta seõ giuùp cho oâng ñöôïc vui from their bodies a seven-gemmed stupa theâm. Kinh naày roäng raõi noùi ñaïo Voâ as large as the four deva-heavens (put thöôïng Chaùnh ñaúng Chaùnh giaùc baát khaû tö together) and of a height reaching the nghì cuûa chö Phaät quaù khöù, hieän taïi vaø vò Brahma heaven with a majestic spire, to lai. Vì theá Thieân Ñeá! Neáu coù thieän nam which he or she will make offerings of töû, thieän nöõ nhaân naøo thoï trì, ñoïc tuïng, flowers, incense, strings of precious cuùng döôøng kinh phaùp naày, thôøi chính laø stones, banners and melodious music, cuùng döôøng chö Phaät quaù khöù, hieän taïi vaø

during either a whole kalpa or in a vò lai vaäy. Thieân Ñeá! Giaû söû coù caùc Nhö decreasing one, Sakra, what do you think Lai ñaày khaép coõi tam thieân ñaïi thieân nhö of his or her merits? Are they many?" mía, tre, lau, luùa, meø, röøng buïi, neáu coù • Ñeá Thích thöa: "Baïch Theá Toân! Raát thieän nam töû thieän nöõ nhaân naøo hoaëc moät nhieàu, phöôùc ñöùc cuûa ngöôøi ñoù daãu cho kieáp hoaëc khoâng ñaày moät kieáp cung kính traêm ngaøn öùc kieáp noùi maõi cuõng khoâng toân troïng, ngôïi khen cuùng döôøng, daâng heát ñöôïc."—Sakra replied: "Very many, caùc moùn caàn duøng cho ñeán sau khi caùc World Honoured One, and it is impossible Ñöùc Phaät dieät ñoä, ñem xaù lôïi toaøn thaân to count his or her merits for hundreds and cuûa moãi vò Phaät döïng thaùp baûy baùu, ngang thousands of aeons." roäng baèng coõi töù thieân haï, cao ñeán trôøi • Phaät baûo: "Thieân Ñeá! Phaûi bieát ngöôøi Phaïm Thieân, baûo thaùp trang nghieâm röïc thieän nam töû thieän nöõ nhaân ñoù nghe kinh rôõ, duøng taát caû hoa, höông, anh laïc, traøng ñieån "Baát Khaû Tö Nghì Giaûi Thoaùt" naày phan, kyõ nhaïc toát ñeïp baäc nhöùt, hoaëc moät tin hieåu thoï trì tuïng ñoïc tu haønh thì phöôùc kieáp, hoaëc ít hôn moät kieáp, maø cuùng ñöùc hôn ngöôøi laøm vieäc cuùng döôøng kia. döôøng. Thieân Ñeá! YÙ oâng nghó sao, ngöôøi Vì sao? Quaû Boà Ñeà cuûa chö Phaät ñeàu töø ñoù laøm vieäc phöôùc coù nhieàu chaêng?"—kinh naày sanh ra, töôùng Boà Ñeà khoâng coù The Buddha said: "Excellent, Sakra, haïn löôïng, do nhaân duyeân ñoù neân phöôùc excellent; it is gratifying to hear what you ñöùc cuõng khoâng coù haïn löôïng."—The have just said. This sutra gives a detailed Buddha said: "Sakra, you should know

that if another virtuous man or woman, four heavens. He had a thousand sons after hearing this sutra of inconceivable who were respectable and brave and had liberation, believes, understands, overcome all opposition. receives, keeps, reads, recites and • Luùc ñoù, vua Baûo Caùi cuøng quyeán thuoäc practices this sutra, his or her merits will cuùng döôøng Döôïc Vöông Nhö Lai, daâng surpass those of the former man or cuùng caùc ñoà caàn duøng ñeán naêm kieáp. Qua woman. Why? Because the bodhi naêm kieáp roài, vua baûo ngaøn ngöôøi con (enlightenment) of all Buddhas originates raèng: "Caùc ngöôi cuõng phaûi ñem thaân taâm from this Dharma, and since cuùng döôøng Phaät nhö ta vaäy."—"At the enlightenment is beyond all measuring, time Precious Canopy and his retinue had the merits of this sutra cannot be worshipped and made offerings to the estimated." Tathagata Bhaisajya-raja for five aeons • Phaät baûo tieáp: "Thieân Ñeá! Veà quaù khöù voâ after which he said to his thousand sons: löôïng a taêng kyø kieáp, luùc aáy ôû ñôøi coù Phaät 'You should respectfully make offerings hieäu laø Döôïc Vöông Nhö Lai, ÖÙng Cuùng, to the Buddha as I have done.' Chaùnh Bieán Tri, Minh Haïnh Tuùc, Thieän • Khi ñoù ngaøn ngöôøi con ñeàu vaâng leänh cuûa Theä, Theá Gian Giaûi, Ñieàu Ngöï Tröôïng vua cha cuùng döôøng Döôïc Vöông Nhö Phu, Thieân Nhaân Sö, Phaät, Theá Toân. Coõi Lai, daâng cuùng taát caû ñoà caàn duøng cuõng nöôùc ñaïi trang nghieâm, kieáp teân laø Trang maõn naêm kieáp. Coù moät ngöôøi con cuûa vua Nghieâm Phaät soáng laâu 20 tieåu kieáp, chuùng teân laø Nguyeät Caùi, ngoài moät mình suy Thanh Vaên Taêng coù 36 öùc na do tha, nghó raèng: 'Coù vieäc cuùng döôøng naøo thuø chuùng Boà Taùt

Taêng coù 12 öùc. Thieân Ñeá! thaéng hôn vieäc cuùng döôøng naày Luùc ñoù, coù vò Chuyeån Luaân Thaùnh Vöông chaêng?'—Obeying their father's order teân laø Baûo Caùi, ñaày ñuû baûy baùu, cai trò they made offerings to the Tathagata boán thieân haï. Vua coù moät ngaøn ngöôøi con Bhaisajya for five-aeons after which one toát ñeïp maïnh meõ, hay deïp tröø caùc keû oaùn of the sons called Lunar Canopy, while ñòch."—The Buddha continued: "Long alone, thought: 'Is there some other form before an uncountable number of aeons in of offering surpassing what we have the past there was a Buddha called made up to now? Bhaisajya-raja (whose titles are:) • Do söùc oai thaàn cuûa Phaät, ôû giöõa hö Tathagata, Arhat, Samyaksambuddha, khoâng coù vò Trôøi noùi raèng: "Thieän nam töû! Vidya-Carana-Sampanna, Sugata, Phaùp cuùng döôøng laø hôn heát caùc vieäc Lokavid, Anuttara, Purusa-Damya- cuùng döôøng."—Under the influence of the Sarathi, Sasta Devamanusyanam, and Buddha's transcendental power a deva in Buddha-lokanatha or Bhagavan. His the sky said: "Virtuous man, the offering world was called Mahavyuha and the then of Dharma surpasses all other forms of aeon Alamkarakakalpa. The Buddha offering." Bhaisajya-raja lived for twenty small • Nguyeät Caùi lieàn hoûi: "Sao goïi laø Phaùp kalpas. The number of sravakas reached cuùng döôøng?"—Lunar Canopy asked: thirty-six nayutas and that of Bodhisattvas 'What is this offering of Dharma?' twelve lacs. There, Sakra, was a • Vò trôøi ñaùp: "OÂng ñeán hoûi Ñöùc Döôïc heavenly ruler (cakravarti) called Vöông Nhö Lai, Ngaøi seõ noùi roõ theá naøo laø Precious Canopy who possessed all the Phaùp cuùng döôøng."—The deva replied: seven treasures and was the guardian of 'Go to the Tathagata Bhaisajya who will

explain it fully.' phöông tieän phaân bieät giaûi noùi, chæ baøy • Töùc thì Nguyeät Caùi vöông töû ñeán choã raønh reõ cho chuùng sanh, giöõ gìn chaùnh Döôïc Vöông Nhö Lai cuùi ñaàu leã döôùi phaùp, ñoù goïi laø Phaùp cuùng döôøng."—"The chaân Phaät, roài ñöùng qua moät beân baïch Tathagata repolied: 'Virtuous one, the Phaät: "Baïch Theá Toân! Trong vieäc cuùng offering of Dharma is preached by all döôøng, phaùp cuùng döôøng laø hôn heát. Theá Buddhas in profound sutras but it is hard naøo goïi laø Phaùp cuùng döôøng?"— for worldly men to believe and accept it Thereupon, Lunar Canopy came to the as its meaning is subtle and not easily Tathagata Bhaisajya, bowed his head at detected, for it is impeacable in its purity his feet and stood at his side, asking: and cleanness. It is beyond the reach of 'World Honoured One, (I have heard that) thinking and discriminating; it contains the the offering of Dharma surpasses all other treasure of the Bodhi-sattva's Dharma forms of offering; what is the offering of store and is sealed by the Dharani- Dharma?' symbol; it never backslides for it achieves • Phaät daïy raèng: "Thieän nam töû! Phaùp cuùng the six perfections (paramitas); discerns döôøng laø kinh thaâm dieäu cuûa chö Phaät noùi the difference between various meanings; ra, taát caû trong ñôøi khoù tin khoù nhaän, is in line with the bodhi Dharma; is at the nhieäm maàu khoù thaáy, thanh tònh khoâng top of all sutras; helps people to enter nhieãm, khoâng phaûi laáy suy nghó phaân bieät upon great kindness and great maø bieát ñöôïc. Kinh naày nhieáp veà phaùp compassion; to keep from demons and taïng cuûa Boà Taùt, aán ñaø la ni, aán ñoù cho perverse views,

and to conform with the ñeán baát thoái chuyeån, thaønh töïu luïc ñoä, law of causality and the teaching on the kheùo phaân bieät caùc nghóa, thuaän phaùp Boà unreality of an ego; a man, a living being Ñeà, treân heát caùc kinh, vaøo caùc ñaïi töø bi, and life and on voidness, formlessness, lìa caùc vieäc ma vaø caùc taø kieán, thuaän non-creating and non-uprising. It enables phaùp nhaân duyeân, khoâng ngaõ, khoâng living beings to sit in a bodhimandala to nhôn, khoâng chuùng sanh, khoâng thoï maïng, turn the wheel of the law. It is praised khoâng voâ töôùng, voâ taùc, voâ khôûi, laøm cho and honoured by heavenly dragons, chuùng sanh ngoài nôi ñaïo traøng maø chuyeån gandharvas, etc. It can help living beings phaùp luaân, chö Thieân, Long thaàn, Caøn to reach the Buddha's Dharma store and thaùt baø thaûy ñeàu ngôïi khen, ñöa chuùng gather all knowledge (sarvajna realized sanh vaøo phaùp taïng cuûa Phaät, nhieáp taát caû by) saints and sages, preach the path trí tueä cuûa Hieàn Thaùnh, dieãn noùi caùch tu followed by all Bodhisattvas; rely on the haønh cuûa Boà Taùt, nöông theo nghóa thöïc reality underlying all things; proclaim the töôùng cuûa caùc phaùp, tuyeân baøy caùc phaùp (doctrine of) impermanence, suffering; voâ thöôøng, khoå, khoâng, voâ ngaõ, tòch dieät, voidness and absence of ego and nirvana. cöùu ñoä chuùng sanh huûy phaù giôùi caám, laøm It can save all living beings who have cho taø ma ngoaïi ñaïo vaø ngöôøi tham lam broken the precepts and keep in awe all chaáp tröôùc ñeàu sôï seät, chö Phaät, Hieàn, demons, heretics and greedy people. It is Thaùnh ñeàu ngôïi khen, xoùa traéng caùi khoå praised by the Buddhas, saints and sages sanh töû vaø chæ ra caùi vui Nieát Baøn maø chö for it wipes out suffering from birth and Phaät ba ñôøi ôû trong möôøi phöông ñeàu noùi death; proclaims the joy in nirvana as ra, neáu ngöôøi nghe nhöõng kinh nhö theá preached by past; future and present maø tin hieåu, thoï trì, ñoïc tuïng, duøng söùc Buddhas in the ten directions.

"If a listener after hearing about this is fundamentally non-existent, and sutra, believes, understands, receives, conception (samskara) which is also upholds, reads and recites it and uses basically unreal, down to birth (jati) which appropriate methods (upaya) to preach it is fundamentally non-existent; and old clearly to others, this upholding of the age and death (jaramarana) which are Dharma is called the offering of Dharma. equally unreal. Thus, contemplated, the • Laïi theo caùc phaùp ñuùng nhö lôøi noùi tu twelve links in the chain of existence are haønh, tuøy thuaän 12 nhôn duyeân, lìa taø inexhaustible, thereby putting an end to kieán, ñöôïc voâ sanh nhaãn, quyeát ñònh the (wrong) view of annihilation. This is khoâng coù ngaõ, khoâng coù chuùng sanh, maø the unsurpassed offering of Dharma." ñoái vôùi quaû baùo nhôn duyeân khoâng traùi • Phaät baûo: "Thieân Ñeá! Vöông töû Nguyeät khoâng caõi, lìa caùc ngaõ sôû, y theo nghóa Caùi theo Phaät Döôïc Vöông nghe phaùp nhö khoâng y theo lôøi, y theo trí khoâng y theo theá roài ñöôïc phaùp 'nhu thuaän nhaãn,' lieàn thöùc, y theo kinh lieãu nghóa khoâng y theo côûi y baùu vaø ñoà trang söùc nôi thaân cuùng kinh khoâng lieãu nghóa, y theo phaùp khoâng döôøng Phaät vaø baïch raèng: "Baïch Theá y theo ngöôøi, thuaän theo phaùp töôùng, Toân! Sau khi Nhö Lai dieät ñoä con seõ thöïc khoâng choã vaøo, khoâng choã veà, voâ minh haønh Phaùp cuùng döôøng ñeå giöõ gìn Chaùnh dieät heát thôøi haønh cuõng dieät heát, cho ñeán phaùp,

nguyeän nhôø oai thaàn cuûa Nhö Lai sanh dieät heát thôøi laõo töû cuõng dieät heát, thöông xoùt gia hoä cho con ñöôïc haøng phuïc quaùn nhö theá thì 12 nhôn duyeân khoâng coù ma oaùn tu haïnh Boà Taùt.”—The Buddha töôùng dieät, khoâng coù töôùng khôûi, ñoù goïi laø then said to Sakra: “Lunar Canopy, after Phaùp cuùng döôøng hôn heát.”—“Further, hearing the Dharma from the Buddha the practice of all Dharmas as preached; Bhaisajya (the Buddha of Medicine), to keep in line with the doctrine of the realized (only) the patience of Meekness twelve links in the chain of existence; to and took off his precious robe to offer it to wipe out all heterodox views; to achieve that Buddha, saying: “World Honoured the patient endurance of the uncreate One, after your nirvana, I shall make (anutpatti-dharma-ksanti) (as beyond offerings of Dharma to uphold the right creation); to settle once for all the doctrine; will your awe-inspiring majestic unreality of the ego and the non-existence help me to overcome the demons and to of living beings; and to forsake all practise the Bodhisattva line of dualities of ego and its objects without conduct?”” deviation from and contradiction to the • Phaät bieát taâm nieäm cuûa oâng neân thoï kyù law of causality and retribution for good raèng: “Veà ñôøi sau naày oâng giöõ gìn thaønh and evil; by trusting to the meaning rather trì Chaùnh Phaùp.”—The Buddha Bhaisajya than the letter; to wisdom rather than knew of his deep thought and prophesied: consciousness; to sutras revealing the “Until the last moment you will guard the whole truth rather than those of partial Dharma protecting citadel.” revelation; and to the Dharma instead of • Naày Thieân Ñeá! Vöông töû Nguyeät Caùi luùc the man (i.e. the preacher); to conform ñoù thaáy ñöôïc phaùp thanh tònh, nghe Phaät with the twelve links in the chain of thoï kyù ñem loøng chaùnh tín xuaát gia tu taäp existence (nidanas) that have neither caùc phaùp laønh, tinh taán khoâng bao laâu whence to come nor wither to go; chöùng nguõ thoâng, ñuû ñaïo haïnh Boà Taùt, beginning from ignorance (avidya) which ñöôïc moân ñaø la ni, bieän taøi voâ ngaïi. Sau

khi Phaät dieät ñoä, oâng duøng söùc thaàn trong ñôøi Hieàn Kieáp). Nhö theá, Thieân Ñeá thoâng, toång trì bieän taøi ñaõ chöùng ñöôïc, y phaûi bieát caùi yeáu ñieåm Phaùp cuùng döôøng theo phaùp cuûa Döôïc Vöông Nhö Lai ñaõ laø hôn heát trong vieäc cuùng döôøng, böïc noùi maø ban boá ra maõn möôøi tieåu kieáp— nhaát khoâng chi saùnh kòp. Naøy Thieân Ñeá! Sakra, at that time Lunar Canopy Phaûi laáy Phaùp cuùng döôøng maø cuùng perceived the pure and clean Dharma, döôøng caùc ñöùc Phaät—Sakra, who was that and after receiving the Buddha’s Royal Precious Canopy? He is now a prophecy, believed it and left his home to Buddha called the Tathagata Precious join the order. He practiced the Dharma Flame and his one thousand sons are the so diligently that he soon realized the five thousand Buddhas of the (present) transcendental powers. In his Bhadrakalpa (the virtuous aeon) whose Bodhisattvas development, he won the first Buddha was Krakucchanda and last endless power of speech through his Buddha was Rucika. Bhiksu Lunar perfect control (dharani- of all external Canopy was myself. Sakra, you should influences). After the nirvana of the know that the offering of Dharma is the Buddha Bhaisajya, he used this power of highest form of offering. Therefore, speech to turn the wheel of the law,

Sakra, you should make the offering of spreading the Dharma widely for ten Dharma as an offering to all Buddhas.” small aeons. • Tyø Kheo Nguyeät Caùi giöõ gìn Phaät phaùp, CHÖÔNG MÖÔØI BOÁN—CHAPTER sieâng tu tinh taán ngay ñôøi ñoù hoùa ñoä ñöôïc FOURTEEN—PHAÅM CHUÙC LUÏY— traêm muoân öùc ngöôøi ôû nôi ñaïo Voâ thöôïng INJUNCTION to SPREAD this SUTRA Chaùnh ñaúng Chaùnh giaùc khoâng coøn thoái lui, 14 na do tha ngöôøi phaùt haún taâm • Baáy giôø Phaät baûo Boà Taùt Di Laëc raèng: Thanh Vaên, Duyeân Giaùc, vaø voâ löôïng “Naày Di Laëc! Ta nay ñem phaùp Voâ chuùng sanh ñöôïc sanh veà coõi Trôøi—Lunar Thöôïng Chaùnh ñaúng Chaùnh giaùc ñaõ chöùa Canopy was indefatigable (untiring) in his nhoùm voâ löôïng öùc a taêng kyø kieáp maø phuù preaching of the Dharma and converted a chuùc cho oâng. Nhöõng thöù kinh nhö theá, million lacs of people who stood firm in sau khi Phaät dieät ñoä veà ñôøi maït kieáp caùc their quest of supreme enlightenment, oâng phaûi duøng thaàn löïc dieãn noùi löu boá fourteen nayutas of people who set their khaép coõi Dieâm Phuø Ñeà chôù ñeå döùt maát. minds on achieving the sravaka and Vì sao? Veà ñôøi vò lai seõ coù nhöõng thieän pratyeka-buddha stages, and countless nam töû, thieän nöõ nhaân, Thieân, Long, quyû living beings who were reborn in the thaàn, Caøn thaùt baø, La saùt, vaân vaân phaùt heavens. taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, • Thieân Ñeá! Vua Baûo Caùi luùc aáy ñaâu phaûi öa phaùp Ñaïi thöøa, neáu khoâng cho hoï nghe ngöôøi naøo khaùc, hieän nay thaønh Phaät hieäu nhöõng kinh nhö theá thôøi maát lôïi haønh. laø Baûo Dieäm Nhö Lai, coøn moät ngaøn Haïng ngöôøi nhö theá nghe nhöõng kinh ñoù ngöôøi con cuûa vua chính laø moät ngaøn vò taát öa thích tin chòu phaùt taâm hy höõu, seõ Phaät trong ñôøi Hieàn Kieáp, maø ñöùc Ca La ñaûnh leã vaâng thoï, roài theo choã caàn lôïi laïc Cöu Toân Ñaø thaønh Phaät tröôùc heát, ñeán vò cho chuùng sanh maø dieãn noùi phaùp.”—The Phaät thaønh sau roát sau hieäu laø Laàu Chi, Buddha then said: to Maitreya: coøn Nguyeät Caùi Tyø Kheo chính laø thaân ta “Maitreya, I now entrust you with the ñaây (töùc Phaät Thích Ca, vò Phaät thöù tö Dharma of supreme enlightenment which

I have collected during countless aeons. pure mind to receive, keep, read, recite In the third (and last) period of the and practise (the Dharma) as preached is Buddha kalpa you should use a Bodhisattva who has trained for a long transcendental power to proclaim widely time. in Jambuvipa (the earth) (profound) sutras • Naày Di Laëc! Laïi coù hai phaùp goïi laø Boà such as this one, without allowing them to Taùt môùi hoïc, khoâng theå quyeát ñònh phaùp be discontinued. For in future thaäm thaâm. Hai phaùp laø chi? Moät laø generations there will be virtuous men nhöõng kinh ñieån thaäm thaâm chöa töøng and women, as well as heavenly dragons, nghe neáu nghe thôøi sôï seät sanh loøng nghi, ghosts, spirits, gandharvas, and raksasas khoâng tuøy thuaän ñöôïc, cheâ bai khoâng tin who will take pleasure in the great roài noùi raèng: “Kinh naày töø tröôùc ñeán giôø Dharma and will set their minds on the ta chöa töøng nghe, töø ñaâu ñeán ñaây?” Hai quest of supreme enlightenment; if they laø neáu coù ngöôøi hoä trì giaûi noùi nhöõng kinh do not hear about such sutras they will saâu xa nhö theá, khoâng chòu gaàn guõi, cuùng miss a great advantage. For these people döôøng cung kính, hoaëc ôû nôi ñoù noùi loãi are fond of and believe in these sutras,

xaáu xa cuûa ngöôøi kia. Coù hai phaùp ñaáy, which they will readily accept by placing phaûi bieát Boà Taùt môùi hoïc chæ laø töï toån haïi, them on their heads and which they will chöù khoâng theå ôû nôi phaùp thaäm thaâm maø widely proclaim for the profit of living ñieàu phuïc ñöôïc taâm mình—Maitreya, beings. there are two classes of newly initiated • Di Laëc! OÂng phaûi bieát, Boà Taùt coù hai Bodhisattvas who cannot understand very töôùng. Sao goïi laø hai? Moät laø nhöõng ngöôøi deep Dharmas: those who have not heard öa nhöõng caâu vaên hay ñeïp, hai laø nhöõng about profound sutras and who, giving ngöôøi khoâng sôï nghóa saâu xa, hieåu ñöôïc way to fear and suspicion, cannot keep ñuùng nhö thaät. Nhö haïng öa nhöõng caâu them but indulge in slandering them, vaên hay ñeïp, phaûi bieát ñoù laø Boà Taùt môùi saying: ‘I have never heard about them; hoïc. Neáu ôû nôi kinh ñieån thaäm thaâm where do they come from?’, and those khoâng nhieãm, khoâng tröôùc, khoâng coù chuùt who refuse to call on, respect and make sôï seät vaø hieåu roõ ñöôïc ñoù, nghe roài taâm offerings to the preachers of profound thanh tònh thoï trì, ñoïc tuïng ñuùng nhö lôøi sutras or who find fault with the latter; noùi maø tu haønh, phaûi bieát ñoù laø haïng tu these are two classes of newly initiated haønh ñaõ laâu—Maitreya, you should know Bodhisattvas who cannot control their that there are two categories of minds when hearing the deep Dharma, Bodhisattvas: those who prefer proud thereby harming themselves. words and a racy style, and those who are • Naày Di Laëc! Laïi coù hai phaùp, Boà Taùt daàu not afraid (of digging out) the profound tin hieåu thaâm phaùp, vaãn coøn töï toån haïi meanings which they can penetrate. chôù khoâng theå chöùng ñöôïc voâ sanh phaùp Fondness of proud words and a racy style nhaãn. Hai phaùp laø chi? Moät laø khinh deã denotes the superficiality of a newly caùc Boà Taùt môùi hoïc maø khoâng daïy baûo. initiated Bodhisattva; but he who, after Hai laø tin hieåu thaâm phaùp maø laïi chaáp hearing about the freedom from infection töôùng phaân bieät—Maitreya, further, there and bondage as taught in profound sutras, are two categories of Boshisattvas who is not afraid of their deep meanings which harm themselves and fail to realize the he strives to master, thereby developing a patient endurance of the uncreate in spite

of their belief and understanding of the vui theâm.”—The Buddha said: deep Dharma: they are (firstly) those who “Excellent, Maitreya, excellent; as you belittle newly initiated Boshisattva and do have said, I will help you achieve this not teach and guide them; and (secondly) great joy.” those who, despite their faith in the deep • Baáy giôø caùc Boà Taùt chaép tay baïch Phaät Dharma, still give rise to discrimination raèng: “Sau khi Nhö Lai dieät ñoä, chuùng con between form and formlessness.” cuõng ôû coõi nöôùc trong möôøi phöông, • Sau khi nghe Phaät thuyeát giaûng, Boà Taùt truyeàn baù cuøng khaép phaùp Voâ thöôïng Di Laëc baïch Phaät raèng: “Baïch Theá Toân! Chaùnh ñaúng Chaùnh giaùc, vaø seõ daãn daét Thaät chöa töøng coù! Nhö lôøi Theá Toân ñaõ nhöõng ngöôøi noùi phaùp ñöôïc kinh naày.”— noùi, con quyeát xa lìa caùc loãi nhö theá, xin At that, all the Bodhisattvas in the vaâng giöõ phaùp Voâ thöôïng Chaùnh ñaúng assembly brought their palms together Chaùnh giaùc ñaõ chöùa nhoùm töø voâ löôïng a and said to the Buddha: After your taêng kyø kieáp cuûa Nhö Lai.

Neáu vò lai coù nirvana, we will also proclaim this ngöôøi thieän nam töû hay thieän nöõ nhaân naøo Dharma of supreme enlightenment widely caàu phaùp Ñaïi thöøa, con seõ laøm cho tay in the ten directions and will guide ngöôøi ñoù ñöôïc nhöõng kinh nhö theá vaø cho preachers of Dharma to obtain this sutra." hoï caùi söùc ghi nhôù ñeå thoï trì ñoïc tuïng, • Luùc ñoù boán vò Thieân vöông baïch Phaät dieãn noùi cho ngöôøi. Baïch Theá Toân! Neáu raèng: "ÔÛ caùc choã hoaëc thaønh aáp, tuï laïc, ñôøi sau coù ngöôøi thoï trì, ñoïc tuïng, dieãn nuùi röøng, ñoàng noäi coù quyeån kinh naày, coù noùi kinh naày cho ngöôøi khaùc, ñoù chính laø ngöôøi ñoïc tuïng, giaûi noùi, con seõ ñem caùc thaàn löïc cuûa Di Laëc laäp neân—After quyeán thuoäc ñi ñeán choã ñoù ñeå nghe phaùp, hearing the Buddha expound the Dharma, uûng hoä cho ngöôøi ñoù moãi phía traêm do Maitreya said: "World Honoured One, I tuaàn, khoâng ñeå ngöôøi coá yù tìm laøm have not heard all this before. As you haïi."—The four kings of devas said to the have said, I shall keep from these evils Buddha: "World Honoured One, in all and uphold the Dharma of supreme towns and villages, in the groves and enlightenment which the Tathagata has wilderness, and where there is this sutra collected during countless aeons. In and people reading, reciting, explaining future, if there are virtuous men and and proclaiming it, I will lead local women who seek for Mahayana, I shall officials to go to their places to listen to see to it that this sutra will be placed in the Dharma and to protect them so that no their hands, and shall use transcendental one dares to one within one hundred power to make them remember it so that yojanas of their places to trouble them." they can receive, keep, read, recite and • Baáy giôø Phaät baûo A Nan: "Naày A Nan! proclaim it widely. OÂng haõy thoï trì laáy kinh naày, roäng noùi "World Honoured One, in the coming khaép truyeàn cho ñôøi sau."—The Buddha Dharma ending age, if there are those then said to Ananda: "Ananda, you too who can receive, keep, read and recite should receive, keep and spread this sutra this sutra and expound it widely, they will widely." do so under the influence of my • A Nan thöa: "Daï! Con ñaõ thoï trì roài. Baïch transcendental power." Theá Toân! Kinh naày teân laø gì?"—Ananda • Phaät noùi: "Hay thay! Hay thay! Naày Di said: "Yes, World Honoured One, I have Laëc! Nhö lôøi oâng noùi, ta seõ giuùp cho oâng received this sutra and will keep it. What

is its title?" Loøng nhaãn naïi ñaéng cay, nhöng quaû cuûa noù • Phaät baûo A Nan: "Teân kinh naày laø Duy ngoït: Patience is bitter, but its fruit is sweet. Ma Caät Sôû Thuyeát, cuõng goïi laø Baát Khaû Tö Nghì Giaûi Thoaùt Phaùp Moân, oâng neân Lôøi noùi tai haïi hôn vieäc laøm: His bark is worse thoï trì."—The Buddha said: "Ananda, its than his bite. title is 'The Sutra spoken by Vimalakirti', or 'The Inconceivable Door to Muoán bieát phaûi hoûi: Better to ask the way Liberation', under which you should than go astray. receive and keep it." Sau khi Phaät thuyeát giaûng xong, Thoùi xaáu hoïc nhanh: Ill weed grows fast. tröôûng giaû Duy Ma Caät, Vaên Thuø Sö Lôïi, Xaù Lôïi Phaát, A Nan, vaân vaân vaø caùc haøng Thieáu thaän troïng nguy hieåm hôn thieáu kieán Trôøi, ngöôøi, A tu la, taát caû ñaïi chuùng nghe thöùc: Want of care does us more damage than lôøi Phaät noùi ñeàu raát vui möøng tin nhaän want of knowledge. kính vaâng laøm theo—After the Buddha had expounded this sutra, the old upasaka

Vaøng thieät khoâng sôï löûa: A clean hand needs Vimalakirti, Manjusri, Sariputra, Ananda no washing. and others as well as devas, asuras and all those present were filled with joy; Thôøi giôø ñaõ maát, khoâng bao giôø trôû laïi: Time believed, received and kept it; paid lost is never found. reverence and went away. Bieát ñuû laø giaøu nhaát: He is rich that he has few wants.

Chaâm Ngoân Tuïc Ngöõ—Precepts and Hoïa phuùc truøng lai (trong hoïa coù phuùc, trong phuùc coù hoïa): Misfortune has its uses. Proverbs: Tu thaân roài môùi teà gia: He is not fit to Khoâng thaùi quaù cuõng khoâng baát caäp: Extremes command others that cannot command are dangerous. himself.

Vi phuù baát nhaân, vi nhaân baát phuù (laøm giaøu thì Veû ñeïp vaø söï ngu ngoác thöôøng laø ñoâi baïn maát nhaân, laøm nhaân thì khoâng giaøu): Muck ñoàng haønh: Beauty and folly are often and money go together. companions.

Laøm ôn khoâng bao giôø thieät thoøi: An act of Vui veû trong coâng vieäc seõ deã daøng ñi ñeán kindness is never wasted. thaønh coâng: A merry heart goes all the way.

Appendix L Kinh Ñòa Taïng The Earth-Store Bodhisattva Sutra

CHÖÔNG THÖÙ NHAÁT— Saùng Rôõ Ñaïi Taùn Thaùn—At that time, the Thus Come One smiled and emitted hundreds CHAPTER ONE of thousands of millions of great light clouds, THAÀN THOÂNG TREÂN CUNG TRÔØI ÑAO such as the Great Perfect Fullness Light LÔÏI SPIRITUAL PENETRATIONS IN Cloud, the Light Cloud of Great Compassion, THE PALACE OF THE the Light Cloud of Great Wisdom, the Light TRAYASTRIMSHA HEAVEN Cloud of Great Prajna, the Light Cloud of Great Samadhi, the Great Auspicious Light Ta nghe nhö vaày: Moät thuôû noï, taïi cung trôøi Cloud, the Light Cloud of Great Blessing, the Ñao Lôïi, Ñöùc Phaät vì Thaùnh Maãu maø thuyeát Light Cloud of Great Merit, the Light Cloud of phaùp. Luùc ñoù, baát khaû thuyeát baát khaû thuyeát Great Refuge, and the Light Cloud of Great taát caû chö Phaät vaø ñaïi Boà Taùt trong voâ löôïng Praise. theá giôùi ôû möôøi phöông ñeàu ñeán hoäi hoïp, roài ñoàng khen ngôïi raèng ‘Ñöùc Thích Ca Maâu Ni Ñöùc Phaät phoùng ra baát khaû thuyeát vaàng maây coù theå ôû trong ñôøi aùc nguõ tröôïc maø hieän söùc saùng rôõ nhö theá roài Ngaøi laïi phaùt ra caùc thöù ñaïi trí hueä thaàn thoâng chaúng theå nghó baøn’ ñeå tieáng vi dieäu nhö laø Tieáng Boá Thí Ñoä, Tieáng ñieàu phuïc chuùng sanh cang cöôøng laøm cho hoï Trì Giôùi Ñoä, Tieáng Nhaãn Nhuïc Ñoä, Tieáng roõ phaùp khoå phaùp vui. Khen xong, chö Phaät Tinh Taán Ñoä, Tieáng Thieàn Ñònh Ñoä, Tieáng ñeàu sai thò giaû kính thaêm Ñöùc Theá Toân— Baùt Nhaõ Ñoä, Tieáng Töø Bi, Tieáng Hyû Xaû, Thus, I have heard; at one time, the Buddha Tieáng Giaûi Thoaùt, Tieáng Voâ Laäu, Tieáng Trí dwelt in the Trayastrimsha Heaven, speaking Hueä, Tieáng Sö Töû Hoáng, Tieáng Ñaïi Sö Töû Dharma for his mother. At that time, an Hoáng, Tieáng Maây Saám, Tieáng Maây Saám Lôùn, indescribable number of Buddhas as well as vaân vaân—After emitting more indescribable Great Bodhisattva Mahasattvas, from limitless clouds of light, the Buddha also emitted a worlds in the ten directions, all assembled many great wonderful subtle sounds, such as together to

praise Sakyamuni Buddha's Ability the Danaparamita Sound, the Shilaparamita to manifest the power of indescribably great Sound, the Kshantiparamita Sound, the wisdom and spiritual penetrations in the evil Viryaparamita Sound, the Dhyanaparamita world of the Five Turbidities, as well as his Sound, and the Prajnaparamita Sound. The ability to regulate and subdue obstinate living Sound of Compassion, the Sound of Joyous beings so that they might come to know the Giving, the Sound of Liberation, the Sound of dharmas of suffering and bliss. Each of these Great Wisdom, the Sound of the Lion’s Roar, sent his attendants to pay their respects to the the Sound of the Great Lion’s Roar, the Sound World Honored One. of Thunderclouds, and the Sound of Great Thunderclouds, etc. Baáy giôø Ñöùc Nhö Lai mæm cöôøi phoùng ra traêm ngaøn vaàng maây saùng rôõ lôùn. Nhö laø vaàng maây Khi Ñöùc Phaät phaùt ra baát khaû thuyeát baát khaû saùng rôõ ñaày ñuû, Vaàng Maây Saùng Rôõ Ñaïi Töø thuyeát tieáng vi dieäu nhö theá xong, thôøi coù voâ Bi, Vaàng Maây Saùng Rôõ Ñaïi Trí Tueä, Vaàng löôïng öùc haøng Trôøi, Roàng, Quyû, Thaàn ôû trong Maây Saùng Rôõ Ñaïi Baùt Nhaõ, Vaàng Maây Saùng coõi Ta Baø vaø coõi nöôùc phöông khaùc cuõng ñeán Rôõ Ñaïi Tam Muoäi, Vaàng Maây Saùng Rôõ Ñaïi hoäi hoïp nôi cung trôøi Ñao Lôïi, nhö laø Trôøi Töù Kieát Töôøng, Vaàng Maây Saùng Rôõ Ñaïi Phöôùc Thieân Vöông, Trôøi Ñao Lôïi, Trôøi Tu Dieäm Ñöùc, Vaàng Maây Saùng Rôõ Ñaïi Coâng Ñöùc, Ma, Trôøi Ñaâu Suaát Ñaø, Trôøi Hoùa Laïc, Trôøi Vaàng Maây Saùng Rôõ Ñaïi Quy-Y, Vaàng Maây Tha Hoùa Töï Taïi, Trôøi Phaïm Chuùng, Trôøi

Phaïm Phuï, Trôøi Ñaïi Phaïm, Trôøi Thieåu Quang, chuû ñeâm, thaàn hö khoâng, thaàn treân trôøi, thaàn Trôøi Voâ Löôïng Quang, Trôøi Quang AÂm, Trôøi chuû aên uoáng, thaàn caây coû, vaân vaân. Caùc vò Thieåu Tònh, Trôøi Voâ Löôïng Tònh, Trôøi Bieán thaàn nhö theá ñeàu ñeán hoäi hoïp—Moreover, sea Tònh, Trôøi Phöôùc Sanh, Trôøi Phöôùc AÙi, Trôøi spirits, river spirits, stream spirits, tree spirits, Quaûng Quaû, Trôøi Nghieâm Söùc, Trôøi Voâ Löôïng mountain spirits, earth spirits, brook and marsh Nghieâm Söùc, Trôøi Nghieâm Söùc Quaû Thieät, spirits, sprout and seeding spirits, day, night, Trôøi Voâ Töôûng, Trôøi Voâ Phieàn, Trôøi Voâ and space spirits, heaven spirits, food and Nhieät, Trôøi Thieän Kieán, Trôøi Thieän Hieän, Trôøi drink spirits, grass and wood spirits, and other Saéc Cöùu Caùnh, Trôøi Ma Heâ Thuû La, cho ñeán such spirits from the Saha and worlds in other Trôøi Phi Töôûng Phi Phi Töôûng Xöù. Taát caû locations came and gathered together. Thieân chuùng, Long chuùng, cuøng chuùng Quyû, Thaàn ñeàu ñeán hoäi hoïp—After such Laïi coù nhöõng ñaïi quyû vöông ôû coõi Ta Baø cuøng indescribable sounds were issued forth, caùc coõi phöông khaùc nhö AÙc Muïc Quyû Vöông, countless millions of gods, dragons, ghosts, Ñaïm Huyeát Quyû Vöông, Ñaïm Tinh Khí Quyû and spirits from the Saha World and worlds in Vöông, Ñaïm Thai Noaõn Quyû Vöông, Haønh other locations, also assembled in the Palace Bònh Quyû Vöông, Nhieáp Ñoäc Quyû Vöông, of the Triyastrimsha Heaven. That is from the Phöôùc Lôïi Quyû Vöông, Ñaïi AÙi Kính Quyû Heaven of the Four Kings, the Tryastrimsha Vöông, vaân vaân. Caùc Quyû Vöông nhö theá ñeàu Heaven, the Suyama Heaven, the Tushita ñeán hoäi hoïp—In addition, all

the great ghost Heaven, the Bliss From Transformation kings from the Saha and worlds in other Heaven, the Heaven of Comfort Gained locations, came and gathered together. They Through Others' Transformations, the Heaven were the Evil-Eyed Ghost King, the Blood- of the Multitudes of Brahma, the Heaven of Eating Ghost King, the Escence-and-Energy- the Ministers of Brahma, the Heaven of the Eating Ghost King, the Foetus and Egg-Eating Great Brahma Lord, the Heaven of Lesser Ghost King, the Sickness-Spreading Ghost Light, the Heaven of Limitless Light, the King, the Poison-Gathering Ghost Kng, the Heaven of Light Sound, the Heaven of Lesser Kind-Hearted Ghost King, the Blessing and Purity, the Heaven of Limitless Purity, the Profit Ghost King, the Great Love and Heaven of Universal Purity. The Birth of Respect Ghost King, and others. Blessing Heaven, the Love of Blessing Heaven, the Abundant Fruit Heaven, the No- Baáy giôø Ñöùc Thích Ca Maâu Ni Phaät baûo ngaøi Thought Heaven, the No-Affliction Heaven, Vaên Thuø Sö Lôïi Phaùp Vöông Töû ñaïi Boà Taùt the No-Heat Heaven, the Good Views raèng: "OÂng xem coi taát caû chö Phaät, Boà Taùt, Heaven, the Good Manifestation Heaven, the vaø Trôøi, Roàng, Quyû, Thaàn ñoù ôû trong quoác ñoä Ultimate Form Heaven, the Maheshvara naày cuøng quoác ñoä khaùc, nay ñeàu ñeán hoäi hoïp Heaven, and so forth, until the Heaven of the taïi cung trôøi Ñao Lôïi nhö theá, oâng coù bieát bao Station of Neither Thought Nor Non-Thought. nhieâu chaêng?"—At that time, Sakyamuni All those assemblies of gods, dragons, ghosts Buddha said to the Great Being, the harma and spirits came and gathered together. Prince, Bodhisatva Manjusri, "As you regard these Budhas, Bodhisattvas, gods, dragons, Laïi coù nhöõng vò Thaàn ôû coõi Ta Baø cuøng coõi ghosts and spirits from this land and other nöôùc phöông khaùc nhö thaàn bieån, thaàn soâng, lands, who have now come and assembled in thaàn raïch, thaàn caây, thaàn nuùi, thaàn ñaát, thaàn the Trayastrimsha Heaven, do you know their soâng chaèm, thaàn luùa maï, thaàn chuû ngaøy, thaàn number?"

gods, dragons, and the remainder of the Vaên Thuø Sö Lôïi baïch Phaät raèng: "Baïch Ñöùc Eightfold Division, as well as other living Theá Toân! Neáu duøng thaàn löïc cuûa con ñeå tính beings in the future, may hear the Thus Come ñeám trong ngaøn kieáp cuõng khoâng bieát laø soá One's sincere and actual words but will bao nhieâu!"—Manjusri said to the Buddha: certainly harbor doubts. Even if they receive "World Honored One! Even if I were to the teaching most respectfully, they will be measure and reckon with my spiritual powers unable to avoid slandering it. My only wish is for a thousand aeons, I would not be able to that the World Honored One will discuss in calculate it!" details the conduct of Earth Store Bodhisattva while he was on the causal ground and the Ñöùc Phaät baûo Vaên Thuø Sö Lôïi raèng: "Ñeán ta vows he made that have enabled him to duøng Phaät nhaõn xem haõy coøn khoâng ñeám xieát! perform successfully such an inconceivable Soá Thaùnh, phaøm naày ñeàu cuûa Ngaøi Ñòa Taïng task." Boà Taùt töø thuôû kieáp laâu xa ñeán nay, hoaëc ñaõ ñoä, ñöông ñoä, chöa ñoä, hoaëc ñaõ thaønh töïu, Ñöùc Phaät baûo ngaøi Vaên Thuø Sö Lôïi raèng: "Ví ñöông thaønh töïu, chöa thaønh töïu."—The nhö bao nhieâu coû, caây, luøm, röøng, luùa, meø, Buddha told Manjusri, "This is so because tre, lau, ñaù, buïi baëm

trong coõi tam thieân ñaïi even when I regard with my Buddha eye, their thieân, cöù moät vaät laøm moät soâng Haèng, roài cöù number still cannot be exhausted. Throughout soá caùt trong moãi soâng Haèng, moät haït caùt laøm many aeons all these beings have been taken moät coõi nöôùc, roài trong moät coõi nöôùc cöù moät across, are being taken across, will be taken haït buïi nhoû laøm moät kieáp, roài bao nhieâu soá acros, have been brought to accomplishment, buïi nhoû chöùa trong moät kieáp ñeàu ñem laøm are being brought to accomplishment, or will kieáp caû. Töø luùc Ngaøi Ñòa Taïng Boà Taùt chöùng be brought to accomplishment, by Earth Store quaû vò thaäp ñòa Boà Taùt ñeán nay ngaøn laàn laâu Bodhisattva." hôn soá kieáp thí duï ôû treân, huoáng laø nhöõng thuoû Ngaøi Ñòa Taïng Boà Taùt coøn ôû baäc Thanh Vaên Vaên Thuø Sö Lôïi baïch Ñöùc Phaät raèng: "Töø vaø Bích Chi Phaät!"—The Buddha said to thuoû laâu xa veà tröôùc con ñaõ tu caên laønh, chöùng Manjusri: "By way of analogy, it is as if all ñaëng trí voâ ngaïi, nghe lôøi Ñöùc Phaät noùi ñoù the grasses, trees, forests, rice plants, hemp, thôøi tin nhaän lieàn. Coøn haøng tieåu quaû Thanh bamboo, reeds, mountains, rocks and motes of Vaên, Trôøi, Roàng taùm boä chuùng vaø nhöõng dust in the Three Thousand Great Thousand chuùng sanh trong ñôøi sau, daàu nghe lôøi thaønh World System were enumerated, and each thaät cuûa Nhö Lai, nhöng chaéc laø sanh loøng one made into a Ganges River, while within nghi ngôø, daàu cho coù laïy vaâng ñi nöõa cuõng each Ganges River each grain of sand became chöa khoûi huûy baùng. Cuùi mong Ñöùc Theá Toân a world, and within each world each mote of noùi roõ nhôn ñòa cuûa Ngaøi Ñòa Taïng Boà Taùt; dust was an aeon, while within those aeons ngaøi tu haïnh gì, laäp nguyeän gì maø thaønh töïu the motes of dust which would accumulate ñöôïc söï khoâng theå nghó baøn nhö theá?"—were in turn to become aeons. The time Manjusri said to the Buddha: "World Honored elapsed since Earth Store Bodhisattva One! Throughout many aeons I have certified to the position of the Tenth Ground is cultivated good roots and certified to a thousand times longer than that in the above unobstructed wisdom. When I hear what the analogy. Even longer was his dwelling on the Buddha says, I immediately accept it with grounds of Sound Hearer and Pratyeka- faith. Sound Hearers of small attainment, Buddha."

Thousand Practices Thus Come One then said Naày Vaên Thuø Sö Lôïi! Oai thaàn theä nguyeän to the elder's son, "If you wish to be certified cuûa Boà Taùt ñoù khoâng theå nghó baøn ñeán ñöôïc. as having obtained such a body, throughout Veà ñôøi sau, neáu coù thieän nam töû hay thieän nöõ long aeons you should liberate all living nhaân naøo nghe danh töï cuûa Ñòa Taïng Boà Taùt, beings who are undergoing suffering." hoaëc khen ngôïi, hoaëc chieâm ngöôõng vaùi laïy, hoaëc xung danh hieäu, cuùng döôøng, nhaãn ñeán Naày Vaên Thuø Sö Lôïi! Tröôûng giaû töû nghe veõ, ñaép, sôn hình töôïng cuûa Ñòa Taïng Boà Taùt, xong lieàn phaùt nguyeän raèng: "Töø nay ñeán toät thôøi ngöôøi ñoù seõ ñöôïc moät traêm laàn sanh leân soá chaúng theå keå xieát ôû ñôøi sau, toâi vì nhöõng coõi trôøi Ñao Lôïi, vónh vieãn chaúng coøn bò sa chuùng sanh toäi khoå trong saùu neûo luaân hoài maø ñoïa vaøo choán aùc ñaïo—Manjusri, the giaûi baøy nhieàu phöông tieän laøm cho hoï ñöôïc awesome spirit and vows of

this Bodhisattva giaûi thoaùt heát caû, roài töï thaân toâi môùi chöùng are inconceivable. If good men or women in thaønh Phaät ñaïo.” Bôûi ôû tröôùc Ñöùc Phaät Sö Töû the future hear this Bodhisattva’s name, say Phaán Taán Cuï Tuùc Vaïn Haïnh Nhö Lai, ngaøi his name, praise him, regard and worship him, laäp nguyeän roäng ñoù, neân ñeán nay ñaõ traûi qua call his name, make offerings to him or if they traêm ngaøn muoân öùc voâ soá baát khaû thuyeát kieáp draw, carve, cast, sculpt or make laquered maø ngaøi vaãn coøn laøm vò Boà Taùt!”—Manjusri! image of him, they will be reborn in the The elder’s son for that reason, made this Heaven of the Thirty-Three one hundred vow: Throughout immeasurable aeons until times, and will never fall into the evl paths. the end of the boundaries of the future, I shall establish a vast number of expedient devices Naày Vaên Thuø Sö Lôïi! Traûi qua baát khaû thuyeát for the sake of living beings in the six paths baát khaû thuyeát kieáp laâu xa veà tröôùc, tieàn thaân who are suffering for their offenses. Only cuûa Ngaøi Ñòa Taïng Boà Taùt laø moät vò tröôûng when they have all been liberated, will I giaû töû. Luùc ñoù, trong ñôøi coù ñöùc Phaät hieäu laø myself accomplish Buddhahood. From the Sö Töû Phaán Taán Cuï Tuùc Vaïn Haïnh Nhö Lai. time he made that great vow in the presence Tröôûng giaû töû thaáy Ñöùc Phaät töôùng maïo toát of that Buddha until the present, many ñeïp ngaøn phöôùc trang nghieâm, môùi baïch hoûi hundreds of thousands of nayutas of aeons ñöùc Phaät tu haïnh nguyeän gì maø ñaëng toát ñeïp have passed, and still he is a Bodhisattva. nhö theá? Khi aáy, Ñöùc Sö Töû Phaán Taán Cuï Tuùc Vaïn Haïnh Nhö Lai baûo tröôûng giaû töû raèng: Laïi thuôû baát khaû tö nghì voâ soá kieáp veà tröôùc, “Muoán chöùng ñöôïc thaân töôùng toát ñeïp naày, luùc ñoù coù ñöùc Phaät hieäu laø Giaùc Hoa Ñònh Töï caàn phaûi traûi qua trong moät thôøi gian laâu xa ñoä Taïi Vöông Nhö Lai, ñöùc Phaät aáy thoï ñeán boán thoaùt taát caû chuùng sanh ñang bò khoán khoå.”— traêm ngaøn muoân öùc voâ soá kieáp. Trong thôøi Manjusri, many aeons ago, during the time of Töôïng Phaùp, coù moät ngöôøi con gaùi doøng Baø a Buddha named Lion Spint Complete in the La Moân, ngöôøi naày nhieàu ñôøi chöùa phöôùc saâu Ten Thousand Practices Thus Come One, daày, moïi ngöôøi ñeàu kính neå, khi ñi ñöùng luùc Earth Store Bodhisattva Mahasattva was the naèm ngoài, chö Thieân thöôøng theo hoä veä. Baø son of a great elder. Seeing that Buddha’s meï cuûa ngöôøi meâ tín taø ñaïo, thöôøng khinh khi marks and minor characteristics and his ngoâi Tam Baûo. Thuôû aáy, maëc daàu Thaùnh nöõ adornment with thousand blessing caused the ñem nhieàu lôøi phöông tieän khuyeân nhuû baø meï elder’s son to ask that Buddha what practices ngöôøi, haàu laøm cho baø meï sanh chaùnh kieán, and vows had enabled him to achieve such an nhöng baø meï vaãn chöa tin haún. Chaúng bao laâu appearance. Lion Sprint Complete in the Ten baø aáy cheát, thaàn hoàn sa ñoïa vaø Ñòa Nguïc Voâ

Giaùn—Moreover, inconceivable asamkhyeya house, procured vast quantities of incense, kalpas ago there was a Buddha named flowers and other items, she performed a Enlightenment-Flower-Samadhi Self-Mastery great offering in that Buddha’s stupas and King Thus Come One. That Buddha’s lifespan temples. In one of the temples in particular, was four hundred billion asamkhyeya kalpas. she saw that

the modelling and painting of the During his Dharma-Image Age, there was a image of the Thus Come One Enlightenment- Brahman woman who had many blessings Flower Samadhi Self-Mastery King was from former lives and who was respected by awesome in appearance, well-formed, and everyone. In walking, standing, sitting and adorned to perfection. The Brahman woman lying down, she was surrounded and protected gazed in worship at the honored countenance by the gods. Her mother, however, had and became doubly respectful. She thought to improper belief and often slighted the Triple herself, “Buddhas are called Greatly Jewel. That holy woman worked many skillful Enlightened Ones who are complete with All plans to entice her mother to hold right views, Wisdom. If this Buddha were in the world and yet the mother did not believe them totally. I were to ask him, he would certainly know Before long her life ended and her spirit fell where my mother had gone at death.” Then into the Uninterrupted Hell. the Brahman woman wept for a long time as she longingly fixed her gazed upon the ‘Thus Luùc ñoù, Thaùnh nöõ bieát raèng ngöôøi meï khi coøn Come One’. Suddenly a voice was heard in soáng khoâng tin nhôn quaû, lieäu chaéc phaûi theo space saying, “O, weeping holy woman, do nghieäp quaáy maø sanh vaøo ñöôøng aùc. Thaùnh nöõ not be so sorrowful, I shall now show where beøn baùn nhaø, ñaát, saém nhieàu höông, hoa cuøng your mother has gone.” nhöõng ñoà leã cuùng, roài ñem cuùng döôøng taïi caùc chuøa thaùp thôø Ñöùc Phaät Giaùc Hoa Ñònh Töï Thaùnh nöõ chaáp tay höôùng leân hö khoâng maø Taïi Vöông. Trong moät ngoâi chuøa kia thaáy hình vaùi raèng: “Vò Thaùnh Ñöùc naøo ñoù maø an uûi töôïng cuûa Ñöùc Phaät Giaùc Hoa Ñònh Töï Taïi loøng saàu lo cuûa toâi nhö theá? Töø khi meï toâi Vöông ñaép veõ oai dung ñuû caùch toân nghieâm. maát ñeán nay, toâi thöông nhôù ngaøy ñeâm, khoâng Thaùnh nöõ chieâm baùi töôïng cuûa Ñöùc Phaät laïi bieát ñaâu ñeå hoûi cho roõ meï toâi thaùc sanh vaøo caøng sanh loøng kính ngöôõng, töï nghó thaàm choán naøo?”—The Brahman woman placed her raèng: “Ñöùc Phaät laø ñaáng Ñaïi Giaùc ñuû taát caû trí palms together and said into space, “What hueä, neáu Ñöùc Phaät coøn truï ôû ñôøi, thì khi meï divinely virtuous one is this who comforts me toâi khuaát, toâi ñeán baïch hoûi Phaät, chaéc theá naøo in my grief? From the day I lost my mother cuõng roõ meï toâi sanh vaøo choán naøo.” Nghó ñeán onward, I have held her in memory day and ñoù Thaùnh nöõ buoàn tuûi rôi leä chaêm chaêm nhìn night, but there is nowhere I can go to ask hình töôïng Nhö Lai maø loøng quyeán luyeán maõi. about the realm of her rebirth.” Boãng nghe treân hö khoâng coù tieáng baûo raèng, “Thaùnh nöõ ñöông khoùc kia, thoâi ñöøng coù bi ai Treân hö khoâng laïi coù tieáng baûo Thaùnh nöõ quaù laém! Nay ta seõ baûo cho ngöôi bieát choã raèng: “Ta laø Ñöùc Phaät quaù khöù Giaùc Hoa Ñònh cuûa meï ngöôi.”—Knowing that when her Töï Taïi Vöông Nhö Lai, maø ngöôøi ñang chieâm mother was in the world she had not believed baùi ñoù. Thaáy ngöôi thöông nhôù meï troäi hôn in cause and effect, the Brahman woman thöôøng tình cuûa chuùng sanh, neân ta ñeán chæ reasoned that in accordance with her karma, baûo.”—A voice resounded from space and her mother would certainly be reborn in the declared to the woman, “I am the one who evil paths. Thereupon, she sold the family you behold and worship, the past

Enlightenment-Flower Samadhi Self-Mastery thoaït chìm thoaït noåi ôû trong bieån, bò caùc thuù King Thus Come One. Because I have seen döõ giaønh nhau aên thòt. Laïi thaáy quyû Daï Xoa your regard for your mother is double that of hình thuø ñeàu laï luøng; hoaëc nhieàu tay, nhieàu ordinary living beings, I will show you the maét, nhieàu chaân, nhieàu ñaàu, vaân vaân raêng place of her rebirth." nanh chæa ra ngoaøi mieäng, beùn nhoïn döôøng nhö göôm, luøa nhöõng toäi nhaân ñeán gaàn thuù döõ. Thaùnh nöõ nghe noùi xong lieàn teù xæu xuoáng, tay Roài quyû laïi chuïp baét ngöôøi toäi, tuùm quaép ñaàu chaân mình maåy ñeàu bò toån thöông. Nhöõng chaân toäi nhaân laïi, hình traïng muoân thöù chaúng ngöôøi ñöùng beân voäi vaøng ñöõ daäy, moät laùt sau daùm nhìn laâu. Khi aáy Thaùnh nöõ nhôø nöông söùc Thaùnh nöõ môùi tænh laïi roài baïch cuøng treân hö nieäm Phaät neân töï nhieân khoâng kinh sôï—After khoâng raèng, "Cuùi xin Ñöùc Phaät xoùt thöông baûo she had finished worshiping the Buddha, the ngay cho roõ choã thaùc sanh cuûa meï con, nay Brahman woman went right home where, thaân taâm cuûa con saép cheát maát!"—On hearing because of the memory of her mother, she sat this voice, the Brahman woman suddenly upright recollecting Enlightenment-Flower raised herself up and then fell down, breaking Samadhi Self-Mastery King Thus Come One. all her limbs. Those around her picked her up After a day and a night had passed, she and, after a long time, she was revived. Then suddenly saw herself beside a sea whose she spoke into space and said, "I hope the waters seethed and bubbled. Many evil beasts Buddha will be compassionate, have pity on with iron bodies flew about the sea, rushing to me, and quickly tell me into what realm my the east and west. She saw hundreds of mother has been reborn. My present body and thousands of millions of men and women mind will perish not long after this!" rising and sinking in the sea, being fought over, seized, and beheld yakshas as well, each Ñöùc Giaùc Hoa Ñònh Töï Taïi Vöông Nhö Lai with a different form. Some had many hands, baûo Thaùnh nöõ raèng: "Cuùng döôøng xong, ngöôi some many eyes, some many legs, some mau trôû veà nhaø, roài ngoài ngay thaúng, nghó many heads. Sharp, swordlike fangs protruded töôûng danh hieäu cuûa ta, thôøi ngöôi seõ bieát choã from their mouths, and they drove the thaùc sanh cuûa meï ngöôi."—Then offenders on towards the evil beasts. Some Enlightenment-Flower Samadhi Self-Mastery yakshas seized the offenders and twisted their King Thus Come One spoke to the holy heads and feet together in a myriad horrifying woman and said, "After your offering is shapes at which no one would dare look for complete, return home quickly. Sit upright long. During that time, the Brahman woman thinking of my name and you will certainly was naturally without fear because of the know your mother's place of rebirth." power of recollecting the Buddha.

Leã Phaät xong, Thaùnh nöõ lieàn trôû veà nhaø. Vì Coù moät vò quyû vöông teân laø Voâ Ñoäc, ñeán cuùi thöông nhôù meï, neân Thaùnh nöõ ngoài ngay ñaàu nghinh tieáp, hoûi Thaùnh nöõ raèng: "Hay thaúng nieäm danh hieäu cuûa Ñöùc Giaùc Hoa Ñònh thay Boà Taùt! Ngaøi coù duyeân söï gì ñeán choán Töï Taïi Vöông Nhö Lai traûi suoát moät ngaøy moät naày?"—A ghost king named Poisonless came ñeâm. Boãng thaáy thaân mình ñeán moät bôø bieån and bowed his head in welcome and said to

kia. Nöôùc trong bieån ñoù soâi suøng suïc, coù raát the holy woman: “Good indeed, O nhieàu thuù döõ toaøn baèng saét bay nhaûy treân maët Bodhisattva. What conditions have brought bieån, chaïy raûo beân naày, xua ñuoåi beân kia. you here?” Thaáy nhöõng gaùi trai soá nhieàu ñeán ngaøn muoân

Thaùnh nöõ hoûi quyû vöông: “Ñaây laø choán bieån naày. Caùch bieån naày möôøi do tuaàn veà phía naøo?”—The Brahman woman asked the ghost ñoâng laïi coù moät caùi bieån, nhöõng söï thoáng khoå king: “What is this place?” trong bieån ñoù gaáp boäi nôi bieån naày. Phía ñoâng Quyû vöông Voâ Ñoäc ñaùp: “Ñaây laø bieån thöù cuûa bieån ñoù laïi coù moät caùi bieån nöõa, söï thoáng nhaát ôû phía taây nuùi Ñaïi Thieát Vi.”— khoå trong ñoù caøng troäi hôn. Ñoù ñeàu laø do Poisonless replied: “This is the Western side nhöõng nghieäp nhôn xaáu xa cuûa ba nghieäp maø of the first encircling sea of the Great Iron caûm vôøi ra, ñoàng goïi laø bieån nghieäp, chính laø Ring Mountain.” ba caùi bieån naày vaäy.”—Poisonless replied: “These are the newly dead beings of Thaùnh nöõ hoûi raèng: “Toâi nghe trong nuùi Thieát Jambudvipa who have done evil deeds and Vi coù ñòa nguïc, vieäc aáy coù thöïc chaêng?”—The who, during the first forty-nine days after their holy woman said: “I have heard that hell is death, had no successors to perform acts of within the Iron Rings. Is that actually so?” merit and virtue on their behalf and rescue them from suffering and difficulty. Moreover, Voâ Ñoäc quyû vöông ñaùp: “Thöïc coù ñòa during their lives, they planted no good nguïc.”—Poisonless answered: “Hell is really causes. In ccordance with their own deeds, here.” hells appear and so they naturally are striving to first cross this sea. Ten thousand yojanas Thaùnh nöõ hoûi raèng: “Nay toâi laøm sao ñeå ñöôïc east of this sea is another sea which has ñeán choán ñòa nguïc ñoù?”—The holy woman double the suferings of this one. East of that asked: “How have I now come to the hells?” sea is yet another sea where the suferings are doubled still again. What the combined evil Voâ Ñoäc ñaùp raèng: “Neáu khoâng phaûi söùc oai causes of the three karmic vehicles evoke is thaàn caàn phaûi do nghieäp löïc. Ngoaøi hai ñieàu called the sea of karma. This is that place.” naày ra aét khoâng bao giôø coù theå ñeán ñoù ñöôïc.”—Poisonless answered: “No one can Thaùnh nöõ laïi hoûi Quyû vöông Voâ Ñoäc: “Ñòa come here unless one has either awesome nguïc ôû ñaâu?”—The holy woman again asked spirit or the required karma.” the Ghost King Poisonless: “Where is hell?”

Thaùnh nöõ laïi hoûi: “Duyeân côù vì sao maø nöôùc Voâ Ñoäc ñaùp: “Trong ba caùi bieån ñoù ñeàu coù voâ trong bieån naày soâi suøng suïc nhö theá, vaø coù soá ñòa nguïc, moãi ñòa nguïc ñeàu khaùc nhau. Veà nhöõng toäi nhaân cuøng vôùi caùc thuù döõ?”—The ñòa nguïc lôùn thôøi coù 18, keá ñoù coù 500 ñòa nguïc holy woman asked: “Why is this water böïc keá vôùi söï khoå khoâng löôøng, böïc keá nöõa coù seething and bubbling and why are there so ñeán ngaøn traêm cuõng vôùi söï thoáng khoå khoâng many people with offenses and evil beasts?” löôøng.”—Poisonless answered: “Within the three seas are hundreds of thousands of great Voâ Ñoäc ñaùp raèng: “Nhöõng toäi nhaân trong bieån hells, each one different. Thee are 18 that are naày laø nhöõng ngöôøi taïo aùc ôû coõi Dieâm Phuø Ñeà specifically known as great hells. In

môùi cheát, trong khoaûng boán möôi chín ngaøy succession there are 500 with unlimited cruel khoâng ngöôøi keá töï ñeå laøm coâng ñöùc haàu cöùu sufferings, and one hundred thousand more, vôùt khoå naïn cho; luùc soáng, keû ñoù laïi khoâng also with limitless sufferings." laøm ñöôïc nhôn laønh naøo caû. Vì theá neân cöù theo nghieäp aùc cuûa hoï ñaõ gaây taïo maø caûm laáy Thaùnh nöõ laïi hoûi: "Thaân maãu cuûa toâi môùi baùo khoå ôû ñòa nguïc, töï nhieân hoï phaûi loäi qua khuaát gaàn ñaây, khoâng roõ thaàn hoàn cuûa ngöôøi

phaûi sa vaøo choán naøo?"—The holy woman giaùn khaùc cuõng ñeàu ñöôïc vui veû, ñoàng ñaëng asked: "My mother has not been dead long, thaùc sanh caû."—Poisonless placed his palms and I do not know on what path her soul has together respectfully and told the holy gone?" woman: "Please Holy One, quickly return to Quyû vöông hoûi: "Thaân maãu cuûa Boà Taùt khi your origina dwelling, do not be worried or coøn soáng, quen laøm nhöõng nghieäp gì?"—The sorrowful, for the offense-laden woman Yueh- ghost king asked the holy woman: "When the Ti-Li was born in the heavens three days ago. Bodhisattva's mother was alive, what were It is said that she received the benefit of the her habitual deeds?" meritorious deeds performed and the blessings cultivated by her filial child who, for her Thaùnh nöõ ñaùp: "Thaân maãu cuûa toâi meâ tín taø mother's sake, practiced giving at the stupas ñaïo, khinh cheâ ngoâi Tam Baûo, hoaëc coù luùc and temples of Enlightenment-Flower taïm thôøi tin chaùnh phaùp xong roài chaúng kính. Samadhi Self-Mastery King 'Thus Come Daàu khuaát khoâng bao laâu, maø chæ roõ ñoïa laïc One.' Not only has the Bodhisattva's mother vaøo ñaâu?"—The holy woman replied: "My obtained release from the hell but also, all mother held deviant views and ridiculed and those people whose offenses destined them slandered the Triple Jewel. Even if she for the Avichi, on that day attained to bliss and occasionally believed, it was short-lived and were reborn together with her." turned again to disrespect. Although she has been dead but a few days, I do not know the Noùi xong, quyû vöông chaép tay chaøo Thaùnh nöõ place of her rebirth." maø caùo lui—When the ghost king had finished speaking, he withdrew with palms respectfully Voâ Ñoäc hoûi: Thaân maãu cuûa Boà Taùt teân hoï laø joined. gì?"—Poisonless asked: "What was the Bodhisttva's mother's name and clan?" Baáy giôø Thaùnh nöõ döôøng nhö chieâm bao chôït tænh, roõ bieát vieäc ñoù roài, beøn ñoái tröôùc töôïng Thaùnh nöõ ñaùp: Thaân phuï vaø thaân maãu toâi ñeàu cuûa Ñöùc Giaùc Hoa Ñònh Töï Taïi Vöông Nhö thuoäc doøng doõi Baø La moân. Thaân phuï toâi laø Lai maø phaùt theä nguyeän raèng: "Toâi nguyeän töø Thi La Thieän Kieán. Thaân maãu toâi laø Duyeät Ñeá nay nhaãn ñeán ñôøi vò lai nhöõng chuùng sanh maéc Lôïi."—The holy woman replied: "My parents phaûi toäi khoå, thì toâi laäp ra nhieàu phöông chöôùc were both Barhmans; my father's name was laøm cho hoï ñöôïc giaûi thoaùt."—The Brahman sila Sudarshana, my mother name was Yueh- woman quickly returned as if from a dream Ti-Li." understood what had happened, and then swore a deep vow before the stupas and Voâ Ñoäc chaáp tay thöa Thaùnh nöõ: "Xin Thaùnh images of Enlightenment-Flower Samadhi nöõ haõy trôû veà, chôù ñem loøng thöông nhôù buoàn Self-Mastery King Thus Come One saying, "I raàu quaù laém nöõa. Toäi

nhaân Duyeät Ñeá Lôïi vow to establish many expedient devices for ñöôïc sanh leân coõi trôøi ñaõ ba ngaøy nay roài. the sake of living beings due to suffer for Nghe noùi nhôø con gaùi cuûa ngöôøi coù loøng hieáu offenses. Until the end of future aeons, I shall thuaän, vì meï maø saém söûa leã vaät, tu taïo phöôùc cause them to obtain liberation." laønh, cuùng döôøng chuøa thaùp, thôø Ñöùc Giaùc Hoa Ñònh Töï Taïi Vöông Nhö Lai. Chaúng phaûi Ñöùc Phaät baûo ngaøi Vaên Thuø Sö Lôïi: "Quyû chæ rieâng thaân maãu cuûa Boà Taùt ñaëng thoaùt vöông Voâ Ñoäc tröôùc ñoù nay chính laø oâng Taøi khoûi ñòa nguïc, maø ngaøy ñoù, nhöõng toäi nhaân voâ Thuû Boà Taùt. Coøn Thaùnh Nöõ Baø La Moân ñoù,

nay laø Ñòa Taïng Boà Taùt vaäy."—The Buddha millions of nayutas of those who had obtained told Manjusri: "The Ghost King Poisonless is liberation from the paths of karma. All came the present Bodhisattva Foremost Wealth. The holding incense and flowers as offerings to the Brahman woman is now Earth Store Buddha. Because of the teachings of Earth Bodhisattva. Store Bodhisattva, all those who came were irreversible from Anuttara-samyak-sambodhi, even though for long kalpas they had been CHÖÔNG HAI—CHAPTER TWO wandering in birth and death, undergoing HOÙA THAÂN CUØNG QUYEÁN THUOÄC— suffering within the six paths without even THE ASSEMBLING OF THE DIVISION temporary respite. Because of Earth Store BODIES Bodhisattva's great compassion and deep vows, however, each had attained certification Luùc ñoù phaân thaân Ñòa Taïng Boà Taùt ôû caùc nôi to the fruit. When they came to the coù ñòa nguïc traêm ngaøn muoân öùc baát khaû tö, Trayastrimsha Heaven, their hearts jumped baát khaû nghò, baát khaû löôïng, baát khaû thuyeát, for joy. They gazed at the 'Thus Come One,' voâ löôïng voâ soá theá giôùi ñeàu ñeán hoäi hoïp taïi their eyes not leaving for a moment. cung trôøi Ñao Lôïi. Do nhôø thaàn löïc cuûa Nhö Lai, phaân thaân ñoù hieäp vôùi nhöõng chuùng ñaõ Baáy giôø Theá Toân giô tay saéc vaøng xoa ñaûnh ñöôïc giaûi thoaùt ra khoûi choán nghieäp ñaïo ôû cuûa hoùa thaân Ñòa Taïng Boà Taùt trong traêm möôøi phöông, cuõng ñeàu ñoâng ñeán soá ngaøn ngaøn muoân öùc baát khaû tö, baát khaû nghò, baát muoân öùc na do tha, ñoàng caàm höông hoa ñeán khaû löôïng, baát khaû thuyeát, voâ löôïng voâ soá theá giôùi, maø daïy raèng: "Ta ôû trong ñôøi aùc nguõ cuùng döôøng Phaät. Nhöõng chuùng cuøng ñeán vôùi tröôïc giaùo hoùa nhöõng chuùng sanh cang cöôøng phaân thaân ñoù, thaûy ñeàu nhôø Ñòa Taïng Boà Taùt giaùo hoùa laøm cho truï nôi ñaïo Voâ Thöôïng nhö theá, laøm cho hoï ñieàu phuïc boû taø veà chaùnh; Chaùnh ñaúng Chaùnh giaùc troïn khoâng coøn thoái nhöng trong möôøi phaàn vaãn coøn moät hai phaàn chuyeån. Nhöõng chuùng ñoù töø kieáp laâu xa ñeán chuùng sanh quen theo taùnh aùc. Muoán ñoä hoï, ta nay troâi laên trong voøng sanh töû ôû trong saùu cuõng phaân ngaøn traêm öùc thaân laäp ra nhieàu ñöôøng, chòu nhöõng ñieàu khoå sôû khoâng coù luùc phöông chöôùc—At that time, the World naøo taïm ngöøng döùt, nhôø coù loøng töø bi lôùn vaø Honored One stretched forth his golden- theä nguyeän saâu daøy cuûa Ngaøi Ñòa Taïng Boà colored arm and rubbed the crowns of all the Taùt, neân taát caû ñeàu chöùng ñöôïc ñaïo quaû. Ñaïi division bodies of Earth Store Bodhisattva chuùng ñoù khi ñaõ ñeán cung trôøi Ñao Lôïi, loøng Mahasattva, from the

hundreds of thousands hoï vui möøng hôùn hôû, chieâm ngöôõng Ñöùc Nhö of millions of inconceivable, immeasurable, Lai maét nhìn maõi khoâng rôøi—At that time the ineffable, limitless asamkhyeyas of worlds, and said, “I teach and transform obstinate division bodies of Earth Store Bodhisattva living beings such as these within the evil came and assembled in the Palace of the Trayastrimsha Heaven from a hundred worlds of the five turbidities, causing their thousand tens of thousand of millions of minds to be regulated and subdued, to inconceivable, unutterable, immeasurable, renounce the deviant and return to the proper. ineffable, limitless asamkhyeyas of worlds, One or two of ten, however, have bad habits from all the places where there are hells. remaining, and I also divide into hundreds of Because of the spiritual power of the ‘Thus thousands of millions of bodies in order to Come One,’ each came from his own direction establish numerous expedient devices for together with thousands of ten thousands of them.”

forth including the body of a Sound Hearer, an Trong chuùng sanh ñoù, hoaëc coù ngöôøi caên taùnh Arhat, a Pratyeka-buhhda, or a Bodhisattva, in saùng leï nghe phaùp cuûa Ta thôøi lieàn tín nhaän. order to teach and rescue beings. It is not only Hoaëc coù ngöôøi phaûi aân caàn khuyeân baûo môùi the body of a Buddha which appears before thaønh töïu, ñöôïc thieän quaû. Hoaëc coù keû vì toäi them. nghieäp quaù naëng neân chaúng ñem loøng kính tin Ñòa Taïng! OÂng xem ta ñaõ traûi qua bao nhieâu ngöôõng moä—Perhaps there are those of keen soá kieáp nhoïc nhaèn ñoä thoaùt nhöõng chuùng sanh and then accept with faith, or perhaps there cang cöôøng ñaày toäi khoå khoù khai hoùa nhö theá. are others of good fruits who are energetically Ngoaøi ra nhöõng keû chöa ñieàu phuïc ñieàu phuïc exhorted to accomplishment. Yet, others are ñöôïc, thôøi phaûi theo nghieäp baùo. Neáu khi hoï dark and dull and must long taught and coù bò ñoïa vaøo ñöôøng döõ, chòu nhieàu söï thoáng transformed in order to effect their return, khoå, thôøi oâng neân nghó nhôù Ta ôû cung trôøi Ñao while others whose karma is heavy do not Lôïi aân caàn phoù chuùc ñaây maø gaéng ñoä chuùng give rise to respect. sanh, laøm cho chuùng sanh trong coõi Ta Baø naày ñeán luùc Phaät Di Laëc ra ñôøi, ñeàu ñaëng giaûi Ta phaân ra nhieàu thaân ñoä thoaùt nhöõng haïng thoaùt, khoûi haún caùc ñieàu khoå, gaëp Phaät, ñöôïc chuùng sanh moãi moãi sai khaùc nhö theá. Hoaëc Phaät thoï kyù—You see that I have toiled for hieän ra thaân trai, hoaëc hieän ra thaân gaùi, hoaëc many kalpas and endured many sufferings in hieän ra thaân Trôøi, Roàng, hoaëc hieän ra thaân order to liberate and take across those Quyû, Thaàn, hoaëc hieän ra röøng, nuùi, soâng, ngoøi, obstinate living beings who are difficult to ao, raïch, suoái, laøm cho lôïi ích moïi ngöôøi, ñeå transform and who suffer for their offenses. roài ñoä hoï ñöôïc giaûi thoaùt—My division bodies Those among them who have not yet been take across and liberate all of these manifold subdued, undergo retributions according to kinds of living beings. Perhaps, I appear in a their karma. If they should fall into the evil male person or that of a woman or in the body destinies and endure a time of great suffering, of a god or dragon or that of a spirit or ghost. you should remember my attentive and Or, I may appear as mountains, forests, diligent charge to you here in the

palace of streams, and springs, as rivers, lakes, the Tryastrimsha Heaven, to cause all living fountains, or wells in order to benefit people. beings in the Saha World, until Maitreya's All of these may save beings. appearance in the world, to attain liberation, to leave suffering forever, and to encounter Hoaëc hieän ra thaân Thieân Ñeá, hoaëc hieän ra Buddhas and receive their predictions. thaân trôøi Phaïm Vöông, hoaëc ra thaân vua Chuyeån Luaân, hoaëc hieän ra thaân cö só, hoaëc ra Baáy giôø, nhöõng hoùa thaân Ñòa Taïng Boà Taùt ôû thaân Teå Phuï, hoaëc ra thaân caùc haøng quan caùc theá giôùi hieäp chung laïi moät hình, rôi leä thuoäc, hoaëc hieän ra thaân Tyø Kheo, Tyø Kheo thöông caûm maø baïch cuøng Ñöùc Phaät raèng: "Töø Ni, Öu Baø Taéc, Öu Baø Di. Nhaãn ñeán hieän ra soá kieáp laâu xa ñeán nay, con nhôø Ñöùc Theá Toân nhöõng thaân Thanh Vaên, La Haùn, Bích Chi tieáp ñoä daét dìu laøm cho con ñöôïc thaàn löïc Phaät vaø Boà Taùt ñeå hoùa ñoä chuùng sanh, chôù chaúng theå nghó baøn, ñaày ñuû trí hueä roäng lôùn. chaúng phaûi chæ coù thaân Phaät hieän ra tröôùc ñaïi Con phaân hieän thaân hình ra ôû cuøng khaép traêm chuùng thoâi ñaâu!—Or I may appear in the body ngaøn öùc haèng haø sa soá theá giôùi. Trong moãi theá of a Heaven King, a King of a country, a giôùi hieän traêm ngaøn muoân öùc thaân. Moãi thaân prime minister, an official, a Bhikshu, a ñoù hoùa ñoä traêm ngaøn muoân öùc ngöôøi laøm cho Bhikshuni, an Upasaka, an Upasika, and so quy kính ngoâi Tam Baûo, khoûi haún voøng sanh

töû, höôûng vui Nieát Baøn—At that time the Ñeà—At that time, the Buddha praised Earth division bodies of Earth Store Bodhisattva Store Bodhisattva and said, "Good indeed, from all the worlds returned together to a good indeed, I shall help you in what you single from which, weeping with pity, said to rejoice in doing so that you will be able to be the Buddha, "Throughout long aeons I have successful in the completion of the great vows received the Buddha's guidance, which has which you have madesince distant kalpas past. caused me to obtain inconceivable spiritual Just as you finish vastly taking living beings power and great wisdom. My division bodies across, you will instantly be certified as fill as many worlds as there are grains of sand having attained Bodhi. in hundreds of thousands of ten thousands of millions of Ganges River. In each of those CHÖÔNG BA—CHAPTER worlds, I transform myself into ten of thousands of millions of bodies, each of which THREE takes across hundreds of thousands of ten PHAÅM QUAÙN CHUÙNG SANH NGHIEÄP thousands of millions of people and causes DUYEÂN—CONTEMPLATING THE them to respect and take refuge with the KARMIC CONDITIONS OF LIVING Triple Jewel, eternally leave birth and death, BEINGS and reach the bliss of Nirvana. Luùc ñoù Ñöùc Phaät Maãu laø baø Ma Gia Phu Nhôn Nhöõng chuùng sanh naøo ôû nôi Phaät phaùp chæ chaáp tay cung kính maø hoûi Ngaøi Ñòa Taïng Boà laøm moät vieäc laønh baèng moät sôïi loâng, moät gioït Taùt: "Thaùnh Giaû! Chuùng sanh trong coõi Dieâm nöôùc, moät haït caùt, moät haït buïi nhoû, hoaëc chæ Phuø Ñeà taïo nghieäp sai khaùc, caûm thoï quaû baùo baèng chöøng maûy loâng toùc, con ñeàu ñoä thoaùt ra theá naøo?"—At that time, the Buddha's laàn laàn, laøm cho hoï ñöôïc lôïi ích lôùn—Even if mother, the Lady Maya, placed her palms their good deeds within the Buddhadharma together respectfully

and said to Earth Store are as little as a hair, a drop, a grain of sand, a Bodhisattva: “Holy One, the karma created by mote of dust or the tip of a hair, I shall the living beings of Jambudpvipa differs. gradually cause them to be liberated and to What are the retributions that they undergo in attain great benefit. response.”

Cuùi mong ñöùc Nhö Lai chôù vì nhöõng chuùng Ngaøi Ñòa Taïng Boà Taùt ñaùp: “Trong ngaøn sanh aùc nghieäp trong ñôøi sau maø sanh loøng lo muoân theá giôùi cho ñeán quoác ñoä, hoaëc nôi coù laéng! Ngaøi Ñòa Taïng Boà taùt baïch cuøng Ñöùc ñòa nguïc, nôi khoâng coù ñòa nguïc, hoaëc nôi coù Phaät ba laàn nhö theá—In this way, he haøng nöõ nhôn, nôi khoâng coù haøng nöõ nhôn, addressed the Buddha three times, “I only hoaëc nôi coù Phaät phaùp, nôi khoâng coù phaät hope that the World Honored One will not be phaùp, nhaãn ñeán böïc Thanh Vaên, vaø Bích Chi concerned about future living beings with evil Phaät, vaân vaân cuõng sai khaùc nhö theá, chôù karma. chaúng phaûi rieâng toäi baùo nôi ñòa nguïc sai khaùc thoâi ñaâu!—Earth Store replied: “In an Luùc aáy Ñöùc Phaät khen ngaøi Ñòa Taïng Boà Taùt immeasurable (innumerable) number of raèng: “Hay thay! Hay thay! Ta hoä trôï cho oâng worlds and lands, whether with or without ñöôïc toaïi nguyeän ! Töø soá kieáp laâu xa ñeán nay hells, with or without women, the thöôøng phaùt nguyeän roäng lôùn, cöùu ñoä taát caû Buddhadharma, Sound-Hearers, Pratyeka- chuùng sanh roài, thôøi oâng lieàn chöùng quaû Boà

buddhas, and so forth, the retributions of hell respect and venerate Sutras, they also differ.” will fall into the Uninterrupted Hell where, for thousands of ten thousands of Baø Ma Gia laïi baïch cuøng Boà Taùt raèng: “Toâi millions of kalpas, they will seek escape muoán nghe toäi baùo trong coõi Dieâm Phuø Ñeà in vain. chieâu caûm laáy aùc ñaïo.”—The Lady Maya • Hoaëc coù chuùng sanh xaâm toån cuûa thöôøng again said to the Bodhisattva, “I wish to hear truï, oâ phaïm Taêng Ni, hoaëc tö tình laøm söï of the evil paths that are the retributions for daâm loaïn trong choán chuøa chieàn, hoaëc offenses in Jambudvipa.” gieát, hoaëc haïi, vaân vaân. Nhöõng chuùng Ngaøi Ñòa Taïng ñaùp: “Thaùnh Maãu! Troâng sanh ñoù phaûi ñoïa vaøo Voâ Giaùn ñòa nguïc mong ngaøi laéng nghe nhaän laáy, toâi seõ löôïc noùi trong ngaøn muoân öùc kieáp khoâng luùc naøo vieäc ñoù.”—Earth Store Bodhisattva replied: ra khoûi ñöôïc—If there are living beings “Holy Mother! Please listen and I will explain who usurp or damage the property of the in general terms.” permanently dwelling, who defile Bhikshus or Bhikshunis, or who commit Thaùnh Maãu baïch raèng: “Xin Thaùnh Giaû noùi sexual acts within the Sangharama, or kill cho.”—The Buddha’s mother answered: “I or harm beings there, they and those like hope that you, Holy One, will do so.” them will fall into the Uninterrupted Hell where, for thousands of ten thousands of Baáy giôø Ngaøi Ñòa Taïng Boà Taùt thöa Thaùnh millions of kalpas, they will escape in Maãu: “Danh hieäu cuûa nhöõng toäi baùo trong coõi vain. Nam Dieâm Phuø Ñeà nhö döôùi ñaây—Earth • Nhö coù chuùng sanh giaû laøm Thaày Sa Moân, Store Bodhisattva said to the Holy Mother, kyø thaät taâm chaúng phaûi sa Moân, laïm duïng “These are the names of the retributions for cuûa thöôøng truï, traùi phaïm giôùi luaät, gaït offenses in Southern Jambuvipa: gaãm haøng baïch y, taïo nhieàu ñieàu toäi aùc. •

Nhö coù chuùng sanh chaúng hieáu thaûo vôùi Haïng ngöôøi nhö theá phaûi ñoïa vaøo Voâ cha meï, cho ñeán gieát haïi cha meï, keû ñoù Giaùn ñòa nguïc, trong ngaøn muoân öùc kieáp phaûi ñoïa vaøo Voâ Giaùn ñòa nguïc maõi ñeán khoâng luùc naøo mong ra khoûi ñöôïc—If ngaøn muoân öùc kieáp khoâng luùc naøo mong there are living beings who pretend to be ra khoûi ñöôïc—If there are living beings Shramanas but whose hearts are not those who are not filial to their parents, even to of Shramanas, who make destructive use extent of harming or killing them, they of the permanently dwelling, who swindle will fall into the Uninterrupted Hell and deceive the white-robed, and who where, for thousands of ten thousands of turn their backs on the precepts, doing all millions of kalpas, they will seek escape manner of evil acts, they and those like in vain. them will fall into the Uninterrupted Hell • Nhö coù chuùng sanh naøo coù loøng aùc, laøm where, for thousands of ten thousands of thaân Phaät bò thöông chaûy maùu, khinh cheâ millions of kalpas, they will seek escape ngoâi Tam Baûo, chaúng kính kinh ñieån, in vain. cuõng phaûi ñoïa vaøo Voâ Giaùn ñòa nguïc, • Hoaëc coù chuùng sanh troäm caép nhöõng taøi trong ngaøn muoân öùc kieáp khoâng khi naøo vaät luùa gaïo, ñoà aên uoáng, y phuïc, vaân vaân ra khoûi ñöôïc—If there are living beings cuûa thöôøng truï, cho ñeán khoâng cho maø laáy who shed the Buddha's blood, who moät vaät, keû ñoù phaûi ñoïa vaøo Voâ Giaùn ñòa slander the Triple Jewel, and who do not nguïc trong ngaøn muoân öùc kieáp khoâng luùc

naøo mong ra khoûi ñöôïc—If there are Mountains. There are 18 great hells and 500 living beings who steal the wealth and secondary ones, their names all different. In property of the Permanently Dwelling, its ddition, there are another hundred thousand, grain, food, drink, and clothing or who also with distinct names. The wall surrounding take even a single article which has not the Uninterrupted Hell is over eighty thousand been given to them, they will fall into the miles in circumference, made entirely of iron . Uninterrupted Hell where, for thousands It is thousand miles in height, and topped by of ten thousands of millions of kalpas, mass of fire with few breaks. Inside the wall they will seek escape in vain. of that hell are many interconnected hells, • Ngaøi Ñòa Taïng Boà Taùt thöa: "Thaùnh each with its own name. There is just one hell Maãu! Neáu coù chuùng sanh naøo phaïm which is properly called Uninterrupted. Its nhöõng toäi nhö treân thôøi phaûi ñoïa vaøo ñia circumference is eighteen thousand miles and nguïc nguõ voâ giaùn, caàu taïm ngöøng söï ñau its solid iron wall is a thousand miles high, khoå chöøng khoaûng moät nieäm cuõng khoâng surmounted by a fire the plunges toward the ñöôïc—Earth Store Bodhisattva continued: base and is met by a fire at the bottom that "Holy Mother, If living beings commit leaps upward. Iron snakes and dogs spewing such offenses, they will fall into the Five fire gallop east and west atop that wall. Ways Uninterrupted Hell, and although they seek a temporary stopping of their Trong nguïc coù giöôøng roäng khaép muoân daëm. suffering, it will not stop even for the Moät ngöôøi thoï toäi thôøi töï thaáy thaân mình naèm space of a thought. ñaày chaät caû giöôøng, ñeán ngaøn muoân ngöôøi thoï Baø Ma Gia laïi baïch: "Theá naøo goïi laø Voâ giaùn toäi cuõng ñeàu töï thaáy thaân cuûa mình naèm chaät ñòa nguïc?"—The Lady Maya further

asked caû treân giöôøng. Ñoù laø do vì nhöõng toäi nghieäp Earth Store Bodhisattva, “Why is it called the ñaõ taïo ra noù caûm vôøi nhö theá—In the midst of Uninterrupted Hell?” that hell is a bed that extends for ten thousand miles. When one person undergoes Ngaøi Ñòa Taïng Boà Taùt thöa: “Thaùnh Maãu! punishment, that person sees his or her own Bao nhieâu ñòa nguïc ôû trong nuùi Thieát, lôùn coù body extended across and completely filling 18 choã, thöù keá ñoù naêm traêm choã danh hieäu the bed; and yet when ten million people ñeàu rieâng khaùc nhau, thöù keá laïi coù ngaøn traêm undergo punishment, each sees his or her own danh hieäu cuõng ñeàu rieâng khaùc nhau. Noùi veà body completely filling the bed. Such are the ñòa nguïc Voâ Giaùn ñoù, giaùp voøng nguïc thaønh retributions for various evil deeds. hôn taùm muoân daëm, thaønh ñoù thuaàn baèng saét caùo ñeán moät muoân daëm. Löûa chaùy treân thaønh Laïi nhöõng ngöôøi toäi chòu ñuû söï khoå sôû. Traêm khoâng coù choã naøo hôû troáng. Trong nguïc thaønh ngaøn quyû daï xoa cuøng vôùi loaøi aùc quyû, raêng ñoù coù caùc nhaø nguïc lieân tieáp nhau ñeàu coù nanh beùn nhoïn döôøng göôm, caëp maét choùi danh hieäu sai khaùc. Rieâng coù moät sôû nguïc teân saùng nhö aùnh chôùp, moùng tay cöùng nhö ñoàng, laø Voâ Giaùn. Nguïc naày chu vi moät muoân taùm moùc ruoät baèm chaët. Laïi coù quyû daï xoa khaùc ngaøn daëm, töôøng nguïc cao moät ngaøn daëm, caàm chæa lôùn baèng saét ñaâm vaøo mình toäi nhaân, toaøn baèng saét caû. Löûa chaùy höïc hôû töø treân hoaëc ñaâm truùng mieäng muõi, hoaëc ñaâm truùng xuoáng döôùi. Treân töôøng nguïc raén saét, choù saét, buïng löng, vaân vaân, roài neùm leân treân khoâng, phun löûa ñuoåi nhau chaïy beân naày sang beân laáy chæa höùng laáy, roài ñeå laïi treân giöôøng. Laïi kia—Earth Store replied: “Holy Mother, the coù dieàu haâu saét moå maét toäi nhaân. Laïi coù raén hells are all within the Great Iron Ring saét caén ñaàu toäi nhaân. Nôi loùng ñoát khaép trong

thaân theå ñeàu laáy ñinh daøi ñoùng xuoáng giöôøng, phenomena of uninterrupted retribution for keùo löôõi ra roài caøy böøa treân ñoù, loâi keùo toäi offenses. nhaân, nöôùc ñoàng ñoå vaøo mieäng, daây saét noùng ñoû quaán laáy thaân toäi nhaân, moät ngaøy moät ñeâm, Laïi ñòa nguïc ñoù do coù naêm ñieàu nghieäp caûm, muoân laàn cheát muoân laàn soáng laïi. Do vì toäi neân keâu laø Voâ Giaùn. Naêm ñieàu ñoù laø— nghieäp maø caûm laáy nhö theá, traûi qua öùc kieáp Moreover, it is called Uninterrupted due to khoâng luùc naøo mong ra khoûi ñöôïc—Moreover, five retributions for karma. What are they?: the offenders undergo sufferings to the 1) Toäi nhaân trong ñoù chòu khoå ngaøy laãn ñeâm, utmost. A hundred thousand yakshas, as well cho traûi qua soá kieáp khoâng luùc naøo ngöøng as evil ghosts with swordlike teeth and eyes nghæ, neân goïi laø Voâ Giaùn—Punishment is like lightning, drag and pull them with brass- undergone day and night throughout clawed hands. Moreover, there are yakshas kalpas, and there is no time of respite. who brandish great iron halberds, which they Therefore, it is called Uninterrupted Hell. pass through the offenders’ bodies, either 2) Moät toäi nhaân ñaày chaät caû nguïc, nhieàu toäi through their mouths and noses, or through nhaân moãi moãi thaân cuõng ñeàu ñaày chaät their belies and backs. They toss them into khaép caû nguïc, neân goïi laø Voâ

Giaùn—One space, turn them over and pull them back ; or person fills it, yet many people also fill it. else they place them on the bed. There are Therefore, it is called Uninterrupted. also iron eagles that peck at the offenders' 3) Nhöõng khí cuï ñeå haønh hình toäi nhaân nhö eyes, and iron serpents that encircle their chæa ba, gaäy, dieàu haâu, raén, soùi, choù, coái necks. Long nails are driven into all their giaû, coái xay, cöa, ñuïc, dao maùc, chaûo daàu limbs. Their tongues are pulled out and soâi, löôùc saét, daây saét, löøa saét, ngöïa saét, da plowed through. Their guts are pulled out, soáng nieàn ñaàu, nöôùc saét noùng röôùi thaân, sawed, and chopped apart. Molten brass is ñoùi thôøi aên hoaøn saét noùng, khaùt thôøi uoáng poured into their mouths, and their bodies are nöôùc saét soâi. Töø naêm troïn kieáp, ñeán voâ soá bound with hot iron. Such are their karmic kieáp nhöõng söï khoå sôû noái nhau luoân retributions throughout ten thousand deaths khoâng ngöøng nghæ moät giaây, neân goïi laø and as many births. They pass through Voâ Giaùn—The implements of punishment millions of aeons, seeking for escape in vain. are forks, clubs, eagles, serpents, wolves, and dogs, which pound, grind, saw, drill, Luùc theá giôùi naày hö hoaïi thôøi sanh nhôø qua chisel, cut and chop; boiling liquids, iron ñòa nguïc ôû theá giôùi khaùc. Luùc theá giôùi khaùc ñoù nets, iron robes, iron asses, and iron hoses hö hoaïi thôøi laïi sanh vaøo coõi khaùc nöõa. Luùc that flay one alive, bind one's head in coõi khaùc ñoù hö hoaïi thôøi cuõng xoay vaàn sanh rawhide, and pour hot iron over one's vaøo coõi khaùc. Ñeán khi theá giôùi naày thaønh body, meals of iron pelletss and drinks of xong, thôøi sanh trôû veà theá giôùi naày. Nhöõng söï iron fluids. Throughout many nayutas of toäi baùo trong nguïc Voâ Giaùn nhö theá ñoù— kalpas such suffering continues without When this world decays, they will be sent to interruption. Therefore, it is called be reborn in another world; and when that Uninterrupted. world is annihilated, they will pass in turn to 4) Khoâng luaän laø trai hay gaùi, Möôøng, Maùn, those in order directions. As those worlds in moïi rôi, giaø treû, sang heøn, hoaëc laø roàng, laø other directions, too, decay, they are sent back trôøi, hoaëc laø thaàn, laø quyû; heã gaây toäi aùc and forth, so that after this world comes into theo ñoù maø caûm laáy, taát caû ñeàu ñoàng chòu being again, they return here. Such are the khoå, neân goïi laø Voâ Giaùn—Whether a

man, a woman, a savage, or someone old CHÖÔNG THÖÙ TÖ— or young, honorable or lowly, a dragon or a spirit, a god or ghost, everyone must CHAPTER FOUR undergo retribution for the offenses he or NGHIEÄP CAÛM CUÛA CHUÙNG SANH NÔI she has committed. Therefore, it is called COÕI DIEÂM PHUØ ÑEÀ—KARMIC Uninterrupted. RETRIBUTIONS OF LIVING BEINGS OF 5) Neáu ngöôøi naøo bò ñoïa vaøo ñòa nguïc ñoù, JAMBUDVIPA thôøi töø khi môùi vaøo cho ñeán traêm ngaøn kieáp moãi moät ngaøy ñeâm muoân laàn cheát, Luùc ñoù Ngaøi Ñòa Taïng Boà Taùt baïch cuøng Ñöùc muoân laàn soáng laïi, muoán caàu taïm ngöøng Phaät raèng: "Baïch Theá Toân! Con nöông söùc oai chöøng khoaûng moät nieäm cuõng khoâng thaàn cuûa Ñöùc Nhö Lai, neân chia thaân hình naàây ñöôïc, töø khi toäi nghieäp tieâu heát môùi ñöôïc ôû khaép traêm ngaøn muoân öùc theá giôùi, ñeå cöùu thoï sanh. Do vì leõ lieân mieân maõi neân goïi vôùt taát caû chuùng sanh bò nghieäp baùo. Neáu laø Voâ Giaùn—If

one falls into this hell, khoâng nhôø söùc ñaïi töø cuûa Ñöùc Nhö Lai, thôøi from the time of entry one undergoes ten chaúng coù theå bieán hoùa ra ñöôïc nhö theá. Nay thousand deaths and as many rebirths con laïi ñöôïc Nhö Lai phoù chuùc 'töø nay ñeán khi each day and night throughout a hundred ngaøi A Daät Ña thaønh Phaät, laøm cho chuùng thousand kalpas. One may seek relief for sanh trong saùu ñöôøng ñeàu ñöôïc giaûi thoaùt.' the space of a thought, but even such a Xin vaâng! Baïch Ñöùc Theá Toân! Xin Ñöùc Theá brief pause does not happen. Only when Toân chôù lo!"—At that time Earth Store one's karma is exhausted can one attain Bodhisattva said to the Buddha: "World rebirth. Because of this continuity, it is Honored One! Because I have received the called Uninterrupted. awesome spiritual power of the Buddha, the 'Thus Come One,' I divide my body and Ngaøi Ñòa Taïng Boà Taùt thöa Thaùnh Maãu: "Noùi rescue living beings who are undergoing sô löôïc veà ñòa nguïc Voâ Giaùn nhö theá. Neáu noùi karmic retributions everywhere throughout roäng ra thôøi teân cuûa nhöõng khí cuï ñeå haønh toäi hundreds of thousands of ten thousands of cuøng nhöõng söï thoáng khoå trong ñòa nguïc ñoù, millions of worlds. If it were not for the great daàu suoát moät kieáp cuõng khoâng theå naøo noùi cho compassionate strength of the 'Thus Come heát ñöôïc."—Earth Store Bodhisattva said to One,' I would be unable to perform such the Holy Mother, "This is a general changes and transformations. Now, I further description of the Uninterrupted Hell. If I receive the World Honored One's were to speak extensively about the names of entrustment: Until Ajita has become a all the implements of punishment in the hells, Buddha, I will cause all living beings in the six and all the sufferings there, I could not finish paths to attain liberation. Yes, it shall be so, speaking in an entire kalpa." World Honored One; do not be concerned."

Baø Ma Gia Phu Nhôn nghe Ngaøi Ñòa Taïng boà Baáy giôø Ñöùc Phaät baûo ngaøi Ñòa Taïng Boà Taùt Taùt noùi xong, khoâng xieát lo raàu. Baø chaáp tay raèng: "Nhöõng chuùng sanh maø chöa ñöôïc giaûi ñaûnh leã Boà taùt maø lui ra—After hearing this, thoaùt, taùnh thöùc cuûa hoï khoâng ñònh; heã quen the Lady Maya placed her palms together laøm döõ thì keát thaønh nghieäp baùo döõ, coøn quen sorrowfully, made obeisance and withdrew. laøm laønh thôøi keát thaønh quaû baùo laønh. Laøm laønh cuøng laøm döõ tuøy theo caûnh duyeân maø sanh ra, laên maõi trong naêm ñöôøng khoâng luùc

naøo taïm ngöøng ngôùt, meâ laàm chöôùng naïn traûi ñeán kieáp soá nhieàu nhö vi traàn. Ví nhö loaøi caù Baáy giôø ñöùc Theá Toân baûo ngaøi Ñònh Töï Taïi bôi loäi trong löôùi theo doøng nöôùc chaûy, thoaït Vöông Boà Taùt: Laéng nghe! Laéng nghe! Phaûi hoaëc taïm ñöôïc ra, roài laïi maéc vaøo löôùi. Vì theá kheùo suy xeùt ñoù, Ta seõ vì oâng maø giaûi baøy roõ neân ta phaûi lo nghó ñeán nhöõng chuùng sanh ñoù. raøng—At that time the World Honored One Ñôøi tröôùc oâng troùt ñaõ laäp nguyeän traûi qua said to Samadhi Self-Mastery King: "Listen nhieàu kieáp phaùt theä roäng lôùn, ñoä heát caû haøng attentively! Listen attentively and consider chuùng sanh bò toäi khoå, thôøi Ta coøn lo gì!"—At this well. I shall now explain the details for that time the Buddha told Earth Store you." Bodhisattva: "Living beings who have not yet obtained liberation have unfixed natures and Voâ löôïng voâ soá na do tha baát khaû

thuyeát kieáp consciousnesses. Their evil habits will reap veà thuôû tröôùc, luùc ñoù, coù ñöùc Phaät ra ñôøi hieäu karma, while their good habits will reap a laø Nhöùt Thieát Trí Thaønh Töïu Nhö Lai, ÖÙng corresponding fruit. Their good or evil acts Cuùng, Chaùnh Bieán Tri, Minh Haïnh Tuùc, Thieän arise in accordance with states, and they turn Theä, Theá Gian Giaûi, Voâ Thöôïng Só, Ñieàu Ngöï in the five paths without a moment's rest. Tröôïng Phu, Thieân Nhôn Sö, Phaät, Theá Toân. They pass through kalpas as numerous as Ñöùc Phaät ñoù thoï saùu muoân kieáp. Khi ngaøi motes of dust, confused, deluded, obstructed, chöa xuaát gia, thôøi ngaøi laøm vua moät nöôùc nhoû and afflicted by difficulties, like fish kia, keát baïn cuøng vôùi vua nöôùc laân caän; hai swimming through nets that have been put in a vua ñoàng thöïc haønh möôøi haïnh laønh laøm lôïi stream. They may slip free of them and so ích cho nhaân daân. Nhaân daân trong nöôùc laân temporarily escape, but then, they again are caän ñoù phaàn nhieàu taïo nhöõng vieäc aùc. Hai vua caught in the nets. It is for beings such as cuøng nhau baøn tính tìm nhöõng phöông chöôùc these that I would be concerned; but since you ñeå daét dìu daân chuùng—Once, limitless are completing the vows you have made in the asamkhyeyas of nayutas of ineffably many past, and for many kalpas have renewed these kalpas ago, there was a Buddha named All-mighty oaths to take across vast numbers of Knowledge-Accomplished Thus Come One, such offenders, I have no further cause for One Worthy of Offerings, One of Proper and worry." Pervasive Knowledge, One Perfect in Clarity Khi Ñöùc Phaät daïy lôøi nhö theá xong, trong and Conduct, Well-Gone One, Unsurpassed phaùp hoäi coù moät vò ñaïi Boà Taùt hieäu laø Ñònh Knight Who Understands the World, Töï Taïi Vöông ra baïch cuøng ñöùc Phaät raèng: Regulating and Subduing Hero, Teacher of "Baïch Theá Toân! Töø nhieàu kieáp ñeán nay, Ngaøi Gods and Humans, a Buddha, World Honored Ñòa Taïng Boà Taùt theä nguyeän gì, maø nay ñöôïc One. That Buddha's lifespan was sixty ñöùc Theá Toân aân caàn khen ngôïi nhö theá? Cuùi thousand kalpas. Before leaving home, he had mong ñöùc Theá Toân löôïc noùi cho."—When this been the king of a small country and had been was said, there was in the assembly, a friendly with the king of a neighboring country Bodhisattva Mahasattva named Samadhi Self- with whom he practiced the ten wholesome Mastery King, who said to the Buddha: acts and benefitted living beings. Because the "World Honored One! What vows has Earth citizens of these two neighboring countries did Store Bodhisattva made during each of these many evil acts, the two kings agreed to devise many kalpas that he now receives the World large-scale expedient devices for them. Honored One's special praise? Please, World Honored One, briefly speak about this."

Moät oâng phaùt nguyeän: 'Toâi nguyeän sôùm thaønh for and took across living beings. Because he Phaät seõ ñoä daân chuùng aáy laøm cho ñeàu ñöôïc taught them and transformed in succession, he giaûi thoaùt khoâng coøn thöøa.'—One of the kings met a woman named Bright Eyes who made a vow: 'I shall accomplish the Buddha Way meal-offering to him. The Arhat asked: "What quickly and then without exception, take these is your wish?" people across.' Quang Muïc thöa raèng: Ngaøy thaân maãu toâi Moät oâng phaùt nguyeän: 'Nhö toâi chaúng tröôùc khuaát, toâi laøm

vieäc phöôùc thieän ñeå nhôø ñoù maø ñoä nhöõng keû toäi khoå laøm cho ñeàu ñöôïc an vui cöùu vôùt thaân maãu toâi, chaúng roõ thaân maãu sanh chöùng quaû Boà Ñeà, thôøi toâi nguyeän chöa chòu vaøo ñöôøng naøo?”—Bright Eyes replied: “On thaønh Phaät’—The other king vowed: ‘If I do the day of my mother’s death, I performed not first take across all those who suffer for meritorious deeds for her rescue, but I do not their offenses cause them to be peaceful and yet know in what path she has been born.” happy and to attain Bodhi, I shall not accomplish Buddhahood." La Haùn nghe noùi caûm thöông beøn nhaäp ñònh quan saùt, thôøi thaáy baø meï cuûa Quang Muïc ñoïa Ñöùc Phaät baûo ngaøi Ñònh Töï Taïi Vöông Boà Taùt vaøo choán ñòa nguïc raát laø khoå sôû. La Haùn hoûi raèng: “OÂng vua phaùt nguyeän sôùm thaønh Phaät Quang Muïc raèng: “Thaân maãu ngöôi luùc sanh ñoù chính laø ñöùc Nhöùt Thieát Trí Thaønh Töïu tieàn ñaõ laøm haïnh nghieäp gì, maø nay phaûi ñoïa Nhö Lai. Coøn oâng vua phaùt nguyeän ñoä chöa vaøo choán ñòa nguïc raát khoå sôû nhö theá?”—Out heát nhöõng chuùng sanh toäi khoå thôøi chöa of pity for her, the Arhat entered into samadhi nguyeän thaønh Phaät ñoù, chính laø ngaøi Ñòa Taïng to contemplate, and saw that Bright Eyes’ Boà Taùt ñaây vaäy.”—The Buddha told the mother had fallen into an evil path where she Bodhisattva Samadhi Self-Mastery King: was undergoing extreme suffering. The Arhat “The king who vowed to become a Buddha asked: “Bright Eyes, when your mother was quickly is All-Knowledge-Accomplished Thus alive, what deeds did she do that she should Come One. The king who vowed not to now be undergoing such extremely great become a Buddha until he had taken across all suffering in an evil path?” beings who suffer for offenses, is named Earth Store Bodhisattva.” Quang Muïc thöa raèng: “Ngaøy coøn soáng, thaân maãu toâi chæ öa aên thòt loaøi caù traïnh, phaàn Laïi voâ soá kieáp veà thuôû tröôùc, coù ñöùc Phaät ra nhieàu laø hay aên caù con vaø traïnh con, hoaëc ñôøi, hieäu laø Lieân Hoa Muïc Nhö Lai. Ñöùc Phaät chieân, hoaëc naáu, tha hoà maø aên cho thoûa maõn. ñoù thoï boán möôi kieáp. Trong thôøi maït phaùp, Neáu tính ñeám soá caù traïnh cuûa ngöôøi ñaõ aên coù moät vò La Haùn phöôùc ñöùc cöùu ñoä chuùng thôøi ñeán hôn ngaøn muoân. Xin toân giaû thöông sanh. Nhôn vì ñi tuaàn giaùo hoùa moïi ngöôøi, La xoùt chæ daïy phaûi laøm caùch naøo ñeå cöùu thaân Haùn gaëp moät ngöôøi nöõ teân laø Quang Muïc, maãu toâi?”—Bright Eyes replied: “As to my naøng naày saém söûa ñoà aên cuùng döôøng La Haùn. mother’s habits, she enjoyed nothing better La Haùn thoï cuùng roài hoûi: “Naøng muoán nhöõng than eating fish, turtles and the like. She gì?”—Moreover, limitless asamkhyeyas particularly relished their fried or boiled-roe, kalpas ago a Buddha named Pure-Lotus-Eyes and because she was fond of eating, she took Thus Come One appeared in the world. His many thousands of ten thousands of lives. Oh! lifespan was forty kalpas. During his Dharma- Venerable One! Be compassionate and take Ending Age, an Arhat who planted blessings pity. How can she be saved?"

nay ñöôïc thoï sanh laøm keû haï tieän, laïi theâm soá La Haùn xoùt thöông beøn daïy phöông chöôùc, maïng ngaén nguûi, naêm möôøi ba tuoåi ñaây seõ bò ngaøi khuyeân Quang Muïc raèng: “Ngöôi phaûi ñoïa vaøo ñòa nguïc nöõa. Ngöôøi coù phöông theá gì

ñem loøng chí thaønh maø nieäm ñöùc Thanh Tònh laøm cho toâi ñöôïc thoaùt khoûi noåi khoå sôû?”— Lieân Hoa Muïc Nhö Lai, vaø veõ ñaép hình töôïng Shortly thereafter, a maidservant in the house ñöùc Phaät, thôøi keû coøn cuøng ngöôøi maát ñeàu bore a son. Before three days had passed, he ñöôïc phöôùc lôïi!”—The Arhat pitied Bright spoke. Lowering his head and weeping Eyes and so, establishing an expedient device mournfully, he said to Bright Eyes: “The , he exhorted her, saying: “With sincere karmic situation of death is such that one must resolve, be mindful of Pure-Lotus-Eyes Thus undergo retributions for one’s own deeds. I Come One, and also make carved and painted am your mother and have been in darkness for images of him. Both those living and those a long time. Since leaving you, I have who have perished will be rewarded.” repeatedly fallen into the great hells. As a result of receiving the power of your Quang Muïc nghe xong, lieàn xuaát tieàn cuûa, hoïa blessings, I have been able to be reborn but töôïng Phaät maø thôø cuùng. Naøng ñem loøng cung only as a person of low class. My lifespan, kính, khoùc than chieâm ngöôõng ñaûnh leã töôïng moreover, will be short, and at the age of Phaät. Moät ñeâm vaøo luùc nöûa veà saùng, naøng thirteen, I will fall into an evil path again. Do chieâm bao thaáy thaân cuûa ñöùc Phaät saéc vaøng you not have some plan to effect my choùi nhö nuùi Tu Di, ñöùc Phaät phoùng aùnh saùng liberation?” maø baûo Quang Muïc raèng: “Chaúng bao laâu ñaây thaân maãu ngöôi seõ thaùc sanh vaøo trong nhaø Nghe ñöùa treû noùi, Quang Muïc bieát chaéc laø meï cuûa ngöôi, khi vöøa bieát ñoùi laïnh thôøi lieàn bieát mình. Naøng ngheïn ngaøo khoùc loùc maø noùi vôùi noùi.”—On hearing this, Bright Eyes ñöùa treû raèng: “Ñaõ laø meï cuûa toâi, thôøi phaûi töï renounced everything she loved; afterwards bieát toäi cuûa mình, ñaõ gaây taïo haïnh nghieäp chi she drew an image of that Buddha, and made maø bò ñoïa vaøo ñòa nguïc nhö theá?”—When offerings before it. Moreover, she wept Bright Eyes heard those words, she knew sorrowfully as she respectfully gazed at and without a doubt that they were her mother’s bowed to the Buddha. During the second half words and chocked with sobs, she said to the of the night, suddenly, as if in a dream, she servant’s child: “Since you are my mother, saw that Buddha’s body, dazling gold in color you should know your own past offenses. and as large as Mount Sumeru, emitting great What deeds did you do that caused you to fall light. He said to Bright Eyes: “Before long into the evil paths?” your mother will be born in your household, and as she can feel hunger and cold she wil Ñöùa treû ñaùp: “Do hai nghieäp, moät laø gieát haïi speak.” sanh vaät vaø hai laø cheâ bai maéng nhieác, maø thoï baùo khoå. Neáu khoâng nhôø phöôùc ñöùc cuûa ngöôøi Sau ñoù, ñöùa tôù gaùi trong nhaø sanh moät ñöùa con cöùu naïn cho toâi, thôøi cöù theo toäi nghieäp ñoù trai, chöa ñaày ba ngaøy bieát noùi. Treû ñoù buoàn vaãn coøn chöa ñöôïc thoaùt khoå.”—The khoùc maø noùi vôùi Quang Muïc raèng: “Nghieäp maidservant’s child answered: “I have duyeân trong voøng sanh töû phaûi töï laõnh laáy quaû undergone this retribution as a result of killing baùo. Toâi laø meï cuûa ngöôøi, laâu nay ôû choán toái and slandering. If I had not received the taêm. Töø khi vónh bieät ngöôøi, toâi phaûi ñoïa vaøo blessings which you earned to rescue me from ñaïi ñòa nguïc. Nhôø phöôùc löïc cuûa ngöôøi, neân

difficulty, my karma would be such that I low classes, up to and including leaving the would not yet have been released.” body of a woman, and never again have to endure them, then, before the image of the Quang Muïc hoûi raèng: “Nhöõng vieäc toäi baùo Thus Come OnePure-Lotus-Eyes, I vow that trong ñòa nguïc ra sao?”—Bright Eyes asked: from this day forth, throughout hundreds of “What happens during retribution in the thousands of ten thousands of millions of hells?” kalpas, wherever there are worlds, I shall respond to all living beings who are suffering Ñöùa treû ñaùp raèng: “Nhöõng vieäc toäi khoå noùi ra in the hells and the Three Evil Paths for their caøng baát nhaãn, daàu ñeán traêm ngaøn naêm cuõng offenses. I vow to rescue them and take them khoâng thuaät heát ñöôïc.”—The maidservant’s out the realms of the hells, hungry ghosts, son answered: “Merely to speak of the animals and the like. Only after such beings sufferings for offenses is unbearable, and who are undergoing retribution for their even a hundred thousand years would not offenses have, without exception, become suffice to describe them all.” Buddhas, will I myself accomplish Right Quang Muïc nghe xong, than khoùc rôi leä maø Enlightenment.” baïch cuøng giöõa hö khoâng raèng: “Nguyeän cho Quang Muïc phaùt nguyeän xong, lieàn nghe thaân maãu toâi khoûi haún ñòa nguïc khi maõn möôøi tieáng cuûa ñöùc Phaät Thanh Tònh Lieân Hoa ba tuoåi khoâng coøn coù troïng toäi cuøng khoâng coøn Muïc Nhö Lai daïy raèng: “Naày Quang Muïc! ñoïa vaøo aùc ñaïo nöõa. Xin chö Phaät trong möôøi Nhaø ngöôi raát coù loøng töø maãn, vì meï maø phaùt phöông thöông xoùt chöùng minh cho toâi, vì meï ra lôøi theä nguyeän roäng lôùn nhö theá, thaät laø hay maø toâi phaùt nguyeän roäng lôùn nhö vaày nhö thaân laém! Ta quan saùt thaáy meï ngöôi luùc maõn möôøi maãu toâi khoûi haún choán tam ñoà vaø haïng haï tieän ba tuoåi, khi boû baùo thaân naày seõ thaùc sanh laøm cuøng thaân gaùi, cuøng kieáp khoâng coøn thoï nhöõng ngöôøi Phaïm chí soáng laâu ñeán traêm tuoåi. Sau quaû baùo xaáu ñoù nöõa, toâi ñoái tröôùc töôïng cuûa ñoù vaõng sanh veà coõi nöôùc Voâ Öu soáng laâu ñeán ñöùc Thanh Tònh Lieân Hoa Muïc Nhö Lai maø soá khoâng tính keå. Sau roát thaønh Phaät ñoä nhieàu phaùt lôøi nguyeän raèng: ‘töø ngaøy nay nhaãn ñeán haïng ngöôøi, trôøi, soá ñoâng nhö caùt soâng veà sau traêm ngaøn muoân öùc kieáp, trong nhöõng Haèng.”—After making this vow, she heard theá giôùi naøo maø caùc haøng chuùng sanh bò toäi very clearly the Thus Come One Pure-Lotus- khoå nôi ñòa nguïc cuøng tam aùc ñaïo, toâi nguyeän Eyes say to her, “Bright Eyes, it is your great cöùu vôùt hoï, laøm cho taát caû ñeàu thoaùt khoûi kindness and pity that so well enable you to choán aùc ñaïo ñòa nguïc, suùc sanh, vaø ngaï quyû, make such great vows for your mother’s sake. vaân vaân. Nhöõng keû maéc phaûi toäi baùo nhö theá I see that your mother will cast off this thaønh Phaät caû roài, vaäy sau toâi môùi thaønh baäc retribution after thirteen years, and will be Chaùnh Giaùc.”—When Bright Eyes had heard reborn as a Brahman with a lifespan of one that, she wept bitterly and spoke into empty hundred years. After that retribution, she will space: may my mother be eternally released be born with a lifespan of incalculable from the hells, and after these thirteen years numbers of kalpas in the land of No Concern, may she have no more heavy offenses, but after which she will accomplish Buddhahood pass out of the

evil paths. Oh Buddha of the and cross over vast numbers of humans and ten directions, have compassion and pity me. gods, as many as there are sand grains in the Hear the vast, great vow which I am making Ganges." for the sake of my mother. If my mother can leave the Three Paths forever, leave being of

Ñöùc Phaät baûo ngaøi Ñònh Töï Taïi Vöông Boà Taùt harsh speech, and who slander the Great raèng: "Vò La Haùn phöôùc laønh ñoä Quang Muïc Vehicle, all living beings with karma like that thuôû ñoù, chính laø Voâ Taän YÙ Boà Taùt. Thaân maãu will certainly fall into the evil paths. But if Quang Muïc laø ngaøi Giaûi Thoaùt Boà Taùt. Coøn they encounter a good knowing advisor who, Quang Muïc laø ngaøi Ñòa Taïng Boà Taùt ñaây vaäy. in the flick of a finger, leads them to take Trong nhieàu kieáp laâu xa veà tröôùc ngaøi coù loøng refuge with Earth Store Bodhisattva, all those töø maãn, phaùt ra haèng haø sa soá lôøi theä nguyeän living beings will obtain release from the ñoä khaép chuùng sanh nhö theá."—Sakyamuni retribution of the Three Evil Paths. If there are Buddha told Samadhi Self-Mastery King, "At those whose acts show deference to him; who that time, the Arhat who planted blessings for are respectful with determined minds; who and took across Bright Eyes, is now gaze in worship, praise, and make offerings of Inexhaustible Intention Bodhisattva. The flowers, incense, clothing, various gems, or mother of Bright Eyes is now Liberation food and drink to him, they will continually be Bodhisattva, and Bright Eyes herself is now born in the heavens. There they will enjoy Earth Store Bodhisattva. Throughout many supremely wonderful bliss for hundreds of long aeons, because of his kindness and pity, thousands of ten thousands of millions of he has made as many vows as there are sand kalpas. If their heavenly merit is ended and grains in the Ganges to rescue vast numbers of they re born below in the world of human, living beings." they will still, throughout hundreds of thousands of kalpas, constantly be emperors Trong ñôøi sau nhö coù chuùng sanh khoâng laøm and will be capable of remembering the laønh, maø laøm aùc, nhaãn ñeán keû chaúng tin luaät causes and effects of their former lives from nhôn quaû, keû taø daâm, voïng ngöõ, löôõng thieät, beginning to end. aùc khaåu, keû huûy baùng Ñaïi Thöøa. Nhöõng chuùng sanh coù toäi nghieäp nhö theá chaéc phaûi bò ñoïa Naày Ñònh Töï Taïi Vöông! Ngaøi Ñòa Taïng Boà vaøo aùc ñaïo. Neáu gaëp ñöôïc haøng thieän tri thöùc Taùt coù söùc oai thaàn raát lôùn khoâng theå nghó khuyeân baûo quy-y vôùi ngaøi Ñòa Taïng Boà taùt, baøn, nhieàu söï lôïi ích cho chuùng sanh nhö theá. chöøng trong khoaûng khaûy moùng tay, nhöõng Caùc oâng, nhöõng baäc Boà Taùt, phaûi ghi nhôù kinh chuùng sanh ñoù lieàn ñöôïc giaûi thoaùt khoûi baùo naày haàu tuyeân löu roäng ra—O, Samadhi Self- khoå nôi ba aùc ñaïo. Neáu ngöôøi naøo coù theå quy- Mastery King, so it is that Earth Store kính vaø chieâm ngöôõng ñaûnh leã ngôïi khen, Bodhisattva has such inconceivably great and cuøng daâng cuùng nhöõng y phuïc, ñoà vaät, aên awesome spiritual power to benefit vast uoáng, caùc thöù traân baûo, vaân vaân. Thôøi ngöôøi numbers of living beings. All you Bodhisattvas ñoù, trong traêm ngaøn muoân öùc kieáp sau, thöôøng should remember this Sutra and proclaim and ôû coõi trôøi höôûng thoï söï vui thaéng dieäu. Hoaëc widely spread it." luùc phöôùc trôøi heát, sanh xuoáng choán nhôn gian, vaãn

coøn thöôøng laøm vò Ñeá Vöông trong Ngaøi Ñònh Töï Taïi Vöông baïch Phaät raèng: traêm ngaøn kieáp, laïi nhôù coäi nguoàn nhôn quaû “Baïch Ñöùc Theá Toân! Xin Phaät chôù lo! Ngaøn trong caùc ñôøi tröôùc cuûa mình—If there are muoân öùc ñaïi Boà Taùt chuùng con ñeàu coù theå men and women in the future who do not nöông oai thaàn cuûa Phaät maø tuyeân löu roäng practice what is good but do what is evil, who kinh naày nôi coõi Dieâm Phuø Ñeà ñeå cho lôïi ích do not believe in cause and effect, but who chuùng sanh—Samadhi Self-Mastery King said indulge in sexual misconduct and false to the Buddha: “World Honored One, please speech, who practice double-tongued and do not be concerned. We thousands of ten

thousands of millions of Bodhisattvas and of his kindness and pity in rescuing, Mahasattvas, receiving the Buddha’s saving, taking across, and liberating all beings awesome spirit, will certainly proclaim this who are suffering for their offenses.” Sutra widely throughout Jambudvipa for the benefit of living beings.” Boán vò Thieân Vöông baïch Phaät: “Vaâng! Baïch Ngaøi Ñònh Töï Taïi Vöông Boà Taùt baïch vôùi ñöùc Ñöùc Theá Toân! Chuùng con xin muoán ñöôïc Phaät xong, beøn cung kính chaép tay leã Phaät maø nghe.”—The Four Heavenly Kings replied: lui ra—Having spoken thus to the Buddha, the “Indeed! World Honored One! We would like Bodhisattva Samadhi Self-Mastery King put to hear about his work.” his palms together respectfully, bowed, and withdrew. Ñöùc Phaät baûo boán vò Thieân Vöông: “Töø kieáp Baáy giôø, Töù Thieân Vöông ñoàng töø choã ngoài laâu xa nhaãn ñeán ngaøy nay, Ngaøi Ñòa Taïng Boà ñöùng daäy cung kính chaáp tay maø baïch cuøng Taùt ñoä thoaùt chuùng sanh vaãn coøn chöa maõn ñöùc Phaät raèng: “Baïch Ñöùc Theá Toân! Ngaøi Ñòa nguyeän, ngaøi thöông xoùt chuùng sanh maéc toäi Taïng Boà Taùt töø kieáp laâu xa nhaãn laïi ñaõ phaùt khoå ñôøi naày, laïi quan saùt voâ löôïng kieáp veà nguyeän roäng lôùn nhö theá, taïi sao ngaøy nay maø sau, toäi khoå cöù daây döa maõi khoâng döùt. Vì leõ vaãn chöa ñoä heát, ngaøi laïi coøn phaûi phaùt lôøi ñoù neân ngaøi laïi phaùt ra lôøi troïng nguyeän. Ñòa nguyeän roäng lôùn nöõa? Cuùi mong Ñöùc Theá Toân Taïng Boà Taùt ôû trong coõi Dieâm Phuø Ñeà nôi theá daïy cho chuùng con roõ.”—At that time the Four giôùi Ta Baø, duøng traêm ngaøn muoân öùc phöông Heavenly Kings arose from their seats, put tieän ñeå giaùo hoùa chuùng sanh.”—The Buddha their palms together respectfully, and said to told the Four Heavenly Kings: “From kalpas the Buddha: “World Honored One! Since long ago until the present, Earth Store Earth Store Bodhisattva has made great vows Bodhisattva has taken across and liberated for so many kalpas, why then has he now yet living beings; yet out of kindness and pity for completed his taking across of beings? Why those beings still suffering for their offenses in does he continue to make such far-reaching this world, he has not yet completed his vows. vast vows? Please, World Honored One, Moreover, he sees that their causes for explain this for us.” limitless kalpas in the future are like uncut vines, and because of this he renews his Phaät baûo boá vò Thieân Vöông raèng: “Hay thay! mighty vows. Thus, in the continent of Hay thay! Nay vì muoán ñöôïc söï lôïi ích cho Jambuvipa, in the Saha World, this chuùng sanh, Ta vì caùc oâng cuøng Thieân Nhôn ôû Bodhisattva teaches and transforms beings by hieän taïi vaø vò lai, maø noùi

nhöõng söï phöông means of hundreds of thousands of ten tieän cuûa ngaøi Ñòa Taïng Boà Taùt ôû trong ñöôøng thousands of millions of expedient devices.” sanh töû nôi Dieâm Phuø Ñeà ôû Ta Baø theá giôùi naày, vì loøng töø maãn xoùt thöông maø cöùu vôùt, ñoä Naày boán vò Thieân Vöông!—Four Heavenly thoaùt taát caû chuùng sanh maéc phaûi toäi khoå.”— Kings! The Buddha told the Four Heavenly Kings: • Ngaøi Ñòa Taïng Boà Taùt neáu gaëp keû saùt haïi “Excellent! Excellent! Now to bring vast loaøi sinh vaät, thôøi daïy roõ quaû baùo vì öông benefit to you, as well as to the humans and luïy ñôøi tröôùc maø phaûi bò cheát yeåu—If gods of the present and future, I shall speak of Earth Store Bodhisattva meets those who earth Store Bodhisattva’s works in the paths of take life, he speaks of a retribution of a birth and death in Jambudvipa in the Saha short lifespan. World. I shall speak of his expedient devices

• Neáu gaëp keû troäm caép, thôøi ngaøi daïy roõ • Neáu gaëp keû ñoát nuùi röøng caây coû, thôøi ngaøi quaû baùo ngheøo khoán khoå sôû—If he meets daïy roõ quaû baùo cuoàng meâ ñeán cheát—If he robbers and petty thieves, he speaks of a meets those who set fire to mountains or retribution of poverty and acute suffering. forests, he speaks of the retribution of • Neáu gaëp keû taø daâm thôøi ngaøi daïy roõ quaû seeking to commit suicide in the baùo laøm chim se seõ, boà caâu, uyeân öông—confusion of insanity. If he meets those who commit sexual • Neáu gaëp cha meï gheû aên ôû ñoäc aùc, thôøi misconduct, he speaks of the retribution ngaøi daïy roõ quaû baùo thaùc sanh trôû laïi hieän of being born as pigeons and as mandrin ñôøi bò roi voït—If he meets malicious ducks and drakes. parents or step-parents, he speaks of the • Neáu gaëp keû noùi lôøi thoâ aùc, thôøi ngaøi daïy retribution of being flogged in future roõ quaû baùo quyeán thuoäc kình choáng lives. nhau—If he meets those of harsh speech, • Neáu gaëp keû duøng löôùi baét chim non, thôøi he speaks of the retribution of a ngaøi daïy roõ quaû baùo coát nhuïc chia lìa—If quarreling family. he meets those who net and trap young • Neáu gaëp keû hay khinh cheâ, thôøi ngaøi daïy animals, he speaks of the retribution of roõ quaû baùo khoâng löôõi vaø mieäng lôû—If he being separated from their own children. meets slanderers, he speaks of the • Neáu gaëp keû huûy baùng Tam Baûo, thôøi ngaøi retribution of a tongueless and cankerous daïy roõ quaû baùo ñui, ñieác, caâm, ngoïng—If mouth. he meets those who slander the Triple • Neáu gaëp keû quaù noùng giaän, thôøi ngaøi daïy Jewel, he speaks of the retribution of roõ quaû baùo thaân hình xaáu xí taøn taät—If he being blind, deaf or mute. meets those with anger and hatred, he • Neáu gaëp keû khinh cheâ giaùo phaùp, thôøi speaks of being ugly and crippled. ngaøi daïy roõ quaû baùo ôû maõi trong aùc ñaïo— • Neáu gaëp keû boûn xeûn thôøi ngaøi daïy roõ quaû If he meets those who slight the Dharma baùo caàu muoán khoâng ñöôïc toaïi nguyeän— and regard the teachings with arrogance, If he meets those who are stingy, he he speaks of the retribution of dwelling in speaks of frustrated desires. the evil paths forever. • Neáu gaëp keû ham aên, thôøi ngaøi daïy roõ quaû • Neáu gaëp keû laïm phaù cuûa thöôøng truï, thôøi baùo ñoùi, khaùt vaø ñau coå hoïng—If he ngaøi daïy roõ quaû baùo öùc kieáp luaân hoài nôi meets gluttons, he speaks of the ñòa nguïc—If he meets those who destroy retribution of hunger, thirst and sicknesses or misuse possessions of

the permanently (illnesses) of the throat. dwelling, he speaks of the retribution of • Neáu gaëp keû buoâng lung saên baén, thôøi ngaøi revolving in the hells for millions of daïy roõ quaû baùo kinh haõi ñieân cuoàng maát kalpas. maïng—If he meets those who enjoy • Neáu gaëp keû laøm oâ nhuïc ngöôøi tònh haïnh hunting, he speaks of a frightening vaø vu baùng Taêng giaø, thôøi ngaøi daïy roõ quaû insanity and disastrous fate. baùo ôû maõi trong loaøi suùc sanh—If he • Neáu gaëp keû traùi nghòch cha meï, thôøi ngaøi meets those wo defile the pure conduct of daïy roõ quaû baùo trôøi ñaát tru luïc—If he others and falsely accuse the Sangha, he meets those who rebel against their speaks of the retribution of an eternity in parens, he speaks of the retribution of the animal realm. being killed in natural disasters. • Neáu gaëp keû duøng nöôùc soâi hay löûa, cheùm chaët, gieát haïi sanh vaät, thôøi ngaøi daïy roõ

quaû baùo phaûi luaân hoài thöôøng maïng laãn from the habitual evil deeds of body, mouth nhau—If he meets those who scald, burn, and mind committed by the living beings of behead, chop up or othewise harm living Jambudvipa. Since the living beings of beings, he speaks of the retribution of Jambudvipa have such differing karmic repayment in kind. responses, Earth Store Bodhisattva uses • Neáu gaëp keû phaù giôùi phaïm trai, thôøi ngaøi hundreds of thousands of expedient means to daïy roõ quaû baùo caàm thuù ñoùi khaùt—If he teach and transform them. The living beings meets those who violate precepts and the who commit offenses must first undergo regulations of pure eating, he speaks of retributions such as these and, then, fall into the retribution of being born as birds and the hells, where they pass through kalpas with beasts suffering from hunger and thirst. no moment of escape. You should therefore • Neáu gaëp keû ngaõ maïn coáng cao, thôøi ngaøi protect people and protect their countries. Do daïy roõ quaû baùo heøn haï bò ngöôøi sai not allow living beings to be confused by khieán—If he meets those who are these manifold deeds. arrogant and haughty, he speaks of the retribution of being servile and of low Boán vò Thieân Vöông nghe xong, rôi leä than classes. thôû chaép tay leã Phaät maø lui ra—On hearing • Neáu gaëp keû ñaâm thoïc gaây goå, thôøi ngaøi this, the Four Heavenly Kings wept daïy roõ quaû baùo khoâng löôõi hay traêm sorrowfully, placed their palms together, and löôõi—If he meets those whose double- withdrew. tongued behavior causes dissension and discord, he speaks of retribution of CHÖÔNG THÖÙ NAÊM—tonguelessness (being mute) and speech impediments. CHAPTER FIVE • Neáu gaëp keû taø kieán meâ tín, thôøi ngaøi daïy DANH HIEÄU CUÛA ÑÒA NGUÏC—THE roõ quaû baùo thoï sanh vaøo choán heûo laùnh— NAMES OF THE HELLS If he meets those of deviant view, he speaks of the retribution of rebirth in the Luùc ñoù ngaøi Phoå Hieàn Boà Taùt thöa cuøng ngaøi frontier regions. Ñòa Taïng: “Thöa nhôn giaû! Xin ngaøi vì trôøi roàng, baùt boä, vaø taát caû chuùng sanh ôû hieän taïi Nhöõng chuùng sanh trong coõi Dieâm Phuø Ñeà, töø cuøng vò lai, maø noùi danh hieäu cuûa nhöõng ñòa nôi thaân khaåu yù taïo taùc, keát quaû traêm ngaøn nguïc laø choã thoï baùo cuûa haïng chuùng sanh bò muoân söï baùo öùng nhö theá, nay chæ noùi sô löôïc toäi khoå ôû trong coõi Ta Baø cuøng Dieâm Phuø Ñeà ñoù thoâi. Nhöõng nghieäp caûm sai khaùc cuûa naày, vaø noùi nhöõng söï veà quaû baùo khoâng laøm. chuùng sanh trong

choán Dieâm Phuø Ñeà nhö theá, Laøm cho chuùng sanh trong thôøi maït phaùp sau Ñòa Taïng Boà Taùt duøng traêm ngaøn phöông tieän naày bieát roõ nhöõng quaû baùo ñoù—At that time ñeå giaùo hoùa. Nhöõng chuùng sanh aáy tröôùc phaûi Universal Worthy Bodhisattva Mahasattva, chòu laáy caùc quaû baùo nhö theá, sau laïi ñoïa vaøo said to Earth Store Bodhisattva: “Human One! ñòa nguïc traûi qua nhieàu kieáp khoâng luùc naøo For the sake of the gods, dragons, and the thoaùt khoûi. Vì theá neân caùc oâng laø baäc baûo veä fourfold assembly, as well as for all living ngöôøi cuøng baûo trôï coõi nöôùc, chôù ñeå nhöõng beings of the present and future, please speak nghieäp chöôùng ñoù laøm meâ hoaëc chuùng sanh— about the names of the hells which are places That is a general description of the hundreds where living beings of Jambudvipa in the of thousands of differing retributions resulting Saha World who are suffering for their

offenses, undergo retribution for their evil Horns, a hell called Flying Knives, a hell deeds, and of the retributions undergone for called Fiery Arrow, and a hell called evil, so that future generations of living beings Squeezing Mountains; a hell called Piercing in the Dharma-Ending Age will know what Spears, a hell called Iron Carts, a hell called those retributions are.” Iron Beds, and a hell called Iron Oxen; a hell called Iron Clothing, a hell called Thousand Ngaøi Ñòa Taïng Boà Taùt ñaùp: “Thöa Nhôn Giaû! Blades, a hell called Iron Asses, and a hel Nay toâi nöông oai löïc cuûa chö Phaät vaø cuûa caled Molten Brass; a hell called Embacing ngaøi maø noùi danh hieäu cuûa caùc ñòa nguïc, cuøng Pillars, a hell called Flowing Fire, a hell nhöõng söï veà toäi baùo vaø aùc baùo—Earth Store called Plowing Tongues, and a hell called Bodhisattva replied: “Human One! Now Head Chopping; a hell called Burning Feet, a receiving the Buddha’ awesome spirit as well hel called Eye Pecking, a hell called Pellets, as your strength, great Bodhisattva, I shall and a hell called Quarreling; a hell called Iron speak in general terms of the names of the Ax, and a hell called Much Hatred. hells and describe the retributions for offenses and evil deeds. Ngaøi Ñòa Taïng Boà Taùt noùi raèng: “Thöa Nhôn Giaû! Trong daõy nuùi Thieát Vi coù nhöõng ñòa Thöa Nhôn Giaû! Phöông ñoâng cuûa Dieâm Phuø nguïc nhö theá soá nhieàu voâ haïn. Laïi coù ñòa nguïc Ñeà coù daõy nuùi teân laø Thieát Vi. Daõy nuùi ñoù toái Kieáu Oaùn, ñòa nguïc Baït Thieät, ñòa nguïc Phaån thaúm, khoâng coù aùnh saùng cuûa maët trôøi, maët Nieáu, ñòa nguïc Ñoàng Toûa, ñòa nguïc Hoûa traêng, trong ñoù coù ñòa nguïc lôùn teân laø Cöïc Voâ Töôïng, ñòa nguïc Hoûa Caåu, ñòa nguïc Hoûa Maõ, Giaùn, laïi coù ñòa nguïc teân laø Ñaïi A Tyø, laïi coù ñòa nguïc Hoûa Ngöu, ñòa nguïc Hoûa Sô, ñòa ñòa nguïc teân laø Töù Giaùc, laïi coù ñòa nguïc teân laø nguïc Hoûa Thaïch, ñòa nguïc Hoûa Saøng, ñòa Phi Ñao, laïi coù ñòa nguïc teân laø Hoûa Tieån, laïi nguïc Hoûa Löông, ñòa nguïc Hoûa Öng, ñòa nguïc coù ñòa nguïc teân laø Giaùp Sôn, laïi coù ñòa nguïc Cöù Nha, ñòa nguïc Baùc Bì, ñòa nguïc AÅm Huyeát, teân laø Thoâng Thöông, laïi coù ñòa nguïc teân laø ñòa nguïc Thieâu Thuû, ñòa nguïc Thieâu Cöôùc, ñòa Thieát Xa, laïi coù ñòa nguïc teân laø Thieát Saøng, nguïc Ñaûo Thích, ñòa nguïc Hoûa OÁc, ñòa nguïc laïi coù ñòa nguïc teân laø Thieát Ngöu, laïi coù ñòa Thieát OÁc, ñòa nguïc Hoûa Lang—Earth Store nguïc teân laø Thieát Y, laïi coù ñòa nguïc teân laø Bodhisattva said:

“Human One! There is an Thieân Nhaãn, laïi coù ñòa nguïc teân laø Thieát Lö, unlimited number of hells such as those within laïi coù ñòa nguïc teân laø Döông Ñoàng, laïi coù ñòa the Iron Ring. In addition, there is the hell of nguïc teân laø Baûo Truï, laïi coù ñòa nguïc teân laø Crying Out, the hell of Pulling Tongues, and Löu Hoûa, laïi coù ñòa nguïc teân laø Canh Thieät, the hell of Brazen Locks; the hell of Fire laïi coù ñòa nguïc teân laø Toûa Thuû, laïi coù ñòa nguïc Elephants, the hell of Fire Dogs, the hell of teân laø Thieâu Cöôùc, laïi coù ñòa nguïc teân laø Ñaïm Fire Horses, and the hell of Fire Oxen; the Nhaõn, laïi coù ñòa nguïc teân laø Thieát Hoaøn, laïi hell of Fire Mountains, the hell of Fire Stones, coù ñòa nguïc teân laø Tranh Luaän, laïi coù ñòa nguïc the hell of Fire Beds, and the hell of Fire teân laø Thieát Thuø, laïi coù ñòa nguïc teân laø Ña Beams; the hell of Fire Eagle, the hell of Saân—Human One! East of Jambudvipa there Sawing Teeth, the hell of Flaying Skin, and is a mountain range called the Iron Ring, the hell of Blood Drinking; the hell of Burning which is totally black and has neither sun nor Hands, the hell of Burning Feet, the hell of moonlight. There is a great hell there called Impaling Thorns, and the hell of Fire Rooms; Ultimately Uninterrupted, and another called the hell of Iron Rooms, and the hell of Fire Great Avichi. There is also a hell called Four Wolves.

for offenses in the hells. Please, Human One, Nhöõng ñòa nguïc nhö theá trong ñoù moãi nguïc listen for a moment to what I am going to say. lôùn laïi coù nhöõng nguïc nhoû, hoaëc moät, hoaëc hai, hoaëc ba, hoaëc boán, nhaãn ñeán traêm ngaøn, Ngaøi Phoå Hieàn Boà Taùt ñaùp: “Daàu töø laâu toâi ñaõ trong soá ñoù, danh hieäu chaúng ñoàng nhau— roõ toäi baùo nôi ba ñöôøng aùc ñaïo roài, nhöng toâi Such are the hells, and within each of them muoán nhôn giaû noùi ra ñeå laøm cho taát caû chuùng there are either one, or two, or three, or four sanh coù taâm haïnh aùc trong ñôøi maït phaùp sau or as many as hundreds of thousands of naày, nghe ñöôïc lôøi daïy cuûa nhôn giaû, maø bieát smaller hells, each with its own name. quy höôùng veà giaùo phaùp cuûa Phaät—Universal Worthy Bodhisattva replied: “I have long Ngaøi Ñòa Taïng Boà Taùt noùi vôùi ngaøi Phoå Hieàn known of the retributions of the Three Evil raèng: “Thöa Nhôn Giaû! Ñoù ñeàu do chuùng sanh Paths. I hope that Human One will discuss trong coõi Dieâm Phuø Ñeà laøm nhöõng ñieàu aùc maø them, so that living beings who do what is evil tuøy nghieäp chieâu caûm ra nhöõng ñòa nguïc nhö in the future time of the Dharma-Ending Age, theá. Nghieäp löïc raát lôùn, coù theå saùnh vôùi nuùi Tu hearing the Human One’s words, will be Di, coù theå saâu döôøng nhö bieån caû, coù theå ngaên brought to take refuge with the Buddha. ñaïo Thaùnh. Vì theá chuùng sanh chôù khinh ñieàu quaáy nhoû maø cho laø khoâng toäi, sau khi cheát Ngaøi Ñòa Taïng Boà Taùt noùi: “Thöa Nhôn Giaû! ñeàu coù quaû baùo daàu maûy muùn ñeàu phaûi chòu Nhöõng söï toäi baùo trong choán ñòa nguïc nhö laáy—Earth Store Bodhisattva told Universal vaày: Hoaëc coù ñòa nguïc keùo löôõi toäi nhaân ra Worthy Bodhisattva: “Human One! Such are maø cho traâu caøy treân ñoù, hoaëc coù ñòa nguïc moi the karmic responses of the living beings of tim toäi nhaân cho quyû Daï Xoa aên, hoaëc coù ñòa Jambudvipa who commit evil deeds. The nguïc vaïc daàu soâi suøng suïc naáu thaân toäi nhaân, power of karma is extremely great

and can hoaëc coù ñòa nguïc ñoát coät ñoàng chaùy ñoû roài baét rival Mount Sumeru; it can deepen the great toäi nhaân oâm laáy. Hoaëc coù ñòa nguïc töøng böïc ocean and obstruct the sagely Way. For this löûa lôùn taáp vaøo mình toäi nhaân, hoaëc coù ñòa reason, living beings should not look lightly nguïc toaøn laø baêng giaù, hoaëc coù ñòa nguïc ñaày upon slight small evil, considering them not to phaån tieåu, hoaëc coù ñòa nguïc lao gai choâng saét, be offenses; for after death, retribution is hoaëc coù ñòa nguïc ñaâm nhieàu giaùo löûa. Hoaëc undergone in the most exact detail. coù ñòa nguïc chæ ñaäp vai löng, hoaëc coù ñòa nguïc chæ ñoát chaân tay, hoaëc coù ñòa nguïc cho raén saét Chí thaân nhö cha vôùi con, moãi ngöôøi cuõng quaán caén, hoaëc coù ñòa nguïc xua ñuoåi choù saét, theo nghieäp cuûa mình maø ñi khaùc ñöôøng, daàu hoaëc coù ñòa nguïc ñoùng aùch löøa saét—Earth cho coù gaëp nhau cuõng chaúng baèng loøng chòu Store Bodhisattva said: “Human One! Such khoå thay nhau. Nay toâi nöông oai löïc cuûa Ñöùc are the retribution in the hells for offenses. Phaät maø noùi sô löôïc nhöõng söï toäi baùo nôi ñòa There can be a hell in which offender’s nguïc. Troâng mong Nhôn Giaû laéng nghe lôøi tongue is stretched out and plowed through by ñoù—Fathers and sons have the closest cattle; or a hell in which the offender’s heart relationship, but their roads diverge and each is pulled out and eaten by yakshas; or a hell in goes his own way. Even if they should meet, which offenser’s body is fried in cauldrons of neither would consent to undergo suffering in boiling iol; or a hell in which offender’ is the other’s place. Now, drawing on the made to embrace a red-hot bronze pillar; or a awesome spiritual power of the Buddha, I hell in which the offender is followed shall speak in general about the retributions everywhere by fire; or a hell in which cold

and ice are ever present; or a hell in which CHÖÔNG THÖÙ SAÙU— there is limitless excrement and urine; or a hell filled with nothing but flying maces; or a CHAPTER SIX hell in which there are many collections of NHÖ LAI TAÙN THAÙN—THE THUS fiery spears; or a hell in which one is COME ONE’S PRAISE constantly beaten on the chest and back; or a hell in which one’s hands and feet are burned; Luùc ñoù khaép thaân cuûa Ñöùc Theá Toân phoùng ra or a hell in which the offender is wrapped and aùnh saùng lôùn soi khaép ñeán traêm ngaøn muoân öùc bound by iron serpents; or a hell in which one haèng haø sa coõi nöôùc caùc chö Phaät; trong aùnh is pursued by running iron dogs; or a hell in saùng ñoù vang ra tieáng lôùn baûo khaép caùc coõi which the offender is stretched between iron nöôùc cuûa chö Phaät raèng: “Taát caû caùc haøng ñaïi mules. Boà Taùt vaø trôøi, roàng, quyû, thaàn, vaân vaân laéng nghe hoâm nay ta khen ngôïi rao baøy nhöõng söï Nhôn Giaû! Nhöõng quaû baùo nhö theá trong moãi cuûa ngaøi Ñòa Taïng Boà Taùt ôû trong möôøi moãi nguïc coù traêm ngaøn khí cuï ñeå haønh hình, phöông theá giôùi, hieän ra söùc töø bi oai thaàn ñeàu baèng ñoàng, baèng saét, baèng ñaù, baèng löûa. khoâng theå nghó baøn, ñeå cöùu giuùp taát caû toäi khoå Boán loaïi khí cuï naày do caùc haïnh nghieäp quaáy chuùng sanh. Sau khi ta dieät ñoä, thôøi haøng Boà aùc cuûa chuùng sanh maø caûm vôøi ra. Neáu toâi Taùt Ñaïi só, caùc oâng cuøng vôùi trôøi, roàng, quyû, thuaät roõ caû nhöõng söï veà toäi baùo ôû ñòa nguïc, thaàn, vaân vaân, neân duøng nhieàu phöông tieän ñeå

thôøi trong moãi nguïc laïi coù traêm ngaøn thöù khoå gìn giöõ kinh naày, laøm cho taát caû moïi loaøi sôû, huoáng chi laø nhieàu nguïc! Nay toâi nöông chuùng sanh ñeàu thoaùt khoûi taát caû söï khoå, maø söùc oai thaàn cuûa Ñöùc Phaät vaø vì nhôn giaû hoûi chöùng caûnh vui cuûa Nieát Baøn—At that time maø noùi sô löôïc nhö theá. Neáu noùi roõ caû thôøi the World Honored One emitted a great bright cuøng kieáp noùi cuõng khoâng heát—Human One! light from his entire body, totally illuminating In such retributions, in each hell there are a as many Buddha-Worlds as there are grains of hundred thousand kinds of utensils for the sand in hundreds of thousands of ten working out of karma, and all are made of thousands of millions of Ganges Rivers. With copper, iron, stone, or fire. Those four a great sound he spoke to all the Bodhisattvas materials operate in response to amassed Mahasattvas, of all these Buddha-Worlds, as karma. If I were to explain in detail the well as to the gods, dragons, ghosts and spirits, retributions in the hells for offenses, in each humans, non-humans and the others, saying: and every hell there are hundreds of “Listen today, as I am going to praise and thousands of additional kinds of acute extol Earth Store Bodhisattva Mahasattva, suffering. How much more numerous are the who manifests great power of inconceivable sufferings in many hells! Now, having drawn awesome spirit, kindness and compassion, upon the awesome spirit of the Buddha, and in throughout the worlds of the ten directions, to response to the Human One’s question, I have rescue and protect living beings from suffering given this general explanation; for if I spoke for all their offenses. After my extinction, all in detail, I would not finish for kalpas. of you Bodhisattvas, great knights, and all of you gods, dragons, ghosts, spirits, and others should extensively practice, using expedient devices for the sake of protecting this sutra and causing all living beings to testify to the bliss of Nirvana.”

Ngaøi Phoå Quaûng Boà Taùt baïch Phaät: “Vaâng! Sau khi Phaät noùi xong lôøi aáy, trong phaùp hoäi Baïch ñöùc Theá Toân! Chuùng con hoan hyû xin coù moät vò Boà Taùt teân laø Phoå Quaûng cung kính nghe.”—Universally Expansive Bodhisattva chaép tay maø baïch cuøng Ñöùc Phaät: “Baïch Ñöùc replied: “So be it, World Honored One. We Theá Toân! Nay con nghe ñöùc Theá Toân khen shall be glad to listen.” ngôïi ngaøi Ñòa Taïng Boà Taùt coù ñöùc oai thaàn roäng lôùn khoâng theå nghó baøn nhö theá. Troâng Ñöùc Phaät baûo ngaøi Phoå Quaûng Boà Taùt: “Trong mong ñöùc Theá Toân laïi vì nhöõng chuùng sanh ñôøi sau, nhö coù ngöôøi thieän nam töû thieän nöõ trong thôøi maït phaùp naày, maø tuyeân noùi caùc söï nhaân naøo nghe ñöôïc danh hieäu cuûa Ñòa Taïng nhôn quaû cuûa ngaøi Ñòa Taïng Boà Taùt laøm lôïi Boà Taùt, hoaëc laø chaép tay, hoaëc laø ngôïi khen, ích cho haøng trôøi ngöôøi. Laøm cho haøng trôøi, hoaëc laø ñaûnh leã, hoaëc laø luyeán moä, ngöôøi ñoù roàng, baùt boä vaø chuùng sanh trong ñôøi sau kính seõ qua khoûi toäi khoå trong ba möôi kieáp—The vaâng lôøi cuûa Ñöùc Phaät.”—After the Buddha Buddha told the Bodhisattva Universally had spoken, a Bodhisattva named Universally Expansive: “If, in the future, good men or Expansive arose from the midst of the good women hear Earth Store Bodhisattva assembly, placed his palms together Mahasattva’s naem, if they place their palms respectfully, and said to the Buddha: “World together in respect, praise, bow to,

or fix their Honored One! We now observe the World gaze on him, they will overcome the offenses Honored One praising the Earth Store of thirty kalpas. Bodhisattva, for having such inconceivably great and awesome spiritual virtue. World Honored One, for the sake of future living Naøy Phoå Quaûng! Nhö coù keû thieän nam töû hay beings in the Dharma-Ending Age, please thieän nöõ nhaân naøo hoaëc laø hoïa veõ hình töôïng proclaim for us the deeds of cause and effect cuûa Ngaøi Ñòa Taïng Boà Taùt roài chöøng moät laàn by which Earth Store Bodhisattva has chieâm ngöôõng , moät laàn ñaûnh leã, ngöôøi ñoù seõ benefitted people and gods; causing all the ñöôïc sanh leân coõi trôøi Ñao Lôïi moät traêm laàn, gods, dragons, and the remainder of the khoâng coøn phaûi bò sa ñoïa vaøo aùc ñaïo nöõa. Ví eightfold division, as well as living beings of daàu ngaøy kia phöôùc trôøi ñaõ heát maø sanh xuoáng the future, to receive the Buddha's teaching nhôn gian, cuõng vaãn laøm vò quoác vöông, respectfully." khoâng heà maát söï lôïi lôùn—Universally Expansive, if good men or good women either Baáy giôø Ñöùc Theá Toân baûo Phoå Quaûng Boà Taùt paint; or draw; or use clay, stone, cuøng trong töù chuùng raèng: "Laéng nghe! Laéng lacquerware, gold, silver, brass or iron to nghe! Ta seõ vì caùc oâng noùi löôïc veà nhöõng söï make this Bodhisattva's image, gaze at it and phöôùc ñöùc cuûa ngaøi Ñòa Taïng Boà Taùt laøm lôïi bow but once, they will be reborn one hundred ích cho ngöôøi cuøng trôøi."—At that time the times in the Heaven of the Thirty-Three and World Honored One said to the Bodhisattva will eternally avoid falling into the evil paths. Universally Expansive, to the fourfold If their heavenly blessings become exhausted assembly, and others, "Listen attentively! and they are born below in the human realm, Listen attentively! I will briefly describe for they will be kings of countries and not lose you how Earth Store Bodhisattva's deeds of their great benefits. blessings and virtues have benefitted people and gods." Nhö coù ngöôøi nöõ naøo nhaøm chaùn thaân gaùi, heát loøng cuùng döôøng töôïng veõ cuûa Ñòa Taïng Boà

Taùt, vaø nhöõng töôïng caát baèng ñaát, ñaù, keo, chaùn thaân gaùi, thôøi traêm ngaøn muoân öùc ñôøi sôn, ñoàng, saét, vaân vaân. Ngaøy ngaøy thöôøng thöôøng laøm con gaùi nhaø vua cho ñeán laøm ñem hoa, höông, ñoà aên, ñoà uoáng, y phuïc, gaám vöông phi, doøng doõi nhaø quan lôùn cuøng con luïa, traøng phan, tieàn baïc, vaät baùu, vaân vaân gaùi caùc vò ñaïi tröôûng giaû, töôùng maïo ñoan cuùng döôøng nhö theá maõi khoâng thoâi. Ngöôøi trang xinh ñeïp. Do vì coù loøng chí thaønh chieâm thieän nöõ ñoù sau khi maõn moät thaân gaùi hieän taïi, ngöôõng ñaûnh leã hình töôïng cuûa ngaøi Ñòa Taïng thôøi ñeán traêm ngaøn muoân öùc kieáp coøn khoâng Boà Taùt maø ñöôïc phöôùc nhö theá—Moreover, sanh vaøo coõi nöôùc coù ngöôøi nöõ, huoáng nöõa laø Universally Expansive, if a woman who thoï thaân gaùi! Tröø khi vì loøng töø phaùt mguyeän dislikes being ugly and prone to illness, simply caàn phaûi thoï thaân gaùi ñeå ñoä chuùng sanh. gazes at and bows to an image of Earth Store Nöông nôi phöôùc cuùng döôøng Ñòa Taïng Boà Bodhisattva with sincere resolve for even the Taùt vaø söùc coâng ñöùc ñoù, trong traêm ngaøn space of a single meal, throughout thousands muoân kieáp chaúng coøn thoï thaân ngöôøi nöõ laïi of ten thousands of aeons, she will always nöõa—If there are women who detest the body

receive a body with perfect features. If that of a woman, and who wholeheartedly make ugly woman does not dislike the body of a offerings to Earth Store Bodhisattva's image, woman, during hundreds of thousands of ten whether the image be a painting or made of thousands of millions of lives, she will always clay, stone, laquerware, brass, iron, or some be the daughter or wife or a member of a other material, and if they do so day after day royal family, of a prime minister, of a great without fail, continually using flowers, family or the daughter of an elder and be born incense, food, drink, clothing, colored silks, with well-formed features. Because of her banners, money, jewels, and other items as sincere resolve, she will obtain such blessings offerings, when the female bodies received from gazing at and bowing to Earth Store and retribution in that particular life by those Bodhisattva. good women come to an end, for hundreds of thousands of ten thousands of aeons, they will Laïi nöõa, naày Phoå Quaûng! Nhö coù ngöôøi thieän never again be born in worlds where there are nam töû thieän nöõ nhaân naøo coù theå ñoái tröôùc women, much less be reborn as one, unless it töôïng cuûa Ñòa Taïng Boà Taùt maø troåi caùc thöù kyõ be through the strength of their compassionate nhaïc, ngaâm ca khen ngôïi, duøng höông hoa vows to take on a woman body voluntarily in cuùng döôøng, cho ñeán khuyeán hoùa ñöôïc moät order to liberate living beings. By receiving hay nhieàu ngöôøi. Nhöõng haïng ngöôøi ñoù ôû the powers resulting from these offering to trong ñôøi hieän taïi cuøng thuoû vò lai, thöôøng Earth Store and the power of meritorious ñöôïc traêm ngaøn vò quyû thaàn ngaøy ñeâm theo hoä virtue, they will not undergo retribution in the veä coøn khoâng cho nhöõng vieäc hung döõ ñeán tai bodies of women throughout hundreds of ngöôøi ñoù, huoáng laø cho ngöôøi ñoù phaûi chòu caùc thousands of ten thousands of aeons. tai vaï baát ngôø!—Moreover, Universally Expansive, if a good man or good woman is Laïi nöõa, Phoå Quaûng Boà Taùt! Neáu coù ngöôøi nöõ able to play music, sing or chant praises and naøo chaùn thaân xaáu xí vaø nhieàu bònh hoaïn, ñeán make offerings of incense and flowers before tröôùc töôïng cuûa Ngaøi Ñòa Taïng Boà Taùt chí that Bodhisattva's image, and is able to exhort taâm ñaûnh leã chöøng trong khoaûng moät böõa aên, another person or many others to do the ngöôøi nöõ ñoù trong ngaøn vaïn kieáp thoï sanh same, both now and in the future, such a ñöôïc thaân hình töôùng maïo xinh ñeïp khoâng coù person will be surrounded day and night by bònh taät. Ngöôøi nöõ xaáu xí ñoù neáu khoâng nhaøm hundreds of thousands of ghosts and spirits

who will even present bad news from reaching such beings will undergo the utmost in severe his cars, mush less allow him on her punishment as retribution for their ridicule and personally to have any accidents. they will remain there even after the thousand Buddhas of the Worthy Aeons have passed Laïi nöõa, naày Phoå Quaûng Boà Taùt! Trong ñôøi into extinction. Only after the aeons will they sau nhö coù ngöôøi aùc vaø aùc thaàn, aùc quyû naøo be reborn among the hungry ghosts, where thaáy keû thieän nam töû thieän nöõ nhaân quy-y they will pass a thousand more aeons before cung kính, cuùng döôøng ngôïi khen chieâm being reborn as animals. Only after another ngöôõng, ñaûnh leã hình töôïng cuûa Ngaøi Ñòa thousand aeons will they

obtain a human Taïng Boà Taùt, maø voïng sanh khinh cheâ laø body. Yet even though they receive a human khoâng coù coâng ñöùc cuøng khoâng coù söï lôïi ích, body, their faculties will be deficient, they hoaëc nhaên raêng ra cöôøi, hoaëc cheâ sau löng hay will be poor and of low classes, and their cheâ tröôùc maët, hoaëc khuyeân baûo ngöôøi khaùc minds will be considerably bound by their evil cuøng cheâ, hoaëc khuyeân baûo moät ngöôøi hay karma. Before long, they will fall into the evil nhieàu ngöôøi cuøng cheâ, cho ñeán sanh loøng cheâ paths again. Therefore, Universally bai trong chöøng moät nieäm. Thôøi nhöõng keû nhö Expansive, since those who ridicule and theá ñeán sau khi moät ngaøn ñöùc Phaät trong Hieàn malign offerings made by others undergo Kieáp nhaäp dieät caû, bò toäi baùo khinh cheâ neân these retributions, how much worse will it be coøn ôû trong ñòa nguïc A Tyø chòu khoå raát naëng. if they particularly give rise to evil views, and Qua khoûi Hieàn Kieáp naày môùi ñöôïc thoï thaân malign and destroy them. ngaï quyû, roài maõi ñeán moät ngaøn kieáp sau môùi thoï thaân suùc sanh; laïi traûi qua ñeán moät ngaøn Laïi nöõa, naày Phoå Quaûng Boà Taùt! Trong ñôøi kieáp nöõa môùi ñöôïc sanh laøm ngöôøi. Daàu ñöôïc sau, nhö coù ngöôøi nam ngöôøi nöõ naøo ñau naèm laøm ngöôøi nhöng ôû vaøo haïng baàn cuøng heøn haï lieät maõi treân giöôøng goái, caàu soáng hay muoán taät nguyeàn, hay bò nhöõng nghieäp aùc raøng buoäc cheát cuõng ñeàu khoâng ñöôïc. Hoaëc ñeâm naèm vaøo thaân, khoâng bao laâu phaûi sa ñoïa vaøo aùc chieâm bao thaáy quyû döõ ñeán cho ñeán keû thaân ñaïo nöõa. Naày Phoå Quaûng! Khinh cheâ ngöôøi thích trong nhaø, hoaëc thaáy ñi treân ñöôøng nguy khaùc cuùng döôøng maø coøn maéc phaûi toäi baùo hieåm, hoaëc bò boùng ñeø, hoaëc vôùi quyû thaàn xaáu khoå nhö theá, huoáng nöõa laø töï sanh aùc kieán cuøng ñi. Traûi qua nhieàu thaùng nhieàu naêm, ñeán maø khinh cheâ phaù dieät!—Moreover, noåi thaønh beänh lao, beänh baïi, vaân vaân. Trong Universally Expansive, in the future evil men, giaác nguû keâu reùo theâ thaûm saàu khoå. Ñaây ñeàu evil spirits, or evil ghosts, may see good men bò nôi nghieäp ñaïo luaän ñoái chöa quyeát ñònh laø or good women taking refuge with, khinh hay troïng, neân hoaëc laø khoù cheát, hoaëc laø respectfully making offerings to, praising, khoù laønh. Maét phaøm tuïc cuûa keû nam ngöôøi nöõ beholding and bowing to Earth Store khoâng theå bieän roõ vieäc ñoù, chæ phaûi neân ñoái Bodhisattva’s image. Those evil beings may tröôùc töôïng cuûa chö Phaät, Boà Taùt, to tieáng maø wrongly ridicule and malign the acts or tuïng ñoïc kinh naày moät bieán. Hoaëc laáy nhöõng worship as profitless (non-beneficial or moùn vaät rieâng cuûa ngöôøi beänh thöôøng öa tieác, without benefit) and devoid of meritorious nhö y phuïc, ñoà quyù baùu, nhaø cöûa ruoäng vöôøn, qualities. They may laugh so their teeth show, vaân vaân ñoái tröôùc ngöôøi beänh caát tieáng lôùn or condemn them behind their backs, or exhort maø xöôùng leân raèng: “Chuùng toâi teân ñoù, hoï ñoù, others to do likewise, whether one person or nay vì ngöôøi beänh naày ñoái tröôùc kinh töôïng many; or they may even produce just one ñem nhöõng cuûa vaät naày hoaëc cuùng döôøng kinh single thought of slanders. In the Avichi Hell, töôïng, hoaëc taïo hình töôïng cuûa Phaät, Boà Taùt,

hoaëc xaây döïng chuøa thaùp, hoaëc saém ñeøn daàu construct temples and monasteries, or to light thaép cuùng, hoaëc cuùng vaøo cuûa thöôøng truï. oil lamps, or as a donation to the permanently Xöôùng leân nhö vaäy ba laàn ñeå cho ngöôøi beänh dwelling." In such a manner one should tell ñöôïc nghe bieát. Giaû söû nhö thaàn thöùc cuûa the sich person three times of the offerings ngöôøi beänh ñaõ phaân taùn ñeán hôi thôû ñaõ döùt, being made, informing him so that he both thôøi hoaëc moät ngaøy, hai ngaøy, ba ngaøy, boán hears and understand them. If all his ngaøy, cho ñeán baûy ngaøy, cöù lôùn tieáng xöôùng consciousnesses have been scattered and his baïch nhö treân vaø lôùn tieáng tuïng kinh naày. Sau breath has stopped, then for one, two, three, khi ngöôøi beänh ñoù maïng chung thôøi daàu cho töø four, and on through seven days, one should tröôùc coù toäi vaï naëng nhaãn ñeán naêm toäi voâ simply read this sutra in a loud voice. When giaùn, cuõng ñöôïc thoaùt khoûi haún, thoï sanh vaøo that person's life has ended, he will achieve ñaâu cuõng thöôøng nhôù bieát vieäc ñôøi tröôùc. eternal liberation from all the heavy and Huoáng nöõa laø ngöôøi thieän nam töû thieän nöõ disastrous ofenses committed in his former nhaân naøo töï mình bieân cheùp kinh naày, hoaëc lives, even offenses that receive Five-Ways baûo ngöôøi bieân cheùp, hoaëc töï mình ñaép veõ Uninterrupted retribution. He will be born in a hình töôïng cuûa Boà Taùt, cho ñeán baûo ngöôøi place where he will always know his past khaùc veõ ñaép, ngöôøi ñoù khi thoï quaû baùo chaéc lives. How much greater will the karmic ñöôïc nhieàu phöôùc lôïi lôùn—Moreover, reward be if a good man or good woman Universally Expansive, in the future, men or writes this sutra out himself, or tells others to women may long be bedridden and in spite of do so. If he carves or paints images himself, or their wishes be unable either to get well or to tells others to do so! They will definitely be die. At night, they may dream of evil ghosts, greatly benefited. of family and relatives or of wandering on dangerous paths. In numerous nightmares, Naày Phoå Quaûng Boà Taùt! Vì theá neân, neáu oâng they may roam with ghosts and spirits. As thaáy coù ngöôøi naøo ñoïc tuïng kinh naày, cho ñeán these dreams continue over a period of days, chæ trong moät nieäm ngôïi khen kinh naày, hoaëc months, and years, such persons may weaken coù loøng cung kính ñoái vôùi kinh, thôøi oâng caàn and waste away, cry out in pain in their sleep phaûi duøng traêm ngaøn phöông tieän khuyeán hoùa and become depressed and melancholic. All ngöôøi ñoù, phaùt loøng sieâng naêng chôù ñöøng thoái of this is due to the degree of severity of their thaát, thôøi coù theå ñöôïc traêm ngaøn muoân öùc evil karmic paths being unresolved, so they coâng ñöùc khoâng theå nghó baøn ôû hieän taïi vaø vò both have difficulty dying and cannot be cruel. lai—Therefore, Universally Expansive; if you The ordinary eyes of men and women cannot see people reading and reciting this sutra or recognize such things. Then, one should even having a single thought of praise for it, simply recite this Sutra once in a loud voice or if you meet someone who reveres it, you before images of the Buddhas and should employ hundreds of thousands of Bodhisattvas or one should offer possessions expedients to exhort such people to be which the sick one cherishes, such as clothing, diligent and not retreat. In both the present jewels, gardens, or houses, chanting in a loud and the future, they will be able

to obtain voice before the sick person. “I, so and so, thousands of ten thousands of millions of before this Sutra and image, give all these inconceivable meritorious virtues. items on behalf of this sick person, as offerings to the sutra and images; or to make Laïi nöõa naày Phoå Quaûng Boà Taùt! Nhö nhöõng images of Buddhas and Bodhisattvas, or to chuùng sanh ñôøi sau, hoaëc trong giaác nguû, hoaëc

trong chieâm bao thaáy caùc haïng quyû thaàn nhaãn ñeán caùc hình laï, roài hoaëc buoàn baû, hoaëc khoùc Laïi nöõa naày Phoå Quaûng Boà Taùt! Nhö ñôøi sau loùc, hoaëc raàu ræ, hoaëc than thôû, hoaëc haõi huøng, naày coù nhöõng haïng ngöôøi haï tieän, hoaëc tôù trai, hoaëc sôï seät, vaân vaân. Ñoù ñeàu laø vì hoaëc cha hoaëc tôù gaùi, nhaãn ñeán nhöõng keû khoâng ñöôïc meï, con em, hoaëc choàng vôï, quyeán thuoäc quyeàn töï do, roõ bieát laø do toäi nghieäp ñôøi tröôùc trong moät ñôøi, möôøi ñôøi, hay traêm ñôøi, ngaøn gaây ra neân caàn phaûi saùm hoái ñoù, thôøi neân chí ñôøi veà thuôû quaù khöù bò ñoïa laïc vaøo aùc ñaïo taâm chieâm ngöôõng, ñaûnh leã hình töôïng cuûa chöa ra ñöôïc khoûi, khoâng bieát troâng mong vaøo ngaøi Ñòa Taïng Boà Taùt. Roài trong baûy ngaøy phöôùc löïc nôi naøo ñeå cöùu vôùt noãi khoå naõo, nieäm danh hieäu cuûa Ñòa Taïng Boà Taùt ñuû moät neân môùi veà maùch baûo vôùi ngöôøi coù tình coát muoân bieán. Nhöõng ngöôøi treân ñoù sau khi maõn nhuïc trong ñôøi tröôùc caàu mong laøm phöông baùo thaân haï tieän ôû hieän ñôøi trong ngaøn muoân tieän gì ñeå haàu ñöôïc thoaùt koûi aùc ñaïo. Naày Phoå ñôøi veà sau thöôøng sanh vaøo baäc toân quyù, troïn Quaûng! OÂng neân duøng söùc oai thaàn, khieán khoâng bao giôø coøn phaûi sa ñoïa vaøo ba ñöôøng haøng quyeán thuoäc ñoù ñoái tröôùc hình töôïng cuûa aùc khoå nöõa—Moreover, Universally chö Phaät, chö Boà Taùt chí taâm töï ñoïc kinh naày, Expansive, in the future, lowly people, hoaëc thænh ngöôøi khaùc ñoïc ñuû soá ba bieán bondsmen, serving maids, and others who are hoaëc ñeán baûy bieán. Nhö vaäy laø keû quyeán not free, may be aware of their past deeds and thuoäc ñöông maéc trong aùc ñaïo kia, khi tieáng wish to repent of them and to reform. If while tuïng kinh ñuû soá maáy bieán ñoù xong seõ ñöôïc gazing at and worshiping Earth Store giaûi thoaùt, cho ñeán trong khi mô nguû khoâng Bodhisattva’s image with sincere resolve for coøn thaáy hieän veà nöõa—Moreover, Universally seven days, they are able to recite his name a Expansive, when dreaming or droway, living full ten thousand times, then when their beings in the future may see ghosts, spirits, current retribution ends, those people will and other forms that are either sad, weeping, always be born into wealth and honor, for or worried, fearful or terrified. Those are all thousands of ten thousands of lives; how much fathers, mothers, sons, daughters, brothers, the less pass through any of the sufferings of sisters, husbands, wives and relatives from the Three Evil Paths. one, ten, a hundred, or a thousand lives past who have not yet been able to leave the evil Laïi nöõa naày Phoå Quaûng Boà Taùt! Veà trong paths. They have no place from which to hope thuôû veà sau naày, nôi coõi Dieâm Phuø Ñeà, trong for the power of blessings to rescue them, and haøng Saùt Ñeá Lôïi, Baø La Moân, tröôûng giaû, cö so they tell their flesh-and-blood descendants só, taát caû caùc haïng ngöôøi, vaø nhöõng daân toäc to establish expedient devices for them so that doøng hoï khaùc, nhö coù ngöôøi naøo

môùi sanh ñeû they might leave the evil paths. Universally hoaëc con trai hoaëc con gaùi, noäi trong baûy Expansive, using your spiritual power, you ngaøy, sôùm vì ñöùa treû môùi sanh ra ñoù maø tuïng should cause all these descendants to recite kinh ñieån khoâng theå nghó baøn naày, laïi vì ñöùa this sutra with sincere resolve before the treû maø nieäm danh hieäu cuûa Ngaøi Ñòa Taïng images of Buddhas or Bodhisattvas, or to Boà Taùt ñuû moät muoân bieán. Ñöôïc vaäy thôøi ñöùa request others to recite it, either three or treû hoaëc trai hay gaùi môùi sanh ra ñoù, neáu ñôøi seven times. When the Sutra has been tröôùc noù coù gaây toäi vaï chi cuõng ñöôïc thoaùt sounded the proper number of times, relatives khoûi caû, noù seõ an oån vui veû deã nuoâi, laïi theâm in the evil paths will obtain liberation and ñöôïc soáng laâu. Coøn nhö noù laø ñöùa nöông nôi never again be seen by those who are phöôùc löïc maø thoï sanh, thôøi ñôøi noù caøng dreaming or drowsy. ñöôïc an vui hôn, cuøng soáng laâu hôn—

Moreover, Universally Expansive, if in the twenty-ninth, and thirtieth days of the lunar future in Jamubvipa there are Kshatriyas, month, the offenses of living beings are Brahmans, Elders, Upasakas, and others of tabulated and their gravity assessed. Since various names and clans who have newborn every single movement or stirring of thought sons or daughters, they should recite this on the part of the living beings of Jambudvipa inconceivable Sutra and recite the is karma and an offense, how much more Bodhisattva’s name a full ten thousand times likely are they to incur offenses when they during the seven days before the child’s birth. give free reign to their emotions and commit If that newly born child, whether male or killing, stealing, sexual misconduct and false female, was to have undergone a disastrous speech. The variety of these offenses is retribution for past lives, it will be liberated hundred and thousand-fold. If they are able to from that retribution and be peaceful, happy, recite this Sutra once on these ten days, easily raised and long-lived. If it was to have before the images of Buddhas, Bodhisattvas, received a life of blessings, its peace and or Woorthy Sages, there will be no disasters happiness will be increased as will its for one hundred yojanas to the north, south, lifespan. east and west. Those in their families, both old and young, now and in the future, will be apart Laïi nöõa naày Phoå Quaûng Boà Taùt! Trong moãi from the evil paths throughout hundreds of thaùng, nhöõng ngaøy moàng moät, moàng taùm, thousands of years. If they can recite it once möôøi boán, raèm, möôøi taùm, haêm ba, haêm boán, on each of these ten vegetarian days, there haêm taùm, haêm chín, vaø ba möôi, möôøi ngaøy will be no accidents or illnesses in the family, treân ñaây laø ngaøy caùc nghieäp toäi keát nhoùm laïi and there will be food and clothing in ñeå ñònh laø naëng hay nheï. Taát caû nhöõng cöû chæ abundance. ñoäng nieäm cuûa chuùng sanh trong coõi Nam Dieâm Phuø Ñeà khoâng coù ñieàu gì chaúng phaûi laø Naày Phoå Quaûng! Vì theá neân bieát raèng Ngaøi toäi loãi, huoáng nöõa laø nhöõng keû buoâng lung Ñòa Taïng Boà Taùt coù baát khaû thuyeát traêm ngaøn gieát haïi, troâm caép, taø daâm, voïng ngöõ traêm muoân öùc nhöõng söï oai thaàn löïc lôùn nhieàu söï ñieàu toäi loãi. Veà ñôøi sau, neáu coù chuùng sanh lôïi ích cho chuùng sanh nhö theá. Chuùng sanh naøo trong möôøi ngaøy

trai keå treân ñaây, maø coù trong coõi Dieâm Phuø Ñeà naày coù duyeân lôùn vôùi theå ñoái tröôùc hình töôïng cuûa chö Phaät, Boà Taùt, Ngaøi Ñòa Taïng Ñaïi Só. Nhöõng chuùng sanh ñoù Hieàn, Thaùnh ñeå ñoïc tuïng kinh naày moät bieán, hoaëc ñöôïc nghe danh hieäu cuûa Ñòa Taïng Boà thôøi chung quanh choã ngöôøi ñoù ôû boán höôùng Taùt, hoaëc thaáy ñöôïc hình töôïng cuûa Ñòa Taïng ñoâng, taây, nam, baéc trong khoaûng moät traêm do Boà Taùt, cho ñeán nghe chöøng ba chöõ hay naêm tuaàn khoâng coù xaõy ra nhöõng vieäc tai naïn. Coøn chöõ trong kinh naày, hoaëc moät baøi keä hay moät chính nhaø cuûa ngöôøi ñoù ôû, taát caû moïi ngöôøi caâu, thôøi nhöõng ngöôøi ñoù höôûng söï an vui laï hoaëc giaø, hoaëc treû veà hieän taïi vaø vò lai ñeán thöôøng trong ñôøi hieän taïi, traêm ngaøn muoân ñôøi traêm ngaøn naêm xa khoûi haún aùc ñaïo. Trong vò lai thöôøng ñöôïc thaùc sanh vaøo nhaø toân quyù, möôøi ngaøy trai treân ñaây neáu coù theå moãi ngaøy thaân hình xinh ñeïp—Therefore, Universally tuïng moät bieán kinh naày, thôøi trong ñôøi hieän taïi Expansive, you should know that such hay laøm cho ngöôøi trong nhaø khoâng phaûi maéc beneficial deeds are performed by Earth Store beänh taät baát ngôø, ñoà aên maëc dö daät— Bodhisattva through use of his indescribable Moreover, Universally Expansive, on the first, hundreds of thousands of ten thousands of eighth, fourteenth, fifteenth, eighteenth, millions of kinds of great and awesome twenty-third, twenty-fourth, twenty-eighth, spiritual powers. The living beings of

Jambudvipa have strong affinities with this chuùng sanh, cho neân caùc oâng phaûi ñuùng theo Great Knight, and if they hear the taâm nguyeän maø löu haønh truyeàn baù kinh Bodhisattva's name, see his image or hear but naày."—The Budha said to Universally three or five words, a verse or sentence of this Expansive: "This Sutra has three titles, the Sutra, they will obtain particularly wonderful first is The Past Vows Of Earth Store peace and happiness in this present life. Bodhisatva; it is also called Earth Store's Past Through hundreds of thousands of ten Conduct; it is also called Sutra Of The Power thousands of future lives, they will always be Of Earth Store's Past Vows. Because this handsome or beautiful, and they will be born Bodhisattva has made such great and mighty into honorable and wealthy families. vows over long aeons to benefit livng beings, you should all propagate the Sutra in accord Khi nghe Ñöùc Phaät Nhö Lai tuyeân baøy ngôïi with his vows." khen ngaøi Ñòa Taïng Ñaïi Só xong, ngaøi Phoå Quaûng Boà Taùt lieàn quyø xuoáng chaép tay maø Nghe Ñöùc Phaät daïy xong, ngaøi Phoå Quaûng baïch Phaät raèng: "Baïch Ñöùc Theá Toân! Töø laâu Boà Taùt tin chòu, chaép tay cung kính leã Phaät roài con ñaõ bieát roõ vò Ñaïi Só naày coù thaàn löïc cuøng lui ra—After Universally Expansive had ñaïi nguyeän löïc khoâng theå nghó baøn nhö theá heard this, he placed his palms together roài, song nay vì muoán nhöõng chuùng sanh trong respectfully, make obeisance and withdrew. ñôøi sau naày roõ bieát caùc söï lôïi ích ñoù, neân con môùi baïch hoûi cuøng ñöùc Nhö Lai. Vaâng! Con xin cung kính tin nhaän lôøi Phaät daïy. Baïch Ñöùc CHÖÔNG THÖÙ BAÛY— Theá Toân! Kinh naày ñaët teân laø gì vaø ñònh cho con löu boá theá naøo?"—At that time, after CHAPTER SEVEN Universally Expansive Bodhisattva had heard LÔÏI ÍCH CHO KEÛ COØN NGÖÔØI MAÁT— the Buddha, the Thus Come One, extol and BENEFITTING

THE LIVING AND THE praise Earth Store Bodhisattva, he knelt with DEAD one knee on the ground, and placed his palms together, and again addressed the Buddha, Luùc ñoù Ngaøi Ñòa Taïng Ñaïi Boà Taùt baïch cuøng saying: “World Honorable One, have long ñöùc Phaät raèng: “Baïch ñöùc Theá Toân! Con xem known that this Great Knight has both such xeùt chuùng sanh taâm ñoäng nieäm khoâng chi laø inconceivable spiritual powers and such great chaúng phaûi toäi. Neáu gaëp nhöõng vieäc veà phaùp strength of vows. I have questioned the ‘Thus söï lôïi laønh phaàn nhieàu thoái thaát taâm toát ban Come One’ so that living beings in the future ñaàu. Coøn hoaëc khi gaëp duyeân sö baïo aùc chaúng will know of these benefits, and I shall laønh laïi laàn laàn theâm lôùn. Nhöõng haïng ngöôøi receive the answer most respectfully. World treân ñoù nhö keû mang ñaù naëng ñi trong buøn laày, Honored One, how should this Sutra be titled caøng naëng theâm vaø caøng khoán khoå theâm, chaân and how should we propagate it?” ñaïp luùn luùt saâu. Nhöõng ngöôøi ñoù hoaëc gaëp haøng thieän tri thöùc ñoäi duøm ñaù bôùt cho, hoaëc Ñöùc Phaät baûo ngaøi Phoå Quaûng Boà Taùt: “Kinh laø ñoäi duøm heát caû, vì haøng thieän tri thöùc ñoù coù naày coù ba danh hieäu, moät laø Ñòa Taïng Boån söùc raát khoûe maïnh, laïi dìu ñôõ ngöôøi aáy Nguyeän Kinh, hai laø Ñòa Taïng Boån Haïnh khuyeân gaéng laøm cho ngöôøi aáy maïnh chôn Kinh, ba laø Ñòa Taïng Boån Theå Löïc Kinh. Do leân. Neáu khi ra khoûi buøn laày ñeán choã ñaát baèng vì ngaøi Ñòa Taïng Boà Taùt töø thuôû kieáp laâu xa phaúng roài thôøi caàn phaûi xeùt nghó ñeán con ñeán nay phaùt nguyeän roäng lôùn laøm lôïi ích cho ñöôøng hieåm xaáu aáy, ñöøng coù ñi vaøo ñoù nöõa—

at that time Earth Store Bodhisattva Sutras, or making offerings before the images Mahasattva, said to the Buddha: “World of the Buddhas and the Sages; and by reciting Honored One, I see that every single the names of Buddhas, Bodhisattvas, and movement of stirring of thought on the part of Pratyeka-buddhas so that the recitation of living beings of Jambudvipa is an offense, and each name passes by the ear of the dying one that those living beings discard the wholesome or is heard in his fundamental consciousness. benefits they have obtained, many of them retreating from their initial resolve. If they Cöù theo nghieäp aùc cuûa ngöôøi ñoù ñaõ gaây taïo, encounter evil conditions, they increase with suy tính ñeán quaû baùo, thôøi ñaùng leõ ngöôøi ñoù every thought. Such people are like a man phaûi bò ñoïa vaøo aùc ñaïo, song nhôø thaân quyeán carrying a heavy rock through the mud. It vì ngöôøi ñoù maø tu nhôn duyeân Thaùnh ñaïo, cho gradually becomes more difficult as the stone neân caùc ñieàu toäi aùc cuûa ngöôøi ñoù thaûy ñeàu becomes heavier, and he sinks deeper with tieâu saïch. Nhö sau khi ngöôøi ñaõ cheát, laïi coù every step. He may meet a mentor who aids theå trong boán möôi chín ngaøy vì ngöôøi aáy maø him to lessen his burden, or, because that tu taïo nhieàu phöôùc laønh, thôøi coù theå laøm cho mentor has great power, he may bear the ngöôøi cheát ñoù khoûi haún choán aùc ñaïo, ñöôïc entire burden. Moreover, he will assist him sanh leân coõi trôøi hoaëc trong loaøi ngöôøi höôûng and urge him to plant his feet firmly on the laáy nhieàu söï raát vui söôùng, maø keû thaân quyeán ground. If he reaches level ground he should hieän taïi ñoù cuõng ñöôïc voâ löôïng ñieàu lôïi ích— remain aware of the evil road, and never

The result of evil karma created by living traverse it again. beings may be reckoned as certain to make them fall into the evil destinies, yet if when Baïch ñöùc Theá Toân! Nhöõng chuùng sanh quen they are near death, their relatives cultivate theo thoùi aùc, baét ñaàu töø maûy muùn roài laàn ñeán the planting of these sagely causes for them, nhieàu voâ löôïng. Ñeán khi nhöõng chuùng sanh their many offenses will all be destroyed. If quen theo thoùi chaúng laønh aáy saép söûa maïng within the period of forty-nine days after a chung, thôøi cha meï cuøng thaân quyeán vì ngöôøi person's death, the relatives do many good ñoù maø tu taïo phöôùc laønh ñeå giuùp tieàn ñoà cho deeds, that can cause the dead one to leave ngöôøi ñoù. Hoaëc treo phan loïng vaø thaép ñeøn the evil paths forever, to be born among daàu, hoaëc chuyeån ñoïc Toân Kinh, hoaëc cuùng humans or gods, and to enjoy supremely döôøng töôïng Phaät cuøng hình töôïng cuûa caùc vò wonderful bliss. The benefits that accrue to Thaùnh, cho ñeán nieäm danh hieäu cuûa Phaät vaø their current relatives are also unlimited. Boà Taùt cuøng Bích Chi Phaät, laøm cho moät danh hieäu thaáu vaøo loå tai cuûa ngöôøi saép maïng Vì leõ treân ñoù neân nay con ñoái tröôùc ñöùc Theá chung, hoaëc laø ôû nôi boån thöùc nghe bieát— Toân cuøng vôùi haøng Trôøi, Roàng, baùt boä chuùng, World Honored One! The habitual evil of ngöôøi vôùi phi nhaân, vaân vaân maø coù lôøi khuyeân living beings extends from the subtlety of a baûo nhöõng chuùng sanh trong coõi Dieâm Phuø hair to an immeasurable degree. Since all Ñeà, ngaøy laâm chung, keû thaân thuoäc phaûi caån beings have such habits, their parents or thaän chôù coù gieát haïi vaø chôù gaây taïo nghieäp relatives should create blessings for them chaúng laønh, cuõng ñöøng teá leã quyû thaàn, hay caàu when they are on the verge of dying in order cuùng ma quaùi. Vì sao theá? Vì gieát haïi cho ñeán to assist them on the road ahead. This may be teá leã ñoù, khoâng coù moät maûy muùn chi lôïi ích done by suspending banners and canopies, cho ngöôøi cheát caû, chæ coù keát theâm toäi duyeân lighting oil lamps, reciting the venerated cuûa ngöôøi ñoù, laøm cho caøng theâm saâu naëng

hôn thoâi. Giaû söû ngöôøi cheát ñoù hoaëc laø ñôøi relatives add to those deeds. It is as if a man tröôùc hay ñôøi hieän taïi vöøa roài, ñaõ chöùng ñöôïc had been traveling from a distant place with a phaàn Thaùnh quaû, seõ sanh vaøo coõi Trôøi, ngöôøi, load of more than a hundred pounds and had nhöng bò vì luùc laâm chung, haøng thaân thuoäc been cut off from his provisions for three days. gaây taïo nhöõng nghieäp nhôn khoâng laønh, cuõng If he were suddenly to encounter a neighbor laøm cho ngöôøi cheát ñoù maéc laáy öông luïy phaûi who gave him a few more things to carry, his ñoái bieän, chaäm sanh vaøo choán laønh. Huoáng gì load would become heavier and more laø ngöôøi kia cheát, luùc sanh tieàn chöa töøng laøm distressing. ñöôïc chuùt phöôùc laønh, ñeàu theo aùc nghieäp cuûa hoï gaây taïo maø töï phaûi sa ñoïa vaøo aùc ñaïo. Baïch ñöùc Theá Toân! Con xem xeùt nhöõng chuùng Haøng thaân thuoäc nôõ naøo laïi laøm cho toäi sanh trong coõi Dieâm Phuø Ñeà, ôû nôi trong giaùo nghieäp cuûa ngöôøi aáy naëng theâm! Cuõng ví nhö, phaùp cuûa Phaät, neáu coù theå laøm vieäc phöôùc coù ngöôøi töø xöù xa ñeán, tuyeät löông thöïc ñaõ ba laønh cho ñeán chöøng baèng sôïi loâng, gioït nöôùc, ngaøy, ñoà vaät cuûa ngöôøi ñoù mang vaùc naëng hôn

baèng moät haït caùt, moät maûy buïi nhoû, thôøi taát caû traêm caân, boãng gaëp keû laân caän laïi gôûi moät ít chuùng sanh ñoù ñeàu töï mình ñöôïc lôïi ích caû— ñoà vaät nöõa, vì vaäy maø ngöôøi xöù xa ñoù caøng World Honored One, as I contemplate the phaûi khoán khoå naëng neà theâm—Therefore, living beings of Jambudvipa, I see that they before the Buddha, the World Honored One, themselves will completely benefit from any as well as before the gods, dragons, and the good deed they are able to do within the rest of the eightfold dividion, both human and Buddha's teaching, even if it is as small as a non-human, I now exhort the living beings of strand of hair, a drop of water, a grain of sand the Jambudvipa to be careful not to harm, kill or a mote of dust. or create evil conditions, or to worship or Khi nghe ngaøi Ñòa Taïng noùi lôøi nhö theá xong, make sacrifices to ghosts, spirits, or seek trong phaùp hoäi coù moät vò tröôûng giaû teân laø Ñaïi anything from Wang Liang on the day of Bieän. OÂng tröôûng giaû naày töø laâu ñaõ chöùng quaû death. Why? The beings which you harm, kill, voâ sanh hieän thaân tröôûng giaû ñeå hoùa ñoä chuùng worship and make sacrifices to, do not even sanh trong möôøi phöông, oâng chaáp tay cung have a tiny hairs breadth of power with which kính maø thöa hoûi ngaøi Ñòa Taïng Boà Taùt raèng: to benefit those who have perished. Such "Thöa Ñaïi Só! Trong coõi Nam Dieâm Phuø Ñeà activities merely bind up the conditions of coù chuùng sanh naøo sau khi maïng chung, maø offense so that they grow ever deeper and haøng quyeán thuoäc hoaëc keû lôùn ngöôøi nhoû, vì more heavy. The dead one might be due to ngöôøi cheát ñoù maø tu caùc coâng ñöùc, cho ñeán receive a sagely portion and be born among thieát trai cuùng döôøng, laøm nhöõng phöôùc laønh, humans and gods in his next life or in the thôøi ngöôøi cheát ñoù coù ñöôïc ích lôïi lôùn cuøng future, but because of the evil causes planted ñöôïc giaûi thoaùt chaêng?"—After this had been by his relatives when he was close to death, said, an elder in the assembly whose name he is further burdened by having to argue and was Great Eloquent, who had long since plead his own case, so his rebirth in a good certified to non-production, and who appeared place is delayed. How much the more is this in the body of an elder to teach and transform the case for a person on the verge of death those in the ten directions, placed his palms who has not even planted a few good roots in together respectfully, and asked Earth Store this life. Everyone must personally undergo Bodhisattva: "Great Knight, when the young the evil destinies in accordance with his or her and old relatives of the dead in Southern own deeds. It is even more unbearable when Jambudvipa cultivate meritorious virtues for

the dead by preparing vegetarian meals and women of the present and future hear this and by planting other good causes, does the dead do their own cultivation while they are still in one benefit greatly and become liberated?" good health, each and every portion will accrue to them. Ngaøi Ñòa Taïng Boà Taùt ñaùp raèng: "Naøy oâng tröôûng giaû! Nay toâi vì taát caû chuùng sanh trong Con quyû döõ voâ thöôøng kia khoâng heïn maø ñeán, hieän taïi cuøng thuoû vò lai sau, nöông nôi oai thaàn hoàn vaãn môø mòt chöa roõ laø toäi hay phöôùc, thaàn cuûa ñöùc Phaät maø löôïc noùi veà vieäc ñoù. trong boán möôi chín ngaøy nhö ngaây nhö ñieác, Naày oâng tröôûng giaû!

Nhöõng chuùng sanh ôû hieän hoaëc ôû taïi caùc ty sôû ñeå bieän luaän veà nghieäp taïi hay vò lai, luùc saép maïng chung maø nghe quaû, khi thaåm ñònh xong thôøi cöù y theo nghieäp danh hieäu cuûa moät vò Boà Taùt hay danh hieäu quaû maø thoï laáy quaû baùo. Trong luùc maø chöa cuûa moät vò Bích Chi Phaät, thôøi khoâng luaän laø bieát chaéc ra laøm sao ñoù thôøi ñaõ ngaøn muoân coù toäi cuøng khoâng toäi ñeàu ñöôïc giaûi thoaùt saàu khoå, huoáng laø phaûi bò ñoïa vaøo caùc aùc caû—Earth Store replied: “Elder, based on the ñaïo—The arrival of the great ghost of awesome power of the Buddha, I will now impermanence is unexpected, so the spirit explain this matter, in a general way, for the roams in the darkness and obscurity, not sake of living beings of the present and future knowing what constitutes offenses and what . Elder, if living beings of the present and constitutes blessings. For forty-nine days it is future on the day when they are approaching as if one were stunned and deaf, or as if in the their end, hear the name of one Buddha, one courts arguing over one’s karmic retribution. Bodhisattva, or one Pratyeka-budha, they will Once judgment has been fixed, rebirth is all attain liberation whether they have undergone in accordance with one’s deeds. In offenses or not. the time before it has been determined, there is suffering of thousands of ten thousands of Nhö coù ngöôøi nam cuøng ngöôøi nöõ naøo luùc sanh worries. How much more is that the case for tieàn khoâng tu taïo phöôùc laønh maø laïi gaây laáy those who are to fall into the evil paths. nhöõng toäi aùc, sau khi ngöôøi naày maïng chung, haøng thaân quyeán keû lôùn ngöôøi nhoû vì ngöôøi Thaàn hoàn ngöôøi cheát ñoù khi chöa ñöôïc thoï cheát maø tu taïo phöôùc lôïi, laøm taát caû vieäc veà sanh, ôû trong boán möôi chín ngaøy luoân luoân Thaùnh ñaïo, thôøi trong baûy phaàn coâng ñöùc troâng ngoùng haøng coát nhuïc thaân quyeán tu taïo ngöôøi cheát ñaëng moät phaàn, coøn saùu phaàn coâng phöôùc laønh ñeå cöùu vôùt cho. Qua khoûi boán ñöùc thuoäc veà ngöôøi thaân quyeán hieän lo tu taïo möôi chín ngaøy thôøi cöù theo nghieäp maø thoï ñoù. Bôûi vì côù treân ñaây, neân nhöõng ngöôøi thieän laáy quaû baùo. Ngöôøi cheát ñoù, neáu laø keû coù toäi nam cuøng thieän nöõ ôû hieän taïi vaø vò lai, nghe thôøi traûi qua trong traêm ngaøn naêm khoâng coù lôøi noùi vöøa roài ñoù neân coá gaéng maø tu haønh ngaøy naøo ñöôïc thoaùt khoûi. Coøn neáu laø keû thôøi ñaëng höôûng troïn phaàn coâng ñöùc—If a phaïm naêm toäi voâ giaùn thôøi phaûi ñoïa vaøo ñaïi man or a woman who did not cultivate good ñòa nguïc chòu maõi nhöõng söï ñau khoå trong causes and who has committed many offenses ngaøn kieáp muoân kieáp—Throughout the forty- while alive, has young and old relatives who nine days one whose life has ended and who perform for their sake all kinds of holy deeds has not yet been reborn, in every thought which create blessings and benefits for them, hopes that all his flesh-and-blood relatives hey will increase one-seventh of the benefit, will earn blessings powerful enough to rescue and sixth-sevenths will accrue to those who him or her. At the end of that time, one help them. Therefore, if all good men and undergoes retribution according to one’s

karma. If one is an offender, one passes vegetarian offerings for their deceased through a hundred thousand years without a fathers, mothes, and relatives and make

day of being liberated. If one’s offenses earnest supplication on their behalf, it will deserved Five-Ways Uninterrupted benefit both the living and the dead. retribution, one falls into the great hells, where one undergoes constant suffering for Luùc ngaøi Ñòa Taïng noùi lôøi naày taïi cung trôøi offenses during thousands of ten thousands of Ñao Lôïi coù soá ngaøn muoân öùc na do tha quyû aeons. thaàn coõi Dieâm Phuø Ñeà, ñeàu phaùt taâm Boà Ñeà voâ löôïng. OÂng tröôûng giaû Ñaïi Bieän vui möøng Laïi nöõa, naày oâng tröôûng giaû! Sau khi nhöõng vaâng lôøi daïy, laøm leã maø lui ra—After this had chuùng sanh gaây phaïm toäi nghieäp nhö theá been said, the thousands of ten thousands of maïng chung, haøng coát nhuïc thaân quyeán coù millions of nayutas of ghosts and spirits of laøm chay ñeå giuùp theâm phöôùc laønh cho ngöôøi Jambudvipa who were in the palace of the cheát ñoù. Thôøi khi saém söûa chöa roài, cuøng trong trayastrimsha Heaven, all brought forth an luùc ñöông laøm chôù coù ñem nöôùc gaïo, laù rau, unlimited resolve for Bodhi. The elder, Great vaân vaân ñoå vaõi ra nôi ñaát, cho ñeán caùc thöù ñoà Eloquence, made obeisance and withdrew. aên chöa cuùng döôøng cho Phaät cuøng chö Taêng thôøi chaúng aên tröôùc. Neáu nhö aên traùi pheùp vaø khoâng ñöôïc tinh saïch kyõ löôõng, thôøi ngöôøi CHÖÔNG THÖÙ TAÙM— cheát ñoù troïn khoâng ñöôïc maûy phöôùc naøo caû. Neáu coù theå kyõ löôõng giöõ gìn tinh saïch ñem CHAPTER EIGHT daâng cuùng cho Phaät cuøng Taêng, thôøi trong baûy PHAÅM NGÔÏI KHEN CUÛA CAÙC VUA phaàn coâng ñöùc ngöôøi cheát höôûng ñöôïc moät DIEÂM LA—THE PRAISES OF THE phaàn. Naày oâng tröôûng giaû! Vì theá neân nhöõng MULTITUDES OF KING YAMA chuùng sanh trong coõi Dieâm Phuø Ñeà, sau khi cha meï hay ngöôøi thaân quyeán cheát, neáu coù theå Luùc ñoù trong daõy nuùi Thieát Vi coù voâ löôïng vò laøm chay cuùng döôøng, chí taâm caàu khaån thôøi Quyû Vöông cuøng vôùi vua Dieâm La ñoàng leân nhöõng ngöôøi nhö theá, keû coøn laãn ngöôøi maát cung trôøi Ñao Lôïi ñeán choã cuûa Ñöùc Phaät. Caùc ñeàu ñaëng lôïi ích caû.”—After a living being vò Quyû Vöông ñoù teân laø AÙc Ñoäc Quyû Vöông, with such karmic offenses dies, one’s flesh- Ña AÙc Quyû Vöông, Ñaïi Traùnh Quyû Vöông, and-blood relatives may prepare a vegetarian Baïch Hoå Quyû Vöông, Huyeát Hoå Quyû Vöông, offering to aid one in one’ karmic path. In Xích Hoå Quyû Vöông, Taùn Öông Quyû Vöông, doing this, they should not throw rice-washing Phi Thaân Quyû Vöông, Ñieån Quang Quyû water or vegetable leaves on the ground Vöông, Lang Nha Quyû Vöông, Ñaïm Thuù Quyû during the preparation of the meal, or before it Vöông, Phuï Thaïch Quyû Vöông, Chuû Hao Quyû has been eaten; and all food that has not first Vöông, Chuû Hoïa Quyû Vöông, Chuû Phöôùc Quyû been offered to the Buddha and Sangha must Vöông, Chuû Thöïc Quyû Vöông, Chuû Taøi Quyû not be eaten. If there is a laxness or Vöông, Chuû Suùc Quyû Vöông, Chuû Caàm Quyû transgression in this matter, the deceased will Vöông, Chuû Thuù Quyû Vöông, Chuû Mò Quyû not received any strength from it. If purity is Vöông, Chuû Saûn Quyû Vöông, Chuû Maïng Quyû vigorously maintained in making the offering Vöông, Chuû Taät Quyû Vöông, Chuû Hieåm Quyû to the Buddha and Sangha, the deceased will Vöông, Tam Muïc Quyû Vöông, Töù Muïc Quyû receive one-seventh of the merit. Therefore, Vöông, Nguõ Muïc Quyû Vöông, Kyø Lôïi Thaát elder, if the

living beings of Jambudvipa make Quyû Vöông, Ñaïi Kyø Lôïi Thaát Quyû Vöông, Kyø

Lôïi Xoa Quyû Vöông, Ñaïi Kyø Lôïi Xoa Quyû chuùng con cuøng caùc vò Quyû Vöông nöông söùc Vöông, A Na Tra Vöông, Ñaïi A Na oai thaàn cuûa ñöùc Phaät vaø oai löïc cuûa ngaøi Ñòa TraVöông. Nhöõng ñaïi Quyû Vöông nhö theá, Taïng Boà Taùt môùi ñöôïc leân ñeán ñaïi hoäi cung vaân vaân, moãi vò cuøng vôùi traêm ngaøn Tieåu Quyû trôøi Ñao Lôïi naày, maø cuõng laø vì chuùng con Vöông, caû thaûy ôû trong coõi Dieâm Phuø Ñeà, ñeàu ñaëng phöôùc laønh vaäy. Nay chuùng con coù chuùt coù chöùc traùch, ñeàu coù phaàn chuû trò—At that vieäc nghi ngôø, daùm baïch hoûi ñöùc Theá Toân, cuùi time from within the Iron Ring Mountain came xin ñöùc Theá Toân töø bi vì chuùng con maø chæ to the god Yama, and with him limitless ghost daïy cho."—Aided by the Buddha's awesome kings, all of whom appeared before the spirit and the power of Earth Store Buddha in the Trayastrimsha Heaven: the Bodhisattva Mahasattva, all these ghost kings, Ghost King Evil Poison, the Ghost King Many as well as the god Yama, came together in the Evils, the Ghost King Great Argument, the Trayastrimsha heaven and stood off to one Ghost King White Tiger, the Ghost King side. The god Yama, knelt on one knee, Blood Tiger, the Ghost King Crimson Tiger, placed his palms together, and said to the the Ghost King Who Brings Disasters, the Buddha: "World Honored One! Aided by the Ghost King Flying Body, the Ghost King Buddha's awaesome spirit and the power of Lightning Flash, the Ghost King Wolf Tooth, Earth Store Bodhisattva, all these ghost kings the Ghost King Thousand Eyes, the Ghost and I have been able to come to this great King Animal Eater, the Ghost King Rock assembly in the Trayastrimsha Heaven. There Bearer, the Ghost King Lord of Bad News, the is now a small doubt that I should like to Ghost King Lord of calamities, the Ghost King express, and I hope the World Honored One Lord of Food, the Ghost King Lord of Wealth, will be compassionate and resolve it." the Ghost King Lord of Domestic Animals, the Ghost King Lord of Birds, the Ghost King Ñöùc Phaät baûo vua Dieâm La raèng: "Cho pheùp Lord of Beasts, the Ghost King Lord of oâng hoûi, Ta seõ vì oâng maø daïy roõ."—The Mountain Spirits, the Ghost King Lord of Buddha told the god Yama: "As you will, I Birth, the Ghost King Lord of Life, the Ghost shall speak for you." King Lord of Sickness, the Ghost King Lord of Danger, the Ghost King Three Eyes, the Ghost Baáy giôø vua Dieâm La chieâm ngöôõng ñaûnh leã King Four Eyes, the Ghost King Five Eyes, ñöùc Theá Toân vaø ngoù ngoaùi laïi Ngaøi Ñòa Taïng Ch'i-Li-Ch'a King, the Great Ch'i-Li-Ch'a Boà Taùt, roài laïi baïch cuøng ñöùc Phaät raèng: "Con King, the No-Ch'a King, the Great No-Ch'a xem xeùt ngaøi Ñòa Taïng Boà Taùt ôû trong saùu King, and other such great ghost kings. Each ñöôøng duøng traêm ngaøn phöông tieän ñeå cöùu ñoä was there together with hundreds of thousands nhöõng chuùng sanh maéc phaûi toäi khoå, ngaøi of minor ghost kings, who dwelt throughout khoâng töø meät nhoïc. Ngaøi Ñòa Taïng Boà Taùt Jambudvipa, each of whom had an ñaây coù nhöõng thaàn thoâng khoâng theå nghó baøn attachment, something they controlled. ñöôïc nhö theá, nhöng sao haøng chuùng sanh vöøa ñaëng thoaùt khoûi toäi baùo, khoâng bao laâu laïi Caùc vò Quyû Vöông ñoù cuøng vôùi vua Dieâm La phaûi bò ñoïa vaøo aùc ñaïo nöõa?—At that time, nöông söùc oai thaàn cuûa ñöùc Phaät, vaø oai löïc

the god Yama, looked respectfully at the cuûa ngaøi Ñòa Taïng ñaïi Boà Taùt, ñoàng leân ñeán World Honored One, made obeisance, turned cung trôøi Ñao Lôïi ñöùng qua moät phía. Baáy his head to acknowledge Earth Store giôø, vua Dieâm La quyø goái chaép tay baïch cuøng Bodhisattva, and then said to the Buddha: ñöùc Phaät raèng: “Baïch Ñöùc Theá Toân! Nay “World Honored One! As I contemplate, I see

that Earth Store Bodhisattva uses hundreds of naëng, neân vöøa ra khoûi aùc ñaïo, roài trôû vaøo laïi, thousands of expedient devices to take across laøm nhoïc cho ngaøi Ñòa Taïng Boà Taùt phaûi traûi living beings who suffer for their offenses qua nhieàu soá kieáp lo laéng ñeå cöùu ñoä cho hoï— within the six paths of birth, I see that he does The Bodhisattva extricates from their own so without the least fatigue or weariness. Such basic karmic conditions such people who must are the deeds that this great Bodhisattva undergo retribution for their offenses, performs with his inconceivable, spiritual including those who have fallen into the paths penetrations; deeds that liberate living beings of great evil, and then he leads them to from retribution for their offenses. understand the events of their past lives. The Nonetheless, before long, they fall back into living beings of Jambudvipa naturally become their evil ways. bound up with heavy bad habits, which cause them to resolve in and out of the various Baïch ñöùc Theá Toân! Ngaøi Ñòa Taïng Boà Taùt ñaõ paths. This Bodhisattva must labor for them coù thaàn löïc chaúng theå nghó baøn nhö theá, nhöng over many long aeons to bring about their taïi vì côù sao haøng chuùng sanh chaúng chòu liberation. nöông veà ñöôøng laønh ñeå ñöôïc giaûi thoaùt maõi maõi? Cuùi xin ñöùc Theá Toân daïy roõ vieäc ñoù cho Ví nhö coù ngöôøi queân maát nhaø mình, ñi laïc chuùng con.”—World Honored One! Since vaøo con ñöôøng hieåm, trong con ñöôøng hieåm Earth Store Bodhisattva has such great ñoù coù raát nhieàu thöù quyû Daï Xoa, cuøng huøm inconceivable spiritual power, why do living soùi, sö töû, raén ñoäc, boø caïp. Ngöôøi queân ñöôøng beings do not rely on it, stay with their good ñoù ôû trong ñöôøng hieåm chöøng giaây laùt nöõa seõ ways, and eternally hold to their liberation? bò haïi. Coù moät vò tri thöùc hieåu nhieàu phaùp Please, World Honored One, explain this for thuaät laï, coù theå tröø söï ñoäc haïi ñoù, cho ñeán coù me.” theå tröø quyû Daï Xoa, caùc loaøi aùc ñoäc, vaân vaân chôït gaëp ngöôøi queân laïc kia ñang muoán ñi Ñöùc Phaät baûo vua Dieâm La raèng: “Chuùng thaúng vaøo con ñöôøng hieåm naïn, beøn voäi baûo sanh trong coõi Dieâm Phuø Ñeà taùnh tình cöùng raèng: “OÂ hay! Naøy oâng kia! Coù duyeân söï gì coûi khoù daïy khoù söûa. Ngaøi Ñòa Taïng Boà Taùt maø vaøo con ñöôøng hieåm naïn naày? OÂng coù ñaây trong traêm ngaøn kieáp ñaõ töøng cöùu vôùt phaùp thuaät laï gì coù theå ngaên tröø caùc söï ñoäc haïi nhöõng chuùng sanh ñoù laøm cho sôùm ñöôïc giaûi chaêng?”—They are like a man who becomes thoaùt.”—The Buddha told the god Yama: confused, loses his original home, and “The living beings of Jambudvipa have mistakenly takes a dangerous path on which stubborn and obstinate nature; difficult to there are many yakshas, tigers, wolves, lions, tame and difficult to subdue. This great serpents, and vipers. Such a confused person Bodhisattva time after time, rescue such living would be poisoned in an instant on that path. beings throughout hundreds

of thousands of When a mentor with much understanding and aeons, and causes them to obtain liberation many skills, who is good at counteracting all quickly.” the noxious poisons of the yakshas and the Nhöõng ngöôøi bò toäi baùo cho ñeán bò ñoïa vaøo others, suddenly encounters the confused man ñöôøng aùc lôùn, ngaøi Ñòa Taïng Boà Taùt duøng söùc about to enter the dangerous road, the mentor phöông tieän nhoå saïch coäi goác nghieäp duyeân, says to him: “Say! You fellow, why are you maø laøm cho chuùng sanh ñoù nhôù bieát nhöõng taking this road? What rare skills do you have coâng vieäc ôû ñôøi tröôùc. Taïi vì chuùng sanh trong to deal with all that poison. coõi Dieâm Phuø Ñeà keát nghieäp döõ, phaïm toäi

Ngöôøi laïc ñöôøng ñoù, boãng nghe lôøi hoûi treân toäi khoå ñoù roõ bieát söï khoán khoå trong con môùi roõ laø ñöôøng hieåm naïn, beøn lui trôû laïi ñöôøng aùc nghieäp roài, khi ñaõ ñöôïc ra khoûi, muoán ra khoûi ñöôøng hieåm naïn ñoù. Vò thieän tri chaúng coøn trôû vaøo nöõa—That is the reason thöùc aáy naém tay dìu daét, daãn ngöôøi laïc loái ñoù Earth Store Bodhisattva, replete with great ra ngoaøi ñöôøng hieåm naïn, khoûi caùc söï ñoäc haïi compassion, rescue living beings who suffer ñeán nôi con ñöôøng toát, laøm cho ñöôïc an oån roài for their offenses and causes them to be born baûo raèng: “Naày ngöôøi laïc ñöôøng! Töø nay veà among humans and gods, where they enjoy sau chôù coù ñi vaøo con ñöôøng hieåm naïn ñoù wonderful bliss. All offenders, knowing the nöõa, ai maø vaøo con ñöôøng hieåm ñoù, aét khoù ra sufferings of the path of evil karma, obtain khoûi ñaëng, laïi coøn phaûi bò toån maïng.”—The release and never travel it again. confused traveler who suddenly hears such words then knows that it is dangerous path, Nhö ngöôøi queân ñöôøng kia laïc vaøo ñöôøng and fitting to go back, so he seek for a way hieåm, gaëp vò thieän tri thöùc daãn daét cho ra khoûi out. The good mentor then takes him by the khoâng bao giôø coøn laïc vaøo nöõa. Gaëp gôõ ngöôøi hand and, avoiding all the noxious poisons, khaùc laïi baûo chôù vaøo ñöôøng aáy, töï noùi raèng leads him off the dangerous path. They reach mình laø queân ñöôøng neân ñi laïc vaøo ñoù, nay a good way and he become happy and at ñaëng thoaùt khoûi roài, troïn haún khoâng coøn trôû peace. His mentor then say to him: “Say! vaøo ñöôøng ñoù nöõa. Neáu coøn ñi vaøo ñöôøng aáy Confused one, from now on do go back onto nöõa, thôøi laø coøn meâ laàm khoâng bieát ñoù laø con that path, for those who take it, immediately ñöôøng hieåm naïn maø mình ñaõ töøng sa laïc roài, find they have a difficult time getting out. hoaëc ñeán noãi phaûi maát maïng . Nhö chuùng sanh Moreover, it is damaging to their very life. bò ñoïa vaøo choán aùc ñaïo, ngaøi Ñòa Taïng Boà Taùt duøng söùc phöông tieän cöùu vôùt cho ñöôïc Ngöôøi laïc ñöôøng ñoù cuõng sanh loøng caûm thoaùt khoûi, sanh vaøo coõi trôøi, roài cuõng vaãn trôû troïng. Luùc töø bieät nhau, vò tri thöùc laïi daën vaøo aùc ñaïo nöõa. Neáu chuùng sanh ñoù keát theâm: “Neáu oâng coù gaëp keû quen ngöôøi thaân nghieäp aùc quaù naëng, thôøi ôû maõi choán ñòa nguïc cuøng nhöõng ngöôøi ñi ñöôøng, hoaëc trai hay gaùi, khoâng luùc naøo ñöôïc thoaùt khoûi—They are like thôøi oâng baûo cho hoï bieát con ñöôøng ñoù coù raát the lost person who mistakenly took a nhieàu söï ñoäc haïi vaøo ñoù aét phaûi toån taùnh dangerous path but who, having encountered a maïng, chôù ñeå cho nhöõng ngöôøi

aáy töï vaøo choã good advisor who led him out, does not ever cheát!”—The confused traveler thanks him take that road again. Moreover, when he profuselty and as they are about to separate, meets others, he urges them not to take it by the advisor, says to him: “If you see those saying ‘I took that road myself because I was whom you know personally, as well as other confused, but having been liberated, I will not travelers, be they men or women, tell them take it again. If I were to tread upon it again, I that there are many poisons and evils on that would still be lost and unaware that it was the path which can cause them to lose their very dangerous path I had fallen upon before, and lives. Do not let that multitude seek their own perhaps would lose my life.’ This is like those deaths.” who have fallen into the evil paths and, because of the powerful expedient devices of Vì theá neân ngaøi Ñòa Taïng Boà Taùt ñuû ñöùc töø bi Earth Store Bodhisattva, are reform among lôùn, cöùu vôùt chuùng sanh maéc toäi khoå muoán men or gods, but then fall into the evil paths cho hoï sanh leân coõi trôøi coõi ngöôøi ñeå höôûng again. If one’s karmic bonds are heavy, one laáy söï vui söôùng toát ñeïp. Nhöõng chuùng sanh dwells in the hells forever, without liberation.

person as we would the Buddha of the past, Baáy giôø AÙc Ñoäc Quyû Vöông, chaép tay cung present and future. We will order the smaller kính baïch cuøng ñöùc Phaät raèng: “Baïch ñöùc Theá ghosts, each of whom has great power, as well Toân! Chuùng con laø haøng Quyû Vöông soá ñoâng as the earth spirits to protect that person. Evil voâ löôïng, ôû trong coõi Dieâm Phuø Ñeà, hoaëc coù events, accidents, severe or unexpected vò laøm lôïi ích cho ngöôøi, hoaëc coù vò laøm toån illnesses as well as all other unwelcome haïi cho ngöôøi, moãi moãi ñeàu khoâng ñoàng nhau. situations will not be allowed to draw near his Nhöng vì nghieäp baùo khieán quyeán thuoäc dwelling or place of residence, much less chuùng con ñi qua theá giôùi aùc nhieàu laønh ít. Ñi enter the door. qua saân nhaø ngöôøi, hoaëc thaønh aáp, xoùm laøng, traïi vöôøn, buoàng nhaø, trong ñoù nhö coù ngöôøi Ñöùc Phaät khen Quyû Vöông raèng: “Hay thay! trai keû gaùi naøo tu ñöôïc chuùt phöôùc laønh baèng Toát thay! Caùc oâng cuøng vua Dieâm La coù theå maûy loâng sôïi toùc, cho ñeán treo moät laù phan, uûng hoä keû thieän nam ngöôøi thieän nöõ nhö theá! moät baûo caùi, chuùt höông, chuùt hoa cuùng döôøng Ta cuõng truyeàn cho caùc vò trôøi Phaïm Vöông, töôïng Phaät cuøng töôïng Boà Taùt, hoaëc ñoïc tuïng Ñeá Thích hoä veä caùc oâng.”—The Buddha Toân Kinh, ñoát höông cuùng döôøng moät baøi keä praised the ghost kings: “It is excellent! moät caâu kinh, vaân vaân. Haøng Quyû Vöông Excellent! That all you ghost kings and Yama chuùng con cung kính laøm leã ngöôøi ñoù nhö kính are able to protect good men and women in leã caùc ñöùc Phaät thuôû quaù khöù, ñöông hieän taïi, this way. I shall tell Lord Brahma and Lord cuøng luùc vò lai. Chuùng con truyeàn caùc haøng Sakra to see that you are protected as well.” Tieåu quyû coù oai löïc lôùn, vaø keû coù phaàn chöùc traùch veà cuoäc ñaát ñai ñoù, ñeàu phaûi hoä trôï giöõ Khi ñöùc Phaät noùi lôøi aáy xong, trong phaùp hoäi gìn, coøn chaúng cho vieäc döõ cuøng söï tai naïn baát coù moät Quyû Vöông teân laø Chuû Maïng baïch kyø, beänh taät hieåm ngheøo thình lình, cho ñeán cuøng ñöùc Phaät raèng: “Baïch ñöùc Theá Toân! Boån nhöõng vieäc khoâng vöøa yù ñeán gaàn choã cuûa caùc nghieäp duyeân cuûa

con laø cai quaûn veà tuoåi thoï nhaø ñoù, huoáng laø ñeå vaøo cöûa.”—At that time cuûa ngöôøi trong coõi Dieâm Phuø Ñeà, khi sanh the Ghost King Evil Poison, placed his palms khi töû con ñeàu coi bieát ñoù, cöù theo nôi boån together respectfully, addressed the Buddha, nguyeän cuûa con thôøi coù lôïi ích lôùn cho moïi and said: “World Honored One! We, the ngöôøi. Nhöng taïi vì chuùng sanh khoâng hieåu yù countless ghost kings of Jambudvipa, either cuûa con neân ñeán noãi khi sanh khi töû ñeàu benefit of harm beings. Each of us is different; khoâng ñöôïc an oån. Taïi laøm sao theá?”—When such is our karmic retribution, which causes us this was said, a ghost king in the assembly and our followers to roam in the world doing named Lord of Lifespan, said to the Buddha: much evil and little good. When we pass a “World Honored One! The conditions of my household or a city, a town, village, or hamlet, past karma are such that I am Lord of a garden, cottage or hut, where there is a man Lifespan of Humans in Jambudvipa, and or woman who has cultivated as little as a govern both the time of their birth and that of hair’s worth of good deeds, who has hung but their death. My fundamental vows are based one banner or one canopy, who has used little on a great desire to benefit humans, but living incense or a few flowers as offerings to beings naturally do not understand my intent images of Buddhas or Bodhisattvas, or who and all go through birth and death without has recited the esteemed Sutras, or burned finding peace. Why is this?” incense as an offering to even one sentence or gatha in them, we ghost kings will respect that

Ngöôøi trong coõi Dieâm Phuø Ñeà luùc môùi sanh, household to bear the responsibility of khoâng luaän laø con trai hay con gaùi, khi saép protecting the mother and child, allowing them sanh ra chæ neân laøm vieäc phöôùc laønh theâm söï to be peaceful and happy and be blessed. lôïi ích cho nhaø cöûa, thôøi Thoå Ñòa vui möøng Because people in such households see that khoân xieát, uûng hoä caû meï laãn con ñeàu ñaëng they are peaceful and happy, the people do nhieàu söï an vui, haøng thaân quyeán cuõng ñöôïc what is meritorious in response to the local phöôùc lôïi. Hoaëc khi ñaõ haï sanh roài, neân caån earth spirits. If instead, they harm and kill, and thaän chôù coù gieát haïi sanh vaät ñeå laáy nhöõng vò have large family gatherings, they personally töôi ngon cung caáp cho ngöôøi saûn maãu aên, will undergo the misfortunes resulting from cuøng nhoùm hoïp caû haøng quyeán thuoäc laïi ñeå their offenses, and both mother and child will uoáng röôïu aên thòt, ca xang ñôøn saùo. Neáu laøm be harmed. nhöõng vieäc treân ñoù, coù theå laøm cho ngöôøi meï vaø ñöùa con chaúng ñaëng an vui. Vì sao theá? Vì Laïi ngöôøi trong coõi Dieâm Phuø Ñeà ñeán luùc luùc sanh saûn nguy hieåm ñoù coù voâ soá loaøi quyû maïng chung, khoâng luaän laø ngöôøi laønh hay keû döõ cuøng ma quaùi tinh mò muoán aên huyeát tanh. döõ, con cuõng ñeàu muoán cho hoï khoâng bò ñoïa Nhôø coù con sôùm ñaõ sai caùc vò Thaàn Linh xaù vaøo choán aùc ñaïo. Huoáng gì laø ngöôøi luùc sanh traïch thoå ñòa, baûo hoä meï con ngöôøi aáy, laøm tieàn bieát tu ñaïo coäi phöôùc laønh giuùp theâm oai cho ñöôïc an vui maø ñaëng nhieàu söï lôïi ích. löïc cho con. Trong coõi Dieâm Phuø Ñeà, nhöõng Ngöôøi aáy thaáy mình ñöôïc an oån, thôøi ñaùng leõ ngöôøi laøm laønh ñeán luùc maïng chung cuõng coù neân laøm phöôùc laønh ñeå

ñeàn ñaùp coâng ôn Thoå traêm ngaøn quyû thaàn aùc ñaïo hoaëc bieán ra hình Ñòa, maø traùi laïi gieát haïi loaøi sinh vaät, hoäi hoïp cha meï, nhaãn ñeán hoùa laøm thaân quyeán daãn daét thaân quyeán, vì leõ naày, ñaõ phaïm toäi loãi taát phaûi thaàn hoàn ngöôøi cheát laøm cho ñoïa laïc vaøo choán töï thoï laáy tai vaï, meï con ñeàu toån—When aùc ñaïo, huoáng chi laø nhöõng keû luùc sanh tieàn humans in Jambudvipa have just borne ñaõ saün taïo nghieäp aùc—Moreover, when the children, be they boys or girls, or when they humans of Jambudvipa are on the verge of are just about to give birth, only good deeds death, I desire to keep them from falling into should be done to increase the benefits of the the evil paths, regardless of whether they household which will naturally cause the earth have done what is good or evil, but how much spirits to be immeasurably pleased. They will is this power of mine to do so increased when then benefit the entire family and protect the they have personally cultivated good roots! mother and child so that they obtain great When a practicer (cultivator) of good in peace and happiness. After the birth, all Jambudvipa is about to die, there are hundreds killing and injuring for the purpose of offering of thousands of ghosts and spirits from evil fresh foods to the mother should carefully be paths who may transform themselves and avoided, as should having large family appear as the parents and relatives in an gathering with wine-drinking, meat-eating, attempt to lead one who has perished, to fall singing and playing of musical instruments. into the evil paths. How much more is this the All these things can keep the mother and child case for those who have done what is evil! from obtaining peace and happiness. Why? At the difficult time of birth, there are Baïch ñöùc Theá Toân! Nhöõng keû nam töû nöõ nhôn uncountable (innumerable) evil ghosts, such ôû coõi Dieâm Phuø Ñeà, luùc laâm chung thôøi thaàn as Wang-Liang, goblins, and spirit-beings, thöùc hoân meâ khoâng bieän ñöôïc leõ laønh ñieàu döõ, who desire to eat the strong-smelling blood. I cho ñeán maét cuøng tai khoâng coøn thaáy nghe gì quickly order the local earth spirit of that heát. Haøng thaân quyeán cuûa ngöôøi laâm chung

ñoù, neân phaûi saém söûa laøm söï cuùng döôøng lôùn, Buddha told the ghost king Lord of Lifespan: tuïng ñoïc Toân Kinh, nieäm danh hieäu cuûa Phaät “Because of your great compassion, you are vaø Boà Taùt, tu taïo nhôn duyeân phuùc laønh nhö able to make such great vows and protect all theá, coù theå cho ngöôøi cheát thoaùt khoûi choán aùc living beings in the midst of life and death. ñaïo, caùc thöù ma, quyû, aùc thaàn thaûy ñeàu phaûi Should men or women in the future arrive at lui tan caû heát—Therefore, World Honored the period of their birth or their death, do not One! When a man or a woman in Jambudvipa withdraw from your vow, but cause them all to is on the verge of death, and their be liberated and to attain eternal peace.” consciousness and spirit are confused and dark, when they are unable to discriminate Chuû Maïng Quyû Vöông baïch cuøng Ñöùc Phaät between good and evil, and their eyes and raèng: “Xin Ñöùc Theá Toân chôù lo! Troïn ñôøi cuûa ears are unable to see or hear, all their con luoân luoân uûng hoä chuùng sanh ôû coõi Dieâm relatives should certainly make great Phuø Ñeà luùc sanh luùc töû ñeàu laøm cho ñöôïc an offerings, recite the holy sutras, or recite the vui caû. Chæ troâng mong caùc chuùng

sanh trong names of Buddhas and Bodhisattvas. Such luùc sanh cuøng luùc töû, tin theo lôøi cuûa con ñaõ good conditions can cause the dead person to noùi treân thôøi ñeàu giaûi thoaùt ñaëng lôïi ích leave the evil paths, and all the demons, lôùn.”—The ghost king told the Buddha: ghosts and spirits will withdraw and disperse. “Please do not be concerned. Until the end of this life, I shall in every thought protect the Baïch ñöùc Theá Toân! Taát caû chuùng sanh luùc laâm living beings of Jambudvipa, both at the time chung neáu ñaëng nghe danh hieäu cuûa moät ñöùc of birth and at the time of death, so that they Phaät, danh hieäu cuûa moät Boà Taùt, hoaëc nghe all obtain tranquility. I only wish that at the moät caâu moät baøi keä kinh ñieån ñaïi thöøa, con time of birth or of death, they will accept my xem xeùt thaáy haïng ngöôøi aáy, tröø naêm toäi voâ words and have faith in them ; then there will giaùn cuøng toäi saùt haïi, nhöõng nghieäp aùc nho be none who are not liberated and who do not nhoû ñaùng leõ phaûi sa vaøo choán aùc ñaïo, lieàn obtain much benefit.” ñaëng thoaùt caû.”—World Honored One! If at the time of death any living beings hears the Baáy giôø ñöùc Phaät baûo ngaøi Ñòa Taïng Boà Taùt name of one Buddha or Bodhisattva, or if one raèng: “Vò ñaïi Quyû Vöông cai quaûn veà tuoåi thoï hears a sentence of gatha of a Mahayana cuûa moïi ngöôøi naày töøng traûi qua traêm ngaøn Sutra, I see that such a person can be liberated ñôøi laøm vò Quyû Vöông, uûng hoä chuùng sanh from his very small bad deeds, which unite to trong luùc sanh cuøng khi töû. Ñoù laø böïc Boà Taùt pull them into the evil paths, and can also be Ñaïi Só vì loøng töø bi phaùt nguyeän hieän thaân ñaïi kept apart from uninterrupted retribution of quyû, chôù thöïc thôøi khoâng phaûi quyû. Quaù moät the five offenses involving bodily harm and traêm baûy möôi kieáp veà sau, oâng seõ thaønh Phaät killing. hieäu laø Voâ Töôùng Nhö Lai, kieáp ñoù teân laø An Laïc. Coõi nöôùc teân laø Tònh Truï, thoï maïng cuûa Ñöùc Phaät baûo Chuû Maïng Quyû Vöông raèng: ñöùc Phaät ñoù ñeán soá kieáp khoâng theå tính ñeám “OÂng vì coù loøng ñaïi töø neân coù theå phaùt ra lôøi ñöôïc. Naày Ñòa Taïng Boà Taùt! Nhöõng söï cuûa vò nguyeän lôùn ôû trong sanh töû cöùu hoä chuùng sanh ñaïi Quyû Vöông ñoù khoâng theå nghó baøn nhö nhö theá. Nhö veà trong ñôøi sau naày, coù keû nam theá, haøng Trôøi cuøng ngöôøi ñöôïc vò aáy ñoä thoaùt ngöôøi nöõ naøo ñeán luùc maïng chung, oâng chôù cuõng ñeán soá khoâng theå haïn löôïng.”—At that queân laõng lôøi nguyeän treân ñoù, ñeàu neân laøm time, the Buddha told Earth Store Bodhisattva: cho giaûi thoaùt maõi maõi ñöôïc an vui.”—The “This great ghost king, Lord of Lifespan, has

already passed through hundreds of thousands vò lai nöõa.”—The Buddha told Earth Store of lives as a great ghost king, protecting living Bodhisattva: “With your great compassion you beings in both birth and death. Only because now wish to proclaim the inconceivable task of this great being’s compassionate vows does of rescuing all those in the six paths who he appear in the body of a great ghost king, suffer for their offenses. Now is just the right for in reality he is not a ghost. After one time, but you should speak quickly, for I am hundred and seventy aeons have passed, he about to enter Nirvana, and will allow you to will acomplish Buddhahod. His kalpa will be complete your vow soon; and I shall not be called Happiness, and his world will be

named worried about living beings of the present or Pure Dwelling. His name will be No future." Characteristics Thus Come One, and his lifespan will be incalculable aeons. Earth Ngaøi Ñòa Taïng baïch cuøng ñöùc Phaät raèng: Store, the doings of this great ghost king are "Baïch Theá Toân! Voâ löôïng voâ soá kieáp veà thuôû thus. They are inconceivable, and the people quaù khöù, coù ñöùc Phaät ra ñôøi quaù khöù, coù ñöùc and gods whom he takes across are limitless." Phaät ra ñôøi hieäu laø Voâ Bieân Thaân Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo nghe danh hieäu cuûa ñöùc Phaät ñaây maø taïm thôøi sanh loøng CHÖÔNG THÖÙ CHÍN— cung kính, lieàn ñaëng sieâu vieät toäi naëng sanh töû trong boán möôi kieáp, huoáng laø veõ ñaép hình CHAPTER NINE töôïng cuùng döôøng taùn thaùn! Ngöôøi naày ñöôïc PHAÅM XÖNG DANH HIEÄU CHÖ PHAÄT— voâ löôïng voâ bieân phöôùc lôïi—Earth Store THE TITLES OF BUDDHAS Bodhisattva said to the Buddha: "World Honored One! In the past, numberless Luùc ñoù ngaøi Ñòa Taïng Boà Taùt baïch cuøng ñöùc (innumerable) asmkheyas of kalpas ago, a Phaät raèng: "Baïch Ñöùc Theá Toân! Nay con vì Buddha named Boundless BodyThus Come chuùng sanh trong ñôøi sau maø phoâ baøy söï lôïi One, appeared in the world. If a man or ích, laøm cho trong voøng sanh töû ñaëng nhieàu lôïi woman hears this Buddha's name and even ích lôùn. Cuùi xin ñöùc Theá Toân cho pheùp con noùi temporarily gives rise to a thought of respect, ñoù."—At that time, Earth Store Bodhisattva that person will overstep the heavy offenses Mahasattva said to the Buddha: "World of forty aeons of birth and death. How much Honored One! I shall now proclaim a more will one be able to do this one sculpts or beneficial act for the sake of living beings of paints this Buddha's image, or praises and the future, so that they may obtain great makes offering to him. The merit achieved is benefit in the midst of life and death. Please, limitless and unbounded. World Honored One, hear my words." Laïi haèng haø sa soá kieáp veà thuôû quaù khöù, coù Ñöùc Phaät baûo ngaøi Ñòa Taïng Boà Taùt raèng: ñöùc Phaät ra ñôøi hieäu laø Böûu Thaéng Nhö Lai. "Nay oâng muoán khôûi loøng töø bi cöùu vôùt taát caû Nhö coù ngöôøi nam ngöôøi nöõ naøo ñöôïc nghe chuùng sanh maéc phaûi toäi khoå trong saùu ñöôøng, danh hieäu cuûa ñöùc Phaät ñaây, phaùt taâm quy-y maø dieãn noùi söï chaúng theå nghó baøn, baây giôø vôùi Phaät trong khoaûng khaûy moùng tay, ngöôøi chính ñaõ phaûi luùc, vaäy oâng neân noùi ngay ñi. naày troïn haún khoâng coøn thoái chuyeån nôi ñaïo Giaû söû oâng coù theå sôùm laøm xong nguyeän ñoù, Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc— daàu Ta coù vaøo Nieát Baøn, cuõng khoâng coøn phaûi Furthermore, in the past, as many aeons ago lo ngaïi gì ñeán taát caû chuùng sanh ôû hieän taïi vaø as there are grains of sand in the Ganges

River, a Buddha named Jewel Nature Thus thaùn, ngöôøi naày nôi phaùp hoäi cuûa moät ngaøn Come One appeared in the world. If a man or ñöùc Phaät trong Hieàn Kieáp laøm vò Ñaïi Phaïm woman hears the name of this Buddha and in Vöông, ñaëng Phaät thoï kyù ñaïo Voâ thöôïng the space of a finger-snap decides to take cho—Furthermore, in the past, a Buddha refuge, that person will never retreat from the named Krakucchanda appeared in the world. unsurpassed path. If a man or woman hears this Buddha's name and sincerely beholds, worships, or praises Laïi veà

thuôû quaù khöù, coù ñöùc Phaät ra ñôøi hieäu him, that person will become the king of the laø Ba Ñaàu Ma Thaéng Nhö Lai. Nhö coù ngöôøi Greay Brahma Heaven in the assemblies of nam ngöôøi nöõ naøo, nghe danh hieäu cuûa ñöùc the one thousand Buddhas of the Worthy Phaät ñaây thoaùt qua loã tai, ngöôøi naày seõ ñöôïc Aeon, and will there receive a superior moät ngaøn laàn sanh leân saùu taàng trôøi duïc giôùi, prediction. huoáng nöõa laø chí taâm xöng nieäm!— Furthermore, in the past, a Buddha named Laïi veà thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu Padma Victory Thus Come One appeared in laø Tyø Baø Thi Nhö Lai. Nhö coù ngöôøi nam the world. If a man or woman hears this ngöôøi nöõ naøo nghe ñöôïc danh hieäu cuûa ñöùc Buddha's name, as it passes through his or her Phaät ñaây, thôøi maõi khoâng coøn sa ñoïa vaøo choán ear faculty, that person will be reborn one aùc ñaïo, thöôøng ñöôïc sanh vaøo choán trôøi ngöôøi, thousand times in the six desire heavens. How höôûng laáy söï vui thuø thaéng vi dieäu— much more will this be true if he or she Furthermore, in the past, a Buddha named sincerely recites the name of that Thus Come Vipashin appeared in the world. If a man or One. woman hears this Buddha's name, that person will eternally avoid falling into the evil paths Laïi baát khaû thuyeát baát khaû thuyeát voâ soá kieáp and will always be born among people or veà thuôû quaù khöù , coù ñöùc Phaät ra ñôøi hieäu laø gods, and will experience unsurpassed bliss. Sö Töû Hoáng Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo nghe ñeán danh hieäu cuûa ñöùc Laïi voâ löôïng voâ soá haèng haø sa kieáp veà thuôû Phaät ñaây, maø phaùt taâm quy-y chöøng trong moät quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Ña Böûu nieäm, ngöôøi naày seõ ñaëng gaëp voâ löôïng caùc Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo ñöùc Phaät xoa ñaûnh thoï kyù cho—Furthermore, nghe ñeán danh hieäu cuûa ñöùc Phaät ñaïy, sanh in the past, indescribable asamkheyas of loøng cung kính, khoâng bao laâu ngöôøi aáy seõ aeons ago, a Buddha named Lion's Roar Thus ñaëng quaû A La Haùn—Furthermore, in the Come One appeared in the world. If a man or past, a Buddha named Jeweled Apearance woman hears this Buddha's name and in a Thus Come One appeared in the world. If a single thought takes refuge, that person will man or woman hears this Buddha's name and encounter numberless (innumerable) gives rise to a thought of respect, that person Buddhas, who will rub the crown of his or her will, before long, attain the fruit of Arhatship. head and bestow a prediction of enlightenment upon the individual. Laïi voâ löôïng voâ soá kieáp veà thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Ca Saø Traøng Nhö Lai. Laïi veà thuôû quaù khöù, coù ñöùc Phaät ra ñôøi hieäu Nhö coù ngöôøi nam ngöôøi nöõ naøo nghe ñöôïc laø Caâu Löu Toân Nhö Lai. Nhö coù ngöôøi nam danh hieäu cuûa ñöùc Phaät ñaây, thôøi ngöôøi naày seõ ngöôøi nöõ naøo nghe danh hieäu cuûa ñöùc Phaät sieâu thoaùt toäi sanh töû trong moät traêm ñaïi ñaây, chí taâm chieâm ngöôõng leã baùi, hoaëc taùn kieáp—Furthermore, limitless asamkheyas of

aeons ago, a Buddha named Kashaya Banner obtain limitless meritorious virtues by merely Thus Come One appeared in the world. If a reciting one Buddha's name. How much the man or woman hears this Buddha's name, that more if they recite many names. At the time person will overcome the offenses of birth and of birth and that of

death, all these living death for one hundred great aeons. beings will personally obtain great benefit, and will never fall into the evil paths. Laïi veà thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Ñaïi Thoâng Sôn Vöông Nhö Lai. Nhö coù Nhö coù ngöôøi naøo saép maïng chung, haøng thaân ngöôøi nam ngöôøi nöõ naøo nghe ñöôïc danh hieäu quyeán trong nhaø nhaãn ñeán moät ngöôøi vì ngöôøi cuûa ñöùc Phaät ñaây, thôøi ngöôøi naày ñaëng gaëp beänh saép cheát ñoù maø nieäm lôùn tieáng danh haèng haø chö Phaät noùi nhieàu phaùp maàu cho, hieäu cuûa moät ñöùc Phaät, thôøi ngöôøi cheát ñoù, tröø ñeàu ñaëng thaønh ñaïo Boà Ñeà—Furthermore, in naêm toäi lôùn voâ giaùn, caùc nghieäp baùo khaùc ñeàu the past, a Buddha named Great Penetration tieâu saïch caû. Naêm toäi lôùn voâ giaùn kia daàu raát Mountain King Thus Come One appeared in naëng neà ñaùng leõ traûi qua öùc kieáp haún khoâng ra the world. If a man or woman hears this khoûi ñaëng quaû khoå, nhöng bôûi luùc laâm chung, Buddha's name, that person will encounter as nhôø ngöôøi khaùc vì ñoù maø xöng nieäm danh hieäu many Buddhas as there are grains of sand in cuûa Phaät neân nhöõng toäi naëng ñoù cuõng laàn laàn the Ganges, who will speak Dharma tieâu saïch. Huoáng laø chuùng sanh töï mình xöng extensively for that person, and that person danh hieäu cuûa chö Phaät, ngöôøi naày ñaëng voâ will certainly realize Bodhi. löôïng phöôùc laønh, tröø dieät voâ löôïng khoå—If anyone in a dying person's family loudly Laïi veà thuôû quaù khöù, coù caùc ñöùc Phaät Tònh recites one Buddha's name for the sake of the Nguyeät Phaät, ñöùc Sôn Vöông Phaät, ñöùc Trí dying person, the karmic retribution of the Thaéng Phaät, ñöùc Tònh Danh Vöông Phaät, ñöùc dying person will be totally eradicated except Trí Thaønh Töïu Phaät, ñöùc Voâ Thöôïng Phaät, for the uninterrupted retribution resulting from ñöùc Dieäu Thinh Paht, ñöùc Maõn Nguyeät Phaät, the five offenses. The five offenses ñöùc Nguyeät Dieän Phaät, coù baát khaû thuyeát ñöùc warranting uninterrupted retribution are so Phaät Theá Toân nhö theá . Taát caû chuùng sanh extremely heavy that one who commits them trong thôøi hieän taïi cuøng thuôû vò lai, hoaëc laø does not escape retribution for myriads of trôøi, ngöôøi, hoaëc laø nam, hoaëc ngöôøi nöõ chæ aeons. If, however, at the time of the nieäm danh hieäu cuûa moät ñöùc Phaät thoâi thôøi seõ offender's death, another person recites the ñaëng voâ löôïng coâng ñöùc, huoáng nöõa laø nieäm names of Buddhas on that person's behalf, that ñöôïc nhieàu danh hieäu. Nhöõng chuùng sanh ñoù person's offenses can be gradually wiped luùc sanh luùc töû ñaëng nhieàu phöôùc lôïi, khoâng away. How much more will this be true for coøn phaûi ñoïa vaøo aùc ñaïo nöõa—Furthermore, living beings who recite those names in the past, there were Buddhas named Pure themselves. Their merit is limitless and Moon Buddha, Mountain King Buddha, Wise eradicates measureless (without measure) Victory Buddha, Pure Name King Buddha, offenses. Accomplished Wisdom Budha, Unsurpassed Buddha, Wonderful Sound Buddha, Full Moon Kinh Ñòa Taïng Boà Taùt Boån Nguyeän—Heát Buddha, Moon-Face Buddha, and other such Quyeån Trung—This is the end of the second indescribable Buddhas. World Honored One, roll of the Sutra of The Past Vows Of The living beings of the present and future, Earth Store Bodhisattva. whether gods or humans, men or women, will

Nam Moâ Thöôøng Truï Thaäp Phöông Phaùp (3 Bodhisattva: “In all the many assemblies at laàn)—Namo Eternally Dwelling Dharma of the palace of the Trayastrimsha Heaven, I will the ten directions (3 times). discuss the comparative meritorious virtues of Nam Moâ Ñòa Taïng Boà Taùt Ma Ha Taùt (3 the great and small acts of giving done by the laàn)—Namo Earth Store Bodhisattva living beings in Jambudvipa. Listen attentive Mahasattva (3 times). to what I say to you.”

Ngaøi Ñòa Taïng Boà Taùt baïch Phaät: “Chính con CHÖÔNG THÖÙ MÖÔØI— nghi ngôø vieäc aáy. Con xin öa muoán nghe.”— CHAPTER TEN Earth Store said to the Buddha: “I have had doubts about this matter and will be pleased to SO SAÙNH NHÔN DUYEÂN COÂNG ÑÖÙC listen.” CUÛA SÖÏ BOÁ THÍ—THE CONDITIONS AND COMPARATIVE MERITS AND Ñöùc Phaät baûo ngaøi Ñòa Taïng Boà Taùt raèng: VIRTUES OF GIVING “Trong coõi Nam Dieâm Phuø Ñeà coù caùc vò Quoác Vöông, haøng Teå Phuï quan chöùc lôùn, haøng ñaïi Luùc ñoù ngaøi Ñòa Taïng Boà Taùt Ma ha Taùt tröôûng giaû, haøng ñaïi Saùt Ñeá Lôïi, haøng ñaïi Baø nöông oai thaàn cuûa ñöùc Phaät, töø choã ngoài ñöùng La Moân, , vaân vaân. Neáu gaëp keû heát söùc ngheøo daäy, quyø goái chaép tay baïch cuøng ñöùc Theá Toân tuùng, nhaãn ñeán keû taät nguyeàn caâm ngoïng, keû raèng: “Baïch Theá Toân ! Con xem xeùt chuùng ñieác ngaây muø quaùng, gaëp nhöõng haïng ngöôøi sanh trong nghieäp ñaïo so saùnh veà söï boá thí coù thaân theå khoâng ñöôïc veïn toaøn nhö theá. Luùc nheï coù naëng. Coù ngöôøi höôûng phöôùc trong moät caùc vò Quoác Vöông ñoù, vaân vaân muoán boá thí , ñôøi, coù ngöôøi höôûng phöôùc trong möôøi ñôøi, neáu coù theå ñuû töø taâm töø bi lôùn, laïi coù loøng vui hoaëc ñeán höôûng phöôùc lôïi lôùn trong traêm ñôøi, veû töï haï mình, töï tay mình ñem cuûa ra boá thí ngaøn ñôøi. Nhöõng söï aáy taïi laøm sao theá? Cuùi cho taát caû nhöõng keû ñoù, hoaëc baûo ngöôøi khaùc xin ñöùc Theá Toân daïy cho.”—At that time, ñem cho, laïi duøng lôøi oân hoøa dòu daøng an uûi. Earth Store Bodhisattva Mahasattva, inspired Caùc vò Quoác Vöông, Ñaïi Thaàn ñoù, vaân vaân by the Buddha awesome spirit, arose from his ñaëng phöôùc lôïi baèng phöôùc lôïi coâng ñöùc cuùng seat, knelt on one knee, placed his palms döôøng cho traêm haèng haø sa chö Phaät vaäy. Taïi together and said to the Buddha: “World laøm sao? Chính bôûi vò Quoác Vöông ñoù vaân Honored One! When I compare the acts of vaân, phaùt taâm ñaïi töø bi ñoái vôùi keû raát möïc giving of beings in their karmic paths, I see ngheøo cuøng vaø vôùi nhöõng ngöôøi taøn taät kia, some that are great and some that are small. cho neân phöôùc laønh ñöôïc höôûng quaû baùo nhö So some receive blessings for one life, some theá naày, trong traêm ngaøn ñôøi thöôøng ñöôïc ñaày for ten lives, and some receive great blessings ñuû nhöõng ñoà thaát baûo, huoáng laø nhöõng thöù ñeå and benefit for one hundred or one thousand thoï duøng nhö y phuïc, ñoà uoáng aên, vaân vaân— lives. Why is it? Please World Honored One, The Buddha told Earth Store Bodhisattva: “In explain this for me.” Jambudvipa, the kings of countries, noble men, great minister, great elder, great Baáy giôø ñöùc Phaät baûo ngaøi Ñòa Taïng raèng: Kshatriyas, great Brahmans and others may “Nay ta ôû trong toaøn theå chuùng hoäi nôi cung encounter the most inferior and poor people, trôøi Ñao Lôïi naày, giaûng veà söï so saùnh coâng or those with various handicaps

such as being ñöùc khinh troïng cuûa vieäc boá thí ôû Dieäm Phuø hunchbacked, crippled, dumb, mute, deaf, Ñeà. OÂng laéng nghe, Ta seõ vì oâng maø noùi!”—retarded or eyeless (blind). When those kings At that time the Buddha told Earth Store

and other king and other wish to give, they Laïi theá naày nöõa, naày Ñòa Taïng Boà Taùt! Trong may be able to replete with great compassion, ñôøi sau, neáu coù vò Quoác Vöông cho ñeán haøng a humble heart and a smile. They may Baø La Moân, vaân vaân gaëp chuøa thaùp cuûa Ñöùc everywhere give personally with their own Phaät thuôû tröôùc, hoaëc laø kinh ñieån hay hình hands or arrange for other to do so, using töôïng bò hö suïp raùch raõ, lieàn coù theå phaùt taâm gentle words and sympathetic speech. Such tu boå laïi. Vò Quoác Vöông ñoù, hoaëc töï mình kings and others will obtain blessings and ñích thaân lo söûa sang, hoaëc khuyeân hoùa ngöôøi benefits comparable to the meritorious virtue khaùc cho ñeán khuyeán hoùa traêm ngaøn ngöôøi of giving to as many Budhas as there are khaùc cuøng chung boá thí cuùng döôøng ñeå keát grains of sand in one hundred Ganges Rivers. duyeân laønh. Vò Quoác Vöông ñoù, trong traêm Why is this? Because of having shown a great ngaøn ñôøi thöôøng laøm vua Chuyeån Luaân, coøn compassionate heart toward the most nhöõng ngöôøi khaùc chung cuøng laøm vieäc boá thí impoverished, inferior and handicapped ñoù, trong traêm ngaøn ñôøi thöôøng laøm vua nöôùc individuals, the kings and others will receive nhoû. Neáu laïi ôû tröôùc chuøa thaùp coù theå phaùt such a reward. For one hundred thousand taâm ñem coâng ñöùc cuùng döôøng boá thí ñoù maø lives, they will always have an abundance of hoài höôùng veà ñaïo voâ thöôïng chaùnh giaùc, döôïc the seven gems, not to mention clothing, food, nhö vaäy thôøi vò Quoác Vöông ñoù cho ñeán taát caû and the necessities of life.” moïi ngöôøi ñeàu seõ thaønh Phaät caû, bôûi quaû baùo aáy roäng lôùn voâ löôïng voâ bieân—Moreover, Laïi nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi sau, Earth Store, in the future, the kings, nhö coù vò Quoác Vöông cho ñeán haøng Baø La Brahmans, and others may encounter ruined, Moân vaân vaân, gaëp chuøa thaùp thôø Phaät, hoaëc decayed, broken and tumbledown, stupas, hình töôïng Phaät, cho ñeán hình töôïng Boà Taùt, temples, or images of previous Buddhas, and Thanh Vaên hay Bích Chi Phaät, ñích thaân töï be capable of resolving to restore them. They söûa sang, cuùng döôøng boá thí. Vò Quoác Vöông may then do so themselves or encourage ñoù seõ ñaëng trong ba kieáp laøm vò trôøi Ñeá Thích others, as many as a hundred thousand people, höôûng söï vui söôùng toát laï. Neáu coù theå ñem to make offerings and thereby establish phöôùc laønh boá thí ñoù maø hoài höôùng cho taát caû affinities. Those kings and the others will chuùng sanh trong phaùp giôùi, thôøi vò Quoác become Wheel-Turning Kings throughout a Vöông ñoù, trong möôøi kieáp thöôøng ñöôïc laøm hundred thousand continuous lives and those vò trôøi Ñaïi Phaïm Thieân Vöông—Moreover, others who make offerings with them, will be Earth Store, if in the future, the kings, kings od small countries for a gundred Brahmans and the others encounter Buddha thousand continuous lives. If, before the stupa stupas, monasteries, or images of Buddhas, or monastery, they are in addition, able to Bodhisattvas, Sravakas, or Pratyeka-Buddhas resolve to transfer and dedicate the merit, and personally make

offerings or give gifts, such kings and the other people will without the kings and other will obtain three aeons as exception, accomplish the Buddha Path, and Lord Sharka and will enjoy supremely their reward for this will be limitless and wonderful bliss. If they are able to transfer the unbounded. blessing and benefits of that giving and dedicate it to the Dharma Realm, those great Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi kings and others will be great Brahma Heaven sau, nhö coù vò Quoác Vöông hay haøng Baø La Kings for ten aeons. Moân, gaëp nhöõng ngöôøi giaø yeáu beänh taät, vaø keû phuï nöõ sanh ñeû, neáu trong khoaûng chöøng moät

nieäm sanh loøng töø lôùn ñem thuoác men, côm Therefore, Earth Store, you should urge living nöôùc, giöôøng chieáu boá thí, laøm cho nhöõng keû beings everywhere to learn to perform such aáy ñöôïc an vui. Phöôùc ñöùc ñoù raát khoâng theå actions. nghó baøn ñeán ñöôïc, trong moät traêm kieáp, thöôøng laøm vua trôøi Tònh Cö, trong hai traêm Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi kieáp thöôøng laøm vua saùu taàng trôøi coõi Duïc, sau, nhö coù thieän nam keû thieän nöõ naøo ôû trong khoâng bao giôø coøn ñoïa vaøo aùc ñaïo, cho ñeán Phaät phaùp maø gieo troàng chuùt ít coäi phöôùc trong traêm ngaøn ñôøi, loã tai khoâng heà nghe ñeán laønh chöøng baèng caùi loâng, sôïi toùc, haït caùt, tieáng khoå, roát raùo thaønh Phaät ñaïo—Moreover! maûy buïi, phöôùc lôïi cuûa nhöõng ngöôøi ñoù seõ Earth Store in the future the kings, Bahmans höôûng thoï khoâng theå ví duï theá naøo cho ñöôïc—and others are filled with great compassion for Moreover, Earth Store, in the future if there the direction of a single thought upon seeing are good men or good women who plant the old, the sick, or women in childbirth and within the Buddhadharma, a few good roots, provided them with medicinal herbs, food, equivalent to no more than a hair or a grain of drink and bedding so as to make them sand, a mote of dust, the blessings and peaceful and comfortable, the blessings and benefits they will receive will be beyond benefits of such activities are quite compare. inconceivable. For one thousand aeons they will constantly be lords of the Pure Dwelling Laïi vaày nöõa, Ñòa Taïng Boà Taùt! Trong ñôøi sau, Heaven; for two hundred aeons, they will be nhö coù keû thieän nam cuøng thieän nöõ naøo gaëp lords in the Desire Heaven, and they wil hình töôïng Phaät, hình töôïng Boà Taùt, hình ultimately attain Buddhahood. They wil never töôïng Bích Chi Phaät, hình töôïng vua Chuyeån fall into the evil paths and for one hundred Luaân maø boá thí cuùng döôøng, thôøi ñaëng voâ thousand lives, they will hear no sounds of löôïng phöôùc laønh, thöôøng sanh ôû coõi ngöôøi, suffering. coõi trôøi höôûng söï vui thuø thaéng vi dieäu— Moreover, Earth Store, good men and women Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi in the future may encounter the image of a sau nhö coù vò Quoác Vöông vaø Baø La Moân, coù Buddha, Bodhisattva, Pratyeka-buddha, or theå laøm nhöõng vieäc boá thí nhö theá seõ ñaëng voâ Wheel-Turning King, and may give gifts or löôïng phöôùc laønh. Neáu coù theå ñem phöôùc ñöùc make offerings, will always be born among ñoù hoài höôùng ñaïo Boà Ñeà, thôøi khoâng luaän laø humans or gods and enjoy supremely nhieàu hay ít, roát raùo seõ thaønh Phaät caû, huoáng wonderful bliss. If they can dedicate that merit gì laø nhöõng quaû trôøi Phaïm Vöông, trôøi Ñeá to the Dharma Realm, their

blessings and Thích, vua Chuyeån Luaân. Naày Ñòa Taïng Boà benefits will be beyond compare. Taùt, vì theá neân khuyeán hoùa taát caû chuùng sanh ñeàu phaûi hoïc theo nhö theá—Moreover, Earth Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi Store Bodhisattva! If in the future, the kings, sau, nhö keû thieän nam ngöôøi thieän nöõ naøo gaëp Brahmans, and others can give in this way, kinh ñieån Ñaïi Thöøa hoaëc nghe thaáy moät baøi they will receive limitless blesings. If they are keä, moät caâu kinh, roài phaùt taâm aân caàn traân in addition, able to dedicate that merit, be it troïng cung kính ngôïi khen, boá thí cuùng döôøng, great or small, they will ultimately attain ngöôøi aáy ñöôïc quaû baùo lôùn voâ löôïng voâ bieân. Buddhahood. How much more easily will they Neáu coù theå ñem phöôùc ñöùc hoài höôùng cho be able to attain the rewards of becoming khaép phaùp giôùi chuùng sanh thôøi phöôùc lôïi naày Sakra, Brahma, or Wheel-Turning King, khoâng theå ví duï theá naøo cho ñöôïc—Moreover,

Earth Store, good men or women in the future moät gioït nöôùc. Nhöõng söï laønh nhö theá, khoâng encounter a great Vehicle Sutra, and on luaän nhieàu hay ít, chæ coù theå ñem hoài höôùng hearing a single gatha or sentence of it, with cho khaép phaùp giôùi chuùng sanh, thôøi coâng ñöùc dynamic and respectful resolve, praise, cuûa ngöôøi ñoù trong traêm ngaøn ñôøi thöôøng venerate and make offerings, those people höôûng thoï söï vui thöôïng dieäu. Coøn nhö chæ hoài will attain great, limitless and unbounded höôùng cho thaân quyeán trong nhaø hoaëc töï mình rewards. If they can dedicate that merit to the ñöôïc lôïi ích thoâi, nhö theá thôøi seõ höôûng quaû Dharma Realm, their blessings will be beyond vui tong ba ñôøi, cöù laøm moät phaàn söï laønh, thôøi compare. ñöôïc höôûng baùo toát moät muoân laàn troäi hôn. Naày Ñòa Taïng Boà Taùt! Nhöõng nhôn duyeân Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi coâng ñöùc veà söï boá thí nhö theá ñoù—Moreover, sau, nhö coù keû thieän nam ngöôøi thieän nöõ naøo Earth Store, in the future, good men or good gaëp chuøa thaùp vaø kinh ñieån Ñaïi Thöøa, neáu laø women may plant good roots in the kin thaùp môùi thôøi boá thí cuùng döôøng, chieâm Buddhadharma by making offerings, reparing ngöôõng leã laïy ngôïi khen, chaép tay cung kính. stupas or monasteries, rebinding sutras, or Neáu gaëp kinh thaùp cuõ, hoaëc hö raùch thôøi söûa they may plant good roots only as small as sang tu boå, hoaëc rieâng mình phaùt taâm laøm, one strand of hair, one mote of dust, a grain of hoaëc khuyeán ngöôøi khaùc cuøng ñoàng phaùt taâm. sand, or a drop of water. Merely by Nhöõng ngöôøi cuøng ñoàng phaùt taâm ñaây, trong transfering the merit from such deeds to the ba möôi ñôøi thöôøng laøm vua caùc nöôùc nhoû. Dharma Realm, those people's meritorious Coøn vò ñaøn vieät chaùnh ñoù thöôøng laøm vua virtues will be such that they will enjoy Chuyeån Luaân, laïi duøng phaùp laønh maø giaùo superior and wonderful bliss for one hundred hoùa vua caùc nöôùc nhoû—Moreover, Earth thousand lives. If they dedicate the merit only Store, if in the future good men or good to their own family or relatives, or to their women encounter new Buddha-stupas, own personal benefit, as a result, they will temples, or sutras of the Great Vehicle, and enjoy the bliss for three lives. By giving up make offerings to them, gaze at them in one , a ten thousandfold reward is

obtained. worship, and respectfully make praises with Therefore, Earth Store, such are the situations joined palms; or if they encounter old temples, pertaining to the causes and conditions of stupas, or those that have been destroyed or giving." damaged, and either repair or rebuild them, such people will be kings of small countries throughout thirty continuous lives. The CHÖÔNG THÖÙ MÖÔØI Danapatti will always be Wheel-Turning Kings, who moreover, will use the good MOÄT—CHAPTER ELEVEN Dharma to teach and transform those minor PHAÅM ÑÒA THAÀN HOÄ PHAÙP—THE kings of small countries. DHARMA PROTECTION OF AN EARTH SPIRIT Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi sau nhö coù ngöôøi thieän nam thieän nöõ naøo ôû nôi Luùc ñoù vò Kieân Lao Ñòa Thaàn baïch cuøng ñöùc coäi phöôùc laønh ñaõ gieo troàng trong Phaät phaùp, Theá Toân!: "Baïch ñöùc Theá Toân! Töø tröôùc ñeán hoaëc laø boá thí cuùng döôøng, hoaëc laø tu boå chuøa nay, con töøng chieâm ngöôõng ñaûnh leã voâ löôïng thaùp, hoaëc söûa sang kinh ñieån, cho ñeán chöøng vò ñaïi Boà Taùt, ñeàu laø nhöõng böïc trí hueä thaàn baèng moät sôïi loâng, moät maûy buïi, moät haït caùt, thoâng lôùn khoâng theå nghó baøn, ñoä khaép moïi

loaøi chuùng sanh. Ngaøi Ñòa Taïng Boà Taùt ñaây ñieàu?—World Honored One! As I regard the so vôùi caùc vò Boà Taùt, choã theä nguyeän raát laø living beings of the present and future, I see saâu roäng. Baïch ñöùc Theá Toân! Ngaøi Ñòa Taïng those who make shrines of clay, stone, Boà Taùt ñaây coù nhôn duyeân lôùn vôùi chuùng sanh bamboo, or wood and set them on pure ground trong Dieâm Phuø Ñeà. Nhö ngaøi Vaên Thuø Sö in the southern part of their dwellings. They Lôïi, ngaøi Phoå Hieàn, ngaøi Quaùn AÂm, ngaøi Di place within the shrines an image of Earth Laëc, cuõng hoùa hieän traêm ngaøn thaân hình ñeå ñoä Store Bodhisattva, either sculpted, painted, or chuùng sanh trong saùu ñöôøng, nhöng choã phaùt made of gold, silver, copper, or iron. They nguyeän cuûa caùc ngaøi coøn coù luùc hoaøn maõn. then burn incense, make offerings, behold, Ngaøi Ñòa Taïng Boà Taùt ñaây phaùt theä nguyeän worship, and praise him. Such people will giaùo hoùa taát caû chuùng sanh trong saùu ñöôøng receive ten kinds of benefits. What are these traûi ñeán kieáp soá nhö soá caùt trong traêm ngaøn öùc ten? soâng Haèng."—At that time, the earth spirit • Moät laø ñaát caùt toát maàu—First, their lands Firm and Stable spoke to the Buddha and said: will be fertile. "World Honored One! From long ago, I have • Hai laø nhaø cöûa an oån maõi maõi—Second, personally beheld and bowed to limitless their families and homes will always be numbers of Bodhisattvas Mahasattvas, all of peaceful. whom have inconceivable and great spiritual • Ba laø ngöôøi ñaõ cheát ñöôïc sanh leân coõi penetrations and wisdom, and all of whom trôøi—Third, their deceased ancestors will take across many living beings. Among all the be born in the heavens. Bodhisattvas, Earth Store Bodhisattva • Boán laø nhöõng ngöôøi hieän coøn höôûng söï lôïi Mahasattva, has deep and weighty (solid) ích—Fourth, those still alive will have vows. World Honored One! Earth Store benefit and will have their lifespan Bodhisattva has great affinities in increased. Jambudvipa. Likewise, Manjusri, • Naêm laø caàu chi cuõng toaïi yù caû—Fifth, Samantabhadra, Avalokitesvara, and they will obtain what they want. Maitreya, also produce by transformation, • Saùu laø khoâng coù tai hoïa

veà nöôùc vaø löûa— hundreds of thousands of bodies to take across Sixth, they will not encounter the those in the six paths, yet their vows have an disasters of water and fire. end. Earth Store Bodhisattva has made these • Baûy laø tröø saïch vieäc hö hao—Seventh, vows to teach and transform all living beings they will avoid unforeseen calamities. in the six paths throughout aeons as many as • Taùm laø döùt haún aùc moäng—Eighth, their the number of sand grains in hundreds of nightmares will cease. thousands of millions of Ganges Rivers. • Chín laø khi ra luùc vaøo coù thaàn theo hoä veä—Ninth, they will be protected by Baïch ñöùc Theá Toân! Con xem xeùt chuùng sanh spirits during their comings and goings. ôû hieän taïi nay vaø veà vò lai sau naày, nôi choã • Möôøi laø thöôøng gaëp baäc Thaùnh Nhôn— saïch seõ ôû phöông nam trong cuoäc ñaát cuûa Tenth, they will encounter many causes mình ôû, duøng ñaát ñaù tre goã maø döïng caát caùi of Sagehood. khaùm caùi thaát. Trong ñoù coù theå hoïa veõ, cho ñeán duøng vaøng , baïc, ñoàng, saét ñuùc naén hình Baïch ñöùc Theá Toân! Chuùng sanh trong ñôøi sau töôïng Ñòa Taïng Boà Taùt, ñoát höông cuùng cuøng hieän taïi nay, neáu ôû phaàn ñaát cuûa mình cö döôøng, chieâm leã ngôïi khen, thôøi choã ngöôøi ñoù truù maø coù theå laøm ra söï cuùng döôøng ngaøi Ñòa ôû ñöôïc möôøi ñieàu lôïi ích. Nhöõng gì laø möôøi Taïng nhö theá, thôøi ñöôïc söï lôïi ích nhö vaäy—

World Honored One! Living beings of the power. Moreover, your praise of the present and future will obtain these benefits if beneficial deeds of Earth Store Bodhisattva in part of their dwellings they can make makes your meritorious virtues and spiritual offerings in the prescribed manner. penetations hundreds of thousands of times those of ordinary earth spirits. Vò Kieân Lao Ñòa Thaàn laïi baïch vôùi ñöùc Phaät raèng: “Baïch ñöùc Theá Toân! Trong ñôøi sau naày, Naày Ñòa Thaàn! Trong ñôøi sau, nhö coù keû thieän nhö coù ngöôøi thieän nam thieän nöõ naøo ôû trong nam ngöôøi thieän nöõ naøo cuùng döôøng Ñòa Taïng choã cuûa mình cö truù maø coù kinh ñieån naày cuøng Boà Taùt cuøng ñoïc tuïng kinh ñieån naày, chæ coù hình töôïng cuûa ngaøi Ñòa Taïng Boà Taùt, ngöôøi theá tu haønh theo moät vieäc maø trong kinh ‘Ñòa ñoù laïi coù theå ñoïc tuïng kinh ñieån naày vaø cuùng Taïng Boà Taùt Boån Nguyeän’ ñaõ daïy. Thôøi oâng döôøng hình töôïng Boà Taùt. Thôøi con duøng thaàn neân duøng thaàn löïc cuûa oâng maø uûng hoä ngöôøi löïc cuûa con thöôøng hoä veä ngöôøi ñoù, cho ñeán ñoù, chôù ñeå taát caû söï tai haïi cuøng söï khoâng vöøa taát caû söï tai hoïa nhö nöôùc, löûa, troäm, cöôùp, yù ñeán nghe nôi tai, huoáng nöõa laø ñeå cho phaûi naïn lôùn, naïn nhoû, vaân vaân thaûy ñeàu tieâu chòu. Chaúng phaûi chæ rieâng mình oâng hoä trì saïch.”—The Earth spirit continued to speak to ngöôøi ñoù, cuõng coù haøng quyeán thuoäc cuûa the Buddha: “World Honored One! If good Phaïm Vöông, Ñeá Thích, quyeán thuoäc cuûa chö men and good women in the future keep this Thieân uûng hoä ngöôøi ñoù. Taïi sao laïi ñaëng caùc sutra and an image of the Bodhisattva where vò Hieàn Thaùnh uûng hoä nhö theá? Ñeàu do vì they live, and if in addition, they recite the nhöõng ngöôøi aáy chieâm leã hình töôïng cuûa Ñòa sutra and make offerings to the Bodhisattva, I Taïng Boà Taùt vaø ñoïc tuïng kinh Boån Nguyeän shall constantly use my own spiritual powers naày, töï nhieân ñöôïc roát raùo xa lìa

bieån khoå to guard and protect them day and night so chöùng ñaïo Nieát Baøn an vui, vì theá neân ñaëng that evil occurrences, floods, fire, robbery, uûng hoä moät caùch lôùn lao nhö theá.”—If good great calamities and small accidents will be men or good women in the future make eliminated.” offerings to this Bodhisattva, or recite the Sutra of the Past Vows of Earth Store Ñöùc Phaät baûo Kieân Lao Ñòa Thaàn raèng: “Thaàn Bodhisattva, and rely upon merely a single löïc roäng lôùn cuûa oâng, caùc thaàn khaùc ít ai baèng. aspect of it in their cultivation, you should use Vì côù sao? Vì ñaát ñai trong coõi Dieâm Phuø Ñeà your own spiritual powers to protect them and ñeàu nhôø oâng hoä trôï, cho ñeán coû caây, caùt ñaù, not allow any disastrous or unwelcome affairs luùa meø, tre lau, gaïo thoùc, cuûa baùu, taát caû even to be heard, much less undergone by nhöõng thöù töø ñaát maø coù ra ñeàu nhôø nôi söùc them. Not only will those people be protected thaàn cuûa oâng caû. Nay oâng laïi tuyeân baøy nhöõng by you alone, the retinues of Sakra, Brahma, söï lôïi ích cuûa ngaøi Ñòa Taïng Boà Taùt, thôøi coâng as well as the other gods, shall also protect ñöùc vaø thaàn thoâng cuûa oâng laïi caøng theâm traêm them. Why will they obtain protection from ngaøn laàn troäi hôn luùc thöôøng—The Buddha worthies and sage such as these? It is all told the earth spirit Firm and Stable: “There because of their having beheld and are few spirits who can match your great worshipped the image of earth Store spiritual powers. Why? All the lands in Bodhisattva, and from having recited this Jambudvipa receive your protection; all the Sutra of his past vows. They shall naturally grasses, woods, sands, stones, paddy fields, leave the sea of suffering and ultimately be hemp, bamboo, reeds, grains, rice, and gems certified as having attained the bliss of come forth from the ground because of your

Nirvana. These are the reasons that they disc ray, the lunar disc ray, the great lunar disc receive such great protection. ray, the palace ray, the great palace ray, the ocean cloud ray, and the great ocean cloud ray. CHÖÔNG THÖÙ MÖÔØI HAI— Töø treân ñaûnh moân phoùng ra nhöõng luoàn tia CHAPTER TWELVE saùng nhö theá xong, laïi noùi ra nhöõng tieáng raát PHAÅM THAÁY NGHE ÑÖÔÏC LÔÏI ÍCH— vi dieäu maø baûo ñaïi chuùng raèng: “Naày taùm boä THE BENEFITS FROM SEEING AND chuùng trôøi, roàng, ngöôøi cuøng phi nhôn, vaân HEARING vaân. Laéng nghe hoâm nay Ta ôû laïi cung trôøi Ñao Lôïi tuyeân baøy ngôïi khen nhöõng söï lôïi ích Luùc ñoù töø treân ñaûnh muoân ñöùc Theá Toân phoùng trong haøng trôøi ngöôøi, nhöõng söï khoâng theå ra caû traêm ngaøn muoân öùc tia saùng lôùn, nhö laø nghó baøn, nhöõng söï veà nhôn haïnh leân baäc tia saùng saéc traéng, tia saùng saéc traéng lôùn, tia Thaùnh, nhöõng söï chöùng quaû Thaäp Ñòa, nhöõng saùng laønh toát, tia saùng laønh toát lôùn, tia saùng söï roát raùo khoâng lui suït nôi ñaïo voâ thöôïng ngoïc, tia saùng ngoïc lôùn, tia saùng saéc tía, tia chaùnh ñaúng chaùnh giaùc cuûa ngaøi Ñòa Taïng Boà saùng saéc tía lôùntia saùng saéc xanh, tia saùng saéc Taùt—After emitting such rays of light from xanh lôùn, tia saùng saéc bieác, tia saùng saéc bieác the door at the crown of his head, he spoke in lôùn, tia saùng saéc hoàng, tia saùng saéc hoàng lôùn, subtle and wonderful sounds to the great tia saùng saéc luïc, tia saùng saéc luïc lôùn, tia saùng assembly of gods, dragons and other members saéc vaøng y, tia saùng saéc

vaøng y lôùn, tia saùng of the eightfold division and to humans, non- maây laønh, tia saùng maây laønh lôùn, tia saùng humans and others: “Hear me today in the töôùng ngaøn voøng troøn, tia saùng töôùng ngaøn palace of the Trayastrimsha Heaven as I voøng troøn lôùn, tia saùng voøng troøn baùu, tia saùng praise Earth Store Bodhisattva’s beneficial voøng troøn baùu lôùn, tia saùng vaàng maët trôøi, tia and inconceivable deeds among humans and saùng vaàng maët trôøi lôùn, tia saùng vaàng maët gods, his transcendent deeds which planted traêng, tia saùng vaàng maët traêng lôùn, tia saùng the causes of his Sagehood, his certification to töôùng cung ñieän, tia saùng töôùng cung ñieän lôùn, the Tenth Ground, and his ultimate tia saùng töôùng maây bieån, tia saùng töôùng maây irreversibility (irreversible status) from bieån lôùn—At that time the World Honored Anuttara-samyak-sambodhi. One emitted hundreds of thousands of ten thousands of millions of great rays of light Luùc ñöùc Phaät noùi lôøi treân ñoù vöøa döùt tieáng, from the door at the crown of his head, the trong phaùp hoäi coù moät vò ñaïi Boà Taùt hieäu laø white ray, the great white ray, the auspicious Quaùn Theá AÂm töø choã ngoài ñöùng daäy, quyø goái ray, the great auspicious ray, the jade ray, the chaép tay maø baïch cuøng ñöùc Phaät raèng: “Baïch great jade ray, the purple ray, the great purple ñöùc Theá Toân! Ngaøi Ñòa Taïng Boà Taùt ñaày ñuû ray, the blue ray, the great blue ray, the azure caùc ñöùc töø bi lôùn, ngaøi thöông xoùt chuùng sanh ray, the great azure ray, the red ray, the great maéc toäi khoå, ôû trong muoân ngaøn öùc theá giôùi, red ray, the green ray, the great green ray, the ngaøi hoùa hieän ra muoân ngaøn öùc thaân bao gold ray, the great gold ray, the celebration nhieâu coâng ñöùc vaø söùc oai thaàn chaúng theå nghó cloud ray, the great celebration cloud ray, the baøn cuûa ngaøi, con ñaõ töøng nghe ñöùc Theá Toân thousand-wheel ray, the great thousand-wheel cuøng voâ löôïng chö Phaät trong möôøi phöông, ray, the jeweled wheel ray, the great jeweled khaùc mieäng ñoàng lôøi ngôïi khen ngaøi Ñòa Taïng wheel ray, the solar disc ray, the great solar Boà Taùt. Daàu cho caùc ñöùc Phaät trong thuôû quaù

khöù, thuôû hieän taïi vaø thuôû vò lai noùi coâng ñöùc trong coõi Ta Baø. Nhöng haøng trôøi, roàng, hoaëc cuûa ngaøi Ñòa Taïng Boà Taùt vaãn chaúng theå noùi nam töû nöõ nhoân, hoaëc thaàn, hoaëc quyû, cho ñeán heát. Vöøa roài laïi ñöôïc ñöùc Theá Toân baûo khaép chuùng sanh maéc phaûi toäi khoå trong saùu ñöôøng trong ñaïi chuùng raèng ñöùc Phaät muoán tuyeân noùi neáu keû naøo nghe danh hieäu cuûa oâng, thaáy hình caùc söï lôïi ích cuûa ngaøi Ñòa Taïng Boà Taùt. Cuùi töôïng cuûa oâng, hay meán töôûng ñeán oâng cuøng mong ñöùc Theá Toân vì taát caû chuùng sanh ôû hieän khen ngôïi oâng. Thôøi nhöõng chuùng sanh aáy ñeàu taïi vaø vò lai maø tuyeân noùi nhöõng söï chaúng theå ôû nôi ñaïo voâ thöôïng chaùnh giaùc quyeát chaúng nghó baøn cuûa ngaøi Ñòa Taïng Boà Taùt, laøm cho coøn thoái chuyeån, thöôøng ñöôïc sanh vaøo coõi taùm boä chuùng trôøi, roàng, vaân vaân chieâm ngöôøi, coõi trôøi höôûng ñöôïc söï vui vi dieäu, khi ngöôõng leã laïy ngaøi Ñòa Taïng Boà Taùt ñeå ñaëng nhôn quaû saép thaønh thuïc lieàn ñöôïc Phaät thoï kyù phöôùc laønh—As this was said, in the midst of cho. Nay oâng saún loøng töø bi lôùn thöông xoùt caùc the assembly a Bodhisattva Manhasattva, loaøi chuùng sanh vaø taùm boä

chuùng trôøi, roàng, named Contemplator of the World's Sounds vaân vaân maø muoán nghe Ta noùi nhöõng söï lôïi arose from his seat, , knelt on one knee, and ích chaúng theå nghó baøn cuûa ngaøi Ñòa Taïng Boà with palms together said to the Buddha: Taùt. OÂng neân laéng nghe cho kyõ, nay ta seõ noùi "World Honored One! Earth Store Bodhisattva ñoù!"—The Buddha replied to the Bodhisattva Mahasattva, is replete with great compassion Contemplator of the World's Sounds: "You and pity living beings who suffer for their have great affinity with the Saha World. If offenses. With his meritorious virtues and gods, dragons, men, women, spirits, ghosts or inconceivable and awesome spiritual powers, any other beings who suffer for offenses in thousands of ten thousands of millions of within the six paths hear your name, see your worlds he creates thousands of ten thousands name, yearn for you or praise you, they will of millions of transformation bodies. I have definitely become irreversible (be bound heard the World Honored One and the irreversibly) in the Unsurpassed Way. They numbers of Buddhas of the ten directions will always be born among people and gods praise Earth Store Bodhisattva with different and there fully experience wondeful bliss. mouths but the same sound, saying that even When the fruit of their causes is about to if all the Buddhas of the past, present, and ripen, they will encounter Budhas and be future were to speak of his meritorious given their predictions of enlightenment. You qualities, they still could not finish speaking of now are replete with great compassion and them. Moreover, I am such obliged that I was pity for living beings, for gods, dragons and previously able to hear the World Honored the others of the eightfold division. Listen as I One tell the great assembly that he wished to proclaim Earth Store Bodhisattva's praise Earth Store Bodhisattva's beneficial inconceivable, beneficial deeds. Listen acts. World Honored One, for the sake of attentively, I will now talk about it." living beings of the present and future, please praise Earth Store Bodhisattva's Ngaøi Quaùn Theá AÂm Boà Taùt baïch raèng: inconceivable deeds, that cause the gods, "Vaâng! Baïch ñöùc Theá Toân! Con xin öa muoán dragons and the others of the eightfold nghe."—The Contemplator of the World's division to gaze in worship and attain Sounds said: "So be it, World Honored One, I blessing." will be please to hear."

Ñöùc Phaät baûo ngaøi Quaùn Theá AÂm Boà Taùt: Ñöùc Phaät baûo ngaøi Quaùn Theá AÂm Boà Taùt: "OÂng coù nhôn duyeân raát lôùn vôùi chuùng sanh "Trong caùc theá giôùi veà thuôû hieän taïi nay vaø vò

lai sau, coù vò trôøi naøo, höôûng phöôùc trôøi ñaõ chung ñoù maø laøm cuûa chi phí ñeå toâ ñaép hay maõn, naêm töôùng suy hao hieän ra nôi thaân, hoïa veõ hình töôïng cuûa ngaøi Ñòa Taïng Boà Taùt. hoaëc coù keû phaûi ñoïa laïc nôi choán aùc ñaïo. Caùc Roài laøm cho ngöôøi bònh luùc chöa cheát, hoaëc vò trôøi ñoù, hoaëc nam hoaëc nöõ ñöông luùc töôùng maét thaáy tai nghe bieát raèng haøng thaân quyeán suy hao hieän, hoaëc thaáy hình töôïng cuûa ngaøi ñem nhaø cöûa vaät baùu, vaân vaân vì mình maø toâ Ñòa Taïng Boà Taùt, hoaëc nghe teân ngaøi Ñòa veõ hình töôïng Boà Taùt. Ngöôøi beänh ñoù neáu coù Taïng Boà Taùt, roài moät laàn chieâm ngöôõng moät nghieäp baùo thôøi phaûi mang laáy beänh naëng, laàn ñaûnh leã. Thôøi caùc vò trôøi ñoù

caøng theâm lôùn thôøi nhôø coâng ñöùc naày lieàn ñöôïc laønh maïnh, phöôùc trôøi, höôûng söï vui söôùng raát nhieàu, tuoåi thoï theâm laâu. Coøn neáu ngöôøi beänh ñoù coù khoâng bao giôø coøn phaûi ñoïa laïc vaøo ba aùc ñaïo nghieäp baùo soá maïng ñaõ heát, laïi coù ñuû taát caû nöõa. Huoáng chi laø nhöõng ngöôøi thaáy hình toäi chöôùng nghieäp chöôùng, ñaùng leõ phaûi bò ñoïa töôïng Boà Taùt, nghe danh hieäu Boà Taùt roài ñem vaøo choán aùc ñaïo, song vì nhôø coâng ñöùc naày caùc thöù höông hoa, ñoà y phuïc, ñoà aên uoáng, vaät neân sau khi maïng chung, lieàn ñöôïc sanh vaøo baùu, chuoãi ngoïc, vaân vaân maø boá thí cuùng coõi trôøi, coõi ngöôøi höôûng quaû vui thuø thaéng vi döôøng, thôøi ngöôøi naày ñaëng voâ löôïng voâ bieân dieäu taát caû toäi chöôùng thaûy ñeàu tieâu saïch— coâng ñöùc phöôùc lôïi—The Buddha told the Moreover, Contemplator of the World's Bodhisattva Contemplator of the World's Sounds, if living beings in the six paths, in the Sounds: "In the worlds in the present and worlds in the present and future, when they future, there are and will be gods whose are on the verge of death, hear the name of heavenly blessings have ended, who manifest Earth Store Bodhisattva pass through their ear the five signs of decay, and who may be about a single time, they will never endure the to fall into the evil paths. When those signs sufferings of the three evil paths, how much appear, if those gods, whether male or female, more will this be true if when they are on the see Earth Store Bodhisattva's image, hear his verge of death, the parents and relatives use name, gaze at him or bow once to him, they the dying person's houses, wealth, jewels and will increase their heavenly blessings, clothing to commission the carving or painting experience great happiness, and never fall of Earth Store Bodhisattva's image. Or if that into the retributions of the three evil paths. sick person has not yet died and sees or hear How much more will limitless, boundless and understands that, on his behalf, relatives meritorious qualities, blessings and benefits have used his house, jewels and so forth for accrue to those who see and hear the the carving or painting of Earth Store Bodhisattva and make offerings of flowers, Bodhisattva's image, by receiving that merit, clothing, food, drink, jewels and necklaces. he may quickly be cured and his lifespan prolonged, even if his karmic retribution is Laïi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! such that he should have undergone severe Trong caùc theá giôùi veà thuôû hieän taïi nay vaø vò sickness. If that person's retribution is such lai sau naày, nhöõng haøng chuùng sanh trong saùu that his life is at an end and because of all ñöôøng, nhö coù keû saép maïng chung maø ñaëng manner of offense-obstacles and karmic nghe moät tieáng danh hieäu cuûa ngaøi Ñòa Taïng obstructions, he should fall into the evil paths Boà Taùt thoaùng qua loã tai, thôøi keû maïng chung because of receiving such merit he will be ñoù khoâng coøn bò ñoïa vaøo choán khoå ba aùc ñaïo. born among humans and gods, and there enjoy Huoáng chi laø luùc saép maïng chung, cha meï extremely wonderful bliss. All his obstacles cuøng haøng thaân quyeán ñem cuûa caûi, nhaø cöûa, due to offenses will be eradicated. vaät baùu, y phuïc, vaân vaân cuûa ngöôøi saép maïng

Laâi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! Veà Taùt xoa ñaûnh thoï kyù—Moreover, ñôøi sau, neáu coù keû nam ngöôøi nöõ naøo, hoaëc Contemplator of

the World's Sounds luùc coøn buù môùm, hoaëc luùc leân ba tuoåi, hoaëc Bodhisattva, in the future a man or woman luùc leân naêm tuoåi, möôøi tuoåi trôû xuoáng maø cheát may lose father, mother, brothers, or sisters maát cha meï cho ñeán cheát maát anh em chò em. while he or she is still an infant or three years Ñeán khi ngöôøi ñoù khoân lôùn nhôù töôûng ñeán cha old, or five years old, or under ten years of meï cuøng haøng thaân quyeán khoâng roõ ñoïa laïc age. When fully grown the person may think vaøo choán naøo, hay sang veà theá giôùi naøo, hoaëc of these parents and relatives but not know sanh leân coõi trôøi naøo? Ngöôøi ñoù nhö coù theå toâ into what path or world or heaven they have veõ hình töôïng cuûa Ñòa Taïng Boà Taùt, nhaãn ñeán been born. If that person is able to sculpt or nghe danh hieäu cuûa ngaøi moät laàn chieâm paint an image of Earth Store Bodhisattva, or ngöôõng moät laàn ñaûnh leã, töø moät ngaøy cho ñeán even hear his name, or gaze upon, or worship baûy ngaøy, ñöøng thoái thaát taâm ban ñaàu, nghe him, and if that person can continue to do so danh hieäu thaáy hình töôïng chieâm leã cuùng from one through seven days, constantly döôøng. Thôøi quyeán thuoäc ñaõ sôùm khuaát cuûa hearing his name, seeing his image, gazing ngöôøi ñoù neáu do aùc nghieäp maø bò ñoïa vaøo aùc upon, worshiping, and making offerings ñaïo tính ra phaûi chòu ñeán soá kieáp, nay nhôø without retreating from his initial resolve, then coâng ñöùc toâ veõ hình töôïng cuûa ngaøi Ñòa Taïng that person's relatives will be liberated for Boà Taùt vaø chieâm leã cuùng döôøng cuûa con caùi, many aeons. Even though their karma from hay cuûa anh em chò em, neân lieàn ñaëng giaûi the causes they have planted might be such as thoaùt, ñöôïc sanh leân coõi trôøi coõi ngöôøi höôûng to cause them to fall into the evil paths for quaû vui thuø thaéng vi dieäu. Coøn nhö quyeán kalpas, they will quickly be reborn in the thuoäc ñaõ sôùm khuaát cuûa ngöôøi ñoù coù phöôùc heavens, where they will receive supremely laønh, ñaõ sanh leân coõi trôøi coõi ngöôøi höôûng thoï wonderful blis. These results come from quaû vui thuø thaéng vi dieäu roài, thôøi nhôø coâng receiving the meritorious virtues established ñöùc naày caøng theâm lôùn nghieäp nhôn veà böïc by that son, daughter, brother, sister who Thaùnh, höôûng voâ löôïng quaû vui. Nhö ngöôøi ñoù sculpted or painted an image of Earth Store laïi coù theå trong hai möôi moát ngaøy, chuyeân Bodhisattva and then gazed upon it and loøng chieâm leã hình töôïng cuûa ngaøi Ñòa taïng worshiped it. If that peson's relatives have Boà Taùt vaø nieäm laáy danh hieäu cuûa ngaøi ñuû soá already been born in the heavens on the moät muoân bieán, seõ ñaëng Ñòa Taïng Boà Taùt strength of their own blessings and are already hieän voâ bieân thaân, maùch cho ngöôøi ñoù roõ nôi experiencing supremely wonderful bliss, upon coõi cuûa haøng thaân quyeán sôùm khuaát kia ñaõ receiving this additional merit, the causes for sanh veà. Hoaëc trong giaác moäng , Ñòa Taïng Boà their attaining Sagehood will increase, and Taùt hieän söùc thaàn thoâng lôùn, töï daét ngöôøi ñoù they will experience limitless bliss. If in ñeán caùc theá giôùi thaáy haøng quyeán thuoäc. Neáu addition, that person is able to gaze upon and ngöôøi ñoù laïi coù theå moãi ngaøy nieäm danh hieäu worship Earth Store Bodhisattva's image cuûa Boà Taùt moät muoân ngaøn bieán luoân ñeán moät single-mindedly during three weeks, reciting ngaøn ngaøy.

Thôøi ngöôøi ñoù seõ ñöôïc Boà Taùt sai his name a full ten thousand times, the caùc vò Quyû Thaàn ôû taïi choã ñoù hoä veä troïn ñôøi, Bodhisattva may at that time, manifest a hieän ñôøi ñoà aên moùn maëc dö daät, khoâng coù caùc limitless body and tell that person all about thöù beänh khoå, cho ñeán caùc tai vaï coøn khoâng the names of the worlds in which his relatives heà vaøo ñeán cöûa, huoáng nöõa laø ñeán nôi thaân. have been born. The Bodhisattva may Roát raùo roài ngöôøi ñoù ñöôïc ngaøi Ñòa Taïng Boà manifest great spiritual power and personally

lead him to those worlds in a dream to see his veà hieän taïi cuøng vò lai, thôøi chæ neân quy-y relatives. Moreover, if one is able to recite the chieâm ngöôõng ñaûnh leã, cuùng döôøng, ngôïi khen Bodhisattva's name one thousand times a day hình töôïng cuûa ngaøi Ñòa Taïng Boà Taùt. Ñöôïc every day for one thousand days, the nhö theá thôøi nguyeän nhöõng chi vaø caàu nhöõng Bodhisattva will send the ghosts and be spirits chi thaûy ñeàu thaønh töïu caû. Laïi caàu mong Ñòa in the vicinity of that person to guard and Taïng Boà Taùt vaän ñöùc töø bi roäng lôùn uûng hoä protect him for his entire life. In this world, his maõi cho; ngöôøi ñoù trong giaác chieâm bao lieàn clothing and food will be abundant and he will ñaëng ngaøi Ñòa Taïng Boà Taùt xoa ñaûnh thoï have no suffering from sickness. No accidents kyù—Moreover, Contemplator of the World's wil occur in his house, much less affect him Sounds Bodhisattva, if good men and women personally. Finally, the Bodhisattva wil rub in the future wish to fulfill hundreds of the crown of his head and bestow a prediction thousands of ten thousands of millions of of enlightenment upon him. wishes and to succeed in as many undertaking in both the present and the future, they should Laïi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! Veà simply take refuge with, gaze upon, worship, ñôøi sau, nhö coù keû thieän nam ngöôøi thieän nöõ make oferings to, and praise the image of naøo muoán phaùt loøng töø roäng lôùn ñeå cöùu ñoä taát Earth Store Bodhisattva. In such a way, their caû chuùng sanh, muoán tu ñaïo voâ thöôïng chaùnh wishes and what they seek will all be realized. giaùc, muoán thoaùt khoûi tam giôùi. Nhöõng ngöôøi Moreover, one may wish that Earth Store ñoù thaáy hình töôïng vaø nghe danh hieäu cuûa Bodisattva, replete with his great compassion, ngaøi Ñòa Taïng Boà Taùt, roài chí taâm quy-y hoaëc will offer eternal protection. That peson will ñem höông hoa, y phuïc, vaät baùu, ñoà aên uoáng, then dream of the Bodhisattva rubing the vaân vaân ñeå cuùng döôøng chieâm ngöôõng ñaûnh leã crown of his head and bestowing a prediction thôøi choã nguyeän caàu cuûa keû thieän nam cuøng of enlightenment. thieän nöõ ñoù mau ñöôïc thaønh töïu khoâng bao giôø bò chöôùng ngaïi—Moreover, Contemplator Laïi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! of the World's Sounds Bodhisattva, if a good Trong ñôøi sau, nhö coù ngöôøi thieän nam, keû man or good woman in the future wishes to thieän nöõ naøo sanh loøng raát traân troïng ñoái vôøi give rise to the great compassionate thought kinh ñieån Ñaïi Thöøa, phaùt taâm baát tö nghì of rescuing and taking across all living beings muoán ñoïc tuïng kinh ñieån aáy. Daàu gaëp ñaëng and wishes to cultivate unsurpassed Bodhi in minh sö truyeàn daïy cho nhöõng ngöôøi ñoù hoïc order to leave the Triple World, and if that taäp, nhöng ñoïc roài queân roài, traûi ñeán caû thaùng person sees Earth Store

Bodhisattva'' image, caû naêm vaãn khoâng ñoïc tuïng ñöôïc. Nhöõng keû hears his name, and in his heart takes refuge thieän nam thieän nöõ ñoù vì coù nghieäp chöôùng with him, or using incense, flowers, clothing, ñôøi tröôùc chöa tröø saïch, cho neân ôû nôi kinh jewels, food and drink, makes offerings to him ñieån Ñaïi Thöøa khoâng coù coâng naêng ñoïc tuïng. and gazes at and worship him, that good man Nhöõng haïng ngöôøi naày khi nghe danh hieäu or good woman will have his wishes quickly cuûa ngaøi Ñòa Taïng Boà Taùt, ñem heát taâm cung realized and will never have any obstructions kính baøy toû vôùi Boà Taùt, roài duøng höông hoa, y (obstacles). phuïc, ñoà aên, taát caû ñoà ngoïa cuï, vaân vaân cuùng döôøng hình töôïng Boà Taùt. Duøng moät cheùn Laïi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! nöôùc trong ñeå tröôùc töôïng Boà Taùt moät ngaøy Trong ñôøi sau, nhö coù keû thieän nam, ngöôøi moät ñeâm, sau ñoù cung kính chaép tay thænh ñeå thieän nöõ naøo muoán caàu traêm ngaøn muoân öùc söï uoáng, xaây maët veà höôùng nam. Khi nöôùc vaøo

mieäng phaûi chí taâm trònh troïng, uoáng nöôùc and harming, for one to three weeks. In xong, phaûi cöû nguõ taân, röôïu thòt, taø daâm, voïng dreams, these good men and good women will ngöõ vaø caùc vieäc gieát haïi trong baûy ngaøy, hoaëc all see Earth Store Bodhisattva manifesting a hai möôi moát ngaøy. Ngöôøi thieän nam thieän nöõ limitless body and annointing the crowns of ñoù trong giaác chieâm bao thaáy Ñòa Taïng Boà their heads with water. When they awaken Taùt hieän thaân voâ bieân röôùi nöôùc treân ñaûnh cuûa they will be endowed with keen intelligence. ngöôøi ñoù. Sau khi thöùc daäy, ngöôøi ñoù lieàn Should this Sutra then pass through their ear ñaëng thoâng minh, moät phen nghe ñeán kinh faculties one time, they will eternally ñieån Ñaïi Thöøa aáy lieàn seõ nhôù maõi, khoâng bao remember it and never forget or lose a single giôø coøn queân moät caâu keä nöõa—Moreover, sentence or verse. Contemplator of the World's Sounds Bodhisattva, there may be good men and Laïi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! Veà women in the future who have high regard for trong ñôøi sau, nhö coù nhöõng ngöôøi naøo aên maëc the Great Vehicle Sutras and make the khoâng ñuû, caàu chi cuõng khoâng toaïi nguyeän, inconceivable resolve to read them and to hoaëc thaân nhieàu taät beänh, hoaëc nhieàu söï höng recite them from memory. Although they suy, nhaø cöûa khoâng yeân oån, quyeán thuoäc chia encounter an understanding master who lìa, hoaëc coù söï tai vaï cöù ñeán khuaáy nhieãu nôi instructs them so that they may become thaân luoân, trong giaác moäng thöôøng phaûi kinh familiar with the texts, whatever they learn sôï. Nhöõng ngöôøi nhö theá ñoù, khi nghe danh they forget in a short while, so that after hieäu cuûa ngaøi Ñòa Taïng Boà Taùt, thaáy hình months or years they are no longer able to töôïng cuûa Ñòa Taïng Boà Taùt neân chí taâm cung read or recite them from memory. It is kính nieäm ñuû moät muoân bieán, thôøi nhöõng söï because this good man's or good woman's khoâng toaïi yù treân ñoù seõ tieâu saïch laàn laàn, cho karmic obstructions from past lives have not ñeán trong giaác moäng thaûy ñeàu an oån vui veû— yet been eradicated that he does not have the Moreover, Contemplator of the World's proper disposition for reading and reciting Sounds Bodhisattva, if there

are people in the Sutras of the Great Vehicle. Upon hearing future whose food and clothing are Earth StoreBodhisattva's name or seeing his insufficient, who find their efforts thwarted, or image, such people should wholly use their who endure much sickness, and ill fortune, original minds and respectfully state their whose families are not peaceful, whose situation to the Bodhisattva. In addition, they relatives are scattered, or who are bothered by should take incense, flowers, clothing, food unfortunate occurences, or who are often and drink as well as all manner of playthings, startled in their sleep by dreams, such people, and make offerings to the Bodhisattva. They upon hearing Earth Store's name and seeing should place a bowl of pure water before the his image, should recite his name a full ten Bodhisattva for one day and one night. thousand times with extreme sincerity and Afterwards, placing their palms together, let respect. Those displeasing matters will them state their request and then drink the gradually be eradicated and they will attain water while facing south. As the water is peace and happiness. Their food and clothing about to enter their mouths they should be will be abundant and even if their dreams they particularly sincere and solemn. After drinking will be peaceful and happy. the water, they should abstain from the five plants of the family, wine, meat, sexual Laïi vaày nöõa, naày Quaùn Theá AÂm Boà Taùt! Veà activity, and false speech, as well as killing ñôøi sau, neáu coù ngöôøi thieän nam thieän nöõ naøo,

hoaëc nhôn söï laøm aên, hoaëc nhôn söï coâng Store Bodhisattva has great affinities with chuyeän tö, hoaëc nhôn söï sanh cuøng töû, hoaëc beings in Jambudvipa. Hundreds of thousands nhôn vieäc gaáp maø phaûi vaøo trong röøng nuùi, of aeons would not be time enough to describe hay laø qua soâng vöôït bieån, hoaëc gaëp nöôùc luït the benefits derived by living beings who see lôùn, hoaëc ñi ngang ñöôøng hieåm trôû. Ngöôøi aáy this Bodhisattva and hear his name. tröôùc khi ñi neân nieäm danh hieäu cuûa ngaøi Ñòa Therefore, Contemplator of the World's Taïng Boà Taùt moät muoân bieán, ñöôïc theá thôøi ñi Sounds Bodhisattva, you should use your qua nôi choán naøo cuõng coù caùc vò quyû thaàn hoä spiritual power to propagate this Sutra and to veä, luùc ñi ñöùng, khi naèm ngoài, ñeàu ñöôïc an oån cause the living beings in the Saha World to vui veû luoân, cho ñeán daàu gaëp loaøi huøm soùi sö receive peace and happiness always, töû, vaân vaân nhöng taát caû thöù ñoäc haïi ñeàu throughout hundreds of thousands of ten khoâng theå phaïm ñeán ngöôøi ñoù ñöôïc— thousands of aeons." Moreover, Contemplator of the World's Sounds Bodhisattva, if good men or good Baáy giôø ñöùc Theá Toân lieàn noùi keä raèng—At women in the future must enter mountain that time the World Honored One spoke forests, cross over rivers, seas or other large verses, saying: bodies of water, or if they must take Ta xem Ñòa Taïng söùc oai thaàn dangerous routes either for the sake of As I contemplate Earth Store's awesome earning their own livelihood, or for public or spiritual strength, personal affairs, or matters of life and death, Kieáp soá haèng sa khoù toû traàn. or other urgent business, such people should Speaking for aeons as many as Ganges sands first recite the name of Earth Store would fail to describe it. Bodhisattva ten thousand times. The ghosts Thaáy nghe, moät nieäm chieâm ngöôõng leã, and spirits of the lands they pass

through will To see, to hear, to worship for but one then guard and protect them in their walking , thought, standing, sitting and lying down. The peace Trôøi ngöôøi lôïi ích söï khoâng ngaèn. and happiness of those persons will constantly Bring endless benefit to gods and humans. be preserved, so that even if they encounter tigers, wolves, lions or any other harmful or Hoaëc Roàng, hoaëc Thaàn, cuøng nam nöõ. poisonous creatures, the creatures will be If a man's or woman's or a god's or a dragon's unable to harm them. Baùo thaân seõ sa vaøo ñöôøng döõ, Lifespan ends and he should fall into evil Ñöùc Phaät baûo ngaøi Quaùn Theá AÂm Boà Taùt: ways, "Ngaøi Ñòa Taïng Boà Taùt coù nhôn duyeân raát lôùn Chí taâm quy maïng Ñaïi Só thaân, vôùi coõi Dieâm Phuø Ñeà. Neáu noùi veà nhöõng söï But, if with extreme sincerity he takes refuge maø caùc haøng chuùng sanh thaáy nghe teân cuûa with this Great Being, ngaøi Ñòa Taïng Boà Taùt ñöôïc lôïi ích, thôøi daàu Tuoåi thoï theâm nhieàu töø toäi döõ. coù noùi ñeán trong traêm ngaøn kieáp cuõng khoâng His lifespan will increase and his offenses will heát ñöôïc. Naày Quaùn Theá AÂm Boà Taùt! Vì theá be wiped away. oâng neân duøng thaàn löïc maø truyeàn kinh naày laøm cho chuùng sanh trong coõi Ta Baø ñaây maõi Tuoåi thô cheát maát meï cuøng cha ñeán traêm ngaøn kieáp ñöôïc höôûng nhöõng söï an Those who when young, lost their parents, vui luoân—The Buddha told the Contemplator Huynh ñeä chò em keû ruoät raø of the World's Sounds Bodhisattva: "Earth Brothers, sisters, or other kin,

Lôùn khoân nghó ñeán ñeàu khoâng bieát, Cuùng döôøng cung kính phaùt loøng thaønh, Whom they never knew while they were With respectfully sincere offerings, growing up, Nghieäp chöôùng chaúng heà ngaên chöôùng ñaëng, Neûo döõ ñöôøng laønh ôû ñaâu laø? Karmic hindrances will never cover one over. And do not know what paths their spirits took? Bao nhieâu mong öôùc sôùm vieân thaønh. Hoaëc veû, hoaëc toâ hình Ñaïi Só, Each wish on makes will quickly come to Should sculpt or paint an image of this Great pass. Being, Caûm thöông chieâm leã bieät chaúng ñaønh, Coù keû phaùt taâm tuïng kinh saùch, With sincere regard gaze upon and worship One may resolve to read a sutra text, him unceasingly, Muoán ñoä chuùng sanh khoûi tai aùch. Haêm moát ngaøy luoân nieäm danh hieäu. Wishing to take confused sentient beings And for twenty-one days recite his name. across to the other shore. Boà Taùt hieän thaân ñeán beân mình. Daàu laäp nguyeän lôùn chaúng nghó baøn, The Bodhisattva will manifest a boundless But although making such an inconceivable body vow, Chæ raønh quyeán thuoäc ôû nôi naøo. Ñoïc roài queân roài luoân soùt maát. And show the realms in which the kin were For whatever one reads is shortly thereafter born. forgotten. Daàu sa aùc thuù cuõng mau ra. Ngöôøi naày nghieäp chöôùng noù laøm meâ, Even if they've fallen into evil paths, they will Because of karmic obstructions and delusions, soon find escape. Hoïc Ñaïi Thöøa kinh khoù moïi beà. Neáu ñöôïc khoâng vui loøng kính ngöôõng, One cannot hold the Mahayana sutras in one's If one is able to not retreat from one's first mind. resolve, Y phuïc, uoáng aên caùc ngoïa cuï, Thaùnh kyù, Boà Taùt vuoát ñaàu trao. Clothing, food, and all sorts of sleeping bags, The crown of one's head will be rubbed, and a Cuùng döôøng Ñòa Taïng vôùi höông hoa, prediction of sagehood received. To Earth Store Bodhisattva one

should offer scents and flowers, Boà Ñeà Voâ Thöôïng muoán tu haønh Duøng cheùn nöôùc trong baøy tröôùc töôïng, One who wishes to cultivate the unsurpassed Place a bowl of pure water before the Great Bodhi Being, Mong ra ba coõi khoûi töû sanh, Caùch moät ngaøy ñeâm böng laáy uoáng, And leave behind the suffering of the Triple Wait for one day and night, then drink the World, water, Ngöôøi naày ñaõ phaùt loøng bi lôùn, Sanh loøng aân troïng cöû nguõ taân, Having given rise to the great compassionate Be diligent and respectfully and carefully heart, avoid the pungent plants, Tröôùc neân chieâm leã hình Ñaïi Só, Röôïu thòt, taø daâm cuøng doái luoáng, Should first gaze upon and worship the image Both meat and wine, improper sex conduct of this Great Being, and false speech, Nghe teân quy-y ñaáng troïn laønh, Trong haêm moát ngaøy chôù saùt sanh, Upon hearing his name, immediately taking For twenty-one days neither kill nor injure; refuge on Him, Chuyeân loøng töôûng nieäm Thöôïng Nhôn danh.

With extreme sincerity be mindful of the Those who wish to travel in mountain forests, name of this Great Being. across rivers ot seas, Chieâm bao thaáy roõ toân dung hieän, Caàm thuù ñoäc nguy, giaëc ñoùn ñöôøng, Then in a dream one will see His image, Or among poisonous or evil birds and beasts, Thöùc roài lieàn ñaëng trí khoân lanh, or evil people; Once awake, obtain keenness of the ear AÙc Thaàn, aùc quyû, möa gioù döõ, faculty, Among evil ghosts, and spirits, and also evil Ñaïi thöøa kinh giaùo nghe qua tai winds, So that when the teachings of Mahayna sutras Nhieàu noãi gian nan khoán khoâng löôøng, are heard passing through one’s ear, So many kinds of troublesome disturbances, Ngaøn vaïn ñôøi sau nhôù chaúng sai. Saép söûa ra ñi ñoái tröôùc töôïng, Throughout ten million lives, one will never To an image of Earth Store Bodhisattva, the forget them. Great Being, Chính nhôø Ñaïi Só oai thaàn lôùn, Cuùng döôøng kính leã cuøng chieâm ngöôõng. Because the power of this Great Being is Need only gaze in worship and make inconceivable, offerings. Thaàm giuùp ngöôøi kia coù hueä taøi. Nuùi röøng bieån caû coù vaøo trong, It can cause such a person to obtain this In such a way, within the mountain forests, wisdom. and on the great seas, AÙc tai tieâu saïch thöôøng an söôùng. Chuùng sanh ngheøo khoå laïi oám ñau, All evil should thereby be destroyed. If poverty-stricken beings, plagued with disease, Quaùn AÂm laéng nghe ta noùi roõ, Cöûa nhaø hoaïn hoïa, ngöôøi lìa nhau, Avalokitesvara, listen with extreme sincerity Whose homes are troubled, whose relatives to what I say, are scattered, Ñòa Taïng voâ löôïng oai thaàn ñoù, Nguû meâ moäng mò khoâng an giaác, Earth Store Bodhisattva is endless and Who aren’t at peace, even in sleep or dreams, inconceivable. Caàu muoán hoûng hö chaúng ñöôïc naøo! Traêm ngaøn muoân kieáp thuaät chaúng roài, Whose efforts are thwarted, so they can’t Hundreds of thousands of ten thousands of carry out their wishes, kalpas is time too brief, Doác loøng chieâm leã ngaøi Ñòa Taïng, Roäng tuyeân Ñaïi Só ñaày söùc noï! Gaze upon and worship Earth Store’s image To describe fully the powers of this Great with utmost sincerity, Being! Bao nhieâu vieäc aùc thaûy tieâu ngay, All the evil deeds will be wiped away, Nhö ngöôøi nghe ñeán danh Ñòa Taïng, Nhaãn ñeán chieâm bao ñeàu an caû, If humans can but hear the name “Earth Even their dreams will be

totally peaceful, Store," Quyû Thaàn phoø hoä, cuûa dö xaøi. Thaáy hình chieâm leã heát loøng thaønh, Their food and clothing will be plentiful, and Or if they see his image, and gaze in worship, God and ghosts will protect them. Höông hoa, aên uoáng, daâng y phuïc, Or offer incense, flowers, food, drink, and Muoán qua soâng bieån, ñeán nuùi röøng, clothing, Traêm ngaøn baùo ñeïp höôûng ñieàu laønh,

They will delight in a hundred thousand Naày Ñòa Taïng! Ñòa Taïng! OÂng neân nhôù hoâm wonderous joys. nay Ta ôû trong cung trôøi Ñao Lôïi, nôi phaùp Neáu hay ñem coâng hoài phaùp giôùi, hoäi lôùn coù traêm ngaøn muoân öùc baát khaû thuyeát, If one can dedicate such merit to the Dharma baát khaû thuyeát taát caû caùc chö Phaät, caùc vò Boà Realm, Taùt, caùc haøng trôøi, roàng, taùm boä chuùng ñaây, Roát raùo thaønh Phaät, sanh töû khoûi, moät laàn nöõa ñem caùc haøng chuùng sanh, nhöõng One will finally become a Buddha, keû ôû trong nhaø löûa ra khoûi ba coõi, maø giao phoù transcending birth and death, cho oâng. OÂng chôù ñeå caùc chuùng sanh ñoù phaûi Quaùn AÂm neân bieát gaéng tuyeân baøy, bò ñoïa vaøo aùc ñaïo, daàu laø chæ moät ngaøy moät Therefore, contemplate of the World's ñeâm, huoáng chi laïi ñeå cho hoï phaûi bò ñoïa laïc Sounds, you should know about this, vaøo ñòa nguïc Voâ Giaùn cuøng ñòa nguïc A Tyø, Truyeàn khaép haèng sa nhieàu coõi nöôùc! maõi ñeán ngaøn muoân öùc kieáp khoâng luùc naøo ra Inform all lands everywhere, as many as khoûi ö—Earth Store! Earth Store! Remember Ganges Sands! that today, in the Trayastrimsha Heaven in this great assembly of the hundreds of thousands of ten thousands of millions of CHÖÔNG MÖÔØI BA— indescribable, indescribable numbers of all the Buddhas, Bodhisattvas, gods, dragons, and CHAPTER THIRTEEN other members of the eightfold division, I PHAÅM DAËN DOØ CÖÙU ÑOÄ NHÔN again entrust to you the humans, gods, and all THIEÂN—THE ENTRUSTMENT OF other beings who are still in the burning abode HUMANS AND GODS and have not yet left the Triple World. Do not Luùc ñoù ñöùc Theá Toân giô caùnh tay saéc vaøng allow those beings to fall into the evil paths xoa ñaûnh ngaøi Ñòa Taïng ñaïi Boà Taùt maø baûo even for a single day and night, much less fall raèng: Ñòa Taïng! Ñòa Taïng! Thaàn löïc cuûa oâng into the Uninterrupted Hell of the Five khoâng theå nghó baøn, ñöùc töø bi cuûa oâng khoâng Offenses and the Avichi Hell, where they theå nghó baøn, trí hueä cuûa oâng khoâng theå nghó would have to pass through thousands of tens baøn, bieän taøi cuûa oâng khoâng theå nghó baøn. Daàu of thousands of millions of aeons without cho caùc ñöùc Phaät ôû möôøi phöông khen ngôïi being able to leave. tuyeân noùi nhöõng söï chaúng theå nghó baøn cuûa oâng traêm ngaøn muoân kieáp cuõng chaúng heát Naày Ñòa Taïng! Taâm taùnh cuûa chuùng sanh coõi ñaëng—At that time the World Honored One Dieâm Phuø Ñeà khoâng ñònh, phaàn ñoâng quen raised his gold colored arm, and again rubbed theo thoùi aùc, thoaûng hoaëc coù ngöôøi phaùt taâm the crown of the head of Earth Store laønh, nhöng roài khoâng bao laâu lieàn thoái thaát, Bodhisattva Mahasattva, and said: "Earth coøn nhö duyeân aùc laïi luoân luoân taêng tröôûng. Store, Earth Store, your spiritual powers, Cuõng vì leõ ñoù, neân Ta phaûi chia thaân naày ra compassion, wisdom and eloquence are traêm ngaøn öùc ñeå hoùa ñoä, thuaän theo caên taùnh inconceivable. Even if all the Buddhas of the cuûa hoï

haàu cho hoï ñöôïc giaûi thoaùt—Earth ten directions were to proclaim their praise of Store! The beings of Jambudvipa are of your inconceivable deeds, they could not irresolute will and nature, and they habitually finish in thousands of ten of thousands of do many evil. Even if they resolve their aeons. thoughts on good, in an instant they turn back on that resolve. And if they encounter evil conditions, in every thought they tend to

become increasingly involved in them. For your spiritual powers to rescue them with this reason I duplicate hundreds of thousands expedient means. Display to them a limitless of millions of bodies to transform living body, smash the hells, and cause them to be beings, to take them across and liberate them, born in the heavens and to experience all in accord with their own fundamental supremely wonderful bliss. natures. Baáy giôø ñöùc Theá Toân lieàn noùi keä raèng—At that time the World Honored One spoke in Naày Ñòa Taïng! Hoâm nay Ta aân caàn ñem verse, saying: chuùng trôøi, ngöôøi giao phoù cho oâng. Trong ñôøi "Ñôøi nay ñôøi sau chuùng thieân nhôn, sau nhö coù haøng trôøi ngöôøi cuøng thieän nam Humans and gods and other beings of the thieän nöõ naøo troàng chuùt ít caên laønh ôû trong present and future, Phaät phaùp, chöøng baèng sôïi loâng, maûy traàn, haït Nay Ta aân caàn daën baûo oâng; caùt, gioït nöôùc, thôøi oâng neân duøng ñaïo löïc cuûa I now earnestly entrust to you; oâng uûng hoä ngöôøi ñoù, laøm cho ngöôøi ñoù tu taäp Duøng ñaïi thaàn thoâng quyeàn ñoä hoï. laàn laàn ñaïo haïnh voâ thöôïng, chôù ñeå hoï thoái With great spiritual penetrations, skill-in- thaát—Earth Store! I now earnestly entrust the means (skillful means), take them across. multitudes of humans and gods to you. If, in Ñöøng cho aùc ñaïo ñoïa vaøo trong. the future, gods or human beings, whether Do not allow them to fall into the evil paths." good men or good women, plant a few good Baáy giôø ngaøi Ñòa Taïng Boà Taùt quyø goái chaép roots in the Buddhadharma, be they as little as tay baïch Phaät raèng: "Baïch Ñöùc Theá Toân! Cuùi a strand of hair, a mote of dust, a grain of xin ñöùc Theá Toân chôù lo. Trong ñôøi sau , neáu sand, or a drop of water, use your virtue in the coù ngöôøi thieän nam cuøng keû thieän nöõ naøo, ñoái Way and spiritual powers to protect them so vôùi trong Phaät phaùp coù moät nieäm cung kính, that they gradually cultivate the unsurpassed con cuõng duøng traêm ngaøn phöông tieän ñoä Way and do not retreat from it. thoaùt ngöôøi ñoù, laøm cho mau ñaëng giaûi thoaùt Laïi vaày nöõa, naày Ñòa Taïng Boà Taùt! Trong ñôøi trong ñöôøng sanh töû, huoáng nöõa laø nghe caùc sau, hoaëc coù trôøi hay ngöôøi naøo phaûi theo vieäc laønh roài luoân luoân tu haønh, töï nhieân ôû nôi nghieäp maø thoï baùo bò ñoïa vaøo aùc ñaïo, ñeán khi ñaïo voâ thöôïng khoâng bao giôø coøn thoái bò ñoïa vaøo choán aùc ñaïo, vöøa böôùc ñeán cöûa chuyeån—At that time Earth Store Bodhisattva nguïc, nhöõng chuùng sanh ñoù neáu coù theå nieäm Mahasattva, knelt on one knee, placed his ñaëng danh hieäu cuûa ñöùc Phaät, hay danh hieäu palms together, and said to the Buddha: cuûa moät vò Boà Taùt, cuøng moät caâu keä kinh ñieån "World Honored One! Please do not be Ñaïi Thöøa. OÂng neân duøng thaàn löïc cuûa oâng tìm concerned. If good men and good women in phöông chöôùc cöùu vôùt caùc chuùng sanh ñoù, oâng the future have a single thought of respect neân hieän

thaân ra tröôùc keû ñoù, phaù tan ñòa nguïc toward the Buddhadharma, I shall use laøm cho hoï ñöôïc sanh leân coõi trôøi höôûng söï hundreds of thousands of expedient devices to vui vi dieäu thuø thaéng.”—Moreover, Earth take them across so that they may quickly Store! If in the future, humans or gods who attain liberation from birth and death. How ought to fall into the evil paths as karmic much more will those who have heard of retribution are on the verge of falling into goodundertakings and whose every thought is those paths, or are ready at the very gates to of cultivating, never retreat from the those paths, are able to recite the name of one unsurpassed Way. Buddha or Bodhisattva, or a single sentence or verse of a Great Vehicle Sutra, you should use

Luùc ngaøi Ñòa Taïng Boà Taùt baïch lôøi noùi treân use incense, flowers, food and drink, clothing, ñoù vöøa xong, trong phaùp hoäi coù moät vò Boà Taùt or gems as offerings; or if they praise , gaze teân laø Hö Khoâng Taïng baïch cuøng ñöùc Phaät upon, and worship him, they will benefit in raèng: “Baïch Ñöùc Theá Toân! Töø khi con ñeán twenty-eight ways: cung trôøi Ñao Lôïi naày ñöôïc nghe ñöùc Nhö Lai 1) Caùc haøng trôøi roàng thöôøng hoä nieäm— ngôïi khen oai thaàn theá löïc cuûa ngaøi Ñòa Taïng Gods and dragons will be mindful of them Boà Taùt. Trong ñôøi sau, hoaëc coù ngöôøi thieän and protect them. nam cuøng thieän nöõ naøo, cho ñeán taát caû haøng 2) Quaû laønh caøng ngaøy caøng theâm lôùn—The trôøi, roàng, vaân vaân nghe kinh ñieån naày vaø fruits of their goodness will increase nghe danh töï cuûa Ñòa Taïng Boà Taùt cuøng vôùi daily. chieâm leã hình töôïng Ñòa Taïng Boà Taùt, thôøi 3) Chöùa nhoùm nhaân voâ thöôïng cuûa caùc baäc nhöõng keû aáy ñöôïc bao nhieâu ñieàu phöôùc lôïi? Thaùnh—They will accumulate superior Cuùi mong ñöùc Theá Toân vì taát caû haøng chuùng causes of Sagehood. sanh ôû hieän taïi vaø vò lai maø noùi löôïc vieäc aáy 4) Maõi khoâng coøn thoái thaát ñaïo Boà Ñeà— cho.”—When this was said, a Bodhisattva in They will not retreat from Bodhi. the assembly named Empty Space Treasure 5) Ñoà maëc moùn aên doài daøo ñaày ñuû—Their spoke to the Buddha: “World Honored One! I food and drink will be abundant. personally have come to the Trayastrimsha 6) Nhöõng beänh taät khoâng ñeán ñöôïc nôi Heaven and have heard the Thus Come One thaân—Epidemics will not touch them. praise the inconceivable power of Earth Store 7) Khoûi nhöõng tai naïn veà löûa vaø nöôùc— Bodhisattva’s awesome spiritual strength. If in They will not encounter disasters of fire the future good men or good women, as well and water. as gods and dragons, hear this sutra and the 8) Khoâng bò haïi bôûi naïn troäm cöôùp—They name of Earth Store Bodhisattva, or if they will not have any difficulties with thieves gaze at and worship his image, how many or armed robbers. kinds of blessings and benefits will they 9) Ngöôøi khaùc thaáy ñeán lieàn sanh loøng cung obtain? Please, World Honored One, say a kính—They will be respected by all who few words about this for the sake of the living see them. beings of the present and in the future.” 10) Caùc haøng quyû thaàn theo hoä trì—They will Ñöùc Phaät baûo ngaøi Hö Khoâng Taïng Boà Taùt: be aided by ghosts and spirits. “Laéng nghe! Laéng nghe cho kyõ! Ta seõ vì oâng 11) Ñôøi sau thaân nöõ seõ chuyeån thaønh thaân maø noùi roõ vieäc aáy cho. Trong ñôøi sau, ngöôøi

nam—Women will be reborn as men. thieän nam cuøng thieän nöõ naøo thaáy hình töôïng 12) Ñôøi sau seõ laøm con gaùi haøng Vöông Giaû, cuûa ngaøi Ñòa Taïng Boà Taùt vaø nghe kinh naày, Ñaïi Thaàn—If born as women, they will cho ñeán ñoïc tuïng, duøng höông hoa, ñoà aên moùn be daughters of kings and ministers. uoáng, y phuïc, vaät baùu maø boá thí cuùng döôøng 13) Thaân töôùng xinh ñeïp—They will have ngôïi khen chieâm leã thôøi keû aáy ñöôïc hai möôi handsome features. taùm ñieàu lôïi ích nhö sau ñaây—The Buddha 14) Phaàn nhieàu ñöôïc sanh veà coõi trôøi—They told Empty Space Treasure Bodhisattva: will often be born in the heavens. “Listen attentively! Listen attentively! I shall 15) Hoaëc laøm baäc vua chuùa—They may be enumerate them and describe them to you. If emperors or kings. there are good men or women in the future 16) Coù trí saùng bieát roõ vieäc trong nhöõng ñôøi who see Earth Store Bodhisattva’s image, or tröôùc—They will know their past lives. who hear this sutra or read or recite it; who

17) Coù mong caàu chi cuõng ñeàu ñöôïc toaïi yù— vows, deeds, and practices, and then praise They will attain whatever they seek. him and gaze at and worship him, they will 18) Quyeán thuoäc an vui—Their families will benefit in seven ways: be happy. 1) Mau chöùng baäc Thaùnh—They will 19) Caùc tai vaï baát ngôø ñeàu döùt saïch—All quickly reach the Sages’ ground. disasters will be eradicated. 2) Nghieäp aùc tieâu dieät—Their evil karma 20) Caùc nghieäp veà aùc ñaïo ñeàu tröø haún—They will be eradicated. will eternally be apart from bad karmic 3) Chö Phaät ñeán uûng hoä—All the Buddhas paths. will protect and be near them. 21) Ñi ñeán ñaâu cuõng ñeàu khoâng bò söï trôû 4) Khoâng thoái thaát Boà Ñeà—They will not ngaïi—They will always arrive at their retreat from Bodhi. destination. 5) Boån löïc ñöôïc taêng tröôûng—Their inherent 22) Ñeâm naèm chieâm bao an oån vui veû—At powers will increase. night their dreams will be peaceful and 6) Vieäc ñôøi tröôùc ñeàu roõ bieát—They will happy. know their past lives. 23) Nhöõng ngöôøi thaân toäc ñaõ cheát coù toäi thôøi 7) Roát raùo thaønh Phaät—They will ultimately ñöôïc khoûi khoå—Their deceased ancestors realize Buddhahood. will leave suffering behind. Baáy giôø baát khaû thuyeát baát khaû thuyeát taát caû 24) Neáu veà ñôøi tröôùc coù phöôùc thôøi ñöôïc thoï caùc ñöùc Phaät vaø ñaïi Boà Taùt, cuøng taùm boä sanh veà coõi vui söôùng—And they will chuùng trôøi, roàng, vaân vaân ôû möôøi phöông ñeán receive the blessings from their past lives döï phaùp hoäi ñoù, nghe ñöùc Thích Ca Maâu Ni to aid their rebirth. Phaät ngôïi khen tuyeân baøy söùc oai thaàn lôùn 25) Caùc baäc Thaùnh ngôïi khen—They will be chaúng theå nghó baøn cuûa ngaøi Ñòa Taïng Boà Taùt, praised by the sages. ñeàu khen laø vieäc chöa töøng coù—At that time, 26) Caên taùnh lanh lôïi thoâng minh—They will all those who had come from the ten be intelligent and they will have sharp directions, the indescribable, indescribable, faculties. numbers of Buddhas, Thus Come One, as well 27) Giaøu loøng töø maãn—They will have as the great Bodhisattvas, gods, dragons, and magnanimous, kind and sympathetic the remainder of the eightfold division who (compassionate) hearts. heard Sakyamuni Buddha’s praise of Earth 28) Roát raùo thaønh Phaät—They will ultimately Store Bodhisattva’s great, awesome, and realize Buddhahood.

inconceivably spiritual powers, exclaimed that there had never been anything like this Laïi vaày nöõa, naày Hö Khoâng Taïng Boà Taùt! before. Nhö coù haøng trôøi, roàng, quyû thaàn ôû hieän taïi vaø Luùc ñoù trôøi Ñao Lôïi röôùi voâ löôïng höông hoa, vò lai nghe danh hieäu cuûa ngaøi Ñòa Taïng Boà thieân y, chuoãi ngoïc ñeå cuùng döôøng ñöùc Thích Taùt, ñaûnh leã hình töôïng cuûa ngaøi Ñòa Taïng Boà Ca Maâu Ni Phaät vaø Ñòa Taïng Boà Taùt xong roài, Taùt, hoaëc nghe caùc söï veà boån nguyeän tu haønh taát caû ñaïi chuùng trong phaùp hoäi ñeàu laïi chieâm cuûa ngaøi Ñòa Taïng Boà Taùt maø ngôïi khen leã chaép tay maø lui ra—At that time, incense, chieâm leã, thôøi seõ ñaëng baûy ñieàu lôïi ích sau flowers, heavenly garments and pearl ñaây—Moreover, Empty Space Treasure necklaces rained down in the Trayastrimsha Bodhisattva! If gods, dragons, or spirits of the Heaven as offerings to Sakyamuni Buddha present or future hear Earth Store's name, and Earth Store Bodhisattva. When this was bow to his image, or merely hear of his past finished, together the entire assembly again

gazed upward, worshiped, placed their palms Thoï trì kinh Ñòa Taïng. together, and withdrew. Those who practice and cultivate this "Earth Kinh Ñòa Taïng Boà Taùt Boån Nguyeän—Heát Store" sutra (that the merit and virtue from Quyeån Haï—This ends the third roll of the this work). Sutra of The Past Vows of Earth Store Treân ñeàn boán ôn naëng, Bodhisattva. Repaying four kinds of kindness above, Nam Moâ Thöôøng Truï Thaäp Phöông Taêng (3 Döôùi cöùu khoå tam ñoà, laàn)—Namo Eternally Dwelling Sangha of the Aiding those suffering in the paths below, ten directions (3 times). Nam Moâ Ñòa Taïng Neáu coù keû thaáy nghe Boà Taùt Ma Ha Taùt (3 laàn)—Namo Earth Store May those who see and hear of this, Bodhisattva Mahasattva (3 times). Ñeàu phaùt Boà Ñeà taâm, Laïy ñaáng Tam Giôùi Toân All bring forth the resolve for Bodhi, Bowing to the World Honored Ones of the Heát moät baùo thaân naày three realms, When this retribution body is over, Quy maïng möôøi phöông Phaät, Sanh qua coõi Cöïc Laïc. Taking refuge in the Buddhas of the ten Be reborn together in ultimate bliss. directions, Nay con phaùt nguyeän roäng Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät (3 Resolving broadly, laàn)—Namo Sakyamuni Buddha (3 times).

Appendix M Kinh Nieäm Xöù The Satipatthana Sutta

KINH QUAÙN NIEÄM Here, Bhikkhus, a Bhikkhu abides contemplating the body as a body, ardent, SATIPATTHANA SUTTA fully aware, and mindful, having put away (Theo Kinh Trung A Haøm—According to the covetousness (envy) and grief for the Majjhima Nikaya). world. He abides contemplating feelings as feelings, ardent, fully aware, and • Toâi nghe nhö vaày. Moät thuôû noï Theá Toân mindful, having put away covetousness ôû xöù Caâu Laâu, Kieàm Ma Saét Ñaøm laø ñoâ and grief for the world. He abides thò cuûa xöù Caâu Laâu. Roài Theá Toân goïi caùc contemplating mind as mind, ardent, fully Tyø Kheo: "Naøy caùc Tyø Kheo." Caùc Tyø aware, and mindful, having put away Kheo vaâng ñaùp Theá Toân: "Baïch Theá covetousness (envy) and grief for the Toân!" Theá Toân thuyeát nhö sau: Thus, I world. He abides contemplating mind- have heard. On one occasion, the Blessed objects as mind-objects, ardent, fully

One was living in the Kuru country at a aware, and mindful, having put away town of the Kurus named covetousness (envy) and grief for the Kammasadhamma. There He addressed world. the Bhikkhus thus: “Bhikkhus.” “Venerable sir,” they replied. The QUAÙN THAÂN—CONTEMPLATION OF Blessed One said: THE BODY • Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc a) Tænh Thöùc Veà Hôi Thôû—Mindfulness of nhaát ñöa ñeán thanh tònh cho chuùng sanh, Breathing: vöôït khoûi saàu naõo, dieät tröø khoå öu, thaønh • Vaø naày caùc Tyø Kheo, theá naøo laø Tyø Kheo töïu chaùnh trí, chöùng ngoä Nieát Baøn. Ñoù laø soáng quaùn nieäm thaân theå treân thaân theå? Töù Nieäm Xöù—Bhikkhus, this is the direct Naøy caùc Tyø Kheo, ôû ñaây, Tyø Kheo ñi ñeán path for the purification of beings, for khu röøng, ñi ñeán goác caây, hay ñi ñeán ngoâi surmounting (overcoming) sorrow and nhaø troáng, vaø ngoài kieát giaø, löng thaúng vaø lamentation, for the disappearance of pain an truù trong chaùnh nieäm tröôùc maët. Vò aáy and grief, for the attainment of the true thôû voâ tænh giaùc laø mình ñang thôû voâ; vò Way, for the realization of Nibbana, aáy thôû ra tænh giaùc laø mình ñang thôû ra. namely, the four foundations of Thôû voâ moät hôi daøi, vò aáy yù thöùc raèng: mindfulness. “Toâi ñang thôû voâ moät hôi daøi.” Thôû ra • Theá naøo laø boán? Naày caùc Tyø Kheo, ôû ñaây moät hôi daøi, vò aáy yù thöùc raèng: “Toâi ñang Tyø kheo soáng quaùn nieäm thaân theå treân thôû ra moät hôi daøi.” Thôû voâ moät hôi ngaén, thaân theå, nhieät taâm, tænh giaùc, chaùnh nieäm vò aáy yù thöùc raèng: “Toâi ñang thôû voâ moät ñeå cheá ngöï tham öu ôû ñôøi; soáng quaùn hôi ngaén.” Thôû ra moät hôi ngaén, vò aáy yù nieäm caûm thoï treân caùc caûm thoï, nhieät thöùc raèng: “Toâi ñang thôû ra moät hôi taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï ngaén.” Caûm giaùc toaøn thaân, toâi seõ thôû tham öu ôû ñôøi; soáng quaùn nieäm taâm thöùc voâ,” vò aáy taäp; “caûm giaùc toaøn thaân, toâi seõ treân taâm thöùc, nhieät taâm, tænh giaùc, chaùnh thôû ra,” vò aáy taäp; “An tònh toaøn thaân, toâi nieäm ñeå cheá ngöï tham öu ôû ñôøi; soáng seõ thôû voâ,” vò aáy taäp; “An tònh toaøn thaân, quaùn phaùp treân caùc phaùp (hay ñoái töôïng toâi seõ thôû ra,” vò aáy taäp. Naøy caùc Tyø cuûa taâm thöùc nôi caùc ñoái töôïng taâm thöùc), Kheo, nhö ngöôøi thôï quay hay hoïc troø nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöôøi thôï quay thieän xaûo khi quay daøi, ngöï tham öu ôû ñôøi—What are the four? tueä tri: “Toâi quay daøi” hay khi quay ngaén,

vò aáy yù thöùc raèng: “Toâi quay ngaén.” Cuõng • Nhö vaäy, khi vò aáy soáng quaùn nieäm thaân vaäy, naøy caùc Tyø Kheo, Tyø Kheo thôû voâ theå treân noäi thaân; hay soáng quaùn nieäm daøi, yù thöùc raèng: “Toâi ñang thôû voâ daøi.” thaân theå treân ngoaïi thaân; hay soáng quaùn Thôû ra daøi, yù thöùc raèng: “Toâi ñang thôû ra nieäm thaân theå treân caû noäi thaân laãn ngoaïi daøi.” Thôû voâ ngaén, yù thöùc raèng: “Toâi thaân; hay vò aáy soáng quaùn nieäm taùnh sanh ñang thôû voâ ngaén.” Thôû ra ngaén, yù thöùc khôûi treân thaân theå; hay soáng quaùn nieäm raèng: “Toâi ñang thôû ra ngaén.” Vò aáy taäp: taùnh dieät taän treân thaân theå; hay soáng quaùn “Toâi coù yù thöùc roõ reät veà troïn caû hôi thôû nieäm taùnh sanh dieät treân thaân theå. Hoaëc maø toâi ñang thôû vaøo.” Vò aáy taäp: “Toâi coù ngöôøi aáy quaùn nieäm: “Coù thaân ñaây,” vò aáy yù thöùc roõ reät veà troïn caû hôi thôû maø toâi an truù chaùnh

nieäm nhö vaäy, vôùi hy voïng ñang thôû ra." Vò aáy taäp: "Toâi ñang thôû höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø vò vaøo vaø laøm cho söï ñieàu haønh trong thaân aáy khoâng nöông töïa, khoâng chaáp tröôùc vaät theå toâi trôû neân an tònh." Vò aáy taäp: "Toâi gì treân ñôøi. Naày caùc Tyø Kheo, nhö vaäy laø ñang thôû ra vaø laøm cho söï ñieàu haønh trong Tyø Kheo soáng quaùn nieäm thaân theå treân thaân theå toâi trôû neân an tònh."—An now, thaân theå—In this way, he abides Bhikkhus, does a Bhikkhu abide contemplating the body as a body contemplating the body as a body? Here a internally, or he abides contemplating the Bhikkhu, gone to the forest or to the root body as a body externally , or he abides of a tree or to an empty hut, sit down; contemplating the body as a body both having folded his legs crosswise, set his internally and externally. Or else, he body erect, and established mindfulness abides contemplating in the body its in front of him, ever mindful he breathes arising factors, ot he abides contemplating in, mindful he breathes out. Breathing in in the body its vanishing factors, or he long, he understands: "I breathe in long;" abides contemplating in the body both its or breathing out long, he understands: "I arising and vanishing factors. Or else breathe out long." Breathing in short, he mindfulness that 'there is a body' is understands: "I breathe in short;" or simply established in him to the extent breathing out short, he understands: "I necessary for bare knowledge and breathe out short." He trains thus: "I shall mindfulness. And, he abides independent, breathe in experiencing the whole body not clinging to anything in the world. That of breath;" he trains thus: "I shall breathe is how a Bhikkhu abides contemplating out experiencing the whole body of the body as a body. breath." He trains thus: "I shall breathe in tranquilizing the bodily formation;" he b) Töù Oai Nghi—The Four Postures: trains thus: "I shall breathe out • Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo ñi, yù tranquilizing the bodily formation." Just thöùc raèng: "Toâi ñang ñi." Khi ñöùng, yù as a skilled turner or his apprentice, when thöùc raèng: "Toâi ñang ñöùng." Khi ngoài, yù making a long turn, understands: "I make thöùc raèng: "Toâi ñang ngoài." Khi naèm, yù a long turn;" or when making a short turn, thöùc raèng: "Toâi ñang naèm."Thaân theå ñöôïc understands: "I make a short turn;" so too, xöû duïng nhö theá naøo, vò aáy yù thöùc thaân breathing in long, a Bhikkhu understands: theå nhö theá aáy—Again, Bhikkhus, when "I breathe in long," he trains thus: "I shall walking, a Bhikkhu understands: "I am breathe out tranquilizing the bodily walking;" when standing, he understands: formation." "I am standing;" when sitting, he

understands: "I am sitting;" when lying awareness when wearing his robes and down, he understands: "I am lying down;" carrying his outer robe and bowl; who or he understands accordingly however acts in full awareness when eating , his body is disposed. drinking, consuming food and tasting; who • Vò aáy soáng quaùn nieäm thaân theå treân noäi acts in full awareness when walking, thaân; hay vò aáy soáng quaùn nieäm thaân theå standing, siting, falling asleep, waking up, treân ngoaïi thaân; hay vò aáy soáng quaùn talking and keeping silent. nieäm thaân theå treân caû noäi thaân laãn ngoaïi • Nhö vaäy, vò aáy soáng quaùn nieäm thaân theå thaân; hay vò aáy soáng quaùn nieäm taùnh sanh treân noäi thaân; hay soáng quaùn nieäm thaân khôûi

treân thaân theå; hay vò aáy soáng quaùn theå treân ngoaïi thaân; hay soáng quaùn nieäm nieäm taùnh dieät taän treân thaân theå; hay vò thaân theå treân caû noäi thaân laãn ngoaïi thaân. aáy soáng quaùn nieäm taùnh sanh dieät treân Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi thaân theå. “Coù thaân ñaây,” vò aáy an truù treân thaân theå; hay soáng quaùn nieäm taùnh trong chaùnh nieäm nhö vaäy, vôùi hy voïng dieät taän treân thaân theå; hay soáng quaùn höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø vò nieäm taùnh sanh dieät treân thaân theå. “Coù aáy soáng khoâng nöông töïa, khoâng chaáp thaân ñaây,” vò aáy an truù chaùnh nieäm tröôùc moät vaät gì treân ñôøi naày. Naøy caùc Tyø nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh Kheo, nhö vaäy laø Tyø Kheo soáng quaùn trí, chaùnh nieäm. Vaø vò aáy soáng khoâng nieäm thaân theå treân thaân theå—In this way, nöông töïa, khoâng chaáp tröôùc moät vaät gì he abides contemplating the body as a treân ñôøi. Naøy caùc Tyø Kheo, nhö vaäy laø Tyø body internally, externally, and both Kheo soáng quaùn nieäm thaân theå treân thaân internally and externally. And he abides theå—In this way, he abides contemplating independent, not clinging to anything in the body as a body internally, externally, the world. That too is how a Bhikkhu and both internally and externally. And, abides contemplating the body as a body. he abides independent, not clinging to anything in ttheworld. That too is how a c) Hoaøn Toaøn Tænh Thöùc—Full Awareness: Bhikkhu abides contemplating the body as • Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo khi a body. böôùc tôùi böôùc lui, bieát roõ vieäc mình ñang laøm; khi ngoù tôùi ngoù lui, bieát roõ vieäc mình d) Thaân Ueá Tröôïc—Foulness of the Body ñang laøm; khi co tay, khi duoãi tay, bieát roõ Parts: vieäc mình ñang laøm; khi maëc aùo Taêng • Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo quan Giaø Leâ, mang baùt, mang y, bieát roõ vieäc saùt thaân naày, töø goùt chaân trôû leân vaø töø mình ñang laøm; khi aên, uoáng, nhai, neám, ñænh toùc trôû xuoáng, bao boïc bôûi moät lôùp bieát roõ vieäc mình ñang laøm; khi ñaïi tieåu da vaø chöùa ñaày nhöõng vaät baát tònh khaùc tieän, bieát roõ vieäc mình ñang laøm; khi ñi, nhau. Trong thaân naày: “Ñaây laø toùc, loâng, ñöùng, ngoài, nguû, thöùc, noùi, im laëng, bieát roõ moùng, raêng, da, thòt, gaân, xöông, thaän, caùc vieäc mình ñang laøm—Again, tuûy, tim, gan, hoaønh caùch moâ, laù laùch, Bhikkhus, a Bhikkhu is one who acts in phoåi, ruoät, maøng ruoät buïng, phaân, maät, full awareness when going forward and ñaøm, muû, maùu, moà hoâi, môõ, nöôùc maét, môõ returning; who acts in full awareness da, nöôùc mieáng, nöôùc muû, nöôùc ôû khôùp when looking ahead and looking away; xöông, nöôùc tieåu.” Naøy caùc Tyø Kheo, who acts in full awareness when flexing cuõng nhö moät bao ñoà, hai ñaàu troáng ñöïng and extending his limbs; who acts in full ñaày caùc loaïi haït nhö gaïo, luùa, ñaäu xanh,

ñaäu lôùn, meø, gaïo ñaõ xay roài. Moät ngöôøi taän treân thaân theå; hay soáng quaùn nieäm coù maét, ñoå caùc hoät aáy ra vaø quan saùt: taùnh sanh dieät treân thaân theå. “Coù thaân “Ñaây laø hoät gaïo, ñaây laø hoät luùa, ñaây laø ñaây,” vò aáy an truù chaùnh nieäm nhö vaäy, ñaäu xanh, ñaây laø ñaäu lôùn, ñaây laø meø, ñaây vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh laø hoät luùa ñaõ xay roài.” Cuõng vaäy, naày caùc nieäm. Vaø vò aáy soáng khoâng nöông töïa, Tyø Kheo, moät Tyø Kheo

quan saùt thaân naày khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày döôùi töø baøn chaân trôû leân treân cho ñeán caùc Tyø Kheo, nhö vaäy laø Tyø Kheo soáng ñaûnh toùc, bao boïc bôûi da vaø chöùa ñaày quaùn nieäm thaân theå treân thaân theå—In this nhöõng vaät baát tònh khaùc nhau. Trong thaân way he abides contemplating the body as naày: “Ñaây laø toùc, loâng, moùng, raêng, da, a body internally, externally, and both thòt, gaân, xöông, tuûy, thaän, tim, gan, hoaønh internaly and externally... And, he abides caùch moâ, laù laùch, phoåi, ruoät, maøng ruoät, independent, not clinging to anything in buïng, phaân, maät, ñaøm, muû, maùu, moà hoâi, the world. That too is how a Bhikkhu môõ, nöôùc maét, môõ da, nöôùc mieáng, nöôùc abides contemplating the body as a muû, nöôùc ôû khôùp xöông, nöôùc tieåu.”— body—See# 5. Again, Bhikkhus, a Bhikkhu reviews this same body up from the soles of the feet e) Thaân Töù Ñaïi—Elements of the Body: and down from the top of the hair, • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo quan bounded by skin, as full of many kinds of saùt thaân naày veà caùc vò trí caùc giôùi vaø söï impurity thus: “In this body there are saép ñaët caùc giôùi: “Trong thaân naày coù ñòa head-hairs, body-hairs, nails, teeth, skin, ñaïi, thuûy ñaïi, hoûa ñaïi, vaø phong ñaïi.” Naày flesh, sinews, bones, bone-marrow, caùc Tyø Kheo, nhö moät ngöôøi ñoà teå thieän kidneys, heart, liver, diaphragm, spleen, xaûo, hay ñeä töû cuûa moät ngöôøi ñoà teå gieát lungs, large intestines, small intestines, moät con boø, ngoài caét chia töøng phaàn taïi contents of the stomach, feces, bile, ngaõ tö ñöôøng. Cuõng vaäy, naày caùc Tyø phlegm, pus, blood, sweat, fat, tears, Kheo, Tyø Kheo quaùn saùt thaáy thaân naày veà grease, spittle, snot, oil of the joints, and vò trí caùc giôùi: “Trong thaân naày coù ñòa ñaïi, urine.” Just as though there were a bag thuûy ñaïi vaø phong ñaïi.”—Again, with an opening at both ends full of many Bhikkhus, a Bhikkhu reviews this same sorts of grain, such as hil rice, red rice, body, however it is placed, however beans, peas, millet, and white rice, and a disposed, as consisting of elements thus: man with good eyes were to open it and “In this body there are the earth element, review it thus: “This is hill rice, this is red the water element, the fire element, and rice, these are beans, these are peas, this the air element.” Just as though a skilled is millet, this is white rice;” so too, a butcher or his apprentice had killed a cow Bhikkhu reviews this same body... as full and was seated at the crossroads with it of many kinds of impurity thus: “In this cut up into pieces; so too, a Bhikkhu body there are head-hairs and urine.” reviews this same body... as consisting of • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå elements thus: “In this body there are the treân noäi thaân; hay soáng quaùn nieäm thaân earth element, the water element, the fire treân ngoaïi thaân; hay soáng quaùn nieäm thaân element and the air element.” theå treân caû noäi thaân laãn ngoaïi thaân. Hay • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå vò aáy soáng quaùn nieäm taùnh sanh khôûi treân treân noäi thaân; hay soáng quaùn nieäm thaân thaân theå; hay soáng quaùn nieäm taùnh dieät theå treân ngoaïi thaân; hay soáng quaùn nieäm

thaân theå treân caû noäi thaân laãn ngoaïi thaân. thaân ñaây,” vò aáy an truù chaùnh nieäm nhö Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi vaäy, vôùi hy voïng

höôùng ñeán chaùnh trí, treân thaân theå; hay soáng quaùn nieäm taùnh chaùnh nieäm. Vaø vò aáy soáng khoâng nöông dieät taän treân thaân theå. Hay soáng quaùn töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. nieäm taùnh sanh dieät treân thaân theå. “Coù Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo thaân ñaây, vò aáy an truù chaùnh nieäm nhö soáng quaùn nieäm thaân theå treân thaân theå— vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, In this way, he abides contemplating the chaùnh nieäm. Vaø vò aáy soáng khoâng nöông body as a body internally, externally, and töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. both internaly and externally. And, he Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo abides independent, not clinging to soáng quaùn nieäm thaân theå treân thaân theå— anything in the world. That too is how a In this way, he abides contemplating the Bhikkhu abides contemplating the body as body as a body internally, externally, and a body. both internally and externally… And he • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö abides independent, not clinging to thaáy moät thi theå bò quaêng boû trong nghóa anything in the world. That too is how a ñòa, bò caùc loaøi quaï aên, hay bò caùc loaøi Bhikkhu abides contemplating the body as dieàu haâu aên, hay bò caùc chim keân keân aên, a body hay bò caùc loaøi choù aên, hay bò caùc loaøi giaû can aên, hay bò caùc loaøi doøi boï ruùc ræa. Tyø f-n) Cöûu Quaùn Veà Nghóa Ñòa—The Nine Kheo quaùn chieáu söï thöïc aáy vaøo thaân theå Charnel Ground Contemplations: cuûa chính mình: “Thaân naày taùnh chaát laø • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö nhö vaäy, baûn chaát laø nhö vaäy, khoâng vöôït thaáy moät thi theå bò quaêng boû trong nghóa khoûi taùnh chaát aáy.”—Again, as though he ñòa moät ngaøy, hai ngaøy, ba ngaøy, thi theå were to see a corpse thrown aside in a aáy tröông phoàng leân, xanh ñen laïi, naùt charnel ground, being devoured by crows, thoái ra. Tyø Kheo quaùn nieäm- thaân theå aáy hawks, vultures, dogs, jackals, or various nhö sau: ‘Thaân naày taùnh chaát laø nhö vaäy, kinds of worms, a Bhikkhu compares this baûn taùnh laø nhö vaäy, khoâng vöôït khoûi same body with it thus: “This body too is taùnh chaát aáy.”—Again, Bhikkhus, as of the same nature, it will be like that, it is though he were to see a corpse thrown not exempt from that fate.” aside in a charnel ground, one, two, or • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå three days dead, bloated, livid, and oozing treân noäi thaân; hay soáng quaùn nieäm thaân matter, a Bhikkhu compares this same theå treân ngoaïi thaân; hay soáng quaùn nieäm body with it thus: “This body too is of the thaân theå treân caû noäi thaân laãn ngoaïi thaân. same nature, it will be like that, it is not Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi exempt from that fate.” treân thaân theå; hay soáng quaùn nieäm taùnh • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå dieät taän treân thaân theå. Hay soáng quaùn treân noäi thaân; hay soáng quaùn nieäm thaân nieäm taùnh sanh dieät treân thaân theå. “Coù theå treân ngoaïi thaân; hay soáng quaùn nieäm thaân ñaây, vò aáy an truù chaùnh nieäm nhö thaân theå treân caû noäi thaân laãn ngoaïi thaân. vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi chaùnh nieäm. Vaø vò aáy soáng khoâng nöông treân thaân theå; hay soáng quaùn nieäm taùnh töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. dieät taän treân thaân theå; hay soáng quaùn Naày caùc Tyø

Kheo, nhö vaäy laø Tyø Kheo nieäm taùnh sanh dieät treân thaân theå. “Coù soáng quaùn nieäm thaân theå treân thaân theå—

That too is how a Bhikkhu abides treân thaân theå; hay soáng quaùn nieäm taùnh contemplating the body as a body. dieät taän treân thaân theå. Hay soáng quaùn • Naày caùc Tyø Kheo, laïi nöõa, Tyø Kheo nhö nieäm taùnh sanh dieät treân thaân theå. “Coù thaáy moät thi theå bò quaêng boû trong nghóa thaân ñaây, vò aáy an truù chaùnh nieäm nhö ñòa, vôùi caùc boä xöông coøn lieân keát vôùi vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, nhau, coøn dính thòt vaø maùu, coøn ñöôïc noái chaùnh nieäm. Vaø vò aáy soáng khoâng nöông lieàn bôûi caùc ñöôøng gaân..., vôùi caùc boä töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. xöông coøn lieân keát vôùi nhau, khoâng coøn Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo dính thòt, nhöng coøn dính maùu, coøn ñöôïc soáng quaùn nieäm thaân theå treân thaân theå— caùc ñöôøng gaân coät laïi vôùi nhau..., vôùi caùc That too is how a Bhikkhu abides boä xöông khoâng coøn dính thòt, khoâng coøn contemplating the body as a body. dính maùu, khoâng coøn ñöôïc caùc ñöôøng gaân • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö coät laïi vôùi nhau, chæ coøn coù xöông khoâng thaáy moät thi theå bò quaêng boû trong nghóa dính laïi vôùi nhau, raõi raùc choã naày choã kia. ñòa, chæ coøn toaøn xöông traéng maøu voû ÔÛ ñaây laø xöông tay, ôû ñaây laø xöông chaân, oác..., chæ coøn moät ñoáng xöông laâu hôn ba ôû ñaây laø xöông oáng, ôû ñaây laø xöông baép naêm..., chæ coøn laø xöông thoái trôû thaønh veá, ôû ñaây laø xöông moâng, ôû ñaây laø xöông boät. Tyø Kheo aáy quaùn nieäm thaân aáy nhö soáng, ôû ñaây laø xöông ñaàu. Tyø Kheo aáy sau: “Thaân naày taùnh chaát laø nhö vaäy, baûn quaùn nieäm thaân aáy nhö sau: “Thaân naày taùnh laø nhö vaäy, khoâng vöôït khoûi taùnh taùnh chaát laø nhö vaäy, baûn taùnh laø nhö vaäy, taùnh chaát aáy.”—Again, Bhikkhus, as khoâng vöôït khoûi taùnh taùnh chaát aáy.”— though he were to see a corpse thrown Again, as though he were to see a corpse aside in a charnel ground, bones bleached thrown aside in a charnel ground, a white, the color of shells; bones heaped skeleton with flesh and blood, held up, more than a year old; bones rotted and together with sinews... a fleshless crumbled to dust, a Bhikkhu compares skeleton smeared with blood, held this same body with it thus: “This body together with sinews... a skeleton without too is of the same nature, it will be like flesh and blood, held together with that, it is not exempt from that fate.” sinews.. disconnected bones scattered in • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå all directions, here a hand-bone, there a treân noäi thaân; hay soáng quaùn nieäm thaân foot-bone, here a shin-bone, there a thigh- theå treân ngoaïi thaân; hay soáng quaùn nieäm bone, here a hip-bone, there a back-bone, thaân theå treân caû noäi thaân laãn ngoaïi thaân. here a rib-bone, there a breast-bone, here Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi an arm-bone, there a shoulder-bone, here treân thaân theå; hay soáng quaùn nieäm taùnh a neck-bone, there a jaw-bone, here a dieät taän treân thaân theå. Hay soáng quaùn tooth, there the skull, a Bhikkhu compares nieäm taùnh sanh dieät treân thaân theå. “Coù this same body with it thus: “This body thaân ñaây, vò aáy an truù chaùnh nieäm nhö too is of the same nature, it will be like vaäy, vôùi hy voïng höôùng ñeán chaùnh

trí, that, it is not exempt from that fate." chaùnh nieäm. Vaø vò aáy soáng khoâng nöông • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. treân noäi thaân; hay soáng quaùn nieäm thaân Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo theå treân ngoaïi thaân; hay soáng quaùn nieäm soáng quaùn nieäm thaân theå treân thaân theå— thaân theå treân caû noäi thaân laãn ngoaïi thaân. In this way he abides contemplating the Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi body as a body internally, or he abides

contemplating the body as a body khoâng khoaùi laïc cuõng khoâng ñau khoå." internally, or he abides contemplating the Khi coù moät caûm thoï tinh thaàn khoâng body as a body externally, or he abides khoaùi laïc cuõng khoâng khoå ñau, vò aáy yù contemplating the body as a body both thöùc raèng: "Ta ñang coù moät caûm thoï tinh internally and externally. Or else he thaàn khoâng khoaùi laïc cuõng khoâng khoå abides contemplating in the body its ñau."—And how, Bhikkhus, does a arising factors, or he abides contemplating Bhikkhu abide contemplating feelings as in the body its vanishing factors, or he feelings? Here, when feeling a pleasant abides contemplating in the body both its feeling, a Bhikkhu understands: "I feel a arising and vanishing factors. Or else pleasant feeling;" when feeling a painful mindfulness that 'there is a body' is feeling, he understands: "I feel a painful simply established in him to the extent feling;" when feeling a neither-painful- necessary for bare knowledge and nor-pleasant feeling, he understands: "I mindfulness. And he abides independent, feel a neither-painful-nor-pleasant not clinging to anything in the world. That feeling." When feeling a worldly pleasant too is how a Bhikkhu abides feeling, he understands: "I feel a worldly contemplating the body as a body. pleasant feling;" when feeling an unworldly pleasant feling, he QUAÙN THOÏ—CONTEMPLATION OF understands: "I feel an unworldly pleasant FEELING feeling;" when feeling a worldly painful • Naày caùc Tyø Kheo, nhö theá naøo laø Tyø feeling, he understands: "I feel a worldly Kheo soáng quaùn nieäm caûm thoï treân caùc painful feeling;" when feeling an caûm thoï? Naày caùc Tyø Kheo, ôû ñaây Tyø unworldly painful feeling, he understands: Kheo khi caûm giaùc laïc thoï, vò aáy yù thöùc "I feel an unworldly painful feeling;" raèng: "Ta ñang coù moät caûm thoï khoaùi when feeling a worldly neither-painful- laïc." Moãi khi coù moät caûm thoï ñau khoå, vò nor pleasant feeling, he understands: "I aáy yù thöùc raèng: "Ta ñang coù moät caûm thoï feel a worldly neither-painful-nor- ñau khoå." Moãi khi coù moät caûm thoï khoâng pleasant feeling;" when feeling an khoaùi laïc cuõng khoâng ñau khoå, vò aáy yù unworldly neither-painful-nor-pleasant thöùc raèng: "Ta ñang coù moät caûm thoï feeling, he understands: "I feel an khoâng khoaùi laïc cuõng khoâng ñau khoå." unworldly neither-painful-nor-pleasant Khi coù moät caûm thoï khoaùi laïc vaät chaát, vò feeling." aáy yù thöùc raèng: "Ta ñang coù moät caûm thoï • Nhö vaäy vò aáy soáng quaùn nieäm caûm thoï khoaùi laïc vaät chaát." Khi coù moät caûm thoï treân caùc noäi thoï; hay soáng quaùn nieäm caûm khoaùi laïc tinh thaàn, vò aáy yù thöùc raèng: "Ta thoï treân caùc ngoaïi thoï; hay soáng quaùn ñang coù moät caûm thoï khoaùi laïc tinh thaàn." caûm thoï theå treân caû noäi thoï laãn ngoaïi thoï. Khi coù moät caûm thoï khoå ñau vaät chaát, vò Hay vò aáy soáng

quaùn nieäm taùnh sanh khôûi aáy yù thöùc raèng: “Ta ñang coù moät caûm thoï treân caùc thoï; hay soáng quaùn nieäm taùnh khoå ñau vaät chaát.” Khi coù moät caûm thoï dieät taän treân caùc thoï. Hay soáng quaùn nieäm khoå ñau tinh thaàn, vò aáy yù thöùc raèng: “Ta taùnh sanh dieät treân caùc thoï. “Coù thoï ñaây, ñang coù moät caûm thoï khoå ñau tinh thaàn.” vò aáy an truù chaùnh nieäm nhö vaäy, vôùi hy Khi coù moät caûm thoï vaät chaát khoâng khoaùi voïng höôùng ñeán chaùnh trí, chaùnh nieäm. laïc cuõng khoâng khoå ñau, vò aáy yù thöùc Vaø vò aáy soáng khoâng nöông töïa, khoâng raèng: “Ta ñang coù moät caûm thoï vaät chaát chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc

Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn loaïn. Moãi khi taâm thöùc mình trôû thaønh nieäm caûm thoï treân caùc caûm thoï—In this khoaùng ñaït, vò aáy yù thöùc raèng taâm thöùc way he abides contemplating feelings as cuûa mình ñang trôû thaønh khoaùng ñaït. Moãi feelings internally, or he abides khi taâm thöùc mình trôû neân haïn heïp, vò aáy contemplating feelings as feelings yù thöùc raèng taâm thöùc cuûa mình ñang trôû externally, or he abides contemplating neân haïn heïp. Moãi khi taâm thöùc mình ñaït feelings as feelings both internally and ñeán traïng thaùi cao nhaát, vò aáy yù thöùc raèng externally. Or else he abides taâm thöùc cuûa mình ñang ñaït ñeán traïng contemplating in feelings their arising thaùi cao nhaát. Moãi khi taâm thöùc mình factors, or he abides contemplating in khoâng ñaït ñeán traïng thaùi cao nhaát, vò aáy yù feelings their vanishing factors, or he thöùc raèng taâm thöùc mình khoâng ñaït ñeán abides contemplating in feelings both traïng thaùi cao nhaát. Moãi khi taâm thöùc their arising and vanishing factors. Or mình coù ñònh, vò aáy yù thöùc raèng taâm thöùc else, mindfulness that ‘there is feeling’ is cuûa mình ñang coù ñònh. Moãi khi taâm thöùc simply established in him to the extent mình khoâng coù ñònh, vò aáy yù thöùc raèng necessary for bare knowledge and taâm thöùc cuûa mình ñang khoâng coù ñònh. mindfulness. And, he abides independent, Moãi khi taâm thöùc mình giaûi thoaùt, vò aáy yù not clinging to anything in the world. That thöùc raèng taâm thöùc cuûa mình ñang giaûi is how a Bhikkhu abides contemplating thoaùt. Moãi khi taâm thöùc mình khoâng coù feelings as feelings. giaûi thoaùt, vò aáy yù thöùc raèng taâm thöùc cuûa mình ñang khoâng coù giaûi thoaùt—An how, QUAÙN TAÂM—CONTEMPLATION OF Bhikkhus, doeas a Bhikhu abide MIND contemplating mind as mind? Here a • Naày caùc Tyø Kheo, nhö theá naøo laø Tyø Bhikhu understands mind affected by lust Kheo soáng quaùn nieäm taâm thöùc nôi taâm as mind affected by lust, and mind thöùc? Naày caùc Tyø Kheo, moäi khi nôi taâm unaffected by lust as mind unaffected by thöùc coù tham duïc, vò aáy yù thöùc raèng taâm lust. He understands mind affected by thöùc cuûa mình ñang coù tham duïc. Moãi khi hate as mind affected by hate, and mind taâm thöùc khoâng coù tham duïc, vò aáy yù thöùc unaffected by hate as mind unaffected by raèng taâm thöùc cuûa mình khoâng coù tham hate. He understands mind affected by duïc. Moãi khi trong taâm thöùc mình coù saân delusion as mind affected by delusion, haän, vò aáy yù thöùc raèng taâm thöùc cuûa mình and mind unaffected by delusion as mind ñang coù saân haän. Moãi khi taâm thöùc cuûa unaffected by delusion. He understands mình

khoâng coù saân haän, vò aáy yù thöùc raèng contracted mind as contracted mind, and taâm thöùc cuûa mình ñang khoâng coù saân distracted mind as distracted mind. He haän. Moãi khi taâm thöùc mình coù si meâ, vò understands exalted mind as exalted aáy yù thöùc raèng taâm thöùc cuûa mình ñang si mind, and unexalted mind as unexalted meâ. Moãi khi taâm thöùc cuûa mình khoâng coù mind. He understands surpassed mind as si meâ, vò aáy yù thöùc raèng taâm thöùc cuûa surpassed mind, and unsurpassed mind as mình ñang khoâng coù si meâ. Moãi khi taâm unsurpassed mind. He understands thöùc mình coù thu nhieáp, vò aáy yù thöùc raèng concentrated mind as concentrated mind, taâm thöùc cuûa mình ñang coù thu nhieáp. and unconcentrated mind as Moãi khi taâm thöùc mình taùn loaïn, vò aáy yù unconcentrated mind. He understands thöùc raèng taâm thöùc cuûa mình ñang taùn

liberated mind as liberated mind, and does a Bhikkhu abide contemplating unliberated mind as unliberated mind. mind-objects as mind-objects? Here a • Nhö vaäy vò aáy soáng quaùn nieäm taâm thöùc Bhikkhu abides contemplating mind-treân noäi taâm; hay soáng quaùn nieäm taâm objects as mind-objects in terms of the thöùc treân caû noäi taâm laãn ngoaïi taâm. Hay five hindrances. And how does a Bhikkhu vò aáy soáng quaùn nieäm taùnh sanh khôûi treân abide contemplating mind-objects as taâm thöùc; hay soáng quaùn nieäm taùnh dieät mind-objects in terms of the five taän treân taâm thöùc. Hay soáng quaùn nieäm hindrances? taùnh sanh dieät treân taâm thöùc. “Coù taâm ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, vôùi 1) Naày caùc Tyø Kheo, ôû ñaây noäi taâm Tyø hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. Kheo coù aùi duïc, vò aáy yù thöùc raèng noäi taâm Vaø vò aáy soáng khoâng nöông töïa, khoâng cuûa mình ñang coù aùi duïc. Khi noäi taâm chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc khoâng coù aùi duïc, vò aáy yù thöùc raèng noäi Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn taâm cuûa mình khoâng coù aùi duïc. Vaø vôùi aùi nieäm taâm thöùc treân caùc taâm thöùc—In this duïc chöa sanh nay sanh khôûi, vò aáy yù thöùc way he abides contemplating mind as ñöôïc söï ñang sanh khôûi aáy. Khi moät nieäm mind internally, or he abides aùi duïc ñaõ sanh, vò aáy yù thöùc ñöôïc söï ñaõ contemplating mind as mind externally, or sanh khôûi aáy. Khi aùi duïc ñang ñöôïc ñoaïn he abides contemplating mind as mind dieät, töông lai khoâng sanh khôûi nöõa, vò aáy both internally and externally. Or else, he yù thöùc nhö vaäy—Here, there being abides contemplating in mind its arising sensual desire in him, a Bhikkhu factors, or he abides contemplating in understands: “There is sensual desire in mind its vanishing factors, or he abides me;” or there being no sensual desire in contemplating in mind both its arising and him, he understands: “There is no sensual vanishing factors. Or else mindfulness desire in me;” and he also understands that ‘there is mind’ is simply established how there comes to be the arising of in him to the extent necessary for bare unarisen sensual desire, and how there knowledge and mindfulness. And he comes to be the abandoning of arisen abides independent, not clinging to sensual desire, and how there comes to be anything in the world. That is how a the future non-arising of abandoned Bhikkhu abides contemplating mind as sensual desire. mind. 2) Khi noäi taâm coù saân haän, vò aáy yù thöùc raèng QUAÙN

PHAÙP—CONTEMPLATION OF noäi taâm mình ñang coù saân haän. Khi noäi MIND-OBJECTS taâm khoâng coù saân haän, vò aáy yù thöùc raèng (A) Naêm Trieàn Caùi—The Five Hindrance: noäi taâm mình ñang khoâng coù saân haän. Khi Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo moät nieäm saân haän chöa sanh nay baét ñaàu soáng quaùn nieäm phaùp treân caùc phaùp? Naày sanh khôûi, vò aáy yù thöùc ñöôïc söï baét ñaàu caùc Tyø Kheo, ôû ñaây Tyø Kheo soáng quaùn sanh khôûi aáy. Khi moät nieäm saân haän ñaõ nieäm phaùp treân caùc phaùp ñoái vôùi naêm sanh khôûi, nay ñöôïc ñoaïn dieät, vò aáy yù trieàn caùi (naêm moùn ngaên che). Vaø naày thöùc ñöôïc söï ñoaïn dieät aáy. Khi moät nieäm caùc Tyø Kheo, theá naøo laø caùc Tyø Kheo saân haän ñaõ ñöôïc ñoaïn dieät vaø töông lai soáng quaùn nieäm phaùp treân caùc phaùp ñoái khoâng coøn sanh khôûi nöõa, vò aáy yù thöùc vôùi naêm trieàn caùi?—An how, Bhikkhus, ñöôïc nhö vaäy—There being ill-will in

him, a Bhikkhu understands: “There is ill- sanh khôûi dao ñoäng baát an vaø hoái haän. will in me;” or there being no ill-will in Khi dao ñoäng baát an vaø hoái haän ñaõ sanh him, he understands: “There is no ill-will nay ñöôïc ñoaïn dieät, vò aáy yù thöùc ñöôïc söï in me;” and he also understands how ñoaïn dieät aáy. Vôùi dao ñoäng baát an vaø hoái there comes to be the arising of unarisen haän ñaõ ñöôïc ñoaïn dieät, töông lai khoâng ill-will, and how there comes to be the coøn sanh khôûi nöõa, vò aáy yù thöùc ñöôïc nhö abandoning of arisen ill-will, and how vaäy—There being restlessness and there comes to be the future non-arising remorse in him, a Bhikkhu understands: of abandoned ill-will. “There are restlessness and remorse in me;” or there being no restlessness and 3) Khi noäi taâm coù hoân traàm thuïy mieân (meâ remorse in him, he understands: “There muoäi vaø buoàn nguû), vò aáy yù thöùc ñöôïc söï are no restlessness and remorse in me;” hoân traàm thuïy mieân aáy. Khi noäi taâm and he also understands how there comes khoâng coù hoân traàm thuïy mieân, vò aáy yù to be the arising of unarisen restlessness thöùc ñöôïc noäi taâm cuûa mình ñang khoâng and remorse, and how there comes to be coù hoân traàm thuïy mieân. Khi hoân traàm vaø the abandoning of arisen restlessness and thuïy mieân chöa sanh nay baét ñaàu sanh remorse, and how there comes to be the khôûi, vò aáy yù thöùc ñöôïc söï ñang sanh khôûi future non-arising of abandoned aáy. Khi hoân traàm vaø thuïy mieân ñaõ sanh restlessness and remorse. nay ñöôïc ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñang ñoaïn dieät aáy. Khi hoân traàm vaø thuïy 5) Khi noäi taâm coù nghi, vò aáy yù thöùc ñöôïc mieân ñaõ ñöôïc ñoaïn dieät vaø töông lai noäi taâm cuûa mình ñang coù nghi. Khi noäi khoâng theå sanh khôûi nöõa, vò aáy yù thöùc taâm khoâng coù nghi, vò aáy yù thöùc ñöôïc noäi ñöôïc ñieàu ñoù—There being sloth and taâm mình ñang khoâng coù nghi. Khi noäi torpor in him, a Bhikkhu understands: taâm vôùi nghi chöa sanh nay ñang sanh “There are sloth and torpor in me;” or khôûi, vò aáy yù thöùc ñöôïc söï sanh khôûi aáy. there being no sloth and torpor in him, he Vôùi nghi ñaõ sanh nay ñöôïc ñoaïn dieät, vò understands: “There are no sloth and aáy yù thöùc ñöôïc söï ñoaïn dieät aáy. Vôùi nghi torpor in me;” and he also understands ñaõ ñöôïc ñoaïn dieät, töông lai khoâng sanh how there comes to be the arising of khôûi nöõa, vò aáy yù thöùc ñöôïc nhö vaäy— unarisen sloth and torpor, and how there There being

doubt in him, a Bhikkhu comes to be the abandoning of arisen understands: “There is doubt in me;” or sloth and torpor, and how there comes to there being no doubt in him, he be the future non-arising of abandoned understands: “There is no doubt in me;” sloth and torpor. and he also understands how there comes to be the arising of unarisen doubt, and 4) Khi noäi taâm coù traïo hoái (söï dao ñoäng baát how there comes to be the abandoning of an vaø hoái haän), vò aáy yù thöùc raèng mình arisen doubt, and how there comes to be ñang coù dao ñoäng baát an vaø hoái haän. Khi the future non-arising of abandoned noäi taâm khoâng coù dao ñoäng baát an vaø hoái doubt. haän, vò aáy yù thöùc raèng noäi taâm mình ñang khoâng coù söï dao ñoäng baát an vaø hoái haän. • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân Khi dao ñoäng baát an vaø hoái haän sanh caùc noäi phaùp; hay soáng quaùn nieäm phaùp khôûi, vò aáy yù thöùc raèng noäi taâm mình ñang treân caùc ngoaïi phaùp; hay soáng quaùn nieäm

phaùp treân caû noäi phaùp laãn ngoaïi phaùp. five aggregates affected by clinging? Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi Here a Bhikkhu understands: treân caùc phaùp; hay soáng quaùn nieäm taùnh 1) Ñaây laø saéc (hình theå), ñaây laø saéc taäp (söï dieät taän treân caùc phaùp. Hay soáng quaùn phaùt sinh ra hình theå), ñaây laø saéc dieät— nieäm taùnh sanh dieät treân caùc phaùp. “Coù Such is material form, such its origin, such phaùp ñaây, vò aáy an truù chaùnh nieäm nhö its disappearance. vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, 2) Ñaây laø thoï, ñaây laø thoï taäp, ñaây laø thoï chaùnh nieäm. Vaø vò aáy soáng khoâng nöông dieät—Such is feeling, such its origin, such töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. its disappearance. Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo 3) Ñaây laø töôûng, ñaây laø töôûng taäp, ñaây laø soáng quaùn nieäm phaùp treân caùc phaùp— In töôûng dieät—Such is perception, such its this way he abides contemplating mind- origin, such its disappearance. objects as mind-objects internally, or he 4) Ñaây laø haønh, ñaây laø haønh taäp, ñaây laø abides contemplating mind-objects as haønh dieät—Such are the formations, such mind-objects externally, or he abides their origin, such their disappearance. contemplating mind-objects as mind- 5) Ñaây laø thöùc, ñaây laø thöùc taäp, ñaây laø thöùc objects both internally and externally. Or dieät—Such is consciousness, such its else he abides contemplating in mind- origin, such its disappearance. objects their arising factors, or he abides contemplating in mind-objects their • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân vanishing factors, or he abides caùc noäi phaùp; hay soáng quaùn nieäm phaùp contemplating in mind-objects both their treân caùc ngoaïi phaùp; hay soáng quaùn nieäm arising and vanishing factors. Or else phaùp treân caû noäi phaùp laãn ngoaïi phaùp. mindfulness that ‘there are mind-objects’ Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi is simply established in him to the extent treân caùc phaùp; hay soáng quaùn nieäm taùnh necessary for bare knowledge and dieät taän treân caùc phaùp. Hay soáng quaùn mindfulness. And he abides independent, nieäm taùnh sanh dieät treân caùc phaùp. “Coù not clinging to anything in the world. That phaùp ñaây, vò aáy an truù chaùnh nieäm nhö is how a Bhikkhu abides contemplating vaäy, vôùi hy voïng höôùng

ñeán chaùnh trí, mind-objects as mind-objects in terms of chaùnh nieäm. Vaø vò aáy soáng khoâng nöông the five hindrances. töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo (B) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng soáng quaùn nieäm phaùp treân caùc phaùp ñoái quaùn nieäm phaùp treân caùc phaùp ñoái vôùi vôùi nguõ uaån—In this way, he abides nguõ uaån. Naày caùc Tyø Kheo, theá naøo laø Tyø contemplating mind-objects as mind- Kheo soáng quaùn phaùp treân caùc phaùp ñoái objects internally, or he abides vôùi naêm thuû uaån? Naày caùc Tyø Kheo, Tyø contemplating mind-objects as mind- Kheo quaùn chieáu nhö sau: Again, objects externally, or he abides Bhikkhus, a Bhikkhu abides contemplating mind-objects as mind- contemplating mind-objects as mind- objects both internally and externally. Or objects in terms of the five aggregates else he abides contemplating in mind- affected by clinging. And how does a objects their arising factors, or he abides Bhikkhu abide contemplating mind- contemplating in mind-objects their objects as mind-objects in terms of the vanishing factors, or he abides

contemplating in mind-objects both their nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, arising and vanishing factors. Or else töông lai khoâng coøn sanh khôûi nöõa—Here mindfulness that ‘there are mind-objects’ a Bhikkhu understands the ear, he is simply established in him to the extent understands sounds, and he understands necessary for bare knowledge and the fetter that arises dependent on both; mindfulness. And he abides independent, and he understands how there comes to not clinging to anything in the world. That be the arising of the unarisen fetter, and is how a Bhikkhu abides contemplating how there comes to be the future non- mind-objects as mind-objects in terms of arising of the abandoning fetter. the five aggregates. 3) Vò aáy yù thöùc veà loå muõi vaø ñoái töôïng cuûa muõi laø muøi höông vaø nhöõng raøng buoäc taïo (C) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng neân do loå muõi vaø muøi höông. Vò naày yù quaùn nieäm phaùp treân caùc phaùp ñoái vôùi saùu thöùc veà nhöõng raøng buoäc chöa phaùt sanh noäi ngoaïi xöù. Naày caùc Tyø Kheo, theá naøo nay ñang sanh khôûi. Vò aáy yù thöùc veà laø Tyø Kheo soáng quaùn phaùp treân caùc phaùp nhöõng raøng buoäc ñaõ phaùt sanh vaø ñang ñoái vôùi saùu noäi ngoaïi xöù?—Again, ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nhöõng Bhikkhus, a Bhikkhu abides raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai contemplating mind-objects as mind- khoâng coøn sanh khôûi nöõa—Here a objects in terms of the six internal and Bhikkhu understands the nose, he external bases. And how does a Bhikkhu understands odours, and he understands abide contemplating mind-objects as the fetter that arises dependent on both; mind-objects in terms of the six internal and he understands how there comes to and external bases? be the arising of the unarisen fetter, and 1) Vò aáy yù thöùc veà maét vaø ñoái töôïng cuûa maét how there comes to be the future non- laø hình saéc vaø veà nhöõng raøng buoäc taïo arising of the abandoning fetter. neân do maét vaø hình saéc. Vò aáy yù thöùc veà 4) Vò aáy yù thöùc veà caùi löôõi vaø ñoái töôïng cuûa nhöõng raøng buoäc chöa sanh nay ñang phaùt löôõi laø vò neám vaø nhöõng raøng buoäc taïo sanh. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ neân do caùi löôõi vaø

vò neám. Vò aáy yù thöùc phaùt sanh nay ñöôïc ñoaïn dieät. Vò aáy yù veà nhöõng raøng buoäc chöa phaùt sanh nay thöùc veà nhöõng raøng buoäc ñaõ ñöôïc ñoaïn ñang phaùt sanh. Vò aáy yù thöùc veà nhöõng dieät, töông lai khoâng sanh khôûi nöõa— raøng buoäc ñaõ phaùt sanh nay ñang ñöôïc Here a Bhikkhu understands the eye, he ñoaïn dieät. Vò aáy yù thöùc veà nhöõng raøng understands forms, and he understands buoäc ñaõ ñöôïc ñoaïn dieät, töông lai khoâng the fetter that arises dependent on both; coøn sanh khôûi nöõa— Here a Bhikkhu and he understands how there comes to understands the tongue, he understands be the arising of the unarisen fetter, and flavours, and he understands the fetter how there comes to be the future non- that arises dependent on both; and he arising of the abandoning fetter. understands how there comes to be the 2) Vò aáy yù thöùc veà tai vaø ñoái töôïng cuûa tai laø arising of the unarisen fetter, and how aâm thanh vaø veà nhöõng raøng buoäc taïo neân there comes to be the future non-arising do tai vaø aâm thanh. Vò aáy yù thöùc veà nhöõng of the abandoning fetter. raøng buoäc chöa sanh nay ñang sanh khôûi. 5) Vò aáy yù thöùc veà thaân vaø ñoái töôïng cuûa Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ sanh, thaân laø söï xuùc chaïm. Vò aáy yù thöùc veà nay ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nhöõng raøng buoäc chöa sanh khôûi nay ñang

ñöôïc sanh khôûi. Vò aáy yù thöùc veà nhöõng abides contemplating mind-objects as raøng buoäc ñaõ sanh khôûi ñang ñöôïc ñoaïn mind-objects internally, or he abides taän. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ contemplating mind-objects as mind- ñöôïc ñoaïn dieät, töông lai khoâng coøn sanh objects externally, or he abides khôûi nöõa—Here a Bhikkhu understands contemplating mind-objects as mind- the body, he understands tangibles, and objects both internally and externally. Or he understands the fetter that arises else he abides contemplating in mind- dependent on both; and he understands objects their arising factors, or he abides how there comes to be the arising of the contemplating in mind-objects their unarisen fetter, and how there comes to vanishing factors, or he abides be the future non-arising of the contemplating in mind-objects both their abandoning fetter. arising and vanishing factors. Or else 6) Vò aáy yù thöùc veà ñoái töôïng cuûa yù laø tö mindfulness that ‘there are mind-objects’ töôûng vaø veà nhöõng raøng buoäc taïo neân do is simply established in him to the extent yù laø tö töôûng. Vò aáy yù thöùc veà nhöõng raøng necessary for bare knowledge and buoäc chöa sanh khôûi nay ñang sanh khôûi. mindfulness. And he abides independent, Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ sanh not clinging to anything in the world. That khôûi ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc is how a Bhikkhu abides contemplating veà nhöõng raøng buoäc ñaõ ñoaïn dieät, töông mind-objects as mind-objects in terms of lai khoâng coøn sanh khôûi nöõa—Here a the six internal and external bases. Bhikkhu understands the mind, he understands mind-objects, and he (D) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng understands the fetter that arises quaùn nieäm phaùp treân phaùp ñoái vôùi thaát dependent on both; and he understands giaùc chi. Naày caùc Tyø Kheo, theá naøo laø Tyø how there comes to be the arising of the Kheo soáng quaùn phaùp treân phaùp ñoái vôùi unarisen fetter, and how there comes to thaát giaùc chi?—Again, Bhikkhus, a

be the future non-arising of the Bhikkhu abides contemplating mind- abandoning fetter. objects as mind-objects in terms of the seven enlightenment factors. And how • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân does a Bhikkhu abide contemplating caùc noäi phaùp; hay soáng quaùn nieäm phaùp mind-objects as mind-objects in terms of treân caùc ngoaïi phaùp; hay soáng quaùn nieäm the seven enlightenment factors? phaùp treân caû noäi phaùp laãn ngoaïi phaùp. 1) Khi noäi taâm coù nieäm giaùc chi (yeáu toá Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi chaùnh nieäm), vò aáy yù thöùc laø mình coù treân caùc phaùp; hay soáng quaùn nieäm taùnh chaùnh nieäm. Vò aáy quaùn chieáu raèng taâm dieät taän treân caùc phaùp. Hay soáng quaùn mình ñang coù chaùnh nieäm. Khi khoâng coù nieäm taùnh sanh dieät treân caùc phaùp. “Coù chaùnh nieäm, vò aáy yù thöùc raèng taâm mình phaùp ñaây, vò aáy an truù chaùnh nieäm nhö khoâng coù chaùnh nieäm. Vò aáy yù thöùc veà vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm chöa sanh khôûi nay ñang sanh chaùnh nieäm. Vaø vò aáy soáng khoâng nöông khôûi. Vò aáy yù thöùc veà chaùnh nieäm ñaõ phaùt töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. sanh nay ñang thaønh töïu vieân maõn— Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo Here, there being the mindfulness soáng quaùn nieäm phaùp treân caùc phaùp ñoái enlightenment factor in him, a Bhikkhu vôùi saùu noäi ngoaïi xöù—In this way he understands: “There is the mindfulness

enlightenment factor in me;” or there thaønh töïu vieân maõn— Here, there being being no mindfulness enlightenment the energy enlightenment factor in him, a factor in him, he understands: “There is Bhikkhu understands: “There is the no mindfulness enlightenment factor In energy enlightenment factor in me;” or me; and also understands how there there being no energy enlightenment comes to be the arising of the unarisen factor in him, he understands: “There is mindfulness enlightenment factor, and no energy enlightenment factor in me;” how the arisen mindfulness enlightenment and also understands how there comes to factor comes to fulfilment by be the arising of the unarisen energy development.” enlightenment factor, and how the arisen 2) Khi noäi taâm coù traïch giaùc chi (giaùm ñònh energy enlightenment factor comes to ñuùng sai thieän aùc). Vò aáy yù thöùc laø mình fulfilment by development. ñang coù söï phaân ñònh ñuùng sai thieän aùc. 4) Khi noäi taâm coù hyû giaùc chi, vò aáy yù thöùc laø Vò aáy quaùn chieáu raèng taâm mình ñang coù mình ñang coù an vui. Vò aáy quaùn chieáu söï giaùm ñònh ñuùng sai thieän aùc. Khi raèng taâm mình ñang an vui. Khi noäi taâm khoâng coù söï giaùm ñònh, vò aáy yù thöùc laø khoâng coù an vui, vò aáy yù thöùc laø mình mình ñang khoâng coù söï giaùm ñònh. Vò aáy ñang khoâng coù an vui. Vò aáy yù thöùc veà yù thöùc veà moät söï giaùm ñònh chöa sanh nay nieàm an vui chöa sanh khôûi, nay ñang ñang sanh khôûi. Vò aáy yù thöùc veà moät söï sanh khôûi. Vò aáy yù thöùc veà nieàm an vui ñaõ giaùm ñònh ñaõ sanh khôûi nay ñang thaønh sanh khôûi, nay ñang ñi ñeán thaønh töïu vieân töïu vieân maõn—Here, there being the maõn—Here, there being the rapture investigation-of-states enlightenment enlightenment factor in him, a Bhikkhu factor in him, a Bhikkhu understands: understands: “There is the rapture “There is the

investigation-of-states enlightenment factor in me;" or there enlightenment factor in me;" or there being no rapture enlightenment factor in being no investigation-of-states him, he understands: "There is no rapture enlightenment factor in him, he enlightenment factor in me; and also understands: "There is no investigation- understands how there comes to be the of-states enlightenment factor In me; and arising of the unarisen rapture also understands how there comes to be enlightenment factor, and how the arisen the arising of the unarisen investigation- rapture enlightenment factor comes to of-states enlightenment factor, and how fulfillment by development. the arisen investigation-of-states 5) Khi noäi taâm coù khinh an giaùc chi, vò aáy yù enlightenment factor comes to fulfilment thöùc taâm mình ñang coù khinh an (nheï by development." nhoõm). Vò aáy quaùn chieáu raèng taâm mình 3) Khi noäi taâm coù tinh taán giaùc chi, vò aáy yù ñang coù khinh an. Khi noäi taâm khoâng coù thöùc laø mình ñang coù söï tinh chuyeân. Vò khinh an, vò aáy yù thöùc raèng noäi taâm mình aáy quaùn chieáu raèng taâm mình ñang coù söï khoâng coù söï khinh an. Vò aáy yù thöùc veà söï tinh chuyeân. Khi noäi taâm khoâng coù söï tinh khinh an chöa sanh khôûi, nay ñang sanh chuyeân, vò aáy yù thöùc raèng taâm mình khôûi. Vò aáy yù thöùc veà söï khinh an ñaõ sanh khoâng coù söï tinh chuyeân. Vò aáy yù thöùc veà khôûi, nay ñang ñi ñeán thaønh töïu vieân moät söï tinh chuyeân chöa sanh khôûi nay maõn—Here, there being the tranquility ñang sanh khôûi. Vò aáy yù thöùc veà söï tinh enlightenment factor in him, a Bhikkhu chuyeân ñaõ sanh khôûi nay ñang ñi ñeán understands: "There is the tranquility

enlightenment factor in me;" or there enlightenment factor in me;" and also being no tranquility enlightenment factor understands how there comes to be the in him, he understands: "There is no arising of the unarisen equanimity tranquility enlightenment factor In me; enlightenment factor, and how the arisen and also understands how there comes to equanimity enlightenment factor comes to be the arising of the unarisen tranquility fulfillment by development. enlightenment factor, and how the arisen tranquility enlightenment factor comes to • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân fulfillment by development. caùc noäi phaùp; hay soáng quaùn nieäm phaùp 6) Khi noäi taâm coù ñònh giaùc chi, vò aáy yù thöùc treân caùc ngoaïi phaùp; hay soáng quaùn nieäm laø mình ñang coù ñònh. Khi noäi taâm khoâng phaùp treân caû noäi phaùp laãn ngoaïi phaùp. coù ñònh, vò aáy yù thöùc laø mình ñang khoâng Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi coù ñònh. Khi ñònh chöa sanh khôûi, nay treân caùc phaùp; hay soáng quaùn nieäm taùnh ñang sanh khôûi, vò aáy yù thöùc nhö vaäy. Khi dieät taän treân caùc phaùp. Hay soáng quaùn ñònh ñaõ sanh khôûi, nay ñang ñi ñeán thaønh nieäm taùnh sanh dieät treân caùc phaùp. "Coù töïu vieân maõn, vò aáy cuõng yù thöùc nhö phaùp ñaây, vò aáy an truù chaùnh nieäm nhö vaäy—Here, there being the concentration vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, enlightenment factor in him, a Bhikkhu chaùnh nieäm. Vaø vò aáy soáng khoâng nöông understands: "There is the concentration töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. enlightenment factor in me;" or there Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo being no concentration enlightenment soáng quaùn

nieäm phaùp treân caùc phaùp ñoái factor in him, he understands: “There is vôùi thaát giaùc chi—In this way he abides no concentration enlightenment factor in contemplating mind-objects as mind- me;” and also understands how there objects internally, or he abides comes to be the arising of the unarisen contemplating mind-objects as mind- concentration enlightenment factor, and objects externally, or he abides how the arisen concentration contemplating mind-objects as mind-enlightenment factor comes to fulfillment objects both internally and externally. Or by development. else he abides contemplating in mind- 7) Khi noäi taâm coù xaû giaùc chi, vò aáy yù thöùc laø objects their arising factors, or he abides mình ñang buoâng xaû. Vò aáy quaùn chieáu laø contemplating in mind-objects their taâm mình coù buoâng xaû. Khi noäi taâm vanishing factors, or he abides khoâng coù söï buoâng xaû, vò aáy yù thöùc laø taâm contemplating in mind-objects both their mình ñang khoâng coù söï buoâng xaû. Vò aáy yù arising and vanishing factors. Or else thöùc veà söï buoâng xaû chöa sanh khôûi, nay mindfulness that ‘there are mind-objects’ ñang sanh khôûi. Vò aáy yù thöùc veà söï buoâng is simply established in him to the extent xaû ñaõ sanh khôûi, nay ñang ñi ñeá söï thaønh necessary for bare knowledge and töïu vieân maõn—Here, there being the mindfulness. And he abides independent, equanimity enlightenment factor in him, a not clinging to anything in the world. That Bhikkhu understands: “There is the is how a Bhikkhu abides contemplating equanimity enlightenment factor in me;” mind-objects as mind-objects in terms of or there being no equanimity the seven enlightenment factors. enlightenment factor in him, he understands: “There is no equamity

(E) Laïi nöõa, naøy caùc Tyø Kheo, vò Tyø Kheo contemplating mind-objects as mind-soáng quaùn nieäm phaùp treân caùc phaùp ñoái objects internally, or he abides vôùi Töù Dieäu Ñeá. Naøy caùc Tyø Kheo, theá contemplating mind-objects as mind- naøo laø Tyø Kheo soáng quaùn phaùp treân caùc objects externally, or he abides phaùp ñoái vôùi boán söï thaät cao quyù? Naày contemplating mind-objects as mind- caùc Tyø Kheo, ôû ñaây Tyø Kheo yù thöùc: “Khi objects both internally and externally. Or söï kieän laø ñau khoå, vò aáy quaùn nieäm ñaây else he abides contemplating in mind- laø ñau khoå. Khi söï kieän laø nguyeân nhaân objects their arising factors, or he abides taïo thaønh ñau khoå, vò aáy quaùn nieäm ñaây contemplating in mind-objects their laø nguyeân nhaân taïo thaønh söï ñau khoå. Khi vanishing factors, or he abides söï kieän laø söï chaám döùt khoå ñau, vò aáy contemplating in mind-objects both their quaùn chieáu ñaây laø söï chaám döùt khoå ñau. arising and vanishing factors. Or else Khi söï kieän laø con ñöôøng ñöa ñeán söï mindfulness that ‘there are mind-objects’ chaám döùt khoå ñau, vò aáy quaùn nieäm ñaây is simply established in him to the extent laø con ñöôøng daãn ñeán söï chaám döùt khoå necessary for bare knowledge and ñau.”—Again, Bhikkhus, a Bhikkhu mindfulness. And he abides independent, abides contemplating mind-objects as not clinging to anything in the world. That mind-objects in terms of the Four Noble is how a Bhikkhu abides contemplating Truths. And how does a Bhikkhu abide mind-objects as mind-objects in terms of contemplating mind-objects as mind- the Four Noble Truths.

objects in terms of the Four Noble Truths? Here a Bhikkhu understands as it actually (F) Naày caùc Tyø Kheo, vò naøo tu taäp Töù Nieäm is: “This is suffering;” he understands as it Xöù naày nhö vaäy trong baûy naêm, vò aáy coù actually is: “This is the origin of theå chöùng moät trong hai quaû sau ñaây: suffering;” he understands as it actually Moät laø chöùng Chaùnh Trí ngay trong hieän is: “This is the cessation of suffering;” he taïi, hay neáu coøn höõu dö baùo, thì cuõng ñaït understands as it actually is: “This is the ñöôïc quaû vò Baát Hoaøn (khoâng coøn taùi way leading to the cessation of suffering.” sanh nöõa). Naày caùc Tyø Kheo, khoâng caàn gì ñeán baûy naêm, moät vò Tyø Kheo naøo tu • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân taäp Töù Nieäm Xöù naày nhö vaäy trong saùu caùc noäi phaùp; hay soáng quaùn nieäm phaùp naêm, trong naêm naêm, trong boán naêm, treân caùc ngoaïi phaùp; hay soáng quaùn nieäm trong ba naêm, trong hai naêm, trong moät phaùp treân caû noäi phaùp laãn ngoaïi phaùp. naêm, vò aáy coù theå chöùng moät trong hai Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi quaû vò sau ñaây: Moät laø chöùng ñöôïc Chaùnh treân caùc phaùp; hay soáng quaùn nieäm taùnh Trí trong hieän taïi, hay neáu coøn höõu dö dieät taän treân caùc phaùp. Hay soáng quaùn baùo, thì chöùng quaû Baát Hoaøn. Naày caùc Tyø nieäm taùnh sanh dieät treân caùc phaùp. “Coù Kheo, khoâng caàn gì ñeán moät naêm, moät vò phaùp ñaây, vò aáy an truù chaùnh nieäm nhö Tyø Kheo naøo tu taäp Töù Nieäm Xöù naày nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, vaäy trong voøng baûy thaùng, vò aáy coù theå chaùnh nieäm. Vaø vò aáy soáng khoâng nöông chöùng moät trong hai quaû vò sau ñaây: Moät töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. laø chöùng ñöôïc Chaùnh Trí trong hieän taïi, Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo hay neáu coøn höõu dö baùo, thì chöùng quaû soáng quaùn nieäm phaùp treân caùc phaùp ñoái Baát Hoaøn. Naày caùc Tyø Kheo, khoâng caàn vôùi Töù Dieäu Ñeá—In this way he abides gì ñeán baûy thaùng, moät vò Tyø Kheo naøo tu

taäp Töù Nieäm Xöù naày nhö vaäy trong voøng nhö vaäy. Caùc Tyø Kheo aáy hoan hyû, tín thoï saùu thaùng, trong naêm thaùng, trong boán lôøi daïy cuûa Theá Toân—Bhikkhus, this is thaùng, trong ba thaùng, trong hai thaùng, the direct path for the purification of trong moät thaùng, trong nöûa thaùng, vò aáy coù beings, for surmounting (overcoming) theå chöùng moät trong hai quaû vò sau ñaây: sorrow and lamentation, for the Moät laø chöùng ñöôïc Chaùnh Trí trong hieän disappearance of pain and grief, for the taïi, hay neáu coøn höõu dö baùo, thì chöùng attainment (achievement) of the true quaû Baát Hoaøn. Naày caùc Tyø Kheo, khoâng Way, for the realization of Nibbana, caàn gì ñeán nöûa thaùng, moät vò Tyø Kheo namely, the four foundations of naøo tu taäp Töù Nieäm Xöù naày nhö vaäy trong mindfulness. That is what the Blessed voøng baûy ngaøy, vò aáy coù theå chöùng moät One said. The Bhikkhus were satisfied trong hai quaû vò sau ñaây: Moät laø chöùng and delighted in the Blessed One’s words. ñöôïc Chaùnh Trí trong hieän taïi, hay neáu coøn höõu dö baùo, thì chöùng quaû Baát Hoaøn—Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven Phaät Ngoân vaø Toå Ngoân—The years, one of two fruits could be expected Buddha’s Words and the Patriarchs’ for him:

either final knowledge here and Words: now, or if there is a trace of clinging left, non-return. Let alone seven years, Quaù khöù taâm baát khaû ñaéc, hieän taïi taâm baát Bhikkhus. If anyone should develop these khaû ñaéc, vò lai taâm baát khaû ñaéc: The mind of four foundations of mindfulness in such a the past, the present and the future is indeed way for six years, for five years, for four unreal. years, for three years, for two years or for Kinh Kim Cang—The Diamond Sutra one year, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of Goác reã cuûa sanh töû luaân hoài laø luïc caên: The clinging left, non-return. Let alone one root of birth and death is the six senses. year, Bhikkhus. If anyone should develop Kinh Nieát Baøn—The Nirvana these four foundations of mindfulness in Sutra such a way for seven months, for six months, for five months, for four months, Thaân nhö ñieän aûnh höõu hoaøn voâ. Vaïn moäc for three months, for two months, for one xuaân vinh thu höïu khoâ. Nhaäm vaän thònh suy monthor for half a month, one of two voâ boá uùy. Thònh suy nhö loä thaûo ñaàu phoâ. fruits could be expected for him: either This body, like lightning, appears, then final knowledge here and now, or if there disappears. is a trace of clinging left, non-return. Plants and trees are fresh in the Spring, wither in the Fall. (G) Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc Just look at the prosperity and decadence nhaát ñöa ñeán thanh tònh cho chuùng sanh, without fear. vöôït khoûi saàu naõo, dieät tröø khoå öùu, thaønh They are all like dewdrops on the tips of töïu Chaùnh Trí, chöùng ngoä Nieát Baøn. Ñoù grass. laø Boán Nieäm Xöù. Theá Toân thuyeát giaûng

Zen Master Vaïn Bodhi is actually not a tree, the mirror bright Haïnh is nowhere shinning, basically there is nothing in the first place, where can the dust be Boà ñeà boån voâ thoï, minh caûnh dieät phi ñaøi, boån accumulated? lai voâ nhaát vaät, haø xöù nhaï traàn ai? The Sixth Patriarch Hui-Neng

Appendix N Kinh Nhaäp Töùc Xuaát Töùc Nieäm The Anapanasatisuttam

Kinh Nhaäp Töùc Xuaát Töùc some elder Bhikkhus had been teaching and instructing ten new Bhikkhus, some Nieäm-The Anapanasatisuttam elder Bhikkhus had been teaching and instructing twenty, thirty, forty new Bhikkhus. And the new Bhikkhus, taught 1) Toâi nghe nhö vaày. Moät thuôû noï Theá Toân and instructed by the elder Bhikkhus, had ôû Savatthi, taïi Ñoâng Vieân, giaûng ñöôøng achieved successive stages of high Loäc Maãu, cuøng vôùi raát nhieàu vò Thöôïng distinction. Toïa coù thôøi danh, coù danh xöng, nhö Toân 3) Luùc baáy giôø Theá Toân, vaøo ngaøy Boá Taùt, giaû Xaù Lôïi Phaát, Toân giaû Muïc Kieàn Lieân, ngaøy raèm, vaøo ñeâm traêng troøn sau ngaøy Toân giaû Ñaïi Ca Dieáp, Toân giaû Ma Ha Ca Töi Töù, ñang ngoài giöõa trôøi vôùi chuùng Tyø Chieân Dieân, Toân giaû Ñaïi Caâu Hy La, Toân Kheo chung quanh. Theá Toân nhìn quanh giaû Ñaïi Kieáp Taân Na, Toân giaû Ñaïi Thuaàn chuùng Tyø Kheo ñang yeân laëng, heát söùc Ñaø, Toân giaû A Na Luaät, Toân giaû Ly Baø yeân laëng, roài baûo caùc Tyø Kheo: On that Ña, Toân giaû A Nan, cuøng vôùi nhieàu baäc occasion, the Uposatha day of the Thöôïng Toïa ñeä töû khaùc coù thôøi danh, coù fifteenth, on the full moon night of the danh xöng—Thus, I have heard. On one

Pavarana ceremony, the Blessed One was occasion the Blessed One was living at seated in the open surrounded by the Savatthi in the Eastern Park, in the Palace Sangha of Bhikkhus. Then, surveying the of Migara's Mother, together with many silent Sangha of Bhikhus, he addressed well-known elder disciples, the venerable them thus: Sariputta, the venerable Maha- 4) Ta ñöôïc thoûa maõn, naày caùc Tyø Kheo, vôùi Moggallana, the venerable Mahañaïo loä naày. Taâm ta ñöôïc thoûa maõn, naày Kassapa, the venerable Maha-Kaccana, caùc Tyø Kheo, vôùi ñaïo loä naày. Do vaäy, naày the venerable Maha-Kotthita, the caùc Tyø Kheo, haõy tinh taán hôn nöõa, ñeå venerable Maha-Kappina, the venerable chöùng ñaït nhöõng gì chöa chöùng ñaït, ñeå Maha-Cunda, the venerable Mahachöùng ñaéc nhöõng gì chöa chöùng ñaéc, ñeå Anuruddha, the venerable Revata, the chöùng ngoä nhöõng gì chöa chöùng ngoä. Ta venerable Ananda, and other very wellseõ ôû ñaây, taïi Savatthi cho ñeán thaùng tö, leã known elder disciples. Komudi—Bhikkhus, I am content with 2) Luùc baáy giôø, caùc Thöôïng Toïa Tyø Kheo this progress. My mind is so content with khuyeán giaùo, giaûng daïy caùc taân Tyø Kheo. this progress. So arouse still more energy Moät soá Thöôïng Toïa Tyø Kheo khuyeán to attain the unattained, to achieve the giaùo, giaûng daïy möôøi taân Tyø Kheo. Moät unachieved, to realize the unrealized, I soá Thöôïng Toïa khuyeán giaùo, giaûng daïy shall wait here at Savatthi for the Komudi hai möôi taân Tyø Kheo. Moät soá Thöôïng full moon of the fourth month. Toïa khuyeán giaùo, giaûng daïy ba möôi taân 5) Nhöõng Tyø Kheo ñòa phöông ñöôïc nghe: Tyø Kheo. Moät soá Thöôïng Toïa khuyeán "Theá Toân seõ ôû ñaây, taïi Savatthi, cho ñeán giaùo, giaûng daïy boán möôi taân Tyø Kheo. thaùng tö, leã Komudi." Caùc Tyø Kheo ñòa Vaø caùc taân Tyø Kheo ñöôïc caùc Thöôïng phöông tuï hoïp taïi Savatthi ñeå yeát kieán Toïa khuyeán giaùo, giaûng daïy yù thöùc roõ Theá Toân—The Bhikkhus of the raøng nhöõng quaû vò cao dieäu, tieäm thöù, thuø countryside heard: "The Blessed One will thaéng ñaõ chöùng ñaït—Now on that wait there at Savatthi for the Komudi full occasion elder Bhikkhus had been moon of the fourth month." And the teaching and instructing new Bhikkhus;

Bhikkhus of the countryside left in due chuùng nhö theá naày, naày caùc Tyø Kheo laø course for Savatthi to see the Blessed moät hoäi chuùng ñaùng ñöôïc cung kính, ñaùng One. ñöôïc toân troïng, ñaùng ñöôïc cuùng döôøng, 6) Vaø caùc Thöôïng Toïa Tyø Kheo laïi caøng ñaùng ñöôïc chaáp tay, laø phöôùc ñieàn voâ khuyeán giaùo, giaûng daïy caùc taân Tyø Kheo thöôïng ôû ñôøi. Chuùng Tyø Kheo nhö theá nhieàu hôn nöõa. Moät soá Thöôïng Toïa Tyø naày, naày caùc Tyø Kheo, hoäi chuùng nhö theá Kheo khuyeán giaùo, giaûng daïy möôøi taân naày, naày caùc Tyø Kheo, laø moät hoäi chuùng Tyø Kheo. Moät soá Thöôïng Toïa Tyø Kheo boá thí ít, ñöôïc phöôùc baùo nhieàu, boá thí khuyeán giaùo, giaûng daïy hai möôi taân Tyø nhieàu, caøng ñöôïc phöôùc baùo nhieàu hôn Kheo. Moät soá Thöôïng Toïa Tyø Kheo nöõa. Chuùng Tyø Kheo nhö theá naày, naày khuyeán giaùo, giaûng daïy ba möôi taân Tyø caùc Tyø Kheo, hoäi chuùng nhö theá naày, naày Kheo. Moät soá Thöôïng Toïa Tyø Kheo caùc Tyø Kheo, laø moät hoäi chuùng khoù thaáy khuyeán giaùo, giaûng daïy boán möôi taân Tyø ôû ñôøi. Chuùng Tyø Kheo nhö theá naày, naày Kheo. Vaø nhöõng taân Tyø

Kheo ñöôïc caùc caùc Tyø Kheo, laø moät hoäi chuùng xöùng ñaùng Thöôïng Toïa Tyø Kheo khuyeán giaùo, giaûng ñi nhieàu do tuaàn vôùi moät bao löông thöïc daïy yù thöùc roõ raøng nhöõng quaû vò cao dieäu, treân vai ñeå ñeán yeát kieán. Chuùng Tyø Kheo tieäm thöù, thuø thaéng ñaõ chöùng ñaït—And naày laø nhö vaäy, naày caùc Tyø Kheo; hoäi elder Bhikkhus still more intensively chuùng naày laø nhö vaäy, naày caùc Tyø taught and instructed new Bhikkhus; some Kheo—Bhikkhus, this assembly is free elder Bhikkhus taught and instructed ten from prattle, this assembly is free from new Bhikkhus, some elder Bhikkhus chatter. It consists purely of heartwood. taught and instructed twenty, thirty and Such is this Sangha of Bhikkhus, such is forty new Bhikkhus. And the new this assembly. Such an assembly as is Bhikkhus, taught and instructed by the worthy of gifts, worthy of hospitality, elder Bhikkhus, achieved successive worthy of offerings, worthy of reverential stages of high distinction. salutation, an incomparable field of merit 7) Luùc baáy giôø Theá Toân vaøo ngaøy Boá Taùt, for the world, such is this Sangha of ngaøy raèm, vaøo ñeâm traêng troøn sau ngaøy Bhikkhus, such is this assembly. Such an Töi Töù, ñang ngoài giöõa trôøi vôùi chuùng Tyø assembly that a small gift given to it Kheo chung quanh. Roài Theá Toân nhìn becomes great and great gift greater, such quanh chuùng Tyø Kheo ñang yeân laëng, heát is this Sangha of Bhikkhus, such is this söùc yeân laëng, roài baûo caùc Tyø Kheo—On assembly. Such an assembly as is rare for that occasion, the Uposatha day of the the world to see, such is this Sangha of fifteenth, the full-moon night of the Bhikkhus, such is this assembly. Such an Komudi full moon of the fourth month, assembly as would be worth journeying the Blessed One was seated in the open many leagues with a travel-bag to see, surounded by the Sangha of Bhikkhus. such is this Sangha of Bhikkhus, such is Then, surveying the silent Sangha of this assembly. Bhikkhus, he addressed them thus: 9) Naày caùc Tyø Kheo, trong chuùng Tyø Kheo 8) Hoäi chuùng naày, naày caùc Tyø Kheo, khoâng naày, coù nhöõng Tyø Kheo laø nhöõng A La coù lôøi thöøa thaûi. Hoäi chuùng naày, naày caùc Haùn, caùc laäu hoaëc ñaõ ñoaïn tröø, phaïm Tyø Kheo, khoâng coù lôøi dö thöøa, ñaõ ñöôïc haïnh ñaõ thaønh, caùc vieäc neân laøm ñaõ laøm, an truù trong loõi caây thanh tònh. Chuùng Tyø gaùnh naëng ñaõ ñaët xuoáng, muïc ñích ñaõ Kheo nhö theá naày, naày caùc Tyø Kheo, hoäi thaønh ñaït, kieát söû ñaõ ñoaïn taän, ñöôïc giaûi

thoaùt nhôû chaùnh trí. Naày caùc Tyø Kheo, coù chaén seõ ñöôïc giaùc ngoä. Caùc baäc Tyø Kheo nhöõng baäc Tyø Kheo nhö vaäy trong chuùng nhö vaäy, naøy caùc Tyø Kheo, coù maët trong Tyø Kheo naày—Bhikkhus! In this Sangha chuùng Tyø Kheo naày—Bhikkhus! In this of Bhikkhus there are Bhikkhus who are Sangha of Bhikkhus there are Bhikkhus arahants with taints destroyed, who have who, with the destruction of the three lived the holy life, done what had to be fetters, are stream-enterers, no longer done, laid down the burden, reached the subject to perdition, bound for true goal, destroyed the fetters of being, deliverance, headed for enlightenment, and are completely liberated through final such Bhikkhus are there in this Sangha of knowledge, such Bhikkhus are there in Bhikkhus. this sangha of Bhikkhus. 13) Naày caùc Tyø Kheo, trong chuùng Tyø Kheo 10) Naày caùc Tyø Kheo,

trong chuùng Tyø Kheo naày, coù nhöõng Tyø Kheo laø nhöõng vò soáng naày, coù nhöõng Tyø Kheo ñaõ ñoaïn tröø nguõ chuyeân taâm, chuù taâm, tu taäp boán nieäm xöù. haï phaàn kieát söû, ñöôïc hoùa sanh, töø ôû ñaáy Caùc baäc Tyø Kheo nhö vaäy, naày caùc Tyø ñöôïc nhaäp Nieát Baøn, khoâng coøn phaûi trôû Kheo, coù maët trong chuùng Tyø Kheo naày. laïi ñôøi naày nöõa. Caùc baäc Tyø Kheo nhö Naày caùc Tyø Kheo, trong chuùng Tyø Kheo vaäy, naày caùc Tyø Kheo, coù maët trong naày, coù nhöõng Tyø Kheo laø nhöõng vò soáng chuùng Tyø Kheo naày—Bhikkhus! In this chuyeân taâm, chuù taâm, tu taäp boán chaùnh Sangha of Bhikkhus there are Bhikkhus caàn. Caùc baäc Tyø Kheo nhö vaäy, naày caùc who, with destruction of the five lower Tyø Kheo, coù maët trong chuùng Tyø Kheo fetters, are due to reappear spontaneously naày. Naày caùc Tyø Kheo, trong chuùng Tyø in the Pure Abodes and there attain final Kheo naày, coù nhöõng Tyø Kheo laø nhöõng vò Nibbana, without ever returning from that soáng chuyeân taâm, chuù taâm, tu taäp boán nhö world, such Bhikkhus are there in this yù tuùc. Caùc baäc Tyø Kheo nhö vaäy, naày caùc Sangha of Bhikkus. Tyø Kheo, coù maët trong chuùng Tyø Kheo 11) Naày caùc Tyø Kheo, trong chuùng Tyø Kheo naày. Naày caùc Tyø Kheo, trong chuùng Tyø naày, coù nhöõng Tyø Kheo ñaõ ñoaïn tröø ba Kheo naày, coù nhöõng Tyø Kheo laø nhöõng vò kieát söû, ñaõ laøm cho muoäi löôïc tham, saân, soáng chuyeân taâm, chuù taâm, tu taäp nguõ si, laø baäc Nhaát Lai, sau khi sanh vaøo ñôøi caên. Caùc baäc Tyø Kheo nhö vaäy, naày caùc naày moät laàn nöõa, seõ ñoaïn taän khoå ñau. Tyø Kheo, coù maët trong chuùng Tyø Kheo Caùc baäc Tyø Kheo nhö vaäy, naøy caùc Tyø naày. Naày caùc Tyø Kheo, trong chuùng Tyø Kheo, coù maët trong chuùng Tyø Kheo naày— Kheo naày, coù nhöõng Tyø Kheo laø nhöõng vò Bhikkhus! In this Sangha of Bhikkhus soáng chuyeân taâm, chuù taâm, tu taäp nguõ löïc. there are Bhikkhus who, with the Caùc baäc Tyø Kheo nhö vaäy, naày caùc Tyø destruction of the three fetters and with Kheo, coù maët trong chuùng Tyø Kheo naày. the attenuation of lust, hate, and delusion, Naày caùc Tyø Kheo, trong chuùng Tyø Kheo are once-returners, returning once to this naày, coù nhöõng Tyø Kheo laø nhöõng vò soáng world to make an end of suffering, such chuyeân taâm, chuù taâm, tu taäp thaát giaùc chi. Bhikkhus are there in this Sangha of Caùc baäc Tyø Kheo nhö vaäy, naày caùc Tyø Bhikkhus. Kheo, coù maët trong chuùng Tyø Kheo naày. 12) Naày caùc Tyø Kheo, trong chuùng Tyø Kheo Naày caùc Tyø Kheo, trong chuùng Tyø Kheo naày, coù nhöõng Tyø Kheo ñaõ ñoaïn tröø ba naày, coù nhöõng Tyø Kheo laø nhöõng vò soáng kieát söû ñaõ ñoaïn tröø ba kieát söû, laø baäc Dö chuyeân taâm, chuù taâm, tu taäp baùt chaùnh Löu, khoâng coøn ñoïa vaøo aùc ñaïo, chaéc ñaïo. Caùc baäc Tyø Kheo nhö vaäy, naày caùc

Tyø Kheo, coù maët trong chuùng Tyø Kheo naày. Naày caùc Tyø Kheo, trong chuùng Tyø naày—Bhikkhus! In this Sangha of Kheo naày, coù nhöõng Tyø Kheo laø nhöõng vò Bhikkhus there are Bhikkhus who abide soáng chuyeân taâm, chuù taâm, tu taäp Nhaäp devoted to the development of the four Töùc Xuaát Töùc Nieäm—In this Sangha of foundations of mindfulness, such Bhikkhus there are Bhikkhus who abide Bhikkhus are there in this Sangha of devoted to the development of loving- Bhikkhus there are Bhikkhus who abide kindness, of compassion, of appreciative devoted to the

development of the four joy, of equanimity, of the meditation on right kinds of striving, of four bases of foulnessand of the perception of spiritual powers, of the five faculties, of impermanence, such Bhikkhus are in this the five powers, of the seven Sangha of Bhikkhus. In this Sangha of enlightenment factors and of the Eightfold Bhikkhus who abide devoted to the Noble Path, such Bhikkhus are there in development of mindfulness of breathing. this Sangha of Bhikkhus. 15) Nhaäp Töùc Xuaát Töùc Nieäm, naày caùc Tyø 14) Naày caùc Tyø Kheo, trong chuùng Tyø Kheo Kheo, ñöôïc tu taäp, ñöôïc laøm cho sung naày, coù nhöõng Tyø Kheo laø nhöõng vò soáng maõn, ñöa ñeán quaû lôùn. Nhaäp Töùc Xuaát chuyeân taâm, chuù taâm, tu taäp töø taâm. Caùc Töùc Nieäm, naày caùc Tyø Kheo, ñöôïc tu taäp, baäc Tyø Kheo nhö vaäy, naày caùc Tyø Kheo, ñöôïc laøm cho sung maõn, khieán cho boán coù maët trong chuùng Tyø Kheo naày. Naày nieäm xöù ñöôïc vieân maõn. Boán nieäm xöù caùc Tyø Kheo, trong chuùng Tyø Kheo naày, ñöôïc tu taäp, laøm cho sung maõn, khieán cho coù nhöõng Tyø Kheo laø nhöõng vò soáng thaát giaùc chi ñöôïc vieân maõn. Thaát giaùc chi chuyeân taâm, chuù taâm, tu taäp bi taâm. Caùc ñöôïc tu taäp, laøm cho sung maõn, khieán cho baäc Tyø Kheo nhö vaäy, naày caùc Tyø Kheo, minh giaûi thoaùt ñöôïc vieân maõn— coù maët trong chuùng Tyø Kheo naày. Naày Bhikkhus! When mindfulness of breathing caùc Tyø Kheo, trong chuùng Tyø Kheo naày, is developed and cultivated, it is of great coù nhöõng Tyø Kheo laø nhöõng vò soáng fruit and great benefit. When mindfulness chuyeân taâm, chuù taâm, tu taäp hyû taâm. Caùc of breathing is developed and cultivated, baäc Tyø Kheo nhö vaäy, naày caùc Tyø Kheo, it fulfills the four foundations of coù maët trong chuùng Tyø Kheo naày. Naày mindfulness. When the four foundations caùc Tyø Kheo, trong chuùng Tyø Kheo naày, of mindfulness are developed and coù nhöõng Tyø Kheo laø nhöõng vò soáng cultivated, they fulfill the seven chuyeân taâm, chuù taâm, tu taäp xaû taâm. Caùc enlightenment factors. When the seven baäc Tyø Kheo nhö vaäy, naày caùc Tyø Kheo, enlightenment factors are developed and coù maët trong chuùng Tyø Kheo naày. Naày cultivated , they fulfill true knowledge caùc Tyø Kheo, trong chuùng Tyø Kheo naày, and deliverance (liberation). coù nhöõng Tyø Kheo laø nhöõng vò soáng 16) Vaø naày caùc Tyø Kheo, nhö theá naøo laø tu chuyeân taâm, chuù taâm, tu taäp baát tònh. Caùc taäp Nhaäp Töùc Xuaát Töùc Nieäm? Nhö theá baäc Tyø Kheo nhö vaäy, naày caùc Tyø Kheo, naøo laøm cho sung maõn? Nhö theá naøo laø coù maët trong chuùng Tyø Kheo naày. Naày quaû lôùn, coâng ñöùc lôùn?—And how, caùc Tyø Kheo, trong chuùng Tyø Kheo naày, Bhikkhus, is mindfulness of breathing coù nhöõng Tyø Kheo laø nhöõng vò soáng developed and cultivated, so that it is of chuyeân taâm, chuù taâm, tu taäp voâ thöôøng great fruit and great benefit? töôûng. Caùc baäc Tyø Kheo nhö vaäy, naày caùc 17) ÔÛ ñaây, naày caùc Tyø Kheo, Tyø Kheo ñi ñeán Tyø Kheo, coù maët trong chuùng Tyø Kheo khu röøng, ñi ñeán goác caây, hay ñi ñeán ngoâi

nhaø troáng, vaø ngoài kieát giaø, löng thaúng vaø shall breathe in experiencing pleasure;" truù nieäm tröôùc maët. Chaùnh nieäm, vò aáy he trains thus: "I shall breathe out thôû voâ; chaùnh nieäm vò aáy thôû ra—Here a experiencing pleasure." He trains thus: "I Bhikkhu, gone to the forest or to the root shall breathe in

experiencing the mental of a tree or to an empty hut, sits down; formation;" he trains this: "I shall breathe having folded his legs crosswise, set his out experiencing the mental formation." body erect, and established mindfulness He trains thus: "I shall breathe in in front of him, ever mindful he breathes tranquilizing the mental formation;" he in, mindful he breathes out. trains thus: "I shall breathe out 18) Thôû voâ daøi, vò aáy bieát mình ñang thôû voâ tranquilizing the mental formation." daøi. Hay thôû ra daøi, vò aáy bieát mình ñang 20) Vò aáy taäp: "Caûm giaùc veà taâm, toâi seõ thôû thôû ra daøi. Hay thôû voâ ngaén, vò aáy bieát voâ." Vò aáy taäp: "Caûm giaùc veà taâm, toâi seõ mình ñang thôû voâ ngaén. Hay thôû ra ngaén, thôû ra." Vò aáy taäp: "Vôùi taâm haân hoan, toâi vò aáy bieát mình ñang thôû ra ngaén. Vò aáy seõ thôû voâ." Vò aáy taäp: "Vôùi taâm haân hoan, taäp: "Caûm giaùc toaøn thaân, toâi seõ thôû voâ." toâi seõ thôû ra." Vò aáy taäp: "Vôùi taâm ñònh Vò aáy taäp: "An tònh toaøn thaân toâi seõ thôû tónh, toâi seõ thôû voâ." Vò aáy taäp: "Vôùi taâm voâ." Vò aáy taäp: "An tònh toaøn thaân, toâi seõ ñònh tónh, toâi seõ thôû ra." Vò aáy taäp: "Vôùi thôû ra."—Breathing in long, he taâm giaûi thoaùt, toâi seõ thôû voâ." Vò aáy taäp: understands: "I breathe in long;" or "Vôùi taâm giaûi thoaùt, toâi seõ thôû ra."—He breathing out long, he understands: "I trains thus: "I shall breathe in breathe out long." Breathing in short, he experiencing the mind;" he trains thus: "I understands: "I breathe in short;" or shall breathe out experiencing the mind." breathing out short, he understands: "I He trains thus: "I shall breathe in breathe out short." He trains thus: "I shall gladdening the mind;" he trains thus: "I breathe in experiencing the whole body shall breathe out gladdening the mind." of breath;" he trains thus: "I shall breathe He trains thus: "I shall breathe in out experiencing the whole body of concentrating the mind;" he trains thus: "I breath." He trains thus: "I shall breathe in shall breathe out concentrating the mind." traqilizing the bodily formation;" he trains He trains thus: "I shall breathe in thus: "I shall breathe out tranquilizing liberating the mind;" he trains thus: "I (quieting) the bodily formation." shall breathe out liberating the mind." 19) Vò aáy taäp: "Caûm giaùc hyû thoï, toâi seõ thôû 21) Vò aáy taäp: "Quaùn voâ thöôøng, toâi seõ thôû voâ." Vò aáy taäp: "Caûm giaùc hyû thoï, toâi seõ voâ." Vò aáy taäp: "Quaùn voâ thöôøng, toâi seõ thôû ra." Vò aáy taäp: "Caûm giaùc laïc thoï, toâi thôû ra." Vò aáy taäp: "Quaùn ly tham, toâi seõ seõ thôû voâ." Vò aáy taäp: "Caûm giaùc laïc thoï, thôû voâ." Vò aáy taäp: "Quaùn ly tham, toâi seõ toâi seõ thôû ra." Vò aáy taäp: "Caûm giaùc taâm thôû ra." Vò aáy taäp: "Quaùn ñoaïn dieät, toâi seõ haønh, toâi seõ thôû voâ." Vò aáy taäp: "Caûm thôû voâ." Vò aáy taäp: "Quaùn ñoaïn dieät, toâi giaùc taâm haønh, toâi seõ thôû ra." Vò aáy taäp: seõ thôû ra." Vò aáy taäp: "Quaùn töø boû, toâi seõ "Caûm giaùc an tònh taâm haønh, toâi seõ thôû thôû voâ." Vò aáy taäp: "Quaùn ñoaïn töø boû, toâi voâ." Vò aáy taäp: "Caûm giaùc an tònh taâm seõ thôû ra."—He trains thus: "I shall haønh, toâi seõ thôû ra."—He trains thus: "I breathe in contemplating impermanence;" shall breathe in experiencing rapture;" he he trains thus: "I shall breathe out trains thus: "I shall breathe out contemplating impermanence." He trains experiencing rapture." He trains thus: "I thus: "I shall breathe in contemplating

fading away;" he trains thus: "I shall or breathe out long, understands: "I breathe out contemplating fading away." breathe out long;" breathing in short, He trains thus: "I shall breathe in understands: "I breathe in short;" contemplating cessation;" he trains thus: breathing out short, understands: "I "I shall breathe out contemplating breathe out short." He trains thus: "I shall cessation." He trains thus: "I shall breathe breathe in experiencing the whole body in contemplating relinquishment;" he of breath;" he trains thus: "I shall breathe trains thus: "I shall breathe out out experiencing the whole body of contemplating relinquishment." breath;" he trains thus: "I shall breathe in 22) Nhaäp Töùc Xuaát Töùc Nieäm, naày caùc Tyø tranquilizing (quieting) the bodily Kheo, tu taäp nhö vaäy, laøm cho sung maõn formation;" he trains thus: "I shall breathe nhö vaäy, ñöôïc quaû lôùn, ñöôïc coâng ñöùc out tranquilizing the bodily formation." lôùn—Bhikkhus, that is how mindfulness On that occasion, a Bhikkhu abides of breathing is developed and cultivated, contemplating the body as a body, ardent, so that it is of great fruit and great benefit. fully aware, and mindful, having put away 23) Vaø nhö theá naøo, naày caùc Tyø Kheo, laø covetousness and grief for the world. I nhaäp töùc xuaát töùc nieäm ñöôïc tu taäp? Nhö say that this is a certain body among the theá naøo laøm cho sung maõn, khieán boán bodies, namely, in-breathing and out- nieäm xöù ñöôïc vieân maõn?—And how, breathing. That is why on that occasion a Bhikkhus, does mindfulness of breathing, Bhikku abides contemplating the body as developed and cultivated, fulfill the four a body, ardent, fully aware, and mindful, foundations of mindfulness? having put away covetousness (envy) and 24) Khi naøo, naày caùc Tyø Kheo, Tyø Kheo thôû grief for the world. voâ daøi, vò aáy bieát laø mình ñang thôû voâ daøi. 25) Khi naøo, naày caùc vò Tyø Kheo, vò Tyø Kheo Hay khi thôû ra daøi, vò aáy bieát laø mình nghó: Bhikkhus! On whatever occasion a ñang thôû ra daøi. Hay thôû voâ ngaén, vò aáy Bhikkhu thinks this: bieát laø mình ñang thôû voâ ngaén. Hay thôû ra • Vò aáy taäp: "Caûm giaùc hyû thoï, toâi seõ thôû ngaén, vò aáy bieát laø mình ñang thôû ra ngaén. voâ."—He trains thus: "I shall breathe in Vò aáy taäp: "Caûm giaùc toaøn thaân, toâi seõ thôû experiencing rapture." voâ." Vò aáy taäp: "Caûm giaùc toaøn thaân, toâi • Vò aáy taäp: "Caûm giaùc hyû thoï, toâi seõ thôû seõ thôû ra." Vò aáy taäp: "An tònh thaân haønh, ra."— He trains thus: "I shall breathe out toâi seõ thôû voâ." Vò aáy taäp: "An tònh thaân experiencing rapture." haønh, toâi seõ thôû ra." Trong khi tuøy quaùn • Vò aáy taäp: "Caûm giaùc laïc thoï, toâi seõ thôû thaân theå treân thaân theå, naøy caùc Tyø Kheo, voâ."—He trains thus: "I shall breathe in vò Tyø Kheo truù, nhieät taâm, tænh giaùc, experiencing pleasure." chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. • Vò aáy taäp: "Caûm giaùc laïc thoï, toâi seõ thôû Naày caùc Tyø Kheo, ñoái vôùi caùc thaân, Ta ra."—He trains thus: "I shall breathe out ñaây noùi laø moät, töùc laø thôû voâ thôû ra. Do experiencing pleasure." vaäy, naày caùc Tyø Kheo, trong khi tuøy quaùn • Vò aáy taäp: "Caûm giaùc taâm haønh, toâi seõ thôû thaân theå treân thaân theå, vò Tyø Kheo truù, voâ."—He trains thus: "I shall breathe in nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá experiencing the mental formation." ngöï tham öu ôû ñôøi—Bhikkhus, on • Vò aáy taäp: "Caûm giaùc taâm haønh, toâi seõ thôû whatever occasion a Bhikkhu, breathing ra."— He trains thus: "I shall breathe out in

long, understands: “I breathe in long;” experiencing the mental formation.”

• Vò aáy taäp: “An tònh taâm haønh, toâi seõ thôû the mind.”Vò aáy taäp: “Vôùi taâm Thieàn voâ.”—He trains thus: “I shall breathe in ñònh, toâi seõ thôû ra.”—A Bhikkhu trains tranquilizing the mental formation.” thus: “I shall breathe out concentrating • Vò aáy taäp: “An tònh taâm haønh, toâi seõ thôû the mind.” ra.”—He trains thus: “I shall breathe out • Vò aáy taäp: “Vôùi taâm giaûi thoaùt, toâi seõ thôû tranquilizing the mental formation.” voâ.”—He trains thus: A Bhikkhu trains Trong khi tuøy quaùn thoï treân caùc thoï, naày thus: “I shall breathe in liberating the caùc Tyø Kheo, Tyø Kheo truù, nhieät taâm, tænh mind.” giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû • Vò aáy taäp: “Vôùi taâm giaûi thoaùt, toâi seõ thôû ñôøi. Naày caùc Tyø Kheo, ñoái vôùi caùc thoï, ra.”—He trains thus: A Bhikkhu trains Ta ñaây noùi laø moät, töùc laø thôû voâ thôû ra. thus: “I shall breathe out liberating the Do vaäy, naày caùc Tyø Kheo, trong khi tuøy mind.” quaùn thoï treân caùc thoï, vò Tyø Kheo truù, Trong khi tuøy quaùn taâm treân taâm, naày caùc nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá Tyø Kheo, Tyø Kheo truù, nhieät taâm, tænh ngöï tham öu ôû ñôøi—On that occasion, a giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû Bhikhu abides contemplating feelings as ñôøi. Naày caùc Tyø Kheo, söï tu taäp nhaäp töùc feelings, ardent, fully aware, and mindful, xuaát töùc nieäm khoâng theå ñeán vôùi keû thaát having put away covetousness (envy) and nieäm, khoâng coù tænh giaùc. Do vaäy, naày grief for the world. I say that this is a this caùc Tyø Kheo, trong khi tuøy quaùn taâm treân is a certain feeling among the feelings, taâm, vò Tyø Kheo truù, nhieät taâm, tænh giaùc, namely, giving close attention to in- chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi—breathing and out-breathing. This is why On that occasion a Bhikkhu abides on that occasion a Bhikkhu abides contemplating mind as mind, ardent, fully contemplating feelings as feelings, aware, and mindful, having put away ardent, fully aware, and mindful, having covetousness (envy) and grief for the put away covetousness (envy) and grief world. I do not say that there is the for the world. development of mindfulness of breathing 26) Khi naøo, naày caùc Tyø Kheo, Tyø Kheo nghó: for one who is forgetful, who is not fully Bhikkhus, on whatever occasion. aware. That is why on that occasion a • Vò aáy taäp: “Caûm giaùc taâm, toâi seõ thôû voâ.” Bhikkhu abides contemplating mind as A Bhikkhu trains thus: “I shall breathe in mind, ardent, fully aware, and mindful, experiencing the mind.” having put away covetousness (envy) and • Vò aáy taäp: “Caûm giaùc taâm, toâi seõ thôû grief for the world. ra.”—He trains thus: “I shall breathe out 27) Khi naøo naày caùc Tyø Kheo, Tyø Kheo nghó: experiencing the mind.” Bhikkhu, on whatever occasion, a • Vò aáy taäp: “Vôùi taâm haân hoan, toâi seõ thôû Bhikkhu thinks: voâ.”—A Bhikkhu trains thus: “I shall • Vò aáy taäp: “Quaùn voâ thöôøng, toâi seõ thôû breathe in gladdening the mind.” voâ.”—He trains thus: “I shall breathe in • Vò aáy taäp: “Vôùi taâm haân hoan, toâi seõ thôû contemplating impermanence.” ra.”—A Bhikkhu trains thus: “I shall • Vò aáy taäp: “Quaùn voâ thöôøng, toâi seõ thôû breathe out gladdening the mind.” ra.”—He trains thus: “I shall breathe out • Vò aáy taäp: “Vôùi taâm Thieàn ñònh, toâi seõ thôû contemplating impermanence.” voâ.”— A Bhikkhu trains thus: A Bhikkhu trains thus:

“I shall breathe in gladdening

• Vò aáy taäp: “Quaùn ly tham, toâi seõ thôû mindfulness of breathing, developed and voâ.”—He trains thus: “I shall breathe in cultivated, fulfills the four foundations of contemplating fading away.” mindfulness. • Vò aáy taäp: “Quaùn ly tham, toâi seõ thôû 29) Vaø Boán nieäm xöù, naày caùc Tyø Kheo, tu taäp ra.”—He trains thus: “I shall breathe out nhö theá naøo, laøm cho sung maõn nhö theá contemplating fading away.” naøo, khieán cho thaát giaùc chi ñöôïc vieân • Vò aáy taäp: “Quaùn ñoaïn dieät, toâi seõ thôû maõn?—An how, Bhikkhus, do the four voâ.”—He trains thus: “I shall breathe in foundations of mindfulness, developed contemplating cessation.” and cultivated, fulfill the seven • Vò aáy taäp: “Quaùn ñoaïn dieät, toâi seõ thôû enlightenment factors? ra.”— He trains thus: “I shall breathe out 30) Naày caùc Tyø Kheo, trong khi tuøy quaùn contemplating cessation.” thaân treân thaân, Tyø Kheo truù, nhieät taâm, • Vò aáy taäp: “Quaùn töø boû, toâi seõ thôû voâ.”— tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu He trains thus: “I shall breathe in ôû ñôøi, trong khi aáy, nieäm khoâng hoân meâ contemplating relinquishment.” cuûa vò aáy ñöôïc an truù. Trong khi nieäm • Vò aáy taäp: “Quaùn töø boû, toâi seõ thôû ra.”— khoâng hoân meâ cuûa vò aáy cuõng ñöôïc an truù, He trains thus: “I shall breathe out naày caùc Tyø Kheo, trong khi aáy nieäm giaùc contemplating relinquishment.” chi ñöôïc baét ñaàu khôûi leân vôùi Tyø Kheo, Trong khi tuøy quaùn phaùp treân phaùp, naày trong khi aáy, Tyø Kheo tu taäp nieäm giaùc caùc Tyø Kheo, Tyø Kheo truù, nhieät taâm, tænh chi. Trong khi aáy nieäm giaùc chi ñöôïc Tyø giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû Kheo tu taäp ñi ñeán vieân maõn—Bhikkhus, ñôøi. Vò aáy, do ñoaïn töø tham öu, sau khi on whatever occasion a Bhikkhu abides thaáy vôùi trí tueä, kheùo nhìn söï vaät vôùi nieäm contemplating the body as a body, ardent, xaû ly. Do vaäy, naày caùc Tyø Kheo, trong khi fully aware, and mindful, having put away tuøy quaùn phaùp treân caùc phaùp, vò Tyø Kheo covetousness (envy) and grief for the truù, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå world, on that occasion unremitting cheá ngöï tham öu ôû ñôøi—On that occasion mindfulness is established in him. On a Bhikkhu abides contemplating mind- whatever occasion unremitting objects as mind-objects, ardent, fully mindfulness is established in a Bhikkhu, aware, and mindful, having put away on that occasion the mindfulness covetousness (envy) and grief for the enlightenment factor is aroused in him, world. Having seen the wisdom the and he develops it, and by development, abandoning of covetousness (envy) and it comes to fulfillment in him. grief, he closely looks on with 31) Naày caùc Tyø Kheo, trong khi truù vôùi chaùnh equanimity. That is why on that occasion nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy tö, a Bhikkhu abides contemplating mind- tö duy, thaåm saùt phaùp aáy. Naày caùc Tyø objects as mind-objects, ardent, fully Kheo, trong khi truù vôùi chaùnh nieäm nhö aware, and mindful, having put away vaäy, Tyø Kheo vôùi trí tueä suy tö, tö duy, covetousness (envy) and grief for the thaåm saùt phaùp aáy, trong khi aáy traïch phaùp world. giaùc chi ñöôïc baét ñaàu khôûi leân vôùi Tyø 28) Nhaäp töù xuaát töùc nieäm, naày caùc Tyø Kheo, Kheo. Trong khi aáy, Tyø Kheo tu taäp traïch ñöôïc tu taäp nhö vaäy laøm cho sung maõn phaùp giaùc chi. Trong khi aáy traïch phaùp nhö vaäy,

khieán cho boán nieäm xöù ñöôïc giaùc chi ñöôïc Tyø Kheo tu taäp ñi ñeán vieân vieân maõn—Bhikkhus, that is how maõn—Abiding thus mindful, he

investigates and examines that state with by development it comes to fulfillment in wisdom and embarks upon a full inquiry him. into it. On whatever occasion, abiding 34) Thaân cuûa vò aáy ñöôïc taâm hoan hyû trôû thus mindful, a Bhikkhu investigates and thaønh khinh an, taâm cuõng ñöôïc khinh an. examines that state with wisdom embarks Naày caùc Tyø Kheo, trong khi Tyø Kheo vôùi upon a full inquiry into it. On that yù hoan hyû ñöôïc thaân khinh an, ñöôïc taâm occasion, the investigation-of-states cuõng khinh an, trong khi aáy, khinh an giaùc enlightenment factor is aroused in him, chi baét ñaàu khôûi leân nôi Tyø Kheo. Trong and he develops it, an by development it khi aáy, khinh an giaùc chi ñöôïc Tyø Kheo tu comes to fulfillment in him. taäp. Trong khi aáy, khinh an giaùc chi ñöôïc 32) Naày caùc Tyø Kheo, trong khi truù vôùi chaùnh Tyø Kheo laøm cho ñi ñeán sung maõn—In nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy tö, one who is rapturous, the body and mind tö duy, thaåm saùt phaùp aáy, söï tinh taán become tranquil. On whatever occasion, khoâng thuï ñoäng baét ñaàu khôûi leân vôùi vò the body and mind become tranquil in a Tyø Kheo. Naày caùc Tyø Kheo, trong khi Tyø Bhikkhu who is rapturous, on that Kheo vôùi trí tueä suy tö, tö duy, thaåm saùt occasion, the tranquility enlightenment phaùp aáy, söï tinh taán khoâng thuï ñoäng ñöôïc factor is aroused in him, and he develops baét ñaàu khôûi leân vôùi Tyø Kheo aáy. Trong it, an by development it comes to khi aáy tinh taán giaùc chi ñöôïc Tyø Kheo tu fulfillment in him. taäp ñi ñeán vieân maõn—In one who 35) Moät vò coù thaân khinh an, an laïc, taâm vò aáy investigates and examines that state with ñöôïc ñònh tónh. Naày caùc Tyø Kheo, trong wisdom and embarks upon a full inquiry khi Tyø Kheo coù thaân khinh an, an laïc, taâm into it, tireless energy is aroused. On vò aáy ñöôïc ñònh tónh, trong khi aáy ñònh whatever occasion, tireless energy is giaùc chi baét ñaàu khôûi leân nôi vò Tyø Kheo aroused in a Bhikkhu who investigates naày. Trong khi aáy ñònh giaùc chi ñöôïc Tyø and examines that state with wisdom Kheo tu taäp. trong khi aáy ñònh giaùc chi embarks upon a full inquiry into it. On ñöôïc Tyø Kheo laøm cho ñi ñeán sung that occasion, the energy enlightenment maõn—In one whose body is tranquil and factor is aroused in him, and he develops who feels pleasure, the mind becomes it, an by development it comes to concentrated. On whatever occasion, the fulfillment in him. mind become concentrated in a Bhikkhu 33) Hyû khoâng lieân heä ñeán vaät chaát ñöôïc khôûi who is tranquil and feels pleasure, on that leân nôi vò tinh taán tinh caàn. Naày caùc Tyø occasion, the concentration enlightenment Kheo, trong khi hyû khoâng lieân heä ñeán vaät factor is aroused in him, and he develops chaát khôûi leân nôi Tyø Kheo tinh taán tinh it, an by development it comes to caàn, trong khi aáy hyû giaùc chi baét ñaàu khôûi fulfillment in him. leân trong vò Tyø Kheo. Trong khi aáy hyû 36) Vò aáy vôùi taâm ñònh tónh nhö vaäy, kheùo giaùc chi ñöôïc vò Tyø Kheo tu taäp ñi ñeán nhìn söï vaät vôùi yù nieäm xaû ly. Naày caùc Tyø vieân maõn—In one who arouses energy, kheo, trong khi Tyø Kheo laøm vôùi taâm ñònh worldly rapture arises. On whatever tónh nhö vaäy, kheùo nhìn söï vaät vôùi yù nieäm occasion, unworldly

rapture arises in a xaû ly, trong khi aáy xaû giaùc chi ñöôïc Tyø Bhikkhu who has aroused energy, on that Kheo tu taäp. trong khi aáy xaû giaùc chi ñöôïc occasion, the rapture enlightenment factor vò Tyø Kheo laøm cho ñi ñeán sung maõn— is aroused in him, and he develops it, an He closely looks on with equanimity at

the mind thus. On whatever occasion, a thus mindful, a Bhikkhu investigates and Bhikkhu closely looks on with equanimity examines that state with wisdom embarks at the mind thus, on that occasion, the upon a full inquiry into it. On that equanimity enlightenment factor is occasion, the investigation-of-states aroused in him, and he develops it, an by enlightenment factor is aroused in him, development it comes to fulfillment in and he develops it, an by development it him. comes to fulfillment in him. 37) Naày caùc Tyø Kheo, trong khi quaùn thoï treân 39) Naày caùc Tyø Kheo,trong khi Tyø Kheo suy caùc caûm thoï nhö treân, quaùn taâm treân taâm, tö, tö duy, thaåm saùt phaùp aáy vôùi trí tueä, vaø quaùn phaùp treân caùc phaùp, Tyø Kheo an truù, tinh taán khoâng thuï ñoäng baét ñaàu khôûi leân nhieät taâm, tænh giaùc, chaùnh nieäm vôùi muïc nôi vò Tyø Kheo aáy, tinh taán giaùc chi trong ñích ñieàu phuïc tham öu ôû ñôøi, trong khi khi aáy baét ñaàu khôûi leân nôi vò Tyø Kheo. aáy nieäm cuûa vò aáy ñöôïc an truù, khoâng coù Tinh taán giaùc chi ñöôïc Tyø Kheo tu taäp hoân meâ. Naày caùc Tyø Kheo, trong khi laøm cho ñi ñeán sung maõn—Bhikkhus, nieäm cuûa Tyø Kheo ñöôïc an truù, khoâng coù while the Bhikkhu investigates and hoân meâ, nieäm giaùc chi trong khi aáy ñöôïc examines that state with wisdom and baét ñaàu khôûi leân trong vò Tyø Kheo naày. embarks upon a full inquiry into it, tireless Nieäm giaùc chi trong khi aáy ñöôïc vò Tyø energy is aroused I that Bhikkhu. On that Kheo tu taäp laøm cho ñi ñeán sung maõn— occasion, the energy enlightenment factor Bhikkhus, on whatever occasion a is aroused in him, and he develops it, an Bhikkhu abides contemplating feelings as by development it comes to fulfillment in feelings, ardent, fully aware, and mindful, him. having put away covetousness (envy) and 40) Ñoái vôùi vò aáy tinh caàn tinh taán, hyû khoâng grief for the world, on that occasion lieân heä ñeán vaät chaát khôûi leân. Naày caùc Tyø unremitting mindfulness is established in Kheo, trong khi Tyø Kheo tinh caàn tinh taán him. On whatever occasion unremitting vaø hyû khoâng lieân heä ñeán vaät chaát khôûi mindfulness is established in a Bhikkhu, leân, hyû giaùc chi khi aáy baét ñaàu ñöôïc khôûi on that occasion the mindfulness leân nôi Tyø Kheo. Hyû giaùc chi trong khi aáy enlightenment factor is aroused in him, ñöôïc Tyø Kheo tu taäp laøm cho ñi ñeán sung and he develops it, and by development, maõn—In one who arouses energy, it comes to fulfillment in him. unworldly rapture arises. On whatever 38) Vò aáy an truù vôùi chaùnh nieäm nhö vaäy, suy occasion, unworldly rapture arises in a tö, tö duy, thaåm saùt phaùp aáy vôùi trí tueä. Bhikkhu who has aroused energy, on that Naày caùc Tyø Kheo, trong khi an truù vôùi occasion, the rapture enlightenment factor chaùnh nieäm nhö vaäy, vò aáy suy tö, tö duy, is aroused in him, and he develops it, an thaåm saùt vôùi trí tueä. Traïch giaùc chi trong by development it comes to fulfillment in khi aáy baét ñaàu khôûi leân trong vò Tyø Kheo. him. Traïch phaùp giaùc chi trong khi aáy ñöôïc vò 41) Thaân cuûa vò aáy ñöôïc taâm hoan hyû trôû Tyø Kheo tu taäp ñeå ñi

ñeán sung maõn, tinh thaønh khinh an, taâm cuõng ñöôïc khinh an. taán khoâng thuï ñoäng baét ñaàu khôûi leân nôi Naày caùc Tyø Kheo, trong khi Tyø Kheo noùi vò aáy—Abiding thus mindful, he vôùi yù hoan hyû ñöôïc thaân khinh an, ñöôïc investigates and examines that state with taâm cuõng khinh an, trong khi aáy khinh an wisdom and embarks upon a full inquiry giaùc chi baét ñaàu khôûi leân nôi Tyø Kheo. into it. On whatever occasion, abiding Trong khi aáy khinh an giaùc chi ñöôïc vò Tyø

Kheo tu taäp laøm cho ñi ñeán sung maõn—In and cultivated, fulfill the seven one who is rapturous, the body and mind enlightenment factors. become tranquil. On whatever occasion, 41) Naày caùc Tyø Kheo, thaát giaùc chi tu taäp nhö the body and mind become tranquil in a theá naøo, laøm cho sung maõn nhö theá naøo, , Bhikkhu who is rapturous, on that khieán cho minh giaûi thoaùt ñöôïc vieân occasion, the tranquility enlightenment maõn—And how, Bhikhus, do the seven factor is aroused in him, and he develops enlightenment factors, developed and it, an by development it comes to cultivated, fulfill the true knowledge and fulfillment in him. deliverance. 42) Moät vò coù taâm khinh an, an laïc, taâm vò aáy 42) ÔÛ ñaây, naày caùc Tyø Kheo, Tyø Kheo tu taäp ñöôïc ñònh tónh. Naày caùc Tyø Kheo, trong nieäm giaùc chi, lieân heä ñeán vieãn ly, lieân khi vò aáy coù thaân khinh an, an laïc, taâm vò heä ñeán ly tham, lieân heä ñeán dieät, höôùng aáy ñöôïc ñònh tónh, trong khi aáy ñònh giaùc ñeán xaû ly, tu taäp traïch phaùp giaùc chi..., tu chi baét ñaàu khôûi leân nôi vò Tyø Kheo. taäp tinh taán giaùc chi..., tu taäp hyû giaùc Trong khi ñònh giaùc chi ñöôïc vò Tyø Kheo chi..., tu taäp khinh an giaùc chi..., tu taäp tu taäp laøm cho ñi ñeán sung maõn—In one ñònh giaùc chi..., tu taäp xaû giaùc chi, lieân whose body is tranquil and who feels heä ñeán vieãn ly, lieân heä ñeán ly tham, lieân pleasure, the mind becomes concentrated. heä ñeán dieät, höôùng ñeán xaû ly—Here, Bhikkhus, on whatever occasion, the mind Bhikkhus, a Bhikkhu develops the become concentrated in a Bhikkhu who is mindfulness enlightenment factor, which tranquil and feels pleasure, on that is supported by seclusion, dispassion, and occasion, the concentration enlightenment cessation, and ripens in relinquishment. factor is aroused in him, and he develops He develops the investigation-of-states it, an by development it comes to enlightenment factor, the energy fulfillment in him. enlightenment factor, the rapture 43) Vò aáy vôùi taâm ñònh tónh nhö vaäy, kheùo nhìn söï enlightenment factor, the tranquility vaät vôùi yù nieäm xaû ly. Naày caùc Tyø Kheo, trong enlightenment factor, the concentration khi Tyø Kheo vôùi taâm ñònh tónh nhö vaäy, kheùo enlightenment factor and the equanimity nhìn söï vaät vôùi yù nieäm xaû ly, trong khi aáy xaû enlightenment factor, which is supported giaùc chi baét ñaàu khôûi leân nôi Tyø Kheo. Trong by seclusion, dispassion (lack of passion khi aáy xaû giaùc chi ñöôïc vò Tyø Kheo naày tu taäp laøm cho ñi ñeán sung maõn— With the or free of passion), and cessation, and concentrated mind, a Bhikkhu closely looks on ripens in relinquishment. with equanimity. Bhikkhus! On whatever 43) Naày caùc Tyø Kheo, thaát giaùc chi ñöôïc tu taäp occasion, a Bhikkhu closely looks on with nhö vaäy, ñöôïc laøm cho sung maõn nhö vaäy, equanimity at the mind thus, on that occasion, khieán cho minh giaûi thoaùt ñöôïc vieân maõn. Theá the equanimity enlightenment factor is Toân thuyeát giaûng

nhö vaäy. Caùc Tyø Kheo aáy aroused in him, and he develops it, an by hoan hyû tín thoï lôøi Theá Toân daïy—Bhikkhus, development it comes to fulfillment in him. that is how the seven enlightenment factors, 40) Naày caùc Tyø Kheo, boán nieäm xöù ñöôïc tu developed and cultivated, fulfill true knowledge and deliverance. That is what the taäp nhö vaäy, ñöôïc laøm cho sung maõn nhö Blessed One said. The Bhikkhus were vaäy khieán cho thaát giaùc chi ñöôïc sung satisfied and delighted in the Blessed One's maõn—Bhkkhus, that is how the four words. foundations of mindfulness, developed

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