Việt-Anh [Vietnamese-English] Volume I (A to Đ) 1-784

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

THIEÄN PHUÙC

PHAÄT HOÏC TÖØ ÑIEÅN
BUDDHIST DICTIONARY
VIEÄT-ANH
VIETNAMESE-ENGLISH
VOLUME ONE (A-H)
TOÅ ÑÌNH MINH ÑAÂNG QUANG
3010 W. HARVARD STREET
SANTA ANA, CA 92704 USA
TEL & FAX: (714) 437-9511
Copyright © 2003 by Ngoc Tran. All rights reserved.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system without the prior written permission of the author, except for the inclusion of brief quotations. However, staff members of Vietnamese temples who want to reprint this work for the benefit of teaching of the Buddhadharma, please contact Minh Dang Quang Patriarchal Temple at (714) 895-1218.

TAÙN DÖÔNG COÂNG ÑÖÙC

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

Phuùc. ----Khaâm phuïc vì tröôùc naêm 1975, taùc giaû chöa hoïc gì nhieàu veà Phaät Hoïc khi coøn ôû Vieät Nam. ----Khaâm phuïc vì taùc giaû vöøa ñi laøm ñeå nuoâi soáng gia ñình nôi ñaát nöôùc queâ ngöôøi maø khoâng ñam meâ vaät chaát nôi choán phuø hoa tieân caûnh, ngöôïc laïi duøng nhöõng thì giôø nhaøn roãi vaøng ngoïc, taäp trung tö töôûng, ñaïi söï nhaân duyeân, vì töông lai Phaät Giaùo, söu taàm, nghieân cöùu Kinh ñieån baèng nhieàu thöù tieáng, vaø bieân soaïn coù khoa hoïc hoaøn thaønh cuoán Ñaïi Töø Ñieån Vietnamese-English— English-Vietnamese Buddhist Dictionary. ----Khaâm phuïc vì Boä Ñaïi Töø Ñieån Vieät-Anh—Anh-Vieät phaûi caàn ñeán nhieàu nhaø trí thöùc hoïc giaû thaâm hieåu vaán ñeà Phaät Giaùo vaø phaûi maát raát nhieàu thôøi gian môùi thöïc hieän ñöôïc, song ñaây chæ laø moät ngöôøi nhö taùc giaû Thieän Phuùc, nhieät taâm coá gaéng khoâng ngöøng, trong thôøi gian khoâng laâu maø hoaøn thaønh myõ

maõn. Ñaây laø tinh thaàn tích cöïc, voâ ngaõ, vò tha, vì Ñaïo vaø Ñôøi, vôùi muïc ñích giuùp cho chö Taêng Ni Phaät töû vaø nhöõng nhaø nghieân cöùu Phaät Giaùo coù taøi lieäu vaø döõ kieän tham khaûo. Toâi raát haân hoan taùn döông coâng ñöùc cuûa taùc giaû Thieän Phuùc, ngöôøi ñaõ hoaøn thaønh coâng trình Vaên hoùa hieám coù vaø xin traân troïng giôùi thieäu ñeán chö Taêng Ni Phaät töû trí thöùc, hy voïng moãi vò coù moät cuoán Ñaïi Töø Ñieån naày ñeå tham khaûo roäng saâu hôn.

California, November 7th , 2000
Hoøa Thöôïng Thích Quaûng Lieân
Vieän Chuû Tu Vieän Quaûng Ñöùc
Thuû Ñöùc—Vieät Nam
COMMENDATION OF THE AUTHOR’S MERIT

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

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

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

California, November 7th, 2000
Most Venerable Thích Quaûng Lieân
Chief of Quaûng Ñöùc Monastery
Thuû Ñöùc—Vieät Nam
LÔØI GIÔÙI THIEÄU Ai trong chuùng ta cuõng ñeàu bieát raèng ñôøi soáng taïi treân ñaát nöôùc naày raát ö laø baän roän vaø con ngöôøi trong xaõ hoäi naày phaûi chòu nhieàu aùp löïc veà caû vaät chaát laãn tinh thaàn neân ít ai coù ñöôïc thì giôø ñeå tu taäp hay nghieân cöùu Kinh ñieån. Trong suoát thôøi gian hôn 25 naêm hoaèng phaùp taïi Hoa Kyø, toâi ñöôïc tröïc tieáp muïc kích tieáp thu nhieàu caùi hay caùi ñeïp trong Ñaïo cuõng nhö ngoaøi Ñôøi trong ñôøi soáng coäng ñoàng cuûa ngöôøi Vieät. Tuy nhieân, toâi raát ngaïc nhieân vaø khaâm phuïc, khi ñöôïc xem qua boä Töø Ñieån Phaät Hoïc Vieät- Anh Anh-Vieät cuûa taùc giaû Thieän Phuùc. Thaät laø ñaùng khen ngôïi vì taùc giaû Thieän Phuùc ñeán Hoa Kyø naêm 1985, quy-y Tam Baûo vôùi toâi cuøng naêm, nhöng tröôùc ñoù taùc giaû bieát raát ít veà Phaät phaùp. Trong khoaûng nhöõng naêm 1985 hay 1986, trong khi Thieän Phuùc ñang daïy hoïc thieän nguyeän chöông trình Vieät ngöõ ôû mieàn Nam California, coù raát nhieàu hoïc sinh Phaät töû ñeán hoûi nghóa cuûa caùc töø ngöõ Phaät hoïc. Moät soá töø Thieän Phuùc bieát, nhöng raát nhieàu töø khoâng bieát. Vì theá taùc giaû coù noùi chuyeän vôùi toâi veà noãi baên khoaên cuûa mình vaø toâi ñaõ khuyeán khích Thieän Phuùc tieán haønh vieäc taàm caàu nghieân cöùu naøy. Thaät ñaùng khaâm phuïc vì taùc giaû vöøa ñi laøm ñeå nuoâi soáng gia ñình nôi ñaát nöôùc queâ ngöôøi maø khoâng ñam meâ vaät chaát nôi choán phuø hoa, ngöôïc laïi vöøa phaûi ñi laøm, laøm vieäc xaõ hoäi thieän nguyeän vaø Phaät söï, maø Thieän Phuùc vaãn coá gaéng duøng nhöõng thì giôø nhaøn roãi vaøng ngoïc, taäp trung tö töôûng, vì töông lai Phaät Giaùo, söu taàm, nghieân cöùu Kinh ñieån baèng tieáng Vieät, tieáng Hoa vaø tieáng Anh, ñeå bieân

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

INTRODUCTION

We all know that life in the United States is so busy and under so much pressure so people have very little time to practice and study Sacred Text Books. During the period of more than twenty-five years of preaching the Buddha's Teachings in the USA, I myself see with my own eyes so many wonderful things in the Vietnamese community, both in the monasteries and outside life. However, after reading the draft of the Vietnamese-English English-Vietnamese Buddhist Dictionary from the author Thieän Phuùc, I was filled with surprise and deep admiration. Thieän Phuùc came to the United States in 1985 and became one of my best lay disciple in the same year. He is commendable because before that time he knew very little about Buddhism. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to me and I encouraged him to start his work on The Basic Buddhist Terms. He is admirable because he must work to support his family in this busy society, but he has not been affected by vanity or materialism. On the contrary, despite his tight work schedule and despite his continued commitment to community and temple activities, he has been spending most of his precious spare time to research and study the Buddhist Tripitaka in Vietnamese, Chinese and English to compose and accomplish this Dictionary in a scientific method. He is admirable for his firm effort because such Buddhist Literary Work would normally need a committee of several Buddhist intellects and a long period of time to accomplish. Thieän Phuùc himself with tireless effort, has spent more than 15 years to devote himself in research, study and overcoming a lot of difficulties to perfectly accomplish this difficult work. He is also the author of a series of books

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

California, November 7th, 2003

Most Venerable Thích Giaùc Nhieân

President of The International Bhiksu

Sangha Buddhist Association

PREFACE This book is not an ordinary English-Vietnamese or Vietnamese-English Dictionary, nor is this a book of Total Buddhist Terminology. This is only a booklet that compiles of some basic Buddhist terms, Buddhist related terms, or terms that are often seen in Buddhist texts with the hope to help Vietnamese Buddhists understand more Buddhist essays written in English or Buddhist Three Baskets translated into English from either Pali or Sanscrit. Buddha teachings taught by the Buddha 26 centuries ago were so deep and so broad that it’s difficult for any one to understand thoroughly, even in their own languages. Beside, there are no absolute English or Vietnamese equivalents for numerous Pali and Sanscrit words. It’s even more difficult for Vietnamese people who have tried to read Vietnamese texts partly translated from the Chinese Mahayana without making a fallacious interpretation. As you know, Buddhist teaching and tradition have deeply rooted in Vietnamese society for at least 20 centuries, and the majority of Vietnamese, in the country or abroad, directly or indirectly practice Buddha teachings. Truly speaking, nowadays Buddhist or Non-Buddhist are searching for Buddhist text books with the hope of expanding their knowledge and improving their life. For these reasons, until an adequate and complete Buddhist Dictionary is in existence, I have temerariously tried to compile some most useful Buddhist terms and Buddhist related terms which I have collected from reading Buddhist English texts during the last fifteen years. I agree that there are surely a lot of deficiencies and errors in this booklet and I am far from considering this attempt as final and perfect; however, with a wish of sharing the gift of truth, I am not reluctant to publish and spread this booklet to everyone. Besides, the Buddha taught: “Among Dana, the Dharma Dana or the gift of truth of Buddha’s teachings is the highest of all donations on earth.” Once again, I hope that this booklet is helpful for those who want to know more about the truth of all nature and universe. As I mentioned above, this is not a completely perfect work, so I would very much appreciate and open for any

comments and suggestions from the learned as well as from our elderly. Last but not least, the author would like first to respectfully offer this work to the Triratna, and secondly to demit the good produced by composing this book to all other sentient beings, universally, past, present and future. Hoping everyone can see the real benefit of the Buddha's teachings, and hoping that some day every sentient being will be able to enter the Pure Land of Amitabha.

Thieän Phuùc

LÔØI TÖÏA Ñaây khoâng phaûi laø moät quyeån Töi Ñieån Anh-Vieät Vieät-Anh bình thöôøng, ñaây cuõng khoâng phaûi laø Toaøn Taäp Danh Töø Phaät Giaùo. Ñaây chæ laø moät quyeån saùch nhoû goàm nhöõng töø ngöõ Phaät giaùo caên baûn, nhöõng töø coù lieân heä ñeán Phaät giaùo, hay nhöõng töø thöôøng hay gaëp trong nhöõng baøi kinh Phaät, vôùi hy voïng giuùp nhöõng Phaät töû Vieät Nam tìm hieåu theâm veà nhöõng baøi luaän Phaät giaùo baèng Anh ngöõ, hoaëc tìm hieåu Kinh Taïng Anh ngöõ ñöôïc dòch sang töø tieáng Phaïn Pali hay Sanskrit. Ñöùc Phaät ñaõ baét ñaàu thuyeát giaûng Phaät phaùp 26 theá kyû veà tröôùc maø giaùo lyù thaät laø thaäm thaâm raát khoù cho baát cöù ai trong chuùng ta thaáu trieät, duø baèng chính ngoân ngöõ cuûa chuùng ta. Ngoaøi ra, khoâng coù töø ngöõ töông ñöông Vieät hay Anh naøo coù theå loät traàn ñöôïc heát yù nghóa cuûa nhieàu töø ngöõ Phaïn Pali vaø Sanskrit. Laïi caøng khoù hôn cho ngöôøi Vieät chuùng ta traùnh nhöõng dieãn dòch sai laàm khi chuùng ta ñoïc nhöõng kinh ñieån ñöôïc Vieät dòch töø nhöõng kinh ñieån Ñaïi thöøa cuûa Trung quoác. Nhö quyù vò ñaõ bieát, giaùo lyù vaø truyeàn thoáng Phaät giaùo ñaõ aên saâu vaøo xaõ hoäi Vieät Nam chuùng ta töø 20 theá kyû nay, vaø ña phaàn ngöôøi Vieät chuùng ta trong quoác noäi cuõng nhö taïi haûi ngoaïi ñeàu tröïc tieáp hay giaùn tieáp thöïc haønh Phaät phaùp. Thaät tình maø noùi, ngaøy nay Phaät töû hay khoâng Phaät töû ñeàu ñang tìm toøi hoïc hoûi giaùo lyù naày nhöõng mong môû mang vaø caûi thieän cuoäc soáng cho chính mình. Vì nhöõng lyù do ñoù, cho ñeán khi naøo coù ñöôïc moät boä Töø Ñieån Phaät Hoïc hoaøn chænh, toâi ñaõ maïo muoäi bieân soaïn nhöõng töø ngöõ thöôøng duøng Phaät giaùo cuõng nhö nhöõng töø ngöõ lieân heä vôùi Phaät giaùo trong suoát hôn möôùi laêm naêm qua. Ñoàng yù laø coù raát nhieàu loãi laàm vaø sai soùt trong quyeån saùch nhoû naày vaø coøn laâu laém quyeån saùch naày môùi ñöôïc xem laø hoaøn chænh, tuy nhieân, vôùi öôùc mong chia xeû chaân lyù, chuùng toâi ñaõ khoâng ngaàn ngaïi cho xuaát baûn vaø truyeàn baù quyeån saùch naày ñeán tay moïi ngöôøi. Hôn nöõa, chính Ñöùc Töø Phuï ñaõ töøng daïy: "Trong phaùp Boá Thí, boá thí Phaùp hay boá thí moùn quaø chaân lyù Phaät phaùp laø caùch cuùng döôøng cao tuyeät nhöùt treân ñôøi naày. Moät laàn nöõa, Hy voïng quyeån saùch nhoû naày seõ giuùp ích cho nhöõng ai muoán tìm bieát theâm veà chaân lyù thöïc taùnh vaïn höõu. Nhö ñaõ noùi treân, ñaây khoâng phaûi laø moät tuyeät taùc hoaøn chænh, vì theá chuùng toâi chaân thaønh caûm taï söï chæ daïy cuûa chö hoïc giaû vaø caùc baäc cao minh.

Cuoái cuøng, taùc giaû cung kính cuùng döôøng leân ngoâi Tam Baûo, vaø xin thaønh kính hoài höôùng taát caû coâng ñöùc naày ñeán chuùng sanh muoân loaøi trong

quaù khöù, hieän taïi vaø vò lai. Nhöõng mong ai naáy ñeàu thaáy ñöôïc söï lôïi laïc cuûa Phaät phaùp, ñeå moät ngaøy khoâng xa naøo ñoù, phaùp giôùi chuùng sanh ñoàng vaõng sanh Cöïc Laïc. Thieän Phuùc

Acknowledgements First, I would like to take this opportunity to thank Most Venerable Thích Giaùc Nhieân for encouraging me to start this project, providing me with Tripitaka in English version and other books of Buddhist doctrines, and reviewing my work. Beside, Most Venerable Thích Giaùc Nhieân also takes his time to sit down and explain to me Buddhist terms which I don't know. Secondly, I want to take this opportunity to thank Most Venerable Dr. Thích Quaûng Lieân, Most Venerable Thích Chôn Thaønh, Most Venerable Thích Giaùc Löôïng, Most Venerable Thích Nguyeân Ñaït, Ven. Prof. Thích Chôn Minh, Ven. Thích Minh Maãn, Ven. Thích Nguyeân Trí, Ven. Thích Minh Ñaït, Ven. Thích Voâ Ñaït, Ven. Thích Minh Ñònh, Ven. Thích Minh Thoâng, Bhikhunis Thích Nöõ Dieäu Laïc, Thích Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, and Thích Nöõ Tònh Hieàn, Thích Nöõ Dieäu Ñaïo, Thích Nöõ Dieäu Minh, Prof. Nghieâm Phuù Phaùt, Prof. Löu Khoân, Prof. Andrew J. Williams, Ms. Sonia Brousseau, Ms. Sheila Tröông, Ms. Nguyeãn Thò Kim Ngaân, Mr. Nguyeãn Minh Laân, Minh Haïnh, Böûu Ñöùc, Mr. And Mrs. Vaïn Voõ and Hoaøng Khuyeân, Mr. And Mrs. Quaûng Taâm and Minh Chính, Minh Chaùnh and Dieäu Haûo for their kind support and encouragement which have helped me overcome difficulties along every step of composing this book. They have set aside their precious time to review and proofread the draft, correct errors and offer me with invaluable advice to improve this work. I also would like to take this chance to send my special thanks to all my good spiritual advisors and friends, especially Upasaka Minh Haïnh and Böûu Ñöùc, Minh Chaùnh who have provided extremely helpful advice, guidance and ideas. I would also like to express my special gratitude to my family for all their support, especially my son Thanh Phu. Even though he has been very busy for his dissertation in Physics, he has helped me to lay out this work in computer. Next, I would like to take this opportunity to thank the proof-reading committee for their hard work, especially Upasaka Minh Chaùnh for his extraordinary efforts to complete this extremely difficult assignment. Last but not least, I would respectfully like to dedicate all merits and virtues derived from this work to all sentient beings throughout the six paths in the Dharma Realms to rebirth in the Amitabha Pure Land. Anaheim, California Thieän Phuùc

Caûm Taï Tröôùc nhaát, taùc giaû xin chaân thaønh caûm taï Hoøa Thöôïng Thích Giaùc Nhieân ñaõ khuyeán khích taùc giaû töø nhöõng ngaøy ñaàu khoù khaên cuûa coâng vieäc bieân soaïn. Hoøa Thöôïng ñaõ cung caáp Anh Taïng cuõng nhö nhöõng saùch giaùo lyù Phaät giaùo khaùc. Ngoaøi ra, Ngaøi coøn daønh nhieàu thì giôø quí baùu coi laïi baûn thaûo vaø giaûng nghóa nhöõng töø ngöõ khoù hieåu. Keá thöù, taùc giaû cuõng xin chaân thaønh caûm taï Hoøa Thöôïng Tieán Só Thích Quaûng Lieân, Hoøa Thöôïng Thích Chôn Thaønh, Hoøa Thöôïng Thích Giaùc Löôïng, Hoøa Thöôïng Thích Nguyeân Ñaït vaø Thöôïng Toïa G.S. Thích Chôn Minh ñaõ khuyeán taán trong nhöõng luùc khoù khaên, Thöôïng Toïa Thích Minh Maãn, Thích Nguyeân Trí, Thích Minh Ñaït, Thích Voâ Ñaït, Thích Minh Ñònh, caùc Sö Coâ Thích Nöõ Dieäu Laïc, Thích

Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, Thích Nöõ Tònh Hieàn, Thích Nöõ Dieäu Minh, vaø Thích Nöõ Dieäu Ñaïo ñaõ khuyeán khích taùc giaû vöôït qua nhöõng khoù khaên trôû ngaïi. Moät soá ñaõ khoâng ngaïi thì giôø quí baùu duyeät ñoïc phaàn Vieät ngöõ nhö Giaùo Sö Löu Khoân, Giaùo Sö Nghieâm Phuù Phaùt, Giaùo Sö Andrew J. Williams, Sonia Brousseau, Sheila Tröông, Nguyeãn thò Kim Ngaân, Nguyeãn Minh Laân, Minh Haïnh, Böûu Ñöùc, Minh Chaùnh vaø Dieäu Haûo ñaõ duyeät ñoïc töøng phaàn trong taùc phaåm naày. Taùc giaû cuõng xin chaân thaønh quí ñaïo höõu Vaïn Voõ, Hoaøng Khuyeân, Quaûng Taâm, Minh Haïnh vaø Böûu Ñöùc ñaõ taän tình giuùp ñôû veà tinh thaàn laãn vaät chaát. Taùc giaû cuõng nhaân cô hoäi naày ñaëc bieät caûm taï gia ñình, ñaëc bieät laø con trai Thanh Phuù, duø baän roän trong naêm cuoái luaän aùn Vaät Lyù, cuõng ñaõ giuùp phuï traùch maùy ñieän toaùn vaø saép xeáp chöông trình nhu lieäu. Keá ñeán taùc giaû xin thaønh thaät caûm ôn söï coá gaéng taän tuïy cuûa ban duyeät ñoïc, ñaëc bieät laø nhöõng coá gaéng vöôït böïc cuûa Ñaïo höõu Minh Chaùnh trong coâng vieäc cöïc kyø khoù khaên naày. Cuoái cuøng, taùc giaû xin thaønh kính hoài höôùng coâng ñöùc naày ñeán phaùp giôùi chuùng sanh trong saùu ñöôøng phaùp giôùi seõ ñöôïc vaõng sanh Tònh Ñoä.

Anaheim, California Thieän Phuùc

Note To Our Readers

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

Thieän Phuùc

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

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

Xin thaønh kính cuùng döôøng taùc phaàm naày leân ngoâi Tam Baûo, keá thöù cuùng döôøng leân Thaày Boån Sö, Hoøa Thöôïng Thích Giaùc Nhieân, Phaùp Chuû Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, keá thöù laø cuùng döôøng ñeán cha meï quaù vaõng laø oâng Leâ Vaên Thuaän vaø baø Traàn Thò Söûu, nhaïc phuï

Taân Ngoïc Phieâu. Toâi cuõng xin kính taëng taùc phaåm naày ñeán hieàn phuï Töông Thuïc, vaø caùc con Thanh Phuù, Thanh Myõ, Thieän Phuù, cuõng nhö ngöôøi baïn Chieâu Taêng Minh Nguyeãn ñaõ giuùp ñaùnh maùy ñi ñaùnh maùy laïi vaø söûa chöõa nhöõng trôû ngaïi kyõ thuaät.

Note on Language and Abbreviations

(A) Languages: (B) Abreviations

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

Advisory Committee

1. Most Venerable Dr. Thích Quaûng Lieân
2. Most Venerable Thích Giaùc Nhieân
3. Most Venerable Thích Chôn Thaønh
4. Most Venerable Thích Giaùc Löôïng

Proofreading Committee

I. English:

1. Prof. Andrew J. Williams, Australia. 2. Ms. Sonia Brousseau, Canada.

II. Vietnamese and English:

1. Prof. Nghieâm Phuù Phaùt.
2. Mr. Nguyeãn Minh Laân
3. Ms. Nguyeãn Thò Kim Ngaân
4. Ms. Sheila Tröông
5. Mr. Ñaøo Khaùnh Thoï
6. Mrs. Voõ Thò Ngoïc Dung
7. Mr. Minh Chaùnh Nguyeãn T. Lieâm
8. Mrs. Dieäu Haûo Ann Phaïm

9. Mr. Böûu Ñöùc Traàn Ngoïc Traùc
10. Mrs. Thanh Khai Tieâu Quí Hueâ
11. Ms. Chôn Laïc Höông Nguyeãn T. Mai
12. Ms. Dieäu An Trònh Hoaøi Thu
13. Ms. Dieäu Haûi Nguyeãn T. Lieân
14. Ms. Dieäu Thanh Hoaøng T. Kim Thanh
15. Ms. Nhöït Haïnh Löông K. Ngoïc Haân
16. Ms. Thaûo Ngoïc Nguyeãn H. Thaûo
17. Mr. Thieän Ñaïo Vöông Bình
18. Mr. Thieän Lôïi Tyler Hoà
19. Mr. Thieän Duyeân Leâ Loäc Sanh
20. Ms. Tín Ngoïc Vöông Thò Tuyeát
21. Mr. Phuùc Tueä Nguyeãn Hueâ
22. Ms. Dieäu Hieáu Jennifer Nguyeãn
23. Mr. Nguyeãn Vaên Caân
24. Mr. Thieän Giaùc Traàn Thanh Toøng
25. Taâm Tinh Caàn Lee Wilson
III. Sanskrit/Pali—Phaïn & Ba Li

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

1. Phaät Hoïc Phoå Thoâng, Thích Thieän Hoa: 1958 (3 volumes).

2. Phaät Hoïc Töø Ñieån, Ñoaøn Trung Coøn: 1963 (2 volumes).

3. Töø Ñieån Phaät Hoïc Vieät Nam, Thích Minh Chaâu: 1991.

4. Duy Thöùc Hoïc, Thích Thieän Hoa: 1958.

5. Suramgama Sutra, Minh Taâm Leâ Ñình Thaùm: 1961.

6. The Flower Ornament Scripture, Shambhala: 1987.

7. Buddhist Dictionary, Nyanatiloka and Nyanaponika: Revised 1980.

8. A Popular Dictionary of Buddhism, Christmas Humphreys: London 1984.

9. The Shambhala Dictionary of Buddhism and Zen: 1991.

10. The Seeker’s Glossary: Buddhism: 1998.

11. The Encyclopedia of Eastern Philosophy and Religion, Ingrid Fisher- Schreiber: 1994

12. Dictionary of Philosophy, Dagobert D. Runes: 1981.

13. A Dictionary of Chinese Buddhist Terms, William Edward Soothill & Lewis Hodous: 1934.

14. World Religions, Lewis M. Hopfe: 1982.

15. The Buddha and His Teachings, Narada: 1973.

16. The Connected Discourses of the Buddha, translated from Pali by Bhikkhu

Bodhi, 2000.

17. The Long Discourses of the Buddha, translated from the Pali by Maurice Walshe, 1987.

18. The Middle Length Discourses of the Buddha, translated from the Pali by Bhikkhu Nanamoli, edited and revised by Bhikkhu Bodhi, 1995.

19. The Spectrum Of Buddhism, Mahathera Piyadassi, 1991.

20. Essays In Zen Buddhism, Daisetz Teitaro Suzuki, 1949.

21. Zen Art For Meditation, Stewart W. Holmes & Chimyo Horioka, 1973.

22. Gems Of Buddhism Wisdom, Most Venerable Dr. K. Sri Dhammananda, 1983.

23. Kinh Tröôøng Boä, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991.

24. Kinh Trung Boä, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992.

25. Kinh Töông Öng Boä, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993.

26. Taêng Chi Boä Kinh, Vieän Nghieân Cöùu Phaât Hoïc Vieät Nam: 1996.

27. Kinh Taïp A Haøm, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993.

28. Kinh Trung A Haøm, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992.

29. Kinh Tröôøng A Haøm, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991.

30. Tröôøng Boä Kinh, Hoøa Thöôïng Thích Minh Chaâu: 1991.

31. Luaän Ñaïi Trí Ñoä, dòch giaû Hoøa Thöôïng Thích Trung Quaùn: 1990.

32. Jataka (Stories Of The Buddha's Former Births), Prof. E.B. Cowell: Delhi

1990.

33. Kinh Ñaïi Baùt Nieát Baøn, dòch giaû Hoøa Thöôïng Thích Trí Tònh: 1990.

34. Zen's Chinese Heritage, Andy Ferguson: 2000.

35. Vieät Nam Phaät Giaùo Söû Luaän, Nguyeãn Lang: 1977.

36. Thieàn Sö Trung Hoa, Hoøa Thöôïng Thích Thanh Töø: 1995.

37. Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni, dòch giaû Hoøa Thöôïng Thích Thieàn Taâm: 1950.

38. The Path of Purification, Pali Text by Bhadantacariya Buddhaghosa, translated by Bhikkhu Nanamoli: 1956.

39. The books of The Discipline (Vinaya Pitaka), translated by I.B. Horner: 1997.

40. Luaät Nghi Khaát Só, Toå Sö Minh Ñaêng Quang: 1950.

41. Luaät Töù Phaàn Giôùi Boån Nhö Thích, dòch giaû Hoøa Thöôïng Thích Haønh Truï: 1950.

42. Sa Di Luaät Giaûi, dòch giaû Hoøa Thöôïng Thích Haønh Truï: 1950.

43. Luaät Sa Di Thöôøng Haøng (Luaät Caên Baûn Cuûa Ngöôøi Xuaát Gia), dòch giaû Thích Thieän Thoâng, Thích Ñoàng Boån, Thích Nhöït Chieâu: 1995.

44. Nieäm Phaät Thaäp Yeáu, Hoøa Thöôïng Thích Thieàn Taâm, 1950.

45. Tyø Ni Höông Nhuõ, dòch giaû Thích Thieän Chôn: 1997.

46. Giôùi Ñaøn Taêng, Hoøa Thöôïng Thích Thieän Hoøa: 1968.

47. Giôùi Ñaøn Ni, T.T. Thích Minh Phaùt: 1988.

48. Luaät Töù Phaàn Tyø Kheo Ni Giôùi Boån Löôïc Kyù, dòch giaû Tyø Kheo Ni Huyeàn Hueä: 1996.

49. What Buddhists Believe, Most Venerable Dr. K. Sri Dhammananda: 1987.

50. A Comprehensive Manual of Abhidharma, Bhikkhu Bodhi: 1993.

51. What The Buddha Taught, Walpola Rahula: 1959.

52. The Story of Buddha, Jonathan Landaw: 1978.

53. Religions of The Wolrd, Lewis M. Hopfe: 1983.

54. Thieàn Sö Vieät Nam, Hoøa Thöôïng Thích Thanh Töø: 1972.

55. The Holy Teaching Of Vimalakirti, Robert A.F. Thurman: 1976.

56. In This Very Life, Sayadaw U Pandita: 1921.

57. The Essentials of Buddhist Philosophy, Junjiro Takakusu, 1947.

58. The Essence of Buddhism, Daisetz Teitaro Suzuki, 1947.

59. The Vimalakirti Nirdesa Sutra, translated by Charles Luk, 1972.

60. Chôn Lyù, Toân Sö Minh Ñaêng Quang, 1946.

61. Kinh Thuû Laêng Nghieâm, Hoøa Thöôïng Thích Töø Quang, 1948.

62. Kinh Thuû Laêng Nghieâm, Taâm Minh Leâ Ñình Thaùm, 1961.

63. Kinh Thuû Laêng Nghieâm, Trí Ñoä vaø Tueä Quang, 1964.

64. Phaät Lyù Caên Baûn, Hoøa Thöôïng Thích Huyeàn Vi, 1973.

65. Phaùp Moân Toïa Thieàn, Hoøa Thöôïng Thích Giaùc Nhieân, 1960.

66. Con Ñöôøng Thoaùt Khoå, W. Rahula, dòch giaû Thích Nöõ Trí Haûi, 1958.

67. Tònh Ñoä Thaäp Nghi Luaän, Hoøa Thöôïng Thích Thieàn Taâm, 1962.

68. Töù Thaäp Nhò Chöông Kinh, Cö Só Nguyeãn Vaên Höông, 1951.

69. Ñöôøng Vaøo AÙnh Saùng Ñaïo Phaät, Tònh Maêc, 1959.

70. Nhôn Quaû, Nghieäp vaø Luaân Hoài, Hoøa Thöôïng Thích Thieän Hoa, 1960.

71. The Method of Zen, Eugen Herrigel, 1960.

72. Vieät Nam Danh Lam Coå Töï, Voõ Vaên Töôøng, 1992.

73. The Three Pillars of Zen, Roshi Philip Kapleau, 1912.

74. Vì Sao Tin Phaät, K. Sri Dhammananda, dòch giaû Thích Taâm Quang, 1998.

75. Introduction To Tantra, Lama Thubten Yeshe, 1935.

76. Buddha and Gospel of Buddhism, Ananda K. Coomaraswamy, 1974.

77. Mahayana Buddhism, Beatrice Lane Suzuki, 1969.

78. Pheùp Laï Cuûa Söï Tænh Thöùc, Hoøa Thöôïng Thích Nhaát Haïnh, 1975.

79. Ba Vaán Ñeà Troïng Ñaïi Trong Ñôøi Tu, Hoøa Thöôïng Thích Thanh Töø, 1997.

80. Zen Buddhism and Psychoanalysis, D.T. Suzuki and Richard De Martino, 1960.

81. Laù Thö Tònh Ñoä, Ñaïi Sö AÁn Quang, dòch giaû Hoøa Thöôïng Thích Thieàn Taâm, 1956.

82. Lieân Toâng Thaäp Tam Toå, Hoøa Thöôïng Thích Thieàn Taâm, 1956.

83. Studies in The Lamkavatara Sutra, D.T. Suzuki, 1930.

84. Buddhism Explained, Bhikkhu Kantipalo, 1973.

85. Khaûo Nghieäm Duy Thöùc Hoïc, Hoøa Thöôïng Thích Thaéng Hoan, 1987.

86. Kinh Phaùp Baûo Ñaøn, Hoøa Thöôïng Thích Thanh Töø, 1992.

87. Thö Göûi Ngöôøi Hoïc Phaät, Thöôïng Toïa Thích Haûi Quang, 1998.

88. Buddhism: Its Essence and Development, Edward Conze, 1951.

89. An Introduction To Zen Buddhism, D.T. Suzuki, 1934.

90. The Tibetan Book Of The Dead, Guru Rinpoche according to Karma Lingpa, 1975.

91. Kinh Öu Baø Taéc Giôùi, Sa Moân Thích Quaûng Minh, 1957.

92. Philosophy and Psychology in The Abhidharma, Herbert V. Guenther, 1957.

93. Sixth Patriarch’s Sutra, Tripitaka Master Hua, 1971.

94. Thieàn Luaän, 3 vols, D.T. Suzuki, dòch giaû Truùc Thieân, 1926.

95. In This Very Life, Sayadaw U. Pandita, 1921.

96. Twenty-Five Hundred Years of Buddhism, P.V. Bapat, 1959.

97. Phaät Hoïc Tinh Yeáu, 3 vols., Hoøa Thöôïng Thích Thieàn Taâm, 1965.

98. Phaät Vaø Thaùnh Chuùng, Cao Höõu Ñính, 1936.

99. Liberation In The Palm Of Your Hand, Pabongka Rinpoche, 1991.

100. The Zen Doctrine of No Mind, D.T. Suzuki, 1949.

101. The Tibetan Book of Living and Dying, Sogyal Rinpoche, 1992.

102. AÂn Ñöùc Phaät, Cö Só Huyønh Thanh Long, 1962.

103. Insight Meditation, Joseph Goldstein, 1993.

104. Ñaïi Taïng Kinh Nhaäp Moân, Haùn dòch Thích Haûi AÁn vaø Thích Nguyeän Quyûnh, Vieät dòch Thích Vieân Lyù, 1999.

105. The Experience of Insight, Joseph Goldstein, 1976.

106.It's Easier Than You Think, Sylvia Boorstein, 1995.

107.Journey Without Goal, Chogyam Trungpa, 1981.

108.A Glossary of Buddhist Terms, A.C. March, 1937.

109.Early Madhyamika In India and China, Richard H. Robinson, 1967.

110.Hinayana and Mahayana, R. Kimura, 1927.

111.The Elements of Zen, David Scott and Tony Doubleday, 1992.

112.The Buddhist Catechism, Henry S. Olcott, 1903.

113.Ñaïo Phaät Vôùi Con Ngöôøi, Hoøa Thöôïng Thích Taâm Chaâu, 1953.

114.Kinh Phaät Thuyeát A Di Ñaø, Haùn dòch Cöu Ma La Thaäp, Vieät dòch Cö Só Tueä Nhuaän, 1951.

115.Löôïc Söû Phaät Giaùo AÁn Ñoä, Hoøa Thöôïng Thích Thanh Kieåm, 1963.

116.The Diamond Sutra and The Sutra Of Hui-Neng, A.F. Price and Wong Mou-Lam, 1947.

117.Göông Saùng Ngöôøi Xöa, Hoøa Thöôïng Thích Huyeàn Vi, 1974.

118.Wherever You Go, There You Are, Jon Kabat Zinn, 1994.

119.Zen In The Art Of Archery, Eugen Herrigel, 1953.

120.Phaät Giaùo Thaùnh Ñieån, Cö Só Thaùi Ñaïm Lö, Taiwan 1953.

121.Phaät Giaùo Thaùnh Kinh, Cö Só Döông Tuù Haïc, Taiwan 1962, Vieät dòch Hoøa Thöôïng Thích Trí Nghieâm, 1963.

122.Phaät Hoïc Tinh Hoa, Nguyeãn Duy Caàn, 1964.

123.Phaät Phaùp, Hoøa Thöôïng Minh Chaâu, Hoøa Thöôïng Thieân AÂn, Hoøa Thöôïng Chôn Trí, Hoøa Thöôïng Ñöùc Taâm, 1964.

124.Phaät Giaùo Cöông Yeáu, Vieät dòch Sa Moân Hieån Chôn, 1929.

125.Calm and Insight, Bhikkhu Kantipalo, 1981.

126.Rebirth as Doctrine and Experience, Francis Story, 1975.

127.Möôøi Vò Ñeä Töû Lôùn Cuûa Phaät, Tinh Vaân Phaùp Sö, Vieät dòch Haïnh Cô, 1994.

128.Kinh Döôïc Sö, Haùn dòch Huyeàn Trang, Vieät dòch Hoøa Thöôïng Thích Huyeàn Dung, 1949.

129.Luaän Baûo Vöông Tam Muoäi, Sa Moân Dieäu Hieäp, Vieät dòch Minh Chaùnh.

130.Kinh Phaùp Böûu Ñaøn, Hoøa Thöôïng Thích Töø Quang, 1942.

131.Milinda Vaán Ñaïo vaø Kinh Na Tieân Tyø Kheo, Hoøa Thöôïng Thích Minh Chaâu, 1964.

132.How To Get From Where You Are To Where You Want To Be, Cheri

Huber, 2000.

133.Luaän Thaønh Duy Thöùc, Hoøa Thöôïng Thích Thieän Sieâu, 1995.

134.Kinh Ñòa Taïng, Hoøa Thöôïng Thích Trí Thuû.

135.Kim Cang Giaûng Giaûi, Hoøa Thöôïng Thích Thanh Töø, 1992.

136.Kinh Phaùp Baûo Ñaøn, Cö Só Toâ Queá, 1946.

137.Kinh Phaùp Baûo Ñaøn, Mai Haïnh Ñöùc, 1956.

138.Caùc Toâng Phaùi Ñaïo Phaät, Ñoaøn Trung Coøn.

139.Söï Tích Phaät A Di Ñaø, 7 Vò Boà Taùt vaø 33 Vò Toå Sö, Traàn Nguyeân Chaån, 1950.

140.Na Tieân Tyø Kheo, Cao Höõu Ñính, 1970.

141.Phaùp Moân Tònh Ñoä Thuø Thaéng, Hoøa Thöôïng Thích Haân Hieàn, 1991.

142.Tam Kinh Tònh Ñoä, Hoøa Thöôïng Thích Trí Thuû.

143.The Life of Buddha, Edward J. Thomas, 1952.

144.The Buddha's Ancient Path, Piyadassi Thera, 1964.

145.The Land of Bliss, Luis O. Gomez, 1996.

146.Buddhist Images of Human Perfection, Nathan Katz, India 1982.

147.Buddhist Meditation, Edward Conze, 1956.

148.Buddhist Sects In India, Nalinaksha Dutt, 1978.

149.Kinh Thuû Laêng Nghieâm, Vieät dòch Hoøa Thöôïng Thích Phöôùc Haûo, 1990.

150.Essential Tibetan Buddhism, Robert A.F. Thurman, 1995.

151.Calming The Mind, Gen Lamrimpa, 1992.

152.Phaùp Böûu Ñaøn Kinh, Hoøa Thöôïng Minh Tröïc, 1944.

153.The Literature of The Personalists of Early Buddhism, Bhikkhu Thích Thieän Chaâu, English translator Sara Boin-Webb, 1996.

154.The Essence of Buddhism, P. Lakshmi Narasu, Colombo 1907.

155.Gems of Buddhist Wisdom, many authors, Kular Lumpur, 1983.

156.Kinh Duy Ma Caät Sôû Thuyeát, Hoøa Thöôïng Thích Hueä Höng, 1951.

157.Calming The Mind and Discerning The Real, Tson-Kha-Pa, English Translator Alex Wayman, 1978.

158.Seven Works of Vasubandhu, Stefan Anacker, Delhi 1984.

159.Duy Thöùc Hoïc, Hoøa Thöôïng Thích Thieän Hoa, 1958.

160.The Gospel Of Buddha, Paul Carus, 1961.

161.The Conquest of Suffering, P.J. Saher, Delhi 1977.

162.Baùt Quan Trai Thaäp Giaûng, Dieãn Boài Ñaïi Sö, Vieät dòch Thích Thieän Hueä, 1992.

163.Linguistic Approach to Buddhism Thought, Genjun H. Sasaki, Delhi 1986.

164.The Buddhist Outlook, 2 vols., Francis Story, Sri Lanka 1973.

165.Buddhist Logic, 2 vols., Th. Stcherbatsky, 1962.

166.Kinh Taâm Ñòa Quaùn, Hoøa Thöôïng Thích Taâm Chaâu, 1959.

167.Kinh Phaät Baûn Haïnh Taäp, Hoøa Thöôïng Thích Trung Quaùn.

168.Qui Nguyeân Tröïc Chæ, Ñoã Thieáu Laêng, Saigon 1961.

169. Baûn Ñoà Tu Phaät, Hoøa Thöôïng Thích Thieän Hoa, 1958.

170.Vieät Nam Phaät Giaùo Söû Löôïc, Hoøa Thöôïng Thích Maät Theå, 1943.

171.Boà Ñeà Ñaït Ma Quaùn Taâm Phaùp, Vieät dòch Minh Thieàn, 1972.

172.Thieàn Toâng Vieät Nam Cuoái Theá Kyû 20, Hoøa Thöôïng Thích Thanh Töø, 1991.

173.Kinh Vieân Giaùc, Hoøa Thöôïng Thích Thieän Hoa, Saigon 1958.

174.Kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc, Hoøa Thöôïng Thích Huyeàn Dung, 1949.

175.Kinh Tam Baûo, Hoøa Thöôïng Thích Trí Tònh, 1970.

176.Chö Kinh Taäp Yeáu, Hoøa Thöôïng Thích Duy Löïc, 1994.

177.Lòch Söû Ñöùc Phaät Toå, Thoâng Kham Medivongs.

178.Kinh Thuû Laêng Nghieâm, Hoøa Thöôïng Bích Lieân, Hoøa Thöôïng Nhö Phöôùc, Hoøa Thöôïng Töø Quang, 1957.

179.A Record of Buddhist Kingdoms, Fa-Hsien, English translator James Legge, 1965.

180.Thaäp Ñoä, Tyø Kheo Hoä Toâng.

181.Taêng Giaø Vieät Nam, Hoøa Thöôïng Thích Trí Quang, Phaät Lòch 2515.

182.A Comprehensive Manual Of Abhidharma, Bhikkhu Bodhi, Sri Lanka 1993.

183.The Spectrum of Buddhism, Piyadassi, Sri Lanka 1991. 184.Thaéng Phaùp Taäp Yeáu Luaän, Hoøa Thöôïng Thích Minh Chaâu.

185.Vi Dieäu Phaùp Toaùt Yeáu, Narada Maha Thera, 1972, Vieät dòch Phaïm Kim Khaùnh.

186.Nagarjuna’s Philosophy, K. Venkata Ramanan, Delhi 1975.

187.Kinh Phaùp Baûo Ñaøn, Hoøa Thöôïng Thích Maõn Giaùc, 1985.

188.Buddhist Ethics, Hammalawa Saddhatissa, 1970.

189.The Buddha Eye, Frederick Franck, 1982.

190.The Dhammapada, Narada, 1963.

191.In The Hope of Nibbana, Winston L. King, 1964.

192.The Chinese Madhyama Agama and The Pali Majjhima Nikaya, Bhikkhu Thích Minh Chaâu, India 1991.

193.Skillful Means, Tarthang Tulku, 1978.

194.Taøi Lieäu Nghieân Cöùu Vaø Dieãn Giaûng, Hoøa Thöôïng Thích Thieän Hoa, 1957.

195.Phaät Giaùo, Tueä Quang Nguyeãn Ñaêng Long, 1964.

196.The Vimalakirti Nirdesa Sutra, Charles Luk, 1972.

197.Zen Philosophy, Zen Practice, Hoøa Thöôïng Thích Thieân AÂn, 1975.

198.Kinh Baùch Duï, Vieät dòch Thích Nöõ Nhö Huyeàn, 1957.

199.Kinh Phoà Hieàn Haïnh Nguyeän, Vieät dòch Hoøa Thöôïng Thích Trí Tònh, 1956. 200.Sakyamuni’s One Hundred Fables, Tetcheng Lioa, 1981.

201.Taùm Quyeån Saùch Quí, Hoøa Thöôïng Thích Thieän Hoa, 1954.

202.Hueä Quang Phaät Hoïc Ñaïi Töø Ñieån, Ven. Thích Minh Caûnh Chuû Bieân, 1994.

203. Pheùp Laï Cuûa Söï Tænh Thöùc, Zen Master Thích Nhaát Haïnh, 1975.

TABLE OF CONTENTS

Volume One: Vieät-Anh töø A ñeán H—Vietnamese-English from A to H

Volume Two: Vieät-Anh töø I ñeán NH—Vietnamese-English from I to NH

Volume Three: Vieät-Anh töø O ñeán TO—Vietnamese-English from O to TO

Volume Four: Vieät-Anh töø TU ñeán Y—Vietnamese-English from TU to Y

Volume Five: Anh-Vieät from A ñeán Z—English-Vietnamese from A to Z Phaïn/Pali-Vieät from A to Z—Sanskrit/Pali-Vietnamese from A to Z

Volume Six: Phuï Luïc—Appendices

About The Author Thieän Phuùc Traàn Ngoïc was born in 1949 in Vónh Long Province, a small town about 136 kilometers southeast of Saigon. AKA Ngoïc-Em Traàn. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honarable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that Buddhism has been an important part of the cultural heritage, not only of Vietnam, but also of Southeast Asian countries and most parts of Asia. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to Most Venerable Thích Giaùc Nhieân and was encouraged by the Most Venerable to start his work on The Basic Buddhist Terms. With the encouragement from Most Venerable Thích Giaùc Nhieân, he started his work since 1986 and completed the first draft in 2002. He is also the author of a series of books written in Vietnamese, titled “Buddhism in Life,” ten volumes, “Buddhism, a religion of Peace, Joy, and Mindfulness,” and “Intimate Sharings with Parents and Children.” Books will be published in a near future: 1. The Buddha’s Basic Teachings in Vietnamese and English, 2. Chinese Famous Zen Masters in Vietnamese and English.

A Ba Ma La: Apasmara (skt)—Nhaân töø

A quyû—Malevolent demons, epilepsy, and the demons who cause it. A Ba Na Giaø Ñeâ: Aparagati (skt)—Tam aùc ñaïo, nhö suùc sanh, ngaï quyû, ñòa nguïc—The three evil paths, i.e. animal, hungry ghost, hell. A: A Baø Loâ Caùt Ñeâ Xaù Baø La: Avalokitesvara 1) Vaàn baét ñaàu cuûa 12 maãu vaän trong Phaïn (skt)—Teân cuûa Quaùn Theá AÂm—Name of ngöõ—The first letter of the 12 Sanskrit Kuan-Yin. Siddham alphabets. A Baø Ma: Anupama (skt)—Moät danh hieäu 2) Taát caû nhöõng Phaïn ngöõ khaùc ñeàu phaùt sinh cuûa Ñöùc Phaät, ñöôïc ñònh nghóa laø "Voâ Ñaúng töø maãu töï "A"—All other Sanskrit letters Ñaúng"—A title of the Buddha, defined as are originated from it. "Unequalled rank." 3) "A" laø tieáng khai khaåu ñaàu tieân cuûa nhaân loaïi—It is the first sound uttered by the A Baø Sa Ma La: Apasmara (skt)—Quyû ñoäng human mouth. kinh—Epileptic demons, demons of epilepsy. 4) Chöõ "A" ñöùng ñaàu moät chöõ coù nghóa phuû A Baøn Ñaø La: Avantara (skt)—Trung gian— ñònh—"A" is a negation if it stands in front Intermediate. of a word. A Baùt Lôïi Cuï Ñaø Ni: Aparagodana (skt)— 5) Chöõ "A" laø bieåu töôïng—"A" symbolizes: See Töù Chaâu (3). • Voâ sanh: Heát thaûy caùc phaùp khoâng sanh— A Baït Da Chæ Ly: Abhayagiri (skt)—Nuùi Voâ The unproduced. UÙy ôû A Naâu La Ñaø Boå La, coá ñoâ (kinh ñoâ coå) • Voâ thöôøng: Impermanent. cuûa nöôùc Tích Lan—Mount Fearless in Ceylon • Phi vaät chaát: Immaterial. at Anuradhapura. A AÂu: Moät taùn thaùn töø cuûa ngoaïi ñaïo hay Baø A Baït Ña La: Avatara (skt)—Voâ thöôïng— La Moân coù nghóa laø khoâng vaø coù ("A" laø Peerless. "Khoâng," "AÂu" laø "Coù"), ñaïo Phaät laáy hai chöõ A Beä Baït Trí: Avaivartika or Avivartin, or "Nhö Thò" ñaët ôû ñaàu caùc kinh—A heretic or Aparivartya (skt)—A Beà—A Duy Vieät Trí—A brahmanical exclamation. The two letters "A" Tyø Baït Trí—Baát Thoái Chuyeån. and "U" fell from the corners of Brahma's 1) Chöõ A Beä Baït Trí, theo tieáng Baéc Phaïn laø mouth when he gave the seventy-two letters of Avaivartika, coù nghóa laø "Baát Thoái Kharosthi, and they are said to be placed at the Chuyeån" hay chaúng luøi xuoáng. Coù ba beginning of the Brahmanical sacred books as nghóa, aùp duïng cho nhöõng chuùng sanh nôi divine letters, the Buddhists adopting "Thus" coõi Tònh Ñoä—The Sanskrit word instead. "Avaivartika" means "not falling back." A Ba Ba: Ababa or Habava (skt)—Ñòa nguïc There are three senses of "not falling thöù tö trong baùt haøn ñòa nguïc—The fourth of back" that apply to sentient beings in the the eight cold hells—See Ñòa Nguïc (b) (4). Pure Land: A Ba Ñaø Na: Avadana (skt)—See Phöôïc Ñaø. a) Vò Baát Thoaùi: Do not fall back from their A Ba La: Abhasvara-vimana (skt)—Coõi trôøi position—Moät khi ñaõ döï vaøo ñòa vò Töù Quang AÂm Thieân—The sixth of the Thaùnh roài, chaúng coøn bò xuoáng ñòa vò Luïc Brahmalokas of light and sound (abhasvara) Phaøm nöõa—Having entered the holy and its devas. stream or the four levels of sagehood

culminating in Ahratship, they do not fall moät laø vaät chaát höõu hình, hai laø khoâng giôùi voâ back to the levels of gods and men. hình—According to Professor Soothill in The b) Haïnh Baát Thoaùi: Do not fall back from Dictionary of Chinese-English Buddhist Terms, practice—Moät khi ñaõ tu haïnh Boà Taùt Agham has two opposite interpretations, thöôøng hoùa ñoä chuùng sanh, chaúng coøn sa

substantial and unsubstantial. ñoïa xuoáng haøng nhò thöøa nöõa—As A Ca Xa: Akasa (skt)—Hö khoâng—The sky followers of the Bodhisattva path they space—Atmosphere—The air. continue to work for the salvation of all A Caâu Lö Xaù: Akrosa (skt)—Maï lî— beings, and do not fall back to the level of Scolding—Abusing. Lesser Vehicles with their concern limited A Cheá Ña: A Daät Ña—See Ajita. to individual salvation. A Chieát La: Acara (skt). c) Nieäm Baát Thoaùi: Do not fall back from 1) Vò A La Haùn trong Vöông Quoác Andhra: their mindfulness—Giôø phuùt naøo taâm An arhat of the kingdom of Andhra. nieäm cuõng nhö doøng nöôùc chaûy vaøo bieån 2) Ngöôøi saùng laäp töï vieän A Chieát La: "Nhaát Thieát Trí"—From mind-moment to Founder of the Acara monastery. mind-moment, they flow into the ocean of all knowledge. A Chu Ñaø: Teân cuûa Muïc Kieàn Lieân khi coøn 2) Baäc Baát Thoái Chuyeån: Vò chaúng bao giôø laø moät vò Tieân—Name of rôi rôùt laïi nhöõng ñöôøng thaáp hôn—One Mahamaudgalyayana as a rsi. who never recedes. One who never A Chu Ñaø Na: See Arjuna in Sanskrit/Pali- reverts to a lower condition. Vietnamese Section. 3) Boà Taùt Baát Thoái Chuyeån, traûi qua quaù A Cöu La Gia La: Akulakara (skt). trình tu haønh daøi moät ñaïi a taêng kyø kieáp 1) Quaáy raày: Phieàn haø—Disturbing, maø thaønh töïu quaû vò Phaät, chöa heà thoái upsetting. chuyeån: A Bodhisattva who, in his 2) Teân cuûa moät thöù gioù: Name of a wind. progress towards Buddhahood, never A Daï Kieän Ña: Ayahkanda (skt)—Thieát tieãn retrogrades to a lower state than that to (muõi teân saét)—An iron arrow. which he has attained. A Daät Ña Boà Taùt: 4) Theo Kinh A Di Ñaø thì duø cho ngöôøi vaõng 1) Voâ Naêng Thaéng Boà Taùt—Ajita- sanh vaøo ñòa vò thaáp nhaát trong coõi Tònh Bodhisattva (skt). Ñoä, duø phaûi mang theo nghieäp coøn soùt laïi, 2) Danh hieäu cuûa Ñöùc Phaät Di Laëc: A title of nhöng vaãn khoâng coøn thoaùi chuyeån nöõa: Maitreya Buddha. According to The Amitabha Sutra, even ** For more information, please see Ajita in those who dwell in lowest level of the Sanskrit/Pali-Vietnamese Section. Pure Land, and have been born there A Di Ñaø: Amita, Amitabha, or Amitayus (skt). bringing along their karmic burdens, do (A) Ñöùc Phaät A Di Ñaø—Amitabha Buddha— not fall back from their position, from their See Kinh A Di Daø in Appendix A (1): practice, or from their mindfulness. a) Coù nhieàu teân goïi Phaät A Di Ñaø, tuy nhieân, A Boä Ñaøm: AÙt Phuø Ñaø ñòa nguïc—The Amitabha laø teân thöôøng ñöôïc duøng nhaát Arbuda hell—See Ñòa Nguïc (b) (1). ñeå goïi Phaät Voâ Löôïng Quang vaø Voâ A Ca Saéc: Agham or Akasa (skt)—Theo Giaùo Löôïng Thoï. A Di Ñaø laø moät vò Phaät phi Sö Soothill trong Trung Anh Phaät Hoïc Töø lòch söû, tröôùc thôøi Phaät Thích Ca, ñöôïc toân Ñieån, agham coù hai nghóa ñoái nghòch nhau, kính bôûi caùc tröôøng phaùi Ñaïi Thöøa. A Di

Ñaø Phaät ñang chuû trì Taây Phöông Tònh • Ñöùc Phaät cuûa nhöõng toâng phaùi Phaät giaùo Ñoä, nôi maø chuùng sanh ñöôïc vaõng sanh khaùc laø Ñöùc Thích Ca Maâu Ni, trong luùc nhôø thaønh taâm trì nieäm hoàng danh cuûa Ñöùc Phaät cuûa Tònh Ñoä toâng laø A Di Ñaø Ngaøi, nhöùt laø vaøo luùc laâm chung. A Di Ñaø hay Voâ Löôïng Quang hay Voâ Löôïng Thoï: laø vò Phaät ñöôïc toân kính roäng raõi nhaát The Buddha of all other exoteric schools is trong caùc vò Phaät phi lòch söû. Kyø thaät,

trong Sakyamuni, while the Buddha of these caùc toâng phaùi Tònh Ñoä, Ngaøi che môø caû schools is Amita, or Amitabha, or Phaät Tyø Loâ Giaù Na vaø Ñöùc Phaät Lòch Söû Amitayus. Thích Ca Maâu Ni. Ngaøi coøn nhieàu teân • Quoác ñoä cuûa Ñöùc Phaät A Di Ñaø laø Taây khaùc nhö Amitabha Buddha—Amitayus Phöông Cöïc Laïc: The Land of Bliss of (skt)—Amida—Amita (p)—There are Amitabha Buddha is laid in the Western several names for “A Di Ñaø Phaät” in Quarter. several other languages; however, • Phaùn giaùo theo quan ñieåm cuûa Phaùp Amitabha is the most commonly used Nhieân laø chia thaønh hai thuyeát Thaùnh ñaïo name for the Buddha of Infinite Light and vaø Tònh Ñoä, nguyeân lai do Ñaïo Xöôùc ñeà Infinite Life. A transhistorical Buddha xöôùng ôû Trung Hoa vaøo khoaûng naêm 645 venerated by most Mahayana schools. He sau Taây Lòch. Hoïc thuyeát ñaàu laø “Nan presides over the Western Pure Land Haønh Ñaïo,” trong luùc hoïc thuyeát sau laø where anyone can be reborn through “Dò Haønh Ñaïo” ñöôïc Long Thoï xaùc ñònh: utterly sincere recitation of His Name, The critical division of the Buddha’s particularly at the time of death. Amitabha teaching adopted by Fa-Ran was into the is the most widely venerated of the non- two doctrines of the Holy Path and the historical or Dhyani-Buddhas. Indeed, in Pure Land, originally proposed by T’ao- the Pure Land sects, he overshadows both Ch’o of China in 645 A.D. The former is Vairocana and the historic Buddha the difficult way to traverse while the Sakyamuni. latter is the easy way to travel defined by b) Theo Giaùo Sö Junjiro Takakusu trong Nagarjuna. Cöông Yeáu Trieát Hoïc Phaät Giaùo— • Coøn moät loái phaân chia khaùc do ngaøi Theá According to Prof. Junjiro Takakusu in Thaân ñeà xöôùng, vaø Ñaïo Xöôùc minh giaûi, The Essentials of Buddhist Philosophy: ñoù laø con ñöôøng töï löïc vaø tha löïc. Tha löïc • Tín ngöôõng Di Ñaø tieâu bieåu bôûi Tònh Ñoä ôû ñaây coù nghóa laø naêng löïc cuûa Ñöùc Phaät Toâng cuûa ngaøi Phaùp Nhieân, Chaân toâng cuûa A Di Ñaø, chôù khoâng phaûi cuûa baát cöù ai Thaân Loan, vaø Thôøi Toâng cuûa Nhaát Bieán khaùc. Ai ñi theo Thaùnh ñaïo coù theå thaønh cho thaáy moät saéc thaùi ñoäc ñaùo cuûa Phaät Phaät quaû trong theá gian naày neáu hoï coù ñaày giaùo. Trong luùc taát caû caùc toâng phaùi khaùc ñuû caên cô, trong luùc coù nhöõng ngöôøi chæ cuûa Ñaïi Thöøa chuyeân chuù veà töï giaùc, thì khaùt voïng vaõng sanh Tònh Ñoä vaø thaønh caùc toâng phaùi Tònh Ñoä laïi daïy y chæ nôi Phaät taïi ñoù: There is another division Phaät löïc: Amita-peitism, as represented by which was proposed by Vasubandhu and the Pure Land School of Fa-Ran, the elucidated by T’ao-Ch’o, that is, the Shingon of Shin-Ran, and Shih-Tsung of I- ways of self-power and another’s power. Bien shows a unique aspect of Buddhism. Another’s power here means the power of While all other schools of Mahayana insist Amitabha Buddha, not any other’s power. on self-enlightenment, these schools teach Those who pursue the Holy Path can attain sole reliance on the Buddha’s power. Buddhahood in this world, if they are

qualified, while other just want to seek nguyeän caên baûn cuûa Ñöùc A Di Ñaø. Nhöõng lôøi rebirth in the Pure Land and attain the nguyeän caên baûn trong töù thaäp baùt nguyeän cuûa Buddhahood there. Ngaøi—The original vows of Amitabha • See Voâ Löôïng Thoï. Buddha—The basic essential vows in his forty- (B) Nhöõng teân

goïi khaùc nhau cuûa Ñöùc Phaät A eight vows: Di Ñaø—Amitabha Buddha also has 1) Trong coõi Tònh Ñoä seõ khoâng coù moät ñieàu several other titles: kieän taùi sanh vaøo coõi thaáp keùm hay aùc 1) Voâ Löôïng Quang Phaät: Buddha of ñaïo: In the Pure Land, there will be no Unlimited Light. inferior modes or evil path of existence. 2) Voâ Bieân Quang Phaät: Buddha of 2) Treân coõi Tònh Ñoä seõ khoâng coù ngöôøi nöõ, Boundless Light. ngöôøi nöõ naøo ñöôïc vaõng sanh Tònh ñoä ñeàu 3) Voâ Ngaïi Quang Phaät: Buddha of bieán thaønh nam giôùi: In the Pure Land, Irresistable Light. there will be no women, as all women 4) Voâ Ñoái Quang Phaät: Buddha of who are reborn there will transform at the Incomparable Light. moment of death into men. 5) Dieäm Vöông Quang Phaät: Buddha of 3) Khoâng coù söï khaùc bieät beà ngoaøi vôùi nhöõng Yama or Flame-King Light. chuùng sanh Tònh ñoä, moïi ngöôøi ñeàu coù 32 6) Thanh Tònh Quang Phaät: Buddha of Pure töôùng haûo: There will be no differences in Light. appearance there, every being is to have 7) Hoan Hyû Quang Phaät: Buddha of Joyous 32 marks of perfection. Light. 4) Moãi chuùng sanh Tònh ñoä ñeàu coù moät nhaän 8) Trí Hueä Quang Phaät: Buddha of Wisdom thöùc hoaøn haûo veà tieàn kieáp cuûa mình: Light. Every being in the Pure Land posseses 9) Baát Ñoaïn Quang Phaät: Buddha of perfect knowledge of all past existences. Unending Light. 5) Moïi ngöôøi ñeàu coù Thieân nhaõn thoâng: 10) Nan Tö Quang Phaät: Buddha of Every being possesses a Divine eye—See Inconceivable Light. Thieân Nhaõn Thoâng. 11) Voâ Xöng Quang Phaät: Buddha of 6) Moïi ngöôøi ñeàu coù Thieân Nhó thoâng: Every Indescribable Light. being possesses a Divine Ear—See Thieân 12) Sieâu Nhöït Nguyeät Quang Phaät: Buddha of Nhó Thoâng. Light Surpassing that of Sun and Moon. 7) Moïi ngöôøi ñeàu coù Thaàn tuùc thoâng: Every 13) Voâ Löôïng Thoï Phaät: Buddha of Boundless being possesses the ability to move about Age (Life). by supernatural means—See Thaàn Tuùc 14) Voâ Löôïng Cam Loä Vöông Nhö Lai: Thoâng. Buddha of Infinite King of Sweet-Dew— 8) Moïi ngöôøi ñeàu coù Tha Taâm thoâng ñeå coù Sweet-Dew King theå ñoïc thaáy yù nghó cuûa ngöôøi khaùc: Every ** For more information, please see being possesses the ability to know the Amita inSanskrit/Pali-Vietnamese thoughts of others. Section, and Amitabha in English- 9) Moïi chuùng sanh trong möôøi phöông nghe Vietnamese Section. danh hieäu Ngaøi ñeàu phaùt boà ñeà taâm vaø A Di Ñaø Baø: Amitabha Buddha—See A Di nguyeän vaõng sanh Taây phöông Tònh Ñoä: Ñaø. All beings of the worlds in all ten A Di Ñaø Boån Nguyeän: Nhöõng lôøi caàu directions, upon hearing the name of Amitabha, will arouse Bodhicitta and vow

to be reborn in the Western Pure Land Veä Ñaø, noùi veà khoa hoïc vaø tröôøng thoï—One after death. of the Vedas, the science of life or longevity. 10) Phaät A Di Ñaø cuøng Thaùnh chuùng seõ xuaát A Do Ña: See Ayuta in Sanskrit/Pali- hieän tieáp daãn vaøo luùc laâm chung, nhöõng ai Vietenamese Section. ñaõ phaùt taâm Boà ñeà sau khi nghe ñöôïc A Du Ñoà: Ayodhya (skt)—A Du Ñaø—A Thaâu hoàng danh cuûa Ngaøi (ñaây laø lôøi nguyeän Ñoà—Kinh ñoâ cuûa xöù Kosala, toång haønh dinh quan troïng nhaát): Amitabha and all saints cuûa Phaät giaùo thôøi coå, baây giôø laø Oudh—The will appear at the moment of their death to capital of Kosala, headquarters of ancient

all beings who have aroused Bodhicitta Buddhism, the present Oudh. through hearing his name (this is the most A Du Giaø: Asoka (skt)—See A Duïc Vöông in important vow). Vietnamese-English Section and Asoka in 11) Ngaøi nguyeän seõ laøm cho taát caû nhöõng ai Sanskrit/Pali-Vietnamese Section. khi nghe ñeán teân Ngaøi, höôùng yù nghó cuûa A Duïc Vöông: Vò vua thôøi coå AÁn Ñoä, thaùi toå mình veà ñaát Tònh Ñoä vaø tích luõy thieän cuûa trieàu ñaïi Maurya. Moät quaân vöông Phaät töû, nghieäp ñeå vaõng sanh veà coõi Taây phöông ñaõ caûi sang ñaïo Phaät töø AÁn Ñoä giaùo sau moät Cöïc Laïc: All beings who through hearing cuoäc tröôøng chinh—Emperor of Ancient India, his name have directed their minds toward founder of Maurya Dynasty. A great Buddhist rebirth in his Pure Land and have ruler, who was converted to Buddhism from accumulated wholesome karmic merits Hinduism after a long period of war and will be reborn in the Western Paradise. conquest. 12) Sau khi vaõng sanh Tònh Ñoä, chuùng sanh chæ coøn moät laàn taùi sanh duy nhaát tröôùc khi A Duïc Vöông Sôn: Nuùi vua A Duïc beân leân haún Nieát Baøn, chuùng sanh ôû ñaây Taøu—Asoka Mountain in China. khoâng coøn rôi vaøo coõi thaáp nöõa: After A Duïc Vöông Thaïch Truï: Truï ñaù do vua A rebirth in the Pure Land, only one further Duïc cuûa AÁn Ñoä döïng leân naêm 250 tröôùc Taây rebirth will be necessary before entry into Lòch trong vöôøn Laâm Tyø Ni cuûa xöù Nepal, ghi Nirvana, no more falling back into lower daáu nôi Ñöùc Phaät ñaûn sanh naêm 624 tröôùc Taây paths. Lòch—Asoka Marble Pillar, a pillar erected by A Di Ñaø Boån Nguyeän vaø Quang Minh Indian king of Asoka in 250 B.C. in Lumbini garden in present-day Nepal, to show that the Löïc: The power of Amitabha Buddha's Buddha was born here in 624 B.C. original vow and his power of light. A Duïc Vöông Thaùp: Ngoâi thaùp Vua A Duïc A Di Ñaø Ñaøn Na: Amrtodana (skt)—Cam Loä hay thaùp Ñaïi Giaùc do vua A Duïc xaây döïng vaøo Vöông, vua xöù Ma Kieät Ñaø, cha cuûa A Naäu theá kyû thöù ba tröôùc Taây Lòch ôû Boà Ñeà Ñaïo Laâu Ñaø, chuù cuûa Phaät Thích Ca—A king of Traøng, nôi Ñöùc Phaät chöùng ñaïo Voâ Thöôïng Boà Magadha, father of Anuruddha and Bhadrika, Ñeà caùch nay hôn 2.500 naêm taïi mieàn baéc AÁn uncle of Sakyamuni. Ñoä, baây giôø laø moät phaàn cuûa Nepal. Phía sau A Di Ñaø Phaät: Amitabha Buddha—See A Di Thaùp Ñaïi Giaùc, coù moät thaùp nhoû baèng ñaù, naèm Ñaø. trong khuoân vieân cuûa Boà Ñeà Ñaïo Traøng, vôùi A Di Ñaø Söu Tö: Amitayus—See A Di Ñaø. nhöõng hình töôïng noåi—The stupa of King A Dieãm Ñeå Ha La: Teân cuûa moät loaøi quyû bò Asoka or the Maha Bodhi Temple erected by chaùy ruïi vì löûa noù aên vaøo—Name of a demon king Asoka in the third century B.C. at Buddha burnt up by the fire it eats. Gaya where the Buddha attained A Do: Ayurveda (skt)—Moät trong caùc boä kinh enlightenment over 2,500 years ago in

northern India, present-day part of Nepal. Phaät baûn sô cuûa Laït Ma giaùo—The primal Behind the Maha Bodhi Temple at Buddha- Buddha of ancient Lamaism. Gaya, there is a small stupa, made of stone 1) Theo cöïu phaùi, ngaøi laø Phaùp Thaân Phoå with the carved images of Buddhas. Hieàn—By the older school he is A Duïc Vöông Truyeän: Stories of King associated with P'u-Hsien born of Asoka. Vairocana (Dharmakaya-Samantabhadra). A Duy La Ñeà: Abhirati (skt)—A Tyø La Ñeà— 2) Theo

taân phaùi, ngaøi laø Kim Cöông Taùt Coõi Tònh Ñoä phöông Ñoâng cuûa Ñöùc Phaät A Ñoûa sieâu vieät, vónh haèng, khôûi sanh chö Suùc (Voâ Noä hay Dieäu Laïc Phaät)—The eastern phaùp—By the later school with Pure Land of Aksobhya. Vajradhara, or vajrasattva, who are considered as identical, eternal, infinite, A Ña Ña: Atata (skt)—See AÙt Trieát Tra and uncaused, and causing all things. Baùt Haøn Ñòa Nguïc. A Ñaø: Agada (skt)—See A Giaø Ñaø. A Ñeå Lyù: Atri (skt). 1) Keû nuoát soáng: A devourer. A Ñaø La: Adara (skt)—Chaáp tay chaøo—To 2) Moät trong nhöõng ngoâi sao trong nhoùm Ñaïi salute with folded hands, palms together. Huøng: One of the stars in Ursa Major. A Ñaø Na: Adana (skt). 3) Moät trong nhöõng thò giaû cuûa Thaàn Hoûa 1) Chaáp Trì: Chaáp thuû hay duy trì—Holding trong Thai Taïng Giôùi: One of the on to, maintaining. assistants of Agni shown in the 2) Chaáp thuû hay duy trì—Holding together: Garbhadhatu. • Nghieäp nhaân thieän aùc: Maintaining the 4) Moät vò coå Tieân: An ancient rsi. karma, good or evil. A Ñeå Sa: Dipankara-Srijnana (skt). • Thaân theå cuûa loaïi höõu tình: Maintaining (I) Tieåu söû cuûa A Ñeå Sa—Atisa's biography: the sentient organism. Theo Giaùo Sö Bapat trong Hai Ngaøn Naêm • Chuûng töû hay haït cuûa caây coái: Maintaining Traêm Naêm Phaät Giaùo, teân tuoåi cuûa luaän sö the germ in the seed or plant. Dipankara-Srijnana ñöôïc xeáp haøng ñaàu 3) Teân khaùc cuûa A Laïi Da Thöùc: A Ñaø Na trong soá nhöõng ngöôøi AÁn Ñoä ñaõ hoaït ñoäng Thöùc—Another name for Alaya-vijnana. It nhieät tình ñeå taïo cho Taây Taïng vaø AÁn Ñoä is known as Adanavijnana—See A Laïi Da gaàn guûi nhau hôn veà maët vaên hoùa. Taïi Taây Thöùc. Taïng, danh tieáng oâng chæ ñöùng sau danh A Ñeà Muïc Ña: See A Ñeà Muïc Giaø. tieáng cuûa Ñöùc Phaät vaø ngaøi Lieân Hoa Sinh A Ñeà Muïc Giaø: Adhimukti or Atimukti (skt). (Padmasambhava). Trong soá taát caû caùc 1) Taâm giaûi thoaùt, ñöôïc dieãn dòch laø "Thieän hoïc giaû AÁn Ñoä ñeán Taây Taïng, luaän sö A Tö Duy"—Entire freedom of mind, Ñeå Sa laø moät hoïc giaû coù coâng lôùn lao confidence, interpreted as "pious trong vieäc dòch nhöõng taùc phaåm voâ giaù töø thoughtfulness," good propensity. tieáng Phaïn ra tieáng Taây Taïng. Thaân phuï 2) A Ñeà Muïc Giaø laø teân cuûa moät loaïi caây coù cuûa ngaøi laø vua Kalyana Sri vaø thaân maãu hoa ñoû, laù maøu xanh ñaäm, haït eùp ra daàu laø Sri Prabhavati. OÂng sinh naêm 982 taïi thôm—Atimuktaka, a plant like the Sahor, mieàn ñoâng AÁn Ñoä. Khoâng xa nôi "dragon-lick," suggestive of hemp, with Dipankara chaøo ñôøi (cung ñieän Kalyana red flowers and bluish-green leaves; its Sri) laø tu vieän Vikrama, nôi maø song thaân seeds produce fragrant oil, sesame. cuûa ngaøi raát gaén boù. Tu vieän naày raát noåi A Ñeà Phaät Ñaø: Adi-buddha (skt)—Ñaây laø vò tieáng vaøo thôøi ñoù. Naêm 12 tuoåi, ngaøi xuaát

gia. Song thaân muoán ngaøi tu taïi tu vieän Ñoä thöôøng löu laïi Sumatra moät thôøi gian Vikramasila, nhöng sau lôøi khuyeân cuûa ñeå trau doài tieáng Phaïn. Ngöôøi ta ñöôïc bieát luaän sö Jitari, ngaøi xin pheùp song thaân ñeå ñieàu naày qua caùc baûn töôøng thuaät maø caùc ñi ñeán Na Lan Ñaø. Taïi ñaây ngaøi ñöôïc thaày nhaø haønh höông Trung Hoa töø boán theá kyû cuûa tröôûng tu vieän laø Avadhutipada nhaän tröôùc coøn ñeå laïi. Naêm 44 tuoåi ngaøi rôøi laøm ñeä töû. Theá laø caäu beù Dipankara möôøi khoûi Sumatra vaø quay trôû veà Vikramasila. hai tuoåi ôû laïi vôùi

Avadhutipada cho ñeán Do coù kieân thöùc vaø naêng löïc xuaát chuùng, naêm 18 tuoåi. Trong thôøi gian naày caäu ñaõ ngaøi ñaõ trôû thaønh ngöôøi ñöùng ñaàu nhoùm 51 nghieân cöùu kyõ caùc kinh saùch Phaät giaùo. hoïc giaû vaø laõnh ñaïo 108 ñeàn chuøa taïi ñaïi Sau ñoù ngaøi trôû veà Vikramasila vaø hoaøn tu vieän Vikramasila—According to Prof. taát vieäc hoïc haønh Phaät phaùp taïi ñaây, Bapat in the Twenty-Five Hundred Years nhöng söï khao khaùt veà kieán thöùc cuûa ngaøi of Buddhism, Acarya Dipankara- vaãn chöa nguoâi, neân ngaøi ñi ñeán tu vieän Srijnana's name stands foremost among Mati ôû Vajrasana vaø trôû thaønh ñeä töû cuûa the Indians who had worked selflessly to Mahavinayadhara Silaraksita, moät nhaø bring Tibet and India closer together nghieân cöùu saâu veà luaät taïng. Dipankara culturally. In Tibet, his fame is only next hoïc veà luaät taïng trong hai naêm. Do ñoù luùc to that of the Buddha and 31 tuoåi, Dipankara ñaõ trôû thaønh nhaø tinh Padmasambhava. Undoubtedly, of all the hoâng veà Tam Taïng vaø Maät toâng, vaø trôû Indian scholars who went to Tibet from thaønh moät hoïc giaû toaøn dieän. Taïi India, Acarya Dipankara-Srijnana was one Vikramasila, Dipankara ñaõ gaëp gôõ caùc hoïc of the greatest. He made available giaû noåi tieáng, vaø coù leõ ñaõ hoïc ñöôïc nhieàu priceless Sanskrit works in Tibetan. ñieàu töø caùc moân ñeä cuûa ngaøi Hoä Phaùp. Acarya Dipankara-Srijnana's father was Tuy nhieân, noãi khao khaùt chu du cuûa oâng king Kalyana Sri and his mother Sri vaãn chöa thoûa maõn. Töø Boà Ñeà Ñaïo Traøng, Prabhavati. He was born in 982 A.D. in ngaøi ñi ñeán vuøng duyeân haûi, coù leõ laø ñeán eastern India. Not far from the Kalyana Tamralipti, nay laø Tamluk, trong quaän Sri palace where Dipankara was born, was Midnapur mieàn taây Bengal. Ngoaøi ra, ngaøi the Vikrama-vihara, which was also caled coøn ñi ñeán Loäc Uyeån (Sarnath), Xaù Veä Vikramasila Vihara. The parents of (Sravasti), Caâu Thi Na (Kusinara) cuøng Dipankara were intimately connected with caùc thaùnh ñòa khaùc tröôùc khi dong buoàm ñi the Vikramasila Vihara which was widely Sumatra. Luùc Dipankara du haønh sang known throughout the Buddhist world in Sumatra laø thôøi vua Vijayapala ñang cai those days. He left home at the age of trò xöù Ma Kieät Ñaø vaø Mahmud Ghaznavi twelve. His parents wanted him to stay at ñang xaâm chieám AÁn Ñoä (coù leõ vaøo naêm Vikramasila-Vihara, but after the advice 1023). Dipankara ñi suoát 14 thaùng, trong from Acarya Jitari, he wanted to go to thôøi gian naày, coù theå ngaøi ñaõ gheù thaêm caû Nalanda. He reported himself to Mieán Ñieän vaø Maõ Lai. Ngaøy nay, khoâng Bodhibhadra, head of at Nalanda-vihara. coøn moät daáu tích Phaät giaùo naøo taïi Later, Avadhutipada, the Guru Sumatra ngoaïi tröø nhöõng ñoáng gaïch ñoå naùt (Bodhibhadra's master), accepted him as cuûa moät vaøi tu vieän coå. Nhöng khi a disciple. Dipankara stayed with him until Dipankara ñeán ñaây thì nôi naày ñaõ noåi he was eighteen. In this period, he made a tieáng veà kieán thöùc Phaät giaùo. Caùc tu só thorough study of the scriptures. Later, he Phaät giaùo nöôùc ngoaøi treân ñöôøng ñeán AÁn returned to Vikramasila Vihara to

complete his study, but his thirst for Atisa in Tibet: Cuoäc soáng vaø coâng vieäc knowledge was not quenched, so he went cuûa ngaøi A Ñeå Sa taïi Taây Taïng raát quan to the Mati Vihara in Vajrasana and troïng cho söï phaùt trieån Phaät giaùo taïi

nöôùc became the disciple of Mahavinayadhara naày. Töø khi oâng ñeán Taây Taïng thì Phaät Silaraksita, the great Vinaya-pitaka giaùo nöôùc naày ñaõ phaùt trieån thaønh nhieàu scholar. He studied Vinaya-pitaka with tröôøng phaùi baûn ñòa khaùc nhau. trong soá him for two years. Thus, by the time he naày hình thöùc Phaät giaùo hoãn taïp vaø chöa reached the age of 31, Dipankara Srijnana caûi caùch ban ñaàu ñöôïc goïi laø Rnin-ma-pa had already become a master of the three hay laø tröôøng phaùi Cuõ vôùi boán tieåu phaùi Pitakas and the Tantras, and an all-round chính. Caùc tín ñoà cuûa tröôøng phaùi naày thôø scholar. At Vikramasila, Dipankara had cuùng Padmasambhava, xem ñaây laø ngöôøi met and learned a lot from the disciples of saùng laäp vaø laø ñaïo sö cuûa hoï, hoï tin töôûng Acarya Dharmapala. However, his wander vaøo söï öùng nghieäm cuûa thaàn linh ma quyû, lust was not satisfied. From Bodh-Gaya he hoï thöôøng ñöôïc nhaän bieát qua chieác muõ went to the sea coast, perhaps to maøu ñoû. Caùc giaùo lyù caûi caùch cuûa A Ñeå Tamralipti, the present Tamluk in the Sa, döïa treân truyeàn thoáng Du Giaø do Di Midnapur district of West Bengal. Laëc vaø Voâ tröôùc saùng laäp, daãn ñeán söï hình Besides, Dipankara must have visited thaønh cuûa tröôøng phaùi Bkah-gdams-pa bôûi Sarnath (Rsipatan), Sravasti, Kusinara and ngöôøi ñeä töû ngöôøi Taây Taïng cuûa oâng laø other holy places before he set sail for Hbrom-ston. Tröôøng phaùi naày coù quan Sumatra. Dipankara travelled to Sumatra ñieåm toång hôïp cuûa caû Tieåu Thöøa laãn Ñaïi while Vijayapala was the king of Thöøa, buoäc caùc tu só phaûi soáng ñoäc thaân vaø Magadha and Mahmud Ghaznavi invaded khoâng khuyeán chuyeän phuø pheùp. Chính India (1023). Dipankara travelled for treân cô sôû cuûa giaùo lyù naày maø nhaø caûi fourteen months and during this period he caùch vó ñaïi cuûa Taây Taïng laø Toâng Khaùch might have visited Burma and Malaysia Ba vaøo theá kyû thöù 14, ñaõ laäp neân tröôøng also. No vestige of the Buddhist religion is phaùi Dge-lugs-pa, qua söï gaïn loïc nhöõng left in Sumatra now except for the ruins of nghi thöùc caàu kyø cuûa Bkah-gdams-pa vaø some old viharas, but when Dipankara ñang chieám öu theá trong Phaät giaùo Taây went there, it was famous for Buddhist Taïng ngaøy nay caû veà theá tuïc laãn taâm linh, learning. It was usual for foreign monks on qua söï keá vò cuûa caùc vò Ñaït Lai Laït Ma their way to India to stay in Sumatra for (Dalai Lamas): The life and work of Atisa some time to acquire proficiency in in Tibet are very important for the Sanskrit. This is known from the account development of Tibetan Buddhism. From left by Chinese pilgrims four centuries the time he came to Tibet, Tibetan earlier. At the age of forty-four, Dipankara Buddhism developed into different Srijnana left Sumatra and returned to indigenous schools. In relation to these, Vikramasila. By virtue of his the earlier heterogenous and unreformed extraordinary learning and ability, he type of Buddhism came to be called became the chief among the 51 scholars Rnin-ma-pa or the old school with four and the leader of 108 temples in the main sub-sects. The followers of this schol Vikramasila Vihara. worship Padmasambhava as their founder (II) Cuoäc soáng vaø coâng vieäc cuûa toân giaû A Ñeå and Guru, believe in the fulfilment of both Sa taïi Taây Taïng—The life and work of the divine and the demoniacal, and are

generally recognized as such by their red A Giaø Laâu: Aguru or Agaru (skt). caps. Atisa's reformed teachings, based 1) Moät loaïi traàm höông: Fragrant aloe-wood; upon the Yogacara traditions founded by the incense that sinks in water. Maitreya and Asanga, led to the 2) Teân cuûa moät ngoïn nuùi: Name of a establishment of the Bkah-gdams-pa mountain. school by his Tibetan disciple, Hbrom- A Giaø Lôïi Da: Acarya (skt)—A Xaø Leâ— ston. It took a synthetic view of the Giaùo Thoï—Spiritual teacher—Master— teachings of both Hinayana and Preceptor. Mahayana, enforced celibacy upon the ** For more information, please see Acarya monks and discouraged magic practices. It in Sanskrit/Pali-Vietnamese Section and was on the authoritative basis of this Nguõ Chuûng A Xaø Leâ in Vietnamese- doctrine that the great Tibetan reformer, English Section. Tson-kha-pa, founded in the 14th century A Giaø Ma: Agama (skt)—See A Haøm Kinh. A.D. the Dge-lugs-pa sect, which purified A Giaø Phoâi: Caùi bình hay caùi baùt—The vase the Bkah-gdams-pa of much of its or bowl. elaborate ritualism and today dominates Tibetan Buddhism both temporarily and A Ha Ha: Ahaha (skt)—AÂm thanh cuûa tieáng spiritually, through the religious cöôøi—Sound of laughter. succession of the Dalai Lamas, of whom A Haøm: Agama (skt)—A Caáp Ma—A Haøm the fourteenth is now the head of this Moä. theocracy. (A) Teân goïi chung cuûa Kinh Tieåu Thöøa—A A Ñòa Muïc Ñaéc Ca: Atimuktata (skt)— collection of doctrines, general name for Acacia flowers. the Hinayana scriptures. (B) Nghóa cuûa A Haøm—The meanings of A Ñieân Ñeå Ca: Atyamika (skt)—Taát Caùnh— Agama: Khoâng coù cöùu caùnh ñeå thaønh Phaät—Endless— 1) Phaùp Quy: Muoân phaùp ñeàu quy veà nôi ñaây At the end there is no mind for attaining maø khoâng soùt—The home or collecting- Buddhahood. place of the Law or Truth. A Giaø: 2) Voâ Tyû Phaùp: Dieäu phaùp khoâng gì saùnh 1) Nöôùc: Arhya or Argha (skt)—Water. baèng—Peerless Law. 2) Nghi thöùc daâng nöôùc thôm trong caùc buoåi 3) Thuù Voâ: YÙ chæ ñöôïc noùi ra cuoái cuøng leã: Ceremonial water, e.g. offerings of khoâng theo veà ñaâu caû—Ultimate or scented water, or water containing absolute truth. fragrant flowers in ceremonies. A Haøm Boä: See Hinayana in Sanskrit/Pali- A Giaø Ñaø: Agada (skt)—A Yeát Ñaø—Moät thöù Vietnamese Section. thuoác phoøng ngöøa vaø trò moïi thöù beänh, moïi thöù A Haøm Kinh: Goàm boán boä—Agama (skt) ñoäc—Free from disease, an antidote, a sutras. There are four Agama sutras: medicine that entirely rids of disease, elixir of 1) Tröôøng A Haøm: Dirghagama (skt)—Taäp life, universal remedy (phoå khöû). hôïp nhöõng kinh vaên daøi, 22 quyeånLong A Giaø Ñaøm: Aghana (skt)—Khoâng raén, Treatises on cosmogony, 22 books. khoâng ñaëc—Not solid, not dense. 2) Trung A Haøm: Madhya-agama (skt)—Taäp A Giaø La Giaø: Angaraka (skt)—Hoûa tinh— hôïp caùc kinh vaên khoâng daøi khoâng ngaén, The planet Mars; a star of ill omen; a 60 quyeån—Middle treatises on representation in the Garbhadhatu.

metaphysics, 60 books. 2) Tieáng Seùt: Lightning. 3) Taïp A Haøm: Samyuktagama (skt)—Hoån A Kieät Ña Tieân: Agastya-rsi (skt)—Theo hôïp cuûa 3 loaïi A Haøm kia, 50 quyeån— Kinh Nieát Baøn, A Kieät Ña laø moät vò Tieân coù Miscellaneous treatises on abstract söùc thaàn thoâng döøng nöôùc soâng Haèng trong 12 contemplation, 50 books. naêm, baèng caùch cho doøng nöôùc aáy chaûy vaøo 4) Taêng Nhöùt A Haøm:

Ekottaragama (skt)— moät trong hai loå tai cuûa oâng—According to the Söu taäp soá cuûa Phaùp Moân, 51 quyeån— Nirvana sutra, agastya was one of the genii, Numerical treatises subjects treated who stopped the flow of the Ganges for twelve numerically, 51 books. years by allowing it run into one of his ears. ** For more information, please see Töù A A Kyø Ña: See Ajita in Sanskrit/Pali- Haøm in Vietnamese-English Section, and Vietnamese Section. Agama in Sanskrit/Pali-Vietnamese A Kyø Neã: Agni (skt)—A Kyø Ni. Section. 1) Löûa: Fire. A Haøm Thôøi: Moät trong naêm thôøi thuyeát 2) Thaàn Löûa: Vò Thaàn toái cao trong caùc vò phaùp cuûa Ñöùc Phaät. Thôøi Ñöùc Theá Toân noùi veà thaàn trong thaàn thoaïi AÁn Ñoä—The fire- kinh A Haøm (Loäc Uyeån Thôøi) trong khoaûng 12 deva. naêm taïi vöôøn Laâm Tyø Ni—One of the five A Kyø Ni: Agni (skt)—See AÙc Kyù Ni, and A periods, the period when the Buddha taught Kyø Neã. Hinayana doctrine in the Lumbini garden A La Ca: Arka (skt)—A Ca—A Giaø—Hoa during the first twelve years of his ministry. traéng—White flower. A Hoâ: Ahu (skt)—Taùn thaùn töø—Aho! An A La Giaø: Raga (skt). interjection. • Tham muoán: Desire. A Hoâ Ñòa Nguïc: The hell of groaning—See • Caûm thoï: Feeling. Ñòa Nguïc (4). • Xan tham: Greed. A Hoàng: Ahum (skt)—Hai aâm “A” vaø “Hum” • Giaän döõ: Anger. laø caên baûn cuûa heát thaûy moïi aâm thanh vaø chöõ A La Ha: Arahant (p)—Arhat (skt)—ÖÙng vieát (muoân ñöùc nhö caùt soâng Haèng ñeàu bao Cuùng, moät trong nhöõng danh hieäu cuûa Ñöùc quaùt trong hai aâm naày). “A” laø söï baét ñaàu phaùt Phaät—One of the titles of Buddha, the arhan ra aâm thanh, “Hum” laø söï chaám heát cuûa hôi who has overcome mortality—See A La Haùn. thôû hít vaøo. Chöõ “A” laø Ñöùc Tyø Loâ Giaù Na, A La Haùn: Arhat (skt)—Arahat (p)—Arahant “Hum” laø Ñöùc Kim Cang Taùt Ñoûa, chöõ “A” laø (p)—The perfect one—The worthy one—The Boà Ñeà Taâm, “Hum” laø Nieát Baøn, “A” laø tuyeät perfect understanding one—A saintly man. ñoái hay chaân ñeá, “Hum” laø hieän töôïng hay theá (I) Nghóa cuûa A La Haùn—The meanings of tuïc—The supposed foundation of all sounds Arhat: and writing, “A” being the open and “hum” the 1) Moät trong nhöõng quaû vò treân böôùc ñöôøng closed sound. “A” is the seed of Vairocana, tu taäp—One of the fruitions of the path of “hum” that of Vajrasattva, “A” being the cultivation—See A La Haùn Quaû in bodhicitta and “hum” the nirvana, and both Vietnamese-English Section. have other indications. “A” represents the 2) Voâ Hoïc (Baát Hoïc): No longer learning. absolute, “hum” the particular, or 3) Theo Thöôïng Boä, A La Haùn laø moät baäc phenomenal. hoaøn thieän hoaøn myõ; nhöng theo Ñaïi A Kieät Ña: Agastya (skt). Chuùng Boä, A La Haùn chöa phaûi laø baäc 1) Voøm Sao Canopus: The star Canopus

hoaøn myõ, hoï vaãn coøn bò nhöõng nghi hoaëc thích taïi gia, ví nhö con ngoãng khi ra khoûi quaáy nhieãu vaø vaãn coøn raát nhieàu ñieàu ao, chuùng boû laïi caùi nhaø ao hoà cuûa chuùng chöa ñöôïc lieãu giaûi. Chính vì theá maø Phaät khoâng chuùt nhôù tieác—The mindful exert Giaùo Ñaïi Thöøa khuyeân Phaät töû khoâng neân themselves, they do not enjoy in an abode; ñeà cao lyù töôûng A La Haùn. Thay vì vaäy, like swans who have left their pools neân noi göông nhöõng baäc ñaõ hieán troïn ñôøi without any regret (Dharmapada 91). mình, ñaõ hy sinh töï ngaõ vaø khoâng ngöøng 3) Nhöõng vò A-la-haùn khoâng chaát chöùa taøi coá gaéng nhaèm ñaït ñeán

muïc ñích cöùu ñoä saûn, bieát roõ muïc ñích söï aên uoáng, töï taïi ñi chuùng sanh cuõng nhö caûnh giôùi cuûa chö trong caûnh giôùi “khoâng, voâ töôùng, giaûi Phaät—According to the Sthaviras, Arhats thoaùt” nhö chim bay giöõa hö khoâng— are perfect beings; but according to the Arhats for whom there is no accumulation, Mahasanghikas, Arhats are not perfect, who reflect well over their food, who have they are still troubled by doubts and are perceived void, signless and deliverance, ignorant of many things. Thus, Mahayana and their path is like that of birds in the air Buddhism advises Buddhists not to hold up which cannot be traced (Dharmapada 92). Arhats as ideals. Rather those should be 4) Nhöõng vò A-la-haùn, döùt saïch caùc hoaëc laäu, emulated as ideals who during aeons of khoâng tham ñaém uoáng aên, töï taïi ñi trong self-sacrifice and continuous struggle to caûnh giôùi “khoâng, voâ töôùng, giaûi thoaùt” save sentient beings and to attain nhö chim bay giöõa hö khoâng—Arhats Buddhahood. whose afflictions are destroyed, who are 4) A-la-haùn coøn coù ba nghóa—Arhat still has not attached to food, who have perceived three meanings: void, signless and deliverance, and their a. ÖÙng Cuùng: Ngöôøi xöùng ñaùng ñöôïc cuùng path is like that of birds in the air which döôøng—Worthy of offerings—Worthy of cannot be traced (Dharmapada 93). worship, or respect. 5) Nhöõng vò A-la-haùn ñaõ tòch tònh ñöôïc caùc b. Boá Ma: Saùt Taëc—Phaù si—Ngöôøi ñaõ tieâu caên, nhö teân kî maõ ñaõ ñieàu luyeän ñöôïc dieät heát ma chöôùng naõo phieàn—Killer of ngöïa laønh, neân khoâng coøn phieàn naõo ngaõ the demons of ignorance—Slayer of the maïn vaø ñöôïc caùc haøng nhôn thieân kính enemy. moä—The gods even pay homage to c. Voâ sanh: Khoâng coøn taùi sanh vì ñaõ dieät Arhats whose senses are subdued, like heát nghieäp luaân hoài sanh töû—Without steeds well-trained by a charioteer, those birth—Not to be reborn, having destroyed whose pride and afflictions are destroyed the karma of reincarnation. (Dharmapada 94). (II) Nhöõng lôøi Phaät daïy veà A La Haùn trong 6) Nhöõng vò A-la-haùn ñaõ boû heát loøng saân kinh Phaùp Cuù—The Buddha’s teachings haän, taâm nhö coõi ñaát baèng, laïi chí thaønh on Arhat in the Dharmapada Sutra: kieân coá nhö nhaân ñaø yeát la, nhö ao baùu 1) Ngöôøi ñaõ giaûi thoaùt heát thaûy, ñaõ döùt heát khoâng buøn, neân chaúng coøn bò luaân hoài thaûy buoäc raøng, laø ngöôøi ñi ñöôøng ñaõ ñeán xoay chuyeån—Like the earth, Arhats who ñích—There is no more suffering for him are balanced and well-disciplined, resent who has completed the journey; he who is not. He is like a pool without mud; no sorrowless and wholly free from new births are in store for him everything; who has destroyed all fetters (Dharmapada 95). (Dharmapada 90). 7) Nhöõng vò A-la-haùn yù nghieäp thöôøng vaéng 2) Keû duõng maõnh chaùnh nieäm, taâm khoâng öa laëng, ngöõ nghieäp haønh nghieäp thöôøng

vaéng laëng, laïi coù chaùnh trí giaûi thoaùt, neân Arahattvaphala (skt)—Ngöôøi ñaõ ñaït ñöôïc ñöôïc an oån luoân—Those Arhats whose Thaùnh quaû vò thöù tö, khoâng coøn taùi sanh. Sau mind is calm, whose speech and deed are khi cheát ngöôøi aáy vaøo Nieát baøn. Ñaây laø quaû vò calm. They have also obtained right cao nhaát cho caùc haøng Thanh vaên. A La Haùn knowing, they have thus become quiet laø moät vò Thaùnh ñaõ giaûi thoaùt khoûi luaân hoài men (Dharmapada 96). sanh töû, baèng

caùch soáng ñôøi tònh haïnh ñuùng 8) Nhöõng vò A-la-haùn chaúng coøn phaûi tin ai, theo lôøi Phaät daïy. Ñaây laø muïc tieâu toái thöôïng ñaõ thaáu hieåu ñaïo voâ vi, döùt tröø vónh vieãn cuûa tröôøng phaùi Theravada, ñoái laïi vôùi quaû vò nguyeân nhaân, cuøng quaû baùo raøng buoäc, Boà Taùt trong tröôøng phaùi Ñaïi thöøa—loøng tham duïc cuõng xa lìa. Chính ñoù laø Arahanthood—The fruition of arahantship— baäc Voâ thöôïng só—The man who is not The fruit of Arhat discipline—Who attains the credulous, but knows the uncreated, who fourth stage of Sainthood, and is no more has cut off all links and retributions, and reborn anywhere. After his death he attains renounces all desires. He is indeed a Parinirvana. The highest rank attained by supreme man (Dharmapada 97). Sravakas. An Arhat is a Buddhist saint who has 9) Duø ôû xoùm laøng, duø ôû röøng nuùi, duø ôû ñaát attained liberation from the cycle of Birth and baèng, duø ôû goø truûng, duø ôû bieån caû hay ñaát Death, generally through living a monastic life khoâ, duø ôû baát cöù choán naøo maø coù vò A-la- in accordance with the Buddha's teachings. haùn, thì ôû ñoù ñaày daãy caûnh töôïng yeân This is the supreme goal of Theravada vui—In a village or in a forest, in a valley practice, as contrasted with Bodhisattvahood in or on the hills, on the sea or on the dry Mahayana practice. land, wherever Arhats dwell, that place is A La La: Arada-kalama (skt)—Alara-kalama delightful (Dharmapada 98). (p)—A La La laø teân vò ñaïo só maø thaùi töû Só Ñaït 10) Laâm daõ laø caûnh raát vui ñoái vôùi vò A-la- Ña ñaõ ñeán hoûi ñaïo giaûi thoaùt ngay sau khi haùn, nhöng ngöôøi ñôøi chaúng öa thích, traùi Ngaøi rôøi hoaøng cung xuaát gia ñeå trôû thaønh nhaø laïi duïc laïc laø caûnh öa thích ñoái vôùi ngöôøi tu khoå haïnh. Ngöôøi ta noùi ñaïo só A La La laø ñôøi, vò A-la-haùn laïi laùnh xa—For Arhats, moät trieát gia theo phaùi Soá Luaän vaø soáng gaàn delightful are the forests, where common thaønh Tyø Xaù Ly, nay laø thaønh phoá Besarh people find no delight. There the trong quaän Muzzaffapur, tieåu bang Bihar, vuøng passionless will rejoice, for they seek no ñoâng baéc AÁn Ñoä—The name of the hermit to desires nor sensual pleasures whom Prince Siddhartha visited and asked (Dharmapada 99). about the enlightenment immediately after he A La Haùn Ha: Arhat (skt)—See A La Ha and left his royal palace and became an ascetic. A La Haùn. Arada-kalama is said to have been a Samkhya A La Haùn Höôùng: Moät trong boán höôùng. philosopher and to have lived near the Vesali Baäc Thaùnh cuûa Baát Hoaøn tieán leân caét ñöùt moïi city, modern Besarh in the Muzzaffapur district taøn dö phieàn naõo maø höôùng ñeán quaû A La of Bihar state in the northeast India. Haùn—The direction leading to arhatship, by A Laïi Da: Alaya-vijnana (skt)—See A Laïi cutting off all illusion in the realms of form and Da Thöùc. beyond form. A Laïi Da Ngoaïi Ñaïo: Moät trong 30 loaïi ** For more information, please see Töù Thaùnh ngoaïi ñaïo, xem A Laïi Da laø moät chaát lieäu Quaû. truôøng toàn, saùng taïo vaø chöùa ñöïng taát caû. Khi A La Haùn Quaû: Ariyaphalam (p)— ñöôïc xem nhö laø hieän töôïng, thì A Laïi Da bao

truøm khaép vuõ truï—The alaya heresy, one of thöùc caên baûn cuûa loaøi höõu tình—The the thirty heretical sects which considered the fundamental mind-consciousness of alaya is a sort of eternal substance or matter, conscious beings,

which lay hold of all the creatives and containing all forms; when experiences of the individual life. considered “unrolled,” or phenomenal, it fills 9) Chuûng Töû Thöùc: Chuûng töû thöù cô baûn vì töø the universe. It seems to be of the nature of ñoù maø phaùt sanh ra moïi phaùp, moïi vaät; materialism as opposed to the idealistic gioáng nhö töø haït gioáng naày maø sanh ra caây conception of the Alaya-vijnana. coái hoa quaû—Seeds mind, because from it A Laïi Da Thöùc: Alaya-vijnana (skt)—A Lôïi spring all individualities, or particulars. Da—A Leâ Da—A Laït Da. 10) Sôû Tri Y Thöùc: Goïi laø Sôû Tri Y thöùc vì noù (I) Theo Keith trong Trung Anh Phaät Hoïc Töø laø cô sôû cho moïi phaùp thieän aùc döïa vaøo— Ñieån cuûa Giaùo Sö Soothill, A Laïi Da Thöùc Alaya-vijnana is the basis of all ñöôïc dieãn dòch nhö sau—According to knowledge. Keith in The Dictionary of Chinese- 11) Taøng thöùc—Store Consciousness: English Buddhist terms composed by a) Tieàm thöùc hay taïng thöùc, thöùc thöù taùm hay Professor Soothill, Alaya-vijnana is Nghieäp thöùc. Taát caû nghieäp ñöôïc thaønh interpreted as: laäp trong hieän ñôøi vaø quaù khöù ñeàu ñöôïc 1) A Ñaøn Na Thöùc: Adana-vijnana—See taøng tröõ trong A Laïi Da thöùc—A Laïi Da Chaáp Trì Thöùc. thöùc haønh xöû nhö nôi toàn chöùa taát caû 2) Baûn Thöùc: Goác reã cuûa chö phaùp—Original nhöõng döõ kieän ñöôïc Maït Na thöùc thaâu mind, because it is the root of all things. thaäp. Khi moät sinh vaät cheát thì baûy thöùc 3) Chaáp Trì Thöùc: Noù giöõ laáy taát caû caùc nhaân kia seõ cheát theo, nhöng A-Laïi-Da thöùc vaãn thieän aùc vaø giöõ cho thaân theå cuûa höõu tình tieáp tuïc. Noù laø quyeát ñònh toái haäu cho cho chuùng luoân luaân löu trong luaân hoài sanh söï ñaàu thai trong luïc ñaïo—Alaya töû—It holds together, or is the seed of consciousness—Eighth consciousness— another rebirth, or phenomena, the causal The storehouse consciousness—Karma nexus. respiratory—The all-conserving mind— 4) Dò Thuïc Thöùc: Goïi laø Dò Thuïc Thöùc vì noù All karma created in the present and chöùa ñöïng vaø laøm chín muøi nhöõng thieän aùc previous lifetime is stored in the Alaya nghieäp, töø ñoù coù theå daãn ñeán luaân hoài Consciousness—This is like a storage sanh töû—It contains good and bad karma space receiving all information collected which in turns produces the rounds of in the Mana consciousness. When a mortality. sentient being dies, the first seven 5) Ñeä Baùt Thöùc: Thöùc cuoái cuøng trong taùm consciousnesses die with it, but the Alaya- thöùc—It is the last of the eight vijnanas. Consciousness carries on. It is the supreme 6) Ñeä Nhaát Thöùc: Ñeä nhaát thöùc töø goác trôû veà ruler of one existence which ultimately ngoïn (taàm quan troïng ñeä nhaát cuûa A Laïi determines where one will gain rebirth in Da Thöùc)—The prime or supreme mind or the six realms of existence. consciousness. b) Taøng thöùc laø nôi tích luõy—The 7) Hieän Thöùc: Chö phaùp ñeàu hieån hieän treân storehouse-consciousness is a place baûn thöùc—Manifested mind, because all where stores: things are revealed in or by it. • Taát caû nhöõng aán töôïng: All impressions. 8) Höõu Tình Caên Baûn Chi Taâm Thöùc: Taâm • Taát caû nhöõng haït gioáng kyù öùc: All memory-seeds.

• Taát caû nhöõng haït gioáng nghieäp: All karmic löïc trí tueä cuûa noù. Theá giôùi cuûa töôûng seeds. töôïng vaø theá giôùi hoã töông lieân heä ñöôïc 12) Taâm Thöùc:

Taâm laø teân khaùc cuûa a Laïi Da ñöa ñeán chaân lyù chaân thaät, töùc Vieân Thaønh Thöùc vì caû hai ñeàu tích tuï caùc haït gioáng Thaät taùnh (parinispanna). Sau khi ñaït ñeán cuûa chö phaùp vaø laøm cho chuùng khôûi ñoù, chuûng töû taïng, töùc laø thöùc, seõ bieán maát leân—Mind is another name for Alaya- vaø cuoái cuøng ñöa ñeán traïng thaùi nôi maø vijnana, as they both store and give rise to chuû theå vaø ñoái töôïng khoâng coøn phaân bieät. all seeds of phenomena and knowledge. Ñaáy laø voâ phaân bieät trí (avikalpa-vijnana). 13) Traïch Thöùc: Laø nhaø ôû cuûa caùc haït gioáng— Traïng thaùi toái haäu laø Voâ Truï Nieát Baøn Abode of consciousness. (apratisthita-nirvana) nghóa laø söï thaønh töïu 14) Voâ Caáu Thöùc: Cöïc thanh tònh thöùc ôû baäc töï do hoaøn toaøn, khoâng coøn bò raøng buoäc ôû "Nhö Lai Ñòa," nôi nöông töïa cuûa caùc nôi naøo nöõa—According to Prof. Junjiro phaùp voâ laäu—Unsullied consciousness Takakusu in The Essentials of Buddhist when considered in the absolute, i.e. the Philosophy, when all things are reflected Tathagata. on our mind, our discriminating or 15) Voâ Moät Thöùc: Taát caû caùc chuûng töû khoâng imaginating power is already at work. This bò maát maùt (khoâng maát, khoâng tan)— called our consciousness (vijnana). Since Inexhaustible mind, because none of its the consciousness co-ordinating all seeds, or products is lost (non-reflected elements stores them, it is called disappearing, perhaps non-melting). the store-consciousness or ideation-store. 16) Nhö Lai Taïng: Tathagata-garbha (skt)— The ideation-store itself is an existence of See Nhö Lai Taïng. causal combination, and in it the pure and (II) Theo Giaùo Sö Junjiro Takakusu trong tainted elements are causally combined or Cöông Yeáu Trieát Hoïc Phaät Giaùo, khi vaïn intermingled. When the ideation-store vaät phaûn chieáu trong taâm trí ta, thì theá löïc begins to move and descend to the phaân bieät hay töôûng töôïng cuûa taâm ta seõ everyday world, then we have the saún saøng hoaït ñoäng ngay. Ñaây goïi laø manifold existence that is only an "thöùc" (vijnana). Chính vì thöùc keát hôïp vôùi imagined world. The ideation-store, which taát caû yeáu toá phaûn chieáu, taøng chöùa chuùng, is the seed-consciousness, is the conscious neân ñöôïc goïi laø A Laïi Da Thöùc hay "thöùc center and the world manifested by taïng." Taïng thöùc chính noù laø söï hieän höõu ideation is its environment. It is only from cuûa taäp hôïp nhaân quaû vaø nhöõng taâm sôû the Buddha's Perfect Enlightenment that thanh tònh hoaëc nhieãm oâ, ñöôïc taäp hôïp hay pure ideation flashed out. This pure laãn loän vôùi chuùng theo töông quan nhaân ideation can purify the tainted portion of quaû. Khi taïng thöùc baét ñaàu hoaït ñoäng vaø the ideation-store and further develop its böôùc xuoáng theá giôùi thöôøng nhaät naày, thì power of understanding. The world of chuùng ta coù hieän höõu ña daïng voán chæ laø imagination and the world of theá giôùi töôûng töôïng. Taïng thöùc, voán laø interdependence will be brought to the chuûng töû thöùc, laø trung taâm yù thöùc; vaø theá real truth (parinispanna). This having giôùi do thöùc bieåu hieän laø moâi tröôøng cuûa been attained, the seed-store, as noù. Chæ coù ôû nôi söï giaùc ngoä vieân maõn cuûa consciousness, will disappear altogether Phaät, thöùc thanh tònh môùi böøng chieáu leân. and ultimately will reach the state where Tònh thöùc naày coù theå taåy saïch phaàn oâ there is no distinction between subject and nhieãm cuûa

taïng thöùc vaø coøn khai trieån theá object. The knowledge so gained has no

discrimination (Avikalpa-vijnana). This Phaùp Luaän Giaûi—A famous monk of the ultimate state is the Nirvana of No Abode Sarvastivadin school, author of a work on the (apratisthita-nirvana), that is to say, the Vaibhasika philosophy. attainment of perfect freedom, not being A Leâ Da Tö Na: Aryasena (skt)—Moät vò sö bound to one place. noåi tieáng cuûa tröôøng phaùi Ñaïi Chuùng Boä—A (III) Theo Boà Taùt Maõ Minh trong Ñaïi Thöøa famous monk of the Mahasanghikah. Khôûi Tín Luaän vaø Nhieáp Luaän Toâng, A A Leâ Nghi: Alingi (skt). Laïi Da thöùc laø nôi hoøa hôïp chaân voïng. Khi 1) OÂm aáp: To embrace. noù trôû neân thanh tònh vaø khoâng coøn oâ 2) Caùi troáng nhoû: A small drum. nhieãm, noù chính laø “Chaân Nhö.”— 3) Moät loaïi thieàn Maät giaùo: A kind of According to Asvaghosa Bodhisattva in esoteric meditation. the Awakening of Faith and the A Leâ Thuï: Arjaka (skt)—Moät loaïi caây coù hoa Samparigraha, the Alaya or store id the thôm—A tree with white scented flowers, said consciousness in which the true and the to fall in seven parts, like an epidendrum. false unite. When Alaya Consciousness A Lôïi Da: Alaya (skt)—See A Laïi Da Thöùc. becomes pure and taintless, it is Tathata (Thusness). A Lôïi Da Ña La: Arya-tara or Aryavalokitesvara (skt)—Moät trong nhöõng A Laïi Da Thöùc Tam Chuûng Caûnh: The danh hieäu cuûa Ñöùc Quaùn AÂm—One of the three categories of the Alayavijnana. titles of Kuan-Yin. 1) Chuûng töû: Sinh ra haït gioáng cuûa taát caû hieän haønh phaùp höõu laäu vaø voâ laäu—The A Lôïi Ni: Alni or Arni (skt)—Theo Eitel trong seed, or cause, of all phenomena—See Trung Anh Phaät Hoïc Töø Ñieån, Arni laø moät Chuûng Töû. phaàn cuûa vöông quoác coå Tukhara, toïa laïc nôi 2) Nguõ Caên: The five organs of sensation— nguoàn cuûa doøng Oxus—According to Eitel in See Nguõ Caên. The Dictionary of Chinese-English Buddhist 3) Khí Giôùi: Quaû baùo cuûa taát caû chuùng sanh Terms, Arni was a kingdom which formed part (nuùi, soâng, caây, coû, khí cuï, aên uoáng, vaân of ancient Tukhara, situated near to the source vaân)—The material environmenton which of the Oxus. they depend. A Lôïi Sa: Arca (skt)—Coù lieân heä ñeán Tieân A Leâ Da: Arya (skt)—A Li Da—A Li Daõ—A nhaân hay Thaùnh nhaân; ñaëc bieät chaân ngoân Löôïc—A Di—Thaùnh giaû, Thaùnh nhaân hay toân thaønh töïu cuûa caùc baäc coå tieân ñöôïc ghi laïi giaû (ngöôøi ñaõ ra khoûi caûnh khoå)—Loyal, baèng keä—Connected with the rsi, or holy men; honourable, noble—A man who has thought on especially their religious utterences in verse. the four chief principles of Buddhism and lives A Lôïi Sa Keä: according to them. 1) Chaân ngoân thaønh töïu cuûa caùc baäc coå tieân a) Thaùnh: Sage—Sacred—Saintly. Thaùnh hieàn: The utterances of the rsi or b) Toân: Honourable. holy ment written in verse. A Leâ Da Ñaø Sa: Aryadasa (skt)—Moät vò sö 2) Danh hieäu cuûa Ñöùc Phaät: A title of a cuûa tröôøng phaùi Ñaïi Chuùng Boä—A monk of Buddha. the Mahasanghikah. A Lôïi Sa Truï Xöù: Truï xöù hay thaønh töïu cao A Leâ Da Phaït Ma: Aryavarman (skt)—Moät nhaát—Perfection or the highest position of vò sö noåi tieáng cuûa phaùi Ñaïi Chuùng Boä, taùc giaû achievement. cuûa boä A Tyø Ñaït Ma Luaän Giaûi hay Vi Dieäu A Loä Ba: Rupya (skt)—Baïc—Silver.

A Loäc Loäc Ñòa: Nôi maø taát caû moïi thöù ñeàu AÁn vaø Tích Lan töø naêm 741 ñeán 746, oâng ñaõ dieãn bieán toát ñeïp theo nhö yù muoán—A land mang veà Trung Quoác 500 quyeån kinh luaän; where all goes smoothly along at will. giôùi thieäu phöông phaùp chuyeån ngöõ môùi töø A-Luyeän-Nhaõ Tyø Kheo: Aranya-bhiksu Phaïn sang Hoa ngöõ, oâng ñaõ xuaát baûn 108 taùc (skt)—Laâm Taêng hay Sôn Taêng, vò Tyø Kheo phaåm. OÂng laø ngöôøi coù coâng traïng giôùi thieäu soáng ñoäc cö trong röøng—A forest Bhiksu—A ngaøy leã Vu Lan Boàn, ngaøy raèm thaùng baûy vaøo monk who lives a solitary life in the forest. truyeàn thoáng Trung Quoác. OÂng laø ngöôøi ñaïi dieän chính cuûa Phaät giaùo Maät Toâng ôû Trung A Lö Na: Aruna (skt)—A Löu Na. Hoa, hoaèng hoùa roäng raõi qua ba trieàu vua nhaø 1) Maøu ñoû öûng: Ruddy. Ñöôøng, ñöôïc phong danh hieäu Quoác Sö. OÂng 2) Maøu öûng hoàng cuûa raïng ñoâng: Dawn- thò tòch vaøo naêm 774—Amoghavajra, a monk colour. from northern India, a follower of the mystic 3) Löûa: Fire. teachings of Samantabhadra. Vajramati is 4) Hoûa tinh: Mars. reputed to have founded the Yogacarya or 5) Höôùng nam: South. Tantric school in China about 719-720 A.D. A Lö Na Baït Ñeå: Loaïi nhang coù maøu ñoû—A Amogha succeeded him in its leadership in red-coloured incense. 732. From a journey through India and Ceylon A Lö Na Hoa: Aruna-kamala (skt)—Boâng from 741 to 746, he brought back to China sen ñoû—The red lotus. more than 500 sutras and sastras; introduced a A Ma: Amba (skt)—Meï, moät danh hieäu toân new form for transliterating Sanskrit and kính—Mother, a title of respect. published 108 works. He is credited with the A Ma Ña Ña: Meï cha—Mother and father. introduction of the Ullambana festival of All A Ma La: Amala (skt). Souls, 15th of 7th moon. He is the chief 1) Voâ caáu: Unstained—Spotless. representative of Buddhist mysticism in China, 2) Thanh Tònh: Pure. spreading it widely through the patronage of 3) Thöôøng Haèng: Khoâng thay ñoåi— three successive emperors during the T’ang Permanent and unchanging. dynasty. He died in 774 and was given a title A Maït La: Amala (skt)—See Am Ma La. of a Minister of State. A Maät Lyù Ña: Amrta (skt)—Maät Hoa— A Na: Ana (skt)—Hít vaøo (thôû vaøo)— Nectar—Ambrosia. Inhalation. A Maät Lyù Ña Quaân Traø Lôïi: Moät trong A Na Ba Na: Anapana (skt)—Soå töùc quaùn—nguõ Minh Vöông—One of the five rajas. Breathing meditation (exhalation and A Muïc Khö: Amogha (skt)—See A Muïc Khö inhalation)—See Quaùn Soå Töùc. Baït Chieát La. A Na Giaø Meâ: Anagamin (skt)—Baát Lai— A Muïc Khö Baït Chieát La: Amogha or Non-coming—Baát Hoaøn—Non-returning—See Anagamin in Sanskrit/Pali-Vietnamese Section Amoghavajra (skt)—Vò Taêng teân Baát Khoâng and A Na Haøm in Vietnamese-English Section. Kim Cang (Amoghavajra), ngöôøi Baéc AÁn, ñeä töû cuûa tröôøng phaùi Maät Giaùo Phoå Hieàn. Ngaøi A Na Haøm: Baát Lai, ngöôøi khoâng coøn trôû laïi, Kim Cang Trí raát noåi tieáng vaø ñaõ saùng laäp ra ngöôøi ñaõ ñöôïc mieãn töø khoûi doøng sanh töû. tröôøng phaùi Maät Giaùo Du Giaø ôû Trung Quoác Baát lai laø quaû vò thöù ba trong boán Thaùnh quaû vaøo khoaûng nhöõng naêm 719-720 sau Taây Lòch. vò cuûa tröôøng phaùi Tieåu thöøa, ngöôøi khoâng Baát Khoâng keá thöøa laõnh ñaïo tröôøng phaùi naày coøn taùi sanh trong theá giôùi naày nöõa. Sau khi vaøo naêm 732. Trong cuoäc haønh höông xuyeân laâm

chung thì ngöôøi aáy seõ vaõng sanh Tònh Ñoä

hay vaøo coõi trôøi saéc giôùi vaø voâ saéc giôùi cho A Nan Boà Ñeà Thuï: Coøn goïi laø caây Boà Ñeà A ñeán khi ñaït ñöôïc quaû vò A La Haùn hay nieát Nan, vì chính ngaøi A Nan ñaõ troàng noù. Trong baøn—Anagamin—One who does not return— thôøi Ñöùc Phaät coøn taïi theá, thieän tín ñeán thaêm One exempt from transmigration—Never-vieáng Phaät ñeàu mang theo boâng hay nhöõng Returner—Who attains the third stage of traøng hoa ñeå cuùng döôøng. Trong nhöõng luùc Sainthood in Hinayana schools, who is no more Ñöùc Phaät ñi vaéng thì thieän tín ñaët nhöõng thöù reborn in this world. After death he is born in hoa aáy tröôùc cöûa tònh thaát cuûa Phaät roài ra veà. the Pure Lands (Abodes) or in the rupa or Tröôûng giaû Caáp Coâ Ñoäc thaáy vaäy thænh caàu arupa heavens until he attains Arhatship or Ñaïi Ñöùc A Nan baïch vôùi Phaät tìm moät nôi naøo nirvana—See Töù Thaùnh Quaû (B) (3) in khaùc ñeå thieän tín coù theå ñeán leã baùi cuùng döôøng Vietnamese-English Section. trong luùc Ñöùc Phaät ñi chu du hoaèng phaùp. A A Na Haøm Höôùng: Nguôøi tu haønh höôùng veà Nan beøn baïch vôùi Ñöùc Phaät cho pheùp oâng laáy quaû vò A Na Haøm (höôùng vaøo quaû baát lai maø tu moät haït Boà Ñeà gieo thaønh caây ngay tröôùc coång haønh laø höôùng thöù ba trong boán höôùng)—One tònh xaù laøm bieåu töôïng cuûa Phaät cho thieän tín who is aiming at the Anagamin or the fruit of ñeán leã baùi cuùng döôøng khi Phaät baän ñi hoaèng non-returning. hoùa phöông xa. Caây Boà Ñeà aáy ñeán nay vaãn ** For more information, please see Töù Höôùng coøn vaø ñöôïc goïi laø “caây Boà Ñeà A Nan”— (3) and Töù Thaùnh Quaû (3). Ananda Bodhi Tree, so called because it was A Na Haøm Quaû: Quaû vò thöù ba trong boán Venerable Ananda who was responsible for quaû vò Thaùnh (Tieåu Thöøa)—The third of the the planting of the tree. In the absence of the four fruits (Hinayana)—See Töù Thaùnh Quaû Buddha, devout followers, who used to bring (3). flowers and garlands, laid them at the entrance A Na Luaät: Aniruddha (skt)—See A Naäu Laâu to the fragrant chamber and departed with Ñaø. much rejoicing. Anathapindika heard of it and requested Venerable Ananda to inquire from A Na Tha Taân Ñoà Ñaø: Anathapindada the Buddha whether there was a possibility of (skt)—A Na Ñaø Taân Ñoà Ñaø—Moät tröôûng giaû finding a place where his devotees might pay giaøu coù trong thaønh Sravasti, noåi tieáng veà taùnh obeisance to the Buddha when he is away on tình haøo phoùng hay giuùp ñôû ngöôøi ngheøo, vaø söï his preaching tours. Venerable Ananda cuùng döôøng Kyø Thoï Caáp Coâ Ñoäc Vieân cho mentioned this matter to the Buddha and asked Ñöùc Phaät. Teân cuûa oâng laø Tu Ñaït Ña vaø vôï laø if he might bring a seed from the great Bodhi Tyø Xaù Khö—A wealthy elder of Sravasti, Tree and plant at the entrance to Jetavana, as a famous for liberality to the needy, and his gift symbol of the Buddha for people to pay of the Jetavana with its gardens and buildings homage when the Buddha was on his to the Buddha. His original name was Sudatta preaching tours. The Buddha agreed. The tree and his wife Visakha. that sprang up in that place was known as the ** For more information, please see Caáp Coâ Ananda-Bodhi. Ñoäc in Vietnamese-English Section and Anathapindada in Sanskrit/Pali- A Nan Ñaø: Ananda (skt & p)—Hoan Hyû. Vietnamese Section. (I) A Nan laø con vua Hoäc Phaïn

(em trai cuûa vua Tònh Phaïn). A Nan laø em ruoät cuûa A Naõ: Anu (skt)—Phaân töû hay thaønh phaàn Ñeà Baø Ñaït Ña. OÂng ñöôïc bieát ñeán nhö laø goàm baûy nguyeân töû—Minute—Infinitesimal— Thieän Hoan Hyû vì khi oâng sanh ra mang The smallest aggregation of matter—A laïi hoan hyû cho moïi ngöôøi neân môùi ñöôïc molecule consisting of seven atoms.

ñaët teân laø A Nan. Ngaøi laø em hoï cuûa Phaät following eight things: Thích Ca vaø cuõng laø moät trong thaäp ñaïi 1) Ñöùc Phaät khoâng ban cho ngaøi nhöõng boä y ñeä töû cuûa Ngaøi. Hai naêm sau ngaøy Phaät maø thieän tín ñaõ daâng cuùng cho Phaät: The thaønh ñaïo, A Nan ñaõ cuøng vôùi naêm vò Buddha should not give him robes which hoaøng thaân khaùc cuûa doøng Thích Ca people offered to the Buddha. (Anuruddha, Devadatta, Bhaddiya, Bhagu, 2) Ñöùc Phaät khoâng ban cho ngaøi vaät thöïc maø vaø Kimbala) ñaõ xin xuaát gia vôùi Ñöùc Phaät. thieän tín ñaõ cuùng döôøng cho Phaät: The Khi Ñöùc Phaät ñöôïc 55 tuoåi oâng A Nan ñaõ Buddha should not give him food which theo laøm thò giaû cho Ngaøi treân hai möôi people offered to the Buddha. naêm. A Nan noåi tieáng nhôø trí nhôù xuaát saéc, 3) Ñöùc Phaät khoâng cho pheùp ngaøi cuøng ôû coù khaû naêng nhôù töøng chöõ trong nhöõng trong moät tònh thaát vôùi Phaät: The Buddha thôøi thuyeát giaûng cuûa Phaät, roài sau naày should not allow him to dwell in the same ñöôïc truøng tuïng thaønh kinh ñieån. OÂng fragrant chamber. ñöôïc choïn truøng tuïng veà Kinh ñieån trong 4) Ñöùc Phaät khoâng cho pheùp ngaøi ñi cuøng vôùi laàn Ñaïi hoäi keát taäp kinh ñieån ñaàu tieân (4 Ñöùc Phaät nhöõng nôi naøo maø thí chuû thænh thaùng sau ngaøy Phaät nhaäp dieät). Ngöôøi ta Ñöùc Phaät: The Buddha should not take noùi chính ngaøi A Nan ñaõ ñoïc thuoäc loøng him with him wherever the Buddha is nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät maø invited. veà sau ñöôïc ghi laïi thaønh Kinh Taïng. 5) Ñöùc Phaät seõ hoan hyû cuøng ngaøi ñi ñeán nôi Ngaøi laø vò Toå thöù hai sau Ñaïi Ca Dieáp. naøo maø thí chuû thænh ngaøi ñeán: The Nguôøi ta noùi ngaøi A Nan chöùng ñaïo sau Buddha should kindly go with him khi Phaät ñaõ nhaäp dieät vaø oâng soáng ñeán 120 wherever he is invited. tuoåi. Phaät thoï kyù cho ngaøi sau naày thaønh 6) Ñöùc Phaät hoan hyû cho pheùp ngaøi ñöôïc tieán Phaät hieäu laø Sôn Haûi Töï Taïi Thoâng Vöông daãn nhöõng vò khaùch töø phöông xa ñeán Phaät—Ananda was the son of Dronodana- vieáng Phaät: The Buddha should give him raja (a younger brother of King permission to introduce visitors that come Suddhodana). Ananda was a younger from afar to see the Buddha. brother of Devadatta. He was known as 7) Ñöùc Phaät hoan hyû cho pheùp ngaøi ñeán baïch Sundarananda or Beautiful Nanda, as he Ñöùc Phaät moãi khi coù ñieàu hoaøi nghi phaùt was born bringing happiness to all his sanh: The Buddha should kindly grant him kinsfolk, he was named Ananda. He was a permission to approach him whenever any cousin of Sakyamuni and one of the doubt should arise. Buddha's ten great disciples. In the second 8) Ñöùc Phaät hoan hyû laäp laïi baøi phaùp maø Ñöùc year of the Buddha's ministry, Ananda Phaät ñaõ giaûng luùc ngaøi vaéng maët: The entered the Sangha together with the other Buddha should kindly repeat to him the Sakya Nobles (Anuruddha, Devadatta, discourses that were declared in his Bhaddiya, Bhagu, and Kimbala). When absence. the Buddha was fifty-five years

old, He was famous (famed) for his Venerable Ananda became his chief extraordinary (excellent) memory, attendant (he was personal attendant to capable of remembering every word ever the Lord Buddha for more than twenty spoken by the Buddha in his sermons, years). Ananda volunteered to become a which were later recorded as sutras. Who personal attendant for Lord Buddha on was chosen to recite the Dharma at the condition the Buddha would grant the First Council (4 months after the

cremation of Buddha sacred body). He is toâi chòu söï nhuïc ñoù, haøng ngoaïi ñaïo Phaïm said to have recited all the Buddhas's chí neáu nghe lôøi aáy, chaéc seõ nghó raèng sermons which were later recorded as 'Sao goïi laø Thaày, beänh cuûa mình khoâng "Basket of Buddhist Scriptures." He was cöùu noåi maø cöùu ñöôïc beänh ngöôøi khaùc ö?' the second patriarch in India, after Neân leùn ñi mau, chôù ñeå cho ngöôøi nghe! Mahakasyapa. Ananda is said to have Ngaøi A Nan! Phaûi bieát thaân Nhö Lai, attained enlightenment after the passing of chính laø Phaùp thaân, khoâng phaûi thaân tö the Buddha and to have lived to the age of duïc, Phaät laø böïc Theá Toân hôn heát ba coõi, 120. The Buddha predicted that Ananada thaân Phaät laø voâ laäu, caùc laäu ñaõ heát, thaân will become a Buddha named Saga- Phaät laø voâ vi, khoâng maéc vaøo caùc soá ravara-dhara-buddhi-vikridi-tabhidjina. löôïng, thaân nhö theá coøn coù beänh gì?"— (II) Thôøi Ñöùc Phaät coøn taïi theá, luùc Theá Toân Vimalakirti said: 'Stop, Ananda, stop thaân hôi coù beänh phaûi duøng söõa boø, A Nan speaking these words. The Tathahata's beøn caàm baùt ñeán ñöùng tröôùc cöûa nhaø body is as strong as a diamond for He has ngöôøi Ñaïi Baø La Moân ñeå xin söõa— At the cut off all evils and has achieved all good. time of the Buddha, once when the World What kind of indisposition and trouble doe Honoured One had a slight indisposition He still have? Ananda, do not slander the and needed some cow milk, Ananda took Tathagata and do not let other people hear a bowl and went to a Brahmin family such coarse language. Don not let the god where he stood at the door. (devas) as well as the Bodhisattvas of • Luùc aáy oâng Duy Ma Caät ñeán baûo A Nan: other pure lands hear about it. Ananda, "Naøy A Nan! Laøm gì caàm baùt ñöùng ñaây world ruler (cakravarti) who has sôùm theá?"—Vimalakirti came and asked accumulated only a fe little merits is Ananda: "Why are you out so early already free from all ailments; how much holding a bowl in your hand?" more so is the Tathagata who has earned • A Nan ñaùp: "Cö só, Theá Toân thaân hôi coù countless merits and has achieved all beänh phaûi duøng söõa boø, neân toâi ñeán ñaây moral excellences? Go away, Ananda, do xin söõa."—Ananda replied: 'Venerable not cover us all with shame. If the Upasaka, the World Honoured One is Brahmins heard you they would say: slightly indisposed and wants some cow "How can this man be a saviour if he milk; this is why I have come here.' cannot cure his own illness; how can he • OÂng Duy Ma Caät noùi: "Thoâi thoâi! Ngaøi A pretend to heal the sick?" Get away Nan chôù noùi lôøi aáy! Thaân Nhö Lai laø theå unnoticed and quickly and do not let kim cang, caùc aùc ñaõ döùt, caùc laønh khaép others hear what you have said. Ananda, nhoùm, coøn coù beänh gì, coøn coù naõo gì? Im you should know that the body of the laëng böôùc ñi, ngaøi A Nan! Chôù coù phæ Tathagata is the Dharmakaya and does not baùng Nhö Lai, chôù cho ngöôøi

khaùc nghe come from (the illusion of) thought and lôøi noùi thoâ aáy, chôù laøm cho caùc trôøi oai desire. The Buddha is the World ñöùc lôùn vaø caùc Boà Taùt töø Tònh Ñoä phöông Honoured One (Bhagavat); His body is khaùc ñeánñaây nghe ñöôïc lôøi aáy! Ngaøi A above and beyond the three realms (of Nan! Chuyeån Luaân Thaùnh Vöông coù ít desire, form and beyond form) and is phöôùc baùu coøn khoâng taät beänh, huoáng chi outside the stream of transmigratory Nhö Lai phöôùc baùu nhieàu hôn taát caû ñaáy suffering. The Buddha body is ö? Haõy ñi ngaøi A Nan! Chôù laøm cho chuùng transcendental (we wei) and is beyond

destiny. How then can such a body be ill?' interceded for Ananda, though he had not • Luùc ñoù A Nan thaät quaù hoå theïn töï nghó attained Arhathood, because of the high khoâng leõ ngaøi gaàn Phaät baáy laâu nay maø moral standard he had reached and also nghe laàm ö? A Nan lieàn nghe treân hö because he had learnt the Dharma and khoâng coù tieáng noùi raèng: "A Nan! Ñuùng vinaya from the Buddha himself. Ananda nhö lôøi cö só ñaõ noùi, chæ vì Phaät öùng ra ñôøi was eventually accepted by Mahakasyapa aùc ñuû naêm moùn tröôïc neân hieän ra vieâc aáy, into the Council, and was able to recite ñeå ñoä thoaùt chuùng sanh thoâi. A Nan! Haõy what was spoken by the Buddha (sutras ñi laáy söõa chôù coù theïn."—At that time, and doctrines). However, Ananda was Vimalakirti's words covered him with charged by other Bhikshus several charges shame and he asked himself if he had not which he explained as follows: wrongly understood the Buddha's order. 1) OÂng khoâng theå keå laïi ñöôïc heát caùc giôùi Thereat, a voice was heard in the air luaät nhoû nhaët maø Ñöùc Phaät noùi laø coù theå above, saying: "Ananda, the upasaka is boû bôùt sau khi Ngaøi nhaäp dieät, bôûi vì oâng right, but since the Buddha appears in the quaù ñau buoàn tröôùc söï nhaäp dieät saép xaõy five kasaya (or periods of turbidity on ra cuûa Ñöùc Boån Sö: He could not earth), He uses this (expedient) method formulate the lesser and minor precepts, (upaya) to liberate living beings. Ananda, as he was overwhelmed with grief at the go and beg for the cow milk without imminent death of the Master. shame." 2) OÂng phaûi ñaïp chaân leân aùo cuûa Ñöùc Phaät (III) Trong Hoäi Nghò Keát Taäp Kinh Ñieån laàn luùc vaù aùo vì khoâng coù ai caàm giuùp oâng: He thöù nhaát—In the First Council: Ngaøi A had to tread upon the garment of the Nan, ngöôøi ñeä töû thaân caän nhaát cuûa Phaät Master while sewing it as there was no trong suoát 25 naêm, thieân phuù vôùi moät trí one to help him. nhôù xuaát saéc. Luùc ñaàu ñaõ khoâng ñöôïc xeáp 3) OÂng ñaõ cho pheùp nöõ giôùi leã xaù lôïi Ñöùc vaøo thaønh vieân Hoäi Nghò. Theo Kinh Tieåu Phaät tröôùc nhöõng ngöôøi khaùc vì oâng khoâng Phaåm, sau ñoù vì coù söï phaûn ñoái cuûa caùc muoán giöõ hoï laïi laâu. OÂng laøm nhö theá Tyø Kheo quyeát lieät beânh vöïc cho A Nan, cuõng laø ñeå khai trí cho hoï, giuùp hoï mong maëc duø oâng naày chöa ñaéc quaû A La Haùn, muoán ñöôïc caûi thaân ngöôøi nam ôû kieáp sau: bôûi vì oâng coù phaåm chaát ñaïo ñöùc cao vaø He permitted women to salute first the cuõng vì oâng ñaõ ñöôïc hoïc kinh taïng vaø luaät body of the Master, because he did not taïng töø chính Ñöùc Boån Sö. Sau cuøng A want to detain them. He also did for their Nan ñaõ ñöôïc Ñaïi Ca Dieáp chaáp nhaän vaøo edification. Hoäi Nghò. A Nan ñaõ truøng tuïng laïi taát caû 4) Vì bò quyû

ma che môø taâm trí neân oâng ñaõ nhöõng gì maø Ñöùc Phaät noùi. Tuy nhieân, taïi queân khoâng caàu xin Ñöùc Boån sö cho oâng Hoäi Nghò naày, A Nan ñaõ bò caùc Tyø Kheo coù theå tieáp tuïc hoïc ñaïo cho ñeán suoát ñôøi: traùch cöù nhieàu toäi maø oâng ñaõ giaûi thích He was under the influence of the evil one nhö sau —Venerable Ananda, the closest when he forgot to request the Master to disciple and the attendant of the Buddha enable him to continue his study for a for 25 years. He was endowed with a kalpa. remarkable memory. First Ananda was not 5) OÂng ñaõ xin cho nöõ giôùi laø baø Ma Ha Ba admitted to the First Council. According to Xaø Ba Ñeà gia nhaäp Taêng ñoaøn traùi vôùi the Cullavagga, later other Bhikhus luaät leä, bôûi vì baø ta ñaõ nuoâi döôõng Ñöùc objected the decision. They strongly Boån sö khi Ngaøi coøn beù: He had to plead

for the admission of women into the Order A Nan Ñaø Daï Xoa: Baïch Xæ Daï Xoa hay Daï out of consideration for Mahaprapati Xoa raêng traéng—A yaksa, called White Teeth. Gautami who nursed the Master in his A Naâu Laâu Ñaø: Aniruddha (skt)—See A infancy. Naäu Laâu Ñaø. Tuy nhieân, theo boä Dulva thì Ngaøi A Nan A Naäu Ña La Tam Mieäu Tam Boà Ñeà: Voâ coøn bò gaùn theâm hai toäi nöõa—However, Thöôïng Chaùnh Ñaúng Chaùnh giaùc, traïng thaùi according to the Dulva, two other charges chöùng ngoä cuûa chö Phaät—Anuttara-Samyak- also seem to have brought against Sambodhi (skt)—Supreme—Perfect wisdom— Ananda: The truth—The state of truth—A state of 6) OÂng ñaõ khoâng laáy nöôùc uoáng cho Ñöùc enlightenment reserved only for Buddhas. Phaät maëc duø ngaøi ñaõ ba laàn ñoøi uoáng. OÂng A Naäu La Ñaø Boå La: Anuradhapura (skt)— laøm nhö theá vì baáy giôø nöôùc soâng ñang Kinh ñoâ coå cuûa nöôùc Tích Lan, naèm veà baéc ñuïc khoâng theå laáy cho Ñöùc Phaät uoáng ñaûo. Vuøng naày laø thuû phuû cuûa Tích Lan vaø laø ñöôïc: He failed to supply drinking water khôûi ñieåm truyeàn baù cuûa Phaät giaùo töø khi môùi to the Buddha though he had thrice asked truyeàn vaøo cho maõi ñeán cuoái theá kyû thöù 8—A for it. He said that the water of the river at northern city and the old capital of Ceylon, at that time was muddy, not potable for the which tradition says Buddhism was introduced Buddha. into the island until the end of the eighth 7) OÂng ñaõ ñeå cho nam vaø nöõ giôùi thuoäc haøng century. haï phaåm ñöôïc xem aâm taøng cuûa Ñöùc Phaät. OÂng noùi söï ñeå loä aâm taøng cuûa Ñöùc Theá A Naäu Laâu Ñaø: Anuruddha (skt). Toân nhaèm giaûi thoaùt cho nhöõng keû coøn 1) Voâ Dieät: Unceasing. baän taâm veà chuyeän aùi duïc: He showed the 2) Nhö YÙ Voâ Tham: Able to gratify every privy parts of the Buddha to men and wish and without desire. women of low character. He said that the 3) Moät vò Taêng noåi tieáng cuõng laø moät trong exhibition of the privy parts of the Buddha möôøi ñeä töû lôùn cuûa Phaät—A famous monk would rid those concerned of their who is one of the ten distinguished sensuality. disciples of the Buddha: ** For more information, please see Ananda • Laø em hoï cuûa Phaät Thích Ca vaø cuõng laø in Sanskrit/Pali-Vietnamese Section, and moät trong thaäp ñaïi ñeä töû cuûa Ngaøi— Keát Taäp Kinh Ñieån in Vietnamese-English Anuruddha—A cousin of Sakyamuni and Section. one of the Buddha's ten great disciples. • Moät trong saùu hoaøng töû cuûa doøng Thích A Nan

Ñaø Boå La: Anandapura (skt)—Theo Ca, ñeä nhöùt thieân nhaõn trong soá nhöõng ñeä Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, A töû A-La-Haùn cuûa Phaät—One of the six Nan Ñaø Boå La naèm veà höôùng ñoâng baéc cuûa princes in the Sakyamuni Buddha throne Gujerat (baây giôø laø Barnagar), gaàn Kurree, to cultivate the Way. He had the greatest moät trong nhöõng cöù ñòa huøng maïnh cuûa phaùi vision (deva insight) among all Buddha's Jain (ngoaïi ñaïo)—According to Eitel in The Arhat disciples. Dictionary of Chinese-English Budhist Terms, • Ñöùc Phaät thoï kyù A Naäu Laâu Ñaø sau naày Anandapura was a place, northeast of Gujerat seõ thaønh Phaät hieäu laø Phoå Minh Nhö (presently Barnagar), near Kurree, which was Lai—The Buddha predicted Anuruddha to one of the strongholds of the Jain sect reappear as the Buddha Samantaprabhasa. (externalists). ** For more information, please see

Anuruddha in Sanskrit/Pali-Vietnamese Rank." Section. A Sa Phaû Na Giaø: Asvasa-apanaka (skt)— A Nhaõ Kieàu Traàn Nhö: Ashavajit (skt)— Quaùn soå töùc—Contemplation by counting the Ngöôøi ñaõ töøng cuøng tu khoå haïnh vôùi Thaùi töû Só breathings—See Quaùn Soå Töùc. Ñaït Ña tröôùc khi Ngaøi thaønh Phaät. Kieàu Traàn A Sa Phaï: Asava (skt)—Ba phaàn thoáng nhieáp Nhö laø moät trong naêm ñeä töû ñaàu tieân cuûa Phaät taát caû chaân ngoân cuûa Thai taïng Giôùi—A trong vöôøn Loäc Uyeån—Ashavajit, one who formula covering the three sections of the used to practice asceticism with Prince Garbhadhatu: Siddhartha before he became Buddha. He is one of the first five disciples of the Buddha in 1) Chöõ "A" cuûa Maät giaùo laø Nhö Lai: "A" the Deer Park. the Tathagata section. A Phaït La Theá La: Avarasailah (skt)— 2) Chöõ "Sa" laø Lieân Hoa boä: "Sa" the Lotus Tröôøng phaùi Ñöôøng Thaùp cuûa nhöõng ngöôøi beân section. Taây Sôn Töï ôû nöôùc Ñaø Na Yeát Kieät Ca (vuøng 3) Chöõ "Phaï" laø Kim Cang Boä: "Va" the phía nam AÁn Ñoä). Ñaây laø moät nhaùnh cuûa Diamond section. tröôøng phaùi Tieåu Thöøa Nguyeân Thuûy—The A Sai Maït: Aksayamati (skt). school of the dwellers in the Western 1) Baát Thoái Chuyeån: Unceasing devotion, mountains in Dhankataka (south of India); it with an unfailing mind. was a subdivision of Mahasanghika. 2) Teân cuûa moät vò Boà Taùt: Name of a A Phöôïc La Ha Khö: Avarahakha (skt)— Bodhisattva. Moät loaïi chuù keát hôïp söùc maïnh cuûa ñaát, nöôùc, A Suùc: Aksobhya (skt)—A Suùc Tyø—A Suùc löûa, gioù, vaø hö khoâng—A spell uniting of the Baø. powers respectively of earth, water, fire, air, (A) Moät trong naêm vò Phaät, ngaøi truï taïi coõi and space. nöôùc A Tyû La Ñeà hay Thieän Khoaùi Quoác A Sa Ñaø: Asadha (skt). ôû phöông ñoâng. Trong Kinh Phaùp Hoa, 1) Thaùng tö cuûa AÁn Ñoä, khoaûng thaùng saùu vaø ngaøi laø Boà Taùt Trí Tích, con trai cuûa Ñaïi thaùng baûy: The fourth month of India, part Thoâng Trí Thaéng tröôùc khi thaønh Phaät— of June and July—See Thaäp Nhò Nguyeät. One of the five Buddhas, hia realm 2) Choøm sao cuûa AÁn Ñoä goàm sao "Ky" vaø Abhirata, Delightful, now being in the sao "Ñaåu."—Asadha, an Indian east. He represented in the Lotus Sutra as constellation in Sagittarius. the eldest son of Mahabhijnabhibhu, and 3) Teân cuûa moät vò Tyø Kheo AÁn Ñoä. Ngöôøi ta was the Jnanakara Bodhisattva before he noùi oâng A Sa Ñaø ñöôïc ñoä bôûi moät vò Tyø became Buddha. Kheo Ni—Name of an Indian monk. It is (B) Baûn chaát cuûa Ngaøi goàm—His

natures said he was converted by a nun. include: A Sa La: Asaru or Asara (skt)—Caây thaàu 1) Baát Ñoäng: Unmoved. daàu—The castor-oil plant. 2) Voâ Ñoäng: Imperturbable. A Sa Ma Boå Ña: Asamapta (skt)—Khoâng 3) Voâ Noä: Free fromanger. döùt—Incomplete—Unended. ** For more information, please see Aksobhya in Sanskrit/Pali-Vietnamese A Sa Ma Sa Ma: Asamasama (skt)—Moät Section and Nguõ Phaät. trong nhöõng danh hieäu cuûa Ñöùc Phaät, ñöôïc ñònh nghóa laø "Voâ Ñaúng Ñaúng"—One of the A Taêng Giaø: Asanga (skt)—See Voâ Tröôùc. titles of a Buddha; it is defined as "Unequalled A Taêng Kyø: Asankhya (skt)—Voâ löôïng—Voâ

soá keå—Coù 47 con soá "khoâng" theo sau soá of Asoka. He is said to have reigned for seven "moät" laøm thaønh moät A Taêng Kyø— days and then resigned to Asoka. Innumerable—Countless—There are 47 A Theá Da: Asaya (skt). number "zero" after number "1" to make one 1) YÙ laïc: Pleased to—Desire to—Pleasure. asankhya. 2) Chuûng töû: Seed.

A Taêng Kyø Kieáp: Voâ löôïng kieáp— A Thi La Baø Na: Sravana (skt)—See Thaäp Asankhyeya kalpas (skt)—Countless eons. Nhò Nguyeät (5). A Tha Baø Pheä Ñaø: Atharvaveda or A Thò Ña: See Ajita in Sanskrit/Pali- Atharvana (skt)—A Ñaït Ba Tyø Ñaø—A Thaùt Vietnamese Section. Ba Ñaø—Kinh Veä Ñaø thöù tö. Kinh naày noùi veà A Thò Ña Phaït Ñeå: Ajiravati (skt)—A Li Da thuaät chuù loaïi boû tai öông (ñaây laø giaùo ñieån Baït Ñeà—A Thò Da Phaït Ñeå—A Chi La Baø cuûa Baø La Moân ghi cheùp chuù vaên cuûa vieäc teá Ñeà—Teân soâng A Li La Baït Ñeà (thôøi Ñöôøng töï vaø pheùp caàu ñaûo ñeå traùnh aùc quyû hay tai goïi soâng naày laø Voâ Thaéng, Ñöùc Theá Toân ñaõ hoïa)—The fourth Veda, dealing with sorcery nhaäp dieät beân bôø soâng naày)—The river or magic. Hiranyavati. A Thaáp Baø: Asva (skt)—Con ngöïa—A horse. A Thuaän Na: Arjuna (skt). A Thaáp Baø Cuû Sa: Asvaghosa (skt)—Maõ 1) Maøu traéng baïc: White—Silvery. Minh Boà Taùt—Asvaghosa Bodhisattva. 2) Moät loaïi caây: A kind of tree—See Arjuna A Thaáp Baø Meâ Ñaø: Asvamedha (skt)—Tuïc in Sanskrit/Pali-Vietnamese Section. leä teá ngöïa coå truyeàn cuûa Hoaøng Gia AÁn Ñoä— A Thuyeát La Boä: Aisvarikas (skt)—Moät The ancient Indian royal horse-sacrifice. tröôøng phaùi thôø Thaàn ôû Neùpal, ñaët A Ñeà Phaät A Thaáp Ma: Asman (skt)—Hoøn soûi, cuïc ñaù— leân haøng Toái Thaùnh—A theistic school of A stone—A rock. Nepal, which set up Adi-Buddha as a supreme A Thaáp Ma Yeát Baø: Asmagarbha (skt). divinity. 1) Ngoïc Bích: Emerald. A Thuyeát Tha: Asvattha (skt)—A Thaáp Ba 2) Maõ Naõo: Agate. Tha—A Xaù Ba Ñaø—A Thaâu Tha. A Thaáp Phaï Du Nhaõ: Asvayuja (skt)—See 1) Caây Boà Ñeà: Bodhi-tree. Thaäp Nhò Nguyeät (7). 2) Voâ Toäi Thuï: Goïi laø caây voâ toäi vì baát cöù ai A Thaáp Phaï Phaït Ña: Asvajit (skt)—A ñi quanh noù ba voøng seõ hoaøn toaøn ruõ boû Thaáp Baø Thò Ña—A Thuyeát Thò—A Thaáp Baø moïi toäi loãi—No-sin tree, because whoever Thò. goes around it three times is rid of sin. 1) Ñoaït ñöôïc ngöïa trong cuoäc tranh taøi: A Tu La: Asura (skt & p)—A Tu Luaân—A Toâ Gaining horses by conquest. La—A Toá La—War gods. 2) Boà Taùt Maõ Thaéng laø thaày cuûa ngaøi Xaù Lôïi 1) AÙ thaàn A Tu La, ngöôøi hay noåi côn giaän Phaát, cuõng laø moät trong naêm vò Tyø Kheo vaø baûn tính thích ñaùnh loän. Chöõ A Tu La coù cuøng huyeát toäc vôùi Ñöùc Phaät: Name of coù nghóa laø

xaáu xí, khoâng thaùnh thieän— one of the first five disciples and relative Asuras—The realm of demi-gods—An of Sakyamuni; teacher of Sariputra. inverterately angry person, subject to A Thaâu Kha: Em trai vua A Duïc. Ngöôøi ta frequent outburst of anger—A devil noùi Ma Thaâu Kha leân ngoâi ñöôïc baûy ngaøy thì (unruly being) who is fond of (love to) nhöôøng ngoâi cho vua A Duïc—Younger brother fighting by nature. The word “Asura”

means “ugly” or “ungodly.” turning (supreme) king by the age of twenty 2) Vò Thaàn thöôøng ñaùnh nhau vôùi Vua Trôøi nine, but if he renounced the secular life, Ñeá Thích—Spirits or even the gods, which was more probable, he would achieve enemies of Indra. supreme wisdom and attain Buddhahood. 3) Coøn moät loaïi A-tu-la khaùc vôùi loaïi aù thaàn ** For more information, please see Asita in hay chieán ñaáu vôùi chö Thieân, loaïi naày Sanskrit/Pali-Vietnamese Section. soáng treân Ba-Möôi-Ba Taàng Trôøi, ñöôïc A Tö Tieân: Asita-rsi (skt)—A Tö Ñaø—A Thò coi nhö trong soá caùc chö Thieân—There is Ña. another kind of Asuras which are 1) Vò Tieân trong quaù khöù ñaõ noùi Kinh Phaùp distinguished from the asuras that combat Hoa cho Ñöùc Phaät (trong moät tieàn kieáp) the gods of the Tavatimsa heaven, who nghe—A rsi who spoke the Saddharma- are included among the Tavatimsa gods. pundarika-sutra to Sakyamuni in a former 4) Moät loaïi chuùng sanh haønh xöû caû thieän laãn incarnation. aùc, caû trôøi laãn quyû: A kind of beings 2) Ñaïo Só A Tö Ñaø ñaõ vaøo hoaøng cung xem having functions both good and evil, both töôùng cho Thaùi Töû Só Ñaït Ña luùc ngaøi môùi deva and demon. ñaûn sanh—The aged saint who pointed out 5) A Tu La cuõng coù caûnh gôùi, cung ñieän nhö the Buddha-signs on Buddha’s body at his chö Thieân, nhöng khoâng phaûi laø chö Thieân birth—See A Tö Ñaø. vì hình theå raát xaáu xí—Asuras also have A Tyø: See Avici in Sanskrit/Pali-Vietnamese-realms, rulers and palaces, as have the Section. devas; but they are not devas for their A Tyø Ñaïi Thaønh: Ñòa nguïc coù nhieàu töôøng forms are very ugly. vaùch cao, moät khi ñaõ bò ñoïa vaøo khoâng theå ** For more information, please see thoaùt ra ñöôïc—The avici with high walls, out Asura in Sanskrit/Pali-Vietnamese Section of which there is no escape. and A Tu La in Vietnamese-English A Tyø Ñaøm: Abhidhamma (p)—Abhidharma Section. (skt). A Tö Ñaø: Asita (skt)—Moät aån só thoâng thaùi (A) Taïng thöù ba trong ba taïng kinh ñieån Phaät trong thaønh Ca Tyø La Veä, baây giôø thuoäc giaùo (Tam Taïng Kinh Ñieån), hay laø Luaän Nepal. Khi Thaùi töû Só Ñaït Ña ñaûn sanh, vua Taïng cuûa tröôøng phaùi Nguyeân Thuûy, hai Tònh Phaïn ñaõ cho môøi oâng ñeán xem töôùng taïng kia laø luaät taïng goàm nhöõng giôùi luaät Thaùi töû. A Tö Ñaø nhaän bieát 32 töôùng toát nôi Phaät cheá ra cho tín ñoà, vaø kinh taïng goàm moät baäc vó nhaân cuûa Thaùi töû, tieân ñoaùn raèng nhöõng baøi thuyeát phaùp, baøi giaûng hay caùc Thaùi töû Só Ñaït Ña seõ trôû thaønh moät vò Chuyeån cuoäc ñoái thoaïi cuûa Phaät. Ñaây laø nhöõng lôøi Luaân Thaùnh Vöông trong coõi theá vaøo tuoåi 29, luaän giaûi veà kinh ñieån, hay nhöõng baøi nhöng neáu xuaát theá Ngaøi seõ ñaït ñöôïc trí tueä toái thuyeát giaûng cuûa Ñöùc Phaät. A Tyø Ñaøm noùi thöôïng vaø seõ thaønh Phaät—Asita, a hermit sage, veà trieát lyù vaø taâm lyù, A Tyø Ñaøm chöùa or the seer, of Kapilavastu, modern Nepal. ñöïng toaøn boä heä

thoáng luyeän taâm, goàm When Prince Siddhartha was born, King nhöõng minh giaûi coù tính chaát sieâu hình vaø Shuddhodana asked Asita to come and tröøu töôïng cao ñoä veà giaùo lyù Phaät giaùo— examine the newborn child's physiognomy. The third of the three baskets or Asita, perceiving the thirty-two features of a Tripitaka, of Buddhist literature of the great man, foretold that if the boy remained in Theravadan School, the other two being the secular world, he would become a wheel- the Vinaya, that is, the precepts or moral

rules given by the Buddhs to his followers; 4) Höôùng Phaùp: Nhaân höôùng quaû— and the sutras, which consists of the Directional law, showing the cause and collection of the Buddha's sermons, and effect. dialogues. It contains commentaries on the (C) Vaên hoïc A Tyø Ñaøm—The Abhidharma sutra-pitake, or the sermons of the Literature: Theo Giaùo Sö Junjiro Buddha. Philosophically and Takakusu trong Cöông Yeáu Trieát Hoïc psychologically speaking, it contains an Phaät Giaùo, vaên hoïc A Tyø Ñaøm goàm nhöõng entire system of mind training. The taùc phaåm sau ñaây—According to Prof. Abhidharma contains highly abstract, Junjiro Takakusu in the Essentials of philosophical elucidations of Buddhist Buddhist Philosophy, Abhidharma doctrine: literature consists of the following works. a) Abhidharma vôùi tieáp ñaàu ngöõ "Abhi" coù 1) Phaùt Trí Luaän hay Baùt Kieàn Ñoä Luaän cuûa nghóa laø "hôn theá," hay "noùi veà." Nhö vaäy Ca Ña Dieãn Ni Töû: Katyayaniputra's Abhidharma coù nghóa laø "Toái thaéng Phaùp" Source of Knowledge (Jnana-prasthana) or hay "traàn thuaät veà Dharma." Trong khi Eight Books (Astha-grantha). Dharma laø giaùo lyù toång quaùt cuûa Phaät, thì 2) Luïc Tuùc Luaän (vieát veà Baùt Kieàn Ñoä A Tyø Ñaït Ma laø moät traàn thuaät sieâu hình Luaän): The Six Legs (wrote about the ñaëc bieät do caùc baäc tröôûng laõo mang laïi: Jnana-prasthana)—See Luïc Tuùc Luaän. Abhidharma with the prefix "Abhi" gives 3) Ñaïi Tyø Baø Sa Luaän, ñöôïc vieát bôûi Parsva, the sense of either "further" or "about." ñöôïc dòch ra Haùn vaên thaønh 200 quyeån: Therefore, Abhidharma would mean "The Parsva's Great Commentary Higher or Special Dharma" or "The (Mahavibhasa), translated into Chinese Discourse of Dharma." While the Dharma with 200 volumes. is the general teaching of the Buddha, the 4) Beä Baø Sa Luaän, ñöôïc dòch ra Haùn vaên Abhidharma is a special is a special thaønh 14 quyeån: Abridged Commentary metaphysical discourse brought forward (Vibhasa), translated into Chinese with 14 by certain elders. volumes. b) A Tyø Ñaït Ma chöùa ñöïng nhöõng minh giaûi *** ÔÛ Trung Hoa coù hai baûn löu truyeàn cuûa Tyø tröøu töôïng vaø trieát hoïc sieâu hình veà Phaät Baø Sa. Ñaïi boä 200 quyeån vaø tieåu boä 14 giaùo; hai taïng kia laø Luaät Taïng, goàm quyeån. Tuy nhieân, chuùng ta khoâng theå nhöõng ñieàu luaät Phaät cheá ra cho töù ñoan chaéc raèng boä naøo laø baûn toùm taéc cuûa chuùng—Abhidharma contains highly boä kia. Nhöng theo nhieàu quan ñieåm abstract, philosophical elucidations of chuùng ta coù theå tin raèng boä lôùn thuoäc phaùi Buddhist doctrine; the sastras which Kashmir vaø boä nhoû thuoäc phaùi Kieän Ñaø discuss Buddhist philosophy or La—In Chinese we have thus two metaphysics; defined by Buddhaghosa as transmissions of the Vibhasa, Large (200 the

law or truth (dharma) which abhi goes parts) and Small (14 parts). Whether one beyond the law. was an abridgement of the other we (B) Söï giaûi thích veà A Tyø Ñaït Ma— cannot tell for certain. But from several Abhidharma is explained by: points of view we can imagine that the 1) Thaéng Phaùp: Surpassing law. larger one belongs to the Kashmir School 2) Voâ Tyû Phaùp: Incomparable law. and the smaller to the Gandhara School. 3) Ñoái Phaùp: Trí ñoái caûnh—Comparing the 5) A Tyø Ñaøm Taâm Luaän, ñöôïc vieát bôûi Phaùp law. Thöôïng, dòch ra Haùn vaên vaøo naêm 391 sau

Taây Lòch: Abhidharma-hrdaya, written by laïi tröôøng phaùi Tyø Baø Sa, ñöôïc ngaøi Dharmottara, translated into Chinese in Huyeàn Trang dòch ra Hoa ngöõ döôùi thôøi 391 A.D. nhaø Ñöôøng. The Abhidharma-kosa-sastra 6) Taïp A Tyø Ñaøm Taâm Luaän, ñöôïc vieát bôûi is a philosophical work by Vasubandhu ngaøi Phaùp Cöùu, Haùn dòch vaøo naêm 426 sau refuting doctrines of the Vibhasa school, Taây Lòch. Keå töø ñoù, hoïc phaùi A Tyø Ñaøm translated into Chinese by Hsuan-Tsang ñöôïc thaønh laäp ôû Trung Quoác: Samyukta- during the T'ang dynasty—For more abhidharma-hrdaya, written by information, please see Vasubandhu in Dharmatrata, translated into Chinese in Sanskrit/Pali-Vietnamese Section. 426 A.D. From this time, the Chinese (B) Noäi dung boä luaän, theo Giaùo Sö Junjiro Abhidharma School called P'I-T'an was Takakusu trong Cöông Yeáu Trieát Hoïc founded. Phaät Giaùo—The contents of the 7) A Tyø Ñaït Ma Caâu Xaù Luaän, vieát bôûi Theá Abhidharma-kosa, according to Prof. Thaân: Vasubandhu's Abhidharma-kosa. Junjiro Takakusu in the Essentials of • Haùn dòch cuûa Chaân Ñeá vaøo khoaûng nhöõng Buddhist Philosophy: naêm 563-567 sau Taây Lòch. Keå töø ñoù hoïc a) Theo aán baûn naày vaø dòch baûn cuûa Trung phaùi Caâu Xaù ñöôïc thaønh laäp ôû Trung Hoa Hoa, noäi dung cuûa Caâu Xaù Luaän nhö Paramartha's Chinese Translation (about sau—According to the published text and 563-567 A.D.). From this time, the the Chinese vesion, the contents of the Chinese Kosa School called Chu-Sheâ was Abhidharma-kosa are as follows: founded. 1) Phaân bieät giôùi veà caùc phaùp: On Elements. • Haùn dòch cuûa Huyeàn Trang (596-664 sau 2) Phaân bieät caên veà caùc quan naêng: On Taây Lòch) vaøo khoaûng nhöõng naêm 651 ñeán Organs. 654 sau Taây Lòch. Sau baûn Haùn dòch naày, 3) Phaân bieät theá gian veà theá giôùi: On Worlds. hoïc phaùi Caâu Xaù ñöôïc kieän toaøn nhö moät 4) Phaân bieät nghieäp veà caùc nghieäp: On heä thoáng trieát hoïc, chính yeáu laø do Khuy Actions. Cô (632-682), moät ñeä töû cuûa Huyeàn 5) Phaân bieät tuøy mieân veà caùc phieàn naõo: On Trang: Hsuan-Tsang's (Hsuan-Tsang 596- Drowsiness or Passion. 664 A.D.) Chinese Translation (around 6) Phaân bieät Hieàn Thaùnh veà Thaùnh giaû vaø 651 to 654 A.D.). After this translation the ñaïo: On the Noble Personality and the Kosa School was completed as a Path. philosophical system chiefly by K'uei-Chi 7) Phaân bieät trí veà trí thöùc: On Knowledge. (632-682 A.D.), a pupil of Hsuan-Tsang. 8) Phaân bieät ñònh veà tö duy: On Meditation. ** For more information, please see 9) Haùn dòch coù moät phaåm thöù chín (Phaù Ngaõ Abhidharma in Sanskrit/Pali-Vietnamese Phaåm)—The Chinese text has a ninth Section. chapter on Refutation of the Idea of the A Tyø Ñaït Ma: Abhidharma (skt)—See A Tyø Self. Ñaøm. b) Khi vieát Caâu Xaù Luaän, Theá Thaân hình nhö A Tyø Ñaït Ma Caâu Xaù Luaän:

Abhidharma- ñaõ noi theo taùc phaåm cuûa vò tieàn boái laø kosa-sastra (skt). ngaøi Phaùp Cöùu, goïi laø Taïp A Tyø Ñaït Ma (A) Taùc giaû vaø dòch giaû—Author and Taâm Luaän (Samyukta-abhidharma- translator: Boä A Tyø Ñaït Ma caâu Xaù Luaän hrdaya); vaø taùc phaåm naày laïi laø sôù giaûi veà ñöôïc ngaøi Theá Thaân soaïn ra ñeå phaûn baùc A Tyø Ñaøm Taâm Luaän cuûa ngaøi Phaùp Thöôïng. So saùnh kyõ caû ba taùc phaåm naày

chuùng ta seõ thaáy raèng Theá Thaân ñaõ coù chuùng loái lyù luaän tuyeät haûo: Though the tröôùc maët nhöõng taùc phaåm cuûa caùc vò tieàn Kosa thus resembles the Hrdaya in subject boái, neáu khoâng thì nhöõng vaán ñeà ñöôïc matter, there is no indication that the thaûo luaän trong caùc taùc phaåm naày chaéc former is indebted to the latter in forming chaén cuõng laø chuû tröông chung cuûa hoïc opinions, for Vasubandhu was very free phaùi naày. Taùm chöông ñaàu cuûa taùc phaåm and thorough in his thinking, and he did caét nghóa nhöõng söï kieän hay nhöõng yeáu toá not hesitate to take the tenets of any ñaëc thaéng laø saéc vaø taâm, trong khi chöông school other than his own when he found chín laø chöông cuoái cuøng minh giaûi excellent reasoning in them. nguyeân lyù cô baûn vaø toång quaùt, töùc Voâ (C) Dòch thuaät vaø söï phaùt trieån cuûa A Tyø Ñaït Ngaõ, moät nguyeân lyù maø heát thaûy caùc hoïc Ma Caâu Xaù Luaän taïi Trung Quoác— phaùi Phaät giaùo khaùc ñeàu phaûi noi theo. Translations and development of the Ñaëc bieät chöông chín hình nhö xuaát phaùt Abhidharma-kosa in China: töø quan ñieåm rieâng cuûa Theá Thaân, vì a) Khi Caâu Xaù Luaän cuûa Theá Thaân ñöôïc khoâng coù daáu veát gì veà chuû ñeà naày trong truyeàn baù ôû Kieän Ñaø La, lieàn gaëp phaûi söï nhöõng saùch khaùc: In writing the choáng ñoái nghieâm khaéc töø beân trong vaø Abhidharma-kosa, Vasubandhu seems to beân ngoaøi boä phaùi cuûa oâng (töùc Höõu Boä). have followed the work of his Duø vaäy, hình nhö thaéng lôïi cuoái cuøng ñaõ predecessor, Dharmatrata, called veà phía oâng, bôûi vì taùc phaåm cuûa oâng phoå Samyukta-abhidharma-hrdaya, and this, bieán khaép xöù AÁn Ñoä, noù ñöôïc giaûng daïy again, is a commentary on Dharmottara's roäng raõi vaø coù nhieàu chuù giaûi veà noù ñöôïc Abhidhama-hrdaya. A careful comparison vieát ôû Na Lan Ñaø, Valabhi vaø nhöõng nôi of the three works will indicate that khaùc. Noù ñöôïc dòch sang Taïng ngöõ do Vasubandhu had before him his Jinamittra vaø dòch sang Hoa ngöõ laàn ñaàu predecessor's works, or else such do Chaân Ñeá töø naêm 563 ñeán naêm 567 sau questions as discussed in these works must Taây Lòch, vaø laàn sau do Huyeàn Trang, have been common topics of the school. ngöôøi ñaõ töøng du hoïc taïi Na Lan Ñaø vaøo The first eight chapters of the work khoaûng nhöõng naêm 651-564 sau Taây Lòch. explain special facts or element of matter Ñaëc bieät ôû Trung Hoa coù nhieàu khaûo cöùu and mind, while the ninth and last chapter vaø ít ra coù baûy boä sôù giaûi ñöôïc vieát caên keû elucidates the general basic principle of veà noù, moãi boä coù treân hai hay ba möôi selflessness that should be followed by all quyeån: When Vasubandhu's Abhidharma- Buddhist schools. Especially the ninth kosa was made public in Gandhara, it met chapter seems to originate from with rigorous opposition from inside and Vasubandhu's own idea, for there is no from outside of his school. Yet

the final trace of this subject in the other books. victory seems to have been on his side, for c) Maëc duø Caâu Xaù Luaän gioáng vôùi Taâm his work enjoyed popularity in India; it Luaän veà chuû ñeà, nhöng khoâng coù chöùng côù was taught widely and several naøo noùi raèng noù vay möôn Taâm Luaän khi annotations of it were made in Nalanda, thaønh laäp caùc quan ñieåm, bôûi vì Theá Thaân Valabhi and elsewhere. It was translated raát töï do vaø quaùn trieät trong tö töôûng cuûa into Tbetan by Jinamitra and into Chinese mình, vaø oâng khoâng ngaàn ngaïi laáy nhöõng first by Paramartha of Valabhi during 563- chuû tröông cuûa baát cöù boä phaùi naøo ngoaøi 567 A.D. and later by Hsuan-Tsang who chuû tröông rieâng cuûa mình khi tìm thaáy ôû studied at Nalanda University during 561-

564 A.D. In China especially serious by Paramartha during 563-567 A.D. and studies were made, and at least seven again by Hsuan-Tsang during 651-654 elaborate commentaries, each amounting A.D., the Kosa School, or Chu-Sheâ Tsung, to more than twenty or thirty Chinese came into existence, was seriously volumes, were written on it. studied, and was made into an b) Tröôùc khi Caâu Xaù Luaän ñöôïc dòch, ôû indispensable basis of all Buddhist studies. Trung Hoa ñaõ coù moät hoïc phaùi meänh danh The P'i T'an School came to be entirely laø Tì Ñaøm Toâng, döùng ñaàu trong baûn danh replaced by the new Kosa School. saùch veà caùc toâng phaùi Trung Hoa ôû treân. A Tyø Ñaït Ma Luaän Taïng: Abhidharma- Tyø Ñaøm laø teân goïi taét cuûa tieáng Trung pitaka (skt)—See A Tyø Ñaït Ma Taïng. Hoa veà A Tyø Ñaït Ma (Abhidharma). Toâng A Tyø Ñaït Ma Taïng: Abhidharma-pitaka phaùi naày ñaïi dieän cho chi phaùi Höõu Boä ôû (skt). Kieän Ñaø La. Nhöõng taùc phaåm chính cuûa (A) Vi Dieäu Phaùp: Hinayana Abhidharma. phaùi naày, cuøng vôùi baûn sôù giaûi Tyø Baø Sa (B) Trung Quoác A Tyø Ñaït Ma Luaän—Chinese ñöôïc dòch sang Haùn vaên raát sôùm, vaøo Abhidharma-Sastras: khoaûng nhöõng naêm 383-434 sau Taây Lòch. 1) Ñaïi Thöøa Luaän: Mahayana treatises. Baûn ñaïi sôù Ñaïi Tyø Baø Sa thuoäc chi phaùi 2) Tieåu Thöøa Luaän: Hinayana treatises. Kashmir cuõng ñöôïc phieân dòch, nhöng 3) Taïng Chö Luaän: Nhöõng luaän taïng ñöôïc khoâng coù toâng phaùi Trung Hoa naøo ñaïi tröôùc taùc vaøo ñôøi nhaø Toáng vaø nhaø dieän caû. Khi Caâu Xaù Luaän cuûa Theá Thaân Nguyeân—All sastras brought in during the ñöôïc Chaân Ñeá dòch vaøo khoaûng nhöõng Sung and Yuan dynasties. naêm 563-567 sau Taây Lòch, vaø Huyeàn A Tyø Ñaït Ma Taâm Luaän: Abhidharma- Trang dòch vaøo khoaûng nhöõng naêm 651- hrdaya (skt)—Heart of the Higher Dharmas— 654 sau Taây Lòch, töø ñoù Caâu Xaù Toâng A Tyø Ñaït Ma Taâm Luaän ñöôïc vieát tröôùc hay (Kosa) xuaát hieän, ñöôïc nghieân cöùu töôøng sau cuoäc keát taäp kinh ñieån cuûa vua Ca Saéc Nò taän vaø trôû thaønh moät neàn taûng thieát yeáu Ca, bôûi Phaùp Thöôïng (Dharmamottara), moät cho taát caû nhöõng khaûo cöùu Phaät hoïc. Tyø cao Taêng thuoäc chi phaùi ôû Kieän Ñaø La. Taùc Ñaøm toâng hoaøn toaøn ñöôïc thay theá bôûi phaåm naày ñöôïc dòch sang Haùn vaên vaøo naêm toâng phaùi môùi mang teân laø Caâu Xaù Toâng: 391 sau Taây Lòch. Moät baûn chuù giaûi veà taùc Before the translation of the Abhidharma- phaåm naày laø Taïp A Tyø Ñaøm Taâm Luaän, do kosa there was in China a school called Phaùp Cöùu, moät ñoà ñeä cuûa Phaùp Thöôïng soaïn P'i-T'an

Tsung which is the first one in the thaûo. Taùc phaåm naày trôû thaønh baûn vaên caên baûn list of Chinese sects given above. P'i T'an cuûa chi phaùi Kieän Ñaø La vaø sau cuøng laø cuûa being the Chinese abbreviation of phaùi A Tyø Ñaøm Trung Hoa—The Heart of the Abhidharma. This Chinese school Higher Dharma was written by represents the Gandhara branch of Dharmamottara, either before or after the Sarvastivadins. The principal texts of this Buddhist Council of King Kaniska's reign, by school with Vibhasa commentary were Dharmamottara, a noted monk, belonged to the translated into Chinese as early as 383- Gandhara branch. It was translated into 434 A.D. The larger Vibhasa commentary Chinese in 391 A.D. A commentary on it belonging to the Kashmir branch was also called Samyukta-abhidharma-hrdaya was translated, but there appeared no Chinese written by Dharmatrata, a pupil of school or sect representing it. When the Dharmamottara. This work became the Kosa text of Vasubandhu was translated

fundamental text of the Gandhara branch and ñoát khoâng ngöøng—Hell of intermitted subsequently of the Chinese Abhidharma scorching. School. A Tî Ñaø Kieát (Yeát) Thích Naõ: A Tyø Ñaït Ma Toâng: Abhidharma Sects— Avidhakarna (skt). See Caâu Xaù Toâng. 1) Tai khoâng xuyeân thuûng: Unpierced ears. A Tyø Ñòa Nguïc: See Avici (skt) 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø A Tyø Giaø La: Abhicara (skt)—Teân cuûa moät Ñieån cuûa Giaùo Sö Soothill, ñaây laø teân cuûa loaøi ngaï quyû—Name of a hungry ghost. moät töï vieän coå gaàn thaønh Ba La Naïi: According to Eitel in The Dictionary of A Tyø Hoaùn Ñòa Nguïc: Ñòa nguïc keâu khoùc Chinese-English Buddhist Terms khoâng ngöøng—Hell of inintermitted wailing. composed by Professor Soothill, A Tyø La Hoàng Khieám: Avirahumkham Avidhakarna was the name of an ancient (skt)—A Ni La Hoàng Khieám—A Vò La Hoàng monastery near Benares (near Khieám—Chaân ngoân cuûa Ñöùc Ñaïi Nhaät Nhö Yodhapatipura). Lai thuoäc thai taïng giôùi—The Shingon "true A Xa La: Acala (skt)—Baát Ñoäng— word" or spell of Vairocana, for subduing all Immovable—See Baát Ñoäng Minh Vöông and maras, each sound representing one of the five Thaäp Ñòa Phaät Thöøa (8). elements, earth, water, fire, wind or air, and space. A Xaø Leâ: Acarya (skt)—See Acarya in 1) A: Ñòa ñaïi—"A" is for the earth element. Sanskrit/Pali-Vietnamse Section and Nguõ 2) Tyø: Thuûy ñaïi—"Tyø" is for the water Chuûng A Xaø Leâ. element. A Xaø Theá: Ajatasatru (skt)—Ajatasattu (p)— 3) La: Hoûa ñaïi—The fire element. Con trai vua Bình Sa Vöông vaø Hoaøng haäu Vi 4) Hoàng: Phong ñaïi—The wind element. Ñeà Hi. A Xaø Theá chính laø ngöôøi ñaõ haï nguïc vaø 5) Khieám: Khoâng ñaïi—The space element. boû ñoùi vua cha ñeå ñoaït ngoâi. OÂng coøn cuøng vôùi ** For more information, please see Nguõ Ñaïi. Ñeà Baø Ñaït Ña aâm möu haõm haïi Phaät, nhöng A Tyø Loã Ca: Abhicaraka (skt)—Ngöôøi kieåm baát thaønh. Sau naày oâng trôû thaønh moät Phaät töû soaùt ma quyû—Exorcism—An exorciser— vaø heát loøng uûng hoä Phaät giaùo—Ajatasattu, son Controller of demons. of King Bimbisara and Queen Vaidehi. He imprisoned his father and starved him to death A Tyø Muïc Khö: Adhimukti or Abhimukham to usurp the throne. Also together with (skt). Devadatta, he developed a conspiracy against 1) Hieän Tieàn: In

presence of. the Buddha which was unsuccessful. However, 2) Tieán ñeán gaàn: Towards—Approaching. later he became a follower of the Buddha and 3) Hieän Tieàn Ñòa: Truï thöù saùu trong Thaäp strongly supported Buddhism. Truï—The sixth in the ten grounds or ** For more information, please see Ajatasatru stages—See Thaäp Ñòa Phaät Thöøa. in Sanskrit/Pali-Vietnamese Section. 4) A Muïc Khö Da Boà Taùt: Abhimukham Bodhisattva. A Xaø Theá: See Ajatasatru in Sanskrit/Pali-Vietnamese-English Section. A Tyø Tam Phaät Ñaø: Abhisambuddha or Abhisambodha (skt)—Hieän Ñaúng Giaùc—Fully A Xieån Ñeå Ca: Anicchantika (skt)—Voâ duïc, awake—Complete realization—Realizing or chæ söï khoâng tham mong nieát baøn—Without manifesting universal enlightenment. desire, i.e. undesirous of nirvana. A Tyø Tieâu Nhieät Ñòa Nguïc: Ñòa nguïc thieâu A Xoa Ma La: Aksamala (skt). 1) Chuoãi—A rosary.

2) Bieåu töôïng cuûa Thaäp Toaøn: A symbol of vieäc aùc phaûi nhaän laáy aùc baùo)—Bad the ten perfections. consequence—Recompense for ill—Gieo gioù A Yeát Ña: Aghanam (skt)—A flash in the gaët baõo—As a man sows, so shall he reap. east, the lightning god; the term is defind as AÙc Caûm: Ill-feeling—Aversion—Antipathy— not solid, liquid. Dislike. AÙ: AÙc Danh: Bad (evil) repute or fame. 1) Caâm—Eda (skt)—Dumb—Deaf and AÙc Duyeân: Ñieàu kieän, hoaøn caûnh, hay söï vieäc dumb. beân ngoaøi duï doã hay khieán con ngöôøi laøm ñieàu 2) Caâm vaø ñieác: Edamuka (skt)—Deaf and aùc—Evil conditions—External conditions or dumb, unable to express oneself. circumstances which stir or tempt one to do 3) Thöù yeáu: Inferior. evil. 4) Haïng nhì: Second. AÙc Ñaûng: Moät baêng hay nhoùm ngöôøi chuyeân 5) Phuï: Secondary. boùc loät keû khaùc ñeå laøm lôïi döôõng cho chính AÙ Döông: A dumb sheep. mình—A band or group of people which AÙ Döông Ngoaïi Ñaïo: Moät loaïi ngoaïi ñaïo exploits others for their own gains or benefits. maø giaùo ñoà cuûa hoï tin raèng caâm nhö deâ chaúng AÙc Ñaïo: AÙc thuù—The states of woe—Realms noùi moät lôøi laø pheùp tu thaéng haønh seõ ñöa hoï veà of woe—Evil realms—Evil ways. thöôïng giôùi—A kind of heretic sect, of which 1) Tam ñoà aùc ñaïo goàm ñòa nguïc, ngaï quyû vaø followers believe that to be as dumb as a suùc sanh—Evil ways (three evil paths, or sheep they can go to heaven. destinies of hells, hungry ghosts and AÙ Döông Taêng: Moät gian ñaïo só ngu ñaàn nhö animals). con deâ caâm, khoâng bieát toát xaáu, cuõng khoâng 2) Ba ñöôøng cuûa traïng thaùi taâm, thí duï nhö bieát saùm hoái toäi loãi—A dumb sheep monk who khi chuùng ta coù taâm töôûng muoán gieát haïi is stupid and does not know good from bad, nor ai, thì ngay trong giaây phuùt ñoù, chuùng ta enough to repent of sin. ñaõ sanh vaøo ñòa nguïc vaäy—Three paths AÙ Heâ Xieát Ñaùt La Quoác: Ahicchatra (skt)— can be taken as states of mind, i.e., when Coøn goïi laø A Ñam Xa Ña La, moät kinh ñoâ cuûa someone has a vicious thought of killing vöông quoác coå naèm trong vuøng trung AÁn—A someone, he is effectively reborn, for that citadel of an ancient kingdom in Central India. moment, in the hells. AÙ Phaùp: Phaùp caâm ñieác, khoâng theå tuyeân löu 3) Chuù ng sanh trong aùc ñaïo—Sentient beings ñöôïc—The doctrine of a deaf and dumb in evil realms: person, which he cannot proclaim. a. Chaúng gaëp ñöôïc Phaät phaùp: Do not encounter the

Buddhadharma. AÙ Phi: Afro-Asian. b. Chaúng bao giôø tu taäp thieän nghieäp: Never AÙ Thaùnh: Baäc Thaùnh haøng thöù hai—Saint of cultivate goodness. second degree. c. Luoân laøm haïi ngöôøi khaùc: Always harm AÙc: Agha (skt). others. 1) Haønh vi traùi ñaïo lyù (seõ chuoác laáy khoå baùo 4) Thænh thoaûng A-Tu-La cuõng ñöôïc xem nhö trong hieän taïi vaø töông lai): Bad— aùc ñaïo vì duø coù phöôùc ñöùc coõi trôøi nhöng Wrong—Cruel—Mischievous act—Evil— laïi thieáu coâng ñöùc vaø coù quaù nhieàu saân Wicked deeds which are against the right. haän: Sometimes the Asura realm is also 2) Laøm ñieàu aùc: To do mischief. considered an evil realm because though AÙc Baùo: Punishment—Quaû baùo xaáu (Keû laøm they have heavenly merits, they lack

virtues and have much hatred. place in hades (hells) where the sinner beholds AÙc Ñoäc: Devil-like—Malicious—Devilish— the evil done in life, one of the sixteen special Malice. hells. AÙc Giaû AÙc Baùo: Gieo gioù gaët baõo—As man AÙc Kyø Ni: Agni (skt)—Ta Caùt Lôïi Ña Da sows, so shall he reap. Ni—Hoûa Thaàn—The god of fire. AÙc Giaùc: Nhöõng suy nghó hay quaùn töôûng AÙc Laïi Daõ Can Taâm: Taâm ñòa ñoäc aùc nhö ngöôïc laïi vôùi Phaät phaùp—Contemplation or taâm ñòa cuûa loaøi caày caùo (Theo Kinh Taùt Giaø thought contrary to Buddhist principles. Ni Kieàn: “Neáu khoâng trì giôùi thì ngay thaân cuûa AÙc Giôùi: loaøi caày caùo gheû lôû cuõng khoâng coù ñöôïc, 1) Giôùi luaät khoâng thanh tònh: Impure huoáng laø thaân coâng ñöùc)—A scabby pariah, a precepts. phrase describing the evil of the mind. 2) Caûnh giôùi aùc: Evil realms. AÙc Lieät: Fierce—Violent. AÙc Hieåm: Malicious—Devil-like. AÙc Loä: Asubha (p). AÙc Höõu: Baïn beø xaáu aùc—Bad or wicked 1) Chaát loûng baát tònh hay caùc loaïi nöôùc friends. khoâng saïch seõ toaùt ra töø thaân ngöôøi nhö muû, maùu, nöôùc tieåu, v.v.—All kinds of AÙc Keá: Devilish plot. impure water (foul discharges) discharged AÙc Khaåu: from human body such as pus, blood and 1) Lôøi noùi ñoäc aùc hay mieäng ñoäc aùc (gaây urine, etc. phieàn naõo cho ngöôøi): Slanderous, or evil 2) Tính ñoäc aùc ñöôïc bieåu loä ra: Evil mouth—Evil-speech. revealed. 2) Ngöôøi noùi lôøi ñoäc aùc: Evil-speaking AÙc Luaän: Evil discussion—See Theá Luaän. person. AÙc Kieán: Evil (heterodox, wrong or perverse) AÙc Luaät Nghi: Theo Kinh Nieát Baøn, aùc luaät nghi laø nhöõng luaät nghi vaø taäp tuïc baát thieän— views—AÙc kieán laø kieán giaûi aùc hay söï thaáy According to the Nirvana Sutra, these are bad, hieåu xaáu aùc vôùi nhöõng quan nieäm sai laàm vaø or evil rules and customs. coá chaáp (söï suy löôøng ñieân ñaûo veà töù dieäu ñeá laøm oâ nhieãm trí tueä)—Wrong views mean AÙc Ma: Teân goïi chung caùc aùc thaàn gaây trôû seeing or understanding in a wrong or wicked ngaïi cho vieäc tu ñaïo Phaät—Evil spirit—Evil and grasping manner. There are five kinds of maras—Demon enemies of Buddhism. wrong views: AÙc Ma Thaàn: Evil demons and evil spirits 1) Thaân kieán: Wrong views of the body. (yaksas—Daï xoa). 2) Bieân kieán: One-sided views. AÙc Moäng: Nightmare. 3) Taø kieán: Wrong views which are AÙc Nghieäp: inconsistent with the dharma. (I) Nghóa cuûa aùc nghieäp—The meanings of 4) Kieán thuû: Wrong views caused by Evil karma, or negative karma: attachment to one’s own errouneous • Haønh ñoäng cuûa thaân khaåu yù laøm toån haïi caû understanding. mình laãn ngöôøi, seõ ñöa ñeán

quaû baùo xaáu: 5) Giôùi caám thuû: Wrong views or wrong Harmful actions, or conduct in thought, understandings of the precepts. word, or deed (by the body, speech, and AÙc Kieán Xöù: Ñòa nguïc nôi nhöõng keû toäi loãi mind) to self and others which leads to chöùng kieán nhöõng toäi loãi ñaõ laøm trong ñôøi, laø evil recompense—Negative path—Bad moät trong möôøi saùu ñòa nguïc ñaëc bieät—The deeds—Black path.

(II) AÙc nghieäp goàm coù nhöõng nghieäp sau ñöôøng Nieát Baøn. Ngöôøi kia chaúng laøm sao ñaây—Negative Karma includes: tìm söï tranh caõi vôùi ngöôi ñöôïc nöõa—If 1) Tham: Greed. like a cracked gong, you silence yourself, 2) Saân: Anger. you already have attained Nirvana. No 3) Si: Stupidity or Ignorance. vindictiveness (quarrels) will be found in 4) Maïn: Arrogance or Pride. you (Dharmapada 134). 5) Nghi: Doubt. AÙc Nhaân: 6) Taø Kieán: Improper (Wrong) Views. 1) Keû laøm aùc: Malefactor—Evil doer—Evil 7) Saùt: Killing. person—Wrong doer. 8) Ñaïo: Stealing. 2) Nhaân aùc hay haønh vi gaây ra toäi aùc coù theå 9) Daâm: Sexual Misconduct. daãn tôùi quaû aùc baùo: A cause of evil, or of 10) Voïng: Unwholesome thoughts. a bad fate—An evil cause which leads to (III) Lôøi Phaät daïy veà AÙc Nghieäp trong Kinh recompense for ill. Phaùp Cuù—The Buddha's teachings on Evil AÙc Nhaân AÙc Quaû: Evil cause-Evil karma in the Dharmapada Sutra: consequence (fruit)—Evil fruit from evil • Nhö seùt do saét sinh ra roài trôû laïi aên saét, deeds. cuõng nhö aùc nghieäp do ngöôøi ta gaây ra roài AÙc Nieäm: Evil thought. trôû laïi daét ngöôøi ta ñi vaøo coõi aùc—As rust AÙc Phaùp Höõu Laäu: Nhöõng aùc nghieäp ñaõ laäp sprung from iron eats itself away when thaønh trong moät xaùc thaân phaûi ñöôïc ñeàn buø arisen, just like ill deeds lead the doer to a töông xöùng laïi trong moät thaân khaùc—Evil miserable state (Dharmapada 240). deeds done in a mortal body is rewarded AÙc Nghieäp Tham, Saân, Si do Thaân, accordingly in the character of another body. Khaåu, YÙ Gaây: Evil karmas of greed, hatred AÙc Phuï: Wicked woman. and ignorance, all created by body, mouth and AÙc Quaû: Quaû aùc hay quaû xaáu do nhaân aùc gaây speech ra—Evil fruit from evil deeds. AÙc Ngöõ: Evil speech. AÙc Quyû: Evil demons. Nhöõng lôøi Phaät daïy veà "AÙc Ngöõ" trong Kinh Phaùp Cuù—The Buddha's teachings on "Evil AÙc Quyû Thaàn: AÙc quyû vaø aùc thaàn (laøm haïi Speech" in the Dharmapada Sutra: ngöôøi) nhö Daï Xoa, La Saùt, vaân vaân—Evil 1) Chôù neân noùi lôøi thoâ aùc. Khi ngöôi duøng lôøi demons and evil spirits (harmful to people), thoâ aùc noùi vôùi ngöôøi khaùc. Ngöôøi khaùc yaksas, raksasas, etc. cuõng duøng lôøi thoâ aùc noùi vôùi ngöôi, thöông AÙc Saùt La: Aksara (skt)—See AÙc Saùt Na. thay nhöõng lôøi noùng giaän thoâ aùc chæ laøm AÙc Saùt Na: Akasara (skt)—AÙc Saùt La. cho caùc ngöôi ñau ñôùn khoù chòu nhö ñao 1) Khoâng bieán ñoåi—Vónh cöûu— gaäy maø thoâi—Do not speak harshly to Unchangeable—Permanent— anyone. Those who are spoken to will Imperishable--Unalterable. respond in the same manner. Angry 2) Chöõ goác (khoâng thay ñoåi): A root-word, or speech nourishes trouble. You will receive word-root—Unchanging word. blows in exchange for blows (Dharmapada AÙc Sö: Thaày truyeàn daïy nhöõng taø giaùo laøm 133). haïi ngöôøi—An evil teacher who teaches 2) Neáu ngöôi maëc nhieân nhö caùi ñoàng la beå heretic and harmful

doctrine. tröôùc nhöõng ngöôøi ñem lôøi thoâ aùc caõi vaõ AÙc Taø Kieán: Taø kieán daãn ñeán phaïm toäi aùc— ñeán cho mình, töùc laø ngöôi ñaõ töï taïi ñi treân Wrong views which lead to commit wrong

deeds. career, rather than being in fellowship AÙc Taùc: with the foolish (Dharmapada 61). 1) AÙc taùc phaùp hay nhöõng vieäc laøm xaáu aùc: 2) Nhöõng ngöôøi hay khuyeân raên daïy doã, caûn Evil doings. ngaên toäi loãi keû khaùc, ñöôïc ngöôøi laønh kính 2) Söï hoái haän sau khi laøm ñieàu aùc (taâm saùm yeâu bao nhieâu thì bò ngöôøi döõ gheùt boû baáy hoái): To repent or to hate that which one nhieâu—Those who advise, teach or has done. dissuade one from evil-doing, will be AÙc Taâm: Ill-will—Malevolence. beloved and admired by the good, but they will be hated by the bad (Dharmapada 77). AÙc Taäp (thoùi quen xaáu): Bad habit. 3) Chôù neân laøm baïn vôùi ngöôøi aùc, chôù neân AÙc Taät: Incurable disease. laøm baïn vôùi ngöôøi keùm heøn, haõy neân laøm AÙc Thaàn: Evil deities. baïn vôùi ngöôøi laønh, vôùi ngöôøi chí khí cao AÙc Theá Giôùi: An evil world. thöôïng—Do not associate or make friends AÙc Thuù: Evil directions or incarnations. with evil friends; do not associate with 1) Trong ñaïo Phaät, aùc thuù bao goàm ñòa nguïc, mean men. Associate with good friends; ngaï quyû vaø suùc sanh—In Buddhism, the associate with noble men (Dharmapada evil directions or incarnations include 78). hells, hungry ghosts and animals. 4) Ñi chung vôùi ngöôøi ngu, chaúng luùc naøo 2) Thuù döõ: Vicious animal or wild beasts. khoâng lo buoàn. ÔÛ chung vôùi keû ngu khaùc 3) Thænh thoaûng A Tu La cuõng ñöôïc xem nhö naøo ôû chung vôùi quaân ñòch. ÔÛ chung vôùi laø aùc thuù: Sometimes, asuras are ngöôøi trí khaùc naøo hoäi ngoä vôùi ngöôøi considered as evil incarnations or thaân—He who companies with fools directions. grieves for a long time. To be with the AÙc Thuû Khoâng: Ngöôøi theo Khoâng Kieán foolish is ever painful as with an enemy. ngoaïi ñaïo, choái boû luaät Nhaân quaû (thaø khôûi leân To associate with the wise is ever happy ngaõ kieán nhö nuùi Tu Di, chöù ñöøng khôûi leân aùc like meeting with kinsfolk (Dharmapada thuû khoâng, hay phuû nhaän lyù nhaân quaû, cho raèng 207). caùi naày caùi kia ñeàu laø khoâng)—One who has ** For more information, please see Thieän evil ideas of the doctrine of voidness, to deny Höõu Tri Thöùc. the doctrine of cause and effect (Luaät nhaân AÙc Töôûng: Evil thoughts. quaû). AÙc Voâ Quaù: Ngoaïi ñaïo taø kieán cho raèng AÙc Tính: Malice—Brutality—Cruelty. khoâng coù gì sai traùi khi laøm ñieàu aùc, hay khoâng AÙc Tri Thöùc: AÙc Sö Höõu—Thaày taø baïn aùc— coù quaû baùo gì cho cuoäc soáng aùc ñoäc—External A bad intimate or friend, or teacher. heretics believe that it is not wrong to do evil; Nhöõng lôøi Phaät daïy veà “AÙc Tri Thöùc” trong that there are no consequences attached to an Kinh Phaùp Cuù—The Buddha’s teachings on evil life. “Evil friends” in the Dharmapada Sutra: AÙc Xoa: Aksa (skt)—Moät loaïi caây maø haït 1) Khoâng ñöôïc keát baïn vôùi keû hôn mình, duøng laøm traøng chuoãi—Name of a tree khoâng ñöôïc keát baïn vôùi keû ngang mình, (Eleocarpus ganitrus) a seed of which rosaries thaø quyeát chí ôû moät mình toát hôn keát baïn are made. vôùi ngöôøi ngu muoäi—If a traveler does not ** For more information, please see Kim Cang meet a companion who is better or at least Töû. equal, let him firmly pursue his solitary AÙc Xoa Tuï: Kim Cang Töû—Goïi laø

“aùc xoa

tuï” vì khi haït rôi xuoáng ñaát chuùng thöôøng tuï laïi 7) Tình yeâu khoâng nhieãm tröôïc daønh cho moät choã thaønh boä ba, tieâu bieåu cho ba taùnh thaày toå vaø caùc baäc tröôûng laõo: The chaát moät löôït—So called the Eleocarpus undefiling love toward one’s teachers and ganitrus tree because its seeds are said to be elders. formed the triplets (the seeds fall in clusters, 8) Moät trong thaäp nhò nhaân duyeân: One of and illustrate numbers, or numerous), and the twelve nidanas. illustrate the simultaneous character of: (B) Phaân loaïi AÙi—Categories of a) Hoaëc: Illusion. “Attachment” b) Haønh: Action, and 1) Nhò Chuûng AÙi: Two kinds of love—See c) Khoå: Suffering. Nhò AÙi. ** For more information, please see Kim Cang 2) AÙi Bieät Ly Khoå: Suffering from being Töû. separated from the loved ones—See Baùt AÙc Xuùc: Thöùc aên bò baøn tay ngöôøi khaùc sôø Khoå (5). vaøo thaønh ra nhô baån (giôùi luaät cho raèng nhöõng *** See Trishna in Sanskrit/Pali-Vietnamese thöùc aên ñoù khoâng tinh khieát neân caám khoâng Section. ñöôïc aên)—Evil touch; contaminated as is food AÙi AÂn: To love. by being handled or touched. AÙi Bieät Ly Khoå: Khoå vì phaûi xa lìa nhöõng AÙc YÙ: Hatred—Ill-will—Ill intent— ngöôøi thaân thöông—Suffering of (due to) Malicious—Ill-affected separation from our loved ones—The suffering AÙc Yeát Loã: Aguru (skt)—Traàm Thuûy of being separated from those whom one Höông—Lignum aloes. loves. AÙch: Yoke—To yoke someone: Buoäc ai vaøo ** For more information, please see Baùt Khoå aùch. (5). Ai: AÙi Caên: Duïc voïng laø goác sanh ra caùc phieàn 1) Tieáng ta thaùn—Alas! naõo—The root of desire, which produces the 2) Bi ai (tang): Mourn. passions. Ai Maãn: Ai Laân—Thöông xoùt caùi khoå cuûa AÙi Chaáp: Söï chaáp tröôùc vaøo luyeán aùi vaø duïc ngöôøi—Pity for one in misery. voïng khoù maø boû ñöôïc—The grip of love and desire. Ai Naáy: Everybody. Ai Nhaõ: Tieáng ta thaùn veà söï ñau khoå hay söï AÙi Chuûng: Haït gioáng duïc voïng seõ gaët laáy khoå ñau—The seed of desire, with its harvest of baát chôït—An exclamation of pain or surprise. pain. AÙi: Kama or Trishna (skt). AÙi Duïc: (A) Nghóa cuûa AÙi—The meanings of (I) Nghóa cuûa AÙi Duïc—The meanings of “Attachment” Love and Desire: Luyeán aùi vaø duïc voïng, 1) Luyeán aùi: Craving—Love—Affection. hoaëc tình thöông yeâu gia ñình—Love and 2) Tham duïc: Desire. desire; love of family. 3) Khaùt aùi: Thirst of love. (II) Nhöõng lôøi Phaät daïy veà “AÙi Duïc” trong 4) Tham: Coveting. Kinh Phaùp Cuù—The Buddha’s teachings 5) Nhieãm tröôùc: Defiling attachment. on “Love and Desire” in the Dharmapada 6) Tình yeâu nhieãm tröôïc gia ñình vôï con: Sutra: The defiling love toward family, wife, and 1) Xuaát gia böùt heát aùi duïc laø khoù, taïi gia theo children. ñöôøng sinh hoaït laø khoù, khoâng phaûi baïn

maø chung ôû laø khoå, qua laïi trong voøng taø kieán, haèng bò nhöõng tö töôûng aùi duïc laøm luaân hoài laø khoå. Vaäy caùc ngöôi haõy giaùc troâi daït hoaøi—If in any man, the thirty-six ngoä ñeå ñöøng qua laïi trong voøng thoáng khoå streams of craving are still flowing, such aáy—It is difficult to renounce the world. It deluded person is still looking for pleasure is difficult to be a householder. It is and passion, and torrential thoughts of lust painful to associate with those who are not sweep him away

(Dharmapada 339). friends. It is painful to be wandering in the 7) Loøng aùi duïc tuoân chaûy khaép nôi nhö gioáng samsara forever. Reaching the coû man-la moïc traøn lan maët ñaát. Ngöôi enlightenment and let wander no more! haõy xen gioáng coû ñoù ñeå duøng tueä kieám Let's suffer no more! (Dharmapada 302). ñoaïn heát caên goác aùi duïc ñi—Streams of 2) Neáu ôû theá gian naày maø bò aùi duïc buoäc pleasure and passion flow in all directions, raøng, thì nhöõng ñieàu saàu khoå caøng taêng just like the creeper sprouts and stands. maõi nhö loaøi coû tyø-la gaëp möa—Whoever Seeing the creeper that has sprung up in binds to craving, his sorrows flourish like your mind, cut it off with wisdom well-watered birana grass (Dharmapada (Dharmapada 340). 335). 8) Ngöôøi ñôøi thöôøng vui thích theo aùi duïc, öa 3) Neáu ôû theá gian naày, maø haøng phuïc ñöôïc dong ruoåi luïc traàn, tuy hoï coù höôùng caàu an nhöõng aùi duïc khoù haøng phuïc, thì saàu khoå laïc maø vaãn bò quanh quaån trong choán traàm töï nhieân ruïng taøn nhö nöôùc ngoït laù sen— luaân—Common people are subject to Whoever in this world overcomes this attachment and thirst; they are always unruly craving, his sorrows fall away just happy with pleasure; they run after like water-drops from a lotus leaf passion. They look for happiness, but such (Dharmapada 336). men caught in the cycle of birth and 4) Ñaây laø söï laønh maø Ta baûo vôùi caùc ngöôi: decay again and again (Dharmapada 341). "Caùc ngöôøi haõy doàn söùc vaøo ñeå nhoå saïch 9) Nhöõng ngöôøi trì truïc theo aùi duïc khaùc naøo goác aùi duïc, nhö ngöôøi muoán tröø saïch gioáng thoû bò sa löôùi. Caøng buoäc raøng vôùi phieàn coû tyø-la phaûi nhoå heát goác noù. Caùc ngöôi naõo, caøng chòu khoå laâu daøi—Men who are chôù laïi ñeå bò ma laøm haïi nhö loaøi coû lau crazed with craving, are terrified like gaëp côn hoàng thuûy!"—This is my advice to hunted hares. The more they hold fast by you: "Root out craving; root it out, just like fetters, bonds, and afflictions, the longer birana grass is rooted out. Let not Mara they suffer (Dharmapada 342). crush you again and again as a flood 10) Nhöõng ngöôøi trì truïc theo aùi duïc, khaùc naøo crushes a reed! (Dharmapada 337) thoû bò sa löôùi. Haøng Tyø kheo vì caàu voâ duïc 5) Ñoán caây maø chöa ñaøo heát goác reã thì töôïc neân phaûi tröôùc töï gaéng lìa duïc—Men who vaãn ra hoaøi, ñoaïn tröø aùi duïc maø chöa saïch are crazed with craving, are terrified just caên goác thì khoå naõo vaãn naåy sinh trôû laïi like hunted hares. Therefore, a monk who maõi—Latent craving is not conquered, wishes his own passionlessness, should suffering recovers and grows again and first banish craving (Dharmapada 343). again, just like a tree hewn down grows up 11) Ngöôøi ñaõ lìa duïc xuaát gia, laïi tìm vui ôû again as long as its roots is unrooted choán sôn laâm, khaùc naøo trôû laïi nhaø; ngöôi (Dharmapada 338). haõy xem haïng ngöôøi ñoù, keû ñaõ ñöôïc môû ra 6) Nhöõng ngöôøi coù ñuû 36 doøng aùi duïc, hoï roài laïi töï troùi vaøo!—He who is free from maïnh meõ dong ruoåi theo duïc caûnh chaúng desire for the household, finds pleasure (of chuùt ngaïi nguøng, bôûi vaäy ngöôøi ñaõ coù taâm asceticism or monastic life) in the forest,

yet run back to that very home. Look at is without craving, without attachment; that man! He runs right back into that very who understands subtleties of words and bondage again! (Dharmapada 344) meanings; they are truly a great wise who 12) Ñoái

vôùi ngöôøi trí, söï troùi buoäc baèng daây bear the final mortal body (Dharmapada gai, baèng caây, baèng saét chöa phaûi kieân coá, 352). chæ coù loøng luyeán aùi vôï con taøi saûn môùi 17) Duõng caûm ñoaïn tröø doøng aùi duïc, caùc ngöôi thaät söï laø söï troùi buoäc chaéc beàn—To a môùi laø Baø-la-moân! Neáu thaáu roõ caùc uaån wise man, the bondage that is made of dieät taän, caùc ngöôi lieàn thaáy ñöôïc voâ taùc hemp, wood or iron, is not a strong bond, (Nieát baøn)—Strive hard to cut off the the longing for wives, children, jewels, stream of desires. Oh! Brahman! Knowing and ornaments is a greater and far stronger that all conditioned things will perish. Oh! attachment (Dharmapada 345). Brahman! You are a knower of the 13) Nhöõng keû daét ngöôøi vaøo sa ñoïa, laø nhö söï Unmade Nirvana! (Dharmapada 383). troùi buoäc chaéc beàn, noù hình nhö khoan AÙi Duïc Haûi: Bieån duïc—The ocean of desire. dung hoøa höôûn maø thaät khoù loøng thoaùt ra. AÙi Duyeân: AÙi duïc nhö laø nguyeân nhaân phuï Haõy ñoaïn tröø ñöøng dính maéc, xa lìa aùi duïc vaøo cho söï luyeán aùi—Love or desire as a maø xuaát gia—The wise people say that contributory cause of attachment. that bond is very strong. Such fetters seem AÙi Ñoäc: Ñoäc duïc hay aùi ñoäc laøm toån haïi cho supple, but hard to break. Break them! Cut vieäc tu haønh Phaät phaùp—The poison of desire off desire and renounce the world! or love which harms devotion to Buddhist (Dharmapada 346) practices. 14) Nhöõng ngöôøi say ñaém theo aùi duïc, töï lao AÙi Giaû: Söï hö giaû hay khoâng thöïc cuûa duïc mình trong löôùi buoäc nhö nheän giaêng tô. voïng—The falseness or unreality of desire. Ai döùt ñöôïc söï raøng buoäc khoâng coøn dính maéc nöõa, thì seõ xa moïi thoáng khoå ñeå ngao AÙi Giôùi: Duïc giôùi—Nhöõng ngöôøi ñang truù nguï du töï taïi—A man infatuated with lust falls trong duïc giôùi—The realm of desire or love— back into the stream as a spider into the Those who dwell in the realm of desire. web spun by itself. He who cuts off this AÙi Haø: Tình aùi nhaän chìm vaø laøm cheát ñuoái bond, retire from the world, with no con ngöôøi neân ví vôùi doøng soâng (loøng tham clinging, will leave all sorrow behind baùm víu hay giöõ chaët khoâng rôøi)—The river of (Dharmapada 347). desire in which men are drowned. 15) Böôùc tôùi choã cöùu caùnh thì khoâng coøn sôï AÙi Haûi: Bieån duïc—The ocean of desire— haõi; xa lìa aùi duïc thì khoâng coøn nhieãm oâ: Bieån aùi—Ocean of love. nhoå laáy muõi teân sanh höõu thì chæ coøn moät AÙi Haønh: AÙi haønh coù nghóa laø tình aùi duïc thaân naày laø cuoái cuøng, khoâng bò tieáp tuïc voïng, ñoái laïi vôùi “kieán haønh” coù nghóa laø suy sanh nöõa—He who has reached the goal, lyù—Emotional behavior, or the emotions of without fear, without craving and without desire, as contrasted with rational behaviour. desire, has cut off the thorns of life. This is AÙi Haän: Luyeán aùi vaø thuø haän—Love and his final mortal body (Dharmapada 351). hate—Desire and dislike. 16) Xa lìa aùi duïc khoâng nhieãm tröôùc, thoâng AÙi Heä: Söï troùi buoäc cuûa aân aùi hay duïc ñaït töø voâ ngaïi, thaáu suoát nghóa voâ ngaïi, vaø voïng—The bond of love or desire. thöù lôùp cuûa töï cuù, ñoù thaät laø baäc ñaïi trí ñaïi AÙi Hoûa: tröôïng phu, chæ coøn moät thaân naày laø cuoái 1) Löûa cuûa luyeán aùi: Fire of love. cuøng, khoâng bò tieáp tuïc sinh nöõa—He who

2) Luyeán aùi laø löûa ñoát chuùng sanh: Love is paths of transmigration. fire that burns (living beings). AÙi Luaän: Ham thích lyù luaän hay baøn luaän veà AÙi Hoaëc: Meâ hoaëc hay aûo aûnh cuûa aùi duïc— duïc voïng. Do meâ taâm aùi tröôùc maø ñöa tôùi The illusion of love or desire. nhöõng cuoäc tranh luaän loaïn ñoäng hay ngoân AÙi Höõu: Friendly society. luaän baát chính—Talk of love or desire, which AÙi Keát: Söï keát buoäc cuûa aùi duïc hay phieàn naõo gives rise to improper conversation. tham aùi—The tie of love or desire. AÙi Luyeán: Love attachment. AÙi Khaùt: Khaùt aùi hay khao khaùt duïc voïng, AÙi Löu: Tham aùi laøm meâ hoaëc loøng ngöôøi hay ham muoán söï soáng—The thirst of desire, neân ví nhö doøng luõ duïc voïng—The flood of or thirstily to desire—The will to live. desire which overwhelms. AÙi Khueå: Luyeán aùi vaø ghen gheùt—Love and AÙi Moä: Attachment. hate, desire and hate. AÙi Ngaïi: Worried—Uneasy. AÙi Kieán: AÙi Nghieäp: Nghieäp ñi lieàn sau duïc voïng— 1) Chaáp tröôùc töø con ngöôøi maø naåy leân thöù The karma which follows desire. tình yeâu hay duïc voïng naåy nôû khi nghó ñeán AÙi Nguïc: Nguïc tuø duïc voïng—The prison of ngöôùi khaùc. AÙi kieán cuõng coù nghóa laø taâm desire. chaáp luyeán vaøo hình thöùc, troùi buoäc chuùng AÙi Ngöõ: Loving speech—Lôøi noùi yeâu thöông ta vaøo duïc voïng vaø ham muoán traàn tuïc— cuûa moät vò Boà Taùt, moät trong töù nhieáp phaùp— Attachment or Love growing from thinking The words of love of a bodhisattva, one of the of others. Love also means the mind of four elements of popularity, or ways of leading affection attached to forms, which binds us human beings to emancipation. with the ties of worldly passions and **For more information, please see Töù Nhieáp desires. Phaùp. 2) AÙi vaø Kieán—Love or Attachment and AÙi Nhaõn: Con maét yeâu thöông cuûa Phaät—The Views: eye of love (of Buddha). a) AÙi nghóa laø luyeán chaáp vaøo söï: Love means attachment to things. AÙi Nhieãm: Luyeán aùi nhieãm tröôïc hay tình b) Kieán nghóa laø luyeán chaáp vaøo taø kieán: caûm tham aùi phaøm tuïc nhö tình yeâu vôï choàng, Views mean attachment to false views. con caùi, thaày baïn, vaân vaân—Defiling attachment—Defiling ordinary love (like that AÙi Kyû: Egoist—Selfish—Egoism— toward wife and children, teachers and Selfishness. elders)—The taint of desire. AÙi La Saùt: AÙi La Saùt Nöõ—Raksasi—Female AÙi Nhieãm Minh Vöông: Thaàn tình yeâu, moät demon of desire. trong nhöõng Minh Vöông, coù veû maët giaän döõ AÙi La Saùt Nöõ: Raksasi (skt)—See AÙi La Saùt. vôùi ba ñaàu saùu tay—God of Love—One of the AÙi Laïc: Söï hoan laïc cuûa tình yeâu chaân chaùnh, Ragas, who has angry appearance, three faces nhö tình yeâu thieän myõ hay tình yeâu cuûa vò Boà and six arms. Taùt ñoái vôùi chuùng sanh—The joy of right love, ** For more information, please see Ñaïi i.e. the love of the good or that of a Nhieãm Phaùp. bodhisattva. AÙi Nhieãm Vöông: See AÙi Nhieãm Minh AÙi Luaân: Baùnh xe duïc voïng laøm chuùng sanh Vöông. xoay chuyeån trong saùu ñöôøng sanh töû—The AÙi Nhuaän: Phaân boùn duïc voïng. Khi cheát wheel of desire which turns men into the six nhöõng aûo aûnh cuûa luyeán aùi seõ töôùi taåm nghieäp

vò lai vaø laøm troå theâm quaû khoå—The fertilizing From this bond of love also arises pity, of desire—When dying the illusion of which is fundamental to Buddhism.

attachment fertilizes the seed of future karma, (II) Lôøi Phaät daïy veà “AÙi Tröôùc” trong Kinh producing the fruit of further suffering. Phaùp Cuù—The Buddha’s teachings on AÙi Nöõ: Daughter. “Attachment of love” in the Dharmapada AÙi Phaøm Tuïc: Ordinary love. Sutra: 1) Nhö nöôùc luõ cuoáng phaêng nhöõng xoùm laøng AÙi Phaùp: Tình yeâu chaân lyù laø tình yeâu chaân say nguû giöõa ñeâm tröôøng, töû thaàn seõ loâi chaùnh—Love for Buddha-truth; the method of phaêng ñi nhöõng ngöôøi meâ muoäi sinh taâm love. aùi tröôùc nhöõng boâng hoa mình vöøa goùp AÙi Phi: Favorite queen. nhaët ñöôïc—Death carries off a man who AÙi Quaû: Haäu quaû hay keát quaû cuûa duïc voïng gathers flowers of sensual pleasures, vaø luyeán aùi—Fruit of desire and attachment whose mind is distracted, as a great flood (suffering). sweeps away a sleeping village AÙi Quoác: Patriotic. (Dharmapada 47). AÙi Quyû: Quyû duïc voïng—The demon of 2) Cöù sanh taâm aùi tröôùc vaø tham luyeán maõi desire. khoâng chaùn nhöõng boâng hoa maø mình vöøa AÙi Taâm: Taâm ñaày duïc voïng, hay taâm bò duïc goùp nhaët ñöôïc, ñoù chính laø cô hoäi toát cho voïng thoáng trò—A mind full of desire; a mind töû thaàn loâi ñi—The destroyer brings under dominated by desire; a loving heart. his way the man who gathers flowers of AÙi Tha: Altruistic. sensual pleasures, whose mind distracted, AÙi Tha Chuû Nghóa: Altruism. and who is insatiate in his desires (Dharmapada 48). AÙi Thaân Thieân: Vò Trôøi AÙi Thaân ôû coõi Duïc giôùi coù hình thöùc tuyeät dieäu—The heaven of AÙi Tröôùc Meâ: Meâ môø luyeán aùi vaøo söï ñoåi thay vaø hoaïi dieät goïi laø “aùi tröôùc meâ” (taát caû lovely form in the desire realm which is above moïi thöù ñeàu do nguõ uaån hoøa hôïp maø thaønh, the devalokas (thieän hieän). khoâng hieåu nhö vaäy maø laïi cho raèng moïi thöù laø AÙi Thích: Noåi khoå ñau cuûa luyeán aùi ñau thaáu vónh haèng khoâng thay ñoåi laø aùi tröôùc meâ)— nhö gai ñaâm—The thorn of love; the suffering The delusion of love for and attachment to the of attachment which pierces like a thorn. transient and perishing. AÙi Thieáp: Concubine. AÙi Tröôùc Sinh Töû: Bò troùi buoäc vaøo sanh töû AÙi Thuûy: Duïc voïng boùn phaân cho quaû döõ— laø aùi tröôùc sinh töû, taän dieät söï aùi tröôùc naày laø The passion of desire which fertilizes evil fruit. caàn thieát cho cuoäc tu giaûi thoaùt—Bondage to AÙi Tieác: Luyeán tieác khoâng rôøi boû—Love and rebirth and mortality by love of life, and to be care for; to be unwilling to give up; sparing. rid of this love is essential to deliverance. AÙi Tình: Love—Passion. Am: AÙi Tröôùc: Attachment of love. 1) Chuøa nhoû: Small pagoda—Small temple— (I) Nghóa cuûa “AÙi Tröôùc”—The meaning of Nunnery. “AÙi Tröôùc”—Söï chaáp tröôùc hay troùi buoäc 2) Thaûo lö hay nhaø coû (cuûa ngöôøi aån daät): maïnh meõ vaøo aùi duïc. Töø söï aùi tröôùc naày Hut—Thatched cottage. laïi naåy sanh ra “töø bi” laø neàn taûng cuûa tình 3) Tieáng ñöôïc duøng ñeå chæ söï khaúng ñònh thöông trong Phaät giaùo—The strong moät caùch nghieâm trang vaø toân kính, gioáng attachment of love; the bondage of desire. nhö tieáng “a men” beân Cô Ñoác Giaùo.

Tröôùc kia laø maät ngöõ cuûa AÁn Ñoä giaùo, Amravana garden, another legend says ñöôïc thöøa nhaän bôûi caùc nhaø Phaät giaùo Maät she was born of an amra tree. toâng, ñaëc bieät laø tröôøng phaùi trì maät chuù, Am Chuû: Abbot—Abbess. duøng

“Om” nhö maät chuù vaø ñoái töôïng Am Hieåu: Bieát roõ—To know well—Hieåu thieàn ñònh. Chöõ “Om” thöôøng duøng ñeå töôøng taän—To understand thoroughly—Hieåu hình thaønh aâm ñaàu tieân trong caùc caâu chuù töø trong ra ngoaøi—To know something inside toång hôïp nhö trong caâu “UÙm Ma Ni Baùt Di out. Hoàng” laø coâng thöùc chuù nguyeän cuûa Laït Am Hoa: Hoa xoaøi—The amra flower. Ma Giaùo Taây Taïng. Ngöôøi ta noùi caâu “UÙm Am La: Amra (skt)—Caây xoaøi—The mango. Ma Ni Baùt Di Hoàng” coøn laø caâu thaàn chuù ñeå caàu nguyeän Ñöùc Quaùn Theá AÂm, moãi Am La Thuï Vieân: Amravana or Amrapali, or chöõ trong caâu ñeàu coù thaàn löïc cöùu ñoä khoûi Amravati (skt)—Vöôøn xoaøi—See Am Baø Nöõ. tam aùc ñaïo: Om, aum; “a word of solemn Am Ma La: Amala (skt)—Am Moät La—Teân affirmation and respectful assent, khaùc cuûa traùi xoaøi—Another name for amra. sometimes translated by yes, verily, so be Am Ma La Thöùc: A Ma La Thöùc—A Maït it, and in this sense compared with Amen La Thöùc—Thanh tònh thöùc—Voâ caáu thöùc— in Catholic.” It is the mystic name for the Chaân Nhö Thöùc—Pure knowledge— Hindu triad, and has othe significations. It Knowledge of bhutatathata. was adopted by Buddhism, especially by Am Ma Laëc: Amala (skt)—Am Ma Laëc Ca— the Tantric school, as a mystic spell, and Moät loaïi haït nhö haït cau, duøng trò caûm laïnh as an object of meditation. It forms the (quaû dö-cam-töû, khi môùi aên thaáy hôi ñaéng, first syllable of certain mystical nhöng khi nuoát nöôùc vaøo trong coå hoïng thì combinations, e.g. Om mani padmi hum, nghe ngoït, teân khoa hoïc cuûa noù laø which is a formula of the Tibetan Emblicaofficinalis hay Phyllanthusemblica)— Lamaistic branch, said to be a prayer to A kind of nut like the betel nut, used as a cure Padmapani; each of the six syllables for colds (its scientific name is having its own mystic power of salvation Emblicaofficinalis or Phyllanthusemblica). from the lower paths of transmigration, Am Thieàn: Small pagoda. etc.; the formula is used in sorcery, Am Tranh: A thatched hut for meditation. auguries, etc. Am Töï: Am thaát—Small temple. Am Baø La Ña Ca: Amrataka (skt)—Moät loaïi Am Töôøng: Hieåu töôøng taän—To know traùi caây cuûa chö Thieân—A celestial fruit. perfectly. Am Baø Lôïi Sa: Ambarisa (skt)—Teân cuûa Am Vieân: Vöôøn Amravana—The Amravana moät vò vua thôøi coå AÁn Ñoä—Name of a king in garden. ancient India. AÙm: Am Baø Nöõ: Amradarika or Amrapali, or 1) AÙm muoäi: Dark—Obscure—Gloom— Ambapali (skt)—Am La Nöõ—Am Thuï Nöõ. Dim—Dull—Hidden—Secret. 1) Ngöôøi baûo veä caây amra hay caây xoaøi: The 2) Bò quyû aùm: To possess—To obsess—To guardian of the amra tree. be haunted—To be obsessed by the 2) Ngöôøi ñaøn baø ñaõ hieán cho Phaät khu vöôøn devil. xoaøi (Amravana), coù truyeàn thuyeát khaùc 3) U aùm—To darken—To blacken— noùi raèng baø sanh ra töø moät caây xoaøi: A Overcast. female who presented to Sakyamuni the AÙm AÛnh: To haunt—To obsess

AÙm Chæ: To implicit—To hint—To refer to— the name of a Buddha loudly or audibly in a To imply. dark room. AÙm Chöùng: Chæ chuyeân vaøo coâng phu toïa AÙm Trôï: To aid secretly. thieàn, maø khoâng thoâng hieåu nghóa lyù cuûa kinh AÛm Ñaïm: Gloomy—Sombre—Dull— ñieån—An ignorant preceptor, only meditation

Overcast—Dismal—Dreary. without undestanding the meanings of sutras. An: AÙm Chöùng Thieàn Sö: Moät vò thieàn sö chæ (A) An Bình: Santi (p)—Santa (skt). chuyeân ngoài thieàn theo kieåu ñui tu muø luyeän, 1) (a)—Calm—Tranquil—Free from chöù khoâng thoâng hieåu nghóa lyù cuûa ñaïo (caùch passions—Undisturbed. daïy cuõng khaùc hay laäp dò vôùi thieàn toâng)—A 2) (n)—Upasanti (skt)—Tranquility—charlatan who teaches intuitional meditation Peace—Security—Calmness. differently from the methods of that school; an 3) (v)—Upasamayati (skt)—To pacify—To ignorant preceptor. become calm or quiet—To make quiet— AÙm Chöôùng: Chöôùng ngaïi cuûa söï ngu ñoän To tranquilize. (chæ tuïng maø khoâng bieát nghóa, hay chæ toïa (B) An Vò: To put—To place. thieàn maø khoâng bieát toïa thieàn ñeå laøm gì)—The An Ban Thuû YÙ: Anapanasati (p)— hindrance of ignorance. Anapanasmrti (skt)—Kinh An Ban Thuû YÙ, kinh AÙm Ñoän: AÙm muoäi vaø ngu ñoän—Ignorant quaùn nieäm hôi thôû cuûa heä phaùi Nguyeân and dull. Thuûy—A Theravadan sutra on Concentration AÙm Ñoän Chöôùng: Ignorant and dull ideas. by practicing respiratory exercises—See AÙm Haïi: To harm secretly. Anapanasati in Sanskrit/Pali-Vietnamese Section. AÙm Hieäu: Secret signal. An Baàn: To be happy in poverty. AÙm Laâm: Tamasavana (skt)—Khu röøng voâ minh—A forest of ignorance. An Bình: Peace—To be peaceful. AÙm Leänh: Secret order. An Cö: Varsa or Varsavasana (skt)—To live in peace—Tranquil dwelling—See An Cö Kieát AÙm Maät Lyù Ñeá Quaân Ñoà Lôïi: Haï. Amrtakundali (skt)—Bình ñöïng nöôùc Cam Loà—The vase of ambrosia. An Cö Kieát Haï: Vassa (skt)—Ba thaùng an cö kieát haï moãi naêm vaøo muøa möa (töø 15 thaùng tö AÙm Muoäi: Fishy—Suspicious—Shady— ñeán 15 thaùng baûy aâm lòch). Vaøo muøa möa khoù Dark—Doubtful—Underhand—Distrustful. maø di chuyeån vaø khoâng muoán laøm toån haïi coân AÙm Nghóa: Ambiguity. truøng, neân chö Taêng Ni truï laïi moät nôi ñeå duïng AÙm Saùt: Assassinate. coâng tu taäp. Khi chaám döùt muøa an cö kieát haï AÙm Taû: Dictation. cuõng truøng vaøo dòp leã Vu Lan Boàn, ngaøy maø AÙm Taâm: Taâm trí aùm muoäi, ngu si, vaø luoân chö Taêng Ni tham döï an cö ñöôïc taêng moät tuoåi nghi hoaëc—A dark, ignorant, or doubting mind. ñaïo—Peaceful residing during the summer AÙm Teá: Bò voâ minh che môø trôû neân aùm ñoän—retreat—The three months of summer retreat Dark, ignorant. every year (from 15th of the Lunar fourth AÙm Thaát: Caên phoøng toái duøng ñeå thöïc taäp month to 15th of the Lunar seventh month)— thieàn—A dark room, a place for meditation. Monsoon-season (Rain) Retreat—The period of three months in the monsoon season (Indian AÙm Thaát Nieäm Phaät: Nieäm Phaät lôùn tieáng rainy season). During the rains it was difficult trong phoøng thieàn hay phoøng toái—To repeat

to move about without injuring the insect life, Saha World for the welfare and happiness so monks and nuns are expected to reside in of sentient beings. one place and devote themselves to their • Nieàm vui hay haïnh phuùc cuûa söï yeân tænh: practice. The end of the Rain Retreat coincides Samasudha (skt)—The joy or happiness of with theUllambana Festival. It is an auspicious tranquility. day for monks and nuns, as on that day those An Laïc Haïnh: Peaceful and joyful practice. who attended the Rain Retreat become one An Laïc Quoác: An Laïc Tònh Ñoä—An Laïc year older in the

Order. Quoác Ñoä cuûa Ñöùc Phaät A Di Ñaø nôi coõi Taây An Cö Laïc Nghieäp: Soáng trong yeân bình vaø Phöông, cuõng coøn goïi laø An Döôõng Tònh Ñoä— an laïc trong ngheà cuûa mình—To live in peace Amitabha's Happy Land in the western region, and be content with one's occupation. which is his domain; which is also called Pure An Danh: Ban phaùp danh cho ngöôøi môùi vaøo Land of Tranquil Nourishment. ñaïo—To give a religious name to a beginner. An Laïc Trong Nieát Baøn: Nibbanic bliss. An Döôõng: To rest—To take a rest. An Laïc Saâu Xa: Profound peace. An Döôõng Ñòa: Land of rest—Pure Land. An Laäp: To set up—To establish—To stand An Döôõng Tònh Ñoä: Pure Land of Tranquil firm. Nourishment—See An Laïc Quoác. An Laäp Haïnh Boà Taùt: Trong Kinh Phaùp An Ñeå La: Moät trong möôøi hai thò giaû cuûa Hoa, vò Boà Taùt troài leân töø trong loøng ñaát ñeå Phaät Döôïc Sö—One of the twelve attendants ñoùn chaøo Phaät Thích Ca—A bodhisattva in on Bhaisajya Buddha. Lotus Sutra, who rose up out of the earth to An Ñònh: Stable—Firm. greet Sakyamuni. An Giaác: To be fast sleep. An Loøng: Be comfortable—To ease one's An Giaác Ngaøn Thu: To rest in peace mind about something. forever. An Minh Do Sôn: Nuùi Tu Di—Sumeru An Haï: To put down. Mountain. An Haï Xöù: A place to rest—Resting place— An Minh Sôn: See An Minh Do Sôn. A place for putting things down, i.e. baggage— An Nhaøn: Easy—An easy life. A place to stay. An Nhaãn Chöôùng Ngaïi: Tolerance of An Hueä: settled or firm resolve on wisdom. adversity (obstructions, difficulties, obstacles, An Huyeàn: Moät vò sö noåi tieáng ngöôøi nöôùc hindrances). An Töùc (vaøo khoaûng naêm 280 sau Taây Lòch)— An Nhieân: Calm. An-Hsuan, a noted monk from Persia (around An Ninh: Security. 280 A.D.). An OÅn: Body and mind at rest. An Höôûng: To enjoy in peace An Phaùp Khaâm: Moät vò sö noåi tieáng ngöôøi An Laïc: nöôùc An Töùc (281 sau Taây Lòch)—An-Fa- • An bình vaø haïnh phuùc (thaân deã chòu vaø Chi'in, a noted monk from Persia (281 A.D.). taâm hoan hyû): Passadhisukham (p)— An Phaän: To be content (satisfied) with Comfort—Comfortable—Happy (ease of one's lot (destiny)—Contentment with body and joy of heart)—Peaceful and conditions. joyful—Stable and comfortable. An Taâm: • Phaät ñeán vôùi coõi Ta Baø vì an laïc cho • (n) Söï yeân tænh cuûa taâm: Santi (skt)— chuùng sanh—The Buddha comes to the

Tranquility of mind. An Thoï Khoå Nhaãn: Patience under • (v) Laøm cho taâm yeân tænh hay ñaït ñöôïc söï suffering. yeân: Upasamayama (skt)—To quiet the An Thoå Ñòa: To tranquilize the land, or a plot heart or mind—To be at rest. of land, by freeing it from harmful influences. • (v) Ñaït ñöôïc an taâm: To obtain tranquility An Tónh: Calm—Quiet—Tranquility— of mind. Quietness—Serenity. An Taùng: To bury—To inter—Interment. An Tònh: An Thanh: Moät vò Taêng noåi tieáng vaøo theá kyû • Söï an tònh: Upasamo (p)—Upasama thöù hai, ngöôøi nöôùc An Töùc—An-Ch'ing, a (skt)—Quietude—Tranquility— noted monk from Persia in the second century Quietness—Calmness—Calm and still— A.D.—See An Theá Cao. Tranquil and pure. An Theá Cao: Vò sö xöù Parthie vaøo theá kyû thöù • Khoâng coù phieàn naõo: Absence of passions. hai, laø hoaøng thaùi töû xöù Parthie, ngöôøi seõ noái An Toaøn: Safety—In security. ngoâi vua cha; tuy nhieân, oâng ñaõ xuaát gia tu An Trí: To send someone to a concentration haønh. OÂng ñaõ töøng ñeán Trung quoác naêm 148 camp. sau Taây

Lòch vaø laø ngöôøi ñaàu tieân dòch kinh An Truù: Vasati (p & skt)—To abide—To ñieån Phaät giaùo ra Haùn töï. Ngaøi laø ngöôøi ñaõ laäp stay—To dwell—To stop at a place—Phaät töû ra tröôøng phaùi Thieàn Na, moät tröôøng phaùi sôùm neân luoân töï an trong trong caùc giaùo lyù cuûa Ñöùc nhaát cuûa Phaät giaùo Trung quoác—An-Shih-Kao, Phaät, chöù khoâng phuï thuoäc vaøo baát cöù ai a Parthian monk of the second century, a khaùc—Buddhists should always abide crown prince of Parthie and was intended to (establish themselves) in the teachings of the assume the throne at his father's death; Buddha, not depending upon anybody else. however, he entered a monastery. He went to China around 148 and was the first to translate An Truù Ñòa: A dwelling place—Residence— Buddhist scriptures into Chinese. He founded Abode. the Dhyana school, an early Chinese An Truï Toái Thaéng: Perfect rest in the Buddhism. bodhisattva nature. An Thieàn: To enter into dhyana meditation. An Tueä: An Thieàn Thieàn Sö: Zen Master An 1) Settled or frim resolve on wisdom—Thieàn—Thieàn sö noåi tieáng cuûa Vieät Nam vaøo Established wisdom. ñaàu theá kyû thöù 19. Ngaøi laø taùc giaû boä "Tam 2) Moät trong möôøi luaän sö noåi tieáng ngöôøi Giaùo Thoâng Khaûi" ñöôïc bieân soaïn vaøo giöõa AÁn vaøo theá kyû thöù naêm (ñaëc bieät veà Duy theá kyû thöù 19, coù leõ ñöôïc in vaøo khoaûng naêm Thöùc Hoïc)—One of the ten famous 1845. Haàu heát cuoäc ñôøi hoaèng phaùp cuûa ngaøi, Southern Indian exponents on Buddhist ngaøi truï taïi chuøa Ñaïi Giaùc ôû Ñoà Sôn, Baéc doctrine, spcially of the Ninh—A Vietnamese famous Zen master in Vijnaptimatratasiddhi sastra, in the fifth the early nineteenth century. He was the century. author of "A Thorough Study on the Three An Töùc: To rest. Religions" composed in the middle of the An Töôøng Tam Muoäi: Calm and clear nineteenth century. Probably printed in 1845. state of samadhi. He spent most of his life at Ñaïi Giaùc Temple An UÛi: Consolation—Comfort—Solace— in Boà Sôn, Baéc Ninh to expand Buddhism— Words of consolation—To console—To See Tam Giaùo Thoâng Khaûo. comfort—Comforter—Pacifier.

An Vò: To be in place. AÙng Maây: A cluster of cloud. An Vò Phaät: Leã ñaët töôïng Phaät—A AÙng Nga La Ca: Angaraka (skt)—Hoûa ceremony to put Buddha statue in place. tinh—The planet Mars. AÙn: AÙng Vaên Chöông: Literary work. 1) Baøn cuûa phaùn quan: A judge's desk. Anh: 2) Cuoäc xöû aùn cuûa toøa: A case at law. 1) Nöôùc Anh—England. 3) Daèn xuoáng—To Place—To lay the hand 2) Tieáng Anh—English. on. 3) Anh—Elder brothers. 4) Lôøi chuù môû ñaàu Ñaø La Ni Kim Cöông 4) OÂng (nhaân xöng): You. Giôùi: A mystical formulae opening a 5) Anh haøi: Ñöùa treû—An infant—A baby. dharani in Vajradhatu. 6) Anh laïc: Ngoïc hay chuoãi ngoïc ñeå ñeo treân AÙn Chæ: To make a finger-mark or sign. ngöôøi—A gem—A necklace—A necklace AÙn Ñaït La: Andhra (skt)—Moät vöông quoác of precious stones—Things strung naèm veà phía nam AÁn Ñoä, giöõa hai con soâng together. Krishna vaø Godavari, kinh ñoâ cuûa noù laø Vengi; 7) Anh Vuõ: Suka (skt)—Con veït (keùt)—A nöôùc naèm veà phía ñoâng nam cuûa AÙn Ñaït La parrot. ñöôïc bieát ñeán vôùi caùi teân Ñaïi AÙn Ñaït La—A Anh (Vuõ) Baûo: Kimsuka (skt)—Loaïi caây kingdom in Southern India, between the Anh Baûo coù hoa ñoû—A tree with red flowers. Krishna

and Godavari rivers, whose capital Anh Caû: Eldest brother. was Vengi; the country south-east of this was Anh Chò: Brothers and sisters. known as Maha-Andhra. Anh Duõng: Brave—Valiant. AÙn Khieám Dieän: Judgment by default. Anh Ñaøo: Cherry. AÙn leä: Jurisprudence. Anh Ñoàng: Ñöùa beù—A child. AÙn Ma Ni Baùt Di Hoàng: See Om Mani Anh Em Hoï: Cousins. Padme Hum in Pali/Sanskrit Vietnamese Anh Em Reå: Brother-in-law. Section. Anh Em Ruoät: Siblings. AÙn Maïng: Murder—Homocide. Anh Em Trai: Brother. AÙn Ngöõ: To obstruct someone's path—To put obstacles in someone's way. Anh Huøng: Hero. AÙn Phí: Court costs—Court expenses. Anh Laïc: See Anh (6). AÙn Quyeát: Judgment. Anh Linh: Supernatural power. AÙn Saùt: Provincial judge. Anh Taøi: Remarkable talent. AÙn Taïm: Provisional judgment. Anh Tuù: Elegant and clever. AÙn Treo: Suspended sentence. Anh Tuaán: Eminent person. AÙn Töû Hình: Death sentence—Capital Anh Voõ: Suka (skt)—Parrots. penalty. Anh Vuõ: See Anh (6). AÙn Vaên: Sentence. Anh Vuõ Baûo: See Anh Baûo. AÙng: AÙnh: Ray—Beam—Light. 1) Caùi thoá—A bowl. AÙnh Ñaïo Vaøng: The Golden Light of the 2) Nhieàu: Abundant. Dharma. AÙng Chöøng: Approximately—About. AÙnh Ñeøn: Lamplight.

AÙnh Ñôn Saéc: Monochromatic light. AÛnh Höôûng: AÙnh Ñuoác: Torch light. 1) AÛnh höôûng: Influence—To affect. AÙnh Hoaøng Ñôùi: Zodiacal light. 2) AÛnh vaø aâm höôûng: Shadow and echo. AÙnh Löûa: Fire light. AÛnh Höôûng Chuùng: Coøn goïi laø AÛnh Höôùng Chuùng—Nhöõng vò ñeán ñaùp öùng lôøi caàu nguyeän AÙnh Maët Trôøi: Sunlight. cuûa chuùng sanh nhö Ngaøi Vaên Thuø hay Quaùn AÙnh Naéng: Sunlight. AÂm—The responsive group in the Lotus Sutra, AÙnh Phaân Cöïc: Polarized light. who came in response to a call, e.g. Manjusri, AÙnh Raïng Ñoâng: The first glimmer of dawn. Kuan-Yin, etc. AÙnh Saùng Ban Ngaøy: Daylight. AÛnh In: Print. AÙnh Saùng Chaäp Chôøn: Unsteady light. AÛnh Noåi: Stereophotograph. AÙnh Saùng Choùi Loøa: Bright or brilliant light. AÛnh Quang Tuyeán: X-Ray photograph. AÙnh Saùng Khuùc Xaï: Refracted rays. AÛnh Söï: Heát thaûy söï vaät treân theá gian ñeàu laø AÙnh Saùng Khueách Taùn: Indirect light. hö aûo nhö hình boùng, chöù khoâng phaûi laø caùi AÙnh Saùng Lôø Môø: Dim light. chaân thöïc—Shadow things, i.e. all things are AÙnh Sao: Starlight. mere shadows, not the reality. AÛnh: Hình aûnh: Image—Picture— AÛnh Töôïng: Pratibimba (skt)—AÛnh töôïng Photograph—hadow—Reflection—Hint. khoâng coù söï hieän höõu thaät söï, khoâng coù töï AÛnh AÛo: Virual image. taùnh—Statue—Image—Shaddows— Reflections, with no real existence or nature of AÛnh AÁn: Photolithigraphy. their own. AÛnh Bieán Daïng: Distorted picture. AÛnh Töôïng Taâm Linh: Mental image. AÛnh Chuïp Leï: Snap shot. Ao Baûy Baùu: Pool of seven jewels. AÛnh Chuïp Xa: Telephotograph. Ao Sen Baûy Baùu: Seven-jewel Lotus pond. AÛnh Cuùng: Thôø cuùng aûnh töôïng—Image Ao Tuø: Pond with stagnant water. worship. Ao Öôùc: To wish—To long for—To yearn AÛnh Ñoà: Photo map. for—To desire. AÛnh Ñöôøng: AÛnh ñöôøng laø nôi baøy bieän taát AÙo: caû nhöõng toân töôïng thôø kính hay nôi phuïng thôø 1) Goùc taây nam cuûa vuõ truï nôi caùc vua Taùo di töôïng cuûa tieân nhaân—A hall where are the nghæ ngôi: South-west corner of the images, or pictures, of objects of

worhship. universe where were the lares retired. AÛnh Giaû: Virual image. 2) Nöôùc AÙo: Austria. AÛnh Hieän: The epiphany of the shaddow, i.e. 3) AÙo Naõo: Harassed—Distressed— the temporal Buddha. Uneasy—Vexed. AÛnh Hoä: Nhö boùng theo hình, khoâng taùch rôøi 4) AÙo nghóa: Nghóa lyù huyeàn aùo—Mysterious thaân theå, luoân luoân ñi keøm ñeå uûng hoä thaân meanings. theå—Like a shaddow guardian, always AÙo Baø Ba: Blouse. following like a shaddow the substance. AÙo Caø Sa: Buddhist monk's dress (robe). AÛnh Höôùng: The coming of a deity, AÙo Choaøng: Overcoat. responding, responsive. AÙo Coå Cao: High-necked dress. AÛnh Höôùng Chuùng: See AÛnh Höôûng AÙo Daøi: Dress. Chuùng.

AÙo Möa: Raincoat. subject to the state of hallucination. AÙo Naõo: See AÙo (2), Naõo, and Phieàn Naõo in b) Coù ba loaïi aûo giaùc—There are three kinds Vietnamese-English Section. of hallucination: • Töôûng aûo giaùc: Sanna-vipallasa (p)— AÙo Quan: Coffin. Hallucination of perception. AÙo Thuïng: Ceremonial robe with large • Taâm aûo giaùc: Citta-vipallasa (p)—Coøn goïi sleeves. laø Thöùc aûo giaùc—Hallucination of mind AÙo Traøng: AÙo thöôøng maøu lam daønh cho (consciousness). Phaät töû taïi gia—Dharma robe, usually in gray • Kieán aûo giaùc: Ditthi-vipallasa (p)— color and for laypeople's use. Hallucination of views—Kieán aûo giaùc AÛo: Mava (skt)—Illusory—False—Illusive— khieán ta thaáy caùi voâ thöôøng laø thöôøng— Hallucination. Hallucination of views cause us to see AÛo AÛnh: Taø kieán cho raèng nhöõng thöù beân impermanence as permanence. ngoaøi nhö aên, maëc, nguû, vaân vaân laø thaät chöù AÛo Hoùa: Illusion and transformation—Illusory khoâng laø nhöõng thöù giaû taïm. Ñaây laø loaïi aûo transformation. aûnh thoâ thieån beân ngoaøi—Delusion of views— AÛo Hoaëc: Illusory (a)—To delude (v). Wrong views for externals (clothes, food, AÛo Huyeàn: Unreal. sleep, etc), which are viewed as real rather AÛo Höõu: Illusory existence. than empty in their true nature. Delusion of views are connected with seeing and grasping AÛo Löïc: Söùc löïc cuûa ngöôøi mô moäng aûo at the gross level. huyeàn—An illusionist's powers. AÛo Caûnh: Mirage. AÛo Moân: The way or method of illusion, or of bodhisattva transformation. AÛo Caáu: AÛo aûnh vaø caáu tröôïc (thaân vaø taâm cuõng laø aûo aûnh vaø caáu tröôïc)—Illusory and AÛo Moäng: Illusion—To ne under illusion. defiled (body and mind are alike illusion and AÛo Naõo: Sorrowful. unclean). AÛo Nhöït Vöông: Baladitya (skt)—Baø La A AÛo Daõ: The wilderness of illusion (mortal Ñieät Ña—The morning sun king. life). AÛo Phaùp: Conjuring, illusion, methods of AÛo Giaû: The illusory—All things bodhisattva transformation. AÛo Giaùc: Vipallasa (p)—Hallucination AÛo Só: An illusionist—A conjurer. a) Chö phaùp trong theá giôùi hieän töôïng laø AÛo Sö: An ilusionist. khoâng thaät nhö ngöôøi ta thöôøng nghó. AÛo Taâm: The illusion mind (Mind is unreal). Chuùng voâ thöôøng, baát ñònh, khoâng coù thöïc AÛo Thaân: An illusion-body. theå vaø luoân bieán ñoåi. Kyø thaät, chuùng laø AÛo Thò: Optical illusion. nhöõng boùng ma aûo aûnh. Voâ minh leä thuoäc AÛo Thuaät: Magic. vaøo traïng thaùi aûo giaùc—Aversion— Illusion—Things in the phenomenal world AÛo Töôùng: Illusion—Illusory appearance. are not real or substantial, as ordinary AÛo Töôûng: Taø kieán daãn tôùi phaân bieät sai laàm, people

regard them to be. They are khoâng roõ reät, cho sai laø ñuùng, cho ñuùng laø sai. transient, momentary, indefinite, Ñaây laø loaïi aûo töôûng hay phieàn naõo vi teá— insubstantial, and subject to constant Illusion—Delusion—Wrong views for being alteration. In reality, they are like confused about principles and giving rise to phantoms or hallucinations. Ignorance is discrimination. Thought delusions are unclear,

muddled thoughts, taking what is wrong as 1) Thöù nöôùc thôm hay nöôùc maø ngöôøi ta boû right, and what is right as wrong. Delusions of hoa thôm vaøo ñeå cuùng döôøng Ñöùc Phaät: thought are afflictions at the subtle level. Scented water or flowers in water as an AÛo Töôûng Taâm Linh: Hallucination. offering. AÙp: AÙp cheá—To press—To squeeze—To 2) Töø AÙt Giaø coù nghóa chính yeáu laø vaät coù crush—To repress. giaù trò: The word arghya meaning primarily something valuable, or AÙp Böùc: To oppress. presentable. AÙp Cheá: To ppress—To bring someone to AÙt Giaø Boâi: Cheùn baèng vaøng hay kim loaïi, heel. ñöïng nöôùc thôm ñeå cuùng döôøng Ñöùc Phaät—A AÙp Daàu: EÙp daàu—To crush seed for oil. golden or metal vessel to hold scented water— AÙp Daàu Luaân Toäi: Toäi cuûa ngöôøi laøm ngheà See AÙt Giaø. eùp daàu, thí duï nhö toäi saùt haïi nhöõng coân truøng AÙt Giaø Hoa: Hoa thôm thaû noåi trong nöôùc trong luùc haønh ngheà—The sin of the oil- ñöïng trong cheùn AÙt Giaø Boâi—The flowers presser, i.e. killing of insects among seeds which float on the surface of the golden vessel. crushed. AÙt Na: Anna (skt)—Teân cuûa moät ngoïn nuùi ôû AÙp Duïng: AÁn Ñoä—Name of a mountain in India. 1) (n): Application. AÙt Phuø Ñaø: Arbuda (skt)—AÙc Boä Ñaø—Ñòa 2) (v): To apply—To use—To put into nguïc laïnh thöù nhöùt trong baùt haøn ñòa nguïc, nôi practice—To carry out. nhöõng khoái u noåi treân da vì quaù laïnh—The AÙp Duïng Phaät Phaùp Vaøo Cuoäc Soáng first of the eight cold hells, where cold raises Haèng Ngaøy: To apply Buddhist teachings to tumours on the skin. daily life. ** For more information, please see Baùt Haøn AÙp Ñaûo: To overwhelm. Ñòa Nguïc. AÙp Löïc: Pressure—Tension. AÙt Sa Traø: Asadha (skt)—Thaùng ñaàu tieân AÙp Löïc Cao: High pressure. cuûa muøa heø, töø 16th thaùng tö ñeán 15th thaùng AÙp Löïc Thaáp: Low pressure. naêm—The first month of summer, from 16th of AÙp Sa Daàu: Vaét caùt thaønh daàu, ví vôùi chuyeän 4th Chinese moon to 15th of 5th . khoâng töôûng—To press oil out of sand, AÙt Saéc Tra: Astan (skt)—Taùm phaàn cuûa 24 impossible. giôø trong ngaøy—The eight divisions of the 24 AÙt: Laøm cho beá taéc—To obstruct—To stop. hour day. AÙt Boä Ña: Adbhuta (skt). AÙt Thaáp Baø Söu Xa: See AÙt Thaáp Phöôïc 1) Teân cuûa moät caùi thaùp noåi tieáng ôû Udyana, Söu Xa. taây baéc AÁn Ñoä: Name of a famous stupa in AÙt Thaáp Phöôïc (Baø) Söu Xa: Asvayuja Udyana, north-west India. (skt)—AÙt Thaáp Baø Söu Xa—Thaùng ñaàu tieân 2) Kinh Vò Taèng Höõu: Adbhuta-dharma cuûa muøa Thu (thaùng chín—thaùng möôøi)—The (skt)—Vò Taèng Höõu Thuyeát Nhaân Duyeân, first month of autumn (September-October). moät trong 12 boä Kinh Ñaïi Thöøa—The AÙt Thaáp Phöôïc Yeát Na: Asvakarna (skt)— Wonderful-Dharma, one of the twelve Moät trong baûy voøng nuùi quanh nuùi Tu Di— divisions of Mahayana canon. The fifth of the seven circles round Meru. AÙt Boä Ñaø: Arbuda (skt)—See AÙt

Phuø Ñaø. AÙt Trieát Tra: Atata (skt)—Moät trong taùm ñòa AÙt Giaø: Arghya (skt)—A Giaø. nguïc laïnh—One of the eight cold hells, hell of

chattering teeth. nhöõng ngöôøi aên tröôøng chay ñöôïc thì thaät laø ** For more information, please see Baùt Haøn ñaùng taùn thaùn. Coøn nhöõng ngöôøi aên maën cuõng Ñòa Nguïc. phaûi caån troïng, vì duø bieän luaän theá naøo ñi nöõa, AÙt Töùc Ña: Asta (skt). thì baïn vaãn laø nhöõng ngöôøi aên thòt chuùng sanh. 1) Ngoïn ñoài phía Taây nôi maët trôøi laën: The Baïn coù theå noùi "toâi khoâng nghe," hay "toâi western hill behind which the sun sets. khoâng thaáy" con vaät bò gieát, nhöng baïn coù chaéc 2) Maët trôøi laën: Sunset. raèng nhöõng con vaät aáy khoâng bò gieát vì muïc 3) Töû: Death. ñích ñeå laáy thòt laøm thöïc phaåm cho baïn hay 4) Nhaø: Home. khoâng? Caån troïng!!!—Buddhists should not kill AÙy Naùy: Anxious—Uneasy—Unquiet— living beings to eat. Killing or slaughtering is Restless—Disquiet—Troubled. the first of the five precepts. Killing animals for food is among the worst transgression in AÊn Caép: To steal—To rob. Buddhism. The Buddha did not feel justified in AÊn Chay: To be on a vegetarian diet—To prescribing a vegetarian diet for his disciples abstain from meat—Phaät töû khoâng neân gieát haïi among the monks. What he did was to advise chuùng sanh ñeå aên thòt. Saùt sanh laø giôùi caám them to avoid eating meat because for ñaàu tieân trong nguõ giôùi. Saùt sanh ñeå laáy thòt whatever reason, eating meat means to support chuùng sanh laøm thöïc phaåm laø toäi naëng nhaát 'killing,' and animals had to be slaughtered trong Phaät giaùo. Ñöùc Phaät ñaõ khoâng cho raèng only to feed them. Thus, before His vieäc ñeà ra caùch aên chay cho caùc ñeä töû tu só cuûa parinirvana, the Buddha advised his disciples mình laø ñieàu thích ñaùng, ñieàu maø Ngaøi ñaõ laøm (monks and nuns) to practice vegetarianism. laø khuyeân hoï traùnh aên thòt thuù vaät, vì cho duø laø However, the Buddha did not insist his lay loaïi thòt gì ñi nöõa thì aên thòt vaãn laø tieáp tay cho disciples to adhere to a vegetarian diet. saùt sanh, vaø thuù vaät chæ bò saùt haïi ñeå laøm thöïc Buddhists should practice vegetarianism phaåm cho ngöôøi ta maø thoâi. Chính vì theá maø methodically and gradually. We should not tröôùc khi nhaäp dieät, Ngaøi khuyeân töù chuùng neân give up right away the habit of eating meat and aên chay. Tuy nhieân, coù leõ Ñöùc Phaät khoâng ñoøi fish to have vegetarian diet. Instead, we should hoûi caùc ñeä töû taïi gia cuûa Ngaøi phaûi tröôøng gradually reduce the amount of meat and fish, chay. Ngöôøi Phaät töû neân aên chay coù phöông then, start eating vegetables two days a month, phaùp vaø töø töø. Khoâng neân boû aên maën ngay töùc then four days, ten days, and more, etc. Eating thôøi ñeå chuyeån qua aên chay, vì laøm nhö vaäy coù a vegetarian diet is not only a form of theå gaây söï xaùo troän vaø beänh hoaïn cho cô theå vì cultivating compassion and equality, but it is khoâng theå aên nhöõng moùn chay coù ñuû chaát dinh also free us from many diseases. Furthermore, döôõng; phaûi töø töø giaûm soá löôïng caù thòt , roài such a diet can provide us with a lot of sau ñoù coù theå baét ñaàu moãi thaùng hai ngaøy, roài vitamins, and easy to digest. We should not boán ngaøy, saùu ngaøy, möôøi ngaøy, vaø töø töø nhieàu judge the purity and impurity of a man simply hôn. Phaät töû neân aên chay ñeå nuoâi döôõng loøng by observing what he eats. Through

his own töø bi vaø tinh thaàn bình ñaúng, maø coøn traùnh evil thoughts and actions, man makes himself ñöôïc nhieàu beänh taät. Ngoaøi ra, thöùc aên chay impure. Those who eat vegetables and cuõng coù nhieàu sinh toá boå döôõng, thanh khieát vaø abstain from animal flesh are praiseworthy. deã tieâu hoùa. Chuùng ta khoâng neân phaùn xeùt ai Those who still eat meat should be cautious, thanh tònh hay baát tònh qua chay maën, thanh for no matter what you say, you are still eating tònh hay baát tònh laø do tö töôûng vaø haønh ñoäng sentient beings' flesh. You can say "I don't thieän aùc cuûa ngöôøi aáy. Tuy nhieân, duø sao thì hear," or "I don't see" the animal was killed

for my food, but are you sure that the purpose appetite. of killing is not the purpose of obtaining food AÊn Ngon Mieäng: To eat with a good for you? Be careful!!! appetite. AÊn Chaéc: To be sure—To be firm. AÊn Nhaäu: To eat and drink liquor. AÊn Chôi: To lead a life of pleasures without AÊn Nhö Heo: To eat like a pig—To eat working to earn a living. greedily. AÊn Côm Coù Canh, Tu Haønh Coù Baïn: As AÊn Qua Loa: To have a snack. a proverb says: "Rice should be eaten with AÊn Quaù Nhieàu: To overeat—To eat too soup, cultivation should be conducted with much. friends." AÊn Rau: To eat on vegetables. AÊn Côm Tieäm: To eat at a restaurant—To AÊn Saâu Vaøo: To deep-root. dine out. AÊn Soáng: To eat uncooked. AÊn Cöôùi: To participate in a wedding AÊn Sung Maëc Söôùng: To be in easy banquet. circumstance. AÊn Cöôùp: To loot—To rob. AÊn Taân Gia: To have an open house. AÊn Gian: To cheat—To defraud. AÊn Theo Thuôû, ÔÛ Theo Thì: When at AÊn Haïi: To live on someone's expenses. Rome, do as the Romans do. AÊn Hieáp: To bully—To henpeck—To AÊn Thòt: To eat a meat diet--To eat flesh. domineer. AÊn Thua: To win or lose. AÊn Hoa Hoàng: To receive a commission. AÊn Thöû: To sample food. AÊn Hoái Loä: To take a bribe. AÊn Tieäc: To attend a banquet. AÊn Khao: To have a banquet to celebrate some special event. AÊn Tieâu: To spend money. AÊn Khoâng Ngon: Eating is not as tasteful AÊn Troäm: Thief—Burglar. (pleasurable) as before. AÊn Uoáng: Eating and drinking. AÊn Kieâng Cöû: To be on diet. AÊn Vuïng: To eat stealthily. AÊn Laït: To be on a vegetarian diet—To AÊn Xoåi ÔÛ Thì: To live from day to day with abstain from meat. no thought of tomorrow. AÊn Laän: To cheat—To defraud. AÊn YÙ: To understand one another. AÊn Löông: To receive one's salary. AÂm: AÊn Löôøng: AÊn quòt—To eat without paying. 1) AÂm ñoái laïi vôùi döông: Skandha (skt)— Negative, in contrast with positive. AÊn Mau: To eat quickly. 2) AÂm thanh: Sound—Voice. AÊn Maøy: Beggar. 3) Nguyeân taéc aùm muoäi: Dark principle. AÊn Maëc: To dress—To attire. 4) Nguyeät: Traêng—Lunary. AÊn Maën: See AÊn thòt. 5) Nöõ: Female. AÊn Möøng: To celebrate. 6) Tieâu cöïc ñoái laïi vôùi tích cöïc: The AÊn Naên: To repent—To remorse—To repent negative as opposed to the positive oneself of something. principle. AÊn Ngay ÔÛ Thaät: To be sincere. 7) Toái: Dark—Shade. 8) Theo Phaät Giaùo thì "aâm" coù nghóa laø— AÊn Ngon: Good to eat—To have a good

According to Buddhism, it means: AÂm Ma: See Nguõ Uaån. a) Nhöõng gì che maát chaân tính cuûa vaïn höõu: AÂm Moäc: Moät loaïi duïng cuï baèng goã ñeå goõ It is the phenomenal, as obsuring the true khi tuïng kinh, moãi cuoái caâu laïi ñaùnh nhòp hay

nature of things. goõ phaùch cho aên nhòp—Sounding block, or b) Uaån cuûa vaïn höõu (nguõ uaån) do töø haäu quaû board for keeping time or rhythm. cuûa sanh laõo beänh: It is also the AÂm Möu: Plot—Conspiracy—Scheme. aggregation, or the five Skandhas, of AÂm Nghóa: phenomenal things resulting in births and 1) Giaûi thích aâm vaø nghóa cuûa caùc töø trong deaths. kinh ñieån: Sound and meaning, i.e. AÂm Ba: Sound-wave. pronunciation and significance. AÂm Caûnh: See AÂm Cung. 2) Quyeån töø ñieån giaûi thích veà caùch phaùt aâm AÂm Cung: Theá giôùi hieän taïi ñöôïc ví vôùi traïng cuûa caùc töø trong kinh ñieån: A pronouncing thaùi cuûa nguõ uaån—Hells—Hades—The dictionary. present world as the state of the five skandhas. AÂm Nhaïc: AÂm nhaïc ñöôïc duøng keøm vôùi nghi AÂm Dung: Voice and countenance. leã—Music, a musical accompaniment to a AÂm Döông: service. 1) Cheát vaø soáng: Death and life. AÂm Nhaäp Giôùi: Coøn goïi laø Nguõ Uaån, hay 12 2) Ñòa phuû vaø döông gian: Hell and earth. cöûa vaøo cuûa thöùc, hay 18 giôùi—The five 3) Cöïc AÂm vaø Cöïc Döông: Tieâu cöïc vaø tích skandhas, the twelve entrances, or bases cöïc—Negative and positive. through which consciousness enters 4) Yin-Yang: Löôõng cöïc theo vuõ truï quan (Ayatana), or eighteen dhatu or elements. cuûa Trung Quoác—Ñaát vaø trôøi—Nöõ vaø AÂm Phuû: Hell—Underworld. Nam—In Chinese cosmology, the AÂm Taøng: Nam caên aån saâu beân trong, ñaây laø principle of polarity, namely earth and moät trong 32 töôùng haûo cuûa Phaät—A heaven, female and male. retractable penis, one of the thirty-two marks AÂm Gian: See AÂm cung. of a Buddha. AÂm Giaùo: Giaùo phaùp duøng aâm thanh ñeå giaûng AÂm Thanh: Sound, note, preaching. thuyeát—Vocal teaching, Buddha's preaching. AÂm Thanh Baát Tö Nghì: Inconceivable AÂm Giôùi: Bao goàm nguõ uaån vaø 18 giôùi—The sounds. five skandhas and the eighteen dhatu. AÂm Thanh Cuûa Ñöùc Nhö Lai: Buddha's AÂm Hoàn: Manes. Voice—Theo Kinh Hoa Nghieâm, Phaåm Nhö AÂm Huyeãn: Nguõ uaån gioáng nhö huyeãn giaû Lai Xuaát Hieän, phaåm naày chæ caùch cho chö ñaïi troâi ñi—The five skandhas like a passing Boà Taùt laøm theá naøo ñeå bieát aâm thanh cuûa Ñöùc illusion. Nhö Lai—According to The Flower AÂm Höôûng: Sonority—Echo. Adornement Scripture, Chapter Manifestation AÂm Höôûng Nhaãn: Ghoshanugakshanti of Buddha (37), show the ways for great (skt)—Kshanti in sounds—Nhaãn vaøo nhöõng enlightening beings to know the voice of the aâm thanh tieáng voïng vì nhaän thöùc raèng chuùng Buddha. khoâng thöïc—Sound and echo perseverance, 1) AÂm thanh cuûa Ñöùc Nhö Lai ñeán khaép taát the patience which realizes that all is as unreal caû, vì noù khoûa laáp moïi aâm thanh khaùc: as sound and echo. The Buddha's voice is omnipresent, AÂm Lòch: Lunar calendar. because it pervades all sounds.

2) AÂm thanh cuûa Ñöùc Nhö Lai, tuøy taâm sôû AÂm Thanh Du Döông: Pleasant and thích cuûa thính giaû ñeàu laøm cho hoï hoan harmonious sound. hyû, vì thuyeát phaùp minh lieãu: The AÂm Thanh Hay: Tuneful sound. Buddha's voice pleases all according to AÂm Thanh Phaät Söï: Phaät duøng aâm thanh their mentalities, because its explanation thuyeát phaùp ñeå cöùu ñoä chuùng sanh (coù khi Phaät of truth is clear and comprehensive. laïi duøng aùnh saùng kyø dieäu ñeå cöùu ñoä)— 3) AÂm

thanh cuûa Ñöùc Nhö Lai, tuøy tín giaûi Buddha's work in saving by his preaching. cuûa thính giaû ñeàu laøm cho hoï hoan hyû, vì AÂm Thaàn: Female spirit. taâm ñöôïc thanh löông: The Buddha's voice gladdens all according to their AÂm Ti: See AÂm phuû. resolve, because their minds gain clarity AÂm Tieàn: Tieàn giaáy, hay giaáy vaøng maõ, duøng and coolness. ñeå cuùng cho ngöôøi cheát—Paper money for use 4) AÂm thanh cuûa Ñöùc Nhö Lai giaùo hoùa in services to the dead. chaúng loãi thôøi, vì ngöôøi ñaùng ñöôïc nghe AÂm Tín: News thôøi ñeàu ñöôïc nghe: The Buddha's voice AÂm U: Overcast—Dull—Cloudy. teaches without error in timing, because AÂm Voïng: AÛo töôûng cuûa nguõ uaån, hay söï all who need and are able to hear it do. khoâng thaät cuûa nguõ uaån—The skandha- 5) AÂm thanh cuûa Ñöùc Nhö Lai khoâng sanh illusion, or the unreality of the skandhas. dieät, vì nhö vang öùng tieáng: The Buddha's AÂm Voïng Nhaát Nieäm: AÛo töôûng cuûa nguõ voice has no birth or death, because it is uaån cuõng töông töï nhö moät nieäm ñi qua—The like the echo of a call. illusion of the skandhas like a passing thought 6) AÂm thanh cuûa Ñöùc Nhö Lai khoâng chuû, vì AÁm Cuùng: Cosy. do tu taäp taát caû coâng haïnh phaùt khôûi: The Buddha's voice has no owner, because it AÁm Laïnh: Hot and cold. is produced by cultivation of all AÁm Ma: See Nguõ Uaån. appropriate practices. AÁm No: To be at ease—To be in easy 7) AÂm thanh cuûa Ñöùc Nhö Lai raát saâu, vì khoù circumstances. löôøng ñöôïc: The Buddha's voice is AÁm Quang Boä: Mahakasyapiya (skt)—Boä extremely profound, because it cannot be phaùi naày khaùc vôùi Nhaát Thieát Höõu Boä vaø Phaùp measured. Taïng Boä ñoâi chuùt nhöng raát gaàn vôùi Thöôïng 8) AÂm thanh cuûa Ñöùc Nhö Lai khoâng taø vaïy, Toïa Boä, neân coøn ñöôïc goïi laø Sthavariya. AÁm vì do phaùp giôùi phaùt sanh: The Buddha's Quang Boä tin raèng quaù khöù ñaõ sinh quaû thì voice has no falsehood or deviousness, khoâng coøn toàn taïi nöõa, coøn quaù khöù chöa sinh because it is born of the realm of truth. quaû thì tieáp tuïc toàn taïi; do ñoù, hoï laøm rung 9) AÂm thanh cuûa Ñöùc Nhö Lai khoâng ñoaïn chuyeån phaàn naøo ñòa vò cuûa phaùi Höõu Boä voán tuyeät, vì vaøo khaép phaùp giôùi: The cho raèng quaù khöù cuõng toàn taïi nhö hieän taïi Buddha's voice has no end, because it vaäy. Ñoâi khi AÁm Quang Boä ñöôïc xem nhö laø permeates the cosmos. tröôøng phaùi thoûa hieäp giöõa Höõu Boä 10) AÂm thanh cuûa Ñöùc Nhö Lai khoâng bieán (Sarvastivadin) vaø Phaân Tích Boä ñoåi, vì ñaõ ñeán nôi roát raùo: The Buddha's (Vibhajyavadin). Phaùi naày cuõng ñoøi coù boä voice has no change, because it reaches Tam Taïng cuûa rieâng hoï—The the ultimate. Mahakasyapiyas differed on minor poits from ** For more information, please see Töù the Sarvastivadins and the Dharmaguptikas, Chuûng Phaät AÂm. and were closer to the Sthaviravadins. Hence,

they are also called the Sthavariyas. The ** For more information, please see Tam Duïc, Mahakasyapiyas believed that the past which and Nguõ Chuûng Boá Thí in Vietnamese- has borne fruit ceases to exist, but that which English Section. has not yet ripened continues to exist, thus AÅm Töûu: Uoáng röôïu bò caám trong giôùi thöù partially modifying the position of the naêm cuûa nguõ giôùi caên baûn, vaø giôùi thöù hai cuûa Sarvastivadins, for whom the past also exists 48 giôùi khinh trong Kinh Phaïm Voõng—To like the present. The Mahakasyapiyas are drink wine or alcoholic

liquor, forbidden by the sometimes represented as having effected a fifth of the five basic commandments, and the compromise between the Sarvastivadins and second of the 48 lighter precepts in the the Vibhajyavadins, and also claim a tripitaka Brahma Net Sutra. of their own. ** For more information, please see Nguõ Giôùi, AÅm: and Boán Möôi Taùm Giôùi Khinh in 1) AÅm öôùt: Moisture. Vietnamese-English Section. 2) Cho traâu boø uoáng nöôùc: To water cattle. AÂn: AÂn hueä: Grace—Gratitude—Favour. 3) Nuoát: To swallow. AÂn AÙi: AÂn hueä vaø tình thöông yeâu (tình caûm 4) Uoáng: To drink. thöông yeâu chìm ñaém giöõa mình vaø ngöôøi AÅm Huyeát Ñòa Nguïc: Ñòa nguïc nôi maø toäi thaân)—Grace and love. nhaân phaûi uoáng maùu—The hell where AÂn AÙi Nguïc: Nguïc tuø aân aùi troùi buoäc chuùng sufferers have to drink blood. sanh vaøo luaân hoài sanh töû—The prison of AÅm Quang: Nuoát aùnh saùng, teân cuûa ngaøi Ca affection which holds men in bondage of Dieáp, moät trong möôøi vò ñaïi ñeä töû cuûa Ñöùc transmigration. Phaät Thích Ca. OÂng ñaéc quaû A La Haùn 3 naêm AÂn Caàn: Zealous—Careful—To be 8 ngaøy sau ngaøy Thaùi töû Taát Ñaït Ña thaønh thoughtful—To greet someone with open Phaät. OÂng mang teân AÅm Quang coù leõ laø vì hands. thaân hình choùi saùng cuûa oâng—Drinking light, AÂn Cha Meï Thaày Toå: The debt to our name of Kasyapa, one of the ten great parents and teachers. disciples of Sakyamuni Buddha. He became an AÂn Chuùng Sanh: The debt we owe all arhat 3 years 8 days after Siddhartha became a sentient beings. Buddha. He possibly got this title because of his radiant body. AÂn Ñieàn: Moät trong ba loaïi phöôùc ñieàn, maàm ** For more information, please see Ca Dieáp phuùc ñöùc naåy leân töø aân ñöùc phuïng döôõng cha in Vietnamese-English Section, and meï, sö tröôûng, hay thaày toå—One of the three Kasyapa in Sanskrit/Pali-Vietnamse sources of felicity, the field of grace, i.e. Section. parents, teacher, elder monks, in return for the benefits they have conferred—See Tam Phöôùc AÅm Thaáp: Humid—Damp. (A) (1) and (B) (1). AÅm Thöïc: Thöùc uoáng vaø thöùc aên laø hai moùn AÂn Ñoä: Ngöôøi cöùu ñoä chuùng sanh, töø ñeå chæ maø cho chuùng sanh döïa vaøo ñeå soáng; aåm thöïc moät vò Taêng—One who graciously save, a duïc hay thöïc duïc laø moät trong tam duïc; cuùng term for a monk. döôøng thöïc phaåm laø moät trong naêm moùn boá thí—Eating and drinking—Drink and food, two AÂn Ñöùc: The merit of universal grace and things on which sentient beings depend; desire salvation. for them is one of the three passions; offerings AÂn Haø: Doøng tình caûm aân hueä cöù maõi xoâ ñaåy of them are one of the five forms of offerings. chuùng sanh trong doøng sanh töû—The river of

grace which keeps or binds men in the flow of khoâng duøng coâng aùn thì ban aán chöùng baèng söï transmigration. thoûa maõn cuûa caùc vò naày veà möùc ñoä giaùc ngoä AÂn Haûi: Bieån aùi aân cöù tieáp tuïc nhaän chìm hay thaáu trieät giaùo phaùp cuûa ngöôøi hoïc troø. chuùng sanh trong bieån ñôøi sanh töû—The sea of Moät ñeä töû khi ñaõ ñöôïc aán chöùng, coù theå hoaëc grace which sinks men in the ocean of khoâng coù theå ñöôïc pheùp baét ñaàu daïy ngöôøi transmigration. khaùc, ñieàu naày tuøy thuoäc vaøo möùc ñoä giaùc ngoä AÂn Haän: Repentance—Penitence—Remorse. noâng saâu, söùc maïnh caù tính vaø söï tröôûng

thaønh cuûa ngöôøi ñeä töû. Dó nhieân ñieàu naày cuõng tuøy AÂn Hueä: Grace—Favor—Kindness. thuoäc raát nhieàu vaøo phaåm caùch caù nhaân cuûa vò AÂn Laân: Loøng töø bi laân maãn—Loving- thaày. Neáu vò thaày taøi ba ñöùc ñoä vaø tieâu chuaån kindness and pity. cao, oâng seõ khoâng deã daøng khinh suaát maø ñeå AÂn Maãu: Meï ñôû ñaàu—Foster-mother. cho ñeä töû baét ñaàu daïy cho ngöôøi khaùc moät AÂn Nghóa: Kindness and affection. caùch hôøi hôït. Nhöng neáu laø moät vò thaày taàm AÂn Nhaân: Benefactor . thöôøng, thì raát coù theå moân ñeä cuûa oâng, aán AÂn Nhi: Con ñôû ñaàu—Foster-child. chöùng hay khoâng aán chöùng, cuõng seõ laø “moät AÂn Oaùn: Gratitude and resentment. caùi daáu vuïng veà cuûa moät con daáu vuïng veà.” AÂn Phuï: Cha ñôû ñaàu—Foster-father. Trong nhaø thieàn ngöôøi ta thöôøng hay noùi: “Caây ñaéng khoâng sanh traùi ngoït.”—Formal AÂn Suûng: Kindness—Grace. acknowledgment on the part of the master that AÂn Tam Baûo: The debt to the Triple Gems his disciple has fully completed his training (Jewels). under him, in other words, graduated, or AÂn Thieän Höõu Tri Thöùc: The debt to our attained enlightenment in Buddhism. With spiritual friends. masters who use the koan system it implies the AÂn Thöôûng: Reward—Recompense. the disciple has passed all the koans prescribed AÂn Tình: Grace and feeling. by that master. The bestowal of the seal of AÂn Xaù: Amnesty. approval by masters who do not use koans AÁn: Mudra (skt)—Seal—Seal of the temple— signifies their satisfaction with their disciple’s Sign—signet—Symbol—Emblem—Proof— level of understanding. One who recieves the Approve—Asurance. seal of approval may or may not be given permission by his master to begin teaching, for AÁn Chæ Ñoàng Thôøi: AÁn daáu tay moät löôït, much depends on the depth of the student’s gioáng nhö in, chöù khoâng phaûi vieát töøng chöõ— enlightenment, the strength of his character, At one and the same time, like printing (which and the maturity of his personality. Obviously, is synchronous, not like writing which is word much also depends on the personal qualities of by word). the master himself. If he is wise, virtuous, and AÁn Chuù: AÁn vaø chuù—Sign and mantra. accomplished, with high standards, his AÁn Chöùng: Seal of approval—Söï xaùc nhaän permission to teach will not be lightly given. chính thöùc veà phaàn cuûa moät vò thaày raèng moät But if he is a mediocre, very likely his disciple, ñeä töû cuûa oâng ñaõ hoaøn taát ñaày ñuû vieäc tu luyeän sealed or not-yet-sealed, will be “a poor vôùi söï höôùng daãn cuûa chính oâng, noùi caùch khaùc stamp of a poor stamp.” In zen it is often said, laø ñaõ toát nghieäp, hay ñaõ ñaït ñaïo trong Phaät “The fruit can be no better than the tree that giaùo. Vôùi caùc thieàn sö duøng heä thoáng coâng aùn, produced it.” thì noù aùm chæ raèng ngöôøi hoïc troø ñaõ xong moïi AÁn Ñònh: To appoint—To settle. coâng aùn do oâng thaày chæ ñònh. Caùc thieàn sö

AÁn Ñoä: Hieàn Ñaäu—India—Hindu. khoaûng naêm 486 tröôùc Taây Lòch—Indian AÁn Ñoä Giaùo: Hinduism—Ñaây laø teân goïi Buddhism, which began in Magadha (now chung cho heä thoáng xaõ hoäi, vaên hoùa vaø toân Bihar), under Sakyamuni, the date of whose giaùo cuûa gioáng Aryan ôû AÁn Ñoä, ñaây laø gioáng nirvana was around 486 B.C. daân di cö vaøo AÁn Ñoä vaøo ngay tröôùc thôøi kyø AÁn Haønh: To print—To publish. baét ñaàu coù lòch söû cuûa nöôùc naày. Cöông yeáu AÁn Kheá:

AÁn Töôùng—Kheá AÁn—AÁn töôùng laø AÁn Ñoä giaùo laø Baø La Moân chuû tröông— bieåu töôïng chæ roõ nhöõng yù nghóa khaùc nhau. Coù Hinduism or Brahmanism, the general name nhieàu aán kheá khaùc nhau vaø nhieàu aán töôùng cuûa given to the social-cultural-religious system of chö Phaät vaø chö Boà Taùt—Manual signs the Indo-Aryan, who migrated into India just indicative of various ideas. There are many before the dawn of history. In its essence, other indications and various symbols of the Brahmanism advocates Buddhas and Bodhisattvas: 1) Duy trì xaõ hoäi laøm boán giai caáp, trong ñoù 1) Moãi ngoùn tay bieåu töôïng cho nguõ ñaïi, ñaát, Baø La Moân laø giai caáp toái thöôïng: The nöôùc, löûa, gioù vaø hö khoâng, baét ñaàu baèng manitenance of the four castes (see Töù ngoùn uùt: Each finger represents one of the Giai Caáp AÁn Ñoä) which assures the five primary elements, earth, water, fire, supremacy of the priest caste, the air, and space, beginning with the little brahmana. finger. 2) Theo nguyeân taéc thôø phöôïng Thöôïng ñeá 2) Caùnh tay traùi bieåu töôïng cho söï ñònh tónh: baèng nhöõng nghi thöùc ñeà ra töø Thaùnh Kinh The left hand represents “stillness” or Veä Ñaø: Appeasement of the gods by “meditation.” means of rituals derived from the Sacred 3) Caùnh tay phaûi bieåu töôïng cho söï bieän bieät Vedas. hay trí hueä: The right hand represents 3) Trung thaønh hay tin töôûng tuyeät ñoái vaøo “discernment” or “wisdom.” thuyeát nghieäp quaû luaân hoài, laáy söï taùi sanh AÁn Loaùt: See AÁn Haønh. vaøo coõi trôøi laøm muïc tieâu toái thöôïng cho AÁn Maãu: Anjali (skt)—Hai baøn tay vaø caùc ngöôøi traàn tuïc: Complete faith and fidelity ngoùn tay chaáp laïi, ñaây laø “meï” cuûa taát caû caùc to the theory of karma and reincarnation, daáu aán—The two hands with palms and fingers with rebirth in heaven seen as the final together, the “mother” of all manual signs. goal of earthly life. AÁn Phaät: A Buddha made of incense and 4) Theo truyeàn thoáng AÁn Giaùo, nhieäm vuï burnt—A symbolical Buddha. chính cuûa ngöôøi nöõ laø sanh con vaø laøm AÁn Phaät Taùc Phaùp: Moät phöông phaùp cuûa vieäc trong nhaø. Vì vaäy maø noù coi cuoäc tröôøng phaùi Maät Toâng, tìm söï trôï giuùp taâm linh soáng ñoäc thaân laø cuoäc soáng voâ ích, vaø baèng caùch in hình Phaät treân giaáy, hay taïo hình nhöõng ngöôøi ñaøn baø khoâng keát hoân ñaùng Phaät treân caùt, trong khoâng gian, vaø cöû haønh bò phæ baùng: In Hindu tradition, the main moät nghi thöùc leã ñaëc bieät—An esoteric method duties assigned to women were of seeking spirit-aid by printing a Buddha on childbearing and housework. Thus it paper, or forming his image on sand, or in the considers a single life as a wasted life and air, and peforming specific rites. unmarried women were subject to scoffs. AÁn Phuø: Talisman. AÁn Ñoä Phaät Giaùo: Phaät Giaùo AÁn Ñoä, baét ñaàu taïi Ma Kieät Ñaø (baây giôø laø Bihar), döôùi AÁn Quaùn: Printing house. thôøi Phaät Thích Ca, Ngaøi nhaäp Nieát Baøn AÁn Quang:

1) AÙnh saùng chieáu töø bieåu töôïng treân ngöïc trong Lieân Toâng Thaäp Tam Toå, Ngaøi AÁn cuûa Phaät hay Boà Taùt—Illumination from Quang teân laø Thaùnh Löôïng, bieät hieäu Thöôøng the symbol on a Buddha’s or Bodhisattva’s Taøm. AÁn Quang Ñaïi Sö sanh vaøo cuoái ñôøi nhaø breast. Thanh, böôùc qua kyû nguyeân Daân Quoác. Ngaøi 2) Teân cuûa moät ngoâi chuøa noåi tieáng naèm hoï Trieäu ôû ñaát Hieäp Taây. Thuôû beù Ngaøi theo trong quaän 10, thaønh phoá Saøi Goøn, Nam Nho

hoïc, lôùn leân laáy vieäc duy trì ñaïo Khoång Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Trí laøm traùch nhieäm, vì theá ngaøi voâ tình nghe theo Höõu truï trì chuøa Linh ÖÙng Ñaø Naúng xaây taø thuyeát cuûa AÂu Döông Tu vaø Haøn Duõ, baøi vaøo naêm 1948. Ñeán naêm 1950, Hoøa baùc Phaät phaùp. Sau ñoù ngaøi bò beänh lieân tieáp Thöôïng Thieän Hoøa cho xaây laïi ngoâi maáy naêm. Töï xeùt bieát loãi laàm, ngaøi lieàn hoái caûi Chaùnh ñieän theo kieåu chuøa Töø Ñaøm ôû taâm nieäm baøi phaù Phaät phaùp khi tröôùc. Nieân Hueá, ñoåi teân laø AÁn Quang Töï, vaø thaønh hieäu Quang Chöõ thöù baûy ñôøi nhaø Thanh, caên laäp Phaät Hoïc Ñöôøng Nam Vieät. Chuøa laønh kòp ñeán luùc ngaøi vöøa hai möôi tuoåi. Ngaøi ñöôïc xaây döïng lieân tuïc trong 20 naêm. xuaát gia vôùi Hoøa Thöôïng Ñaïo Thuaàn taïi chuøa Ngoâi Chaùnh ñieän ñöôïc taùi thieát vaøo naêm Lieân Hoa Ñoäng trong nuùi Chung Nam. Ít laâu 1966. Toå ñình AÁn Quang nguyeân laø truï sôû sau ngaøi thoï cuï tuùc giôùi taïi chuøa Song Kheâ cuûa Phaät Hoïc Ñöôøng Nam Vieät töø naêm trong huyeän Höng An vôùi AÁn Luaät Sö. Ngaøi ñaõ 1950 ñeán naêm 1963, vaên phoøng cuûa Giaùo töøng bò beänh ñau maét khi vöøa môùi chaøo ñôøi, Hoäi Taêng Giaø Vieät Nam töø naêm 1951 ñeán lôùn leân tuy ñaõ khoûi nhöng thò löïc raát keùm. Moãi naêm 1963, vaên phoøng Vieän Hoùa Ñaïo vaø khi maét vöøa ñoû laø chæ coøn thaáy lôø môø. Vì tính Vieän Taêng Thoáng töø naêm 1959 ñeán caån thaän vaø chöõ ñeïp, neân sau khi thoï cuï tuùc 1963—Name of a famous pagoda, located giôùi ngaøi ñöôïc cöû laøm thô kyù. Do vieát chöõ quaù in the tenth district, Saigon City, South nhieàu neân maét cuûa ngaøi luoân ñoû nhö huyeát. Vietnam. The pagoda was built in 1948 Luùc tröôùc, nhôn khi phôi kinh, ngaøi ñöôïc xem and named ÖÙng Quang by Most boä Long Thö Tònh Ñoä cuûa ngaøi Vöông Nhaät Venerable Trí Höõu, Head of Linh ÖÙng Höu tröù taùc, bieát roõ coâng ñöùc nieäm Phaät, neân Pagoda of Ñaø Naúng province. In 1950, kyø thoï giôùi naày, ban ñeâm sau khi ñaïi chuùng ñaõ Most Venerable Thieän Hoøa had its Main yeân nghæ, rieâng ngaøi vaãn coøn ngoài nieäm Phaät Hall reconstructed following the design of luoân. Ban ngaøy trong luùc vieát chöõ, ngaøi cuõng Töø Ñaøm Pagoda from Hueá. He also khoâng rôøi caâu nieäm Phaät. Nhôø vaäy ñoâi maét tuy renamed it AÁn Quang and founded the phaùt ñoû, nhöng vaãn coù theå gaéng göôïng bieân South Vietnam School of Buddhist cheùp ñöôïc. Khi giôùi ñaøn vöøa maõn thì beänh maét Studies. It has been continuously built for cuûa ngaøi cuõng vöøa khoûi. Do ñaây neân ngaøi bieát twenty years. The Main Hall was rebuilt in coâng ñöùc nieäm Phaät khoâng theå nghó baøn. Cuõng 1966. Formerly, AÁn Quang Pagoda was nhôø vaøo nhaân duyeân chaùnh yeáu naày môùi khieán the ofice of the South Vietnam School of ngaøi quy höôùng Tònh Ñoä vaø khuyeân ngöôøi Buddhist Studies from 1950 to 1953, the nieäm Phaät. Vì caûm meán ñöùc haïnh cuûa ngaøi neân office of South Vietnam Buddhist Sangha Hoøa Thöôïng Hoùa Vaên thænh ngaøi veà ôû Taøng Association from 1951 to 1963, the office Kinh Caùc cuûa chuøa Phaùp Voõ ñeå tænh taâm tu of Vietnam Buddhist Sangha from 1959 to nieäm. Tính ñeán cuoái ñôøi nhaø Thanh, trong hôn 1963. ba möôi naêm xuaát gia, tröôùc sau ngaøi ñeàu mai AÁn Quang Ñaïi Sö: Great Master Yin- danh aån tích, khoâng thích cuøng ngöôøi ngoaøi tôùi Kuang—Theo Hoøa Thöôïng Thích Thieàn Taâm lui giao tieáp, ñeå yeân tu caàu

chöùng Nieäm Phaät Tam Muoäi. Maõi ñeán naêm ngaøi ñöôïc 59 tuoåi,

ngaøi môùi baét ñaàu thaâu nhaän ñeä töû. Soá ñeä töû taïi therefore, he inadvertently followed the false gia cuûa ngaøi leân ñeán hôn 300 ngaøn, bao goàm töø teachings of O-Yang-Tzu and Han-Du to haøng quyeàn quyù giaøu sang, danh nhôn, hoïc só degrade and criticize the Buddha-Dharma. cho ñeán thöôøng daân. Ngaøi daïy: “Phaùp moân Thereafter he was sick continuously for Tònh Ñoä laø do Phaät Thích Ca vaø A Di Ñaø kieán several years. Upon self-reflection he realized laäp. Caùc vò Boà Taùt Vaên Thuø vaø Phoå Hieàn he was gravely mistaken and immediately höôùng daãn vaø duy trì. Ñöùc Maõ Minh vaø Long abandoned his old ways of degrading and Thoï hoaèng döông. Caùc Toå Hueä Vieãn, Thieân criticizing the Buddha’s Teachings. In the Thai, Thanh Löông, Vónh Minh, Lieân Trì, seventh year of Kuang-Ch’u reign period of Ngaãu Ích xöôùng ñaïo cuøng tieáp phaàn giaùo hoùa. the Ch’ing Dynasty, he turned twenty and his Vì theá neân nay khuyeân khaép caùc haøng Thaùnh, cultivated karma had ripened; thus, he became Trí, Phaøm, Ngu ñoàng neân tu haønh vaäy. Ngöôøi ordained under Most Venerable T’ao-Shuan at ñaõ tu “tònh nghieäp” thì phaûi: ‘Giöõ luaân thöôøng, the Lotus Flower Cavern Temple in the laøm heát boån phaän. Döùt taø nieäm, gìn loøng thaønh Chung-Nam Mountain. Soon after, he took the kính. Tröø boû caùc ñieàu aùc, vaâng laøm caùc vieäc Bhiksu Precepts with Precept-Master Yin at laønh. Ñöøng gieát haïi, gaéng aên chay. Thöông tieác the Song-Khe Temple of the Hung-An district. vaø hoä trì maïng soáng loaøi vaät. Tín, nguyeän nieäm Six months after birth, he already had Phaät caàu sanh veà Taây Phöông Cöïc Laïc.’” Naêm problems with his sight. Though he recovered ngaøi ñöôïc 77 tuoåi, nhaèm ngaøy 24 thaùng 10, from this illness, his eye sight was so weak. ngaøi döï bieát tröôùc kyø vaõng sanh, neân cho trieäu Every time his eyes turned a little red, he had taäp caùc chö Taêng vaø cö só veà chuøa Linh Nham, a difficult time seeing. His nature was prudent daën doø töù chuùng raèng: “Phaùp moân nieäm Phaät and his hand writing was very beautiful; thus, khoâng coù chi laø ñaëc bieät kyø laï caû. Chæ caàn khaån during taking the Bhiksu Precepts, he was thieát chí thaønh thì khoâng ai laø chaúng ñöôïc Phaät assigned as a secretary of the temple. During tieáp daãn. Qua ngaøy moàng 4 thaùng 11, ngaøi bò the day time, because he spent so much time caûm nheï, song vaãn tinh taán nieäm Phaät. Nieäm writing, his eyes worsened and turned xong, baûo ñem nöôùc ñeán röõa tay roài ngaøi ñöùng completely red. During that time, while drying leân noùi: “Phaät A Di Ñaø ñaõ ñeán tieáp daãn. Toâi the sutras, he had opportunity to read a saép ñi ñaây. Ñaïi chuùng phaûi neân tín nguyeän Buddhist text called “Pureland Dragon Poetry” nieäm Phaät, caàu vaõng sanh veà choán Taây written by a Wang-Ru-Huu. Knowing clearly Phöông.” Noùi ñoaïn ngaøi ngoài kieát giaø, chaép tay the virtues and merits of practicing Buddha trì danh theo tieáng trôï nieäm cuûa ñaïi chuùng roài Recitation, during the period he tok the an laønh vieân tòch. Ngaøi ñöôïc 60 Taêng laïp, tuoåi precepts, he would often stay up to continue thoï 80—According to Most Venerable Thích practicing Buddha Recitation in the temple Thìn Taâm in The Thirteen Patriarchs of long after everyone had gone to sleep. Even Pureland Buddhism, Yin-Kuang’s given name during the day while writing, his mind

never was Thaùnh Löôïng, and his self-given name ceased to recite the Buddha's name. was Thöôøng Taøm. He was born during the end Consequently, though his eyes were blazingly of the Ch'ing Dynasty and the beginning of the red, he was still able to continue to write. At Republic of China. He was a descendent of the the conclusion of the Bhiksu precept- Trieäu Family at Hieäp Taây region. As a child, maintaining period, his eyes had healed he studied Confucianism and as he got older completely. Relying on this evidence, he knew he took on the responsibility of maintaining the virtues and merits obtained from Buddha Confucius Teachings as his purpose in life; Recitation were unimaginable. This also

established a foundation as well as being one ordained and lay Buddhists to Linh Nham of the main reasons he decided eventually to Temple. During the meeting, he instructed the focus on propagating Pureland Buddhism, to following: "There is nothing speacial or teach and encourage everyone to practice unusual about the Buddha Recitation Dharma Buddha Recitation. Admired for his conducts Door. If genuine and sincere, no one will be and virtues, Most Venerable Hua-Wen invited excluded from the Buddha's rescue and him to come and live in the library at Fa-Wu deliverance." Then on November 4, he came Temple so he could cultivate more peacefully. down with a minor illness, but he still Counting to the end of the Ch'ing Dynasty, for diligently practiced Buddha Recitation. After a period of thirty years, he remained unknown reciting he asked for water to wash his hands and hidden because he preferred not to and then stood up and said, "Amitabha Buddha associate himself with the outside world so he has come to deliver me. I will go soon. You all could cultivate peacefully praying to attain the must have faith, vow and practice Buddha Buddha Recitation Samadhi. He did not accept Recitation to pray for rebirth in the Western any disciples until he was 59 years of age. He Pureland." After speaking, he returned to his had a total of more than three hundred seat to sit in the lotus position, put his palms thousand lay disciples, from nobility to rich and together following the supporting recitations of famous, scholars to common peole. He taught the great assembly and then he peacefully that, "Sakyamuni Buddha and Amitabha passed away. He was eighty years old with a established the Dharma Door of Pureland Dharma age of 60. Buddhism; directed and maintained by AÁn Thaønh: The territory of India. Manjusri and Samantabhadra Maha- AÁn Thoå: India. Bodhisattvas; propagated by Great Masters AÁn Tích: Imprint of a seal. Asvaghosha and Nagarjuna; practiced and AÁn Tín: Official seal. further spread widely by Patriarchs Hui-Yuan, T'ien-T'ai, Ch'ing-Lieng, Yung-Ming, Lien- AÁn Töôïng: Impression. Ch'ih, Ou-I, etc. Therefore, today I encourage AÅn: everyone from Enlightened to the 1) AÅn daät: To hide—To live retired. Unenlightened, the wise to the ignorant, for all 2) Maät: Esoteric—Obscure. also cultivate this Dharma tradition. People AÅn Cö: To dwell in seclusion (in retirement). who cultivate Pure-Karma must 'Maintain AÅn Danh: To conceal one's name. their humanity, fulfill all of one's AÅn Daät: Living in isolation—Seclude oneself responsibilities. Eliminate all unwholesome from society—To retire from the world—To thoughts, maintain true faith. Abandon all live

in seclusion. wicked practices, practice all wholesome AÅn Duï: Opammam (p)—Aupamya (skt)— conducts. Do not murder and destroy others. Metaphor—Simile. Try to become vegetarians. Have compassion AÅn Hình: See AÅn Thaân. and protect the life of living creatures. Have faith, Vow and Practice Buddha Recitation AÅn Khuaát: Hidden—Concealed. praying to gain rebirth to the Ultimate Bliss AÅn Laùnh: To retire from sight. Western Pureland.'" When he was 77 years AÅn Löïc: Hidden force—Mystic power. old, he returned to Linh Nham Temple. On AÅn Maët: To hide from someone. October 24, he knew ahead of time his gaining AÅn Maät: Nghóa bí maät, ñoái laïi vôùi hieån lieãu rebirth was near; therefore, he summoned

hay lôøi noùi vaên töï coù yù nghóa phaân minh roõ La, OÂn Baùt La, hay Öu Baùt La. raøng—Esoteric meaning in contrast with 1) Boâng sen xanh: The blue lotus. exoteric, or plain meaning. 2) Long Vöông vaø hoà sen xanh cuûa Long ** For more information, please see Nhò Nghóa Vöông: A lord of Nagas and his blue lotus in Vietnamese-English Section. lake. AÅn Mình: To hide oneself. AÂu Ña La Taêng: Uttarasanga (skt)—Loaïi aùo AÅn Naùu: To refuge—To take refuge. caø sa maëc phuû qua vai traùi—A toga worn over AÅn Nguyeân Long Khí: Yin-Yuan-Lung- the left shoulder. Ch'i—Thieàn sö noåi tieáng thuoäc phaùi Laâm Teá, AÂu Hoøa Caâu Xaù La: Upayakausalya (skt)— vieän chuû tu vieän Wang-Fu treân nuùi Hoaøng Baù. Phöông tieän thieän xaûo hay phöông tieän thaéng AÅn Nguyeân sang Nhaät Baûn naêm 1654, laäp ra trí, thích hôïp vôùi ñieàu kieän, cô hoäi vaø söï hoäi phaùi Obaku ôû ñoù. Hoaøng gia Nhaät Baûn phong nhaäp giaùo phaùp cuûa ngöôøi nghe phaùp— cho ngaøi danh hieäu sau khi maát laø Daikoâ- Expediency and skill, adaptable, suited to Fushoâ-Kokushi. Nhöõng chaâm ngoân vaø nhöõng conditions, opportunist, the adaptation of baøi thuyeát giaûng cuûa ngaøi ñöôïc söu taäp trong teaching to the capacity of the hearer. caùc taùc phaåm nhan ñeà Obaku-hoâgo, Fushoâ- AÂu Lo Vaïn Söï: Worrying about hundreds of kikushi-koâroku, vaø Ingen-hoâgo—Yin-Yuan- thousands of things. Lung-Ch'i 1592-1673, a famous Chinese Ch'an AÂu Myõ: Europe and America. master of the Lin-Chih school, abbot of the AÂu Phuïc: European clothes. Wan-Fu monastery on Mount Huang-Po in AÂu Saàu: Sorrowful—Grieved—Sad. China. Yin-Yuan went to Japan in 1654 and AÂu Yeám: To cuddle. founded there the Obaku Kokushi. His teachings and sayings are recorded in the AÁu: Obaku-hogo, the Fushoâ-kokushi-koroku, and 1) Young. the Ingen-hoâgoâ. 2) Water caltrop. AÅn Nhaãn: To suffer in silence. AÁu Hoïc: Elementary education. AÅn Só Cao Quyù: A noble hermit—A retired AÁu Nhi: Baby—Infant. scholar. AÁu Thôøi: Childhood. AÅn Sôû: Caàu xí—A privy. AÁu Tró: Childish—Inexperienced. AÅn Thaân: Taøng hình—To vanish—To AÅu: become invisible. 1) AÅu taû: Khoâng caån thaän—Careless— AÅn YÙ: Idea at the back of one's mind— Negligent. Dissembled thought. 2) OÙi möûa: To spit—To vomit—To disgorge. AÁp UÙng: To mumble—To speak indistinctly. AÅu Ñaû: To fight. AÂu: AÂ chaâu—European. AÅu Haàu Haàu: Ahaha or Hahava (skt)—See Ñòa Nguïc (B) (b) (5). AÂu Ba Da Ba La Maät: Upaya-paramita (skt)—Moät trong möôøi Ba La Maät, phöông tieän cöùu ñoä, hay duøng phöông tieän thieän xaûo ñeå cöùu ñoä ngöôøi qua ñeán beán bôø beân kia—One of the ten paramitas, saving by the method

of expedient teaching—See Thaäp Ba La Maät. AÂu Baùt La: Utpala (skt)—Coøn goïi laø OÂ Baùt

purposes of life.

B 3) Tuyeät Ñoái: Parinispanna (skt)—Absolute knowledge—Tuyeät ñoái laø chaân lyù cao nhaát hay chaân nhö, chaân lyù tuyeät ñoái. Huyeàn aûo vaø thöôøng nghieäm töông öùng Ba: Taranga (skt)—Soùng—A wave. vôùi chaân lyù töông ñoái, coøn tuyeät ñoái thì Ba Ba: töông öùng vôùi chaân lyù cao nhaát cuûa Trung 1) Chaïy voøng voøng (trong voøng luaân hoài sanh Luaän toâng—The absolute knowledge is töû): To run hither and thither in the the highest truth or tathata, the absolute. samsara. The illusory knowledge and empirical 2) Moät ñòa danh gaàn thaønh Vöông Xaù: A knowledge correspond to relative truth place near Rajagrha. (samvrti-satya), and the absolute knowledge to the highest truth Ba Ba Kieáp Kieáp: Chaïy voøng maõi trong (paramartha-satya) of the Madhyamika system. voøng luaân hoài sanh töû—Rushing about forever in the Samsara. Ba Chìm Baåy Noåi: The ups and downs of Ba Baø Lôïi: See Ba Hoøa Lôïi. life. Ba Chöôùng: 1) Tham, saân, si (greed, hatred, delusion)— Ba Caáp Ñoä Kieán Thöùc: Three degrees of See Tam Ñoäc. knowledge—Theo ngaøi Long Thoï trong Trung 2) Ba chöôùng ngaïi cuûa ngöôøi tu Phaät—Three Quaùn Luaän, coù ba caáp ñoä kieán thöùc— According to Nagarjuna in the Madhyamikatypes of obstacles for any Buddhist karika, there are three degrees of knowledge: cultivators: 1) Huyeàn AÛo: Parikalpita (skt)—Illusory a) Phieàn naõo chöôùng: The obstacles of knowledge—Huyeàn aûo laø söï gaùn gheùp sai afflictions. laàm moät yù töôûng khoâng coù thöïc cho moät b) Nghieäp chöôùng: Ñaây laø chöôùng nghieâm ñoái töôïng do nhaân duyeân taïo ra. Ñoái töôïng troïng nhaát trong ba chöôùng—The naày chæ hieän höõu trong trí töôûng töôïng vaø obstacles of karma. This is the most khoâng töông öùng vôùi thöïc taïi—Illusory serious obstacles in the three. knowledge is the false attribution of an c) Quaû baùo chöôùng: The obstacles of imaginary idea to an object produced by retribution. its cause and conditions. It exists only in one's imagination and does not correspond Ba Cöûa Vaøo Nieát Baøn: The three gates to the city of nirvana: to reality. 1) Khoâng: The emptiness—The void— 2) Thöôøng Nghieäm: Paratantra (skt)— Immaterial. Empirical knowledge—Thöôøng nghòm laø 2) Voâ töôùng: Formless. söï hay bieát veà moät ñoái töôïng do nhaân 3) Voâ taùc: Inactivity. duyeân maø coù. Ñaây laø kieán thöùc töông ñoái vaø duøng ñeå phuïc vuï cho caùc muïc ñích cuûa Ba Da: Payas (skt). cuoäc soáng—Empirical knowledge is the 1) Nöôùc: Water. knowledge of an object produced by its 2) Söûa: Milk. cause and conditions. This is relative 3) Nöôùc traùi caây: Juice. knowledge and serves the practical Ba Daät Ñeà: Pataka (skt)-Ba Daät Ñeå Daø—Ba

Döôïc Chí—Ba La Daät Chi Kha—Ba La Daï tu taäp laâu mau—Three reasons why rebirth in Chaát Chi Ca—Ba Chaát Chi Kha—Ba Da Ñeà— the Pure Land does not necessarily depend on Ñoïa Toäi—Nhöõng ai phaïm giôùi luaät troïng toäi the weight of bad karma, the amount of nhö nguõ nghòch, chaúng nhöõng bò truïc xuaát khoûi practice or the duration of cultivation—See giaùo ñoaøn, maø coøn phaûi ñoïa vaøo a

tyø ñòa Tam Lyù Taâm Duyeân Quyeát Ñònh. nguïc—Those who commit one of the five Ba Ñaàu Ma: Padma (skt)—Boâng sen ñoû— grave sins, will not only be excommunicated The red lotus. from the order, but will also fall into avici Ba Ñaàu Ma Ba Ni: Padma-pani (skt)—Boà forever. taùt Quaùn AÂm ñang caàm hoa sen, moät trong (A) Cöûu Thaäp Giôùi Ba Daät Ñeà: Ninety nhöõng hình thöùc cuûa Quaùn Theá AÂm Boà Taùt— offences in the Rules for Mendicant One of the forms of Kuan-Yin, holding a lotus. Bhiksus—See Cöûu Thaäp Ñoïa Giôùi. Ba Ñeá: Pati (skt)—Ba Ñeå—Baùt Ñeå. (B) Baùch Thaát Thaäp Baùt Giôùi Ba Daät Ñeà: 1) Vò Thaày: Master. One hundred seventy-eight offences in 2) Vò Chuùa: Lord. the Rules for Mendicant Bhiksunis—See 3) Ngöôøi Chuû: Proprietor. Baùch Thaát Thaäp Baùt Giôùi Ba Daät Ñeà. 4) Quoác Vöông: A king. Ba Di La: Vajra (skt)—Kim Cang Thaàn, moät 5) Ngöôøi choàng hay gia chuû: Husband or trong möôøi hai vò thaàn töôùng cuûa Phaät Döôïc householder. Sö—One of the twelve generals of Bhaisajya Ba Ñeà Moäc Xoa: Pratimoksa (skt)—58 cuï (Yao-Shih), the Buddha of Healing. tuùc giôùi Boà Taùt daønh cho chö Taêng Ni—Cuõng Ba Dieãn Na: Paryayana (skt)—Ba Nha Na— laø 250 giôùi cuï tuùc cho chö Taêng trong giôùi luaät Moät haønh lang, saân, hay nôi coù maùi che ñeå ñi giaûi thoaùt khoûi luaân hoài sanh töû—The 58 haønh thieàn trong töï vieän—An ambulatory, Bodhisattva precepts—The full body of Bhiksu courtyard, or a sheltered place for walking in or Bhiksuni precepts. Also the 250 rules of the a temple. Vinaya for monks for their deliverance from Ba Ñaø: Pada (skt). the ground of mortality. 1) Böôùc chaân: Step. Ba Ñieàu Nhö Lai Khoâng Caàn Gìn Giöõ: 2) Daáu chaân: Footprint. Three things a Tathagata has no need to guard 3) Vò trí: Position. against—Theo Tröôøng Boä, Kinh Phuùng Tuïng, 4) Moät chöõ ñaày ñuû: A complete word. coù ba ñieàu maø Ñöùc Nhö Lai khoâng caàn gìn Ba Ñaø Kieáp: Bhadra-kalpa (skt)—Hieàn giöõ—According to The Long Discourses of the Kieáp—The present kalpa. Buddha, Sangiti Sutra, there are three things a Ba Ñaø La: Patali (skt)—Baùt Ñaûm La. Tathagata has no need to guard against. 1) Moät loaïi caây coù boâng raát thôm—A tree 1) Naày caùc hieàn giaû, Nhö Lai thanh tònh thieän with scented blossoms, the trumpet- haønh veà thaân. Nhö Lai khoâng coù aùc haïnh flower. veà thaân maø Nhö Lai phaûi gìn giöõ: A 2) Moät vöông quoác coå ôû AÁn Ñoä: An ancient Tathagata is perfectly pure in bodily kingdom in India. conduct. There is no misdeed of body. Ba Ñaïi A Taêng Kyø: Three asankhyeya 2) Nhö Lai thanh tònh thieän haønh veà mieäng. maha kalpas. Nhö Lai khoâng coù aùc haïnh veà mieäng maø Ba Ñaïo Lyù Taâm Duyeân Quyeát Ñònh: Ba lyù do khieán vaõng sanh Tònh Ñoä khoâng tuøy thuoäc vaøo aùc nghieäp, coâng haïnh hay thôøi gian

Nhö Lai phaûi gìn giöõ: A Tathagata is nieäm Phaät. Theo Hoøa Thöôïng Thích Thieàn perfectly pure in speech. There is no Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán misdeed of speech. Luaän, caâu 26, ñaây laø caên beänh chung cuûa haàu 3) Nhö Lai thanh tònh thieän haønh veà yù. Nhö heát ngöôøi tu. Vì theá neáu ngöôøi tu khoâng thoáng Lai khoâng coù aùc haïnh veà yù maø Nhö Lai thieát töï traùch thì khoù maø thaønh töïu ñöôïc phaùp phaûi gìn giöõ: A Tathagata is perfectly pure tu Tònh Ñoä Voâ Giaùn. Coù ba ñieàu thoáng thieát töï in thought. There is no misdeed of thought.

raên—To be a Pure Land practitioner, everyone Ba Ñieàu Phaät Coù Theå Laøm Ñöôïc: Three always wants to cultivate in such a way that things possible to a Buddha: thought follows upon thought without 1) Khaû naêng hieåu bieát vaïn vaät: He can have interruption. However, having not yet perfect knowledge of all things. achieved one-pointedness of Mind, we cannot 2) Khaû naêng hieåu bieát baûn chaát thaät cuûa vaïn even rein in the first thought, or else, the höõu: He can have perfect knowledge previous perception is difficult to forget, or about the natures of all beings. deluded thoughts arise. We cannot keep our 3) Khaû naêng cöùu ñoä voâ löôïng chuùng sanh: He thoughts from being disturbed by can save countless beings. circumstances and conditions. Our Minds and Ba Ñieàu Phaät Khoâng Theå Laøm Ñöôïc: feelings are confused and cannot be stilled. Three things impossible to a Buddha: Each time we sit down to finger the rosary for 1) Khoâng theå loaïi tröø nhôn quaû nghieäp baùo a moment, our thoughts have gone in all cho chuùng sanh: He cannot annihilate directions, suddenly travelling millions of causality karma. miles without our knowledge or awareness. At 2) Khoâng theå cöùu roãi voâ ñieàu kieän: He times, when we are preoccupied with some cannot save unconditionally. problem, we turn it over and over our Minds 3) Khoâng theå chaám döùt caùc ñöôøng döõ cho for days and days, or even for months. It is chuùng sanh: He cannot end the realm of impossible for us to rid ourselves of such the living. tangled thoughts, not to mention doing away with interruptions in recitation. According to Ba Ñieàu Thoáng Thieát Töï Traùch Cuûa Most Venerable Thích Thieàn Taâm in The Ngöôøi Tu Phaùp Moân Tònh Ñoä: The Pure Treatise on The Ten Doubts, question number Land practitioners should always bitterly 26, this is the common disease of almost all reproach themselves for three things—Tu theo Pure Land practitioners. If we do not earnestly Phaùp moân Tònh Ñoä, ai ai cuõng muoán tu laøm restrain ourselves, it will be difficult to sao cho nieäm nieäm noái nhau khoâng döùt. Tuy succeed in the practice of exclusive, nhieân, vì ñònh löïc chöa thaønh neân nieäm ñaàu uninterrupted cultivation. There are three khoâng chuû, hoaëc tri giaùc cuõ khoù queân, hoaëc things that practitioners would bitterly voïng töôûng noåi daäy, hoaëc xuùc ñoái caûnh duyeân reproach themselves. töï keàm giöõ khoâng vöõng, hoaëc taâm tình roái loaïn 1) Baùo AÂn: Repaying one's obligation— coá ngaên deïp chaúng kham. Cöù ngoài vaøo laàn Ngöôøi tu coù raát nhieàu troïng aân; haõy taïm chuoãi moät luùc laø taâm nieäm ñaõ chaïy heát ñoâng gaùc qua aân Phaät vaø aân Thaày Toå. Duø laø sang taây, baát giaùc noù ñi xa caùch maáy ngaøn ngöôøi xuaát gia, coâng aân sanh döôõng cuûa muoân daäm hoài naøo cuõng khoâng bieát. Coù khi cha meï haù chaúng naëng saâu hay sao? Duø ñaõ phaûi baän lo moät vieäc naøo ñoù neân taâm trí cöù lìa tuïc xuaát gia, vaø vì ñi hoïc ñaïo neân phaûi vöôùng vít caû thaùng trôøi chöa heát. Deïp tröø taïp xa caùch queâ höông nhieàu naêm, cha meï nieäm coøn chöa xong, huoáng laø giaùn ñoaïn luùc nhoïc nhaèn cöïc khoå cuõng khoâng bieát, khi

giaø yeáu beänh hoaïn laïi cuõng khoâng hay know of our parents' old age and illness, bieát ñeå chaêm soùc thuoác thang. Ñeán luùc cha and so did not take proper care of them. meï maõn phaàn, cuõng khoâng bieát, hoaëc coù When they died, we either had

no nhaän ñöôïc tin cuõng veà treã muoän. Khi coøn knowledge, or, if we were aware of it, we nhoû, coù khi cha meï vì nuoâi naáng thöông lo probably returned home too late. When cho con maø gaây toäi taïo nghieäp, neân luùc we were young, in order to raise and cheát bò ñoïa vaøo neûo khoå, hy voïng chuùng ta educate us, our parents, at times, cöùu ñoä, nhö khaùt chôø uoáng, nhö haïn troâng committed numerous transgressions. After möa. Neáu chuùng ta tu haønh cheãnh maõng death, as they descended upon the path of taát tònh nghieäp khoâng thaønh; ñaõ khoâng suffering, they hoped that we would come thaønh thì töï cöùu coøn chöa xong, laøm sao to their rescue, just as a person might wait cöùu ñöôïc meï cha? Ñoái vôùi song thaân ñaõ for a glass of water to assuage his thirst, or loãi veà vaät chaát, maø coøn khoâng cöùu ñoä ñöôïc for the pouring rain to cease. If our phaàn taâm linh, töùc laø phuï nghóa queân aân, cultivation is haphazard, our Pure Land laø ngöôøi ñaïi baát hieáu. Theo Phaät, toäi baát karma will not bring results. Thus, we hieáu laø moät ñaïi toäi seõ bò ñoïa vaøo ñòa nguïc. cannot even save ourselves, let alone our Nhö theá taâm nieäm giaùn ñoaïn khoâng parents! In such circumstances, we have chuyeân tu ñeå cöùu ñoä meï cha cuõng chính laø not only missed the opportunity to take nghieäp ñòa nguïc vaäy. Laïi nöõa, chuùng ta care of their temporal needs, we are now khoâng bieát deät quaàn aùo ñeå maëc, khoâng remiss in our obligations to their souls. We caøy ñeå aên, phoøng nhaø, chaên goái, côm aùo, are most unfilial sons indeed! The Buddha thuoác thang ñeàu do ñaøn na tín thí cuùng said: “To be unfilial is to sink into hell.” döôøng. Toå sö töøng daïy raêng: “Haøng thieän Thus, the Mind of interruption, of failure nam tín nöõ vì suøng kính Tam Baûo, ñaõ chia to cultivate assiduously, is indeed the caét bôùt phaàn cuûa gia ñình ñem ñeán cuùng karma of hell. Moreoever, we do not döôøng. Neáu ngöôøi tu ñaïo haïnh khoâng troøn, weave, yet we wear clothing; we do not thì duø taác vaûi haït côm , kieáp sau cuõng phaûi plough, yet we eat our fill. Living quarters, ñeàn traû.” Muoán baùo aân ñaøn na tín thí, bedding, food, clothing, medicine, etc. are chuùng ta phaûi lo chuyeân tu tònh nghieäp ñeå all provided by Buddhist followers. The ñoä mình ñoä ngöôøi. Neáu chuùng ta sanh moät ancient masters have often admonished: nieäm giaùn ñoaïn khoâng chuyeân, taát ñaõ coù “Buddhist followers, out of respect and phaàn trong kieáp luaân hoài vay traû. Vaø tam veneration for the Triple Jewel, parcel out nieäm naày chính laø nieäm haï tieän hoaëc suùc part of their meager family food budget as sanh—Cultivators have a number of a donation to monks and nuns. If the latter important obligations. Let us put aside are not blameless in their cultivation, even temporarily the debts to the Buddhas and an inch of cloth or a grain of rice will have our teachers. Even a monk or nun, do you to be paid back in future lifetimes. To not think that we owe a profound and repay the favor of our disciples, we should heavy debt to our parents for giving our follow the Pure Land path assiduously, to life and raising us? Having left home and rescue ourselves and others. If we let all mundane activities, studying the even a single intrusive thought arise and Dharma far from our home for so many fail to persevere, we have become years, we were not aware of the hardships enmeshed in Samsara endelessly and sufferings of our parents. We did not ‘borrowing’ and ‘repaying.’ That

very

intrusive thought is vile karma or the chính laø ngaï quyû hay haàm löûa vaäy—The karma of animality. practitioner should be resolute in order to 2) Chí Quyeát Ñònh: The Resolute Will— achieve results. As monks and nuns, we Ngöôøi tu haønh phaûi kieân quyeát ñeå ñi ñeán have spent a lifetime practicing Zen but keát quaû. Moät ñôøi tham thieàn ñaõ chaúng ngoä have not awakened to its meaning. Nor did thieàn, khi hoïc giaùo laïi chaúng tinh veà giaùo. we master the subtleties of the Buddhist Cho ñeán ngaøy nay taâm ñòa laïi chöa laéng Canon when we began studying the sutras. yeân, nieäm ñaàu coøn soâi noåi, khi thì muoán Even today, our Mind is not yet empty and laøm thô, luùc muoán taû caûnh, khi thì thuyeát calm; our thoughts are still in ferment. At giaùo, luùc laïi ñaøm thieàn, yù chí ly taùn ñi ba times we want to write poetry, at other boán neûo. Toå sö ñaõ baûo: “Taâm nieäm coøn times we want to draft commentaries; at vöôùng maéc, ñoù laø nghieäp luaân hoài. Tình times we want to expound the Dharma, at töôûng vöøa sanh ra, muoân kieáp bò raøng other times we want to indulge in Zen buoäc.” Sôû dó chuùng ta chöa ñöôïc chaùnh talks. Our thoughts are scattered among nieäm, laø vì coøn tình töôûng phaân vaân, vaø three or four areas. The ancient masters tình töôûng phaân vaân bôûi nôi chöa quyeát have said: "A Mind which is still grasping chí. Cho neân ngöôøi tu maø yù chí chöa nhaát is precisely the karma of Birth and Death. quyeát, ñoù chính laø ñaàu moái cuûa söï sa ñoïa As soon as feelings and thoughts or vaøo tam ñoà aùc ñaïo vaäy. Laïi nöõa, neáu attachments arise, we are chained for tens ngöôøi tu khoâng coù yù chí quyeát ñònh thì of thousands of eons.” The reason we khoâng theå giöõ gìn giôùi caên. Do yù nieäm have not yet achieved right thought is phaân vaân neân khoâng theå thaâu nhieáp thaân precisely that our felings and thoughts are vaø khaåu. Phaät daïy: “Thaø laáy nöôùc ñoàng still unfocussed, and such perplexed soâi maø roùt vaøo mieäng, nguyeän khoâng ñeå feelings and thoughts are due to lack of mieäng phaù giôùi khi ñang thoï duïng caùc thöùc decisiveness. Thus, cultivating with an aên uoáng cuûa ñaøn na tín thí. Thaø duøng löôùi irresolute Mind is the beginning of rebirth saét noùng quaán thaân theå mình, nguyeän in the Triple Realm. The Buddha khoâng ñeå thaân phaù giôùi khi ñang thoï duïng reminded his disciples, as stated in the nhöõng y phuïc cuùng döôøng cuûa ñaøn na tín sutras: “I vow that I would rather pour thí.” Huoáng laø caùc giôùi khoâng trang boiling metal in my mouth than allow such nghieâm , neân taâm caøng voïng ñoäng; nhaân a mouth ever to break the precepts and söï voïng ñoäng aáy maø phaàn chuyeân tu bò still partake of the food and drink offered giaùn ñoaïn. Theá neân moät nieäm giaùn ñoaïn, by followers. I would rather wrap my body ñaâu chæ laø nghieäp nhaân cuûa löôùi saét hay in a red hot metal net than allow such a nöôùc ñoàng soâi? Vaø neáu ngöôøi tu yù chí body to break the precepts and still wear khoâng quyeát ñònh, taát khoâng nhaän roõ töôùng the clothing offered by disciples.” We ñôøi huyeãn giaû, deã chaïy theo danh lôïi hö need mention that because the precepts phuø. Khi danh lôïi thuoäc veà mình thì sanh are not respected, the Mind grows ever loøng meâ ñaém, khi danh lôïi thuoäc veà keû more perturbed, and, because of this khaùc laïi sanh loønh ganh gheùt hôn thua. Toå perturbation, earnest

cultivation is sö xöa thöôøng daïy: “Tham ñaém danh lôïi interrupted. Therefore, a single thought of seõ ñi veà ñöôøng quyû hay neûo suùc sanh, interrupting Buddha Recitation is much buoâng loøng thöông gheùt ñoàng vaøo haàm löûa more than merely the causal karma of red vaïc daàu!” Theá neân moät nieäm giaùn ñoaïn hot nets and boiling metal. Moreover, if

the practitioner’s determination is not tam ñoà, phaûi neân deø raên vaø suy nghó cho strong, he cannot fully realize that all kyõ!—Pure Land followers should strive mundane dharmas are illusory, and so he earnestly for a response. The lives of easily chases after dreamlike, empty fame sentient beings are emphemeral and easily and fortune. When the fame and fortune cut short; the ghost of impermanence waits are on his side, he grows deluded and for no one. Our hair is already streaked attached. If such fame and fortune belong with white, our face has grown wrinkled. to others, he evelops hatred and envy. The The marks of decay and old age are very ancient masters have said: “To be sunk in clear, and death is but a short time away. the pursuit of fame and fortune is to head Therefore, we should strive to cultivate in for the realms of animals and hungry earnest, to ensure that some auspicious ghosts. To be given to delusive thoughts of and reliable signs of rebirth appear. Thus, love and hate is to be condemned to the in ancient China, Elder Master Hui-Yuan firepit and the boiling cauldron. Thus, a of Lu-Shan saw the Buddha rub his crown thought of interrupting cultivation is three times. Another Elder Master precisely the karma of hungry ghosts and earnestly recited the Buddha’s name and hell.” immediately saw Amitabha Buddha emit 3) Caàu Söï ÖÙng Nghieäm: Seeking an rays of light and display auspicious marks. Auspicious Response—Ngöôøi tu Tònh Ñoä In the case of still another Elder Master, neân coá gaéng laøm sao cho coù söï öùng each time he uttered the Buddha’s name, nghieäm. Kieáp ngöôøi mong manh, voâ the Great Assembly would see a Buddha thöôøng chaúng heïn. Nhö chuùng ta nay toùc flying out of his mouth. This was true for ñaõ ñieåm söông, maët nhaên. Töôùng suy taøn hundreds of thousands of his utterances; roõ hieän, kyø laâm chung coøn ñöôïc maáy hundreds of thousands of Buddhas escaped ngaøy. Vaäy chuùng ta neân chuyeân tu laøm sao from his mouth, like so many rosary beads, cho coù trieäu chöùng vaõng sanh chaéc chaén. one after another. Such responses are Nhö khi xöa Hueä Vieãn Phaùp Sö ôû Loâ Sôn, countless. If you recite Amitabha ba phen thaáy Phaät xoa ñaàu. Laïi nhö Hoaøi Buddha’s name in earnest, without Caûm Phaùp Sö chí thaønh xöng danh hieäu interruption, it is very easy to see Him. Phaät, lieàn thaáy Ñöùc A Di Ñaø phoùng aùnh Otherwise, it is very difficult. If you do not quang minh, hieän ra töôùng haûo. Vaø nhö see the Buddha, you do not have affinities Thieáu Khang Phaùp Sö khi nieäm Phaät moät with Him. Without affinities, it is certainly caâu ñaïi chuùng lieàn thaáy moät vò Phaät töø nôi difficult to achieve rebirth. If you are not mieäng ngaøi bay ra, cho ñeán traêm ngaøn caâu reborn in the Pure Land, sooner or later cuõng nhö theá, tôï hoà caùc haït chuoãi noái tieáp you will descend into the evil realms. nhau. Nhöõng söï öùng nghieäm nhö theá coù Thus, a single thought of interrupting ñeán muoân ngaøn. Neáu taâm ta khoâng giaùn recitation is precisely the karma of rebirth ñoaïn thì thaáy

Phaät raát deã, nhö coøn giaùn on the Three Evil Paths. Everyone should ñoaïn taát khoù thaáy Phaät. Ñaõ khoâng thaáy bear this in mind and ponder it carefully! Phaät thì cuøng vôùi Phaät khoâng coù duyeân, vaø Ba Ñôøi: Ba ñôøi bao goàm quaù khöù, hieän taïi vaø ñaõ khoâng coù duyeân quyeát khoù sanh Tònh vò lai—Three generations—Three lifespans Ñoä. Khi khoâng ñöôïc sanh veà Tònh Ñoä, taát include past, present and future. sôùm muoän gì cuõng bò ñoïa vaøo aùc ñaïo. Nhö Ba Ñöôøng Döõ: See Tam ñoà aùc ñaïo. theá moät nieäm giaùn ñoaïn chính laø nghieäp

Ba Giaø La: See Ba Lôïi Giaø La. laïi—As a broken stone which cannot be Ba Hoï: See Ba Ñôøi. united. 4) Nhö caây gaåy khoâng theå soáng laïi: As a Ba Hoa: To brag—To boast about. tree cut in two which cannot live any Ba Hoøa Lôïi: Pravari or Pravara (skt). longer. 1) Teân cuûa moät loaïi vaûi len coù nhieàu loâng: Ba La Ñeà Moäc Xoa: Pratimoksa (skt)—Bieät Woollen or hairy cloth. Giaûi Thoaùt—Xöù Xöù Giaûi Thoaùt—See ** Theo Giaùo Sö Soothill trong Trung Anh Pratimoksa in Pali/Sanskrit Section. Phaät Hoïc Töø Ñieån—According to Professor Soothill in The Dictionary of Ba La Ñeà Xaù Ni: Pratidesaniya (skt)— Chinese-English Buddhist Terms: Höôùng Bæ Hoái Toäi—Baùt Laët Ñeå Ba La Ñeà— 2) Teân cuûa moät tònh xaù vuøng Baéc AÁn: Name Ba La Xaù Ni—Ñeà Xaù Ni—Moät phaàn trong of a monastery in northern India. Luaät Taïng noùi veà toäi phaûi saùm hoái tröôùc 3) Ba Hoøa Ly: Teân cuûa moät ngöôøi dì cuûa chuùng—A section of the Vianyana concerning Phaät Di Laëc—Name of a maternal aunt of public confession of sins—See Nhò Baùch Nguõ Maitreya. Thaäp Giôùi. Ba Hoài: At one time—At another time. Ba La Giaø: Paraka (skt)—Ñaùo bæ ngaïn— Carrying over—Saving—The paramita boat. Ba Hoàn Chín Vía: Three souls and nine spirits. Ba La Giaø La: Prakara (skt)—Moät thöù raøo caûn—A containing wall—Fence. Ba Kyø: Parasi (skt)—Ba Tö—Ba Laëc Kyø— Vuøng ñaát Ba Tö ngaøy nay—Persian—Persia. Ba La Lôïi Phaát Ña La: See Ba Lieân Phaát. ** For more information, please see Ba La Ba La Maït Ñaø: Paramartha (skt). Töùc. 1) Ñeä nhaát nghóa—The highest truth— Ba La: Pala (skt)—See Baùt La. Ultimate truth. 2) Chaân Ñeá: Reality—Fundamental Ba La Di: Parajikas (skt)—Ba La Xaø Dó Ca— meaning. Ba La Thò Ca—Phaàn ñaàu trong Luaät Taïng, bao 3) Chaân Ñeá Tam Taïng, teân cuûa moät vò sö noåi goàm luaät leä truïc xuaát ra khoûi Giaùo Ñoaøn moät tieáng ngöôøi mieàn Taây AÁn Ñoä, ñeán Trung vò Taêng phaïm toäi khoâng theå tha thöù hay saùm Quoác khoaûng nhöõng naêm 547 hay 548, hoái ñöôïc—The first section of the Vinaya Pitaka containing rules of expulsion from the nhöng thôøi ñoù nöôùc Taøu quaù loaïn laïc neân order for unpardonable sins—See Töù Ñoïa. ngaøi phaûi trôû veà AÁn baèng ñöôøng bieån, taøu Ba La Di Töù Duï: Boán thí duï veà Ba La Di toäi cuûa ngaøi bò troâi daït vaøo Quaûng Chaâu. Taïi maø Phaät ñaõ daïy chö Taêng Ni veà nhöõng keû ñoù ngaøi dòch hôn 50 boä kinh—Name of a phaïm vaøo ñieàu daâm—The four metaphors famous monk from West India, reached addressed by the Buddha to monks and nuns China around 547 or 548, but the country about he who breaks the vow of chasity: was so disturbed that he set off to return 1) Keû phaïm vaøo ñieàu daâm nhö chieác kim meû by sea; his ship was driven back to Canton, muõi gaåy ñích, khoâng xaøi ñöôïc nöõa: He where he stayed and translated some fifty who breaks the vow of chasity is as

a works. needle without an eye. 2) Nhö sinh meänh cuûa moät ngöôøi ñaõ heát, khoâng theå soáng ñöôïc nöõa: As a dead man. 3) Chieát Thaïch: Nhö ñaù vôõ khoâng theå chaáp

Ba La Maät: Ba La Maät Ña—Paramita—Ñaùo 1900. Naêm 1934, con chaùu doøng hoï Nguyeãn bæ ngaïn—Thaäp Ñoä Ba La Maät Khoa truøng tu chuøa. Naêm 1943, Hoøa Thöôïng 1) Boá thí: Charity—Giving. Trí Thuû truøng tu laàn nöõa vaø kieán truùc chuøa vaãn 2) Trì giôùi: Moral conduct. duy trì cho ñeán ngaøy nay—Name of an ancient 3) Nhaãn nhuïc: Patience. temple in Hueá, Central Vietnam. The history 4) Tinh taán: Correct Energy/Devotion. of the temple is closely attached to the life of a 5) Thieàn ñònh: Contemplation. mandarin named Nguyeãn Khoa Luaän, while 6) Trí hueä: Prajna—Knowledge. the country was being torn by the invaders. 7) Traïch phaùp: Use of expedient or proper When king Ñoàng Khaùnh ordered his court means. soldiers to fight against Caàn Vöông movement, 8) Phaùt Boà ñeà taâm: Vow for Bodhicittta and he resigned from the post, went to Ñaïi Bi helpfulness. temple in Thanh Hoùa and stayed there as a 9) Duõng maõnh: Strength. hermit. Sometime later, he got back to his 10) Trí hueä: Wisdom. native village. When being appointed a ** For more information, please see Luïc Ñoä mandarin again by the court, he pretended to Ba La Maät and Thaäp Ba La Maät. go crazy in order to refuse the appointment. Ba La Maät Ña: Paramita (skt)—Ñaùo bæ ngaïn Then, he resolved to leave home and join the hay vöôït qua bôø sinh töû beân naày ñeå ñeán bôø beân Order. He went to Töø Hieáu temple to become kia, Nieát Baøn. Trong Kinh Laêng Giaø, Ñöùc Phaät a monk with the Buddha name Thanh Chôn. In ñöa ra ba loaïi Ba La Maät—To cross over from autumn 1886, his wife, Toân Nöõ Thò Tyø, built a this shore of births and deaths to the other temple within her mansion, and invited him shore, or nirvana. In The Lankavatara Sutra, back to be the headmonk there. He passed the Buddha gave three kinds of Paramitas (see away in 1900. In 1934, the Nguyeãn Khoa Tam Chuûng Ba La Maät). descendents rebuilt the temple. In 1943, Most ** For more information, please see Ba La Venerable Trí Thuû renovated the temple again Maät and Luïc Ñoä Ba La Maät. and its construction has remained the same until now. Ba La Maät Töï: Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Lòch söû thaønh laäp cuûa chuøa Ba La Moân: Brahmin (skt)—See Brahmana Ba La Maät gaén lieàn vôùi quaûng ñôøi cuûa moät vò in Sanskrit/Pali-Vietnamese Section. quan thuoäc doøng hoï Nguyeãn Khoa, giöõa luùc Ba La Naïi: Baranasi (skt)—Teân khaùc cuûa ñaát nöôùc ñang bò ngoaïi bang xaâu xeù. Khi vua thaønh Ba La Naïi Tö (Varanasi), moät thaønh phoá Ñoàng Khaùnh ra leänh cho quan quaân trieàu ñình naèm veà phía Baéc AÁn Ñoä, kinh ñoâ cuûa vöông tieâu töø phong traøo Caàn Vöông, oâng beøn treo quoác coå Ca Thò naèm beân bôø soâng Haèng, moät aán töø quan, boû leân chuøa Ñaïi Bi ôû Thanh Hoùa trong möôøi saùu nöôùc cuûa AÁn Ñoä trong thôøi Ñöùc aån daät. Ñöôïc ít laâu, oâng veà queâ, nhöng trieàu Phaät coøn taïi theá. Ba La Naïi laø moät thaønh phoá ñình laïi trieäu oâng ra giöõ chöùc Thò Lang Binh thieâng lieâng cho caû AÁn giaùo vaø Phaät giaùo. Loäc Boä, oâng giaû beänh khoâng ra nhaäm chöùc. Töø ñoù Uyeån caùch Ba La Naïi chöøng baûy daäm nôi Phaät oâng phaùt nguyeän tu haønh, leân chuøa Töø Hieáu thuyeát

giaûng baøi phaùp ñaàu tieân “Kinh Chuyeån laøm leã xuaát gia vôùi Hoøa Thöôïng Haûi Thieäu. Phaùp Luaân” cho naêm vò ñeä töû ñaàu tieân cuûa Veà sau, baø phu nhaân cuûa oâng laø Coâng Toân Nöõ Ngaøi—Benares, another name for Baranasi, a Thò Tyø, ñaõ xaây döïng xong ngoâi chuøa trong city in northern India, an ancient kingdom and khuoân vieân cuûa gia toäc laáy teân laø chuøa Ba La city on the Ganges River, the capital of the Maät oâng veà truï taïi ñaây ñeán khi thò tòch naêm kingdom of Kasi which was one of the sixteen

major countries during the Buddha’s time. Professor Soothill, in its capital of Surasthana Baranasi was a sacred city for both Hinduism the Buddha’s almsbowl was said to be in 600 and Buddhism. About seven miles from A.D. Baranasi was sarnath or the deer Park (the Ba La Vieät: Paravata (skt)—Chim boà caâu—A outskirt of Benares) where the Buddha dove. preached his first discourse on the “Sermon on Ba La Xa Hoa: Palasa (skt)—Theo Giaùo Sö Setting in motion of the Wheel of the Law” to Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, his first five disciples. Baranasi is also the most Palasa laø teân cuûa moät loaïi hoa cuûa moät loaïi holy city in India and important in Buddhism. caây ôû Taây Vöïc, laù xanh, hoa coù ba saéc. Khi Ba La Ni Maät Baø Xaù Baït Ñeà Thieân: maët trôøi chöa moïc thì maøu ñen, maët trôøi tröa Paranirmita-vasavartin (skt)—Tha Hoùa Töï Taïi thì maøu ñoû, maët trôøi laën thì maøu vaøng. Nöôùc Thieân—A deva who is obedient to the will of caây raát ñoû duøng laøm thuoác nhuoäm—According those who are transformed by others. to Professor Soothill in The Dictionary of ** For more information, please see Tha Hoùa Chinese-English Buddhist Terms, palasa is the Töï Taïi Thieân. name of a blossom of a tree with green leaves Ba La Phaû Baø Ñeå: Prabhavati (skt). and red flowers, whose sap is used to dye 1) Em gaùi cuûa A Tu La: Younger sister of fabric stuff. Its flowers are said to be black Asura. before sunrise, red during the day, and yellow 2) Em gaùi cuûa vua A Duïc: Younger sister of after sunset. Asoka. Ba La Xa Thuï: Palasa tree—See Ba La Xa Ba La Phaû Ca La Maät Ña La: Hoa. Prabhakaramitra (skt)—Ngöôøi giaùc ngoä— Ba La Xaù Ni: Pratidesaniya (skt)—See Ba La Enlightener. Ñeà Xaù Ni. Ba La Phoù: Prabhu (skt). Ba La Xaø Dó Ca: Parajika (skt)—See Ba La 1) Maïnh meõ: Powerful—Surpassing. Di and Töù Ñoïa. ** Theo Giaùo Sö Soothill trong Trung Anh Ba Laõng: Taranga (skt)—Loïn soùng—A Phaät Hoïc Töø Ñieån—According to wave—Waves. Professor Soothill in The Dictionary of Ba Laêng Nhaêng: Undisciplned— Chinese-Enlgish Buddhist Terms: Disordered—Unorganized. 2) Danh hieäu cuûa Tyø Nöõu Thieân (Tyø Ni Ba Laät Thaáp Phöôïc: Parsva (skt)—Hieáp Thieân): A title of Visnu. Toân Giaû (Worship of the Ribs)—Theo Giaùo Sö 3) Nhaân caùch hoùa cuûa maët trôøi, Phaïm Thieân Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, hay Ñeá Thích: Personification of the sun, Hieáp Toân Giaû (thôøi Ñöôøng beân Trung Quoác Brahma, Indra, etc. goïi Ngaøi Parsva laø Hieáp Toân Giaû) laø vò Toå thöù Ba La Thò Ca: Parajika (skt)—See Ba La Di möôøi cuûa AÁn Ñoä, laø thaày cuûa Toå Maõ Minh, and Töù Ñoïa. ngöôøi ñaõ theä nguyeän khoâng naèm cho ñeán khi Ba La Töùc: Theo Eitel trong Trung Anh Phaät naøo thaáu trieät chôn lyù trong Tam Taïng Kinh Hoïc Töø Ñieån thì Ba La Töùc laø kinh ñoâ cuûa Ñieån. Trong ba naêm, Ngaøi

ñaõ caét ñöùt moïi duïc nöôùc Surasthana, nôi maø ngöôøi ta cho raèng voïng trong Duïc giôùi, saéc giôùi, vaø Voâ saéc giôùi, “baùt khaát thöïc” cuûa Phaät ñöôïc mang ñeán löu ñaït ñöôïc luïc thoâng vaø Baùt Ba La Maät. Ngaøi thò tröõ vaøo khoaûng naêm 600 sau Taây Lòch— tòch khoaûng naêm 36 tröôùc Taây Lòch— According to Eitel in The Dictionary of According to Professor Soothill in The Chinese-English Buddhist Terms composed by

Dictionary of Chinese-English Buddhist Terms, Ba Loaïi Ba La Maät: Three kinds of Parsva was the tenth patriarch, the master of Paramita ideals or methods of perfection: Avaghosa, previously a Brahman of Gandhara, 1) Theá gian Ba La Maät: The Paramitas of who took a vow to not lie down until he had people in general relating to this world. mastered the meaning of the Tripitaka, cut off 2) Xuaát theá gian Ba La Maät: Paramitas of all desire in the realms of sense, form, and Sravakas and Pratyeka-buddhas relating to non-form, and obtained the six supernatural the future life for themselves. powers and the eight paramitas. This he 3) Xuaát theá gian thöôïng thöôïng Ba La Maät: accomplished after three years. He died The Paramitas of the supreme one of around 36 B.C. bodhisattvas, relating to the future life for Ba Laâu Na: Vatya (skt) ???—Moät traän cuoàng all. phong—A pierce wind—Hurricane. Ba Loaïi Cuùng Döôøng: Three modes of Ba Laâu Sa Ca: Parusaka (skt)—Moät coâng serving the Buddha: vieân treân coõi trôøi Ñao Lôïi—A park in the 1) Daâng höông, hoa, quaû: Offerings of Trayastrimsas heaven. incense, flowers, and fruits. Ba-Li: 2) Toû loøng toân kính: Offerings of praise and 1) Phaïn ngöõ Pali, moät trong nhöõng ngoân ngöõ reverence. caên baûn trong truyeàn thoáng Phaät giaùo, 3) Haønh trì toát: Good (right) conduct. ngoân ngöõ maø tröôøng phaùi Theravada ñaõ Ba Loaïi Ngöôøi Coù Theå Ñi Theo Con duøng ñeå ghi laïi nhöõng kinh ñieån Phaät. Ba Ñöôøng Ñaïi Thöøa: Theo Kinh Thaéng Man, Li ngöõ ñöôïc Phaät giaùo phöông Nam xem coù ba loaïi ngöôøi coù theå böôùc theo neûo Ñaïi laø ngoân ngöõ Ma Kieät Ñaø maø Ñöùc Phaät ñaõ Thöøa—According to the Shrimaladevi-Sutra, noùi trong thôøi Ngaøi coøn taïi theá. So vôùi three are three types of beings who can tread tieáng Phaïn Baéc AÁn, thì aâm ñieäu vaø vaên the path of the Mahayana: phaùp coù phaàn bieán thaùi vaø ñôn giaûn hôn— 1) Nhöõng ngöôøi töï mình hieåu ñöôïc trí naêng Pali—One of the basic languages in which saâu saéc: Those who realize the most the Buddhist tradition is reserved—The profound wisdom or Prajna. language adopted by the Theraveda for 2) Nhöõng ngöôøi hieåu ñöôïc trí naêng baèng caùch the reservation of the Dharma—nghe hoïc thuyeát: Those who realize Considered by the Southern Buddhists to wisdom through hearing the teaching. be the language of Magadha, such as 3) Nhöõng ngöôøi tuy khoâng hieåu ñöôïc trí naêng Magadhi Prakrit spoken by Sakyamuni; cao nhaát, nhöng coù moät nieàm tin hoaøn toaøn their Tripitaka is written in it. It is closely vaøo Ñaáng Nhö Lai: Those who cannot allied to Sanskrit, but phonetically realize supreme wisdom, but have devout decayed and grammatically degenerate. faith in the Tathagata. 2) Öu Ba Li: See Upali in sanskrit/Pali- Ba Loaïi Nhaãn Nhuïc: Three kinds of Vietnamese Section. patience or forebearance: Ba Lieân Phaát: Pataliputra (skt)—Nguyeân 1) Thaân nhaãn: The patience or forbearance thuûy laø thaønh

Kusumapura, ñeá ñoâ cuûa vua A of the body. Duïc, nôi maø cuoäc kieát taäp kinh ñieån laàn thöù ba 2) Khaåu nhaãn: The patience or forbearance ñöôïc toå chöùc—Originally Kusumapura, the of the mouth. modern Patna; capital of Asoka, where the 3) Taâm nhaãn: The patience or forbearance of third synod was held. the mind.

Ba Loaïi Thanh Tònh Cuûa Boà Taùt: Three 2) Chieác aùo baûo veä thaân theå: A body-purities of a bodhisattva: guarding shirt. 1) Thaân thanh tònh: A pure body. Ba Lôïi Naëc Phöôïc Nam: Parinirvana 2) Töôùng thanh tònh: Perfectly pure and (skt)—See Nieát Baøn in Vietnamese-English adorned appearance. Section, Nirvana and Parinirvana in 3) Taâm thanh tònh: A mind free of impurity. Sanskrit/Pali-Vietnamese Section. Ba Loaïi Thieän Caên: Three kinds of good Ba Lyù Do Haønh Giaû Nieäm Phaät Khoâng roots: Ñöôïc Nhöùt Taâm Baát Loaïn: Three causes 1) Boá thí: Almsgiving. which practitioners of Buddha Recitation 2) Bi maãn: Mercy. cannot achieve “one-pointedness of mind.”— 3) Trí tueä: Wisdom. Sao goïi laø “Nhöùt taâm baát loaïn?” “Nhöùt taâm” laø Ba Lôïi: Pari (skt). duy coù moät taâm nieäm Phaät, khoâng xen taïp 1) Vieân: Round—Round about. nieäm chi khaùc. “Baát loaïn” laø loøng khoâng roái 2) Troøn ñaày: Complete. loaïn duyeân töôûng caûnh naøo ngoaøi caûnh nieäm 3) Ñeàu khaép: All. Phaät. Baäc thöôïng caên nieäm Phaät moät ngaøy coù Ba Lôïi Baø Sa: Parivasa (skt)—Bieät Truï, teân theå ñöôïc nhöùt taâm, baäc trung caên hoaëc ba boán cuûa moät hình phaït trong Luaät Taïng. Keû phaïm ngaøy coù theå ñöôïc nhöùt taâm, coøn baäc haï caên giôùi phaûi ôû moät mình moät phoøng rieâng, khoâng phaûi ñeán baûy ngaøy. Cuõng coù yù nghóa khaùc, baäc ñöôïc ôû cuøng vôùi caùc vò Taêng khaùc—Sent to a thöôïng caên trong baûy ngaøy hoaøn toaøn nhöùt separate abode, isolation for improper conduct. taâm, baäc trung caên chæ nhöùt taâm ñöôïc ba boán Ba Lôïi Ca La: See Ba Lôïi Giaø La. ngaøy, coøn baäc haï caên duy nhöùt taâm ñöôïc coù moät ngaøy. Nhöng taïi sao Ñöùc Theá Toân öôùc haïn Ba Lôïi Chaát Ña La: Ba Lôïi Chaát La—Ba trong baûy ngaøy coù theå ñöôïc nhöùt taâm, maø Nghi Chaát Caáu—Ba Lôïi Chaát Ña La Caâu Ñaø chuùng ta nhieàu keû nieäm hai ba naêm vaãn chöa La—Ba Lôïi Thuï. ñöôïc nhöùt taâm? Theo Hoøa Thöôïng Thích 1) Paricitra (skt)—Caây Höông Bieán (töø caùnh Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, coù ba laù ñeán quaû ñeàu thôm) treân coõi trôøi Ñao lyù do khieán cho haønh giaû nieäm Phaät khoâng Lôïi, toûa ngaùt höông thôm cuøng khaép coõi ñöôïc nhöùt taâm—What does it mean to have trôøi naày: A tree in the Trayastrimsas “one-pointedness of mind?” It means to heavens which fills the heavens with concentrate the mind on recitation without fragrance. sundry thoughts. “One-pointedness” means the 2) Parijata (skt)—Moät loaïi san hoâ moïc trong mind is devoid of all distractions, thinking vöôøn cuûa vua Ñeá Thích, moät trong naêm about no other realm except the realm of loaïi caây treân coõi nöôùc Cöïc Laïc (khi Phaät Buddha Recitation. Individuals of high coøn taïi theá, Ngaøi ñaõ töøng leân ñaây ngoài capacities may reach such a state in, perhaps, döôùi goác caây Ba Lôïi Chaát Ña La naày maø one day; those of moderate capacities in three thuyeát phaùp cho chö Thieân, ngöôøi ñaàu tieân or four days; those of limited capacities in ñöôïc ngaøi ñoä

chính laø meï cuûa ngaøi laø seven days. There is still another point of Hoaøng Haäu Ma Da)—A tree in Indra's view, individuals of high capacities, ideally, heaven, one of the five trees of the achieve one-pointedness of mind during the paradise, the coral tree. entire seven-day period; those of moderate Ba Lôïi Giaø La: Parikara (skt)—Ba Giaø La. capacities only do so for three or four days; 1) Moät thöù khaên taém—An auxiliary garment, while those of limited capacities may only do loin cloth, towel.

so for one day during the whole period of thöôïng caên, thöôïng-trung caên, thöôïng-haï retreat. However, why did Sakyamuni Buddha caên; trung vaø haï caên cuõng theá, thaønh ra estimate that we could achieve one- chín caên. Trong chín caên neáu chia cheû ra pointedness of mind within a week, when in haõy coøn raát nhieàu caên nöõa. Laïi neân bieát fact, some of us may recite for two or three or lôøi Phaät noùi chæ laø khaùi löôïc. Thí duï nhö even many years without ever reaching that noùi baäc thöôïng caên chæ noùi baûy ngaøy state? According to Most Venerable Thích khoâng loaïn, maø chaúng noùi taùm chín ngaøy. Thieàn Taâm in The Pure Land Buddhism in Thaät ra baäc aáy, chaúng nhöõng taùm chín Theory and Practice, there are three causes ngaøy khoâng loaïn, maø cho ñeán suoát ñôøi which practitioners of Buddha Recitation cuõng coù theå khoâng loaïn. Ngöôïc laïi, keû ñoän cannot achieve "one-pointedness of mind." caên nghieäp chöôùng naëng nhieàu, chaúng 1) Veà söï töôùng, ta khoâng y theo lôøi Phaät daïy nhöõng baûy ngaøy khoâng ñöôïc nhöùt taâm, maø kieát kyø tu haønh, khi kieát thaát laïi taïp tu. coù theå nieäm suoát ñôøi cuõng chöa ñöôïc nhöùt Phaûi bieát trong kyø thaát, muoán ñöôïc nhöùt taâm. Cho neân ñoái vôùi taát caû kinh nghóa taâm, neân chuyeân giöõ moät caâu nieäm Phaät, phaûi kheùo hieåu, khoâng neân chaáp vaên haïi khoâng ñöôïc xen trì chuù, tuïng kinh hay lôøi, vaø chaáp lôøi haïi yù: The three capacities tham thieàn chi khaùc: From the viewpoint mentioned above are a rough estimation. of "mark" or phenomena, we fail to follow For example, within the category of high Sakyamuni Buddha's admonition to capacity cultivators, we have "supremely conduct periodic retreats for cultivation. high," "moderately high," and "low high" When we do so, we engage in several capacities. Moderate and limited practices at the same time (sundry capacities may likewise be subdivided. practices). We should realize that if we There are thus a total of nine categories, would like to achieve one-pointedness of which may in turn be divided into many mind, we should practice oral recitation more categories. We should also realize exclusively during the retreat period, and that Sakyamuni Buddha's words are only not engage in Mantra or Sutra Recitation generalities. For example, the sutras state or meditation as well. that individuals of high capacities can 2) Trong baûy ngaøy chöa traùnh ñöôïc taïp achieve one-pointedness of mind for duyeân, döùt ñöôïc taïp nieäm, chuyeân chuù tu seven days, not eight or nine. In reality, haønh. Bôûi coù vò kieát thaát, vì thieáu söï ngoaïi these sages are not only undisturbed for hoä, phaûi töï lo vieäc côm nöôùc, chöa yeân eight or nine days, conceivably, their loøng veà caùc chuyeän laët vaët beân ngoaøi, cho minds can remain empty and still during ñeán chöa coù taâm caàu söï taát chöùng: There their entire lives. Conversely, those of are various reasons why some limited capacities, weighed down bu practitioners canot

avoid sundry conditions heavy karmic obstructions, not only may and thoughts or concentration on fail to reach one-pointedness of mind after cultivation for seven days. These reasons seven days, they may even recite during range from lack of external support, i.e., their whole lifetime without ever the need to prepare their own meals and reaching that state. Thus we should attend to other miscellaneous activities, to interpret the words and meaning of the lack of earnestness. sutras flexibly, without being attached to 3) Ba caên nhö ñaõ noùi, chæ laø öôùc löôïc. Chaúng the words and betraying the phrase, or haïn nhö trong thöôïng caên coù thöôïng- grasping at the phrase and doing injustice

to the meaning. giöõa hö khoâng aùnh saùng choùi loøa, moät vò Ba Lyù Do Haønh Giaû Nieäm Phaät Khoâng thieân töû aùo maõo trang nghieâm hieän xuoáng, Nguyeän Vaõng Sanh Veà Ñaâu Suaát Thieân: töï xöng mình laø Theá Thaân, baûo ñaõ ñöôïc Theo Hoøa Thöôïng Thích Thieàn Taâm trong sanh leân Ñaâu Suaát noäi vieän. Ngaøi Voâ Nieäm Phaät Thaäp Yeáu, coù ba lyù do khieán haønh Tröôùc hoûi, “Taïi sao ñeán baây giôø môùi cho giaû nieäm Phaät khoâng nguyeän vaõng sanh veà hay?” Theá Thaân ñaùp: “Em vöøa sanh leân Ñaâu Suaát Thieân—According to Most ñöôïc Ñöùc Di Laëc xoa ñaûnh thuyeát phaùp, Venerable Thích Thieàn Taâm in The Pure Land nghe phaùp xong ñi nhieãu ba voøng roài Buddhism in Theory and Practice, there are xuoáng ñaây lieàn. Bôûi thôøi gian taïi Ñaâu Suaát three reasons that practitioners do not vow to moät ngaøy ñeâm, ôû döôùi naày deán boán traêm have rebirth in the Tushita Heaven. naêm, neân thaønh ra laøm cho anh nhoïc loøng 1) Khoù vaõng sanh veà Ñaâu Suaát Thieân vì Boà chôø ñôïi.” Voâ Tröôùc laïi hoûi: “Coøn Sö Töû Taùt Di Laëc khoâng coù nguyeän tieáp daãn nhö Giaùc ôû ñaâu?” Theá Thaân ñaùp, “Trong khi Ñöùc Phaät A Di Ñaø, neân chuùng sanh phaûi töï em ñi nhieãu, nhìn ra thaáy Sö Töû Giaùc laïc nöông vaøo söùc cuûa chính mình ñeå thaønh vaøo ngoaïi vieän, ñang say meâ theo thieân töïu vaõng sanh veà ñaây: It is difficult to be nhaïc vaø nguõ duïc, neân chaúng bao giôø dieän reborn in the Tushita Heaven, as Maitreya kieán ñöôïc Ngaøi Di Laëc. ”—It is difficult to Bodhisattva does not have the “welcoming achieve rebirth in the Tushita Heaven. It is and escorting Vow of Amitabha Buddha.” said that some nine hundred years after Sentient benigs must rely solely on their Sakyamuni Buddha’s demise, there were own self-power to achieve rebirth there. three Indian Patriarchs who cultivated 2) Ñaâu Suaát Thieân vaãn coøn laø moät phaàn cuûa together, Asanga, Vasubandhu, and coõi trôøi Duïc Giôùi neân chuùng sanh trong coõi Simhabhadra. These three all had the naày vaãn coøn bò thoái chuyeån: Tushita same determination in being born in the Heaven is still part of the World of Desire, Tushita Heaven and in desiring to see of which the Shaha World is an Maitreya. They vow that if one were to infinitesimal part, not outside of it as is the die first, and obtain a look at Maitreya, he Western Pure Land. Thus sentient beings would return and inform the others. in the Tushita Heaven remain subject to Simhabhadra died, but once he had gone retrogression. he did not return. Later, when Vasubandhu 3) Ñaâu Suaát Thieân raát khoù vaõng sanh, nhö was nearing his death, Asanga said to him, khi xöa 900 naêm sau khi Phaät nhaäp dieät, ôû “If you see Maitreya, come and tell me.” xöù

Thieân Truùc coù ba vò Boà Taùt huynh ñeä Vasubandhu , but returned only after a vôùi nhau laø Voâ Tröôùc, Theá Thaân vaø Sö Töû period of three years. Asanga asked him, Giaùc, tu moân Nhaät Quang Ñònh ñoàng phaùt “Why did it take you such a long time to nguyeän sanh veà Ñaâu Suaát noäi vieän. Ba return?” Vasubandhu said that he had ngöôøi cuøng öôùc heïn, ai sanh leân tröôùc phaûi arrived there, in the Tushita Heaven, had trôû xuoáng baùo tin cho hay. Sau ñoù Sö Töû heard the Maitreya Bodhisattva preach but Giaùc maõn phaàn tröôùc, traûi qua ba naêm one sermon, had circumambulated him… tuyeät voâ aâm tín. Keá ñoù Ngaøi Theá Thaân and had come back immediately; but vieân tòch roài cuõng baët tin luoân. Ba naêm sau days are long there in Tushita, and here on ñoù vaøo moät buoåi chieàu toái khi Ngaøi Voâ earth, three years had already elapsed. Tröôùc ñang ngoài giaûng kinh, boãng thaáy Asanga asked him again, “Where is Simhabhadra now?” Vasubandhu replied

that because Simhabhadra had received chöa bieát gì veà Phaät giaùo vaãn thöôøng xöng such heavenly pleasures, he was enjoying nieäm danh hieäu Ñöùc Phaät A Di Ñaø. Trong the five desires, and so… from that time to Kinh Voâ Löôïng Thoï, Ñöùc Theá Toân ñaõ the present he has never seen Maitreya! baûo: “’Trong ñôøi töông lai, khi tam taïng Ba Lyù Do Haønh Giaû Nieäm Phaät Nguyeän giaùo ñieån ñaõ dieät heát, ta duøng nguyeän löïc Vaõng Sanh Taây Phöông Cöïc Laïc: Theo töø bi, duy löu kinh naày truï theá moät traêm Hoøa Thöôïng Thích Thieàn Taâm trong Tònh Ñoä naêm. Nhöõng chuùng sanh naøo coù duyeân Thaäp Nghi Hoaëc Vaán Luaän, caâu hoûi soá 13, ñöôïc gaëp, tuøy yù mong caàu thaûy ñeàu ñaéc trong möôøi phöông coù voâ soá chö Phaät, nhöõng ñoä.’ Ñöùc Phaät laïi noùi tieáp, ‘Sau khi kinh chuùng sanh höõu taâm ñeàu coù theå thaân caän, chöù naày dieät roài, Phaät phaùp hoaøn toaøn maát haún khoâng rieâng gì Ñöùc Phaät A Di Ñaø. Tuy nhieân, trong ñôøi, chæ coøn löu truyeàn laïi boán chöõ A coù ba lyù do maø ngöôøi tu nguyeän vaõng sanh veà Di Ñaø Phaät ñeå cöùu ñoä chuùng sanh; keû naøo Taây Phöông Cöùc Laïc—According to Most khoâng tin maø huûy baùng, seõ bò ñoïa vaøo ñòa Venerable Thích Thieàn Taâm in the Treatise on nguïc, chòu ñuû caùc söï khoå.’”—According to the Ten Doubts, question number 13, there are the founder of the T’ien-T’ai School, the countless Buddhas in the ten directions. All Patriarch Chih-I, the reason why we right-minded sentient beings can approach and should beg to be reborn in the Western study with them, not necessarily Amitabha Bliss is that sentient beings in this world buddha alone. However, there are three have great affinities (causes and reasons for reciting Amitabha Buddha: conditions) with Amitabha Buddha. When 1) Vì theo Kinh Voâ Löôïng Thoï thì trong Sakyamuni Buddha was still alive, a great nhieàu kieáp tu nhaân veà tröôùc, Ñöùc Phaät A many sentient beings, listening to His Di Ñaø ñaõ phaùt boán möôi taùm lôøi theä compassionate teaching, directed their nguyeän roäng saâu. Tieâu bieåu cho nhöõng lôøi Minds toward Amitabha Buddha. Since nguyeän naày laø lôøi nguyeän thöù 18 vaø 11— Sakyamuni Buddha entered Nirvana, Because according to the Longer many Buddhists, whether clergy or Amitabha Sutra or the Infinite Life Sutra, layman, man or woman, rich or poor, in his previous lifetimes, Amitabha upper or lower class, familiar with the Buddha has made forty-eight profound, Dharma or

not, have recited the name of all-encompassing vows. The general tenor Amitabha Buddha. In the Longer of these vows is best exemplified in the Amitabha Sutra, Sakyamuni Buddha eighteenth and eleventh vows—See Töù stated: “’The the days to come, the paths Thaäp Baùt Nguyeän (11) and (18). of the sutras will come to extinction. I, 2) Theo Toå cuûa toâng Thieân Thai laø ngaøi Trí with compassion and mercy, will Giaû, neân nieäm Phaät caàu vaõng sanh veà Taây purposely make this sutra survive for a Phöông Cöïc Laïc vì chuùng sanh nôi coõi Ta hundred years. Anybody who encounters Baø coù nhaân duyeân vôùi Ñöùc Phaät A Di Ñaø. this sutra will, according to his wish, surely Khi Ñöùc Theá Toân coøn taïi theá, raát nhieàu attain enlightenment.’ The Buddha added chuùng sanh nghe lôøi töø huaán cuûa Ngaøi maø further, ‘After this sutra is no longer quy höôùng veà Ñöùc Phaät A Di Ñaø. Töø khi existence, the Buddha Dharma will Ñöùc Theá Toân nhaäp Nieát Baøn veà sau naày, entirely disappear from the world. Only khoâng luaän Taêng tuïc, nam nöõ, giaøu ngheøo, the words Amitabha-Buddha will remain sang heøn, keû ñaõ nghe Chaùnh Phaùp hay to rescue sentient beings. Those who disbelieve this and vilify the Buddha’s

words will sink into the hells and endure teaching and transformation are thus all kinds of suffering.’” related. Moreover, while preaching the 3) Bôûi vì giaùo thuyeát cuûa Ñöùc Phaät Thích Ca Three Vehicles, Sakyamuni Buddha Maâu Ni trong coõi Ta Baø vaø giaùo thuyeát specially added the Pure Land method, so cuûa Ñöùc Phaät A Di Ñaø nôi Taây Phöông that, through the help of Amitabha Cöïc Laïc quan heä vôùi nhau. Coå ñöùc baûo: Buddha, those sentient beings who were “Ñöùc Phaät Thích Ca thò hieän nôi coõi ueá, still left out could be rescued. Therefore, ñem caùc duyeân nhô aùc, khoå naõo, voâ in Mahayana Sutras, Sakyamuni Buddha thöôøng, chöôùng naïn maø chieát phuïc chuùng compassionately recommended and sanh, khieán cho hoï sanh loøng nhaøm chaùn constantly extolled rebirth in the Pure maø tu theo Chaùnh Ñaïo. Ñöùc Phaät A Di Ñaø Land.” thì hieän thaân nôi coõi Tònh, duøng caùc duyeân Ba Lyù Do Ma Söï Phaùt Sanh: Theo Hoøa trong saïch, an vui, laâu daøi, khoâng thoái Thöôïng Thích Thieàn Taâm trong Lieân Toâng chuyeån maø nhieáp hoùa loaøi höõu tình, khieán Thaäp Tam Toå, nieäm Phaät cuõng coù ma söï vì bôûi hoï khôûi taâm öa meán maø trôû laïi nguoàn ba nguyeân nhaân sau ñaây—According to Most chaân. Hai vò Phaät ñaõ duøng hai moân ‘Chieát’ Venerable Thích Thieàn Taâm in The Thirteen vaø ‘Nhieáp’ laøm cho giaùo phaùp löu haønh, Patriarchs of Pureland Buddhism, practicing neân söï hoùa ñoä coù lieân quan vôùi nhau. Laïi Buddha Recitation also has the element of Ñöùc Phaät Thích Ca ngoaøi söï chæ daïy ba demonic obstructions, for the three reasons. thöøa ñeå giaùo hoùa chuùng sanh, ñaëc bieät noùi 1) Khoâng thoâng hieåu vöõng chaéc veà giaùo lyù: theâm moân nieäm Phaät ñeå nhôø Ñöùc A Di Ñaø Not having a firm foundation and tieáp daãn nhöõng keû coøn chöa ñöôïc ñoä. Vì understanding of the Buddha’s teachings. theá trong caùc kinh Ñaïi Thöøa, Ñöùc Theá Toân 2) Khoâng gaëp minh sö hay thieän höõu tri thöùc: ñaõ aân caàn daën baûo, luoân luoân khen ngôïi Not encountering a good knowledgeable vaø khuyeán khích söï vaõng sanh.”—Because advisor or having virtuous friends. the teachings of Sakyamuni

Buddha in the 3) Khoâng bieát töï xeùt laáy mình, ñaây laø ñieåm saha World those of Amitabha Buddha in quan yeáu nhaát trong ba ñieåm treân: Not the West are interrelated. Ancients have knowing how to practice mental reflection said: “Sakyamuni Buddha manifests of one’s self, or lacking self-awareness. himself in the impure world and subdues This is the most crucial point among the sentient beings through such conditions as three (see Naêm Ñieåm Phaûi Bieát Töï Xeùt filth, suffering, impermanence and Laáy Mình Cuûa Ngöôøi Tu Tònh Ñoä). obstacles, creating in them a sense of Ba Lyù Y Ña La: Pariyatra (skt)—Theo Eitel abhorrence so that they wil follow the trong Trung Anh Phaät Hoïc Töø Ñieån, ñaây laø right path. Amitabha Buddha, on the other moät vöông quoác coå, 800 daäm veà phía taây nam hand, manifests himself in the Pure Land, cuûa Satadru, trung taâm cuûa caùc phaùi ngoaïi ñaïo. gathers sentient beings in through such Baây giôø laø thaønh phoá Birat, phía taây cuûa conditions as purity, happiness, Mathura—According to Eitel in The permanence and non-retrogressions, Dictionary of Chinese-English Buddhist creating in them the desire to return to the Terms, Pariyatra was an ancient kingdom, source of truth. In this way, the two 800 miles south-west of Satadru, a center of Buddhas employ the dual method of heretical sects. The present city of Birat, west ‘subduing’ and ‘gathering’ in to propagate of Mathura. the correct Dharma. Their activities of

Ba Maët Moät Lôøi: Face-to-face. trees and towers, is made of seven Ba Moái Nghi Cuûa Phaät Töû Veà Tònh Ñoä: jewels(see Thaát Baûo). Moreover, the Three doubts of practitioners about the Pure inhabitants radiate health and tranquility; Land—Theo Hoøa Thöôïng Thích Thieàn Taâm they spring to life from lotus blossoms, trong Nieäm Phaät Thaäp Yeáu, coù nhieàu ngöôøi free of old age, disease and death. thaät taâm muoán nieäm Phaät, hoaëc ñaõ töøng haønh Ethereal food and clothing appear before trì roài, nhöng vì söï hoïc hieåu veà giaùo lyù coøn them according to their wishes. All these keùm, neân khi nghe keû khaùc bieän luaän baøi baùc, are far removed from the realities spread lieàn khôûi loøng nghi. Nhöõng moái nghi ñoù raát before our own eyes, how can we believe nhieàu, nhöng chæ neâu leân ñaây ba moái nghi in them? chaùnh—According to Most Venerable in The b) Ñeå giaûi thích ñieàu naày Hoøa Thöôïng Thích Pure Land Buddhism in Theory and Practice, Thieà n Taâm ñaõ ñaùp raèng: “Nhöõng yù nghó there are some people who truly want to recite treân phaàn (a) ñoù ñeàu coøn haïn cuoäc theo söï the Buddha’s name or have engaged in the nghe thaáycuûa tai maét phaøm tình. Ngöôøi practice; however, because their study and muoán hoïc Phaät khoâng neân ñem trí phaøm understanding of the Dharma are still wanting, phu maø suy löôøng Thaùnh caûnh. Ñöøng noùi they develop doubts as soon as they hear ñaâu xa, ngay ôû Vieät Nam ta khi cuï Phan criticisms of others. There are many such Thanh Giaûn ñi söù sang Phaùp trôû veà thuaät doubts; however, here we only mention three laïi, noùi beân aáy ñeøn khoâng ñoát maø chaùy, xe of the most common. thuyeàn khoâng ngöïa hay ngöôøi keùo maø töï 1) Tònh Ñoä chæ laø moät quyeàn thuyeát—Pure chaïy, traêm vieäc saùnh baèng trôøi ñaát, duy coù Land is really just an expedient teaching: söï soáng cheát laø coøn thuoäc quyeàn taïo hoùa a) Coù keû thaáy trong kinh ñieån taû caûnh Tònh ñònh ñoïa maø thoâi. Vua vaø trieàu

thaàn nghe Ñoä quaù trang nghieâm, boãng sanh nieäm noùi ñeàu khoâng tin. Ñeán nhö choã baïn thaân nghi raèng: “Coõi Cöïc Laïc laø quyeàn tieän cuûa maø cuõng mæm cöôøi cho laø cuï Phan ñi xa veà Phaät noùi ra ñeå cho ngöôøi haâm moä gaéng tu noùi khoaùc. Kyø thaät thì nhöõng ñieàu cuï Phan laøm laønh laùnh döõ, ñaïi khaùi nhö thuyeát vöøa keå ñeàu laø söï thaät—In reply to this I thieân ñöôøng, chöù laøm gì coù moät theá giôùi töø will say: “All these doubts derive from the ñaát ñai ñeán caây coái, laàu caùc ñeàu baèng thaát limited sights and sounds perceived by the baûo nhö vaøng, baïc, löu ly, xa cöø, xích eyes and ears of common mortals. Those chaâu, maõ naõo. Laïi nöõa, thaân ngöôøi baèng who wish to study the Dharma should not chaát ngoïc nhuyeãn kim cöông, hoùa sanh töø assess the realms of the saints with the hoa sen khoâng coù giaø, beänh, cheát. Caùc limited faculties of sentient beings. Let us thöùc aên maëc traân quyù ñeàu tuøy yù nieäm hieän not talk of faraway things. In Asia, in the ra. Nhö theá toaøn laø nhöõng chuyeän ñau ñaâu, last century, when Mr. Phan Thanh Giaûn, a xa vôùi thöïc teá laøm sao maø tin ñöôïc?—Pure high-ranking official returned from Land is really an expedient teaching— Europe, reported that over there, lamps Seeing the Pure Land described in overly required no fire to light them, while majestic terms in the sutras, some people carriages and barges moved on their own, suddenly develop the idea that the Pure without horses or men to pull them. He Land is merely an expedient of the then praised Europeans for their Buddhas. How can there exist a world in intelligence and skills, which in hundreds which everything, from the ground to the of instances rivalled those of God, only life and death remaining within the

purview of the Almighty. His words were into the realm of the Self-Nature. From met with disbelief from the king on down then on, if we vigorously keep up with our to his entire court. Even the official’s cultivation life after life, it will take ten closest friends smiled and thought that thousand eons before we reach the level returning from far away, he was just of non-retrogression, according to the exaggerating. In reality, all issues sutras and commentaries. How is it that mentioned by Mr. Phan were true. after only a few singleminded utterances 2) Coù ngöôøi nghe noùi phaùp moân Tònh Ñoä of the Buddha’s name, we can be reborn haønh trì giaûn dò maø keát quaû raát mau choùng in the Pure Land in this very lifetime, at cao sieâu neân nghi ngôø—Hearing that the the stage of non-retrogression? Is it not Pure Land method is easy to practice but really too easy? the results are speedy and lofty, some b) Khi ñeà caäp ñeán nghi vaán naày, chuùng ta people develop doubts. neân bieát tu caùc phaùp moân khaùc chæ hoaøn a) Ñaâu laïi coù phöông phaùp thaønh Phaät quaù toaøn nöông nôi töï löïc, cho neân phaûi khoù. deã daøng nhö theá? Bôûi ñöôøng loái thöôøng Rieâng ñöôøng loái tu Tònh Ñoä coù hai naêng thöùc cuûa caùc moân tu laø Chæ vaø Quaùn. Khi löïc, laø töï taâm löïc vaø Phaät löïc tieáp daãn, neân haï thuû coâng phu, tröôùc tu “Chæ,” keá tieáp tu söï thaønh coâng raát deã. Ví nhö moät ngöôøi “Quaùn;” hoaëc tröôùc tu Quaùn, keá tieáp tu chaân yeáu, muoán töï mình leân taän ñænh nuùi Chæ. Laàn laàn tieán ñeán “Trong Quaùn coù cao laø ñieàu raát khoù. Nhöng neáu keû aáy Chæ, trong Chæ coù Quaùn.” Khi tôùi trình ñoä ñöôïc moät vò ñaïi löïc só khoaùc caùnh tay “Chæ

Quaùn khoâng hai, ñònh hueä tòch chieáu" phaêng phaêng ñöa böôùc tieán tôùi thì keát quaû môùi goïi laø böôùc vaøo caûnh giôùi töï taâm. Roài leân tôùi ñænh naøo coù khoù chi!—When töø ñoù veà sau, neáu moãi ñôøi ñeàu tieáp tuïc tinh responding to this doubt, we should realize taán tu haønh, theo nhö trong kinh luaän noùi, that most other methods involve complete phaûi traûi qua moät muoân ñaïi kieáp môùi leân reliance on "self-power," and are ngoâi "Baát Thoái Chuyeån." Taïi sao chæ moät therefore bound to be difficult. The Pure caâu nieäm Phaät, ngay trong ñôøi naày laïi Land method characteristically involves ñöôïc vaõng sanh leân ngoâi Baát Thoái, haù two factors, the power of one's own mind chaúng phaûi laø deã daøng quaù ö?—How can and Amitabha Buddha's power of there be such an easy method leading to "welcoming and escorting." Therefore, Buddhahod? The usual way of Buddhist obtaining results is extremely easy. For cultivation centers around concentration example, if someone with weak, hobbled and contemplation. When we start feet wanted to climb a mountain unaided, cultivating, we practice first concentration it would be difficult indeed! However, if (samatha), then contemplation he were assisted by a great athlete who (vipasyana), or we can begin first with took him by the arm and climbed the contemplation and follow up with mountain along with him, head held high, concentration. We then progress to the the result would not be that difficult to stage where "in contemplation there is achieve. concentration, in concentration there is c) Veà moân Tònh Ñoä cuõng theá, khi ta chuyeân contemplation." Upon reaching the level taâm nieäm Phaät töùc laø luùc taâm löïc phaùt of "non-dual concentration and trieån. Nieäm ñeán moät loøng khoâng loaïn, laø contemplation, still-but-illuminating luùc taâm löïc hoaøn toaøn hieän baøy. Ñang khi samdhi and wisdom," we have stepped aáy nghieäp löïc bò haøng phuïc khoâng coøn laøm

chöôùng ngaïi, laïi ñöôïc theâm Phaät löïc tieáp conditions favorable to rebirth in the Pure daãn, neân tuy nghieäp chöa tröø döùt, maø ñöôïc Land? vaõng sanh. Khi sanh veà Taây Phöông roài, b) Xin kính khuyeân quyù vò muoân ngaøn laàn soáng laâu voâ löôïng voâ bieân a taêng kyø kieáp, chôù neân nghó nhö theá. Bôûi khi caùc vò laàn söï khoâng thoái chuyeån cho ñeán khi thaønh chuoãi nieäm Phaät ñöôïc, laø caên laønh phöôùc Phaät laø moät ñieàu hieån nhieân deã hieåu—The ñöùc cuûa quyù vò ñaõ saâu daày roài. Thöû nghó same is true of Pure Land. As we laïi xem, treân theá gian naày bieát bao nhieâu earnestly recite the Buddha's name, our keû khoâng nghe ñöôïc danh hieäu Phaät? Bieát mind-power keeps developing. When one- bao nhieâu ngöôøi tuy nghe hoàng danh Ñöùc pointedness of mind is achieved, the mind- A Di Ñaø, nhöng maõi tranh danh ñoaït lôïi, power manifests itself perfectly. At that ñeo ñuoåi theo caùc ñieàu traàn nhieãm, khoâng point the power of our karma is subdued chòu nieäm Phaät. Nay caùc vò ñaõ nghe Phaät and is no longer a hindrance. If we add to phaùp vaø chí taâm nieäm Phaät, haù khoâng phaûi that Amitabha Buddha's power to laø coù caên laønh phöôùc ñöùc lôùn ñoù sao?—I "welcome and escort," we will achieve respectfully beg of you, ten million times, rebirth in the Pure Land in spite of the fact not to have such doubts! For, if you can that not all of our bad karma is finger a rosary and recite the Buddha's extinguished. Once reborn, our lifespan name, you

already have deep roots of extends over innumerable eons. Non- merit and virtue. Do think again. How retrogression until complete many people are there on this very earth Enlightenment and Buddhahood are who lack the opportunity to hear the attained is therefore an easily Buddha's name? How many , even after understandable occurrence. hearing Amitabha Buddha's name, 3) Chuùng sanh ít nhaân duyeân phöôùc ñöùc continue to seek fame and profit, chasing khoâng theå sanh veà Tònh Ñoä: Sentient after mundane dusts and refusing to recite beings lack conditions and merit and the Buddha's name? You have now heard therefore cannot achieve rebirth in the the Dharma and recited the Buddha's Pure Land. name in all sincerity. Is this not proof a) Caûnh Cöïc Laïc maàu ñeïp trang nghieâm voâ enough that you already have many good löôïng, chaúng phaûi duøng ít nhaân duyeân caên roots, merits and virtues? laønh phöôùc ñöùc maø ñöôïc sanh veà. Nhìn c) Trong Kinh Voâ Löôïng Thoï, Phaät baûo ngaøi gaãm laïi mình, caên laønh phöôùc ñöùc coøn sô Di Laëc Boà Taùt: "Neáu coù chuùng sanh naøo baïc, nghieäp chöôùng laïi nhieàu, mong gì ñôøi nghe danh hieäu Ñöùc Phaät kia, vui möøng naày ñöôïc duyeân toát vaõng sanh?—The khaáp khôûi, cho ñeán moät nieäm, neân bieát keû Land of Ultimate Bliss is so extremely aáy ñöôïc lôïi lôùn, ñaõ ñaày ñuû phöôùc ñöùc voâ lofty and beautifully adorned that we thöôïng." Lôøi naày ñuû chöùng minh raèng bieát cannot rely merely on a few good roots, nieäm Phaät töùc laø ñaõ coù nhieàu phöôùc ñöùc blessings, virtues, causes and conditions to caên laønh roài. Trong Tònh Ñoä Thaùnh Hieàn achieve rebirth in that land. Reflecting Luïc coù daãn söï tích nhöõng ngöôøi phaïm toäi upon ourselves, we see that our good cöïc aùc (nhö Tröông Thieän Hoøa, Huøng roots, merits and virtues are indeed Tuaán, Duy Cung, vaø caùc loaøi suùc sanh nhö shallow, while our bad karma and chim Baùt Kha, Anh Voõ, vaân vaân), chí taâm obstructions are heavy; how can we nieäm Phaät ñeàu ñöôïc vaõng sanh. Phöôùc ñöùc expect to attain, in this very life, caên laønh cuûa quyù vò ñaõ vöôït xa hôn nhöõng

ngöôøi aùc vaø loaïi suùc sanh kia. Vaäy caàn chi mind has been unified and brought to one- phaûi e ngaïi laø ngay trong ñôøi naày khoâng pointedness in meditation concentration. ñöôïc sanh veà Cöïc Laïc?—In the Longer One who has developed the power of Amitabha Sutra, Sakyamuni Buddha said concentration is no longer a slave to his to Maitreya Bodhisattva: "If any sentient passions, he is always in command of both being hears the name of Amitabha Buddha himself and the circumstances of his life, and is transported with delight even for a he is able to move with perfect freedom moment, you should know that he has and equanimity. His mind becomes like received great benefit and has perfected clear and still water. supreme merit and virtue." This quote 2) Giaùc Ngoä: Kieán taùnh ngoä ñaïo hay nhìn should be proof enough: the very fact that thaáy töï taùnh chaân thaät cuûa mình vaø ñoàng a person practices Buddha Recitation thôøi nhìn thaáy baûn taùnh toái thöôïng cuûa vuõ shows that he already has many good truï vaø vaïn vaät. AÁy laø söï hoát nhieân nhaän ra roots, merits and virtues. The book, raèng: "Xöa nay ta voán ñaày ñuû vaø toaøn haûo. Biographies of Pure Land Sages and Kyø dieäu thay, huyeàn dieäu thay!" Neáu laø Saints, records the life histories of thaáy Phaät taùnh thì thöïc chaát seõ luoân luoân

individuals who committed extremely gioáng nhau ñoái vôùi baát cöù ai kinh nghieäm heavy transgressions, yet achieved rebirth noù, daãu ngöôøi aáy laø Phaät Thích Ca hay in the Pure Land through singleminded Phaät A Di Ñaø hay baát cöù ngöôøi naøo trong recitation of the Buddha's name at the caùc baïn. Nhöng noùi theá khoâng coù nghóa laø time of death. Your good roots, merits and taát caû chuùng ta ñeàu coù kinh nghieäm kieán virtues far surpass those of the evil beings taùnh ôû cuøng moät möùc ñoä, vì trong caùi roõ, cited in these biographies. Therefore, why caùi saâu, caùi ñaày ñuû cuûa kinh nghieäm coù should you have doubts about being nhöõng khaùc bieät lôùn lao—Awakening or reborn in the Pure Land in this very seeing into your True-nature and at the lifetime? same time seeing into the ultimate nature Ba Muïc Tieâu Cuûa Toïa Thieàn: Theo Roshi of the universe and all things. It is the Philip Kapleau, taùc giaû cuûa quyeån Ba Truï sudden realization that "I have been Thieàn, coù ba muïc tieâu cuûa toïa thieàn— complete and perfect from the very According to Roshi Philip Kapleau, author of beginning. How wonderful, hoe The Three Pillars of Zen, there are three aims miraculous!" If it is true awakening, its of meditation: substance will always be the same for 1) Phaùt Trieån Ñònh Löïc: Ñònh löïc laø naêng löïc whoever experiences it, whether he be the hay söùc maïnh phaùt sinh khi taâm ñöôïc hôïp Sakyamuni Buddha, the Amitabha nhaát qua söï taäp trung. Ngöôøi ñaõ phaùt trieån Buddha, or any one of you. But this does ñònh löïc khoâng coøn noâ leä vaøo caùc ñam meâ, not mean that we can all experience ngöôøi aáy luoân laøm chuû caû chính mình laãn awakening to the same degree, for in the caùc hoaøn caûnh beân ngoaøi, ngöôøi aáy haønh clarity, the depth, and the completeness of ñoäng vôùi söï töï do vaø bình tónh hoaøn toaøn. the experience there are great Taâm cuûa ngöôøi aáy nhö traïng thaùi nöôùc ñaõ difference. laéng trong vaø tónh laëng—Development of 3) Voâ Thöôïng Ñaïo Chi Theå Hieän: Theå hieän the power of concentration, which is the ñaïo voâ thöôïng trong cuoäc soáng haèng ngaøy. power or strength that arises when the Luùc naày chuùng ta khoâng coøn phaân bieät cöùu caùnh vaø phöông tieän nöõa. Giai ñoaïn naày

töông öùng vôùi toái thöôïng thöøa thieàn. Khi • Boán ñoái töôïng quaùn chieáu hay boán cô sôû caùc baïn ngoài moät caùch haêng say vaø khoâng chaùnh nieäm: Four stages of memory or vò kyû, cuõng nhö hôïp vôùi söï daãn ñaïo cuûa four subjects of reflection. moät baäc chaân sö, nghóa laø hôïp vôùi taâm • Töù nieäm xöù laø giaùo lyù caên baûn trong phaàn mình, maëc duø coù yù thöùc ñaày ñuû, vaãn hoaøn Ñaïo ñeá, noù lieân quan maät thieát vôùi nguõ toaøn voâ nieäm nhö moät tôø giaáy traéng tinh uaån, cuõng nhö cho chuùng ta thaáy söï thaät khoâng moät veát baån, baây giôø duø caùc baïn ñaõ veà Thaân, Thoï, Taâm, vaø Phaùp: Four ngoä hay chöa, Phaät taùnh thanh tònh voán coù foundations of mindfulness are related to cuûa mình vaãn khai môû. Nhöng ñaây phaûi the five skandhas as well as to our body, nhaán maïnh chæ vôùi chaân ngoä caùc baïn môùi feeling, mind, and dharma. coù theå tröïc nhaän ñöôïc chaân theå taùnh Phaät • See Töù Nieäm Xöù. cuûa mình, vaø toái thöôïng thöøa thieàn laø loaïi b) Töù chaùnh caàn: Samyakprahana—Boán coá thuaàn khieát nhaát, khoâng khaùc gì loaïi thieàn gaéng ñuùng hay boán coá gaéng toaøn haûo— ñaõ ñöôïc

chö Phaät thöïc haønh— Four proper lines of exertion—Four Actualization of the Supreme Way in our perfect efforts—See Töù Chaùnh Caàn. daily lives. At this point we do not c) Töù nhö yù tuùc: Rddhipada—Boán böôùc tieán distinguish the end from the means. The ñeán thaàn löïc—Four steps towards highest type of Zen corresponds to this supernatural power—Four roads to stage. When you sit earnestly and power—Four bases of miraculous egolessly in accordance with the powers—See Töù Nhö YÙ Tuùc. instructions of a competent teacher, with d) Nguõ caên: Panca-indriyani—Five your mind fully conscious yet as free of spiritual faculties (five good roots). thought as a pure white sheet of paper is e) Nguõ löïc: Panca-balani—The power of five unmarred by a blemish, there is an faculties—Five strengths—See Nguõ Caên. unfoldment of your intrinsically pure f) Thaát boà ñeà phaàn (Thaát giaùc chi): Sapta- Buddha-nature whether you have had bodhyanga—Baûy yeáu toá giaùc ngoä—Seven awakening or not. But what must be degrees (factors) of enlightenment or mephasized here is that only with true intelligence—See Thaát Boà Ñeà Phaàn. awakening do you directly apprehend the g) Baùt chaùnh ñaïo: Asta-marga—The truth of your Buddha-nature and perceive eightfold noble path—See Baùt Chaùnh that awakening, the purest type of Zen, is Ñaïo. no different from that practiced by all *** For more information, please see Thirty- Buddhas. seven Aids to Enlightenment. ** For more information, please read The Ba Möôi Hai Töôùng Toát Cuûa Phaät: Three Pillar of Zen (Ba Truï Thieàn), Roshi Thirty-two marks of perfection—See Tam Philip Kapleau, from page 49 to page 52. Thaäp Nhò Haûo Töôùng cuûa Phaät and Ba Möôi Baûy Phaåm Trôï Ñaïo: Ba möôi Dvatrimshadvara-Lakshana. baûy phaåm daãn tôùi giaùc ngoä vaø quaû vò Phaät— Ba Möôi Hai ÖÙng Thaân: Thirty-two Thirty seven conditions leading to bodhi or response bodies—See Tam Thaäp Nhò ÖÙng Buddhahood (see Thirty Seven Aids to Thaân. Enlightenment): Ba Na Sa: Panasa (skt)—Baùn Na Sa—Moät a) Töù nieäm xöù: Smrtyupasthana (skt)—The loaïi caây nhö caây mít—The bread-fruit tree— four subjects to be contemplated. Jaka or jack-fruit.

Ba Noâ: Vidhu (skt)—Maët traêng—The moon. originate from the Complete Bhiksu Precepts. Ba Neûo Saùu Ñöôøng: Ñöùc Phaät so saùnh A Bhiksu maintains 250 Pratimoksa Precepts, chuùng sanh vôùi nhöõng khaùch löõ haønh muø trong each precept is complete with all four ñeâm toái vaø nhöõng khoå ñau trong ba neûo saùu demeanors of Walking, Standing, Lying Down, ñöôøng—Three worlds and six realms of life— and Sitting. Thus taking these 250 demeanors The Buddha compared sentient beings with to multiple with 4 to make 1,000. These 1,000 travelers who blindly travel in the darkness demeanors transcend across all three periods and suffering of the three worlds and six of Past, Present, and Future. Thus 1,000 realms of existence: demeanors multiply 3 to make 3,000 (A) Ba neûo: Three worlds: demeanors—See Töù Chuûng Oai Nghi. 1) Duïc giôùi: The world of passions (sensuous Ba Nguyeân Do Nieäm Hoàng Danh Phaät A desires). Di Ñaø Ñeå Caàu Vaõng Sanh Cöïc Laïc: 2) Saéc giôùi: The world of Beauty (form). Trong möôøi phöông quoác ñoä, coù voâ soá coõi Phaät 3) Voâ saéc giôùi: The world of no Beauty maàu ñeïp tinh saïch trang nghieâm, chaúng haïn (formless). nhö theá giôùi Tònh Löu Ly trong Kinh Döôïc Sö, (B) Saùu ñöôøng: theá

giôùi Chuùng Höông vaø Dieäu Hyû trong Kinh 1) Thieân: Six realm of Heaven. Duy Ma Caät. Nhöng taïi sao ta khoâng nieäm 2) Nhôn: The realm of human. danh hieäu chö Phaät ñeå caàu sanh veà caùc Tònh 3) A-Tu-La: The realm of Asura (Angry Ñoä möôøi phöông, laïi chæ phaùt nguyeän sanh veà spirits). Cöïc Laïc? Theo Hoøa Thöôïng Thích Thieàn Taâm 4) Ngaï quyû: The realm of Pretas (hungry trong Nieäm Phaät Thaäp Yeáu, coù ba nguyeân do ghosts). khieán ngöôøi tu Phaät nieäm hoàng danh Phaät A Di 5) Suùc sanh: The realm of animal. Ñaø ñeå caàu vaõng sanh veà Taây Phöông Cöïc Laïc 6) Ñòa nguïc: The realm of hell. hôn laø caàu veà caùc coõi Tònh Ñoä ôû möôøi Ba Neã Ni: Panini (skt)—Theo Taây Vöïc Kyù thì phöông—In the realm of the ten directions, ñaây laø teân cuûa moät vò coå tieân Salaturiya, cuõng there are innumerable beautiful and purely laø nhaø vaên vaø nhaø vaên phaïm (cuù phaùp chöõ adorned Buddha lands, such as the Pure Lapis Phaïn) noåi tieáng cuûa AÁn Ñoä vaøo theá kyû thöù tö Lazuli Land mentioned in the Medicine tröôùc Taây Lòch. OÂng coøn ñöôïc bieát ñeán vôùi teân (Healing) Buddha Sutra, or the Land of Many Salaturiya: Panini (skt)—According to the Fragrances and Sublime Joy found in the Record of the Western Lands, this was the Vimalakirti Sutra. Why should we restrict great Indian grammarian and writer of the ourselves seeking rebirth in the Western Pure fourth century B.C. He was also known as Land? According to Most Venerable Thích Salaturiya. Thieàn Taâm in The Pure Land Buddhism in Ba Ngaøn Oai Nghi: Three thousand Theory and Practice, there are basically three demeanors—Ba ngaøn oai nghi baét nguoàn töø reasons for Buddhists to recite Amitabha nôi Cuï Tuùc Giôùi Tyø Kheo maø thaønh. Trong 250 Buddha's name to seek rebirth in the Land of giôùi cuï tuùc cuûa Tyø Kheo, moãi giôùi ñeàu coù ñaày Ultimate Bliss than in other pure lands of the ñuû boán oai nghi "Ñi, Ñöùng, Naèm, Ngoài." Nhö ten directions: vaäy 250 giôùi nhôn cho 4 thaønh 1.000. Moät ngaøn 1) Do söï giôùi thieäu khuyeân daïy cuûa Ñöùc oai nghi naày töông öùng vôùi ba ñôøi (quaù khöù, Boån Sö Thích Ca Maâu Ni Phaät. Ngaøi baûo hieän taïi vaø vò lai, töùc laø 1.000 nhôn cho 3 thaønh neân caàu sanh veà coõi Cöïc Laïc. Theo lôøi coå ra 3.000 oai nghi—Three thousand demeanors ñöùc, thì ngoaøi söï kieän coõi Cöïc Laïc coù

nhieàu duyeân nhieäm maàu thích hôïp cho Avalokitesvara. As proof, when Buddhists vieäc nhieáp hoùa chuùng sanh caên cô khaùc meet, they usually gret each other with the nhau ôû caùc coõi ueá ñoä, Ñöùc Boån Sö khoâng words "Amitabha Buddha" and when muoán thuyeát minh nhieàu veà nhöõng coõi faced with accidents or disasters, they Tònh Ñoä khaùc, e sôï chuùng sanh khôûi nieäm usually recite the secred name of so saùnh phaân bieät, maø taâm khoâng ñöôïc Avalokitesvara. quy nhöùt. Do vieäc ñuû duyeân nhieäm maàu Ba Nguyeân Nhaân Phaùt Sanh Chöôùng ñeå nhieáp hoùa, maø khoâng nhöõng rieâng ôû taïi Nghieäp: Theo Duy Thöùc Hoïc, ngoaøi nhöõng trôû coõi Ta Baø, caùc chuùng sanh ôû voâ soá theá gioùi ngaïi cuûa ngoaïi duyeân, coøn coù ba nguyeân nhaân trong möôøi phöông ñeàu caàu veà Cöïc Laïc— phaùt sanh chöôùng nghieäp cho ngöôøi tu— Because of the teachings of Sakyamuni According to The Mind-Only School, apart Buddha, who exhorted us to seek rebirth from the obstacles caused by external factors, in the Land of Ultimate Bliss. Sakyamuni there

are three other causes of karmic Buddha did not wish to expound at length obstructions. on the other pure lands, lest sentient 1) Söùc Phaûn ÖÙng Cuûa Chuûng Töû Nghieäp: beings develop a mind of discrimination, Trong taïng thöùc cuûa ta coù chöùa laãn loän become undecided and have no focal point nhöõng nghieäp chuûng laønh döõ. Khi nieäm for their aspirations. Moreover, thanks to Phaät hay tham thieàn, ta huaân taäp haït gioáng the ideal conditions for teaching and coâng ñöùc voâ laäu vaøo, taát caû nghieäp chuûng transformation in the Western Pure Land, kia phaûi phaùt hieän. Ví nhö moät khu röøng not only do sentient beings from the Saha raäm nhieàu thuù, neáu coù cö daân khai hoang, World seek rebirth there, but sentient taát caû caây coái bò ñoán, caùc loaøi thuù ñeàu ra. beings in countless other worlds do so as Caûnh töôùng vaø phieàn naõo chöôùng duyeân well. do nghieäp chuûng phaùt hieän cuõng theá—The 2) Do Ñöùc A Di Ñaø Theá Toân coù 48 lôøi theä reaction of evil karmic seeds—Various roäng lôùn trang nghieâm coõi Tònh Ñoä, evil and wholesome karmic seeds are nguyeän tieáp daãn töø baäc Boà Taùt, cho ñeán stored randomly in our Alaya haøng phaøm phu nhieàu toäi aùc—Because consciousness. When we recite the Amitabha Buddha has adorned the Buddha's name or meditate, we Western Pure Land with forty-eight lofty accumulate the seds of transcendental Vows. These vows (particularly the virtue, and therefore, evil karmic seeds eighteenth Vow of "welcoming and have to emerge. For example, if a dense escorting") embrace all sentient beings, forest full of wild beasts is cleared for from Bodhisattvas to common beings full habitation, trees and shrubs are cut down, of evil transgressions. causing these beasts to flee out of the 3) Do vì chuùng sanh ôû coõi naày coù nhaân duyeân forest. The development of afflictions and lôùn vôùi Phaät A Di Ñaøvaø Boà Taùt Quaùn Theá obstacles from evil karmic seeds is AÂm ôû coõi Cöïc Laïc. Ñieàu minh chöùng laø similar. khi caùc Phaät töû gaëp nhau ñeàu chaøo möøng 2) Töï Gaây Chöôùng Naïn vì khoâng am töôøng baèng caâu 'A Di Ñaø Phaät' vaø luùc bò tai naïn giaùo phaùp: Coù nhöõng vò tu haønh chaúng thöôøng nieäm danh hieäu Ñöùc 'Quaùn Theá am töôøng giaùo lyù, khoâng hieåu nhöõng töôùng AÂm.'—Because sentient beings in the cuûa noäi taâm vaø ngoaïi caûnh ñeàu nhö huyeãn, Saha World have great affinities with chöa phaùt minh theá naøo laø chaân vaø voïng, Amitabha Buddha and the Bodhisattva

neân nhaän ñònh sai laàm. Do ñoù ñoái vôùi caûnh lose his life enroute. The path of duyeân trong ngoaøi sanh nieäm tham chaáp, cultivation is the same. Although the vui möøng, thöông lo, sôï haõi, maø töï gaây practitioner may follow the sutras, if he is chöôùng naïn cho mình—Creating obstacles not flexible and patient, ready to change for themselves due to lack of full according to his own strength and understanding of the Dharma—There are circumstances, and if his determination is cultivators who practice without fully weak, he will certainly fail. This obstacle, understanding the Dharma, not realizing in the end, is created by himself alone. that the manifestations of the inner mind Ba Ni: Pana (skt)—Thöùc uoáng nhö nöôùc— and the environment are illusory nor Beverage as water. discovering what is true and what is false. Ba Ni Boàn: Panila (skt)—Bình chöùa nöôùc They therefore have wrong views. uoáng—A drinking

vessel. Because of this, they develop thoughts of Ba Phaû: Prabha-kara-mitra (skt)—Teân cuûa attachment, happiness, love, worry and Phaùp Sö Tam Taïng, moät vò cao Taêng AÁn Ñoä, fear, creating obstacles for themselves ñeán Trung Quoác khoaûng naêm 626 sau Taây when they are faced with objects and Lòch—Name of a famous Indian monk, who conditions within themselves or in the came to China around 626 A.D. outside world. Ba Phaûi: One who says “yes” to everything. 3) Khoâng Vöõng Loøng Beàn Chí Neân Thoái Lui: Laïi ví nhö ngöôøi theo hoïa ñoà ñi tìm moû Ba Phaåm Chaát Ñaëc Bieät Cuûa Hoa Sen: vaøng, ñöôøng xaù phaûi traûi qua non cao, vöïc The special qualities (characteristics) of the thaúm, ñoàng vaéng, röøng saâu, böôùc haønh lotus: trình taát phaûi nhieàu coâng phu vaø gian lao 1) Caùnh hoa mang göông sen (traùi) gioáng nhö khoå nhoïc. Neáu ngöôøi aáy khoâng vöõng loøng, phaùp phöông tieän ñöôïc giaûng giaûi ñeå hieån khoâng bieát tuøy söùc tuøy hoaøn caûnh maø nhaãn baøy chaân lyù: The petals are made to bear naïi uyeån chuyeån, taát phaûi thoái lui. Hoaëc the fruit, in the same manner with coù khi boû cuoäc gheù vaøo moät caûnh taïm naøo expedient teachings are expounded in ñoù, hay cheát giöõa ñöôøng. Loä trình tu taäp order to reveal the true teaching. cuõng theá, haønh giaû tuy y theo kinh giaùo 2) Khi hoa sen nôû, thì göông sen cuõng hieän ra maø thöïc haønh, song neáu khoâng bieát tuøy ngay beân trong, nhö chaân giaùo aån taøng söùc tuøy hoaøn caûnh maø nhaãn naïi uyeån trong giaùo phaùp phöông tieän: When the chuyeån, söï laäp chí khoâng beàn laâu, taát seõ lotus flower opens, the fruit is seen thaát baïi—Not flexible and patient—Take therein, in the same manner we find the the case of a man who follows a map, true teaching latent in the expedient hoping to find a gold mind. The path that teachings. he takes crosses high mountains, deep 3) Khi göông sen (traùi) khoâ thì cuõng laø luùc ravines, empty open stretches and dense boâng ruïng, yù noùi khi chaân giaùo ñaõ ñöôïc forests, an itinerary naturally requiring thieát laäp thì phaùp phöông tieän khoâng coøn much labor, hardship and adversity. If his caàn thieát nöõa: When the fruit is ripened, at mind is not steady, and he does not adapt the same time the flower also falls. In the himself to the circumstances and his own same manner, when the true teaching is strength, he is bound to retrogress. established, the expedient teachings are Alternatively, he may abandon his search, no longer necessary. stop at some temporary location, or even Ba Quaân: The whole army.

Ba Sinh: Three lives (past, present and tu haønh vôùi moät neàn ñaïo suy taøn, thieáu baäc cao future). taêng dìu daét, laáy ñaâu laøm duyeân toát tieán ñaïo Ba Taêng: License. ñeå giaûi thoaùt trong töông lai? Cho neân baûo ñaûm taâm Boà Ñeà khoâng bò thoái thaát, phaûi tu Ba Thaâu Baùt Ña: Pasupata (skt)—Phaùi Tònh Ñoä. Duø tu caùc moân khaùc cuõng neân nieäm ngoaïi ñaïo khoå haïnh, boâi tro leân khaép thaân Phaät phaùt nguyeän vaõng sanh veà Cöïc Laïc. Ñaây mình—A particular sect of Sivaites who laø lôøi khuyeán taán chung cuûa caùc baäc tieân ñöùc smeared their bodies with ashes. nhö caùc ngaøi Lieân Trì, Ngaãu Ích, Kieân Maät vaø Ba Thí Duï Veà Söï Ngoä Ñaïo Coøn Bò Thoái AÁn Quang—As Sakyamuni Buddha predicted: Thaát: Nhö lôøi Phaät huyeàn kyù: “Ñôøi maït phaùp “In the Dharma-Ending Age, cultivators are ngöôøi tu thì nhieàu nhöng khoù coù ai ñaéc ñaïo.” numerous, but those who can

achieve Supreme Khi chöa chöùng ñaïo neáu coøn nghieäp löïc duø Enlightenment are few." And not having nhoû nhö sôïi tô cuõng bò luaân hoài. Duø coù moät vaøi achieved it, even with bad karma as light as a vò ngoä ñaïo, nhöng ngoä chöa phaûi laø chöùng, chæ fine silk thread, they are subject to Birth and do söùc ñònh cheá phuïc nghieäp thöùc khieán cho Death. Although there may be a few laéng ñoïng laïi, neân taïm ñöôïc khai taâm, luùc cultivators who have awakened to the Way, chuyeån sanh vaãn coøn bò hoân meâ khoâng ñöôïc töï being awakened is different from attaining taïi. Ñeán kieáp sau duyeân tieán ñaïo thì ít, maø thoái Supreme Enlightenment. During rebirth, they ñaïo thì nhieàu, nguyeän giaûi thoaùt ñaõ thaáy khoù are bound to be deluded and unfree. In baûo toaøn chaéc chaén. Theo Hoøa Thöôïng Thích subsequent lifetimes, there may be few Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, veà söï conditions for progress and many opportunities ngoä ñaïo coøn bò thoái thaát coå ñöùc coù ba thí duï. for retrogression. According to Most Ñôøi maït phaùp, ngöôøi tu coù maáy ai ngoä ñaïo? Venerable Thích Thieàn Taâm in the Pure Land Ngoä ñaïo khoâng phaûi laø deã. Nhö thuôû xöa thieàn Buddhism in Theory and Practice, ancients sö Höông Laâm duïng töû coâng phu trong boán have provided three analogies concerning möôi naêm môùi thaønh ñaït. Ngaøi Tröôøng Khaùnh retrogression of practitioners who have merely Nhaøn ngoài raùch moät loá boà ñoaøn môùi thaáy taùnh experienced Awakening. Furthermore, in the baûn lai. Ngöôøi ñôøi nay, tröø moät vaøi vò Thaùnh Dharma-Ending Age, how many cultivators nhaân öùng thaân thò hieän ñeå daïy doã chuùng sanh, can claim to be awakened to the Way? ngoaøi ra caùc vò khaùc tu thieàn, chæ taïm ñöôïc Awakening to the Way is not easy. Once Zen thaân taâm an tænh hoaëc thaáy thieän caûnh maø thoâi. Master Hsiang-Lin, who practiced with all his Duø ñaõ ngoä ñaïo, khi chuyeån sanh vaãn coøn coù might for forty years before he succeeded. Zen theå bò chöôùng naïn nhö nhöõng ñieàu ñaõ keå treân. Master Tsang-Hsing sat for so long that he Ñöôøng sanh töû coù nhieàu nguy hieåm ñaùng e wore out more than a dozen of meditation ngaïi vôùi keû chöa ñaéc ñaïo laø theá. Cho neân neáu cushions before he saw the Original Nature. baûo khoâng sôï sanh töû, ñoù chæ laø loái suy tö cuûa As far as today's Zen practitioners are nhöõng keû thieån caän maø thoâi. Hôn nöõa, hieän taïi concerned, with the exception of a few saints chaùnh phaùp ñaõ laàn laàn aån dieät, treân theá giôùi nôi who have taken human form to teach sentient naøo ngoaïi ñaïo phaùt trieån, ñaïo Phaät bò chæ trích. beings, the majority only manage to achieve a Ñaõ coù nhieàu chuøa chieàn bò huûy phaù, kinh saùch temporary calming of the mind and body; at bò thieâu ñoát, taêng ni phaûi hoaøn tuïc, haøng thieän most they may witness a few auspicious tín khoâng ñöôïc tu. Duø cho ngaøy kia coù ñöôïc realms! Even if they have awakened the Way, phuïc hoài, cuõng phaûi bò bieán theå vaø tieâu hao they can still encounter dangerous obstacles moät phaàn lôùn. Mong chuyeån sanh ñeå tieáp tuïc during transmigration. The path of Birh and

death, filled with fearful dangers for those who qua moät phen nung laïi cho chaéc, gaëp möa have not attained Enlightenment, is the same. xuoáng taát phaûi bò tan raõ. Traïng huoáng ngoä Therefore, to claim that we should not fear ñaïo khi chuyeån sanh

deã bò thoái thaát, cuõng Birth and Death is merely the viewpoint of laïi nhö theá—Take the case of clay which shallow minds. Furthermore, in recent times, is molded into earthernware would the Dharma has met with difficulties in some certainly disintegrate. The strong parts of the world, wherever heretics has probability that those who have merely spread, Buddhism has come under criticism. experienced an Awakening will retrogress There are places where pagodas and temples during transmigration is similar to the are destroyed, sutras and commentaries above examples. burned, monks and nuns forcibly returned to Ba Thu: Three autumns. lay life, and common citizens barred from Ba Thuù: Pasu (skt)—Loaøi suùc sanh—Any practicing their faith. Even if Buddhism is animal. revived later on, it will have undergone Ba Thöøa: See Tam Thöøa. changes and possibly lost some of its vitality. Ba Tieâu Hueä Thanh Thieàn Sö: Zen Master For this reason, we should follow the Pure Ba-Jiao-Hui-Qing—See Hueä Thanh Ba Tieâu Land School, to ensure non-retrogression of Thieàn Sö. the Bodhi-Mind. Even if we follow other schools we should, at the same time, practice Ba Traêng: Three months. Buddha Recitation seeking rebirth in the Land Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch of Ultimate Bliss. This is the common Cuûa Moät Vò Thöôïng Toïa Tyø Kheo: Toân exhortation of such eminent sages as Master giaû Xaù Lôïi Phaát thuyeát giaûng veà “Ba Tröôøng Lien-Ch’ih, Ou-I, Chien-Mi and Yin-Kuang. Hôïp Ñaùng Bò Quôû Traùch Cuûa Moät Vò Thöôïng 1) Thí duï thöù nhaát: The first analogy—Nhö Toïa Tyø Kheo” (Ngaøi Xaù Lôïi Phaát giaûng vaø duøng taûng ñaù ñeø leân coû daïi, coû tuy khoâng ñöôïc Theá Toân chaáp thuaän) trong kinh Thöøa Töï moïc ñöôïc nhöng cuû cuûa noù chöa hö thuùi; Phaùp trong Trung Boä Kinh—“The Elder neáu gaëp duyeân khaùc taûng ñaù bò laät leân, coû Bhikkhus are to be blamed for three reasons” vaãn moïc laïi nhö cuõ—When we crush expounded by Venerable Sariputta in the prairie grass with a stone block, though the Dhammadayada Sutta in the Middle Length grass cannot grow, its roots are not yet Discourses of the Buddha—Naøy chö hieàn giaû, rotten or destroyed. If conditions arise that caùc Thöôïng Toïa Tyø Kheo coù ba tröôøng hôïp cause the stone to be overturned, the grass ñaùng bò quôû traùch—Friends, elder bhikkhus are will continue to grow as before. to be blamed for three reasons: 2) Thí duï thöù hai: The second analogy—Nhö 1) Tröôøng hôïp ñaùng bò quôû traùch thöù nhaát— nöôùc loùng trong chum, buøn tuy laéng xuoáng The first reason to be blamed for: Vò Ñaïo naèm yeân taän ñaùy, nhöng khi chöa gaïn loïc Sö soáng vieãn ly, caùc ñeä töû laïi khoâng tuøy ra ñöôïc, gaëp duyeân khuaáy ñoäng, buøn laïi hoïc vieãn ly—As disciples of a Teacher noåi leân—When we pour water into a jar, who lives secluded, they do not train in though the impurities are deposited at the seclusion. very bottom, they are not yet filtered out. 2) Tröôøng hôïp ñaùng bò quôû traùch thöù hai— If conditions change and the water is The second reason to be blamed for: stirred up, the impurities will rise. Nhöõng phaùp naøo vò Ñaïo Sö daïy neân töø boû, 3) Thí duï thöù ba: The third analogy—Nhö ñoà nhöõng phaùp aáy hoï khoâng töø boû—They do goám tuy naén thaønh hình, nhöng chöa traûi not abandon what the Teacher tells them

to abandon. laâm chung, keû aáy chí taâm nieäm Phaät, neân toäi 3) Tröôøng hôïp ñaùng bò quôû traùch thöù ba— chöôùng ñöôïc tieâu tröø. Chính vì vaäy maø Kinh ñeà The third reason to be blamed for: Nhöõng nghò nieäm Phaät laø ñieàu kieän toái quan troïng ñeå vò naày soáng ñaày ñuû, löôøi bieáng, daãn ñaàu ñöôïc vaõng sanh. Coù ba tröôøng hôïp keû naëng veà ñoïa laïc, boû rôi gaùnh naëng soáng vieãn nghieäp vaãn ñöôïc vaõng sanh—According to the ly—They are luxurious and careless, Treatise on the Meditation Sutra, the rebirth of leaders in backsliding, neglectful of depraved, evil beings is due to their recitation seclusion. of the Buddha's name with utmost sincerity at Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch the time of death, as this leads to the Cuûa Moät Vò Trung Toïa Tyø Kheo: Toân giaû dissipation of karmic obstructions. Therefore, Xaù Lôïi Phaát ñaõ giaûng veà "Ba Tröôøng Hôïp the Treatise suggests that Buddha Recitation is Ñaùng Bò Quôû Traùch Cuûa Moät Vò Trung Toïa Tyø the most important condition for rebirth. There Kheo" (caùc vò môùi thoï Tyø Kheo) trong Kinh are three conditions that evil beings may be Thöøa Töï Phaùp trong Trung Boä Kinh—"Three reborn in the Pure Land. reasons middle bhikkhus are to be blamed" 1) Tröôøng hôïp thöù nhaát: The first condition— expounded by Venerable Sariputta in the Haønh giaû chæ nieäm Phaät trong thôøi gian Dhammadayada Sutta in the Middle Length ngaén nguûi maø coù theå thaéng noåi nghieäp aùc Discourses of the Buddha: Naøy chö hieàn giaû, troïn ñôøi, laø do nhôø taâm löïc raát maïnh meõ, yù caùc Trung Toïa Tyø Kheo (caùc vò môùi thoï Tyø chí cöïc quyeát ñònh; ñoù goïi laø ñaïi taâm. Tình Kheo) coù ba tröôøng hôïp ñaùng bò quôû traùch— caûnh aáy ví nhö ngöôøi bò quaân giaëc vaây Friends, middle bhikkhus are to be blamed for khoån, ñang luùc nguy caáp, do lieàu cheát three reasons: khoâng keå ñeán thaân maïng, neân phaùt ñöôïc 1) Tröôøng hôïp ñaùng bò quôû traùch thöù nhaát— söùc duõng maõnh cuøng cöïc, xoâng phaù vöôït The first reason to be blamed for: Vò Ñaïo ra khoûi nanh vuoát cuûa vi truøng—Very Sö soáng vieãn ly, caùc ñeä töû laïi khoâng tuøy strong mind-power and utterly determined hoïc vieãn ly—As disciples of the Teacher will, which allow the practitioner to who lives secluded they do not train in overcome the evil karma of an entire seclusion. lifetime by reciting the Buddha's name for 2) Tröôøng hôïp ñaùng bò quôû traùch thöù hai— only a short period of time. This is called The second reason to be blamed for: the Great Mind. This situation can be Nhöõng phaùp naøo vò Ñaïo Sö daïy neân töø boû, compared to that of a soldier surrounded nhöõng phaùp aáy hoï khoâng töø boû—They do by enemies ready to harm him. In such not abandon what the Teacher tells them dangerous circumstances, boldly risking to abandon. his life, he musters his utmost power and 3) Tröôøng hôïp ñaùng bò quôû traùch thöù ba— strength and thus breaks out of The third reason to be blamed for: Hoï encirclement. soáng ñaày ñuû, löôøi bieáng, daãn ñaàu veà ñoïa 2) Tröôøng hôïp thöù hai: The second laïc, boû rôi gaùnh naëng soáng vieãn ly—They condition—Haønh giaû tuy coù taïo aùc, song are luxurious and careless, leaders in hoaëc hieän ñôøi ñaõ coù tu tam muoäi, neân khi backsliding. Neglectful of seclusion. laâm chung nghe ngöôøi nhaéc baûo, ñònh löïc ñöôïc deã thaønh. Ñaây cuõng thuoäc veà haïng Ba Tröôøng Hôïp Keû Naëng Nghieäp Vaãn ngöôøi maø trong nhaø Phaät

goïi laø Thöøa Caáp Ñöôïc Vaõng Sanh: Theo Quaùn Kinh Sôù, thì Giôùi Höôûn. Neáu haønh giaû hieän ñôøi khoâng ngöôøi nghòch aùc maø ñöôïc vaõng sanh, laø do khi tu tam muoäi, taát ñôøi tröôùc cuõng ñaõ coù huaân

tu. Haït gioáng laønh aáy nay ñeán thôøi kyø ounce of pure gold which is worth much thuaàn thuïc, neân khi laâm chung gaëp thieän more than a hundred times its weight in tri thöùc khuyeân baûo, keû ñoù nöông nôi tuùc cotton wool, or a small, isolated flame, thieän nghieäp, trong möôøi nieäm maø ñöôïc which can reduce a pile of straw, thaønh coâng—Previous or current good enormous beyond reckoning, to ashes. karma. Although the person has created Ba Tuaàn: Papiyan or Papiman (skt)—Moät evil karma, he has also practiced samadhi thuaät ngöõ Phaät giaùo ñeå chæ nhöõng keû coá tình during his curent lifetime. Thus, at the phaïm toäi—A Buddhist term for those who time of death, when he is reminded by intentionally commit wrong doings: others, he easily achieves concentration. If • Moät keû cuøng hung cöïc aùc: A very wicked. the dying person has not cultivated • AÙc giaû: The evil one. samadhi in this lifetime, he must have • Saùt giaû: The murderer. done so assiduously in a previous life. • Ma quaân: AÙc ma coá gaéng caét ñöùt thieän caên That good seed has now come to maturity. nôi con ngöôøi—Mara who strives to kill all Therefore, thanks to his previous good goodness in human beings. karma , once he is counselled by a good Ba Tö Naëc: See Prasenajit in Sanskrit/Pali- spiritual advisor, he easily achieves Vietnamese Section. rebirth with just ten thoughts of Amitabha Ba Xaø Ba Ñeà: Prajapati (skt)—Dì vaø cuõng laø Buddha at the time of death. nhuõ maãu cuûa Phaät Thích Ca—Aunt and nurse 3) Tröôøng hôïp thöù ba: The third condition— of the Buddha—See Ma Ha Ba Xaø Ba Ñeà. Neáu haønh giaû khoâng do coâng tu trong hieän Ba Xoa: Virupaksa (skt)—Teân cuûa vò Thieân ñôøi hay nghieäp laønh veà kieáp tröôùc, taát khi Vöông Taây Phöông hay Xuù Nhaõn Thieân laâm chung keû aáy ñaõ nieäm Phaät vôùi loøng Vöông, ngöôøi coù ñoâi maét xaáu xí, ñaây laø moät saùm hoái tha thieát cuøng cöïc. Neân Ngaøi trong töù Thieân Vöông—Name of the West Vónh Minh noùi: “Vì theå nhaân duyeân voán Heaven King who has irregular eyes khoâng, neân nghieäp thieän aùc chaúng ñònh; (Irregular-Eyed Heaven King), one of the four muoán roõ ñöôøng sieâu ñoïa, phaûi nhìn nôi heaven kings. taâm nieäm keùm hôn. Cho neân moät löôïng vaøng roøng thaéng noåi boâng goøn traêm löôïng, Ba Yeáu Toá Khieán Cho Vieäc Tu Taäp chuùt löûa le loùi ñoát tieâu rôm coû muoân Thieàn Ñöôïc Thaønh Töïu: Theo Thieàn Sö truøng.”—A mind of utterly sincere D.T. Suzuki trong Thieàn Luaän, Taäp II, coù ba repentance. If rebirth is not due to efforts yeáu toá khieán cho vieäc tu taäp Thieàn ñöôïc thaønh at cultivation in this life nor good karma töïu. Thieáu moät trong ba cuõng nhö caùi ñænh gaåy from previous lives, the cultivator, at the heát moät chaân, noù seõ ñoå—According to Zen time of death, must have recited the Master D.T. Suzuki in Essays in Zen Buddha’s name with a mind of utterly Buddhism, Book II, there are three factors sincere repentance. Thus, Elder Master making for success in the cultivation of Zen. Yung Ming has said: “Since the nature of When any one of the below factors is lacking it causes and conditions is intrinsically is like a caudron with a broken leg, it limps. empty, good or bad karma is

not fixed. In 1) Tin lôùn: Great faith. determining the path of salvation or 2) Chí nguyeän lôùn: Great resolution. perdition, we should consider whether the 3) Nghi lôùn: Great spirit of inquiry. state of mind is slowly transcendental at Baù: the time of death. This is analagous to an 1) Moät traêm: One hundred.

2) Baùc: Uncle. Baø Ñaøn Ñaø: Bhadanta (skt). 3) Caùi reâ (ñeå quaït luùa): A winnowing fan. 1) Ñaïi Ñöùc: Praised worthy—Blessed, of 4) Gieo gioáng (truyeàn baù): To sow—To great virtue. publish. 2) Moät töø toân kính ñeå goïi Ñöùc Phaät hay caùc 5) Quaït luùa: To winnow. vò sö: A term of respect for a Buddha, or Baù AÂm: To broadcast. for monks. Baù Caùo: To publish. Baø Ñaït La Baùt Ñaø: Purva and Uttara (skt)— Baù Du Baùt Ña: Pasupata (skt)—Ba Thaâu Baùt Nguyeät Cung—Naksatras or lunar mansions. Ña—Ngoaïi ñaïo thôø Ma Heâ Thuû La, mình traùt Baø Ñeà: Bhadrika (skt)—Moät trong nhöõng ñeä ñaày tro (toùc coù theå caét hay khoâng caét, quaàn aùo töû ñaàu tieân cuûa Ñöùc Phaät (moät vò vua trong raùch taû tôi)—Followers of the lord of cattle, doøng hoï Thích goïi laø Baït Ñeà Thích Vöông)— Siva, who smeared themselves with ashes. One of the first disciples. Baù Lôïi Baø La Xa Ca: Parivrajaka (skt)— Baø Giaø: Bhaga (skt)—Moät phaàn hay moät Phaùi tu theo caùch quaùn xaùc cheát trong nghóa phaân chi—A portion, division, fraction. trang—A Sivaitic sect. Baø Giaø Baø: Bhagavat (skt)—Baø Giaø Phaïm. Baù Ma: Upama (skt)—Töôïng töï—A • Toát Laønh: Fortunate. resemblance—Simile. • Toân Quyù: Revered. Baù Maãu: Aunt (wife of father's elder • Thaùnh Thieän: Sacred. brother). • Theá Toân: World Honoured. Baù Naïp Y: Y laøm baèng nhöõng mieáng vaûi cuõ • Danh Hieäu cuûa Phaät: An epithet of a víu naïp laïi vôùi nhau—A robe of rags—Broken Buddha. patched robe. ** For more information, please see Baït Giaø Phaïm. Baù Ni: Pani (skt)—Loøng baøn tay—The palm of the hand. Baø Ha: Vaha (skt). 1) Mang: Bearing—Carying. Baù Phuï: Uncle (brother of one's father). 2) Cuoäc soáng sieâu nhieân: A supernatural life. Baù Saù: Daây thoøng loïng—A snooze. 3) Ñaáu (ñong löôøng): A large grain-container Baù Taùnh: The people. of twenty bushels. Baù Thieân Baø La Moân: Half-Brahmans Baø Ha Ma: See Baø Ha. (hungry ghost). Baø La: Baù Xaøm Baù Laùp: To speak at random, Pala (skt)—Ngöôøi baûo hoä—Keeper— without rhyme or reason. Guardian—Warden. Baø: A dame—A mother—A wife. Viharapala (skt)—Vò sö coi vieäc kieåm chuùng Baø Baø Giaø Lôïi: Papakarin (skt). trong töï vieän—Warden of a monastery. 1) AÙc giaû: Evil-doer. 1) Bala (skt)—Löïc—Power—Strength—See 2) Teân cuûa moät vò thaùi töû: Name of a prince. Nguõ Löïc, Nguõ Caên, and Thaäp Löïc. Baø Boùng: Beldame. 2) Teân cuûa em gaùi cuûa Ngaøi A Nan Ña, Baø Chaèng: Ogress. ngöôøi ñaõ daâng söõa leân Ñöùc Phaät—Name Baø Con: Relatives—Kindred. of the sister of Ananda who offered milk to Sakyamuni. Baø Da: Payas (skt)—Nöôùc hay chaát loûng— Water, liquid, or fluid—Juice. Baø La Ñeà Moäc Xoa: Pratimoksa (skt)—See Ba La Ñeà Moäc Xoa and Pratimoksa in Baø Ñaø: Baddha (skt)—See Phöôïc Ñaø.

Sanskrit/Pali-Vietnamese Section. Baø La Moân giôùi hay nöôùc AÁn Ñoä (Baø La Moân Baø La Ha: Balahaka (skt)—Vua veà ngöïa—A laø giai caáp toân quyù laõnh ñaïo ôû AÁn Ñoä, neân goïi king of horses, or possessing horses. chung nöôùc naày laø Baø La Moân Quoác)—The Ba La Haï Ma: Brahma (skt)—Teân coõi trôøi realm of Brahmans,

India. Phaïm Thieân—Name of Brahma heaven. Baø La Moân Thaønh: Thaønh phoá cuûa cö daân Baø La Haáp Ma Boå La: Brahmapura (skt)— Baø La Moân, töø thaønh phoá naày Ñöùc Phaät trôû veà Moät vöông quoác coå naèm veà phía baéc AÁn Ñoä, tònh xaù vôùi baùt khaát thöïc troáng khoâng—A city maø nhöõng danh hieäu trieàu ñaïi ñeàu laø Nöõ of Brahmans from which the Buddha returned Vöông, neân coøn goïi laø Nöõ Quoác. Ngöôøi ta noùi with his begging bowl empty. baây giôø laø vuøng Garhwal—An ancient Baø La Moân Thö: Chöõ vieát hay maãu töï Baø La kingdom of Northern India, the dynastic title of Moân (chöõ vieát cuûa AÁn Ñoä vaø ña soá caùc xöù ôû which was entailed upon the female line Taây Vöïc)—Brahman writing; the alphabet. exclusively. Said to be Garhwal. Baø La Na Ñaø: Varanada (skt)—Moät loaïi Daï Baø La Moân: Brahmins (skt)—Brahmanism— Xoa coù tieáng roáng nhö boø roáng—A bellowing Baø La Haï Ma Noâ—Moät ñaïo giaùo coå truyeàn yaksa which makes the loud deep hollow cuûa AÁn Ñoä caùch ñaây treân boán ngaøn naêm, do sound as that of a bull. oâng Krishna saùng laäp. Caên cöù treân Thaùnh kinh Baø La Naïi Taû: Varanasi (skt)—Moät vöông Veä Ñaø thì thaàn Phaïm Thieân laø vò thaàn coù quoác coå, toång haønh dinh cuûa phaùi Sivaism vaøo quyeàn phaùp saùng taïo ra muoân vaät. Coù boán giai khoaûng naêm 640 sau Taây Lòch; teân khaùc cuûa caáp trong xaõ hoäi theo AÁn Ñoä giaùo. Theo ñaïo thaønh Ba La Naïi—An ancient kingdom and Baø La Moân, soáng ñaây laø soáng gôûi. Cheát seõ veà city, noted as a headquarters of Sivaism vôùi Phaïm Thieân ñôøi ñôøi neáu tuaân theo ñuùng around 640 A.D.; another name for Benares. chaân lyù cuûa Phaïm Thieân. Baø La Moân laø nhöõng Baø La Taát Laät Thaùc Ngaät Na: ngöôøi thuoäc giai caáp cao nhaát trong xaõ hoäi AÁn Balaprthagjana (skt)—Baø La Taát Lyù Tha Ngaät Ñoä döôùi thôøi Ñöùc Phaät—This is an age-old Na—Baø La Taát Lî Tha Giaø Ñoà Na. religion in India, dated 4,000 years ago, and 1) Ngu Dò Sinh: Chæ haïng phaøm phu ngu si founded by Krishna. According to the Vedas, thaáp heøn—Low, foolish people. Brahma has the power to create all sentient 2) Tieåu Nhi Bieät Sinh: Trí oùc töï nhieân nhö treû beings and things. There are four castes in con—Natural-minded, as children, of Hindu society system. In Brahmanist concept, common intelligence and ideas. the present life is temporary while death is the 3) Ngöôøi khoâng giaùc ngoä: A man in his return to Brahma to live an eternal happy life natural state, unilluminated, if one obeys Brahma’s tenets. Brahmins unenlightened. belong to the highest class in Indian society Baø La Xa: Phalasa (skt)—Moät loaïi caây coù during the time of the Buddha—See Brahmana boâng ñoû vaø traùi coù boät nhö baùnh mì—The in Sanskrit/Pali-Vietnamese Section, Töù Giai bread-fruit tree with red flowers. Caáp AÁn Ñoä in Vietnamese-English Section, Baø La Xaû Khö: Prasakha (skt)—Baùt La Xa and Kinh Phaùp Cuù in Appendix B (Phaåm 16). Khö—Baøo thai töø naêm ñeán baûy ngaøy—A Baø La Moân Ba: Brahmanapura (skt)—Thaønh foetus of five to seven days. phoá naèm veà phía ñoâng baéc kinh thaønh Baø Leâ: Vari (skt)—Chaát loûng (nöôùc)— Malava—A city north-east of the capital Water—Fluid—Fluidity. Malava. Baø Lôïi: Vadisa, Vakri, or Valisa (skt)—Moùc Baø La Moân Quoác: Brahmanarastra (skt)—

caâu: A hook. five disciples of the Buddha, Dasabala- Baø Lôïi Chaát Ña La: Parijata (skt)—Baø Lò Kasyapa, identified with Maha-Kasyapa. Chaát Ña La—Baø Nghi Chaát Caáu—Baø Lò Chaát Baø Sö Ca: Varsika (skt)—Baø Lôïi Sö Ca—Baø La—Baø Li Da Ñaùt La Caâu Ñaø La—Moät loaïi Lôïi Söù Ca La—Baø Lôïi Sö Ca—Baø Söù Ca—Baø caây teân Höông Bieán treân coõi trôøi Ñeá Thích Lôïi Söû Ca La—Baø Sö Ba Lôïi—Vuõ Thôøi (Ñao Lôïi)—A tree in Indra's heaven. Hoa—Hoa nôû luùc trôøi möa (hoa naày raát thôm, Baø Lôïi Xaø Ña Ca: Parijataka (skt)—Moät moïc nhieàu ôû Thieân Truùc, ngöôøi ta thöôøng naáu loaïi hoa cuûa chö Thieân—A deve flower. hoa laáy daàu thaép ñeøn treân baøn thôø Phaät)—The Baø Loâ Chi Ñeå Thaáp Phaït La: See flower, the aloe, that blooms in the rains. Avalokitesvara in Sanskrit/Pali-Vietnamese Baø Taåu: Vasu (skt)—Theo Luaän Trí Ñoä, Baø Section, and Quaùn Theá AÂm in Vietnamese-Taåu laø teân moät vò coå tieân AÁn Ñoä, ngöôøi ñaàu English Section. tieân saùt sanh ñeå teá trôøi neân phaûi ñoïa xuoáng ñòa Baø Na: Vana (skt)—Moät röøng caây hay luùm nguïc, nhöng sau voâ löôïng kieáp trôû thaønh ñeä töû caây—A wood—A grove. Phaät—According to the Maha-Prajna- Paramita-Sastra, Vasu, name of an ancient Baø Naïi La Baø Naïi Ma Taåy: Indian rsi, who was the first to offer slain Bhadrapadamasa (skt)—See Thaäp Nhò Nguyeät sacrifices to Heaven, to have been cast into (6). hell, but after countless kalpas to have become Baø Nga: Bhanga (skt)—Phaù vôõ—Breaking. a disciple of Buddha. Baø Sa: Baø Thaønh: 1) Vibhasa (skt)—See Tyø Baø Thi. 1) Toøa thaønh Caøn thaùt baø—A gandharva 2) Vatsa (skt)—Teân vò saùng laäp ra phaùi Baø city. Sa Phuù Ña La, moät toâng phaùi cuûa Ñaïi 2) Thaønh phoá aûo töôûng: A mirage, an illusion Chuùng Boä—The founder of the city. Vatsiputriyah school, a branch of Baø Trí Ca: Sphatika (skt)—See Thuûy Ngoïc. Sarvastivadins. Baø Sa Na Baø: Vatsanabha (skt)—Moät loaïi Baø Tö Tieân: Moät trong saùu hoûa thieân trong Thai Taïng Giôùi, naèm veà phía ñoâng Kim Cang ñoäc döôïc laøm töø moät loaïi reã caây—A strong boä—One of the six fire devas and his wife in poison, from the root of a tree (maybe aconite) the Garbhadhatu group, located in the east of Baø Sa Phuù Ña La: Vatsiputriyah (skt)—See Vajradhatu group. Baø Sa (2). Baø Tö Tra: Vasistha (skt). Baø Sa Öu Baø Sa: Upasaka-Upasika (skt)— 1) Teân cuûa moät vò Baø La Moân, phuû nhaän söï Phaät töû taïi gia goàm nam vaø nöõ cö só—Lay thöôøng haèng cuûa Nieát Baøn, coøn cho raèng disciples include male and female disciples caây cuõng coù ñôøi soáng vaø trí thoâng minh: A dwelling at home. Brahman who is said to have denied the Baø San Baø Dieãn Ñeå: Vasanta-vayanti eternity of nirvana, and maintained that (skt)—Vò thaàn chuû veà ban ñeâm duøng phöông plants had lives and intelligence. tieän ñeå cöùu giuùp nhöõng ngöôøi xaáu lang thang 2) Teân cuûa moät trong baûy vò coå Tieân trong veà ñeâm—Spring-weaving, but the description Kinh Nieát Baøn (39)—Nirvana Sutra 39. is of a guardian of the night or of sleep. One of the seven ancient rsis of Baø Sö Ba: Vaspa or Baspa (skt)—Moät trong Brahamanic mythology, one of the naêm vò ñeä töû ñaàu tieân cuûa Phaät, ñöôïc ngöôøi ta champions in the Rgveda of the coi nhö laø Ngaøi Ñaïi Ca Dieáp—One of the first priesthood.

3) Teân moät vò Baø La Moân, baø meï cuûa vò naày khi coøn laø vò Phaïm Chí teân Laïc Phaùp, ñaõ vì choân saùu ngöôøi con maø phaùt ñieân, traàn loät da vaø duøng

maùu cuûa chính mình maø truoàng chaïy lang thang, nhôø gaëp Ñöùc Phaät vieát laïi moät baøi keä Luaät Phaät (theo Luaän maø trôû veà ñöôïc vôùi baûn taâm, sau ñoù phaùt Trí Ñoä: “Nhö Ñöùc Thích Ca Vaên Phaät khi taâm quy-y vaø trôû thaønh ñeä töû cuûa Phaät— xöa coøn laø moät vò Boà Taùt hieäu laø Laïc Name of a Brahman whose mother lost Phaùp. Thôøi aáy khoâng coù Phaät, chaúng ai her six sons, she became mad, wandered nghe ñöôïc lôøi laønh, caàu phaùp khaép nôi, naked, met the Buddha, was restored and sieâng naêng chaúng heà bieáng nhaùc maø cuõng became a disciple. khoâng gaëp. Luùc ñoù ma quaân hieän thaønh Baø Tyø Pheä Giaø: Bhavaviveka (skt)—Theo moät vò Baø La Moân maø baûo raèng: ‘Ta coù Taây Vöïc Kyù, Baø Tyø Pheä Giaø laø teân moät vò Boà moät baøi keä Phaät daïy, neáu ngöôi chòu loät da Taùt, xuaát gia aån tu ñeå chôø ñôïi nhaân duyeân ra laøm giaáy, cheû xöông laøm buùt, laáy maùu laøm ñôøi cuûa Ñöùc Phaät Di Laëc—According to the möïc ñeå cheùp thì ta seõ ñoïc laïi cho ngöôi Records of Western Lands, Bhavaviveka, cheùp.” Vò Laïc Phaùp nghó ngay laø ta ñaõ maát learned monk who retired from the world to bao nhieâu ñôøi heát thaân maïng naày ñeán thaân await the coming of Maitreya. maïng khaùc maø chaúng heà coù cô hoäi lôïi laïc Baø Xaù Baït Ñeà: Vasavartin (skt)—Baø La Ni ñöôïc nghe moät baøi keä cuûa Phaät. Noùi xong Maät. beøn töï loät da, cheû xöông, chích maùu ñeå 1) Coõi Trôøi Luïc Duïc Thieân: Nôi truù nguï cuûa chuaån bò vieát laïi baøi keä. Khi aáy Phaät duøng Ma Vöông—The sixth desire-heaven, the thieân nhaõn bieát ñöôïc söï thaønh taâm cuûa Boà abode of Mara: Taùt Laïc Phaùp neân thò hieän thuyeát cho ngaøi • Ma Tham: The god of lust. nghe veà phaùp Voâ Sinh Phaùp Nhaãn.”): • Ma toäi loãi: The god of sin. According to the Commentaries on the • Ma Töû: The god of death. Maha-Prajna-Paramita Sutra, in one of the 2) Tha Hoùa Töï Taïi Thieân: Its occupants previous incarnations of Sakyamuni, he is avail themselves of the merits of others said to have written a certain gatha for their own pleasure. containing the Holy Law on a piece of his 3) Coõi cuûa vò Hoûa Chuû Phaïm Vöông teân laø own flayed skin with his blood instead of Thi Khí: The abode of Sikhin (Brahma) as ink. lord of fire. 2) See Baùc (1). Baø Xaù Tö Ña: Basi-Asita or Nasasata (skt)— Baùc Boû: To reject. See Hai Möôi Taùm Toå AÁn Ñoä (25). Baùc Ñôn: To reject a request. Baø Xoa: Vaksu (skt)—Moät nhaùnh nhoû cuûa Baùc Hoïc: A learned man. soâng Haèng—A small branch of the Ganges. Baùc Só: Doctorate. Baùc: Baùc Söï: See Baùc Töôùng. 1) Loät voû: To peel—To flay. Baùc Töôùng: To reject of form characteristics 2) Saùt haïi: To kill. (deny the existence of appearance)—Theo Baùc AÙi: Charitable--Philantropy. Hoøa Thöôïng Thích Thieàn Taâm trong Lieân Baùc Beû: To criticize. Toâng Thaäp Tam Toå thì Lyù chính thaät laø Chaân Baùc Bì: Khoâng, Söï laø phaàn dieäu höõu. Dieäu höõu töùc 1) Theo Ñaïi Trí Ñoä Luaän, ngöôøi ta noùi Ñöùc chaân khoâng. Neáu chöa ñaït ñöôïc leõ naày thì thaø Thích Ca Maâu Ni Phaät trong ñôøi quaù khöù, raèng tu haønh theo kieåu “Chaáp Coù,” chöù ñöøng caàu “Baùc Töôùng” hay “Chaáp Khoâng” trong khi

vaãn coøn coù gia ñình, vôï con, nhaø cöûa, vaø mong Baïc: caàu khoûe maïnh. Vì laøm nhö theá seõ deã bò laïc 1) Baïc haø: The herb mint. vaøo ngoan khoâng hay caùi “Khoâng” sai laàm. 2) Khinh baïc: To slight—To despite. Ñaây chính laø haàm khoå

ñoïa cuûa taát caû nhöõng keû 3) Moûng: Thin. yû mình thoâng minh hoâm nay. Baùc Töôùng töùc laø 4) Ngheøo: Poor. baøi baùc phaàn "Söï Töôùng Haønh Trì." Kyø thaät, 5) Raùch röôùi: Shabby. taát caû ñeàu laø giaû töôûng. Baùc töôùng laø choái boû Baïc Ca Phaïm: Baïc Giaø Phaïm—Theá Toân— söï tu haønh theo hình töôùng, thí duï nhö nhöõng World-honoured—See Bhagavat in keû tu Thieàn ñôøi nay, luoân mieäng noùi "Nhaát Sanskrit/Pali-Vietnamese Section. thieát duy taâm taïo" neân ta khoâng "Chaáp Baïc Caâu La: See Vakkula in Sanskrit/Pali- Töôùng," vaø do ñoù cheâ ngöôøi tu theo Tònh Ñoä Vietnamese Section. chæ laø söï chaáp tröôùc aûo töôûng trong taâm. Tuy Baïc Chöùng: Söï chöùng ñaéc noâng caïn— nhieân, ñieàu mæa mai laø nhöõng keû naày töï hoï vaãn Shalow insight, weak in mystic experience. coøn u meâ chaáp tröôùc vaøo vôï, choàng, con caùi, cöûa nhaø. Phaät töû thuaàn thaønh neân luoân caån Baïc Ñaõi: To ill-treat—To maltreat. troïng!—According to Most Venerable Thích Baïc Ñen: White and black—Changing Thieàn Taâm in The Thirteen Patriarchs of Baïc Ñòa: Quoác ñoä ngheøo naøn vaø ñaày traéc Pureland Buddhism, Theory is truly emptiness, trôû—Poor land, i.e. the world, as full of Practice belongs to existence. Existence is trouble. Emptiness. If this is not yet attained, it's better Baïc Giaø Phaïm: Bhagavan or Bhagavat to cultivate by being attached to "existence," (skt)—Theá Toân—World-honoured—See or "form," or "appearance;" but do not claim Bhagavat in Sanskrit/Pali-Vietnamese Section. "nothing exists" or "everything is within the Baïc Haïnh: Bad luck—Ill luck. mind" or any such deep theoretical teachings Baïc Khö La: Bactria, Bukhara, or Kusana when one is still attached to existence, i.e., (skt)—Teân nöôùc Nguyeät Chi, naèm veà phía taây family, wife, children, house, or fond of health, baéc cuûa AÁn Ñoä, cuõng nhö daõy Hy Maõ Laïp etc., for doing these cultivators are easily Sôn—Name of Yueh-Chih, a country north- trapped in the wrong road. Thus, do not say the west of India and Himalayas. Pureland is only an illusion manifested within Baïc Maøu: Discoloured. the mind. In reality, in theory, everything is an illusion. To reject of form characteristics is to Baïc Meänh: Bad destiny. reject and disregard the "Conducts of form Baïc Nghóa: Ungrateful—Thankless- practices." This practice is often observable Unthankful. with those who cultivate Zen Buddhism in Baïc Phaän: Unhapphy fate. present day. They claim themselves as people Baïc Phöôùc: Unhappy lot—Unfortunate— who are "unattached to form characteristics" Poor condition due to poor karma—Ill-luck. and look down on those who cultivate Pureland Baïc Tình: Faithless-Unfaithful. as being attached to form characteristics. Baùch: However, most ironically, they are still 1) Caây baùch: Cypress, or cedar, arbor-vitae. ignorantly attached with every part of 2) Moät traêm—Sata (skt)—One hundred. existence, i.e., having wife, husband, children, Baùch Baùt: Moät traêm leõ taùm. house, jobs, etc. Sincere Buddhists should always be careful! Baùch Baùt Chung: Moät traêm leõ taùm tieáng chuoâng chuøa ñöôïc doùng leân vaøo buoåi saùng vaø

buoåi toái (ñeå taùn döông coâng ñöùc cuûa 108 toân vò Baùch Giôùi Chuùng Hoïc Ni: See Hundred cuõng nhö caûnh tænh 108 meâ muoäi phieàn naõo)— Rules of Conduct for Nuns. 108 tolls or strokes of the monastery bell Baùch Giôùi Chuùng Hoïc Taêng: Sikkka- (temple bell) struck at dawn and dusk. karaniya (skt)—Sekhiya (p)—Tieáng

Phaïn goïi Baùch Baùt Keát Nghieäp: Baùch Baùt Phieàn laø Thöùc Xoa Ca La Ni—Theo Ñöùc Toân Sö Naõo—108 karmaic bonds. Minh Ñaêng Quang trong Luaät Nghi Khaát Só, Baùch Baùt Ma Ni: 108 beads on a rosary. Thöùc Xoa Ca La Ni laø moät traêm giôùi caàn hoïc Baùch Baùt Maâu Ni: Baùch Baùt Toân—Moät trong sinh hoaït haèng ngaøy—According to Most traêm leõ taùm vò Maâu Ni trong Kim Cang Giôùi—Honorable Master Minh Ñaêng Quang in the The one hundred and eight Honourable Ones Rules for Mendicant Bhiksus, Sikkka-karaniya in the Vajradhatu. includes one hundred rules of conduct which Baùch Baùt Phieàn Naõo: Baùch Baùt Keát are connected with daily activities. Nghieäp—108 passions and delusions. 1) Caùi chaên phaûi vaän töø nòch löng tôùi nöûa oáng chaân, chöù khoâng ñöôïc xaên, ñeå phuû truøm Baùch Baùt Toân: See Baùch Baùt Maâu NI. ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên xaên Baùch Baát Tri: Khoâng bieát gì caû—To know or leân hay loøng thoøng ra ngoaøi, duø phía tröôùc perceive nothing—Insensible to surroundings. hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa Baùch Boån Luaän Sö: See Baùch Boån Sôù Chuû. Ca La Ni: A monk should wear the inner Baùch Boån Sôù Chuû: Baùch Boån Luaän Sö—Ñaïi robe all round for covering the circle of Khuy Cô ôû chuøa Töø AÂn vieát sôù giaûi cho haøng the navel and the circles of the knees. traêm boä kinh—Lord of the hundred Whoever out of disrespect dresses with an commentaries, title of K'uei-Chi of the Tzu-EÂn inner robe hanging down in front or monastery, because of his work as a behind, there is an offence of wrong- commentator. doing. Baùch Chuùng Hoïc: Siksakaraniya (skt)—Moät 2) Boä aùo ba caùi phaûi maëc cho coù thöù lôùp: A traêm giôùi tieâu bieåu maø chö Taêng Ni phaûi tu monk should wear the upper robe even al nieäm (vì giôùi naày nghieâm ngaët khoù giöõ, deã sai round (whoever out of disrespect puts on phaïm)—One hundred typical rules which all an upper robe hanging down in front or monks and nuns learn, the offence against behind, there is an offence of wrong- which is dustra. doing). Baùch Duï Kinh: The Sutra of the 100 3) Chaúng neân ñi vaøo nhaø cö só maø xaên aùo parables—See Kinh Baùch Duï. leân: A monk should not go into lay Baùch Giôùi: Thuyeát cuûa Thieân Thai Toâng noùi people's houses with robes hitched up. He thaäp giôùi töø ñòa nguïc, ngaï quyû, suùc sanh, a tu should go well covered in lay people's la, nhaân, Thieân, Thanh Vaên, Duyeân Giaùc, Boà houses (inhabited areas with). Taùt vaø Phaät, moãi giôùi naày ñeàu coù ñuû thaäp giôùi, 4) Chaúng neân ngoài trong nhaø cö só maø xaên aùo neân laøm thaønh "baùch giôùi"—The ten realms of leân: A monk should not sit down in lay each of ten divisions, so called by the people's houses with robes hitched up. He T'ien'T'ai school, i.e. hells, hungry ghosts, should sit well covered in lay people's animals, asuras, men, devas, sravakas, houses. pratyeka-buddha, bodhisattvas and Buddhas. 5) Chaúng neân ñi vaøo nhaø cö só maø laät aùo leân Each of them has ten qualities, making one tôùi vai: A monk should not go among the hundred qualities. houses with robes lifted up to the

shoulders, either on one side or on both (if down amidst the houses sway the body. out of disrespect having lifted up the robe He should hold the body straight. on one side or on both, there is an offence 15) Chaúng neân ñi vaøo nhaø cö só maø muùa tay: A of

wrong-doing). monk should not go fidgeting amidst the 6) Chaúng neân ngoài trong nhaø cö só maø laät aùo houses (making play with hand or foot). leân tôùi vai: A monk should not sit down 16) Chaúng neân ngoài trong nhaø cö só maø muùa amidst the houses with robes lifted up to tay: A monk should not sit fidgeting in the shoulders, either on one side or on inhabited areas (making play with hand or both. foot in the houses). 7) Chaúng neân ñi vaøo nhaø cö só maø ñoäi khaên, 17) Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc ñoäi muõ: A monk should not go into the aùo che mình: A monk should not, out of houses of lay people with head covered, disrespect, having uncovered the body, go either with a towel, a hat, or a cap. among the houses. 8) Chaúng neân ngoài trong nhaø cö só maø ñoäi 18) Chaúng neân ngoài trong nhaø cö só maø khoâng khaên, ñoäi muõ: A monk should not sit down maëc aùo che mình: A monk should not, out amidst the houses of lay people with head of disrespect, sit down among the house covered, either with a towel, a hat, or a without proper clothes. cap. 19) Chaúng neân ñi vaøo nhaø cö só maø maét troâng 9) Chaúng neân ñi vaøo nhaø cö só maø vöøa ñi vöøa beân naày, beân kia. Maét vò aáy chæ neân nhìn chaïy: A monk should not enter into any xuoáng vaø xa veà phía tröôùc chæ khoaûng beà lay people's houses, going and running at ngang moät luoáng caøy: A monk should not the same time. go among the houses with eyes glanced 10) Chaúng neân ngoài trong nhaø cö só sau khi around. He should go amidst the houses vöøa ñi vöøa chaïy: After going and running with eyes cast down looking only a at the same time, a monk should not sit plough's distance ahead. down in lay people's houses. 20) Chaúng neân ngoài trong nhaø cö só maø maét 11) Chaúng neân ñi vaøo nhaø cö só maø chaép tay troâng beân naøy, beân kia. Maét vò aáy chæ neân sau löng hay choáng naïnh: A monk should nhìn xuoáng vaø xa veà phía tröôùc khoaûng beà not enter any lay people's houses with the ngang moät luoáng caøy: A monk should not arms placed on the hips, or with the hands sit down in the houses with eyes glanced on both sides and the elbows turned around. He should sit down amidst the outwards (akimbo). houses with eyes cast down looking only a 12) Chaúng neân ngoài trong nhaø cö só maø chaép plough's distance ahead. tay sau löng hay choáng naïnh: A monk 21) Chaúng neân ngoài choàm hoåm trong nhaø cö should not sit down in lay people's houses só: A monk should not crouch down on the with the arms akimbo (arms place on the heels (sit arms akimbo) in the lay people's hips, or hands on both sides and elbows houses. turned outwards). 22) Haõy ñieàm tónh khi ñi vaøo nhaø cö só: A 13) Chaúng neân ñi vaøo nhaø cö só maø lay chuyeån monk should always keep calm when thaân mình: A monk should not go amidst entering the houses of lay people. the houses swaying the body. He should 23) Haõy ñieàm tónh khi ngoài trong nhaø cö só: A hold the body straight. monk should sit calmly in the houses of 14) Chaúng neân ngoài trong nhaø cö só maø lay lay people. chuyeån thaân mình: A monk should not sit 24) Chaúng neân cöôøi côït khi ñi vaøo nhaø cö só: A

monk should not go into the houses of lay and contemplate at the same time. people with loud laughter. 36) Chaúng neân aên mieáng lôùn: When eating 25) Chaúng neân cöôøi côït khi ngoài trong nhaø cö alms-food, a monk should not make up too só: A

monk should not sit down in the large a mouthful. houses of lay people with loud laughter. 37) Chaúng neân haù mieäng lôùn, maø ñuùt ñoà aên 26) Phaûi ñeå yù khi laõnh côm: A monk should (chaúng neân haù mieäng tröôùc khi mieáng ñoà accept almsfood attentively. aên ñöôïc ñöa ñeán mieäng): A monk should 27) Khi laõnh côm ñöa baùt ra cho ngay thaúng not open the mouth till the mouthful is ñöøng ñeå ñoå: When accepting rice (from brought to it. almsfood), a monk should accept in 38) Chaúng neân noùi chuyeän, khi ngaäm moät proportion not to overflowing from the mieäng ñoà aên: A monk should not talk with capacity of the bowl. the mouth full (talk with a mouthful in the 28) Khi laõnh canh ñöa baùt cho ngay thaúng, mouth). ñöøng ñeå ñoå: When accepting almsfood 39) Chaúng neân laáy côm voø vieân, maø thaûy vaøo with soup, a monk should accept in mieäng: When eating alms-food, a monk proportion not to overflowing the capacity should not make up a round mouthful (eat of the bowl. tossing up balls of food). 29) Phaûi troän côm vôùi ñoà aên ñaõ laõnh: A monk 40) Chaúng neân aên traùm vaøm ñeán noãi rôùt ra: A should mix the rice with soup before monk should not eat scattering rice or eating. lumps of boiled rice about. 30) Moùn naøo xuùc tröôùc thì aên tröôùc: A monk 41) Chaúng neân ñöa ñoà aên maù beân naøy, qua maù should the alms-food working down from beân kia nhö khæ: A monk should not eat the top without making exceptions stuffing out the cheeks like a monkey (choosing or selecting foods). (stuffed the cheek on one side or on both). 31) Chaúng neân löïa beân naøy beân kia, hay giöõa 42) Chaúng neân nhai lôùn tieáng: A monk should baùt: A monk should not choose alms-food not eat making loud sound or noise. to eat, i.e., choosing the alms-food in this 43) Chaúng neân nuùt maïnh trong khi aên: A monk side, that side, or in the middle of the should not suck the alms-food loudly. bowl. 44) Chaúng neân laáy löôõi lieám: A monk should 32) Chaúng neân hoûi canh ngon, hoaëc moùn laï, not eat licking or wiping, either the hand töø khi ñau yeáu phaûi tuøy moùn caàn duøng: A or the bowl. monk should not ask for sauce and/or rice 45) Chaúng neân quô tay trong khi aên: A monk for his own appetizing unless he is sick. should not eat shaking the hand about. 33) Chaúng neân xôùi côm leân che khuaát ñoà aên 46) Chaúng neân laáy tay löôïm côm rôùt maø boû ñaëng laõnh theâm nöõa: A monk should not vaøo mieäng: A monk should not pick up hide (cover up) sauce and curries with rice dropping rice to put in his mouth. out of dsire to get more. 47) Chaúng neân caàm bình uoáng nöôùc maø chaúng 34) Chaúng neân thaáy vò khaùc laõnh ñoà aên maø röõa tay: A monk should not accept a sanh loøng theøm muoán: A monk should not drinking-water pot or cup with the hands look enviously at another's bowl. soiled with food. 35) Laõnh côm vaø ñoà aên ñuû roài, phuû caùi baùt laïi, 48) Chaúng neân taït nöôùc röõa baùt ra saân cuûa thí vöøa aên vöøa quaùn töôûng: After accepting chuû: A monk should not throw out amidst enough alms-food, a monk should cover the houses, rinsings of the bowl with lumps the bowl; then he should sit straight up, eat of boiled rice (bowl washing water which

has rice grains in it). Phaät: A monk should not allow people to 49) Chaúng neân ñaïi, tieåu tieän, hæ muõi, khaïc nhoå cremate a corpse at the Buddha altar. treân rau coû: A monk should not go to stool, 63) Chaúng neân thieâu xaùc cheát gaàn choã thôø

urinate, blow his nose, or spit saliva on Phaät ñeå muøi hoâi thuùi bay tôùi: A monk vegetables. should not allow people to cremate a 50) Chaúng neân ñaïi, tieåu tieän, hæ muõi, khaïc nhoå corpse near the Buddha altar because it treân nöôùc: A monk should not go to stool, can emit the burnt smell at the Buddha urinate, blow his nose, or spit saliva in altar. water. 64) Chaúng neân thieâu xaùc cheát taïi choã thôø 51) Chaúng neân ñöùng maø ñaïi, tieåu tieän: A Phaät: A monk should not allow people to monk should not urinate when standing. cremate corpses at the Buddha altar. 52) Chaúng neân ôû vaø nguû trong choã thôø Phaät, 65) Chaúng neân mang ñoà cuûa ngöôøi cheát maø ñi tröø khi canh giöõ: A monk should not reside döôùi choã thôø Phaät: A monk should not and sleep at the Buddha altar. allow people to carry clothes of the dead 53) Chaúng neân caát ñoà vaät taïi choã thôø Phaät, tröø around the Buddha altar. khi bò cöôùp: A monk should not store 66) Chaúng neân ñaïi, tieåu tieän taïi choã thôø Phaät: anything at the Buddha altar, except in A monk should not or should not allow case of robbing. people to go to stool or to urinate at the 54) Chaúng neân mang deùp vaøo choã thôø Phaät: A Buddha altar. monk should not wear sandals to enter the 67) Chaúng neân ñi vaøo nhaø tieâu mang theo place of Buddha altar. töôïng Phaät: A monk should not carry the 55) Chaúng neân xaùch deùp vaøo choã thôø Phaät: A image or statue of the Buddha into the rest monk should not carry his sandals around room. the Buddha altar. 68) Chaúng neân ñaïi, tieåu tieän choã maø muøi hoâi 56) Chaúng neân mang deùp ñi chung quanh choã thuùi coù theå bay tôùi choã thôø Phaät: A monk thôø Phaät: A monk should not wear sandals should not allow people to go to stool or to when going around the Buddha altar. urinate near the Buddha altar where bad 57) Chaúng neân mang giaøy vaøo choã thôø Phaät: A smell can fly over the Buddha altar. monk should not wear shoes to enter the 69) Chaúng neân ñaïi, tieåu tieän ngay phía choã thôø place of Buddha altar. Phaät: A monk should not or should not 58) Chaúng neân xaùch giaøy vaøo choã thôø Phaät: A allow people to go to stool or to urinate at monk should not carry his shoes around the side of the Buddha altar. the Buddha altar. 70) Chaúng neân cho pheùp ai xæa raêng, suùc 59) Chaúng neân ngoài aên vaø boû ñoà dô thuùi döôùi mieäng döôùi choã thôø Phaät: A monk should choã thôø Phaät: A monk should not sit eating not allow people to pick their teeth or and leave left-over things at the Buddha rinse their mouth at the Buddha altar. altar. 71) Chaúng neân tôùi tröôùc töôïng Phaät maø xæa 60) Chaúng neân khieâng xaùc cheát, ñi döôùi choã raêng hay suùc mieäng: A monk should not thôø Phaät: A monk should not allow people come in front of the Buddha altar to pick to carry a corpse around the Buddha altar. his teeth or to rinse his mouth. 61) Chaúng neân choân xaùc cheát taïi choã thôø Phaät: 72) Chaúng neân ñöùng boán phía choã thôø Phaät A monk should not bury a dead body at maø xæa raêng hay suùc mieäng: A monk the Buddha altar. should not or should not allow people to 62) Chaúng neân thieâu xaùc cheát ngay choã thôø stand around the Buddha altar to pick their

teeth or to rinse their mouth. law to someone with head covered (with a 73) Chaúng neân taïi choã thôø Phaät maø hæ muõi hay turban on his head) and who is not sick. khaïc nhoå: A monk should not blow his 85) Chaúng neân vò tình thuyeát phaùp cho

keû voâ nose or spit saliva at the Buddha altar. leã, chaép tay sau löng hay choáng naïnh: A 74) Chaúng neân ñöùng tröôùc choã thôø Phaät maø hæ monk should not teach the law to someone muõi hay khaïc nhoå: A monk should not with arms akimbo (arms placed on the stand in front of the Buddha altar to blow hips, or hands on both sides and elbows his nose or to spit saliva. turned outwards). 75) Chaúng neân ñöùng boán phía choã thôø Phaät maø 86) Chaúng neân vò tình thuyeát phaùp cho keû voâ hæ muõi hay khaïc nhoå: A monk should not leã, ñi guoác: A monk should not teach stand at any sides of the Buddha altar to Dharma to someone mounted on clogs blow his nose or to spit saliva. (wooden shoes). 76) Chaúng neân ngoài ñöa chaân ngay choã thôø 87) Chaúng neân vò tình thuyeát phaùp cho keû voâ Phaät: A monk should not sit pointing his leã, ñi deùp: A monk should not teach legs at the Buddha altar. Dharma to someone wearing sandals who 77) Chaúng neân ôû, ñöùng treân cao hôn choã thôø is not sick. Phaät: A monk should not reside or sleep at 88) Chaúng neân vò tình thuyeát phaùp cho keû voâ a place which is higher than the level of leã, côõi ngöïa, ñi kieäu: A monk should not the Buddha altar. teach the law to someone in a vehicle who 78) Chaúng neân naém tay ngöôøi khaùc maø ñi daïo: is not sick. A monk should not promenade or to go for 89) Chaúng neân vò tình thuyeát phaùp cho keû voâ a walk hand in hand with anyone. leã, ngoài trong khi mình ñöùng: A monk 79) Chaúng neân leo caây cao khoûi ñaàu, töø khi should not teach Dharma, standing, to coù vieäc: A monk should not climb high someone who is sitting down, and who is trees (higher than head level), except not sick. emergencies. 90) Chaúng neân vò tình thuyeát phaùp cho keû voâ 80) Chaúng neân boû baùt vaøo bao maø quaûy leân leã, naèm trong khi mình ngoài: A monk vai, choã ñaàu caây gaäy: A monk should not should not teach Dharma, sitting, to put his bowl in a bag, tie it to one end of someone on a bed and who is not ill. his staff and carry along the road. 91) Chaúng neân vò tình thuyeát phaùp cho keû voâ 81) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, ngoài treân gheá trong khi mình ngoài döôùi leã; laät aùo (phanh coå): A monk should not ñaát (ngoài choã toát trong khi mình ngoài choã teach Dharma to someone with shirt xaáu): A monk should not sit down on the hitched up. ground to teach Dharma to someone 82) Chaúng neân vò tình thuyeát phaùp cho keû voâ sitting on a seat and who is not ill. leã quaán aùo leân coå: A monk should not 92) Chaúng neân vò tình thuyeát phaùp cho keû voâ teach the law to someone who hangs his leã, ngoài choã cao trong khi mình ngoài choã shirt around the neck. thaáp: A monk should not teach Dharma, 83) Chaúng neân vò tình thuyeát phaùp cho keû voâ having sat down on a low seat, to leã khoûa ñaàu: A monk should not teach someone sitting on a high seat and who is Dharma to someone wearing a head not ill. wrapping who is not sick. 93) Chaúng neân vò tình thuyeát phaùp cho keû voâ 84) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, ñi tröôùc maø mình ñi sau: A monk leã che ñaàu: A monk should not teach the should not teach Dharma, going or

walking behind, to someone going or them accounts for 100 worlds. Further, each of walking in front and who is not ill. these realms has ten different features (ten 94) Chaúng neân vò tình thuyeát phaùp cho keû voâ features of Thusness as form, nature,

leã, ñi treân maø mình ñi döôùi: A monk substance, force, action, cause, circumstance, should not teach the law, going in a low effct, remuneration and the ultimate state). By road, to someone going in a high road. discovering these ten features in the 100 95) Chaúng neân vò tình thuyeát phaùp cho keû voâ worlds, the T'ien-T'ai School arrives at the leã, ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû doctrine of 1,000 realms. beân ñöôøng: A monk should not teach Baùch Hoäi: Dharma, standing beside (at the side of) a 1) Phaàn thöôïng ñænh treân ñaàu nôi maø moïi thöù path, to someone standing on a path (in the hoäi tuï veà ñaây, moïi thöù tinh yeáu ñeàu qui middle of the path). vaøo choã naày—Where all things meet, i.e. 96) Chaúng neân vò tình thuyeát phaùp cho keû voâ the head or the place of centralization. leã, khoâng ñau beänh maø caàm gaäy: A monk 2) Coøn chæ Ñöùc Phaät laø trung taâm cuûa trí should not teach Dharma to someone with tueä—It is applied also to the Buddha as a stick in his hand and who is not sick. the center of all wisdom. 97) Chaúng neân vò tình thuyeát phaùp cho keû voâ Baùch Luaän: Sata-Sastra (skt)—Moät trong ba leã, caàm göôm: A monk should not teach boä luaän cuûa tröôøng phaùi Trung Luaän, ñöôïc goïi Dharma to someone with a sword laø Baùch Luaän vì goàm moät traêm baøi keä, moãi keä (weapon) in his hand. 32 chöõ, ñöôïc Ngaøi Ñeà Baø Boà Taùt soaïn (Ñeà Baø 98) Chaúng neân vò tình thuyeát phaùp cho keû voâ laø ñeä töû cuûa Ngaøi Long Thoï). Muïc ñích cuûa boä leã, caàm giaùo: A monk should not teach luaän naày laø nhaèm baùc boû nhöõng taø kieán cuûa Baø Dharma to someone with a spear (lance) La Moân Giaùo. Ngaøi Thieân Thaân Boà Taùt giaûi in his hand. thích, vaø ñöôïc Ngaøi Cöu Ma La Thaäp dòch 99) Chaúng neân vò tình thuyeát phaùp cho keû voâ sang Hoa ngöõ, nhöng baûn phieân dòch coù soá caâu leã, caàm dao: A monk should not teach taêng giaûm khaùc nhau. Cuõng coù "Quaûng Baùch Dharma to someone with a knife in his Luaän Boån," laø baûn trieån khai roäng ra cuûa Baùch hand. Luaän—One of the three sastras of the 100) Chaúng neân vò tình thuyeát phaùp cho keû Madhyamika school, so called because of its voâ leã, caàm duø: A monk should not teach 100 verses, each or 32 words; attributed to Dharma to someone with an umbrella in Deva Bodhisattva (a pupil of Nagarjuna). This his hand who is not sick. treatise is mainly a refutation of the heretical Baùch Giôùi Thieân Nhö: One thousand views of Brahmanism. It was written in realms—Tính noäi taïi hay caûnh vöïc cuûa moãi Sanskrit and explained by Vasubandhu and trong möôøi theá giôùi ñöôïc nhaân leân thaønh 100 translated into Chinese by Kumarajiva, but the theá giôùi. Theâm nöõa, moãi caûnh vöïc coù möôøi saéc versions differ. The is also the Catuhsataka- thaùi khaùc nhau (möôøi hieän töôïng cuûa Nhö laø sastrakarita (skt), and expension of the töôùng, taùnh, theå, löïc, taùc, nhaân, duyeân, quaû, satasastra. baùo, vaø baûn maït cöùu caùnh). Do khaùm phaù ra Baùch Muïc: Moät thöù ñeøn loàng baèng ñaát vôùi möôøi hieän töôïng naày trong 100 theá giôùi. Vì nhieàu con maét hay loã troáng—An theá, toâng Thieân Thai ñaït ñeán thuyeát veà 1000 earthernware lantern with many eyes or holes. coõi goïi laø Baùch Giôùi Thieân Nhö—The Baùch Naïp Y: Y baù naïp ñöôïc laøm baèng caùch emmanence of each of the ten worlds in all of may noái nhieàu maûnh laïi vôùi nhau—A monk's

robe made of patches. Giôùi”—The realm of the hundred qualities Baùch Nhaát: Moät phaàn traêm (moãi moät treân (phenomenal realm), the ten stages from moät traêm)—One out of a hundred or every one Hades to Buddha, each has ten qualities which of a hundred. make up the hundred. Baùch Nhò Thaäp Baùt Phieàn Naõo: Moät traêm Baùch Phaùp Minh Moân: Cöûa vaøo tri thöùc hai möôi taùm phieàn naõo cuûa taø kieán vaø taø tö cuûa theá giôùi hieän töôïng, moät trong nhöõng giai duy—The one hundred and twenty-eight ñoaïn ñaàu tieân cuûa Boà taùt (hay Trí Tueä Moân delusions of views and thoughts. maø Boà Taùt tu ñaéc ôû Sô Ñòa)—The door to the Baùch Nieân Giai Laõo: Lôøi chuùc tuïng nhöõng knowledge of universal phenomena, one of the caëp vôï choàng môùi cöôùi soáng beân nhau ñeán troïn first stages of bodhisattva. ñôøi---To wish a newly-married couple to live Baùch Phaùp Minh Moân Luaän: Boä luaän veà together until both reach one hundred years Baùch Phaùp Minh Moân, ñöôïc Ngaøi Huyeàn old. Trang dòch sang Hoa ngöõ (1 quyeån)—The Baùch Phaùp: Theo Caâu Xaù Luaän, toâng Duy sastra on the Hundred Divisions of all Mental Thöùc duøng baùch phaùp ñeå thuyeát minh veà muoân Qualities, or the door to the knowledge of vaïn hieän töôïng theá gian vaø xuaát theá gian— universal phenomena, translated into Chinese According to the Kosa Sastra, there are one by Hsuan-Tsang (1 book). hundred divisions of all mental qualities and Baùch Phaùp Phaùp Töôùng Toâng: Theo toâng their agents of the Consciousness-Only School, Phaùp Töôùng, coù moät traêm phaùp Ñaïi Thöøa— or five groups of ine hundred modes or things: According to the Dharmalaksana School, there 1) Taâm phaùp: Taùm Thöùc—eight perceptions are one hundred Mahayana Dharmas. or forms of consciousness. (I) Taâm Phaùp: Citta-dharma (skt)—Mind. 2) Taâm sôû: Höõu phaùp—Fifty-one mental 1) Nhaõn thöùc: Caksur-vijnana (skt)—Eye- ideas—See Naêm Möôi Moát Taâm Sôû. consciousness. 3) Saéc phaùp: The five physical organs (eye, 2) Nhó thöùc: Srotra-vijnana (skt)—Ear- ear, nose, tongue, body) and their six consciousness. modes of sense (matter, sound, smell, 3) Tyû thöùc: Ghrana-vijnana (skt)—Nose- taste, touch, things). consciousness. 4) Baát töông öng haønh (ñaéc, meänh caên, 4) Thieät thöùc: Jihva-vijnana (skt)—Tongue- chuùng ñoàng phaän, dò sinh tính, voâ töôûng consciousness. ñònh, dieät taän ñònh, voâ töôûng söï, danh thaân, 5) Thaân thöùc: Kaya-vijnana (skt)—Body- cuù thaân, vaên thaân, sinh, laõo, truï, voâ consciousness. thöôøng, löu chuyeån, ñònh dò, töông öùng, 6) YÙ thöùc: Mono-vijnana (skt)—Conscious theá toác, thöù ñeä, phöông, thôøi, soá, hoøa hôïp mind. tính, baát hoøa hôïp tính): Twenty four 7) Maït Na thöùc: Manas (skt)—Subconscious indefinites or unconditioned elements. mind. 5) Voâ vi: Saùu voâ vi (hö khoâng, traïch dieät, phi 8) A Laïi Da thöùc: Alaya-vijnana (skt)— traïch dieät, baát ñoäng, töôûng thoï dieät, chaân Ideation store. nhö)—Six inactive or metaphysical (II) Taâm Sôû Höõu Phaùp: Caitasika-dharma concepts. (skt)—Mental Functions. Baùch Phaùp Giôùi: Möôøi Phaùp Giôùi töø ñòa (A) Bieán Haønh: Sarvatraga (skt)—General. nguïc cho ñeán Phaät, moãi phaùp giôùi laïi coù ñuû 9) Xuùc: Sparsa (skt)—Touch. möôøi nhö thò neân laøm thaønh “Baùch Phaùp 10) Thoï: Vedana (skt)—Sensation.

11) Tö: Cetana (skt)—Thought. 46) Voâ taøm: Ahrikya (skt)—Shamelessness. 12) Töôûng: Samjna (skt)—Idea. 47) Voâ quí: Anapatrapya (skt)—Non- 13) Taùc yù: Manaskara (skt)—Volition. bashfulness. (B) Bieät Caûnh: Viniyata (skt)—Special. 48) Traïo cöû: Auddhatya (skt)—Restlessness. 14) Duïc: Chanda (skt)—Desire. 49) Hoân traàm: Styana (skt)—Low- 15) Thaéng giaûi: Adhimoksa (skt)—Resolve. spiritedness. 16) Nieäm: Smrti (skt)—Remembrance. 50) Baát tín: Asraddhya (skt)—Unbelief. 17) Ñònh: Samadhi (skt)—Concentration. 51) Giaûi ñaõi: Kausidya (skt)—Sloth. 18) Tueä: Prajna (skt)—Wisdom. 52) Phoùng daät: Pramada (skt)—Negligence. (C) Thieän: Kusala (skt)—Good. 53) Thaát nieäm: Musitasmrtita (skt)— 19) Tín: Sraddha (skt)—Belief. Forgetfulness. 20) Taøm: Hri (skt)—Shame. 54) Taùn loaïn: Viksepa (skt)—Distraction. 21) Quí: Apatrapya (skt)—Bashfulness. 55) Baát chaùnh tri: Asamprajnaya (skt)—Non- 22) Voâ tham: Alobha (skt)—Absence of discernment. covetousness. (F) Baát Ñònh: Aniyata (skt)—Indeterminate. 23) Voâ saân: Advesa (skt)—Absence of hatred. 56) Hoái: Kaukrtya (skt)—Repentance. 24) Voâ si: Amoha (skt)—Absence of 57) Thuïy mieân: Middha (skt)—Drowsiness. ignorance. 58) Taàm: Vitarka (skt)—Reflection. 25) Tinh taán: Virya (skt)—Energy. 59) Töù: Vicara (skt)—Investigation. 26) Khinh an: Prasrabdhi (skt)—Repose of (III) Saéc Phaùp: Rupa-dharma (skt)—Form- mind. element. 27) Baát phoùng daät: Apramada (skt)— 60) Nhaõn: Caksus (skt)—Eye. Vigilance. 61) Nhó: Srota (skt)—Ear. 28) Haønh xaû: Upeksa (skt)—Equanimity. 62) Tyû: Ghrana (skt)—Nose. 29) Baát hoaïi: Ahimsa (skt)—Non-injury. 63) Thieät: jihva (skt)—Tongue. (D) Phieàn Naõo: Klesa (skt)—Evil or Affliction. 64) Thaân: Kaya (skt)—Body. 30) Tham: Raga (skt)—Covetousness. 65) Saéc: Rupa (skt)—Form. 31) Saân: Pratigha (skt)—Hatred. 66) Thanh: Sabda (skt)—Sound. 32) Si: Mudhi (skt)—Ignorance. 67) Höông: Gandha (skt)—Smell. 33) Maïn: Mana (skt)—Arrogance. 68) Vò: Rasa (skt)—Taste. 34) Nghi: Vicikitsa (skt)—Doubt. 69) Xuùc: Sprastavya (skt)—Touch. 35) Taø kieán: Drsti (skt)—False view. 70) Phaùp xöù sôû nhieáp saéc: Dharmayata-nikani- (E) Tuøy Phieàn Naõo: Upaklesa (skt)—Minor rupani (skt)—Forms included in dharma- Evil or Minor Affliction. ayatana or elements as objects of 36) Phaãn: Krodha (skt)—Anger. consciousness. 37) Haän: Upanaha (skt)—Enmity. a) Cöïc löôïc saéc:A substantial form analyzed 38) Phuù: Mraksa (skt)—Concealment. to utmost , the smallest atom. 39) Naõo: Pradasa (skt)—Affliction. b) Cöïc huyùnh saéc: An unsubstantial form as 40) Taät: Irsya (skt)—Envy. aerial space or color analyzed to utmost, 41) Xan: Matsarya (skt)—Parsimony. the remotest atom. 42) Cuoáng: Maya (skt)—Deception. c) Thoï sô daõn saéc: A perceptive form 43) Sieãm: Sathya (skt)—Fraudulence. conceived at ordination, the innermost 44) Haïi: Vihimsa (skt)—Injury. impression. 45) Kieâu: Mada (skt)—Pride. d) Bieán keá sôû khôûi saéc: A momentary illusive

form. nirodha (skt)—Extinction not by e) Ñònh sôû sanh töï saéc: A form produced by knowledge but by nature. meditation. 98) Baát ñoäng dieät voâ vi: Aniinjya (skt)— (IV) Taâm Baát Töông Öng Haønh Phaùp: Citta- Extinction by a motionless state of viprayukta-samskara (skt)—Things Not heavenly meditation. Associated with Mind. 99) Töôûng thoï dieät voâ vi: Samjna-vedayita- 71) Ñaéc: Prapti (skt)—Acquisition.

nirodha (skt)—Extinction by the stoppage 72) Maïng caên: Jivitendriya (skt)—Life. of idea and sensation by an arhat. 73) Chuùng ñoàng phaàn: Nikaya-sabhaga (skt)— 100) Chaân nhö voâ vi: Tathata (skt)—True Nature of sharing similar species. suchness. 74) Di sanh phaùp: Visabhaga (skt)—Nature of Baùch Phuùc: Traêm phöôùc—The hundred making different species. blessings (every kind of happiness). 75) Voâ töôûng ñònh: Asamjnisamapatti (skt)— Baùch Quan: Baù quan—All officials in the Meditative concentration in thoughtless court. heaven. Baùch Quang Bieán Chieáu Vöông: Ñöùc Ñaïi 76) Dieät taän ñònh: Nirodhasamapatti (skt)— Nhaät Nhö Lai—The king of all light Meditative concentration in extinction. universally shining—Vairocana—See Ñaïi 77) Voâ töôûng quaû: Asamjnika (skt)—Facts Nhaät Nhö Lai, Ñaïi Uy Ñöùc, and Ñaïi Uy Ñöùc obtained by thoughtless meditation. Giaû. 78) Danh thaân: Namakaya (skt)—Name. Baùch Taùnh: Baù taùnh—The people. 79) Cuù thaân: Padakaya (skt)—Word. 80) Vaên thaân: Vyanjanakaya (skt)—Letter. Baùch Thaûo: Zoological—Hundreds of weeds. 81) Sanh: Jati (skt)—Birth. Baùch Thaát Thaäp Baùt Giôùi Ba Daät Ñeà: 82) Truï: Sthiti (skt)—Stability. Pacittiya (skt)—One hundred seventy-eight 83) Laõo: Jara (skt)—Age. rules for mendicant Bhiksunis—Pacittiya 84) Voâ thöôøng: Anityata (skt)— (skt)—Theo Luaät Nghi Khaát Só ñöôïc Ñöùc Toân Impermanence. Sö Minh Ñaêng Quang soaïn cho chö Taêng Ni 85) Löu chuyeån: Pravrtti (skt)—Becoming. heä phaùi Khaát Só, 178 giôùi Ba Daät Ñeà daønh cho 86) Ñònh dò: Pratiniyama (skt)—Distinction. Ni chuùng, neáu phaïm moät trong nhöõng toäi naày 87) Töông öùng: Yoga (skt)—Union. maø chí thaønh phaùt loà saùm hoái tröôùc Taêng Ni 88) Theá toác: Java (skt)—Speed. chuùng, thì toäi ñöôïc tieâu khieân. Neáu khoâng chí 89) Thöù ñeä: Anukrama (skt)—Succession. thaønh phaùt loà saùm hoái, chaúng nhöõng seõ trôû ngaïi 90) Phöông: Desa (skt)—Region. cho vieäc khôûi sanh thieän phaùp, maø seõ coøn bò 91) Thôøi: Kala (skt)—Time. ñoïa vaøo ñòa nguïc, ngaï quyû, suùc sanh— 92) Soá: Samkhya (skt)—Number. According to Most Honorable Minh Ñaêng 93) Hoøa hôïp taùnh: Samagri (skt)—Totality. Quang in the Rules for Mendicant Bhiksus and 94) Baát hoøa hôïp taùnh: Anyathatva (skt)— Bhiksunis, one hundred seventy-eight Pacittiya Differentiation. offences which require confession and (V) Voâ Vi Phaùp: Asamskrta-dharma (skt)— repentance. If a nun committed any of them, Non-created Elements. makes a confession of it before the Sangha 95) Hö khoâng voâ vi: Akasa (skt)—Space. (Order of monks and nuns) with clear heart, 96) Traïch dieät voâ vi: Pratisamkhya-nirodha she will become free from the offence. If she (skt)—Extinction obtained by knowledge. doesn't, the offence itself will not only obstruct 97) Phi traïch dieät voâ vi: Apratisamkhya- her development of wholesome acts, but it will

also cause her rebirth in lower realms, i.e., ñaøn baø trí thöùc tham döï: A nun should not hell, hungry ghosts, or animal. teach dharma to men in more than five or 1) Caám cho raèng phaûi moät vieäc sai traùi:A nun six sentences, except a learned woman is should not tell a conscious lie (telling a present. conscious lie means the words, the 10) Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi ñaøo utterance, the speech, the talk, the cuoác: A nun should not dig the ground or language, the intimation, the un-ariyan

have it dug. statement of one intent upon deceiving 11) Caám ñoán caây: A nun should not destroy with words, saying: “I have not seen what vegetable growth. I have seen, heard what I have not heard, 12) Caám tranh caõi nhieàu lôøi laøm cho ngöôøi ta sensed what I have not sensed, etc). phieàn nhieãu: A nun should not argue to 2) Caám cheâ bai laøm ngöôøi ruûn chí: A nun disturb other people. should not speak insulting speech to 13) Caám cheâ bai, noùi aùc, chæ trích vaø theà thoát: discourage people. A nun should not defame (make 3) Caám noùi löôõi hai chieàu ñaâm thoïc laøm cho derogative remarks) or bad mouth in ngöôøi ta giaän nhau: A nun should not criticizing other people, and swearing. speak slandering speech to cause people 14) Caám duøng ñoà cuûa chuøa maø boû ôû ngoaøi, to break their harmony. laøm cho hö beå: A nun should not spread in 4) Caám ôû chung nhaø vôùi ñaøn oâng trong moät the open air a chair or a mattress or a ñeâm: A nun should not lie down in a stool belonging to the Order, setting forth, sleeping place with a man. but does not removed or have it removed, 5) Caám ôû quaù hai ñeâm chung vôùi ngöôøi chöa to cause it destroyed. thoï giôùi nhaø sö: A nun should not lie down 15) Caám duøng ñoà cuûa chuøa, khi ñi khoâng deïp in a sleeping place with one who is not caát: A nun should not spread a sleeping ordained for more than two nights. place or having it spread in a dwelling 6) Caám tuïng kinh chung vaø moät löôït vôùi belonging to the Order, setting forth, but ngöôøi chöa thoï ñaïi giôùi. Tuy nhieân, neáu should neither remove it nor have it cuøng baäc thieän höõu tri thöùc taïi gia ñoïc removed. tuïng vaø nghieân cöùu kinh ñieån thì khoâng 16) Caám khi ñi löõ haønh, giaønh choã naèm cuûa phaïm giôùi Ba Daät Ñeà: A nun should not moät ngöôøi khaùc: A nun should not lie make one who is not ordained speak down in a sleeping place in a dwelling dharma line by line. However, if a monk belonging to the Order, knowing that she recite in studying together with lay good is encroaching upon the space intended for advisors, there is no offence of Pacittiya. a nun arrived first. 7) Caám hoïc toäi moät vò Tyø Kheo Ni khaùc vôùi 17) Caám ñuoåi hay sai ñuoåi moät vò Tyø Kheo Ni ngöôøi chöa thoï ñaïi giôùi: A nun should not khoâng haïp yù mình ra khoûi phoøng: Out of speak of another nun’s very bad offence to angry and displeased, a nun should not one who is not ordained. throw out another nun or cause her to be 8) Caám khoe mình ñaéc ñaïo coù pheùp thaàn thrown out from a dwelling place thoâng vôùi ngöôøi chöa thoï ñaïi giôùi: A nun belonging to the Order. should not speak of a condition of super 18) Neáu ôû phaàn treân gaùc, khi giaêng muøng loùt powers to one who is not ordained. vaùn, caám ñeå caây rôùt truùng ngöôøi: A nun 9) Caám moät mình thuyeát phaùp cho ñaøn oâng who dwells in a lofty cell with an upper nghe, duø chæ naêm saùu caâu maø khoâng coù part, in a dwelling place belonging to the

Order. She should not cause any boards or Pacittiya). removable feet of her couch to fall down 24) Caám aên saùi giôø töø quaù ngoï tôùi ngoï hoâm to hurt other people. sau: A nun should not eat or partake solid 19) Caám laáy nöôùc duøng khi bieát trong nöôùc aáy or soft food at the wrong time (wrong time coù coân truøng: A nun should not sprinkle means afternoon has passed until sunrise). grass or clay, or should not have them 25) Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm sprinkled if he

knows that the water sau khoûi ñi khaát thöïc: A nun should not eat contains life. or partake of solid food or soft food that 20) Khi lôïp tònh xaù, caám duøng ñoà quaù nhieàu was stored so that she doesn't have to go chaát naëng khieán bò saäp laøm toån haïi ngöôøi begging for alms-food the next day. khaùc: A nun should not cover her dwelling 26) Caám duøng vaø ñeå ñoà aên vaøo mieäng, moùn place with heavy material that collapse to chaúng phaûi cuûa cuùng döôøng: A nun should harm other people. not convey to her mouth nutriment not 21) Caám aên nhieàu böõa côm trong moät ngaøy, given. tröø khi ñau yeáu: A nun should not have so 27) Caám coá yù laøm cho maáy vò Tyø Kheo Ni many meals a day, except when she is ill. khaùc treã quaù giôø aên: A nun should not 22) Caám vaéng maët buoåi côm kyø hoäi, tröø khi cause other nuns to be tardy to the meal. ñau yeáu, ñi xa, trai Taêng, tôûi aùo, hay phaûi 28) Caám aên roài maø coøn ngoài naùn laïi laâu trong ñi xa baèng taøu ñoø: A nun should no be nhaø coù ñaøn oâng: After eating, a nun should absent during the assembly meal (group not sit down in a house where there is a meal), except when she is ill, and at a man. right time, i.e., time of illness, time of 29) Caám laõnh ñoà aên roài, maø coøn ngoài laïi choã giving robes, time of being embarked in a kín, trong nhaø coù ñaøn oâng: After receiving boat, etc. alms-food, a nun should not sit down in a 23) Caám laõnh ñoà aên nhieàu maø khoâng chia sôùt private place on a secluded seat together cho caùc vò aáy (khi vò Ni ñi hay ñöôïc môøi with a man. thænh ñeán nhaø thí chuû vaø ñöôïc cuùng döôøng 30) Caám laõnh ñoà aên roài, maø coøn ngoài laïi choã hai hay ba baùt boät nhoài maät ñeå mang veà, kín, trong nhaø coù ñaøn oâng: After receiving vò Ni aáy coù theå nhaän. Neáu muoán nhieàu hôn alms-food, a nun should not sit down in a theá laø phaïm toäi Ba Daät Ñeà. Neáu nhaän veà private place on a secluded seat together töï vieän maø khoâng chia laïi cho Ni chuùng with a man. trong töï vieän cuõng bò phaïm toäi Ba Daät 31) Caám oaùn gheùt, kieám côù laøm cho moät vò ni Ñeà): When receiving a lot of almsfood, a khaùc bô vô nhòn ñoùi: A nun should not find nun must share them with other nuns in the fault to dismiss another nun from going Order. If not, there is an offence of into a village for alms-food to cause that Pacittiya (If a nun, going up to a family, nun to starve. and was invited to take cakes or barley- 32) Caám laõnh ñeå daønh nhieàu thuoác: A nun gruel, two or three bowlfuls may be should not store so much medicines. accepted by the nun. Should she accept 33) Caám xem dieãn binh taäp traän: A nun more than that, there is an offence of should not go to see an army fighting. Pacittiya. Should she accept two or three 34) Neáu vì lyù do gì ñoù maø phaûi ñeán vieáng traïi bowlfuls, take these cakes back from there binh, caám ôû chung vôùi quaân binh hai ngaøy: and would not share with other nuns in the If there is some reason for a nun to go to monastery, there is an offence of visit the army, that nun should not stay

with the army for two nights. maø phaûi nhuoäm laïi cho xaáu tröôùc khi 35) Neáu phaûi vieáng traïi binh, caám ñi xem söï duøng: A nun should not wear a robe taäp taønh ngöïa voi, quaân binh ñaáu voõ: If a (white) that has no disfigurement of black, nun, staying with the army for less than dark green or muddy colors. two nights, she should not go see a sham- 46) Caám uoáng nöôùc maø mình bieát laø coù truøng: fight

or to the troops in array or to the A nun should not knowingly make use of massing of the army or to see a review of water that contains living things. the army. 47) Caám coá yù gieát cheát maïng thuù vaät: A nun 36) Caám uoáng röôïu men, caùc thöù röôïu, thuoác should not intentionally deprive a living huùt, aù phieän, traàu cau: A nun should not thing of life. drink fermented liquor and spirits, nor 48) Caám coá yù laøm cho ngöôøi ta buoàn maø should she smoke opium, nor should she khoâng khuyeân giaûi: A nun should not chew betel. cause sadness to other people without 37) Caám taém röõa moät caùch quaù töï do vaø giôõn comforting them. côït: A nun should not freely bathing and 49) Caám daáu toäi thoâ tuïc, choïc gheïo, giao daâm playing in the water. cuûa moät Tyø Kheo Ni (toäi thoâ tuïc naày lieân 38) Caám laáy tay chaân maø ñaùnh ñaù ngöôøi ta: A heä ñeán Töù Ba La Di hay Thaäp Thaát Giôùi nun should not kick people with her legs Taêng Taøn): A nun should not knowingly or hands. conceal another nun's very bad offence 39) Caám baát tuaân vaø khinh deã lôøi quôû traùch (an offence that involves defeat and the caûn ngaên: A nun should not disrespect any seventeen entailing a formal meeting of blame or warning from the elder monks or the Order). nuns. 50) Caám khieâu gôïi söï raày raø sau khi ñaõ eâm 40) Caám doïa naït laøm cho ngöôøi khaùc kinh sôï: thuaän: A nun should not knowingly open A nun should not frighten other people. up for a further formal act a legal question 41) Caám taém tôùi hai laàn trong nöûa thaùng, tröø already settled according to rule. khi ñau yeáu, dô hay nöïc vaøo trôøi heø: A nun 51) Caám ñi chung vôùi gian nhaân, daàu töø laøng should not bathe at intervals of less than naày tôùi laøng kia cuõng vaäy: A nun should half a month, except at a right time, i.e., not have arranged together with a caravan the time of illness, the body is dirty, or too set on theft, should not knowingly go hot during the summer time. along the same high road, even among 42) Caám voâ côù chuïm löûa choã troáng, tröø khi villages. ñau yeáu, laïnh leõo hay trong ñeâm toái: If he 52) Caám noùi lôøi daâm duïc laøm ngaên trôû söï is not ill, a nun should not warm herself, thaønh ñaïo: A nun should not speak lewd kindle or cause a fire to be kindled. words to obstruct the cultivated path. 43) Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi daáu 53) Caám giao thieäp, ñöa ñoà, noùi chuyeän vôùi keû ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân noùi saùi quaáy aáy, chaúng haïn nhö noùi saùi vaân): A nun should not hide or cause to quaáy veà Phaät Phaùp vaø Ñöùc Phaät: A nun hide another nun's bowl or robe or cloth, should not knowingly frequent, exchange even in fun. things, speak, be in communion with, or 44) Caám laáy leùn laïi ñoà, aùo ñaõ cho ngöôøi ta roài: lie down in a sleeping place with a nun A nun should not get back things that she who speaks uncorrectly about the Buddha- already offered to another nun. Dharma and misinterprets the Buddha. 45) Caám maëc duøng chaên aùo, maøu vaûi traéng, 54) Caám giöõ taïi chuøa vaø ñeå haàu mình, keû Sa

Di Ni noùi saùi quaáy: A nun should not be put on her, saying: 'Your reverence, knowingly allow the novice who speaks this is bad for you, this is badly gotten by uncorrectly about the Buddha-Dharma and you, that you, while the Patimokkha is misinterprets the Buddha, should not being recited, do not attend applying encourage that novice, should not support, yourself properly." should not eat with that novice,

nor should 58) Caám noùi Giaùo Hoäi nghò xöû chaúng coâng he lie down in a sleeping place with that bình: A nun should not say that the Order's novice . decision is not fair. 55) Caám choái toäi noùi raèng khoâng bieát ñeå ñi hoûi 59) Caám phaù khuaáy laøm giaùn ñoaïn buoåi hoäi laïi: A nun, being spoken to by nuns nghò, baèng caùch ñöùng daäy hay böôùc ra regarding a rule, should speak thus: "Your ngoaøi: A nun should not break or interrupt reverences, I will not train myself in this the meeting, not giving the consent by rule of training until I have inquired about rising up or departing from her seat when it of another experienced monk who is the Order is engaged in decisive talk. expert in discipline." There is an offence 60) Caám laøm caûn trôû khoâng cho thi haønh ñieàu of Pacittiya. She should say: "Monks, it maø giaùo hoäi ñaõ quyeát nghò: A nun should should be learnt, it should be inquired into, not first consent for ligitimate acts, and it should be investigated by a nun who is afterwards engage in criticism. training." 61) Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây 56) Caám noùi phaù raèng ñoïc giôùi boån laø phieàn goå, sau khi ñaõ eâm thuaän: A nun should not haø voâ ích: When the Patimokkha is being stand overhearing other nuns when they recited, a nun should not disparaging the are quarrelling, disputing. rule of training by sayng thus: "On what 62) Caám giaän maø ñaùnh moät vò Tyø Kheo Ni account are the lesser and minor rules of khaùc: When angry and displeased, a nun training recited? They only tend to should not give another nun a blow. remorse, to vexation, to perplexity." 63) Caám giaän maø vaû, hay vaën tay moät vò Tyø 57) Caám choái toäi noùi raèng taïi mình khoâng Kheo Ni khaùc: When angry and thuoäc giôùi boån: A nun should not avoid displeased, a nun should not raise the being blamed by saying that she does not palm of the hand against another nun. understand the Patimokkha (Whatever 64) Caám caùo gian raèng vò Tyø Kheo Ni khaùc nun, while the Patimokkha is being recited phaïm giôùi Toån Haïi Taêng Taøn: A nun every half-month, should speak thus: should not defame another nun with an "Only now I do understand that this rule is, unfounded charge of an offence entailing as is said, handed down in a clause, a formal meeting of the Order. contained in a clause, and comes up for 65) Caám vaøo cung vua thình lình, khoâng chôø recitation every half-moth; if other nuns ñôïi ñöôïc nghinh tieáp: A nun should not should know concerning this nun has sat suddenly enter the threshold of the king down two or three times before, not to say palace without waiting to be welcome. oftener, while Patimokkha was being 66) Caám löôïm, hay sai löôïm cuûa quaáy vaät boû recited, there is not only no freedom for rôi, tröø khi naøo bieát roõ chuû nhaân maø that nun on account of his ignorance, but muoán caát giuøm: A nun should not pick up he ought to be dealt with according to the or cause another to pick up treasure or rule for the offence into which she has what is considered to be treasure, except fallen there, and further confusion should when she knows the owner and picks to

set aside for the owner to take it. 79) Caám ñi xem haùt: A nun should not go to 67) Caám vaøo laøng saùi giôø, tröø ra coù vieäc cuûa see dancing, singing, or music. Giaùo Hoäi: A nun should not enter a village 80) Caám noùi chuyeän vôùi ñaøn oâng choã vaéng veû: at the wrong time, unless the Order A nun should not speak with a man in a

instructs her to go for some kind of urgent secluded place (it is not proper for a nun to thing to be done. stand with a man or talk to him alone in a 68) Caám ngoài gheá cao (cao hôn taùm loùng tay), secluded place, i.e., in the dark of the naèm giöôøng roäng, chieáu lôùn xinh ñeïp: A night when there is no light). In doing so, nun should not sit on a couch or chair with she commits an offence which requires the legs higher than eight finger-breadths expiation. 69) Caám doàn gheá, neäm, goái baèng goøn toát: A 81) Caám gaëp vaø noùi chuyeän vôùi ñaøn oâng choã nun should not have a couch or a chair chaùn chöôøng: A nun should not meet and made covered with good cotton. talk with a man in a private place. 70) Caám aên nguõ taân nhö toûi, haønh, heï, neùn, 82) Caám baûo coâ khaùc ñi xa ñaëng mình tieän beà kieâu: A nun should not eat the five noùi chuyeän vôùi ñaøn oâng: A nun should not forbidden pungent roots, i.e., garlic, onion, order another nun to leave so that she can leeks, etc. be free to talk to a man. 71) Caám baát tuaân chaúng caïo chôn maøy: A nun 83) Caám ôû nhaø cö gia maø ra ñi thình lình should not disobey the law by not shaving khoâng cho chuû nhaø hay: A nun should not the eyebrows. leave a lay person's house without asking 72) Caám cöôøi baäy: A nun should not joke or the owner's permision. laugh at someone. 84) Caám vaøo nhaø cö gia maø chuû nhaø chaúng 73) Caám noùi chuyeän theá tuïc: A nun should not hay bieát roài töï tieän ôû laïi ñeâm nôi ñoù: A talk worldly affairs. nun should not enter the house of a lay 74) Caám hai coâ duøng tay bôõn côït (tröûng giôõn): person without informing the owner, then Two nuns should not play or trifle with stay overnight without asking for hands. permision of the owner. 75) Caám moät Ni moät Sö uoáng nöôùc chung vaø 85) Caám vaøo nhaø cö gia maø chuû nhaø khoâng quaït cho nhau: A nun should not stand hay bieát roài ngoài naèm nôi ñoù: A nun with drinking water or with a fan close to a should not enter the house of a lay person monk while he is eating or drinking. without informing the householder, and sit 76) Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm or lie down at ease. sau khoûi ñi khaát thöïc: A nun should not eat 86) Caám voâ nhaø ngöôøi, vaøo phoøng kín vôùi ñaøn or partake of solid food or soft food that oâng: A nun should not enter the house of a was stored so that she doesn't have to go lay person, then enter a private place with begging for alms-food the next day. a man. 77) Caám ñaïi, tieåu tieän laøm dô caây coái: A nun 87) Caám ñoïc baäy vôùi keû khaùc lôøi daïy cuûa baø should not go to stool or urinate to cause Thaày daïy hoïc: A nun should not pollution in the area of vegetables, plants misinterpret the master's instructions. or trees. 88) Caám theà oaùn töùc toái: A nun should not 78) Caám quaêng ra ngoaøi raøo, ñoà ñaïi, tieåu tieän get angry, nor swear. khi ñeâm: A nun should not throw out the 89) Caám tranh hôn thua, ñaám ngöïc keâu la: A excriment or urine or rubbish or remains nun should not argue, nor yell loudly at the of food over a wall or a fence. same time beat her chest.

90) Caám hai coâ naèm chung, tröø khi ñau yeáu: company with a householder or with the Two nuns should not share one couch, householder's son, that nun should be except when they are ill. If not, they spoken to thus by the nuns: "Do not, lady, commit the offence of expiation. keep company with a householder and 91) Caám hai coâ naèm chung giöôøng tröø khi caàn with a householder's son. Let the lady kíp: Two

nuns should not share one couch, desist, the Order praises such detachment except in case of emergency. in a sister." But if that nun, being spoken 92) Caám laøm phieàn hoaëc laøm treã maáy coâ khaùc to thus by the nuns, should persist as trong cuoäc tuïng kinh, hoä nieäm, laøm leã, vaø before, that nun should be admonished by giaûng ñaïo: A nun should not cause the nuns up to the third time for giving up troubles for other nuns, nor should she that course. If she should give up, while cause others to be late to sutra-recitation, being admonished up to the third time, that supportive recitation, ceremonies, or is good. If she should not give up, there is preaching. an offence of expiation). 93) Caám chaúng saên soùc ngöôøi ôû gaàn mình 100) Caám ñi xem ñeàn ñaøi cung ñieän cuûa trong côn ñau beänh: A nun who should vua: A nun should not go to see a king's neither attend to an ailing woman who palace, including the king's pleasure lives with her, nor should she make an house, a picture gallery, a park, or a effort to get her attended to, commits the pleasure grove, or a lotus pond (it is said offence of expiation. that if she goes to any of the above 94) Caám trong muøa möa ñuoåi moät coâ ñi choã mentioned places, she commits the khaùc, sau khi mình ñaõ tìm xong choã nguï: offence of expiation). Whaterver nun, having given quarters to a 101) Caám taém döôùi nöôùc maø chaúng coù nun, should, angry, displeased, throw her choaøng taém: A nun should not bathe out or have her thrown out, commits the naked. It is not advisable for a nun to take offence of expiation. a bath without clothes or having no dress 95) Caám ñi xa luùc muøa möa, vì coù theå daãm leân at all. If she does so, she commits an vaø gieát haïi saâu boï: A nun should not walk offence of expiation. on almstour duirng the rains, for she may 102) Caám duøng choaøng taém roäng quaù thöôùc tread on worms and other insects. taát: A nun should not use a bathing cloth 96) Caám ñaõ heát muøa möa maø chaúng chòu ñi: A beyond the measure prescribed for the nun should not stay at the retreat are after Nun. When a bathing cloth is being made the rainy season. for a nun, it must be made to a proper 97) Caám ñi quanh vuøng nguy hieåm: A nun measure. This is the proper meausre: in should not go on alms-tour within a length four spans, in width two spans. For dangerous region. Her disobeying the rule her who exceeds this measure, should she is the committing of an offence of make or arrange to make a bathing cloth expiation. beyond the measure prescribed for the 98) Caám ñi quanh xöù loän xoän: A nun should Nun, there is an offence of expiation not go on alms-tour within a chaotic (The Book Of The Discipline, I.B. region. Horner, 1997). 99) Caám thaân caän vaø ôû chung nhaø vôùi ñaøn 103) Caám may moät caùi aùo ñeå quaù naêm oâng: A nun should not keep company with ngaøy: A nun should neither sew or make a man (whatever nun should keep effort to have the robe sewn beyond the

limit of five days. Whatever nun, having translated into English by I.B. Horner in unsewn or having made another unsewn a 1997, if a nun gives with her own hand nun's robe, if she is not afterwards solid food or soft food to a householder, a prevented should neither sew it nor should male or female wanderer, she commits an make an effort to get it sewn, except on offence of expiation. the fourth and fifth days, there is an 113) Caám ra tay laøm vieäc cho ngöôøi cö gia: offence of expiation. A nun

should not do household work for a 104) Caám may aùo roài maø chaúng maëc lieàn: lay person. Leading the holy life, a nun A nun should not store a ready-to-wear should not do the household work. If she robe. does so, she commits an offence of 105) Caám nhôn danh Giaùo Hoäi, phaùt aùo vaø expiation. vaûi roài ñeå daønh laïi moät ít cho mình: A nun 114) Caám töï mình keùo chæ quay tô: A nun should not hold back a legally valid should not spin yarn. division of robe-material. 115) Caám ngoài treân giöôøng vaùn cuûa cö gia: 106) Caám maëc ñoà cuûa moät coâ khaùc maø A nun should not make use of a sofa or a khoâng hoûi tröôùc: A nun should not wear a divan at the house of a lay person. robe of someone else without permision. 116) Caám nghæ ñeâm nôi nhaø cö gia maø 107) Caám laáy aùo cuûa moät coâ khaùc maø cho saùng sôùm ra ñi khoâng cho chuû nhaø hay ngöôøi: A nun should not give away other bieát: If a nun must stay overnight at the nuns' robes. house of a lay person, the next morning 108) Caám coù yù caûn trôû söï phaùt aùo cuûa Giaùo when she leaves, she must inform the Hoäi: A nun should not be an obstacle in owner. If she does not, she commits an the way of a group's receiving robe or in offence of expiation. legal distribution of robe material in the 117) Caám ñoïc chuù nhö maáy keû phaùp phuø: Sangha. A nun should not recite incantation the 109) Caám duøng lôøi noùi caûn trôû söï phaùt aùo same way as the heretic magicians do. cuûa Giaùo Hoäi: A nun should not use her 118) Caám daïy ngöôøi ta ñoïc chuù: A nun speech as an obstacle in the way of a should not teach other people to recite group's receiving robe or in legal incantation. distribution of robe material in the Sangha. 119) Caám cho nhaäp ñaïo moät coâ coù thai: A 110) Caám laøm caùch cheá caûn trôû söï phaùt aùo nun should not ordain a pregnant woman. cuûa Giaùo Hoäi: A nun should not use any In case of doing so, she commits the means to obstruct the way of a group's offence of expiation. receiving robe or in legal distribution of 120) Caám cho nhaäp ñaïo moät coâ coøn coù con robe material in the Sangha. nhoû: A nun should not ordain a woman 111) Caám ñaõ coù ngöôøi hoøa giaûi maø khoâng giving suck (it is forbidden for a nun to chòu hoøa: There is some legal question to ordain a woman giving suck). In case of be settled by the Order. If a nun does not violation of the rule, she commits an agree or does not make effort to get it offence of expiation. settled, she commits Expiation offence. 121) Caám cho nhaäp haøng Ni coâ moät ngöôøi 112) Caám trao tay thí ñoà aên cho keû ngoaïi chöa ñuùng hai möôi tuoåi troïn: A nun ñaïo: A nun should not give with her own should not ordain a maiden under twenty hand solid food or soft food to a heretics. years of age. In case of violation of the According to The Book Of The Discipline, rule, she commits an offence of expiation.

122) Caám cho nhaäp haøng Ni coâ moät ngöôøi 129) Caám môùi nhaäp ñaïo chöa ñöôïc hai chöa taäp söï hai naêm: A nun should not naêm maø thaâu nhaän hoïc troø: Ordaining a ordain a probationer who has not trained maiden every year by a nun is committing for two years in the six rules. Even after the offence of expiation. reaching the age of twenty years, a 130) Caám moät coâ thieáu söùc maø cho ngöôøi married girl is not fit for ordination, if she nhaäp ñaïo: An unqualified nun should not is not trained for two years in six rules admit a novice. (see Thaäp Giôùi II B). 131) Caám moät coâ

thieáu söùc maø truyeàn giôùi 123) Caám cho nhaäp haøng Ni coâ moät ngöôøi cuï tuùc cho ngöôøi: An unqualified nun phaïm ñaïi giôùi, maëc daàu ñaõ ñuùng tuoåi vaø should not ordain a probationer. ñaõ taäp söï hai naêm: A nun should not 132) Caám moät coâ thieáu pheùp maø truyeàn ordain a woman who committed Parajikas, giôùi cuï tuùc cho ngöôøi: A nun who is not even though she is over twenty years of thorough in Vinaya, should not ordain a age and she is trained for two years. probationer. 124) Caám khoâng cho nhaäp ñaïo haøng Ni coâ 133) Caám phieàn traùch khi Giaùo Hoäi chaúng moät ngöôøi ñaõ ñuû ñieàu kieän: A nun should cho pheùp truyeàn giôùi: A nun should not not refuse to ordain a probationer who complain the Order for not allowing her meets all required qualifications (over the permision to ordain a probationer. twenty years of age and two years of 134) Caám nhaän moät keû tu taäp vaøo haøng Ni training in six rules). coâ thieät thoï, neáu ngöôøi nhaø keû aáy chaúng 125) Caám voäi vaõ cho nhaäp ñaïo sôùm vaø thuaän: A nun should not ordain a chaúng taäp söï: A nun should not hurry to probationer without the consent of the ordain a woman and not to train her in six parents and husband. If a nun ordain a rules. probationer without such consent, she 126) Caám cho nhaäp ñaïo maø chaúng ñöôïc commits an offence of expiation. Giaùo Hoäi chö Taêng thò nhaän: A nun should 135) Caám laøm cho moät thieáu phuï buoàn not ordain a married girl without obtaining chaùn, sôï seät ñaëng boû gia ñình nhaäp ñaïo: A the permision from the Order, even though nun should not cause a woman to feel sad the girl has completed twenty years of age and worry, so that she will leave home to and has trained for two years in the six join the Order. rules. In case of doing so, she commits the 136) Caám höùa neáu ai deã daïy thì cho nhaäp offence of expiation. ñaïo, keá khoâng giöõ lôøi: A nun should not 127) Caám giaáu nhöõng söï sô thaát aáy: A nun first promise to ordain a trainable should not conceal any of the information probationer, then later breaks her promise. from 119 to 126. 137) Caám höùa neáu ai cuùng aùo thì cho nhaäp 128) Caám ñaõ thaâu nhaän hoïc troø maø khoâng ñaïo, keá khoâng giöõ lôøi: A nun should not lo daïy doã trong hai naêm taäp söï: After promise another nun for ordination, in a ordaining a woman, a nun should keep her gain of a robe and afterwards breaks her under supervision and should help her for promise, her such doing is an offence of two years in training in six rules. It is a expiation. Whatever nun, having said to a general rule for a nun to give ordained probationer: “If you, lady, will give me a woman instructions for two years. In robe, then will I ordain you.” If disobeying this she commits the offence of afterwards, she should neither ordain her expiation. nor should she make an effort to get her

ordained, there is an offence of guardianship). expiation.A nun should not promise to 144) Caám vaøo tònh xaù chö Taêng maø khoâng ordain a woman who seems to be xin pheùp tröôùc: a nun should not enter a trainable, and afterwards breaks her monastery without asking for advanced promise. permision. 138) Caám môùi nhaäp ñaïo chöa ñöôïc moät 145) Caám nhieác maéng maáy Ni coâ khaùc: A naêm maø thaâu nhaän ngöôøi khaùc cho thoï nun should not revile or abuse another giôùi cuï tuùc: A nun who joined the Order nun. In doing so she commits the offence less than a year,

should not ordain a of expiation. probationer. 146) Caám duøng lôøi thoâ bæ kheâu neân söï raày 139) Caám sau khi thaâu nhaän moät Ni coâ maø raø ôû Giaùo Hoäi: A nun should not use ñeå qua ñeâm môùi trình dieän vôùi Giaùo Hoäi coarse words to cause troubles in the chö Taêng: A nun should not ordain a Order. woman and wait until the next day to 147) Caám khi beänh khoâng coù Giaùo Hoäi cho inform the Order of monks. pheùp maø ñeå ngöôøi khaùc caét hoaëc boù cho 140) Caám vaéng maët ngaøy ñoïc Giôùi luaät, tröø mình: It is not proper for a nun to make a khi ñau yeáu: A nun should not be absent boil or scab that has formed on the lower on the Uposatha Day, except when she is part of her body to be operated by a man ill. without the permision of the Order; she 141) Caám queân hoûi Giaùo Hoäi caàu thaày should not also get it washed or smeared, thuyeát phaùp vaø ñoïc giôùi boån: A nun should bound up or unbound by a man. Doing so, not forget her general duty of asking the she commits the offence of expiation. Order of the monks the dates of the 148) Caám aên no roài maø coøn aên laïi nöõa: a observance day and preaching Dharma nun should not eat or partake of solid food day. or soft food after her being satisfied. 142) Caám ñeán cuoái muøa möa queân ñoïc laïi 149) Caám ganh gheùt caùc Ni coâ khaùc: A nun vôùi Giaùo Hoäi chö Taêng nhöõng ñieàu nghe should not be envious with other nuns. It is thaáy: After the rainy season retreat, if a not proper for her in her monastic life to nun does not invite the Order of Monks harbor jealousy against anyone. If she and Nuns in respect of three matters that is does so, she commits the offence of what is seen or heard or suspected, she expiation. commits the offence of expiation. 150) Caám doài maøi trang ñieåm thaân mình: A 143) Caám hoïp nhau trong muøa möa ôû moät nun should not apply any cosmetic xöù khoâng coù chö Taêng: A nun should not powder, nor should she wear ornaments. spend the rains in a residence where there 151) Caám doài phaán xöùc daàu: A nun should is no monk. In case of violation of the not apply cosmetic powder, nor should she instruction and staying during the rainy use perfumes. It is not proper for a nun to season in a monastery without monk, she use perfumes and paints in water for commits the offence of expiation (the bathing as well as she should not bathe in Buddha has made the rules for the nuns to scented groundsesamum. In case of enter into rainy season retreat in a violation, she commits the offence of monastery whre there are also monks. expiation. Probably this has been done with the 152) Caám xuùi moät Ni coâ doài phaán xöùc daàu: consideration of providing them A nun should not induce another nun to

apply cosmetic powder, nor should she cö kieát haï: A nun should not be absent in induce another nun to use perfumes. the assembly day of the rainy season 153) Caám xuùi moät keû tu taäp doài phaán xöùc retreat. daàu: A nun should not induce a cultivator 165) Caám cho nhaäp ñaïo moät coâ coù beänh to apply cosmetic powder or to use khoù: A nun should not ordain a woman perfumes. who has chronic disease. 154) Caám xuùi hoïc troø doài phaán xöùc daàu: A 166) Caám cho nhaäp ñaïo moät coâ baùn nam nun should not induce a disciple to apply baùn nöõ: A nun should not ordain a bisexual cosmetic powder or to use perfumes. person. 155) Caám xuùi ngöôøi taïi gia doài phaán xöùc 167) Caám cho nhaäp ñaïo moät coâ coù beänh daàu: A nun

should not induce a lay person khaùc thöôøng: A nun should not ordain a to apply cosmetic powder or to use woman with unusual disease. perfumes. 168) Caám cho nhaäp ñaïo moät coâ maéc nôï 156) Caám baän aùo moûng thaáy mình: A nun hoaëc taøn taät: A nun should not ordain a should not wear thin robe through which woman who is in debt or handicapped. one can see her skin. 169) Caám hoïc caùch boùi ñoaùn vaän maïng, 157) Caám laáy y phuïc cuûa ngöôøi taïi gia maëc sanh nhai theo ngöôøi theá tuïc: A nun should vaøo: A nun should not wear clothes of lay not learn divination or fortune-telling. people. 170) Caám daïy ngöôøi khaùc boùi ñoaùn vaän 158) Caám mang giaøy, caàm duø ñi ra ñöôøng: maïng: A nun should not teach other A nun should not use a sunshade and people divination or fortune-telling. sandals. When she does so, she commits 171) Caám ñaõ coù ai baûo ñi maø chaúng chòu the offence of expiation. ñi: A nun should not disobey not to leave 159) Caám ñi kieäu, tröø khi ñau yeáu:A nun when someone asks to leave. should not goes in a vehicle if she is not 172) Caám chaúng xin pheùp maø thình lình ill. hoûi lyù moät vò sö: A nun should not 160) Caám vaøo laøng maø chaúng maëc aùo Ni suddenly ask a monk without asking for coâ: A nun should not enter the village advanced permision. without wearing her vest (robe). 173) Caám ngoài naèm choã ñöôøng ñi laøm khoù 161) Caám khi ñeâm vaøo nhaø cö só neáu vaø phieàn keû khaùc: A nun should not sit or khoâng ñöôïc môøi thænh: A nun should not lie down in a place that blocks other enter the house of a lay person at night people's way and causes them troubles. without inviation. 174) Caám caát thaùp, xaây moà cho moät Ni coâ 162) Caám vaøo buoåi chieàu, môû coång chuøa ra khaùc trong voøng chuøa cuûa chö Taêng: A ñi, khoâng cho maáy coâ khaùc hay: A nun nun should not build a stupa for another should not open the gate of the temple and nun within the temple of monks. go out in the evening without informing 175) Caám moät Ni coâ giaø gaëp moät vò sö treû other nuns in the temple. maø chaúng laøm leã theo luaät. Daàu traêm tuoåi 163) Caám sau khi maët trôøi laën, môû coång haï, tyø kheo ni luùc naøo cuõng phaûi toân kính chuøa ra ñi, khoâng cho maáy coâ khaùc hay: moät vò Taêng duø treû vaø phaûi nhöôøng choã After the sun sets, a nun should not open ngoài cho vò aáy, phaûi ñaûnh leã vaø thöïc haønh the gate of the temple and go out without boån phaän ñoái vôùi vò Tyø kheo, maëc daàu vò informing other nuns. naày chæ môùi xuaát gia ngaøy hoâm aáy: Even 164) Caám vaéng maët ngaøy hoäi trong muøa an though a hundred years' standing by the

higher ordination , a nun must always pay maéng chöõi phaûi khoâng? Sö ñaùp: "Khoâng." respect to a monk, no matter how young Vò sö hoûi: Vaäy taïi sao laïi khoùc?" Sö ñaùp: he is, offer her seat to him, reverence "Loã muõi toâi bò Hoøa Thöôïng keùo ñau thaáu him, and perform all proper duties towards xöông." Vò thò giaû kia laïi hoûi: "Coù nhôn him though he has just received the duyeân gì khoâng kheá hoäi?" Sö ñaùp: "Ñi hoûi Higher Ordination on that very day. Hoøa Thöôïng ñi." Vò thò giaû aáy tôùi hoûi Hoøa 176) Caám vöøa ñi vöøa uoán eùo thaân mình: A Thöôïng raèng: "Thò giaû Hoaøi Haûi coù nhôn nun should not walk and wriggle at the duyeân gì chaúng kheá hoäi, maø ñang khoùc ôû same time. trong phoøng, xin Hoøa Thöôïng vì chuùng con 177) Caám maëc ñoà vaø trang ñieåm nhö maáy maø noùi."

Maõ Toå baûo: “Y ñaõ kheá hoäi, caùc coâ ôû theá tuïc: A nun should not wear ngöôi töi hoûi laáy y.” Vò thò giaû laïi trôû veà worldly clothes and ornaments. phoøng hoûi: “Hoøa Thöôïng noùi huynh ñaõ 178) Caám xuùi moät coâ gaùi ngoaïi ñaïo doài hoäi, neân baøo chuùng toâi veà hoûi huynh.” Sö phaán xöùc daàu: A nun should not instigate beøn cöôøi Haû! Haû! Caùc vò aáy baûo: “Vöøa roài a heretic girl to apply cosmetic powder khoùc sao baây giôø laïi cöôøi.” Sö ñaùp: “Vöøa and use perfumes. roài khoùc baây giôø cöôøi cuõng vaäy thoâi.” Caùc Baùch Thuù: Botanical. vò aáy môø mòt khoâng hieåu gì caû. Theo Baùch Tröôïng Daõ Hoà: Pai-Chang and the Thieàn sö D.T. Suzuki trong Thieàn Luaän, fox—See Baùch Tröôïng Hoaøi Haûi. Taäp I, coù theå coù lieân heä naøo khoâng giöõa caùc caâu chuyeän röõa cheùn cuûa chuù tieåu, Baùch Tröôïng Hoaøi Haûi: Pai-Chang-Huai- thoåi taét ngoïn ñeøn vaø vaën treùo loå muõi treân? Hai—Baùch Tröôïng Hoaøi Haûi sanh naêm 720 Ta phaûi noùi nhö Vaân Moân Vaên Yeån: “Neáu sau Taây Lòch. OÂng laø vò thieàn sö ñaàu tieân thieát khoâng coù gì heát, thì laøm sao nhöõng ngöôøi laäp moät coäng ñoàng töi vieän ôû Trung Quoác vôùi aáy ñaït ñöôïc lyù Thieàn? Neáu coù thì moái thaân nhöõng luaät leä quy cuû roõ raøng vaø nhaán maïnh thuoäc ra sao? Caùi ngoä aáy laø gì? Caùi nhaõn ñeán vieäc lao ñoäng chaân tay trong nhaø thieàn bao quan môùi thaáy laø gì? Heã söï quan saùt cuûa ta goàm trong quyeån Baùch Tröôïng Thanh Quy. coøn bò giôùi haïn trong nhöõng ñieàu kieän cuûa OÂng tòch vaøo naêm 814 sau Taây Lòch—He was tröôùc thôøi môû con maét ñaïo, coù leõ ta khoâng born in 720 A.D. He was an outstanding Zen bao giôø thaáy ñöôïc ñaâu laø choã roát raùo keát master, the first to establish the Zen thaønh. Ñoù toaøn laø vieäc dieãn ra haèng ngaøy, community in China with precise rules and vaø neáu khaùch quan Thieàn naèm ôû choã regulations and the emphasis on manual labor. thöôøng nhaät aáy thì moãi chuùng ta ñeàu laø He died in 814 A.D. Thieàn sö heát maø khoâng bieát. Ñieàu naày raát • Moät hoâm sö theo haàu Maõ Toå ñi daïo, thaáy ñuùng bôûi leõ khoâng coù caùi gì giaû taïo ñöôïc moät baày vòt trôøi bay qua, Maõ Toå hoûi: “Ñoù xaây döïng trong ñaïo Thieàn, nhöng phaûi coù laø caùi gì?” Sö thöa: “Vòt trôøi.” Maõ Toå hoûi: caùi vaën muõi, coù caây ñeøn bò thoåi taét, thì maét “Bay ñi ñaâu?” Sö thöa: “Bay qua.” Maõ Toå chuùng ta môùi loät heát vaûy caù, vaø ta môùi chuù beøn naém loã muõi cuûa sö maø vaën maïnh moät yù ñeán beân trong, vaø höôùng ñeán söï ñoäng caùi, ñau quaù sö la thaát thanh. Maõ Toå baûo: duïng cuûa taâm thöùc; vaø chính taïi ñoù tieàm “Laïi noùi bay qua ñi.” Ngay caâu aáy sö tænh aån moái lieân heä maät thieát giöõa söï thoåi taét ngoä. Trôû veà phoøng thò giaû. Sö khoùc loùc ñeøn hay caùi vaën muõi cuõng nhö voâ soá thaûm thieát, nhöõng ngöôøi chung phoøng nghe nhöõng vieäc khaùc deät thaønh taám maøn theá söï ñöôïc beøn hoûi: Huynh nhôù cha meï phaûi cuûa loaøi ngöôøi chuùng ta—One day Pai- khoâng?” Sö ñaùp: “Khoâng.” Bò ngöôøi ta Zhang accompanied Ma-Tzu on a walk. A

flock of wild ducks flew past them. Ma- observation is limited to those conditions Tzu said: “What’s that?” Pai-Zhang said: which preceded the opening of a disciple’s “Wild ducks.” Ma-Tzu said: “Where’d eye we cannot perhaps fully comprehend they go?” Pai-Zhang said: “They flew where lies the ultimate issue. They are away.” Ma-Tzu then

twisted Pai-Zhang's matters of everyday occurrence, and if nose so hard that he cried out. Ma-Tzu Zen lies objectively among them, every said: "So you say they've flown away!" one of us is a master before we are told of Upon hearing these words, Pai-Zhang it. This is partly true inasmuch as there is attained enlightenment. Returning to the nothing artificially constructed in Zen, but attendant's room, Pai-Zhang cried out if the nose is to be really twisted or the loudly. One of the other attendants asked candle blown out in order to take scale off Pai-Zhang: "Are you homesick?" Pai the eye, our attention must be directed Zhang said: "No." The attendant said: inwardly to the working of our minds, and "Did someone curse at you?" Pai-Zhang it will be there where we are flying geese said: "No." The attendant said: "Then why and the washed dishes and the blown-out are you crying?" Pai-Zhang said: "Master candle and any other happenings that Ma twisted my nose so hard that the pain weave out infinitely variegated patterns of was unbearable." The attendant said: human life. "What di you do that offend him? Pai- • Hoâm sau Maõ Toå vöøa leân toøa, chuùng nhoùm Zhang said: "You go ask him." The hoïp xong. Sö böôùc ra cuoán chieáu, Maõ Toå attendant went to Ma-Tzu and said: "What xuoáng toøa, sö theo sau ñeán phöông tröôïng. did the attendant Huai-Hai do to offend Maõ Toå hoûi: "Ta chöa noùi caâu naøo, taïi sao you? He is in his room crying. Please tell ngöôi cuoán chieáu?" Sö thöa: Hoâm qua bò me." The great teacher said: "He himself Hoøa Thöôïng keùo choùt muõi ñau." Maõ Toå knows. Go ask him. The attendant baûo: "Hoâm qua ngöôi ñeå taâm choã naøo?" returned to Pai-Zhang's hut and said Sö noùi: "Choùt muõi ngaøy nay laïi chaúng again: "The master says that you already ñau." Maõ Toå baûo: "Ngöôi hieåu saâu vieäc know, so I shouls come here and ask you." hoâm qua." Sö laøm leã roài lui ra—The next Thereupon Pai-Zhang laughed out loud. day Ma-Tzu went into the hall to address The attendant said: "A moment ago you the monks just when the monks had were crying, so why are you laughing finished assembling, bai-Zhang rolled up now?" Pai-Zhang said: "My crying his siting mat. Ma-Tzu got down from his moment ago is the same as my laughing chair and Bai-Zhang followed him to the now." The attendant was bewildered by abot's room. Ma-Tzu said: "Just now I Pai-Zhang's behavior. Is there any hadn't said a word. Why did you roll up connection in any possible way between your sitting mat?" Bai-Zhang said: the washing of the dishes and the blowing "Yesterday the master painfully twisted out a candle and the twistinf of the nose? my nose." Ma-Tzu said: "Is there anything We must say with Yun-Men: "If there is special about yesterday that you've none, how could they all come to the noticed?" Bai-Zhang said: "Today, my realization of the truth of Zen? If there is, nose doesn't hurt anymore." Ma-Tzu said: what inner relationship is there? What is "Then you really understand what this enlightenment? What new point of happened yesterday." Bai-Zhang then bow viewing things is this? So long as our and went out.

• Moät hoâm, sö thöôïng ñöôøng thuyeát phaùp. said: "Just so! Just so! The one who is his Nhöng sö chæ böôùc tôùi vaøi böôùc, ñöùng yeân, teacher's equal has diminished his teacher roài môû roäng voøng tay ra, roài trôû veà phöông by half. Only a student who surpasses his tröôïng. Sau ñoù ñeä töû vaøo hoûi thì ngaøi traû teacher can

transmit his teacher's lôøi: "Ñoù, ñaïi nghóa cuûa phaùp Phaät chæ laø teaching. So how does the student surpass vaäy."—One day he entered the hall to the teacher?" Huang-Bo then bowed. preach the Buddha-Dharma. But he • Moãi ngaøy Baùch Tröôïng thöôïng ñöôøng daïy merely walked forward a few steps, stood chuùng, coù moät oâng giaø theo chuùng nghe still, and opened his arms, then returned phaùp. Hoâm noï, chuùng ra heát chæ coøn oâng to his room. His disciples came to ask for giaø khoâng ñi, sö hoûi: "OÂng laø ngöôøi gì?" the reason, he said: "That's all of the OÂng giaø thöa: "Con chaúng phaûi laø ngöôøi. great principle of Buddhism." Thôøi quaù khöù thuôû Ñöùc Phaät Ca Dieáp, con • Trong soá nhöõng ñaïi ñeä töû cuûa Baùch laøm Taêng ôû nuùi naày, nhôn hoïc troø hoûi: Tröôïng coù Hoaøng Baù vaø Qui Sôn. Moät "Ngöôøi ñaïi tu haønh coù coøn rôi vaøo nhôn hoâm Baùch Tröôïng baûo Taêng chuùng: "Phaät quaû chaêng?" Con ñaùp: "Khoâng rôi vaøo phaùp khoâng phaûi laø vieäc nhoû, laõo Taêng nhôn quaû." Do ñoù ñeán naêm traêm kieáp ñoïa xöa bò Maõ Toå naït ñeán ba ngaøy loå tai coøn laøm thaân choàn. Nay thænh Hoøa Thöôïng ñieác." Hoaøng Baù nghe noùi baát giaùc le löôõi. chuyeån moät caâu cho con thoaùt khoûi thaân Baùch tröôïng baûo: "Con veà sau naày thöøa keá choàn. Baùch Tröôïng baûo: "OÂng hoûi ñi." Maõ Toå chaêng?" Hoaøng Baù thöa: "Khoâng. OÂng giaø hoûi: "Ngöôøi ñaïi tu haønh coù rôi Nay nhôn Hoøa Thöôïng nhaéc laïi, con ñöôïc vaøo nhaân quaû hay khoâng?" Baùch Tröôïng thaáy Maõ Toå ñaïi cô, ñaïi duïng, nhöng vaãn ñaùp: "Ngöôøi ñaïi tu haønh khoâng laàm khoâng bieát Maõ Toå. Neáu con thöøa keá Maõ (khoâng meâ môø) nhôn quaû." Ngay caâu noùi Toå, veà sau maát heát con chaùu cuûa con." aáy, oâng giaø ñaïi ngoä, laøm leã thöa: "Con ñaõ Baùch Tröôïng baûo: "Ñuùng theá, ñuùng theá, thoaùt thaân choàn. Con ôû sau nuùi, daùm xin thaáy baèng vôùi thaày laø keùm thaày nöûa ñöùc, Hoøa Thöôïng laáy leã maø an taùng nhö moät vò thaáy vöôït hôn thaày môùi kham truyeàn trao. Taêng. Sö vaøo trong keâu duy na ñaùnh kieảng Con haún coù caùi thaáy vöôït hôn thaày." baûo chuùng aên côm xong ñöa ñaùm moät vò Hoaøng Baù lieàn leã baùi—Foremost among Taêng, ñaïi chuùng nhoùm nhau baøn taùn "Ñaïi them Bai-Zhang's students were Huang- chuùng ñeàu maïnh, nhaø döôõng beänh khoâng Bo and Kui-Shan. One day Bai-Zhang said coù ngöôøi naøo naèm, taïi sao coù vieäc naày?" to the congregation: "The Buddhadharma Sau khi côm xong, sö daãn chuùng ñeán hang is not a trifling matter. Formerly great nuùi phía sau, laáy gaäy khôi leân thaáy xaùc Master Ma-Tzu shouted so loudly that I moät con choàn vöøa cheát, beøn laøm leã thieâu was deaf for three days." When Huang-Bo nhö moät vò Taêng—Every day when Zen heard this, he stuck out his tongue. Bai- master Bai-Zhang spoke in the hall, there Zhang said to him: "In the future, will you was an old man who would attend along carry on Ma-Tzu's Dharma?" Huang-Bo with the assembly. One day when the said: "There's no way I could do so. congregation had departed, the old man Today, because of what you've said, I've remained. Bai-Zhang asked him: "Who seen Ma-Tzu's great function, but I still are you?" The old man said: "I'm not a haven't glimpsed Ma-Tzu. If I carry on person. Formerly, during the age of Ma-Tzu's teaching by half, then our Kasyapa Buddha, I was the abbot of a descendants will be cut off." Bai-Zhang monastery on this

mountain. At that time a

student asked me: “Does a great adept fall taäp, vaø 4 nhaát thieát haïnh tònh)—One hundred into cause and effect?” I answered: “A forty special, or uncommon, characteristics of great adept does not fall into cause and a Buddha. effect.” Thereafter, for five hundred Baùch Töùc Baùch Sinh: Moät traêm vò nieäm lifetimes I’ve been reborn in the body of a Phaät laø traêm vò ñöôïc cöùu ñoä—Of one hundred fox. Now I ask that the master say a who call on the Buddha, 100 will be saved. turning phrase in my behalf, so that I can Baùch Vaïn Bieán: Nieäm hoàng danh A Di Ñaø shed the fox’s body. Bai-Zhang said: “Ask Phaät moät trieäu laàn, khoâng ngöøng nghæ trong the question.” The old man said: “Does a baûy ngaøy ñeå ñöôïc vaõng sanh Cöïc Laïc—To great adept fall into cause and effect or repeat Amitabha’s name a million times (to not?” Bai-Zhang said: “A great adept is ensure rebirth in Amitabha’s paradise; for a not blind to cause and effect.” Upon seven days’ unbroken repetition Paradise may hearing these words, the old man be gained). experienced unsurpassed enlightenment. Baùch Vò: All the good tastes or flavours. He then said: “Now I have shed the body Baïch: of a fox. I lived behind the mountain. 1) Maøu Traéng: White. Please provide funeral services for a monk 2) Thanh Khieát: Pure. who has died.” Bai-Zhang then instructed 3) Trong Saïch: Clean. the temple director to tell the monks to 4) Boäc Baïch: Laøm cho roõ raøng—To make assemble after the next meal for funeral clear. services. The monks were all mystified by 5) Taùc Baïch: To inform to a higher authority this, because there was no one who was ill or monk. in the temple infirmary, so how could this be? After the meal, Bai-Zhang instructed Baïch AÅn Hueä Haïc: Hakuin 1686-1769. the monks to assemble beneath a grotto • Baïch AÅn Hueä Haïc sanh naêm 1686. OÂng laø behind the mountain. He then brought out moät trong nhöõng vò thieàn sö nhieàu taøi naêng the body of a dead fox on his staff, and vaø saùng choùi nhaát cuûa Nhaät Baûn. Baïch AÅn proceeded to cremate it according to thöôøng ñöôïc goïi laø cha ñeû cuûa phaùi Laâm established ritual. Teá thôøi baáy giôø, lyù do chæ moät tay oâng ñaõ • Thieàn sö Baùch Tröôïng thò tòch ngaøy möôøi laøm soáng laïi giaùo lyù Laâm Teá ñaõ taøn luïi baûy thaùng gieâng naêm 814. Sau khi thò tòch daàn, qua söï heä thoáng hoùa caùc coâng aùn cuûa sö ñöôïc vua ban hieäu “Ñaïi Trí Thieàn Sö: oâng. Baïch AÅn chaúng nhöõng laø moät thieàn sö vaø thaùp hieäu “Ñaïi Baûo Thaéng Luaân.”— xuaát chuùng, maø oâng coøn laø moät nhaø hoïa só The master died on the seventeenth day ñaïi taøi, moät ngöôøi vieát chöõ Haùn nhö roàng of the first month in 814. He received the bay phöôïng muùa, vaø moät nhaø ñieâu khaéc. posthumous title “Zen Master Great Sekishu hay “tieáng voã cuûa moät baøn tay laø Wisdom.” His stupa was named “Great caùi gì?” Ñaây laø moät coâng aùn noåi tieáng do Treasure Victorious Wheel.” oâng thieát laäp. Baøi “Toïa Thieàn Ca” (Zazen Wasan) phoå bieán cuûa oâng thöôøng ñöôïc Baùch Töù Thaäp Baùt Baát Coäng Phaùp: Moät tuïng trong caùc chuøa hay thieàn vieän. Baøi traêm boán möôi taùm phaùp baát coäng cuûa Ñöùc ca baét ñaàu: “Taát caû chuùng sanh voán laø Phaät (goàm 32 töôùng, 80 chuûng haûo hay veû ñeïp Phaät” vaø keát thuùc: “Chính choán naày laø ñaát phuï, 4 tònh, 10 löïc, 4 voâ uùy, 3 nieäm xöù, 3 baát sen, chính thaân naày laø Phaät.”—Bai-In hoä, Ñaïi Bi, thöôøng baát

vong, ñoaïn phieàn naõo (Hakuin Ekaku) was born in 1686. He was

one of the most versatile and brilliant of Phuùt choác ngaøi thöùc tænh, vaø thaáy mình the Japanese Zen masters. Hakuin is often chính laø Nham Ñaàu, vò toå sö thuôû tröôùc. called the father of Linn-Chih Sect Moïi ñieàu ngôø vöïc hoang mang töø tröôùc (Rinzai) at that time by reason of the fact boãng tieâu tan nhö baêng tuyeát gaëp vaàng that he single-handedly revitalized the döông. Ngaøi reo to: “Kyø thay! Kyø thay! Linn-Chih’s teachings, which had been Khoâng coù sanh töû luaân hoài naøo phaûi thoaùt steadily declining, through his ra, cuõng khoâng coù Boà Ñeà naøo phaûi duïng systematization of the koans. Not only was taâm caàu ñöôïc. Taát caû caùt ñaèng kim coå moät Hakuin an outstanding master, he was a ngaøn baûy traêm caâu thaät chaúng ñaùng boû highly accomplished painter with great coâng ñeà xöôùng.”—His situation was the talents, calligrapher, and sculptor. Sekishu, same as that of Zen master Kao-Fen- or “What is the sound of one hand?” which Miao-Tsu’s. He had nothing in his mind he devised, is the best known koan by a but Chao-Chou’s Wu. Until one evening a Japanese master. His popular Chant in temple-bell struck, which upset the whole Praise of Zazen, frequently recited in Zem thing. It was like smashing an ice-basin, or temples, begins: “From the beginning all pulling down a house made of jade. When beings are Buddha” and ends: “This earth he suddenly awoke, he found himself was where we stand is the pure lotus land, and Yen-T’ou, an old master. Whatever doubts this very body, the body of Buddha.” and indecisions he had before were • Nham Ñaàu Toaøn Khoaùt laø moät cao Taêng completely dissolved like a piece of ñôøi Ñöôøng, bò boïn cöôùp gieát, khi cheát , thawing ice. He called out loudly: “How tieáng roáng cuûa ngaøi nghe xa ñeán maáy wondrous! How wondrous! There is no daäm. Khi Baïch AÅn môùi hoïc Thieàn, bi kòch birth and death from which one has to aáy dieãn ra trong ñôøi moät cao Taêng Thieàn escape, nor is there any supreme ñaïo haïnh vöôït ngoaøi taát caû toäi loãi cuûa theá knowledge (Bodhi) after which one has to nhaân khieán ngaøi bò chaán ñoäng caû taâm thaàn strive. All the complications past and vaø töï hoûi: ‘Thieàn coù thaät laø boä kinh cöùu present, numbering one thousand seven khoå khoâng.’—Yen-T’ou was one of the hundred are not worth the trouble of even great Zen teachers in the T’ang dynasty. describing them.” But he was murdered by an outlaw, when • Baïch AÅn laø moät nhaø canh taân lôùn cuûa his death-cry is said to have reached many Thieàn phaùi Laâm Teá. OÂng cuõng töï coi mình miles around. When Pai-In first studied thuoäc doøng haäu dueä cuûa Thieàn sö Vieân Zen, this tragic incident in the life of an Ngoä. Ngöôøi ta bieát ñeán oâng chuû yeáu qua eminent Zen master who is supposed to be vieäc coâng boá hai boä söu taäp noåi tieáng Bích above all human ailments, troubled him Nham Luïc vaø Voâ Moân Quan. Nhöõng chuù very much, and he wondered if Zen were giaûi vaø nhaän xeùt cuûa oâng veà khoaûng 100 really the gospel of salvation. coâng aùn thieàn do Thieàn sö Tuyeát Ñaäu • Cuõng nhö Cao Phong (see Cao Phong Truøng Hieån thu thaäp, trong ñoù moãi coâng Dieäu Toå), Baïch AÅn ñaõ oâm chöõ ‘Voâ’ nhö aùn ñaõ coù moät lôøi ca ngôïi, ñaõ laøm cho moät coâng aùn, cho ñeán chieàu kia khi nghe Bích Nham Luïc trôû thaønh moät trong tieáng chuoâng chuøa töø xa voïng laïi laøm cho nhöõng taùc

phaåm chính cuûa vaên hoïc Thieàn taát caû suïp ñoå tan taønh. Baïch AÅn cho raèng vaø moät trong nhöõng phöông tieän ñaøo taïo ñaây chaúng khaùc naøo nhö ñaäp beå moät boàn coù hieäu quaû nhaát—Hakuin, the great nöôùc ñaù, hoaëc xoâ ngaõ moät ngoâi nhaø ngoïc. renewer of Linn-Chih Zen in Japan, was in

the lineage of transmission stemming from caùc ñeä töû ôû thôøi Maït Phaùp—A gift from the Yuan-Wu. Yuan-Wu himself is known White-curled One for his disciples in the primarily as the editor of the Pi-Yen-Lu, Ending-Dharma Age. together with the Wu-Men-Kuan, one of Baïch Haéc: White and dark. the best known koan collections. His Baïch Haéc Boá Taùt: instructions, incidental remarks, and 1) Light and dark uposatha. explanations on the hundred koans 2) The observing of the waxing and the collected and provided with praises by waning moon. Master Ch'ung-Hsien make the Pi-Yen-Lu Baïch Haéc Nghieäp: Good and evil deeds or one of the greatest works of Zen literature karma. and one of the most helpful for training a) Baïch Nghieäp: Good karma. students. b) Haéc Nghieäp: Evil karma. • OÂng thò tòch vaøo naêm 1769—He died in Baïch Haéc Nhò Thöû: Hai con chuoät trong baøi 1769 A.D. nguï ngoân, ví vôùi ngaøy vaø ñeâm, maët trôøi vaø maët Baïch Baùo: Quaû baùo cuûa cuoäc soáng thieän traêng (theo Taân Ñaàu Tö Ñoät La Xaø Vò Öu Ñaø laønh—Pure reward or the reward of a good Dieân Vöông Thuyeát Phaùp Kinh, ngaøy xöa coù life. ngöôøi ñi treân khu ñaát roäng hoang vaéng gaëp moät Baïch Chaân: Ñöa ra nhöõng tin töùc xaùc thöïc—con voi döõ ñuoåi rieát theo. Ngöôøi aáy cuoáng To lay a true information. cuoàng chaïy troán, ñang khi khoâng bieát aån naáp Baïch Chieán: Cuoäc chieán khoâng coù vuõ khí—A vaøo ñaâu boãng gaëp moät caùi gieáng, anh ta lieàn fighting without weapons. baùm vaøo reã caây ñònh tuït xuoáng ñeå aån naáp, Baïch Chieát: Gieát baèng tay khoâng—Killing khoâng ngôø coù ñoâi chuoät, moät traéng, moät ñen, with bare hands. ñang caén goác caây, boán phía beân döôùi coù boán Baïch Coát: Xöông traéng cuûa ngöôøi quaù con raén ñoäc phoùng tôùi ñònh caén anh ta. ÔÛ döôùi vaõng—Bones of the dead. ñaùy gieáng laïi coù con roàng ñang chôø ñôïi, xung Baïch Cung: The White House. quanh thì sôï boán con raén, döôùi ñaùy thì sôï roàng döõ, caùi caây ñang baùm laïi bò hai con chuoät gaëm Baïch Dieän Thö Sinh: Inexperienced student saép ñöùt. Luùc ñoù töø treân caây coù ba gioït maät ong Baïch Ñaøn: Loaïi goã chieân ñaøn traéng—White rôi vaøo mieäng anh ta. Vì caây lay ñoäng ñeán toả sandal wood. ong neân baày ong bay ra chích tôùi taáp vaøo anh Baïch Ñaïo: White path—Thieän ñaïo ta, boãng choác coù löûa ôû ñaâu aøo tôùi ñoát chaùy Baïch Ñinh: Commoner. caønh caây. Khu ñaát roäng ví vôùi sanh töû, ngöôøi Baïch Ñöùc Theá Toân: World Honoured One ! ñaøn oâng ví vôùi phaøm phu, con voi ví vôùi voâ Baïch Haïc: White cranes. thöôøng, caùi gieáng ví vôùi thaân ngöôøi, caùi caây ví Baïch Haøo: Theo kinh ñieån Ñaïi Thöøa, thì ñaây vôùi maïng ngöôøi, chuoät ñen traéng ví vôùi ñeâm laø aùnh haøo quang giöõa ñoâi maøy cuûa Phaät, töø ngaøy, goác caây bò caén ví vôùi thôøi gian vuøn vuït nôi ñoù Phaät phoùng ra nhöõng haøo quang chieáu bay ñi, boán con raén ví vôùi töù ñaïi, maät ong ví roïi khaép caùc theá giôùi—According to the vôùi nguõ duïc, ñaøn ong ví vôùi giaùc quan, löûa ví Mahayana sutras, this is the curl between vôùi giaø nua, vaø roàng döõ ví vôùi söï cheát)—The Sakyamuni’s

eyebrows, from where he sends two mice in the parable , one white, the other out a ray of light which reveals all worlds. black, gnawing at the rope of life, i.e. day and Baïch Haøo Chi Töù: Nhö Lai ñeå laïi moät phaàn night, or sun and moon. coâng ñöùc cuûa töôùng baïch haøo ñeå cuùng döôøng Baïch Kim: Platinum.

Baïch Laïc Thieân: Pai-Yueh-T'ien—Moät nhaø To practice all good, thô lôùn ñôøi nhaø Ñöôøng. Khi laøm quan, trong And to keep the heart pure, huyeän coù moät thieàn sö noåi tieáng vôùi bieät danh This the teaching of the Buddhas. laø OÂ Saøo Thieàn Sö, vì sö thöôøng hay toïa thieàn Pai-Yueh-T'ien, however, protested: "Any treân caùc caønh caây chi chít. Thaáy vaäy Baïch Laïc child three years old can know and say that." Thieân beøn baûo vò thieàn sö: "Choã thaày ngoài treân "Yes, any child three years old may know and caây thaät laø nguy hieåm." Sö ñaùp: "Choã cuûa oâng say it, but even an old man of eighty years coøn nguy hieåm hôn nhieàu." Baïch Laïc Thieân finds it difficult to practice." So concluded the ñaùp laïi: "Toâi laø quan tri huyeän, toâi thaáy choã aáy Zen master up in the tree. coù gì laø nguy hieåm?" Sö ñaùp: Vaäy laø taïi oâng Baïch Lieân: White Lotus. khoâng bieát ñoù thoâi. Khi loøng duïc oâng böøng leân Baïch Lieân Giaùo: Moät giaùo phaùi (coù theå laø taø vaø taâm oâng khoâng vöõng, thì coøn gì nguy hieåm giaùo?), ñöôïc thaønh laäp vaøo cuoái ñôøi nhaø hôn?" Theá roài Baïch Laïc Thieân laïi hoûi tieáp: Nguyeân, noùi raèng Phaät Di Laëc seõ haï sanh vôùi Phaät giaùo daïy ñieàu gì?" Sö tuïng boán caâu keä boâng sen traéng nôû, vaø ngaøy cöùu ñôøi. Giaùo phaùi noåi tieáng: naày phaùt trieån thaønh moät cuoäc caùch maïng aûnh "Khoâng laøm caùc ñieàu aùc, höôûng ñeán söï ñaùnh ñuoåi quaân Moâng Coå ra Laøm caùc ñieàu laønh, khoûi Trung Hoa vaø söï thieát laäp Minh Trieàu veà Giöõ taâm yù trong saïch, sau naày. Döôùi thôøi nhaø Thanh, giaùo phaùi naày AÁy lôøi chö Phaät daïy." soáng laïi döôùi nhöõng teân khaùc nhau (Thanh Tuy nhieân, Baïch Laïc Thieân phaûn ñoái noùi raèng: Thuûy, Baùt Quaùi, Vinh Hoa, Hoàng Döông, Baïch "Caùi ñoù ñöùa treû leân ba cuõng bieát vaø noùi ñöôïc." Döông, Thanh Lieân, Hoàng Lieân) vaø ñaõ gaây ra Thieàn sö ngoài treân caây beøn ñaùp laïi: "ÔØ thì ñöùa nhöõng cuoäc noåi daäy choáng Thanh Trieàu—The treû leân ba cuõng bieát vaø noùi ñöôïc, nhöng oâng White Lily Society, set up near the end of the laõo taùm möôi vaãn chöa laøm ñöôïc." Yuan dynasty, announcing the coming of —Pai Yueh-T'ien was a great poet during the Maitreya, the opening of his white lily, and the T'ang dynasty. When he was a governor in a day of salvation at hand. It developed into a district, there was a Zen master who was living revolution which influenced the expulsion of within his jurisdiction popularily known as the the Mongols and establishment of the Ming "Bird's Nest," for he used to practice his dynasty. Under the Ch'ing dynasty it was meditation on a seat made of thickly growing resurrected under a variety of names, and branches of a tree. Seeing this Pai-Yueh-T'ien caused various uprisings. told the Zen master: "What a dangerous seat Baïch Lieân Hoa: Pundarika (skt)—Phaân Ñaø you have up in the tree!" Yours is far worse Lôïi—Boâng sen traéng—The white lotus. than mine, retorted the master. Pai-Yueh-T'ien ** For more information, please see responded: "I am the governor of this district Phaân Ñaø Lôïi. and I don't see what danger there is in it." Baïch Lieân Hoa Toïa: Toøa sen trong ñeä

nhaát “Then you don’t know yourself! When your vieän cuûa Thai Taïng giôùi—The lotus throne in passions burn and your mind is unsteady, what the first court of Garbhadhatu. is more dangerous than that?” Pai-Yueh-T’ien Baïch Lieân Hoa Xaõ: Baïch Lieân Chi Giao— then asked: “What is the teaching of Lieân Xaõ—Baïch Lieân Xaõ—Do Phaùp Sö Hueä Buddhism?” The master recited this famous Vieãn ñôøi nhaø Taán thaønh laäp vaøo khoaûng ñaàu stanza: theá kyû thöù tö sau Taây Lòch. OÂng cuøng 123 vò “Not to commit evils, khaùc theà tröôùc baøn thôø Phaät ñeå tu Tònh Ñoä Taây

Phöông, vaø troàng sen traéng laøm bieåu töôïng. giôø. Theo töông truyeàn thì vaøo cuoái theá kyû thöù Baïch Lieân Xaõ quy tuï hôn 3.000 ngöôøi, trong hai sau Taây Lòch, nhöõng kinh mang veà töø AÁn ñoù coù 123 vò ñöôïc toân laø baäc Hieàn. Trong soá Ñoä ñöôïc chôû treân nhöõng xe ngöïa traéng neân töø 123 baäc Hieàn laïi coù 18 baäc Thöôïng Thuû goïi laø ñoù chuøa coù teân laø Baïch Maõ. Ñaây cuõng laø nôi Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn—A society maø giaùo ñoaøn truyeàn giaùo ñaàu tieân cuûa ñaïo formed early in the fourth century A.D. by Phaät löu truù. Cuõng coù truyeàn thuyeát cho raèng Hui-Yuan, who with 123 notable, literati, chuøa naày ñöôïc döïng leân ñeå töôûng nhôù hai vò A swore to a life of purity before the image of La Haùn Tyø Kheo ñaõ ñeán Trung Hoa hoaèng Amitabha, and planted white lotuses in Phaùp baèng ngöïa traéng—The White Horse symbol. The White Lotus Congregation Temple (Monastery) recorded as given to the composed of more than 3,000 Buddhists. Indian monks, Matanga and Gobharana, who Among them, 123 were honored as the are reputed to have been fetched from India to Vitruous and eighteen of them were China in 64 A.D. The temple was in Honan, in considered as the Highest Virtues. They were Lo-Yang, the capital; it was west of the ancient often referred as Ñoâng Laâm Temple’s city, east of the later city in Later Han dynasty. Eighteen Greatly Virtuous Beings. According to tradition, originating at the end of ** For more information, please see Ñoâng the second century A.D., the White Horse Laâm Thaäp Baùt Ñaïi Hieàn. Temple was so called because of the white Baïch Lieân Hoäi: White Lotus society. horse which carried the sutras they brought Baïch Lieân Thaùi: Moät tröôøng phaùi aên chay back from India. Also according to tradition, vaøo ñôøi nhaø Toáng cuûa Mao Töû Nguyeân—The the first missionaries dwelt. Some said this Sung vegetarian school of Mao-Tzu-Yuan. temple was built in memory of the two Arhat Bhikshus who came to China on ‘white horses’ Baïch Loä Trì: Ao Coø Traéng trong thaønh to propagate the Buddha-Dharma. Vöông Xaù, moät caûnh noåi tieáng khi Ñöùc Theá Toân giaûng phaàn thöù 16 töø quyeån 593 ñeán Baïch Nguyeät: Suklapaksa (skt)—Baïch quyeån 600 trong Kinh Baùt Nhaõ, neân coøn goïi laø Phaàn—Traêng saùng, thöôøng chæ aùnh traêng cuûa Baïch Loä Trì Kinh—The White Heron Lake in nöûa thaùng ñaàu, ñoái laïi vôùi haéc phaàn hay aùnh Rajagrha, the scene of sakyamuni’s reputed traêng toái cuûa nöûa thaùng sau (töø ngaøy baét ñaàu delivery of part of the Mahaprajnaparamita- coù traêng ñeán ngaøy traêng troøn)—The bright sutra, from book 593 to book 600, the last of moon, usually the moon light during the first the 16 assemblies of this sutra, which is also half of the

month, in contrast with the called The White Heron Lake Sutra. krsnapaksa dark or latter half. Baïch Loä Trì Kinh: The White Heron Lake Baïch Ngöu: A white ox. Sutra—See Baïch Loä Trì. Baïch Ngöu Xa: Xe Traâu Traéng—Nhöùt Thöøa Baïch Maõ Chuû: Svetavajin—Lord of white cöùu ñoä chuùng sanh—White bullock cart—The horses (drawn by white horses). one universal vehicle of salvation. ** For more information, please see Baïch Maõ Töï: Chuøa Baïch Maõ ñöôïc vua Haùn Hoûa Traïch. Minh Ñeá döïng leân vaø cho ngöôøi sang AÁn Ñoä tìm hai vò sö noåi tieáng laø Matanga vaø Baïch Ngöu Voâ Giaùc: A hornless white ox Gobharana veà truï trì vaøo khoaûng naêm 64 sau or a white horse. Taây Lòch thôøi Haäu Haùn. Chuøa toïa laïc trong Baïch Nhaát Yeát Ma: Jnaptidvitiya- thaønh Laïc Döông, tænh Hoà Nam, veà phía taây karmavacana (skt)—Baïch Nhò Yeát Ma. cuûa coå thaønh, phía ñoâng cuûa thaønh môùi baây 1) Baïch Nhaát: Moät laàn baïch—Moãi khi trong

töï vieän coù phaùp söï thì Taêng chuùng hoïp laïi Turkestan, situated on a small tributary of the ñeå ñeä trình ñeà nghò—To meet with the Jaxartes. body (assembly) of monks to submit the Baïch Truøy: Kieàn truøy ñeå goõ moãi khi muoán proposal or work to be undertaken during thöa vieäc hay muoán giöõ söï im laëng trong töï a ceremony. vieän—The informing baton or hammer, calling 2) Yeát Ma: Taêng chuùng hoïp baøn, caân nhaéc attention to a plaint, or for silence to give vaø giaûi thích xem coi ñeà nghò coù neân ñöôïc information in a monastery. thöïc haønh hay khoâng—The assembly of Baïch Tuùc Hoøa Thöôïng: Vò hoøa thöôïng monks discuss, consider and explain as to chaân traéng, ñeä töû cuûa ngaøi Cöu Ma La Thaäp— how the proposal or work would be The white-foot monk, a disciple of undertaken. Kumarajiva. Baïch Nhò Yeát Ma: See Baïch Nhaát Yeát Ma. Baïch Töù Yeát (Kieát) Ma: Hoäi ñoàng töù Taêng Baïch Nhöït: Daylight. veà nhöõng vaán ñeà nghieâm troïng (trong Taêng Baïch Phaïn Vöông: Suklodana-raja (skt)— chuùng khôûi haønh söï vuï hay thoï giôùi, tröôùc heát Hoaøng töû con thöù hai cuûa vua Sö Töû Giaùp baùo caùo vôùi Taêng chuùng veà söï vieäc aáy goïi laø Vöông; em trai vua Tònh Phaïn; laø cha cuûa Ñeá baïch; sau ñoù doø hoûi ba laàn xem söï vieäc aáy neân Sa, Ñeà Baø Ñaït Ña, vaø Nan Ñeà Ca—A prince chaêng roài môùi laøm goïi laø tam yeát ma)—To of Kapilavastu, second son of Simhahanu; consult with an assembly of four monks on younger brother of King Suddhondana (father matters of grave moment and obtain their of Siddhartha); father of Tisya, Devadatta and complete assent. Nandika. Baïch Töôïng: Voi saùu ngaø ñaõ ñöa Phaät Thích Baïch Phaàn: Suklapaksa (skt)—See Baïch Ca vaøo buïng Hoaøng Haäu Ma Da töø cung trôøi Nguyeät. Ñaâu Xuaát. Taát caû chö Phaät ñeàu giaùng traàn Baïch Phaät: To tell the Buddha. baèng phöông caùch naày—The six-tusked white Baïch Saéc Baïch Quang: White colored elephan which bore the Buddha on his descent white light. from the Tusita heaven into Maya's womb, through her side. All Buddhas descend the Baïch Taùn: Taùn thaùn Ñöùc Nhö Lai—To speak world in similar fashion. praises to the Buddha. Baïch Taûn Caùi Phaät Ñaûnh: Taøng loïng traéng Baïch Vaân Moân: See Baïch Vaân Toâng. treân ñænh ñaàu cuûa Phaät mang yù nghóa tònh ñöùc Baïch Vaân Thuû Ñoan: See Thuû Ñoan Baïch cuûa Phaät laø vò chuyeån luaân vöông che maùt taát Vaân Thieàn Sö. caû chuùng

sanh—The white umbrella or canopy Baïch Vaân Toâng: Moät toâng phaùi Phaät giaùo over the head of Buddha, indicating him as a ñöôïc thaønh laäp taïi Am Baïch Vaân thuoäc tænh cakravarti, or wheel-king. Haøng Chaâu vaøo ñôøi nhaø Toáng; moân ñeä cuûa Baïch Taëc: Cöôùp baèng tay khoâng vaø khoâng ñeå toâng phaùi naày ñöôïc goïi laø Baïch Vaân Thaùi (vì laïi daáu veát gì caû—Robbing with bare hands taát caû ñeä töû trong am Baïch Vaân ñeàu tröôøng and without leaving a trace. chay)—A Buddhist school formed in the White Cloud monastery during the Sung dynasty; its Baïch Taâm: Moät caùi taâm hay löông taâm trong folowers were known as the White Cloud saùng—A clear heart or conscience. vegetarians. Baïch Thuûy Thaønh: Isfijab—Thaønh phoá naèm Baïch Xöù Quaùn AÂm: See Ñaïi Baïch Y. beân doøng Baïch Thuûy, moät phuï löu cuûa soâng Jaxartes ôû Turkestan—White-river town in Baïch Y:

1) Avadata-vasana (skt)—Haøng aùo traéng (noùi After the Buddha's enlightenment at Buddha veà Phaïm thieân vaø nhöõng ngöôøi thuoäc giai Gaya, he moved slowly across India until he caáp cao), nhöng baây giôø danh töø naày laø reached the Deer Park near Benares, where he daønh cho ngöôøi thöôøng, ñaëc bieät laø nhöõng preached to five ascetics his First Sermon. The ngöôøi Phaät töû taïi gia—White clothes (said sermon preached about the Middle Way to be that of Brahmans and other high- between all extremes, the Four Noble Truths class people), but now the term is used for and the eight Noble Paths. common people, especially laity or lay Baøi Tröø: To get rid of. men. Baøi Vò: Ancestral tablet 2) Baïch Y Quaùn AÂm: See Ñaïi Baïch Y. Baøi Xích: To boycott Baïch Y Ñaïi Só: Pandaravasini (skt)—Baùn Naõ Baõi: Ngöøng—To cease—To stop—Mark of La Phaï Taát Ninh—Baïch Y Quaùn AÂm treân finality. Baïch Lieân Hoa (thöôøng maëc aùo traéng ngöï treân Baõi Boû: To abolish—To annul—To cease— ñoùa sen traéng)—The white-robed form of To stop—Mark of finality. Kuan-Yin on a white lotus—See Ñaïi Baïch Y. Baõi Tham: To dismiss the assembly. Baùi: 1) Baùi bieät: To say good-bye. Baïi: Failure—Subvert—Defeat—Spoiled— 2) Laïy: To bow—To pay homage to—To pay Ruin—Destroy. respect with the hands. Baïi Caên: Coøn goïi laø Baïi Chuûng. Reã muïc, coù Baùi AÂn: To thank for. nghóa laø caên hay chuûng töû xaáu, chæ nhöõng keû khoâng tu haønh Phaät quaû, maø chæ an loøng vôùi Baùi Chaøo: To salute. nhöõng quaû baùo khoå haïnh—Spoiled roots or Baùi Ñaùp: To answer respectfully. seed, i.e. those who do not seek Buddhahood, Baùi Kieán: To pay a visit to a superior. but are content with the rewards of asceticism. Baùi Ngheânh: To welcome respectfully. Baïi Chuûng: See Baïi Caên. Baùi Phaät: To worship the Buddha—To pay Baïi Hoaïi: Corrupted—Spoiled. homage to the Buddha's image. Baïi Hoaïi Boà Taùt: Boà Taùt khoâng thaønh Phaät Baùi Sö: To greet the new teacher respectfully. maø laïi sanh vaøo nhöõng caûnh giôùi thaáp nhö vua, Baùi Töø: To leave respectfully. thaùi töû hay long vöông—Bodhisattvas who Baùi Yeát: To visit respectfully. defeat their proper end of becoming Buddha, Baøi Baùc: To criticize—To object. and who are reborn in lower positions, e.g. as Baøi Baùc Nhaân Quaû: To denigrate the rule of kings or princes, or as dragon-kings, etc. "Cause and Effect." Baïi Luaân: Immoral—Corrupted morals. Baøi Kinh: Scripture. Baïi Söï: Failed affair. Baøi Luaän: Essay—Composition—Theme. Baïi Tuïc: Corrupted customs. Baøi Phaùp Ñaàu

Tieân: Sau khi Phaät ñaït ñöôïc Baïi Vong: Loss. ñaïi giaùc taïi Boà Ñeà Ñaïo Traøng, Phaät ñaõ ñi qua Baùm Víu: Clinging—To cling to khaép neûo AÁn Ñoä, khi Ngaøi ñeán vöôøn Loäc Baùm Víu Vaøo Cuoäc Soáng: Cling to our life Uyeån gaàn thaønh Ba La Naïi, nôi ñoù Ngaøi ñaõ Baùm Víu Vaøo Thaân Xaùc: Cling to our thuyeát thôøi phaùp ñaàu tieân cho naêm vò tu khoå body—To hold to haïnh. Baøi phaùp thuyeát veà Trung Ñaïo, Töù Dieäu Ban: Ñeá vaø Baùt Thaùnh Ñaïo—The first sermon— 1) Ñoám: Spotted—Striped.

2) Nhoùm: Band. as such by the people until examined and 3) Thöù lôùp: Class—Rank. appointed by a Tibetan commission appointed Ban Cho: To give—To award—To bestow— for the purpose. To endow—To grant. ** For more information, please see Dalai- Ban Ñaàu: At the beginning—At first. lama in Sanskrit/Pali-Vietnamese Section. Ban Haønh: To enact—To enforce. Ban Thöôûng: To reward—To recompense. Ban Khen: To compliment. Ban Trò Söï: Board of directors. Ban Quaûn Trò: See Ban trò söï. Ban Tuùc Vöông: Kalmasapada (skt)—Coøn goïi laø Ca Ma Sa Ba Ñaø, dòch laø Ban Tuùc Ban Phöôùc: To bless Vöông hay Loäc Tuùc Vöông, laø vò vua coù ñoám Ban Ôn: To grant a favor. döôùi chaân, ngöôøi ta noùi ngaøi laø tieàn thaân cuûa Ban Sô: See Ban ñaàu. Ñöùc Phaät (theo Kinh Hieàn Ngu, vò vua naày Ban Taëng: To gratify. töøng theo giaùo lyù cuûa taø sö, muoán laáy ñöôïc ñaàu Ban Thieàn Laït Ma: Chöùc Ban Thieàn Laït Ma cuûa 1000 vò quoác vöông khaùc ñeå ñöôïc ñaéc ñaïo. laø chöùc vò thöù hai sau Ñöùc Ñaït Lai Laït Ma cuûa Khi ñaõ laáy ñöôïc 999 ñaàu, chæ coøn thieáu moät Phaät Giaùo Taây Taïng. Vò Ban Thieàn Laït Ma ñaàu nöõa thì gaëp Phoå Minh Vöông. Minh Vöông ngöi taïi ñieän Tashilhumpo hay Luaân Boá Mieáu, xin gia haïn moät ngaøy ñeå ñaëc ra hoäi Baùch trong thaønh Nhöït Caùp Taéc. Vaøo naêm 1640 vò Thieân Vöông. Trong Baùch Hoäi, Phoå Minh nghe Ñaït Lai Laït Ma thöù naêm, nhôø söï trôï löïc cuûa ñöôïc boán baøi keä voâ thöôøng lieàn chöùng ñöôïc Moâng Coå, ñaõ naém troïn quyeàn haønh chaùnh vaø “Hö khoâng ñaúng ñònh,” rieâng Ban Tuùc Vöông toân giaùo trong nöôùc, ngaøi beøn toân vinh vò Thaày thì chöùng “Khoâng tam muoäi.” Ban Tuùc Vöông cuûa mình chöùc Ban Thieàn Laït Ma, vaø xaây chính laø tieàn thaân cuûa Öông Quaät Ma La döïng ñieän Traùt Thaäp Luaân Boá cho ngaøi. Khi vò (Anguli-malya)—The king with the marks on Ban Thieàn Laït Ma naày thò tòch, moät vò khaùc his feet, Kalmasapada, said to be the name of (moät ñöùa treû) ñöôïc tìm thay theá, gioáng nhö a previous incarnation of the Buddha. tröôøng hôïp cuûa chöùc vò Ñaït Lai Laït Ma, nhöng Baùn: Pan (skt)—Pun (skt)—Half. vò Laït Ma töông lai seõ khoâng ñöôïc daân chuùng Baùn Ca: Panthaka (skt)—Baøn Ñaø Giaø—Baøn thöøa nhaän cho ñeán khi naøo vò naày qua ñöôïc Ñaëc—Ngöôøi ñöôïc sanh ra beân veä ñöôøng, moät nhöõng cuoäc khaûo nghieäm cuûa caùc uûy vieân hoäi trong nhöõng ñaïi ñeä töû cuûa Phaät—One who was ñoàng Phaät Giaùo Taây Taïng—The Tibetan born on the road, one of the great disciples of Panchen-Lama ranks second only to the Dalai- Sakyamuni Buddha. Lama among the Grand Lamas of the Gelugpa Baùn Chæ Ca: Pancika (skt)—Daï Xoa thöù ba School of Tibetan Buddhism. His seat is in the trong Baùt Ñaïi Daï Xoa, laø choàng cuûa Quyû Töû Tashilhumpo Monastery at Shigatse. In 1640, Maãu—The third of the eight great yaksas, the fifth Dalai Lama, with the aid of

the husband of Hariti. Mongols, having acquired temporal as well as Baùn Giaø Phu Toïa: Kieåu ngoài baùn giaø, kieåu spiritual control of the whole country, ngoài cuûa chö Boà Taùt, baøn chaân naày ñeå leân ñuøi honoured his own tutor with the title of chaân kia, hay ngöôïc laïi (chaân traùi ñeå beân treân Panchen Lama (a learned Lama), and built the ñuøi phaûi vaø chaân phaûi beân döôùi ñuøi traùi, hai Tashilhumpo Monastery for him. On the death ñaàu goái chaïm chieáu döôùi ñaát, ñeå giuùp hai ñaàu of the title-holder, the new Lama is found in goái chaïm ñaát deã daøng chuùng ta coù theå ñaët moät the body of a small child, as in the case of the caùi goái moûng beân döôùi hai ñaàu goái), khaùc vôùi Dalai Lama, and no new Lama is recognized kieåu ngoài kieát giaø cuûa chö Phaät (hai baøn chaân

ñeå leân hai baép ñuøi)—A Bodhisattva's form of rieâng tröôùc baøn thôø Phaät—Semi-monthly sitting, one foot on the thigh of the other or service for recitation of precepts, for either the vice versa (left foot over right thigh and right Bhiksu, Bhiksuni or Bodhisattva precepts. foot under left thigh, both knees touching mat, According to the Vinaya, the recitation should to facilitate the knees resting on the mat, it be preceded by a public confession of may be necessary to use a thin suport cushion transgressions. However, in practice, this kind under the regular round one), different from of service is often omitted, as confession is the completely cross-legged form of a Buddha always done privately before the Buddha (with right foot over left thigh and left foot Altar. over right thigh). Baùn Sieâu: Moät chuùng sanh coõi trôøi baèng tinh Baùn Giaû Boà Thieän Ni: Pancabhojaniya taán tu haønh ñaõ nhaûy voït töø coõi trôøi thöù nhöùt (skt)—Baùn Giaû Boà Xaø Ni—Nguõ Haùm Thöïc qua coõi trôøi thöù möôøi ba trong möôøi saùu coõi hay Nguõ Chính Thöïc hay naêm loaïi thöïc phaåm trôøi saéc giôùi—A deva who by devotion chính—The five regular articles of food: advances by leaps, escaping from one to 1) Côm gaïo traéng: Rice. thirteen of the sixteen heavens of form. 2) Luùa mì: Wheat Baùn Thaùc Ca: Panthaka (skt)—See Baùn Ca. 3) Caù: Fish. Baùn Thieân Baø La Moân: Chuûng loaïi ngaï 4) Thòt: Flesh. quyû—Half brahmans (a term for hungry 5) Baùnh: Parched rice or Cakes. ghosts). Baùn Giaû Kha Ñaûn Ni: Pancakhadaniya Baùn Tín Baùn Nghi: To be doubtful—To be (skt)—Baùn Giaø Khö Ñaûn Ni—Baùn Giaû Khö undecided. Xaø Ni—Nguõ töôùc thöïc hay naêm moùn aên phuï Baùn Trai: Nöûa ngaøy thoï trai—Half a day's coù theå duøng raêng töôùc ra maø aên—The five fast (fasting all day but also eat something at chewing foods, not regular foods: night). 1) Reã: Roots. Baùn Töï: 2) Thaân caây: Stems. AÙm chæ ngöôøi chöa thoï giôùi troøn ñaày, nhö Sa 3) Laù: Leaves. Di hay ngöôøi taïi gia chæ giöõ naêm hay taùm 4) Hoa: Flowers. giôùi maø thoâi: The term is used to indicate 5) Quaû: Fruits. those who don't receive full-ordination, Baùn Giaû Khö Ñaûn Ni: See Baùn Giaû Kha i.e. lay people or sramaneras, keep only Ñaûn Ni. five or eight commandments. Baùn Giaû Khö Xaø Ni: See Baùn Giaû Kha Ñaûn Nöûa chöõ: Half a character, a letter of the Ni. alphabet—Half a word—Incomplete word. Baùn Khai: Semi-civilized. 1) Tieåu Thöøa: Hinayana. Baùn Maõn Giaùo: Tieåu Thöøa Ñaïi Thöøa Baùn Baùn Töï Giaùo: Tieåu Thöøa Giaùo—The Maõn Giaùo—The half and the complete Hinayana. doctrines—Hinayana and Mahayana. Baùn Töï Maõn Töï: Baùn Nguyeät Kyø Tuïng

Giôùi: Tuïng giôùi moãi 1) Tieåu Thöøa Baùn Töï: Hinayana is likened nöûa thaùng cho chö Taêng Ni vaø Taïi gia Boà Taùt to “Half A Character.” giôùi. Theo luaät taïng, leã tuïng giôùi baèng caùch 2) Ñaïi Thöøa Maõn Töï: Mahayana is likened coâng khai nhaän toäi vaø saùm hoái. Tuy nhieân, treân to a complete word. thöïc teá thì nghi thöùc naày bò pheá boû, vaø söï nhaän Baøn: toäi cuõng nhö saùm hoái thöôøng ñöôïc toå chöùc

1) Caùi dóa: A dish—A plate. trong töï vieän: A board struck for calling 2) Taûng ñaù lôùn: A big rock. everybody to gather for meals in a Baøn Caõi: Diliberation—Discussion. monastery. Baøn Ñaø Giaø: Panthaka (skt)—See Baùn Ca. Baûn AÙn: Judgment. Baøn Ñaø Vò: Vandani (skt)—Taùn thaùn—To Baûn Chaát: Nature—Essence. praise—To adore. Baûn Chaát Cuoäc Ñôøi: The nature of life Baøn Ñaëc: Panthaka (skt)—See Baùn Ca. Baûn Chaát Thöc Söï: The true nature Baøn Ñaàu: Pandu (skt)—Cha cuûa Vaipasyin, Baûn Chaát Baát Haïnh Cuûa Cuoäc Soáng: The vò Phaät thöù 998 cuûa hieàn kieáp—Father of unhappy nature of life Vipasyin, the 998th Buddha of the last kalpa. Baûn Chaát Baát Toaïi: Unsatisfied nature Baøn Giaø: Vac (skt)—Lôøi noùi—Speech—Talk. Baûn Chaát Thöôøng Coøn: Permanent entity. Baøn Giao: To change over. Baûn Hoaøi: One’s intention. Baøn Giaáy: Desk—Bureau. Baûn Kinh Phaät: The Buddhist Canon book. Baøn Höông AÙn: Altar. Baûn Lai Dieän Muïc: Original face or Baøn Luaän: To discuss—To dispute. Buddha-nature. Baøn Luaän Xong: To have setled the issue. Baûn Naêng: Instinctive tendencies—Instinct— Baøn Soaïn: To discuss—To consult. Instintive—Instinctively. Baøn Taùn: To discuss and comment. Baûn Ngaõ: Söï tin töôûng vaøo baûn ngaõ daãn tôùi vò Baøn Thaïch Kieáp: Moät kieáp raát daøi, ví vôùi kyû vaø duïc voïng, do ñoù laøm caûn trôû vieäc thöïc ngoïn nuùi ñaù lôùn. Coù moät ngoïn nuùi ñaù daøi 40 chöùng veà tính ñoàng nhöùt cuûa ñôøi soáng cuõng daäm, cöù moãi traêm naêm laïi laáy vaûi aùo cuûa chö nhö vieäc ñaït ñöôïc ñaïi giaùc—Ourselves— Thieân (Thieân y hay aùo trôøi) chaø vaøo nuùi moät Atman—Soul—Ego—The belief in ego laàn roài thoâi, 100 naêm sau môùi ñeán chaø vaøo moät creates and fosters egoism and desire, thus laàn nöõa, cöù chaø nhö theá cho ñeán khi naøo nuùi preventing the realization of the unity of life moøn heát laø xong moät Baøn Thaïch Kieáp—The and the attainment of enlightenment. rock kalpa, a very long kalpa. Let a rock 40 Baûn Ngaõ Töông Hôïp: Self-compatible. miles in extent be brushed once in a hundred Baûn Sanh Ngaõ Chaáp: The natural or years by a deva garment, that’s all and then do instinctive cleaving to the idea of self or soul. it again exactly 100 years later. This practice is Baûn Taùnh: One’s own nature—The spirit one continue until the rock is completely worn possesses by nature—The Buddha within. down to nothing (when brushed away the Baûn Taâm: Inner self. kalpa is ended). A kalpa as measured by the Baûn Teá: See Foundation of Earth in English- time it would take to wear away an immense Vietnamse Section. rock by rubbing it with a deva-garment (the Baûn Thaân: Oneself. time it takes to do this is called a ‘rock kalpa.’ Baûn Theå: Substance. Baøn Thôø Phaät: The altar of the Buddha. Baûn Theå Noäi Taïi: Intrinsic essence—See Baøn Toïa: Ngoài xeáp baèng—To sit with folded Chôn Ngaõ. legs. Baïn: Baûn: 1) Baïn beø: Friends—Companion—Associate. 1)

Moät mieáng vaùn: A board. 2) Bôø: A path between fields, or boundary. 2) Mieáng vaùn ñaùnh ñeå thoâng baùo giôø côm Baïn Coá Tri: Old friend.

Baïn Cuøng Tu: See Baïn ñoàng tu. (Möôøi phöông ñoàng tuï hoäi Baïn Daï: Ñeâm tröôùc leã Traø Tyø (hoûa taùng) laø Moãi ngöôøi hoïc voâ vi ñeâm chö Taêng trong töï vieän quan saùt thaàn thöùc Ñaây laø tröôøng thi Phaät cuûa vò Taêng môùi tòch naày (ñeâm daøi khoâng nguû Taâm khoâng thi ñaäu veà). cuûa chö Taêng vì keát baïn vôùi thaàn linh)—To “We have gathered from ten directions watch with the spirit of a departed monk the To learn the concept of non-birth and night before the cremation. non-annihilation. This life is a testing-to-become-Buddha Baïn Ñaïo: Dharma friends. center Baïn Ñi Ñöôøng: Fellow-traveller. Those who have acquired the mind of Baïn Ñieäp Baø: Vatya (skt)—Ñaïi phong tai— emptiness will return home with glory A great calamitous wind. and joy.” Baïn Ñoàng Tu: Fellow cultivator. • “Höõu nam baát thuù Baïn Taêng: Caùc vò Taêng ñoàng tu—Associate Höõu nöõ baát giaù or accompanying monks. Ñaïi gia ñoaøn bieán ñaàu Baïn Thaân: Intimate friend. Coäng thuyeát voâ sanh thoaïi.” Baïn Xuaát Gia: Dharma colleagues or (Coù con trai khoâng cöôùi vôï friends. Coù con gaùi khoâng gaõ choàng Bang Giao: Relationship. Caû nhaø cuøng ñoaøn tuï Ñoàng noùi lôøi voâ sanh). Bang Trôï: To aid—To help. “We have a single son, Baùng: Phæ baùng—To speak ill of—To And an unmarried daughter. defame—To ridicule—To slander. The whole family is gathering, Baùng Phaùp: Phæ baùng giaùo phaùp (moät trong To talk about the unborn.” hai loaïi xieån ñeà, coøn goïi laø “Ñoaïn Thieän Xieån Baøng Moân Taû Ñaïo: Belonging to external Ñeà”)—To slander the Truth. and false cults. ** For more information, please see Nhò Baøng Nhaân: Bystanders. Chuûng Nhaát Xieån Ñeà (1). Baøng Quan: Spectator—Looker-on. Baùng Tam Baûo Giôùi: Moät trong nhöõng giôùi luaät caám noùi xaáu Tam Baûo—One of the Baøng Sinh: Tiryagyoni (skt)—Moät trong nhieàu hình thöùc cuûa sanh. Phaät goïi suùc sanh laø commandments against speaking falsely of the baøng sanh, laø loaïi chuùng sanh luùc ñi thì ñi Three Precious Ones. ngang vaø buïng höôùng veà maët ñaát, do quaû baùo Baøng: Beân caïnh—Near—Adjoining—Side— cuûa nhöõng toäi loãi ñôøi quaù khöù—One of many Dependent—Beside. forms of birth, rebirth as an animal, born as an Baøng Hoaøng: Confused—Perplexed. animals; born to walk on one side, i.e. belly Baøng Long Uaån: Baøng Long Uaån, moät cö só downwards, because of sin in past existence. noåi tieáng. Ñaây laø nhöõng baøi keä noåi baäc cuûa Baøng Sanh Thuù: Moät trong luïc thuù, con oâng—Ban-Lung-Yun, a famous lay-follower. ñöôøng cuûa suùc sanh—The animal path, that of Here are his some outstanding verses: rebirth as an animal, one of the six gati. • “Thaäp phöông ñoàng tuï hoäi ** For more information, please see Luïc Caù caù hoïc voâ vi Ñaïo. Thöû thò tuyeån Phaät tröôøng Baûng: A placard. Taâm khoâng caäp ñeä qui.” Bao:

1) Baâu aùo: Lapel. Baùo Chöông: See Baùo chí. 2) Posadha (skt)—Taùn thaùn—Ngôïi Khen— Baùo Chöôùng: Moät trong ba chöôùng. Maøn voâ To Praise—Salutation. minh laøm ngaên ngaïi thieân caên hay do phieàn Bao Dung: To tolerate. naõo hoaëc nghieäp maø phaûi ñoïa vaøo aùc ñaïo— Bao Goàm: To comprise. The veil of delusion which accompanies Bao La: Vast—Immense. retribution, one of the three hinderers.

Baùo: Baùo Cöøu: Baùo thuø—To revenge. (A) Nghóa cuûa Baùo—The meanings of Baùo Ñaùp: To compensate—To recompense. Recompenses: Baùo Ñaéc Thieân Nhó: Moät loái giaûi thích töông 1) Ñeàn buø hay Traû laïi: Recompense—To ñöông khaùc cho thieân nhó thoâng—Another give back—To acknowledge—To equivalent interpretation for deva-ear. requite—Punishment. Baùo Ñeàn: See Baùo Ñaùp. 2) Baùo aân: To thank. Baùo Ñoä: Coøn goïi laø Phaät ñoä hay Tònh Ñoä laø 3) Baùo caùo: To report. nôi chö Phaät ngöï trò, coøn goïi laø Hoa Taïng Theá 4) Thoâng baùo: To announce. Giôùi—The land in which a Buddha himself (B) Phaân loaïi Baùo—Coù ba loaïi quaû baùo— dwells—The land of reward—The Pure Land. Categories of Recompenses—There are Also called the Pure Land of all Buddhas in three kinds of recompenses: their Sambhogakaya. There are two kinds: 1) Hieän baùo: Quaû baùo hieän ñôøi cho nhöõng 1) Töï Thoï Duïng Baùo Ñoä: Moät trong boán vieäc laøm trong hieän kieáp—Recompense in “Baùo Ñoä” cuûa Phaät, nôi chuùng sanh coù theå the present life for deeds done now. töï tìm caàu giaûi thoaùt laáy mình baèng caùc 2) Ñöông baùo: Quaû baùo trong kieáp taùi sanh tuaân thuû tu taäp theo giaùo phaùp cuûa Phaät— cho nhöõng vieäc laøm trong hieän taïi— Reward land of a Buddha in which all Recompenses in the next rebirth for deeds beings are able to seek salvation on their done now. own, the third of the four Buddha-ksetra or 3) Haäu baùo: Quaû baùo cho haäu kieáp— Buddha-domains, that in which there is Recompenses in subsequent life. complete response to his teaching and Baùo AÂn: Baùo ñaùp coâng aân—To return powers. thanks—To render thanks—Acknowledge or 2) Tha Thoï Duïng Ñoä: Reward land of a requite favours. Buddha, in which all beings receive and Baùo AÂn Ñieàn: Moät trong ba loaïi ruoäng phöôùc obey his truth. (phöôùc ñieàn), cha meï, sö tröôûng, vaân vaân, ** For more information, please see Hoa nhöõng ngöôøi coù coâng nuoâi naáng daïy doã chuùng Taïng Theá Giôùi, Phaät Ñoä, vaø Töù Ñoä. ta. Baùo ñaùp ñöôïc coâng aân naày thì chuùng ta seõ Baùo Ñoäng: To alert—To alarm. coù voâ löôïng coâng ñöùc—One of the three Baùo Haïi: To do someone a disservice. sources of felicity, the field for requiting Baùo Hieäu: To sign—To signal—To give a blessings received, i.e. parents, teacher, etc. signal. Baùo AÂn Thí: Boá thí ñeå traû aân—Almsgiving Baùo Hyû: Wedding announcement—To out or gratitude. announce good news. Baùo Caùo: Report. Baùo Meänh: Kieáp naày nhaän laõnh phöôùc baùo Baùo Caùo Haèng Ngaøy: Daily report. hay söï tröøng phaït cuûa nhöõng nhöõng nghieäp löïc Baùo Chí: Newspapers—Press. ñôøi tröôùc—The life of reward or punishment

for former deeds. because we are on this earth, the Saha Baùo Nghóa: To return thanks—To render World or World of Endurance, as a result thanks to someone. of good and evil karma. Baùo Nguy: See Baùo Ñoäng. ** For more information, please see Tam Thaân Phaät. Baùo Nhaân: Caûm thoï caùi nhaân thieän aùc cuûa quaû baùo söôùng khoå—The cause of retribution. Baùo Thaân Phaät: See Baùo Thaân. Baùo Ôn: See Baùo Nghóa. Baùo Thaân Phaät A Di Ñaø: The reward body of Amitabha Buddha. Baùo Phaät: 1) Baùo ñaùp Phaät aân: To thank the Buddha. Baùo Thoâng: See Nghieäp Thoâng. 2) See Baùo Thaân. Baùo Thuø: To give tit for tat—To take upon Baùo Phuïc: To

retaliate—To return like for vengeance—To avenge. like (good for good and evil for evil). Baùo Thöùc: To awake—To wake up. Baùo Quaû: Keát quaû söôùng khoå do nghieäp nhaân Baùo Tri: To inform. thieän aùc trong quaù khöù baùo ñaùp—The reward- Baùo Tröôùc: To foretell—To predict. fruit, or consequences of past deeds. Baùo ÖÙng: Baùo Thaân—ÖÙng Thaân— Baùo Quoác: To fulfil one's dutty towards one's Recompense, reward, punishment—See Tam country. Thaân Phaät. Baùo Sa: Pausa (skt)—Thaùng ñaàu tieân trong ba Baøo: thaùng muøa ñoâng ôû AÁn Ñoä, töø 16th thaùng möôøi 1) Thai cung hay töû cung—Womb. cuûa Trung Quoác—The first of the three Indian 2) Y aùo: A robe. winter months, from 16th of the 10th Chinese Baøo AÛnh: Bong boùng—Bubble and shadow. month. Baøo Chöõa Ñöôïc: Justifiable. ** For more information, please see Thaäp Nhò Baøo Höu La Lan: Bahularatna or Nguyeät (10). Prabhutaratna (skt). Baùo Sanh Tam Muoäi: Möùc ñoä cuûa Boà Taùt 1) Ña baûo: Abundance of precious things. Tam muoäi töø Baùt Ñòa trôû leân, trong ñoù Boà Taùt 2) Teân Ñöùc Phaät Ña Baûo Nhö Lai ñöôïc noùi thaønh ñaït nhöõng löïc sieâu vieät, nhö ngöôøi nhìn ñeán trong Kinh Phaùp Hoa—Name of the saéc töôùng chöù khoâng duøng taâm löïc (hieän ra voâ Buddha mentioned in the Lotus Sutra. soá hình töôùng, sanh ra voâ soá coâng ñöùc)—A Baøo Phuïc: Coøn goïi laø Baùo Thöôøng, quaàn aùo degree of bodhisattva samadhi, in which thöôïng vaø haï cuûa chö Taêng Ni—Upper and transcendental powers are obtained. lower garments. Baùo Taï: To acknowledge and thank. Baøo Thai: Fetus—Womb. Baùo Tang: To announce a death. Baøo Thöôøng: See Baøo Phuïc. Baùo Thaân: Baûo: 1) Baùo thaân Phaät hay thaân taùi sanh cuûa Phaät: 1) Ratna or mani (skt)—Baûo chaâu— The reward body, the sambhoga-kaya of a Precious—Treasure—Gem—Pearl— Buddha. The incarnation body of the Anything valuable. Buddha, or retribution body in which he ** For more information, please see Thaát enjoys the reward of his labours. Baûo. 2) Thaân ñöôïc laäp thaønh do bôûi nghieäp baùo 2) Baûo Ñaûm: To guarantee. cuûa chuùng ta goïi laø baùo thaân: Our physical 3) Baûo Veä: To protect—To ward—To body is called the retribution body

guard. Baûo Chaâu: 4) Caùi noài: A pot. 1) Ngoïc Mani: Mani, a precious pearl, or 5) Naáu: To heat—To cook. gem. 6) No neâ: Full—Replete. 2) Moät bieåu töôïng cuûa ngaøi Xaù Lôïi Phaát: A 7) OÂm: To embrace—To enfold. symbol of Sariputra. 8) OÂm aáp: To cherish. 3) Ñaïi dieäu ñòa cuûa quaû Phaät—The precious Baûo AÁn: Precious seal, or symbol. continent, or wonderful land of a Buddha. 1) Phaùp Baûo trong Tam Baûo: Dharma, the Baûo Chöõ: Ratnadvipa (skt). second of the Triratna. 1) Moät hoøn ñaûo nhoû chöùa ñaày baûo chaâu, 2) Tam Phaùp AÁn: The three evidences of the ñoàng nghóa vôùi Nieát Baøn—Precious islet, genuineness of a sutra—See Tam Phaùp island of pearls or gems; synonym for AÁn. perfect nirvana. 3) Bieåu töôïng cuûa chö Phaät hay chö Boà Taùt: 2) Teân cuõ cuûa ñaûo Tích Lan: An old name for The symbols of Buddhas, or Bodhisattvas. Ceylon. 4) Chuûng töû Phaät AÁn: The magical seeds of Baûo Ñaûm: To guarantee—To warranty— the Buddhas, i.e. germ-letters, or sounds. Security (n)—Insurance—Assurance. Baûo AÁn Tam Muoäi: Thöïc töôùng cuûa moät Baûo Ñaït: Chuoâng treo treân ñænh thaùp chuøa— trong 108 tam muoäi—The ratnamudra Bells hung on pagodas. samadhi, one of the 108 kinds of samadhi. Baûo

Ñieån: Kinh ñieån quyù baùu—The precious 1) Chö Phaùp Voâ Ngaõ: The unreality of the records, or scriptures. ego. Baûo Giaùm Thieàn Sö: Zen Master Baûo Giaùm 2) Chö Haønh Voâ Thöôøng: The (?-1173)—Thieàn sö Vieät Nam, queâ ôû Trung impermanence of all things. Thuïy, Baéc Vieät. Ngaøi laøm quan döôùi trieàu vua 3) Nieát Baøn Tòch Dieät: Nirvana. Lyù Anh Toâng tôùi chöùc "Cung Haäu Xaù." Naêm Baûo Bình: Kundika (skt). 30 tuoåi, ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö 1) Bình quyù (moät thöù ñoà duøng cuûa Ñöùc Phaät) Ña Vaân taïi chuøa Baûo Phöôùc. Ngaøi trôû thaønh ñöôïc duøng trong nghi thöùc leã laïc: A phaùp töû ñôøi thöù 9 doøng Thieàn Voâ Ngoân Thoâng. pecious vase, vessels used in worship. Taïi chuøa Baûo Phöôùc ngaøi ñaõ sao cheùp taát caû 2) Bình quaùn ñaûnh maø Maät giaùo duøng ñeå röôùi kinh ñieån cho chuøa. Khi thaày thò tòch, ngaøi tieáp tònh thuûy treân ñaàu khi laøm leã quaùn ñaûnh: A tuïc truï taïi chuøa Baûo Phöôùc ñeå hoaèng phaùp cho baptismal vase used by the esoteric sects ñeán khi thò tòch vaøo naêm 1173—A Vietnamese for pouring water on the head. Zen master from Trung Thuïy, North Vietnam. Baûo Caùi: Loïng trôøi trang söùc baèng ngoïc quyù, He was an official in the royal palace with the che treân choã ngoài cuûa chö Phaät—Banners or rank of "Cung Haäu Xaù" during the reign of canopies, decorated with gems. king Lyù Anh Toâng. When he was 30 years old, Baûo Caûnh Töôùng Quaân: The guardian he lwft home and became a disciple of Zen general of the region. master Ña Vaân at Baûo Phöôùc Temple. He Baûo Caùt Töôøng Thieân: Nguyeät Thieân—Teân spent time to copy all sutras for this temple. cuûa Nguyeät Thieân goïi laø Baûo Caùt Töôøng, laø After his master passed away, he continued to öùng hieän cuûa Boà Taùt Ñaïi Theá Chí—Deva of stay at Baûo Phöôùc temple to expand Buddhism the precious omen, i.e. Candradeva, deva of until he passed away in 1173. the moon, a manifestation of Baûo Giôùi: Saptaratna (skt)—Baûo giôùi hay coõi Mahasthamaprapta. Tònh Ñoä cuûa moãi vò Phaät—The saptaratna

realm of every Buddha, his Pure Land. "Naøy chö Taêng, oâng thò giaû cuûa toâi ñaõ thuyeát Baûo Hieäu: Danh hieäu toân quyù cuûa chö Phaät phaùp cho roài ñoù." Roài sö rôøi ñaùm moân nhaân, vaø chö Boà Taùt—Precious name or title, khoâng noùi theâm moät lôøi. Ngaøi thò tòch naêm especially that of Buddhas and Bodhisattvas. 1046—Pao-Ning-Jen-Yang was a disciple of Baûo Hoa: Hoa quyù hay hoa cuûa chö Thieân— Yang-Ch'I-Fang-Hui. Before he became a Zen Precious flowers—Deva-flowers. devotee he was a great scholar of T'ien-T'ai philosophy. When he came to Hsueh-Tou, who Baûo Hoïc: Caùi hoïc ñaõ ñaày ñuû (khoâng caàn phaûi was a great figure in the Yun-Men school of hoïc nöõa)—Replete with learning—Fed full Zen, the master at once recognized in him a with study. future Zen master. To stimulate him, Hsueh- Baûo Hoä: To protect—To safeguard. Tou addressed him sarcastically, "O, you great Baûo Hoä Chuùng Sanh: To protect other college professor!" The remark stung Jen- sentient beings. Yang to the quick, and he determined to Baûo Khieáp: Ratna-pitaka or Ratna-karandaka surpass in Zen even this great master. When (skt)—Röông ñöïng baûo chaâu—A precious box, he finally became a master himself, as Hsueh- or box of precious things. Tou had expected, he once appeared in the Baûo Laõnh: To

sponsor—To guarantee. pulpit and said: “Behold, I am now in the Baûo Laâm: tongue-pulling hell?” So saying, he was seen 1) Loä Baûo Thuï nôi coõi Tònh Ñoä: The groves, as if pulling out his tongue with his own hand or avenues of precious trees in the Pure and exclaimed: “Oh! Oh! This hell is meant for Land. liars.” Another time, seeing his attendant monk 2) Töi vieän Baûo Laâm cuûa Luïc Toå Hueä Naêng, offering incense to the Buddha, preparatory for Toå Thieàn thöù saùu cuûa Trung Quoác: The a regular discourse to be given by the master, monastery of Hui-Neng, sixth patriarch of he said: “Monks, my attendant has already the Ch’an Sect. given you a sermon,” and without another Baûo Ninh Nhaân Duõng: Chinese Zen master word he came down from the pulpit. He passed Pao-Ning-Jen-Yang (?-1046)—Thieàn sö Baûo away in 1046. Ninh Nhaân Duõng voán laø moân ñeä cuûa Döông Baûo Nöõ: Kanya-ratna (skt)—Ngöôøi con gaùi Kyø Phöông Hoäi. Tröôùc khi theo Thieàn, sö laø quyù, moät trong thaát baûo cuûa Töù Thieân moät ñaïi hoïc giaû cuûa trieát lyù Thieân Thai toâng. Vöông—Precious maidens, one of the seven Khi sö ñeán tìm Tuyeát Ñaäu, moät thieàn sö loãi laïc treasures of the Cakravartin. cuûa Vaân Moân toâng, ñöôïc nhaän ra ngay laø coù Baûo Phaät Cöôùc: Khi gaëp trôû ngaïi Phaät töû caên khí cuûa thieàn. Ñeå phaán khích, Tuyeát Ñaäu Trung Hoa hay coù tuïc oâm chaân Phaät maø caàu vöøa keâu vöøa dieãu: “Naøy toøa chuû deành daøng!” nguyeän—When in trouble, Chinese Buddhists Nhaân Duõng vì theá maø phaån chí, quyeát vöôït qua have a custom to embrace the Buddha’s feet. Thieàn, vöôït Tuyeát Ñaäu, roài veà sau , sö chöùng Baûo Phieät: Chieác beø chaân lyù Phaät phaùp ngoä nhö döï ñoaùn cuûa Tuyeát Ñaäu. Sö thöôøng chuyeân chôû chuùng sanh töø bieån sanh töû ñeán baûo moân nhaân: “Naày, baây giôø ta ñang ôû trong Nieát Baøn—The precious raft of Buddha-truth, ñòa nguïc ruùt löôõi!” Vöøa noùi sö vöøa laøm nhö laáy which ferries over the sea of mortality to tay ruùt löôõi vaø la: “ÔÙ! ÔÙ! Nguïc naày daønh cho nirvana. nhöõng teân noùi doái.” Moät laàn khaùc, nhaân thaáy Baûo Phöông: Töi vieän, nôi thöôøng truï Tam thaày Taêng thò giaû ñang ñoát höông cuùng Phaät, Baûo—Precious place, or the abode of the söûa soaïn buoåi thuyeát phaùp thöôøng leä, sö baûo: triratna, a monastery.

Baûo Quang Minh Trì: Ao Baûo Quang Minh Ñöùc had it rebuilt with a grant of 700 kuan taïi xöù Ma Kieät Ñaø, nôi Phaät thuyeát giaûng (kinh from the throne. Baûo Giaùp AÁn Ñaø La Ni)—A lake in Magadha, Baûo Sa Ma Taåy: Pausamasa (skt)—Theo where the Buddha is said to have preached. Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Baûo Quang Phaät: See Baûo Quang Thieân Töû Pausamasa laø thaùng thöù möôøi cuûa AÁn Ñoä, baét and Tam Quang Thieân Töû. ñaàu töø 16th thaùng chaïp cuûa Trung Hoa— Baûo Quang Thieân Töû: Surya-deva (skt)— According to Eitel in The Dictionary of Moät trong Tam Quang Thieân Töû, töùc Nhaät Chinese-English Buddhist Terms, Pausamasa Thieân Töû, goïi laø Baûo YÙ laø öùng hieän cuûa Ñöùc is the tenth Indian month, beginning on the 16th Quaùn AÂm—Precious light deva, the sun- of the 12th Chinese month. prince, a manifestation of Kuan-Yin, one of ** For more information, please see Thaäp Nhò the three kings of precious light. Nguyeät. ** For more information, please see Tam Baûo Sanh: Ratnasambhava (skt). Quang Thieân

Töû. 1) Moät trong naêm vò Ñöùc Trí Nhö Lai ôû coõi Baûo Quoác: Kim Cöông Maïn Ñaø La, Ñöùc Trung Toân 1) Tònh Ñoä—Precious country—The Pure cuûa Nguyeät Luaân ôû Nam phöông: One of Land. the five dhyana Buddhas, the central 2) Teân cuûa moät ngoâi chuøa coå ôû Hueá. Toå ñình figure in the southern “diamond” mandala. Baûo Quoác nguyeân thuûy teân laø Haøm Long 2) Coõi thaønh Phaät cuûa ngaøi Tu Boà Ñeà: The Sôn Thieân Thoï Töï do Hoøa Thöôïng Phaùp realm of Subhuti on his becoming Buddha. Haøm hieäu Giaùc Phong khai sôn vaøo cuoái Baûo Saùt: theá kyû thöù 17. Naêm 1747, chuùa Nguyeãn 1) Phaät Giôùi: The precious ksetra, or Phöôùc Hoaït môû roäng qui moâ cuûa chuøa, Buddha-realm. naâng leân haøng quoác töï vaø ñaët teân laïi laø 2) Töï Vieän: A monastery. Baûo Quoác Töï. Naêm 1808, Hieáu Khöông Baûo Sinh Nhö Lai: See Baûo Thaéng Nhö Lai. Hoaøng Haäu, meï vua Gia Long, ñaõ cho Baûo Sôû: Baûo sôû laø nôi chöùa nhöõng chaâu baùu, truøng tu chuøa vaø goïi teân chuøa laø Thieân nhö Nieát Baøn Voâ Dö—The place of precious Thoï. Naêm 1824, vua Minh Maïng leân thaêm things, i.e. the perfect Nirvana. chuøa ñaët teân laïi laø Baûo Quoác. Naêm 1858, Baûo Taøng: Ratnadhvaja (skt). vua Töï Ñöùc ban 700 quan tieàn cho truøng tu 1) Phöôùn ñöôïc trang hoaøng bôûi baûo ngoïc: A chuøa—Name of an old temple in Hueá. banner decorated, with gems. Baûo Quoác Patriarchal Temple, with its 2) Chö Thieân AÂm Nhaïc treân coõi Trôøi Ñaâu original name Haøm Long Sôn Thieân Thoï Suaát: A deva in the Tusita heaven who Töï, was founded by Most Venerable Phaùp presides over music. Haøm Giaùc Phong in the late seventeenth Baûo Taïng: century. In 1747, Lord Nguyeãn Phöôùc 1) Kho chöùa chaâu baùu tích luõy: The treasury Hoaït enlarged the temple, recognized it as of precious things. a national temple, and renamed it Baûo 2) Dieäu phaùp cuûa Phaät coù theå cöùu giuùp Quoác Töï. In 1808, Queen Hieáu Khöông, chuùng sanh thoaùt khoûi caùc khoå aùch: The mother of king Gia Long, had the temple wonderful religion of Buddha. restored and renamed it Thieân Thoï. In Baûo Taïng Nhö Lai: Ratna-garbha (skt)—Vò 1824, king Minh Maïng visited it and Phaät (Baûo Haûi laø con gaùi cuûa Phaïm Chí, xuaát renamed it Baûo Quoác. In 1858, king Töï

gia thaønh ñaïo hieäu laø Baûo taïng Nhö Lai) maø pagoda adorned with gems. Phaät A Di Ñaø vaø Phaät Thích Ca ñeàu y vaøo ñeå 3) Thaùp Ña Baûo trong Kinh Phaùp Hoa: The phaùt taâm thaønh ñaïo—A Buddha to whom shrine of Prabhutaratna in the Lotus. Sakyamuni and Amitabha are said to have Baûo Thaønh: Thaønh chöùa ñaày baûo vaät, nhö owed their awakening. Phaät Phaùp trong Kinh Nieát Baøn—The city full Baûo Taùnh Thieàn Sö: Zen Master Baûo Taùnh of precious things, in the Nirvana Sutra, i.e. the (?-1034)—Thieàn sö Vieät Nam, queâ ôû Chu teaching of the Buddha. Minh, Baéc Vieât. Ngaøi xuaát gia laøm ñeä töû Thieàn Baûo Thaéng: See Baûo Thaéng Nhö Lai. sö Ñònh Höông luùc tuoåi coøn raát treû. Ngaøi trôû Baûo Thaéng Nhö Lai: Ratnaketu (skt)—Moät thaønh Phaùp töû ñôøi thöù baûy doøng Thieàn Voâ trong baûy vò Nhö Lai (hay boá thí cho ngaï quyû, Ngoân Thoâng. Sau khi Thaày mình thò tòch, ngaøi ngaøi truï taïi phöông nam)—One of the seven tieáp tuïc truï taïi chuøa Caûm ÖÙng ñeå hoaèng phaùp. Tathagatas. Ngaøi cuøng Thieàn sö Minh Taâm cuøng nhau tuïng Baûo Thuû: kinh Phaùp Hoa trong 15 naêm lieàn. Vaøo naêm 1) Khö khö giöõ

laáy nhöõng gì mình coù: To 1034, ngaøi muoán nhaäp hoûa quang tam muoäi. conserve. Khi nghe tin naày, Vua Lyù Thaùi Toâng göûi saéc 2) Tay quyù, tay laøm ra cuûa caûi quyù baùu— duï trieäu hoài ngaøi veà kinh thuyeát phaùp cho Precious hand, the hand which gives alms hoaøng gia laàn cuoái. Sau khi thuyeát phaùp xong, and precious things. ngaøi beøn nhaäp vaøo hoûa quang tam muoäi—A Baûo Thuï: Caây quyù nôi coõi Tònh Ñoä—The Vietnamese Zen master from Chu Minh, North jewel-trees of the Pure Land. Vietnam. He left home and became a disciple of Ñònh Höông when he was very young. He Baûo Thöøa: became the Dharma heir of the seventh 1) Baûo Thöøa Phaùp Hoa Kinh: The precious generation of the Wu-Yun-T'ung Zen Sect. vehicle of the Lotus Sutra. After the letter's death, he stayed at Caûm ÖÙng 2) Ñaïi Thöøa: The Mahayana. Temple to expand Buddhism. He and Zen Baûo Tích: Ratna-rasi or Ratna-kuta (skt)— master Minh Taâm recited the Lotus Sutra for Kinh Ñaïi Baûo Tích: Gem-heap Sutra— 15 years. In 1034, he wanted to self-immolate Collection of gems; accumulated treasures. his body with the flame of samadhi to enter Baûo Tích Phaät: Vò Phaät tuï taäp caùc phaùp baûo Nirvana. Upon hearing the news, King Lyù Thaùi trang nghieâm nhö voâ laäu caên löïc—Buddha Toâng sent an Imperial Order to summon him to adorned with heaps of treasures, i.e. powers, the capital to preach the Buddha Dharma to the truths. royal family the last time. Right after the Baûo Tích Tröôûng Giaû Töû: Con cuûa moät vò surmon, he self-immolated his body by the tröôûng giaû trong thaønh Vaisali, ngöôøi ñaõ daâng flame of samadhi. traøng phan thaát baûo leân Phaät Thích Ca, roài taùn Baûo Taát Ñeå Ca: Chöõ "Vaïn" treân ngöïc cuûa thaùn Ñöùc Phaät—The son of the elders of Ñöùc Phaät—The precious svastika, or sign on Vaisali, who are said to have offered canopies Buddha' breast. of the seven precious things to Sakyamuni in Baûo Thaùp: Stupa (skt). praise of his teaching. 1) Thaùp Baûo hay thaùp chöùa baûo vaät, thaùp Baûo Tính: Teân khaùc cuûa Nhö Lai Taïng, ôû chöùa xaù lôïi: Precious stupa, or fane for trong chuùng sanh phieàn naõo maø chaúng heà maát precious things, or relics. tính chaân nhö thanh tònh—The precious nature, 2) Thaùp trang nghieâm baèng chaâu baùu: A or Tathagatagarbha, underlying all

phenomena, always pure despite phenomenal Jing. On their way they encountered an conditions. old woman shopkeeper. They asked her: Baûo Toàn: Maintenance—Preservation— "What's the way to Mount Jing?" She Conservation. said: "Go straight ahead." Bao-Che said: Baûo Trì: "Is there water ahead that is too deep to 1) Gìn giöõ: To maintain. pass through?" The old woman said: "It 2) Ao Baùt Coâng Ñöùc Thuûy nôi coõi Tònh Ñoä: won't even soak your feet." Bao-Che said: The precious lake of the eight virtuous "The rice paddy on the upper terrace is characteristics in the Pure Land. good. The rice paddy on the lower terrace is withered." The old woman said: "It all Baûo Trieät Ma Coác Thieàn Sö: Zen master been eaten by crabs." Bao-Che said: "The Ma-Yu-Bao-Che—Thieàn Sö Baûo Trieät Ma grain is fragrant." The old woman said: Coác laø ñeä töû cuûa Thieàn Sö Maõ Toå—Zen "There's no smell." Bao-Che asked: master Ma-Yu-Bao-Che was a disciple of Zen "Where do you live?" The old woman master Ma-tsu. said: "Right here." The three monks went • Moät hoâm, theo

Maõ Toå ñi daïo, sö hoûi Maõ into the woman's shop. She boiled a pot of Toå: "Theá naøo laø Ñaïi Nieát Baøn?" Maõ Toå tea and set out three cups. Then she said: ñaùp: "Gaáp!" Sö hoûi: "Gaáp caùi gì?" Maõ Toå "If you masters have a pervasive spiritual noùi: "Xem nöôùc." Nghe nhöõng lôøi naày sö knowledge, then drink some tea." The giaùc ngoä—Once, while walking with Mathree monks looked at each other in Tsu, Bao-Che Ma-Yu asked: "What is the surprise, and then the old woman said: great nirvana?" Ma-tsu replied: "Hurried." "Look at this old crone show her pervasive Bao-Che asked: "What is it that hurried?" spirit!" She then grabbed the cups, Ma-Tsu said: "See the water!" At these knocked over the tea pot, and went out. words Bao-Che was awakened. • Sö cuøng Ñôn Haø ñi daïo nuùi, thaáy caù loäi • Sö cuøng Nam Tuyeàn, Qui Toâng ñeán yeát trong nöôùc, sö laáy tay chæ. Ñôn Haø noùi: kieán Caûnh Sôn, ñi ñöôøng gaëp moät baø giaø, "Thieân nhieân! Thieân nhieân!" Ñeán hoâm sö hoûi: "Caûnh Sôn ñi ñöôøng naøo baø?" Baø sau, sö hoûi Ñôn Haø: "Hoâm qua yù theá giaø ñaùp: "Ñi thaúng." Sö hoûi: "Ñaàu tröôùc naøo?" Ñôn Haø nhaûy tôùi laøm theá naèm. Sö nöôùc saâu qua ñöôïc chaêng?" Baø giaø noùi: noùi: "Trôøi xanh!"—Once Bao-Che and "Chaúng öôùt goùt chaân." Sö noùi: "Bôø treân T'ian-Ran-T'an-He were hiking in the luùa truùng töôi toát, bôø döôùi luùa thaát ruoäng mountains. Bao-Che pointed at some fish khoâ." Baø giaø noùi: "Thaûy bò cua aên heát." Sö he saw in the stream. T'an-He said: noùi: "Neáp thôm ngon." Baø giaø noùi: "Heát "Natural! Natural!" Bao-Che waited until muøi hôi." Sö hoûi: "Baø ôû choã naøo?" Baø giaø the following day, then asked T'an-He: noùi: "Ngay trong ñaây." Ba ngöôøi ñoàng vaøo "What did you mean yesterday?" T'an-He quaùn ngoài. Baø giaø naáu moät bình traø, böng then lay down in a prone position. Baoba cheùn chung ñeán hoûi: "Hoøa Thöôïng coù Che said: "Nlue heavens!" thaàn thoâng thì uoáng traø?" Ba ngöôøi nhìn • Coù vò Taêng hoûi: "Theá naøo laø ñaïi yù Phaät nhau chöa noùi caâu naøo. Baø giaø lieàn baûo: phaùp?" Sö laëng thinh—A monk asked "Xem keû giaø naày trình thaàn thoâng ñaây." Bao-Che: What is the great meaning of Noùi xong baø caàm chung nghieâng bình roùt the Buddhadharma?" Bao-Che was silent. traø, roài ñi—Bao-Che, Nan-Quan, and another monk went traveling to Mount Baû o Trôï: To sponsor—To patronage.

Baûo Tuï: Ñaïo Phaät laø toân giaùo tích tuï nhöõng gì 3) Vò Töø Toân ngöï trò treân luïc ñòa veà phía taây quyù baùu neân goïi laø Baûo Tuï—Jewel-collection; cuûa nuùi Tu Di: The ruler of the continent a collection of precious things, e.g. the west of Sumeru. Buddhist religion. 4) Baûo Chuû: Jewel-lord, or Lord of jewels. Baûo Töôùng: Baûo Vöông Tam Muoäi: Ñaït tôùi Baûo Vöông 1) Töôïng Phaät trang nghieâm: The precious Tam Muoäi do vieäc nieäm Phaät Tam Muoäi—The likeness, or image of Buddha. King of Treasures samadhi, achieved by fixing 2) Ratnaketu (skt)—Baûo Töôùng Nhö Lai, moät the mind on Buddha. trong baûy Nhö Lai—One of the seven Baûo Xa: Xe quyù (traâu traéng) maø Ñöùc Phaät ñaõ Tathagatas. noùi ñeán trong Kinh Phaùp Hoa, ñöôïc ví vôùi 3) Phaät Baûo Töôùng Nhö Lai, teân cuûa vò Phaät Nhaát Thöøa hay Ñaïi Thöøa—The precious cart maø ngaøi A Nan seõ thaønh trong töông lai: A (in the Lotus sutra), i.e. the one vehicle, the name of Ananda as a future Buddha. Mahayana. 4) Teân Phaät maø 2000 vò ñeä töû cuûa Phaät seõ Baûo Xöù Tam

Muoäi: Tam muoäi cuûa Ñöùc thaønh sau naày: The name under which Phaät Thích Ca Maâu Ni. Ñöùc Theá Toân truï vaøo 2,000 of sakyamuni's disciples are to be tam muoäi naày vaø töø ñoù Ngaøi boá thí tieàn taøi reborn as Buddhas. coâng ñöùc cho chuùng sanh—The samadhi of the Baûo Vaân: Baûo Vaân laø teân cuûa moät nhaø sö precious place, the ecstatic trance of Trung Quoác, queâ ôû Löông Chaâu, ñaõ du haønh sakyamuni by which he dispensed powers and sang AÁn Ñoä vaøo khoaûng naêm 397 sau Taây riches to all beings. Lòch, trôû veà Tröôøng An, cheát naêm 449, ôû tuoåi Baïo Bònh: Fatal (grave) illness. 74—Pao-Yun, a monk of Liang-Chou, who Baïo Bònh Baïo Töû: Grave illness and sudden travelled to India around 397 A.D., returned to death. Ch'ang-An, and died in 449, at the age of 74. Baïo Ñoäng: Violence—Riot. Baûo Veä: To defend—To protect. Baïo Haønh: Cruel acts. Baûo Voõng: Indra-jala (skt)—Coøn goïi laø Ñeá Baïo Löïc (a): Violent—Violence (n). Voõng hay Ñeá Thích Voõng. Löôùi baûo chaâu cuûa Baïo Töû: Sudden death. trôøi Ñeá Thích hay chieác maøn löôùi baùu treo ôû cung Ñeá Thích, laø nôi khôûi sanh chö phaùp (caùc Baùt: vò sö toâng Hoa Nghieâm ví noù vôùi duyeân khôûi 1) Baùt khaát thöïc: Patra Skt)—An almsbowl— truøng truøng voâ taän cuûa chö phaùp). Coøn laø teân See Baùt Ña La. lôøi chuù cuûa caùc nhaø aûo thuaät Thieân Truùc, vì 2) Phoå quaùt: Universal. cuøng lôøi chuù naày maø taát caû söï vieäc hieän ra— 3) Roäng lôùn: Wide—Widely. The net of Indra, or Indra's net of gems, 4) Taùm: Asta (skt)—Eight. hanging in Indra's hall, out of which all things 5) Vaïch ra: To spread—To open out—To can be produced; also the name of an disseminate—To scatter—To detach. incantation of Indian magicians considered all- 6) Taùch ra: To detach. powerful. 7) Thaùo rôøi ra: To disseminate. 8) Nhoå taän goác (noùi veà nghieäp): To uproot. Baûo Vöông: 1) Vua cuûa Kho Baùu: The precious King or Baùt AÂm: Taùm aâm thanh cuûa Phaät—The King of Treasures. eight tones of a Buddha's voice: 2) Moät danh hieäu cuûa Ñöùc Phaät: A title of 1) Cöïc haûo aâm: beautiful voice. Buddha. 2) Nhu nhuyeãn aâm: Flexible voice.

3) Hoøa thích aâm: Harmonious voice. Nguïc. 4) Toân hueä aâm: Respect-producing voice. Baùt Baát Khaû Vöôït: See Baùt Kính Giaùo. 5) Baát nöõ aâm: Not effaminate voice. Baùt Baát Quaù Phaùp: See Baùt Kính Giaùo. 6) Baát ngoä aâm: Unerring voice. Baùt Baát Sinh Phaùp: Anutpattikadharma 7) Thaâm vieãn aâm: Deep voice. (skt)—Theo Kinh Laêng Giaø, coù taùm caùch maø 8) Baát kieät aâm: resonant voice. quan nieäm voâ sinh ñöôïc thieát laäp. Khi taùm yù Baùt Ba La Di: Taùm toäi cuûa chö Ni—Eight nieäm veà voâ sinh naày ñöôïc theå chöùng thì ngöôøi parajika, in relation to the sins of a nun: ta ñaït tôùi caùi nhaän bieát veà söï voâ sanh cuûa vaïn (A) Boán toäi ñaàu xin xem Töù Ñoïa—The first höõu—According to Lankavatara Sutra, there four sins, please see Töù Ñoïa. are eight ways in which the conception of no- (B) Boán toäi sau—The last four sins: birth is established. When this eightfold notion 5) Ñem loøng daâm chaïm vaøo thaân theå ngöôøi of no-birth is realized, one attains the nam: Libidinous contact with a male. recognition of the birthlessness of all things. 6) Baát cöù haønh ñoäng khoâng thích hôïp naøo 1) Chö phaùp hay caùc söï vaät chöa töøng ñöôïc ñöa ñeán taø daâm vôùi ngöôøi nam—Any sort sinh ra vì yù nieäm sinh vaø dieät khoâng toàn of improper association which leads to taïi trong thöïc tính: Things

have never born adultery: because the idea of birth-and-death does • Sôø tay ngöôøi nam: Touch the arms of a not obtain in reality. male. 2) Töø caùi ñi tröôùc maø coù caùi sau, vaø khoâng coù • Sôø aùo ngöôøi nam: Touch a male's shirt. phaân bieät naøo giöõa nhöõng caùi tröôùc vaø • Vaøo phoøng ngöôøi nam: Enter a male's nhöõng caùi sau, cuõng nhö khoâng coù söï khôûi room. ñaàu tuyeät ñoái naøo coù theå ñöôïc quy cho söï • Ñöùng moät mình vôùi ngöôøi nam: Stand vaät: From that which precedes there is that alone with a male. which follows, and there is no difference • Noùi chuyeän moät mình vôùi ngöôøi nam ôû nôi between antecedents and consequents, tö rieâng: To converse with a male in a and no absolute beginning can be assigned private place. to anything. • Cuøng ñi song ñoâi vôùi ngöôøi nam vì baát cöù 3) Neáu baát cöù söï vaät naøo ñaõ hieän höõu ôû ñaây, lyù do gì: To promenade with a male for thì khoâng coù caùi gì coù theå thay theá noù ñöôïc whatever reason(s). töø phi chuùng ta töï cho raèng coù söï phaùt • Döïa mình vaøo ngöôøi nam: To lean one's nguoàn ñoäc laäp, ñieàu naày khoâng theå xaõy ra back on a male's back. ñöôïc (theo 12 nhaân duyeân thì khoâng coù caùi • Heïn nhau vôùi ngöôøi nam ñeå tính chuyeän gì ñöôïc goïi laø söï phaùt nguoàn ñoäc laäp caû): daâm ñaûng: To arrange to meet with a male If anything is already here, nothing else for sexual conduct. can take its place unless we assume an 7) Phuù taøng tha troïng toäi giôùi: Bieát ñoàng ñaïo independent origin, which is impossible. phaïm toäi maø che daáu—Concealing the 4) YÙ nieäm veà töï tính phaùt xuaát töø söï töôûng misbehaviour of an equal or inferior nun. töôïng, laø thöù khoâng ñöôïc ñaët caên baûn treân 8) Tuøy thuaän bò cöû Tyø Kheo giôùi: Giao dòch thöïc tính: The notion of self-substance ñi laïi vôùi Tyø Kheo khoâng ñuùng pheùp— which is not based on reality. Improper dealings with a monk. 5) Do bôûi söï tuøy thuoäc töông ñoái hay y tha Baùt Baûo Voâ Giaù: Eight priceless things. khôûi hay duyeân khôûi tính (paratantra) maø Baùt Baêng Ñòa Nguïc: See Baùt Haøn Ñòa chuùng ta tin laø nguoàn goác töï nhieân, nhöng

thöïc ra khoâng coù caùi gì coù theå ñöôïc goïi laø To own and cultivate the land. töï tính: Because of relative dependence or Baùt Baát Chaùnh Kieán: The eight incorrect paratantra, we assume natural origin, but views—See Baùt Taø Kieán. in reality there is nothing that can be Baùt Baát Hieån Thöïc: The eight negations of called self-substance. the Madhyamika Doctrine—See Baùt Baát 6) Söï nhaát tính tuyeät ñoái cuûa trí tueä toaøn haûo Trung Ñaïo. hay trí vieân thaønh (parinishpanna) loaïi töø Baùt Baát Trung Ñaïo: Taùm phuû ñònh cuûa caùi yù nieäm veà dò bieät: The absolute Ngaøi Long Thoï, ngöôøi saùng laäp ra Tam Luaän oneness of perfect knowledge or Toâng. Baùt Baát Trung Ñaïo phuû nhaän taát caû parinishpanna excludes the idea of nhöõng saéc thaùi hieän höõu. Söï thöïc Baùt Baát otherness. Trung Ñaïo khoâng coù moät muïc ñích naøo caû. 7) Khi caùi trí cuûa söï ñoaïn dieät hoaøn toaøn Chuùng ta coù theå xem noù nhö moät moùc treùo caøn (kshayajnana) ñöôïc theå chöùng thì seõ queùt taát caû taùm thöù sai laàm gaén lieàn vôùi theá khoâng bao giôø coøn söï xaùc ñònh veà caùc giôùi hieän theå, hay söï ñaøo thaûi hoã töông cuûa phieàn naõo nöõa: When the knowledge of boán caëp thieân kieán, hay moät chuoãi daøi bieän complete destruction or kshayajnana is luaän nhaèm gaït boû töø sai laàm naày ñeán sai laàm

realized, there is never again the assertion khaùc. Theo caùch naày taát caû nhöõng bieän bieät veà of evil passions. ‘töï’ hay ‘tha,’ veà ‘bæ’ hay ‘thöû’ ñeàu ñeàu bò 8) Trong Phaùp thaân cuûa taát caû chö Phaät coù tuyeät dieät—Middle School (the same as ten caùi nhaát theå toaøn haûo vaø khoâng coù söï caù negations except the last pair). In the Eight bieät naøo phaân khaùc caû: In the Dharmakaya Negations, all specific features of becoming of all Buddhas there is perfect unity, and are denied. The fact that there are just eight no differentiating individuation. negations has no specific purport; this is meant Baùt Baát Tònh: Taùm ñieàu baát tònh cho chö to be a whole negation. It may be taken as a Taêng Ni; taùm thöù maø chö Taêng Ni khoâng ñöôïc crosswise sweeping away of all eight errors sôû höõu—The eight impure or unclean things attached to the world of becoming, or a for a monk or a nun; eight things that monks reciprocal rejection of the four pairs of one- and nuns are not allowed to possess: sided views, or a lengthwise general thrusting 1) Giöõ vaøng: To keep gold. aside of the errors one after the other. In this 2) Giöõ baïc: To keep silver or money. way, all discriminations of oneself and another 3) Giöõ noâ leä nam: Möôùn ñaày tôù nam—To or this and that are done away with. have male slaves, or manservant. 1) (2) Baát Sanh Baát Dieät: Neither birth nor 4) Giöõ noâ leä nöõ: Möôùn ñaày tôù nöõ—To have death—Baát sanh dieäc baát dieät (khoâng sanh female slaves, or maidservant. khoâng dieät), nghóa laø khoâng coù khôûi cuõng 5) Nuoâi gia suùc hay gia caàm: To raise cattles, khoâng coù dieät; phaù huûy yù nieäm khôûi baèng birds, or domestic animals. yù nieäm dieät—There nothing appears, 6) Döï tröõ baát cöù thöù gì: To keep supplies of nothing disappears, meaning there is grain and silk or of anything—To store neither origination nor cessation; refuting anything other than the eight the idea of appearing or birth by the idea appurtenances (taùm moùn caàn duøng). of disappearance. 7) Buoân baùn trao ñoåi: To trade, or to do 2) (2) Baát Ñoaïn Baát Thöôøng: Neither end nor business. permanence—Baát ñoaïn dieäc baát thöôøng 8) Canh noâng: To own and farm the land— (khoâng ñoaïn khoâng thöôøng), nghóa laø

khoâng coù tröôøng cöûu cuõng khoâng coù baát 2) Naêng ñaïi: Mahiman (skt)—Coù khaû naêng tröôøng cöûu; phaù huûy yù nieäm veà ‘thöôøng’ laøm cho lôùn ra ñöôïc—To enlarge self or baèng ‘ñoaïn.’—There nothing has an end, others (to make self or others larger than nothing is eternal, meaning neither anything in the world), or the world and all permanence nor impermanence; refuting things to fill all space. the idea of ‘permanence’ by the idea of 3) Naêng khinh: Laghiman (skt)—Coù khaû ‘destruction.’ naêng laøm cho nheï ñi ñöôïc—To make self 3) (2) Baát Nhaát Baát Dò: Neither identity nor or others, or the world and all things light difference—Baát nhaát dieäc baát dò (khoâng as a feather (to make self or others gioáng khoâng khaùc), nghóa laø khoâng coù lighter). thoáng nhaát cuõng khoâng coù phaân ly; phaù 4) Naêng töï taïi: Vasitva (skt)—Coù khaû naêng huûy yù nieäm veà ‘nhaát’ baèng ‘dò.’—Nothing laøm cho töï taïi ñöôïc—To make self or is identical with itself, nor is there others any size or anywhere at will—To anything differentiated, meaning neither make everything depends upon oneself, unity nor diversity; refuting the idea of all at will. ‘unity’ by the idea of ‘diversity.’ 5) Naêng höõu chuû: Isitva (skt)—Coù khaû naêng 4)

(2) Baát Lai Baát Khöù: Neither coming nor laøm cho coù quyeàn voâ haïn ôû khaép moïi nôi going—Baát lai dieäc baát khöù (khoâng ñeán vaø treân moïi vaät—To make everywhere khoâng ñi), phaù huûy yù nieäm veà dieät baèng yù and everthing to be omnipotent—To be nieäm 'ñeán,' nghóa laø khoâng coù ñeán maø able to control all natural laws. cuõng khoâng coù ñi; phaù huûy yù nieäm 'ñeán' 6) Naêng vieãn chí: Prapti (skt)—Coù khaû naêng baèng yù nieäm 'ñi.'—Nothing comes, ñeán nôi xa ñöôïc hay nhö yù thaân—To be nothing goes, refuting the idea of anywhere at will, either by self- 'disappearance' by the idea of 'come,' transportation or by bringing the meaning neither coming-in nor going-out; destination to himself—To reach any refuting the idea of 'come' by the idea of place at will. 'go.' 7) Naêng ñoäng: Coù khaû naêng laøm cho ñoäng ** For more information, please see Thaäp ñöôïc—The be able to shake all things. Baát Trung Ñaïo. 8) Tuøy yù: Prakamya (skt)—Coù khaû naêng laøm Baùt Baát Trung Ñaïo Quaùn: Thieàn quaùn veà tuøy theo yù mình—To be one or many and taùm phuû ñònh—Meditation on the eight at will pass through the solid or through negations. space, or through fire or water, or tranform Baùt Baát Tö Nghì: The eight inexpressibles the four elements at will, i.e. turn earth or things surpassing thought—See Baùt Kính into water—To be able to assume any Giôùi. shape. Baùt Bieán Hoùa: Taùm loaïi bieán hoùa hay taùm Baùt Bieän: Taùm taøi huøng bieän cuûa Ñöùc Nhö thaàn thoâng bieán hoùa cuûa chö Phaät—Eight Lai—Taùm ñaëc tính cuûa Phaät trong luùc noùi— supernatural powers of transformation, Eight characteristics of a Buddha's speaking: characteristics of every Buddha: 1) Baát teâ haùt bieän (khoâng la où hoø heùt): 1) Naêng tieåu: Animan (skt)—Coù khaû naêng Never hectoring. laøm cho nhoû laïi ñöôïc—To shrink self or 2) Baát meâ loaïn bieän (khoâng meâ môø loaïn others (to make self or others smaller), or ñoäng): Never misleading or confused. the world and all things to an atom. 3) Baát boá bieän (bieän luaän khoâng toû veû khieáp

sôï): Fearless. 6) Phuù Ñan Na (Xuù Ngaï Quyû): Putanas. 4) Baát kieâu maïn bieän: Bieän luaän khoâng toû veû 7) Daï Xoa (Duõng Kieän Quyû): Yaksas. kieâu maïn—Never haughty. 8) Tieäp Taät Quyû (La Saùt): Raksasas. 5) Nghóa cuï tuùc bieän (bieän luaän vôùi ñaày ñuû yù Baùt Boái Xaû Quaùn: See Baùt Giaûi Thoaùt Tam nghóa): Perfect in meaning. Muoäi. 6) Vò cuï tuùc bieän (bieän luaän vôùi ñaày ñuû Baùt Boäi Xaû: See Baùt Giaûi Thoaùt Tam Muoäi. höông vò yù vò): Perfect in flavor. Baùt Böûu Phaät Ñaøi: Baùt Böûu Phaät Ñaøi laø moät 7) Baát chuyeát saùp bieän (bieän luaän löu loaùt, Phaät Thaùp noåi tieáng, toïa laïc giöõa moät caùnh chaúng vuïng veà cöùng nhaét): Free from ñoàng thôm baùt ngaùt meânh moâng, trong quaän harshness. Bình Chaùnh, thaønh phoá Saøi Goøn, Nam Vieät 8) ÖÙng thì phaân bieät (bieän luaän ñuùng luùc Nam. Phaät Ñaøi ñöôïc kieán taïo vaøo naêm 1955, ñuùng thôøi): Seasonable or suited to the nhöng ñeán naêm 1965 bò hö hoûng hoaøn toaøn vì occasion. chieán tranh. Naêm 1968, Baùt Böûu Phaät Ñaøi Baùt Boá Thí: Eight kinds of dana or charity— ñöôïc truøng tu vaø môû mang. Nay ñaõ trôû thaønh See Baùt Chuûng Boá Thí. moät khu vaên hoùa vaø du lòch noåi tieáng vôùi teân Baùt Boá Thí Söï: Eight bases for giving—See "Phaät Coâ Ñôn." Treân ñænh thaùp laø töôïng Phaät Baùt Chuûng Boá Thí. cao 5,5 meùt, ñöôïc ñaët treân ñeá cao 1,2 meùt. Baùt Baùt Boà

Taùt: See Baùt Ñaïi Minh Vöông. Böûu Phaät Ñaøi ñöôïc kieán truùc theo hình baùt Baùt Boä: See Baùt boä Kim Cang hay Thieân giaùc, taàng treân cuøng toân trí töôïng Phaät Toå Long Baùt Boä. Thích Ca Maâu Ni, höôùng ra caùnh ñoàng. Beân Baùt Boä Chuùng: See Baùt boä Kim Cang. döôùi laø ñieän Phaät. Chaùnh ñieän thôø Tam Theá: Phaät Di Ñaø, Boà taùt Quaùn Theá AÂm, Boà Taùt Ñaïi Baùt Boä Kim Cang: Taùm chuùng sanh sieâu Theá Chí. Maët sau thôø toå Boà Ñeà Ñaït Ma (ngaøi nhaân trong Kinh Lieân Hoa—The eight classes laø vò toå thöù 28 beân AÁn Ñoä, vaø cuõng laø sô toå cuûa of supernatural beings in the Lotus Sutra—The doøng Thieàn Trung Hoa). Hai beân chaùnh ñieän Eight Vajra Deities: thôø Dieäm Ma Vöông, Hoä Phaùp, keá tieáp laø caùc 1) Thieân: Deva. ñieän thôø Phaät Di Laëc, Boà taùt Chuaån Ñeà, Boà 2) Long: Naga. Taùt Quaùn Theá AÂm, vaø Boà taùt Ñòa Taïng—A 3) Daï Xoa: Yaksa. famous Buddha Stupa, located within a vast 4) Caøng Thaùt baø: Gandharva. field of pineapples in Bình Chaùnh district, 5) A-Tu-La: Asura. Saigon City, South Vietnam. It was built in 6) Ca-Laâu-La: Gadura. 1955; however, it was totally destroyed in 7) Khaån-Na-La: Kinnara. 1965 due to the war. It was rebuilt and 8) Ma-Haàu-La Giaø: Mahoraga. enlarged in 1968. Now it has become a famous ** For more information, please see Thieân cultural tourist spot called “Solitary Buddha.” Long Baùt Boä. On the top of the stupa, there is a Buddha Baùt Boä Quyû Chuùng: Taùm boä quyû chuùng—statue cast at Xaù Lôïi Pagoda in 1961, the The eight groups of demon-followers of the statue itself is 5.5 meters high, situated on a four maharajas: 1.2 meters pedestal. The Buddha Stupa of 1) Caøn Thaùt Baø: Gandharvas. Eight Precious Objects is an octagonal 2) Tì-Xaù-Xaû: Pisacas. building. On the upper floor is placed the 3) Cöu Baøn Traø: Kumbhandas. statue of sakyamuni Buddha facing the field. 4) Tieát Leä Ña (Ngaï quyû): Pretas. The Buddha Shrine is situated on the lower 5) Chö Long: Nagas.

floor. The Three Noble Ones are worshipped Buddha. in the Main Hall: Amitabha Buddha, Baùt Chaùnh: Sammatta (p)—Eight right Avalokitesvara Bodhisattva, and Mahasthama factors—See Baùt Chaùnh Ñaïo. Bodhisattva. In the back of the Main Hall, Baùt Chaùnh Ñaïo: Astangika-marga (skt)— Patriarch Bodhidharma is enshrined (he was Ashtangika-Magga (p). also the twenty-eighth Indian Patriarch and the (I) Nghóa cuûa Baùt Chaùnh Ñaïo—The founder of the Chinese Ch’an Buddhism). On Meanings of Astangika-marga: Baùt Chaùnh both sides of the Main Hall are worshipped the ñaïo—Taùm con ñöôøng ñuùng—Con ñöôøng statues of Yama of Hell and a Dharma daãn tôùi söï chaám döùt ñau khoå, muïc ñích Guardian, followed by those of Maitreya cuûa dieäu ñeá thöù ba trong töù dieäu ñeá (Ñaïo Buddha, Cundi Bodhisattva, Avalokitesvara ñeá). Baùt Chaùnh Ñaïo laø taùm neûo trong 37 Bodhisattva, and Ksitigarbha Bodhisattva neûo boà ñeà. Tu taäp Baùt Chaùnh Ñaïo seõ ñöa adored in other shrines of the Main Hall. ñeán nhöõng lôïi ích thöïc söï nhö töï caûi taïo töï Baùt Caùt Ñeá: Prakrti (skt). thaân, vì tu baùt chaùnh ñaïo laø söûa ñoåi moïi 1) Ñaøn baø: Woman. baát chính, söûa ñoåi moïi toäi loãi trong ñôøi 2) Teân ngöôøi naøng Baùt Caùt Ñeá taïi gieáng soáng hieän taïi, ñoàng thôøi coøn taïo cho thaân nöôùc ñaõ duï doã ngaøi A Nan, nhöng sau naày mình coù moät ñôøi soáng chaân chaùnh, lôïi ích trôû thaønh moät Ni Sö: Prakrti, name of the vaø thieän myõ; caûi taïo hoaøn caûnh vì

neáu ai woman at the well who supplied water to cuõng tu baùt chaùnh ñaïo thì caûnh theá gian seõ Ananda, seduced him, but later became a an laønh tònh laïc, khoâng coøn caûnh khoå ñau nun. baát haïnh gaây neân bôûi haän thuø, tranh chaáp Baùt Caám: See Baùt Giôùi. hay chieán tranh giöõa ngöôøi vôùi ngöôøi, giöõa Baùt Caâu Nghóa: Taùm nguyeân taéc caên baûn, nöôùc naày vôùi nöôùc kia, hay chuûng toäc naày cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm linh vôùi chuûng toäc khaùc, ngöôïc laïi luùc ñoù thanh cuûa tröôøng phaùi Thieàn Toâng—The eight bình seõ vónh vieãn ngöï trò treân quaû ñaát naày; fundamental principles, intuitional or relating tu baùt chaùnh ñaïo coøn laø caên baûn ñaàu tieân to direct mental vision of the Zen School. cho söï giaùc ngoä, laø neàn taûng chaùnh giaùc, laø 1) Chaùnh Phaùp Nhaõn Taïng: Correct Law caên baûn giaûi thoaùt, ngaøy nay tu baùt chaùnh Eye-Treasury. ñaïo laø gieo troàng cho mình nhöõng haït 2) Nieát Baøn Dieäu Taâm: Nirvana of gioáng Boà Ñeà ñeå ngaøy sau gaët haùi quaû Nieát Wonderful and Profound Mind—See Dieäu Baøn Voâ Thöôïng—The noble Eightfold Taâm. Path—The eight right (correct) ways. The 3) Thöïc Töôùng Voâ Töôùng: Reality is nullity. path leading to release from suffering, the 4) Vi Dieäu Phaùp Moân: The Door of goal of the third in the four noble truths. Abhidharma. These are eight in the 37 bodhi ways to 5) Baát Laäp Vaên Töï: It is not relying on enlightenment. Practicing the Noble Eight- books, or not established on words. fold Path can bring about real advantages 6) Giaùo Ngoaïi Bieät Truyeàn: It is a special such as improvement of personal transmission outside the teachings. conditions. It is due to the elimination of 7) Tröïc Chæ Nhaân Taâm: It points directly to all evil thoughts, words, and actions that the human mind. we may commit in our daily life, and to 8) Kieán Taùnh Thaønh Phaät: Through it one the continuing practice of charitable work; sees one's own nature and becomes a improvement of living conditions. If

everyone practiced this noble path, the Suy nghó nhöõng haønh vi laàm loãi, nhöõng world we are living now would be devoid taâm nieäm xaáu xa caàn phaûi caûi söûa. Suy of all miseries and sufferings caused by nghó giôùi ñònh tueä ñeå tu taäp giaûi thoaùt. Suy hatred, struggle, and war between men xeùt voâ minh laø nguyeân nhaân cuûa moïi söï and men, countries and countries, or ñau khoå, laø nguoàn goác cuûa moïi toäi aùc; suy peoples and peoples. Peace would reign nghó tìm phöông phaùp ñuùng ñeå tu haønh forever on earth; attainment of giaûi thoaùt cho mình vaø cho ngöôøi: Right enlightenment or Bodhi Awareness. The thought means that our reflection must be Noble Eigh-fold Path is the first basic consistent with common sense, useful both condition for attaining Bodhi to others and ourselves. We must strive to Consciousness that is untarnished while correct our faults, or change our wicked Alaya Consciousness is still defiled: opinions. While meditating on the noble 1) Chaùnh Kieán (hieåu ñuùng): Samyag-drsti formula of "Precept, Concentration, and (skt)—Samma-ditthi (p). Wisdom," we must realize that • Chaùnh kieán laø nhaän thaáy moät caùch khaùch 'ignorance' is the main cause of suffering, quan ngay thaúng; thaáy theá naøo thì ghi the root of all wicked acts; therefore, we ñuùng theá aáy, khoâng bò thaønh kieán hoaëc must look for a way to get rid of suffering tình

caûm aûnh höôûng maø laøm cho söï nhaän for us and for others. xeùt bò sai leäch; bieát phaân bieät caùi thaät caùi • Nghó ñuùng laø yù nghó töø boû moïi duïc voïng giaû; nhaän thöùc ñaïo lyù chaân chaùnh ñeå tieán tham saân si. Nghó ñuùng laø luoân nghó veà tôùi tu haønh giaûi thoaùt: Right view is loøng khoan dung vaø nhaân töø vôùi moïi viewing things objectively; seeing them loaøi—Correct or Right Thought or and reporting them exactly as they are Perfect Resolve—A mind free from without being influenced by prejudice or sensual lust, ill-will and cruelty. Right emotion. Right view helps differentiate thought means resolve in favour of the true from the false, and determines the renunciation, goodwill and nonharming of true religious path for attaining liberation. sentient beings. • Khoâng bò aûo giaùc. Hieåu bieát ñuùng veà töù 3) Chaùnh Ngöõ (noùi ñuùng): Samyag-vac dieäu ñeá veà khoå, vì sao coù khoå, laøm caùch (skt)—Samma-vaca (p)—Correct or Right naøo dieät khoå vaø con ñöôøng daãn tôùi dieät Speech or Perfect Speech. khoå. Hieåu roõ veà tính voâ ngaõ cuûa söï toàn • Chaùnh ngöõ laø noùi lôøi thaønh thaät vaø saùng taïi—Correct or Right View or Perfect suoát, noùi hôïp lyù, noùi khoâng thieân vò, noùi View—freedom from the common thaúng chöù khoâng noùi xeùo hay xuyeân taïc, delusion. Understanding correctly of the noùi lôøi thaän troïng vaø hoøa nhaõ; noùi lôøi four noble truths of suffering, of the origin khoâng toån haïi vaø coù lôïi ích chung: Right of suffering, of the extinction of suffering, speech implies sincere, sound, impartial, and of the path leading to the extinction of direct, not distorting, cautious, affable, suffering. Understand correctly on the harmless, useful words and discourses. non-ego of existence (nonindividuality of • Noùi ñuùng laø khoâng noùi doái, khoâng ba hoa, existence). taùn gaãu hay deøm pha—Avoidance of 2) Chaùnh Tö Duy (nghó ñuùng): Samyag- lying, slander and gossip (false and idle samkalpa (skt)—Samm-sakappa (p). talk)—Abstaining from lying, tale-bearing, • Chaùnh tö duy laø suy nghó ñuùng vôùi leõ phaûi, harsh words, and foolish babble. coù lôïi cho mình, vaø coù lôïi cho ngöôøi khaùc. 4) Chaùnh Nghieäp (laøm ñuùng): Samyag-

karmanta (skt)—Samm-kammanta (p). superstitious; do not act as a go-between • Chaùnh nghieäp laø haønh ñoäng chaân chaùnh, to take profit. ñuùng vôùi leõ phaûi, coù ích lôïi chung. Luoân • Chaùnh maïng coøn coù nghóa laø möu sinh luoân haønh ñoäng trong söï toân troïng haïnh ñuùng laø traùnh nhöõng ngheà gaây phöông haïi phuùc chung; toân troïng löông taâm ngheà cho nhöõng chuùng sanh khaùc nhö ñoà teå, ñi nghieäp cuûa mình; khoâng laøm toån haïi ñeán saên, buoân baùn vuõ khí, buoân baùn xì ke ma quyeàn lôïi, ngheà nghieäp, ñòa vò, danh döï, tuùy, v.v. Möu sinh ñuùng coøn coù nghóa laø vaø tính maïng cuûa ngöôøi khaùc; giöõ gìn thaân choái boû moïi loái soáng taø vaïy—Correct or khaåu yù baèng caùch luoân tu taäp möôøi nghieäp Right Livelihood or perfect Livelihood— laønh vaø nhoå döùt möôøi nghieäp döõ: Right Correct occupation also means avoid action involves action beneficial to both professions that are harmful to sentient others and ourselves. We must always act beings such as the five immoral for the happiness of the community, occupations (slaughterer, hunter, dealer in conforming to our sense of duty, without weaponry, or narcotics, ect)—Perfect any ulterior motive for damaging others' livelihood also means

rejecting all wrong interests, occupations, positions, honors, or living. lives. We must also keep strict control of 6) Chaùnh Tinh Taán (noã löïc ñuùng): Samyag- our "“ction, speech, and mind," carrying vyayama (skt)—Samma-vayama (p). out ten meritorious actions and avoiding • Chaùnh tinh taán coù nghóa laø chuyeân caàn ten evil ones. sieâng naêng laøm lôïi mình vaø lôïi ngöôøi; • Chaùnh nghieäp coøn coù nghóa laø traùnh nhöõng khoâng laøm nhöõng vieäc baát chính nhö saùt haønh ñoäng taø vaïy, soáng thanh khieát, khoâng haïi, gian xaûo, ñaøng ñieám, côø baïc, aùc ñoäc laøm gì toån haïi ñeán tha nhaân, khoâng troäm vaø bæ oåi, vaân vaân; ngöôïc laïi phaûi chuù taâm caép, khoâng taø daâm—Correct or Right laøm nhöõng vieäc laønh, taïo phöôùc nghieäp: Deed or Action (conduct)—Perfect Right effort means we must be always conduct means getting rid of all improper hard-working, helpful to others and action—To dwell in purity—Right action ourselves. Do not kill, cheat, or lead a also means to abstain from injuring living wanton, gamble life. On the contrary, beings, from stealing and from unlawful always try to perform good deeds for sexual intercourse. Perfect conduct also having good karma. means avoidance of actions that conflict • Chaùnh tin taán coøn coù nghóa laø noã löïc ñuùng with moral discipline. coù nghóa laø coá gaéng khoâng cho phaùt khôûi 5) Chaùnh Maïng (möu sinh ñuùng): Samyag- nhöõng ñieàu taø vaïy, coá gaéng vöôït qua ajiva (skt)—Samma-ajiva (p). nhöõng taø vaïy ñang maéc phaûi, coá gaéng laøm • Chaùnh maïng coù nghóa laø sinh soáng chaân naåy nôû nhöõng ñieàu thieän laønh chöa naåy chính vaø löông thieän; khoâng laøm giaøu treân nôû, coá gaéng phaùt huy nhöõng ñieàu thieän moà hoâi nöôùc maét cuûa ngöôøi khaùc; khoâng laønh ñaõ phaùt khôûi. Chaùnh tinh taán coøn coù ñoái xöû teä baïc vôùi ngöôøi khaùc; khoâng soáng nghóa laø vun boài thieän nghieäp cuøng luùc baùm vaøo ngöôøi khaùc; khoâng meâ tín dò nhoå boû aùc nghieäp—Correct (Right or ñoan; khoâng soáng baèng mieäng löôõi moái laùi Perfect) Zeal or Effort or Energy also ñeå kieám lôïi: Right livelihood means to means to try to avoid the arising of evil, lead a decent and honest life. We must demeritorious things have not yet arisen. keep from exploiting or mistreating others Try to overcome the evil, demeritorious or sponging on them. Do not be things that have already arisen. At the

same time, try to produce meritorious vaø buoàn khoå cuûa theá tuïc. Chaùnh nieäm coøn things that have not yet arisen and try to coù nghóa laø luùc naøo cuõng tænh giaùc veà thaân maintain the meritorious things that have theå, caûm xuùc, tö töôûng cuõng nhö nhöõng ñoái already arisen and not let them disappear, taùc beân ngoaøi—Correct (Right or Perfect) but to bring them to growth, to maturity Remembrance or Mindfulness—Correct and to the full perfection of development. Memory which retains the true and Right effort also means cultivation of what excludes the false—Dwell in is karmically wholesome and avoidance of contemplation of corporeality. Be mindful what is karmically unwholesome. and putting away worldly greed and grief. 7) Chaùnh Nieäm (chuù taâm ñuùng): Samyag- Correct mindfulness also means ongoing smrti (skt)—Samma-sati (p). mindfulness of body, feelings, thinking, • Chaùnh nieäm laø nhôù ñeán nhöõng ñieàu hay leõ and objects of

thought phaûi, nhöõng ñieàu lôïi laïc cho mình vaø cho 8) Chaùnh Ñònh (taäp trung tö töôûng ñuùng): ngöôøi: Right mindfulness means to give Samyag-samadhi (skt)—Samma-samadhi heed to good deed for our own benefit and (p). that of others. • Chaùnh ñònh laø taäp trung tö töôûng ñuùng laø • Chaùnh nieäm coøn coù nghóa laø öùc nieäm hay taäp trung vaøo vieäc töø boû nhöõng ñieàu baát nghó nhôù tôùi caûnh quaù khöù, nhôù ñeán loãi thieän vaø taäp trung tinh thaàn ñöôïc hoaøn taát laàm cuõ ñeå söûa ñoåi, nhôù aân cha meï thaày trong boán giai ñoaïn thieàn ñònh—Correct baïn ñeå baùo ñaùp, nhôù aân toå quoác ñeå phuïng (Right or Perfect)—Meditation—Correct söï baûo veä; nhôù aân chuùng sanh ñeå giuùp ñôû Concentration. Detached from sensual traû ñeàn; nhôù aân Phaät Phaùp Taêng ñeå tinh objects, detached from unwholesome taán tu haønh: Right mindfulness also means things, and enters into the first, second, remembrance including old mistakes to third and fourth absorption. repent of and deep gratitude towards • Chaùnh ñònh coøn coù nghóa laø taäp trung tö parents, country, humankind, and Buddhist töôûng vaøo moät vaán ñeà gì ñeå thaáy cho roõ Triple Gems. raøng, ñuùng vôùi chaân lyù, coù lôïi ích cho mình • Chaùnh nieäm coøn coù nghóa laø quaùn nieäm vaø cho ngöôøi: Right concentration means a hay quaùn saùt caûnh hieän taïi vaø töôûng töôïng strong concentration of our thoughts on a caûnh töông lai. Chuùng ta neân quaùn töôûng certain subject in order to set it clearly, ñeán caûnh ñôøi ñau khoå, beänh taät, meâ môø consistent with Buddhist doctrine and for cuûa chuùng sanh maø khuyeán tu; töôûng nieäm the benefit of others and ourselves. laøm nhöõng ñieàu lôïi ích chung, khoâng thoái (II) Nhöõng lôøi Phaät daïy veà “Baùt Chaùnh Ñaïo” lui, khoâng e ngaïi khoù khaên nhoïc nhaèn: trong Kinh Phaùp Cuù—The Buddha’s Right mindfulness also means the teachings on Astangika-marga in the reflection on the present and future events Dharmapada Sutra: or situations. We must meditate upon 1) Baùt Chaùnh Ñaïo laø ñaïo thuø thaéng hôn caùc human sufferings that are caused by ñaïo. Töù ñeá laø lyù thuø thaéng hôn caùc lyù. Ly ignorance and decide to work for duïc laø phaùp thuø thaéng hôn caùc phaùp. Cuï alleviating them, irrespective of possible nhaõn laø baäc thuø thaéng hôn caùc baäc Thaùnh difficulties and boredom. hieàn—The best of paths is the Eightfold • Chaùnh nieäm coøn coù nghóa laø chuù taâm ñuùng Path. The best of truths are the Four Noble laø töôûng ñeán söï thaät vaø choái boû taø vaïy. Truths. Non-attachment is the best of Luùc naøo cuõng tænh taùo deïp boû tham lam states. The best of men is he who has eyes

to see (Dharmapada 273). time required, either seven or ninety days. 2) Chæ coù con ñöôøng naày, chaúng coøn con Baùt Chu Tam Muoäi Kinh: Pratyutpanna- ñöôøng naøo khaùc coù theå laøm cho tri kieán samadhi Sutra (skt)—The sutra explaining caùc ngöôi thanh tònh. Caùc ngöôi thuaän laøm about the prolonged samadhi—See Baùt Chu theo, thì boïn ma bò roái loaïn—This is the Tam Muoäi. only way. There is no other way that leads Baùt Chuùng: Theo Kinh Phuùng Tuïng trong to the purity of vision. You follow this Tröôøng Boä Kinh, coù taùm chuùng—According to way, Mara is helpless before it the Sangiti Sutta in the Long Discourses of the (Dharmapada 274). Buddha, there are eight assemblies: 3) Caùc ngöôi thuaän tu theo Chaùnh ñaïo treân 1) Chuùng

Saùt Ñeá Lôïi: The assembly of naøy, thì khoå naõo seõ döùt heát, vaø bieát raèng Khattiyas. Ñaïo ta noùi coù söùc tröø dieät choâng gay— 2) Chuùng Baø La Moân: The assembly of Entering upon that path, you will end your Brahmains. suffering. The way was taught by me 3) Chuùng Gia Chuû: The assembly of when I understood the removal of thorns Householders. (arrows of grief) (Dharmapada 275). 4) Chuùng Sa Moân: The assembly of ascetics. 4) Thaän troïng lôøi noùi, keàm cheá yù nghó, thaân 5) Chuùng Töù Ñaïi Thieân Vöông: The khoâng laøm aùc, ba nghieäp thanh tònh, laø assembly of devas of the Realm of the ñöôïc Ñaïo Thaùnh Nhôn—Be watchful of Four Great Kings. speech, control the mind, don't let the 6) Chuùng Tam Thaäp Tam Thieân: The body do any evil. Let purify these three assembly of the Thirty-Three Gods. ways of action and achieve the path 7) Chuùng Thieân Ma: The assembly of maras. realized by the sages (Dharmapada 281). 8) Chuùng Phaïm Thieân: The assembly of Baùt Chaùnh Ñaïo Kinh: Buddha-bhasita- Brahmas. astanga-samyan-marga-sutra (skt)—Kinh noùi Baùt Chuûng Bieät Giaûi Thoaùt Giôùi: Taùm veà Baùt Chaùnh Ñaïo do ngaøi An Theá Cao dòch loaïi bieät giaûi thoaùt giôùi—Differentiated rules vaøo thôøi Ñoâng Haùn, moät dòch phaåm sôùm töø of liberation for the eight orders: Kinh Taïp A Haøm—Composed by An-Shih- 1) Tyø Khöu giôùi: Monks. Kao of the Eastern Han Dynasty, an early 2) Tyø Khöu Ni giôùi: Nuns. translation of the Samyuktagama. 3) Mendicants: Khaát Só giôùi. Baùt Chaâu: See Baùt Chu. 4) Sa Di giôùi: Novice male. Baùt Chi: See Baùt Chaùnh Ñaïo. 5) Sa Di Ni giôùi: Novice female. Baùt Chu: Pratyutpanna (skt)—Hieän tieàn (chö 6) Öu Baø Taéc giôùi: Upasaka or Male Phaät hieän tieàn)—Present. disciples. Baùt Chu Tam Muoäi: Pratyutpanna-samadhi 7) Öu Baø Di giôùi: Upasika or Female (skt)—Loaïi tam muoäi maø khi thöïc haønh thì chö disciples. Phaät hieän ra tröôùc maët. Coøn ñöôïc goïi laø 8) Caän Truï giôùi: The laity who observe the Thöôøng Haønh Ñaïo hay Thöôøng Haønh Tam first eight commandments. Muoäi vì phaûi thöïc haønh khoâng giaùn ñoaïn töø 7 Baùt Chuûng Boá Thí: ñeán 90 ngaøy—The samadhi in which the (A) Theo Caâu Xaù Luaän, coù taùm loaïi boá thí— Buddhas of the ten directions are seen as According to the Kosa Sastra, there are clearly as the stars at night. Also called as the eight causes of dana or giving: prolonged samadhi, because of the length of 1) Tuøy chí thí: Coù ngöôøi ñeán neân boá thí—Chæ

boá thí ñöôïc söï tieän ích ôû choã gaàn—Giving Chuûng Boá Thí (A) (2). of convenience or to those who come for 3) Baùo AÂn Thí: One gives, thinking: "He aid—One gives as occasion offers. gave me something."—See Baùt Chuûng Boá 2) Boá uùy thí: Vì sôï maø boá thí (Vì sôï tai aùch Thí (A) (3). maø boá thí)—Giving out of fear—Giving 4) Caàu Baùo Thí: One gives, thinking: "He for fear of evil—One gives from fear. will give me something." 3) Baùo aân thí: Boá thí ñeå traû aân (vì ngöôøi aáy 5) Boá Thí vì nghó raèng Boá Thí laø toát: One ñaõ cho toâi neân toâi boá thí laïi)—Giving out gives, thinking: "It is good to give." of gratitude—Giving in return for kindness 6) Boá thí vì nghó raèng: "Ta naáu, hoï khoâng received—One gives, thinking: "He gave naáu. Thaät khoâng phaûi, neáu ta naáu maø ta something." ñem boá thí cho keû khoâng naáu.": One gives, 4) Caàu baùo thí: Boá thí vôùi yù mong caàu ñöôïc

thinking: “I am cooking something, they baùo ñaùp veà sau naày—Seeking-reward are not. It would not be right not to give Giving or anticipating gifts in return—One something to those who are not cooking.” gives, thinking: “I give him something 7) Yeáu Danh Thí: One gives, thinking: “If I now, he will give me back something in make this gift I shall acquire a good the future.” reputation—See Baùt Chuûng Boá Thí (A) 5) Taäp tuïc thí: Boá thí vì theå theo taäp tuïc cuûa (7). toå tieân cha oâng (hay vì nghó raèng boá thí laø 8) Boá Thí vì muoán trang nghieâm vaø tö trôï toát)—Giving because of tradition or taâm: One gives, thinking to adorn and custom—Continuing the parental example prepare one’s heart. of giving (one gives, thinking: “It is good Baùt Chuûng Chuùc: Taùm loaïi chaùo maø ngöôøi to give.”). ta coù theå cuùng döôøng cho Phaät vaø giaùo ñoaøn 6) Hyû Thieân thí: Vì mong ñöôïc sanh leân coõi khi caùc ngaøi ñang an cöu kieát haï trong tònh xaù trôøi maø boá thí—Giving because of hoping Truùc Laâm—Eight kinds of congee, or gruel to be reborn in a particular heaven. served by the citizens to the Buddha and his 7) Yeáu danh thí: Vì danh tieáng maø boá thí disciples when in retreat in the bamboo grove (nghó raèng boá thí seõ coù tieáng ñoàn toát)— of Kasi: Giving for gaining name and fame— 1) Bô: Butter. Giving in hope of an honoured name (one 2) Môû: Fats. gives, thinking: “If I make this gift I shall 3) Haït gai: Hempseed. acquire a good reputation). 4) Söõa: Milk. 8) Coâng ñöùc thí: Boá thí ñeå giuùp cho taâm ñöôïc 5) Ñaäu non: Peas. trang nghieâm, taäp haïnh buoâng xaû vaø doïn 6) Ñaäu haït khoâ: Beans. ñöôøng cho coâng cuoäc tu haønh giaûi thoaùt— 7) Haït meø: Sesamum. Giving for personal virtue or for the 8) Chaùo traéng: Plain gruel. adornment of the heart and life. Baùt Chuûng Khoå: Eight kinds of sufferings— (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä See Baùt Khoå. Kinh, coù taùm loaïi boá thí—According to the Baùt Chuûng Phaùp: See Baùt Giôùi. Sangiti Sutta in the Long Discourses of the Baùt Chuûng Phaùt Boà Ñeà Taâm: See Taùm Buddha, there are eight bases for giving: Caùch Phaùt Taâm Boà Ñeà. 1) Tuøy Chí Thí: One gives as occasion offer—See Baùt Chuûng Boá Thí (A) (1). Baùt Chuûng Thaéng Phaùp: Taùm loaïi thaéng 2) Boá UÙy Thí: One gives from fear—See Baùt phaùp. Nhöõng ai thoï trì baùt trai giôùi seõ ñöôïc taùm

loaïi coâng ñöùc thuø thaéng—The eight surpassing 1) Theå thanh: Chuû caùch noùi chung veà vaät things. Those who keep the forst eight theå—Nirdesa (skt). commandments receive eight kinds of reward: 2) Nghieäp thanh: Muïc ñích caùch— 1) Chaúng ñoïa ñòa nguïc: They escape from Upadesana (skt). falling into the hells. 3) Cuï thanh: Töø bieåu thò coâng cuï cuûa caùi 2) Chaúng laøm ngaï quyû: They escape from naêng taùc—Kartrkarana (skt). becoming pretas. 4) Sôû vi thanh: Töø bieåu thò sôû ñoái vôùi caùi 3) Chaúng taùi sanh vaøo coõi suùc sanh: Not to be naêng taùc—Sampradana (skt). reborn in the realm of animals. 5) Sôû toøng thanh: Töø bieåu thò vaät ñoù töø ñaâu 4) Chaúng rôi vaøo coõi A-Tu-La: They escape tôùi—Apadana (skt). from falling into the realm of asuras. 6) Sôû thuoäc thanh: Töø bieåu thò vaät chuû 5) Sanh vaøo coõi ngöôøi vaø xuaát gia tu haønh caùch—Svamivacana (skt). ñaéc ñaïo: They will be reborn among men, 7) Sôû y thanh: Töø bieåu thò choã sôû y cuûa vaät— become monks, and obtain the truth. Samnidhanartha (skt). 6) Taùi sanh vaøo

coõi trôøi duïc giôùi: To be 8) Hoâ thanh: Töø bieåu thò caùch goïi vaät theå— reborn in the heavens of desire. Amantrana (skt). 7) Haèng sanh vaøo coõi Phaïm Thieân hay vaøo Baùt Coâng Ñöùc Thuûy: Eight kinds of water thôøi gaëp Phaät: To be reborn in the Brahma of virtues, or eight virtues—Coøn goïi laø Baùt Heaven or meet a Buddha. Coâng Ñöùc Trì, hay Baùt Vò Thuûy, töùc laø nöôùc 8) Chöùng ñaïo quaû Boà Ñeà: To obtain perfect taùm coâng ñöùc. Ngöôøi ta noùi ñaây laø taùnh ñaëc enlightenment. thuø cuûa nöôùc trong nhöõng ao hoà nôi coõi Tònh ** For more information, please see Baùt Giôùi. Ñoä cuûa Ñöùc Phaät A Di Ñaø—Eight waters of Baùt Chuûng Thoï Kyù: Taùm loaïi thoï kyù— merit and virtue. It is said that these are Eight kinds of prediction: characteristics of water in the lakes and ponds 1) Chæ mình bieát, ngöôøi khaùc khoâng bieát: in the Pure Land of Amitabha Buddha made known to self, not to others. 1) Tröøng Tònh: Trong saïch hay laéng saïch— 2) Moïi ngöôøi ñeàu bieát, chæ mình khoâng bieát: Clarity and cleanliness. Made known to others, not to self. 2) Thanh Laõnh: Trong treûo vaø maùt meû— 3) Moïi ngöôøi vaø mình ñeàu bieát: Made known Coolness. to self and others. 3) Cam Myõ: Ngoït ngaøo—Sweetness— 4) Mình vaø moïi ngöôøi ñeàu chöa bieát: Sweet. Unknown to self or others. 4) Khinh Nhuyeãn: Nheï dòu—Lightness. 5) Gaàn thì bieát, xa khoâng bieát: The near 5) Nhuaän Traïch: Uy löïc röôùi maùt moïi vaät— made known, but the remote not. Moisturing power. 6) Xa bieát nhöng gaàn khoâng bieát: The remote 6) An Hoøa: Coù khaû naêng laøm an laïc vaø eâm made known, but not the intermediate. dòu moïi tình huoáng—Ability to give 7) Gaàn xa ñeàu bieát: Near and remote both comfort. made known. 7) Coù khaû naêng laøm dòu nhöõng khao khaùt: 8) Gaàn xa ñeàu khoâng bieát: Near and remote Ablity to quench thirst. both not made known. 8) Coù khaû naêng caûi tieán söï khang kieän vaø Baùt Chuyeån Thanh: Taùm chuyeån thanh boå khoûe caùc caên: Ability to improve health trong Phaïn ngöõ (subanta)—Eight cases of and nourishing all roots. nouns in Sanskrit: ** See Eight Virtues in English-Vietnamese

Section. Buddha is said to have been brought by Baùt Dieäp AÁn: AÁn hoa sen taùm caùnh—The Bodhidharma to China in 520 A.D. eigh-petal lotus seal. Baùt Ña La Thuï: Taùm caây Ta La—Eight Tala Baùt Dieäp Chi Trung Toân: Thai Taïng phaùp trees (very high). giôùi coù hình nhö hoa sen taùm caùnh, vôùi Ñöùc Tyø Baùt Ñaø: Pada (skt). Loâ Giaù Na ôû giöõa (trung thai), coøn treân moãi • Böôùc chaân: Pace. caùnh ñeàu coù moät vò Boà Taùt—The Garbhadhatu • Daáu chaân: Footstep—Stride. (womb treasury) has the shape of an eight- Baùt Ñaïc Thöông Na: Badakshan (skt)—Moät petal lotus with Vairocana in the centre and vuøng nuùi thuoäc Tukhara—A mountain district eight bodhisattvas on each petal. of Tukhara. Baùt Dieäp Cöûu Toân: See Baùt Dieäp Lieân Ñaøi. Baùt Ñaïi Boà taùt: See Baùt Ñaïi Minh Vöông. Baùt Dieäp Lieân Ñaøi: Ñaøi sen taùm caùnh—Teân Baùt Ñaïi Ñòa Nguïc: Eight great naraka or hot theo maät giaùo ñeå chæ nhuïc taâm cuûa chuùng ta coù hells—See Baùt Ñaïi Nhieät Ñòa Nguïc. hình gioáng nhö ñoùa sen taùm caùnh—An esoteric Baùt Ñaïi Ñoàng Töû cuûa Baát Ñoäng Toân name for the heart is the eight-petal fleshly Minh Vöông: Taùm vò ñaïi ñoàng töû hay Kim heart, and being the seat of meditation—Eight- cang ñoàng töû hay söù giaû cuûa Baát Ñoäng Toân leaf lotus meditation. Minh Vöông (Tueä quang, Tueä hyû, A

Naäu ñaït Baùt Dieäp Lieân Hoa: Sen taùm caùnh, moät teân ña, Chæ ñöùc, OÂ caâu baø ca, Thanh ñöùc, Caêng yeát khaùc cuûa nuùi Tu Di—The eight lotus-petals, la, Cheá tra ca)—The eight messengers of the another name for Sumeru Mountain. Aryacalanatha Bodhisattva. Baùt Dieäp Lieân Hoa Quaùn: Quaùn töôûng Baùt Ñaïi Ñoàng Töû cuûa Vaên Thuø: Taùm vò thaønh hình hoa sen taùm caùnh, khieán noù töø buùp ñoàng töû hay söù giaû cuûa ngaøi Vaên Thuø—The nôû xoøe ra—To contemplate that we become an eight messengers of Manjusri. eight-petal lotus from bud to blossoming. Baùt Ñaïi Kim Cang Ñoàng Töû: See Baùt Ñaïi Baùt Dieäp Lieân Toïa: See Baùt Dieäp Lieân Ñaøi. Ñoàng Töû cuûa Baát Ñoäng Toân Minh Vöông. Baùt Dieäp Nhuïc Ñoaøn Taâm: See Baùt Dieäp Baùt Ñaïi Kim Cang Minh Vöông: See Baùt Lieân Ñaøi. Ñaïi Minh Vöông. Baùt Dieäp Trung Ñaøi: See Baùt Dieäp Lieân Baùt Ñaïi Linh Thaùp: Taùm ngoâi thaùp thieâng Ñaøi. lôùn cuûa Phaät giaùo—The Eight Great Spiritual Baùt Dieäp Vieän: Baùt dieäp trung ñaøi cuûa Thai or Sacred Stupas of Buddhism. Taïng giôùi vôùi Phaät Tyø Loâ Giaù Na laø nhaân vaät 1) Vöôøn Laâm Tyø Ni trong thaønh Ca Tyø La chính—The central court of the Womb Veä laø nôi ñaûn sanh cuûa Phaät: Lumbini Treasury (Garbhadhatu) with Vairocana as its Garden, Buddha's birthplace in central figure. Kapilavastu. Baùt Do Haïnh: See Baùt Chaùnh Ñaïo. 2) Soâng Ni Lieân Thieàn laø nôi Phaät thaønh ñaïo Baùt Du Haønh: See Baùt Chaùnh Ñaïo. taïi xöù Ma Kieät Ñaø: Magadha, where the Baùt Ña La: Patra (skt)—Baùt laø moät loaïi vaät Buddha first enlightened. duïng duøng ñöïng thöùc aên cho chö Taêng Ni. 3) Vöôøn Loäc Uyeån laø nôi Phaät chuyeån Phaùp Ngöôøi ta noùi Toå Boà Ñeà Ñaït Ma ñaõ ñem chieác Luaân, taïi thaønh Ba La Naïi xöù Ca Thi: baùt cuûa Phaät ñeán Trung Quoác vaøo khoaûng naêm The deer Park, Benares, where the 520 sau Taây Lòch—A bowl (a vessel, Buddha first preached. receptacle, an almsbowl). The almsbowl of the 4) Vöôøn Kyø Ñaø thuoäc nöôùc Xaù Veä, nôi Phaät

hieän thaàn thoâng: Jetavana, where the (skt). Buddha revealed his supernatural powers. Baùt Ñaïi Nhaân Giaùc: Eight Awakenings of 5) Taïi thaønh Khuùc Nöõ nöôùc Taêng Giaø Thi, Great People—Phaät töû neân ngaøy ñeâm heát loøng nôi Phaät giaùng traàn töø cung trôøi Ñao Lôïi: ñoïc tuïng vaø thieàn quaùn veà taùm ñieàu giaùc ngoä Kanyakubja (Kanauj), where the Buddha lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm phaù. Kinh do descended from Indra's Heavens. Sa Moân An Theá Cao dòch sang Haùn vaên 6) Taïi thaønh Vöông Xaù, nôi Ñeà Baø Ñaït Ña khoaûng naêm 150 sau Taây Lòch, vaø Hoøa Thöôïng phaù hoøa hôïp Taêng, nhöng chö Taêng ñaõ Thích Thanh Töø dòch sang Vieät ngöõ vaøo ñöôïc Phaät hoùa ñoä khieán hoï trôû laïi hoøa hôïp khoaûng thaäp nieân 70—A disciple of the thanh tònh: Rajargrha, where Dvadatta was Buddha, day and night, should wholeheartedly destroyed and the Sangha purified again recite and meditate on the eight awakenings by the Buddha. discovered by the great beings. The sutra was 7) Taïi thaønh Tyø Xaù Ly, nôi Phaät tuyeân boá laø translated from Sanskrit into Chinese by An- Ngaøi seõ mau nhaäp Nieát Baøn: Vaisali, Shi-Kao in about 150 A.D., and Most where the Buddha announced his speedy Venerable Thích Thanh Töø translated into nirvana. Vietnamese in 70s. 8) Taïi thaønh Caâu Thi Na, nôi Phaät nhaäp Nieát 1) Ñieàu Giaùc Ngoä Thöù Nhaát—The

First Baøn: Kusinagara, where the Buddha Awakening: Giaùc ngoä raèng coõi theá gian laø entered nirvana. voâ thöôøng, ñaát nöôùc nguy ngaäp, boán ñaïi Baùt Ñaïi Minh Vöông: Taùm Kim Cang khoå khoâng, naêm aám khoâng phaûi ta, luoân vöông hay Kim Cang Hoä Boà taùt cho Phaät Tyø sinh luoân dieät thay ñoåi, hö nguïy voâ chuû, Loâ Giaù Na—The eight diamond-kings, or taâm laø nguoàn aùc, hình laø röøng toäi baát tònh, bodhisattvas as guardians of Vairocana (Ñaïi haõy quaùn saùt nhö theá maø lìa daàn sanh töû— Nhöït Nhö Lai): The awareness that the world is 1) Kim Cang Thuû Boà Taùt (hieän laøm Giaùng impermanent. All regimes are subject to Tam Theá): Vajrapani (skt)—Holder or fall; all things composed of the four protector of a vajra. elements that are empty and contain the 2) Dieäu Kieát Töôøng Boà Taùt (hieän laøm Ñaïi seeds of suffering. Human beings are Uy Ñöùc Kim Cöông): Wonderful and composed of five aggregates, and are auspicious. without a separate self. They are always 3) Hö Khoâng Taïng Boà Taùt (hieän laøm Ñaïi in the process of change, constantly being Tieáu Kim Cöông): Akasagarbha (skt). born and constantly dying. They are empty 4) Töø Thò Boà Taùt (hieän laøm Ñaïi Luaân Kim of self, without sovereignty. The mind is Cöông): Maitreya (skt). the source of all unwholesome deeds and 5) Quaùn Töï Taïi Boà Taùt (hieän laøm Maõ Ñaàu confusion, and the body is the forest of all Kim Cöông): Avalokitesvara (skt). impure actions. If we meditate on these 6) Ñòa Taïng Boà Taùt (hieän laøm Voâ Naêng facts, we can gradually be released from Thaéng Minh Vöông): Tsitigarbha (skt). the cycle of birth and death—For more 7) Tröø Caùi chöôùng Boà Taùt (hieän laøm Baát information, please see Töù Nieäm Xöù. Ñoäng Toân Minh Vöông): Aryacalanatha 2) Ñieàu Giaùc Ngoä Thöù Hai—The Second (skt). Awakening: Giaùc ngoä raèng ham muoán 8) Phoå Hieàn Boà Taùt (hieän laøm Boä Tròch Kim nhieàu laø khoå nhieàu. Taát caû nhöõng khoå Cöông Minh Vöông): Samantabhadra nhoïc treân ñôøi ñeàu do ham muoán maø ra.

Nhöõng ai coù ít ham muoán thì thaân taâm always listen and learn in order to develop ñöôïc giaûi thoaùt töï taïi—The awareness that their understanding and eloquence. This more desire brings more suffering. All enables them to educate living beings and hardships in daily life arise from greed bring them to the realm of great joy. and desire. Those with little desire and 6) Ñieàu Giaùc Ngoä Thöù Saùu—The Sixth ambition are able to relax, their bodies Awakening: Giaùc ngoä raèng ngheøo khoå and minds are free from entanglement. sinh nhieàu oaùn haän giaän hôøn, töø ñoù maø aùc 3) Ñieàu Giaùc Ngoä Thöù Ba—The Third duyeân keát tuï. Boà Taùt bình ñaúng boá thí, Awakening: Giaùc ngoä raèng taâm chuùng khoâng phaân bieät keû oaùn ngöôøi thaân, chaúng sanh khoâng bao giôø bieát ñuû, chæ tham caàu nghó ñeán loãi xöa, cuõng khoâng gheùt ngöôøi nhieàu neân toäi aùc luoân taêng. Baäc Boà Taùt ñöông thôøi laøm aùc—The awareness that khoâng theá, maø ngöôïc laïi taâm luoân bieát ñuû, poverty creates hatred and anger, which luoân thanh baàn laïc ñaïo, luoân laáy trí hueä creates a vicious cycle of negative laøm söï nghieäp tu haønh—The awareness thoughts and activity. When practicing that the human mind is always searching generosity, bodhiattvas consider everyone, for possessions and never feels fulfilled. friends and enemies alike, as equal. They This causes impure actions to ever

do not condemn anyone’s past increase. Bodhisattvas, however, always wrongdoings, nor do they hate those who remember the principle of having few are presently causing harm. desires. They live a simple life in peace in 7) Ñieàu Giaùc Ngoä Thöù Baûy—The Seventh order to practice the Way, and consider Awakening: Giaùc ngoä raèng nguõ duïc daãn the realization of perfect undestanding as ñeán loãi vaï. Duø cuøng ngöôøi tuïc sinh soáng their only career. maø khoâng nhieãm thoùi traàn tuïc. Nhö vò Tyø 4) Ñieàu Giaùc Ngoä Thöù Tö—The Fourth Kheo xuaát gia, thöôøng chæ tam y nhaát baùt, Awakening: Giaùc ngoä raèng bieáng löôøi laø soáng thanh baàn laïc ñaïo, giôùi haïnh thanh ñoïa laïc, neân thöôøng phaûi tu haønh tinh taán cao, bình ñaúng vaø töø bi vôùi taát caû chuùng ñeå deïp taét töù ma maø thoaùt ra nguïc nguõ aám sanh moïi loaïi—The awareness that the vaø tam giôùi—The awareness of the extent five categories of desire lead to to which laziness is an obstacle to practice. difficulties. Although we are in the world, For this reason, we must practice we should try not to be caught up in diligently to destroy the unwholesome worldly matters. A monk, for example, has mental factors which bind us , and to in his possession only three robes and one conquer the four kinds of Mara, in order to bowl. He lives simply in order to pratice free ourselves from the prison of the five the Way. His precepts keep him free of aggregates and the three worlds. attachment to worldly things, and he treats 5) Ñieàu Giaùc Ngoä Thöù Naêm—The Fifth everyone equally and with compassion. Awakening: Giaùc ngoä raèng vì si meâ neân 8) Ñieàu Giaùc Ngoä Thöù Taùm—The Eighth phaûi sinh töû töû sinh khoâng döùt. Vì theá Boà Awakening: Giaùc ngoä löûa döõ sanh töû gaây Taùt luoân hoïc nhieàu, nghe nhieàu ñeå phaùt ra voâ löôïng khoå naõo khaép nôi. Boà taùt trieån trí hueä, thaønh töïu bieän taøi. Nhôø vaäy phaùt ñaïi nguyeän cöùu giuùp taát caû chuùng maø coù theå giaùo hoùa heát thaûy chuùng sanh sanh moïi loaøi, cuøng chòu khoå vôùi chuùng vaøo caûnh giôùi hyû laïc—The awareness that sanh moïi loaøi, vaø daãn daét chuùng sanh ñeán ignorance is the cause of the endless cycle caûnh giôùi an laïc—The awareness that the of birth and death. Therefore, bodhisattvas fire of birth and death is raging, causing

endless suffering everywhere. 2) Naêng thò hieän moät traàn thaân ñaày caû ñaïi Bodhisattvas should take the Great Vow to thieân theá giôùi: Powers of infinite help everyone, to suffer with everyone, expansion. and to guide all beings to the realm of 3) Naêng caát thaân nheï nhaøng tôùi khaép moïi great joy. nôi: Powers of levitation and ** For more information, please see Kinh Baùt transportation. Ñaïi Nhaân Giaùc. 4) Thöôøng ôû moät coõi naêng hieän voâ löôïng Baùt Ñaïi Nhieät Ñòa Nguïc: The eight great loaïi: Powers of manifesting countless naraka or hot hells (nhieät ñòa nguïc): forms permanently in one and the same 1) Ñaúng hoaït ñòa nguïc: Sanjiva—Sau khi bò place. hình phaït thì trôû laïi nhö cuõ—The hell of 5) Naêng duøng caùc caên thay cho nhau: Powers rebirth. of use of one physical organ in place of 2) Haéc thaèng ñòa nguïc: Kalasutra—Keû phaïm another. toäi bò caêng daây thöøng ñen tröôùc khi haønh 6) Ñöôïc moïi phaùp maø töôûng chöøng nhö hình—The hell of black cords or chains. khoâng coù phaùp: Obtaining all things as if 3) Chuùng hôïp ñòa nguïc: Sanghata—Phaïm nothing. nhaân caáu xeù laãn nhau thaønh moät khoái giöõa 7)

Thuyeát nghóa moät baøi keä traûi qua voâ löôïng hai nuùi roài cuøng rôùt xuoáng vöïc vôùi nhau— kieáp: Expounding a stanza through The hell in which all are squeezed into a countless kalpas. mass between two mountains falling 8) Thaân khaép moïi choán gioáng nhö coõi hö together. khoâng: Ability to traverse the solid as 4) Hieäu kieáu ñòa nguïc: Raurava—Phaïm nhaân space. bò haønh hình keâu la thaûm thieát—The hell Baùt Ñaøm Ma La Ca: Padmaraga (skt)—See of crying and wailing. Baùt Ma La Ca. 5) Ñaïi hieäu kieáu ñòa nguïc: Maharaurava— Baùt Ñaûo: See Baùt Ñieân Ñaûo. Nôi tieáng keâu khoùc caøng to hôn khi bò Baùt Ñaïo: See Baùt Chaùnh Ñaïo. haønh hình—The hell of great crying. Baùt Ñaëc Ma: Padma or Raktapadma (skt)— 6) Ñaøn nhieät ñòa nguïc: Tapana—Phaïm nhaân Ba Ñaàu Ma—Baùt Ñaøm Ma. bò ñoát chaùy khi bò haønh hình—The hell of 1) Hoàng Lieân Hoa, moät trong nhöõng bieåu burning. töôïng cuûa chaân Phaät: The red lotus; one of 7) Ñaïi nhieät ñòa nguïc: Pratapana—Nôi ñaây the sign of the foot of a Buddha. söùc noùng taêng leân gaáp boäi—The hell of 2) Ñòa nguïc thöù baûy trong Baùt Haøn Ñòa fierce heat. Nguïc: The seventh of the eight cold 8) Voâ giaùn ñòa nguïc: Avici—Keû phaïm toäi bò hells—See Ñòa Nguïc (A) (b) (7). haønh hình cheát ñi soáng laïi khoâng ngöøng— Baùt Ñaàu Ma: Padma (skt)—See Lotus, and Unintermitted rebirth into its sufferings Kinh Dieäu Phaùp Lieân Hoa. with no respite. Baùt Ñeá: Satya (skt)—Taùm söï thaät—The eight Baùt Ñaïi Taân Khoå: See Baùt khoå. truths (postulates or judgments): Baùt Ñaïi Töï Taïi Ngaõ: Taùm caùi ngaõ töï taïi A. The first four abstract or philosophical: lôùn—The eight great powers of personality or 1) Theá gian theá tuïc ñeá: Voâ thaät ñeá—sovereign independence: Common postulates on reality, considering 1) Naêng thò hieän moät thaân laøm nhieàu thaân: the nominal as real. Powers of self-manifolding. 2) Ñaïo lyù theá tuïc ñeá: Tuøy söï sai bieät ñeá—

Common doctrinal postulates (the five Nirvana is a permanent place of bliss; skandhas). however, heretics believe that 3) Chöùng ñaéc theá tuïc ñeá: Phöông tieän an laäp everywhere including nirvana as no ñeá—Abstract postulates (the four Noble pleasure, but suffering. Truths). 7) Voâ ngaõ ñieân ñaûo: Nieát baøn laø chaân Phaät 4) Thaéng nghóa theá tuïc ñeá: Giaû danh phi an taùnh; tuy nhieân taø ñaïo cho raèng laøm gì coù laäp ñeá—Temporal postulates in regard to caùi Phaät taùnh—Nirvana is a real Buddha- the spiritual in the material. nature; however, heretics believe that B. The second abstract or philosophical four: there is no such Buddha-nature. 5) Theá gian thaéng nghóa ñeá: Theå duïng hieån 8) Voâ tònh ñieân ñaûo: Nieát baøn laø thanh tònh; hieän ñeá—Postulates on constitution and tuy nhieân, taø ñaïo cho raèng ngay caû Nieát function of the five skandhas. baøn cuõng baát tònh—Nirvana is pure; 6) Ñaïo lyù thaéng nghóa ñeá: Nhôn quaû sai bieät however, heretics believe that everything ñeá—Postulates on cause and efect. is impure. 7) Chöùng ñaéc thaéng nghóa ñeá: Y moân hieån ** For more information, please see Tam thaät ñeá—Postulates o the void or the Ñieân Ñaûo, Töù Ñieân Ñaûo, and Thaát Ñieân immaterial. Ñaûo in Vietnamese-English Section. 8) Thaéng nghóa thaéng nghóa ñeá: Pheá thuyeân Baùt Ñònh: Taùm möùc ñoä tröøu töôïng coá ñònh, ñaøm chæ—Postulates on the pure boán thieàn na töông öùng vôùi “töù thieàn thieân;”

inexpressible ultimate or absolute. boán möùc ñoä tröøu töôïng coá ñònh tuyeät ñoái töông Baùt Ñieân Ñaûo: Taùm ñieân ñaûo—The eight öùng vôùi "töù khoâng xöù"—The eight degrees of upside-down views: fixed abstraction, four dhyanas corresponding A. Phaøm phu Töù Ñieân Ñaûo—Four upside- to the four divisions in the heavens of form (Töù down views for ordinary people: Thieàn thieân); four degrees of absolute fixed 1) Thöôøng ñieân ñaûo: Heretics believe in abstraction on the immaterial corresponding to permanence. the arupadhatu in the heavens of formless (Töù 2) Laïc ñieân ñaûo: Heretics believe in Khoâng xöù)—See Töù Thieàn thieân and Töù pleasure. Khoâng Xöù. 3) Ngaõ ñieân ñaûo: Heretics believe in Baùt Ñoïa: Parajikas (skt)—Baùt Ba La Di--Baùt personality. Cöïc Troïng Caûm Ñoïa Toäi—Baùt Troïng—Chöõ 4) Tònh ñieân ñaûo: Heretics believe in purity. Parajika ñöôïc laáy töø goác chöõ Baéc Phaïn Para vaø B. Nhò Thöøa Töù Ñieân Ñaûo—Four upside- Jika coù nghóa laø ÑOÏA. Baùt Ñoïa coù nghóa laø down views for both Hinayana and taùm toäi Ba La Di thoaùi ñoïa phaùp phaûi vaø bò Mahayana: khai tröø khoûi Ni Chuùng. Theo quan ñieåm xuaát 5) Voâ thöôøng ñieân ñaûo: Nieát baøn laø thöôøng gia cuûa Phaät giaùo thì nhöõng vi phaïm naày ñöôïc haèng vónh cöûu; tuy nhieân taø ñaïo laïi cho xem laø coù tính chaát nghieâm troïng. Baát cöù vò Ni raèng ngay caû Nieát baøn cuõng voâ thöôøng— naøo, baát keå thöù baäc vaø thaâm nieân trong Giaùo Nirvana is permanent and eternal; Ñoaøn, heã phaïm phaûi moät trong Baùt Ba La Di however, heretics believe that everything naày seõ bò truïc xuaát khoûi Giaùo Ñoaøn. Moät khi including nirvana as impermanent. bò truïc xuaát seõ khoâng bao giôø ñöôïc pheùp trôû 6) Voâ laïc ñieân ñaûo: Nieát baøn laø nôi cuûa an laïi Giaùo Ñoaøn (baát cöù heä phaùi naøo trong Phaät laïc; tuy nhieân taø ñaïo laïi cho raèng moïi nôi Giaùo). Nhöõng vò naày seõ vónh vieãn bò ñoïa laïc. keå caû Nieát baøn ñeàu khoå chöù khoâng vui— Vì theá maø Ñöùc Phaät khuyeán caùo chö Ni phaûi

caån troïng ñöøng ñeå vöôùng phaûi moät trong Baùt rubbing, touching, and pressing against a Ba La Di naày—The eight grave prohibitions or male person (she should never touch or sins—The word Parajika is derived from the press a male person below the collar-bone Sanskrit root Para and Jika which means that and above the circle of the knees). makes DEFEAT. Eight parajikas for nuns 6) Caám ñeán gaàn, noùi chuyeän, hoaëc heïn hoø mean eight causes of falling from grace and vôùi moät ngöôøi ñaøn oâng: A nun should not final excommunication or expulsion of a nun. approach a man, standing near him, According to the monastic point of view, these holding a talk with him, or suggesting to offences are regarded as very serious in go a rendez-vous (date) with him. nature. Any nuns, regardless of their ranks and 7) Caám daáu toäi naëng cuûa moät Ni coâ khaùc:A years in the Order, violate any one of these nun should not conceal (hide) parajika offences, are subject to expulsion from the offences of some other nuns. Order of the Nuns. Once they are expelled, 8) Caám a toøng theo moät Ni coâ khaùc phaïm ñaïi they are never allowed to join the Order again. giôùi: A nun should not join in (following) They are defeated forever. Therefore, the another Bhikhuni who has committed a Buddha cautioned all nuns not to indulge in parajika offence. any one of them: Baùt Ñoàng Töû: See Baùt Ñaïi Ñoàng Töû cuûa Baát

(A1)Theo Ñaïi Thöøa vaø Tieåu Thöøa—According Ñoäng Toân Minh Vöông. to the Mahayana and Hinayana: Baùt Ñöùc: Taùm coâng ñöùc laøm cho Phaät coù khaû 1) Saùt: Gieát haïi chuùng sanh—Vadha-himsa naêng ban phöôùc haïnh cho con ngöôøi—Eight (skt)—Killing—See Saùt Sanh. virtues that enable Buddha to bestow blessings 2) Ñaïo: Troäm Caép—Adattadana (skt)— and happiness upon the people: Stealing—See Troäm Caép. 1) Khaû naêng laøm lôïi ích vaø haïnh phuùc cho 3) Daâm Duïc: Phaïm toäi thoâng daâm— chuùng sanh qua thöïc haønh giaùo phaùp cuûa Abrahmacarya (skt)—Adultery—Sexual Ngaøi: Ability to bring immediate benefits immorality or bestiality—See Daâm. and happiness in the world through 4) Voïng: Voïng ngöõ hay noùi doái— practice of His teaching. Uttaramanusyadharma-pralapa (skt)— 2) Khaû naêng phaùn ñoaùn moät caùch chính xaùc False speaking—Falsity—See Noùi Doái, thieän aùc chaùnh taø: Ability to judge and Noùi Lôøi Ñaâm Thoïc. correctly between good and bad, right and (A2)Theo Maät Giaùo—According to the wrong. Esoteric sect: 3) Khaû naêng giaùo ñaïo chính ñaïo khieán chuùng 1) Xaû Chaùnh Phaùp: Pheá boû Chaùnh Phaùp— sanh giaùc ngoä: Ability to lead people to Discarding the truth. enlightenment by teach his right way. 2) Xaû Boà Ñeà Taâm: Pheá boû Boà Ñeà taâm— 4) Khaû naêng daãn ñaïo khieán chuùng sanh nhaäp Discarding the Bodhi-mind. chaùnh ñaïo: Ability to lead and guide 3) Khan Laän Thaéng Phaùp: Ích kyû trong vieäc people to convert to the right way. truyeàn baù Chaùnh Phaùp—Being mean or 5) Khaû naêng traùnh taâm kieâu maïn: Ability to selfish in regard to the supreme law. avoid pride and boasting. 4) Naõo Haïi Chuùng Sanh: Laøm toån haïi ñeán 6) Khaû naêng y ngoân thöïc haønh (Noùi laøm nhö chuùng sanh—Injuring the living. nhöùt): Ability to do what He has spoken. (B) 7) Khaû naêng höôùng daãn chuùng sanh moät caùch 5) Caám rôø, ñaåy, keùo moät ngöôøi ñaøn oâng: A bình ñaúng: Ability to lead all people by an nun should not engage in the action of

equal way. has a job to do. He thinks: “I’ve got this 8) Khaû naêng hoaøn thaønh maõn tuùc chö job to do, but it will make me tired. I’ll nguyeän: Ability to fulfill the vows of his have a rest.” So he lies down and does not compassionate heart. stir up enough energy to complete the Baùt Gia Cöûu Toâng: See Baùt Toâng Cöûu Toâng uncompleted, to accomplish the in Vietnamese-English Section. unaccomplished, to realise the unrealised. Baùt Giaø: The eight negations—See Baùt Baát 2) Cô hoäi giaûi ñaõi thöù hai—The second Trung Ñaïo. occasion of indolence: ÔÛ ñaây moät vieäc ñaõ ñöôïc vò Tyø Kheo laøm. Vò naày nghó: “Ta ñaõ Baùt Giaø Tuaàn: Pancabhijnana (skt)—The laøm moät coâng vieäc. Do ta laøm moät coâng five supernatural powers—See nguõ Thaàn vieäc neân thaân ta meät moûi. Vaäy ta neân naèm Thoâng. xuoáng.” Vò aáy naèm xuoáng, khoâng coù tinh Baùt Giaùc: taán ñaït ñöôïc ñieàu chöa ñaït ñöôïc, thaønh (A) Octagonal. töïu ñieàu chöa thaønh töïu vaø chöùng ngoä (B) Taùm loaïi aùc giaùc—The eight wrong ñieàu chöa chöùng ngoä—Here, a monk who perceptions of thought: has done some work, and thinks: “I’ve 1) Duïc giaùc: Desire. done this work, now I’m tired. I’ll have a 2) Saân giaùc: Hatred. rest.” So he lies down and does not stir up 3) Naõo giaùc: Vexation with others. energy to complete the

uncompleted, to 4) Thaân lyù giaùc: Nhôù nhaø—Home-sickness. accomplish the unaccomplished, and to 5) Quoác ñoä giaùc: AÙi quoác hay nghó ñeán söï lôïi realise the unrealised. ích cuûa quoác gia—Patriotism or thoughts 3) Cô hoäi giaûi ñaõi thöù ba—The third occasion of the country's welfare. of indolence: ÔÛ ñaây coù con ñöôøng maø vò 6) Baát töû giaùc: Khoâng thích caùi cheát—Dislike Tyø Kheo phaûi ñi. Vò naày nghó: "Ñaây laø of death. con ñöôøng maø ta seõ phaûi ñi. Khi ta ñi con 7) Toäc tính giaùc: Vì cao voïng cho doøng hoï— ñöôøng aáy, thaân ta seõ meät moûi. Vaäy ta neân Ambition for one's clan or family. naèm xuoáng." Vò aáy naèm xuoáng, khoâng coù 8) Khinh vuï giaùc: Khi deã hay thoâ loã vôùi tinh taán ñeå ñaït ñöôïc ñieàu chöa ñaït, thaønh ngöôøi khaùc—Slighting or being rude to töïu ñieàu chöa thaønh töïu vaø chöùng ngoä others. ñieàu chöa chöùng ngoä—Here a monk who Baùt Giaûi Ñaõi Söï: Kusita-vatthuni (p)—Theo has to go on a journey, and thinks: "I have Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù to go on this journey. It will make me taùm söï giaûi ñaõi—According to the Sangiti tired. I'll have a rest." So he lies down and Sutta in the Long Discourses of the Buddha, does not stir up energy to complete the there are eight occasions of indolence: uncompleted, to accomplish the 1) Cô hoäi giaûi ñaõi thöù nhaát—The first unaccomplished, and to realise the occasion of indolence: ÔÛ ñaây coù vieäc vò unrealised. Tyø Kheo phaûi laøm. Vò naày nghó: "Coù coâng 4) Cô hoäi giaûi ñaõi thöù tö—The fourth vieäc ta seõ phaûi laøm. Neáu ta laøm vieäc, thôøi occasion of indolence: ÔÛ ñaây con ñöôøng thaân ta seõ meät moûi. Vaäy ta neân naèm vò Tyø Kheo ñaõ ñi. Vò naày nghó: "Ta ñaõ ñi xuoáng." Vò aáy beøn naèm xuoáng, khoâng tinh con ñöôøng, do ta ñaõ ñi con ñöôøng neân thaân taán ñeå ñaït ñöôïc ñieàu chöa ñaït ñöôïc, ñeå ta meät moûi. Vaäy ta neân naèm xuoáng." Vò thaønh töïu ñieàu chöa thaønh töïu, ñeå chöùng aáy naèm xuoáng, khoâng coù tinh taán ñaït ñöôïc ngoä ñieàu chöa chöùng ngoä—Here a monk ñieàu chöa ñaït, thaønh töïu ñieàu chöa thaønh

töïu vaø chöùng ngoä ñieàu chöa chöùng ngoä— thinks: "I've gone for alms-round in a Here a monk who has been on a journey, village or town and get my fill of food, and thinks: "I've been on this journey. whether coarse or fine, and my body is Now I'm tired. I'll have a rest." So he lies heavy and useless as if I were pregnant. down and does not stir up energy to I'll have a rest." So he lies down and does complete the uncompleted, to accomplish not stir up energy to complete the the unaccomplish, and to realise the uncompleted, to accomplish the unrealised. unaccomplished, to realise the unrealised. 5) Cô hoäi giaûi ñaõi thöù naêm—The fifth 7) Cô hoäi giaûi ñaõi thöù baûy—The seventh occasion of indolence: ÔÛ ñaây vò Tyø Kheo occasion of indolence: ÔÛ ñaây vò Tyø Kheo ñi khaát thöïc trong laøng hay taïi ñoâ thò, bò beänh nheï. Vò naày nghó: "Nay ta ñau khoâng nhaän ñöôïc caùc ñoà aên loaïi cöùng hay beänh nheï, caàn phaûi naèm nghæ. Vaäy ta neân loaïi meàm, ñaày ñuû nhö yù muoán. Vò aáy nghó: naèm xuoáng." Vò aáy naèm xuoáng, khoâng coù "Ta ñi khaát thöïc ôû laøng hay ñoâ thò, khoâng tinh taán ñeå ñaït ñöôïc ñieàu chöa ñaït, thaønh nhaän ñöôïc ñoà aên loaïi cöùng hay loaïi meàm töïu ñieàu chöa thaønh töïu, vaø chöùng ngoä ñaày ñuû nhö yù muoán. Thaân naày cuûa ta bò ñieàu chöa chöùng ngoä—Here a monk who

meät moûi, khoâng lôïi ích gì. Vaäy ta neân naèm has developed some light indisposition, xuoáng." Vò aáy naèm xuoáng, khoâng tinh taán and he thinks: "I'd better have a rest." So ñaït ñöôïc ñieàu chöa ñaït, thaønh töïu ñieàu he lies down and does not stir up energy to chöa thaønh töïu vaø chöùng ngoä ñieàu chöa complete the uncompleted, to accomplish chöùng ngoä—Here a monk who goes on the the unaccomplished, to realise the alms-round in a village or town and does unrealised. not get his fill of food, whether coarse or 8) Cô hoäi giaûi ñaõi thöù taùm—The eighth fine, and he thinks: "I've gone for alms- occasion of indolence: ÔÛ ñaây vò Tyø Kheo round in the village or town and don't get môùi khoûi beänh khoâng bao laâu. Vò aáy nghó: my fill of food, whether coarse or fine. "Ta môùi khoûi beänh khoâng bao laâu. Thaân Now I'm tired. I'll have a rest." So he lies naày cuûa ta yeáu ñuoái, khoâng laøm ñöôïc vieäc down and does not stir up energy to gì, vaäy ta haõy naèm xuoáng. Vò aáy naèm complete the uncompleted, to accomplish xuoáng, khoâng coù tinh taán ñeå ñaït ñöôïc ñieàu the unaccomlished, and to realise the chöa ñaït, ñeå thaønh töïu ñieàu chöa thaønh unrealised. töïu ñöôïc, ñeå chöùng ngoä ñieàu chöa chöùng 6) Cô hoäi giaûi ñaõi thöù saùu—The sixth ngoä ñöôïc—Here a monk who is occasion of indolence: ÔÛ ñaây vò Tyø Kheo recuperating, having not long recovered ñi khaát thöïc taïi laøng hay thò xaõ, nhaän ñöôïc from an illness, and he thinks: "My body is caùc ñoà aên loaïi cöùng vaø loaïi meàm ñaày ñuû weak and useless. I'll have a rest." So he nhö yù muoán. Vò aáy nghó: "Ta ñi khaát thöïc lies down and does not stir up energy to taïi laøng hay taïi thò xaõ, nhaän ñöôïc caùc thöùc complete the uncompleted, to accomplish aên, loaïi cöùng vaø loaïi meàm, ñaày ñuû nhö yù the unaccomplished, to realise the muoán. Thaân ta naëng neà nhö theå ñang unrealised. mang baàu, khoâng theå laøm gì ñöôïc. Vaäy ta Baùt Giaûi Thoaùt: Eight forms of liberation— neân naèm xuoáng." Vò aáy naèm xuoáng, khoâng See Baùt Giaûi Thoaùt Tam Muoäi. tinh taán—Here a monk who goes on alms- Baùt Giaûi Thoaùt Tam Muoäi: Asta-vimoksa round in a village or town and gets his fill (skt)—Taùm giaûi thoaùt, hay taùm pheùp thieàn of food, whether coarse or fine, and he

ñònh giaûi thoaùt khoûi saéc duïc—Eightfold by non-attention to the perception of liberation—Eight liberations—Liberation, variety, thinking: "Space is infinite," one deliverance, freedom, emancipation, escape, enters and abides in the Sphere of Infinite release in eight forms. The eight types of Space, where all attachments to material meditation for removing various attachments objects have been completely to forms and desires. extinguished by meditation on boundless 1) Noäi höõu saéc töôûng, ngoaïi quaùn saéc giaûi consciousness. Liberation on realization of thoaùt Tam muoäi: Töï mình coù saéc, thaáy coù the Sphere of Infinity of Space, or the saéc. Trong giai ñoaïn naày haønh giaû töï mình immaterial. quaùn thaân baát tònh—Possessing form, one 5) Thöùc voâ bieân xöù giaûi thoaùt (Thöùc xöù giaûi sees forms—Liberation when subjective thoaùt Tam muoäi): Vöôït khoûi hoaøn toaøn Hö desire arises, by examination of the Khoâng voâ bieân xöù, vôùi suy tö "Thöùc laø voâ object, or of all things and realization of bieân" chöùng vaø truù Thöùc voâ bieân xöù, nôi their filthiness. In this stage, cultivators moïi luyeán chaáp vaøo "khoâng" ñeàu bò taän

remove passions by meditation on the dieät baèng thieàn ñònh—By transcending the impurity of one's own body. Sphere of Infinite Space, thinking: 2) Noäi voâ saéc töôûng, ngoaïi quaùn saéc giaûi "Consciousness is infinite," one enters and thoaùt Tam muoäi: Quaùn töôûng noäi saéc laø voâ abides in the Sphere of Infinite of saéc, thaáy caùc ngoaïi saéc baát tònh—Not Consciousness, where all attachments to perceiving material forms in oneself, one void have been completely removed by sees them outside—Liberation when no meditation. Liberation in realization of subjective desire arises by still meditating infinite knowledge or the Sphere of or contemplating of the object or of all Infinite Consciousness. things. First contemplating on impurity of 6) Voâ sôû höõu xöù giaûi thoaùt Tam muoäi: Vöôït external objects, then on purity. khoûi hoaøn toaøn Thöùc voâ bieân xöù, vôùi suy 3) Tònh thaân taùc chöùng cuï tuùc truï giaûi thoaùt: tö "khoâng coù vaät gì" chöùng vaø truù Voâ sôû Tònh giaûi thoaùt thaân chöùng Tam muoäi— höõu xöù, nôi moïi luyeán chaáp vaøo thöùc hoaøn Quaùn töôûng saéc laø tònh, chuù taâm treân suy toaøn bò taän dieät baèng thieàn ñònh—By töôûng aáy ñeå ñoaïn dieät duïc voïng. Thinking transcending the Sphere of Infinite "It is pure," one becomes intent on it, one Consciousness, thinking: "There is enters. Liberation by concentration on the nothing," one enters and abides in the pure to remove passions, or to realize a Sphere of No-Thingness, where all permanent state of freedom from all attachments to consciousness have been desires. completely removed by meditation. 4) Khoâng voâ bieân xöù giaûi thoaùt (Khoâng xöù Liberation in realization of the Sphere of giaûi thoaùt Tam muoäi): Vöôït khoûi hoaøn Nothingness, or nowhereness. toaøn saéc töôûng, dieät tröø caùc töôûng höõu ñoái, 7) Phi töôûng phi phi töôûng xöù giaûi thoaùt Tam khoâng suy tö ñeán nhöõng töôûng khaùc bieät, muoäi: Vöôït khoûi hoaøn toaøn Voâ sôû höõu xöù, vôùi suy tö: "Hö khoâng laø voâ bieân: chöùng chöùng vaø truù Phi töôûng phi phi töôûng xöù. vaø truù Khoâng Voâ Bieân Xöù, nôi moïi luyeán Nôi ñaây moïi luyeán chaáp vaøo höõu ñoái chaáp vaøo vaät chaát ñeàu bò taän dieät baèng hoaøn toaøn bò ñoaïn taän baèng thieàn ñònh— thieàn quaùn—By completely transcending By transcending the Sphere of No- all perception of matter, by the vanishing Thingness, one reaches and abides in the of the perception of sense-reactions and Sphere of Neither-Perception-Nor-Non-

Perception (neither thought nor non- Bodhisattva doctrine being subordinate; it thought) where all attachments to non- also included the primitive sunya doctrine existence have been completely as developed in the Satyasiddhi sastra. extinguished by meditation. Liberation in 2) Thoâng Giaùo: Ñoán giaùo chöùa ñöïng trong the state of mind where there is neither caùc kinh ñieån Tieåu vaø Ñaïi thöøa daønh cho thought nor absence of thought (the caùc haøng Thanh Vaên, Duyeân Giaùc vaø Boà Sphere of Neither-Perception-Nor-Non- Taùt ñöôïc ghi laïi trong Du Giaø Luaän cuûa Perception). tröôøng phaùi Trung Ñaïo—His later 8) Dieät thoï töôûng ñònh giaûi thoaùt (Dieät taän "Immediate" teaching which contained ñònh xöù giaûi thoùat Tam muoäi): Vöôït khoûi Hinayan and Mahayana doctrine for hoaøn toaøn Phi töôûng phi phi töôûng xöù, Sravakas, Pratyekabuddhas, and chöùng vaø truù Dieät thoï töôûng. Ñaây laø giai bodhisattvas, to which are attributed the ñoaïn hoaøn toaøn tòch dieät

hay Nieát Baøn— doctrine of Dharmalaksana or Yogacara By transcending the Sphere of Neither- and Madhyamika schools. Perception-Nor-Non-Perception, one 3) Bieät Giaùo: Daønh rieâng cho Boà Taùt cuûa enters and abides in the Cessation or tröôøng phaùi Ñaïi thöøa—The Buddha's extinguishing all thoughts (perceptions) differential or separated, bodhisattva and feelings—Liberation by means of a teaching, definitely Mahayana. state of mind in which there is final or 4) Vieân Giaùo: Giaùo lyù phoå caäp vaø hoaøn chænh total extinction, nirvana. cho haøng Boà Taùt ñöôïc thuyeát giaûng trong Baùt Giao Ñaïo: Taùm con ñöôøng trong taùm caùc Kinh Phaùp Hoa vaø Nieát Baøn—His höôùng, giao nhau baèng nhöõng vieàn vaøng ñaõ final, perfect, bodhisattva, universal ñöôïc noùi ñeán trong Kinh Phaùp Hoa—The eight teaching as preached, i.e., the Lotus and roads in the eight directions, bounded with Nirvana Sutras. golden cords, mentioned in the Lotus Sutra as (B) Hoùa Nghi Töù Phaùp: Boán giaùo hoùa nghi in certain Buddha-realms. cuûa Ñöùc Phaät—The Buddha's four modes Baùt Giaùo: Taùm giaùo phaùp do tröôøng phaùi of instruction. Thieân Thai ñaët ra töø nhöõng lôøi giaùo huaán cuûa 5) Ñoán Giaùo: Giaùo lyù tröïc tieáp giaûng heát veà Phaät töø luùc Ngaøi giaûng Kinh Hoa Nghieâm, ñeán chaân lyù nhö trong Kinh Hoa Nghieâm— Phaùp Hoa vaø Nieát Baøn—The eight T'ien-T'ai Direct teaching without reserve of the classifications of Sakyamuni's teaching, from whole truth, i.e., the Avatamsaka Sutra. the Avatamsaka to the Lotus and Nirvana 6) Tieäm Giaùo: Tieäm giaùo nhö trong Kinh A Sutras. Haøm, Phöông Daúng vaø Nieát Baøn— (A) Hoùa Phaùp Töù Giaùo: Boán giaùo hoùa phaùp Gradual or or graded teaching, i.e., Agama chöùa ñöïng chaân lyù thích öùng tuøy töøng khaû and Nirvana Sutras. naêng cuûa ñeä töû—The four kinds of 7) Bí Maät Giaùo: Nhöõng lôøi daïy bí maät maø chæ teaching of the content of the Truth coù moät vaøi vò ñaëc bieät môùi hieåu ñöôïc—accommodated to the capacity of his Esoteric teaching, only understood by disciples. special members of the assembly. 1) Tam Taïng Giaùo: Tam Taïng kinh ñieån cho 8) Baát Ñònh Giaùo: Giaùo lyù chung, töø ñoù Thanh Vaên, Duyeân Giaùc vaø Boà Taùt—The ngöôøi nghe tuøy theo khaû naêng cuûa mình Tripitaka or Hinayana teaching for maø laõnh hoäi—General or Indeterminate Sravakas and Pratyekabuddhas, the teaching, from which each hearer would derive benefit according to his

interpretation. vò Ni naøo ñoøi hoûi moät trong nhöõng ñieàu döôùi Baùt Giôùi: Taùm giôùi ñaàu trong Thaäp Giôùi maø ñaây ñeàu phaïm toäi Ba La Ñeà Xaù Ni, phaûi xöng Ñöùc Phaät cheá ra cho Phaät töû taïi gia cöù moãi nöûa ra roõ raøng. Xöng roõ raøng coù nghóa laø trong kyø thaùng laø phaûi giöõ taùm giôùi naày trong 24 giôø— Boá Taùt, vò Ni aáy phaûi noùi: "Thöa Ni chuùng, toâi The first eight of the ten commandments which ñaõ phaïm phaûi moät vaán ñeà ñaùng traùch phaûi the Buddha set forth for lay Buddhists to xöng toäi xaû ñoïa, vaø toâi xin xöng ra ñaây."—observe 24 hours every fornight: According to Most Honorable Master Minh 1) Khoâng saùt sanh: Not to kill. Ñaêng Quang in The Rules for Mendicant 2) Khoâng troäm caép: Not to steal or to take Bhiksus and Bhiksunis, the word Patidesaniya things not given. is a Sanskrit word means a confession of an 3) Khoâng taø daâm: Not to commit sexual

offence or some sort of transgression of misconduct (ignoble conduct). monastic rules which ought to be confessed 4) Khoâng voïng ngöõ: Not to speak falsely. before the Order, and the punishments for 5) Khoâng uoáng röôïu: Not to drink wine and these offences are decided by the Order. Any beer. nun who is not ill, but asking for any one of 6) Khoâng xöùc nöôùc hoa, trang ñieåm, nhaûy these below mentioned things, commits an muùa hay ca haùt, ngay caû khoâng nghe offence which ought to be confessed with clear nhaïc—Not to indulge in cosmetics, expression. By clear expression, it is meant personal adornments (not to use that the nun should say: “I have fallen, sisters, adornments of flowers, nor perfumes), into a blameworthy matter which ought to be dancing or music, even not to listen to confessed and I confessed it.” music (not to perform as an actor, juggler, 1) Caám neáu khoâng ñau, khoâng ñöôïc xin söõa acrobat, or go to watch and hear them). hay ñaäu: It is not proper for a nun who is 7) Khoâng naèm giöôøng cao giöôøng ñeïp, maø not ill to ask for milk or beans (curd). chæ naèm chieáu traûi treân ñaát: Not to sleep 2) Caám neáu khoâng ñau, khoâng ñöôïc xin daàu: on high and fine beds (not to sit on It has been stated that it is not proper for a elevated, broad, and large divans or beds), nun who is not ill to ask for oil. but on a mat on the ground. 3) Caám neáu khoâng ñau, khoâng ñöôïc xin maät 8) Khoâng aên saùi giôø: Not to eat out of hoa: It is not proper for a nun who is not ill regulation hours. to ask for honey. ** Moät vaøi ngöôøi chia giôùi soá 6 thaønh 6 vaø 7, 4) Caám neáu khoâng ñau, khoâng ñöôïc xin giôùi thöù 7 trôû thaønh giôùi thöù 8—Some ñöôøng: It is not proper for a nun who is not split number 6 into 6 and 7, and number 7 ill to ask for sugar. becomes 8. 5) Caám neáu khoâng ñau, khoâng ñöôïc xin boät: ** For more information, please see Thaäp 6) Caám neáu khoâng ñau, khoâng ñöôïc xin (Baát) Hoái Giôùi and Baùt Quan Trai Giôùi. chaùo: It is not proper for a nun who is not Baùt Giôùi Hoái Quaù: Patidesanniya (skt)— ill to ask for ghee (rice soup). Theo Toân Sö Minh Ñaêng Quang trong Luaät 7) Caám neáu khoâng ñau, khoâng ñöôïc xin ñoà Nghi Khaát Só, chöõ Patidesaniya laø goác chöõ Baéc ngon: It is not proper for a nun who is not Phaïn, coù nghóa laø phaùt loà xöng ra söï vi phaïm ill to as for delicious food (for curing the luaät xuaát gia tröôùc Giaùo Hoäi. Taùm giôùi Ba La illness). Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït phaûi 8) Caám neáu khoâng ñau, khoâng ñöôïc xin ñoà ñöôïc Giaùo Hoäi quyeát ñònh. Neáu khoâng ñau, maø quí (thöôøng laø thuoác men ñeå trò beänh): It is not proper for a nun who is not ill to ask

for precious things (usually medications with sore resembling it. for healing the illness). Baùt Hoøa La: Pravarana (skt)—Baït Hoøa La— Baùt Haûi: Eight oceans—See Cöûu Sôn Baùt Baùt Hoøa Lan—Baùt Laït Baø Laït Naõ. Haûi. 1) Ñoà aên cuùng döôøng Tam Baûo trong ngaøy Baùt Haûi Ñöùc: The eight virtues of the cuoái cuøng cuûa muøa An Cö Kieát Haï: A ocean—See Haûi Ñöùc. freewill offering made, or the rejoicings Baùt Haøn Baùt Nhieät: Taùm ñòa nguïc laïnh vaø on the last day of the summer retreat. taùm ñòa nguïc noùng—The eight cold and eight 2) Ngaøy phaùt loà saùm hoái tröôùc chuùng cuûa chö hot hells—See Baùt Haøn Ñòa Nguïc vaø Baùt Taêng Ni: The day of mutual confession. Nhieät Ñòa Nguïc. Baùt Hoäi: Kinh Hoa Nghieâm ñöôïc Phaät thuyeát Baùt Haøn Ñòa Nguïc: Taùm ñòa nguïc laïnh— giaûng

taïi taùm chuùng hoäi—The Avatamsaka The eight cold narakas or hells: Sutra was delivered at eight assemblies. 1) AÙt Phuø Ñaø Ñòa Nguïc: Nghaïch boä ñaø—Ñòa Baùt Höông: Incense-burner—Incense bowl nguïc quaù laïnh neân noåi gai oác—Arbuda—Baùt Khaát Thöïc: Tyø kheo oâm bình ñi quanh Hell of tumours and blains. xoùm cho ñeán khi ñaày baùt thì quay trôû veà tònh 2) Ni La Phuø Ñaø Ñòa Nguïc: Ni thích boä ñaø— xaù ñoä ngoï—Beggar-bowl—Begging bowl— Laïnh quaù nöùt vôõ da thòt—Nirabuda— Bhikhus go around the neighborhood getting Enlarged Arbuda. their bowls filled with food and return to the 3) A Ña Ña Ñòa Nguïc: AÙt Trieát Tra—Nghaïch monastery to eat before noon. chieát saù—Tieáng keâu reân do quaù laïnh reùt— Baùt Khoå: Chuùng sanh coù voâ soá noãi khoå. Tuy Atata—Hell of chattering teeth. nhieân, trong “Khoå Ñeá” cuûa Ñöùc Theá Toân coù 4) A Baø Baø Ñòa Nguïc: Hoaéc hoaéc baø—Tieáng taùm ñieàu ñau khoå caên baûn—Human beings keâu rít leân vì laïnh—Ababa—Hell of the have countless sufferings; however, only sound to possible to frozen tongues. Sakyamuni Buddha explained the eight basic 5) AÅu Haàu Haàu Ñòa Nguïc: Hoå hoå baø—Tieáng causes of suffering: keâu reân höø höø töø trong coå hoïng—Ahaha— 1) Sanh Khoå: Suffering of Birth—Ngay khi Hahava—Hell of the only sound to frozen coøn trong buïng meï, con ngöôøi ñaõ coù yù thöùc throats. vaø caûm thoï. Thai nhi cuõng caûm thaáy sung 6) Öu Baùt La Ñòa Nguïc: OÅn baùt ma—Thanh söôùng vaø ñau khoå. Khi meï aên ñoà laïnh thì lieân hoa—Quaù laïnh neân da nöùt nôû ra nhö thai nhi caûm nhö ñang bò ñoùng baêng. Khi hình coïng sen—Utpata—Hell of blue lotus meï aên ñoà noùng, thai nhi caûm nhö ñang bò flower, the flesh being covered with sore thieâu ñoát, vaân vaân. Thai nhi soáng trong resmebling it. choã chaät heïp toái taêm nhô nhôùp, vöøa loït 7) Ba Ñaàu Ma Ñòa Nguïc: Baùt ñaëc ma—Hoàng loøng ñaõ keâu khoùc oa oa. Roài töø ñoù khi lieân hoa—Phaïm nhaân phaûi chòu reùt ñeán ñoä laïnh, noùng, ñoùi, khaùt, coân truøng caén ñoát, da thò ñoû leân nhö sen hoàng—Padma—Red chæ bieát keâu khoùc maø thoâi. Hueä nhaõn cuûa lotus flower, the flesh being covered with Phaät thaáy roõ nhöõng chi tieát aáy, neân ngaøi sore resembling it. xaùc nhaän sanh ñaõ laø khoå. Chính vì theá coå 8) Phaân Ñaø Lôïi Ñòa Nguïc: Maha Baùt ñaëc ñöùc coù noùi: ma—Ñaïi hoàng lieân hoa—Phaïm nhaân bò “Vöøa khoûi baøo thai laïi nhaäp thai, laïnh ñeán ñoä da thòt ñau ñôùn vaø coù hình nhö Thaùnh nhaân troâng thaáy ñoäng bi ai! nhöõng caùnh sen lôùn—Pundarika—The Huyeãn thaân xeùt roõ toaøn nhô nhôùp. great lotus flower, the flesh being covered Thoaùt phaù mau veà taùnh baûn lai.”

(Nieäm Phaät Thaäp Yeáu—Hoøa Thöôïng chuyeån bieán khi ñaõ ñem ñeán cho höông Thích Thieàn Taâm) saéc, noù cuõng ñem ñeán cho veû phai taøn. Xeùt —Birth is suffering—While still in the ra caùi giaø thaät khoâng vui chuùt naøo, thaân womb, human beings already have ngöôøi thaät khoâng ñaùng luyeán tieác chuùt feelings and consciousness. They also naøo! Vì theá neân Ñöùc Phaät baûo giaø laø khoå experience pleasure and pain. When the vaø Ngaøi khuyeân Phaät töû neân tu taäp ñeå coù mother eats cold food, the embryo feels as khaû naêng bình thaûn chòu ñöïng caùi ñau khoå though it were packed in ice. When hot cuûa tuoåi giaø—Old age is suffering—We food is ingested, it feels as though it were suffer when we are subjected

to old age, burning, and so on. The embryo, living as which is natural. As they reach old age, it is in a small, dark and dirty place, human beings have diminished their immediately lets out scream upon birth. faculties; their eyes cannot see clearly From then on, all it can do is cry when it anymore, their ears have lost their acuity, feels cold, hot, hungry, thirsty, or suffers their backs ache easily, their legs tremble, insect bites. Sakyamuni Buddha in his eating is not easy and pleasurable as wisdom saw all this clearly and in detail before, their memories fail, their skin dries and therefore, described birth as suffering. out and wrinkles, hair becomes gray and The ancient sages had a saying in this white, their teeth ache, decay and fall out. regard: In old age, many persons become “As soon as sentient beings escape one confused and mixed up when eating or womb, they enter another, dressing or they become uncontrollable of Seeing this, sages and saints are deeply themselves. Their children and other moved to such compassion! family members, however close to them, The illusory body is really full of filth, soon grow tired and fed up. The human Swiftly escaping from it, we return to our condition is like that of a flower, ruled by Original Nature.” the law of impermanence, which, if it can (The Pure Land Buddhism in Theory and bring beauty and fragrance, also carries Practice—Most Ven. Thích Thieàn Taâm). death and decayin its wake. In truth, old 2) Giaø Khoå: Suffering of old age. age is nothing but suffering and the human a) Chuùng ta khoå ñau khi chuùng ta ñeán tuoåi body has nothing worth cherishing. For this giaø, ñoù laø ñieàu töï nhieân. Khi ñeán tuoåi giaø, reason, Sakyamuni Buddha said: old age is caûm quan con ngöôøi thöôøng heát nhaïy beùn; suffering! Thus, he advised Buddhists to maét khoâng coøn troâng roõ nöõa, tai khoâng coøn strive to cultivate so they can bear the thính nöõa, löng ñau, chaân run, aên khoâng sufferings of old age with equanimity. ngon, trí nhôù khoâng coøn linh maãn, da moài, 3) Beänh Khoå: Suffering of Disease toùc baïc, raêng long. Duø cho böïc thanh nieân (sickness). tuaán nhaõ, hay trang thieáu nöõ tieân dung, khi a) Coù thaân laø coù bònh vì thaân naày môû cöûa cho ñeán tuoåi naày aâu cuõng: moïi thöù bònh taät. Vì vaäy bònh khoå laø khoâng “Bao veû haøo hoa ñaâu thaáy nöõa. traùnh khoûi. Coù nhöõng beänh nheï thuoäc Moät thaân khoâ kieät nghó buoàn teânh!” ngoaïi caûm, ñeán caùc chöùng beänh naëng cuûa Laém keû tuoåi giaø luù laån, khi aên maëc, luùc noäi thöông. Coù ngöôøi vöôùng phaûi beänh nan ñaïi tieåu tieän ñeàu nhô nhôùp, con chaùu duø y nhö lao, cuøi, ung thö, baïi xuïi. Trong thaân, cuõng sanh nhaøm chaùn. Kieáp ngöôøi caûnh aáy, töï thaân ñaõ ñau ñôùn, laïi toán keùm, döôøng nhö kieáp hoa, luaät voâ thöôøng hoaëc khoâng coù tieàn thuoác thang, chính

mình bò khoå luïy, laïi gaây theâm khoå luïy cho suffering of sickness. Even the Buddha, a quyeán thuoäc: Sickness is suffering—To perfect being, who had destroyed all have a body is to have disease for the defilements, had to endure physical body is open to all kinds of diseases. So suffering caused by disease. The Buddha the suffering of disease is inevitable. was constantly subjectd to headaches. His Those with small ailments which have an last illness caused him much physical external source to those dreadful diseases suffering was a wound in his foot. As a coming from inside. Some people are result of Devadatta’s hurling a rock to kill afflicted with incurable diseases

such as him, his foot was wounded by splinter cancers or delibitating ailments, such as which necessiated an operation. When his osteoporosis, etc. In such condition, they disciples disobeyed his teachings, he was not only experience physical pain, they compelled to retire to a forest for three also have to spend large sums of money months. In a foreston a couch of leaves on for treatment. Should they lack the a rough ground, facing fiercing cold winds, required funds, not only do they suffer, he maintained perfect equnimity. In pain they create additional suffering for their and happiness, He lived with a balanced families. mind. b) Caùi khoå veà beänh taät naày noù ñau ñôùn hôn 4) Töû Khoå: Suffering of Death. caùi ñau khoå do tuoåi giaø gaây ra raát nhieàu. a) Söï khoå trong luùc cheát. Taát caû nhaân loaïi Haõy suy gaãm, chæ caàn ñau raêng hay nhöùc ñeàu muoán sanh an nhieân cheát töï taïi; tuy ñaàu nheï thoâi maø ñoâi khi cuõng khoâng chòu nhieân, raát ít ngöôøi ñaït ñöôïc thoûa nguyeän. ñöïng noåi. Tuy nhieân, duø muoán hay khoâng Khi cheát phaàn nhieàu saéc thaân laïi bò beänh muoán, chuùng ta cuõng phaûi chòu ñöïng caùi khoå haønh haï ñau ñôùn. Thaân ñaõ nhö theá, beänh khoå naày. Thaäm chí Ñöùc Phaät laø moät taâm thì haõi huøng lo sôï, tham tieác ruoäng baäc toaøn haûo, ngöôøi ñaõ loaïi boû ñöôïc taát caû vöôøn cuûa caûi, buoàn raàu phaûi lìa boû thaân moïi oâ tröôïc, maø Ngaøi vaãn phaûi chòu ñöïng quyeán, muoân moái daäp doàn, quaû thaät laø khoå ñau vaät chaát gaây ra bôûi beänh taät. Ñöùc khoå. Ña phaàn chuùng sanh sanh ra trong Phaät luoân bò ñau ñaàu. Coøn caên beänh cuoái tieáng khoùc khoå ñau vaø cheát ñi trong khoå cuøng laøm cho Ngaøi ñau ñôùn nhieàu veà theå ñau gaáp boäi—Death is suffering—All xaùc. Do keát quaû cuûa vieäc Ñeà Baø Ñaït Ña human beings desire an easy birth and a laên ñaù mong gieát Ngaøi. Chaân Ngaøi bò peaceful death; however, very few of us thöông bôûi moät maûnh vuïn caàn phaûi moå. can fulfill these conditions. At the time of Ñoâi khi caùc ñeä töû khoâng tuaân lôøi giaùo death, when the physical body is generally huaán cuûa Ngaøi, Ngaøi ñaõ ruùt vaøo röøng ba stricken by disease and in great pain. With thaùng, chòu nhòn ñoùi, chæ laáy laù laøm neäm the body in this state, the mind is panic- treân neàn ñaát cöùng, ñoái ñaàu vôùi gioù reùt laïnh stricken, bemoaning the loss of wealth and buoát. Theá maø Ngaøi vaãn bình thaûn. Giöõ caùi property, and saddened by the impending ñau ñôùn vaø haïnh phuùc, Ñöùc Phaät soáng vôùi separation from loved ones as well as a moät caùi taâm quaân bình: The sufferings multitude of similar thoughts. This is caused by diseases is more painful than indeed suffering. Sentient beings are the sufferings due to old age. Let imagine, born with a cry of pain and die with even even the slightest tootache or headache is more pain. sometimes unbearable. However, like or b) Caùi cheát chaúng ai môøi maø noù vaãn ñeán, vaø dislike, we have no choice but bearing the khoâng ai bieát noù seõ ñeán vaøo luùc naøo. Nhö

traùi rôi töø treân caây, coù traùi non, traùi chín us to practice “equanimity.” hay traùi giaø; cuõng vaäy, chuùng ta cheát non, 6) Oaùn Taéng Hoäi Khoå: Suffering due to cheát luùc tuoåi thanh xuaân hay cheát luùc giaø. meeting with the uncongennial (meeting Nhö maët trôøi moïc ôû phía Ñoâng vaø chæ laën with what we hate). veà phía Taây. Nhö hoa nôû buoåi saùng ñeå roài a) Phaûi chòu ñöïng ngöôøi maø mình

khoâng öa, taøn vaøo buoåi chieàu. Ñöùc Phaät daïy: “Caùi ngöôøi mình gheùt, ngöôøi thöôøng hay cheá cheát khoâng theå traùnh ñöôïc, noù ñeán vôùi taát nhaïo phæ baùng vaø xem thöôøng mình quaû laø caû moïi ngöôøi chöù khoâng chöøa moät ai. Chæ khoù; tuy nhieân, chuùng ta phaûi luoân chòu coøn caùch tu taäp ñeå coù theå ñöông ñaàu vôùi caûnh naày trong cuoäc soáng haèng ngaøy. Laïi noù baèng söï bình thaûn hoaøn toaøn: The death coù nhieàu gia ñình baø con hoï haøng thöôøng is unwanted, but it still comes, and nobody khoâng ñoàng yù kieán, neân thöôøng coù söï knows when it comes. As fruits fall from a tranh caõi giaän gheùt buoàn phieàn laãn nhau. tree, ripe or old even so we die in our Ñoù khaùc naøo söï gaëp gôõ trong oan gia, thaät infancy, prime of mankind, or old age. As laø khoå!—Meeting with what we hate is the sun rises in the East only to set in the suffering—To endure those to whom we West. As Flowers bloom in the morning to are opposed, whom we hate, who always fade in the evening. The Buddha taught: shadow and slander us and look for a way “Death is inevitable. It comes to all to harm us is very hard to tolerate; without exception; we have to cultivate so however, we must confront this almost that we are able to face it with perfect daily in our life. There are many families equanimity.” in which relatives are not of the same 5) AÙi Bieät Ly Khoå: Suffering due to mind, and which are constantly beset with separation from loved ones (parting with disputes, anger and acrimony. This is no what we love). different from encountering enemies. This a) Thöông Yeâu Xa Lìa Khoå—Khoâng ai is indeed suffering! muoán xa lìa ngöôøi thaân thöông; tuy nhieân, b) Chính vì theá maø Ñöùc Phaät khuyeân chuùng ñaây laø ñieàu khoâng traùnh ñöôïc. Ngöôøi thaân ta neân coá gaéng chòu ñöïng, vaø suy nghó chuùng ta vaãn phaûi cheát vaø chuùng ta phaûi raèng coù leõ chuùng ta ñang gaët haùi haäu quaû xa hoï trong khoå ñau tuyeät voïng. Caûnh cuûa nghieäp rieâng cuûa mình ôû quaù khöù hay sanh ly töû bieät vôùi ngöôøi thaân yeâu quaû laø hieän taïi. Chuùng ta neân coá gaéng thích nghi khoå—Parting with what we love is vôùi hoaøn caûnh môùi hoaëc coá gaéng vöôït qua suffering—No one wants to be separated caùc trôû ngaïi baèng moät soá phöông tieän from the loved ones; however, this is khaùc: Thus, the Buddha advised us to try inevitable. We still lose our loved ones to to bear them, and think this way “perhaps the demon of death, leaving them helpless we are reaping the effects of our karma, and forsaken. Separation from loved ones, past or present.” We should try to whether in life or through death, is indeed accommodate ourselves to the new suffering. situation or try to overcome the obstacles b) Neáu chuùng ta chòu laéng nghe lôøi Phaät daïy by some other means. “Caûnh ñôøi coù hôïp coù tan” thì ñaây laø dòp toát 7) Caàu Baát Ñaéc Khoå: Suffering due to cho chuùng ta thöïc taäp haïnh “bình thaûn”: If unfulfilled wishes (unattained aims)— we listen to the Buddha’s teaching “All Loøng tham cuûa chuùng ta nhö thuøng khoâng association in life must end with ñaùy. Chuùng ta coù quaù nhieàu ham muoán vaø separation.” Here is a good opportunity for hy voïng trong ñôøi soáng haèng ngaøy. Ngöôøi

ngheøo thì mong ñöôïc giaøu; ngöôøi giaøu phieàn luïy. Ngaøy tröôùc Thaùi Töû Taát Ñaït Ña mong ñöôïc giaøu hôn; keû xaáu mong ñeïp; ñaõ daïo chôi boán cöûa thaønh, thaáy caûnh giaø, ngöôøi ñeïp mong ñeïp hôn; ngöôøi khoâng con beänh, cheát. Ngaøi

laø baäc trí tueä thaâm saâu, mong ñöôïc coù con. Nhöõng öôùc mong naày caûm thöông ñeán noãi khoå cuûa kieáp ngöôøi, laø voâ keå, chuùng ta khoâng theå naøo maõn neân ñaõ lìa boû hoaøng cung tìm phöông giaûi nguyeän ñaâu. Theá neân caàu baát ñaéc laø thoaùt: Our mind, on the other hand, are khoå—Unabling to obtain what we wish is afflicted by sadness, anger, worry, love, suffering—Our greed is like a container hate and hundreds of other vexations. It without the bottom. We have so many once happened that Prince Siddhartha desires and hopes in our lives. The poor having strolled through the four gates of hope to be rich; the rich hope to be richer; the city, witnessed the misfortunes of old the ugly desire for beauty; the beauty age, disease and death. Endowed with desire for beautier; the childless pray for a profound wisdom, he was touched by the son or daughter. Such wishes and hopes suffering of human condition and left the are innumerable that no way we can fulfill royal palace to find the way of liberation. them. Thus, they are a source of suffering. Baùt Kieän Ñeà: Pakhanda, Pasanda, or 8) Nguõ AÁm Thaïnh Suy Khoå: Suffering due to Pasandin (skt). the raging aggregates (all the ills of the 1) Kieân Coá: Stubborn—Firm. five skandhas)—Coù thaân laø coù bònh ñau 2) Teân moät tröôøng phaùi ngoaïi ñaïo: Name of haèng ngaøy. Naêm aám laø saéc, thoï, töôûng, a heretic sect. haønh, thöùc. Saéc aám thuoäc veà thaân, coøn boán 3) Teân cuûa moät loaøi chö Thieân: Name of a aám kia thuoäc veà taâm. Noùi moät caùch ñôn deva. giaûn ñaây laø söï khoå veà thaân taâm hay söï khoå Baùt Kieâu: Taùm thöù kieâu maïn—The eight veà söï thaïnh suy cuûa thaân taâm—All the kinds of pride or arrogance: illnesses of the five skandhas is 1) Caäy mình maïnh hôn ngöôøi neân kieâu maïn: suffering—To have a body means to Arrogance because of strength. experience pain and diseases on a daily 2) Caäy nôi gia theá hay tieáng taêm maø kieâu basis. Pain and disease also means maïn: Pride because of clan or name. suffering. The five skandas or aggregates 3) Caäy nôi nhieàu tieàn laém baïc maø kieâu maïn: are form, feeling, perception, volition and Arrogance because of wealth. consciousness. The skandas of form 4) Caäy nôi töï taïi hay quyeàn cao chöùc troïng relates to the physical body, while the maø kieâu maïn: Arrogance because of remaining four concern the mind. Simply independence or high position. speaking, this is the suffering of the body 5) Caäy nôi lôùn tuoåi maø kieâu maïn: Pride and the mind. because of years of age. • Ñieàu thöù taùm naày bao quaùt baûy ñieàu khoå 6) Caäy nôi thoâng minh trí tueä maø kieâu maïn: keå treân: thaân chòu sanh, giaø, beänh, cheát, Arrogance because of cleverness. ñoùi, khaùt, noùng, laïnh, vaát vaû nhoïc nhaèn: 7) Caäy nôi phöôùc ñöùc boá thí thieän laønh maø The suffering of the skandas encompasses kieâu maïn: Pride because of good or the seven kinds of suffering mentioned charitable deeds. above. Our physical bodies are subject to 8) Caäy nôi töôùng haûo maø kieâu maïn: birth, old age, disease, death, hunger, Arrogance because of good looks. thirst, heat, cold and weariness. Baùt Kính Giaùo (Taùm ñieàu toân kính cuûa • Taâm thì buoàn, giaän, lo, thöông, traêm ñieàu

moät tyø kheo ni): Baùt Kính Giôùi—Trong Kinh years, should receive both the Higher Taêng Nhaát A Haøm, ngaøi A Nan ñaõ ñeán gaëp baø Ordination from the Order of both Ma Ha Ba Xaø Ba Ñeà ñeå trao truyeàn laïi taùm Bhikkhus and Bhikkhunis. giôùi

kính troïng maø Ñöùc Phaät ñaõ ban haønh cho 5) Moãi nöûa thaùng phaûi hoûi Taêng ñoaøn cuûa tyø kheo ni tröôùc khi gia nhaäp Ni ñoaøn—In the caùc Tyø Kheo chöøng naøo coù leã Phaùt Loà Anguttara Nikaya Sutta, Venerable Ananda (saùm hoái ñieàu saùi phaïm) vaø giôø naøo caùc told Maha Pajapati Gotami about the eight Ngaøi ñeán hoïp: Every fortnight a Bhiksuni commands laid down by the Buddha, given to a should ask from the Order of Bhiksus the nun before letting her entering the Bhiksuni time when the Bhiksus assemble to recite Order: their fundamental rules (uposatha), and 1) Daàu traêm tuoåi haï, tyø kheo ni luùc naøo cuõng when a Bhiksu would come to admonish phaûi toân kính moät vò Taêng duø treû vaø phaûi them. nhöôøng choã ngoài cho vò aáy, phaûi ñaûnh leã 6) Thænh Tyø kheo thuyeát phaùp: Ask the vaø thöïc haønh boån phaän ñoái vôùi vò Tyø kheo, fraternity for a monk as preceptor. maëc daàu vò naày chæ môùi xuaát gia ngaøy hoâm 7) Khoâng bao giôø an cö kieát haï nôi naøo aáy: Even though a hundred years' standing khoâng coù caùc vò Taêng: A Bhikkhuni should by the higher ordination , a nun must never spend a retreat (vassa) in a place always pay respect to a monk, no matter where there is no Bhikkhu. how young he is, offer her seat to him, 8) Sau kyø an cö kieát haï, moãi Tyø Kheo Ni reverence him, and perform all proper phaûi haønh leã Töï Töù (baùo caùo vaø saùm hoái) duties towards him though he has just vaø chaùnh thöùc xuaát Haï tröôùc maët chö received the Higher Ordination on that Taêng. Tyø Kheo Ni phaûi kieåm thaûo xem very day. trong ba ñieåm thaáy, nghe, vaø hoaøi nghi, 2) Khoâng bao giôø naëng lôøi, maéng chöûi hay coi mình coù phaïm phaûi ñieàu naøo chaêng: maï lî moät vò Taêng trong baát cöù tröôøng hôïp After the summer retreat, the ceremony of naøo: Never scold (revile, rebuke, or formal termination of the rainy season abuse) a monk on no account. (pavarana) should be held by a Bhiksuni in 3) Tyø kheo khoâng ñöôïc saùm hoái vôùi Tyø Kheo the presence of Bhiksus. She must report Ni, nhöng Tyø Kheo Ni phaûi saùm hoái vôùi and ask for a responsible confessor. A Tyø Kheo (nghóa laø Tyø Kheo Ni khoâng Bhikkhuni examine to see if she has ever ñöôïc laøm leã saùm hoái cho Tyø Kheo, nhöng committed any of the three ways, seeing, Tyø Kheo coù theå laøm leã saùm hoái cho Tyø hearing, or suspicion. Kheo Ni): Bhiksunis (she could never ** In some sutras, number 6 is replaced by: accuse or speak of a monk's misdeeds) Moät vò Tyø Kheo Ni khi ñaõ phaïm toäi, phaûi should not give admonition to Bhiksus, but chòu hình phaït tröôùc caû hai Giaùo Hoäi Tyø Bhiksus should admonish Bhiksunis (he Kheo vaø Tyø Kheo Ni—A Bhikkhuni who may speak of her misdeeds). committed a major offence should 4) Moät vò Thöùc Xoa Ma Na phaûi ñöôïc caû undergo punishment (manatta) in the Taêng ñoaøn vaø Ni ñoaøn thöøa nhaän vaøo giaùo presence og the Order of both Bhikkhus ñoaøn thì môùi goïi laø hôïp phaùp: At Bhiksus' and Bhikkhunis. hands obtain reception into the order—A Baùt Kính Giôùi: See Baùt Kính Giaùo. female probationer (sikkhamana), who is Baùt Kính Phaùp: See Baùt Kính Giaùo. trained in the six commandments for two Baùt La: Pala (skt)—Ba La.

1) Moät ñôn vò ño löôøng töông ñöông vôùi boán See Prasenajit in Sanskrit/Pali-Vietnamese laïng—A particular measure or weight, Section. interpreted

as four ounces. Baùt La Xa Khö: Prasakha or Prasaka (skt)— 2) Thòt soáng: Flesh, meat. Giai ñoaïn thöù naêm trong quaù trình hình thaønh 3) Loaøi aên thòt soáng: Palada (skt)—A flesh- cuûa thai nhi, trong giai ñoaïn naày chaân tay ñöôïc eater or a raksasa. hình thaønh—The fifth stage of the foetus, the Baùt La Caáp Boà Ñeà: Pragbodhi (skt). limbs being formed. 1) Teân nuùi nôi maø Ñöùc Phaät ñaõ leân ñaây tröôùc Baùt Laït Ca La: Prakarana (skt)—Chöông khi ngaøi ñaït ñöôïc giaùc ngoä Boà Ñeà: A cuûa boä kinh—A section or chapter of a sutra. mountain in Magadha, which sakyamuni Baùt Laït Ñaëc Kyø Naõ: Pradaksina (skt)—Baùt ascended “before entering upon Bodhi.” Laït Ñaëc Kyø Noa—Toaøn Höõu hay ñi nhieãu 2) Tieàn Chaùnh Giaùc: Anterior to supreme voøng troøn veà höôùng phaûi cuûa baäc toân kính— enlightenment. Circumambulation with the right shoulder Baùt La Da Giaø: Prayaga (skt)—Baây giôø laø towards the object of homage. Allahabad—Now Allahabad. Baùt Laït Ñeå Ñeà Xaù Ni: Moät phaàn cuûa Luaät Baùt La Ñeå Daõ: Pratyaya (skt)—Duyeân hay Taïng—A section of Vinaya. nhaân gaây ra do hoaøn caûnh beân ngoaøi—A 1) Pratidesana (skt)—Söï phaùt loà saùm hoái concurrent or environment cause. tröôùc chuùng—Public confession. Baùt La Ma Boà Ñeà: Param-bodhi (skt)—Giaùc 2) Pratidesaniya (skt)—Nhöõng toäi loãi phaûi ngoä boà ñeà hay giaùc ngoä toái thöôïng—Supreme ñöôïc phaùt loà saùm hoái tröôùc chuùng— enlightenment. Offences to be confessed Baùt La Nhaõ: Prajna (skt)—See Baùt Nhaõ in Baùt Laït Ñeå Moäc Xoa: Pratimoksa (skt)— Vietnamese-English Section, and Prajna in See Baùt Xöù Giaûi Thoaùt in Vietnamese-English Sanskrit/Pali-Vietnamese Section. Section, and Pratimoksa in Sanskrit/Pali- Baùt La Nhaï: Prajapati (skt). Vietnamese Section. 1) Trôøi: The lord of creatures, bestower of Baùt Laït Ñeå Yeát Laïn Ña: Pratikranta (skt)— progeny. Ñi theo thöù töï—Following in order, or by 2) Hoùa coâng: Creator. degrees. 3) Sinh Vöông: The lord of life, or Baùt Laït EÁ Ca Phaät Ñaø: See Pratyeka- production. buddha in Sanskrit/Pali-Vietnamese Section. 4) Phaïm Thieân: Brahma. Baùt Laït Maät Ñeá: Pramiti or Paramiti (skt)— 5) Ñaïi Baùt La Nhaï: Ma Ha Ba Xaø Ba Ñeà, teân Moät vò Taêng ngöôøi Trung AÁn, ñeán Quaûng cuûa baø di maãu cuûa Phaät—Mahaprajapati, Chaâu döôùi thôøi nhaø Ñöôøng. Ngaøi ñaõ dòch boä name of the Buddha’s aunt and nurse— Kinh Thuû Laêng Nghieâm sang Hoa ngöõ vaøo See Ma Ha Ba xaø Ba Ñeà in Vietnamese- khoaûng naêm 705 sau Taây Lòch—A monk from English Section. Central India, came to Kuang-Chou, China Baùt La Nhó: Parama (skt)—Toái thöôïng— during the T’ang dynasty. He translated the Highest, supreme, first. Surangama Sutra into Chinese around 705 Baùt La Taùt Tha: Prastha (skt)—Moät ñôn vò A.D. ño löôøng dòch ra tieáng Hoa laø “caân”—A Baùt Lôïi Phaït La Cuù Ca: Parivrajaka (skt)— weight, translated as pound in Chinese. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån Baùt La Tö Na Ñaëc Ña: Prasenajit (skt)— cuûa Giaùo Sö Soothill, Baùt Lôïi Phaït La Cuù Ca

laø moät toâng phaùi thôø Ma Heâ Thuû La Thieân, 4) Tha hoùa töï taïi thieân ma: The mara-king. maëc quaàn aùo maøu ñaát ñoû, ñaàu caïo gaàn heát chæ 5) Voâ thöôøng ma: The mara of chöøa laïi moät choùp treân ñænh ñaàu—According to Impermanence. Eitel in The Dictionary of Chinese-English 6) Voâ laïc ma: The mara of

Joylessness. Buddhist Terms, Parivrajaka is a sivaitic sect, 7) Voâ ngaõ ma: The mara of Impersonality. worshippers of Mahesvara, who wear clothes 8) Voâ tònh ma: The mara of Impurity. of the colour of red soil and leave a little hair (B) about the crown of the head, shaving off the 1) Phieàn naõo ma: The mara of the passions. rest. 2) Thieän tri thöùc ma: The mara of good- Baùt Loä La: Polulo (skt)—Coù leõ laø vuøng knowing advisor. Baltistan—Perhaps Baltistan. 3) Boà ñeà taâm ma: The mara of wishing to Baùt Loä Nhi: Bolor (skt)—Theo Trung Anh attain Bodhicitta. Phaät Hoïc Töø Ñieån, Baùt Loä Nhi, teân cuûa moät 4) Tam Muoäi ma: The mara of wishing to vöông quoác naèm veà phía baéc cuûa doøng AÁn Haø, achieve Samadhi. ñoâng nam cuûa Pamir, coù raát nhieàu khoaùng saûn, 5) Tha hoùa töï taïi thieân ma: The mara-king. nôi naày khaùc vôùi Bolor ôû vuøng Tikhara— 6) Ma Töû: The mara of death. According to The Dictionary of Chinese- 7) Thieân ma: Deva-king mara. English Buddhist Terms, Bolor, a kingdom 8) AÂm ma: The mara of the hell or of the north of the Indus, south-east of the Pamir, rich underworld. in minerals; it is to be distinguished from Bolor Baùt Ma La Ca: Padmaraga (skt)—Maøu sen in Tukhara. ñoû hay hoàng ngoïc—Lotus-hued, a ruby. Baùt Luaân: The eight-spoke wheel—See Baùt Baùt Maïn: The eight kinds of pride, mana, Chaùnh Ñaïo. arrogance or self-conceit: Baùt Luaän: Taùm boä luaän—The eight sastras. 1) Nhö maïn: Though inferior, to think oneself equal to others (in religion). Baùt Lyù Taùt La Phaït Naõ: Parisravana 2) Maïn maïn: To think oneself superior (skt)—Tuùi hay mieáng vaûi loïc nöôùc, ñeå cöùu among manifest superiors. nhöõng sinh vaät nhoû, ñaây laø moät trong taùm moùn 3) Baát nhö maïn: To think oneself not so caàn duøng cuûa moät nhaø sö—A filtering bag, or much inferior among manifest superiors. cloth, for straining water to save the lives of 4) Taêng thöôïng maïn: To think one has insects, part of the equipment of a monk. attained more than is the fact. ** For more information, please see Taùm Moùn 5) Ngaõ maïn: self-superiority, or self- Caàn Duøng Cuûa Phaät. sufficiency. Baùt Lyù Taùt La Phaït Noa: Parisravana 6) Taø maïn: Pride in false views or doings. (skt)—See Baùt Lyù Taùt La Phaït Naõ. 7) Kieâu maïn: Arrogance. Baùt Lyù Theå Pheä: Prthivi (skt)—Ñaát—The 8) Ñaïi maïn: Extreme arrogance. earth, world, ground, soil. Baùt Meâ: Taùm thöù meâ—The eight Baùt Ma: Taùm loaïi ma—The eight Maras or misleadings: destroyers: 1) Sinh: Birth. (A) 2) Dieät: Death. 1) Phieàn naõo ma: The mara of the passions. 3) Khöù: Past. 2) Nguõ aám ma: The skandha-maras. 4) Lai: Future. 3) Töû ma: Death-mara. 5) Nhöùt: Identity.

6) Dò: Difference. sanh luoân vui söôùng nguõ duïc laøm cho 7) Ñoaïn: Annihilation. chuùng sanh khoâng coøn thieát gì ñeán tu haønh 8) Thöôøng: Perpetuity or eternity. Phaät phaùp—Rebirth in Uttarakuru Baùt Moân: Taùm phaùp moân hay taùm lyù luaän (Northern continent) where life is always khoân ngoan trong lyù luaän Phaät giaùo—Eight pleasant and desires that beings have no kinds of syllogisms in Buddhist logic: motivation to practice the dharma. 1) Naêng laäp moân: Coù theå laäp leân ñöôïc—A 5) Cung trôøi tröôøng thoï: Nôi chuùng sanh soáng valid proposition. tröôøng thoï vaø sung söôùng ñeán noãi khoâng ai 2) Naêng phaù moân: Coù theå phaù boû ñi ñöôïc— muoán tìm caàu Phaät phaùp—Rebirth in any An invalid proposition. long-life

gods or heavens where life is 3) Töï naêng laäp moân: Töïa nhö laäp leân ñöôïc— long and easy so that beings have no Doubtful or seemingly valid but faulty. motivation to seek the Buddha dharma. 4) Töï naêng phaù moân: Töïa nhö phaù ñöôïc— 6) Sanh laøm thöùc giaû hay trieát giaû phaøm phu: Seemingly invalid, and assailable . Nhöõ n g chuùng sanh töôûng mình laø theá trí 5) Hieän löôïng moân: Löôïng hieän thaät—bieän thoâng, bieát heát moïi thöù neân khoâng Manifest or evidential. coøn muoán tu taäp theo Phaät—Rebirth as 6) Tyû löôïng moân: Inferential. worldly philosophers (intelligent and well 7) Töï hieän löôïng moân: Seemingly evidential. educated in mundane sense) who think 8) Töï tyû löôïng moân: Seemingly inferential. that they know everything and don't want Baùt Nan (taùm ñieàu khoù gaëp hay nghe to study or practise anymore, especially practicing dharmas. ñöôïc Phaät phaùp): 7) Sanh laøm nhöõng ngöôøi ñui, ñieác, caâm, (A) Taùm ñieàu kieän hay hoaøn caûnh khoù gaëp queø: Rebirth with impaired, or deficient Phaät phaùp, hay taùm choã chöôùng naïn, moät khi faculties such as the blind, the deaf, the sanh vaøo thì chaúng coù theå tu hoïc cho thaønh ñaïo dumb and the cripple. ñöôïc—The eight conditions or circumstances 8) Taùi sanh trong thôøi khoâng coù Nhö Lai, hay in which it is difficult to see a Buddha or hear trong buoåi chuyeån tieáp sau thôøi Phaät nhaäp his dharma; or eight special types of dieät vaø thôøi Ñöùc Haï sanh Di Laëc Toân adversities that prevent the practice of the Phaät. Trong thôøi kyø naày, chuùng sanh chæ Dharma: bieát nhaøn ñaøm hyù luaän veà Phaät phaùp chöù 1) Ñòa nguïc: Taùi sanh nôi ñòa nguïc, chuùng khoâng chòu tu taäp: Life in a realm wherein sanh phaûi luoân chòu khoå ñau—Rebirth in there is no Tathagata, or in the hells where beings undergo sufferings at intermediate period between a Buddha all times. and his successor. During this period of 2) Ngaï quyû: Nôi chuùng sanh chaúng bao giôø time, people spent all the time to gossip or caûm thaáy deã chòu vaø luoân ham muoán— to argue for or their own views on what Rebirth as a hungry ghost, or the ghost- they heard about Buddha dharma, but not world, where beings never feel practicing. comfortable with non-stop greed. (B) Taùm khoå naïn—Eight adversities: 3) Suùc sanh: Nôi chuùng sanh khoâng coù khaû 1) Sanh: Birth. naêng hieåu bieát Phaät phaùp—Rebirth in an 2) Laõo: Old-age. animal realm where beings has no ability 3) Bònh: Disease. and knowledge to practice dharma. 4) Töû: Death. 4) Baéc Cu loâ chaâu: Uttarakuru—Nôi chuùng 5) Xa lìa ngöôøi yeâu thöông: Separation from

loved ones. prajnaparamita. The wisdom achieved 6) Oaùn taéng hoäi (gaëp keû khoâng öa): Meeting once crossed the shore. with uncongenial. 2) Quaùn chieáu baùt nhaõ: Phaàn hai cuûa trí hueä 7) Caàu baát ñaéc: Unfulfilled wishes. Baùt Nhaõ. Ñaây laø trí hueä caàn thieát khi thaät 8) Nguõ aám thaïnh suy: Ups and downs of the söï ñaùo bæ ngaïn—The second part of the five skandhas (Suffering associated with prajnaparamita. The necessary wisdom for the five skandhas). actual crossing the shore of births and ** For more information, please see Baùt Khoå. deaths. Baùt Naïn: Eight adversities—See Baùt Nan. 3) Phöông tieän Baùt Nhaõ (Vaên töï Baùt nhaõ): Baùt Neâ Hoaøn: See Parinirvana (skt). Trí hueä hieåu bieát chö phaùp giaû taïm vaø luoân thay ñoåi. Ñaây laø trí hueä caàn thieát ñöa Baùt Nguõ Tam Nhò: The four

characteristics ñeán yù höôùng “Ñaùo Bæ Ngaïn”—The of the Dharmalaksana sect. wisdom of knowing things in their (A) Baùt thöùc: Eight consciousnesses. temporary and changing condition. The (B) Nguõ phaùp: Five dharmas. necessary wisdom for vowing to cross the (C) Tam Taùnh: Three Characteristics. shore of births and deaths (D) Nhò voâ ngaõ: Two kinds of non-self. Baùt Nhaõ: Prajna (skt)—Baùt Laïi Nhaõ—Ban Baùt Nhaõ Ba La Maät: Prajnaparamita (skt)— Trí tueä khieán chuùng sanh coù khaû naêng ñaùo bæ Nhaõ—Baùt La Nhaõ—Baùt Thích Nhaõ—Baùt La ngaïn. Trí tueä giaûi thoaùt laø ba la maät cao nhaát Tích Nang—Ba Laïi Nhaõ—Baùt Thaän Nang— trong luïc ba la maät, laø phöông tieän chaùnh ñeå Ba La Nang. ñaït tôùi nieát baøn. Noù bao truøm söï thaáy bieát taát (A) Nghóa cuûa Baùt Nhaõ—The meanings of caû nhöõng huyeãn hoaëc cuûa theá gian vaïn höõu, noù Prajna: phaù tan boùng toái cuûa si meâ, taø kieán vaø sai 1) Trí Tueä—Wisdom, knowing or laïc—Enlightened wisdom—The wisdom which understanding. enables one to reach the other shore, i.e. 2) Minh: Clear—Intelligent. wisdom for salvation; the highest of the six 3) Baùt Nhaõ Ba La Maät Kinh dieãn taû chöõ “Baùt paramitas, the virtue of wisdom as the Nhaõ” laø ñeä nhaát trí tueä trong heát thaûy trí principal means of attaining nirvana. It tueä, khoâng gì cao hôn, khoâng gì so saùnh connotes a knowledge of the illusory character baèng (voâ thöôïng, voâ tyû, voâ ñaúng)—The of everything earthly, and destroys error, Prajna-paramita-sutra describes “prajna” ignorance, prejudice, and heresy. as supreme, highest, incomparable, unequalled, unsurpassed. Baùt Nhaõ Ba La Maät Ña: See Baùt Nhaõ Ba 4) Baùt Nhaõ coù nghóa laø caùi bieát sieâu vieät— La Maät. Prajna means a transcendental knowledge. Baùt Nhaõ Ba La Maät Ña Taâm Kinh: 5) Teân cuûa moät nhaø sö töø Kabul vaøo khoaûng Prajnaparamita-Sutra—See Baùt Nhaõ Taâm naêm 810 sau Taây Lòch—Name of a monk Kinh and Kinh Baùt Nhaõ Ba La Maät Ña Taâm from Kabul, around 810 A.D. Kinh in Appendix 1a. *** For more information, please see Prajna in Baùt Nhaõ Boà Taùt: Prajna-bodhisattva (skt)—Sanskrit/Pali-Vietnamese Section. Trí Tueä Kim Cang Boà Taùt—Vò Trung Toân coù (B) Coù ba loaïi Baùt Nhaõ—There are three hình daùng gioáng nhö thieân nöõ trong Thai taïng prajnas or perfect enlightements: Giôùi—Wisdom as a female bodhisattva in the 1) Thöïc töôùng baùt nhaõ: Trí hueä ñaït ñöôïc khi Garbhadhatu group. ñaõ ñaùo bæ ngaïn—The first part of the Baùt Nhaõ Cuùc Ña: Prajnagupta (skt)—Moät vò

sö thuoäc tröôøng phaùi Tieåu Thöøa, ngöôøi Nam Baùt Nhaõ Thôøi: Thôøi kyø thöù tö trong naêm thôøi AÁn, oâng ñaõ vieát nhöõng baøi choáng laïi tröôøng kyø thuyeát giaûng cuûa Phaät—The Prajna period, phaùi Ñaïi Thöøa—A Hinayana monk of southern the fourth of the T’ien-T’ai five periods of the India, who wrote against the Mahayana. Buddha’s teaching. Baùt Nhaõ Ña La: Baùt Nhaõ Ña La laø toå thöù 27 ** For more information, please see Thieân cuûa Thieàn Toâng AÁn Ñoä, queâ mieàn ñoâng AÁn, Thai Nguõ Thôøi Baùt Giaùo. ngaøi laø thaày cuûa Toå Boà Ñeà Ñaït Ma—Baùt Nhaõ Thuyeàn: Thuyeàn Baùt Nhaõ hay Prajantara, the 27th patriarch in India, native of thuyeàn trí tueä chôû chuùng sanh vöôït qua bieån eastern India, who laboured in southern India sanh töû sang bôø nieát baøn—The boat of wisdom, and consumed himself by the fire of the means of attaining nirvana. transformation, 457

A.D., teacher of Baùt Nhaãn: Taùm loaïi nhaãn nhuïc hay söùc nhaãn Bodhidharma. nhuïc trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt Nhaõ Ñaàu: Vò sö ñaëc traùch veà vieäc giaûng Baùt nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán hoaëc hay dòch kinh Baùt Nhaõ—The monk in charge trong tam giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt of the Prajna-sutra. Nhaõ—The eight ksanti or powers of patient Baùt Nhaõ Kinh: Prajna-paramita sutra (skt)— endurance, in the desire realm and the two The wisdom sutra—See Baùt Nhaõ Taâm Kinh, realms above it. The eight powers of Maha-Prajna-Paramita-Sutra, Prajna-Paramita- endurance are used to cease false or perplexed Sutra, Kinh Baùt Nhaõ Ba La Maät Ña. views in trailokya and acquire eight kinds of Baùt Nhaõ Phaät Maãu: Trí tueä giaûi thoaùt hay prajna or wisdom Baùt Nhaõ Ba La Maät laø meï cuûa chö Phaät— (A) Töù phaùp nhaãn trong coõi Duïc Giôùi—The Wisdom for salvation, through wisdom is the four axioms or truth in the sense of desire: mother or source of all Buddhas. 1) Khoå phaùp nhaãn: Endurance or patience of Baùt Nhaõ Phong: Ngoïn ñao trí tueä coù khaû suffering. naêng caét ñöùt phieàn naõo vaø aùc nghieäp—The 2) Taäp phaùp nhaãn: Endurance or patience of spear of wisdom, which is able to cut off the cause of suffering. illusion and evil. 3) Dieät phaùp nhaãn: Endurance or patience of the elimination of suffering. Baùt Nhaõ Taâm Kinh: Prajnaparamita 4) Ñaïo phaùp nhaãn: Endurance or patience of Hridaya Sutra (skt)—Ma Ha Baùt Nhaõ Ba La cultivation of the Path of elimination of Maät Ñaïi Minh Kinh—Phaät Thuyeát Ma Ha Baùt suffering. Nhaõ Ba La Maät Ña Taâm Kinh—Baùt Nhaõ Ba (B) Töù Loaïi Nhaãn trong coõi Voâ Saéc Giôùi: La Maät Ña Taâm Kinh—Baùt Nhaõ Taâm Kinh U Trong hai coõi saéc giôùi vaø voâ saéc giôùi thì Taùn—Taâm Kinh Löôïc Sôù—Moät trong nhöõng Töù Phaùp Nhaãn ñöôïc goïi laø Töù Loaïi phaàn ngaén nhöùt nhöng laïi thieát yeáu nhöùt trong Nhaãn—In the realm of form and formless, boä Ñaïi Baùt Nhaõ Kinh—The sutra of the heart the above four axioms are called Four of prajna. One of the smallest, but the most Kinds of Endurance (same as in A). vital portion in the Vast Prajnaparamita—Baùt Nhaõ Taâm Kinh—The Heart of Prajna Paramita Baùt Nieäm: Taùm nieäm giuùp haønh giaû choáng laïi Sutra—See Baùt Nhaõ Taâm Kinh in Appendix A ma quaân vaø nhöõng caùm doã xaáu aùc trong luùc (2). haønh thieàn—Eight lines of thought for resisting Mara-attacks and evil-promptings Baùt Nhaõ Thang: Canh trí tueä, teân cuûa moät during the meditation. loaïi röôïu—The soup of wisdom, a name for 1) Nieäm Phaät: Thought of the Buddha. wine.

2) Nieäm Phaùp: Thought of the Law. “How many Dharmas should a 3) Nieäm Taêng: Thought of the fraternity. Bodhisattva achieve in this world to stop 4) Nieäm Giôùi: Thought of the its morbid growth (defilements) in order to commandments. be reborn in the Buddha’s pure land?” 5) Nieäm Xaû: Nieäm Thí—Thought of • Duy Ma Caät ñaùp: “Boà Taùt thaønh töïu taùm almsgiving. phaùp thôøi ôû coõi naày laøm khoâng laàm loãi, 6) Nieäm Thieân: Thought of Devas. ñöôïc sanh veà coõi Tònh Ñoä—Vimalakirti 7) Nieäm Töùc: Nieäm hôi thôû—Thought of the replied: “A Bodhisattva should bring to breathing. perfection eight Dharmas to stop morbid 8) Nieäm Töû: Nieäm veà caùi cheát—Thought of growth in this world in order to be reborn the death. in the Pure

Land.” Baùt Nieát Baøn: Parinirvana (skt). • Taùm phaùp laø gì?: What are they? 1) Nhaäp Dieät: Quite extinguished, quite 1) Moät laø lôïi ích chuùng sanh khoâng mong baùo brought to an end; the final extinction of ñaùp: Benevolence towards all living the individual. beings with no expectation of reward. 2) Phaät Nieát Baøn: The death of the Buddha. 2) Hai laø thay theá taát caû chuùng sanh chòu moïi 3) Nieát Baøn coù theå ñaït ñöôïc trong ñôøi naày, ñieàu khoå naõo: Endurance of sufferings for ñaïi baùt nieát baøn ñaït ñöôïc sau ñoù: Nirvana all living beings dedicating all merits to may be attained in this life, parinirvana them. after it. 3) Ba laø bao nhieâu coâng ñöùc ñeàu ban cho taát ** For more information, please see Nieát Baøn caû chuùng sanh: Impartiality towards them Baùt Phaùp: Taùm phaùp, vaät hay phöông phaùp— with all humility free from pride and The eight dharmas, things or methods: arrogance. (A) Baùt Phong: Eight winds—See Baùt Phong. 4) Boán laø loøng bình ñaúng ñoái vôùi chuùng sanh (B) Taùm Phaùp moân caàn thieát—The eight khieâm nhöôøng khoâng ngaïi, ñoái vôùi Boà Taùt essential things: xem nhö Phaät: Reverence to all 1) Giaùo: Instruction. Bodhisattvas with the same devotion as to 2) Lyù: Doctrine. all Buddhas (i.e. without discrimination 3) Trí: Knowledge or wisdom attained between Bodhisattvas and Buddhas. through cultivation. 5) Naêm laø nhöõng kinh chöa nghe, nghe 4) Ñoaïn: Cutting away delusion. khoâng nghi: Absence of doubt and 5) Haønh: Practice of religious life. suspicion when hearing (the expounding 6) Laäp: Progressive status. of) sutras which he has not heard before. 7) Nhaân: Producing. 6) Saùu laø khoâng choáng traùi vôùi haøng Thanh 8) Quaû: The fruit of saintliness. Vaên: Abstention from opposition to the Sravaka Dharma. Baùt Phaùp Thaønh Töïu: Eight perfections— 7) Baûy laø thaáy ngöôøi ñöôïc cuùng döôøng cuõng Theo Kinh Duy Ma Caät, Phaåm Möôøi— khoâng taät ñoá, khoâng khoe nhöõng lôïi loäc According to the Vimalakirti, Chapter Tenth: cuûa mình, ôû nôi ñoù maø ñieàu phuïc taâm • Caùc Boà Taùt nöôùc Chuùng Höông hoûi Ngaøi mình: Abstention from discrimination in Duy Ma Caät: “Boà Taùt phaûi thaønh töïu maáy regard to donations and offerings received phaùp ôû nôi coõi naày laøm khoâng laàm loãi, with no thought of self-profit in order to ñöôïc sanh veà coõi Tònh Ñoä?”: The visiting subdue his mind. Bodhisattvas (from Fragrant Land) asked: 8) Taùm laø thöôøng xeùt loãi mình, khoâng noùi

ñeán loãi ngöôøi, haèng nhöùt taâm caàu caùc coâng called the Eight Worldly States. They are so ñöùc: Self-examination without contending called because they continually succeed each with others. Thus, he should achieve other as long as the world persists; the singleness of mind bent on achieving all approval that has the gain, etc., and the merits; these are the eight Dharmas. resentment that has the loss, etc. They are so Baùt Phaùp Theá Gian: The Eight Worldly called “Eight Winds” because they prevent Dharmas—See Baùt Phong. people from advancing along the right path to Baùt Phaït Ña: Parvata (skt). enlightenment and liberation. 1) Teân cuûa raëng nuùi: Name of a mountain 1) Ñaéc hay ñöôïc lôïi: Labho (p)—Ngöôøi ta range. luoân coù khuynh höôùng baùm víu laáy lôïi loäc, 2) Teân cuûa moät vöông quoác coå hay moät tænh danh thôm, tieáng khen, vaø vui söôùng; vuøng ñoâng baéc AÁn Ñoä, 700 daäm veà höôùng ngöôïc laïi, gheùt boû söï thua loã, tieáng xaáu, söï ñoâng baéc cuûa

Mulasthanapura, coù leõ baây cheâ traùch, vaø khoå ñau. Thaät vaäy, ñôøi laø giôù laø vuøng Futtihpoor giöõa multan vaø moät chuoãi ñöôïc thua, nhöng con ngöôøi chæ Lahore: An ancient kingdom and province thoûa maõn neáu ñöôïc vaø khoå sôû neáu thua, of Takka, 700 miles north-east of chính vì theá maø cöù maõi khoå sôû. Cuoäc ñôøi Mulasthanapura, perhaps the modern neáu maõi ñöôïc thì cöôøi thua thì khoùc, thì Futtihpoor between Multan and Lahore. cuoäc ñôøi khoâng ñaùng ñeå soáng nöõa. Chính vì theá maø Ñöùc Phaät daïy: “Trong moïi Baùt Phaät: Taùm vò Phaät beân ñoâng ñoä—Eight ngang traùi, ta phaûi toû ra coù tinh thaàn maïnh Buddhas of the eastern quarter. vaø can ñaûm, duy trì tinh thaàn quaân bình Baùt Pheä Xa: Pravesa (skt)—Nhaäp— thích hôïp. Cuoäc ñôøi cuûa nhöõng ngöôøi taïi Entrance. gia phaûi coù luùc leân luùc xuoáng khi tranh **For more information, please see Luïc Nhaäp. ñaáu vôùi ñôøi, muoán ít bò thaát voïng, con Baùt Phieät: Taùm chieác beø—The eight rafts— ngöôøi phaûi saün saøng chaáp nhaän ñieàu toát See Baùt Chaùnh Ñaïo. cuõng nhö ñieàu xaáu.” Vaøo thôøi Ñöùc Phaät Baùt Phong: Attha-vayubheda (p)—The eight coøn taïi theá, coù moät meänh phuï quyù phaùi kinds of wind or the eight winds—Coøn goïi laø cuùng döôøng thöïc vaät cho ngaøi Xaù Lôïi Phaát Baùt Phaùp, hay Baùt Theá Phaùp. Theo Kinh vaø chö Taêng. Trong khi ñang daâng thöïc Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm phaåm cuùng döôøng, baø nhaän ñöôïc giaáy baùo ngoïn gioù khuaáy leân duïc voïng, laøm caûn trôû tin baát haïnh ñaõ xaõy ra cho gia ñình baø. haønh giaû treân böôùc ñöôøng tu taäp giaùc ngoä. Khoâng chuùt roái loaïn, baø bình tónh boû laù thö Chuùng coøn ñöôïc goïi laø Baùt Phaùp Theá Gian vì vaøo tuùi roài vaãn tieáp tuïc daâng thöùc aên ñeán chuùng cöù theo nhau tieáp dieãn khi theá giôùi coøn chö Taêng laøm nhö khoâng coù chuyeän gì xaõy toàn taïi. Söï vöøa yù khi vinh, khi ñöôïc..., vaø söï ra. Moät noâ tyø mang bình söõa ñeå cuùng phaãn uaát khi nhuïc thua. Sôû dó goïi laø “Baùt döôøng, ngaïc nhieân ñeán noãi trôït teù laøm beå Phong” vì chuùng laø taùm ngoïn gioù laøm ngaên trôû bình söõa vì ngôõ raèng khi nghe tin naày chaéc söï phaùt trieån cuûa haønh giaû treân böôùc ñöôøng chaén baø naày seõ khoâng khoûi khoå ñau phieàn giaùc ngoä vaø giaûi thoaùt—According to the naõo. Nghó raèng theá naøo baø naày cuõng buoàn Sangiti Sutta in the Long Discourses of the vì caùi bình bò vôõ, ngaøi Xaù Lôïi Phaát lieàn Buddha, there are eight winds or influences (or khuyeân giaûi baø vaø noùi raèng taát caû nhöõng gì worldly conditions) which fan the passions and coù theå vôõ ñöôïc thì moät ngaøy naøo ñoù cuõng prevent cultivators from advancing along the seõ bò vôõ. Baø noùi: “Theá naøo laø caùi maát right path to enlightenment. They are also khoâng ñaùng keå? Toâi vöøa nhaän ñöôïc tin

baát haïnh ñaõ xaõy ra cho gia ñình toâi. Toâi serving you all despite the bad news.” chaáp nhaän, toâi vaãn bình tónh. Toâi vaãn tieáp Such barve courage of the lady should be tuïc haàu haï quyù ngaøi maëc duø nhaän ñöôïc tin highly commended. buoàn.” Söï duõng caûm cuûa ngöôøi ñaøn baø naày 2) Thaát hay Baát Ñaéc thua keùm: Alabho (p)— thaät ñaùng ñöôïc ca ngôïi—Advantage— Loss—Decline—See Thaát Ñaéc. Gain—Prosperity—Benefit. People are 3) Vinh hay Danh Vaên: Yaso (p)—Danh often swayed either by their attachment to thôm hay vinh

döï—Fame—Honor—See gain, fame, praise, and pleasure, or by Vinh Nhuïc. their aversion to loss, disgrace, blame, and 4) Nhuïc hay AÙc Vaên: Ayaso (p)—Tieáng nhô suffering. In fact, life is a process of gain hay söï huûy baùng—Bad repute— and loss, but people only satisfy with gain Defame—Defamation—Disgrace— and feel miserable with loss; therefore, Shame—Malign—See Vinh Nhuïc. people continue to suffer. If life is a 5) Taùn Thaùn hay tieáng khen: Pasamsa (p)— continuous process of temporary happiness Praise or laudation—See Khen Cheâ. of gain and suffering of loss, life would 6) Cheâ Traùch: Ninda (p)—Blame— not worth living any more. Thus, the Censure—Disparagement—Ridicule— Buddha taught: "It is under adverse See Khen Cheâ. circumstances one should remain high and 7) Khoå (buoàn khoå): Dukkha (p)—Misery— moral courage and maintain proper Sorrow—Suffering—Unsatisfying—See equilibrium. Our life, especially that of lay Khoå Laïc. people, has ups and downs while 8) Laïc (vui söôùng): Sukkha (p)—Bliss— struggling in daily activities, in order for Happiness—Joy—Pleasure—See Khoå us to have less disappintment, we should Laïc. be prepared to accept both the good and Baùt Phuû Ñònh; Eight negations—See Baùt the bad." In the time of the Buddha, a Baát Trung Ñaïo. noble lady was offering food to the Baùt Phuùc Ñieàn: Taùm ruoäng phöôùc ñieàn— Venerable Sariputra and some other The eight fields for cultivating blessedness: monks. While serving them, she received (I) a note stating that certain misfortunes had A. Kính Ñieàn: reverence-field: affected her family. Without becoming 1) Phaät: Buddhas. upset, she calmly kept the note in her 2) Thaùnh nhaân: Arhats or saints. waist-pocket and continued to serve the 3) Hoøa Thöôïng: Upadhyaya—Most monks as if nothing had happened. A maid Venerable—Preaching monks. who was carrying a pot of ghee to offer to 4) A Xaø Leâ: Asarya—Giaùo thoï sö—Teacher. the monks was so startled that she slipped 5) Taêng: Monks and nuns in general (friars). and broke the pot of ghee. Thinking that B. AÂn Ñieàn: Grace or Gratitude fields: the lady would naturally fell sorry at the 6) Cha: Father. loss, Venerable Sariputra consoled her, 7) Meï: Mother. saying that all breakable things are bound C. Bi Ñieàn: Compassion-fields: to break. The wise lady remarked: 8) Ngöôøi bònh: The sick. "Bhante, what is this trivial loss? I have (II) Theo Kinh Phaïm Voõng—According to the just received a note stating certain Brahma Net Sutra: misfortunes have occurred in my family. I 1) Laøm ñöôøng roäng gieáng toát: To make wide accepted without losing my balance. I am

roads and good wells. in the Tusita Heaven. 2) Baét caàu: To build bridges across rivers and 6) Taùi sanh trong coõi trôøi Hoùa Laïc: Reborn in canals. the nirmanarati heaven (the fifth 3) Tu söûa nhöõng ñöôøng xaù nguy hieåm: To devaloka). repair dangerous roads. 7) Taùi sanh trong coõi trôøi Tha Hoùa: Reborn in 4) Hieáu döôõng cha meï: To be dutiful to the paranirmita-vasavartin (the sixth parents. devaloka heaven). 5) Hoä trì Taêng Giaø: To support monks. 8) Taùi sanh trong coõi trôøi Phaïm thieân: Reborn 6) Chaêm soùc ngöôøi beänh: To tend the sick. in the Brahma-heavens. 7) Giuùp ñôû ngöôøi laâm naïn tai öông: Save and Baùt Phöông (taùm phöông)ï: Taùm phöông vuõ help people who are victims of disasters. truï—Eight directions in the universe. 8)

Thöông xoùt khoâng saùt haïi suùc sanh: Love (A) Boán Phöông chaùnh—The four quarters or and not to kill animals. main directions: (III) 1) Ñoâng: East. 1) Kính Phaät: To revere the Buddha. 2) Taây: West. 2) Hoä phaùp: To protect the Law. 3) Nam: South. 3) Trôï Taêng: To support the Sangha. 4) Baéc: North. 4) Hieáu kính cha meï: To be filial (pious) to (B) Töù Duy hay boán phöông phuï—The four one's parents. half-quarters: 5) Hoä trì ngöôøi bieát phaùp, hoaëc giaû xem chö 5) Ñoâng Nam: Southeast. Taêng nhö nhöõng vò Thaày: To support and 6) Taây Nam: Southwest. assist those who understand the Truth and 7) Ñoâng Baéc: Northeast. consider the monks as teachers. 8) Taây Baéc: Northwest. 6) Thöông xoùt vaø boá thí cho ngöôøi ngheøo: Baùt Phöông Thieân: Chö Thieân taùm höôùng— Love and give alms to the poor. Taùm coõi Trôøi vaø chö Thieân ôû taùm höôùng—The 7) Chaêm soùc ngöôøi beänh: Tend the sick. eight heavens and devas at the eight points of 8) Khoâng saùt sanh haïi vaät: Not to kill or harm the compass: animals. 1) Ñoâng phöông vôùi trôøi Ñeá Thích: East with Baùt Phuùc Sinh Xöù: Taùm ñieàu kieän taùi sanh Indra or Sakra heaven. haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi thaäp 2) Nam phöông vôùi Trôøi Dieäm Ma: South thieän—The eight happy conditions in which with the Yama heaven. one may be reborn so that one can keep the 3) Taây phöông vôùi trôøi Phoïc Loã Na hay Thuûy five commandments and the ten good ways Thieân: West with the Varuna or Water and bestows alms: heaven. 1) Taùi sanh trong coõi ngöôøi giaøu sang phuù 4) Baéc phöông vôùi trôøi Tyø Sa Moân: North quyù: Rich and honorable among men. with the Vaisramana or Pluto heaven. 2) Taùi sanh trong coõi Töù thieân vöông: In the 5) Ñoâng Nam vôùi Trôøi Hoä Ma hay Hoûa heavens of the four deva kings. Thieân: Southeast with Homa or Fire 3) Taùi sanh trong coõi trôøi Ñao lôïi: reborn in heaven. the Indra heavens. 6) Taây Nam vôùi trôøi Nieát Lyù Ñeå vaø La saùt 4) Taùi sanh trong coõi trôøi Daï ma: Reborn in Thieân: Southwest with Nirrti and Raksah the Suyama-heavens. heaven. 5) Taùi sanh trong coõi trôøi Ñaâu Suaát: Reborn 7) Ñoâng Baéc vôùi Trôøi Y-Saù-Ni: Northeast

with Isana and Siva heaven. The Amitabha eight pennons of various 8) Taây Baéc vôùi Trôøi Phoïc Duõ vaø Phong colours, indicating the eight directions of Thieân: Northwest with the Vayu or wind space: heaven. 1) Phöông Ñoâng phöôùn traéng: White pennon Baùt Quaùi: The Eight Diagrams. in the East. Baùt Quan Trai Giôùi: Baùt giôùi ñaàu tieân trong 2) Ñoâng Nam phöôùn hoàng: Pink pennon in thaäp giôùi—Baùt Quan Trai Giôùi cho ngöôøi Phaät the Southeast. töû taïi gia tu trì trong moät ngaøy moät ñeâm—The 3) Chính Nam phöôùn ñen: Black pennon in first eight Prohibitory Commandments of the the South. ten commandments (abstinences)—Eight 4) Taây Nam phöôùn xaùm: Gray pennon in the precepts are given to lay Buddhists to cultivate Southwest. the way and must be observed and strictly 5) Phöông Taây phöôùn ñoû: Red pennon in the followed for one day and night: West. 1) Khoâng saùt sanh: Not to kill—Not killing 6) Taây Baéc phöôùn xanh: Blue pennon in the living beings. Northwest. 2) Khoâng troäm caép: Not stealing—Not to 7) Chaùnh Baéc phöôùn vaøng: Yellow pennon in take things not given. the North. 3) Khoâng taø daâm: Not to commit sexual 8) Ñoâng Baéc phöôùn ñoû traéng: Red and white misconduct—Not having

sexual pennon in the Northeast. intercourse. Baùt Sö: Taùm vò thaày—The eight teachers: 4) Khoâng noùi doái: Not to lie—Not to speak 1) Saùt: Keû saùt nhaân—Murder. falsely—Not telling lies. 2) Ñaïo: Keû cöôùp—The Robbery. 5) Khoâng uoáng röôïu hay nhöõng chaát cay ñoäc: 3) Daâm: Keû taø daâm—The adultery. Not to drink wine—Not consuming 4) Voïng: Keû laùo khoeùt—The lying. intoxicants. 5) AÅm Töûu: Keû say söa—The drunkard. 6) Khoâng son phaán: Not to indulge in 6) Laõo: Ngöôøi giaø caû—The aged. cosmetics—Personal adornments—Not 7) Beänh: Ngöôøi oám ñau—The sick. wearing personal decoration—Not to wear 8) Töû: Ngöôøi cheát—The death. make-up, fragrance, and jewelry. Baùt Sö Kinh: The Sutra on the Eight 7) Teachers. a. Khoâng ca haùt muùa nhaûy hoaëc nghe Baùt Söï Tuøy Thaân: The eight appurtenances nhaïc: Not to dance, sing, play or listen to of a monk or a nun: music. 1) Tam y: Three garments. b. Khoâng naèm giöôøng cao: Not to 2) Nhöùt baùt: A bowl. sleep on fine or raised (high) beds, but on 3) Gheá ñaåu: A stool. a mat on the ground. 4) Ñoà loïc nöôùc: A filter. 8) Khoâng aên saùi giôø ngoï, maø chæ aên trong 5) Kim: A needle. khoaûng töø 11 giôø saùng ñeán 1 giôø chieàu: 6) Chæ: Thread. Not to eat out of regulation (appropriate) 7) Dao: Knife (chopper). hours (after noon); eat only from 11 AM to 8) Baøn chaûy: A brush. 1 PM. Baùt Taø: Micchatta (p)—Theo Tröôøng Boä, Baùt Saéc Phan: Phöôùn taùm saéc cuûa Ñöùc Phaät Kinh Phuùng Tuïng, coù taùm loaïi taø—According A Di Ñaø, chæ taùm höôùng trong khoâng gian— to the Long Discourses of the Buddha, Sangiti

Sutra, there are eight wrong factors—The Baùt Tam-Ma-Ñòa: Taùm caùch thieàn ñònh— Eight Wrongnesses. Eight types of meditation for removing various 1) Taø Kieán: Wrong views. attachments: 2) Taø Tö Duy: Wrong thinking. 1) Quaùn thaân baát tònh ñeå tröø duïc voïng: 3) Taø Ngöõ: Wrong speech. Meditate on the impurity of one’s body to 4) Taø Nghieäp: Wrong action. remove passions. 5) Taø Maïng: Wrong livelihood. 2) Laøm lôùn maïnh yù chí giaûi thoaùt baèng quaùn 6) Taø Tinh Taán: Wrong effort. söï baát tònh cuûa vaïn vaät: Meditate on the 7) Taø Nieäm: Wrong mindfulness. impurity of external objects to strengthen 8) Taø Ñònh: Wrong concentration. emancipation. ** For more information, please see Baùt Taø 3) Giaûi tröø duïc voïng baèng quaùn nhöõng khía Ñaïo and Baùt Chaùnh Ñaïo. caïnh thanh tònh cuûa ngoaïi vaät: Removing Baùt Taø Ñaïo: Taùm thöïc haønh theo taø ñaïo, ñi passions by meditating on pure aspects of ngöôïc laïi vôùi Baùt chaùnh ñaïo—The eight external objects. heterodox or improper practices, the opposite 4) Giaûi tröø vöôùng maéc baèng quaùn voâ bieân of the eight correct paths—See Baùt Chaùnh thöùc: Removing attachment to material Ñaïo. objects by meditating on boundless Baùt Taø Kieán: The eight incorrect views: consciousness. 1) Ngaõ kieán: Cho raèng coù moät caùi ngaõ thöôøng 5) Giaûi tröø chaáp khoâng baèng quaùn voâ bieân haèng—Holding to the idea of the thöùc: Removing attachment to void by existence of a permanent ego. meditating the boundless consciousness. 2) Chuùng sanh kieán: Cho raèng chuùng sanh 6) Giaûi tröø tri thöùc baèng quaùn voâ ngaõ: khoâng laäp thaønh bôûi nguõ uaån—Holding to Removing attachment to consciousness by the idea of the five skandhas as not the meditating on non-existence. constituents of the living. 7)

Giaûi tröø chaáp voâ ngaõ baèng quaùn voâ töôûng: 3) Thoï meänh kieán: Cho raèng ñònh meänh Removing non-existence by meditating on quyeát ñònh tröôøng thoï hay yeåu meänh— the state of neither nor non-thought. Holding to the idea of fate or 8) Giaûi tröø taát caû tö töôûng ñeå truï vaøo choã determination of length of life. ngöng baët hoaøn toaøn: Extinguishing all 4) Só phu kieán: Taïo hoùa kieán, cho raèng coù thoughts and perceptions and dwelling in moät ñaáng taïo hoùa—Holding to the idea of the stage of total extinction. a creator. Baùt Taùnh Phaùp Thaân: See Taùm Taùnh Cuûa 5) Thöôøng kieán: Cho raèng moïi söï moïi vaät Phaùp Thaân Nhö Lai. thöôøng haèng—Holding to the idea of Baùt Taéc Maïc: Pasakamala (skt)—Traøng permanence. chuoãi—Dice-chain, i.e. a rosary. 6) Ñoaïn kieán: Cho raèng moïi thöù ñeàu ñoaïn Baùt Taâm: Eight minds: dieät—Holding to the idea of annihilation. 1) Taø: Erroneous. 7) Höõu kieán: Cho raèng chö phaùp laø hieän 2) Chaùnh: Correct. thöïc—Holding to the idea of the reality of 3) Chaân: True. things. 4) Nguïy: False. 8) Voâ kieán: Cho raèng chö phaùp laø khoâng 5) Ñaïi: Great. thöïc—Holding to the idea of unreality of 6) Tieåu: Small. all things. 7) Thieân: Imperfect.

8) Vieân: Perfect. internally, one sees external forms, Baùt Taâm Sieâu Theá: Eight kinds of unlimited and beautiful or ugly, and in Supermundane Mind—See Taùm Taâm Sieâu mastering these, one is aware that one Theá. knows and sees them. Baùt Thaùnh: See Baùt Chaùnh Ñaïo. 3) Thaé ng Xöù Thöù Ba—The third stage of mastery: Moät vò quaùn töôûng voâ saéc ôû noäi Baùt Thaùnh Ñaïo Phaàn: The eight sagely taâm, thaáy caùc loaïi ngoaïi saéc coù haïn löôïng, way shares—(see Baùt Chaùnh Ñaïo). ñeïp, xaáu. Vò aáy nhaän thöùc raèng: “Sau khi Baùt Thaùp: Eight stupas. nhieáp thaéng chuùng, ta bieát, ta thaáy.”—Not Baùt Thaûo Chieâm Phong: Veùn ñaùm coû perceiving forms internally, one sees hoang toái taêm ñeå chieâm voïng laøn gioù huyeàn external forms, limited and beautiful or dieäu cuûa Phaät Toå—To uproot the weeds of ugly, and in mastering these, one is aware ignorance and look for the mystic Buddha- that one knows and sees them. breeze. 4) Thaéng Xöù Thöù Tö—The fourth stage of Baùt Thaûo Tham Huyeàn: See Baùt Thaûo mastery: Moät vò quaùn töôûng voâ saéc ôû noäi Chieâm Phong. taâm, thaáy caùc loaïi ngoaïi saéc voâ haïn löôïng, Baùt Thaéng Xöù: ñeïp, xaáu. Vò aáy nhaän thöùc raèng: “Sau khi (A) Taùm giai ñoaïn chieán thaéng trong thieàn nhieáp thaéng chuùng, ta bieát, ta thaáy.”—Not ñònh nhaèm giuùp haønh giaû vöôït thaéng duïc perceiving forms internally, one sees voïng vaø luyeán chaáp cuûa theá giôùi giaùc external forms, unlimited and beautiful or quan—The eight victorious stages or ugly, and in mastering them, one is aware degrees in meditation for overcoming that one knows and sees them. desire, or attchment to the world of 5) Thaéng Xöù Thöù Naêm—The fifth stage of sense—See Baùt Giaûi Thoaùt. mastery: Moät vò quaùn töôûng voâ saéc ôû noäi (B) Theo Kinh Phuùng Tuïng vaø Kinh Ñaïi Baùt taâm thaáy caùc loaïi ngoaïi saéc maøu xanh, saéc Nieát Baøn trong Tröôøng Boä Kinh, coù taùm maøu xanh, töôùng saéc xanh, hình saéc xanh, thaéng xöù—According to the Sangiti Sutta aùnh saùng xanh; nhö boâng gai maøu xanh, in the Long Discourses of the Buddha, and saéc maøu xanh, töôùng saéc xanh, hình saéc the Mahaparinibbana Sutta, there are xanh, aùnh saùng xanh; nhö

luïa Ba La Naïi, eight stages of mastery: caû hai maët laùng trôn, maøu xanh, saéc maøu 1) Thaéng Xöù Thöù Nhöùt—The first stage of xanh, töôùng saéc xanh. Nhö vaäy vò naày mastery: Moät vò quaùn töôûng noäi saéc, thaáy quaùn töôûng voâ saéc ôû noäi taâm, thaáy caùc loaïi caùc loaïi ngoaïi saéc coù haïn löôïng, ñeïp, xaáu. ngoaïi saéc maøu xanh, saéc maøu xanh, töôùng Vò aáy nhaän thöùc raèng: “Sau khi nhieáp saéc xanh, hình saéc xanh, aùnh saùng xanh. thaéng chuùng, ta bieát, ta thaáy.”—Perceiving Vò aáy nhaän thöùc raèng: “Sau khi nhieáp forms internally, one sees external forms, thaéng chuùng, ta bieát, ta thaáy.”—Not limited and beautiful or ugly, and in perceiving forms internally, one sees mastering these, one is aware that one external forms that are blue colour, of blue knows and sees them. lustre. Just as a flax flower which is blue, 2) Thaéng Xöù Thöù Nhì—The second stage of of blue colour, of blue lustre, or a mastery: Moät vò quaùn töôûng noäi saéc, thaáy Benares cloth smoothed on both sides that caùc loaïi ngoaïi saéc voâ löôïng, ñeïp, xaáu. Vò is blue colour, of blue lustre, so one aáy nhaän thöùc: “Sau khi nhieáp thaéng chuùng, perceives external forms that are blue ta bieát, ta thaáy.”—Perceiving forms colour, of blue lustre; and in mastering

these, one is aware that one knows and anger, foolishness, and pride. There are nine sees them. grades in each of the nine realms of desire, of 6) Thaéng Xöù Thöù Saùu—The sixth stage of form, and beyond form; the total is 81. mastery: Same as in Baùt Thaéng Xöù 5, Baùt Thaäp Tuïng Luaät: Luaät Taïng caên baûn replace “blue” with “yellow,” and “Flax ñöôïc moät ñeä töû cuûa Phaät laø Ngaøi Öu Ba Li trì flower” with “Kannikara Flower.” tuïng taùm möôi laàn trong muøa an cö kieát haï, 7) Thaéng Xöù Thöù Baûy—The seventh stage of trong khi Tam Taïng kinh ñieån thì ñöôïc truøng mastery: Same as in Baùt Thaéng Xöù 5, tuïng sau khi Phaät nhaäp dieät—The original replace “blue” with “red,” and “Flax Vinaya recited by the Buddha’s disciple Upali flower” with “Hibiscus flower.” eighty times during the summer retreat, while 8) Thaéng Xöù Thöù Taùm—The eighth stage of tripitaka was being composed after the mastery: Same as in Baùt Thaéng Xöù 5, Buddha’s death. replace “bule” with “white,” and “Flax Baùt Thaäp Töôùng Haûo: Taùm möôi töôùng toát flower” with “Flax flower” with “morning- cuûa Phaät—The eighty notable physical star Osadhi.” characteristics of Buddha. Baùt Thaàn Bieán: See Baùt Bieán Hoùa. Baùt Theá Phaùp: Eight worldly conditions— Baùt Thaäp: Asiti (skt)—Eighty. See Baùt Phong. Baùt Thaäp Nhöùt Phaùp: Taùm möôi moát phaùp Baùt Thí Sanh: Eight kinds of rebirth due to moân ñöôïc thuyeát trong Kinh Ñaïi Baùt Nhaõ— generosity—Theo Kinh Phuùng Tuïng trong Eighty-one divisions in the Maha-Prajna- Tröôøng Boä Kinh, coù taùm thí sanh—According Paramita Sutra: to the Sangiti Sutta in the Long Discourses of 1) Saéc: Form. the Buddha, there are eight kinds of rebirth 2) Taâm: Mind. due to generosity: 3) (5) Nguõ aám: Naêm aám hay nguõ uaån—The 1) Taâm Nguyeän cuûa Moät Vò Giöõ Giôùi Ñöôïc five aggregates or skandhas. Thaønh Töïu Saùt Ñeá Lôïi, Baø La Moân Hay 4) (12) Thaäp Nhò Nhaäp: Möôøi hai nhaäp xöù— Gia Chuû Nhôø Söï Giöõ Giôùi—The mental Twelve means of sensation. aspiration of a moral person which is to 5) (18) Thaäp Baùt Phaùp Giôùi: Möôøi taùm phaùp wish to become a rich Khattiya, Brahmin

giôùi—Eighteen realms. or Householder, is effective through its 6) (4) Töù Ñeá: Töù Dieäu Ñeá—Four truths or purity: Coù ngöôøi boá thí cho Sa Moân hay four axioms. Baø La Moân, ñoà aên, ñoà uoáng, vaûi, xe coä, 7) (12) Thaäp Nhò Nhaân Duyeân: Möôøi hai hoa man, höông thoa, saøng toïa, phoøng xaù, nhaân duyeân—Twelve nidanas. ñeøn saùng. Ñoà vaät vò naày boá thí, vò naày 8) (8) Baùt Khoâng: Taùm khoâng—Eight Sunya. mong ñöôïc boá thí trôû laïi. Ngöôøi naày thaáy 9) (6) Luïc Ba La Maät: Luïc Ñoä—Six ngöôøi Saùt Ñeá Lôïi coù nhieàu taøi saûn, ngöôøi paramitas. Baø La Moân coù nhieàu taøi saûn, hay ngöôøi 10) (4) Töù Trí: Four Prajna or wisdoms. gia chuû coù nhieàu taøi saûn, ñöôïc sung maõn, Baùt Thaäp Nhöùt Phaåm Tö Hoaëc: Taùm cuï tuùc, thuï höôûng naêm moùn duïc laïc. Vò möôi moát tö hoaëc khôûi leân töø tham, saân, si, naày nghó: “Mong raèng sau khi thaân hoaïi maïn… Coù chín phaåm trong moãi giôùi cuûa chín maïng chung, ta seõ ñöôïc sanh laø moät trong coõi duïc giôùi, saéc giôùi vaø voâ saéc giôùi; toång coäng nhöõng ngöôøi Saùt Ñeá Lôïi coù nhieàu taøi saûn, laø 81—The eighty-one kinds of illusion, or ngöôøi Baø La Moân coù nhieàu taøi saûn hay misleading thoughts, arising out of desire, ngöôøi gia chuû coù nhieàu taøi saûn.” Vò naày

naém vöõng taâm aáy, an truù taâm aáy, tu taäp “If only I could be reborn there!” Or he taâm aáy. Taâm naày ñöôïc giaûi thoaùt trong simply aspires to rebirth in the heavens the taàm haï lieät, khoâng tu taäp cao hôn, neân ñöa Four Great Kings. The last part is similar ñeán taùi sanh trong taàm aáy. Vaø toâi xaùc to the last part of Eight kinds of rebirth due nhaän, ñaây laø tröôøng hôïp cuûa moät vò ñaày ñuû to generosity (1). giôùi luaät, khoâng phaûi vò phaù giôùi—Here, 3) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc someone gives an ascetic or Brahmin Thaønh Töïu Moät Trong Nhöõng Vò Chö food, drink, clothes, transport, garlands, Thieân Tam Thaäp Thieân, Soáng Laâu, Ñeïp perfumes and ointments, sleeping Trai Vaø Nhieàu An Laïc—The aspiration of accommodation, a dwelling, or lights, and a moral person which is to wish to be he hopes to receive a return for his gifts. reborn as one of the devas in the heavens He sees a rich Khattiya or Brahmin or of the Thirty-Three God (same as in 1) householder living in full enjoyment of the 4) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc pleasures of the five senses, and he thinks: Thaønh Töïu Moät Trong Nhöõng Vò Trôøi Daï “If only when I die I may be reborn as one Ma, Soáng Laâu, Ñeïp Trai Vaø Nhieàu An of these rich people!” He sets his heart on Laïc—The aspiration of a moral person this thought, fixes it and develops it. And which is to wish to become one of the this thought, being launched at such a low devas in the heavens of the Yama devas level, and not developed to a higher level, (same as in 1). leads to rebirth right there. But I say this 5) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc of a moral person, not of an immoral one. Thaønh Töïu Moät Trong Nhöõng Vò Trôøi Ñaâu The mental aspiration of a moral person to Suaát, Soáng Laâu, Ñeïp Trai vaø Nhieàu An become a rich Khattiya, Brahmin, or Laïc—The aspiration of a moral person Householder is effective through its purity. which is to become one of the devas in the 2) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc heavens of the Tusita devas (same as in Thaønh Töïu Moät Vò Töù Ñaïi Thieân Vöông 1). Thoï Maïng Laâu Daøi, Ñeïp Trai

vaø Nhieàu 6) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc An Laïc Nhôø Söï Thanh Tònh—The Thaønh Töïu Moät Trong Nhöõng Vò Trôøi Hoùa aspiration of a moral person which is to Laïc, Soáng Laâu, Ñeïp Trai vaø An Laïc—The wish to become a deva in the realm of the aspiration of a moral person which is to Four Great Kings is effective through its become one of the devas in the heavens of purity: ÔÛ ñaây coù ngöôøi boá thí cho Sa Moân the Nimmanarati devas (same as in 1). hay Baø La Moân, ñoà aên, ñoà uoáng, vaûi, xe 7) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc coä, hoa man, höông xoâng, höông thoa, Thaønh Töïu Moät Trong Nhöõng Vò Trôøi Tha saøng toïa, phoøng xaù, ñeøn saùng. Vôùi nhöõng Hoùa Töï Taïi, Soáng Laâu, Ñeïp Trai vaø An ñoà vaät boá thí naày, vò naày mong ñöôïc trôû laïi Laïc—The aspiration of a moral person taùi sanh laøm moät trong nhöõng vò trôøi Töù which is to become one of the devas in the Ñaïi Thieân Vöông thoï maïng laâu daøi, ñeïp heavens of the Parammita-vasavatti devas trai vaø nhieàu an laïc. Phaàn sau gioáng nhö (same as in 1). phaàn sau cuûa Baùt Thí sanh (1)—Here a 8) Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc person who gives such gifts and, having Thaønh Töïu Moät Trong Phaïm Chuùng heard that the devas in the realm of the Thieân, Soáng Laâu, Ñeïp Trai vaø An Laïc— Four Great Kings live long, are good- The aspiration of a moral person which is looking and lead a happy life, he thinks: to be rebirth in the world of Brahma (same

as in 1). Touch consciousness. Baùt Thì: See Baùt Thôøi. 6) YÙ thöùc: Mano-vijnana (skt)—Söï suy nghó Baùt Thích Ñeå Ba La Ñeà: Pratidesaniya phoái hôïp vôùi caùc caên—Mind or mano (skt)—See Ba La Ñeà Xaù Ni. consciousness—The mental sense or intellect—Mentality—Apprehension— Baùt Thieân: Taùm coõi trôøi goàm Töù thieàn thieân The thinking consciousness that vaø Töù Khoâng xöù—The eight devalokas, which coordinates the perceptions of the sense is composed of four dhyana devalokas (Töù organs. Thieàn thieân) of the region of form, and four (B) arupalokas (Töù khoâng xöù)—See Töù thieàn thieân 7) Maït-Na thöùc (YÙ caên): Klista-mano-vijnana and Töù khoâng xöù. (skt)—Klistamanas consciousness—Ñaây Baùt Thôøi: Taùm thôøi—Ngöôøi AÁn chia ngaøy vaø laø lyù trí taïo ra moïi hö voïng. Noù chính laø ñeâm ra laøm baùt thôøi, boán thôøi ban ngaøy vaø boán nguyeân nhaân gaây ra baûn ngaõ (taïo ra hö thôøi ban ñeâm—An Indian division of the day voïng veà moät caùi “toâi” chuû theå ñöùng taùch into eight “periods), four during day time and rôøi vôùi theá giôùi khaùch theå). Maït Na Thöùc four during night time. cuõng taùc ñoäng nhö laø cô quan chuyeån vaän Baùt Thuûy: Taùm soâng lôùn ôû AÁn Ñoä vaøo thôøi “haït gioáng” hay “chuûng töû” cuûa caùc kinh Ñöùc Phaät—Eight big rivers of India at the time nghieäm giaùc quan ñeán thöùc thöù taùm (hay of the Buddha: taøng thöùc)—The discriminating and 1) Soâng Haèng: Ganges. constructive sense. It is more than the 2) Soâng Dieäm Ma La: Jumna. intellectually perceptive. It is the cause of 3) Soâng Taùt La: Sarasvati. all egoism (it creates the illusion of a 4) Soâng A Di La Baït Ñeà: Hiranyavati or subject “I” standing apart from the object Ajiravati. world) and individualizing of men and 5) Ma Haø: Mahi. things (all illusion arising from assuming 6) Soâng Taân Ñaàu hay AÁn Haø: Indus. the seeming as the real)—The self- 7) Soâng Baùc Xoa: Oxus. conscious defiled mind, which thinks, 8) Soâng Taát Ñaø: Sita. wills,

and is the principal factor in the Baùt Thöùc: Taùm thöùc—The eight parijnana, or generation of subjectivity. It is a conveyor kinds of cognition, perception, or of the seed-essence of sensory consciousness: experiences to the eighth level of (I) Theo Ñaïi Thöøa Khôûi Tín Luaän— subconsciousness. According to The Mahayana Awakening 8) A Laïi Da thöùc (Taøng thöùc): Alaya-vijnana of Faith: (skt)—Alaya consciousness—Taøng thöùc (A) Luïc thöùc—The six-sense consciousnesses: nôi chöùa ñöïng taát caû chuûng töû cuûa caùc 1) Nhaõn thöùc: Caksur-vijnana (skt)— thöùc, töø ñaây töông öùng vôùi caùc nhaân Seeing—Sight consciouness. duyeân, caùc haït gioáng ñaëc bieät laïi döôïc 2) Nhó thöùc: Srotra-vijnana (skt)—Hearing— thöùc Maït Na chuyeån vaän ñeán saùu thöùc kia, Hearing consciousness. keát thaønh haønh ñoäng môùi ñeán löôït caùc 3) Tyû thöùc: Ghrana-vijnana (skt)— haønh ñoäng naày laïi saûn xuaát ra caùc haït Smelling—Scent consciousness. gioáng khaùc. Quaù trình naày coù tính caùch 4) Thieät thöùc: Jihva-vijnana (skt)—Tasting— ñoàng thôøi vaø baát taän—The storehouse Taste consciousness. consciousness or basis from which come 5) Thaân thöùc: Kaya-vijnana (skt)—Touch— all seeds of consciousness or from which it

responds to causes and conditions, specific Mahamati! The Tathagata-garbha contains seeds are reconveyed by Manas to the six in itself causes alike good and not-good, senses, precipitating new actions, which in and from which are generated all paths of turn produce other seeds. This process is existence. It is like an actor playing simultaneous and endless. different characters without harboring any (II) Theo Kinh Laêng Giaø—According to The thought of ‘me and mine.’” Lankavatara Sutra: Maït Na Thöùc vaø naêm • A Laïi Da coù nghóa laø chöùa taát caû. Noù ñi taâm thöùc taäp hôïp laïi vôùi nhau nhö caùc trieát chung vôùi baûy thöùc ñöôïc sinh ra trong ngoâi gia ñaõ vaïch ra. Heä thoáng naêm caên thöùc nhaø voâ minh—Alaya means all- naày phaân bieät caùi gì thieän vôùi caùi gì khoâng conserving. It is in company with the thieän. Maït Na Thöùc phoái hôïp vôùi naêm caên seven Vijnanas which are generated in the thöùc thuû chaáp caùc hình saéc vaø töôùng traïng dwelling-house of ignorance. trong khía caïnh ña phöùc cuûa chuùng; vaø • Chöùc naêng cuûa A Laïi Da Thöùc laø nhìn vaøo khoâng coù luùc naøo ngöng hoaït ñoäng caû. chính noù trong ñoù taát caû taäp khí (vasana) Ñieàu naày ta goïi laø ñaëc tính saùt na chuyeån töø thôøi voâ thæ ñöôïc giöõ laïi theo moät caùch (taïm bôï cuûa caùc thöùc). Toaøn boä heä thoáng vöôït ngoaøi tri thöùc (baát tö nghì—acintya) caùc thöùc naày bò quaáy ñoäng khoâng ngöøng vaø saún saøng chuyeån bieán (parinama), vaø vaøo moïi luùc gioáng nhö soùng cuûa bieån nhöng noù khoâng coù hoaït naêng trong töï noù, lôùn—This system of the five sense- noù khoâng bao giôø hoaït ñoäng, noù chæ nhaän vijnanas is in union with Manovijnana and thöùc, theo yù nghóa naày thì noù gioáng nhö this muatuality makes the system moät taám kieáng; noù laïi gioáng nhö bieån, distinguish between what is good and what hoaøn toaøn phaúng laëng khoâng coù soùng xao is not good. Manovijnana in union with the ñoäng söï yeân tónh cuûa noù; vaø noù thanh tònh five sense-vijnanas grasps forms and khoâng bò oâ nhieãm, nghóa laø noù thoaùt khoûi appearances in their multitudinous apsect; caùi nhò bieân cuûa chuû

theå vaø ñoái töôïng. Vì and there is not a moment's cessation of noù laø caùi haønh ñoäng nhaän thöùc ñôn thuaàn, activity. This is called the momentary chöa coù söï khaùc bieät giöõa ngöôøi bieát vaø character of the Vijnanas. This system of caùi ñöôïc bieát—The function of vijnanas is stirred uninterruptedly and all Alayavijnana is to look into itself where the time like the waves of the great ocean. all the memory (vasana) og the 1) Töø moät ñeán naêm (gioáng nhö (I))—From beginningless past is preserved in a way One to Five (same as in (I)). beyond consciousness (acintya) and ready 6) Nhö Lai Taïng: Tathatgata-garbha (skt). for further evolution (parinama); but it has • Cuõng goïi laø A Laïi Da Thöùc. Trong Kinh no active energy in itself; it never acts, it Laêng Giaø, Ñöùc Phaät noùi: "Naày Mahamati! simply perceives, it is in this exactly like a Nhö Lai Taïng chöùa trong noù nhöõng mirror; it is again like the ocean, perfectly nguyeân nhaân caû toát laãn xaáu, vaø töø nhöõng smooth with no waves disturbing its nguyeân nhaân naày maø taát caû luïc ñaïo (saùu tranquillity; and it is pure and undefiled, ñöôøng hieän höõu) ñöôïc taïo thaønh. Noù cuõng which means that it is free from the gioáng nhö nhöõng dieãn vieân ñoùng caùc vai dualismof subject and object. For it is the khaùc nhau maø khoâng nuoâi döôõng yù nghó pure act of perceiving, with no naøo veà 'toâi vaø cuûa toâi.'"—Also known as differentiation yet of the knowing one and Alayavijnana. In the Lankavatara Sutra, the known. the Buddha told Mahamati: "Oh 7) Maït Na: Manas (skt)—Nhöõng côn soùng

laøm gôïn maët bieån A Laïi Da thöùc khi caùi discriminates, the affection clings, and nguyeân lyù cuûa ñaëc thuø goïi laø vishaya hay passions and desires struggle for existence caûnh giôùi thoåi vaøo treân ñoù nhö gioù. Nhöõng and supremacy. This particularizing côn soùng ñöôïc khôûi ñaàu nhö theá laø theá giôùi agency sits within the system of Vijnanas cuûa nhöõng ñaëc thuø naày ñaây trong ñoù tri and is known as Manas; in fact it is when thöùc phaân bieät, tình caûm chaáp thuû, vaø Manas begins to operate that a system of phieàn naõo, duïc voïng ñaáu tranh ñeå ñöôïc the Vijnanas manifests itself. They are hieän höõu vaø ñöôïc söï toái thaéng. Caùi nhaân toá thus called "object-discriminating-vijnana" phaân bieät naày naèm beân trong heä thoáng caùc (vastu-prativikalpa-vijnana). The function thöùc vaø ñöôïc goïi laø maït na (manas); thöïc of Manas is essentially to reflect upon the ra, chính laø khi maït na khôûi söï vaän haønh Alaya and to creat and to discriminate thì moät heä thoáng caùc thöùc hieån loä ra. Do subject and object from the pure oceans of ñoù maø caùc thöùc ñöôïc goïi laø "caùi thöùc phaân the Alaya. The memory accumulated bieät caùc ñoái töôïng" (söï phaân bieät thöùc— (ciyate) in the latter is now divided into vastu-prativikalpa-vijnana). Chöùc naêng dualities of all forms and all kinds. This is cuûa Maït na chuû yeáu laø suy nghó veà A Laïi compared to the manifoldness of waves Da, saùng taïo vaø phaân bieät chuû theå vaø ñoái that stir up the ocean of Alaya. Manas is töôïng töø caùi nhaát theå thuaàn tuùy cuûa A Laïi an evil spirit in one sense and a good one Da. Taäp khí tích taäp trong A Laïi Da giôø in another, for discrimination in itself is ñaây bò phaân ra thaønh caùi nhò bieân tính cuûa not evil, is not necessarily always false taát caû caùc hình thöùc vaø taát caû caùc loaïi. judgment (abhuta-parikalpa) or wrong Ñieàu naày ñöôïc so saùnh vôùi ña phöùc cuûa reasoning

(prapanca-daushthulya). But it soùng quaáy ñoäng bieån A Laïi Da. Maït na laø grows to be the source of great calamity moät tinh linh xaáu theo moät nghóa vaø laø moät when it creates desires based upon its tinh linh toát theo nghóa khaùc, vì söï phaân wrong judgments, such as when it believes bieät töï noù khoâng phaûi laø xaáu, khoâng nhaát in the reality of an ego-substance and thieát luoân luoân laø söï phaùn ñoaùn laàm laïc becomes attached to it as the ultimate hay hö voïng phaân bieät (abhuta-parikalpa) truth. For manas is not only a hay lyù luaän sai traùi (hyù luaän quaù aùc— discriminating intelligence, but a willing prapanca-daushthulya). Nhöng noù trôû agency, and consequently an actor. thaønh nguoàn goác cuûa tai hoïa lôùn lao khi noù 8) Maït Na Thöùc: Manovijnana (skt)—Chöùc taïo ra nhöõng khaùt voïng ñöôïc ñaët caên baûn naêng cuûa maït na thöùc theo giaû thieát laø suy treân nhöõng phaùn ñoaùn laàm laïc, nhö laø khi nghó veà maït na, nhö nhaõn thöùc suy nghó veà noù tin vaøo caùi thöïc tính cuûa moät ngaõ theå theá giôùi hình saéc vaø nhó thöùc suy nghó veà roài trôû neân chaáp vaøo ngaõ theå maø cho raèng theá giôùi cuûa aâm thanh; nhöng thöïc ra, ngay ñaáy laø chaân lyù toái haäu. Vì maït na khoâng khi maït na thöùc phaùt sinh ra caùi nhò bieân nhöõng chæ laø caùi tri thöùc phaân bieät maø coøn cuûa chuû theå vaø ñoái töôïng do töø caùi nhaát laø moät nhaân toá öôùc voïng vaø do ñoù laø moät theå tuyeät ñoái cuûa A Laïi Da thì maït na thöùc taùc giaû—The waves will be seen ruffling vaø quaû thöïc taát caû caùc thöùc khaùc cuõng baét the surface of the ocean of Alayavijnana ñaàu vaän haønh. Chính vì theá maø trong when the principle of individuation known Kinh Laêng Giaø, Ñöùc Phaät baûo: “Nieát Baøn as Vishaya blows over it like the wind. cuûa Phaät giaùo chính laø söï taùch xa caùi maït The waves thus started are this world of na thöùc phaân bieät sai laàm. Vì maït na thöùc particulars where the intellect laøm nguyeân nhaân vaø sôû duyeân thì söï phaùt

sinh baûy thöùc coøn laïi xaõy ra. Laïi nöõa, khi evolved. In substance (sarira), however, maït na thöùc phaân bieät vaø chaáp thuû vaøo theá Manas and Manovijnana are not giôùi cuûa caùc ñaëc thuø ôû beân ngoaøi thì taát caû differentthe one from the other, they caùc loaïi taäp khí (vasana) ñöôïc sinh ra depend upon the Alaya as cause and theo, vaø A Laïi da ñöôïc chuùng nuoâi döôõng support. And when an external world is cuøng vôùi caùi yù töôûng veà “toâi vaø cuûa toâi,” tenaciously held as real which is no other maït na naém giöõ noù, baùm vaøo noù, suy nghó than the presentation of one’s own mind, veà noù maø thaønh hình vaø phaùt trieån. Tuy the mentation-system (citta-kalapa), nhieân, trong baûn chaát, maït na vaø maït na mutually related, is evolved in its totality. thöùc khoâng khaùc gì nhau, chuùng nhôø A Laïi Like the ocean waves, the Vijnanas set in Da laøm nguyeân nhaân vaø sôû duyeân. Vaø khi motion by the wind of an external world moät theá giôùi beân ngoaøi thöïc voán chæ laø söï which is the manifestation of one’s own bieåu hieän cuûa chính caùi taâm mình bò chaáp mind, rise and cease. Therefore, the seven chaët maø cho laø thöïc, thì caùi heä thoáng taâm Vijnanas cease with the cessation of thöùc (taâm tuï—citta-kalapa) lieân heä hoã Manovijnana.” töông ñöôïc sinh ra trong toång theå cuûa noù. Baùt Thöùc Taâm Vöông: Taâm vöông cuûa taùm Gioáng nhö nhöng con

soùng bieån, ñöôïc vaän thöùc—Moãi thöùc trong taùm thöùc ñeàu coù taâm haønh bôûi côn gioù cuûa moät theá giôùi beân vöông vaø taâm sôû. Baûn theå cuûa thöùc laø taâm ngoaøi laø theá giôùi do chính caùi taâm ngöôøi ta vöông coøn taùc duïng töông öùng vôùi taâm vöông bieåu hieän ra, sinh khôûi vaø bieán dieät. Do ñoù maø khôûi leân laø taâm sôû—The fundamental baûy thöùc kia dieät theo vôùi söï dieät cuûa maït powers of the eight consciousnesses and the na thöùc.”—The function of Manovijnana is eight powers functioning or the concomitant by hypothesis to reflect on Manas, as the sensations. eye-vijnana reflects on the world of forms Baùt Thöùc Theå Bieät: Duy Thöùc toâng cho raèng and the ear-vijnana on that of sounds; but taùm thöùc ñeàu coù theå tính khaùc nhau—The in fact as soon as Manas evolves the school of Consciousness believe that the eight dualism of subject and object out of the consciousnesses are fundamentally discrete. absolute unity of the Alaya, Manovijnana Baùt Thöùc Theå Nhöùt: Traùi vôùi tröôøng phaùi and indeed all the other Vijnanas begin to Duy Thöùc cho raèng Baùt Thöùc Theå Bieät, thuyeát operate. Thus, in the Lankavatara Sutra, naày cho raèng theå tính cuûa caû taùm thöùc ñeàu the Buddha said: “Buddhist Nirvana ñoàng nhöùt—The eight perceptions are consists in turning away from the fundamentally a unity, opposed by the school wrongfully discriminating Manovijnana. of Consciousness with the doctrine that the For with Manovijnana as cause (hetu) and eight consciousnesses are fundamentally support (alambana), there takes place the discrete. evolution of the seven Vijnanas. Further, Baùt Tí Thieân: Trôøi taùm tay, chæ trôøi Na La when Manovijnana discerns and clings to Dieân Thieân—The eight-arm deva, an epithet an external world of particulars, all kinds of Brahma as Narayanadeva, creator of men. of habit-energy (vasana) are generated therefrom, and by them the Alaya is Baùt Tinh Taán Söï: Arabbha-vatthuni (p)— nurtured. Together with the thought of Theo Kinh Phuùng Tuïng trong Tröôøng Boä “me and mine,” taking hold of it and Kinh, coù taùm söï tinh taán—According to the clinging to it, and reflecting upon it, Sangiti Sutta in the Long Discourses of the Manas thereby takes shape and is Buddha, there are eight occasions for making

an effort: töïu nhöõng gì chöa thaønh töïu ñöôïc, ñeå 1) Cô hoäi tinh taán thöù nhaát—The first chöùng ngoä nhöõng gì chöa chöùng ngoä occasion for making an effort: ÔÛ ñaây coù ñöôïc—Here a monk who has to go on a vieäc vò Tyø Kheo phaûi laøm, vò aáy nghó: “Coù journey, and thinks: “I have to go on this coâng vieäc ta seõ phaûi laøm, neáu ta laøm vieäc journey, but in doing it I won’t find easy to thì khoâng deã gì ta suy tö ñeán giaùo phaùp pay attention to the teaching of the cuûa chö Phaät. Ta haõy tinh taán.” Vaø vò aáy Buddhas. I’ll have to stir up energy.” And tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït he stirs up sufficient energy to complete ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh töïu the uncompleted, to accomplish the ñöôïc, ñeå chöùng ngoä ñieàu gì chöa chöùng unaccomplished, to realise the unrealised. ngoä ñöôïc—Here a monk who has a job to 4) Cô hoäi tinh taán thöù tö—The fourth do. He thinks: “I’ve got this job to do, but occasion for making an effort: ÔÛ ñaây vò Tyø in doing it I won’t find easy to pay Kheo ñaõ ñi con ñöôøng. Vò naày nghó: “Ta attention to the teaching of the Buddhas. ñaõ ñi con ñöôøng aáy. Khi ta ñi con ñöôøng, I’ll have

to stir up my energy." And he ta khoâng coù theå suy tö ñeán giaùo phaùp cuûa stirs up sufficient energy to complete the chö Phaät. Vaäy ta haõy coá gaéng tinh caàn." uncompleted, to accomplish the Vaø vò aáy coá gaéng tinh taán ñeå ñaït ñöôïc unaccomplished, to realise the unrealised. ñieàu gì chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu 2) Cô hoäi tinh taán thöù nhì—The second gì chöa thaønh töïu ñöôïc, ñeå chöùng ngoä ñieàu occasion for making an effort: ÔÛ ñaây coù vò gì chöa chöùng ngoä ñöôïc—Here a monk Tyø Kheo ñaõ laøm xong coâng vieäc, vò aáy suy who has been on a journey, and he thinks: nghó: "Ta ñaõ laøm xong coâng vieäc. Khi ta "I have been on a journey, but because of laøm xong coâng vieäc, ta khoâng theå suy tö it I wasn't able to pay sufficient attention ñeán giaùo phaùp cuûa chö Phaät. Ta haõy tinh to the teaching of the Buddhas. I'll have to taán." Vaø vò aáy coá gaéng tinh taán ñaït ñöôïc stir up energy." And he stirs up energy to ñieàu gì chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu complete the uncompleted, to accomplish gì chöa thaønh töïu ñöôïc, ñeå chöùng ngoä the unaccomplished, to realise the nhöõng gì chöa chöùng ngoä ñöôïc—Here a unrealised. monk who has done some work, and 5) Cô hoäi tinh taán thöù naêm—The fifth thinks: "Well, I did the job, but because of occasion for making an effort: ÔÛ ñaây vò Tyø it I wasn't able to pay sufficient attention Kheo trong khi ñi khaát thöïc taïi laøng hay to the teaching of the Buddhas. So I will taïi ñoâ thò, khoâng nhaän ñöôïc caùc loaïi ñoà aên stir up sufficient energy." And he stirs up cöùng hay ñoà aên meàm ñaày ñuû nhö yù muoán. sufficient energy to complete the Vò naày nghó: "Ta trong khi ñi khaát thöïc taïi uncompleted, to accomplish the laøng hay taïi ñoâ thò, khoâng nhaän ñöôïc caùc unaccomplished, to realise the unrealised. loaïi ñoà aên meàm hay cöùng ñaày ñuû nhö yù 3) Cô hoäi tinh taán thöù ba—The third occasion muoán. Thaân ta nhö vaäy nheï nhaøng coù theå for making an effort: ÔÛ ñaây vò Tyø Kheo laøm vieäc. Vaäy ta haõy coá gaéng tinh caàn." coù con ñöôøng phaûi ñi. Vò aáy nghó : "Ñaây laø Vaø vò aáy coá gaéng tinh caàn ñaït ñöôïc ñieàu con ñöôøng maø ta seõ phaûi ñi. Khi ta ñi con gì chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu gì ñöôøng aáy, khoâng deã gì ta coù theå suy tö ñeán chöa thaønh töïu, ñeå chöùng ngoä ñieàu gì chöa giaùo phaùp cuûa chö Phaät. Vaäy ta haõy coá chöùng ngoä—Here a monk who goes for gaéng tinh taán." Vaø vò aáy coá gaéng tinh taán alms-round in a village or town and does ñaït ñöôïc nhöõng gì chöa ñaït ñöôïc, ñeå thaønh not get his fill of food, whether coarse or

fine, and he thinks: "I've gone for alms- the unaccomplished, to realise the round without getting my fill of food. So unrealised. my body is light and fit. I'll stir up 8) Cô hoäi tinh taán thöù taùm—The eighth energy." And he stirs up energy to occasion for making an effort: ÔÛ ñaây vò Tyø complete the uncompleted, to accomplish Kheo môùi ñau beänh daäy, môùi khoûi beänh the unaccomplished, to realise the khoâng bao laâu. Vò aáy nghó: "Ta môùi ñau unrealised. beänh daäy, môùi khoûi beänh khoâng bao laâu. 6) Cô hoäi tinh taán thöù saùu—The sixth Söï kieän naày coù theå xaõy ra, beänh cuûa ta coù occasion for making an effort: ÔÛ ñaây vò Tyø theå trôû laïi. Vaäy ta haõy coá gaéng tinh taán." Kheo trong khi ñi khaát thöïc taïi laøng hay Vaø vò aáy coá gaéng tinh taán ñeå ñaït ñieàu gì taïi ñoâ thò ñöôïc caùc loaïi ñoà aên cöùng hay chöa

ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa meàm ñaày ñuû nhö yù muoán. Vò naày nghó: thaønh töïu ñöôïc, ñeå chöùng ngoä ñieàu gì chöa "Ta trong khi ñi khaát thöïc taïi laøng hay taïi chöùng ngoä ñöôïc—Here a monk who is ñoâ thò ñöôïc caùc loaïi ñoà aên cöùng hay meàm, recuperating from an illness, and he ñaày ñuû nhö yù muoán. Nhö vaäy thaân ta thinks: "I am just recuperating from an maïnh, coù theå laøm vieäc. Vaäy ta haõy coá illness. It might be that the illness will gaéng tinh taán." Vaø vò aáy coá gaéng tinh taán recur. So I'll stir up energy." And he stirs ñeå ñaït ñöôïc ñieàu gì chöa ñaït ñöôïc, ñeå up energy to complete the uncompleted, to thaønh töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå accomplish the unaccomplished, to realise chöùng ngoä ñieàu gì chöa chöùng ngoä ñöôïc— the unrealised. Here a monk who goes for alms-round in a Baùt Toå Töông Thöøa: Taùm vò toå töông tuïc village or town and gets his fill of food, cuûa tröôøng phaùi Chaân Ngoân—The succession whether coarse or fine, and he thinks: "I'e of the eight founders of the esoteric sect: gone for alms-round and get my fill of 1) Ñaïi Nhöït: Great Sun. food. So my body is strong anf fit. I'll stir 2) Kim Cang: Vajra. up energy." And he stirs up energy to 3) Long Maõnh: Powerful Dragon. complete the uncompleted, to accomplish 4) Trí Long: Wisdom Dragon. the unaccomplished, to realise the 5) Kim Cang Trí: Vajra Wisdom. unrealised. 6) Baát Khoâng: Amoghavajra. 7) Cô hoäi tinh taán thöù baûy—The seventh 7) Hueä Quaû: Hui-Kuo. occasion for making an effort: ÔÛ ñaây vò Tyø 8) Hoaèng Phaùp (Japanese): Hung-Fa. Kheo bò ñau beänh nheï. Vò aáy nghó: "Ta Baùt Toân Troïng Phaùp: See Baùt Kính giaùo. nay ñau beänh nheï, söï kieän naày coù theå xaõy Baùt Toâng: Caùc toâng phaùi cuûa Phaät giaùo Nhaät ra, beänh naày coù theå traàm troïng hôn. Vaäy ta Baûn thôøi phoâi thai—Eight of the early haõy coá gaéng tinh taán." Vaø vò aáy coá gaéng Japanese Buddhist sects: tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït 1) Caâu Xaù Toâng: Kusha. ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh töïu 2) Thaønh Thöïc Toâng: Jojitsu. ñöôïc, ñeå chöùng ngoä ñieàu gì chöa chöùng 3) Luaät Toâng: Ritsu. ngoä ñöôïc—Here a monk who has some 4) Phaùp Töôùng Toâng: Hosso. slight indisposition, and he thinks: "I get 5) Tam Luaän Toâng: Sanron. some slight indisposition, and this 6) Hoa nghieâm Toâng: Kegon. indisposition might get worse, so I'll stir 7) Thieân Thai Toâng: Tendai. up energy." And he stirs up energy to 8) Chaân Ngoân Toâng: Shingon Sect. complete the uncompleted, to accomplish

Baùt Toâng Cöûu Toâng: Taùm toâng phaùi coäng coù vaøng thì baïc laïi laø cuûa baùu voâ giaù. Neáu theâm Thieàn Toâng—The eight sects with the khoâng coù baïc thì ñoàng, thau, chì, vaân vaân laïi Zen school added. laàn löôït laø cuûa baùu voâ giaù. Trong theá gian thì Baùt Trai: See Baùt Quan Trai. Phaät laø voâ thöôïng, taát caû caùc thöù lôùp khaùc ñeàu saép ôû haïng döôùi—The eight weighty and truly Baùt Trai Giôùi: The eight fasting precious things. The eight metals, which commands—See Baùt Giôùi and Baùt Quan Trai. depend for evaluation on gold, the highest and Baùt Trí: Taùm trí Baùt Nhaõ hieåu bieát töôøng taän greatest, used to illustrate the Buddha as veà Töù Phaùp Nhaãn vaø Töù Loaïi Nhaãn trong duïc supreme and the other classes in grades giôùi, saéc giôùi vaø voâ saéc giôùi—The eight kinds beneath him. of prajna or wisdom which help practitioners Baùt Tröïc Haïnh: See Baùt Chaùnh Ñaïo.

understand clearly on the four noble truths in both the desire realm, and the realms of form Baùt Töi: Taùm chöõ trong phaåm Thaùnh Haïnh and formless. cuûa Kinh Nieát Baøn—The eight leading characters in the Nirvana Sutra—Sinh Dieät Baùt Trieàn: Taùm thöù troùi buoäc—The eight Dieät Dó, Tòch Dieät Vi Laïc (sinh dieät dieät roài, entanglements or evils: nieát baøn laø vui)—The teaching of the sutra is 1) Voâ Taøm: To be without shame. death, or nirvana, as entry into joy. 2) Voâ quí: To be without a blush. 3) Taät ñoá: To be envious. Baùt Töi Boá Thaân: Taùm chöõ phaân boá treân 4) Xan: Mean. thaân—The eight magic words to be placed on 5) Baát hoái: To be ungrateful. eight parts of the body: 6) Thuïy mieân: To be sleepy or indolent. 1) Chöõ "A" (thuaàn baïch) ôû giöõa taâm: The 7) Traïo cöû: Restlessness. letter "A" for purification is placed in the 8) Hoân traàm: Torpor. middle of the mind. 2) Chöõ "Sa" (Phaät boä) ôû döôùi ngöïc: The Baùt Troïng Toäi: Eight parajika—See Baùt Ba Letter "Sa" for Buddhism is placed right La Di. under the chest. Baùt Trung Chaâu: Taùm chaâu ôû giöõa—Each 3) Chöõ "Hoàng" (Lieân Hoa boä) ôû giöõa loâng of the four continents has two other continents: maøy: The leter "Hung" for Lotus is placed 1) Nam Thieäm Boä Chaâu coù Camara vaø between the two eye brows. Varacamara—Jambudvipa has Camara 4) Chöõ "A" (Kim Cang boä) ôû döôùi thaét löng: and Varacamara. The letter "A" for Vajra is placed under 2) Ñoâng Thaéng Thaàn Chaâu coù Deha vaø the waist. Videha—Purvavideha has Deha and 5) Chöõ "Phoïc" (Ñòa luaân ñeä nhaát meänh) ôû Videha. ngay roán: The letter "Phu" for the 3) Taây Ngöu Hoùa chaâu coù Satha vaø supreme earth wheel is placed at the Uttaramantrinah—Aparagodaniya has navel. Satha and Uttaramantrinah. 6) Chöõ "La" (Thuûy luaân) ôû ngay taâm: The 4) Baéc Cu Loâ chaâu coù Kuravah vaø letter "Loa" for the water wheel is placed Kaurava—Uttarakuru has Kuravah and in the centre of the mind. Kaurava. 7) Chöõ "Hoàng" (Hoûa luaân) ôû traùn: The letter Baùt Truøng Chaân Baûo: Taùm lôùp chaân baûo. "Hung" for Fire wheel is placed in the Taùm loaïi kim khí tuøy thuoäc vaøo vaøng ñeå ñònh middle of the front. giaù. Ví nhö vaøng laø cuûa baùu voâ giaù, neáu khoâng 8) Chöõ "Khö" (Phong luaân phaån noä hay

Khoâng luaân) ôû treân ñænh ñaàu: The letter Baùt Vaïn: An abbreviation for Baùt Vaïn Töù "Suy" for the wind of hatred is placed Thieân—Toång soá nguyeân töû trong thaân theå right on top of the head. ñöôïc coi laø 84.000. Töø naày cuõng coù nghóa laø soá Baùt Töi Ñaø La Ni: See Baùt Töi Vaên Thuø. lôùn—The number of atoms in the human body Baùt Töi Taïi: See Baùt Bieán Hoùa. is supposed to be 84,000. This also means a Baùt Töi Vaên Thuø: Baùt Töi Ñaø La Ni, Maät great number. giaùo lieân heä giöõa Phaät Tyø Loâ Giaù Na vaø Vaên Baùt Vaïn Töù Thieân A Duïc Thaùp: Taùm vaïn Thuø Sö Lôïi Boà Taùt—The eight-word Dharani, boán ngaøn thaùp ñöôïc döïng leân bôûi vua A Duïc— esoteric methods connected with Vairocana Eighty-four thousand stupas errected by King and Manjusri. Asoka. Baùt Töôùng: See Taùm Thôøi Kyø Trong Cuoäc Baùt Vaïn Töù Thieân Phaùp Moân: Taùm vaïn Ñôøi Ñöùc Phaät, and Taùm Töôùng. boán ngaøn phaùp moân—Eighty-four thousand Baùt Töôùng Phaät: See Taùm Thôøi Kyø trong methods. Cuoäc Ñôøi Ñöùc Phaät. Baùt Vaïn Töù Thieân Phaùp Taïng: Taùm möôi Baùt Töôùng Thaønh Ñaïo: See Taùm Thôøi Kyø boán ngaøn giaùo

phaùp cuûa Ñöùc Phaät coù coâng Trong Cuoäc Ñôøi Ñöùc Phaät in Vietnamese- naêng trò döùt phieàn naõo chöùa ñöïng trong 12 boä English Section. kinh Phaät—The 84,000 teachings or lessons credited to the Buddha for the cure of all Baùt Tyø Pheä Giaø: See Tyø Pheä Giaø (2). sufferings and the 12 sets of sutras in wich they Baùt Ueá: Taùm thöù ueá haïnh—Eight things are contained. unclean to a monk: Baùt Vaïn Töù Thieân Phieàn Naõo: Taùm vaïn 1) Mua ñaát mua nhaø cho baûn thaân hay gia boán ngaøn phieàn naõo—84,000 distresses or ñình, chöù khoâng phaûi cho Taêng ñoaøn ñeå afflictions. hoaèng döông chaùnh phaùp: To buy land and homes for self or family, not for the Baùt Vaïn Töù Thieân Quang Minh: Theo Sangha to develop Buddhism. Kinh Voâ Löôïng Thoï, Ñöùc A Di Ñaø coù taùm vaïn 2) Troàng troït: Cultivating. boán ngaøn aùnh haøo quang—According to the 3) Tích tröõ thoùc luùa: Storing up cereals. Infinite Life Sutra, Amitabha Buddha has 4) Nuoâi naáng noâ tì: Keeping servants. 84,000 forms of illumination. 5) Chaên nuoâi gia suùc ñeå baùn thòt: Keeping Baùt Vaïn Töù Thieân Traàn Lao: See Baùt Vaïn animals for slaughter. Töù Thieân Phieàn Naõo. 6) Caát giöõ tieàn baïc, vaøng vaø chaâu baùu: Baùt Vaïn Töù Thieân Töôùng Haûo: Theo Kinh Treasuring up money, gold and jewels. Voâ Löôïng Thoï, Ñöùc Phaät coù taùm vaïn boán ngaøn 7) Caát giöõ nhöõng thöù ñoà khaéc chaïm trang töôùng haûo—According to the Infinite Life söùc: Treasuring up ivory and ornaments. Sutra, the Buddha has 84,000 excellent 8) Caát giöõ noài neâu laøm cuûa rieâng: Storing up physical signs. utensils for private use. Baùt Vaïn Töù Thieân Xaù Lôïi: Taùm vaïn boán Baùt ÖÙc Töù Thieân Vaïn Nieäm: Taùm vaïn boán ngaøn xaù lôïi Phaät—84,000 relics of the ngaøn nieäm—Voâ soá nieäm töôûng trong moät ngaøy Buddha's body. moät ñeâm, moãi nieäm ñeàu coù quaû thieän aùc cuûa Baùt Vaïn Uy Nghi: Taùm vaïn uy nghi—The chính noù—The myriads of thoughts or Bodhisatva's 80,000 duties. moments in a single day and night, each with Baùt Vaät Tuøy Thaân: See Taùm Moùn Caàn its consequences of good and evil. Duøng Cuûa Phaät.

Baùt Vò: cuûa tuaàn thöù hai—At the end of the (A) Thöù vò cuûa moät vò sö nôi baøn aên: Bowl second week. seat, the place each monk occupies at 3) Beá Thi: Pesi (skt)—Ngaøy cuoái cuûa tuaàn table. thöù ba, ñaõ thaønh moät khoái nhoû cuûa thai (B) Thöù haïng cuûa ñeä töû theo Thieân Thai Vieân nhi—At the end of the third week. There Giaùo—The classification or grades of formed a piece, or a mass, of flesh; a disciples according to the T'ien-T'ai foetus. Perfect Teaching: 4) Kieän Nam: Ghana (skt)—Ngaøy cuoái cuûa 1) Quaùn Haïnh Töùc: Nguõ phaãm vò ñeä töû taïi tuaàn thöù tö—At the end of the fourth gia—Grade of the five classes or stages of week. lay disciples. 5) Baùt La Xa Khö: Prasakha (skt)—Töù chi 2) Töông Töï Töùc: Thaäp tín vò ñeä töû hay phaøm thaønh hình vaøo tuaàn thöù naêm—Limbs Taêng phaøm Ni—Grade of the ten classes formed during the fifth week. of ordinary monks and nuns. 6) Mao Phaùt Traûo Xæ: Loâng, toùc, moùng, raêng 3) Thaäp Truï: Ten States of Bidhisattvas. thaønh hình vaøo tuaàn thöù saùu—Hair, nails, 4) Thaäp Haïnh: Ten practices. and teeth formed during the sixth week. 5) Thaäp Hoài Höôùng: Ten dedications. 7) Töù Caên Thaønh Hình: The organs of sense, 6) Thaäp Ñòa: Ten Stages. eyes, ears, nose, and tongue formed 7) Ñaúng Giaùc: The fifty-first stage in the 52

during the seventh week. stages or Bodhisattva's stage. 8) Hình Töôùng Hoaøn Bò: Complete formation 8) Cöùu Caùnh Töùc: The perfect or Buddha during the eighth week. stage. Baùt Vieân: Taùm thöù vieân dung hay taùm moùn Baùt Vò Nieát Baøn: Taùm phaùp vò trong Nieát troøn ñaày trong Vieân giaùo—Eight fundamental baøn cuûa Phaät—The eight savours (pleasures) characteristic of a complete or perfect school of the Buddha's nirvana: of teaching: 1) Thöôøng truï: Eternity or perpetual abode. 1) Giaùo vieân (pheùp daïy troøn ñaày): Complete 2) Tòch dieät: Tranquility or extinction. perfect teaching. 3) Baát laõo: Agelessness or eternal youth. 2) Lyù vieân (Lyù troøn ñaày maàu nhieäm): 4) Baát töû: Immortality. Complete or perfect theory. 5) Thanh tònh: Purenes or purity. 3) Trí vieân (Trí troøn ñaày thoâng hieåu vaïn söï): 6) Hö khoâng: Absolute freedom of space. Complete or perfect knowledge or 7) Baát ñoäng: Firmness or imperturbility. wisdom. 8) Khoaùi laïc: Happiness or joy. 4) Ñoaïn vieân (Döùt tröø moïi phieàn naõo): ** Coù ngöôøi thay theá "Ñoàng ñieäu" cho "Hö Complete or perfect extinction of passion Khoâng"—Some replaces Harmony for and delusion. Absolute freedom of space. 5) Haïnh vieân (Haïnh tu haønh troøn ñaày): Baùt Vò Thai Taïng: Taùm thôøi kyø cuûa thai nhi Complete or perfect practicing or trong buïng meï—The eight stages of the human cultivating. foetus: 6) Vò vieân (Coâng ñöùc ñuû ñaày, quaû vò vieân 1) Yeát La Lam: Kalala (skt)—Thôøi kyø ban sô maõn): Complete or perfect achievement ñeán luùc ñöôïc baûy ngaøy—The appearance or attainment. after the first week of conception. 7) Nhôn vieân (Nhôn duyeân troøn ñaày goùp 2) Ngaïch Boä Ñaøm: Arbuda (skt)—Ngaøy cuoái phaàn ñöa tôùi quaû vò Phaät): Complete or

perfect cause. Baùt Vöông Töû: Theo phaåm ñaàu cuûa Kinh 8) Quaû vieân (quaû vò troøn ñaày): Complete or Phaùp Hoa, coù taùm vò vöông töû cuûa Ñaêng Minh pefect Buddhahood. Phaät, sanh ra tröôùc khi ngaøi xuaát gia trôû thaønh Baùt Voâ Haï: Khi bò taùm naïn thì khoâng coøn thì Taêng só.—According to the first chapter of the giôø nhaøn haï ñeå nghe Phaät hay Phaät phaùp Lotus Sutra, there wer eight sons of the last nöõa—The eight conditions of no leisure or shining Buddha, borns before he left home to time to hear a Buddha or his truth. become a monk. Baùt Voâ Ngaïi: Taùm phaùp voâ ngaïi—The eight Baùt Xuùc: Taùm loaïi caûm xuùc hay caûm giaùc universal powers: gaây trôû ngaïi trong giai ñoaïn sô thieàn—Eight (A) Luïc thöùc—The universal powers of the physical sensations which hinder meditation in six senses: its early stages: 1) Nhaõn thöùc: The power of the eye 1) Ñoäng xuùc: Traïo cöû hay loaïn ñoäng— consciousness. Restlessness. 2) Nhó thöùc: The power of the ear 2) Troïng xuùc: Hoân traàm hay thaáy thaân theå consciousness. naëng neà—Heaviness. 3) Tyû thöùc: The power of the nose 3) Traïo xuùc: Ngöùa ngaùi—Itching. consciousness. 4) Khinh xuùc: Nheï nhaøng eâm aùi—Buoyancy. 4) Thieät thöùc: The power of the tongue 5) Saùp xuùc: Thaáy thaân theå goà gheà— consciousness. Roughness. 5) Thaân thöùc: The power of the body 6) Hoaït xuùc: Thaáy thaân theå eâm aùi hoaëc trôn consciousness. nhôøn—Smoothness. 6) YÙ thöùc: The power of the mind 7) Noaõn xuùc: Thaáy thaân theå noùng nhö löûa— consciousness. Heat. (B) 8) Laõnh xuùc: Thaáy thaân theå laïnh nhö nöôùc— 7) YÙ Caên: The power of the Mana

Coldness. consciousness. Baït: 8) Phaùp giôùi: The power of dharmadhatu. 1) Nhoå leân—To pull up—To pull out—To Baùt Voâ Nhaân Quaû: Phuû nhaän ñaïo lyù nhaân raise. quaû, ñoù laø moät trong naêm taø kieán—To 2) Nao baït: Chaäp choûa (nguyeân laø nhaïc khí dispense with, or deny the law of karma, one cuûa daân vuøng Taây Vöïc, sau naày Taêng Giaø of the five heresies. duøng laøm nhaïc khí trong caùc phaùp hoäi)— Baùt Vöông Nhaät: Taùm ngaøy vöông nhaät— Cymbals. The eight royal days: Baït Baø: Vatsa (skt)—Baït Ba. 1) Laäp Xuaân: Beginning of Spring (first 1) Boø con—A calf. term). 2) Ñöùa treû: A young child. 2) Xuaân Phaân: Equinoxes—Equinoctial Baït Cöø: Varga (skt). point—Spring equinox. 1) Chöông hay phaåm: Chapter. 3) Laäp Haï: Beginning of summer. 2) Loaïi: A class. 4) Haï Chí: Summer Solstice. 3) Nhoùm: A group. 5) Laäp Thu: Beginning of Autumn. Baït Ñaø: Bhadra (skt)—See Baït Ñaït La. 6) Thu Phaân: Autumn Equinox. Baït Ñaø Baø: See Bhadrapala in Sanskrit/Pali- 7) Laäp Ñoâng: Beginning of winter. Vietnamese Section. 8) Ñoâng Chí: Winter Solstice.

Baït Ñaø Ca Tyø La: Bhadrakapila (skt)—Moät the Buddha entered nirvana. vò nöõ ñeä töû cuûa Ñöùc Phaät Thích Ca Maâu Ni—A 4) Teân soâng A Di La Baït Ñeà gaàn thaønh Xaù female disciple of Sakyamuni Buddha. Veä: Name of the Ajiravati River, near Baït Ñaø La: Bhadrapada (skt). Sravasti—See Xaù Veä Quoác. 1) Teân cuûa choøm sao Bích Tuù: The Baït Ñeà Ñaït Ña: Bhadradatta (skt)—Teân cuûa constellation in Pegasus and Andromeda. moät vò vua AÁn Ñoä—Name of an Indian king. 2) Teân cuûa loaïi caây Hieàn Thuï: Name of Baït Ñeà Leâ Ca: Bhadrika, or Bhaddiya (skt)— Bhadra-tree. Baø Ñeà—Baø Ñeà Lôïi Ca—Moät trong naêm Tyø 3) Teân cuûa vò Long Vöông Gunabhadra: Kheo ñeä töû ñaàu tieân cuûa Ñöùc Phaät Thích Ca Name of a naga-king. Maâu Ni, ngöôøi ta noùi oâng laø con cuûa vua Cam 4) Teân cuûa vò Tyø Kheo Ni töï bieát caùi meänh Loä Vöông (cuõng laø cha cuûa A Naäu Laâu Ñaø)— quaù khöù cuûa mình neân khi gaëp Phaät laø One of the first five disciples of Sakyamuni, thaønh ñaïo: Name of a bhiksuni, a female said to be a son of king Amrtodana (also father disciple of Sakyamuni Buddha, who of Anuruddha). knows her past lives, and becomes Baït Ñeå Da: Upadhyaya (skt)—Hoøa enlightened after meeting the Buddha. Thöôïng—A spiritual teacher, or monk—See Baït Ñaø La Da Ni: Bhadrayaniya (skt)—Moät Hoøa Thöôïng (6). trong 18 boä Tieåu Thöøa—One of the eighteen Baït Giaø (Daø) Phaïm: Bhagavan (skt)— Hinayana sects. A. Laø moät teân khaùc cuûa Phaät. Nguyeân vaên Baït Ñaø La Da Ni Boä: See Baït Ñaø La Da Ni. chöõ Phaïn laø Bhagavan—Another name for Baït Ñaø La Laâu Chi: Bhadraruci (skt)—See the Buddha from the Sanskrit “Bhagavan.” Baït La Laâu Chi. B. Ñaáng Theá Toân caû trong laãn ngoaøi theá giôùi Baït Ñaït La: Bhadra (skt). naày—The World Honored One—The 1) Danh hieäu cuûa Phaät: An epithet for every honored within and outside of this world Buddha. which has six meanings: 2) Ñöùc haïnh: Virtuous. 1) Töï taïi: At ease and comfortable. 3) Hieàn: Good. 2) Xí thaïnh: Radiant. 4) Hieàn kieáp: Bhadrakalpa (skt)—The 3) Ñoan nghieâm: Upright and adorned. present kalpa—See Hieàn Kieáp. 4) Danh xöng: Renowned. 5) Kieát töôøng: Auspicious. 5) Caùt töôøng: Auspicious. 6) Thöôïng thaëng: Excelent. 6) Toân quí: Honored and noble. Baït Ñeà: Baït Giaø Tieân: Bhargava,

Bhagava, or Bhaga 1) Bhadrika (skt)—Ngöôøi ngheøo khoå, nhôø (skt)—Vò Tieân laøm thaày Ñöùc Phaät khi ngaøi cuùng döôøng cho Phaät moät khuùc goã chaùy, môùi xuaát gia caàu ñaïo—The ascetic under ñöôïc Phaät thoï kyù thaønh Bích Chi Phaät: A whom Sakyamuni practised the austere life. poor person who made an offering of a Baït Khoå Döõ Laïc: Cöùu khoå ban vui—To burning wood to the Buddha. He was save from suffering and to give joy. predicted to become a Pratyeka-buddha. Baït La Laâu Chi: Bhadraruci (skt)—Vò 2) Tyø Kheo Baø Ñeà, ngöôøi AÁn: Bhiksu Vati Taêng vuøng taây Thieân Truùc, ngöôøi coù taøi lyù from India. luaän tinh teá, ngöôøi ñaõ ñaùnh baïi ngöôøi Baø La 3) Teân doøng soâng Thi Lai Noâ Baït Ñeå, gaàn Moân ngaïo maïn (vì quaù ngaïo maïn maø vò Baø La nôi Ñöùc Phaät nhaäp Nieát Baøn: Name of the Moân naày luùc coøn soáng maø khoå naõo nhö ñaõ bò Hiranyavati River, near the place where rôi vaøo ñòa nguïc vaäy)—A monk of west India,

of great subtlety and reasoning power; he Vietnamese-English Section. opposed an arrogant Brahman, who, defeated, Baït Nan Ñaø: Upananda (skt). sank alive into hell. 1) Thieän Hyû Tyø Kheo, coøn goïi laø AÙc Tyø Baït La Ma La: Bhramara (skt)—Moät loaïi Kheo, ngöôøi ñaõ reo vui khi Ñöùc Phaät nhaäp ong ñen—A kind of black bee. dieät vì töø ñoù oâng ta khoâng coøn bò giôùi luaät Baït La Sa Ñaø: Prasada (skt)—Ñieän—Saûnh Phaät troùi buoäc nöõa (theo Kinh Tröôøng A ñöôøng cuûa töù chuùng—An assembly hall—A Haøm, coù vò Tyø Kheo teân Baït Nan Ñaø, ñaõ temple—A palace. ngaên caùc Tyø Kheo khaùc vaø baûo hoï ñöøng Baït Laïc Baø Ñaø: Prasada (skt)—See Baït La lo, baûo raèng Theá Toân dieät ñoä roài, ta seõ Sa Ñaø. ñöôïc töï taïi. OÂng giaø aáy thöôøng noùi neân laøm vieäc naày, khoâng neân laøm vieäc Baït Lam: Bala or Mudrabala (skt)—Soá löôïng kia…Töø nay veà sau ta ñöôïc laøm moïi vieäc moät trieäu tyû tyû tyû tyû—Ten septillions (1042). tuøy yù)—A disciple who rejoiced over the Baït Laïm Ma: Brahmana, or Brahman (skt)— Buddha’s death because it freed the Baø La Moân, giai caáp thanh tònh cao nhaát ôû AÁn disciples from restraint. Ñoä vaøo thôøi Ñöùc Phaät coøn taïi theá—The 2) Teân cuûa moät vò Long Vöông: Name of a highest caste, the pure caste, at the time of the Naga-king. Buddha. Baït Nhaät La: Vajra (skt)—Kim Cang—The Baït Lôïi Sa: Varsas (skt)—Möa—The rains. diamond. Baït Lôïi Sa Kieàn Naõ: Varsagana (skt)—Vuõ Baït Pha: Bhadrapala (skt)—Teân cuûa Boà Taùt Chuùng ngoaïi ñaïo, moät trong nhöõng phaùi ngoaïi Hieàn Hoä—Name of Bhadrapala Bodhisattva— ñaïo trong thôøi Ñöùc Phaät coøn taïi theá—The See Hieàn Hoä in Vietnamese-English Section. “Rains” sect, one of the heretic sects at the Baït Teá: Cöùu vôùt khoûi tai naïn—To rescue, or time of Sakyamuni. to save from trouble. Baït Loäc Ca: Teân moät vöông quoác coå naèm veà Baït Thieät Ñòa Nguïc: Ñòa nguïc ruùt löôõi, nôi phía ñoâng Turkestan, baây giôø laø Aksu—Name maø toäi nhaân mang khaåu nghieäp bò ñoïa vaøo— of an ancient state in east Turkestan, the The hell where the tongue is pulled out, as present Aksu. punishment for oral sins. Baït Loäc Yeát Tieâm Baø: Bharukaccha (skt)— Baït Trieát La: Vajra (skt)—Phöôïc Trieát La. Moät vöông quoác coå trong thaønh Gujara, gaàn 1) Kim Cang—The diamond. Baruch, beân bôø soâng Narbudda—An ancient 2) Kim Cang chöõ: Thunderbolt. state in Gujara, near Baruch, on the Narbudda. Baït Ma:

Harivarman (skt)—Ha Ly Baït Ma— Baït Trieát La Tra Ha Sa: Vajrattahasa (skt)—Thaàn Ma Heâ Thuû La, Tieáu Thieân Teân cuûa Luaän Chuû toâng Thaønh Thöïc Luaän— Vöông, moät trong nhöõng hoä phaùp Thieân Name of the founder of the Satyasiddhi Sect— vöông—Siva, the laughing Maharaja, one of See Thaønh Thöïc Luaän, and Thaønh Thöïc Toâng the guardians. in Vietnamese-English Section. Baït Maïng: To risk one's life. Baït Tö Phaùt: Baschpa (skt)—Baït Hôïp Tö Ba—Baùt Tö Ba—Teân cuûa moät Phaät töû Taây Baït Na: Varana (skt)—Moät tænh trong thaønh Taïng, maø cuõng laø moät vò coá vaán cuûa Kha Haûn Kapisa—A province of Kapisa. Moâng Coå Kublai Khan—Name of a Tibetan Baït Naïi La Baø Naõ: Bhadrapada (skt)—Buddhist and advisor of Kublai Khan. Thaùng thöù saùu beân AÁn Ñoä—The sixth Indian Baït Tö Phaát Ña La: Vatsiputra (skt)—Baø month—See Thaäp Nhò Nguyeät (6) in

Ta Phuù Ña La, teân cuûa vò saùng laäp ra Ñoäc Töû 5) Hình Phaït: Punishment for sins. Boä—Name of the founder of the Vatsiputra 6) Haïnh phuùc theá gian: Worldly Happiness. sect (the sect bears his name), one of the 7) Nhaân quaû: Consequences (Cause and Vaibhasika schools—See Vaibhasika in effect). Sanskrit/Pali-Vietnamese Section. Baûy Haøng Caây Baùu: Seven rows of precious Baït Xaø: Vrji (skt). trees. 1) Thaønh Baït Xaø, baây giôø Vraja hay Braj, Baûy Khuynh Höôùng Nguû Ngaàm: Theo naèm veà phía taây cuûa Ñeà Ly vaø Agra: The Kinh Tröôøng A Haøm vaø Kinh Taêng Nhaát A modern Vraja or Braj, west of Delhi and Haøm, coù baûy söï nhieãm oâ tieàm aån trong taâm Agra. chuùng ta—According to the Digha Nikaya 2) Teân ñaát thuoäc Tyø Xaù Ly, nôi maø phaùi Baït Sutra and Angutara Nikaya Sutra, there are Xaø Töû Tyø Kheo ñaõ ñöa ra 10 ñieàu phi seven defilements that lie dormant in the phaùp, neân Da Xaù Ñaø Tyø Kheo nhaân ñoù ñaõ recesses of man's mind. khuyeán khích vua A Duïc trieäu taäp hoäi nghò 1) Tham duïc: Kama-raga (p)—Lust—Desire. keát taäp kinh ñieån laàn thöù hai: Vaisali, 2) AÙc yù: Patigha (p)—Evil thoughts. where the ten unlawful acts permitted by 3) Taø kieán: Ditthi (p)—Wrong views. the Vrjiputra monks were condemned by 4) Hoaøi nghi: Vicikiccha (p)—Doubt. Yasoja, who encourage king Asoka to 5) Ngaõ Maïn: Mana (p)—Pride. convene the second assembly here—See 6) Luyeán aùi: Bhava-raga (p)—Attachment. Da Xaù (2). 7) Voâ minh: Avijja (p)—Ignorance. Baït Xaø La: Vajra (skt)-Kim Cang—The Baûy Loaïi Cuùng Döôøng Cho Taêng diamond. Chuùng: Theo Trung Boä, Kinh Phaân Bieät Cuùng Baït Xaø La Ba Nò: Vajrapani (skt)—Kim Döôøng, coù baûy loaïi cuùng döôøng cho Taêng cang thuû—Thunderbolt handed. Chuùng—According to The Middle Length Baït Xaø Töû Tyø Kheo: Vrjiputra monks—See Discourses of the Buddha, Dakkhinavibhanga Baït Xaø (2). Sutra, there are seven kinds of offerings made Baùu Vaät: Precious things. to the Sangha. Baûy Baùu: Seven Treasures—Seven precious 1) Cuùng döôøng cho caû hai Taêng Chuùng vôùi things: Ñöùc Phaät laø vò caàm ñaàu khi Ngaøi coøn taïi 1) Vaøng: Gold. theá: One gives offering to a Sangha of 2) Baïc: Silver. both Bhikkhus and Bhikkhnis headed by 3) Löu ly: Crystal. the Buddha. 4) Sa cöø: Mother of pearl. 2) Cuùng döôøng cho caû hai Taêng Chuùng sau 5) San hoâ: Coral—Cornelian. khi Ñöùc Phaät nhaäp dieät: One gives 6) Xích chaâu: Red pearl (hoå phaùch: amber). offering to

a Sangha of both Bhikkhus and 7) Maõ naõo: Agate or (moonstones, kim Bhikkhunis after the Tathagata has cöông: diamond). attained final Nirvana. 3) Cuùng döôøng cho Tyø Kheo Taêng: One Baûy Ñieàu Khoù Traùnh: The seven gives offering to a Sangha of Bhikkhus. unavoidables: 4) Cuùng döôøng cho Tyø Kheo Ni: One gives 1) Taùi sanh: Rebirth. offering to a Sangha of Bhikkhunis. 2) Laõo: Old age. 5) Cuùng döôøng vaø noùi raèng: "Mong Taêng 3) Beänh: Sickness. chuùng chæ ñònh cho toâi moät soá Tyø Kheo vaø 4) Töû: Death.

Tyø Kheo Ni nhö vaäy" ñeå toâi cuùng döôøng phaùp, goàm 5 caên (giaùc quan), 5 caûnh hay caùc vò aáy: One gives offering and saying: nhöõng ñoái töôïng tri giaùc, vaø voâ bieåu saéc: "Appoint so many bhikkhus and a) Naêm caên—Five sense organs: Bhikkhunis for me from the Sangha. 1) Nhaõn: Caksus (skt)—Eye. 6) Cuùng döôøng vaø noùi raèng: "Mong Taêng 2) Nhó: Srotra (skt)—Ear. chuùng chæ ñònh moät soá Tyø Kheo nhö vaäy" 3) Tyû: Ghrana (skt)—Nose. ñeå toâi cuùng döôøng caùc vò aáy: One gives 4) Thieät: Jihva (skt)—Tongue. offering, saying: "Appoint so many 5) Thaân: Kaya (skt)—Body. Bhikkhus for me from the Sangha." b) Naêm caûnh—Five sense objects: 7) Cuùng döôøng vaø noùi raèng: "Mong Taêng 6) Saéc: Rupa (skt)—Form. chuùng chæ ñònh moät soá Tyø Kheo Ni nhö 7) Thanh: Sabda (skt)—Sound. vaäy" ñeå toâi cuùng döôøng caùc vò aáy: One 8) Höông: Gandha (skt)—Smell. gives offering, saying: "Appoint so many 9) Vò: Rasa (skt)—Taste. Bhikkhunis for me from the Sangha." 10) Xuùc: Sparsa (skt)—Touch. Baûy Loaïi Khoâng: Seven sorts of c) emptiness—See Thaát Chuûng Khoâng. 11) Voâ bieåu saéc: Avijnapti-rupa (skt)— Baûy Loaïi Ngöôøi Ñaùng Kính Troïng: Theo Element with no manifestation. Kinh Töi Hoan Hyû vaø Kinh Phuùng Tuïng trong (II) Taâm Phaùp: Citta (skt). Tröôøng Boä Kinh, coù baûy loaïi ngöôøi ñaùng kính 12) Moät phaùp, ñoâi khi ñöôïc chia thaønh naêm troïng—According to the Sampasadaniya Sutta phaùp töông öùng vôùi naêm caên—and Sangiti Sutta in the Long Discourses of the Consciousness or Mind. This is Buddha, there are seven persons worthy of consciousness itself. Though one, it offerings: naturally functions in five ways 1) Caâu Phaàn Giaûi Thoaùt: The Both-Ways-corresponding to the five sense-organs. Liberated. (III) Taâm Sôû Phaùp: Citta-samprayukta-sanskara 2) Tueä Giaûi Thoaùt: The Wisdom-Liberated. or Caitasika (skt)—coù 46 phaùp, ñöôïc chia 3) Thaân Chöùng: The Body-Witness. thaønh 6 caáp—The concomitant mental 4) Kieán Chí: The Vision-Attainer. functions, 46 dharmas. This category of 5) Tín Giaûi Thoaùt: The Faith-Liberated. mental faculties is grouped into six 6) Tuøy Phaùp Haønh: The Dhamma-Devotee. classes: 7) Tuøy Tín Haønh: The Faith-Devotee. a) Bieán Ñaïi Ñòa Phaùp (nhieäm vuï toång quaùt): Mahabhumika (skt)—10 phaùp—General Baûy Loaïi Phu Nhaân (Vôï): Seven kinds of functions or universals, 10 dharmas: wives—See Thaát Chuûng Phu Nhaân. 13) Thoï: Vedana (skt—Perception. Baûy Möôi Laêm Phaùp Caâu Xaù Toâng: Theo 14) Töôûng: Samjna (skt)—Idea. A Tyø Ñaøm Luaän, 75 phaùp ñöôïc Caâu Xaù Toâng 15) Tö: Cetana (skt)—Will. phaân chia laøm naêm caáp trong hai loaïi höõu vi 16) Xuùc: Sparsa (skt)—Touch. vaø voâ vi—In the Abhidharma, 75 dharmas 17) Duïc: Chanda (skt)—Wish. mentioned by the Kosa school are arranged in 18) Hueä: Mati

(skt)—Intellect. five categories and classified into two 19) Nieäm: Smrti (skt)—Remembrance. categories, created and uncreated. 20) Taùc yù: Manaskara (skt)—Attention. (A) Höõu Vi Töù Chuûng Phaùp—Four kinds of 21) Thaéng giaûi: Adhimoksa (skt)—Decision. created dharmas: 22) Ñònh: Samadhi (skt)—Concentration. (I) Saéc Phaùp: Rupani (skt)—Forms—Coù 11 b) Ñaïi thieän ñòa phaùp: Kusala-mahabhumika

(skt)—General functions of good. 53) Taàm: Vitarka (skt)—Reflection. 23) Tín: Sraddha (skt)—Belief. 54) Tö: Vikara (skt)—Investigation. 24) Taán: Virya (skt)—Energy. 55) Tham: Raga (skt)—Covetousness. 25) Xaû: Upeksa (skt)—Indifference. 56) Saân: Pratigha (skt)—Hatred. 26) Taøm: Hri (skt)—Shame. 57) Maïn: Mana (skt)—Pride. 27) Quyù: Apatrapya (skt)—Bashfulness. 58) Nghi: Vicikitsa (skt)—Doubt. 28) Voâ tham: Alobha (skt)—Non-greediness. (IV) Taâm Baát Töông Öng Haønh Phaùp: Citta- 29) Voâ saân: Advesa (skt)—Non-malevolence. viprayukta-sanskara (skt)—Phaùp khoâng 30) Baát Haïi: Ahimsa (skt)—Non-injury. thuoäc saéc, cuõng khoâng thuoäc taâm— 31) Khinh an: Prasrabdhi (skt)—Confidence. Elements neither substantial forms nor 32) Baát phoùng daät: Apramada (skt)—Exertion. mental functions: c) Ñaïi phieàn naõo ñòa phaùp: General functions 59) Ñaéc: Prapti (skt)—Acquisition. of defilement. 60) Phi ñaéc: Aprapti (skt)—Non-acquisition. 33) Voâ minh: Moha (skt)—Ignorance. 61) Ñoàng phaàn: Sabhagata (skt)— 34) Phoùng daät: Pramada (skt)—Idleness. Communionship. 35) Giaûi ñaõi: Kausidya (skt)—Indolence. 62) Voâ töôûng quaû: Asamjnika (skt)—Fruition 36) Baát tín: Asraddhya (skt)—Non-belief. of thoughtless heaven. 37) Hoân traàm: Styana (skt)—Low- 63) Voâ töôûng ñònh: Asamjnika-samapatti mindedness. (skt)—Thoughtless ecstacy. 38) Traïo cöû: Auddhatya (skt)—High- 64) Dieät taän ñònh: Nirodha-samapatti (skt)— mindedness. Annihilation trance. d) Ñaïi baát thieän ñòa phaùp: Akusala- 65) Maïng caên: Jivita (skt)—Life. mahabhumika (skt)—General functions of 66) Sinh: Jati (skt)—Birth. evil. 67) Truï: Sthiti (skt)—Stability. 39) Voâ taøm: Ahrikya (skt)—Shamelessness. 68) Dò: Jara (skt)—Decay. 40) Voâ quyù: Anapatrapya (skt)—Non- 69) Dieät: Anityata (skt)—Impermanence. bashfulness. 70) Danh thaân: Nama-kaya (skt)—Name. e) Tieåu phieàn naõo ñòa phaùp: Upaklesa- 71) Cuù thaân: Pada-kaya (skt)—Sentence. bhumika (skt)—Minor functions of 72) Vaên thaân: Vyanjana-kaya (skt)—Letter. defilement. (V) Voâ Vi Phaùp: Asankrta-dharma (skt)— 41) Phaãn: Krodha (skt)—Anger. Non-created elements or negative 42) Phuù: Mraksa (skt)—Concealment. becoming—See Tam Voâ Vi Phaùp. 43) Xan: Matsarya (skt)—Parsimony. 73) Hö khoâng: Akasa (skt)—Space. 44) Taät: Irsya (skt)—Envy. 74) Traïch dieät: Pratisamkhya-nirodha (skt)— 45) Naõo: Pradasa (skt)—Affliction. Extinction through intellectual power. 46) Haïi: Vihimsa (skt)—Injury. 75) Phi traïch dieät: Apratisamkhya-nirodha 47) Haän: Upanaha (skt)—Enmity. (skt)—Extinction due to lack of productive 48) Huyeãn: Maya (skt)—Deceit. cause. 49) Cuoáng: Saihya (skt)—Fraudulence. Baûy Taøi Saûn: Seven Ariyan treasures—See 50) Kieâu: Mada (skt)—Arrogance. Thaát Thaùnh Taøi. f) Baát ñònh ñòa phaùp: Aniyata-bhumika Baûy Thöùc: YÙ thöùc xaõy ra khi giaùc quan tieáp (skt)—Indeterminate functions. xuùc vôùi ñoái töôïng beân ngoaøi—Seven 51) OÁ

taùc: Kaukrtya (skt)—Repentance. consciousness—Consciousness refers to the 52) Thuïy mieân: Middha (skt)—Drowsiness.

perception or discernment which occurs when chöa döùt, nieäm tuïc coøn vöông, noãi tham our sense organs make contact with their soáng sôï cheát laøm cho taâm yù roái loaïn phaân respective objects: vaân cuõng khoâng nieäm Phaät ñöôïc: Even if 1) Nhaõn thöùc: Sight consciousness—See you die peacefully, without illness, you Nhaõn thöùc. may not have severed all worldly ties, or 2) Nhó thöùc: Hearing consciousness—See you may still be caught up in defiled Nhó thöùc. thoughts. The desire to survive, coupled 3) Tyû thöùc: Scent consciousness—See Tyû with the fear of death, disturb your Mind, thöùc. rendering it perplexed and undecided. In 4) Thieät thöùc: Taste consciousness—See such circumstances as well, you cannot Thieät thöùc. recite the Buddha's name. 5) Thaân thöùc Touch consciousness—See 3) Neáu laø ngöôøi taïi gia, thì laïi theâm gia vuï Thaân thöùc. chöa xong xuoâi, vieäc sau chöa saép ñaëc, vôï 6) YÙ thöùc: Maït na thöùc—Mind (mano) keâu con khoùc, traêm moái öu tö cuõng khoâng consciousness—See YÙ thöùc. roãi raûnh ñeå nieäm Phaät: Moreover, if you 7) YÙ caên: Klistamano consciousenss are a layman, you have, in addition, (Alaya)—See A Laïi Da thöùc. unfinished family obligations, unsettled Baûy Tröôøng Hôïp Khoù Nieäm Phaät: Theo projects and plans, wailing wife and hai Ñaïi Sö Trí Giaû vaø Thieân Nhö trong Tònh weeping children, along with hundreds of Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù baûy tröôøng other worries and apprehensions. How can hôïp khoù nieäm Phaät—According to Masters you have the leisure to recite the Chih-I and T'ien-Ju in The Pure Land Buddha's name? Buddhism, there are seven circumstances that 4) Chaúng ñôïi luùc laâm chung, giaû söû tröôùc khi are difficult for Pure Land practitioners to baïn chöa cheát maø coù chuùt beänh nôi thaân, practice Buddha Recitation. phaûi gaéng chòu söï dau khoå, reân ræ khoâng 1) Giaû söû baïn khoâng bò nhöõng aùc duyeân maø yeân, tìm thuoác hoûi thaày, nhôø ngöôøi caàu an chæ beänh sô saùi roài maõn phaàn, thì luùc saép saùm hoái, taïp nieäm roái ren, chöa deã nhieáp cheát töù ñaïi ñaát, nöôùc, löûa, gioù phaân ly, gaân taâm nieäm Phaät: Let us not even talk about xöông ruùt chuyeån, thaân taâm ñau ñôùn kinh the time of death. Even in daily life, if you hoaøng, nhö con ñoài moài bò loät vaûy, con cua are afflicted with some mild illness, you rôùt vaøo nöôùc soâi, laøm sao maø nieäm Phaät?: suffer, moaning and groaning endlessly. Even if you do not meet with evil As you search for a physician or a cure or conditions, but simply expire after a mild seek out monks and nuns to recite verses illness, at that time the four elements of repentance, hoping for a quick (earth, water, fire, air) separate, your recovery, your sundry thoughts are legion. ligaments and bones jerk and retract, Mind It is not easy, then, to concentrate the and body are aching and in a state of Mind and recite the Buddha's name. panic, not unlike a turtle being skinned 5) Duø baïn chöa coù beänh, nhöng bò tuoåi cao alive or a crab thrown alive into a boiling söùc yeáu, ñuû söï suy keùm, aùo naõo buoàn pot. How can you then recite the Buddha's than, chæ lo söï vieäc treân caùi thaân giaø coøn name? chöa xong, chaéc chi ñaõ nieäm Phaät?: Even 2) Duø cho baïn khoâng beänh, maø cheát moät under normal circumstances, when you are caùch yeân oån, khi laâm

chung e duyeân ñôøi in good health, you may be afflicted with old age and declining strength, beset by all

kinds of worries and sorrows. Keeping the Section. aging body together is a never-ending Baéc Chaåm: Goái Phöông Baéc—Phaät Thích Ca task; how can you have time for Buddha Maâu Ni, khi Ngaøi nhaäp dieät, goái höôùng veà Recitation? phöông Baéc, coù nghóa laø giaùo phaùp cuûa Ngaøi 6) Ví nhö luùc baïn chöa giaø, thaân löïc ñang seõ ñöôïc phaùt trieån veà phöông Baéc—The cöôøng traùng, maø coøn ñeo vieäc theá tuïc, northern pillow, i.e. Sakyamuni, when dying, chöa döùt nieäm ñôøi, boân taåu ñoâng taây, aâu lo pillowed his head to the north, pointing the ñuû vieäc, bieån thöùc meânh moâng, laøm sao coù way for the extension of his doctrine. theå nieäm Phaät ñöôïc?: Even when you Baéc Cu Loâ Chaâu: Uttarakuru (skt)—The have not reached old age and your body is northern continent, one of the four continents still vigorous, you are still weighed down surrounding the Sumeru. by mundane preoccupations and have not Baéc Ñaøi: Nuùi Baéc Ñaøi, nhö Nguõ Ñaøi Sôn ôû yet severed worldly thoughts. You run Sôn Taây, ngoïn nuùi naèm veà phía cöïc Baéc trong hither and yon, worrying about ten boán ngoïn nuùi noåi tieáng cuûa Trung Quoác—The thousand things. With your sea of northern T'ai, i.e. Wu-T'ai-Shan in Shansi, the consciousness so vast, how can you recite northernmost of the four famous Buddhist the Budda's name? Mountains. 7) Duø baïn ñöôïc muoân duyeân raûnh roãi, coù chí Baéc Ñaåu: Choøm sao goàm sao Baéc Ñaåu vaø tu haønh, nhöng ñoái vôùi töôùng theá gian, neáu baûy ngoâi sao quanh noù—Ursa major, the nhìn khoâng thaáu, naém khoâng vöõng, döùt Northern Bushel with its seven stars. khoâng xong, khi xuùc ñoái vôùi ngoaïi duyeân khoâng theå töï chuû, taâm tuøy theo caûnh maø Baéc Ñaåu Ñöôøng: Saûnh ñöôøng nôi thôø ñieân ñaûo laøm sao yeân trí ñeå nieäm Phaät?: phöôïng trong töï vieän—The hall for its worship. Even if you are free of all conditions and Baéc Ñaåu Thaát Tinh: See Baéc Ñaåu. entangelments and are determined to Baéc Ñoä: Vò theá cuûa ngöôøi ñeä töû toân kính Thaày cultivate the Dharma, unless you can see baèng caùch nhìn veà phöông Baéc, nôi thaày through mundane marks, understand them ngoài—The pupils' position in paying respect to thoroughly, and sever them completely, his master by facing north where the master you will not be in control of yourself when sits. faced with external conditions. Your Mind, Baéc Haønh: Uttarayana (skt)—The northern then, will move erratically, following the ascension of the sun between the winter and environment. How can you have the peace summer soltices. of Mind to recite the Buddha's name? Baéc La: Valabhi (skt)—Northern Lata, an Baéc: Uttara (skt)—North. ancient kingdom and city on the eastern coast Baéc Boån Nieát Baøn Kinh: Baûn Kinh Nieát of Gujerat. Baøn cuûa Phaät Giaùo Baéc Phöông, 40 quyeån— Baéc Phöông Thaát Dieäu Chuùng: Choøm sao The northern version of the Nirvana sutra, 40 baûy caùi naèm veà phöông Baéc, ñaïi dieän cho baûy books. vò chö thieân trong Thai taïng Giôùi—The seven Baéc Caâu Lö Chaâu: Uttarakuru (skt)—Chaâu northern constellations representing seven naèm veà phöông Baéc, laø moät trong boán chaâu devas in the Garbhadhatu. naèm quanh nuùi Tu Di—The northern of the Baéc Phöông Phaät Giaùo: Mahayana (skt)— four continents

surrounding Sumeru—See Phaät giaùo phöông Baéc, ñoái laïi vôùi Phaät giaùo Uttarakuru in Sanskrit/Pali-Vietnamese Nam phöông hay Phaät giaùo Nguyeân Thuûy hay

Tieåu Thöøa—Northern Buddhism, in contrast phaùp cuûa Hueä Naêng. Nhöng khoâng may, with Southern Buddhism (Nam phöông Phaät chuùng ta coù raát ít taøi lieäu vaø giaùo phaùp cuûa giaùo—Hinayana). Thaàn Tuù, vì söï suy taøn cuûa toâng phaùi naày Baéc Sôn Truï Boä: Uttarasailah (skt)—Moät keùo theo söï thaát taùn vaên hoïc cuûa ngaøi. trong hai möôi boä phaùi cuûa Tieåu Thöøa, ñöôïc Ngaøy nay chæ coøn löu laïi thuû baûn "Baéc thaønh laäp khoaûng ba theá kyû sau ngaøy Phaät Toâng Nguõ Ñaïo," khoâng hoaøn chænh, cuõng nhaäp dieät—One of the sect organized in the khoâng phaûi do chính Thaàn Tuù vieát, coát yeáu third century after the Nirvana. vieát laïi nhöõng yeáu chæ do moân ñeä cuûa Baéc Taïng: Toaøn boä kinh ñieån Baéc Toâng, Thaàn Tuù naém ñöôïc vôùi söï tham khaûo yù khoaûng 1.621 quyeån ñöôïc in aán taïi Baéc Kinh kieán cuûa thaày hoï. ÔÛ ñaây chöõ "Ñaïo" hay laàn ñaàu tieân vaøo khoaûng nhöõng naêm töù 1403 "Ñöôøng" hay "Phöông tieän" trong tieáng ñeán 1424. Veà sau naày boä Baéc taïng ñöôïc Ngaøi Phaïn, khoâng ñöôïc duøng theo moät nghóa Thieát Nhaõn in laïi taïi Nhaät Baûn trong khoaûng ñaëc bieät naøo, naêm ñöôøng laø naêm caùch quy 1678-1681—The northern collection or edition keát giaùo phaùp cuûa Baéc Toâng vôùi kinh ñieån of 1,621 works (Buddhist sutras) first published Ñaïi Thöøa. Baéc Toâng daïy raèng taát caû in Peking around 1403-1424. Later this edition chuùng sanh ñeàu coù tính Boà Ñeà, gioáng nhö was published in Japan in 1678-1681 by baûn taùnh cuûa caùi göông phaûn chieáu aùnh Tetsugen. saùng. Khi phieàn naõo daáy leân, göông khoâng thaáy ñöôïc, gioáng nhö bò buïi phuû. Theo lôøi Baéc Thaàn Boà Taùt: Dieäu Kieán Boà Taùt (Miao daïy cuûa Thaàn Tuù laø phaûi cheá ngöï vaø dieät Chien of Ursa Major)—The Bodhisattva of ñöôïc voïng nieäm thì chuùng seõ ngöøng taùc Ursa Major. ñoäng. Khi aáy taâm nhaân ñöôïc söï chieáu saùng Baéc Toâng: Thieàn Toâng—The Northern school cuûa töï taùnh khoâng coøn bò che môø nöõa. Ñaây of the Zen sect: gioáng nhö ngöôøi ta lau caùi guông. Khi 1) Töø Sô Toå Boà Ñeà Ñaït Ma ñeán nguõ Toå khoâng coøn buïi, göông chieáu saùng vaø Hoaèng Nhaãn khoâng bò phaân chia: From khoâng coøn gì ngoaøi aùnh saùng cuûa noù. Thaàn Bodhidharma to the fifth patriarch Hung- Tuù ñaõ vieát roõ trong baøi keä trình Toå nhö Jen, the school was undivided. sau: 2) Töø Luïc Toå Hueä Naêng baét ñaàu coù söï phaân "Thaân thò Boà Ñeà thoï chia—From the sixth patriarch Hui-Neng, Taâm nhö minh caûnh ñaøi began a division: Thôøi thôøi thöôøng phaát thöùc • Hueä Naêng saùng laäp Nam Phaùi, vaãn coøn Vaät söû nhaï traàn ai." toàn taïi ñeán baây giôø: Hui-Neng founded the (Thaân laø caây Boà Ñeà, southern school, which prevailed. Taâm nhö ñaøi göông saùng • Thaàn Tuù saùng laäp Baéc phaùi: Shen-Hsiu Luoân luoân sieâng lau chuøi established the northern. Chôù ñeå buïi traàn baùm). Baéc Toâng Nguõ Ñaïo Phaùp Moân: Thaùi ñoä cuûa Thaàn Tuù vaø caùc moân ñeä cuûa (A) Hoaèng Nhaãn laø moät ñaïi Thieàn sö vaø ngaøi ngaøi taát nhieân daãn ñeán phöông phaùp tónh coù nhieàu ñeä töû öu tuù, nhöng Hueä Naêng vaø toïa. Hoï daïy caùch nhaäp ñònh qua söï taäp Thaàn Tuù vöôït haún taát caû nhöõng ñeä töû khaùc.

trung vaø laøm saïch taâm baèng caùch truï noù Ñaây chính laø thôøi ñieåm maø Thieàn chia treân moät yù nieäm duy nhaát. Hoï coøn tuyeân thaønh hai toâng Nam vaø Baéc. Hieåu ñöôïc boá raèng neáu khôûi söï nieäm quaùn chieáu Thaàn Tuù vaø giaùo phaùp cuûa oâng khieán ngoaïi caûnh thì söï dieät nieäm seõ cho pheùp chuùng ta nhaän ñònh roõ raøng hôn veà giaùo nhaän thöùc noäi giôùi—Hung-Jen was a great

Zen Master, and had many capable Take heed to keep it always clean followers, but Hui-Neng and Shen-Hsiu And let not dust collect upon it." stood far above the rest. During that time This dust-wiping attitude of Shen-Hsiu and Zen came to be divided into two schools, his followers inevitably leads to the the Northern and Southern. When we quietistic method of meditation, and it was understand Shen-Hsiu and what was indeed the method which they taught by him, it will be easier to recommended. They taught the entering understand Hui-Neng. Unfortunately, into a samadhi by means of concentration, however, we are not in possession of and the purifying of the mind by making it much of the teaching of Shen-Hsiu, for the dwell on one thought. They further taught fact that this School failed to prosper that by awakening of thoughts an against its competitor led to the objective world was illumined, and that disappearance of its literature. The when they were folded up an inner world Teaching of the Five Means by the was perceived. Northern School, one of the preserved (B) Ñaây laø Baéc Toâng Nguõ Ñaïo—This writings of the Northern School, which is teaching is: incomplete and imperfect in meaning, and 1) Thaønh Phaät laø giaùc ngoä coát yeáu laø khoâng not written by Shen-Hsiu. They were notes khôûi taâm: Buddhahood is enlightenment, taken by his disciples of the Master's and enlightenment is not awakening the lectures. Here the word "Means" or mind. method, upaya in Sanskrit, is not 2) Khi taâm ñöôïc duy trì trong baát ñoäng, caùc apparently used in any special sense, and thöùc yeân tónh vaø trong traïng thaùi aáy, caùnh the five means are five heads of cöûa tri thöùc toái thöôïng khai môû: When the reference to the Mahayana Sutras as to mind is kept immovable, the senses are the teaching in the Northern School. The quietened, and in this state the gate of Northern School teaches that all beings supreme knowledge opens. are originally endowed with 3) Söï khai môû tri thöùc toái thöôïng naày daãn Enlightenment, just as it is the nature of a ñeán söï giaûi thoaùt kyø dieäu cuûa thaân vaø taâm. mirror to iluminate. When the passions Tuy nhieân, ñaây khoâng phaûi laø caûnh Nieát veil the mirror it is invisible, as thought Baøn tòch dieät cuûa Tieåu Thöøa vaø tri thöùc toái obscured with dust. If, according to the thöôïng do chö Boà taùt thaønh töïu ñem laïi instructions of Shen-Hsiu, erroneous hoaït tính khoâng dính maéc cuûa caùc thöùc: thoughts are subdued and annihilated, This opening of supreme knowledge leads they cease to rise. The the mind is to a mystical emancipation of mind and enlightened as to its own nature, leaving body. This, however, does not mean the nothing unknown. It is like brushing the absolute quietism of the Nirvana of the mirror. When there is no more dust the Hinayanists, for the supreme knowledge mirror shines out, leaving nothing attained by Bodhisaatvas involved unillumined. Therefore, Shen-Hsiu, the unattached activity of the senses. great Master of the Northern School, 4) Hoaït tính khoâng dính

maéc naày coù nghóa writes, in his gatha presented to the Fifth laø söï giaûi hoaùt hai töôùng thaân taâm, söï giaûi Patriarch: thoaùt trong ñoù chaân töôùng caùc phaùp ñöôïc "This body is the Bodhi tree nhaän thöùc: This unattached activity means The mind is like a mirror bright; being free from the dualism of mind and

body, wherein the true character of things Baét Bí: To force someone to do something. is grasped . Baét Buoäc: To constrain—To compel—To 5) Cuoái cuøng ñoù laø con ñöôøng Nhaát Theå, daãn oblige—To force. ñeán caûnh giôùi Chôn Nhö khoâng bieát, Baét Caù Hai Tay: To play a double game. khoâng ngaïi, khoâng khaùc. Ñoù laø giaùc ngoä: Baét Cheït: To take advantage of someone's Finally, there is the path of Oneness, difficult circumstances. leading to a world of Suchness which knows no obstructions, no differences. Baét Chöôùc: To imitate—To copy—To mimic. This is Enlightenment. Baét Ñaàu: To commence—To begin—To Baên Khoaên: Anxious—Worried—Uneasy— initiate. Restless—Disquiet. Baét Ñeàn: To demand a compensation Baêng: Ice—Chaste. (restitution). Baêng Döông: Glacial ocean. Baét Gaëp: To catch someone in the act. Baêng Giaø La: Pingala (skt)—Hung hung Baét Giam: To incarcerate—To confine—To (xaùm)—Ngaêm ngaêm ñen—Tawny—Azure— take into custody. Grey. Baét Giöõ: See Baét. Baèng: Baét Huït: To fail to catch. 1) Equal—On an equality. Baét Kòp: To catch up with—To keep up with. 2) Diploma. Baét Laïi: To recapture. 3) Made of (laøm baèng). Baét Maïch: To feel someone's pulse. 4) By (baèng phöông tieän). Baét Naït: To bully. Baèng An: Safe—Well. Baét Phaït: To punish—To fine—To penalize. Baèng Buïng: To be content—To be satisfied. Baét Quaû Tang: To catch red-handed—To Baèng Caáp: Diploma. catch in the act Baèng cheá taïo: Patent. Baét Thaêm: To draw lots. Baèng Chöùng: Evidence—Proof. Baét Thöôøng: See Baét ñeàn. Baèng Côù: See Baèng Chöùng. Baët Ñöôøng Ngoân Ngöõ: Sarva-vada (skt)— Baèng Ñöôøng Boä: By land. Stopping of all speech—No longer saying Baèng Goã: Made of wood. anything—No longer thinking anything. Baèng Höõu: Friend. Baët Taêm: Without any news from someone. Baèng Loøng: To be content—To content—To Baët Thieäp: Courteous—Mannerly. agree—To consent. Baët Tieáng: Soundless. Baèng Moïi Caùch: By all means. Baët Tin: See Baët Taêm. Baèng Phöông Caùch Ñaùng Kính: In a Baác: respectable way. 1) Baác ñeøn: Wick. Baèng Vai: Of the same rank (monks). 2) Gioù Baác: North wind. Baüng: Absolutely—Completely. Baüng Tin: To have no more news of someone. Baét: To seize—To arrest—To catch. Baét Beû: To criticize—To find fault with.

Baäc: nature. 1) Degree. Baåm Tính: Nature—Disposition. 2) Step. Baân: Moät tænh xöa cuûa Trung Quoác naèm veà Baäc Cao Taêng: High-ranking monk (master). phía taây nam tænh Sôn Taây baây giôø—An Baäc Ñaïi Giaùc: The Enlightened One. ancient state of Pin, southwest of Shensi. Baäc Ñaïi Nhaân: A great being. Baàn: See Baàn Cuøng. Baäc Giaùc Ngoä: Enlightened one. Baàn Cuøng: Destitute—Poor—Poverty—In Baäc Hieàn Trieát: The sages poverty. Baäc Hieàn Thaùnh: The sages and saints. Baàn Ñaïo: 1) Cuoäc soáng thanh baàn cuûa chö Taêng Ni: Baäc Ngoä Ñaïo: See Baäc giaùc ngoä. Poverty—The way of poverty of a monk Baäc Thöùc Giaû: Learned men. and nun. Baäc Thöôïng Caên Thöôïng Trí: Those of 2) Thieáu thoán Thaùnh Ñaïo nhö thieáu Phaät: A highest capacity and wisdom—Those with poor religion, i.e. without the Buddha- sharp

or keen faculties and endowed wisdom. truth. Baäc Thöôïng Thieän Nhaân: Morally superior Baàn Haøn: Por and miserable. beings. Baàn Nhaân: Poor man. Baäc Thöôïng Thöôïng Caên Trí: Beings with Baàn Nöõ: Ngöôøi con gaùi ngheøo—A poor supremely high capacities and wisdom. woman. Baäc Thöôïng Trung Caên Trí: Beings with Baàn Nöõ Baûo Taïng Duï: Duï veà moät ngöôøi moderately capacities and wisdom. con gaùi ngheøo coù nhieàu chaâu baùo ôû nhaø maø Baäc Trí Tueä: Beings with profound khoâng bieát trong Kinh Nieát Baøn—According to wisdom—Those endowed with profound the Nirvana Sutra, there was a poor woman in wisdom. whose dwelling was a treasure of gold of Baám: To press one's finger on. which she was unaware. Baám Buïng: To hold oneself in. Baàn Taêng: Humble monk. Baám Buïng Cöôøi: To hold back one's laugh. Baàn Thaàn: Uncomfortable. Baám Chaân: To grip one's feet when walking Baàn Tieän: Despicable—Mean—Lôïi duïng ai on slippery ground. moät caùch baàn tieän: To take a mean advantage Baåm: of someone. 1) Thoï nhaän: To receive (commandments). Baån: Dirty—To defile. 2) Trình vieäc leân thöôïng caáp—To report to a Baån Chaät: To be in want. superior—To petition. Baån Thæu: To be filthy. Baåm Baïch: To report clearly. Baän Bòu: See Baän roän. Baåm Cuï: Thoï cuï tuùc giôùi—To be fully Baän Loøng: Worried. ordained, i.e. receive all the commandments. Baän Roän: To be busy—Occupied— Baåm Giaùo: Thoï nhaän giaùo phaùp phuïng thôø Preoccupied with something in mind. Ñöùc Nhö Lai—To receive the Buddha's Baän Vieäc: See Baän roän. teaching. Baåm Sinh: Prakrtja (skt)—Congenital— Baän Vieäc Ñôøi: Preoccupied or involved in many worldly affairs. Inborn—Natural—Innate—Springing from Baâng Khuaâng: Melancholy—Gloomy.

Baâng Quô: Indefinite—Vague. ñòch, cuõng khoâng ñi thöôûng laõm hay nghe Baáp Beânh: Uncertain—Insecured—Unstable. nhöõng thöù naày—The seventh commandment against taking part in singing, dancing, plays, Baát: a (skt)—Khoâng—No—Not—None. or go to watch and hear them. Baát AÙc Thöøa: See Ñaïi Thöøa. Baát Caùnh AÙc Thuù Nguyeän: Lôøi nguyeän thöù Baát An: Asanki (p)—Asanta (skt)— hai trong boán möôi taùm lôøi nguyeän cuûa Phaät A Discomfort—Want of tranquility—Anxious— Di Ñaø, raèng "ai sanh trong nöôùc ta seõ khoâng Apprehensive. bao giôø luaân hoài sanh töû trong aùc ñaïo."—The Baát AÅm Töûu: Sura-maireya-madrya- second of Amitabha's forty-eight vows, that pramadasthanad-vairamani (skt)—Khoâng uoáng those born in his kingdom should never again röôïu, giôùi thöù naêm trong thaäp giôùi—The fifth enter the three evil lower paths of of the ten commandments—Against alcohol. transmigration. Baát Baùi: Baát Caáu: Amalo (p)—Akalanka (skt)— 1) Ngöôøi Phaät töû taïi gia khoâng neân baùi laïy Khoâng dô hay khoâng coù daáu veát—Without quyû thaàn ngoaïi ñaïo: Lay Buddhists may stains or spots—Spotless. not pay homage to the gods or demons of Baát Chaùnh Thöïc: Khoâng aên nhöõng thöù other religions. khoâng phaûi laø thöïc phaåm cho böõa aên, chaúng 2) Chö Taêng Ni khoâng neân baùi laïy quoác haïn nhö traùi caây hay caùc thöù haït—Do not eat vöông hay cha meï: Monks and nuns may not strict food, or not exact food, or things that not pay homage to kings ot parents. do not count as meal, such as fruit and nuts Baát Bieán Dòch (Dò) Tính: Tính chaát khoâng

Baát Chaùnh Tri: Improper knowledge. bieán dò hay thay ñoåi—Unchanging nature—Baát Chaáp: Regardless. Immutable—The bhutatathata. Baát Bieán Chaân Nhö: Tính chaân nhö baát Baát Chính: Unrighteous. Baát Chuyeån: Immovable. bieán, theå cuûa chaân nhö roát raùo tuyeät ñoái khoâng bieán dòch, so vôùi tuøy duyeân chaân nhö hay Baát Coá Luaän Toâng: Moät trong boán toâng cuûa nhöõng ñieàu kieän hieän töôïng töông ñoái—Chaân Nhaân Minh, maø ñieàu leä laø chæ lo cho mình chöù taâm baûn taùnh hay Phaät taùnh thöôøng truï—The khoâng caàn bieát ñeán keû khaùc—One of the four immutable bhutatathata in the absolute, as Philosoplical schools, whose rule was self- compared with the conditioned bhutatathata, gratification, not caring for others. such as in relative or phenomenal conditions. Baát Coâng: Unjust—Unfair—Injustice (n). Baát Bieán Tuøy Duyeân: Tuøy duyeân khoâng Baát Coäng: Khoâng cuøng moät thöù loaïi hay bieán—Tuy xuùc sôû duyeân maø hieän vaïn höõu khoâng gioáng nhau—Not in the same class— nhöng baûn theå vaãn baát bieán—The conditioned Dissimilar—Distinctive. immutable, immutable as a whole, but not in Baát Coäng Baùt Nhaõ: Nhöõng phaùp chæ daønh its parts, its phenomenal activity. rieâng cho chö Boà Taùt—Things special to Baát Bình: To be discontented—To be Bodhisattvas. displeased. ** For more information, please see Baát Bình Ñaúng: Unequal—Unfair. Nhò Coäng Baùt Nhaõ (2). Baát Ca Vuõ Xöôùng Kyû-Baát Vaõng Quaùn Baá t Coäng Baát Ñònh: Moät trong saùu loaïi Thính: Natya-gita-vaditra-visukadarsanad- Baát Ñònh Nhaân cuûa Nhaân Minh. Laäp nhaân maø vairamani (skt)—Giôùi thöù baûy trong thaäp giôùi, nhaân aáy chaúng thoâng vôùi ñoàng duï, cuõng chaúng khoâng tham döï vaøo vieäc ca haùt, nhaûy muùa, ñôøn thoâng vôùi dò duï—One of the six indefinite

statements of syllogism, where proposition and he soon will become a Buddha. example do not agree. Baát Daâm Duïc: Abrahamacarya-veramani Baát Coäng Bieán: Vì nghieäp baát coäng cuûa töøng (skt)—Giôùi thöù ba cho Phaät töû taïi gia laø khoâng ngöôøi maø bieán hieän ra caûnh baát coäng cuûa rieâng taø daâm—The third commandment of not to moãi ngöôøi—Varied or individual conditions commit adultery for the lay and against all resulting from karma of his own—Every one is unchastity for the clerics—See Khoâng Taø his own transmigration. Daâm. Baát Coäng Ñaùi Thieân: To be deadly enemy. Baát Di Baát Dòch: Irremovable. Baát Coäng Nghieäp: Nghieäp rieâng cuûa moãi Baát Dieät: Anirodha or Anishthita (skt & p). ngöôøi daãn tôùi nghieäp quaû rieâng cuûa töøng ngöôøi • Baát dieät hay khoâng bò tieâu huûy—Eternal— aáy—Varied or individual karma—Each Everlasting—Immortal—Undying (not causing and receiving his own recompense. dying)—Not destroyed—Not subject to Baát Coäng Phaùp: Avenika-buddhadharma annihilation—No disappearance—Not (skt)—Coâng ñöùc, söï thaønh töïu vaø giaùo phaùp extinguished—Unextinguished. cuûa Nhö Lai chaúng gioáng vôùi ngöôøi khaùc—The • Trong Kinh Laêng Giaø, Ñöùc Phaät baûo characteristics, achievements, and doctrine of Mahamati: “Naøy Mahamati! Baát dieät maø Buddha which distinguish him from all others. Theá Toân noùi khoâng gioáng vôùi hoïc thuyeát ** For more information, please see cuûa caùc trieát gia khaùc. Taïi sao? Vì theo Thaäp Baùt Baát

Coäng. hoï, coù moät caùi töï tính maø hoï khaúng ñònh laø Baát Coäng Taùc: Non-cooperation. söï baát töû vaø söï baát khaû bieán. Laäp tröôøng cuûa ta khoâng phaûi theá, vì söï baát dieät maø Baát Coäng Tam Muoäi: Asakrt-samadhi Ta noùi khoâng rôi vaøo caùc phaïm truø höõu vaø (skt)—A samadhi in more than one formula or phi höõu, noù vöôït khoûi caùc phaïm truø höõu vaø mode. phi höõu cuûa sinh vaø dieät; noù khoâng phaûi Baát Coäng Trung Coäng: Caùi toång quaùt trong hieän höõu cuõng khoâng phaûi phi hieän höõu. caùi ñaëc thuø hay caùi toaøn theå trong caùi töøng Noù khoâng hieän höõu theá naøo? Vì töï tính phaàn—The general among the particulars, the cuûa caùc hình töôùng khoâng theå ñöôïc khaúng whole in the parts. ñònh laø hieän höõu. Chuùng ta nhìn thaáy Baát Coäng Töôùng: Söï khaùc bieät—chuùng nhö laø caùc hình töôùng voán khoâng Dissimilarity—Singularity. phaûi laø nhöõng thöùc tính, chuùng ta chaáp Baát Coäng Voâ Minh: Ñoäc Ñaàu Voâ Minh—chuùng maø cho laø chuùng ñang ôû tröôùc Moät trong hai loaïi voâ minh—Distinctive kinds chuùng ta, tuy theá chuùng thöïc söï khoâng theå of unenlightenment, results arise from bò chaáp. Vì lyù do naày neân moïi hieän höõu particular evils, one of the two kinds of caàn phaûi ñöôïc xem laø khoâng hieän höõu ignorance cuõng khoâng phi hieän höûu. Neáu chuùng ta ** For more information, please Avidya and bieát raèng nhöõng gì chuùng ta nhìn thaáy ôû Voâ Minh. tröôùc chæ laø söï bieåu hieän cuûa chính caùi taâm Baát Cöù: Any. cuûa chuùng ta vaø neáu chuùng ta truù ôû beân Baát Cöù Luùc Naøo: Any time. trong chuùng ta, trong ñoù khoâng coù söï Baát Cöù Nôi Ñaâu: Any where. phaân bieät coù tính caùch nhò bieân xaõy ra, thì Baát Cöûu: Not long (in time). chuùng ta thaáy raèng khoâng coù gì loaïn ñoäng treân theá giôùi. Phaøm phu tin chaéc vaøo Baát Cöûu Ngheä Ñaïo Traøng: Not long before nhöõng haønh ñoäng cuûa hoï vaø phaân bieât he visits the place of enlightenment or of truth,

trong ñoù chöù ngöôøi trí thì khoâng nhö theá. is it non-existence. How is it not non-Naøy Mahamati! Chính nôi phaân bieät existent? Because it is like unto a diversity nhöõng caùi khoâng thöïc maø theo ñoù phaøm of forms appearing in a dream or maya. phu bò laãn loän hoaøn toaøn trong nhöõng phaùn How is it not existent? Because the self- ñoaùn cuûa hoï. Hoï laàm laãn trong söï phaùn substance of forms is not to be asserted as ñoaùn veà sinh vaø baát sinh, veà caùi ñöôïc taïo existent. We see them as appearances ra vaø caùi khoâng ñöôïc taïo ra; thöïc ra khoâng which are not realities, we grasp (grahana) coù söï xuaát hieän, cuõng khoâng coù söï bieán them as before us yet they are not really maát cuûa nhöõng hình töôïng, do aûo thuaät maø graspable. For this reason, all existences chuùng ta khaúng ñònh laø ñöôïc sinh ra hay are to be regarded neither as existent nor bieán dieät. Naøy Mahamati! Söï khoâng ñuùng as non-existent. If we know that we see thöïc coù nghóa raèng tính cuûa caùc söï vaät before us is no more than the khoâng ñöôïc nhìn ra moät caùch ñuùng thöïc manifestation of our own mind and abide nhö noù trong töï noù. Tuy nhieân, moät khi ta within ourselves where no dualistic coù kieán giaûi khoâng ñuùng thì ta seõ coù söï discrimination takes place, we see that chaáp vaøo töï tính cuûa caùc söï vaät maø khoâng there is nothing astir in the world. The nhìn thaáy chuùng noù trong söï tòch tònh cuûa ignorant assert themselves in their doings, chuùng; vaø heã chöøng naøo

khoâng nhìn thaáy discriminate therein, but the wise do not. söï tòch tònh naày, thì söï phaân bieät sai laàm seõ Oh Mahamati! This is due to the khoâng bò maát ñi. Do ñoù Mahamati! Moät discrimination of unrealities whereby the kieán giaûi ñöôïc ñaët treân caên baûn phi saéc ignorant get altogether confused in their töôùng thì cao hôn kieán giaûi ñaët treân caên judgments. The ignorant are confused in baûn saéc töôùng, vì saéc töôùng laø nguyeân the judgment of birth and no-birth, and of nhaân cuûa söï sinh. Khi coù söï phi saéc töôùng the crated and of the uncreated; there is thì söï sinh khôûi cuûa phaân bieät bò chaám döùt, really no appearance, no disappearance of vaø coù moät traïng thaùi baát töû töùc Nieát Baøn. the magical figures, of which we can Naøy Mahamati! Ngöôøi ta tìm thaáy Nieát assert either as born or as passed. Oh Baøn taïi choã ôû cuûa thöïc tính trong yù nghóa Mahamati! By being untruthful it is meant chaân thöïc cuûa noù vaø töø boû söï phaân bieät taát that the self-nature of things is not caû nhöõng gì laø taâm vaø taát caû nhöõng gì truthfully discerned as it is in itself. When thuoäc veà taâm.”—In the Lankavatara Sutra, however an untrue view prevails, there is the Buddha told Mahamati: “Oh an attachment to the self-substance of Mahamati! The doctrine of immortality things, failing to see them in their solitary advocated by the Blessed One is not the quietude, and as long as this quietude fails same as that of other philosophers, not to be seen, there will be no disappearance only as rards immortality, but as regards of wrongful discrimination. Therefore, birth and impermanence. Why? According Mahamati, a view based on formlessness to them, there is a self-substance about of things is superior to that based on form, which they assert immortality and because form is the cause of birth. When unchangeability. My position is not that, there is formlessness, it puts a stop to the for it does not fall into the categories of rise of discrimination, and there is a state being and non-being. It goes beyond the of immortality, which is nirvana. Oh categories of being and non-being, of birth Mahamati! One finds Nirvana where one and disappearance; it is not existence nor sees the abode of reality in its truthful

signification and abandons the tieán—Direct insight without any gradual discrimination of all that is mind and all process of samadhi. that belongs to mind.” Baát Ñònh Chuûng Tính: Indeterminate Baát Dieät Baát Sinh: Anirodhanutpada (skt)—nature. Vöôït khoûi söï sinh vaø söï dieät—Neither dying or Baát Ñònh Ñòa Phaùp: Moät trong saùu taâm sôû, being reborn—Immortal—No disappearance tính chaát cuûa noù laø phi thieän phi aùc—One of nor appearance. the six mental conditions, that of undetermined Baát Dieät Kim Cang: Ucchusma—A character, open to any influence good or evil. bodhisattva connected with Arya-Acalanatha- Baát Ñònh Giaùo: Indeterminate teaching— Raja (Baát Ñoäng Toân Minh Vöông) who Thieân Thai chia giaùo phaùp cuûa Nhö Lai ra laøm controls unclean demons. boán. Baát Ñònh Giaùo hay phöông tieän maø Ñöùc Baát Duïc Haïnh Chöôùng: No desire to act for Nhö Lai duøng thaàn löïc baát tö nghì ñeå coù theå the salvation of others. khieán chuùng sanh ñöôïc lôïi ích Ñaïi Thöøa khi Baát Dung: Intolerant—Inexcusable— Ngaøi thuyeát veà Tieåu Thöøa, vaø ngöôïc laïi ñöôïc Unpardonable. lôïi ích Tieåu Thöøa khi Ngaøi thuyeát veà Ñaïi Baát Duyeät: Khoâng vui söôùng haïnh phuùc do Thöøa, töùc “ñoàng

thính dò vaên, ñaéc ích baát bôûi nhöõng khuaáy ñoäng cuûa duïc voïng— ñoàng.” (cuøng nghe nhö nhau, nghe hieåu khaùc Unhappy—Uneasy—The disturbing influence nhau, vaø lôïi ích thu ñöôïc khaùc nhau)—T’ien- of desire. T’ai divides the Buddha’s mode of teaching into four. Indeterminate teaching means that Baát Döõ Thuû: Adattadana (skt)—Chaúng cho Buddha, by his extraordinary powers of maø cöù laáy, ñoù laø troäm caép. Ñieàu naày ñi ngöôïc Upaya-kausalya, or adaptability, could confer laïi vôùi giôùi caám thöù hai—Taking that which is Mahayana benefits on his hearers out of his not given—Theft—This is against the second Hinayana teaching and vice-versa, dependent commandment. on the capacity of his hearers. Baát Ñaõn Khoâng: Thanh Vaên vaø Duyeân Giaùc Baát Ñònh Thoï Nghieäp: Moät trong boán loaïi thaáy chö phaùp ñeàu khoâng, Boà Taùt chaúng nhöõng nghieäp—Aniyata or infinite karma, one of the thaáy “khoâng,” maø coøn thaáy caû “baát khoâng.”— four kinds of karma. Not only the void, or non-void—Sravakas and pratyeka-buddhas see only the “void,” Baát Ñoaïn: Khoâng ngöøng nghæ—Without Bodhisattvas see also the “non-void.” ceasing—Unceasing. Baát Ñaéc Dó: Reluctantly—Unwillingly. Baát Ñoaïn Ñoïc Kinh: Tuïng ñoïc kinh ñieån khoâng ngöøng nghæ—Unceasing reading of the Baát Ñaéc Kyø Töû: To die suddenly due to sutras. unknown cause. Baát Ñaúng: Unequal. Baát Ñoaïn Luaân: Baát ñoaïn chuyeån luaân trong caùc töï vieän baèng caùch ngaøy ngaøy phuùng tuïng, Baát Ñieân Ñaûo: Without inversion. caàu nguyeän vaø thieän taäp—Unceasing turning Baát Ñònh: of the wheel, as in the monastery by relays of 1) Khoâng quyeát ñònh: Undeterminate. prayer and meditation. 2) Khoâng coá ñònh: Unfixed. Baát Ñoaïn Nieäm Phaät: Nieäm Phaät lieân tuïc 3) Khoâng oån ñònh: Unsettled. khoâng ngöøng nghæ—Unceasing remembrance 4) Khoâng chaéc chaén: Uncertain. or invocation of the Buddha. Baát Ñònh Chæ Quaùn: Trí tueä boãng nhieân Baát Ñoaïn Quang: AÙnh saùng quang minh khai ngoä chöù khoâng phaûi qua tieán trình tieäm

khoâng ngöøng chieáu cuûa Phaät A Di Ñaø—The taùn thaùn coâng ñöùc cuûa Baát Ñoäng Toân—An Unceasing light or glory of Amitabha. assembly for preaching and praising the virtues Baát Ñoaïn Quang Nhö Lai: AÙnh quang of Arya-calanatha. minh cuûa Ñöùc Phaät, moät trong möôøi hai quang Baát Ñoäng Kim Cang Minh Vöông: Baát minh cuûa Ñöùc A Di Ñaø, vì chieáu saùng maõi Ñoäng Toân nhö moät ñaïi bieåu cuûa Kim Cang, khoâng ngöøng neân goïi laø Baát Ñoaïn Quang— hieän thaân cuûa Phaät Ñaïi Nhöït Nhö Lai ñeå cöùu The Unceasing Light Buddha, one of the ñoä chuùng sanh—The Arya-calanatha as the twelve Shinning Buddhas. vajra representative , or embodiment, of Baát Ñoaïn Thöôøng: Lieân tuïc khoâng bò giaùn Vairocana for saving all sentient beings. ñoaïn—Uninterrupted continuity. Baát Ñoäng Minh Vöông: Arya-Acalanatha– Baát Ñoaïn Töông ÖÙng Nhieãm: Moät trong Raja—A Xa La Naõng—A Xa La Theä Tra. saùu taâm oâ nhieãm—One of the six mental 1) Voâ Ñoäng Toân, vò toân cheá ngöï ma quyû: taints—See Luïc Nhieãm Taâm (2). Subduer of demons. Baát Ñoàng: Disagreement. 2) Vò Toân thöøa haønh meänh leänh cuûa Ñöùc Tyø Loâ Giaù Na: The one who executes the Baát Ñoàng YÙ Kieán: To disagree—To have orders of Vairocana. different opinion. 3) Ñòa thöù taùm trong Thaäp Ñòa Phaät

Thöøa: A Baát Ñoäng: Voâ ñoäng—Akuppa (p)—Acala stage in Bodhisattva development, the (skt)—Unmoved—Immobile—Motionless— eighth in the ten stages towards Unvarying—Unchanging—Unmoving— Buddhahood—See Thaäp Ñòa Phaät Thöøa Unshakeable—Not moving. (8). Baát Ñoäng An Traán Phaùp: Nguyeän caàu Baát Ñoäng Nghóa: Baát Ñoäng, moät trong möôøi Ngaøi Baát Ñoäng Minh Vöông hoà trì cöûa nhaø an nghóa cuûa "khoâng."—Immobility, one of the oån—Prayers to Araya-Acalanatha to protect ten meanings of the "void." the house. Baát Ñoäng Nhö Lai: See Baát Ñoäng Toân Nhö Baát Ñoäng Ñòa: Acala (skt)—Ñòa thöù taùm Lai. trong Thaäp Ñòa tieán veà Phaät Quaû toaøn thieän— Baát Ñoäng Phaùp: Phaùp nguyeän caàu söï trôï The eighth of the ten stages in a Buddha's giuùp cuûa Baát Ñoäng Minh Vöông hoä trì cho tai advance to perfection. qua naïn khoûi vaø luoân ñöôïc phoàn thònh—Prayer ** For more information, please see Thaäp Ñòa for the aid of Arya-Acalanatha to end calamity Boà Taùt. and cause prosperity. Baát Ñoäng Ñònh: Ñònh maø Ñöùc Baát Ñoäng Baát Ñoäng Phaät: See Baát Ñoäng Toân Nhö Lai. Minh Vöông truï trong aáy—The samadhi or abstract meditation in which Araya-Acalanatha Baát Ñoäng Sinh Töû: Immortality—Nirvana. abides. Baát Ñoäng Söù Giaû: Söù giaû, hoùa thaân cuûa Baát Baát Ñoäng Giaûi Thoaùt: Baát Ñoäng A La Ñoäng Toân Minh Vöông—The messenger, a Haùn—Vò A La Haùn ñaõ ñaït ñeán traïng thaùi baát transformation of Arya-Acalanatha—See Baát ñoäng hay giaûi thoaùt khoûi söï troùi buoäc cuûa Ñoäng Minh Vöông. phieàn naõo treân ñôøi—An Arhat who has Baát Ñoäng Taâm Giaûi Thoaùt: Akuppa-ceto- attained to the state of being unmoved or vimutti (p)—Taâm giaûi thoaùt laø taâm ôû traïng liberation from being disturbed by the illusion thaùi baát ñoäng—Unshakeable deliverance of of life. mind—Trong Tröôøng Boä Kinh, Ñöùc Phaät daïy: Baát Ñoäng Giaûng: Chuùng hoäi giaûng daïy vaø "Theá naøo laø moät phaùp caàn ñöôïc taùc chöùng?

Baát ñoäng taâm giaûi thoùat. Ñoù laø moät phaùp caàn theá giôùi beân ngoaøi chæ laø chính caùi taâm cuûa ñöôïc taùc chöùng."—In the Long Discourses of mình maø thoâi: One's attachment to the the Buddha, the Buddha taught: "Which one self-nature of realities takes place owing thing to be realized? Unshakeable deliverance to one's not knowing hat the truth that of mind is one thing which needs be realized." what is presented as an external world is Baát Ñoäng Toân: Aryacalanatha (skt)—See no more than the mind itself. Baát Ñoäng Minh Vöông. Baát Giaùc Hieän Haønh Vò: Hai ñòa ñaàu tieân Baát Ñoäng Toân Nhö Lai: A Suùc Beä Phaät, vò trong thaäp ñòa. Tuy laø ñòa cuûa caùc baäc Thaùnh, Phaät ñang ngöï trò nôi Thieân ñöôøng Ñoâng ñoä, nhöng trong ñoù phieàn naõo vaãn coøn khôûi leân töø moät trong naêm vò coå Phaät (Tyø loâ giaù Na, A Suùc sai laàm cho raèng hieän töôïng laø coù thaät—The Beä Phaät, Ña Baûo Nhö Lai, A Di Ñaø Phaät, vaø first two of the ten stages of the saint, in which Voâ Boá UÙy Nhö Lai)—Aksobhya Buddha—The the illusion of mistaking the phenomenal for Immovable Buddha—The Buddha in the the real still arises. Eastern Heaven of Abhirati, the realm of joy— Baát Giaûm: Anirodha (skt)—Khoâng bò hoaïi One of the five Wisdom or Dhyana Buddhas dieät—Not destroyed, not subject to (Vairocana, Aksobhya, Ratnasambhava, annihilation. Amitabha, and Amoghasiddhi). Baát Giaûm

Baát Sanh: Anirodhanupada Baát Ñoäng Trí: Akuppam-nanam (p)— (skt)—Chaúng töû chaúng sanh (Baát töû)—Neither Immovable knowledge—Tri kieán khoâng phaân dying nor being reborn—Immortal. bieät vaø khoâng lôøi, ñoái laïi vôùi ñoäng trí ñöôïc Baát Haïi: Ahimsa (skt)—Khoâng toån haïi hay dieãn taû baèng lôøi—Non-distinguished and khoâng laøm haïi ñeán ai—Harmlessness—Not nonverbal knowledge, in contrast with injury—Doing harm to none. movable and verbal knowledge. Baát Haønh Nhi Haønh: Khoâng laøm maø laøm— Baát Ñoäng Voâ Vi: Moät trong saùu thöù voâ vi, Without doing yet to do. traïng thaùi baát ñoäng khi lìa ñöôïc caû hai thaùi cöïc Baát Haïnh: Unhappy—Unfortunate. khoå vaø laïc—One of the six kinds of inaction, Baát Haûo: Undesirable—Bad. or laissez-aller, the state of being unmoved by Baát Hoøa: Discord—Disharmony— pleasure or pain. Discordant—Not in agreement—Not in Baát Giaùc: Anavabodha (skt)—Not knowing. harmony. • Khoâng giaùc ngoä hay khoâng hieåu maø cho Baát Hoøa Hôïp Tính: Unharmonizing natures. raèng theá giôùi hieän töôïng laø hieän thaät vaø vì si meâ maø gaây toäi taïo nghieäp, cuõng nhö Baát Hoaïi: Avinasya (skt)—Indestructible— chaát choàng nghieäp baùo trong voøng töû sanh Never decaying—Eternal. luaân hoài: Unconsciously, unknowingly, Baát Hoaïi Cuù: Töø ngöõ maø phaùi Chaân Ngoân unenlightened or Uncomprehending, duøng ñeå noùi veà chöõ “A,” hoùa thaân baát hoaïi cuûa without “spiritual” insight, the condition of Phaät Tyø Loâ Giaù Na—A term in Shingon for the people in general, who mistake the magic word “A,” the indestructible phenomenal for the real, and by ignorance embodiment of Vairocana. beget karma, reaping its results, in the Baát Hoaïi Hoài Höôùng: Indestructible mortal round of transmigration. Dedication—The second dedication in the ten • Söï chaáp tröôùc cuûa ngöôøi ta vaøo töï tính cuûa dedications in The Flower Adornment Sutra— caùc thöïc tính xaõy ra do bôûi ngöôøi ta khoâng Hoài höôùng thöù nhì trong Thaäp Hoài höôùng trong bieát chaân lyù veà nhöõng gì ñöôïc hieån baøy ra Kinh Hoa Nghieâm.

1) Ñaïi Boà Taùt ñöôïc ñöùc tin baát hoaïi ñoái vôùi faith of dedication of enlightening beings, tam theá chö Phaät ví—Great enlightening because they fulfill their noble aspiration. beings attain indestructible faith in the h. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi caùc Boà Taùt Enlightened Ones of past, future and phaùp sö, vì ñoái vôùi caùc Boà Taùt töôûng laø present because: Phaät vaäy: They attain indestructible faith a. Hay troïn phuïng thôø taát caû chö Phaät: They in all teachers of the ways of enlightening serve all Buddhas. beings, because they think of the b. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi taát caû chö enlightening beings as Buddhas. Boà Taùt, nhaãn ñeán ñoái vôùi caùc Boà Taùt sô i. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi thaàn thoâng phaùt taâm caàu voâ thöôïng ñaïo, vì theä tu taát töï taïi cuûa taát caû Phaät, vì thaâm tín chö Phaät caû Boà Taùt thieän caên khoâng moûi nhaøm: khoù nghó baøn: They attain indestructible They attain indestructible faith in faith in the spiritual powers of all enlightening beings, even those who have Buddhas, because they deeply believe in just resolved on the search for the inconceivability of the Buddhas. omniscience for the first time, because j. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi phöông tieän they vow to tirelessly cultivate all thieän xaûo cuûa taát caû Boà Taùt, vì nhieáp thuû foundations

of goodness of enlightening voâ löôïng voâ soá coâng haïnh: They beings. attainindestructible faith in the practice of c. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi taát caû Phaät skill in expedient means exercised by all phaùp, vì phaùt chí nguyeän saâu: They attain enlightening beings, because they include indestructible faith in all the Buddha countless various realms of activity. qualities, because they conceive profound 2) Ñaïi Boà Taùt luùc an truï ñöùc tin baát hoaïi nhö aspiration. vaäy ñoái vôùi Phaät, Boà Taùt, Ñoäc Giaùc, d. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi taát caû Phaät Thanh Vaên, Phaät phaùp, Phaät giaùo, chuùng giaùo, vì thuû hoä truï trì: They attain sanh—Great enlightening beings abide in indestructible faith in all Buddha indestructible faith in various realms such teachings, because they abide by them and as those of Buddhas, enlightening beings, maintain them. disciples of Buddhas, individual e. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi taát caû chuùng illuminates, of Buddhist doctrines, and of sanh, vì loøng töø bình ñaúng xem chuùng sanh sentient beings: ñem loøng thieän caên hoài höôùng khaép lôïi a. Trong ñoù kheùo vun troàng thieän caên: They ích: They attain indestructible faith in all plant roots of goodness. sentient beings, because they look upon b. Khieán theâm taâm Boà Ñeà: Causing the all sentient beings impartially with the eye determination for enlightenment to grow of compassion and dedicate roots of more and more. goodness to their universal benefit. c. Khieán lôùn loøng töø bi: Causing their f. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi taát caû phaùp kindness and compassion to become broad laønh thanh tònh, vì khaép hoïp voâ bieân thieän and great. caên: They attain indestructible faith in all d. Quaùn saùt bình ñaúng: They observe pure ways, because everywhere they impartially. amass boundless roots of goodness. e. Tuøy thuaän tu hoïc choã laøm cuûa chö Phaät: g. Ñöôïc ñöùc tin baát hoaïi ñoái vôùi ñaïo hoài They accord with and practice the deeds höôùng cuûa taát caû Boà Taùt vì ñaày ñuû nhöõng of the Buddhas. thaéng nguyeän: They attain indestructible f. Nhieáp thuû taát caû thieän caên thanh tònh:

Embracing all pure foundations of Enlightening beings cultivate dedications goodness . in this way: g. Vaøo nghóa chôn thaät: Entering the truth. a. Chöùa nhoùm thieän caên. Khi ñaõ chöùa nhoùm h. Nhoùm coâng haïnh phöôùc ñöùc: They thieän caên nhö vaäy roài, duøng nhöõng y baùo assembled virtuous practices. cuûa thieän caên naày maø tu Boà Taùt haïnh, i. Thöïc haønh boá thí lôùn: They carry out great trong moãi nieäm thaáy voâ löôïng Phaät vaø works of charity. phuïng thôø cuùng döôøng: To amass roots of j. Tu caùc coâng ñöùc: They cultivate goodness. meritorious qualities. b. Thaønh töïu thieän caên: To accomplish roots k. Xem tam theá bình ñaúng: Look upon the of goodness. Once they have amassed past, present and future as equal. various roots of goodness, they cultivate 3) Boà Taùt duøng thieän caên coâng ñöùc nhö vaäy the practices of enlightening beingsby hoài höôùng—Great enlightening beings means of the results of these roots of dedicate such virtues to: goodness. In every sucessive moment they a. Cultivating Omniscience: Tu Nhöùt thieát trí. see innumerable Buddhas, and serve and b. Nguyeän thöôøng thaáy Phaät: Aspiring to provide for them in accordance with their always see the Buddhas. needs. c. Nguyeän gaàn caùc baïn laønh: Aspiring to c. Taêng tröôûng thieän caên: To develop roots associate with

companions. of goodness. d. Nguyeän cuøng ôû vôùi chö Boà Taùt: Aspiring d. Tö duy thieän caên: Contemplate roots of to live among enlightening beings. goodness. e. Nguyeän nhôù Nhöùt thieát trí khoâng rôøi: e. Heä nieäm (ñònh) thieän caên: To concentrate Aspiring to constantly keep their minds on roots of goodness. omniscience. f. Phaân bieät thieän caên: To analyze roots of f. Nguyeän thoï trì Phaät giaùo sieâng thuû hoä: goodness. Vowing to accept and hold the Buddhist g. Meán thích thieän caên: To delight in roots of teachings. goodness. g. Nguyeän baûo hoä vaø giaùo hoùa thaønh thuïc taát h. Tu taäp thieän caên: To cultivate roots of caû chuùng sanh: Vowing to conscientiously goodness. protect, educate and develop all sentient i. An truï thieän caên: To abide in roots of beings. goodness. h. Taâm thöôøng hoài höôùng ñaïo xuaát theá: Their 5) Chö Boà Taùt toân kính cuùng döôøng chö Phaät minds always dedicated to the path of traûi qua voâ löôïng voâ soá baát khaû thuyeát emancipation from the world. kieáp, cuùng döôøng luoân, khoâng thoái chuyeån, i. Nguyeän cuùng döôøng haàu haï taát caû phaùp khoâng thoâi nghæ vôùi nhöõng thöù quyù baùu— sö: Vowing to provide for and serve all Enlightening beings reverently present the teachers of truth. following offerings with pure-minded j. Hieåu roõ caùc phaùp, ghi nhôù chaúng queân: respect to all Buddhas for countless, Understanding the principles of the incalculable eons, never retreating, never teachings and retain them in memory. ceasing: k. Nguyeän tu haønh ñaïi nguyeän, ñeàu khieán a. Voâ soá chaâu baùu, hoa, traøng hoa, y phuïc, ñaày ñuû: Vowing to cultivate and practice loïng, traøng, phan, ñoà trang nghieâm: They great vows and cause them to be fulfilled. provide innumerable jewels, flowers, 4) Boà Taùt tu hoài höôùng nhö vaäy— garlands, garments, parasols, banners,

pennants, adornments. of crystal, all extraordinary fine, b. Voâ soá höông thoa, höông boät, höông hoøa surpassing those of the heavens. troän, höông ñoát: They provide h. Voâ soá caây baùu, caây höông, caây böûu y, caây innumerable perfumes, powdered aâm nhaïc, caây dieäu aâm thinh, caây ñoà trang incenses, mixed scents, burning incenses. nghieâm, caây haøng luïa baùu, caây voøng baùu: c. Voâ soá söï haàu haï, thaâm tín, meán öa, taâm They provide innumerable trees of mixed thanh tònh, toân troïng, ca ngôïi, leã kính: jewels, trees of various fragrances, trees They provide innumerable services, of precious raiments, trees of music, trees profound faith, aspiration, pure mind, of fascinating jewels, trees of gem- respect, praise, honor. studded streamers, trees of precious rings. d. Voâ soá böûu toøa, hoa toøa, höông toøa, man i. Voâ soá caây hoa höông traøng phan loïng toøa, chieân ñaøn toøa, y toøa, kim cang toøa, trang nghieâm che maùt caùc cung ñieän: They ma-ni toøa, böûu taéng toøa, böûu saéc toøa: provide innumerable trees adorned with They provide innumerable jewel seats, banners, pennants, and canopies with the flower seats, incense seats, seats of fragrances of all flowers. garlands, sandlewood seats, cloth seats, j. Cung ñieän ñöôïc trang nghieâm—The diamond seats, crystal seats, precious palaces are also adorned with: streamer seats, Jewel-colored seats. • Voâ soá maùi hieân trang nghieâm: e. Voâ soá choã kinh haønh traûi hoa, traûi baùu,traûi Innumerable lattices. höông, traûi traøng hoa, traûi y phuïc, traûi luïa • Cöûa chính cöûa hoâng trang nghieâm: maøu:

They provide innumerable flowered Innumerable windows, doors. parks, bejeweled parks, perfumed parks, • Voâ soá laâu caùc trang nghieâm: parks hung with garlands, parks spread Innumerable balconies. with robes, jewel-studded parks. • Voâ soá hình baùn nguyeät trang f. Voâ soá choã kinh haønh troàng caây böûu-ña-la, nghieâm: Innumerable crescents. lan can baùu, löôùi linh baùu giaêng che: They • Voâ soá maøn trang nghieâm: provide innumerable parks with trees of Innumerable drapes. all precious substances, parks with • Voâ soá löôùi vaøng giaêng che: balustrades of all precious substances, Covered with countless nets of parks covered with nets of chimes of all gold. jewels. • Voâ soá höông thôm toûa khaép: g. Voâ soá cung ñieän baùu, cung ñieän hoa, cung Countless perfumes wafting ñieän traøng hoa, cung ñieän höông, cung throughout them scenting ñieän chieân ñaøn, cung ñieän dieäu höông everywhere. taïng, cung ñieän kim cang, cung ñieän ma • Voâ soá thaûm baùu traûi ñaát: Countless robes ni, taát caû ñeàu quyù ñeïp hôn ôû coõi trôøi: They spread on the ground. provide innumerable palaces of all 6) Sau khi moãi Ñöùc Nhö Lai dieät ñoä, Boà Taùt precious substance, palaces with all kinds cuõng cuùng döôøng xaù lôïi nhö ñaõ cuùng of flowers, palaces with all kinds of döôøng chö Phaät, vì muoán khieán chuùng garlands, palaces with all kinds of sanh—After each Buddha dies, incenses, palaces with all kinds of enlightening beings also respectfully make sandalwood, palaces with stores of all similar offerings to all their relics, in order kinds of aromatic resinspalaces of all to: kinds of diamonds, palaces with all kinds a. Muoán khieán chuùng sanh khôûi loøng tin

thanh tònh: To induce all sentient beings to i. Duøng phaùp aán nhö thaät aán chöùng caùc develop pure faith. nghieäp moân: They seal all aspects of their b. Nhieáp thieän caên: To embody all activities with the stamp of truth. foundations of goodness. j. Ñöôïc phaùp voâ sanh: Realize the c. Lìa caùc khoå: To be red from all suffering. birthlessness of things. d. Hieåu bieát roäng: To have broad k. Truï choã truï cuûa Phaät: Abide in the abode understanding. of Budhahood. e. Duøng ñaïi trang nghieâm ñeå töï trang l. Quaùn taùnh voâ sanh: Observe the nature of nghieâm: To be arayed with great birthlessness. adornments. 8) Chö Phaät hoä nieäm, phaùt taâm hoài höôùng— f. Choã tu haønh ñöôïc roát raùo: To consummate In the care of the Budhas, they set their all their undertakings. minds on dedication: g. Bieát chö Phaät xuaát theá raát khoù gaëp: To a. Hoài höôùng töông öng vôùi phaùp taùnh: know how rare it is to meet a Buddha. Dedication in accord with the nature of all h. Ñöôïc ñuû voâ löôïng trí löïc cuûa Nhö Lai: To things. fulfill the immeasurable power of the b. Hoài höôùng phöông tieän nhaäp phaùp voâ taùc enlightened. choã laøm ñöôïc thaønh töïu: Dedication i. Trang nghieâm cuùng döôøng thaùp mieáu cuûa entering into the uncreated truth, yet chö Phaät: To adorn and make offerings to perfecting created expedient methods. the tombs and shrines of Buddhas. c. Hoài höôùng phöông tieän boû lìa chaáp tröôùc: j. Truï trì Phaät phaùp: To Maintain the Dedication of techniques discarding teachings of all Buddhas. attachments to concepts of phenomena. k. Boà Taùt cuùng döôøng hieän taïi chö Phaät vaø d. Hoài höôùng an truï nôi voâ löôïng thieän xaûo: xaù lôïi cuûa Phaät nhö vaäy, daàu caû voâ soá kieáp Dedication abiding

in noùi cuõng khoâng theå heát: Their offerings to countlessenlightening skills. living Buddhas and to their relics after e. Hoài höôùng ra khoûi haún taát caû coõi höõu laäu: death could never be fully told of even in Dedication forever departing from all an incalculable period of time. realms of existence. 7) Boà Taùt tu taäp voâ löôïng coâng ñöùc vì muoán f. Hoài höôùng kheùo tu haønh chaúng truï nôi thaønh thuïc taát caû chuùng sanh: Enlightening töôùng: Dedication of expedient application beings cultivate and accumulate of practices without sticking to forms. immeasurable virtue is all to develop and g. Hoài höôùng nhieáp khaép taát caû thieän caên: mature sentient beings: Dedication embracing all foundations of a. Khoâng thoái chuyeån: Without retreating. goodness. b. Khoâng döùt nghæ: Without ceasing. h. Hoài höôùng thanh tònh khaép taát caû boà taùt c. Khoâng nhaøm: Without wearying. haïnh roäng lôùn: Great dedicationpurifying d. Khoâng chaáp: Without clinging. the act s of all enlightening beings. e. Lìa taâm töôûng: Free from all mental i. Hoài höôùng phaùt taâm voâ thöôïng boà ñeà: images. Dedication rousing the will for f. Khoâng y chæ: Without stopping anywhere. enlightenment. g. Tuyeät haún sôû y: Forever beyond all j. Hoài höôùng ñoàng truï taát caû thieän caên: dependence. Dedication living with all bases of h. Xa lìa ngaõ, ngaõ sôû: Detached from self goodness. and anything pertaining to a self. k. Hoài höôùng ñaày ñuû taâm tín giaûi voâ thöôïng:

Dedication fulfilling supreme faith. practices. 9) Ñaïi Boà Taùt luùc ñem thieän caên hoài höôùng 10) Boà Taùt laïi tu taäp hoài höôùng baèng caùch— nhö vaäy, nghó raèng:—When enlightening Enlightening beings also cultivate beings dedicate such roots of goodness, dedication by means of: thought: a. Duøng yù thanh tònh kheùo hay phaân bieät: a. Daàu theo sanh töû maø chaúng bieán ñoåi: With clear, pure intellect they are able to Though they go along with birth and skillfully analyze things. death, they are not changed. b. Roõ bieát chö phaùp ñeàu tuøy taâm hieän: They b. Caàu nhöùt thieát trí chöa töøng thoái chuyeån: comprehend all things as appearing They seek omniscience without ever according to the mind. retreating. c. Roõ bieát—They know clearly: c. ÔÛ trong tam giôùi maø taâm khoâng loaïn ñoäng: • Chö nghieäp nhö huyeãn: They know deeds While being in the various realms of are like illusions. existence, their minds are undisturbed. • Baùo nhö töôïng: Results of deeds are like d. Troïn coù theå ñoä thoaùt taát caû chuùng sanh: paintings. They are able to liberate all sentient • Haønh nhö hoùa: All activities are like beings. magic tricks. e. Chaúng nhieãm phaùp höõu vi: They are not • Phaùp nhôn duyeân sanh ñeàu nhö vang: stained by compounded things. Things born of causes and conditions are f. Chaúng maát trí voâ ngaïi: They do not lose all like echoes. unimpeded knowledge. • Taát caû Boà Taùt haïnh nhö boùng: The g. Boà Taùt haøng vò nhôn duyeân voâ taän: Their practices of enlightening beings are like fulfillment of causes and conditions of reflections. enlightening beings' practices and stages • Xuaát sanh phaùp nhaõn thanh tònh voâ tröôùc: is inexhaustible. They produce the clear, pure eye of h. Caùc bò caùc phaùp theá gian laøm bieán ñoäng: reality. Worldly things cannot change or move • Thaáy caûnh giôùi voâ taùc roäng lôùn: They see them. the vast realm of the uncreated. i. Thanh tònh ñaày ñuû caùc Ba-La-Maät: They • Chöùng taùnh tòch dieät:

They realize their fulfill the pure ways of transcendence. null essence. j. Troïn coù theå thaønh töïu nhöùt thieát trí löïc: • Roõ phaùp baát nhò, ñöôïc phaùp thieät töôùng: They are able to accomplish all They understand the nonduality of things knowledge and power. and discover the true aspect of things. k. Lìa caùc si aùm: They get rid of the darkness • Ñuû Boà Taùt haïnh, nôi caùc phaùp khoâng chaáp of ignorance and folly. saéc töôùng: They ulfill the practices of l. Thaønh taâm Boà Ñeà: They develop the will enlightening beings without attachment to for enlightenment. any forms. m. Khai thò quang minh: They reveal the light • Kheùo hay thöïc haønh nhöõng vieäc ñoàng söï of enlightenment. maø khoâng rôøi boû caùc phaùp laønh thanh n. Taêng tröôûng tònh phaùp: They increase pure tònh: They are able to carry out all ways. commonplace acts without ever abadoning o. Hoài höôùng thaéng ñaïo: The dedicate to the pure principles and practices. supreme Way. • Lìa taát caû chaáp tröôùc maø truï haïnh voâ p. Ñaày ñuû caùc haïnh: They fulfill all tröôùc: Free from all attachments, they

remain unattached in action. b. Nguyeän taát caû chuùng sanh vaøo phöông tieän 11) Boà Taùt kheùo leùo tö duy khoâng meâ hoaëc, giaûi thoaùt saâu: They wish all sentient chaúng traùi caùc phaùp, chaúng hoaïi nghieäp beings enter deeply into techniques of nhôn: Enlightening beings think flexibly, liberation. without confusion or delusion, without c. Nguyeän taát caû chuùng sanh ra khoûi phaùp contradicting facts, without destroying sanh töû: They wish all sentient beings active causes. depart from the state of birth and death. 12) Kheùo hoài höôùng vaø thaáy roõ chôn thieät: d. Nguyeän taát caû chuùng sanh ñöôïc thieän caên Dedicating as is appropriate with clear cuûa Phaät: They wish all sentient beings to perception of real truth. attain the bases of virtues of Buddhahood. 13) Bieát phaùp taùnh, duøng söùc phöông tieän e. Nguyeän taát caû chuùng sanh döùt haún taát caû thaønh töïu nghieäp baùo ñeán bôø kia: They ma nghieäp: They wish all sentient beings know the inherent nature of things, yet by forever end all delusive activities. the power of skill in means they f. Nguyeän taát caû chuùng sanh duøng aán bình accomplish results of action and reach the ñaúng aán khaép caùc nghieäp: They wish all other shore. sentient beings stamp all actions with the 14) Duøng trí hueä quaùn saùt taát caû caùc phaùp vaø seal of equanimity. ñöôïc trí thaàn thoâng: With knowledge and g. Nguyeän taát caû chuùng sanh phaùt taâm vaøo wisdom they examine all things and attain thaúng nhöùt thieát chuûng trí vaø thaønh töïu taát knowledge of spiritual faculties. caû phaùp xuaát theá gian: They wish all 15) Voâ taùc maø thöïc haønh caùc nghieäp thieän caên sentient beings to determine to enter tuøy taâm töï taïi: The virtues of their deeds knowledge of all ways of libertion, and are carried out without striving, in accomplish all transmundane qualities. accordance with their free will. Baát Hoaïi Kim Cang: Ñaïi Nhöït Nhö Lai, 16) Boà Taùt ñem nhöõng thieän caên hoài höôùng kim cang baát hoaïi—Vairocana, the nhö vaäy vì—Enlightening beings dedicate indestructible, or eternal. roots of goodness in this way because: Baát Hoaïi Kim Cang Minh Vöông Taâm a. Muoán ñoä thoaùt taát caû chuùng sanh: They Ñieän: Taâm ñieän röïc rôû cuûa Ñöùc Tyø Loâ Giaù want to liberate all sentient beings. Na, moät nôi trong Kim Cang

Giôùi—The b. Muoán chaúng döùt Phaät chuûng: They want o luminous mind-temple of the eternal keep the lineage of Buddhas unbroken. Vairocana, the place in the Vajradhatu, or c. Lìa haún nghieäp ma: Be forever rid of Diamond realm, of Vairocana as teacher. demonic activity. Baát Hoaïi Kim Cang Quang Minh Taâm d. Thaáy nhöùt thieát trí: See omniscience. e. Öôùc nguyeän khoâng ngaèn meù, khoâng nhaøm Ñieän: See Kim Cang Taâm Ñieän. boû : Their aspiration is never discarded. Baát Hoaïi: Avinasa (skt)—Not to be f. Lìa caùc caûnh giôùi, döùt nhöõng taïp nhieãm: destroyed—Chaùnh Trí vaø Nhö Nhö khoâng theå They detach from mundane objects and bò huûy hoaïi, neân caû hai ñöôïc xem laø vieân cut off all mixup and defilement. thaønh trí—As right knowledge and Suchness 17) Boà Taùt nguyeän—Enlightening beings are indestructible, for they are regarded as wish: Perfect Knowledge. a. Nguyeän taát caû chuùng sanh ñöôïc trí thanh Baát Hoaïi Phaùp: A La Haùn thaønh töïu baïch tònh: They wish all sentient beings to coát quaùn coù hai loaïi—Two kinds of Arhats attain pure knowledge. practise the skull meditation.

1) Hoaïi Phaùp: Loaïi ñoän caên chaáp tröôùc ôû Baát Hôïp Lyù: Unreasonable—Illogical— xöông traéng maø quaùn raèng heã cheát laø Illegitimate. thaønh tro buïi—The dull who consider the Baát Hôïp Phaùp: Illegal—Illegitimate—dead as ashes. Unlawful—Illicit. 2) Baát Hoaïi Phaùp: Loaïi lôïi caên chaúng quaùn Baát Hôïp Taùc: Non-cooperation. ngöôøi cheát thaønh tro, ngöôïc laïi coá gaéng tu Baát Hoài: A Na haøm, ngöôøi khoâng coøn trôû laïi taäp thieàn ñònh ñeå ñaït ñöôïc ñònh löïc sieâu trong luaân hoài sanh töû—Anagamin—One who vieät—The intelligent who do not consider does not return—One exempt from the dead as ashes, but derive supernatural transmigration—See Baát Hoaøn. powers from the meditation. Baát Hö Voïng Tính: Taùnh khoâng hö voïng Baát Hoaïi Töù Thieàn: Töù thieàn thieân nôi maø hay laø chaân taùnh—Not of false or untrue trong thì taâm giaùc quaùn hay taâm Tam ma ñòa nature. chaúng bò hö hoaïi, ngoaøi thì khí giôùi chaúng bò hoaïi bôûi tam tai—The four dhyana heavens, Baát Khaû: where the samadhi mind of meditation is 1) Cannot—May not—Unpermissible— indestructible, and the external is Beyond laying hold of—Unobtainable— indestructible by the three final catastrophes. Unknowable. 2) Baát Khaû, teân cuûa moät Danh Taêng chuøa Baát Hoaøn: A Na Haøm hay Baát Lai, ngöôøi Linh Dieäu, ñôøi nhaø Ñöôøng, ñeä töû cuûa khoâng trôû laïi trong duïc giôùi, maø vöôït leân treân Subhakarasimha, moät trong nhöõng ngöôøi coõi trôøi saéc giôùi vaø voâ saéc giôùi—Anagami— saùng laäp neân tröôøng phaùi Chaân Ngoân—Pu- Not to return—Never return—Not to return to K'o, the name of a famous monk of the the desire world, but rising above it to form- Ling-Miao monastery in the T'ang realm (saéc giôùi) or even the formless realm dynasty, a disciple of Subhakarasimha, (voâ saéc giôùi). one of the founders of the Shingon Sect. Baát Hoaøn Quaû: The fruits, fruition, or Baát Khaû Ñaéc: Anupalabdhya (skt). rewards of the last—See Töù Thaùnh Quaû (3). • Ngoaøi taàm naém baét—Moät teân khaùc cuûa Baát Hoaøn Töù Höôùng: Höôùng thöù ba trong "Khoâng"—Beyond laying hold of— boán höôùng hay boán muïc tieâu, khoâng coøn trôû laïi Unobtainable—Unknowable—Another duïc giôùi maø coøn tieán leân saéc giôùi hay voâ saéc name for "Void." giôùi—The third of the four directions or

aims, • Taát caû caùc söï vaät ñeàu baát khaû ñaéc hay ôû noï to return to the desire-world, but rising ngoaøi taàm hieåu bieát, vì khoâng coù söï vaät above it to the form-realm, or even to the naøo nhö töï tính vaø nhöõng töôùng veû beân formless realm. ngoaøi cuûa noù caû: All things are beyond the ** For more information, please see Töù Thaùnh reach of knowledge because there are no Quaû. such things as self-substance and its Baát Hoaït UÙy: Moät trong naêm noåi lo aâu sôï outward signs. haõi—The fear of giving all and having nothing • Ngoaøi "Taâm" ra thì nhöõng yù nieäm nhö to keep one alive; one of the five fear—See Phaïm Thieân, vaân vaân ñeàu baát khaû ñaéc Nguõ UÙy. hay khoâng theå bieát ñöôïc: Apart from Baát Hoïc: Asaika—No longer studying— "Mind-Only" such notions as Brahma, etc, Graduated—One who has attained—See Voâ are not to be known. hoïc. • Chaân thöïc, thöïc taùnh, töï taùnh, vaân vaân laø Baát Hôïp: Not suitable—Unfit. baát khaû ñaéc vaø khoâng theå hieåu ñöôïc, vì

ñaây laø nhöõng töôùng traïng cuûa "nhö Baát Khaû Thuyeát Phaät: Ganendra (skt)—Vò nhö."—Truth, or reality, or self-nature are Phaät thöù 733 trong 1000 vò Phaät trong Hieàn unattainable and incomprehensible, for Kieáp, trong ñoù boán vò ñaõ xuaát hieän—The 733rd they are the marks of Suchness. of the Buddhas of the present kalpa, in which Baát Khaû Ñaéc Khoâng: Ngoân Vong Löï Tuyeät 1,000 Buddhas are to appear, of whom four Chi Khoâng—Moät trong möôøi taùm thöù have appeared. "Khoâng." Töùc laø caùi "khoâng" cuûa söï döùt khoûi Baát Khaû Tri Giaùc Tính: Non-perceptibility. ñöôøng ngoân ngöõ tö duy—One of the eighteen Baát Khaû Tri Luaän: Agnoticism. "Void," the void that is beyond words or Baát Khaû Tö: Inconceivable. thought. Baát Khaû Tö Nghì: Acintya (skt)—Khoâng theå Baát Khaû Höõu: Söï hieän höõu cuûa nhöõng chuùng naøo suy nghó ñöôïc—Khoâng theå naøo hieåu ñöôïc, sanh troïng toäi, nhö nhöõng chuùng sanh ñòa vöôït ra ngoaøi tö töôûng vaø bieän luaän hay tö nguïc—The existence of those who do the töôûng vaø vaên töï—Unthinkable—Surpassing forbidden, such as living beings in the hells. thought—Beyond conception—Beyond Baát Khaû Khaùng: Absolute necessity. comprehension—Inexpressible—Beyond Baát Khaû Khí: thought or discussion—Inconceivable— 1) Chaúng boû ñi ñöôïc: Not to be cast away. Beyond thought or description—Beyond 2) Teân cuûa moät nhaø saùng laäp ra tröôøng phaùi conception—Beyond thought and words. Hoùa Ñòa. Ngöôøi ta keå laïi raèng luùc môùi ** For more information, please see Töù Baát sanh, oâng bò baø meï neùm xuoáng gieáng, Khaû Tö Nghì and Nguõ Baát Khaû Tö Nghì. ñöôïc cha cöùu. Luùc ñaàu oâng theo ñaïo Baø Baát Khaû Tö Nghì Coâng Ñöùc Chi Lôïi: La Moân, nhöng sau trôû thaønh moät Phaät Inconceivable (Unthinkable) benefit from the töû—Said to be the name of the founder of merit and virtue. the Mahisasikah school, cast into a well at Baát Khaû Tö Nghì Giaûi Thoaùt Kinh: birth, by his mother, save by his father. He 1) Teân khaùc cuûa Kinh Hoa Nghieâm— was at first a Brahman, afterwards a Another name for Hua-Yen Sutra. Buddhist. 2) Teân ñaày ñuû cuûa Kinh Duy Ma—The full Baát Khaû Kieán Höõu Ñoái Saéc: Chaúng phaûi title is also a name for the Vimalakirti nhöõng thöù maø maét coù theå troâng thaáy ñöôïc. Sutra. Phaùp do nhöõng thöù cöïc

nhoû taïo thaønh nhö aâm Baát Khaû Tö Nghì Giaûi Thoaùt Phaùp Moân: thanh hay muøi vò—The invisible, perceptible Phaùp moân tam muoäi hay giaûi thoaùt taâm—The or material things, such as sound, smell, etc. samadhi or liberation of mind, that ensures a Baát Khaû Kieán Voâ Ñoái Saéc: Chaúng phaûi vision of the effable. nhöõng thöù maø maét coù theå troâng thaáy ñöôïc. Baát Khaû Tö Nghì Quang Nhö Lai: Nan Tö Phaùp do nhöõng thöù cöïc nhoû sanh ra—The Quang Nhö Lai—Voâ Xöng Quang Nhö Lai— invisible, imperceptible or immaterial things. Danh hieäu cuûa Ñöùc A Di Ñaø Nhö Lai—The Baát Khaû Löôïng: Immeasurable. ineffable Honoured One—The Tathagata of Baát Khaû Nghò: Inconceivable. ineffable light—Title of Amitabha Baát Khaû Thuyeát: Chaân lyù khoâng theå noùi ra, Baát Khaû Tö Nghì Tam Quaùn: See Nhöùt khoâng theå naøo dieãn taû ñöôïc—Unutterable— Taâm Tam Quaùn in Vietnamese-English Unmentionable—Indefinable—Truth that can Section. be thought but not expressed. Baát Khaû Tö Nghì Trí: Acintyajnana (skt)—

Caùi bieát hay caùi trí vöôït ngoaøi söï hieåu bieát been born or created in this world, that when bình thöôøng hay laø caûnh giôùi trí tueä baát tö nghì things are seen from the point of view of cuûa chö Nhö Lai (baát tö nghì chö Nhö Lai trí absolute knowledge, they are Nirvana tueä caûnh giôùi)—The knowledge or wisdom themselves, are not at all subject to birth and that is beyond the ordinary understanding. death. When one gains Baát Khaû Vieät Thuû Hoä: Hai vò hoä phaùp teân “Anutpattikadharmakshanti”, one has realized Nan Trì vaø Nan Thaéng, ñöùng beân phaûi Ngaøi the ultimate truth of Buddhism—See Voâ sanh Vaên Thuø trong Phaùp Giôùi Maïn Ñaø La—Two phaùp nhaãn. guardians of the Law on the right of Manjusri Baát Khoå Baát Laïc Thoï: Xaû Thoï—Moät trong in the Garbhadhatu Mandala. ba thöù thoï, khoâng khoå khoâng laïc—One of the Baát Khaû Xaâm Phaïm: Inviolable— three kinds of sensation, the state of Inviolability. experiencing neither pain nor pleasure—See Baát Khaû Xöng Trí: Trí hueä Nhö Lai treân Xaû Thoï. moïi khía caïnh khoâng theå nghó baøn—The Baát Khoâng: Buddha-wisdom that in its variety is beyond 1) Amogha (skt)—Khoâng, troáng roãng hay voâ description. duïng—Not empty—Not in vain. Baát Kham: Unbearable—Unendurable. 2) Baát Khoâng: Amoghavajra (skt). • A Muïc-Khö-Baït-Trieát-La, ngöôøi thuoäc Baát Khinh: Khoâng khinh thöôøng—Not doøng Baø La Moân ôû Baéc AÁn Ñoä, cha maát despite. sôùm, thuôû nhoû theo chuù tôùi ñoâng haûi, naêm Baát Khinh Boà Taùt: Not-Despite 15 tuoåi, töùc khoaûng naêm 718, oâng toøng hoïc Bodhisattva—See Thöôøng Baát Khinh Boà Taùt. vôùi Thaày Kim Cang Trí. Ñeán naêm 723 thì Baát Khinh Haïnh: Haïnh tu “Chaúng Daùm Kim Cang Trí thò tòch, Baát Khoâng vaâng lôøi Khinh Ai”—The practice of “Never Despite.” di chuùc trôû veà AÁn Ñoä vaø Tích Lan tìm caàu Baát Khôûi Phaùp Nhaãn: Maät Taïng. Vaøo khoaûng naêm 746 oâng trôû Anutpattikadharmakshanti (skt)—Voâ sinh khôûi laïi Trung Quoác, vaøo cung laäp ñaøn quy-y phaùp nhaãn—Giai ñoaïn thieàn ñònh kham nhaãn, cho vua Thieân Baûo Huyeàn Toáng. OÂng coù trong giai ñoaïn naày söï troåi daäy veà aûo töôûng bieät taøi caàu möa ngöng baõo. Ñeán naêm 749 hieän töôïng ñeàu chaám döùt nhôø böôùc ñöôïc vaøo oâng ñöôïc pheùp veà nöôùc, nhöng vöøa tôùi thöïc chöùng taùnh khoâng cuûa vaïn phaùp. Ñaây laø quaän Nam Haûi thì coù

saéc chæ giöõ oâng laïi. nhaän ra raèng khoâng coù caùi gì ñaõ ñöôïc sinh ra Naêm 756 oâng ñöôïc trieäu hoài veà kinh vaø ôû hay ñöôïc taïo ra trong theá giôùi naày, raèng khi ñaây oâng duøng heát thôøi gian coøn laïi ñeán caùc söï vaät ñöôïc thaáy ñuùng nhö thöïc töø quan naêm 771 dòch vaø in aán kinh Maät Toâng ñieåm cuûa caùi trí tuyeät ñoái, thì chuùng chính laø ñöôïc caû thaûy 120 quyeån. Vaøo thôøi oâng Nieát Baøn, laø khoâng bò aûnh höôûng bôûi sinh dieät Maät Giaùo cöïc thònh. OÂng maát naêm 70 tuoåi, chuùt naøo caû. Khi ngöôøi ta ñaït ñeán "Baát Khôûi ñöôïc vua ban cho thuïy hieäu Tam Taïng Phaùp Nhaãn" thì ngöôøi ta theå chöùng caùi chaân lyù Ñaïi Bieän Chaùnh Quaûng Trí—The famous toái haäu cuûa Phaät giaùo—The stage of head of Yogacara School in China. A endurance, or patient meditation, that has Singhalese of northern brahmanic reached the state where phenomenal illusion descent, having lost his father, he came ceases to arise, through entry into the at the age of 15 with his uncle to the realization of the Void, or noumenal of all eastern sea, or China, where in 718 he things. This is the recognition that nothing has became a disciple of Vajrabodhi. After the

latter's death in 732, and at his wish, he teacher whom he followed as far as Lo- went back to India and Ceylon in 741 in Yang, and received ordination at twenty. search of esoteric or tantric writings, and In twelve years he mastered all the returned to China in 746, when he mystical doctrines and practices. When his baptized the emperor Hsuan-Tsung. He teacher died he went to ceylon together was especially noted for rain-making and with his fellow pupils, thirty-seven in all, stilling storms. In 749 he received and visited a teacher, Samantabhadra, permission to return home, but was from whom he learned the doctrines of the stopped by imperial orders when in the Vajra-sekhara-yoga and Maha-vairocana- south of China. In 756 under Su Tsung he garbhakosa. With his rich collections he was recalled to the capital. His time until returned to Ch'ang-An in 746. 771 was spent translating and editing Amoghavajra was an instructor of Hsuan- tantric books in 120 volumes, and the Tsung, Su-Tsung and Tai-Tsung, the three Yogacara rose to its peak of prosperity. successive Emperors. He translated 110 He died greatly honoured at 70 years of different texts, in 143 Chinese volumes. age in 774, twelve years of Tai-Tsung, the Among them was the most important text third emperor under whom he had served. "Diamond Head" (Rita-sangraha or The festival of feeding the hungry spirits Tattvasabgraha). is attributed to him. His titles of Thesaurus Baát Khoâng Chaân Nhö: Baát Khoâng Nhö Lai of Wisdom and Amogha Tripitaka. Taïng—Theá giôùi hieän töôïng, ñoái laïi vôùi phoå • Baát Khoâng (Amoghavajra 705-774): OÂng chaân nhö hay phaùp thaân, khoâng theå pha laãn laø ñeä töû xuaát saéc cuûa Kim Cöông Trí, vôùi phieàn naõo vaø hieän töôïng—The realm of ngöôøi Baéc AÁn, thoï Sa Di naêm 15 tuoåi vaø phenomena, in contrast with the universal ñeán Quaûng Ñoâng cuøng vôùi thaày, laø ngöôøi bhutatathata or dharmakaya, which is maø oâng theo haàu ñeán taän Laïc Döông, vaø unmingled with the illusion of phenomena. thoï ñaïi giôùi naêm 20 tuoåi. Trong 12 naêm, Baát Khoâng Cuùng Döôøng Boà Taùt: oâng thaâm hieåu caû giaùo töôùng vaø söï töôùng Aryamogha-purnamani (skt)—Nhö YÙ Kim cuûa Maät Giaùo. Khi thaày

maát, oâng cuøng caùc Cang ôû veà phía nam trong Phaùp Giôùi maïn ñaø ñeä töû caû thaûy 37 ngöôøi sang Tích Lan, vaø la—At wiil Vajra in the Garbhadhatu mandala, tìm ñeán Phaùp sö Phoå Hieàn the fifth on the south of the court. (Samantabhadra) ñeå nghieân cöùu veà giaùo lyù Baát Khoâng Kieán Boà Taùt: Amoghadarsin— cuûa kinh Kim Cang Ñaûnh Du Giaø (Vajra- Vò Boà taùt ñöùng haøng thöù hai trong saân Ñòa sekhara-yoga) vaø Ñaïi Nhaät Thai Taïng Taïng treân Thai Taïng Giôùi—The unerring (Maha-vairocana-garbha-kosa). OÂng trôû seeing bodhisattva, shown in the second place veà Traøng An naêm 746 vôùi moät soá kinh of Ti-Tsang's court in the Garbhadhatu. ñieån phong phuù ñoù. Baát Khoâng laø quoác sö Baát Khoâng Kim Cang Boà Taùt: cuûa ba trieàu vua: Huyeàn Toâng, Tuùc Toâng, Amoghavajra (skt)—A Muïc Caùt Baït Chieát La, vaø Ñaïi Toâng. OÂng dòch caû thaûy 110 boä moät vò Boà Taùt trong Thai taïng Giôùi—A kinh, goàm 143 quyeån trong ñoù coù boä quan Bodhisattva in the court of Garbhadhatu. troïng nhaát laø Kim Cang Ñaûnh: Amoghavajra (705-774), an able pupil of Baát Khoâng Nhö Lai Taïng: See Baát Khoâng Vajrabodhi, was from North India. He Chaân Nhö. became a novice at the age of fifteen and Baát Khoâng Quyeân Saùch Quan AÂm: Moät arrived in Kuang-Tung together with his trong saùu Quan AÂm trong Quan AÂm Vieän cuûa

Thai Taïng Giôùi. Tay caàm vôït baát khoâng ñeå vôùt garuda; Sakti (female personification), Tara; laáy caù cuûa trôøi ngöôøi beân bôø Boà Ñeà. Hình ngaøi Manusi-Buddha (human or savior Buddha), coù ba maët, moãi maët coù ba maét saùu tay—One of Maitreya. the six forms of Kuan-Yin in the Garbhadhatu Baát Khuaát: Unyielding. group. Catching deva and human fish for the Baát khöù baát lai: Neither going nor coming. bodhi-shore. The image has three faces, each Baát Kính: Disrespectful. with three eyes and six arms. The hands hold a Baát Kyø: Unexpected. net, lotus, trident, halberd, the gift of courage, and a plenipotentiary staff; sometimes Baát Laïc: Khoâng rôi vaøo—Not fall down into. accompanied by "the green Tara, Suddhana- Baát Laïc Nhaân Quaû: Khoâng bò rôi vaøo quaû Kumara, Hayagriva and Bhrkuti." baùo nhaân quaû—No falling subject to karmic Baát Khoâng Tam Taïng: Ñaïi Bieän Chính Ñaïi retribution. Quaûng Trí Baát Khoâng Tam Taïng Hoøa Thöôïng Baát Laïc Nhaân Quaû Vaø Baát Muoäi Nhaân (ngöôøi nöôùc Chaáp Sö Töû Nam Thieân Truùc, Quaû: Not falling to karmic retribution and soáng vaøo khoaûng 458-522 A.D., phaùp huùy laø without ambiguity in the law of cause and Trí Taïng, hieäu laø Baát Khoâng Kim Cöông)— effect. Thesaurus of Wisdom (Amogha Tripitaka)— • Theo truyeän Baùch Tröôïng Daõ Hoà, "Baát Amogha Tripitaka Dharma Master. Laïc" laø moät haønh vi luaân lyù, trong khi Baát Khoâng Thaønh Töïu Nhö Lai: Amogha- "Baát Muoäi" laø moät thaùi ñoä tri thöùc. "Baát siddhi (skt)—Moät trong naêm vò Phaät trong Phaät Laïc" ñaët ngöôøi ta ñöùng haún ra ngoaøi voøng gia trong Kim Cang Giôùi. Ngaøi laø giaùo chuû cuûa nhaân quaû voán laø theá giôùi vaïn bieät naày vaø Baéc Phöông Tònh Ñoä, hình vaøng röïc rôõ, tay traùi ñaáy laø caùi voøng hieän höõu cuûa chuùng ta. vung ra, tay phaûi Ngaøi baét aán "voâ uùy." Ngaøi "Baát Muoäi" hay khoâng meâ môø, vieäc xaõy ngoài treân Kim Cang Toøa, hai chaân kieát giaø, ra laø söï chuyeån höôùng cuûa thaùi ñoä tinh daáp daùng uy nghi, tay traùi ñaët trong

loøng, loøng thaàn chuùng ta höôùng veà moät theá giôùi ôû baøn tay höôùng leân; ñaây laø daáu hieäu cuûa hai treân nhaân quaû. Vaø do söï chuyeån höôùng kim cang chuøy hay hai löôõi göôm; tay phaûi ñöa naày toaøn theå vieãn quan veà ñôøi soáng ñoùn thaúng leân trong daáu hieäu ban phuùc, ngoùn tay nhaän moät saéc thaùi môùi meû ñaùng ñöôïc goïi thaúng. Daáu hieäu laø ñoâi Kim Cang maøu xanh laù laø "Baát Laïc Nhaân Quaû."—According to caây, chöõ "ah," boâng sen xanh; beân döôùi toøa sen the story of Pai-Chang and the Fox, "not to coù hai Kim Sí Ñieåu hay Ca Laâu La (loaøi thaàn fall to the karmic retribution" is a moral ñieåu nöûa ngöôøi nöûa chim)—The Tathagata of deed, and "not to obscure or without unerring performance, the fifth of the five ambiguity the law of cause and effect" is wisdom of dhyani-buddhas of the diamond an intellectual attitude. "Not to fall to the realm. He is placed in the north, his image is karmic retribution" makes one stand gold-coloured, left hand clenched, right fingers altogether outside the realm of causation, extended pointing to breast. Also he is seated which is the world of particulars and in "Adamantine" pose, legs closely locked, where we have our being. In the case of sole apparent, left hand in lap, palms upwards, "Without ambiguity in the law of cause may balance a double vajra, or sword; right and effect," what happens is the shifting hand erect in blessing, fingers extended. of our mental attitude towards a world Symbol double vajra; colour green; word, ah!; above cause and effect. An because of this blue green lotus; element, earth; animal, shifting the whole outlook of life assumes

a new tone which may be called spiritual obscured," here the sense is rather "not to "not to obscure." negate," or "not to ignore," or "not to • Qua caâu chuyeän Baùch Tröôïng Daõ Hoà, obliterate." chuùng ta thaáy vaán ñeà baát laïc nhaân quaû vaø • For more information, please see Baùch baát muoäi nhaân quaû laø moät vaán ñeà troïng Tröôïng Hoaøi Haûi. ñaïi khoâng rieâng cho caùc Phaät töû cuûa moïi Baát Lai: Anagamin (skt)—A Na Haøm—Not toâng phaùi maø cho caû caùc trieát gia vaø nhöõng coming back to mortality. ngöôøi coù ñaïo taâm. Noùi caùch khaùc, ñaây laø Baát Lai Baát Khöù: Anagamana-nirgama— vaán ñeà yù chí töï do, laø vaán ñeà aân suûng, thaàn Neither coming into nor going out of thaùnh, laø vaán ñeà nghieäp baùo sieâu vieät; noù existence. The orginal constituents of all things laø vaán ñeà cuûa luaän lyù vaø taâm linh cuûa are eternal. khoa hoïc vaø toân giaùo, cuûa nhieân giôùi vaø Baát Lai Nghinh: Khoâng goïi maø Ngaøi vaãn sieâu nhieân giôùi, cuûa ñaïo ñöùc vaø tín ñeán röôùc—Without being called he comes to ngöôõng. Neáu baát laïc nhaân quaû, töùc laø laøm welcome—Tònh Ñoä toâng tin töôûng raèng Ñöùc hö toaøn boä keá hoaïch cuûa vuõ truï; bôûi vì Phaät A Di Ñaø ñeán röôùc nhöõng linh hoàn cuûa ñeä chính luaät nhaân quaû raøng buoäc hieän höõu, töû Ngaøi neáu nhöõng ngöôøi naày goïi ñeán Ngaøi luùc vaø neáu khoâng coù thöïc taïi cuûa traùch nhieäm laâm chung, nhöng Tònh Ñoä Chaân toâng beân ñaïo ñöùc thì caên cô coát yeáu cuûa xaõ hoäi seõ Nhaät laïi daïy raèng nhöõng ai tin töôûng tu trì theo bò ñoã nhaøo. Phaät töû chuùng ta neân hieåu chöõ Ngaøi thì chaéc chaén ñöôïc vaõng sanh, khoâng "baát muoäi" ôû ñaây khoâng phaûi laø khoâng meâ nhöùt thieát (khoâng ñôïi) phaûi goïi ngaøi luùc laâm môø veà nhaân quaû, maø laø khoâng bieát hay chung—The Pure Land sect

believes that khoâng choái boû, hoaëc xoùa boû—Through the Amitabha himself comes to welcome departing story of Pai-Chang and The Fox, we see souls of his followers on their calling upon that the question of “Not falling to karmic him, but the Jodo Shin-Shu sect in Japan retribution and without ambiguity in the teaches that belief in him at any time ensures law of cause and effect” is a big issue, not rebirth in the Pure Land, independently of only for Buddhists of all schools, but also calling on him at death. for philosophers and religiously minded Baát Lan Ca Dieáp: Purana-kasyapa (skt)—Boà people. In other words, it is the question of Laït Na Ca Dieáp—Boá Laït Na Giaø Dieáp—Boá freedom of the will, it is the question of Laït Noâ Ca Dieáp Ba—Phoâ Laït Noâ Ca Dieáp Ba transcending karma, it is the question of Töû—Phuù Lan Na Ca Dieáp, moät trong saùu luïc logic and spirit , of science and religion, of sö ngoaïi ñaïo kình choáng laïi Phaät Thích Ca nature and super-nature, of moral Maâu Ni. OÂng chuû tröông “Khoâng Kieán,” cho discipline and faith. Indeed, it is the most raèng khoâng coù caùi gì hieän höõu, taát caû chæ laø aûo fundamental of all religious questions. If töôûng, chöù laøm gì coù sanh töû, laøm gì coù thaùi töû “not falling to karmic retribution,” then hay ñaïi thaàn, laøm gì coù cha meï con caùi hay this will jeopardizes the whole plan of the boån phaän—One of the six heretics, or universe, for “cause and effect” or the law Thirthyas, opposed by Sakyamuni. He taught of causation that binds existence together, the non-existence of all things, that all was and without the reality of moral illusion, and that there was neither birth nor responsibility the very basis of society is death, neither prince nor subject, neither pulled down. Buddhists should be careful parents nor child, nor their duties. with the meaning of “baát muoäi.” Although it is the literal meaning of “not to be Baát Laïp Thöù: Ngoài khoâng theo ñuùng thöù töï

tuoåi haï laïp—Not in order of age (clerical rules—To do evil or to prevent good—age)—Disorderly sitting—Taking a seat to Heretical rules and practices. which one is not entitled. Baát Löïc: Inability to work—Powerless— Baát Laõo: To remain ever young. Impotent—Disabled—Unqualified. Baát Laäp Vaên Töï: Theo lôøi Phaät daïy trong Baát Löông: Dishonest---Ngöôøi baát löông: Kinh Laêng Giaø, nhaø Thieàn döïa vaøo thöïc taäp Wrong-doer. hôn laø vaên töï saùch vôû—According to the Baát Maõn: Discontented—Dissatisfied— Buddha’s teachings in the Lankavatara Sutra, Displeased—Disagreeable—Disgruntled the Zen or intuitive school does “not set up Baát Muoäi: Khoâng meâ môø—Not being scriptures.” It lays stress on meditation and unclear. intuition rather than on books and other Baát Muoäi Nhaân Duyeân, Baát Laïc Nhaân external aids. Duyeân: Khoâng bò meâ môø vì nhaân duyeân, cuõng Baát Laäp Vaên Töï Giaùo: The Ch’an or khoâng ñeå ñoïa laïc vì nhaân duyeân. Khi xöa luùc Intuitive School—See Baát Laäp Vaên Töï. Toå Baùch Tröôïng, töùc Ngaøi Hoaøi Haûi Thieàn Sö, Baát Ly Vuï Thò Giaû: Moät ngöôøi thò giaû khoâng moät baäc tu thieàn ngoä ñaïo, thaêng toøa thuyeát coù traùch nhieäm—A nominal assistant or phaùp. Sau khi thôøi phaùp ñaõ xong roài, thính attendant, an attendant who has no chuùng ñeàu giaûi taùn heát, chæ coøn laïi moät oâng giaø responsibilities. toùc raâu baïc traéng. Toå thaáy vaäy beøn hoûi nguyeân Baát Lòch Söï: Discourteous. do, thì oâng laõo thöa

raèng: “Baïch Toå Sö, khi xöa Baát Lieãu: toâi nguyeân laø moät sa moân tu ôû taïi nuùi naày, luùc 1) Khoâng mang ñeán taän cuøng—Not to bring toâi thaêng toøa thuyeát phaùp, coù moät ngöôøi thô to a finish. sinh hoïc Phaät phaùp hoûi toâi raèng: “Ngöôøi tu 2) Khoâng hieåu: Not to understand-- phaùp Ñaïi Thöøa coù coøn bò laïc vaøo nhaân quaû hay Incomprehensible. khoâng?” Toâi traû lôøi raèng: “Baát laïc nhaân quaû. YÙ Baát Lieãu Nghóa: Khoâng am hieåu toaøn noùi ngöôøi tu theo phaùp Ñaïi Thöøa, khoâng coøn nghóa—Not understanding the whole meaning naèm trong voøng nhaân quaû nöõa.” Bôûi vì toâi traû or truth—Incomplete understanding— lôøi khoâng roõ raøng nhö vaäy neân ngöôøi nghe Incomprehensible—Partial revelation which phaùp kia hieåu laàm laø khoâng coù nhaân quaû. Vì adapted expidient means to adjust to the laøm phaùp sö giaûng kinh phaùp Ñaïi Thöøa maø capacity of the hearers. giaûi ñaùp khoâng roõ raøng khieán cho ngöôøi nghe Baát Lieãu Nghóa Kinh: Kinh saùch khoâng hieåu laàm nhö theá, neân sau khi cheát toâi khoâng chuyeân chôû heát chaân lyù maø Phaät ñaõ giaûng ñöôïc sieâu thaêng chi caû, traùi laïi phaûi bò ñoïa laøm daïy—Texts that do not make plain the thaân choàn ôû taïi nuùi naày trong naêm traêm kieáp. Buddha’s whole truth. Kính xin ngaøi töø bi vì toâi maø giaûng noùi roõ ra sai laàm kia cho ñuùng nghóa, cöùu toâi thoaùt khoûi Baát Lieãu Phaät Trí: Phaät trí baát khaû lieãu tri— kieáp suùc sanh khoå luïy naày. Toå Baùch Tröôïng The incomprehensible wisdom of Buddha. môùi noùi: “Vaäy thì baây giôø oâng haõy laáy lôøi cuûa Baát Lôïi: Adverse—Disadvantageous— ngöôøi hoïc troø kia maø hoûi laïi ta ñi.” OÂng giaø Unfavorable—Disadvantage (n). quyø xuoáng nhö ngöôøi hoïc troø hoûi phaùp khi Baát Luaät Nghi: Thöïc taäp khoâng döïa theo xöa, chaép tay cung kính hoûi raèng: “Baïch ngaøi! chaân lyù, laøm ñieàu aùc, khoâng laøm ñieàu thieän, ñoù Ngöôøi tu phaùp Ñaïi Thöøa coù coøn bò laïc nhôn laø loái thöïc taäp cuûa taø giaùo—Practices not in quaû hay khoâng?” Toå sö ñaùp: “Baát muoäi nhaân accord with the rule; immoral or subverted quaû.” Nghóa laø ngöôøi tu phaùp Ñaïi Thöøa khoâng

bao giôø nghi ngôø vaøo nôi lyù nhaân quaû, nhöng was a Dharma Master who taught the cuõng vaãn naèm trong voøng nhaân quaû. Toå vöøa Mahayana Dharma Sutra teachings, yet I döùt lôøi thì oâng giaø kia lieàn thöùc tænh, cung kính answered in such an ambiguous manner, laïy taï maø thöa raèng: “Toâi bò ñoïa laøm choàn ñaõ causing the listener to misinterpret my answer; hôn 500 ñôøi roài, ngaøy nay do nhôø moät caâu noùi therefore, I was not able to achieve any cuûa Ngaøi maø ñöôïc thoaùt kieáp, Nay toâi seõ boû spiritual fulfillment. In contrast, I was thaân choàn naày taïi nôi hang ôû döôùi chaân nuùi condemned to be a paranormal fox and I have phía sau chuøa, xin Hoøa Thöông töø bi choân caát lived in this mountain for the past 500 duøm. Hoâm sau Toå Baùch Tröôïng sai thænh reincarnations. Today I asked the Great Master chuoâng nhoùm hoïp ñoà chuùng laïi ñeå ñöa ñaùm to have compassion to help me change that cho moät oâng Taêng vöøa môùi thò tòch, laøm cho mistake, and help me escape this suffering chö Taêng ai naáy ñeàu ngaïc nhieân, bôûi vì ñaâu existence of being an animal. Pai-Chang said thaáy coù oâng Taêng naøo trong chuøa thò tòch. Toå to the old man: “If that is the case, at this time, daãn ñaïi chuùng ra nôi

hang nuùi ôû phía sau chuøa, you should use the same words of that student laáy gaäy kheàu vaøo trong hang, hoài laâu môùi keùo and ask me.” The old man knelt down, put his ra ñöôïc moät caùi thaây choàn, loâng traéng tinh vöøa palms together and asked respectfully: “For môùi cheát, truyeàn cho chuùng Taêng tuïng kinh those who cultivate Mahayana Buddhism, do caàu sieâu moät hoài roài noåi löûa thieâu ñoát thaân they remain as part of the Law of Cause-and- choàn aáy, laáy tro ñem choân. Theá môùi bieát, moät Effect?" The Patriarch replied: "Do “ot doubt lôøi noùi sai laàm khoâng ñuùng phaùp, hay moät lôøi the law of cause-and-effect." Me”ning those daïy muø môø khoâng roõ nghóa, maø coøn bò ñoïa laïc who cultivate Mahayana Buddhism should nhö theá, huoáng laø ñem taø phaùp taø kieán ra daïy never doubt the law of cause-and-effect. They laøm toån haïi hay laøm trì treä con ñöôøng tu taäp must know the theory of cause-and-effect is daãn ñeán söï giaùc ngoä cuûa chuùng sanh?—Not inherent clear and inseparable like a shadow is being unclear about cause and effect, not to a body. As soon as the Patriarch finished, falling subject to cause and effect. Patriarch the elderly man was awakened suddenly. He Pai-Chang-Huai-Hai, an awakened Zen prostrated respectfully and said: “I have been Practitioner, was on a throne speaking the condemned as a fox for over 500 dharma. After the dharma session ended, reincarnations, but, today, relying on just one everyone departed except for an elderly man line of your teaching, I will be able to find with white hair and beard. Seeing this, liberation. I will now abandon my body as a Patriarch Pai-Chang asked why, so the elderly fox in my den at the base of the mountain, man recounted the following story: Dear behind this temple, I ask the Great Master to Patriarch, originally, in the past, I was a please make funeral arrangements on my Buddhist Monk cultivating in this mountain. At behalf. The next day, Pai-Chang ordered the that time, I was on the throne teaching the ringing of bells to gather the community of dharma and a young student studying the monks in order to give a funeral service to a Buddha Dharma asked me: “For those who monk who had just passed away. This came as cultivate Mahayana Buddhism, do they remain a great surprise to the Bhikshus in the temple a part of the Law of Cause-and-Effect?” I because they had not noticed any monk in the replied: “Outside of the law of cause-and- temple who was gravely ill or had died effect.” Because my answer was unclear in recently. Pai-Chang then led the great that way, the Dharma listener misinterpreted it following to the cave behind the temple and as “There is no cause-and-effect.” Although I used his rod to poke into the cave. After a

while, they were able to recover a body of a of all things—No second—The one and fox with white fur who had died recently. He undivided truth, the Buddha-truth—The had everyone chant a sutra for the liberation of unity of Buddha-nature—The universal the spirit for a period of time before lighting a Buddha-nature—Unique in its kind. fire to cremate the body. The ashes were 2) Chaân lyù Baát Nhò bieåu thò voâ ngaõ vaø voâ collected and buried. Sincere Buddhists should phaùp—The Non-dual Truth represents No- always remember ‘with a false saying contrary Self and No-Dharma. to the proper dharma, with a blind teaching a) Voâ Ngaõ: No-Self—See Voâ Ngaõ. without a clear

meaning,' that former monk b) Voâ Phaùp: No-Dharma—See Voâ Phaùp. was condemned to be an animal for 500 Baát Nhò Baát Dò: Neither plural nor diverse—reincarnations, let alone teaching of wrong Neither two kinds of nature nor difference in teaching or wrong views that is not appropriate form. to the time and level to guide and teach Baát Nhò Phaùp: Chaân lyù khoâng phaân chia sai Buddhists, and in the process of harming, khaùc—The one undivided truth—The Buddha- delaying and impeding sentient beings' truth—The unity of the Buddha-nature—The cultivated path toward achieving Buddha-dharma is no second nor difference. enlightenment. Baát Nhò Phaùp Moân: The cult of the monistic Baát Muoäi Nhaân Quaû: Without ambiguity in doctrine and the immediacy of entering into the law of cause and effect. the truth. Baát Nghi: Not in doubt. Baát Nhieãm OÂ Voâ Tri: Voâ tri hay khoâng bieát Baát Nghi Saùt: Khoâng nghi laø con vaät bò saùt khoâng do nôi oâ nhieãm cuûa söï vaät, maø do bôûi söï haïi ñeå laøm thöïc phaåm nuoâi mình—Not in khoâng hoïc töø voâ thæ—Uncontaminated doubt that the creature has been killed to feed ignorance. me—See Baát Tònh Nhuïc. Baát Nhieãm Theá Gian Phaùp: Baát Nghóa: Faithless—Ungrateful. 1) Khoâng bò oâ nhieãm bôûi nhöõng phaùp cuûa theá Baát Ngôø: Unexpected—Accidental. gian—Unsullied by the things of the Baát Nhaõ: Discourteous. world. Baát Nhaân: Inhuman. 2) Hoa sen: The lotus. Baát Nhaäp: Apravishtam (skt)—Not entered— Baát Nhieãm Tröôùc Chö Phaùp Tam Muoäi: Nhö traêng trong nöôùc, khoâng phaûi ôû trong maø 1) Tam muoäi khoâng bò nhieãm tröôùc hay tam cuõng khoâng phaûi ôû ngoaøi—Like the moon in muoäi thanh tònh: The samadhi which is water, which is neither in it nor out of it. uncontaminated by any evil things—The samadhi of purity. Baát Nhaát: Inconsistent—Inconstant. 2) Ñöùc Vaên Thuø Sö Lôïi trong khi nhaäp tam Baát Nhaát Baát Dò: Khoâng phaûi moät maø cuõng muoäi vôùi bieåu töôïng boâng sen xanh caàm khoâng khaùc, tyû nhö nöôùc vôùi soùng—Neither nôi tay traùi: Manjusri in samadhi holding unity or diversity, as water and the wave—See as symbol of it a blue lotus in his left hand. Baát Töùc Baát Ly. Baát Nhieân: Is not true—Is not so. Baát Nhò: Advita (p)—Advaita or Advaya Baát Nhö: Is not like—Does not equal—Is (skt)—Advaya (p). inferior to. 1) Taùnh ñoàng nhaát cuûa vaïn phaùp—Nhö nhö bình ñaúng, khoâng coù söï khaùc bieät giöõa caùi Baát Nhö Maät Ña: Puryamitra (skt)—Toå thöù naày vôùi caùi kia—Non-duality—The unity 26 cuûa Thieàn Toâng AÁn Ñoä. Ngöôøi ta noùi oâng laø

con trai cuûa moät vò vua mieàn Nam AÁn—The chaân lyù vaø thöïc tính cuûa caùc söï vaät, chuùng twenty-sixth patriarch. Said to be son of a king ta phaûi thoaùt ra khoûi söï caâu thuùc cuûa caùi in Southern India. goïi laø söï caàn thieát thuoäc luaän lyù veà nhöõng Baát Nhö Tam Giôùi, Kieán Ö Tam Giôùi: ñoái laäp vaø quay trôû veà vôùi kinh nghieäm cô Toát nhaát laø haõy xem tam giôùi nhö laø tam baûn neáu nhö chuùng ta coù ñöôïc maø nhìn giôùi—It is best to see the triple world as the thaáy vaø dieãn dòch caùc söï vaät baèng caùi trí triple world. hueä ñöôïc hieån loä ôû trong kinh nghieäm cô Baát Phaùp: Khoâng theo ñuùng giaùo lyù nhaø baûn naày, voán khoâng thuoäc luaän lyù maø phaùt Phaät—Not in accordance with the Buddha- sinh do tu taäp, maø ta thuû ñaéc ñöôïc söï hieän law—Wrong—Improper—Unlawful. höõu

trong yù nghóa chaân thaät cuûa noù, taát caû moïi giaøn giaù vaø kieán truùc cuûa tri thöùc do Baát Phaân: Without distinction. ñoù maø bò phaù vôõ, vaø ñieàu ñöôïc goïi laø caùi Baát Phaân Bieät: The indivisible—The Middle trí voâ phaân bieät seõ toûa saùng, vaø keát quaû laø way. chuùng ta thaáy raèng taát caû caùc söï vaät laø Baát Phi Thôøi Thöïc: Vikala-bhojanad- khoâng sinh ra, khoâng ñöôïc taïo laäp vaø viramani—Moät phaàn cuûa giôùi luaät thöù saùu khoâng bao giôø tieâu dieät; vaø thaáy raèng moïi trong thaäp giôùi, choáng laïi vieäc aên saùi thôøi— töôùng traïng ñeàu gioáng nhö nhöõng hình Part of the sixth of the ten commandments, töôïng ñöôïc taïo ra baèng aûo thuaät, hay against eating out of regulation hours. gioáng nhö moät giaác moäng, nhöõng caùi boùng Baát Phoùng Daät: Appamado (p)—Khoâng töï ñöôïc phaûn chieáu treân maët taám maøn cuûa söï tieän phoùng tuùng, maø phaûi taäp trung tö töôûng tòch tónh mieân tröôøng. Ñieàu naày cuõng chöa vaøo nhöõng ñieàu thieän laønh—No slackness— phaûi laø söï thuû ñaéc toaøn haûo. Muoán ñöôïc No looseness—Concentration of mind and will toaøn haûo thì ngay caû taám maøn thöôøng haèng on the good. cuõng phaûi bò loaïi boû, vaø chæ coù nhö theá thì Baát Phuïc: Unsubmissive. voâ minh môùi bò xua tan vónh vieãn ñeå cho Baát Quaù: At most—Only. chuùng ta hoaøn toaøn töï taïi, khoâng coøn bò trôû Baát Saùm Cöû: Moät trong tam cöû, aùc Tyø Kheo ngaïi trong caùi thaáy vaø haønh ñoäng cuûa phaù giôùi chaúng chòu saùm hoái—The chuùng ta.”—In the Lankavatara Sutra, the excommunication of an unrepentant monk. Buddha taught: “Ignorance always binds Baát Sanh: Anutpatti or Anutapada or the ignorant to wrong discriminations concerning the self-nature of existence. Anutpanna (skt). That is to say, because we are so addicted • Chaúng sanh hay chaúng taùi sanh— to the categories of being and non-being, Unborn—Non-birth (not being born)—Not birth and disapearance, creation and to be reborn—Exempt from rebirth— destruction, etc., which are the products of Uncreated—Non-appearance—See Baát discrimination, we cannot look into the Giaûm Baát Sanh. truth and reality of things; we must • Theo Kinh Laêng Giaø, Ñöùc Phaät daïy: “Söï disentangle ourselves from this bondage voâ minh ñaõ caâu thuùc phaøm phu taïo ra söï of the so-called logical necessity of phaân bieät sai laàm veà töï tính. Töùc laø, vì quaù opposites and return to the primary meâ ñaém vaøo caùc phaïm truø höõu vaø phi höõu, experience if there be any such and see sinh vaø dieät, söï taïo laäp vaø söï huûy hoaïi, and interpret things from the knowledge vaân vaân, voán laø nhöõng saûn phaåm cuûa phaân revealed therein and thereby. By this bieät, neân chuùng ta khoâng theå nhìn suoát vaøo primary experience which is not logical

but issues from a discipline, existence is Baát Taêng Baát Giaûm: Baát taêng baát giaûm laø taken in its truthful signification, all the moät trong möôøi chaân nhö. Noùi veà chaân lyù thöïc intellectual scaffoldings and constructions töôùng, khoâng taêng khoâng giaûm, khoâng theâm are thus done away with, and what is khoâng bôùt—The Unvarying Bhutatathata, one known as non-discriminative knowledge of the ten Bhutatathata. In reference to the (avikalpajnana) shines out, and as a result absolute reality, neither adding nor subtracting we see that all things are unborn, or nothing can be added or taken away. uncreated, and never pass away, and that Baát Taêng

Giaûm Chaân Nhö: Moät trong all appearances are like magically created möôøi chaân nhö, cuõng laø ñòa thöù taùm trong thaäp figures, or like a dream, like shadows ñòa—The unvarying bhutatathata, one of the reflected on a screen of eternal solitude ten bhutatathata, also the eighth of the ten and tranquillity. This is not yet perfect grounds. attainment. To be able to perfectly attain, Baát Taän: Boundless—Boundless joy: Nieàm the screen of eternity too must be vui baát taän. abolished, for it is only thus that ignorance Baát Taát: Khoâng caàn thieát—Not necessary. is forever dispelled, leaving us perfectly free and unhamperedin all our seeings and Baát Thaåm: A term of greeting between doings." monks means "I do not take the liberty of ** For more information, please see Voâ Sanh, inquiring into your condition." and Töù Baát Sanh. Baát Thaàn: Unexpectedly. Baát Sanh Baát Dieät: Neither to be born nor Baát Thaâu Ñaïo: Adinnadana-veramani ended—No appearance nor disappearance. (skt)—Khoâng troäm ñaïo, giôùi thöù nhì trong thaäp Baát Sanh Baát Giaûm: Thöôøng truï—Neither giôùi—Not to steal, the second of the ten to be reborn nor ended—Permanent—commandments—See Khoâng Troäm Caép. Eternal—Nothing having been created, Baát Thò: Not right. nothing can be destroyed—See Thöôøng Truï. Baát Thích Nghi: Not suitable. Baát Sanh Ñoaïn: Moät trong Tam Ñoaïn, khi Baát Thieän: Akusala (p & skt). phieàn naõo khoâng coøn khôûi leân thì nhöõng khoå (I) Nghóa cuûa Baát Thieän—The meanings of ñau sanh töû trong caùc ñöôøng döõ cuõng chaám "Akusala: Khoâng thieän laønh, traùi lyù vaø coù döùt—One of the three cutting off or excisions, haïi ñeán ñôøi hieän taïi cuõng nhö vò lai— when illusion no longer arises the sufferings of Unwholesome—Negative—Evil—Not being reborn in the evil paths are ended—See good—Contrary to the right and harmful to Tam Ñoaïn (B) (3). present and future life. Baát Saùt Sanh: Pranatipatad vairamani (II) Nhöõng lôøi Phaät daïy veà "Baát Thieän" trong (virati)—Khoâng saùt sanh, giôùi thöù nhaát trong Kinh Phaùp Cuù—The Buddha's teachings thaäp giôùi—The first of the ten commandments, on "Akusala" in the Dharmapada Sutra: not to kill the living—See Khoâng Saùt Sanh. 1) Nhöõng ngöôøi gaây ñieàu baát thieän, laøm xong Baát Taø Daâm: See Khoâng Taø Daâm. aên naên khoùc loùc, nhoû leä daàm deà, vì bieát mình seõ phaûi thoï laáy quaû baùo töông lai— Baát Taùc, Baát Thöïc: Moät ngaøy khoâng laøm The deed is not well done of which a vieäc laø moät ngaøy khoâng aên—One day without man must repent, and the reward of which work, one day without food. he receives, weeping, with tearful face; Baát Taøi Tònh: Khoâng khoân maø cuõng chaúng one reaps the fruit thereof (Dharmapada tònh—Neither clever nor pure.

67). destinies: 2) Nhöõng keû bò tö töôûng xaáu aùc laøm tao loaïn, 1) Saùt sanh: Killing living things. thöôøng caàu mong duïc laïc thaät nhieàu. 2) Troäm caép: Taking what is not given. Mong duïc laïc taêng nhieàu laø töï troùi mình 3) Taø haïnh trong duïc voïng: Sexual caøng theâm chaéc chaén—Men who are misconduct. disturbed by evil thoughts, swayed by 4) Voïng ngöõ: False speech. strong passions and yearned only for 5) AÙc ngöõ: Malicious speech. pleasure; his craving grows more and 6) Thoâ ngöõ: Harsh speech. more. Surely he strengthens his own 7) Phuø phieám ngöõ: Gossip. fetters (Dharmapada 349). 8) Tham: Covetousness. 3) Muoán lìa xa aùc töôûng haõy

thöôøng nghó tôùi 9) Saân: Ill-will. baát tònh. Haõy tröø heát aùi duïc, ñöøng ñeå aùc 10) Taø kieán: Wrong view. ma buoäc raøng—He who wants to subdue Baát Thieän Taâm: Akusala cittam (p)— evil thoughts, should meditate on the Unwholesome mind—See Taâm Baát Thieän. impurities of the body. Be mindful to Baát Thình Lình: Suddenly—Abruptly— make an end of craving, and to stop Unexpectedly. Mara's bond (Dharmapada 350). Baát Thænh: Töi nguyeän—Khoâng ñöôïc môøi— Baát Thieän Luaät Nghi: Unwholesome rules Uninvited—Not to request—Voluntary. and ceremonies—See Luaät Nghi. Baát Thænh Höõu: Baát Thieän Nghieäp: 1) Nhöõng aân nhaân khoâng ñôïi naøi xin: (A) Baát thieän nghieäp sanh ra nhöõng haäu quaû Unsolicited benefactors. ñau khoå—Akusala karma—Negative 2) Baïn khoâng ñöôïc môøi thænh: Uninvited karma—Black path—Unskillful action— friend. Unwholesome deeds will produce painful 3) Boà Taùt: Bodhisattva. results—Unprofitable courses of action— Baát Thænh Phaùp: Thuyeát phaùp moät caùch töi Unwholesome deeds include the nguyeän vì lôïi ích cuûa chuùng sanh—Uninvited following, but not limited to: preaching or offering of the law, voluntarily 1) Tham: Greed. bestowing its benefits. 2) Saân: Anger. Baát Thoï Nhöùt Thieát Phaùp: Giaûi thoaùt khoûi 3) Si: Stupidity. söï thoï duïng chö phaùp, giaûi thoaùt khoûi moïi duïc 4) Maïn: Arrogance. voïng—Free from the receptivity or sensation 5) Nghi: Doubt. of things, emancipated from desire 6) Taø kieán: Improper views. 7) Saùt: Killing living things. Baát Thoï Tam Muoäi: Trong phaåm 25 Kinh 8) Ñaïo: Stealing, or taking what is not given. Phaùp Hoa, Ngaøi Voâ Taän YÙ Boà Taùt thöøa meänh 9) Daâm: Sexual misconduct. Phaät trao cho Ngaøi Quaùn AÂm moät traøng böûu 10) Voïng: Wandering thoughts. hoa, nhöng Ngaøi Quaùn AÂm khoâng daùm nhaän, (B) Theo Thanh Tònh Ñaïo, ñöôïc goïi laø baát noùi raèng chöa coù meänh Phaät. Thaùi ñoä naày goùp thieän nghieäp vì chuùng vöøa laø baát thieän maø phaàn cho vieäc "Baát Thoï Tam Muoäi" hay "Taát vöøa laø con ñöôøng daãn ñeán aùc ñaïo— Caùnh Khoâng" cuûa Ngaøi—In the Lotus Sutra, According to The Path of Purification, ten Chapter 25, the Infinite Resolve Bodhisattva unwholesome deeds are both unprofitable obeying the Buddha's commands, offered action and courses that lead to unhappy Kuan-Yin a jewel-garland, which the latter refused saying he had not received the

Buddha's command to accept it. This attitude Phaät khuyeân Phaät töû veà sau naày neân nhaát is attributed to his free from receptivity of taâm nieäm Phaät ñeå ñöôïc sanh veà coõi Cöïc samadhi, the samadhi of utter "voidness" or Laïc, haàu tieáp tuïc tu taäp ñeå ñaït thaønh Phaät spirituality. quaû—According to the Amitabha Sutra, Baát Thoaùi Chuyeån: See Baát thoái chuyeån. living beings burdened with heavy karma Baát Thôøi Giaûi Thoaùt: Baäc coù theå nhaäp ñònh accumulated from time immemorial. They baát cöù luùc naøo chöù khoâng phaûi ñôïi ñeán luùc cannot escape Birth and Death in one duyeân laønh nhaân toát. Ñaây laø quaû vò A La Haùn lifetime, and are in danger of retrogression cao nhaát—One who can enter samadhi at any during. Thus the Buddha offered and time—The sixth, the highest of the six types of recommended the Pure Land teachings, an Arhats. easy method to escape Birth and Death in ** For more information, please see Nhò Giaûi one lifetime through rebirth in

the Pure Thoaùt. Land, where practitioners can continue cultivating without fear of retrogression— Baát Thoái (Thoaùi) Chuyeån: Avaivartika See Kinh A Di Ñaø in Appendix A. (skt). 4) Danh hieäu cuûa Ñöùc Phaät: An epithet of 1) Khoâng luøi maø ñi thaúng vaøo Nieát baøn, every Buddha. ngöôøi ñaõ ñaït tôùi thöïc chöùng taùnh khoâng, ** See Tam Baát Thoái. seõ khoâng bao giôø ñi luøi treân ñöôøng ñi ñeán Boà Taùt hay Phaät quaû—Avaivartika Baát Thoái (Thoaùi) Chuyeån Boà Taùt: Boà Taùt (avinivartaniya)—Never receding—Non- luoân höôùng veà höôùng toaøn giaùc—A Never retrogression—Not losing ground or Receding Bodhisattva, who aims at perfect backsliding—Always progressing—Never enlightenment. retreat but going straight to Nirvana— Baát Thoái (Thoaùi) Chuyeån Phaùp Luaân: Never receding or turning back, always Baùnh xe phaùp chaúng bao giôø quay ngöôïc—The progressing and certainly reaching Never-Receding Buddha Vehicle of universal Nirvana—Non-Retrogression—Non- salvation. regression—One who has reached the Baát Thoái (Thoaùi) Ñòa: Ñòa vò chaúng lui, ñòa realization of emptiness (tolerance and thöù nhöùt trong thaäp ñòa Boà Taùt—A beä baït trí— non-birth) will never regress from the The first of a bodhisattva's ten grounds. It is Buddha or Bodhisattva Paths—Never also interpreted by right action and right retreating but going straight to nirvana. thought. 2) Ñoâi khi ngöôøi ta ñònh nghóa "Baát Thoái Baát Thoái (Thoaùi) Ñoä: Tònh Ñoä, nôi khoâng Chuyeån" ñôn thuaàn laø caùc baäc tu haønh ñaõ coøn bò sa ñoïa vaøo caùc ñöôøng aùc—The Pure tieán ñeán giai ñoaïn cao khoâng bao giôø coøn Land, from which there is no falling away. thoái chuyeån trôû laïi nöõa—Non-regression Baát Thoái Taâm: Non-Retrogression Mind— sometimes simply denotes an advanced Theo Hoøa Thöôïng Thích Thieàn Taâm trong stage of aspiration and practice from Lieân Toâng Thaäp Tam Toå, sao goïi laø Baát Thoái which one will never retreat. Taâm? Phaûi neân bieát raèng tuy ñaõ coù saùm 3) Theo Kinh A Di Ñaø, chuùng sanh phöôùc nguyeän vaø tu haønh roài—According to Most moûng nghieäp daày tích tuï töø voâ thæ, khoù Venerable Thích Thieàn Taâm in The Thirteen loøng töï tu töï ñoä veà coõi Nieát Baøn trong moät Patriarchs of Pureland Buddhism, what is a ñôøi kieáp, maø ngöôïc laïi raát deã daøng bò thoái Non-Retrogression Mind? It is necessary to chuyeån trong luaân hoài sanh töû, neân Ñöùc know that even if repentance-vow has been

made and the cultivated path has been taken. töôùng "voâ hoïc," nôi chæ coù tröïc giaùc maø thoâi— (A) Haønh giaû vaãn coøn vöôùng nhieàu chöôùng One of the nine stages beyond study (asaiksa), ngaïi—Cultivators still encounter the where intuition rules. following obstructions: Baát Thôøi Giaûi Thoaùt: Ngöôøi thoâng minh 1) Nghieäp hoaëc, phieàn naõo, cuøng caùc thöù ma nhanh nheïn, khoâng maát nhieàu thì giôø vöôït chöôùng khaùc khoâng deã gì döùt tröø ñöôïc: thoaùt khoûi chöôùng ngaïi—The quick or clever Binding karma, afflictions as well as other who take no time to deliver from hindrances. demonic obstructions are not easy to Baát Thuû Chaùnh Giaùc Nguyeän: Nguyeän eliminate and destroy. Chaúng Thaønh Phaät (thöôøng ñaët ôû ñaàu moãi lôøi 2) Tu luïc ñoä, vaïn haïnh cuûa Boà Taùt cuõng nguyeän)—Lôøi nguyeän khoâng thaønh Phaät cuûa khoâng deã gì thaønh töïu ñöôïc: Cultivating Phaät

A Di Ñaø (khi Ngaøi coøn laø Tyø Khöu Phaùp for the six Paramitas and ten thousand Taïng) cho ñeán khi naøo boán möôi taùm lôøi conducts of Bodhisattvas are not easy to nguyeän cuûa Ngaøi ñaõ thöïc hieän xong— attain. Amitabha's vow of not taking up his 3) Con ñöôøng ñi ñeán quaû vò voâ thöôïng Boà Ñeà Buddhahood until each of his 48 vows is laïi raát daøi xa, khoâng deã gì chöùng ñaéc fulfilled. ñöôïc: The path toward achieving the Baát Thuyeát Nhaát Töï: Baát thuyeát nhaát töï, lôøi Ultimate Bodhi is an extremely long ñöôïc Ñöùc Phaät noùi khi Ngaøi nhaán maïnh veà söï process; it is not easy to accomplish either. nguy hieåm cuûa laïm duïng ngoân töø. Ngaøi noùi: (B) Haønh giaû phaûi phaùt lôøi theà nguyeàn kieân "Trong boán möôi chín naêm, ta khoâng noùi moät coá, baát thoái chuyeån, duø cho thaân naày coù bò lôøi." Veà sau caâu naày trôû thaønh thoâng duïng khi voâ löôïng nhuïc nhaèn, khoå nhoïc, hay bò caùc Thieàn Sö duøng caâu naày ñeå daïy ñeä töû tu thieâu ñoát naùt tan—Cultivators must thieàn—Not a word has been said nor declared. develop firm vows of non-retrogression, This statement was said by the Buddha when even if this body has to endure infinite he emphasized the danger of abusing words. degradations, pains, and sufferings; or He said: "In forty-nine years, I haven't said a even if this body is burned to ashes: word." Later, this statement has become 1) Quyeát khoâng vì theá maø phaïm vaøo ñieàu aùc: popular when Zen Masters using the statement I am determined not to commit wicked to teach their disciples. transgressions. Baát Thuyeát Töù Chuùng Toäi Quaù: Khoâng 2) Quyeát khoâng vì theá maø thoái thaát treân böôùc noùi loãi cuûa töù chuùng—The prohibition of ñöôøng tu: I am determined not to regress mentioning the errors and sins of other on my cultivated path. disciples, cleric or lay. 3) Quyeát luoân duøng taâm "Baát Thoái Chuyeån" nhö vaäy maø haønh ñaïo: I am determined to Baát Thöïc Nhuïc: Vikalabhojana (skt)— use this "Non-Retrogression Mind" to Khoâng aên thòt, moät phaàn cuûa giôùi thöù saùu trong practice for enlightenment and to save thaäp giôùi—Part of the sixth of the ten other sentient beings. commandments—Against eating flesh. Baát Thoái (Thoaùi) Truï: Truï thöù baûy trong Baát Thöôøng: Abnormal—Extraordinary— thaäp truï laø "Baát Thoái Chuyeån."—The seven of Irregular. the ten stages of never receding or continuous Baát Tieác Thaân Meänh: Vò Boà Taùt khoâng tieác progress. thaân meänh mình treân ñöôøng tu taäp ñaïo quaû Boà Baát Thoái (Thoaùi) Töôùng: Moät trong chín ñeà—The bodhisattva virtue of not sparing one's life for the sake of bodhi—Not be

grudging body and life. töôûng veà thaân xaùc, nhaèm dieät tröø tham duïc— Baát Tieän: Inconvenient. The meditation on the uncleanness of the Baát Tín: To disbelieve—To refuse to believe human body of self or others, the nine stages or unable to believe. of disintegration of the dead body. It is a meditation to destroy desire. Baát Tænh: Unconscious—To lose ** For more information, please see Cöûu consciousness. Töôûng Quaùn. Baát Tænh Nhaân Söï: To faint away—To fall Baát Tònh Quaùn Kinh: Teân khaùc cuûa Kinh down in a faint. Ñaït Ma Ña La Thieàn—A Sutra of Baát Tònh: Asubham (p)—Khoâng thanh tònh— Dharmatrata. Khoâng trong saïch—Impurity—Uncleanness— Baát Tònh Thí: Cho maø mong ñoøi baùo ñaùp Common—Vile. trong kieáp naày hay kieáp töùi thì goïi laø baát tònh Baát Tònh Haïnh:

Phi phaïm haïnh, goàm nhöõng thí—Impure charity in which the giver expects vieäc heøn haï baát tònh hay daâm oâ—Ignoble or something in return for his or her almsgiving— impure deeds, or sexual immorality. Unclean almsgiving, looking for its reward in Baát Tònh Kim Cang: See Baát Tònh Phaãn Noä. this or the next life. Baát Tònh Luaân: Moät trong ba ñieàu baát tònh— Baát Tònh Thuyeát Phaùp (Taø meänh thuyeát One of the three impurities (impermanence— phaùp): Hoaëc thuyeát phaùp, hoaëc thuyeát chaùnh Voâ thöôøng, impurity—Baát tònh, distress—khoå). phaùp töø yù muoán kieám tieàn ñeå soáng laø thuyeát ** For more information, please see Tam phaùp baát tònh—Unclean preaching, to preach, Luaân. whether rightly or wrongly, from an impure Baát Tònh Nhuïc: motive for making a living. 1) Trong giaùo lyù Tieåu Thöøa, thöt ñoäng vaät maø Baát Toïa Cao Quaûng Ñaïi Saøng: thaáy gieát, nghe gieát, nghi ngôø con vaät bò Anuccasayanamaha-sayana (skt)—Khoâng ngoài gieát vì mình. Tieåu Thöøa caám duøng nhöõng giöôøng cao roäng, giôùi thöù chín trong thaäp loaïi thöt naày: According to the Hinayana, giôùi—Not to sit on a high, broad, large bed, the unclean flesh means flesh of animals, ninth of the ten commandments. fishes, etc., seen being killed, heard being Baát Toaøn: Imperfection. killed, or suspected being killed. Hinayana forbids these. Baát Traéc: Uncertainty—Emergency. 2) Trong giaùo lyù Ñaïi Thöøa, baát keå tònh hay Baát Tri: Ajnana (skt)—Khoâng hieåu bieát— baát tònh, caùc loaïi thöt ñeàu bò caám: In the Khoâng coù nhaän thöùc—Ngu si veà taâm linh— Mahayana doctrine, all flesh, pure or Non-cognizance—Spiritual ignorance. impure, is prohibited (Mahayana forbids Baát Trò: Incurable—Incorrigible. all flesh). Baát Troùc Trì Sinh Töôïng Kim Ngaân Baûo Baát Tònh Phaãn Noä: Ucchusma (skt)—Vò Boà Vaät: Jatarupa-rajata-pratigrahanad-vairamani Taùt coù quan heä vôùi Baát Ñoäng Minh Vöông, vò (skt)—Giôùi luaät thöù möôøi trong thaäp giôùi laø kieåm soaùt taát caû nhöõng loaøi quyû baát tònh—A khoâng ñöôïc caàm naém caát giöõ tieàn, vaøng baïc, Bodhisattva connected with Arya-acalanatha- hay chaâu baùu—The tenth commandment, not raja, who controls unclean demons. to take or possess uncoined or coined gold Baát Tònh Quaùn: Thieàn quaùn veà söï baát tònh and silver, or jewels. cuûa thaân theå mình vaø cuûa ngöôøi khaùc, ñaây laø Baát Trung: Unfaithful—Disloyal—Faithless. giai ñoaïn cuoái cuøng trong chín giai ñoaïn quaùn Baát Tröôùc Höông Hoa Phaùt-Baát Höông

Ñoà Thaân: Mala-gandha-vilepana-dharana- nieäm ñöôïc xaõy ra beân trong taâm, laøm cho taâm mandala-vibhusana-sthanad-vairamani (skt)— hieåu ñöôïc caùc söï vaät ñaëc thuø beân ngoaøi—The Giôùi thöù taùm—Khoâng trang ñieåm traøng hoa death of mysterious transformation or hay duøng nöôùc hoa—The eight commandment inconceivable transformation-death. This has against adorning the body with wreaths of nothing to do with corporeal existence. It fragrant flowers, or using frgrant unguents. happens only to such spiritual beings as Baát Tu Ngoaïi Ñaïo: Moät trong möôøi loaïi Bodhisattvas. A mysterious transformation ngoaïi ñaïo, saùng laäp bôûi San-Xaø-Daï-Tyø-La- that takes place within the mind, making it Ñeâ-Töû, cho raèng chaúng caàn tu ñaïo, moät khi ñaõ comprehend an external world of particular traûi heát kieáp sanh töû thì heát khoå vaø töï ñaéc nieát objects.

baøn—One of the ten kinds of “heresies” Baát Tö Nghì Chaân Ngoân Töôùng Ñaïo founded by Sanjayan Vairatiputra, who taught Phaùp: The practice of the presence of the that there is no need to seek any other truth invisible Dharmakaya in the esoteric word. (the right path), as when the necessary kalpas Baát Tö Nghì Giaûi Thoaùt Kinh: The Hua- have passed, mortality ends and nirvana Yen Sutra—See Kinh Hoa Nghieâm. naturally follows. Baát Tö Nghì Giôùi: Acintyadhatu—Teân khaùc Baát Tuaân: Disobey—Non-observance. cuûa chaân nhö—Chaân nhö vöôït treân tö töôûng vaø Baát Tuùc: Insufficient—Not enough. vaên töï—The realm beyond thought and words, Baát Tuøng Nghieäp Sinh: Nakarmaprabhva another name for Bhutatathata (Chaân Nhö). (skt)—Khoâng phaûi ñöôïc sinh ra do nghieäp hay Baát Tö Nghì Huaân: Theo Khôûi Tín Luaän haønh ñoäng—Not karma-created. thì Baát Tö Nghì Huaân laø aûnh höôûng huaân taäp Baát Tuyeät: Endless—Interminable cuûa caên baûn voâ minh treân chaân nhö taïo thaønh Baát Tö Nghì: Acintya (skt)—Beyond thought phieàn naõo—According to the Awakening of and words—Beyond conception—See Baát Khaû Faith, the indescribable vasana or the Tö Nghì. influence of primal ignorance on the bhutatathata, producing all illusions. Baát Tö Nghì AÂm: Inconceivable sounds. Baát Tö Nghì Bieán: Dieäu lyù chaân nhö chuyeån Baát Tö Nghì Hueä Ñoàng Töû: Moät trong taùm ñoàng töû cuûa Vaên Thuø Sö Lôïi Boà Taùt—The bieán maø thaønh söï töôùng cuûa muoân phaùp—The youth of ineffable wisdom, one of the eight indescribable changes of the bhutatathata in youths in the Manjusri court of the the multitudinous forms of all things. Garbhadhatu. Baát Tö Nghì Bieán Dòch Sanh Töû: Do bi Baát Tö Nghì Khoâng: Ñeä nhöùt nghóa nguyeän voâ laäu maø chuyeån bieán höôùng thöôïng khoâng—Caùi “khoâng” maø chö Phaät vaø chö Boà thaân sinh töû leân treân Tam giôùi (xuaát quaù tam Taùt chöùng ñöôïc laø caùi “khoâng” ñaõ döùt haún Höõu giôùi thaân)—Ineffable changes and Voâ, vöôït ngoaøi voøng vaät chaát—The void transmigrations to the higher stages of beyond thought or discussion—A conception of mortality above the traidhatuka or trailokya. the void, or that which is beyond the material, The inconceivable transformation of life in the only attained by Buddhas and bodhisattvas. Pure Land. Baát Tö Nghì Bieán Dòch Töû: Baát Tö Nghì Khoâng Trí: Trí tueä maø khi ñaït ñöôïc thì moïi öu phieàn aûo aûnh ñeàu tan Acintyaparinamacyuti (skt)—Caùi cheát thuoäc bieán—The wisdom thus attained which veà söï bieán hoùa kyø dieäu cuûa chö Boà Taùt, hay removes all distresses and illusions. caùi cheát thuoäc söï söï bieán hoùa khoâng theå quan

Baát Tö Nghì Nghieäp Töôùng: Nghieäp töôùng long life. laøm lôïi cho chuùng sanh khoâng theå nghó baøn, ** For more information, please see Baùt Giaùc. nghieäp töôùng duïng baát khaû tö nghì öùng vôùi cô Baát Töû Moân: Cöûa vaøo choã Baát Töû hay Nieát loaïi cuûa chuùng sanh maø khieán hoï ñöôïc ñuû thöù Baøn—The gate of immortality or nirvana. lôïi ích—Inexpressible karma merit always Baát Töï Taïi: Khoâng ñöôïc nhö nhö töï taïi—Not working for the benefit of the living. independent—Not one’s own master—Under Baát Tö Nghì Thöøa: The ineffable vehicle— governance. Buddhism. Baát Töùc Baát Ly: Neither the thing itself, nor Baát Tö Nghì Trí: Acintya-jnana (skt)—Trí something apart, as water and the wave—See

hueä baát khaû tö nghì, Trí hueä baát khaû tö nghì Baát Nhaát Baát Dò. cuûa Phaät, moät khi ñaït ñöôïc thì moïi aûo aûnh khoù Baát Töông ÖÙng Haønh: Haønh ñoäng vaø taâm chòu lieàn tan bieán—Inconceivable wisdom, the khoâng töông öùng vôùi nhau—Action non- indescribable Buddha-wisdom—The wisdom interrelated with mind. thus attained which removes all distresses and Baát Töông ÖÙng Taâm: The non-interrelated illusions. mind—See Tam Töôùng Vi Teá. Baát Tö Nghì Trí Töôùng: Trí töôùng khoâng Baát Töôøng: Bad—Unlucky. theå nghó baøn—Inconceivable, beneficial Baát Vaên AÙc Danh Nguyeän: Lôøi nguyeän thöù functions and uses. möôøi saùu trong boán möôi taùm lôøi nguyeän cuûa Baát Töû: Phaùp giôùi baát töû khoâng chæ ñaït ñöôïc Phaät A Di Ñaø, raèng Ngaøi seõ khoâng thaønh Phaät sau khi laâm chung, maø keát quaû cuûa vieäc thanh neáu trôøi ngöôøi haõy coøn nghe tieáng chaúng loïc thaân taâm ngay trong ñôøi naày kieáp naày— laønh—The sixteenth of Amitabha's forty-eight Undying—Immortal—Immortality (n)— vows, that he would not enter final Deathless—Undying—Imperishable—The Buddhahood as long as anyone of evil repute state of deathlessness—The deathless realm is existed—See Töù Thaäp Baùt Nguyeän. considered to be gained not at the end of one's Baát Vi Nhi Vi: Khoâng laøm maø laøm—Without individual life, but as a result of spiritual doing yet to do. refinement which may be continued along the Baát Voïng Ngöõ: Mrsavadaviratih (skt)— life span.. Musavada-veramani (p)—Khoâng noùi doái hay Baát Töû Cam Loä: Moät thöù nöôùc duøng trong leã noùi lôøi bòa ñaët, giôùi thöù tö trong nguõ giôùi (Lôøi quaùn ñaûnh cuûa tröôøng phaùi Chaân Ngoân— noùi khoâng thaønh thaät goïi laø noùi doái, noùi sai söï Sweet dew of immortality—A baptism water thaät. Ñoù laø vieäc phaûi noùi quaáy, vieäc quaáy noùi of Shingon. phaûi, khoâng nghe noùi nghe, nghe noùi khoâng Baát Töû Döôïc: Thuoác baát töû, coøn goïi laø Sa ha, nghe, thaáy noùi khoâng thaáy, khoâng thaáy noùi moïc treân daõy Tuyeát Sôn (Hi Maõ Laïp Sôn), ban thaáy, vaân vaân, cho ñeán chöa chöùng quaû maø cho baát cöù ai thaáy ñöôïc noù moät cuoäc soáng baát tuyeân boá mình ñaõ chöùng quaû, chöa thaønh coâng taän vaø khoâng ñau khoå—Medicine of maø noùi thaønh coâng)—No false speaking—Not immortality, called So-ho, which grows on the lying, the fourth commandment in the five Himalayas and bestows on anyone seeing it commandments. endless and painless life. Baát Voïng Thieàn: Thieàn quaùn ñeå cheá ngöï Baát Töû Giaùc: Muoán soáng ñôøi tröôøng thoï, moät voïng töôûng—The meditation against trong taùm loaïi aùc giaùc—One of the eight forgetfulness. wrong perceptions of thought, the desire for Baát Voâ: not nonexistence.

Baát Xaû Theä Öôùc: Lôøi nguyeän khoâng boû xoùt Beû Haønh Beû Toûi: To criticize. moät chuùng sanh naøo khoâng sanh vaøo coõi nöôùc Beõ Maët: To be ashamed. cuûa Ngaøi—Amitabha's vow of non- Beûm Meùp: A brillant talker. abandonment, not to enter Buddhahood till all Beùn Goùt: Theo beùn goùt—To follow someone were born into his Paradise. closely. Baát Xöùng: Dis-symetry. Beõn Leõn: To be bashful (timid, shy). Baát YÙ: By accident. Beøo Maây: Lentil and clout—To be unstable. Baát YÛ Ngöõ: Beá: Ñoùng—To close—To stop—To block. 1) Khoâng noùi lôøi thieáu tao nhaõ: Not to speak Beá Leâ Ña: Preta (skt)—Ngaï quyû—Hungry unrefined speech. ghosts—See Ngaï

Quyû. 2) Khoâng noùi lôøi khoâng ñuùng ñaén: Not to speak indecent speech. Beá Loâ: Ngöng khoâng ñoát loø söôûi vaøo muøa 3) Khoâng noùi lôøi khoâng thích hôïp: Not to xuaân (Thieàn toâng haøng naêm vaøo ngaøy 30 thaùng speak improper speech. 3 thì ñoùng loø söôûi)—To cease lighting the 4) Khoâng noùi lôøi saùo ngöõ: Not to speak smart stove in spring. speech. Beá Quan: Ñoùng cöûa ñeå tu taäp thieàn ñònh—To Baät: To fly back. shut in; to isolate oneself for meditation. Baät Cöôøi: To burst into laughter Beá Taét: Blocked—Obstructed—Choked Baät Goác: Uprooted. Beá Thi: Pesi (skt)—Giai ñoaïn thöù nhì trong taùm giai ñoaïn thaønh laäp cuûa thai nhi—The Baät Khoùc: To burst into tears. second stage of the eight stages of the human Baät Soâ: Böùc Soâ. foetus—See Baùt Vò Thai Taïng. 1) Teân khaùc cuûa Tyø Kheo: Another name for Beà Ngoaøi: Appearance Bhiksu. 2) Moät loaïi coû thôm, bieåu töôïng cuûa cuoäc Beå: Xöông baép veá—The pelvic bones. soáng nôi töï vieän—A fragrant plant, Beå Laïc Ba A Ngaït: Virupaksa (skt)—Tyø Löu emblem of the monastic life. Baùc Xoa—Taây Thieân Vöông—The western of ** For more information, please see Tyø Kheo. the four Maharajas—See Töù Thieân Vöông (3). Baät Soâ Ni: A Buddhist nun—See Tyø Kheo Ni. Beä Baït Trí: Vaivartika (skt)—Thoái chuyeån— Baây Giôø: At present—Now. To recede—To fall back—To backslide. Baãy: Trap—Pitfall Beä Ñaø: See Veda in Sanskrit/Pali-Vietnamese Section. Beø: Kaula (skt)—Raft—A ferryboat—Trong Phaät giaùo Ñaïi thöøa, giaùo phaùp Phaät gioáng nhö Beä Raïc: Wretched—Deplorable. chieác beø; khi ñaõ ñeán ñích, thì beø cuõng neân boû Beä Veä: Majestically. laïi. Giaùo phaùp chæ laø phöông tieän chöù khoâng laø Beân Bò Caùo: Accused. cöùu caùnh—In Mahayana Buddhism, the Beân Giaùo: Christian. teaching is likened a raft; when the goal, the Beân Löông: Pagan. other shore, is reached, then the raft is left Beân Ngoaïi: Maternal side (on the mother's behind—The form of teaching is not final side). dogma but an expedient method. Beân Nguyeân Caùo: Accuser. Beø Luõ: Clique. Beân Noäi: Paternal side (on the father's side). Beû: To pick—To pluck—To gather. Beàn Chaët: Durable—Solid.

Beàn Gan: Persevering patient. coát ñeå chia xeû cho taát caû chuùng sanh."— Beàn Laâu: Permanent Vimalakirti replied: "A Bodhisattva's compassion should include sharing with all Beàn Vöõng: See Beàn chaët. living beings all the merits he has won." Beành Boàng: Floating. Bi Caûm: Moving—Touching. Beâu Xaáu: Phæ baùng—To dishonor—To Bi Ñaùt: Tragic. huminliate—To discredit—To disgrace. Bi: Bi Ñieàn: Bi Ñieàn hay ruoäng "bi" nôi haønh giaû thöïc taäp giuùp ñôû ngöôøi hoaïn naïn, moät trong 1) Taám bia ñaù: A stone tablet, or monument. nhöõng phöôùc ñieàn—The field of pity, 2) Karuna (skt)—Tieáng Phaïn laø Phaû Li Neâ cultivated by helping those in trouble, one of Phöôïc, töùc laø caùi taâm hay taám loøng bi maãn the three fields of blessing. thöông xoùt cöùu vôùt ngöôøi khaùc thoaùt khoûi khoå ñau phieàn naõo. Loøng bi laø loøng vò tha, Bi Hoan: Grief and joy. khoâng vì baûn ngaõ, maø döïa treân nguyeân taéc Bi Khoå: Deplorable. bình ñaúng. Khi thaáy ai ñau khoå beøn thöông Bi Kòch: Tragedy. xoùt, aáy laø bi taâm—Karuna means Bi Moân: Bi taâm cuûa Phaät hay con ñöôøng daãn sympathy, or pity (compassion) for another tôùi cöùu ñoä chuùng sanh (bao goàm taát caû caùc ñöùc in distress and desire to help him or to lôïi

tha)—The Buddha-pity or the way of pity deliver others from suffering out of pity. directed to others. The compassion is selfless, non-egoistic ** For more information, please see Nhò Moân and based on the principle of universal (D). equality. Bi Nguyeän: Ñaïi bi nguyeän cuûa chö Phaät vaø 3) Loøng “Bi” chính laø moät trong nhöõng cöûa chö Boà taùt laø cöùu ñoä chuùng sanh—The great ngoû quan troïng ñi ñeán ñaïi giaùc, vì nhôø ñoù pitying vow of Buddhas and bodhisattvas to maø chuùng ta khoâng gieát haïi chuùng sanh— save all beings. Karuna or compassion is one of the most Bi Quan: Pessimism. important entrances to the great Bi Quaùn Töø Quaùn: Bi quaùn nhaèm cöùu ñoä enlightenment; for with it, we do not kill chuùng sanh; töø quaùn nhaèm ban vui cho moïi or harm living beings. loaøi—The pitying contemplation for saving 4) Theo Kinh Duy Ma Caät, Phaåm thöù baûy, beings from suffering, and merciful Quaùn Chuùng Sanh, Boà Taùt Vaên Thuø khi contemplation for giving joy to all beings. ñeán thaêm beänh cö só Duy Ma Caät coù hoûi veà loøng “bi” nhö sau—According to the Bi Saàu: Sad—Melancholy—Grievous Vimalakirti Sutra, Chapter Seventh, Bi Taâm: Karuna (skt)—Bi taâm môû roäng Contemplating on Living Beings, when khoâng phaân bieät chuùng sanh moïi loaøi. Tuy Manjusri Bodhisattava called on to nhieân, bi taâm phaûi ñi keøm vôùi trí tueä, ñeå coù enquire after Vimalakirti’s health, he ñöôïc keát quaû ñuùng ñaén—Compassion—Pity— asked Vimalakirti about “Karuna” as Active sympathy—A compassionate heart— follows: Compassion extends itself without distinction • Ngaøi Vaên Thuø Sö Lôïi hoûi Duy Ma Caät: to all sentient beings. However, Compassion “Sao goïi laø loøng bi cuûa moät vò Boà Taùt?”— must be accompanied by wisdom in order to Manjusri asked Vimalakirti: “What should have right effect—A heart of pity, of be compassion (karuna) of a Bodhisattva?” sympathy, or sadness. • Duy Ma Caät ñaùp: “Boà Taùt laøm coâng ñöùc gì Bi Thaûm: Deplorable—Tragic—Mournful—

Drama. Profound. Bi Thuû: Baøn tay bi maãn—A pitying hand. 2) Boùn: Constipated. Bi Thuyeàn: Phaät vaø Boà Taùt nguyeän ñöôïc ví 3) Quaû bí: Pumpkin—Squash. vôùi chieác thuyeàn cöùu ñoä chuùng sanh— 4) Toái aùm: Obstructed. Buddhas’ and Bodhisattvas’ vow to save all Bí AÙo: Bí maät—Mysterious—Secret. sentient beings is compared with the boat for Bí AÁn: AÁn kheá bí maät do Maät giaùo löu ferrying beings to salvation. truyeàn—Esoteric signs or seals. Bi Thöông: Mournful and pitiful. Bí AÅn: Hidden—Concealed—Occult— Bi Traùng: Dramatic. Mysterious. Bi Trí: Bí Danh: Secret name. 1) Bi vaø trí laø hai ñaëc tính cuûa chö Boà Taùt Bí Hieåm: Mysterious and dangerous. treân böôùc ñöôøng tu taäp ñaïi giaùc vaø cöùu ñoä Bí Maät: Bí laø bí aùo, nghóa laø söï huyeàn dieäu chuùng sanh: Pity and wisdom, the two saâu saéc cuûa phaùp moân. Maät laø aån maät, nghóa laø characteristics of a bodhisattva seeking to vieäc khoâng deã daõi daïy cho ngöôøi khaùc— attain perfect enlightenment and the Secret—Esoteric—Occult—Mysterious— salvation of all beings. Profound. a) Bi laø döôùi thì haï hoùa chuùng sanh: Karuna Bí Maät Chuù: Teân goïi chung Chaân Ngoân Ñaø or compassion means below is to save La Ni hay maät chuù ñöôïc duøng trong tröôøng sentient beings. phaùi Maät Toâng—The mantras or incantations b) Trí laø thöôïng caàu Boà Ñeà hay Phaät ñaïo: of the Yogacara sect (Maät

toâng). Jnana or wisdom means above is to seek Bí Maät Chuû: Vajrasattva (skt)—Teân goïi ñaày Bodhi. ñuû laø Kim Cöông Thuû Bí Maät Chuû, töùc laø ngaøi 2) Theo Phaät Giaùo Ñaïi Thöøa, ñieån hình cuûa Kim Cöông Taùt Ñoûa, vua cuûa loaøi Daï Xoa, vaø bi laø Ngaøi Quaùn Theá AÂm Boà Taùt; coøn cuõng laø vò hoä trì nhöõng bí maät cuûa chö Phaät Ngaøi Ñaïi Theá Chí laø ñieån hình cuûa trí: In (theo Ñaïi Nhaät Kinh Sôù, Kim Cöông Bí Maät Mahayana Buddhism, Pity is typified by Chuû, baøn tay caàm caây chaøy Kim Cöông. ÔÛ taây Avalokitesvara and wisdom by phöông goïi Daï Xoa laø bí maät, bôûi thaân khaåu yù Mahasthamaprapta. cuûa ngaøi nhanh choùng, aån kín, khoù coù theå bieát 3) Theo Chaân Ngoân Giaùo thì Bi laø Thai Taïng ñöôïc. Ngaøi Bí Maät Chuû töùc laø Daï Xoa Vöông, giôùi, trong khi Trí laø kim cang giôùi: In the tay caàm chaøy Kim Cöông, ñöùng thò veä beân esoteric sects, pity is represented by the Phaät)—King of Yaksas and guardian of the garbhadhatu or the womb treasury, while secrets of Buddhas. wisdom is represented by the vajradhatu Bí Maät Du Giaø: or the diamond treasury. 1) Teân goïi chung caùc phaùp moân cuûa Chaân Bi Voâ Löôïng Taâm: Moät trong töù voâ löôïng Ngoân toâng: The Yoga rules of the esoteric taâm, khôûi loøng töø bi voâ löôïng vôùi heát thaûy sect. chuùng sanh—Boundless pity—Infinite pity for 2) Teân goïi cuûa Du Giaø toâng: A name for the all, one of the four immeasurable minds Yogacara, or esoteric sect. (catvari-apramanani). Bí Maät Ñaøn: Ñaøn traøng tu bí maät phaùp (goàm ** For more information, please see Töù Voâ hoä ma ñaøn, quaùn ñaûnh ñaøn, vaø maïn ñoà la Löôïng Taâm. ñaøn)—The altars of the Esoteric sect. Bí: Bí Maät Giaùo: 1) Bí maät: Secret—Occult—Esoteric--

1) Maät Giaùo: The teaching of the esoteric khoâng ñeå cho ngöôøi khaùc thaáy. Bieät giaùo goàm sect—See Maät Giaùo. Ñaïi phaùp, Chuaån Ñaïi phaùp, Bí phaùp, vaø Thoâng 2) Moät trong boán toâng ñöôïc Thieân Thai ñeà Ñoà phaùp)—The mysteries of the esoteric sect. caäp trong Thieân Thai Hoùa Nghi Töù Giaùo: Bí Quyeát: Khaåu quyeát bí maät—Secret One of the four modes of teaching defined method, or magical incantations. by T'ien-T'ai—See Thieân Thai Hoùa Nghi Bí Thuaät: Magic art. Töù Giaùo (3). Bí Thö: Private secretary. 3) Teân khaùc cuûa Thieân Thai Vieân Giaùo: Bí Tích: Secret prestige. Another name for the T'ien-T'ai's Complete or Final teaching—See Thieân Bí Toâng: Maät giaùo—Tröôøng phaùi Maät Toâng Thai Hoùa Phaùp Töù Giaùo (4). xem Phaät Tyø loâ Giaù Na laø vò Phaät chính ñeå thôø phöôïng—The esoteric Mantra or Yogacara Bí Maät Giôùi: Giôùi luaät cuûa Maät giaùo, hay sect which considered Vairocana as the chief Maät tam muoäi da giôùi—The commandments of object of worship—See Maät Giaùo. the esoteric sect. Bí Truyeàn: Esoterical. Bí Maät Hieäu: teân goïi khaùc cuûa baøi chuù Ñaø La Ni ñöôïc duøng trong Maät giaùo—Dharanis used Bí Vaên: Secret document. in the esoteric sects. Bí Yeáu: Phaùp moân thieát yeáu—The profoundly Bí Maät Keát Taäp: Cuoäc keát taäp kinh ñieån cuûa important—The essence—Secret and Bí Maät boä, goàm maät chuù vaø toång trì Ñaø La Ni essence—Secret and important. trong Kinh Ñaïi Thöøa cuûa caùc boä Kim Cang vaø Bì: Da—Skin. Thai Taïng giôùi, do oâng A Nan vaø ngaøi Kim Bì Caùch: Da thuoäc—Leather—Hide. Cang Thuû Boà Taùt keát taäp—The collection of Bì Ñaïi: Caùi tuùi da, aùm chæ thaân ngöôøi—Skin mantras, dharanis, etc., and of the

Vajradhatu bag, implies the body. and Garbhadhatu literature, attributed to Bì Khaû Laäu Töû: See Bì Xaùc Laäu Töû. Ananda, or Vajrasattva, or both. Bì Kòp: Comparable—To catch up with. Bí Maät Kinh: Kinh ñieån cuûa Maät giaùo, hay Bì Xaùc Laäu Töû: Bì Khaû Laäu Töû. Chaân Ngoân toâng—The sutras of the esoteric 1) Voû da roø ræ: Thaân theå hình haøi cuûa con sect. ngöôøi—The body—Skin and shell leaking. Bí Maät Taïng: Taïng trí hueä thaâm dieäu noùi veà 2) Bao ñöïng thö: Mail bag. dieäu phaùp cuûa chö Phaät—The treasury of the Bì Y: profound wisdom, or mysteries, variously 1) Quaàn aùo baèng da thuoäc—Clothing of hide. interpreted. 2) Teân y phuïc cuûa chö Taêng Ni, aùm chæ söï Bí Maät Thöôïng Thöøa: Tieáng goïi giaùo phaùp thoâ thieån vaø ñôn giaûn—A name for a cuûa toâng Chaân Ngoân, töùc Thöøa Giaùo Bí Maät monk's garments, implying their Toái Thöôïng—The esoteric superior vehicle, roughness and simplicity. i.e. the esoteric sect, a name for the Shingon. Bæ: Caùi kia, ñoái laïi vôùi "thöû" laø caùi naày—The Bí Maät Toâng: The esoteric Matra, or other, in contrast with "this". Yogacara sect—See Maät Giaùo. Bæ Maët: To despite—To scorn. Bí Ngoâ: Pumpkin. Bæ Ngaïn: Bôø beân kia—Beân kia bôø cuûa doøng Bí Phaùp: Nhöõng giaùo phaùp bí maät cuûa Maät luaân hoài sanh töû hay Nieát Baøn—The other giaùo (coù hai loaïi Thoâng vaø Bieät. Thoâng giaùo shore, nirvana—Paramita—The other (yonder) chæ chung caùc vieäc hoä ma, tuïng nieäm maø shore of stream of transmigration, i.e. nirvana.

1) Thöû ngaïn hay bôø beân naày cuûa luaân hoài Bò Gaït: To be cheated. sanh töû: The samsara of reincarnation is Bò Giam: To be confined (incarcerated). this shore. Bò Gieát: To be killed. 2) Trung Löu: Giöõa doøng cuûa hai beân bôø Bò Huûy Dieät: To be destroyed. sanh töû vaø nieát baøn—The stream of karma is the stream between one shore and the Bò Khuaát Phuïc: To be subdued. other. Bò Laïm Duïng: To be abused. 3) Bæ ngaïn hay traïng thaùi giaûi thoaùt vöôït ra Bò Leäch Höôùng: To be side-tracked. ngoaøi voøng luaân hoài sanh töû: The state of Bò Loaïi: To be knocked out in a tournament. emancipation or beyond the realm of Bò Ma AÙm: Ghost-haunted—To be deluded— samsara. Tu haønh maø bò ma aùm, xuùi duïc laøm ñieàu xaèng Bæ OÅi: Contemptible—Shabby. baäy, traùi vôùi ñaïo ñöùc, thì keå nhö taøn moät ñôøi— Bæ Traø: Peta (skt)—See Pitaka in Cultivators who have a deluded mind (delusive Sanskrit/Pali-Vietnamese Section. thoughts), which steers him to toward doing Bó Thaùi: Misfortune and fortune. things contrary to the way; it's considered over Bó Vaän: Bad luck—Misfortune. with the wholesome path for this entire lifetime. Bò: 1) Chòu khoå: To suffer. Bò Maát Tích: To be missing in action. 2) Ñaép laïi: To cover. Bò Naïn: To suffer a misfortune or an accident. 3) Meàn: A quilt—Coverlet. Bò Oan: To be a victim of an injustice. 4) Thuï ñoäng: Sign of the passive. Bò Phaït: To be punished. Bò AÙm AÛnh: To be obsessed Bò Quyeán Ruõ Bôûi Saéc Toát Tieáng Daâm: Bò AÙn: Condemned. being lured by beautiful forms and sensuous Bò Baét: Captured. sounds. Bò Caûm: To have a cold. Bò Sa Ngaõ: Fallen into evil conducts. Bò AÙc Duyeân Khuaáy Ñoäng: Disturbed by Bò Thöông: To get hurt (injured). evil environment. Bò Tieâu Tan: To be snuffed out. Bò Caûnh Duyeân Khuaáy Ñoäng: Disturbed Bò Traøn Ngaäp: To be pervaded. by (external) environment. Bò Vò: Vaät traûi ra ñeå toïa thieàn—Covered

seat Bò Caùo: Accused—Defendant. for meditation. Bò Cheá Ngöï: To be conquered. Bò Vôõ Tan: To be burst. Bò Cheá Nhaïo: To be ridiculed. Bò Xua Tan: To be dispelled. Bò Coâng Kích: To be criticized. Bia: Stele. Bò Cöôùp Boùc: To be robbed. Bia Mieäng: Public opinion. Bò Daäp Taét: To be extinguished. Bòa Ñaët: Bòa chuyeän--To fabricate—To make Bò Dieäp Y Quaùn AÂm: Ñöùc Quaùn AÂm maëc up story—To forge. ñoà baèng laù caây—Kuan-Yin clad in leaves. Bích: Bò Ñoïa Tam Ñoà Trong Voâ Löôïng Kieáp: 1) Böùc töôøng: A wall—Partition-wall— Sunk (fallen) into the three evil paths for Screen. countless eons. 2) Maøu xanh bieác: Jade-green, or blue. Bò Ñoäng: Passive. Bích Chi Phaät: Pratyeka-buddha—See Chi

Phaät and Pratyeka-buddha. ‘Bích Quaùn’ thì khoâng coøn thaáy coù ta coù Bích Chi Phaät Thöøa: Moät trong tam thöøa, ngöôøi. Thaùnh phaøm moät böïc nhö nhau; trung thöøa—The middle vehicle, that of the neáu moät möïc kieân coá khoâng lay chuyeån, pratyeka-buddha, one of the three vehicles. roát raùo khoâng leä thuoäc vaøo vaên giaùo vaø Bích Ñònh: Böùc töôøng ñònh kieân coá thì aùc khoâng coøn taâm töôûng phaân bieät nöõa—The phong khoâng theå loït vaøo ñöôïc—Wall wall-gazer, applied to Bodhidharma, at meditation, steady not restless meditation, no Tsao-Linn monastery in Tsung Shan way any wind of evil can penetrate. mountain, who is said to have gazed at a wall for nine years. He said: “When Bích Nham Luïc: Pi-Yen-Lu—Blue Rock concentration in the ‘Meditating facing the Collection—Moät trong nhöõng taäp saùch thieàn wall,’ one will see neither selfhood nor noåi tieáng nhöùt cuûa Thieàn phaùi Laâm Teá, goàm otherness, that the masses and the moät traêm coâng aùn do thieàn sö Tuyeát Ñaäu worthies are of one essence. If one firmly Truøng Hieån (980-1052) soaïn, vôùi lôøi bình baèng holds on to this belief and never moves keä ñi keøm cuûa thieàn sö Phaät Quaû Vieân Ngoä away from it, he will not be depended on (1063-1135). Taäp saùch laáy teân theo moät cuoän any literary instructions, free from giaáy coù vieát hai chöõ Haùn “Bích” (xanh) vaø conceptual discrimination.” “Nham” (ñaù), ngaãu nhieân treo nôi chuøa nôi maø noù ñöôïc bieân soaïn, neân thieàn sö Tuyeát Ñaäu Bích Quaùn Baø La Moân: Moät danh hieäu cuûa Truøng Hieån ñaõ duøng hai chöõ ñoù laøm nhan ñeà Toå Boà Ñeà Ñaït Ma—Wall-gazing Brahman, a cho taùc phaåm cuûa mình (see Truøng Hieån Tuyeát title of Bodhidharma. Ñaäu Thieàn Sö)—One of the most famous Zen ** For more information, please see Bích book of Lin-Chi Zen sect, consisting of one Quaùn (1), and Boà Ñeà Ñaït Ma in hundred koans compiled by Zen master Hsueh- Vietnamese-English Section. Tou-Ch’ung-Hsien (980-1052), with is own Bích Thuûy: Greenish water. commentary in verse accompanying each Bieân: koan, by Zen master Yuan-Wu (1063-1135). 1) Bính ñuoâi sam: A plait—A queue. The book derived its name from a scroll 2) Bôø meù: Extreme—Edge—Margin— containing the Chinese characters for “blue” Border. and “rock” which happened to be hanging in 3) Bieân baûn: To record. the temple where the collection was compiled, 4) Ghi danh: To enroll. and which the compiler decided to use as a 5) Beän keát: Thaét bính—To compile or to title for his work. plait. Bích Nhaõn Hoà: Ngöôøi Hoà maét bieác, chæ ngaøi Bieân Baûn: Minutes—Report. Boà Ñeà Ñaït Ma—The blue-eyed barbarian, Bieân Böùc: Con dôi—A bat. Bodhidharma. Bieân Böùc Taêng: OÂ Thöû Taêng—Loaïi Taêng

Bích Quaùn: ngaøy nguõ ñeâm ñi aên nhö dôi (Taêng phaïm 1) Teân cuûa moät loaïi Thieàn cuûa Thieàn toâng nhöõng toäi Ba La Di)—A bat monk—See Töù Trung Quoác: Name for the meditation of Ñoïa. the Ch'an school in China. Bieân Caûnh: Border—Boundary. 2) Ngaøi Boà Ñeà Ñaït Ma ôû chuøa Thieáu Laâm Bieân Chaâu: Nhöõng xöù naèm giaùp ranh hay beân nuùi Tung Sôn, quay maët vaøo töôøng toïa ngoaøi AÁn Ñoä—The countries bordering on, or thieàn trong suoát chín naêm lieàn. Ngaøi noùi: outside of India. "Khi tinh thaàn ngöng truï trong caùi ñònh cuûa

Bieân Cöông: Boundary. favor one side. Those who conceive this Bieân Dòch: To translate. way think that practicing Buddha's teachings is equivalent to not practicing it. Bieân Ñòa: Another biased one claims that, after 1) Nhöõng xöù naèm beân goùc cuûa chaâu Dieâm death man will be reborn as man, beast as Phuø Ñeà: The countries bordering on beast, or that there is nothing left after Jambudvipa. death. The last view belongs to a 2) Nhöõng ngöôøi ñöôïc taùi sanh vaøo caùc xöù materialistic philosophy that rejects the bieân ñòa cuûa coõi Tònh Ñoä cuûa Ñöùc Phaät A law of causality. Di Ñaø khoâng gaëp ñöôïc Tam Baûo, khoâng ** For more information, please see Nguõ Kieán nghe ñöôïc Phaät phaùp trong 500 naêm: The Vi Teá. border land to Amitabha's Pure Land, where the lax and haughty are detained Bieân Lai: Receipt. for 500 years. Bieân Nguïc: Bieân Ñòa Ñòa Nguïc—The side 3) Cuõng ñöôïc goïi laø Thai cung hay bieân giôùi hells, or lokantarika hells. (vuøng xa xoâi heûo laùnh): Also called Bieân Phaùt: Beän toùc hay keát toùc—To plait the womb-palace, and border realm. hair, or roll it into conch-shape. Bieân Giôùi: Bound—Boundary—Border— Bieân Soaïn: To compile. Frontier. Bieân Taäp: See Bieân soaïn. Bieân Kieán: Chaáp Kieán—One-sided Bieân Teá: Ñeán cöïc ñieåm hay ñieåm cuoái standpoint. cuøng—Utmost limit—Ultimate--Final • Tình traïng baùm víu vaøo moät beân hoaëc hai Bieân Teá Trí: Trí tueä cuûa Ñaúng Giaùc Boà Taùt beân trong theá giôùi töông ñoái, chaúng haïn (ôû caïnh ngoâi Dieäu Giaùc)—The perfect wisdom nhö baùm víu vaøo söï thöôøng haèng, voâ of a bodhisattva who has attained complete thöôøng, hieän höõu hay khoâng hieän höõu. enlightenment. Bieân kieán coøn laø moät trong nguõ kieán, hoaëc Bieân Teân: To register a name. laø ñoaïn kieán, hoaëc laø thöôøng kieán— Bieân Toäi: See Töù Bieân Toäi. Extreme views—Biased views—One- sided views—The state of clinging to one Bieán: of the two extremes in the world of 1) Khaép nôi: Sarvatraga (skt)—On every relativity, such as clinging to permanence, side—Universal—Everywhere—All—The impermanence, being or non-being, etc. whole. These views are also the two extreme 2) Bieán maát: To disappear—To vanish—To views of annihilation and personal fade away. immortality, one of the five sharp wrong 3) Bieán ñoåi: To change—To alter—To views. change into—To transform—To become. • YÙ kieán nghieâng veà moät beân hay cöïc ñoan. Bieán AÛo: To change. Nhöõng ngöôøi theo bieân kieán nghó raèng Bieán Baùo: To inform everywhere. ngöôøi cheát ñaàu thai laøm ngöôøi, thuù ñaàu Bieán Caûi: To transform—To change. thai laøm thuù. Moät loái bieân kieán khaùc cho Bieán Caùt: Bieán Caùt laø teân khaùc cuûa Phoå raèng cheát laø heát, hay khoâng coøn gì heát sau Hieàn Boà Taùt—Universally auspicious, another khi cheát. Loái naày thuoäc tö

töôûng cuûa nhoùm name for Samantabhadra. duy vaät trieát hoïc, chaúng tin nôi luaät nhaân Bieán Chaát: To denaturize—To change the quaû—This is a biased viewpoint tending to nature.

Bieán Chaâu: Khaép nôi—Universal— Bieán Haønh Nhaân: Sarvatragahetu (skt)—Everywhere. Moät trong saùu nhaân—Omnipresent causes, one Bieán Cheá: To embody. of the sixfold division of causes. Bieán Chieáu: Haøo quang phaùp thaân Phaät chieáu ** For more information, please see Luïc Nhaân roïi khaép moïi nôi—Universally shining— (A) (5). Everywhere illuminating. Bieán Hình: Boãng choác thay hình ñoåi daïng, Bieán Chieáu Kim Cang: Universally Shining ñaëc bieät laø chö Phaät vaø chö Boà Taùt—To Vajrasattva. transform, to metamorphose, to transfigure, to change into, to become, especially the Bieán Chieáu Nhö Lai: Teân goïi khaùc cuûa Ñöùc mutations of Buddhas and Bodhisattvas. Ñaïi Nhaät Nhö Lai—Universally Shining Buddha, or Tathagata, i.e. Vairocana—See Bieán Hình Luaän: Transformism. Ñaïi Nhöït Nhö Lai and Vairocana. Bieán Hoùa: See Bieán Hình. Bieán Chuyeån: To change. Bieán Hoùa Ñoä: Quoác ñoä nôi chö Phaät vaø chö Bieán Chöùng: Complication. Boà Taùt an truï vaø giaùc ngoä, coù theå laø Tònh Ñoä hay baát tònh ñoä—The land where they Bieán Coá: Event—Happening—Occurrence. (Buddhas and Bodhisattvas) dwell, whether the Bieán Daïng: To transfigure—To transform. Pure Land or any impure world where they Bieán Dòch: To change—To transmute—See live for its enlightenment. Bieán Hình. Bieán Hoùa Luaän: See Bieán Hình Luaän. Bieán Dòch Sanh Töû: Thaân bieán dòch trong Bieán Hoùa Nhaân: Bieán thaønh ngöôøi—voøng sanh töû—Mortal changes or a body that is Becoming men. being transformed from mortality. Bieán Hoùa Phaùp Thaân: Moät trong naêm Phaùp Bieán Dòch Thaân: Thaân bieán dòch sinh töû laø Thaân Phaät—The dharmakaya in its power of chaùnh baùo cuûa baäc Thaùnh nhaân Tam Thöøa, transmutation, or incarnation, one of the five ñöôïc höôûng thuï nôi coõi Tònh Ñoä—Bodies that kinds of Buddha's dharmakaya. are transformed in a Pure Land—Transformed ** For more information, please see Nguõ bodies. Chuûng Phaùp Thaân (B) (3). Bieán Ñoåi: Bieán Hoùa Sinh: Hoùa sinh chöù khoâng phaûi • Thay ñoåi—Chuyeån hoùa: Parinam (skt)— sinh töø trong baøo thai (theo Kinh Phaùp Hoa thì To change—To transform—To alter—To caùc chuùng sanh ñaõ tröø ñöôïc daâm duïc chæ thuaàn be changed or transformed into. nhaát laø bieán hoùa sanh)—Birth by • Söï bieán ñoåi: Parinama (skt)—Söï chuyeån transformation, not by gestation—See Hoùa hoùa—Söï thay ñoåi—Alteration— Thaân Transformation into—Change. Bieán Hoùa Thaân: Nirmanakaya (skt)—Moät Bieán Ñoäng: Crisis. trong ba thaân Phaät, hoùa thaân bieán hieän thaønh Bieán Giaùc: Toaøn giaùc cuûa Ñöùc Phaät—The loaøi höõu tình trong ba neûo saùu ñöôøng ñeå teá ñoä omniscient, absolute enlightenment, or chuùng sanh—Transformation-body, or universal awareness of a Buddha. incarnation-body, one of the Buddha's Bieán Giôùi: Khaép vuõ truï—The whole threefold body. universe. ** For more information, please see Tam Thaân Bieán Haønh: Hoaït ñoäng khaép nôi, coù maët khaép Phaät. nôi—Universally operative—Omnipresent. Bieán Hoaïi: Hö hoaïi—Turned bad—Spoilt—

Destroyed. Bieán Thaønh Vöông: Moät trong nhöõng chuùa Bieán Keá: Parikalpita (skt)—Voïng tình cuûa nguïc hay phaùn quan nôi ñòa nguïc (moät trong phaøm phu, suy tính khaép caùc phaùp vaø cho raèng möôøi vò Dieâm Vöông cai quaûn ñòa nguïc). Vò chuùng coù thaät—Counting everything as real, naày cai quaûn nguïc Ñaïi Khieáu Hoaùn döôùi nuùi the way of the unenlightened. OÁc Tieâu nôi bieån baéc, nguïc roäng 500 do tuaàn, Bieán Keá Sôû Chaáp Tính: Parikalpita (skt)— boán phía coù 16 tieåu ñòa nguïc—Pien-Cheâng- Söï töôûng töôïng—Imagination—Voïng tình cuûa Wang, one of the kings or judges of Hades. phaøm phu so ño tính toaùn heát thaûy caùc phaùp Bieán Theå: Variant—Variation. (cho voâ ngaõ laø ngaõ, voâ phaùp laø phaùp, chæ nhìn Bieán Thieân: To change. chö phaùp baèng daùng veû beà ngoaøi), cho caùc Bieán Thöïc Chaân Ngoân: Transforming The phaùp huyeãn giaû laø thaät—The nature of the Food True Words. unenlightened, holding to the tenet that Bieán Tính: Degeneration—Devolution—To everything is calculable or reliable, or that denature—To denaturize. maintains the seeming to be real, i.e. is what it Bieán Tònh: Khaép nôi ñeàu thanh tònh— appears to be—See Tam Töï Tính Töôùng (1). Universal purity. Bieán Nhöùt Thieát Xöù: Ñaày khaép moïi nôi Bieán Tònh Thieân: Teân cuûa taàng trôøi thöù ba trong hö khoâng, teân tieáng Phaïn cuûa Phaùp thaân trong Tam thieàn Thieân thuoäc saéc giôùi (treân coõi Phaät Tyø Loâ Giaù Na—Pervaiding trôøi naày choã naøo cuõng toûa khaép moät thöù aùnh everywhere—Omnipresent—An epithet or saùng thanh tònh)—Universal Purity Deva, or Sanskrit name for Vairocana. the heaven of universal purity, the third of the Bieán Phaùp Giôùi Thaân: Chaân thaân cuûa Phaät third dhyana heavens—See Thieân (C) (9). (chaân thaân ñoù voâ löôïng voâ bieân vaø coù khaép Bieán Tònh Vöông: Vua cuûa coõi Trôøi Bieán trong phaùp giôùi)—The universal dharmakaya, Tònh (coõi trôøi thöù ba trong coõi tam thieàn thuoäc i.e. the universal body of Buddha, pan-Buddha. saéc giôùi)—King of Univeral Purity. Bieán Phieàn Naõo Thaønh Boà Ñeà: Turn ** For more information, please see Thieân (C) afflictions into bodhi. (9). Bieán Thaùi: Metamorphosis—Metabolic. Bieán Trí: Bieán Thaønh: Trôû thaønh hay hoaøn thaønh cuoäc 1) Coù theå ñeán khaép nôi: Universally tu baèng caùch thöïc hieän heát thaûy moïi chi tieát—reaching—Universal. To fulfil in every detail—To change into—To 2) Nhaát thieát phoå trí—Universal knowledge, become—To turn into—To be transformed or omniscience. into—To complete wholly, fulfil in every Bieán Xuaát Ngoaïi Ñaïo: Moät phaùi ngoaïi ñaïo detail. khoå haïnh, thoaùt ly hoaøn toaøn khoûi gia ñình theá Bieán Thaønh Nam Nhaân: Bieán hình daïng tuïc (theo Duy Thöùc Thuaät Kyù, coù phaùi ngoaïi thaønh moät nam nhaân (töø moät nöõ nhaân). Taát caû ñaïo teân Ba Lôïi Ñaùt La Caâu Ca, töùc bieán xuaát chö Phaät ñeàu coù lôøi nguyeän bieán taát caû chuùng hay thoaùt ly khoûi theá tuïc)—Ascetics who sanh nöõ thaønh chuùng sanh nam—To be entirely separate themselves from their transformed from a female to a male. Every fellowmen. Buddha is supposed to vow to change all Bieán Xöù: Khaép moïi nôi—Everywhere— women into men. Universal. Bieán Thaønh Nam Töû: See Bieán Thaønh Nam Bieán Y Vieân: Ba tính—The three points of Nhaân. view.

1) Tính bieán keá sôû chaáp: Coi nhöõng caùi Bieän Bieät: To distinguish. khoâng thaät laø thaät—The view which Bieän Chöùng: To prove—To argue. regards the seeming as real. Bieän Ñaïo: Thöïc haønh giaùo phaùp hay giôùi luaät 2) Tính y tha khôûi: Coi chö phaùp khôûi leân töø trong ñaïo—To carry out religious duty or nhöõng caùi khaùc—The view which sees discipline. things as derived. Bieän Giaûi: To explain. 3) Tính vieân thaønh thöïc: Quan ñieåm nhìn chö phaùp baèng thöïc tính cuûa chuùng—The view Bieän Hoä: To defend—To plead. sees things in their true nature. Bieän Höông: Nhang coù hình muùi gioáng nhö Bieån AÙi: Ocean of love—Ocean of desire nhöõng muùi döa—Incense with sections resembling a melon. Bieån Höõu Laäu: The ocean of existence. Bieän Luaän: See Bieän (1). Bieån Laëng: Quiet (calm) sea. Bieän Lyù: Attorney. Bieån Luaân Hoài: Sea of births and deaths. Bieän Minh: To explain. Bieån Nghieäp: Sea of karma. Bieän Phaùp: Measure Bieån Nghieäp Meânh Mang: Vast ocean of karma. Bieän Söï: Saép xeáp coâng vieäc—To transact affairs—To attend to—To arrange. Bieån Nghieäp Meânh Mang, Khoâng Gì Bieän Taøi: Citrakathi (p)—Vaco-patu (skt)— Khoù Ñoaïn Baèng AÙi Duïc; Coõi Traàn Man Noùi naêng hay thuyeát phaùp löu loaùt taøi gioûi, moät Maùc, Khoâng Gì Deã Phaïm Baèng Saùt trong töù voâ ngaïi bieän taøi—Eloquent—Skilled Sanh: In the vast ocean of karma, love in speech—Ability to discuss, argue or debate, attachment is the most difficult thing to rid of; one of the four unobstructed eloquences. in the great wide world, killing is the most ** For more information, please see Töù Voâ common commitment. Ngaïi. Bieån Nöôùc Maét: Ocean of tears. Bieän Taøi Thieân: Moät trong nhöõng chö Thieân Bieån Phaät Phaùp: The ocean of teachings of trong hoï Caøn Thaùt Baø—One of the devas, of all Buddhas. the gandharva order—See Bieän Taøi Thieân Nöõ Bieån Taâm: See Taâm Haûi. in Vietnamese-English Section, and Bieån Thuû: To embezzle. Gandharva in Sanskrit/Pali-Vietnamese Bieån Thöùc Meânh Moâng: Vast sea of Section. consciousness. Bieän Taøi Thieân Nöõ: Sarasvati (skt)—Thieân Bieän: nöõ coù taøi ñaïi bieän vaø aâm nhaïc—Goddess of 1) Bieän bieät: To distinguish—To speech (eloquence), learning, and music. discriminate. Bieän Taøi Voâ Ngaïi: Boà Taùt coù theå thuyeát noùi 2) Bieän luaän: To discuss or argue—To khoâng ngaên ngaïi hay ngaèn meù—Bodhisattva's confute. Power of unhindered discourse (perfect 3) Chuaån bò: To prepare. freedom of speech or debate)—See Töù Voâ 4) Laøm vieäc: To carry out. Ngaïi. 5) Moät phaàn cuûa quaû döa: A section, or Bieáng Nhaùc: Lazy—Idle division of a melon. Bieáng Treå: Lazy and tardy. Bieän Baùc: To refute—To confute. Bieát: Bieän Baïch: To expose clearly. • Taùnh giaùc (n): Buddhi (skt)—

Knowledge—Awareness—Acquaintance. people in this life resulting from their previous • Giaùc (v): Budh (skt)—To know—To be lives. aware of—To be acquainted with. Bieät Caûnh: Caùc caûnh giôùi rieâng bieät khaùc • Bieát coù söï phaân bieät baèng suy nghó hay yù nhau, cuõng laø bieät caûnh taâm sôû (taâm sôû cuûa thöùc: Vijanati (p)—Vijna (skt)—To nhöõng caûnh rieâng bieät)—Different realms, discern—To distinguish. regions, states or conditions. • Söï bieát (coù söï phaân bieät baèng suy nghó hay Bieät Caûnh Taâm Sôû: Vibhavana (skt)—Töø yù thöùc): Vijananam (p)—Vijnanana duøng ñoái laïi vôùi "Bieán Haønh Taâm Sôû"—YÙ

(skt)—Discerning—Distinguishing— töôûng hay tình traïng taâm thaàn khôûi leân do Knowing—Understanding. nhöõng ñoái töôïng hay ñieàu kieän khaùc nhau maø Bieát Caùch Duïng Taâm: To know how to taâm ñöôïc höôùng veà, chöù taâm sôû khoâng töï daáy utilize one's mind. leân vôùi taát caû caùc caûnh (neáu taâm höôùng veà moät Bieát Cö Xöû: To know to behave. ñoái töôïng lyù thuù thì duïc voïng khôûi leân)—The Bieát Ñieàu: To be reasonable. ideas or mental states, which arise according to Bieát Mình: To know one's own strengths and the various objects or conditions toward which weaknesses (limitations). the mind is directed (if toward a pleasing object, then desire arises). Bieát Mình Bieát Ngöôøi, Traêm Traän Traêm Thaéng: Knowing ourselves as well as our Bieät Chuùng: Duskrta (skt)—Vì moät toäi loãi hay haønh ñoäng xaáu xa phaïm phaûi maø moät vò adversaries, we win every battle. Taêng bò bieät chuùng—A monk is to separate Bieát Mình Naëng Nghieäp: To know one's oneself in religious duties from his fellow karma was heavy. monks for his offence or wickedness. Bieát Ôn: Gratitude—To be grateful—To be Bieät Ñaõi: To treat exceptionally well. thankful. Bieät Giaûi Thoaùt Giôùi: Giôùi giuùp chö Phaät töû Bieát Roõ Töï Taùnh: To be aware of one's own giaûi thoaùt baèng caùch traùnh laøm caùc ñieàu aùc— nature. Commandments which help Buddhists liberate Bieát Thaân: To know one's weakness. by avoidance of evil. Bieát Thuaàn Tònh: Buddhi-samsuddha (skt)- Bieät Giaùo: Bieät giaùo cuûa tröôøng phaùi Hoa Bieát trong söï tænh laëng cuûa voâ nieäm— Nghieâm vaø Lieân Hoa döïa vaøo Nhaát thöøa hay Completely purified awareness. Phaät thöøa. Lieân Hoa Toâng quyeát ñoaùn raèng Bieát Tröôùc: To foreknow—To know Tam Thöøa kyø thaät chæ laø Nhaát Thöøa, trong khi beforehand. Hoa Nghieâm Toâng laïi cho raèng Nhaát Thöøa Bieát Voïng: To know (realize) false thoughts. khaùc vôùi Tam Thöøa, vì theá Lieân Hoa Toâng Bieät: ñöôïc goïi laø "Ñoàng Giaùo Nhaát Thöøa," trong khi 1) Khaùc Bieät: Separate—Diferent— ñoù thì Toâng Hoa Nghieâm ñöôïc goïi laø Bieät Differentiate—Part from. Giaùo Nhaát Thöøa—The different teaching of 2) Ñaëc Bieät: Special. the Avatamsaka sect and Lotus sect is founded Bieät Baùo: Quaû baùo do nghieäp rieâng cuûa moãi on One Vehicle, the Buddha Vehicle. The ngöôøi coù khaùc nhau. Bieät baùo tuøy thuoäc vaøo Lotus school asserts that the Three Vehicles nhöõng haønh ñoäng ñôøi tröôùc. Söï khaùc bieät cuûa are really the One Vehicle, the Hua-Yen con ngöôøi trong ñôøi naày laø haäu quaû cuûa nhöõng school that the One Vehicle differs from the ñôøi tröôùc—Differentiated rewards according to Three Vehicles; hence the Lotus school is previous deeds. The differing conditions of called the Unitary, while the Hua-Yen school

is the Differentiating school. delusional views—Bieät nghieäp Voïng kieán Bieät Hoaëc: See Bieät Kieán. laø caùi thaáy bieát sai laàm khaùc nhau cuûa moãi Bieät Höôùng Vieân Tu: Y theo söï phaân tích töù loaøi tuøy theo nghieäp löïc vaø söï thoï thaân giaùo cuûa toâng Thieân Thai, nhöõng ñöùc haïnh tu hieän höõu. Bieät nghieäp töùc laø toäi nghieäp haønh töø ñòa vò Bieät Giaùo Boà Taùt cho ñeán Thaäp rieâng bieät trong quaù khöù cuûa moät ngöôøi, Hoài Höôùng, söï lyù hoøa dung, daàn daàn xöùng moät nhoùm ngöôøi, moät chuùng sanh, hay moät ñaùng vôùi ñöùc tính cuûa vieân giaùo—Based nhoùm chuùng sanh. Voïng kieán laø caùi thaáy exactly on the analyses

of the T'ien-T'ai sect, bieát sai laàm. Ñöùc Phaät daïy: "Tuøy theo nôi the Separatist or Differentiating School, is the nghieäp löïc, toäi baùo, trí hueä cuøng saéc thaân, cultivation of the Perfect School. When the maø moïi loaøi chuùng sanh ñeàu coù söï thaáy Bodhisattva reaches the stage of the bieát khaùc nhau goïi laø "Bieät Nghieäp Voïng transference of merit, he has reached the stage Kieán."—Specific karma and delusional of cultivation of the perfect nature and views are the different false perceptions observance according to the Perfect School. and knowledge of each classification of sentient beings depending on the karmic Bieät Kieán: Bieät hoaëc hay aûo aûnh khôûi sanh söï power and the body each inhabits at the phaân bieät, cho nhöõng hieän töôïng laø thaät. present time. Specific karma means a Nhöõng bieät kieán naày ñöôïc caùc vò Boà Taùt töø töø particular and distinctive actions loaïi boû trong sô ñòa Boà Taùt—Unenlightened or accumulated from the past of a person, a heterodox views—Delusion arising from group of people, a sentient being, or a differentiation, mistaking the seeming for the group of sentient beings. Delusional real. These delusions are gradually eradicated views mean false and mistaken perception by the Bodhisattva during his first stage—See and knowledge. The Buddha taught: Taø kieán. "Depending on each individual's karmic Bieät Kieáp: Antara-kalpas (skt)—Small or power and retribution for transgressions, intermediate kalpas. as well as wisdom and body, each person Bieät Ly: Separated. will have a different perception and Bieät Nguyeän: Lôøi nguyeän ñaëc bieät, nhö laø töù knowledge (perspective). That different thaäp baùt nguyeän cuûa Phaät A Di Ñaø hay thaäp perception and knowledge is called nhò nguyeän cuûa Phaät Döôïc Sö, ñoái laïi vôùi Specific karma and delusional views." "Toång Nguyeän" cuûa chö Boà Taùt—Special (B) Phaân loaïi Bieät nghieäp Voïng kieán— vow, as the forty-eight of Amitabha, or the Categories of Specific karma and twelve of Yao-Shih-Fo (Bhaisajya), as contrast Delusional views: with general vows taken by all Bodhisattvas. 1) Bieät nghieäp Voïng kieán cuûa suùc sanh— Bieät Nghieäp: Nghieäp nhaân rieâng bieät cuûa moãi Specific karma and Delusional views of chuùng sanh, ñi theo moãi chuùng sanh maø taïo Animals: Trong Kinh Nghieäp Baùo, Ñöùc thaønh caùc quaû baùo khaùc nhau, ñoái laïi vôùi toång Phaät daïy: "Chuùng sanh xoay vaàn leân nghieäp—Differentiated karma—The cause of xuoáng trong ba neûo saùu ñöôøng, kieáp kieáp different resultant conditions, in contrast with ñeàu thay daïng ñoåi hình, nguyeân do maéc general karma. nôï naàn phaûi traû, hoaëc luaân hoài ñeàn maïng Bieät Nghieäp Voïng Kieán: laãn nhau. Cho neân vaät loaïi mang loâng ñoäi (A) YÙ nghóa cuûa Bieät nghieäp Voïng kieán—The söøng ngaøy hoâm nay, bieát ñaâu chuùng noù meanings of Specific karma and cuõng laø loaøi ngöôøi trong kieáp tröôùc." Laïi nöõa, do nôi nghieäp baùo vaø söï thoï thaân sai

bieät, hoaëc thuù, hoaëc caàm thuù maø caùc loaøi moät chaát nhôùp nhuùa dô baån: With the suùc vaät coù caùi nhìn hoaøn toaøn khaùc vôùi same eyesight, yet dogs view the foul and loaøi ngöôøi—The Karmic Retribution Sutra odorous matters such as shrimp's head, taught: "Sentient beings are constantly fish bones, and other fecal material as cycling, going up and down in the three delicate and delicious foods, whereas worlds and six paths, with each people consider those things to be filthy

reincarnation faces change and bodies and disgusting. alter in appearance. The reason depends • Cuõng cuøng moät con maét, maø loaøi saâu boï, on whether debts need to be repaid, or the ruoài muoãi, raän reäp, doøi töûa xem caùc thöù laù cycle of rebirths leads people to repay caây, oå keùn, choán aåm thaáp, chaät heïp, toái with their lives, etc. Therefore, animals taêm, coáng raõnh, phaân tieåu, vaân vaân, laø nhaø with furs, horns, and antlers of the present cöûa hoaëc thöùc aên ngon, maø khoâng bao giôø could very well be people in a former nghó ñeán caùc ñieàu chi khaùc: With the same life." Moreover, due to the nature of eyesight, yet various worms, bugs, karmic retributions and inhabiting an mosquitoes, ticks, maggots, etc. view animal's body, various animals have leaves, nest, cocoon, low, moist, and different views and perspectives congested areas, darkness, sewer, (perceptions and knowledge) from outhouse as their homes or great tasty humans. foods and never know anything different. • Nhö cuøng moät con maét thaáy, maø loaøi caù 2) Bieät nghieäp Voïng kieán cuûa loaøi ngöôøi— nhìn buøn, ñaát, soâng, nöôùc laø nhaø neân soáng Specific karma and Delusional views of an vui thoaûi maùi nôi ñoù. Ngöôïc laïi khi bò Human Beings: Ngöôøi laø moät sinh vaät toái boû leân bôø vaø khoâng khí, chuùng seõ caûm linh hôn taát caû bôûi leõ trong taâm con ngöôøi thaáy söï khoù chòu noùng böùc, vaø chuùng coù ñaày ñuû haït gioáng Boà Ñeà. Ngöôøi laø choã khoâng theå naøo soáng ñöôïc bao laâu: With keát taäp cuûa phaàn lôùn caùc nghieäp laønh the same eyesight, yet fish view mud, dirt, thuoäc baäc trung vaø thöôïng, cho neân coù theå sand, water as their homes. If taken on trong hieän ñôøi neáu gaëp ñöôïc minh sö vaø land and air, they will feel uneasy and hot, chaùnh phaùp roài moät loøng tuaân giöõ vaø tu taäp and they cannot survive for very long. theo aét seõ ñöôïc chuyeån phaøm thaønh • Cuõng cuøng moät con maét thaáy, maø loaøi daõ Thaùnh. Vì vaäy cho neân loaøi ngöôøi ñaëc bieät thuù nhö coïp, beo, raén, rít, khæ vöôïn, höôu coù moät söï thaáy bieát cao sieâu, hoaøn toaøn nai thì xem choán nuùi röøng, luøm buïi, hang hôn haún caùc loaøi chuùng sanh khaùc. Tuy hoùc laø nôi cö truù toát ñeïp, maø khoâng heà bieát nhieân, khoâng phaûi baát cöù ai cuõng ñeàu thaáy ñeán caùc nhaø cöûa cao roäng nguy nga cuûa bieát gioáng nhö nhau, maø traùi laïi coøn tuøy loaøi ngöôøi: With the same eyesight, yet thuoäc vaøo nôi nghieäp löïc, toäi baùo, hoaëc wild animals, such as tiger, cougar, snake, quaû vò chöùng ñaéc do coâng phu tu taäp— centipede, monkey, antelope, etc. view Human beings are the epitome of all living mountains, forests, bushes, trees, caves, beings because their minds are complete etc. as large homes and never know of any with the seeds of the Bodhi Mind. other kinds of magnificent palaces of the Humans are the accumulation of all human realm. wholesome karma; therefore, in this • Vôùi cuøng moät con maét thaáy, maø loaøi choù present life, if they are able to encounter nhìn ñaàu toâm xöông caù hoâi thuùi laø thöùc aên wise teachers and the proper Buddha ngon, trong khi loaøi ngöôøi thì thaáy ñoù laø Dharma and then sincerely maintain and

cultivate what they learn, it is possible to buøa pheùp ngaên caûn hoï laïi nhö gaëp böùc transform themselves from unenlightened töôøng cao, hoaëc laø bò nhoát trong lao nguïc: beings to enlightened or saintly beings. With the same eyesight, human

beings see For this reason, human beings have a walls and fences as obstructions, yet unique ability in that their perception and ghosts and demons do not see such walls knowledge is the deepest and most to be any kind of an obstruction. People do complete, unequal to any other realms of not see magic and spells as an obstruction, existence. However, it is not necessarily yet ghosts and demons view magic and true that everyone in the human realm will spells as obstructions similar to being have the same identical view and impeded by a high wall or being locked perception, but will also depend on each and confined in a space. individual's ’armic powers, trasgressions, b) Bieät nghieäp Voïng kieán cuûa baäc Giaûi retributions, or their level of spiritual Thoaùt—Specific karma and Delusional achievements through cultivation and views of the Liberated: Baäc thoaùt tuïc laø practice of the former lives. nhöõng vò tu haønh ñaõ ñöôïc chöùng ñaéc caùc a) Bieät nghieäp Voïng kieán nôi phaøm phu— quaû vò giaûi thoaùt. Caùc baäc naày coù moät söï Specific karma and Delusional views in bieát phi thöôøng maø haøng phaøm phu baït ñòa ordinary people: chuùng ta khoâng theå naøo suy löôøng ñeán • Loaøi ngöôøi chaúng thaáy coù khoâng khí bao ñöôïc. Tuy nhieân, caùi thaáy bieát cuûa nhöõng quanh mình vaø soáng an laønh nhôûn nhô baäc phi thöôøng naày laïi coøn tuøy thuoäc vaøo trong ñoù, nhöng neáu bò ñem boû vaøo nöôùc caùc coâng phu tu taäp vaø quaû vò chöùng ñaéc thì caûm thaáy ngoäp thôû vaø seõ cheát ít phuùt cao thaáp khaùc nhau nöõa, chôù khoâng phaûi sau ñoù: Human beings do not see the air laø luoân luoân ñoàng nhaát: The liberated are surrounding them and live peacefully and cultivated beings who have attained some contentedly in it, yet if put in water they form of spiritual awakenings. They have will feel suffocated, lose their breath, and an extraordinary knowledge and die within minutes if they cannot break understanding that we unenlightened free from this medium. beings cannot possibly imagine. Even so, • Cuõng cuøng moät con maét thaáy maø loaøi the perception and knowledge of these ngöôøi nhìn bieát ñoù laø moùn aên ngon, trong extraordinary beings will depend on their khi loaøi ngaï quyû laïi thaáy ñoù laø soûi caùt, löûa cultivation and the various levels of their than; coøn chö Thieân thì thaáy ñoù laø nhöõng spiritual achievements. Otherwise, they chaát nhô baån, hoâi haùm troän laãn vôùi nhau: are not always equal in every aspect. With the same eyesight, human beings see • Thaàn tin chæ thaáy giôùi haïn trong coõi Boàng something as great delicacies, yet the Lai—Those who dwell in the realm of hungry ghosts view the same objects as gods and fairies, their views are limited to dirt, sands, fires, coals, but the Heavenly the Fairylands (see Boàng Lai). Beings view those things as a mixture of • Baäc Thieân Tieân hay Tieân ñaïo ñöôïc sanh filthy and odorous matter. veà coõi Trôøi chæ thaáy giôùi haïn trong moät • Cuõng cuøng moät caùi thaáy, nhöng loaøi ngöôøi coõi Trôøi, moät chaâu thieân haï maø thoâi. thì bò töôøng vaùch laøm caûn trôû, trong khi ma Ngoaøi phaïm vi ñoù ra, caùc vò aáy khoâng coøn quyû thì khoâng thaáy töôøng vaùch laøm cho thaáy bieát chi nöõa. Ñaây cuõng ví nhö laáy oáng chöôùng ngaïi. Ngöôøi thaáy buøa pheùp khoâng nhoû nhìn trôøi thì thaáy trôøi baèng oáng nhoû, chöôùng ngaïi, nhöng loaøi ma quyû thì thaáy nhìn baèng oáng lôùn thì thaáy trôøi lôùn: The

views of those who are Heavenly-fairies • Baäc Sô Ñòa Boà Taùt vôùi ñaïo nhaõn thaáy bieát are limited to a single and one continent of ñöôïc 100 coõi Phaät, 100 Ñöùc Phaät, vaø human existence. Outside of those chöùng ñöôïc 100 tam muoäi. Phoùng haøo domains, these beings do not see or know quang laøm rung ñoäng 100 coõi Phaät, ñi of it. This is similar to looking at the sky khaép caû 100 coõi Phaät khoâng bò chöôùng with a small tube, with a bigger tube, the ngaïi: First Ground Maha-Bodhisattva with sky will be large, etc. the Dharma Eyes which are capable of • Baäc chöùng Sô Quaû Tu Ñaø Hoaøn vôùi söï seeing and knowing 100 different thaáy bieát roõ raøng chæ giôùi haïn trong phaïm Buddhalands, attaining 100 samadhi. Their vi cuûa moät tieåu theá giôùi, goàm A tu la, suùc auras shine to all 100 Buddhalnds, and sanh, ngaï quyû, ñòa nguïc, töù ñaïi chaâu, moät they are capable of traveling to the 100 nuùi Tu Di, moät maët trôøi, moät maët traêng, Buddhalands freely and without any luïc duïc Thieân, vaø moät coõi trôøi Sô Thieàn: hindrance. First Fruit of Srotapanna Enlightenment • Baäc Nhò Ñòa Boà Taùt ñaïo nhaõn thaáy ñöôïc with the clear perception and knowledge 10.000 coõi Phaät: Second Ground Maha- limited to a World System, which includes Bodhisattva with their Dharma eyes which the four unwholesome realms, four great are capable of penetrating 10,000 continents, one Mount Sumeru, one sun, Buddhalands. one moon, sic Heavens of Desires, a First • Baäc Tam Ñòa Boà Taùt vôùi ñaïo nhaõn thaáy Dhyana Heaven, and that is all—See Töù ñöôïc 100.000 coõi Phaät: Third Ground Thaùnh Quaû (1). Maha-Bodhisattva with their Dharma Eyes • Nhò Quaû Tö Ñaø Haøm vôùi söï thaáy bieát giôùi which are capable of penetrating 100,000 haïn trong moät tieåu thieân theá giôùi, bao goàm Buddhalands. moät ngaøn tieåu theá giôùi: Second Fruit of • Nhö theá laàn löôït cöù taêng leân gaáp 10 laàn Sakadagami Enlightenment with the cho ñeán Thaäp Ñòa Boà Taùt thì thaàn thoâng perception and knowledge limited to a ñaïo löïc cuûa quyù ngaøi khoâng theå nghó baøn, Small World System, consisting of 1,000 bao haøm voâ löôïng voâ bieân möôøi phöông World Systems—See Töù Thaùnh Quaû (2). quoác ñoä. Nhöng nhö theá cuõng chöa phaûi laø • Tam Quaû A Na Haøm vôùi söï thaáy bieát giôùi ñuû, vì neáu ñem so söï thaáy bieát cuûa haøng haïn trong moät trung thieân theá giôùi, goàm thaäp ñòa Boà Taùt naày vôùi chö Phaät thì cuõng moät ngaøn tieåu thieân theá giôùi: Third Fruit of tyû nhö haït buïi vi traàn cöïc nhoû saùnh vôùi nuùi Anagama Enlightenment with the Tu Di: Thus, in this way, the Maha- perception and knowledge limited to a Bodhisattva's spiritual achieving will Medium World System, consisting of increase ten times with each succeeding 1,000 Small World Systems—See Töù stage until the Tenth Ground Maha- Thaùnh Quaû (3). Bodhisattva is reached. At this level , the • Töù Quaû A La Haùn vôùi söï thaáy bieát goàm spiritual and religious power of infinite thaâu trong moät ñaïi thieân theá giôùi, bao goàm and endless worlds in the ten directions. moät ngaøn trung thieân theá giôùi: Fourth Even then that is not truly perfect. When Fruit of Arhat Enlightenment with the comparing the perception, view, and perception and knowledge limited to a knowledge of those at the tenth ground Great World System, consisting of 1,000 Maha-Bodhisattva to the Buddhas, this is Medium World Systems—See Töù Thaùnh similar to using a grain of sand to compare Quaû (4). to

Mount Sumeru, respectively.

Bieät Nieäm Phaät: Nieäm hoàng danh moät vò Thieàn—Separately handed down—Mind-to- Phaät ñaëc bieät ñeå taäp trung tö töôûng hay nhöùt mind transmission in Zen tradition or oral taâm—To intone the name of a special Buddha tradition—To pass on the teaching from mind to gain concentration or singleminded. to mind without writing, as in the Zen or ** For more information, please see Thoâng Intuitive school. Nieäm Phaät. Bieät Töôùng: Visesa (skt)—Duø chö phaùp ñeàu Bieät Taøi: Special talent. coù chung moät caên baûn voâ thöôøng, chuùng vaãn Bieät Taêm: Without news. coù nhöõng phaåm chaát ñaëc bieät rieâng— Particulars—Though all things have the Bieät Tha Na: Vestana (skt)—Teân cuûa moät vò universal basis of impermanence, they have Trôøi—Name of a deva. particular qualities. Bieät Thænh: Ñaëc bieät môøi moät vò Taêng ñeán Bieät Töôùng Tam Giaùo: Ba pheùp quaùn ñöôïc nhaø Phaät töû taïi gia laø ñi ngöôïc laïi vôùi neáp soáng Bieät giaùo laøm roõ. Vì giöõa caùi khoâng vaø caùi giaû tònh haïnh nôi Tònh xaù. Tuy nhieân trong tröôøng coù khoaûng caùch vaø khoâng dung hôïp vôùi nhau— hôïp khaån caáp thí chuû coù theå bieät thænh baèng The three views of the Different Teaching in caùch khoâng löïa choïn ngöôøi, maø theo ngoâi thöù regard to the absolute, the phenomenal, the trong Taêng giôùi—Special deference paid by medial as void, unreal, as separate ideas. singling out or inviting a monk or one member of the community to the house of lay people. Bieät Voâ AÂm Tín: See Bieät Taêm. This against the monastic life. Howver, in case Bieät Xöù: To be exiled. of emergency, a patron of Buddhism can make Bieät Y: Nghóa lyù laøm choã döïa rieâng cho moät a special invitation, not by choosing the kinh thì goïi laø bieät y, ñoái laïi vôùi nghóa lyù laøm person, but invitation in according to their choã döïa cho caùc kinh thì goïi laø toång y—The years of ordination. secondary texts or authorities, in contrast with **For more information, please see Taêng Thöù. the principal texts of a school. Bieät Thôøi Nieäm Phaät: Nieäm Phaät trong moät Bieåu: Baøy toû—To indicate—To express—To thôøi khaéc ñaëc bieät. Ñaây laø moät phöông phaùp manifest—To expose. thöïc tieån vaø höõu hieäu nhöùt cho Phaät töû, nhöùt laø Bieåu Baïch: Tröôùc Phaät baøy toû nguyeän voïng Phaät töû taïi gia. Khi nhöõng caùch tu taäp bình muïc ñích xin vôùi Tam baûo chöùng giaùm, hay thöôøng khoâng höõu hieäu, neân ngöôøi tu tònh ñoä caùo baïch söï vieäc leân chö Phaät vaø chö Boà Taùt— laáy kyø haïn moät ngaøy, hai ngaøy, ba ngaøy, cho To explain—To expound—To clear up—To tôùi baûy ngaøy, hoaëc möôøi ngaøy cho tôùi 90 ngaøy show one's vows or resolutions in front of a chuyeân caàn nieäm Phaät, nhö theá goïi laø "Bieät Buddha's image; or to inform, to make clear, Thôøi Nieäm Phaät."—To call upon Buddha at especially to inform the Buddhas and special time. The most practical and effective Bodhisattvas. way for all Buddhists, especially lay followers. Bieåu Döông: To show—To display. When the ordinary religious practicies are Bieåu Ñoàng Tình: To express agreement—To ineffective the Pure Land sect call upon show sympathy—To be in accord with—To Buddha for a period of one to seven days, or agree with ten to ninety days. Bieåu Ñöùc: Theå hieän coâng ñöùc baèng nhöõng Bieät Tin: See Bieät taêm. haønh ñoäng vaø tö töôûng thieän laønh nhö ñaõ

ñöôïc Bieät Truyeàn: Bieät truyeàn, baát laäp vaên töï maø giaûng daïy trong kinh Hoa Nghieâm, ñoái laïi vôùi duøng taâm truyeàn taâm trong truyeàn thoáng nhaø ñeø neùn duïc voïng hay "giaø tình."—To manifest

virtue (positive in deeds and thoughts as Bòn Ròn: To be attached to. expounded in the Avatamsaka Sutra—Kinh Bòn Ròn Gia Ñình: To be attached to the Hoa Nghieâm), in contrast with to repress the family. passions. Binh: Bieåu Loä: See Thò Hieän. 1) To defend. Bieåu Ngöõ: Banner—Slogan. 2) Troop—Soldier. Bieåu Quyeát: To decide by vote. Binh Thö: Military manual. Bieåu Saùt: Truï côø treân noùc chuøa—The Bính: flagpole on a pagoda. 1) Caùi caùn: A handle. Bieåu Saéc: Moät trong ba loaïi hình saéc. Bieåu 2) Löûa: Fire. saéc laø bieåu thò tích cöïc qua caùch ñi, ñöùng, naèm, 3) Quyeàn bính: Power—Authority. ngoài, vaân vaân; hai thöù saéc khaùc laø maøu saéc ñoû, 4) Söùc noùng: Heat. xanh, vaø hình theå daøi, ngaén—Active 5) Höôùng Nam: South. expression, as walking, sitting, standing, 6) Can thöù ba trong möôøi can: The third of bending, stretching, taking, refusing, etc; one the ten stems. of the three forms, the other two being the Bính Ñinh: A junior. colours, red, blue, etc., and shape, long, short, Bính Ñinh Ñoàng Töû: Ngöôøi thieáu nieân tham etc. döï vaøo buoåi leã röôùc ñeøn (lieân heä vôùi 'löûa')— Bieåu Thò: Chæ roõ hay giaûi thích roõ raøng—To The boy who attends to the lamps which are indicate—To explain. associated with the fire. Bieåu Thuyeân: Ñaây laø moät thuaät ngöõ cuûa Bính Ngöõ: Baøi tieåu töï cuûa caùc sôù ñoïc trong Phaùp Töôùng Toâng, moät trong hai loaïi nhaø chuøa—Authoritative or pivotal words. "Thuyeân"—A term of Dharmalaksana school. Bình: One of the two kinds of exposition. 1) Baèng: Even—Level. 1) Bieåu Thuyeân: Bieåu thò ñaày ñuû moïi ñöùc 2) Beøo: Duckweed. tính—Positive or open exposition. 3) Bình boàng: Floating. 2) Giaø Thuyeân: Ngaên chaën loãi laàm— 4) Bình ñònh: To turn away—To expel—To Negative or hidden exposition. exclude. Bieåu Tình: To demonstrate. 5) Bình luaän: To discuss. Bieåu Töôïng: Emblem—To symbolize. 6) Bình phong: Screen. Bieåu Voâ Bieåu Giôùi: Taùc Giôùi Voâ Taùc Giôùi. 7) Bình yeân: Tranquil. 1) Bieåu Giôùi: Ngöôøi thoï giôùi böôùc leân giôùi 8) Bình thöôøng: Ordinary. trình baøy veà ba nghieäp thaân khaåu yù maø 9) Pheâ bình: To criticize. chính mình ñöôïc thuï ñaéc—The expressed Bình An: Peace. (letter) moral law. The receiver of Bình An Voâ Söï: To be safe and sound. commandments will express the Bình Baùt: Bowl. commandments on the body, speech and Bình Baùt Trong Tay: With bowl in hand. thought which he or she receives. Bình Caø Sa: Nhaát saéc thaát ñieàu saø sa—One 2) Voâ Bieåu Giôùi: Ngöôøi thoï giôùi trong thaân coloured robe of seven pieces. theå phaùt ra maø khoâng bieåu hieän ôû giôùi theå cuûa ba nghieäp—The unexpressed moral Bình Caùt Töôøng: Bhadra-kumbha (skt)— law or the spirit. See Hieàn Bình.

Bình Chuù: Pheâ bình—To criticize—To the two schools founded by Yin-Fa-Shih early comment on. in the T'ang dynasty. Bình Daân: Popular. Bình Ñaúng Löïc: Bình Dò: Simple—Easy—Plain. 1) Khaû naêng cöùu ñoä chuùng sanh cuûa chö Phaät laø sieâu vieät vaø bình ñaúng—Universal Bình Ñaúng: Sama or samata (skt). power or omnipotence to save all beings 1) Bình Ñaúng: Khoâng coù söï phaân bieät cao (Buddha). thaáp, caïn saâu, hôn keùm (ñoái laïi vôùi phaân 2) Danh hieäu cuûa Phaät:

A title of a Buddha. bieät)—Equality—On the same level—Equal—Equalized—Everywhere the Bình Ñaúng Nghóa: Taùnh chaân nhö nôi chö same—Universal—Without partiality. phaùp laø bình ñaúng ôû khaép moïi nôi—The 2) Phaät coù thaùi ñoä bao dung, khoâng thieân vò, meaning of universal, that bhutatathata (chaân vaø bình ñaúng vôùi chuùng sanh moïi loaøi: nhö) is equally and everywhere in all things. The Buddha in his universal, impartial, Bình Ñaúng Nguyeän: Phoå nguyeän cuûa chö and equal attitude towards all beings. Phaät—The universal vows common to Bình Ñaúng Chaùnh Giaùc: Samyak- Buddhas. sambodhi—Trí tueä hay chính giaùc toaøn thieän Bình Ñaúng Phaùp: Nhaát thieát chuùng sanh cuûa chö Phaät hay ñaïi giaùc tuyeät ñoái, chaùnh bình ñaúng thaønh Phaät—The universal or giaùc naày khoâng phaân bieät cao thaáp, caïn saâu— impartial truth that all becomes Buddha. Complete perfect knowledge—Buddha- Bình Ñaúng Phaùp Thaân: Phaùp tính phaùp knowledge—Omniscience—The bodhi of all thaân Boà Taùt töø baùt ñòa trôû leân (tòch dieät bình Buddhas—Absolute universal enlightenment. ñaúng)—Universalized dharmakaya (a stage in Bình Ñaúng Chuùng Sanh Giôùi: The bodhisattva development above the eighth). universal realm of living beings. Bình Ñaúng Quaû: Nhaân naøo quaû naáy, nhaân Bình Ñaúng Ñaïi Hueä: Bình ñaúng ñaïi hueä ñaõ toát thì quaû toát, nhaân xaáu thì quaû xaáu—Like ñöôïc moät vò coå Phaät trong Kinh Dieäu Phaùp effects arise from like causes (good from good, Lieân Hoa tuyeân boá, moïi chuùng sanh roài seõ ñaït evil from evil). ñöôïc trí hueä Phaät—Universal great wisdom Bình Ñaúng Quaùn: (the declaration by the ancient Buddha in the 1) Quaùn saùt söï khoâng thaät vaø voâ thöôøng cuûa Wonder Lotus-Sutra, that all would obtain the chö phaùp—The beholding of all things as Buddha-wisdom). equal (as unreal and immaterial). Bình Ñaúng Giaùc: Taùnh giaùc tuyeät ñoái hay 2) Moät trong ba phaùp quaùn cuûa toâng Thieân chaùnh giaùc cuûa chö Phaät vöôït ra ngoaøi luaät Thai. Giaû quaùn hay quaùn söï hoøa nhaäp vaøo phaân bieät cao thaáp noâng saâu thöôøng tình—A lyù moät caùch bình ñaúng. Töø naày cuõng coù Buddha'a universal and impartial perception nghóa laø "Khoâng Quaùn" hay quaùn veà taùnh (his absolute intuition above the laws of khoâng tuyeät ñoái cuûa vaïn höõu—One of the differentiation). three T'ien-T'ai meditations. The Bình Ñaúng Giaùo: Moät trong hai tröôøng phaùi phenomenal being blended with the ñöôïc Ngaøi AÁn Phaùp Sö saùng laäp vaøo ñaàu ñôøi noumenal or universal. The term is also nhaø Ñöôøng (chæ Phaät Tyø Loâ Giaù Na thuyeát used for meditation on the universal, or Kinh Hoa nghieâm thuyeát veà Nhaát Phaät Thöøa, absolute. moät caùch bình ñaúng cho chuùng sanh moïi loaøi, Bình Ñaúng Taâm: Equality Mind. chöù khoâng thuyeát vì caên cô sai bieät)—One of 1) Baûn chaát tinh thaàn gioáng nhau nôi taâm cuûa

moïi chuùng sanh—Equal mind—Mind of söï phaân bieät Toâi Anh, do ñoù maø döùt boû the same mental characteristics—The ñöôïc caùi yù nieäm veà ngaõ: The wisdom of universal mind common to all. rising above such distinction as I and 2) Taâm bình ñaúng laø taâm khoâng phaân bieät Thou, thus being rid of the ego idea. hay thieân vò, khoâng thöông ngöôøi naày maø 2) Caùi trí xem moïi söï moïi vaät ñeàu bình ñaúng

laïi gheùt ngöôøi kia: An impartial mind, not nhö nhau: Wisdom in regard to all things loving one and hating another. equally and universally. 3) Theo Hoøa Thöôïng Thích Thieàn Taâm trong 3) Quaùn Ñaûnh Trí: Maät Giaùo thì goïi laø Quaùn Lieân Toâng Thaäp Tam Toå, Bình Ñaúng Taâm Ñaûnh trí hay trí cuûa Baûo Sanh Phaät ôû hay taâm ngang baèng nhö nhau. Taïi sao phöông Nam—The esoteric school calls it chuùng ta phaûi coù Bình Ñaúng Taâm? Vì Ñöùc the Ratnasambhava wisdom. Phaät coù daïy: "Taát caû chuùng sanh ñeàu cuøng ** For more information, please see Nguõ Trí coù chung moät Phaät taùnh, laø cha meï laãn (3). nhau trong ñôøi quaù khöù vaø cuõng seõ laø chö Bình Ñaúng Trí: Samatajnana (skt). Phaät ôû thuôû vò lai." Vì vaäy cho neân— • Trí hieåu bieát söï vaät hay trí nhìn söï vaät moät According to Most Venerable Thích Thieàn caùch bình ñaúng nhö nhau—Common Taâm in The Thirteen Patriarchs of knowledge, which only knows Pureland Buddhism, the Buddha taught phenomena—Wisdom of universality or about the equality mind as follows: "The sameness. Buddha Nature is common to all sentient • Trí naém laáy nguyeân lyù cuûa söï bình ñaúng: beings; they are the fathers and mothers The knowledge that grasps the principle of of each other in the past and are the sameness. Buddhas of the future." Therefore: Bình Ñaúng Töø: Universal or equal mercy a) Ñoái vôùi caùc chuùng sanh khaùc chuùng ta toward all beings without distinction. phaûi sanh taâm bình ñaúng vaø toân troïng, xem Bình Ñaúng Töông Tuïc: Of the same nature hoï nhö laø nhöõng vò Phaät töông lai: While or character—Connected as cause and effect. associating with other sentient beings, we Bình Ñaúng Vöông: Yama (skt). must develop an equal and respectful 1) Bieät danh cuûa Dieâm Ma Vöông, vò naày mind to look upon them as the Buddhas of laøm nhieäm vuï coi xeùt veà toäi phöôùc—The the future. impartial or just judge and awarder. b) Neáu laøm ñöôïc nhö vaäy, aét seõ döùt tröø ñöôïc 2) Ñaây cuõng aùm chæ teân cuûa moät trong Thaäp nghieäp chöôùng 'phaân bieät vaø khinh maïn': Nguïc Vöông, khaùc vôùi Dieâm Ma Vöông— If this is done, the karmic obstructions of The name is also applied to one of the Ten 'discriminations and egotism' will be Rulers of the underworld, distinct from eliminated. Yama. c) Vaø sanh ra ñöôïc caùc 'taùnh ñöùc laønh.': And 3) Ngöôøi laäp ra doøng doõi Saùt Ñeá Lôïi cuûa hoï doing so will give rise to various Thích Ca—Name of the founder of the 'wholesome and virtuous characteristics." Ksatriya caste, to which the Sakyas Bình Ñaúng Tính: Taùnh Chaân Nhö bình ñaúng belonged. nôi moïi chuùng sanh—The universal nature Bình Höõu Ñöùc: Bhadra-kumbha (skt)—See (Chaân nhö—bhutatathata). Hieàn Bình. Bình Ñaúng Tính Trí: Bình Kieát Töôøng: Bhadra-kumbha (skt)— 1) Samata-jnana (skt)—Caùi trí vöôït ra ngoaøi See Hieàn Bình.

Bình Luaän: To discuss. ngoä laø moät ngöôøi beänh. Phöông thöùc vaø tieán Bình Nhö YÙ: Bhadra-kumbha (skt)—See trình chöõa beänh laø ñi vaøo öôùc voïng ñaït ñöôïc Hieàn Bình. ñaïi giaùc—Sickness—Disease—In Buddhism, a person who is not enlightened is "ill" by Bình Phuïc: To recover—To recuperate—To definition. The healing process into the get well again. aspiration to attain enlightenment. Bình Quyeàn: Equal rights. Bònh Caên: Cause of illness. Bình Sa: Bimbisara (skt)—See Bình Sa Bònh Coá Chaáp: Problem (disease) of Vöông in Vietnamese-English Section, and

grasping. Bimbisara in Sanskrit/Pali-Vietnamese Section. Bònh Khoå: Sickness(disease/to fall ill) is suffering—Suffering of disease. Bình Sa Vöông: Bimbisara (skt)—Vò vua cuûa vöông quoác Ma Kieät Ñaø trong thôøi Phaät coøn taïi Bònh Ma: Demonic disease. theá. OÂng laø moät Phaät töû thuaàn thaønh vaø laø Bònh Nan Y: Incurable disease. ngöôøi ñaõ cuùng döôøng Truùc Laâm Tònh Xaù cho Bònh Naëng: Dreadful disease. Phaät vaø giaùo ñoaøn—Bimbisara is the name of Bònh Nheï: Light (minor or small) illness or the king who ruled the ancient kingdom of ailments. Magadha during the Buddha's time. He was an Bònh Noäi Thöông Hieåm Ngheøo: Inside enthusiastic supporter of Buddhism and (inner) dreadful diseases. presented the Bamboo Grove Monastery to the Bònh Sô Saøi: Mild illness. Buddha for the use of the assembly of Bònh Taâm Thaàn: Mental illness Buddhist monks—See Bimbisara in Sanskrit/Pali-Vietnamese Section. Bònh Thaàn Kinh: Nervous disorder Bình Sanh: Throughout life—During one's Bònh Thöông Khí: Respiratory ailments. life time—All one's life. Bònh Töû: Bình Thöôøng: Ordinary—Usual—Comon. 1) Bònh vaø cheát laø nhöõng nguyeân nhaân töï nhieân cuûa nhöõng bieán coá xaõy ra trong ñôøi Bình Tónh: Calm—Unruffled. soáng chuùng ta. Ñeå traùnh khoå ñau ngöôøi Bænh: Giöõ chaët—To lay hold of—To grasp. Phaät töû phaûi chaáp nhaän chuùng trong hieåu Bænh Cöï: Caàm ñuoác trong buoåi traø tyø (pheùp bieát—Illness and Death—Both illness and hoûa taùng chö Taêng Ni)—To carry the torch for death are natural causes of events in our cremation. life. To prevent suffering, Buddhists must Bænh Phaùp: Ñieàu thöù nhaát trong boán phaùp accept them with understanding. Yeát Ma—The first in the four Karmas—See 2) Theo Kinh Nieát Baøn, Ñöùc Phaät thöông Yeát Ma. nhöõng keû phaøm phu naëng nghieäp nhieàu, Bænh Phaát: Caàm phaát traàn, thöôøng laø ngöôøi cuõng gioáng nhö ngöôøi meï thöông ñöùa con ñöùng ñaàu trong chuùng hoäi, naêm vò Taêng ñöùng ngheøo khoù beänh taät nhieàu nhaát: According ñaàu trong töï vieän môùi coù ñaëc quyeàn naày—To to the Nirvana Sutra, just as a mother hold the fly-brush, or whisk, the head of an loves the sick child most, so Buddha loves assembly, the five heads of a monastery have the most wicked sinner. this privilege. Bòp: To cheat—To deceive. Bænh Trì: Nghieâm trì giôùi luaät—To hold Bít: To close up firmly to the discipline or rules. Bòt Mieäng: To hold someone's mouth Bònh: Trong ñaïo Phaät, moät ngöôøi chöa giaùc

Bòt Muõi: To hold the nose Boá: Bòt Tai: To stop one's ears 1) Vaûi: Cloth. Boù Buoäc: To bind—To chain—To enfetter. 2) Phaân boá: To spread. 3) Lo sôï: Uttras or Santras (skt)—Fear— Boû: To abandon. Afraid. Boû Ñaïo: To abandon one's religion. Boá Ñaïi Hoøa Thöôïng: Vò Ñaïi Taêng coøn coù Boû Ñaïo Phaät: To abandon the Buddhist hieäu laø Tröôøng Ñinh Töû, vôùi chieác tuùi vaûi treân order. löng (vaøo theá kyû thöù 10, vò hoøa thöôïng coù hình Boû Ngoaøi Tai: To pay no attention to. daùng ñaåy ñaø chaäm chaïp, traùn nhaên buïng pheä, Boû Nhaø: To desert one's home. ñi ñaâu luõ treû cuõng thöôøng hay bu theo choïc Boû Phí Thì Giôø: To waste one's time. gheïo Ngaøi)—Great Reverend—Pu-Tai Ho- Boû Queân: To leave behind—To forget. Shang—Cloth-bag monk, an erratic monk (in Boû Ra: To eliminate. the tenth century, usually depicted, scantily Boû Rôi: To abandon—To desert—To drop— clad and

surrounded by children). To foresake. Boá Ñaùt Na: Putana (skt)—Boá Ñôn Na—Phuù Boû Soùt: To omit—To miss out—To leave Ña—Ñaø Na—Ñôn Na—Moät loaïi quyû caùi laøm haïi treû, moät loaïi quyû ñoùi hoâi haùm, vaø thaønh out—To drop out. coâng nhöùt trong caùc loaøi quyû—A female Boû Tuø: To imprison—To incarcerate—To put demon poisoning or the cause of wasting in a someone in prison. child; interpreted as a stinking hungry demon, Boùc Loät: To exploit—To take advantage of and the most successful of demons. someone—To clean someone out Boá Ñaït Laïp: Potala (skt)—Phoå Ñaø La—Tu Boùi Toaùn: Divination—Fortune teller. vieän cuûa Ñöùc Ñaït Lai Laït Ma taïi thuû ñoâ La Boûn Xeûn: Avaricious—Stingy—Stinginess. Sa—The monastery of the Dalai Lama in Ñöùc Phaät daïy trong Kinh Phaùp Cuù: “Ngöôøi Lhasa. tham lam boûn xeûn khoâng theå sanh leân coõi trôøi, Boá Ñôn Na: Putana (skt)—A female ngöôøi ngu si khoâng öa taùn döông vieäc boá thí, demon—See Boá Ñaùt Na. nhöng ngöôøi trí thaáy boá thí laïi tuøy hyû coâng ñöùc Boá Giaùo: Truyeàn baù giaùo phaùp ra ngoaøi—To vaø töông lai hoï seõ döï höôûng phaàn an laïc.”—publish—To spread abroad the doctrine. The Buddha taught in the Dharmapada Sutra, verse 177: “Misers cannot go to the heaven, Boá Lôïi Ca: Purika (skt)—Moät loaïi baùnh—A kind of cake. fools cannot indeed praise charity. A wise man rejoices in alsmgiving and thus becomes happy Boá Loã Ba: See Boá Loã Baø Bì Ñeà Ha. thereafter.” Boá Loã Baø Bì Ñeà Ha: Purva-Videha or Bong Boùng: Bubble. Videha (skt)—Moät trong nhöõng ñaïi chaâu ôû veà Bong Boùng Nöôùc: A water buble phía ñoâng nuùi Tu Di—One of the great continents east of Sumeru. Boùng: Abhasa (skt)—Shadow. Boá Loã Na Baït Ñaø La: Purnabhadra (skt)— Boùng AÛo Töôûng Cuûa Vuõ Truï: The bubble Moät trong taùm teân töôùng cuûa Daï Xoa—One of the universe of the eight yaksa generals. Boùng Daùng: Abha or Paribimba (skt)— Boá Loä Sa: Purusa (skt)—Boá Loã Sa—Boå Loâ Shadow—Reflected image. Sa—Ngöôøi—Tröôïng phu—Só phu—Man— Boùp Meùo: To distort Mankind—A Man—Man as Narayana the soul

and origin of the universe—The soul— taïi gia giöõ taùm giôùi maø thaønh Boá Taùt (taïi taâm Supreme being. thì goïi laø hoä, taïi thaân khaåu thì goïi laø giôùi)—A Boá Ma: Laøm cho ma quyû sôï haõi, moät töø duøng term for the lay observance of the first eight ñeå goïi Tyø Kheo—To terrorize the demons or commandments on fast days, and it is used as a Scare-demon, a term used to call Bhiksu. name for those commands. Boá Nhö Ñieåu Phaït Da: Punyopaya (skt)— Boá Taùt Nhöït: Nhöõng ngaøy Boá Taùt laø nhöõng Na Ñeà—Nadi (skt)—Moät vò sö mieàn Trung ngaøy raèm, 29 vaø 30 trong thaùng—The fast days AÁn, ñöôïc keå laïi nhö laø vò ñaõ mang sang Trung are the 15th, 29th, and 30th of the moon. Hoa 1.500 kinh saùch Ñaïi vaø Tieåu Thöøa vaøo Boá Thí: Dana (skt). khoaûng naêm 655 sau Taây Lòch. Ñeán naêm 656 (I) Nghóa cuûa Boá Thí—The meanings of oâng ñöôïc göûi sang ñaûo Coân Loân trong bieån Dana: Nam Haûi (coù leõ laø Coân Sôn cuûa Vieät Nam) ñeå 1) Theo töø Haùn Vieät, Boá coù nghóa laø roäng lôùn tìm moät loaïi thuoác laï—A monk of central hay khoâng coù giôùi haïn, Thí coù nghóa laø India, said to have brought over 1,500 texts of cho. Boá Thí laø cho moät caùch roäng lôùn, cho the Mahayana and Hinayana schools to China khoâng

giôùi haïn—According to 655 AD. In 656 AD he was sent to Pulo Vietnamese-Chinese terms, Boá means Condore Island in the China Sea for some wide or unlimited, Thí means giving. Boá strange medicine. Thí means to give without any limits. Boá Söù: Pausa (skt)—The tenth month in India. 2) Ñaøn Na—To give alms—Alms (money, ** For more information, please see Thaäp Nhò food, clothes offered to the poor)—Nguyeät. Generosity—Charity—To bestow—Boá thí Boá Taùt: Upavasatha—posadha—Uposana thöïc phaåm hay phaùp giaùo, ñöa ñeán lôïi laïc (skt)—Uposatha (p)—Boá Sa Tha—Boá Saùi cho ñôøi naày vaø ñôøi sau trong kieáp lai sanh, Tha—Bao Sa Ñaø—Boá Taùt Ñaø Baø—Öu Boå Ñaø xao laõng hay töø choái khoâng boá thí seõ coù Baø—Baùt La Ñeá Ñeà Xaù Da Mò haäu quaû ngöôïc laïi. Ñöùc Phaät daïy: “Tham (Pratidesaniya)—Tieáng Haùn dòch laø Tònh Truï, lam chính laø ñaàu moái cuûa caùc söï khoå ñau Thieân Truùc hay Tröôûng Döôõng. Theo pheùp cuûa trong voøng luaân hoài sanh töû. Vì heã coù tham ngöôøi xuaát gia cöù nöûa thaùng moät laàn (vaøo ngaøy laø coù chaáp giöõ; coù chaáp giöõ laø coøn bò troùi raèm, 29 hoaëc 30), chuùng Taêng Ni taäp hôïp buoäc; coøn bò troùi buoäc töùc laø chöa giaûi thuyeát giôùi kinh, khieán cho moïi ngöôøi ñeàu truï thoaùt; chöa giaûi thoaùt töùc laø coøn luaân hoài trong tònh giôùi vaø tröôûng döôõng thieän phaùp. sanh töû; coøn luaân hoài laø coøn laøm chuùng Trong khi ñoù ngöôøi taïi gia thì giöõ troøn taùm giôùi sanh; coøn laøm chuùng sanh laø coøn tieáp tuïc trong saùu ngaøy chay ñeå ñoaïn tröø aùc nghieäp vaø chòu caùc caûnh khoå ñau phieàn naõo.” Vì thaáy tröôûng döôõng thieän phaùp—Fasting—A fast— caùc moái nguy haïi cuûa tham lam, neân Ñöùc The nurturing or renewal of vows by abiding in Phaät ñaõ nhaán maïnh vôùi chuùng sanh veà retreat for spiritual refreshment. The Buddhist phaùp moân boá thí—Almsgiving of food or monks and nuns should meet at the new, full doctrine, with resultant benefits now and moons, 29th and 30th to read the Pratimoksa also hereafter in the form of reincarnation, Sutra for their moral edification. Also disciples as neglect or refusal will produce the at home should observe the fast days (1st, 15th, opposite consequences. The Buddha 29th, 30th) and the eight commands. taught: “Greed is the origin of various pains and sufferings in the cycle of births Boá Taùt Hoä: Töø ngöõ duøng goïi Boá taùt Giôùi Trai and deaths. For if there is greed, there is cho ngöôøi tu taïi gia, vì öu baø taéc vaø öu baø di

attachment; if there is attachment, there is called “Giving.” bondage; if there is bondage, there is the • ÔÛ nôi cha meï, cuøng caùc baäc thaày toå vaø chö cylcle of briths and deaths; if there is a Thaùnh nhaân thì goïi laø cuùng döôøng—With cycle of rebirths, one is still a sentient regard to parents, religious teachers, being; if one is still a sentient being, there Patriarchs, and other enlightened beings, are still pains, sufferings, and afflictions.” this act is called “Making offerings.” Realizing the calamities from greediness, (II) Chuùng sanh Boá Thí—Sentient Beings the Buddha emphasized a dharma door of Giving: Coù hai loaïi chuùng sanh boá thí— generosity. There are two types: 3) Trong phaàn giaûng giaûi Kinh Baùt Ñaïi Nhaân 1) Thí Chuû Hay ngöôøi cho—The benefactor: Giaùc, Thieàn Sö Thích Nhaát Haïnh ñaõ giaûi Ngöôøi coù taâm thanh tònh, töø bi, ñem cuûa thích veà “Boá Thí” nhö sau: Boá Thí laø

cho caûi, tieàn baïc, vaân vaân, cuûa mình ra maø ra ñoàng ñeàu, coù nghóa laø laøm san baèng söï phaân phaùt cho caùc keû thoï laõnh—This is an cheânh leänh giaøu ngheøo. Baát cöù haønh ñoäng individual who has peace, purity, and naøo khieán cho tha nhaân bôùt khoå vaø thöïc thi compassion, and uses his or her wealth of coâng baèng xaõ hoäi ñeàu ñöôïc xem laø "Boá possessions and money to distribute and Thí."—In the explanation of the Sutra on give to beneficiaries. The Eight Realizations of the Great 2) Ngöôøi nhaän—Receiver: Töùc laø ngöôøi Beings, Zen Master Thích Nhaát Haïnh nhaän cuûa caûi, tieàn baïc töø nôi thí chuû—The explained "Practicing Generosity" as individual who receives the possessions or follow: 'Practicing generosity means to act money from the benefactors. in a way that will help equalize the (III) Caùc loaïi Boá Thí—Categories of Dana: difference between the wealthy and the 1) See Nhò Boá Thí. impoverished. Whatever we do to ease 2) See Tam Boá Thí. others' suffering and create social justice 3) See Töù Boá Thí. can be considered praticing generosity. 4) See Nguõ Boá Thí. 4) Moät trong luïc Ba La Maät: One of the six 5) See Thaát Boá Thí. paramitas—Boá Thí laø haïnh tu ñaàu cuûa saùu 6) See Baùt Boá Thí. pheùp Ba La Maät. Ba La Maät coù nghóa laø 7) Ñaïi Boá Thí: Great giving—Ñaïi boá thí töùc ñöa ngöôøi sang bôø beân kia, töùc laø bôø giaûi laø söï boá thí maø thí chuû seõ coù nhöõng phöôùc thoaùt; giaûi thoaùt khoûi beänh taät, ngheøo ñoùi, baùo lôùn trong kieáp naày hay kieáp tôùi. Coù voâ minh, phieàn naõo, sanh töû—Practicing möôøi ba loaïi ñaïi boá thí—This is the giving generosity is the first of the six paramitas. that will bring the benefactors great Paramita means to help others reach the meritorious retributions in this life and other shore, the shore of liberation from next life. There are thirteen kinds of great sickness, poverty, hunger, ignorance, giving. desires and passions, and birth and death. a) Boá thí ñuùng thôøi ñuùng luùc. Nghóa laø keû thoï 5) Ngöôøi tu theo Phaät phaûi neân bieát hai chöõ thí ñang luùc raát caàn khoå vaø quaån baùch maø "Boá thí" vaø "Cuùng döôøng" cuõng ñoàng moät mình kòp thôøi giuùp ñôû: Give at the right nghóa—Buddhists should know that both time and moment. This means to give concepts of "giving to charity" and with perfect timing when someone is in "making offerings" mean the same thing: desperate need. • ÔÛ nôi chuùng sanh thì goïi laø "Boá thí."— b) Boá thí cho ngöôøi haønh chaùnh ñaïo, hay With regard to sentient beings, this act is nhöõng vò ñang giaûng daïy Phaät phaùp, caùc

baäc xuaát gia tu haønh chaân chaùnh: Give to forests, praying to attain wisdom of those who cultivate the proper path. This enlightenment. Thus, there are not people means to give to those who are on the path who cultivate in luxury and wealth in great of enlightenment in Buddhism, which is to cities who enjoy all modern conveniences. give to ordained Buddhists whose k) Boá thí cho caùc loaøi suùc sanh, nhö loaøi cultivated conducts are true and consistent chim, caù, vaân vaân: Give to various with the Buddha's teaching. animals, i.e., birds, fish, etc. c) Boá thí cho ngöôøi beänh vaø ngöôøi trò beänh: l) Khuyeân ngöôøi khaùc boá thí, hoaëc tuøy hyû nôi Give to the ill and the healer. ngöôøi boá thí cuøng caùc vieäc boá thí. Töùc laø d) Boá thí cho ngöôøi giaûng thuyeát chaùnh phaùp töï mình vì ngheøo khoå neân khoâng theå boá cuûa

Phaät, töùc laø nhöõng baäc tu haønh giaûng thí, nhöng khi thaáy ngöôøi khaùc laøm vieäc boá giaûi kinh ñieån, hoaèng döông Phaät phaùp: thí thì mình vui möøng khen ngôïi vaø taùn Give to those who speak and elucidate the ñoàng. Ñöùc Phaät goïi ñaây laø “Tuøy Hyû Coâng proper dharma of Buddhism, i.e., Dharma Ñöùc.” Vieäc tuøy hyû naày raát ö laø quan troïng, Masters who teach the sutras and vì coù laém keû khoâng boá thí, nhöng caûm propagate the Buddha Dharma. thaáy khoù chòu khi thaáy ngöôøi khaùc boá thí. e) Boá thí cho ngöôøi saép söûa ñi xa: Give to Ngöôøi Phaät töû neân caån troïng traùnh taùnh töï those who are about to go on a long kyû nhoû nhen naày: Encourage others to journey. give or rejoice in seeing others give. This f) Boá thí cho quoác vöông bò maát ngoâi ñang means if one is unable to give because treân ñöôøng boân taåu vaø bò khoå aùch cuûa keû one has no means or ability to give, yet thuø: To give to a king who has lost the when seeing others give, one is able to throne and is searching for safety to rejoice and be happy for the giver by evade the enemy. prasing that person. The Buddha called g) Boá thí cho gnöôøi bò quan quyeàn böùc baùch, this “Rejoice in others virtues and merits.” khoâng coù nôi nöông töïa: Give to those This is important because sometimes when who are helpless against authority. people cannot give but seeing others give h) Boá thí cho ngöôøi taät beänh, ñau khoå, haønh makes them extremely uneasy. As haï thaân xaùc: Give to those who are Buddhists, it is important to avoid this handicapped, those enduring pain, selfish nature. suffering, and torture. m) Boû maïng ra ñeå theá maïng cho ngöôøi: i) Boá thí cho chö Taêng Ni ñuû ñaày giôùi ñöùc, Sacrifice one’s life to save another ñuùng luùc ñuùng thôøi: Give to Bhiksus and person’s life. Bhiksunis who maintain their virtuous 8) Voâ thöôïng Boá thí—Boundless Giving: precepts, at the right time and moment. Loaïi boá thí maø thí chuû coù ñöôïc phöôùc baùo j) Boá thí cho ngöôøi tu caàu trí hueä, nhö nhöõng lôùn lao khoâng theå nghó baøn ñöôïc. Coù naêm vò tu haønh ngheøo khoå, thanh tònh nôi choán loaïi voâ thöôïng boá thí—This type of giving nuùi röøng ñeå caàu trí hueä giaûi thoaùt, chôù will bring the benefactors infinite and khoâng phaûi nhöõng keû tu haønh giaøu sang ôû endless meritorious retributions. There thaønh thò, coù ñaày ñuû chuøa thaùp ñoà soä, kinh are five categories. dinh: Give to those who cultivate for a) Boá thí hay cuùng döôøng ôû nôi Ñöùc Phaät: wisdom, i.e., those who practice Give to the Buddha. mendicant conducts, having peace and b) Boá thí hay cuùng döôøng ôû nôi chuùng Taêng purity in the isolated mountains and Ni: Give to the Sangha, or community of

ordained Buddhist monks or nuns. taát caû: Corrupted officials, bandits and c) Boá thí ôû nôi ngöôøi thuyeát giaûng chaùnh thieves will take away everything. phaùp: Give to those who speak and • Tieàn thuoác men cho beänh hoaïn oám ñau: eludicate the Proper Dharma. Spending for medications for sicknesses. d) Boá thí hay cuùng döôøng ôû nôi cha: Give to 2) Cuûa ñaõ boá thí thì vöõng chaéc, coøn cuûa chöa one’s father. boá thí thì chaúng vöõng chaéc. Vì cuûa ñaõ boá e) Boá thí hay cuùng döôøng ôû nôi meï: Give to thí roài thì ñöôïc quaû baùo ñaùp ñeàn cho mình one’s mother. ñôøi ñôøi, chôù khoâng maát, ñuùng theo luaät 9) See Thaäp Nhò Chôn Thaät Haûo Taâm Boá Thí nhaân quaû, taát caû nhöõng gì mình laøm ñeàu Nhôn. phaûi coù ñeàn traû, duø

chuùng ta coù taùi sanh 10) See Nguõ Giaû Danh Haûo Taâm Boá Thí baát cöù ôû ñaâu vaø döôùi baát cöù hình thöùc naøo. Nhôn. Coøn cuûa chöa boá thí cuõng seõ bò naêm oâng (IV) Taïi sao chuùng ta neân thöïc haønh haïnh boá chuû treân (1) phaù taùn luùc naøo khoâng hay: thí?—Why should we practice Giving?— Given possessions are secured, but Theo Thöôïng Toïa Thích Haûi Quang trong remaining possessions are not secured. For Thö Göûi Ngöôøi Hoïc Phaät, coù 14 ñieàu possessions that have been given will khieán chuùng ta neân boá thí—According to have their own appropriate retributions Venerable Thích Haûi Quang in Letters to holding them for us for many lives to Buddhist Followers, there are fourteen come without being lost. No matter where reasons for us to practice Giving. we are born in whatever life, they will 1) Cuûa ñem boá thí cho ngöôøi roài môùi chính laø always follow us, as stated in the Law of cuûa ta, chôù cuûa coøn ôû trong nhaø chaúng Karma, whatever you do, it will find its phaûi laø cuûa ta. Vì quaû baùo toát ñeïp cuûa söï way back to you. Whereas, possessions boá thí naày seõ ñi theo mình ñôøi ñôøi kieáp that have not been given, may be taken by kieáp, theá neân môùi goïi laø cuûa mình. Coøn the above mentiond five masters in (1). cuûa ôû trong nhaø thì khoâng phaûi laø cuûa 3) Cuûa ñaõ boá thí thì vui ngaøy sau, coøn cuûa mình, maø noù laø cuûa naêm oâng chuû sau chöa thí thì vui hieän taïi. Nghóa laø kieáp naày ñaây—Giving possessions are truly what is boá thí thì kieáp sau hay nhieàu kieáp sau ours, but remaining possessions inside our nöõa, phöôùc baùo boá thí seõ theo mình hoaøi homes, really not belong to us. This is true neân luoân ñöôïc giaøu sang sung tuùc. Coøn because the wholesome retributions of cuûa ôû trong nhaø hay cuûa chöa boá thí baát giving will be with us forever from life to quaù chæ mang laïi cho mình söï giaøu sang life; therefore, they are ours. In contrast, ñaày ñuû , vui veû trong kieáp hieän taïi naày maø the possessions inside our homes are not thoâi: Given possessions are the happines really ours, but they belong to the of the future, but remaining possessions following five masters: are only the hapines of the present. This • Nöôùc luït daâng leân cuoán troâi taát caû: means if we give in this lie, then in the Floodwater will rise to take away next life or many future lives after, the everything. meritorious retributions from giving will • Löûa döõ thieâu ruïi taát caû: Raging fire will follow us and we will always have burn down everything. wealth and luxury. Whereas the remaining • Thaân quyeán phung phí phaù taùn: Family possessions, things that we have not given and relatives waste and destroy. or we are not willing to give, will bring us • Tham quan, giaëc cöôùp vaø troäm caép laáy ñi wealth, luxury, and hapiness in the present

life. that someday they will be taken way from 4) Cuûa ñaõ boá thí thì khoûi phaûi maát coâng giöõ us. gìn coøn cuûa coøn laïi chuùng ta phaûi ra coâng 7) Cuûa ñaõ boá thí thì chaúng lo sôï, coøn cuûa coøn giöõ gìn. Nghóa laø cuûa boá thí ñaõ thuoäc veà laïi chuùng ta seõ phaûi lo sôï maõi. Cuûa ñaõ boá ngöôøi khaùc, neân hoï caàn giöõ gìn, chôù mình thí thì chuùng ta khoâng coøn lo sôï naêm oâng khoûi lo giöõ gìn nöõa. Coøn cuûa coøn laïi trong chuû cöôùp ñoïat, chôù cuûa coøn laïi thì chuùng nhaø thì chuùng ta phaûi luoân luoân giöõ gìn vì ta cöù hoài hoäp lo sôï chuùng seõ bò naêm oâng sôï maát troäm: Given possessions do not chuû ra tay cöôùp ñoaït khoâng bieát

luùc naøo: need to be safeguarded, but remaining Given possessions are no longer feared, possessions must be safeguarded. For but remaining posessions must be feared. possessions that are given will now belong If possessions are given, then there is no to others and it is up to them to safeguard fear that the “five masters” will steal from their possessions, we do not have to worry us, but if they remain, they will make us about safeguarding those possessions any fearful and anxious that the “five masters” longer. Whereas, remaining possessions in can come and steal them away at any our homes must be carefully watched moment. because if we don’t, we fear they will be 8) Cuûa ñaõ thí laø coät truï Chaùnh ñaïo, coøn cuûa taken away from us. coøn laïi laø coät truï cuûa ma. Nghóa laø ñaõ boá 5) Cuûa ñaõ boá thí thì chuùng ta khoûi phaûi bò thí roài thì sau naày seõ ñaït ñöôïc boá thí Ba La tham aùi troùi buoäc; trong khi cuûa coøn laïi thì Maät, thaønh moät vò Boà Taùt; trong khi cuûa caøng theâm tham aùi. Nghóa laø khi ñaõ boá thí coøn laïi vì loøng keo kieát boûn xeûn, thì kieáp roài thì döùt ñöôïc tham aùi nôi tieàn cuûa. Cuûa sau naày chuùng ta seõ thaønh ra con ma ñoùi: coøn laïi thì cöù laøm cho mình caøng taêng Given possessions are the pillars of the theâm taâm tham lam, luyeán aùi nôi chuùng: Proper Path, but remaining posessions are Given possessions will no longer be bound the pillars of the devil. If we give, then by greedy desires; whereas remaining one day we will attain the Giving Paramita possessions will increase greed. This and become a Maha-Bodhisattva; while means if we are able to give, then we will remaining possessions due to stinginess be able to eliminate our greedy desires and frugality wull result in being a hungry toward money and possessions. However, ghost in the next life. the remaining possessions will increase 9) Cuûa ñaõ boá thí thì voâ taän, coøn cuûa coøn laïi our greed and attachment to them. thì höõu haïn. Nghóa laø khi ñaõ boá thí roài thì 6) Cuûa ñaõ thí giuùp ta chaúng coøn baän loøng; ñôøi ñôøi kieáp kieáp ñöôïc phöôùc ñieàn voâ taän, trong khi cuûa coøn laïi seõ laøm chuùng ta theâm chôù cuûa coøn laïi chæ laø höõu haïn, töùc laø baát baän loøng. Nghóa laø cuûa ñaõ boá thí roài thì quaù chæ coù ôû trong kieáp naày roài thoâi, chôù khoûi caàn phaûi baän taâm lo nghó chi nöõa, chôù kieáp sau khoâng coøn nöõa: Given cuûa coøn laïi thì chuùng ta cöù nghó nhôù tôùi possessions are boundless, but remaining hoaøi vì sôï ngaøy naøo ñoù chuùng ta seõ maát possessions are limited. This means chuùng: Given possessions are no longer possessions that are given will be the worrisome, but remaining possessions are meritorious retributions for many worrisome. If possessions that are given reincarnations to come, but remaining away, it is no longer necessary for us to possessions are limited and will only be worry or think about them, but if they available in this life, but will not be there remain, here will be constant worrying in the next.

10) Cuûa ñaõ boá thí thì vui, chôù cuûa coøn thì khoå cuûa coøn laïi thì ñöôïc phaøm phu khen ngôïi. bôûi phaûi lo giöõ gìn: Given possessions will Nghóa laø ngöôøi bieát boá thí vì hôïp ñöôïc vôùi bring hapines, but remaining possessions taâm töø bi voâ löôïng cuûa Phaät, Boà Taùt neân will cause suferings because they must be ñöôïc Phaät vaø Boà Taùt khen. Coøn keû keo safeguarded. kieát thì hôïp vôùi taâm phaøm

phu neân chæ coù 11) Cuûa ñaõ boá thí giuùp chuùng ta lìa guùt troùi, phaøm phu khen ngôïi, chôù Phaät vaø Boà Taùt chôù cuûa coøn laïi khieán ta caøng theâm troùi thì cheâ: Given possessions are praised by buoäc. Nghóa laø khi ñaõ ñem cuûa ñi boá thí the Buddha, but remaining possessions are roài thì chuùng ta khoûi bò taâm tham lam troùi praised by ordinary people. This means buoäc, chôù cuûa coøn laïi thì mình cöù luoân those who give accord with the minds of luoân bò loøng tham lam cuûa caûi troùi buoäc the Buddhas of infinite compassion, so hoaøi, ñi ñaâu cuõng ñeàu baän taâm lo laéng: these people are praised by the Buddhas Given possessions will lead to greater and Bodhisattvas. Those who are selfish freedom, but remaining possessions will and stingy accord with the minds of lead to greater imprisonment. If we are ordinary people and will be praised by able to give, then, though we are still ordinary people. They wil not be praised bound, we have freedom to some degree, the Budhas and Bodhisattvas. but remaining possessions will entrap us (V) Nhöõng yù töôûng khôûi sanh khi coù ngöôøi ñeán even more, so no matter where we go, we caàu boá thí—Thoughts arise when there are are always worrying about them. people coming to ask for charity: Cuõng 12) Cuûa ñaõ thí laø loäc, chôù cuûa coøn laïi chaúng theo Thöôïng Toïa Thích Haûi Quang trong phaûi laø loäc. Nghóa laø cuûa ñaõ boá thí laø Thö Gôûi Ngöôøi Hoïc Phaät, Ñöùc Phaät daïy phöôùc loäc ôû kieáp naày, qua ñeán kieáp sau seõ haøng Phaät töû Boà Taùt taïi gia thöïc haønh caønh ñöôïc toát ñeïp hôn; chôù cuûa coøn laïi haïnh boá thí. Khi thaáy ngöôøi ñeán xin thí thì khoâng phaûi laø phöôùc loäc vì moät ngaøy naøo phaûi luoân phaùt khôûi leân trong taâm nhöõng yù ñoù chuùng ta seõ tieâu saïch: Given töôûng sau ñaây ñeå traùnh caùc söï buoàn tieác, possessions are meritorious, but remaining hoái haän, töùc toái, hoaëc khôûi sanh caùc nieäm possessions are not meritorious because tham saân si ñoái vôùi ngöôøi xin thí, maø laøm someday we will spend them all. giaûm bôùt hoaëc maát ñi caùc coâng ñöùc boá thí 13) Cuûa boá thí laø söï nghieäp cuûa baäc ñaïi tröôïng cuûa mình—Also according to Venerable phu, chôù cuûa coøn laïi chaúng phaûi laø söï Thích Haûi Quang in the Letters to nghieäp cuûa baäc ñaïi tröôïng phu. Nghóa laø Buddhists Followers, the Buddha taught ngöôøi chaân thaät ñaïi tröôïng phu môùi bieát that lay Buddhists Bodhisattvas should boá thí, chôù keû nguïy ñaïi tröôïng phu thì practice the “Conduct of Giving.” When khoâng bao giôø bieát boá thí, maø traùi laïi cöù someone comes to ask for assistance, it is bo bo giöõ cuûa: Given possessions are the important to give rise to the following practices of a great gentleman, but thoughts in order to avoid having regrets, remaining possessions are not the sadness, anger, or giving rise to various practices of a great gentleman. Only a thoughts of greed, hatred, and ignorance person who is truly a great gentleman will toward the receiver of charity, only to know to give. While a pretender will decrease or lose the virtues and merits never know to give, but will maintain and they would have obtained from the acts of hold on to everything he or she owns. practicing charity. 14) Cuûa boá thí ñöôïc Phaät khen ngôïi, trong khi 1) Vì thuaän theo lôøi Phaät daïy—Following the

teachings of the Buddha: Khi thaáy ngöôøi tònh. Vì theá maø chuùng ta cöù maõi laøm moät ñeán xin thí ôû nôi ta, thì ta phaûi duïng taâm baït ñòa phaøm phu sanh töû, noåi

troâi trong chôn chaùnh maø töôûng nghó raèng taát caû chö saùu neûo luaân hoài. Kieáp naày ta nhö vaäy, Phaät möôøi phöông ba ñôøi do nôi thaønh töïu bieát roài ñaây kieáp keá seõ ra sao? Cuûa caûi ñöôïc Boá Thí Ba La Maät maø chöùng ñaéc kieáp tröôùc cuûa ta baây giôø ôû ñaâu? Coøn cuûa ñöôïc ñaïo quaû Boà Ñeà Voâ Thöôïng. Nay ta caûi trong kieáp naày cuõng theá, bôûi vì khi ta laø con cuûa Phaät, neáu muoán ñöôïc giaûi thoaùt cheát ñi roài thì taát caû ñeàu boû laïi heát chôù hay ñöôïc thaønh Phaät, aét phaûi haønh theo lôøi chaúng mang theo ñöôïc thöù gì. May maén Phaät daïy laø phaûi sieâng naêng tu taäp haïnh thay, kieáp naày nhôø ta bieát ñaïo, bieát roõ boá thí ñeå dieät tröø caùc taâm tham lam, keo nhöõng lôøi Phaät daïy veà haïnh boá thí, vaäy thì kieát, vaân vaân, vaø nhö theá thì caùc vieäc boá taïi sao nay ta khoâng chòu doõng maõnh thöïc thí maø ta thöïc haønh ngaøy hoâm nay ñaây haønh ñeå tröø boû caùi taùnh keo kieát kinh nieân chính laø thuaän theo lôøi Phaät daïy—When coá höõu naày ñi?: From many lives in the someone needs assistance, we should use past until now, we have been unbelievably the sincere mind to think that all the greedy and stingy; thus, gathering and Buddhas in the ten directions across the accumulating as much as possible are the three time-spans of past, present, and only things we have known, while we future are able to attain the Ultimate refuse to give and let go of anything. Or Enlightenment because of their ability to even when we did give, we still feel fully realize the “Giving Paramita.” Now regrets and sadness later, or we may have that we are Buddha’s children, if we wish given but our minds were not peaceful and to attain enlightenment or to become joyous while giving. Therefore, we Buddha, it is absolutely essential for us to continue to remain as unenlightened follow the Buddha’s teachings. We should mortals drifting and drowning in the six practice His Teachings. We must realms of the cycle of rebirths. If we are diligently cultivate the conduct of giving in like this in this life, who knows what we order to eliminate various mind states of will be like in the nex life! Where are all greed, selfishness, and stinginess. In this of our possessions from the former lives? way, our practice of giving of today It will be the same way with the demonstrate we are following the possessions of this life because once we teachings of the Buddhas. die, we must leave behind everything, as 2) Khôûi sanh yù töôûng thieän höõu tri thöùc— we will not be able to bring anything along Giving rise to the thought that asking with us. Fortunately, in this life, we are person is a good knowledgeable advisor: knowledgeable of Buddhism, we know Khi thaáy ngöôøi ñeán caàu xin boá thí ôû nôi clearly the Buddha’s teachings with regard mình thì mình phaûi töôûng nghó—When to the conducts of giving. So why should someone comes and asks for assistance, we not courageously practice what we we should think: know in order to eliminate our old selfish a) Töø nhieàu kieáp trong quaù khöù cho ñeán ngaøy greedy habits? nay, ta vì tham lam, keo kieát, neân chæ bieát b) Nay ta vöøa phaùt taâm muoán thöïc haønh thaâu goùp, tích chöùa cho thaät nhieàu, chôù haïnh boá thí thì lieàn coù ngöôøi ñeán xin thí. khoâng chòu xaû thí. Neáu coù xaû thí thì laïi Quaû laø ñieàu may maén cho ta laém. Vì nhôø sanh loøng hoái tieác, saàu buoàn, hoaëc boá thí coù ngöôøi naày maø: Now immediately after maø trong taâm khoâng ñöôïc hoan hyû, thanh we have just developed our minds

to carry

out the conduct of giving, someone comes hoaëc laø sanh leân coõi trôøi laøm thieân töû vôùi to ask for assistance. It is truly a good ñaày ñuû thieân phöôùc vi dieäu. Noùi veà coâng opportunity. Because owing to this person: ñöùc cuûa söï boá thí, cho duø trong taâm ta • Chuùng ta môùi boû ñöôïc loøng tham lam keo khoâng heà khôûi sanh yù töôûng laø muoán caàu kieát ñaõ theo ta töø quaù khöù kieáp cho ñeán giaøu sang sung söôùng veà sau nôi coõi trôøi hoâm nay: We are able to abandon the ngöôøi, nhöng phöôùc baùo cuûa söï boá thí aáy greed and selfishness that have followed noù seõ töï nhieân ñeán vôùi chuùng ta: Just as us from the infinite past to the present. the Buddha taught, all conducts of giving • Chuùng ta môùi thaønh töïu ñöôïc taâm "Xaû will result in wholesome retributions. This Boû" vaø haïnh "Boá Thí" cuûa Thaùnh nhaân: means one will be a wealthy person We are able to accomplish the mind of reaping merits in the human realm or will "Letting Go" and the giving conduct of a be born in Heaven to be a Heavenly Being saintly being. with complete supreme blessings of the • Chuùng ta seõ thaønh töïu ñöôïc caùc quaû vò Heaven. Talking about the merits and giaûi thoaùt xuaát theá trong töông lai: We will virtues of the conduct of giving, if we be able to accomplish the various fruits of practice conduct of giving, even if our enlightenment and liberation in the future. minds do not give rise to the wish of being • Ngöôøi ñeán xin thí naày ñích thöïc laø thieän tri rich and wealthy in the future in Heaven thöùc cuûa ta, laø aân nhaân cuûa ta, vaø cuõng laø or Human realms, those meritorious nhôn giaûi thoaùt cho ta vaäy: The person retributions from giving will come to us who has asked us is truly our good naturally. knowledgeable advisor, our benefactor, as b) Kieáp hieän taïi ñaây ta ñöôïc giaøu sang, baïc well as our cause for enlightenment. tieàn sung tuùc, leân xe xuoáng ngöïa, vaân vaân, • Do khôûi sanh ra caùc yù töôûng ñuùng theo ñoù laø nhôø ôû nôi kieáp tröôùc ta ñaõ coù thöïc chaùnh phaùp nhö vaäy, cho neân chuùng ta raát haønh haïnh boá thí roài, cho neân kieáp naày vui loøng vaø haân haïnh thöïc haønh vieäc boá thí môùi ñöôïc höôûng phöôùc baùo toát ñeïp nhö maø khoâng coù chuùt do döï hay ngaïi nguøng vaäy: In the present life, we are wealthy, chi caû: If one is able to give rise to and having extra money to spend on nice cars, hold on to these thoughts, that good homes, etc. because in the former life, we charitable person will feel happy and practiced giving. Thus, in this life we are honored from giving without having the able to reap the wholesome karmic slightest worries and regrets. retribution in this way. 3) Khôûi sanh yù töôûng ñôøi khaùc giaøu sang hay c) Nay ta cöù phoùng maét nhìn ra beân ngoaøi xaõ ñöôïc phöôùc baùo cuûa coõi Duïc Giôùi—Giving hoäi vaø chung quanh ta, thaáy coøn coù raát rise to the thought of wealth and luxury in nhieàu ngöôøi soáng ñôøi ngheøo naøn, thieáu huït another life or attaining the meritorious hoaëc vaát vaû nhoïc nhaèn trong kieáp toâi ñoøi, retributions in the Desire World: Khi thaáy heøn haï, vaân vaân. AÁy laø vì kieáp tröôùc hoï coù ngöôøi ñeán xin thí ôû nôi ta, thì ta phaûi naëng loøng xan tham, keo kieát, khoâng bao töôûng nghó nhö vaày—When seeing the giôø bieát môû loøng boá thí, cho neân kieáp naày needy person approaching us, we should môùi phaûi bò quaû baùo ngheøo thieáu, nhoïc hold the following thought: nhaèn nhö vaäy:

If we just look to the a) Y theo lôøi Phaät daïy thì taát caû caùc haïnh boá outside world and our surrounding, it will thí ñeàu ñöôïc quaû baùo toát ñeïp, hoaëc ôû nôi be obvious how many people live in coõi ngöôøi laøm keû giaøu sang höôûng phöôùc; poverty, not having enough of anything,

but must struggle to make it from day to neûo luaân hoài, chuùng sanh cöù theo haønh day. It is because in their former lives, nghieäp baûn höõu maø laên leân, loän xuoáng, these people were consumed with greed, haèng luoân thay maët ñoåi hình, coù khi laøm stinginess, and never opened their hearts quyeán thuoäc laãn nhau, nhöng ñeán kieáp naày to give to anyone. Consequently, in this vì chuyeån ñôøi, caùch aám, bò voâ minh che life, they must suffer and struggle in laáp, neân khoâng nhaän ra nhau maø thoâi. povery as their karmic retributions. Ngaøy hoâm nay ta phaùt taâm boá thí ñaây vaø d) Chuùng ta may maén nhôø phöôùc baùo toát ñeïp ngöôøi ñeán xin thí naày, bieát ñaâu quaù khöù hoï neân kieáp naày ñöôïc cao sang troïng voïng, laø thaân thuoäc cuûa ta, hoaëc trong kieáp töông vaäy thì ta caøng phaûi neân boá thí nhieàu hôn lai hoï seõ trôû thaønh keû trong voøng luïc thaân nöõa, ñeå cho—We are fortunate to be able cuûa ta cuõng khoâng chöøng. Vì nghó töôûng to rely on the wholesome karma of the nhö vaäy neân chuùng ta vui loøng maø boá thí past enabling us to live luxurious lives; kgoâng coù chuùt loøng hoái haän, hay nuoái cieác therefore, we should give more so that: chi caû. Ñaây goïi laø vì töôûng thaân thuoäc maø • Phöôùc laønh cuûa chuùng ta ngaøy caøng theâm boá thí: When someone asks for assistance, taêng tröôûng: The wholesome merits of the we should think that from infinite past till present will increase with each passing now, in the six realms in the cycle of day. rebirths, sentient beings continue to follow • Trong caùc kieáp vò lai veà sau ta seõ traùnh their karmic actions to go up and down thoaùt ñöôïc caùc quaû baùo thieáu thoán, ngheøo constantly, changing their appearances; cuøng: An in the future lives, we will avoid sometimes they are relatives and friends, the karmic consequences of not having but once they pass on to another life, enoungh. covered by ignorance, they are no longer • Do vì khôûi sanh ra ñöôïc caùc yù töôûng ñuùng able to recognize one another. Today we phaùp nhö vaäy cho neân ngöôøi thieän nhaân aáy develop the mind to give because those raát vui loøng vaø haân haïnh haønh vieäc boá thí asking for assistance can very well be our maø khoâng chuùt do döï ngaïi nguøng: If one is family and friends of the past or, who able to hold these thoughts that are true to knows, it is possible, in the future lives the Proper Dharma, the good person will they will become a part of our immediate feel happy and honored to give without or extended family. Having these thoughts having sadness, regrets, and resentments. we should be happy to give without the 4) Vì haøng phuïc ma quaân—In order to slightest regrets or feel we have given in conquer evil: Khi coù ngöôøi ñeán xin thí ôû vain. nôi ta, thì ta phaûi töôûng nghó raèng boá thí 6) Vôùi voâ bieân chuùng sanh coù yù töôûng xuaát ñeå tieâu dieät hai caùi taùnh Tham vaø Xan— ly—In the process of endless births gives When someone asks us for assistance, we rise to the thought of liberation: Khi coù should think that practicing the conduct of ngöôøi ñeán xin thí thì ta nghó raèng chö Phaät giving will help us eliminate the two evil hoaëc chö Boà Taùt

cuøng vôùi caùc baäc giaûi characteristics of greed and stinginess. thoaùt ñaïi thaùnh nhaân khaùc sôû dó chöùng 5) Vôùi ngöôøi ñeán xin coù yù thöôûng thaân ñaéc ñöôïc ñaïo quaû Boà Ñeà, giaûi thoaùt ra thuoäc—Look upon those who ask for khoûi voøng sanh töû laø do nôi thaønh töïu charity as family and friends: Khi coù ngöôøi ñöôïc haïnh Boá Thí Ba La Maät. Nhôø chöùng ñeán xin thí ôû nôi ta, thì ta phaûi coù yù töôûng ñaéc ñöôïc Boá Thí Ba La Maät maø quyù ngaøi raèng töø quaù khöù kieáp ñeán nay, trong saùu khoâng coøn sanh töû luaân hoài nöõa, coøn

chuùng ta thì nay boû thaân naày, roài sanh ra and deaths in the future. nôi kieáp khaùc, mang thaân khaùc, cöù nhö theá 7) Duøng söï boá thí vôùi yù töôûng nhö laø phöông maø xoay chuyeån trong saùu neûo luaân hoài, tieän ñeå nhieáp thoï heát thaûy chuùng sanh: heát töû roài sanh, heát sanh roài töû, töø voâ löôïng Using the conduct of giving as a means of voâ bieân kieáp xa xöa cho ñeán hoâm nay maø assistance to all sentient beings. vaãn khoâng sao thoaùt ra ñöôïc. Cho neân 8) Khôûi sanh yù töôûng chöùng ñaïo Boà Ñeà— hoâm nay chuùng ta phaûi quyeát taâm vaø phaùt Giving rise to the thought of attaining the nguyeän seõ haønh haïnh boá thí naày khoâng path of enlightenment: Khi thaáy coù ngöôøi thoái chuyeån; caùc ngöôøi ñeán xin thí naày ñeán xin thí ôû nôi ta, thì ta phaûi khôûi taâm ñeàu thaät laø aân nhaân cuûa ta, ñeàu laø nhôn nghó töôûng nhö vaày—When we see a duyeân lôùn laøm cho ta thaønh töïu ñöôïc Boá needy person approaching us, we want to Thí Ba La Maät veà sau naày vaäy. Coù nhö hold the following thoughts: theá thì ta môùi ñöôïc xuaát ly, ñöôïc giaûi thoaùt a) Trong luïc ñoä Ba La Maät cuûa chö ñaïi Boà ra khoûi voøng voâ löôïng voâ bieân kieáp ñôøi Taùt vaø chö Phaät ñaõ chöùng ñaéc thì Boá Thí sanh töû trong töông lai: When someone Ba La Maät laø ñoä ñöùng ñaàu heát thaûy. Sôû dó asks us for assistance, we should think that quyù ngaøi thaønh töïu ñöôïc Boá Thí Ñoä naày laø all Buddhas and Bodhisattvas, as well as nhôø quyù ngaøi ñaõ töøng haønh haïnh boá thí vôùi other greatly enlightened sages were able taâm baát thoái chuyeån trong voâ löôïng voâ to attain the Bodhi Mind and are liberated bieân kieáp ñôøi quaù khöù maø khoâng bao giôø from the cycle of rebirths because they bieát moûi meät, chaùn naûn vaø ngöng nghæ. Vì were able to attain the conduct of Giving theá neân quyù ngaøi môùi huaân taäp ñöôïc voâ Paramita. Owing to the fact that they have löôïng voâ bieân phöôùc baùo thuø thaéng khoâng achieved the Giving Paramita, these theå nghó baøn, caùc phöôùc baùo aáy neáu nhö greatly enlightened beings are able to ñem boá thí cho möôøi hai loaïi chuùng sanh eliminate the cycle of reincarnations. As khaép möôøi phöông theá giôùi trong voâ löôïng for us, sentient beings, in the near future voâ bieân kieáp cuõng khoâng bao giôø cuøng taän we will abandon this body and then we caû vì phöôùc baùo cuûa quyù ngaøi voán laø voâ will be born with another body in another taän: Among the Six Paramita Practices life and will continue to go up and down in attained by Maha-Bodhisattvas and the the six realms of the cycle of rebirths. In Buddhas, the giving paramitas is first. this way, from infinite and endless aeons These Virtuous Beings are able to attain ago to the present, we have lived and the Giving Paramita because they have died, died and lived, and yet we are still often carried out the conducts of giving unable to free ouselves from this vicious

with a non-retrogression mind in infinite cycle of birth and death. Therefore, in this and innumerable kalpas in the past, but life, we must be determined to develop are never tired, bored, nor will they rest the vow to practice the conduct of giving and stop such practices. Therefore, they without regression. All sentient beings are to accumulate infinite, endless, and who come to us for assistance are our unimaginably supreme meritorious benefactors and are great opportunities for retributions. If those who meritorious us to attain the Giving Paramita in the retributions were used to give to all the future. Only practicing this we will be able sentient beings in the ten directions of to attain enlightenment and find liberation infinite universes for infinite and from infinite and endless lives of births innumerable kalpas they would still have

some left the meritorious blessing of the meritorious retributions in the heaven and Maha-Bodhisattvas are inherently human realms, in the end, we will be able limitless. to escape and free ourselves from the b) Vaû laïi, hieän nay quyù ngaøi ñaõ chöùng ñaéc cycle of birth death. In contrast, we should ñöôïc caùc giai vò Boà Taùt trong haøng thaäp be determined to dedicate all those merits Thaùnh hay Thaäp Ñòa Boà Taùt, vaø ñang treân and virtues to adorn our future state of ñöôøng ñi ñeán söï thaønh töïu ñöôïc quaû vò voâ Ultimate Enlightenment. We continue to thöôïng Boà Ñeà cuûa Phaät trong töông lai, ñoù give without resting. laø nhôø quyù ngaøi bieát ñem coâng ñöùc cuûa (VI) Nhöõng lôøi Phaät daïy veà “Boá Thí” trong caùc vieäc boá thí kia maø hoài höôùng cho Kinh Phaùp Cuù—The Buddha’s teachings chuùng sanh vaø caàu ñaéc thaønh ñöôïc Boà Ñeà on “Giving” in the Dharmapada Sutra: Phaät quaû: Furthermore, at the present 1) Vì coù tín taâm hoan hyû neân ngöôøi ta môùi boá time, they have attained the various thí, traùi laïi keû coù taâm ganh gheùt ngöôøi enlighten stages of Maha-Bodidattvahood, khaùc ñöôïc aên, thì ngaøy hoaëc ñeâm keû kia and are on their way to the realization of khoâng theå naøo ñònh taâm ñöôïc—Some the Ultimate Enlightenment. people give according to their faith, or c) Nay ta laø Phaät töû Boà Taùt taïi gia thì ta cuõng according to their pleasure. He who is neân hoïc y nhö haïnh cuûa quyù ngaøi. Nghóa envious of others’ food and drink, will not laø ta cuõng neân tuøy theo khaû naêng cuûa mình attain tranquility by day or by night maø thöïc haønh haïnh boá thí. Caùc haïnh boá thí (Dharmapada 249). nhö theá, neáu nhö coù gaây taïo neân coâng ñöùc 2) Nhöng keû naøo ñaõ caét ñöôïc, nhoå ñöôïc, dieät hoaëc phöôùc laønh chi chuùng ta seõ khoâng ñöôïc taâm töôûng aáy, thì ngaøy hoaëc ñeâm, keû nguyeän caàu sanh veà coõi Trôøi ngöôøi ñeå kia ñeàu ñöôïc ñònh taâm—He who fully cut höôûng phöôùc baùo, bôûi vì duø cho coù höôûng off, uprooted and destroyed such feeling, phöôùc baùo toát ñeïp theá maáy nôi coõi nhôn gain peace by day and by night thieân ñi nöõa, roát laïi cuõng khoâng theå naøo (Dharmapada 250). thoaùt ra khoûi voøng luaân hoài sanh töû ñöôïc. 3) Trong caùc caùch boá thí, phaùp thí laø hôn caû; Ngöôïc laïi, chuùng ta seõ hoài höôùng caùc trong caùc chaát vò, phaùp vò laø hôn caû; trong phöôùc baùo ñoù ñeå trang nghieâm cho ñaïo caùc hyû laïc, phaùp hyû laø hôn caû; ngöôøi naøo quaû Boà Ñeà voâ thöôïng cuûa ta trong töông tröø heát moïi aùi duïc laø vöôït treân moïi ñau lai. Chuùng ta seõ boá thí khoâng ngöøng nghæ: khoå—No gift is better than the gift of As lay Buddhists,

cultivating for Truth (Dharma). No taste is sweeter than Bodhisattvahooc, we should also follow the taste of truth. No joy is better than the these enlightened beings' virtuous paths. joy of Truth. No conquest is better than This means we should work within our the conquest of craving; it overcomes all means and limitations to practice the suffering (Dharmapada 354). conduct of giving. If our conducts of giving 4) Coû laøm haïi raát nhieàu ruoäng vöôøn, tham result in any wholesome virtuous or duïc laøm haïi raát nhieàu theá nhaân. Vaäy neân meritorious consequences, then we should boá thí cho ngöôøi lìa tham, seõ ñöôïc quaû not vow or pray to be reborn in the baùo lôùn—Human beings are damaged by Heaven or Human realms in order to reap lust just as weeds damage the fields. those meritorious retributions. This is Therefore, what is given to those who are because no matter how much pleasure we lustless, yields great reward (Dharmapada may enjoy from those wholesome 356).

5) Coû laøm haïi raát nhieàu ruoäng vöôøn, saân needs. When giving charity, one does not nhueá laøm haïi raát nhieàu theá nhaân. Vaäy neân cherish the thought that he is the giver, boá thí cho ngöôøi lìa saân, seõ ñöôïc quaû baùo and sentient beings are the receivers, what lôùn—Human beings are damaged by is given and how much is given, thus, in hatred in just the same manner as weeds one's mind no arrogance and self-conceit damage the fields. Therefore, to give to would arise. This is an unconditioned those who are free from hatred, yields alms-giving or compassion on equlity great reward (Dharmapada 357). basis—Dana paramita is also a gate of 6) Coû laøm haïi raát nhieàu ruoäng vöôøn, ngu si Dharma-illumination; for with it, in every laøm haïi raát nhieàu theá nhaân. Vaäy neân boá instance, we cause creatures to be thí cho ngöôøi lìa si, seõ ñöôïc quaû baùo lôùn— pleasant, we adorn the Buddhist land, and Human beings are damaged by delusion we teach and guide stingy and greedy just like weeds damage the fields. living beings. Therefore, to give to those who are free • Coù ngöôøi cho raèng raèng mình chæ coù theå boá from delusion, yields great reward thí khi mình coù nhieàu tieàn baïc. Ñieàu naày (Dharmapada 358). khoâng ñuùng. Vaøi ngöôøi coù nhieàu tieàn baïc 7) Coû laøm haïi raát nhieàu ruoäng vöôøn, aùi duïc ñoâi khi ít chòu boá thí, hoaëc giaû neáu coù boá laøm haïi raát nhieàu theá nhaân. Vaäy neân boá thí cuõng chæ ñeå mua danh mua lôïi hay laáy thí cho ngöôøi lìa duïc, seõ ñöôïc quaû baùo loøng ngöôøi xung quanh. Nhöõng ngöôøi coù lôùn—Human beings are damaged by loøng thöông ngöôøi laïi ít khi giaøu coù. Taïi vì craving just like weeds damage the fields. sao? Tröôùc nhaát, vì hoï hay coù loøng chia xeû Therefore, to give to those who rid of vôùi ngöôøi nhöõng gì hoï coù. Thöù nhì, hoï craving, yields great reward (Dharmapada khoâng coù yù ñònh laøm giaøu treân söï ngheøo 359). khoù khoán cuøng cuûa keû khaùc. Chính vì vaäy Boá Thí Ba La Maät: Charitable Giving- maø Ñöùc Phaät nhaéc nhôû chuùng ta veà phaùp Paramita. boá thí Ba La Maät. Boá thí Ba La Maät laø • See Boá Thí. cho moät caùch bình ñaúng, khoâng phaân bieät • Chuùng ta phaûi baèng moïi caùch giuùp ñôû laãn thaân sô, baïn thuø—Some people think that nhau. Khi boá thí, khoâng neân aáp uû yù töôûng they can only practice generosity if they ñaây laø ngöôøi cho kia laø keû ñöôïc cho, cho are wealthy. This is not true. Some people caùi gì vaø cho bao nhieâu, ñöôïc nhö vaäy thì who are

wealthy seldom practice kieâu maïn vaø töï phuï seõ khoâng sanh khôûi generosity. If they do, they do with the trong ta. Ñaây laø caùch boá thí voâ ñieàu kieän aim of gaining fame, merit, profiting, or hay bi taâm döïa treân caên baûn bình ñaúng. Boá pleasing others. Generous and compassion thí Ba la maät coøn laø cöûa ngoõ ñi vaøo haøo people are seldom rich. Why? First of all, quang chö phaùp, vì nhôø ñoù maø trong töøng because they always share whatever they giaây phuùt, chuùng ta laøm cho chuùng sanh have with others, secondly because they hoan hyû cuõng nhö laøm trang nghieâm coõi are not willing to enrich their lives Phaät; nhôø Boá thí Ba la maät maø chuùng ta financially at the cost of others' poverty. chæ daïy vaø höôùng daãn chuùng sanh lìa boû Thus, the Buddha reminded us on the taùnh tham lam boûn xeûn—Paramita- "Generosity-Paramita." Generosity- charitable giving—One should help other Paramita means to we should consider people, as best as one can, to satisfy their everyone equally when we practice charitable giving, not discriminating

agaisnt anyone, i.e. to give alms to incomprehensible and immeasurable. relatives, and not to give alms to enemies, • OÂng Tu Boà Ñeà! Neáu taâm cuûa Boà Taùt coøn etc. truï vaøo phaùp söï töôùng maø laøm haïnh boá ** For more information, please see Luïc Ñoä thí, thì cuõng ví nhö ngöôøi ôû choã toái taêm, Ba La Maät in Vietnamese-English Section. khoâng theå troâng thaáy gì heát, coøn neáu Boà Boá Thí Phaùp: To preach Buddha-dharma— Taùt laøm haïnh boá thí maø taâm khoâng truï Nhaän bieát söï hieåm nguy cuûa sanh töû neân nhaéc tröôïc vaøo söï töôùng, thì nhö ngöôøi coù con cho ngöôøi khaùc bieát nhöõng lôøi Phaät daïy vôùi hy maét saùng, laïi ñöôïc aùnh saùng cuûa maët trôøi, voïng cuoái cuøng hoï seõ hieåu vaø vöôït thoaùt khoûi troâng thaáy roõ caû hình saéc söï vaät—Subhuti! luaân hoài sanh töû—Realizing mortal danger so If Bodhisattvas give with attchments, they to preach others about Buddha's teachings with are walking in darkness and see nothing. If the hope that they will eventually understand Bodhisattvas give witohout attachments, and be able to escape the cycle of births and they are walking under the sunand deaths. everything is clear. Boá Thí Voâ Sôû Truï: No Attachment in acts of Boá Töï Quaùn: Pheùp quaùn caùc maãu töï Phaïn charity—Theo Kinh Kim Cang, Ñöùc Phaät nhaéc cuûa toâng phaùi Chaân Ngoân, baèng caùch vieát chöõ nhôû Tu Boà Ñeà veà Boá Thí Voâ Sôû Truï nhö sau— "a" hoaëc caùc chöõ khaùc leân thaân theå haønh giaû— According to the Diamond Sutra, the Buddha A Shingon meditation on the Sanskrit letter "a" reminded Sibhuti about "acts of charity without and others, wrtten on the devotee's own body. attachment" as follows: Boá UÙy Thí: Boá thí baèng caùch giuùp ngöôøi truùt • OÂng Tu Boà Ñeà! Boà Taùt thöïc haønh pheùp boá boû noãi lo aâu sôï haõi—Almsgiving to remove thí phaûi neân "Voâ sôû truï." Nghóa laø khoâng one's fear. neân truï vaøo saéc maø laøm boá thí, khoâng neân Boà: Coû boà—A kind of fragant grass. truï vaøo thanh, höông, vò, xuùc, phaùp maø Boà caâu: Pigeon—Dove. laøm boá thí. OÂng Tu Boà Ñeà! Taïi sao maø Boà Boà Caâu Ñi Thô: Carrier-pigeon. Taùt khoâng neân truï vaøo saéc töôùng maø boá thí Boà Caâu Maùi: Hen-pigeon. nhö theá? Vì neáu Boà Taùt khoâng truï vaøo hình saéc maø boá thí, thì phuùc ñöùc ñoù khoâng Boà Caâu Troáng: Cock-pigeon. theå suy löôøng ñöôïc—Subhuti ! Boà Coâng

Anh: Dandelion. Bodhisattvas in truth have no attachment Boà Ñaøo: Wine. in cts of charity. One should not attach to Boà Ñaøo Nha: Portugal. sight while giving. One should not attach Boà Ñeà: Bodhi (skt)—Awakening— to sound, smell, taste, touch, or Enlightenment. conciousness in giving. Subhuti ! (A) Nghóa cuûa Boà Ñeà—The meanings of Bodhisattvas should give without Bodhi: attachment. Why ? If they do, the merits 1) Ñaïo (dòch theo cuõ): Marga (skt)—The and virtues are immeasurable. way. • Laïi nöõa, oâng Tu Boà Ñeà! Boà Taùt khoâng truï 2) Giaùc (dòch theo môùi): Sambodhi (skt)—To vaøo hình töôùng maø boá thí, thì phuùc ñöùc ñoù be aware, or to perceive. cuõng nhieàu nhö theá, khoâng theå suy löôøng 3) Toaøn trí: Perfect wisdom. ñöôïc—Also, Subhuti! Bodhisattvas who 4) Taâm giaùc ngoä: The state of bodhi, give without attachment have equal illuminated or enlightened mind. amounts of merit and virtue. It is 5) Theo Kinh Hoa Nghieâm, Boà ñeà thuoäc veà

chuùng sanh; neáu khoâng coù chuùng sanh thì tìm ra moät daáu tích naøo cuûa ngoâi ñeàn naày nöõa. chö Boà taùt seõ khoâng bao giôø ñaït ñöôïc Ngoâi ñeàn naày ñaõ ñöôïc hoài phuïc vaø taân taïo chaùnh ñaúng chaùnh giaùc: According to the nhieàu laàn. Qua söï moâ taû cuûa Huyeàn Trang thì Avatamsaka Sutra, Bodhi (enlightenment) ngoâi ñeàn, chuû yeáu laø qua hình daïng vaø daùng veû belongs to living beings. Without living beà ngoaøi hieän nay cuûa noù, ñaõ coù töø theá kyû thöù beings, no Bodhisattva could achieve 17. Ñeàn Ñaïi Boà Ñeà ôû Mieán Ñieän laø moät Supreme, Perfect Enlightenment. nguyeân maãu cuûa ngoâi ñeàn lôùn naày. Theo nhö (B) Phaân loaïi Boà Ñeà—Categories of Bodhi: chuùng ta thaáy hieän nay thì ñeàn Mahabodhi ôû 1) Tam Boà Ñeà: Three kinds of Bodhi—See Bodh-Gaya cao gaàn 50 meùt vaø goàm moät thaân Tam Chuûng Boà Ñeà. thaúng hình kim töï thaùp. Ñeàn coù nhieàu taàng 2) Nguõ Chuûng Boà Ñeà: Five stages of khaùc nhau. Ñeàn coù moät töôïng Phaät maï vaøng, enlightenment—See Nguõ Boà Ñeà. chaïm vaøo maët ñaát ñeå töôïng tröng cho söï thaønh 3) Tam Phaät Boà Ñeà: Three Bodhi or wisdom ñaïo thieâng lieâng. Xung quanh ngoâi ñeàn naày of each of the Trikaya—See Tam Phaät Boà hieän nay coøn voâ soá di tích maø trong ñoù quan Ñeà. troïng nhaát laø nhöõng ñoaïn lan can baèng ñaù ñaïi 4) Tam Thaàn Boà Ñeà: See Tam Phaät Boà Ñeà. dieän cho hai thôøi kyø xaây döïng khaùc nhau, thôøi Boà Ñeà Ña La: Bodhitara (skt)—See Boà Ñeà kyø ñaàu vaøo khoaûng theá kyû thöù hai tröôùc Taây Ñaït Ma. lòch, vaø thôøi kyø sau vaøo ñaàu trieàu ñaïi Gupta. Boà Ñeà Ñaïo: See Xuaát Theá Gian Ñaïo. Trong vuøng keá caän coù baûy thaùnh ñòa khaùc maø theo truyeàn thuyeát laø nhöõng nôi Ñöùc Theá Toân Boà Ñeà Ñaïo Traøng:Bodhimanda (skt)—Boà ñaõ traûi qua boán möôi chín ngaøy tónh tòch sau ñeà ñaïo traøng, gaàn beân bôø Ni Lieân Thieàn thuoäc khi chöùng ñaéc Phaät quaû—Bodhi Gaya— bang Bihar trung AÁn, coøn goïi laø Giaùc Thaønh vì Buddha-Gaya—A place near the bank of ñaây laø nôi Ñöùc Phaät ñaõ ñaït thaønh chaùnh quaû. Nairanjana River in Central India (Bihar), also Boà ñeà ñaïo traøng toïa laïc gaàn thaønh phoá Gaya. called the Citadel of Enlightenment because it Ngöôøi ta noùi noù laø trung taâm ñòa caàu; chö Boà was where the Buddha attained enlightenment Taùt tröôùc khi thaønh Phaät ñeàu phaûi ngoài taïi choã or supreme wisdom (bodhi). Bodhi-Gaya is naày. Rieâng ñoái vôùi

Phaät töû thuaàn thaønh, thì located near the town of Gaya. It is said to be khoâng coù nôi naøo ñaùng chuù yù vaø thieâng lieâng diamond-like, the navel or centre of the earth; hôn nôi Ñöùc Phaät thaønh ñaïo: Boà Ñeà Ñaïo every bodhisattva sits down on such a seat Traøng. Nhieàu laêng taåm vaø ñeàn ñaøi nguy nga ñaõ before becoming Buddha. To the devout ñöôïc döïng leân khaép nôi quanh ñaây. Taäp kyù söï Buddhists, there is no place of greater interest cuûa nhaø haønh höông Phaät Giaùo trung Hoa laø or sanctity than the holy spot of the Buddha's Huyeàn Trang ñaõ cho chuùng ta moät caùi nhìn bao enlightenment: Bodh-Gaya. Sacred shrines and quaùt veà söï huy hoaøng cuûa thaùnh ñòa naày trong stately monuments were raised all around and thôøi quaù khöù. Theo Giaùo Sö P.V. Bapat trong the account of the Chinese pilgrim, Hsuan- Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, Huyeàn Tsang, gives us a glimpse of the past splendor Trang cho raèng ngoâi ñeàn Boà Ñeà (Bodhi) ban of this sanctified place. According to Prof. ñaàu laø do vua A Duïc döïng leân. Theo moät trong P.V. Bapat in The Twenty-Five Hundred nhöõng bia kyù, sau khi leân ngoâi ñöôïc möôøi naêm, Years of Buddhism, Hsuan-Tsang ascribes the vua A Duïc ñaõ ñeán chieâm baùi nôi naày maø teân erection of the original Bodhi shrine to goïi trong bia laø Sambodhi, vaø raát coù nhieàu khaû Emperor Asoka. According to one of his rock naêng laø nhaø vua ñaõ cho döïng leân ngoâi ñeàn treân edits, Asoka visited this place, which is called thaùnh ñòa naày. Tuy nhieân, ngaøy nay khoâng theå Sambodhi in the inscription, when he had been

consecrated ten years, and it is more than Prajnatara, Bodhidharma started for the East in probable that the great emperor constructed a China in 520 A.D., with the special purpose of shrine on this holy spot. However, no vestiges propagating his system of philosophy. os such a shrine can be found at present. This • Vua Löông Voõ Ñeá vôøi Toå ñeán Nam Kinh shrine has been restored and renovated many ñeå trieàu kieán. Vua hoûi: "Töø khi töùc vò ñeán times. From the description of Hsuan-Tsang, it nay, traãm ñaõ cho taïo chuøa, sao cheùp kinh appears that the shrine, essentially in its ñieån vaø ñoä Taêng raát nhieàu. Coâng ñöùc nhö present shape and appearance, existed already vaäy lôùn nhö theá naøo?" "Khoâng coù coâng in the seventh century A.D. The Mahabodhi ñöùc gì caû," laø caâu traû lôøi. Toå laïi noùi tieáp: temple in Burma is a prototype of this grand "Taát caû nhöõng coâng vieäc aáy chæ laø nhöõng temple. As it now stands, the Mahabodhi quaû baùo nhoû cuûa moät caùi thaân höõu laäu, shrine at Bodh-Gaya is approximately 160 feet nhö boùng theo hình, tuy coù maø khoâng phaûi high and consists of a straight pyramidal tower thaät." Voõ Ñeá hoûi: "Vaäy ñuùng nghóa theá with many storeys. The shrine enshrines a naøo laø coâng ñöùc?" Boà Ñeà Ñaït Ma ñaùp: great gilded figure of the Buddha touching the "Ñoù laø söï thanh tònh, giaùc ngoä, söï hoaøn earth which symbolizes the supreme event of maõn, vaø thaâm thuùy. Coâng ñöùc nhö theá enlightenment. Around the shrine lie khoâng xaây döïng baèng phöông tieän theá innumerable remains of which the most gian." Voõ Ñeá laïi hoûi: "Theá naøo laø Thaùnh important are portions of the stone railing Ñeá ñeä nhaát nghóa? "Toå traû lôøi: "Roãng which represent two different periods of tueách, khoâng coù Thaùnh Ñeá gì heát." Vua laïi construction, the earlier

going back to about hoûi tieáp: “Vaäy ai ñang dieän kieán traãm the second century B.C., and the latter to the ñaây?” Toå noùi: “Khoâng bieát.” Voõ Ñeá khoâng early Gupta period. In the immediate vicinity hieåu Toå muoán noùi gì. Sau cuoäc noùi chuyeän are situated seven sacred sites, which, noåi tieáng vôùi vua Haùn Vuõ Ñeá, Toå ñaõ vöôït according to tradition, were identical with doøng Döông Töû vaø ñeán Laïc Döông, kinh those where the Buddha is said to have passed ñoâ cuûa Baéc Nguïy. Sau moät thôøi gian ôû seven tranquil weeks in the enjoyment of his ñaây, Toå ñeán Nguõ Ñaøi Sôn vaø truù taïi Thieáu Buddhahood. Laâm Töï, nôi ñaây ngaøi dieän bích (ngoài Boà Ñeà Ñaït Ma: Bodhidharma (skt)—Boà Ñeà xoay maët vaøo töôøng) trong 9 naêm Ña La—Boà Ñeà Ñaït Ma voán laø thaùi töû thöù ba tröôøng—The Emperor Wu-Ti invited him cuûa vua Kancipura Nam AÁn. OÂng laø moät Taêng to Nanking for an audience. The Emperor só hoïc giaû uyeân thaâm ngöôøi AÁn, thaàn hueä saùng said: “Since my enthronement, I have built thoâng, nghe ñaâu ngoä ñoù. Ngaøi vaâng lôøi Thaày laø many monasteries, copied many holy Baùt Nhaõ Ña La (Prajnatara) ñeán trieàu ñình writings and invested many priests and Trung quoác vaøo khoaûng naêm 520 sau Taây lòch, nuns. How great is the merit due to me?” vôùi muïc ñích phoå bieán heä thoáng trieát hoïc cuûa “No merit at all,” was the answer. oâng—Bodhidharma was the third son of the Bodhidharma added: “All these things are King of Kancipura, South India. He was a merely insignificant effects of an deeply learned Indian Buddhist monk at that imperfect cause. It is the shadow time. He was a man of wonderful intelligence, following the substance and is without bright and far reaching; he thoroughly real entity.” The emperor asked: “Then , understood everything that he ever learned. what is merit in the true sense of the He obeyed the instruction of his teacher, word?” Bodhidharma replied: “It consists in purity and enlightenment, completeness

and depth. Merit as such cannot be there is no doubt that it has had a great accumulated by worldly means.” The deal to do with the moulding of the spirit emperor asked again: “What is the Noble of Chinese Zen Buddhism. Truth in its highest sense?” Bodhidharma • Theo caùc söû gia thì Boà Ñeà Ñaït Ma baùc boû replied: “It is empty, no nobility vieäc ñoïc tuïng kinh ñieån. Do ñoù heä thoáng whatever.” The emperor asked: “Who is it trieát hoïc cuûa oâng khieán cho caùc tu vieän ít then that facing me?” Bodhidharma chuù troïng veà kieán thöùc maø thieân veà traàm replied: “I do not know, Sire.” The tö thieàn ñònh nhieàu hôn. Theo Boà Ñeà Ñaït Emperor could not understand him. Ma, Phaät töû neân ñeå yù ñeán thieàn, vì chæ caàn Bodhidharma was famous for his haønh thieàn laø coù theå ñaït ñeán giaùc ngoä. Do interview with Emperor Han Wu Ti. But ñoù oâng chæ dòch coù moãi quyeån Ñaïi Baùt after that, Bodhidharma went away. He Nieát Baøn Kinh Luaän (Mahaparinirvana- crossed the Yangtze River and reached sutra-sastra). OÂng laø vò toå thöù 28 cuûa doøng the capital, Lo-Yang, of Northern Wei. Thieàn AÁn Ñoä vaø laø sô toå cuûa doøng Thieàn After a sojourn there he went to Mount Trung Quoác. Caùc hoïc giaû vaãn coøn khoâng Wu-T’ai-Shan and resided in the Shao-Lin ñoàng yù vôùi nhau veà vieäc Boà Ñeà Ñaït Ma Temple where he meditated (facing the ñeán Trung

Hoa töø luùc naøo, ôû laïi ñoù bao wall) for nine years in silence and laâu, vaø maát vaøo luùc naøo, nhöng noùi chung departed. giôùi Phaät töû nhaø Thieàn chaáp nhaän raèng Boà • Qua cuoäc ñoái thoaïi vôùi Voõ Ñeá, ta thaáy roõ Ñeà Ñaït Ma ñeán Nam Trung Hoa baèng raèng coát loõi chuû thuyeát cuûa Toå Boà Ñeà Ñaït thuyeàn vaøo khoaûng naêm 520 sau Taây Lòch, Ma laø trieát lyù “Khoâng Taùnh” (sunyata), sau moät noå löïc khoâng keát quaû ñeå thieát laäp maø caùi khoâng thì khoâng theå naøo chöùng giaùo thuyeát cuûa mình taïi ñaây, oâng ñaõ ñeán minh ñöôïc. Do ñoù, Boà Ñeà Ñaït Ma cuõng ñaõ Laïc Döông thuoäc mieàn baéc Trung Hoa, vaø ñoái ñaùp döôùi hình thöùc phuû ñònh. Khi noùi cuoái cuøng oâng ñònh cö taïi chuøa Thieáu veà aûnh höôûng cuûa ñaïo Phaät treân ñôøi soáng Laâm. Ngaøi ñaõ mang sang Trung Quoác moät vaø neàn vaên hoùa cuûa ngöôøi Trung Hoa, thoâng ñieäp thuø thaéng, ñöôïc toùm goïn trong chuùng ta khoâng theå khoâng noùi ñeán khuynh möôøi saùu chöõ Haùn sau ñaây, duø raèng ngöôøi höôùng bí hieåm naày cuûa trieát lyù Boà Ñeà Ñaït ta chæ nhaéc ñeán thoâng ñieäp naày veà sau thôøi Ma, vì roõ raøng laø khuynh höôùng naày ñaõ taùc Maõ Toå—According to historians, ñoäng nhieàu treân söï hình thaønh tinh thaàn Bodhidharma denied canon reading, and Phaät giaùo Trung Hoa, vaø töø ñoù xuaát hieän his system therefore made the Buddhist Phaät giaùo Thieàn toâng—As is clear from monasteries much less intellectual and the dialogue between the emperor and much more meditative than they were Bodhidharma, the essential core of ever before. According to Bodhidharma, Bodhidharma’s doctrine is the philosophy Buddhists should stress on meditation, of emptiness (sunyata), and sunyata is because by which alone enlightenment beyond demonstration of any kind. can be attained. Bodhidharma was the 28th Therefore, Bodhidharma also replied in Indian (in line from the Buddha) and first the negative form. When we speak of the Zen Patriarch in China. Scholars still Buddhistinfluence on the life and disagree as to when Bodhidharma came to literature of the Chinese people, we China from India, how long he stayed should keep this mystic trend of there, and when he died, but it is generally Bodhidharma’s philosophy in mind, for accepted by Zen Buddhists that he came

by boat from India to southern China about silently doing meditation, that he has no the year 520 A.D., and after a short, peace of mind and asks how he can fruitless attempt to establish his teaching acquire it. Bodhidhrma turns him away, there he went to Lo-Yang in northern saying that the attainment of inward peace China and finally settled in Shao-Lin involves long and hard disciple and is not Temple. Bodhidharma came to Chine with for the conceited and fainthearted. Hui- a special message which is summed in K’e, who has been standing outside in the sixteen Chinese words, even though Zen snow for hours, implores Bodhidharma to masters only mentioned about this help him. Again he is rebuffed. In message after Ma-Tsu: desperation he cuts off his left hand and Baát laäp vaên töï offers it to Bodhidharma. Now convinced Giaùo ngoaïi bieät truyeàn of his sincerity and determination, Tröïc chæ nhaân taâm Bodhidharma accepts him as a disciple. Kieán taùnh thaønh Phaät. • Caâu chuyeän treân ñaây nhaán maïnh ñeán taàm “A special tranmission outside the quan troïng maø caùc thieàn sö buoäc vaøo keû scriptures; khao khaùt söï an taâm

vaøo vieäc toïa thieàn, No dependence upon words and letters vaøo loøng chaân thaønh vaø khieâm toán, söï kieân Direct pointing at the soul of man; nhaãn vaø nghò löïc nhö laø nhöõng tieân ñeà Seeing into one's nature and the trong söï ñaït thaønh ñaïo voâ thöôïng. Vì attainment og Buddhahood." thöông keû tinh thaønh neân Toå beøn chæ cho • Toå Boà Ñeà Ñaït Ma vaø moân ñeä cuûa oâng, chaân ñaïo: "Bích quaùn laø pheùp an taâm (see Hueä Khaû, ngöôøi maø toå ñaõ truyeàn phaùp, Bích Quaùn) , töù haïnh laø pheùp phaùt haïnh luoân laø ñeà taøi cuûa coâng aùn Thieàn Voâ Moân (see Töù Haïnh), phoøng ngöøa söï cheâ hieàm cuõng nhö böùc tranh noåi tieáng cuûa Sesshu, laø pheùp thuaän vaät, vaø ñöøng chaáp tröôùc laø moät hoïa só löøng danh cuûa Nhaät Baûn. Hueä phöông tieän tu haønh cuõng nhö cöùu ñoä Khaû, moät hoïc giaû noåi tieáng thôøi baáy giôø, chuùng sanh."—This story emphasizes the tìm ñeán Boà Ñeà Ñaït Ma luùc oâng ñang toïa importance which Zen masters attach to thieàn, phaøn naøn vôùi oâng raèng mình khoâng the hunger for self-realization, to an taâm vaø laøm theá naøo ñeå taâm ñöôïc an. meditation, and to sincerity and humility, Boà Ñeà Ñaït Ma ñuoåi Hueä Khaû ñi, baûo raèng perserverance and fortitude as muoán ñaït ñöôïc an taâm phaûi tu laâu vaø khoù prerequisites to the attainment of the nhoïc khoâng töï phuï vaø naûn loøng. Sau khi highest truth. He was moved by the spirit ñöùng haøng giôø döôùi tuyeát, Hueä Khaû beøn of sincerity of Hui-K'o, so he instructed chaët ñöùt baøn tay traùi cuûa mình ñeå daâng leân him: "Meditating facing the wall is the Boà Ñeà Ñaït Ma. Baáy giôø tin chaéc vaøo loøng way to obtain peace of mind, the four acts chaân thaønh vaø quyeát taâm cuûa Hueä Khaû, are the ways to behave in the world, the Boà Ñeà Ñaït Ma nhaän Hueä Khaû laøm moân protection from slander and ill-disposition ñeä—Bodhidharma and Hui-K'e, his is the way to live harmoniously with the disciple to whom he had transmitted the surroundings, and detachment is the Dharma, are always the subject of koan in upaya to cultivate and to save sentient the "No Gate Zen" as well as of a famous beings." painting by Sesshu, Japan's greatest • Khi ôû chuøa Thieáu Laâm, Toå thöôøng daïy nhò painter. Hui-K'e, a scholar of some toå baèng baøi keä sau—When he lived at repute, complains to Bodhidharma, who is Shao-Lin temple, he always taught the

second patriarch with this verse: understand it, it is like Ananda's viewing Ngoaøi döùt chö duyeân the Buddhaland of Akshobhya Buddha: it Trong khoâng toan tính is seen once and never again." The Taâm nhö töôøng vaùch Patriarch said: "You have got my flesh." Môùi laø nhaäp ñaïo Tao-Yu said: "Empty are the four (Externally keep you away from all elements and non-existent the five relationships, and, internaly, have no skandhas. According to my view, there is hankerings in your heart; when your mind not a thing to be grasped as real." The is like unto a straight-standing wall you Patriarch said: "You have got my bone." may enter into the Path). Finally, Hui-K'o reverently bowed to the • Sau chín naêm ôû Thieáu Laâm, Toå muoán trôû master, then kept standing in his place and veà Thieân Truùc, beøn goïi moân nhaân ñeán said nothing. The Patriarch said: "You baûo: "Ngaøy ta leân ñöôøng saép ñeán, caùc have my marrow." Nobody knows his ngöôi thöû trình xem choã sôû ñaéc cuûa moãi whereabout and when he passed away. ngöôøi veà Ñaïo Thieàn." Baáy giôø oâng Ñaïo

Some people say that he crossed the Phoù baïch: “Theo choã thaáy cuûa toâi, chaúng desert and went to India, and others say chaáp vaên töï, chaúng lìa vaên töï, ñoù laø choã sôû that he crossed the sea to go to Japan. duïng cuûa ñaïo.” Toå noùi: “OÂng ñöôïc phaàn Boà Ñeà Löu Chi: Bodhiruci (skt). da cuûa ta.” Ni Toång Trì baïch: “Choã hieåu (I) Boà Ñeà Löu Chi thöù nhaát—The first cuûa toâi nay nhö Khaùnh Hyû (A Nan) nhìn Bodhiruci: Boà Ñeà Coát Loä Chi—Ñaïo Hy— vaøo nöôùc Phaät A Suùc (Baát Ñoäng Nhö Lai), Moät vò sö ngöôøi Baéc AÁn Ñoä, ñeán Laïc thaáy moät laàn khoâng thaáy laïi ñöôïc.” Toå Döông khoaûng naêm 508 sau Taây Lòch, noùi: “Baø ñöôïc phaàn thòt cuûa toâi.” Ñaïo Duïc döôùi thôøi nhaø Nguïy. OÂng ñaõ phieân dòch 30 baïch: “Boá ñaïi voán khoâng, naêm aám chaúng boä kinh. Theo lòch söû Phaät Giaùo Trung thaät, choã thaáy cuûa toâi laø khoâng coù gì sôû Quoác, thì vò Boà Ñeà Löu Chi naày ñaõ laäp ra ñaéc heát.” Toå noùi: “OÂng ñöôïc phaàn xöông Thaäp Ñòa Toâng (Dasabhumika school)—A cuûa toâi.” Sau cuøng, Hueä Khaû ñeán ñaûnh leã monk from northern India who arrived at Toå, xong cöù theá maø ñöùng thaúng, chöù Lo-Yang in 508 A.D., under the Wei khoâng noùi gì. Toå noùi: “OÂng ñöôïc phaàn tuûy dynasty. He translated 30 works. cuûa toâi.” Nhöõng ngaøy cuoái cuøng cuûa Toå (II) Boà Ñeà Löu Chi thöù hai—The second Boà Ñeà Ñaït Ma ôû Trung Quoác khoâng ai Bodhiruci: Giaùc AÙi (571-727)—Moät vò bieát roõ, sö ñi ñaâu vaø thò tòch hoài naøo. Coù Taêng thuoäc mieàn Nam AÁn vaøo theá kyû thöù ngöôøi noùi sö baêng qua sa maïc trôû veà AÁn baûy. Vaøo thôøi gian ñaàu trieàu ñaïi nhaø Ñoä, cuõng coù ngöôøi noùi sö qua Nhaät—After Ñöôøng, nhieàu tu só Phaät giaùo noåi danh töø nine years at Shao-Lin temple, the Tích Lan vaø AÁn Ñoä ñeán Trung Hoa. Boà Patriarch wished to return to India. He Ñeà Löu Chi thuoäc soá tu só Phaät giaùo ngoaïi called in all his disciples before him, and quoác ñeán ôû laâu daøi taïi Trung Hoa. Teân said: “The time is come for me to depart, Ngaøi laø Ñaït Ma Löu Chi (Dharmaruci), and I want to see what your attainments ñöôïc Vuõ Haäu cho ñoåi thaønh Boà Ñeà Löu are.” Tao-Fu said: “According to my view, Chí. OÂng ñaõ dòch 53 boä kinh vaøo nhöõng the truth is above affirmation and naêm 693-713 sau Taây Lòch—A monk from negation, for this is the way it moved.” Southern India in the seventh century. The Patriarch said: “You have got my During the days of the early T’ang skin.” Then Nun Tsung-Ch’ih said: “As I

dynasty, many renowned Buddhist monks loøng khoâng boû rôi caùc loaøi höõu tình, maëc came to China from Ceylon and India. aùo giaùp kieân theä ñeå caàu Baùt Nhaõ Ba La Bodhiruci was among those foreign Maät. Khôûi loøng khoâng sieåm doái, vì caàu Buddhists who came to settle permanently ñöôïc trí nhö thaät. Khôûi loøng thöïc haønh y in China. His original name was nhö lôøi noùi, ñeå tu ñaïo Boà Taùt. Khôûi loøng Dharmaruci. His name was changed to khoâng doái vôùi chö Phaät, vì gìn giöõ theä Bodhiruci by the order of the Empress Wu. nguyeän lôùn cuûa taát caû Nhö Lai. Khôûi loøng He translated 53 works in 693-713 A.D. nguyeän caàu nhöùt thieát trí, cuøng taän kieáp vò He passed away in 727, at the age of 156. lai giaùo hoùa chuùng sanh khoâng döøng nghæ. Boà Ñeà Maïn Ñaø La: Bodhi Seat—Boà Ñeà Boà Taùt duøng nhöõng coâng ñöùc Boà Ñeà Taâm Ñaïo Traøng, nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi nhieàu nhö soá buïi nhoû cuûa coõi Phaät nhö theá, giaùc—Truth Plot, holy site, place

of neân ñöôïc sanh vaøo nhaø Nhö Lai. Naày Enlightenment—The place where the Buddha thieän nam töû! Nhö ngöôøi hoïc baén, tröôùc attained Enlightenment. phaûi taäp theá ñöùng, sau môùi hoïc ñeán caùch Boà Ñeà Moân: Cöûa giaùc ngoä; cöûa ñoâng trong baén. Cuõng theá, Boà Taùt muoán hoïc ñaïo nhöùt boán cöûa cuûa nghóa ñòa—The gate of thieát trí cuûa Nhö Lai, tröôùc phaûi an truï nôi enlightenment; east gate of the four gates of a Boà Ñeà Taâm, roài sau môùi tu haønh taát caû cemetery. Phaät phaùp. Thieän nam töû! Ví nhö vöông töû tuy haõy coøn thô aáu, song taát caû ñaïi thaàn Boà Ñeà Ngöõ: Speaking bodhi—Words of the ñeàu phaûi kính leã. Cuõng theá, Boà Taùt tuy truth. môùi phaùt Boà Ñeà taâm tu Boà Taùt haïnh, song Boà Ñeà Ni: Bhojaniya (skt)—Coøn goïi laø Boà taát caû baäc kyø cöïu haøng nhò thöøa ñeàu phaûi Thieän Ni, laø nhöõng thöùc aên chính cuûa Taêng kính troïng neå vì. Thieän nam töû! Nhö thaùi Ni—To be eaten, edible; what is suitable as töû tuy ñoái vôùi quaàn thaàn chöa ñöôïc töï taïi, the fare of monks and nuns, proper food. song ñaõ ñuû töôùng traïng cuûa vua, caùc baày Boà Ñeà Phaàn: Bodhyanga (skt)—The seven toâi khoâng theå saùnh baèng, bôûi nhôø choã xuaát branches of bodhi-illumination—See Thaát sanh toân quyù. Cuõng theá Boà Taùt tuy ñoái vôùi Giaùc Chi. taát caû nghieäp phieàn naõo chöa ñöôïc töï taïi, Boà Ñeà Phaàn Phaùp: See Thaát Giaùc Chi. song ñaõ ñaày ñuû töôùng traïng Boà Ñeà, haøng Boà Ñeà Sôû: See Boà Ñeà Töï. nhò thöøa khoâng theå saùnh baèng, bôûi nhôø Boà Ñeà Taùt Ñoûa: See Boà Taùt. chuûng taùnh ñöùng vaøo baäc nhöùt. Thieän Nam Boà Ñeà Taâm: Bodhicitta (skt). Töû ! Nhö ngöôøi maùy baèng goã, neáu khoâng (A) Nghóa cuûa Boà Ñeà Taâm—The meanings of coù maáu choát thì caùc thaân phaàn rôøi raïc Bodhi-mind: chaúng theå hoaït ñoäng. Cuõng theá, Boà Taùt 1) Theo Kinh Hoa Nghieâm, Ñöùc Phaät ñaõ daïy: neáu thieáu Boà Ñeà taâm, thì caùc haïnh ñeàu “Naày thieän nam töû! Baäc Boà Taùt phaùt loøng phaân taùn, khoâng theå thaønh töïu taát caû Phaät Voâ Thöôïng Boà Ñeà laø ‘khôûi loøng ñaïi bi cöùu phaùp. Thieän nam töû ! Nhö chaát kim cöông ñoä taát caû chuùng sanh. Khôûi loøng cuùng taát caû vaät khoâng theå phaù hoaïi, traùi laïi noù döôøng chö Phaät, cöùu caùnh thöøa söï. Khôûi coù theå phaù hoaïi taát caû vaät, song theå taùnh loøng khaép caàu chaùnh phaùp, taát caû khoâng cuûa noù vaãn khoâng toån giaûm. Boà Ñeà taâm seûn tieác. Khôûi loøng thuù höôùng roäng lôùn, cuûa Boà Taùt cuõng theá, khaép ba ñôøi trong voâ caàu nhöùt thieát trí. Khôûi loøng ñaïi bi voâ soá kieáp, giaùo hoùa chuùng sanh, tu caùc khoå löôïng, khaép nhieáp taát caû chuùng sanh. Khôûi haïnh, vieäc maø haøng nhò thöøa khoâng theå muoán laøm ñeàu laøm ñöôïc, song keát cuoäc

vaãn chaúng chaùn moõi giaûm hö.”— perceives the real behind the seeming, According to the Avatamsaka Sutra, the believes in moral consequences, and that Buddha taught: “Good Buddhists! In all have the Buddha-nature, and aims at Bodhisattvas arise the Bodhi-mind, the Buddhahood. mind of great compassion, for the 3) Boà Ñeà Taâm lieân heä tôùi hai chieàu höôùng— salvation of all beings; the mind of great The spirit of enlightenment, the aspiration kindness, for the unity with all beings; the to achieve it, the mind set on mind of happiness, to stop the mass misery Enlightenment. It involves two parallel of all beings; the altruistic mind, to repulse

aspects: all that is not good; the mind of mercy, to • Thöôïng caàu Phaät Ñaïo: The determination protect from all fears; the unobstructed to achieve Buddhahood—Above is to seek mind, to get rid of all obstacles; the broad Bodhi. mind, to pervade all universes; the infinite • Haï hoùa chuùng sanh: The aspiration to mind, to pervade all spaces; the undefiled rescue all sentient beings—Below is to mind, to manifest the vision of all save or transform all beings. Buddhas; the purified mind, to penetrate 4) Kinh Ñaïi Tyø Loâ Giaù Na noùi: "Boà Ñeà Taâm all knowledge of past, present and future; laøm nhaân, ñaïi bi laøm caên baûn, phöông tieän the mind of knowledge, to remove all laøm cöùu caùnh." Ví nhö ngöôøi ñi xa, tröôùc obstructive knowledge and enter the tieân phaûi nhaän ñònh muïc tieâu seõ ñeán, phaûi ocean of all-knowing knowledge. Just as yù thöùc chuû ñích cuoäc haønh trình bôûi lyù do someone in water is in no danger from naøo, vaø sau duøng phöông tieän hoaëc xe, fire, the Bodhisattva who is soaked in the thuyeàn, hay phi cô maø khôûi tieán. Ngöôøi tu virtue of the aspiration for enlightenment cuõng theá, tröôùc tieân phaûi laáy quaû voâ or Bodhi mind, is in no danger from the thöôïng Boà Ñeà laøm muïc tieâu cöùu caùnh; laáy fire of knowledge of individual liberation. loøng ñaïi bi lôïi mình lôïi sanh laøm chuû ñích Just as a diamond, even if cracked, thöïc haønh; vaø keá ñoù tuøy sôû thích caên cô relieves poverty, in the same way the maø löïa choïn caùc phaùp moân hoaëc Thieàn, diamond of the Bodhi mind, even if split, hoaëc Tònh, hoaëc Maät laøm phöông tieän tu relieves the poverty of the mundane whirl. taäp. Phöông tieän vôùi nghóa roäng hôn, coøn Just as a person who takes the elexir of laø trí hueä quyeàn bieán tuøy cô nghi, aùp duïng life lives for a long time and does not taát caû haïnh thuaän nghòch trong khi haønh grow weak, the Bodhisattva who uses the Boà Taùt ñaïo. Cho neân Boà Ñeà Taâm laø muïc elexir of the Bodhi mind goes around the tieâu caàn phaûi nhaän ñònh cuûa haønh giaû, mundane whirl for countless eons without tröôùc khi khôûi coâng haïnh huaân tu—The becoming exhausted and without being Mahavairocana Sutra says: stained by the ills of the mundane whirl. "The Bodhi Mind is the cause 2) Taâm Boà Ñeà laø taâm giaùc ngoä, taâm thaáy Great Compassion is the root ñöôïc baûn maët thaät cuûa chö phaùp, taâm tin Skillful means are the ultimate." nôi nhaân quaû vaø Phaät taùnh nôi chuùng sanh For example, if a person is to travel far, cuõng nhö luoân duïng coâng tu haønh höôùng he should first determine the goal of the veà quaû vò Phaät: Bodhi mind—The great trip, then understand its purpose, and mind—The mind for or of Bodhi—The lastly, choose such expedient means of Mind of Enlightenment—The awakened locomotion as automobiles, ships, or or enlightened mind—The mind that planes to set out on his journey. It is the

same for the cultivator. He should first merits in the human and celestial realms. take Supreme Enlightenment as his In the end he will still be deluded and ultimate goal, and the compassionate mind revolved in the cycle of Birth and Death, which benefits himself and others as the undergoing immense suffering. If this is purpose of his cultivation, and then, not the action of demons, what, then, is it? depending on his references and For this reason, developing the Supreme capacities, choose a method, Zen, Pure Bodhi Mind to benefit oneself and others Land or Esoterism, as an

expendient for should be recognized as a crucial step. practice. Expedients, or skillful means, (B) Ñaëc taùnh cuûa Boà Ñeà Taâm—Special refer, in a broader sense, to flexible characteristics of Bodhicitta: Theo Thieàn wisdom adapted to circumstances, the Sö Suzuki trong Ñaïi Thöøa Phaät Giaùo Khaùi application of all actions and practices, Luaän, Boà Ñeà taâm laø ñaëc taùnh quan troïng whether favorable or unfavorable, to the nhaát cuûa Boà Taùt, neân thuyeát giaûng veà sieâu practice of the Bodhisattva Way. For this vieät taùnh cuûa Boà Ñeà Taâm trong Trieát Hoïc reason, the Bodhi Mind is the goal that the Trung Quaùn cuûa Ngaøi Long Thoï coù nhaán cultivator should clearly understand before maïnh veà caùc ñaëc taùnh cuûa Boà Ñeà Taâm he sets out to practice. nhö sau—According to Zen Master Suzuki 5) Kinh Hoa Nghieâm noùi: “Neáu queân maát Boà in the Outlines of Mahayana Buddhism, Ñeà Taâm maø tu caùc phaùp laønh, ñoù laø ma Bodhicitta is the most important nghieäp.” Lôøi naày xeùt ra raát ñuùng. Ví nhö characteristic of Bodhisattva, thus on the ngöôøi caát böôùc khôûi haønh maø chaúng bieát basis of Nagarjuna’s Discourse on the mình seõ ñeán ñaâu, vaø ñi vôùi muïc ñích gì, thì Transcendentality of the Bodhicitta, he cuoäc haønh trình chæ laø quanh quaån, moûi gives a detailed description of Bodhicitta meät vaø voâ ích maø thoâi. Ngöôøi tu cuõng theá, as thus: neáu duïng coâng khoå nhoïc maø queân soùt muïc 1) Boà Ñeà Taâm sieâu vieät taát caû moïi haïn ñònh tieâu caàu thaønh Phaät ñeå lôïi mình lôïi sanh, cuûa nguõ uaån, thaäp nhò xöù, thaäp baùt giôùi. thì bao nhieâu haïnh laønh chæ ñem ñeán keát Noù khoâng phaûi caù bieät maø laø phoå quaùt: quaû höôûng phöôùc nhôn thieân, chung cuoäc The Bodhicitta is free from all vaãn bò chìm meâ quanh quaån trong neûo determinations, the five skandhas, the luaân hoài, chòu voâ bieân noãi khoå, nghieäp ma twelve ayatanas, and the eighteen dhatus. vaãn coøn. Nhö vaäy phaùt taâm Boà Ñeà lôïi It is not particular, but universal. mình lôïi ngöôøi laø böôùc ñi caáp thieát cuûa 2) Töø bi chính laø baûn chaát cuûa Boà Ñeà Taâm, ngöôøi tu—The Avatamsaka Sutra says: vì theá taát caû Boà Taùt coi Boà Ñeà taâm laø lyù “To neglect the Bodhi Mind when do toàn taïi cuûa hoï: Love is the esence of practicing good deeds is the action of the Bodhicitta, therefore, all Bodhisattvas demons.” This teaching is very true find their reason of being in this. indeed. For example, if someone begins 3) Boà ñeà taâm cö nguï trong traùi tim cuûa bình walking without knowing the destination ñaúng taùnh, taïo neân nhöõng phöông tieän or goal of his journey, isn’t his trip bound giaûi thoaùt cho caù nhaân: The Bodhicita to be circuitous , tiring and useless? It is abides in the heart of sameness (samata) the same for the cultivator. If he expends a creates individual means of salvation great deal of effort but forgets the goal of (upaya). attaining Buddhahood to benefit himself (C) Phaân loaïi Boà Ñeà—Categories of Bodhi- and others, all his efforts will merely bring Mind:

1) See Nhò Chuûng Boà Ñeà. b) Duyeân Giaùc Boà Ñeà: The Enlightenment of 2) Tam Chuûng Boà Ñeà: Theo Hoøa Thöôïng the Pratyeka Buddhas or the Self- Thích Thieàn Taâm trong Nieäm Phaät Thaäp Awakened. Yeáu, ñem coâng ñöùc nieäm Phaät ñeå caàu c) Phaät Boà Ñeà: Ngöôøi nieäm Phaät phaùt taâm phöôùc lôïi nhoû nhen ôû theá gian, taát khoâng Boà Ñeà, chính laø phaùt taâm caàu quaû giaùc hôïp vôùi baûn hoaøi

cuûa Phaät, cho neân haønh ngoä cuûa Phaät; quaû vò aáy cuøng toät khoâng giaû phaûi vì söï thoaùt ly khoûi voøng soáng cheát chi hôn, sieâu caû haøng Thanh Vaên Duyeân luaân hoài maø nieäm Phaät. Nhöng neáu vì giaûi Giaùc, neân goïi laø Voâ Thöôïng Boà Ñeà. Taâm thoaùt cho rieâng mình maø tu nieäm, cuõng chæ naày goàm hai chuûng töû chính, laø töø bi vaø trí hôïp vôùi baûn hoaøi cuûa Phaät moät phaàn ít maø hueä, hay phaùt xuaát coâng naêng ñoä thoaùt thoâi. Vaäy baûn hoaøi cuûa Phaät nhö theá naøo? mình vaø taát caû chuùng sanh—The Baûn hoaøi ñích thöïc cuûa Ñöùc Theá Toân laø Enlightenment of the Buddhas. What Pure muoán cho taát caû chuùng sanh ñeàu thoaùt Land practitioners who develop the Bodhi voøng sanh töû, ñeàu ñöôïc giaùc ngoä nhö Mind are seeking is precisely the Ngaøi. Cho neân ngöôøi nieäm Phaät caàn phaûi Enlightenment of the Buddhas. This stage phaùt Boà Ñeà taâm. Boà Ñeà nghóa laø “Giaùc.” of Buddhahood is the highest, Trong aáy coù ba baäc—Three kinds of transcending those of the Sravakas and Bodhi-minds—According to Most Pratyeka Buddhas, and is therefore called Venerable Thích Thieàn Taâm in The Pure Supreme Enlightenment or Supreme Land Buddhism in Theory and Practice, Bodhi. This Supreme Bodhi Mind contains exchanging the virtues of Buddha two principal seeds, compassion and Recitation for the petty merits and wisdom, from which emanates the great blessings of this world is certainly not undertaking of rescuing oneself and all consonant with the intentions of the other sentient beings. Buddhas. Therefore, practitioners should ** For more information, please see Tam recite the name of Amitabha Buddha for Chuûng Boà Ñeà Taâm. the purpose of escaping the cycle of Birth 3) See Luïc Taâm. and Death. However, if we were to 4) See Taùm Caùch Phaùt Boà Ñeà Taâm. practice Buddha Recitation for the sake of (D) Laøm caùch naøo ñeå phaùt Taâm Boà Ñeà?— oue own salvation alone, we would only How to develop the Bodhi Mind?—Phaùt fulfill a small part of the Buddhas’ Boà Ñeà Taâm nhö treân ñaõ noùi, coù theå toùm intentions. What, then, is the ultimate taét trong Töù Hoaèng Theä Nguyeän: intention of the Buddhas? The ultimate “Chuùng sanh voâ bieân theä nguyeän ñoä intention of the Buddhas is for all sentient Phieàn naõo voâ taän theä nguyeän ñoaïn beings to escape the cycle of Birth and Phaùp moân voâ löôïng theä nguyeän hoïc Death and to become enlightened, as they Phaät ñaïo voâ thöôïng theä nguyeän thaønh.” are. Thus, those who recite Amitabha Theo Hoøa Thöôïng Thích Thieàn Taâm trong Buddha’s name should develop the Bodhi- Nieäm Phaät Thaäp Yeáu, khoâng phaûi chæ noùi Mind or the Aspiration for Supreme suoâng “Toâi phaùt Boà Ñeà Taâm” laø ñaõ phaùt Enlightenment. The word “Bodhi” means taâm, hay moãi ngaøy tuyeân ñoïc Töù Hoaèng “enlightened.” There are three main Theä Nguyeän, goïi laø ñaõ phaùt Boà Ñeà Taâm. stages of Enlightenment. Muoán phaùt Boà Ñeà Taâm haønh giaû caàn phaûi a) Thanh Vaên Boà Ñeà: The Enlightenment of quaùn saùt ñeå phaùt taâm moät caùch thieát thaät, the Sravakas or Hearers. vaø haønh ñoäng ñuùng theo taâm nguyeän aáy

trong ñôøi tu cuûa mình. Coù nhöõng ngöôøi wish to rid myself of the three obstructions xuaát gia, taïi gia moãi ngaøy sau khi tuïng and sever afflictions…” However, their kinh nieäm Phaät ñeàu quyø ñoïc baøi hoài actual behavior is

different, today they are höôùng: “Nguyeän tieâu tam chöôùng tröø greedy, tomorrow they become angry and phieàn naõo…” Nhöng roài trong haønh ñoäng bear grudges, the day after tomorrow it is thì traùi laïi, nay tham lam, mai hôøn giaän, delusion and laziness, the day after that it moát si meâ bieáng treã, böõa kia noùi xaáu hay is belittling, criticzing and slandering cheâ bai chæ trích ngöôøi, ñeán böõa khaùc laïi others. The next day they are involved in coù chuyeän tranh caõi gaây goå buoàn gheùt arguments and disputes, leading to sadness nhau. Nhö theá tam chöôùng laøm sao tieâu tröø and resentment on both sides. Under these ñöôïc? Chuùng ta phaàn nhieàu chæ tu theo circumstances, how can they rid hình thöùc, chöù ít chuù troïng ñeán choã khai themselves of the three obstructions and taâm, thaønh thöû löûa tam ñoäc vaãn chaùy höøng sever afflictions? In general, most of us höïc, khoâng höôûng ñöôïc höông vò thanh merely engage in external forms of löông giaûi thoaùt cuûa Ñöùc Phaät ñaõ chæ daïy. cultivation, while paying lip service to Cho neân ôû ñaây laïi caàn ñaët vaán ñeà “Laøm “opening the mind.” Thus, the fires of theá naøo ñeå phaùt Boà Ñeà Taâm?” Muoán cho greed, anger and delusion continue to taâm Boà Ñeà phaùt sanh moät caùch thieát thöïc, flare up, preventing us from tasting the chuùng ta neân suy tö quaùn saùt ñeå phaùt taâm pure and cool flavor of emancipation as theo saùu yeáu ñieåm nhö sau (see Luïc taught by the Buddhas. Therefore, we Taâm)—Awakening the Bodhi Mind, as have to pose the question, “How can we indicated earlier, can be summarized in awaken the Bodhi Mind?” In order to the four Bodhisattva vows as follows: develop a true Bodhi Mind, we should “Sentient beings are numberless, ponder and meditate on the following six I vow to save them all; critical points—See Luïc Taâm. Afflictions are inexhaustible, Boà Ñeà Thoï: Bodhidruma, Bodhitaru, or I vow to end them all; Bodhivrksa (skt)—Ñaïo Thoï—Giaùc Thoï. Dharma foors are boundless, 1) Caây Boà ñeà hay caây trí tueä, döôùi goác caây I vow to master them all; naày Phaät ñaõ ñaït ñöôïc ñaïi giaùc vaø thaønh Buddhahood is unsurpassable, Phaät taïi Boà Ñeà Ñaïo Traøng hôn 2.500 naêm I vow to attain it.” veà tröôùc: Bodhi-tree; the wisdom tree, i.e. However, according to Most Venerable the tree under which Sakyamuni attained Thích Thieàn Taâm in the Pure Land his enlightenment and became Buddha at Buddhism in Theory and Practice, it is not Bodha Gaya over 2,500 years ago. enough simply to say “ I have developed 2) Caây Pippala maø Trong Phaùp Hieån Truyeän the Bodhis Mind,” or to recite the above goïi sai laø caây Boái Ña: The Pippala or verses every day. To really develop the Asvattha, wrongly identified by Fa-Hsien Bodhi Mind, the practitioner should, in his as the palm-tree. cultivation, meditate on and act in 3) Trong Taây Vöïc Kyù cuûa Huyeàn Trang ñôøi accordance with the essence of the vows. nhaø Ñöôøng, goïi laø caây Taát Baùt La cao There are cultivators, clergy and lay ñeán 400 boä, luoân bò chaët phaù, maø vaøo thôøi people alike, who, each day, after reciting ñoù vaãn coøn cao ñeán boán naêm chuïc boä: In the sutras and the Buddha’s name, kneel the Records of the Western Lands of down to read the transference verses: “I

Hsuan-Tsang, it is described as an Boà Ñeà Vieân: Nghóa trang cuûa töï vieän—The evergreen, to have been 400 feet high, bodhi garden—The temple cemetery. been cut

down several times, but in the Boà Ñoaøn: Vaät duïng ngoài thieàn hay quyø laïy. T'ang dynasty still to be 40 or 50 feet. Boà ñoaøn laø caùi goái ñöôïc ñoän ñaày baèng voû coû 4) Moät nhaùnh cuûa noù ñöôïc vua A duïc ñöa boà, hay boâng goøn, hình troøn (neân goïi laø boà sang Tích Lan troàng vaø hieän vaãn coøn töôi ñoaøn)—A sitting mat, rush cushion, or hassock. toát ñeán baây giôø: A branch of it is said to A mat usually filled with kapok and covered have been sent by Asoka to Ceylon, from with dark blue fabric, on which the practitioner which sprang the celebrated Bo-tree still sits when practicing meditation. It is usually flourishing there. round. Boà Ñeà Taùt Ñoûa: Boà Taùt, moät chuùng sanh Boà Hoøn: Soapberry, which is very bitter. giaùc ngoä, vaø nguyeän chæ ñaït ñöôïc ñaïi giaùc moät Boà Hoùng: Soot. khi cöùu ñoä heát thaûy chuùng sanh— Boà Lieãu: Teân cuûa hai loaïi caây coù coïng meàm Bodhisattva—A being of enlightenment—One yeáu, yù noùi baûn chaát cuûa söï meàm yeáu cuûa phuï who has Bodhi or perfect wisdom as his nöõ—Names of two plants which have slender essence—One whose beings or essence is stalks—Nature of delicate constitution of a bodhi whose wisdom is resulting from direct woman or girl. perception of Truth with the compassion awakened thereby. Enlightened being who is Boà Nhìn: Puppet. on the path to awakening, who vows to forego Boà Taùt: Bodhisattva (skt). complete enlightenment until he or she helps (A) Nghóa cuûa Boà Taùt—The meanings of other beings attain enlightenment. Bodhisattva: Boà Ñeà Thoï Thaàn: Vò Thaàn Nöõ hoä trì caây Boà 1) Theo Ñaïi Trí Ñoä Luaän, chöõ Bodhi coù Ñeà—The goddess-guardian of the Bo-tree. nghóa laø con ñöôøng haønh ñaïo cuûa chö Phaät, chöõ sattva laø baûn chaát cuûa thieän Boà Ñeà Traøng: bodhimanda (skt)—Boà Ñeà phaùp. Boà Taùt laø vò coù taâm cöùu giuùp taát caû Ñaïo Traøng—Nôi Ñöùc Phaät thaønh ñaïo laø Kim chuùng sanh vöôït qua doøng soâng sanh Cang Toïa döôùi coäi Boà Ñeà, beân bôø soâng Ni dieät—According to the Lieân Thieàn, nöôùc Ma Kieät Ñaø—A place, plot, Mahaprajnaparamita sastra, Bodhi means or site of enlightenment in Magadha, the way of all the Buddhas, and Sattva especially Sakyamuni's under the bodhi-tree. means the essence and character of the ** For more information, please see Boà Ñeà good dharma. Bodhisattvas are those who Ñaïo Traøng. always have the mind to help every being Boà Ñeà Töû: Duøng laøm chuoãi—Used for to cross the stream of birth and death. rosaries. 2) Ñaïi Ñaïo Taâm Chuùng Sanh (dòch theo cuõ): 1) Haït Boà Ñeà cöùng, laáy töø moät loaïi coû ôû Hy All beings with mind for the truth. Maõ Laïp Sôn: Bodhi seeds or beads, the 3) Ñaïi Giaùc Höõu Tình (dòch theo môùi). Boà hard seeds of a kind of Himalayan grass. Taùt laø baäc taàm caàu söï giaùc ngoä toái thöôïng, 2) Haït Boà Ñeà laáy töø caây Boà Ñeà treân nuùi khoâng phaûi chæ cho chính mình maø cho taát Thieân Thai: Seeds of a tree at T'ien-T'ai. caû chuùng sanh: Conscious beings of or for Boà Ñeà Töï: Bodhi-Vihara (skt)—Chuøa Boà Ñeà, the great intelligence, or enlightenment. moät teân ñöôïc ñaët cho nhieàu töï vieän—Temple The Bodhisattva seeks supreme of or for Enlightenment, a name used for many enlightenment not for himself alone but monasteries. for all sentient beings.

4) Ngöôøi tu theo Ñaïi Thöøa, xuaát gia hay taïi inflexible resolve. There are two aspects gia, thöôïng caàu ñaïi giaùc, haï hoùa chuùng of Bodhicitta: Transcendental

wisdom sanh (töï giaùc, giaùc tha): A Mahayanist, (Prajna) and universal love (Karuna). The whether monk or layman, above is to inflexible resolve means the resolve to seek Buddhahood, below is to save save all sentient beings—See Bodhisattva. sentient beings (he seeks enlightenment 6) Theo tröôøng phaùi Ñaïi Thöøa, Boà Taùt töø to enlighten others). choái nhaäp Nieát Baøn cho ñeán khi naøo thöïc 5) Chuùng sanh tu haønh vaø xem luïc ñoä Ba La hieän xong lôøi nguyeän laø cöùu ñoä heát thaûy Maät nhö laø phöông caùch cöùu ñoä vaø giaùc chuùng sanh. Ngoaøi ra, Boà taùt coøn xem heát ngoä. Muïc ñích cuûa Boà Taùt laø cöùu ñoä thaûy chuùng sanh nhö chính mình neân chuùng sanh. Boán baûn chaát voâ löôïng cuûa khoâng nôû aên thòt—According to the Boà Taùt laø Töø voâ löôïng, Bi voâ löôïng, Hyû Mahayana schools, the bodhisattvas are voâ löôïng vaø Xaû voâ löôïng. Moät ngöôøi, hoaëc beings who deny themselves final Nirvana Taêng Ni, hay Phaät töû taïi gia ñaït quaû vò until, accomplishing their vows, they have Nieát baøn trong cöông vò moät Thanh Vaên, first saved all the living—An enlightened hay Duyeân Giaùc, nhöng vì loøng ñaïi bi being who, deferring his own full thöông xoùt chuùng sanh, neân khoâng vaøo Buddhahood, dedicates himself to helping Nieát baøn maø tieáp tuïc ñi trong Ta Baø ñeå others attain liberation. Besides, the cöùu ñoä chuùng sanh. Trong loøng cuûa Boà Taùt Bodhisattva regards all beings as himself luoân coù Boà Ñeà Taâm vaø nguyeän löïc. Boà Ñeà ought not to eat meat. taâm bao goàm trí tueä sieâu vieät laø loøng ñaïi 7) Boà Taùt laø moät chuùng sanh ñaõ coù saün baûn bi. Nguyeän löïc laø söï quyeát taâm kieân ñònh chaát hoaëc tieàm naêng cuûa trí tueä sieâu vieät ñeå cöùu thoaùt taát caû chuùng sanh— hoaëc chaùnh giaùc toái thöôïng, laø baäc ñang ñi Bodhisattva—Who makes the six treân con ñöôøng ñaït tôùi trí tueä sieâu vieät. Boà paramitas (luïc ñoä) their field of sacrificial Taùt laø moät chuùng sanh coù khaû naêng thaønh saving work and of enlightenment. The Phaät. Vôùi söï töï taïi, trí tueä vaø töø bi, Boà Taùt objective is salvation of all beings—Four bieåu thò moät thôøi kyø cao cuûa Phaät quaû, infinite characteristics of a bodhisattva are nhöng chöa phaûi laø moät vò Phaät toaøn giaùc. kindness (töø), pity (bi), joy (hyû), self- Söï nghieäp tu haønh cuûa baäc Boà Taùt keùo daøi sacrifice (xaû)—A person, either a monk, a nhieàu ñôøi nhieàu kieáp, moãi ñôøi Ngaøi ñeàu nun, a layman or a laywoman, who is in a thöïc haønh luïc ñoä vaø thaäp ñòa ñeå caàu ñaéc position to attain Nirvana as a Sravaka or quaû chaùnh giaùc toái haäu, ñoàng thôøi laáy söï a Pratyekabuddha, but out of great phaán ñaáu vó ñaïi vaø taâm kieân nhaãn phi compassion for the world, he or she thöôøng vaø khoâng ngöøng töï hy sinh ñeå möu renounces it and goes on suffering in caàu söï toát ñeïp cho taát caû chuùng sanh—A samsara for the sake of others. He or she Bodhisattva is one who has the essence or perfects himself or herself during an potentiality of transcendental wisdom or incalculable period of time and finally supreme enlightenment, who is on the way realizes and becomes a to the attainment of transcendental Samyaksambuddha, a fully enlightened wisdom. He is a potential Buddha. In his Buddha. He or she discovers the Truth and self-mastery, wisdom, and compassion, a declares it to the world. His or her Bodhisattva represents a high stage of capacity for service to others is unlimited. Buddhahood, but he is not yet a

supremely Bodhisattva has in him Bodhicitta and the enlightened, fully perfect Buddha. His

career lasts for aeons of births in each of whatever in his endeavor to mature all which he prepares himself for final beings, for he knows that there is nothing Buddhahood by the practice of the six to be designated as an ego-soul. perfections (paramitas) and the stages of 4) Ngaøi nhieáp hoùa chuùng sanh khoâng heà moûi moral and spiritual discipline (dasabhumi) meät vì töø bi laø tinh theå cuûa ngaøi: He is and lives a life of heroic struggle and never tired of receiving all beings, for he unremitting self-sacrifice for the good of is essentially love and compassion. all sentient beings—See Boà Ñeà Taâm. 5) Ngaøi khoâng sôï phaûi traûi qua nhieàu kieáp, vì 8) Boà Taùt laø ngöôøi ñaõ giaùc ngoä, töï hieán ñôøi thaáy roõ raèng sinh töû vaø naêm uaån nhö aûo mình trôï giuùp ngöôøi khaùc ñaït giaûi thoaùt. töôïng: He has not fear in going through all Vôùi söï töï taïi, trí hueä vaø töø bi, Boà Taùt bieåu kalpas, for he understands (adhimukta) thò moät giai ñoaïn cao cuûa Phaät quaû nhöng that birth-and-death and all the skandhas chöa phaûi laø moät vò Phaät giaùc ngoä voâ are like a vision. thöôïng vieân maõn hoaøn toaøn—Bodhisattva 6) Ngaøi khoâng huûy dieät baát cöù con ñöôøng is an enlightening being who, defering his hieän höõu naøo, vì bieát raèng heát thaûy caùc own full Buddhahood, dedicates himself to giôùi (dhatu) vaø xöù (ayatana) ñeàu laø phaùp helping others attain liberation. In his self- giôùi (dharmadhatu): He does not destroy mastery, wisdom, and compassion a any path of existence, for he knows that Bodhisattva represents a high stage of all the Dhatus and Ayatanas are the Buddhahood, but he is not yet a supreme Dharmadhatu. enlightened, fully perfected Buddha. 7) Ngaøi khoâng coù thieân chaáp veà caùc ñaïo vì (B) Phaân loaïi Boà Taùt—Categories of bieát raèng heát thaûy tö töôûng ñeàu nhö quaùng Bodhisattvas: naéng: He has no perverted view of the 1) Nhò Chuûng Boà Taùt: Two kinds of paths, for he knows that all thoughts are bodhisattva—See Nhò Chuûng Boà Taùt. like a mirage. 2) Nhò Chuûng Boà Taùt Thaân: Two kinds of 8) Ngaøi khoâng bò oâ nhieãm duø khi ñang ôû bodhisattva's body. trong coõi cuûa haøng chuùng sanh xaáu aùc, vì (C) Ñaëc tính cuûa Boà Taùt—Characteristics of bieát raèng heát thaûy caùc thaân ñeàu chæ laø Bodhisattva: nhöõng giaû töôïng: He is not defiled even 1) Boà Taùt khoâng chaùn gheùt thöù gì trong baát when he is in the realm of evil beings, for cöù theá giôùi naøo maø ngaøi böôùc vaøo, vì bieát he knows that all bodies are mere raèng heát thaûy caùc phaùp nhö aûnh töôïng appearances. phaûn chieáu: The Bodhisattva does not 9) Ngaøi khoâng heà bò loâi cuoán bôûi nhöõng tham detest anything in whatever world he may duïc, vì ñaõ hoaøn toaøn cheá ngöï taát caû nhöõng enter, for he knows (praijna) that all things gì ñöôïc khaûi thò: He is never enticed by are like reflected images. any of the evil passions, for he has 2) Ngaøi khoâng ñam meâ trong baát cöù con become a perfect master over things ñöôøng naøo maø ngaøi böôùc ñi, vì bieát raèng revealed. taát caû chæ laø söï hoùa hieän: He is not defiled 10) Ngaøi ñi baát cöù ôû ñaâu moät caùch voâ cuøng töï in whatever path he may walk, for he taïi, vì ñaõ hoaøn toaøn kieåm soaùt nhöõng giaû knows that all is a transformation. töôùng: He goes anywhere with perfect 3) Ngaøi khoâng thaáy moûi

meät trong baát cöù noã freedom, for he had full control over all löïc naøo ñieàu phuïc chuùng sanh, vì bieát raèng appearances. taát caû laø voâ ngaõ: He feels no fatigue

Boà Taùt Caâu Hoäi Taïi Vöôøn Kyø Thoï Caáp Sun of Truth.
Coâ Ñoäc Vieân ñeå Nghe Phaät Thuyeát Kinh 19) Coâ ng Ñöùc Sôn Oai Löïc: Virtue Mountain
Energy.
Hoa Nghieâm: These bodhisattvas are among
20) Phoå Kieát Töôøng Oai Löïc: Universal Light the five hundred Bodhisattvas gathered in the
Energy.
Garden of Anathapindaka in the Jeta Gorve to
21) Ñòa Taïng: Earth Matrix (Store).
hear Sakyamuni Buddha to preach The Flower
22) Hö Khoâng Taïng: Sky Matrix.
Oranment Scripture:
23) Lieân Hoa Taïng: Lotus Calyx.
(A) Chö Boà Taùt—Bodhisattvas: Trong soá naêm
24) Böûu Taïng: Jewel Matrix.
traêm Boà taùt naày thì Boà Taùt Phoå Hieàn vaø
25) Nhöït Taïng: Sun Matrix.
Vaên Thuø laøm Thöôïng thuû—Among these
26) Tònh Ñöùc Taïng: Matrix of Virtue.
500 Bodisattvas, Samantabhadra and
27) Thieän Nhaõn: Good Eye.
Manjusri Bodhisattvas stand out
28) Tònh Nhaõn: Pure Eye.
prominently as the two leaders.
29) Ly caáu Nhaõn: Undefiled Eye.
1) Phoå Hieàn: Samatabhadra.
30) Voâ Ngaïi Nhaõn: Unobstructed Eye.
2) Vaên Thuø: Manjusri.
31) Phoå Kieán Nhaõn: All-Seeing Eye.
3) Quang Dieäm Traøng: Endowed with
32) Phoå Quaùn Nhaõn: Perceptive Eye.
Perspicacious Knowledge.
33) Thanh Lieân Hoa Nhaõn: Lotus Eye.
4) Tu Di Traøng: Endowed with Sumeru
34) Kim Cang Nhaõn: Adamantine Eye.
Knowledge.

35) Böûu Nhaõn: Jewel Eye.
5) Böûu Traøng:Endowed with Adamantine
36) Hö Khoâng Nhaõn: Space Eye.
Knowledge.
37) Joy Eye: Hyû Nhaõn.
6) Voâ Ngaïi Traøng: Endowed with
38) Phoå Nhaõn: Universal Eye.
Unemotional Knowledge.
39) Thieân Quan: Celestial Crown.
7) Hoa Traøng: Endowed with Blossoming
40) Phoå Chieáu Thaäp Phöông Quan: All-
Knowldege.
Illuminating Crown.
8) Ly Caáu Traøng: Endowed with Unattached
41) Nhöùt Thieát Phaät Taïng Quan: Crown of
Knowledge.
Jewels Which Give Birth to All Buddhas.
9) Ly Traàn Traøng: Endowed with Undefiled
42) Nhöùt Thieát Theá Gian Quan: Crown
Knowledge.
Beyond All Worlds.
10) Nhöït Traøng: Endowed with Sunlike
43) Sieâu Nhöùt Thieát Theá Gian Quan: Crown of
Knowledge.
jewels Illuminating All Things in the
11) Nguyeät Traøng: Endowed with Moonlike
Cosmos.
Knowledge.
44) Baát Khaû Hoaïi Quan: Invincible.
12) Phoå Quang Traøng: Endowed with Radiant
45) Trì Nhöùt Thieát Nhö Lai Sö Töû Toøa: Crown
Knowledge.
of Jewels Inset with the Lion Thrones of
13) Quang AÛnh Sôn Oai Löïc: Endowed with
All Buddhas.
Mountainlike Knowledge.
46) Phoå Chieáu Phaùp Giôùi Hö Khoâng: Crown
14) Böûu Oai Löïc: Jewel Energy.
Illuminating the Space of the Whole

15) Ñaïi Oai Löïc: Great Energy.
Cosmos.
16) Kim Cang Trí Oai Löïc: Knowledge
47) Phaïm Vöông Keá: Lord Brahma.
Thunderbolt Energy.
48) Long Vöông Keá: Crest of Lord of
17) Ly Traàn Caáu Oai Löïc: Undefiled Energy.
Dragons.
18) Chaùnh Phaùp Nhöït Oai Löïc: Energy of the
49) Nhöùt Thieát Nguyeän Haûi AÂm Böûu Vöông:
Crest of Most Excellent Jewels of the 74) Böûu Traøng: Jewel Torch. Sound of the Ocean of All Vows. 75) Phaïm AÂm: Brahma Sound. 50) Nhöùt Thieát Hoùa Phaät Quang Mink Keá: 76) Ñaïi Ñòa AÂm: Earth Roaring Sound. Crest of Light Emanated by All Buddhas. 77) Theá Chuû AÂm: Voice of a World Leader. 51) Nhöùt Thieát Phaät Quang Minh Ma Ni Keá: 78) Sôn Töôùng Kích AÂm: Sound of Mountains Crest of Spew of Jewels Emanating the Colliding. Halos of All Buddhas. 79) Haøng Ma AÂm: Sound of Crushing All 52) Nhöùt Thieát Thò Hieän Hö Khoâng Bình Armies of Demons. Ñaúng Töôùng Ma Ni Vöông Trang Nghieâm 80) Ñaïi Bi Phöông Tieän Vaân Loâi AÂm: Sound Keá: Crest Adorned with Jewels Showing Emitted by All Didactic Devices of Great the Nondifferentiation of All Surfaces of Compassion. Space. 81) Chaán Nhöùt Thieát Phaùp Giôùi AÂm: Voice 53) Thò Hieän Nhöùt Thieát Nhö Lai Thaàn Bieán Pervading. Ma Ni Vöông Traøng Voõng Thuøy Phuùc Keá: 82) Chaán Nhöùt Thieát Haûi Loâi AÂm: Sound Crest Covered with a Net of the Finest Emitted by Ovean of All Unverses. Jewels Representing the Lights Magically 83) Töùc Nhöùt Thieát Theá Gian Khoå An UÛi AÂm: Produced by All Buddhas. Sound of Stopping the Sufferings of All 54) Xuaát Nhöùt Thieát Phaät Chuyeån Phaùp Luaân Worlds and Giving Comfort. AÂm Keá: Crest of Sound of the Wheel of 84) Phaùp Thöôïng: Born of Truth. Teaching of All Buddhas. 85) Thaéng Thöôïng: Born of Excellence. 55) Thuyeát Nhöùt Thieát Danh Töï AÂm Keá: Crest 86) Trí Thöôïng: Born of Knowledge. Uttering the Names of Everything in Past, 87) Phöôùc Ñöùc Tu Di Thöôïng: Born of a Polar Present, and Future. Mountain of Vitue. 56) Ñaïi Quang: Great Light. 88) Coâng Ñöùc San Hoâ Thöôïng: Born of 57) Ly Caáu Quang: Undefiled Light. Radian of Virtues. 58) Böûu Quang: Jewel Light. 89) Danh Xöng Thöôïng: Born of Splendor. 59) Ly Nhieãm Quang: Light of Undefiled 90) Phoå Quang Thöôïng: Born of Universal Energy. Illumination. 60) Nhöït Quang: Sun Light. 91) Ñaïi Töø Thöôïng: Born of Great Kindness. 61) Thieân Quang: Celestial Light. 92) Trí Haûi Thöôïng: Born of a Store of 62) Phaùp Quang: Light of Truth. Knowledge. 63) Tòch Tònh Quang: Light of Peace. 93) Phaät Chuûng Thöôïng: Born of the Family 64) Töï Taïi Quang: Dispassionate Light. of Buddhas. 65) Phöôùc Ñöùc Traøng: Torch of Virtue. 94) Quang Thaéng: Glowing Splendor. 66) Trí Hueä Traøng: Torch of Knowledge. 95) Ñöùc Thaéng: Preeminent Virtue Splendor. 67) Phaùp Traøng: Torch of Truth. 96) Thöôïng Thaéng: Exalted Splendor. 68) Thaàn Thoâng Traøng: Torch of 97) Phoå Minh Thaéng: Radian Splendor. Superknowledge. 98) Phaùp Thaéng: Splendor of Truth. 69) Quang

Traøng: Torch of Light. 99) Nguyeät Thaéng: Splendor of the Moon. 70) Hoa Traøng: Flower Torch. 100) Hö Khoâng Thaéng: Splendor of the 71) Ma Ni Traøng: Torch of Enlightenment. Sky. 72) Phaïm Traøng: Torch of Brahma. 101) Böûu Thaéng: Jewel Splendor. 73) Phoå Quang Traøng: Torch of Universal 102) Traøng Thaéng: Splendor of Illumination. Brilliance.

103) Trí Thaéng: Splendor of 124) Ly Caáu Giaùc: Unattached Knowledge. Awareness. 104) Ta La Töï Taïi Vöông: 125) Ly Nhieãm Giaùc: Undefiled Mountain Lord. Awareness. 105) Phaùp Töï Taïi Vöông: Lord of 126) Tònh Giaùc: Purified Truth. Awareness. 106) Töôïng Töï Taïi Vöông: Lord of 127) Phoå Chieáu Tam Theá Giaùc: the World. Awareness of All Times. 107) Phaïm Töï Taïi Vöông: Lord 128) Quaûng Ñaïi Giaùc: All- Brahma. Observing Awareness. 108) Chuùng Töï Taïi Vöông: Lord of 129) Thaàn Löïc Giaùc: Powerful the Masses. Awareness. 109) Thaàn Töï Taïi Vöông: Lord of 130) Phaùp Giôùi Quang Minh Giaùc: the Gods. Awareness of Ways to the Reality 110) Tòch Tònh Töï Taïi Vöông: Realm. Lord of Peace. (B) Möôøi ñaëc tính cuûa chö Boà Taùt naày—Ten 111) Baát Ñoäng Töï Taïi Vöông: characteristics of these Bodhisattvas: Naêm Immutable Lord. traêm vò Boà taùt naày thaûy ñeàu sinh ra töø 112) Theá Luïc Töï Taïi Vöông: haïnh nguyeän Phoå Hieàn vaø coù möôøi ñaëc Mighty Lord. tính nhö sau—All the Bodhisattvas are 113) Toái Thaéng Töï Taïi: Eminent said to have issued from the life and vows Lord. of Samantabhadra Bodhisattva, and have 114) Tòch Tònh AÂm: Supreme the following ten qualifications: Tranquil Voice. 1) Coâng haïnh cuûa caùc ngaøi khoâng coøn bò 115) Voâ Ngaïi AÂm: Unobstructed vöôùng maéc, vì coù theå hieän thaân khaép trong Voice. taát caû coõi Phaät: They are unattached in 116) Ñòa Chaán AÂm: Voice of their conduct because they are able to Earth. expand themselves in all the Buddha- 117) Haûi Chaán AÂm: Voice of the lands. Ocean. 2) Hoï hieån hieän voâ soá thaân, vì coù theå ñi ñeán 118) Loâi Chaán AÂm: Voice of baát cöù nôi naøo coù Phaät: They manifest Thunder. innumerable bodies because they can go 119) Phaùp Quang AÂm: Voice of over wherever there are Buddhas. the Light of Truth. 3) Hoï coù nhaõn quan thanh tònh vaø voâ ngaïi, vì 120) Hö Khoâng AÂm: Voice of hoï coù theå thaáy ñöôïc nhöõng thaàn bieán cuûa Space. chö Phaät: They are in possession of an 121) Thuyeát Nhöùt Thieát Chuùng unimpeded and unspoiled eyesight Sanh Thieän Caên AÂm: Voice because they can perceive the miraculous of Encouragement of All Past transformations of all the Buddhas. Vows. 4) Hoï coù theå du haønh baát cöù nôi ñaâu khoâng 122) Hö Khoâng Giaùc: Spacelike bò giôùi haïn vaøo moät xöù sôû naøo, vì hoï haèng Awareness. ñeán khaép taát caû nhöõng choã chö Phaät thaønh 123) Trí Giaùc: Knowing Chaùnh Ñaúng Chaùnh Giaùc: They are able Awareness. to visit anywhere without being bound to

any one locality because they never vò, xuùc, phaùp), vaø luïc thöùc (nhaõn, nhó, tyû, thieät, neglect appearing in all places where the thaân, yù)—A transformation body of the Buddhas attain to their enlightenment. Avalokitesvara Maha-Bodhisattva. This Maha 5) Hoï coù aùnh saùng khoâng giôùi haïn, vì coù theå Bodhisattva has 18 arms which symbolizes 6 soi toû bieån Phaät phaùp baèng aùnh saùng trí faculties (sight,hear, smell, taste, touch, mind), tueä cuûa mình: They are in possession of a 6

elements (form, sound, scent, flavor, bodily limitless light because they can illumine sensation, and all other elements in general) , the ocean of all the Buddha-truths with the and 6 consciousnesses (sight, hearing, smell, light of their knowledge. taste, touch, and mind). 6) Hoï coù khaû naêng bieän taøi khoâng bao giôø Boà Taùt Coù Theå Vaøo Ra Sanh Töû Maø cuøng taän, vì ngoân ngöõ cuûa hoï khoâng oâ Khoâng Bò Chöôùng Duyeân Nhieãu Loaïn: nhieãm: They have an inexhaustible power Bodhisattvas are free to enter and exit births of eloquence through eternity because and deaths unhindered and uniterrupted by their speech has no taint. obstructing conditions. 7) Hoï an truï nôi trí tueä voâ ñaúng, bieát roõ Boà Taùt Di Laëc: Ñöông Lai haï sanh Di Laëc khoâng cuøng taän nhö hö khoâng vì coâng Toân Phaät—Nhöùt sanh boå xöù Boà Taùt— haïnh cuûa hoï thanh tònh voâ caáu: They abide Maitreya Bodhisattva—Buddha-to-be—One- in the highest wisdom which knows no life Bodhisattva. limits like space because their conduct is Boà Taùt Dieäu Kieán: Wonderful Sight pure and free from taints. Bodhisattva. 8) Hoï khoâng coá ñònh taïi moät nôi naøo vì hoï töï hieän thaân tuøy theo taâm nieäm vaø nguyeän Boà Taùt Ñaïi Bi Quaùn Theá AÂm: Kuan Shi voïng cuûa heát thaûy chuùng sanh: They have Yin Bodhisattva of Great Compassion—See no fixed abode because they reveal Boà Taùt Quaùn Theá AÂm. themselves personally in accordance with Boà Taùt Ñaïi Haïnh Phoå Hieàn: Boà Taùt thöïc the thoughts and desires of all beings. hieän haïnh nguyeän sieâu vieät cuûa chö Phaät, 9) Hoï khoâng bò meâ muoäi vì hoï bieát raèng thöôøng côõi voi saùu ngaø töôïng tröng cho luïc Ba khoâng coù phaùp vaø khoâng coù ngaõ trong theá La Maät. Ngaøi noåi tieáng vôùi möôøi haïnh nguyeän giôùi cuûa chuùng sanh: They are free from maø chuùng ta haèng trì tuïng trong Kinh Nhaät obscurities because they know that there Tuïng—Universal Worthy, Bodhisattva of are rally no beings, no soul-substances in Great Conduct—Samantabhadra Bodhisattva the world of being. foremost in practice. Bodhisattva who 10) Hoï coù sieâu vieät trí bao la nhö hö khoâng, vì personifies the transcendental practices and soi toû heát thaûy Phaùp giôùi baèng maøn löôùi vows of the Buddhas, usually depicted seated quang minh cuûa chính hoï: They are in on a six-tusked elephant (six paramitas). He is possession of transcendental knowledge best known for his ten great vows which we which is as vast as space because they recite every day in Daily reciting Sutra. illumine all the Dharmadhatus with their Boà Taùt Ñaïi Só: Nhöõng Boà Taùt lôùn nhö Vaên nets of light. Thuø, Quaùn AÂm, Phoå Hieàn, Theá Chí— Boà Taùt Chuaån Ñeà: Cunde (skt)—Hoùa thaân Bodhisattva-Mahasattva (skt)—A Great cuûa Quaùn AÂm Ma Ha Boà Ñeà Taùt Ñoûa. Vò Boà Bodhisattva (Manjusri, Kuan Shi Yin, taùt coù 18 tay tieâu bieåu cho luïc caên (maét, tai, Samantabhadra,Mahasthama-prapta, etc). muõi, löôõi, thaân, yù), luïc ñaïi (saéc, thinh, höông, Boà Taùt Ñaïi Theá Chí: Mahasthama-prapta

Bodhisattva—Vò Boà Taùt ñaõ ñaït ñöôïc ñaïi löïc— the six Paramitas—See Luïc Ñoä Ba La Bodhisattva who has attained Great Strength. Maät. Boà Taùt Ñaïi Trí Vaên Thuø Sö Lôïi: 4) Thöïc haønh Töù Nhieáp Phaùp: To practise the Manjushri Bodhisattva of Great Wisdom four all-embracing virtues—See Töù Nhieáp (foremost in wisdom). Phaùp. Boà Taùt Ñaïo: Bodhisattva path, or the way or 5) Theo Kinh Duy Ma

Caät—According to the discipline of the bodhisattva. Vimalakirti Sutra: 1) Töï lôïi, lôïi tha, giaùc haïnh vieân maõn: To • Boà Taùt laø nhöõng vò coù tieáng taêm, ñeàu ñaõ benefit self and benefit others, leading to thaønh töïu trí haïnh Ñaïi Thöøa. Do nhôø söï Buddhahood. chæ giaùo cuûa chö Phaät maø caùc ngaøi ñaõ laøm 2) Thöôïng caàu Phaät ñaïo, haï hoùa chuùng sanh: thaønh böùc thaønh hoä phaùp, giöõ gìn Chaùnh Above to seek bodhi, below to transform Phaùp, dieãn noùi phaùp aâm töï taïi voâ uùy nhö all beings. sö töû hoáng giaùo hoùa chuùng sanh, danh ñoàn xa khaép möôøi phöông. Ngöôøi ñôøi khoâng Boà Taùt Ñòa Taïng: Ksitigarbha—Earth Store caàu thænh maø caùc saün saøng ñeán chuùng hoäi Bodhisattva, one with foremost in vows). ñeå tuyeân löu Tam Baûo, khoâng ñeå döùt maát. Boà Taùt Giôùi: Giôùi cho chö Boà Taùt, goàm möôøi Caùc ngaøi haøng phuïc taát caû ma oaùn, ngaên giôùi troïng vaø 48 giôùi khinh—The deïp caùc ngoaïi ñaïo; saùu caên tam nghieäp commandments for Bodhisattvas—The thaân khaåu yù ñeàu thanh tònh; troïn lìa naêm commandments or prohibitions for bodhisattvas moùn ngaên che vaø möôøi ñieàu raøng buoäc. and monks, including ten primary and 48 Taâm thöôøng an truï nôi lyù voâ ngaïi giaûi secondary precepts. thoaùt. Nhôø nieäm ñònh toång trì vaø vaø taâm ** For more information, please see Luïc Ba bình ñaúng maø caùc ngaøi coù khaû naêng bieän La Maät, Möôøi Giôùi Troïng, and Boán Möôi taøi thoâng suoát khoâng heà trôû ngaïi. Caùc ngaøi Taùm Giôùi Khinh. ñaõ thaønh töïu Luïc Ba La Maät, caùc haïnh boá Boà Taùt Haïnh: Bodhisattva practice (cult)— thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn ñònh, Boà Taùt Haïnh theo truyeàn thoáng Phaät Giaùo Ñaïi trí tueä, cuõng nhö giaùo phaùp phöông tieän Thöøa (moät vò Boà Taùt muoán thöïc haønh Boà Taùt thieän xaûo lôïi mình lôïi ngöôøi thaûy ñeàu ñaày Haïnh phaûi tröôùc heát phaùt taâm Boà Ñeà, ñoái vôùi ñuû. Tuy nhieân, vôùi caùc ngaøi, nhöõng thaønh chuùng höõu tình phaûi coù ñaày ñuû taâm töø bi hyû xaû töïu naày khoâng coù nghóa laø laøm lôïi cho khoâng ngaèn meù. Ngoaøi ra, Boà Taùt phaûi luoân chính hoï, maø caùc ngaøi ñaõ ñöôïc ñeán baäc voâ thöïc haønh haønh nguyeän ñoä tha vôùi luïc Ba La sôû ñaéc maø khoâng khôûi phaùp nhaãn (voâ sinh Maät. Cuoái cuøng vò aáy phaûi laáy Töù Nhieáp Phaùp phaùp nhaãn). Caùc ngaøi coù khaû naêng tuøy trong coâng vieäc hoaèng hoùa cuûa mình)— thuaän dieãn noùi phaùp luaân baát thoái; kheùo Bodhisattva practice (Bodhisattva's practising) hieåu roõ chaân töôùng vaïn phaùp, thaáu bieát according to the tradition of Northern caên cô chuùng sanh; oai ñöùc bao truøm ñaïi Buddhism. chuùng vaø thaønh töïu phaùp voâ uùy— 1) Phaùt Boà Ñeà Taâm: To to vow to devote the Bodhisattvas are those who were well mind to bodhi (bodhicita)—See Boà Ñeà known for having achieved all the Taâm. perfections that lead to the great wisdom. 2) Thöïc haønh Töù Voâ Löôïng Taâm: To practise They had received instructions from many the four immeasurables—See Töù Voâ Buddhas and formed a Dharma-protecting Löôïng Taâm. citadel. By upholding the right Dharma, 3) Thöïc haønh Luïc Ñoä Ba La Maät: To practise they could fearlessly give the lion's roar to

teach sentient beings; so their names were cultivated their minds by means of merits heard in the ten directions. They were not and wisdom with which they embellished invited but came to the assemble to spread their physical features which were the

teaching on the Three Treasures to unsurpassable, thus giving up all earthly transmit it in perpetuity. They had adornments. Their towering reputation overcome all demons and defeated exceeded the height of Mount Sumeru. heresies; and their six faculties, karmas of Their profound faith (in the uncreate) was deeds, words and thoughts were pure and unbreakable like a diamond. Their clean; being free from the (five) treasures of the Dharma illuminated all hindrances and the (ten) bonds. They had lands and rained down nectar. Their realized serenity of mind and had speeches were profound and achieved unimpeded liberation. They had unsurpassable. achieved right concentration and mental • Caùc ngaøi ñaõ thaâm nhaäp lyù duyeân khôûi, döùt stability, thereby acquiring the boû caùc taäp khí kieán chaáp sai laàm, thoaùt uninterrupted power of speech. They had khoûi nhò bieân. Caùc ngaøi dieãn noùi caùc phaùp achieved all the (six) paramitas: charity khoâng sôï seät nhö sö töû hoáng, nhöõng lôøi (dana), discipline (sila), patience (ksanti), giaûng noùi nhö saám vang. Caùc ngaøi khoâng devotion (virya), serenity (dhyana) and theå bò haïn löôïng haïn cheá, vì caùc ngaøi ñaõ wisdom (prajna), as well as the expedient vöôït ra ngoaøi söï haïn löôïng—They entered method (upaya) of teaching which deep into all (worldly) causes, but cut off completely benefit self and others. all heretical views for they were already However, to them these realizations did free from all dualities and had rooted out not mean any gain whatsoever for all (previous) habits. They were fearless themselves, so that they were in line with and gave the lion’s roar to proclaim the the patient endurance of the uncreate Dharma, their voices being like thunder. (anutpattika-dharma-ksanti). They were They could not be gauged for they were able to turn the wheel of the Law that beyond all measures. never turns back. Being able to interpret • Caùc ngaøi töï chöùa nhoùm raát nhieàu Phaùp the (underlying nature of) phenomena, Baûo nhö Haûi Ñaïo Sö. Caùc ngaøi hieåu roõ they knew very well the roots nghóa thaäm thaâm cuûa caùc phaùp, bieát roõ (propensities) of all living beings; they hieän traïng qua laïi trong caùc caûnh thuù vaø surpassed them all and realized haønh vi toát xaáu trong taâm nieäm cuûa chuùng fearlessness. sanh. Caùc ngaøi ñaõ ñaït ñeán traïng thaùi gaàn • Caùc ngaøi duøng coâng ñöùc trí tueä ñeå trau söûa nhö trí tueä töï taïi voâ thöôïng cuûa chö Phaät, taâm mình, baèng caùch laáy töôùng toát trang ñaõ thaønh ñaït thaäp löïc voâ uùy, vaø thaäp baùt nghieâm thaân hình saéc töôùng dung nhan baäc baát coäng. Duø caùc ngaøi ñaõ ngaên ñoùng caùc nhaát, vì theá boû haún taát caû trang söùc toát ñeïp cöûa neûo aùc thuù, caùc ngaøi vaãn hieän thaân trong ñôøi. Danh tieáng caùc ngaøi cao xa vöôït trong naêm ñöôøng hoùa ñoä chuùng sanh, laøm haún nuùi Tu Di. Loøng tin thaäm thaâm cuûa vò ñaïi y vöông kheùo trò laønh caùc beänh, caùc ngaøi beàn chaéc khoâng bò phaù vôû nhö tuøy theo tröôøng hôïp caù nhaân maø cho kim cöông. Phaùp baûo cuûa caùc ngaøi soi thuoác moät caùch coâng hieäu. Vì theá maø caùc khaép, vaø möa cam loà tuoân ñoå nôi nôi. ngaøi ñaõ thaønh töïu voâ löôïng coâng ñöùc, Tieáng thuyeát phaùp cuûa caùc ngaøi laø thaäm trang nghieâm thanh tònh voâ löôïng coõi Phaät. thaâm vi dieäu baäc nhaát—They had Chuùng sanh naøo ñöôïc nghe danh thaáy hình

ñeàu ñöôïc lôïi ích vì caùc haønh ñoäng cuûa caùc Ashvaghosha (p) Bodhisattva. ngaøi ñeàu khoâng uoång phí. Vì theá caùc ngaøi Boà Taùt Nguyeät Quang Bieán Chieáu: ñeàu ñaõ thaønh töïu moïi coâng ñöùc tuyeät Universal Moonlight Brilliance Bodhisattva. haûo—They had amassed all treasures of Boà Taùt Nhöït Quang Bieán Chieáu: the Dharma and acted like (skillful) Universal Sunlight Brilliance Bodhisattva seafaring pilots. They were well versed in Boà Taùt ÔÛ Trong Söï Sanh Töû Ñaùng Sôï, the profound meanings of all Dharmas. Phaûi Y Nôi Söùc Coâng Ñöùc Cuûa Nhö Lai: They knew very well the mental states of Theo Kinh Duy Ma Caät, söï sanh töû ñaùng sôï, all living beings and their comings and Boà Taùt neân luoân luoân y nôi söùc coâng ñöùc cuûa goings (within the realms of existence). Nhö Lai—According to the Vimalakirti Sutra, They had reached the state near the in his fear of birth and death, a Bodhisattva unsurpassed sovereign wisdom of all should always rely on the power of the Buddhas, having acquired the ten fearless Tathagata's moral merits. powers (dasabala) giving complete • Ngaøi Vaên Thuø Sö Lôïi hoûi Duy Ma Caät: knowledge and the eighteen different "Söï sanh töû ñaùng sôï, Boà Taùt phaûi y nôi characteristics (of a Buddha as compared ñaâu?"—Manjusri asked Vimalakirti: "On with Bodhisattvas (avenikadharma). what should a Bodhisattva rely in his fear Although they were free from (rebirth in) of birth and death?" evil existences, they appeared in five • OÂng Duy Ma Caät ñaùp: "Boà Taùt ôû trong mortal realms as royal physicians to cure sanh töû ñaùng sôï ñoù, phaûi y nôi söùc coâng all ailments, prescribing the right medicine ñöùc cuûa Nhö Lai."—Vimalakirti replied: in each individual case, thereby winning "A Bodhisattva should always rely on the countless merits to embellish countless power of the Tathagata's moral merits." Buddha lands. Each living being derived • Ngaøi Vaên Thuø Sö Lôïi hoûi: "Boà Taùt muoán great benefit from seeing and hearing y söùc coâng ñöùc cuûa Nhö Lai, phaûi truï nôi them, for their deeds were not in vain. ñaâu?"—Manjusri asked: "What should he Thus they had achieved all excellent do to win support from the power of the merits. Tathagata's moral merits?" ** For more information, please see Boà Taùt • Duy Ma Caät ñaùp: "Boà Taùt muoán y söùc Ñaïo. coâng ñöùc cuûa Nhö Lai, phaûi truï nôi choã ñoä Boà Taùt Hoä Phaùp: Dharma Protector thoaùt taát caû chuùng sanh."—Vimalakirti Bodhisattva. replied: " He should liberate all living Boà Taùt Long Thoï: Bodhisattva Nagarjuna. beings in order to win support from the Boà Taùt Lôùn: Ñaïi Boá Taùt---Bodhisattva power of the Tathagata's moral merit." Mahasattva. Boà Taùt Phoå Hieàn: Bodhisattva Boà Taùt Ma Ha Taùt: Bodhisattva- Samantabhadra—See Boà Taùt Ñaïi Haïnh Phoå Mahasattvas (skt)—Boà Ñeà Taùt Ñoûa Ma Ha Taùt Hieàn. Ñoûa—Ñaïi Chuùng Sanh—Giaùc Höõu Tình (dòch Boà Taùt Quaùn Theá AÂm: Avalokitesvara môùi) hay nhöõng Boà Taùt Ñòa Thöôïng, cao hôn (skt)—Boà Taùt cuûa loøng Ñaïi Bi vaø taàm thinh taát caû chuùng sanh, ngoaïi tröø Phaät—Bodhisattva cöùu khoå. Cuõng coøn ñöôïc goïi laø Ñaïi Bi Quaùn Mahasattva is the perfect Bodhisattva, greater Theá AÂm Boà Taùt, moät trong ba vò Ñaïi Só cuûa than any other being except a Buddha. Tònh Ñoä. Hai vò khaùc laø A Di Ñaø vaø Ñaïi Theá Boà Taùt Maõ Minh: Asvaghosa (skt) Chí—Bodhisattva of compassion and deep

listening (observer of the world's sounds). Also Boà Taùt Taïng: Teân chung cuûa caùc kinh ñieån called Kwan Yin,The bodhisattva of Ñaïi Thöøa, nhö Phaùp Hoa hay Hoa Nghieâm, compassion—One of the three Pure Land haøm chöùa pheùp tu chöùng quaû Boà Taùt—The Sages. The others being Buddha Amitabha and Mahayana scriptures or canon (the Lotus sutra, Bodhisattva Mahasthamaprapta (Ñaïi Theá Chí). or the Hua-Yen sutra), i.e. those of the ** For more information, please see Bodhisattva schools. Avalokitesvara in Sanskrit/Pali- Boà Taùt Taêng: Bodhisattva-sangha (skt)—Vietnamese Section. Chö Taêng Ñaïi Thöøa, coù tranh caûi cho raèng chö Boà Taùt Phaät Quaûng: Bodhisattva Taêng Tieåu Thöøa cuõng laø nhöõng Boà Taùt Taêng—Universally Expansive. Mahayana monks, though there has been Boà Taùt Sôï Nhaân, Chuùng Sanh Sôï Quaû: dispute whether Hinayana monks may be Bodhisattvas fear (are afraid of) causes; living included. beings fear effects (results or consequences)—Boà Taùt Thanh Tònh Ñaïi Haûi chuùng: Boà Taùt vì sôï quaû aùc veà sau, cho neân chaúng Bodhisattva of Ocean-Wide Assembly. nhöõng traùnh gieo aùc nhaân trong hieän taïi, maø Boà Taùt Thaùnh Chuùng: Boà Taùt Thaùnh laø coøn tinh taán tu haønh cho nghieäp chöôùng choùng nhöõng vò Boà Taùt töø sô ñòa trôû leân, ñaõ caét ñöùt tieâu töø, ñaày ñuû coâng ñöùc ñeå cuoái cuøng ñaït meâ laàm phieàn naõo, ñoái laïi vôùi Boà Taùt phaøm laø thaønh Phaät quaû. Coøn chuùng sanh vì voâ minh nhöõng vò chöa caét ñöùt meâ hoaëc—The che môø taâm taùnh neân tranh nhau gaây taïo laáy Bodhisattva saints who have overcome aùc nhaân, vì theá maø phaûi bò nhaän laáy aùc quaû. illusion, from the first stage upwards, as Trong khi chòu quaû, laïi khoâng bieát aên naên saùm contrasted with ordinary Bodhisattvas. hoái, neân chaúng nhöõng sanh taâm oaùn traùch trôøi Boà Taùt Thaäp Ñòa: The ten stages in a ngöôøi, maø laïi coøn gaây taïo theâm nhieàu ñieàu aùc Bodhisattva's progress—See Thaäp Ñòa. ñoäc khaùc nöõa ñeå choáng ñoái. Vì theá cho neân Boà Taùt Thaäp Truï: The ten grounds—See oan oan töông baùo maõi khoâng thoâi—Because Thaäp Truï. the Bodhisattvas are afraid of bad consequences in the future, not only they avoid Boà Taùt Theá Thaân: Vasubandhu. planting evil-causes or evil karma in the Boà Taùt Thieän Taøi: Sudhana (skt)—Good present, but they also diligently cultivate to Wealth Bodhisattva. gradually diminish their karmic obstructions; at Boà Taùt Thöøa: Bodhisattvayana (skt)—Moät the same time to accumulate their virtues and trong nguõ thöøa daïy tu haønh theo Luïc ñoä Ba la merits, and ultimately to attain Buddhahood. maät ñeå töï giaùc vaø giaùc tha (nhò lôïi: töï lôïi lôïi However, sentient beings complete constantly tha). Muïc ñích chính laø cöùu ñoä chuùng sanh vaø to gather evil-causes; therefore, they must thaønh Phaät quaû. Vì muïc ñích cuûa Boà Taùt thöøa suffer evil effect. When ending the effect of laø ñaït tôùi Phaät taùnh toái thöôïng, neân Boà Taùt their actions, they are not remorseful or willing Thöøa cuõng coøn ñöôïc goïi laø Phaät Thöøa hay Nhö to repent. Not only do they blame Heaven and Lai Thöøa—Bodhisattva way—One of the five other people, but they continue to create more vehicles which teaches the observance of the evil karma in opposition and retaliation. six paramitas the perfecting of the self and Therefore, enemies and vengeance will the benefits of others. The objective is the continue to exist forever in

this vicious cycle. salvation of all beings and attaining of Boà Taùt Taïi Gia: Layperson Bodhisattva— Buddhahood. The aim of Bodhisattvayana is Layperson-precept Bodhisattva. the attainment of Supreme Buddhahood.

Therefore, it is also called the Buddhayana or confused fellow-beings. But from the absolute Tathagatayana. point of view of the ultimate truth in the Boà Taùt Tính: Bodhisattva-nature, or Lankavatara Sutra,attained by the Bodhisattva, character. there is no such graded course of spirituality in Boà Taùt Vaø Nhò Thöøa: Bodhisattva and the his life; for here is really no gradation (krama), Two Vehicles—Trong Kinh Laêng Giaø, Ñöùc no continuous ascension (kramanusandhi), but Phaät nhaéc Mahamati veà söï khaùc bieät giöõa Boà the truth (dharma) alone which is imageless taùt vaø haøng Nhò Thöøa nhö sau: “Naøy (nirabhasa), and detached altogether from Mahamati, söï khaùc bieät giöõa Boà Taùt vaø haøng discrimination. Nhò Thöøa nhö sau: Nhò Thöøa khoâng theå tieán Boà Taùt Vaên Thuø Sö Lôïi: Bodhisattva qua ñòa thöù saùu vaø taïi ñoù chö vò nhaäp Nieát Manjusri—See Boà Taùt Ñaïi Trí Vaên Thuø Sö Baøn. Trong khi vò Boà Taùt ôû ñòa thöù baûy, ñi qua Lôïi. moät kinh nghieäm taâm linh hoaøn toaøn môùi, ñöôïc Boà Taùt Voâ Taän YÙ: Boundless Mind goïi laø anabhogacarya vaø coù theå ñöôïc dòch laø Bodhisattva. moät ñôøi soáng voâ muïc ñích hay voâ coâng duïng. Boà Taùt Voâ Tröôùc: See Asangha Asamgra Nhöng ñöôïc hoä trì bôûi thaàn löïc chö Phaät laø caùi Bodhisattva trong phaàn Phaïn/Pali-Vietnamese. naêng löïc nhaäp vaøo caùc ñaïi nguyeän maø vò Boà Boà Taùt Xuaát Gia: Bodhisattva Sangha. Taùt thieát laäp ñaàu tieân khi ngaøi môùi khôûi ñaàu söï Boà Thieän Ni: See Boà Ñeà Ni. nghieäp cuûa ngaøi vaø giôø ñaây ngaøi thieát ñònh Boå: nhieàu phöông phaùp cöùu ñoä khaùc haún nhau 1) Baét giöõ: To arrest—To catch. nhaèm lôïi laïc cho chuùng sanh u meâ laàm laïc cuûa 2) Vaù, söûa, phuïc hoài laïi—To patch—To ngaøi. Töø quan ñieåm tuyeät ñoái veà chaân lyù toái repair—To restore. haäu maø vò Boà Taùt ñaït ñöôïc, thì khoâng coù söï tieán boä cuûa taâm linh nhö theá trong ñôøi soáng Boå Ca La: Pudgala (skt)—See Phuù Giaø La. cuûa ngaøi, vì ôû ñaây quaû thöïc khoâng coù taàng baäc, Boå Ñaø: Potala (skt)—Teân cuûa moät ngoïn nuùi khoâng coù söï thaêng tieán töông tuïc maø rieâng noåi tieáng ôû Trung Quoác—Name of a famous chaân lyù laø khoâng coù töôùng traïng vaø taùch ly mountain in China. hoaøn toaøn vôùi söï phaân bieät—In the Boå Ñaø Laïc Ca: Potala, or Potalaka (skt). Lankavatara Sutra, the Buddha reminded 1) Teân moät haûi caûng thôøi coå thuoäc cöûa soâng Mahamati: “Oh Mahamati, the distinction AÁn Haø, coù ngöôøi goïi laø Thattha, ngöôøi ta between the Bodhisattva and the Two noùi raèng ñaây laø queâ höông cuûa toå tieân Vehicles is emphasized, as the latter are Phaät Thích Ca: An ancient sea-port on the unable to go up further than the sixth stage Indus, identified by some with Thattha, where they enter into Nirvana. At the seventh said to be th ancient home of sakyamuni stage, the Bodhisattva goes through an ancestors. altogether new spiritual experience known as 2) Quang Minh Sôn naèm veà phía ñoâng nam anabhogacarya, which may be rendered “a cuûa Malakuta, ôû ñoù coù vò Boà Taùt teân laø purposeless life.” But , supported by the Quaùn Theá AÂm: A mountain south-east of majestic power of the Buddhas, which enters Malakuta, reputed as the home of into the great vows first made by the

Avalokitesvara Bodhisattva. Bodhisattva as he started in his career, the 3) Haûi Ñaûo Sôn, naèm veà phía ñoâng Ningpo, latter now devises various methods of trung taâm cuûa Ngaøi Quaùn AÂm: The island salvation for the sake of his ignorant and of Pootoo, east of Ningpo, the Kuan-Yin

centre. Boå Yeát Sa: Paulkasa, Pukkasa, or Pulkasa 4) La Sa Phoå Ñaø ôû Taây Taïng, nôi truù nguï cuûa (skt)—Coøn goïi laø Boác Yeát Sa. Ñöùc Ñaït Lai Laït Ma, taùi sanh cuûa Ngaøi 1) Teân moät gioáng ngöôøi haï tieän ôû AÁn Ñoä Quaùn AÂm Boà Taùt—The Lhasa Potala in ngaøy xöa, cha thuoäc giai caáp thuû ñaø la, meï Tibet, the seat of the Dalai Lama, an thuoäc giai caáp saùt ñeá lôïi: An aboriginal, or incarnation of Avalokitesvara Bodhisattva. the son of a “sudra” father and of a Boå Ñaëc Giaø La: Pudgala (skt)—See Phuù Giaø “kshatriya” mother, interpreted as low La. caste, scavenger. Boå Giaø La: Pudgala (skt)—See Phuù Giaø La. 2) Coøn aùm chæ nhöõng ngöôøi khoâng tin luaät Boå Khuyeát: To complete—To complement. nhôn quaû cuûa nhaø Phaät: Also an unbeliever in the Buddhist doctrine of law Boå La Phöôïc: Purva (skt)—See Boå La Phöôïc of retribution. Vó Neã Haï. Boå La Phöôïc Vó Neã Haï: Purva-videha Boä: 1) Boä Anh: Foot. (skt)—Ñoâng Thaéng Thaàn Chaâu—The eastern 2) Boä laïc: A tribe—A group. continent—See Töù Chaâu (4). 3) Boä phaän: Division—Section. Boå Laët Naõ: Purna (skt)—See Phuù Laâu Na. 4) Boä saùch: A work in volumes—A heading Boå Lö Sa: Purusa (skt)—Coøn goïi laø Boâ Sa, or section of a work. Boá Loä Sa, Boå Luõ Sa, Phuù Laâu Sa, Phuù Luõ Sa, 5) Böôùc ñi: Pada (skt)—Step—Pace. Phuø Löu Sa, nghóa laø tröôïng phu hay ngöôøi— 6) Cuoán soå: A notebook. Man personified—Man collectively or 7) Soå boä: Register. individually—The soul of the universe. Boä Chaáp: Chaáp kieán cuûa toâng phaùi—The Boå Nhieäm: Appointment. tenet of a sect, or school. Boå Sa: Pusya (skt)—Sao quyû, moät trong 28 Boä Chuû: Vò toå khai saùng ra toâng phaùi—The ngoâi sao—One of the twenty-eight stars—The founder of a sect, or school, or group. demonous asterism. Boä Cuù La: Vakula (skt). Boå Saét Trí: Paustika (skt)—Coøn goïi laø Baùo 1) Teân cuûa moät ñeä töû thoâng thaùi cuûa Phaät: Saét Trí Ca, hay Boå Saét Ca, coù nghóa laø taêng ích Name of an intelligent disciple of phaùp—Promoting advancement, invigorating, sakyamuni. protective. 2) Teân cuûa moät loaøi quyû: Name of a demon. Boå Taâm: To fortify the heart. Boä Daãn Ñaø: Boå Xöù: 1) Thuûy tinh hay sao Thuûy—The planet 1) Ngöôøi söûa chöõa vaø chieám cöù nôi troáng Mercury. traûi: One who repairs, or occupies a 2) Phaät: A Buddha. vacated place. Boä Ña: Bhuta (skt). 2) Sau khi vò Phaät tröôùc ñaõ nhaäp dieät, vò sau 1) Boä ña coù nghóa laø ñaõ sinh ra: Been, thaønh Phaät maø boå sung vaøo ñoù, thì goïi laø become, produced, formed, being, boå xöù, nhö Haï Sanh Di Laëc Toân Phaät ra existing, etc. interpreted as the ñôøi tieáp noái Ñöùc Phaät Thích Ca Maâu Ni: A consciously existing; Buddha who succeeds a Buddha, as 2) Boä ña cuõng coù nghóa laø töù ñaïi ñaát, nöôùc, Maitreya is to succeed Sakyamuni. löûa, gioù, ñöôïc naém baét bôûi söï xuùc chaïm: Boå Yeát: Bukhara (skt)—Vò trí maø baây giôø goïi The four great elements, earth, fire, wind, laø Bokhara—The present Bokhara. water, as apprehended by touch.

3) Boä ña laïi coù nghóa laø loaøi quyû töï sinh (loaøi 1) Voû soø—A shell—A conch. quyû do cha meï sinh ra goïi laø daï xoa): 2) Coù giaù trò: Valuables—Riches. Bhuta also means a kind of demon 3) Loa phaùp: Caùi loa baèng voû oác duøng trong produced by metamorphosis. phaùp söï, thoåi baùo hieäu thôøi gian tieán haønh 4) Chaân nhö: The bhutatathata. phaùp söï hay taäp hoïp ñaïi chuùng—A large Boä Giaùo: Boä vaø giaùo (lôøi daïy cuûa Ñöùc Phaät trumpet sounded to call the assembly thuaän theo thöù töï thôøi gian, cuõng nhö söï noâng together. saâu cuûa giaùo thuyeát)—The sutras, or canon, 4) Löng: Back—Behind—To turn the back and their exposition. on—To go contrary to—To carry on the Boä La Haùn: A set of Arahants. back. Boä Tha: Phaät Ñaø—Buddha. Boá i Chính: Quay löng ngoaûnh maët vôùi Phaät Phaùp—To turn the back on Buddha-truth. Boä toäc Sakya: Teân cuûa moät boä toäc taïi Baéc AÁn trong ñoù Coà Ñaøm hay Phaät Thích Ca Maâu Boái Chung: Loa voû oác vaø chuoâng—Conch Ni ñöôïc sanh ra döôùi teân Thaùi töû Só Ñaït Ña— and bell. Sakya tribe—Name of a tribe dwelling in Boái Dieäp: See Boái Ña. Northern India in which Gotama, or Boái Ña: Pattra (skt)—Teân moät loaøi caây keø Sakyamuni Buddha was born as Prince moïc taïi xöù Ma Kieät Ñaø, duøng laøm vaät lieäu vieát Siddhartha. saùch (cao töø saùu ñeán baûy tröôïng, muøa ñoâng Boäc: khoâng ruïng laù, laù moûng vaø mòn coù theå duøng ñeå 1) Doøng thaùc—A torrent—A cataract—A vieát chöõ)—Palm leaves from the Borassus cascade. flabelli-formis, grown in Magadha, used for 2) Noâ boäc: A servant. writing material. Boäc Loä: To disclose. Boái Ña La Dieäp: See Boái Ña. Boäc Löu: Ogha (skt)—Doøng thaùc hay doøng Boái Ñieäp: Kinh vaên ñöôïc vieát treân laù boái— thaùc cuûa duïc voïng vaø phieàn naõo—A torrent, Pattra tablets, sutras written on palm leaves. the stream of passion, or illusion. Boái Nieäm: Chaùn gheùt sanh töû, muoán soáng yeân Boäc Na: Daáu treùo ngoùn tay, caùch thöù tö trong oån nôi Nieát Baøn—To turn one's back on the möôøi hai caùch ñaët nhöõng baøn tay vaøo nhau—A transmigration life and abide quietly in the digital sign; the fourth of the twelve ways of nirvana-mind. placing the hands together. Boái Roái: Disconcert—Bewildered— Boäc Phaùt: To break out suddenly. Embarrassed—Abashed. Boâi: Caùi taùch—A cup. Boái Vaên: Kinh vaên ñöôïc vieát treân laù boái— Boâi Baån: To blur. The scriptures written on palm leaves—See Boái Ña. Boâi Boû: To delete—To cross out. Boâi Ñoä: Pei-Tu—Moät vò sö vaøo theá kyû thöù Boái Xaû: Vöùt boû ham muoán cuûa theá tuïc—To turn the back on and leave the world. naêm. Töông truyeàn sö thöôøng qua soâng baèng moät caùi taùch hay moät caùi cheùn, nhaân ñoù ngöôøi Boài Boå: To enrich. ta goïi oâng laø Boâi Ñoä—A fifth century Buddhist Boài Döôõng: To bring up. monk said to be able to cross a river in a cup Boài Hoài: Anxious—Worried—Uneasy. or a bowl, hence his name. Boài Thaåm: Juror. Boâi Loï: To dishonor—To discredit. Boài Thöôøng: To compensate—To make up Boái: Sankha (skt). for.

Boäi: Boân Nhöôõng Saù La: Punyasala (skt)—Nhaø 1) Ñi theo: To accompany—Associated with. teá baàn hay nôi truù nguï cho ngöôøi beänh vaø 2) Theâm vaøo: To add. ngöôøi ngheøo—Almshouse or asylum for sick 3) Trôï giuùp: To assist. and poor. Boäi AÂn: Ungrateful—False-hearted— Boán Caùch Ñoái Trò Tham

Saân Si: Nghieäp Unthankful—Thankless-Ingratitude. tham saân si bieåu hieän döôùi nhieàu hình thöùc, Boäi Ñaïo: To abjure—To abandon one's khoâng theå taû xieát! Theo Hoøa Thöôïng Thích original religion—To apotatize. Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, coù boán Boäi Giaùo: See Boäi Ñaïo. caùch ñoái trò tham saân si. Tuøy theo tröôøng hôïp, haønh giaû coù theå duøng moät trong boán caùch naày Boäi La Phöôïc: Bhairava (skt)—Teân cuûa caùc ñeå ñoái trò tham saân si—The karma of greed, vò Thaàn Siva, Visnu, hay caùc chö Thieân, hay anger and delusion manifest themselves in cuûa Kim Cang Thaàn—The terrible name of many forms, which are impossible to describe Siva, also of Visnu and other devas, and of the fully. According to Most Venerable Thích guardian spirits of the Buddhist order. Thieàn Taâm in The Pure Land Buddhism in Boäi Nghóa: Ungrateful—Unthankful— Theory and Practice, there are four basic ways Thankless. to subdue them. Depending on the Boäi Nghòch: To revolt—To rebel. circumstances, the practitioner can use either Boäi Nguyeän: To break one's vow. one of these four methods to counteract the Boäi Phaûn: To betray. karma of greed, anger and delusion. Boäi Theä: To break one's oath. 1) Duøng Taâm Ñoái trò: Suppressing afflictions Boäi Thöïc: with the mind—Ngöôøi meâ vôùi baäc giaùc 1) AÊn quaù nhieàu neân bò chöùng khoù tieâu hoùa: ngoä chæ coù hai ñieåm sai bieät: tònh laø chö To have an indigestion. Phaät, nhieãm laø chuùng sanh. Chö Phaät do 2) Cuøng aên vôùi ai: To keep one company at thuaän theo tònh taâm neân giaùc ngoä, ñuû thaàn meals. thoâng trí hueä; chuùng sanh bôûi tuøy nôi traàn Boäi Tín: breach of trust. nhieãm neân meâ hoaëc, bò luaân hoài sanh töû. Tu Tònh Ñoä laø ñi saâu vaøo Nieäm Phaät Tam Boäi Öôùc: To break one's words (promises). Muoäi ñeå giaùc ngoä baûn taâm, chöùng leân quaû Boân: Chaïy troán—To run away. vò Phaät. Vaäy trong nieäm Phaät, neáu thaáy Boân Ñoà Lôïi (Ca): Pundrika (skt). baát cöù moät voïng nieäm voïng ñoäng naøo 1) Baïch lieân hoa—The white lotus. khaùc noåi leân, lieàn phaûi töø ngay vaø trôû veà 2) Ñòa nguïc cuoái cuøng trong taùm ñòa nguïc tònh taâm. Ñaây laø caùch duøng taâm ñeå ñoái laïnh lôùn: The last of the eight great cold trò—There are only two points of hells. divergence between the deluded and the Boân Na Giaø: Puspanaga (skt)—Caây Long enlightened, i.e., Buddhas and Hoa hay Long Thoï, maø döôùi goác noù Ñöùc Phaät Bodhisattvas: purity is Buddhahood, Di Laëc ñaõ giaùc ngoä thaønh Phaät—The flowering defilement is the state of sentient beings. dragon-tree under which Maitreya is said to Because the Buddhas are in accord with have attained enlightenment. the Pure Mind, they are enlightened, Boân Na Phaït Ñôn Na: Pundra-vardhana fully endowed with spiritual powers and (skt)—Moät vöông quoác coå trong xöù Bengal— wisdom. Because sentient beings are An ancient kingdom and city in Bengal. attached to worldly Dusts, they are

deluded and revolve in the cycle of Birth heavy karma who cannot suppress their and Death. To practice Pure Land is to go afflictions by visualizing principles alone, deep into the Buddha Recitation Samadhi, we should use "phenomena," that is awakening to the Original Mind and external forms. For example, individuals attaining Buddhahood. Therefore, if any who are prone to anger and delusion and deluded, agitated thought develops during are aware of their shortcomings, should, Buddha Recitation, it should

be severed when they are on the verge of bursting immediately, allowing us to return to the into a quarrel, immediately leave the state of the Pure Mind. This is the method scene and slowly sip a glass of cold water. of counteracting afflictions with the mind. Those heavily afflicted with the karma of 2) Duøng Lyù Ñoái Trò: Suppressing afflictions lust-attachment who cannot suppress their with noumenon—Neáu khi voïng nieäm khôûi afflictions through “visualization of leân, duøng taâm ngaên töø khoâng noåi, phaûi principle,” should arrange to be near chuyeån sang giai ñoaïn hai laø duøng ñeán virtuous Elders and concentrate on quaùn lyù. Chaúng haïn nhö khi taâm tham Buddhist activities or distant travel, to nhieãm noåi leân, quaùn lyù baát tònh, khoå, voâ overcome lust and memories gradually as thöôøng, voâ ngaõ. Taâm giaän hôøn phaùt khôûi, mentioned in the saying “out of sight, out quaùn lyù töø, bi, hyû, xaû, nhaãn nhuïc, nhu hoøa, of mind.” This is because sentient beings’ caùc phaùp ñeàu khoâng—When deluded minds closely parallel their surroundings thoughts arise which cannot be suppressed and environment. If the surroundings with the mind, we should move to the disappear, the mind loses its anchor, and second stage and “visualize principles.” gradually, all memories fade away. For example, whenever the affliction of 4) Duøng Saùm Tuïng Ñoái Trò: Suppressing greed develops, we should visualize the afflictions with repentance and principles of impurity, suffering, recitation—Ngoaøi ba caùch treân töø teá ñeán impermanence, and no-self. Whenever the thoâ, coøn coù phöông phaùp thöù tö laø duøng affliction of anger arises, we should saùm hoái trì tuïng ñeå ñoái trò. Söï saùm hoái, visualize the principles of compassion, nieäm Phaät, trì chuù hoaëc tuïng kinh, maø giöõ forgiveness and emptiness of all dharmas. cho ñeàu ñeàu, coù naêng löïc dieät toäi nghieäp 3) Duøng Söï Ñoái Trò: Supressing afflictions sanh phöôùc hueä. Vì theá thuôû xöa coù nhieàu with phenomena—Nhöõng keû naëng nghieäp, vò tröôùc khi thoï giôùi hay saép laøm Phaät söï duøng lyù ñoái trò khoâng kham, taát phaûi duøng lôùn, thöôøng phaùt nguyeän tuïng maáy muoân söï, nghóa laø duøng ñeán hình thöùc. Thí duï, bieán chuù Ñaïi Bi, hoaëc moät taïng kinh Kim ngöôøi taùnh deã saân si, bieát roõ nghieäp mình, Cang Baùt Nhaõ. Thuôû xöa, caùc cö só khi khi phaùt noùng böïc hay saép muoán tranh caõi, hoïp laïi Nieäm Phaät Ñöôøng ñeå kieát thaát, hoï lieàn boû ñi vaø uoáng töø moät ly nöôùc laïnh neáu ai nghieäp naëng nieäm Phaät khoâng ñeå daèn côn giaän xuoáng. Hoaëc nhö keû naëng thanh tònh, hay quaùn Phaät khoâng ñöôïc roõ nghieäp aùi, duøng lyù trí ngaên khoâng noåi, hoï raøng, vò Phaùp sö chuû thaát thöôøng baûo phaûi löïa caùch gaàn baäc tröôûng thöôïng, laøm Phaät laïy höông saùm. Ñaây laø caùch ñoát moät caây söï nhieàu, hoaëc ñi xa ra ñeå queân laõng laàn höông daøi, roài thaønh kính ñaûnh leã hoàng taâm nhôù thöông, nhö caâu chaâm ngoân “xa danh Phaät saùm hoái, cho ñeán khi naøo caây maët caùch loøng.” Bôûi taâm chuùng sanh y höông taøn môùi thoâi. Coù vò suoát trong thôøi theo caûnh, caûnh ñaõ vaéng töùc taâm maát choã kyø kieát thaát baûy ngaøy hoaëc hai möôi moát nöông, laàn laàn seõ phai nhaït—People with ngaøy, toaøn laø laïy höông saùm—In addition

to the above three methods, which range the fourfold Dharmadhatu originated from Fa- from the subtle to the gross, there is also a Tsang, Chi-Yen, Tu-Shun, and Teâng-Kuan, but fourth: repentance and the recitation of is was by final formulation of Teâng-Kuan that sutras, mantras and the Buddha's name. If the philosophy of the Gandavyuha came to be performed regularly, repentance and identified with the doctrine of the fourfold recitation eradicate bad karma and Dharmadhatu—See Töù Phaùp Giôùi. generate merit and wisdom. For this Boán Caùch Traû Lôøi Caâu Hoûi: Four ways of reason, many cultivators in times past, answering questions—Theo Kinh Phuùng Tuïng before receiving the precepts or trong Tröôøng Boä Kinh, coù boán caùch traû lôøi caâu embarking upon some great Dharma work hoûi—According to the Sangiti Sutta, there are such as building a temple or translating a four ways of answering questions: sutra, would vow to recite the Great 1) Traû lôøi caâu hoûi moät caùch döùt khoaùt: Compassion Mantra tens of thousands of Ekamsa-vyakaraniyo-panho (p)—The times, or to recite the entire Larger Prajna question to be answered directly. Paramita Sutra, the longest sutra in the 2) Traû lôøi caâu hoûi baèng caùch phaân tích: Buddha canon. In the past, during lay Vibhajja-vyakaraniyo-panho (p)— retreats, if a practitioner had heavy karmic Requiring an explanation. obstructions and could not recite the 3) Traû lôøi caâu hoûi baèng caùch chaát vaán: Buddha's name with a pure mind or Patipuccha-vyakaraniyo-panho (p)— clearly visualize Amitabha Buddha, the Requiring a counter-question. presiding Dharma Master would usually 4) Traû lôøi caâu hoûi baèng caùch giaû lô hay boû advise him to follow the practice of qua: Thapaniyo-panha (p)—To be set "bowing repentance with incense." This aside. method consists of lighting a long incense Boán Caûnh: Four sights. stick and respectfully bowing in Boán Chaân Lyù Cao Thöôïng: The four repentance while uttering the Buddha's Noble Truths: name, until the stick is burnt out. There 1) Khoå ñeá: The Truth of suffering. are cases of individuals with heavy karma 2) Taäp ñeá: The Truth of the cause of who would spend the entire seven or suffering. twenty-one days retreat doing nothing but 3) Dieät ñeá: The Truth of the end of suffering. "bo"ing with incense." 4) Ñaïo ñeá: The Truth of the Path that leads Boán Caùch Haøng Phuïc Phieàn Naõo: Four to the end of suffering. ways for a Buddhist to subdue afflictions—See ** See Töù Dieäu Ñeá. Haøng Phuïc Phieàn Naõo. Boán Coõi Duy Taâm: Chæ moät taâm naày maø coù Boán Caùch Nhìn Veà Phaùp Giôùi: Theo Thieàn ñuû ñaày boán coõi—This single mind Sö Suzuki trong Thieàn Luaän Taäp III, yù nieäm veà encompasses the four kinds of lands in their boán caùch nhìn veà Phaùp Giôùi khôûi saùng töø totality: nhöõng ñaïi Thieàn sö nhö Phaùp Taïng, Trí 1) Coõi Phaøm Thaùnh Ñoàng Cö: The land of Nghieãm, Ñoã Thuaän, vaø Tröøng Quaùn, nhöng do common residence of beings and Saints. söï thieát ñònh cuoái cuøng cuûa Tröøng Quaùn maø a) Phaøm Thaùnh Ñoàng Cö Tònh Ñoä: Common trieát lyù Hoa Nghieâm ñöôïc ñoàng nhaát vôùi thuyeát Residence Pure Land. Töù Phaùp Giôùi—Theo Thieàn Sö D.T. Suzuki in b) Phaøm Thaùnh Ñoàng Cö Ueá Ñoä: Nhö laø coõi Essays in Zen Buddhism, Book III, the idea of Ta Baø trong quoác ñoä naày coù phaøm coù

Thaùnh ôû chung laãn, maø phaøm vaø Thaùnh Reward, inhabited by the highest ñeàu coù hai haïng—Common Residence Bodhisattvas. Impure Land where all ordinary beings 4) Thöôøng Tòch Quang Tònh Ñoä: Nôi cö nguï and saints reside together. There are two cuûa chö Phaät—The Land of Eternally types of both ordinary people and saints: Quiescent Light, in which the Buddhas • AÙc Chuùng Sanh (ñòa nguïc, ngaï quyû, suùc dwell. sanh, a tu la): Evil beings (hells, hungry Boán Doøng Thaùc Sanh Töû: Boán doøng thaùc ghosts, animals, and asuras). sanh töû cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán • Thieän Chuùng Sanh (trôøi vaø ngöôøi): Good ñeán beán bôø giaùc ngoä phaûi vöôït qua nhöõng beings (devas and humans). doøng thaùc naày—The four torrents which sweep 2) Coõi Phöông Tieän Höõu Dö: The land of off ordinary people in the cycle of births and Expediency. deaths. In order to reach liberation and 3) Coõi Thaät Baùo Voâ Chöôùng Ngaïi: The land enlightenment, one (wise people) must cross of True Reward. over these torrents: 4) Coõi Thöôøng Tòch Quang: The land of (A) Eternally tranquil light serenity and 1) Doøng thaùc Tham Duïc: The torrent of illumination. desires. Boán Coõi Tònh Ñoä: Four kinds of Pure 2) Doøng thaùc Saân Haän: The torrent of Anger Land—Theo caùc toâng Tònh Ñoä vaø Thieân Thai, (hatred). coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø coù boán 3) Doøng thaùc Taø Kieán: The torrent of Wrong coõi—According to the Pure Land and T'ien- Views. T'ai schools, there are four realms in the Pure 4) Doøng thaùc Si Meâ: The torrent of Land: Ignorance. 1) Phaøm Thaùnh Ñoàng Cö Ñoä: Nôi taát caû (B) chuùng sanh, töø Thaùnh ñeán phaøm trong saùu 1) Doøng thaùc Kieâu Maïn: The torrent of ñöôøng, cuøng cö nguï (töø ñòa nguïc, ngaï quyû, Pride. suùc sanh, a tu la, nhôn, Thieân, Boà Taùt, 2) Doøng thaùc Nghi Hoaëc: The torrent of Phaät)—The Land of Common Residence Doubts. of Beings and Saints, or the land where all 3) Doøng thaùc Taø Kieán: The torrent of Wrong beings, saints and Ordinary Beings of the Views. six lower worlds, dwell together (hells, 4) Doøng thaùc Si Meâ: The torrent of hungry ghosts, animals, asuras, men, Ignorance. devas, Bodhisattvas, abd Buddhas). (C) a) Ñoàng Cö Tònh Ñoä: Common Residence 1) Doøng thaùc Saùt Haïi: The torrent of Pure Land. Harming or Killing other sentient beings. b) Ñoàng Cö Ueá Ñoä: Common Residence 2) Doøng thaùc Ñaïo Taëc: The torrent of Impure Land. Stealing. 2) Phöông Tieän Tònh Ñoä: Nôi cö nguï cuûa caùc 3) Doøng thaùc Daâm Duïc: The torrent of Lust. baäc A La Haùn vaø Boà Taùt caáp thaáp—The 4) Doøng thaùc Taø Voïng: The torrent of Land of Expediency, inhabited by Arhats Wrong Views. and lesser Bodhisattvas. Boán Ñaïi Söï Trong Ñôøi Tu: Four serious 3) Thöïc Baùo Tònh Ñoä: Nôi cö nguï cuûa caùc matters in any cultivator's life: baäc Boà Taùt ôû caáp cao—The Land of 1) Taâm: Citta (skt)—Mind—Phaät daïy taâm

yeân caûnh laëng. Nhö vaäy, söï quyeát ñònh cultivation power is weak, we can be trong taâm cuõng laø söï quyeát ñònh Phaät quaû attracted by external conditions; however, trong töông lai—The Buddha taught: if our cultivation power is strong, no "When the mind is still, all realms are external environments can attract us. The calm." Therefore, the issue of certainty is sixth patriarch told the monks in Kuang a determination of our future Buddhahood. Chou that: "It is not the wind moving, and 2)

Nghieäp: Karma (skt)—Coù theå nghieäp ñôøi it is not the flag moving, it is our mind tröôùc hay ñôøi naày. Tuy nhieân, Hoøa thöôïng moving." So if we follow the teachings of Thích Thanh Töø, moät thieàn sö noåi tieáng the sixth patriarch, no external trong lòch söû Phaät giaùo Vieät Nam caän ñaïi environments can be fertilizers to our ñaõ khaúng ñònh: "Tu laø chuyeån nghieäp." cycle of births and deaths. Nhö vaäy nhaân taïo nghieäp cuûa baát cöù ñôøi Boán Ñeà Muïc Thieàn Voâ Saéc: The four naøo, ñeàu coù theå chuyeån ñöôïc—Can be immaterial states—See Töù Khoâng Xöù. previous or present karma. However, Most Boán Ñieàu Caàn Thieát Cho Cuoäc Soáng Venerable Thích Thanh Töø, a famous Zen Xuaát Gia: The four necessaries of a monk: Master in recent Vietnamese Buddhist 1) AÊn: Food—Moät vò Tyø Kheo chæ neân khaát history confirmed that: "Cultivation means thöïc—A Bhikhsu should get his food transformation of karma." Therefore, no through alms-begging. matter what kind of karma, from previous 2) Maëc: Clothes—Moät vò Tyø Kheo chæ neân or present, can be transformed. maëc y baù naïp baèng nhöõng vaûi cuõ raùch—A 3) Nhaân: Hetu (skt)—Cause—Duïng coâng tu Bhikhsu should wear old and cast-off haønh sao cho khoâng taïo theâm nhaân môùi. garments. Coå ñöùc daïy: "Boà taùt sôï nhaân, chuùng sanh 3) ÔÛ: Dwelling—Nhaø cuûa moät vò Tyø Kheo sôï quaû." Duø haõy coøn laø phaøm phu, chuùng qua ñeâm laø döôùi goác caây hay treân phieán ta neân bieát sôï nhôn ñeå khoâng haùi quaû— ñaù—Home for a Bhikhsu is where night Try to zealously cultivate so that we finds as under a tree or on a rock. establish no causes. Ancient sages always 4) Bònh: Medicine—Thuoác cuûa moät vò Tyø reminded that "Bodhisattvas fear causes, Kheo laøm baèng laù caây (coù choã noùi nöôùc ordinary people fear results." Even ñaùi)—A Bhikhsu should use medicine though we are still ordinary people, try to made from leaves (in some sutras know to fear "causes" so that we don't mentioned Urine). have to reap "results." Boán Ñieàu Khoâng Theå Ñaït Ñöôïc: The four 4) Duyeân: Pratyaya (skt)—Conditions— unattainables: Duyeân laø nhöõng hoaøn caûnh beân ngoaøi. 1) Perpetual youth—Treû maõi khoâng giaø. Neáu ñaïo löïc yeáu thì chuùng ta coù theå bò 2) No sickness—Khoâng oám ñau bònh hoaïn. hoaøn caûnh beân ngoaøi loâi cuoán; tuy nhieân 3) Perenial life—Soáng tröôøng cöûu. neáu ñaïo löïc cao thì khoâng coù thöù gì coù theå 4) No death—Baát töû. loâi cuoán mình ñöôïc, nhö lôøi cuûa Luïc Toå Hueä Naêng: "khoâng phaûi phöôùn ñoäng, cuõng Boán Ñieàu Khoâng Theå Xem Thöôøng: Four khoâng phaûi gioù ñoäng, maø chính taâm mình things which may not be treated lightly: ñoäng." Nhö vaâng giöõ ñuùng theo lôøi toå daïy, 1) Moät vò thaùi töû treû, duø baây giôø treû, nhöng thì khoâng coù duyeân naøo coù theå laøm phaân ngaøy naøo ñoù oâng ta coù theå trôû thaønh moät vò boùn cho kieáp luaân hoài ñöôïc—Conditions vua cai trò caû vöông quoác: A young are external circumstances. If our prince—Even though he is young now, but

someday he may become a king and rule Luaät, thì coù theå keát luaän chaéc chaén ñaây the whole kingdom. khoâng phaûi laø Phaät ngoân, caàn neân loaïi boû. 2) Moät con raén con, duø nhoû nhöng noïc ñoäc Khi so saùnh vaø ñoái chieáu, thaáy nhöõng lôøi cuûa noù theå gieát cheát con ngöôøi: A small aáy phuø hôïp vôùi kinh ñieån vaø giôùi luaät, thì snake—Though small but its poison can coù theå keát luaän chaéc

chaén ñaây chính laø kill people. Phaät ngoân—A monk may say thus, from 3) Moät ñaùm löûa nhoû, duø nhoû theá maáy trong the mouth of the Buddha himself have I luùc naày, nhöng moät hai giôø sau hoaëc moät heard, have I received thus: "This is the hai ngaøy sau noù coù theå taøn phaù caû moät khu doctrine, this is the discipline, his is the röøng: A tiny fire—Even though it is small teaching of the Master." The monk's at this very moment, but the next hour or words should never be accepted nor next day, it can destroy the whole rejected. Without either accepting or immense forest. rejecting such words, one should study 4) Moät chuù tieåu, tuy baây giôø laøm tieåu nhöng throroughly every word and syllable, then coù theå trôû thaønh moät vò La Haùn hay Boà compare and contrast them with the Taùt veà sau naày: A novie (chuù tieåu)—Even Buddhist sutras (discourses) and vinaya though a beginner at this time, but he may (disciplinary rules). If when so compared, become an arhat or a bodhisattva later. they do not harmonise with the discourses Boán Ñieàu Tham Chieáu Lôùn: Mahapadesa and do not agree with the disciplinary (p)—Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa rules, then you may come to the Thöôïng Narada, trong khi ñi lang thang töø laøng conclusion that this is not the word of the naày qua laøng khaùc, moät ngaøy noï Ñöùc Phaät ñeán Exalted One, this has wrongly grasped by Bhoganagara vaø taïi ñaây Ngaøi ñaõ daïy Boán Ñaïi the monk, now you should reject it. If Giaùo Phaùp hay boán ñieàu tham chieáu lôùn, maø y when compared and contrasted, the cöù theo ñoù chuùng ta coù theå traéc nghieäm vaø laøm harmonise with the discourses and agree saùng toû nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät—with the disciplinary rules, you may come On his way to preach, the Buddha passed from to a conclusion that this is the word of the village to village. One day he arrived at Exalted One, this has correctly been Bhoganagara and there he taught the four grasped by the monk. great citations or references by means of 2) Laï i nöõa, moät vò Tyø Kheo coù theå noùi raèng which the word of the Buddha could be tested trong ngoâi chuøa kia coù chuùng Taêng soáng and clarified. chung vaø coù nhöõng vò sö laõnh ñaïo. Toâi 1) Moät vò Tyø Kheo coù theå noùi raèng toâi nghe nghe chính caùc sö aáy noùi nhö theá naày: chính Ñöùc Phaät ñaõ thoát ra nhö vaày: "Ñaây "Ñaây laø Giaùo Lyù, ñaây laø Giôùi Luaät, ñaây laø laø Giaùo Lyù, ñaây laø Giôùi Luaät, ñaây laø Giaùo lôøi Giaùo Huaán cuûa Ñöùc Boån Sö." Khi nghe Huaán cuûa Ñöùc Boån Sö." Nhöõng lôøi aáy nhö vaäy, khoâng neân chaáp nhaän ngay, maø khoâng neân ñöôïc chaáp nhaän , cuõng khoâng cuõng khoâng neân choái boû ngoaøi tai, maø phaûi neân bò loaïi boû ngoaøi tai. Khoâng chaáp nghieân cöùu töôøng taän töøng chöõ, töøng tieáng, nhaân, khoâng gaït boû ngoaøi tai, maø phaûi roài ñem ñoái chieáu, so saùnh vôùi kinh luaät, nghieân cöùu töôøng taän töøng chöõ, töøng tieáng, neáu thaáy khoâng phuø hôïp, thì coù theå keát roài ñoái chieáu vaø so saùnh vôùi kinh ñieån vaø luaän ñaây khoâng phaûi laø Phaät ngoân, caàn giôùi luaät. Neáu khi so saùnh kyõ caøng maø phaûi loaïi boû. Neáu sau khi ñoái chieáu, so thaáy raèng noù khoâng phuø hôïp vôùi Kinh saùnh , maø thaáy nhöõng lôøi aáy phuø hôïp vôùi kinh luaät, thì coù theå keát luaän chaéc chaén

ñaây chính laø Phaät ngoân—Again a monk Dharma, Vinaya, and Matrices. From the may say thus, in such a monastery lives mouth of those Theras have I haerd, have the Sangha together with leading Theras. I received thus: “This is the Dharma, this From the mouth of that Sangha have I is the Vinaya, this is the teaching of the heard, have I received thus: "“his is the Master.” His words should never be doctrine, this is the discipline, this is the accepted nor rejected. Without either Master’s teaching.” His words should accepting or rejecting such words, you neither be accepted nor rejected. Without should study thoroughly every word and either accepting or rejecting such words, syllable, then compare and contrast them study thoroughly every word and syllable, with the sutras and disciplinary rules. If, them compare and contrast them with the when so compared and contrasted, they do sutras and disciplinary rules. If, when so not harmonise with the discourses and do compared and contrasted, they do not not agree with the vinaya, you may come harmonize with the discourses and do not to a certain conclusion that this is not the agree with the disciplinary rules, then you word of the Exalted One, then you should may come to the certain conclusion that reject them. If, when compared and this is not the word of the Exalted One, contrasted, they harmonize with the sutras thia has been wrongly grasped by the and agee with the Vinaya, you then may monk, you should reject them. If, when come to a certain conclusion that this is compared and contrasted, they harmonize the word of the Exalted One. with the discourses and agree with the 4) Laïi nöõa, moät vò Tyø Kheo coù theå noùi raèng disciplinary rules, you may come to a trong ngoâi chuøa kia coù vò Taêng cao haï, hoïc certain conclusion that this is the word of roäng vaø thoâng suoát giaùo lyù, hieåu roäng kinh the Exalted One. luaät vaø caùc phaùp yeáu. Toâi coù nghe vò Taêng 3) Laïi nöõa, moät vò Tyø Kheo coù theå noùi raèng cao haï aáy noùi nhö vaày: “Ñaây laø Giaùo trong caûnh chuøa kia coù nhieàu vò sö vaø Phaùp, ñaây laø Giôùi Luaät, ñaây laø Giaùo Huaán nhöõng vò cao Taêng hoïc roäng, thoâng suoát cuûa Ñöùc Boån Sö.” Nghe xong nhöõng lôøi Giaùo Lyù, hieåu roäng Kinh Luaät vaø Phaùp naày, khoâng neân chaáp nhaän hay choái boû, Yeáu vaø chính toâi nghe caùc vò aáy noùi nhö maø phaûi nghieân cöùu töôøng taän töøng chöõ, vaày: “Ñaây laø Giaùo Phaùp, ñaây laø Giôùi Luaät, töøng tieáng, roài ñem ñoái chieáu vaø so saùnh ñaây laø Giaùo Huaán cuûa Ñöùc Boån Sö.” Khi vôùi kinh luaät, neáu thaáy nhöõng lôøi aáy khoâng nghe nhö vaäy, khoâng neân chaáp nhaän, cuõng phuø hôïp vôùi kinh luaät, thì coù theå keát luaän khoâng neân choái boû, maø phaûi nghieân cöùu raèng ñaây khoâng phaûi laø Phaät ngoân, phaûi töôøng taän töøng chöõ, töøng tieáng, roài ñem loaïi boû. Ví baèng sau khi ñoái chieáu so saùnh ñoái chieáu vaø so saùnh vôùi kinh luaät. Neáu vôùi kinh luaät maø thaáy chuùng phuø hôïp, thì thaáy nhöõng lôøi aáy khoâng phuø hôïp vôùi kinh coù theå keát luaän chaéc chaén ñaây chính laø luaät, thì coù theå keát luaän chaéc chaén ñaây Phaät ngoân—Again a monk may say this, in khoâng phaûi laø Phaät ngoân, neân loaïi boû. Neáu such a monastery lives an elderly monk of sau khi ñoái chieáu so saùnh, thaáy nhöõng lôøi great learning, versed in the teachings, aáy phuø hôïp, coù theå keát luaän chaéc chaén ñaây proficient in the Dharma, Vinaya, and chính laø Phaät ngoân—Again a monk may Matrices. From the

mouth of that Thera say thus, in such a monastery dwell many have I hard, have I received thus: “This is Theras and Bhikkhus of great learning, the Dharma, this is the Vinaya, this is the versed in the teachings, proficient in the Master’s teaching.” His words should

neither accepted nor rejected. Without Examples of internal objects are either accepting or rejecting such words, breathing, loving-kindness, compassion, study throughly every word and syllable, etc. An external object means an object then compare and contrast them with the that is outside of you. Examples of discourses and the disciplinary rules. If, external objects are an image of the when compared and contrasted, they do Buddha, a flower, a mountain, a circle of not harmonise with sutra and vinaya, you light, a circle of light, a candle flame, etc. may come to a certain conclusion that this 3) Ñoái töôïng phaûi vöøa yù, taâm coù theå chaáp is not the word of the Exalted one. If, it nhaän ñöôïc; neáu taâm luoân baùc boû ñoái should be rejected. If, when compared and töôïng, söï taäp trung seõ bò yeáu ñi: The contrast, they harmonise with the Sutra object must be pleasing and acceptable to and agreed with the Vinaya, you may the mind; if the mind constantly rejects the come to a certain conclusion that this is object, the concentration will be weak. the Master’s teachings. 4) Nhôù raèng ñoái töôïng coù luùc thích hôïp vôùi Boán Ñoái Töôïng Thích Hôïp Cho Vieäc baïn nhöng raát coù theå khoâng ñöôïc taâm chaáp Taäp Trung Tö Töôûng: Theo Nhöõng Haït nhaän vaøo luùc khaùc. Thí duï, sau moät côn Ngoïc Trí Tueä Phaät Giaùo cuûa Hoøa Thöôïng thònh noä, raát khoù khaên cho baïn söû duïng Dhammananda, trong Thieàn Phaät Giaùo coù boán loøng töø aùi nhö moät ñoái töôïng ñeå taäp trung. möôi ñoái töôïng thích hôïp maø baïn coù theå phaùt Vaøo nhöõng luùc nhö theá, caûm xuùc noùng trieån taäp trung; tuy nhieân, ngaøi ñaõ ñeà nghò boán giaän töï noù coù theå duøng laø ñoái töôïng toát ñeå ñoái töôïng sau ñaây—According to The Gems of taäp trung: Remember that the object that Buddhism Wisdom written by Most Venerable suits you at one time may not be Dhammananda, in Buddhist meditation there acceptable to the mind at another time. are forty objects of meditation that you can use For example, after an outburst of anger, it to develop concentration; however, he is difficult to use loving-kindness as an recommended the following four objects: object of your concentration. At such time, 1) Ñoái töôïng phaûi trung tính; neáu noù gôïi leân the emotion of anger itself might serve as baát cöù caûm nghó maïnh meõ veà tham, saân, a better object of concentration. vaân vaân, baïn khoâng theå laøm taâm bình tónh Boá n Ñoäng Löïc Giaùc Ngoä: Four powers for maø coøn bò boàn choàn vaø khích ñoäng: The attaining enlightenment: object must be neutral; if it evokes any 1) Töï löïc: Independent personal power. strong feelings of lust, hate, etc., then you 2) Tha löïc: Power derived from others. cannot calm your mind but will only make 3) Nghieäp löïc tieàn kieáp: Power of good past it restless and agitated. karma. 2) Ñoái töôïng coù theå ôû trong hay ôû ngoaøi. Ñoái 4) Ngoaïi löïc: Power arising from töôïng ôû trong laø beân trong baïn. Thí duï ñoái environment. töôïng ôû trong nhö hôi thôû, loøng töø aùi, töø bi Boán Giai Caáp ÔÛ AÁn Ñoä Trong Thôøi Ñöùc vaân vaân. Ñoái töôïng beân ngoaøi coù nghóa laø Phaät: Four classes in Indian society during the ñoái töôïng ôû

beân ngoaøi baïn nhö hình Ñöùc time of the Buddha—See Töù Giai Caáp AÁn Phaät, moät ñoùa hoa, ngoïn nuùi, voøng aùnh Ñoä. saùng, moät ngoïn löûa cuûa ngoïn neán vaân vaân: Boán Haïng Ngöôøi: Ñöùc Phaät phaân chia taát caû The object can be either internal or nhaân loaïi thaønh boán haïng—The Buddha has external: An internal is inside you. classified all mankind into four kinds.

1) Nhöõng ngöôøi laøm vieäc vì lôïi ích cuûa chính loãi trong taâm cuûa hoï—Those who work for mình, chöù khoâng vì lôïi ích cuûa ngöôøi khaùc: their own good as well as for the good of Nhöõng ngöôøi naày chæ phaán ñaáu loaïi boû others. They are those who strive for the tham saân si cho chính mình, chöù khoâng abolition of evil thoughts from their minds khuyeán khích ngöôøi khaùc loaïi boû tham saân and at the same time help others abolish si vaø cuõng khoâng laøm phuùc lôïi cho ngöôøi evil thoughts in their minds. khaùc—Those who work for their own Boán Haïng Ngöôøi Maø Phaät Töû Khoâng good, but not for the good of others. They Neân Xem Laø Baïn: Four types of people who are those who strive for the abolition of can be seen as foes in disguise—Theo Kinh greed, hatred and delusion in themselves, Thi Ca La Vieät, coù boán haïng ngöôøi maø Phaät töû but they do not encourage others to khoâng neân xem laø baïn—According to the abolish greed, hatred and delusion and Sigalaka Sutra, there are four types of people also do not do anything for the welfare of who can be seen as foes in disguise: others. 1) Ngöôøi maø vaät gì cuõng laáy phaûi ñöôïc xem 2) Nhöõng ngöôøi laøm vieäc vì lôïi ích cuûa khoâng phaûi laø baïn, daàu hoï töï xem laø baïn ngöôøi, chöù khoâng vì lôïi ích cuûa mình: mình: The man who takes everything. Haïng ngöôøi naày khuyeán khích ngöôøi khaùc Naày gia chuû töû, coù boán tröôøng hôïp ngöôøi loaïi boû nhöôïc ñieåm con ngöôøi vaø phuïc vuï vaät gì cuõng laáy phaûi ñöôïc xem nhö khoâng cho hoï nhöng khoâng töï mình tranh ñaáu phaûi laø baïn, daàu hoï töï xem laø baïn mình— loaïi boû nhöôïc ñieåm cuûa chính mình (naêng The man who takes everything, can be thuyeát baát naêng haønh)—Those who work seen to be a false friend for four reasons: for the good of others, but not for their • Ngöôøi gaëp baát cöù vaät gì cuõng laáy: He own good. They are those who encourage takes everything. others to abolish human weaknesses and • Ngöôøi cho ít maø xin nhieàu: He wants a lot do some service to them, but do not strive for very little. for the abolition of their own weaknesses. • Ngöôøi vì sôï maø laøm: What he must do, he 3) Nhöõng ngöôøi laøm vieäc khoâng vì lôïi ích cuûa does out of fear. mình maø cuõng chaúng vì lôïi ích cuûa ngöôøi: • Ngöôøi laøm vì möu lôïi cho mình: He seeks Haïng ngöôøi naày khoâng tranh ñaáu ñeå loaïi his own ends. boû nhöôïc ñieåm cuûa chính mình vaø cuõng 2) Ngöôøi chæ bieát noùi gioûi phaûi ñöôïc xem chaúng khuyeán khích ngöôøi khaùc loaïi boû khoâng phaûi laø baïn, daàu hoï töï xem laø baïn caùc nhöôïc ñieåm vaø cuõng khoâng phuïc vuï mình: The great talker. tha nhaân—Those who work neither for Naøy gia chuû töû, coù boán tröôøng hôïp ngöôøi their own good nor for the good of others. chæ bieát noùi gioûi phaûi ñöôïc xem nhö khoâng They are those who neither strive for the phaûi laø baïn—The great talker can be seen abolition of their own weaknesses, nor do to be a false friend for four reasons: they encourage others to abolish their • Toû loä thaân tình vieäc ñaõ qua: He talks of weaknesses, nor

do they do some service favours in the past. to others. • Toû loä thaân tình vieäc chöa ñeán: He talks of 4) Nhöõng ngöôøi laøm vieäc vì lôïi ích cuûa mình favours in the future. vaø cuõng laøm vieäc vì lôïi ích cuûa ngöôøi: • Mua chuoäc caûm tình baèng saùo ngöõ: He Haïng ngöôøi naày tranh ñaáu ñeå loaïi boû tö mouths empty phrases of goodwill. töôûng toäi loãi trong taâm cuûa mình, ñoàng • Khi coù coâng vieäc, töï toû söï baát löïc cuûa thôøi giuùp ngöôøi khaùc loaïi boû tö töôûng toäi

mình: When something needs to be done people who can be seen to be loyal friends: in the present, he pleads inability owing to 1) Ngöôøi baïn giuùp ñôû phaûi ñöôïc xem laø baïn some disaster. chaân thaät: The friend who is a helper. 3) Ngöôøi kheùo nònh hoùt phaûi ñöôïc xem khoâng Naøy gia chuû töû, coù boán tröôøng hôïp , ngöôøi phaûi laø baïn, daàu hoï töï xem laø baïn mình: baïn giuùp ñôû phaûi ñöôïc xem laø baïn chaân The flatterer. thaät—The helpful friend can be seen to be Naøy gia chuû töû, coù boán tröôøng hôïp keû nònh a loyal friend in four ways: hoùt phaûi ñöôïc xem nhö khoâng phaûi laø • Che chôû cho baïn khi baïn voâ yù phoùng daät: baïn—The flatterer can be seen to be a He looks after you when you are false friend for four reasons: inattentive. • Ñoàng yù caùc vieäc aùc: He assents to bad • Che chôû cuûa caûi cho baïn khi baïn voâ yù actions. phoùng daät: He looks after your possessions • Khoâng ñoàng yù caùc vieäc thieän: He dissents when you are inattentive. from good actions. • Laø choã nöông töïa cho baïn khi baïn sôï haõi: • Tröôùc maët taùn thaùn: He praises you to He is a refuge when you are afraid. your face. • Khi baïn coù coâng vieäc seõ giuùp ñôû cuûa caûi • Sau löng chæ trích: He disparages you cho baïn gaáp hai laàn nhöõng gì baïn thieáu: behind your back. When some business is to be done he lets 4) Ngöôøi tieâu pha xa xæ phaûi ñöôïc xem khoâng you have twice what you ask for. phaûi laø baïn, daàu hoï töï xem laø baïn mình: 2) Ngöôøi baïn chung thuûy trong khoå cuõng nhö The fellow-spendthrift. vui phaûi ñöôïc xem laø baïn chaân thaät: The Naøy gia chuû töû, coù boán tröôøng hôïp ngöôøi friend who is the same in happy and tieâu pha xa xæ phaûi ñöôïc xem nhö khoâng unhappy times. phaûi laø baïn, daàu hoï töï cho laø baïn cuûa Naøy gia chuû töû, coù boán tröôøng hôïp ngöôøi mình—The fellow-spendthrift can be seen baïn chung thuûy trong khoå cuõng nhö trong to be a false friend for four reasons: vui phaûi ñöôïc xem laø ngöôøi baïn chaân • Laø baïn khi mình ñam meâ caùc loaïi röôïu: thaät—The friend who is the same in happy He is a companion when you indulge in and unhappy times can be seen to be a strong drink. loyal friend in four ways: • Laø baïn khi mình du haønh ñöôøng phoá phi • Noùi cho baïn bieát ñieàu bí maät cuûa mình: thôøi: He is a companion when you haunt He tells you his secrets. the streets at unfitting times. • Giöõ gìn kín ñieàu bí maät cuûa baïn: He • Laø baïn khi mình la caø ñình ñaùm hyù vieän: guards your secrets. He is a companion when you frequent • Khoâng boû baïn khi baïn gaëp khoù khaên: He fairs. does not let you down in misfortune. • Laø baïn khi mình ñam meâ côø baïc: He is a • Daùm hy sinh thaân maïng vì baïn: He would companion when you indulge in gambling. even sacrifice his life for you. Boán Haïng Ngöôøi Maø Phaät Töû Neân Xem 3) Ngöôøi baïn khuyeân ñieàu lôïi ích phaûi ñöôïc Laø Baïn Trung Kieân: Four types of people xem laø baïn chaân thaät: The friend who who can be seen to be loyal

friends—Theo pints out what is good for you. Kinh Thi Ca La Vieät, coù boán haïng ngöôøi maø Naøy gia chuû töû, coù boán tröôøng hôïp, ngöôøi Phaät töû neân xem laø baïn trung kieân—According baïn khuyeân ñieàu lôïi ích phaûi ñöôïc xem laø to the Sigalaka Sutra, there are four types of baïn—The friend who points out what is good for you can be seen to be a loyal

friend in four ways: following four circumstances. • Ngaên chaän baïn khoâng cho laøm ñieàu aùc: 1) Neáu Thieàn hoïc cöù troâi ñeàu theo ñaø cuûa noù, He keeps you from wrongdoing. noù ñaõ ñi ñeán choã töï tieâu dieät do baûn chaát • Khuyeán khích baïn laøm ñieàu thieän: He thöôïng lö veà hoïc vaán vaø kinh nghieäm cuûa supports you in doing good. noù: If the study of Zen had run its natural • Cho baïn nghe ñieàu baïn chöa nghe: He course it would soon have come to its own informs you of what you did not know. extinction owing to the aristocratic nature • Cho baïn bieát con ñöôøng leân coõi chö Thieân: of its discipline and experience. He points out the path to Heaven. 2) Bôûi vì daàn daàn Thieàn ñaõ caïn nguoàn saùng 4) Ngöôøi baïn coù loøng thöông töôûng phaûi ñöôïc taïo trong voøng hai hay ba traêm naêm phaùt xem laø baïn chaân thaät: The friend who is trieån sau thôøi Luïc Toå Hueä Naêng, neân ñaõ sympathetic. caàn phaûi coù moät sinh khí môùi meû böøng tænh Naøy gia chuû töû, coù boán tröôøng hôïp, ngöôøi daäy ñeå coù theå soáng coøn, baèng caùch öùng baïn thöông töôûng phaûi ñöôïc xem laø ngöôøi duïng moät phöông phaùp trieät ñeå naøo ñoù khaû baïn chaân thaät—The sympathetic friend dó khuaáy maïnh taâm thöùc Thieàn: As Zen can be seen to be a loyal friend in four gradually exhausted its creative originality ways: in two or three hundred years of the • Khoâng hoan hyû khi baïn gaëp hoaïn naïn: He development after the time of the Sixth does not rejoice at your misfortune. Patriarch Hui-Neng, it found that a new • Hoan hyû khi baïn gaëp may maén: He life must be awakened in it, if it were to rejoices at your good fortune. survive, by using some radical method • Ngaên chaän nhöõng ai noùi xaáu baïn: He stops which would vigorously stir up the Zen others who speaks against you. consciousness. • Khuyeán khích nhöõng ai taùn thaùn baïn: He 3) Traûi qua moät thôøi gian hoaït ñoäng saùng taïo, commends others who speak in praise of caùc chaát lieäu ñaõ ñuôïc taäp ñaïi thaønh goïi laø you. ‘thoaïi ñaàu,’ ‘cô duyeân,’ hay ‘vaán ñaùp,’ Boán Haïng Ngöôøi Moä Ñaïo: Four kinds of chuùng taïo thaønh coát caùch cuûa lòch söû devotees to Buddhism: Thieàn; nhöng nhöõng caùi naày laïi môû ngoû 1) Taêng: Bhiksus—Monks. cho giaûi thích cuûa trí thöùc, coù haïi cho söï 2) Ni: Bhiksunis—Nuns. chín muøi cuûa kinh nghieäm Thieàn: With the 3) Öu baø taéc: Upasakas—Laymen. passing of the age of creative activity 4) Öu baø di: Upasikas—Laywomen. there was an accumulation of materials Boán Haïng Vuõ Truï: Four states of known as ‘stories,’ or ‘conditions,’ or universe—See Töù Chuûng Vuõ Truï, and Töù ‘questions and answers,’ which made up Phaùp Giôùi. the bulk of Zen history; and this tended to invite intellectual interpretation, ruinous to Boán Hoaøn Caûnh Daãn Ñeán Thieàn Coâng the maturing of the Zen experience. AÙn: Four circumstances that lead to the koan 4) Söï sinh tröôûng nhö taèm aên daâu cuûa thöù exercise—Theo Thieàn sö D.T. Suzuki trong maëc chieáu Thieàn keå töø khôûi thuûy

cuûa söû Thieàn Luaän, Taäp II, söï canh taân cuûa loái tu taäp Thieàn laø moái ñe doïa hieåm ngheøo nhaát coâng aùn chaéc chaén do bôûi boán hoaøn caûnh sau cho kinh nghieäm soáng ñoäng cuûa Thieàn. Caû ñaây—According to Zen master D.T. Suzuki in hai xu höôùng, chuû tröông tòch maëc hay the Essays in Zen Buddhism, the innovation of phaùi 'maëc chieáu,' vaø chuû tröông tröïc giaùc the koan exercise was inevitable owing to the hay kinh nghieäm trí naêng, ngay töø ñaàu ñaõ

tranh chaáp nhau, neáu khoâng coâng khai thì Boán Loaïi Haïnh Phuùc Cuûa Ngöôøi Cö Só: cuõng aâm thaàm: The rampant growth of Four kinds of bliss for lay-people—See Töù Zen quietism since the beginning of Zen Chuûng Haïnh Phuùc. history most dangerously threatened the Boán Loaïi Nghieäp: Kammacatukkam (p)—living experience of Zen. The two Four types of kamma (karma)—Theo A Tyø tendencies, quietism or the school of Ñaït Ma Luaän (Vi Dieäu Phaùp), coù boán loaïi 'silent illumination,' and intuitionalism or nghieäp—According to the Abhidharma, there the school of noetic experience, had been are four types of kamma (karma): from the beginning , covertly if not openly, (A) Theo phöông thöùc Taùc Duïng—By Way of at war with each other. Function: Boán Loaïi Chuùng Sanh: See Boán Loaïi Sanh 1) Nghieäp Taùi Taïo: Janaka (skt)—Productive Töû. Kamma (karma)—See Nghieäp Taùi Taïo. Boán Loaïi Giôùi Luaät Cao Thöôïng: Theo 2) Nghieäp Trôï Duyeân: Upatthambaka (p)— Hoøa Thöôïng Narada trong Ñöùc Phaät vaø Phaät Suportive kamma (karma)—See Nghieäp Phaùp, moät vò Tyø Kheo phaûi giöõ boán giôùi luaät Trôï Duyeân. cao thöôïng. Vò naøo phaïm moät trong boán troïng 3) Nghieäp Boå Ñoàng: Upapilaka (p)—Coøn goïi giôùi keå treân phaûi chòu toäi "baát coäng truï" vaø laø nghieäp ngaên trôû—Obstructive kamma ñöông nhieân khoâng coøn laø Tyø Kheo nöõa. Neáu (karma)—See Nghieäp Ngaên Trôû. muoán trôû laïi ñôøi soáng tu haønh, vò aáy phaûi xin 4) Nghieäp Tieâu Dieät: Upaghstaka (p)— xuaát gia vaø trôû laïi laøm Sa Di—According to Destructive kamma (karma)—See Nghieäp Most Venerable Narada in The Buddha and Tieâu Dieät. His Teachings, a monk is expected to observe (B) Theo thöù töï troå quaû—By order of ripening: the four kinds of higher morality. If a monk 1) Troïng Nghieäp: Garuka (p)—Weighty violates any one of the above precepts, he kamma (karma)—See Troïng Nghieäp. becomes defeated or parajika, and 2) Caän Töû Nghieäp: Asanna (p)—Death- automatically ceases to a a Bhikkhu. If he proximate kamma (karma)—See Nghieäp wishes, he can re-enter the order and remain Caän Töû. as a Sramanera or a novice: 3) Thöôøng Nghieäp: Acinna (p)—Habitual 1) Ba La Ñeà Moäc Xoa: Patimokkha Sila kamma (karma)—See Thöôøng Nghieäp. (p)—Giôùi luaät caên baûn maø moät vò Tyø 4) Tích Tröû Nghieäp: Katatta (p)—Coøn goïi laø Kheo phaûi trì giöõ—The fundamental nghieäp tích tuï—Reserve kamma moral code, various rules which a monk is (karma)—See Nghieäp Tích Tuï. expected to observe. (C) Nghieäp theo thôøi gian troå quaû—By time of 2) Giôùi Thu Thuùc Luïc Caên: Indriyasamvara ripening: sila (p)—Morality pertaining to sense- 1) Hieän Nghieäp: Ditthadhammavedaniya restraint. (p)—Immediately effective kamma 3) Giôùi Thanh Tònh: Ajivaparisuddhi sila (karma)—See Hieän Nghieäp. (p)—Morality pertaining to purity of 2) Haäu Nghieäp: Upapajjavedaniya (p)— livelihood. Subsequently effective

kamma 4) Giôùi veà caùch xöû duïng vaät duïng haèng ngaøy: (karma)—See Haäu Nghieäp. Paccayasannissita sila (p)—Morality 3) Nghieäp Voâ Haïn Ñònh: pertaining to the use of the necessaries of Aparapariyavedaniya (p)—Indefinitely life. effective kamma (karma)—See Nghieäp

Voâ Haïn Ñònh. Taâm Saéc Giôùi. 4) Nghieäp Voâ Hieäu Löïc: Ahosi (p)—Defunct III. Taâm thuoäc Voâ Saéc Giôùi: Arupavacaram kamma (karma)—See Nghieäp Voâ Hieäu (p)—Immaterial-sphere consciousness— Löïc. See Taâm Voâ Saéc Giôùi. (D) Nghieäp Theo nôi choán maø troå quaû—By IV. Taâm Sieâu Theá: Lokutaran (p)— place of ripening: Supermundane consciousness—See Taâm 1) Nghieäp Baát Thieän: Unwholesome kamma Sieâu Theá. (karma)—See Baát Thieän Nghieäp. Boán Loaïi Vuõ Truï: See Töù Chuûng Vuõ Truï, 2) Nghieäp Thieän Duïc Giôùi: Wholesome and Töù Phaùp Giôùi. kamma (karma) pertaining to the sense Boán Möôi Ñeà Muïc Haønh Thieàn: Theo Vi sphere. Dieäu Phaùp, coù boán möôi ñeà muïc haønh thieàn— 3) Nghieäp Thieän Saéc Giôùi: Wholesome According to The Abhidharma, there are forty kamma (karma) pertaining to the fine- meditation subjects. material sphere. 1-10) Thaäp Ñaïi: Kasina (p)—Ten kasinas— 4) Nghieäp Thieän Voâ Saéc Giôùi: Wholesome See Kasina in kamma (karma) pertaining to the Sanskrit/Pali-Vietnamese Section. immaterial sphere. 11-20)Möôøi Ñeà Muïc veà Baát Tònh: Ten Boán Loaïi Sanh Töû: Töù Chuûng Sanh Töû— Asubha (p)—See Möôøi Ñeà Muïc Baát Four kinds of rebirth dependent on present Tònh. deeds: 21-30) Möôøi Ñeà Muïc Suy Nieäm: Anussati 1) Töø choã ngheøo heøn toái aùm sanh vaøo choã (p)—Ten recollections—See Möôøi Ñeà ngheøo heøn toái aùm: From obscurity and Muïc Suy Nieäm. poverty to be reborn in the same 31-34)Töù Voâ Löôïng Taâm: Four illimitables— condition. See Töù Voâ Löôïng Taâm. 2) Töø choã ngheøo heøn toái aùm sanh vaøo choã 35) Moät Ñeà Muïc Quaùn Töôûng: Sanna (p)— giaøu sang vinh hieån: From obscurity and Moät ñeà muïc veà tri giaùc—One poverty to be reborn in light and honor. perception—See Nhaát Quaùn (2). 3) Töø choã giaøu sang vinh hieån sanh vaøo choã 36) Moät Ñeà Muïc Phaân Taùch: One ngheøo heøn toái aùm: From light and honor to Analysis—See Moät Ñeà Muïc Phaân Taùch. be reborn in obscurity and poverty. 37-40)Boán Ñeà Muïc veà Thieàn Voâ Saéc: Four 4) Töø choã giaøu sang vinh hieån sanh vaøo coõi subjects on the immaterial states—See trôøi: From light and honor to be reborn in Töù Khoâng Xöù. heavens. Boán Möôi Saùu Muøa An Cö Kieát Haï Cuûa Boán Loaïi Taâm Vöông: Catubbidha-citta Ñöùc Phaät: Forty-six rainy season retreats of (p)—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), the Buddha. coù boán loaïi taâm vöông—According to the 1) Rsi-patana. Abhidharma, there are four classes of 2-4) Vöông Xaù: Rajagrha (skt). consciousness: 5) Tyø Xaù Ly: Vaisali. I. Taâm thuoäc Duïc Giôùi—Kamavacaram 6) Mankula-parvata. (p)—Sense-sphere consciousness—See 7) Ñao Lôïi Thieân: Trayastrimsa Heaven. Taâm Duïc Giôùi. 8) Bhesakalavana (gaàn Summanra-giri). II. Taâm thuoäc Saéc Giôùi: Rupavacaram (p)— 9) Kieàu Thöôøng Di: Kausambi. Fine-material-sphere consciousness—See 10) Parikeyyaka.

11) Nala. Unlawful Businesses. 12) Veranja. 13) Giôùi Huûy Baùng Phaät Phaùp: Not to Slander 13) Caliya-parvata. the Buddha Dharma. 14) Tònh Xaù Kyø Hoaøn trong

thaønh Xaù Veä: 14) Giôùi Phoùng Hoûa: Not to Start Wildfire. Jetavana in Sravasti. 15) Giôùi Daïy Giaùo Lyù Ngoaøi Ñaïi Thöøa: Not to 15) Thaønh Ca Tyø La Veä: Kapilavastu. Teach Non-Mahayana Dharma. 16) Alavi. 16) Giôùi Vì Lôïi Maø Giaûng Phaùp Loän Laïo: Not 17) Thaønh Vöông Xaù: Rajagrha. to Expound External Theories for Own 18-19) Caliya-parvata. Gaining. 20) Thaønh Vöông Xaù: Rajagrha. 17) Giôùi Caäy Theá Löïc Ñeå Quyeân Goùp Tieàn 21-46) Tònh Xaù Kyø Hoaøn trong thaønh Xaù Veä: Cuûa: Not to Rely on Others' Powers such Jetavana in Sravasti. as Officials to raise funds. Boán Möôi Taùm Giôùi Khinh: Forty Eight 18) Giôùi Khoâng Thoâng Hieåu Maø Laøm Thaày Secondary or Lighter Precepts which the Truyeàn Giôùi: Not to serve as a Dharma Buddha taught all Bodhisattvas in the Brahma- Transmission Teacher while not Net Sutra: understanding sufficiently the Dharma and 1) Giôùi Kính Thaày Baïn: Respect toward the Moral Codes. Teachers and Friends. 19) Giôùi Löôõng Thieät: Not to Speak with 2) Giôùi Khoâng Uoáng Röôïu: Not to Drink Double-Tongued Speech. Intoxicant Substances. 20) Giôùi Khoâng Phoùng Sanh: Fail to Liberate 3) Giôùi Khoâng AÊn Thòt: Not to Deliberately Sentient Beings. Eat Meat. 21) Giôùi Ñem Saân Traû Saân, Ñem Ñaùnh Traû 4) Giôùi Khoâng AÊn Nguõ Vò Taân: Not to eat Ñaùnh: Not to Return Anger for Anger, the Five Pungent Herbs (toûi--garlic, heï— Blow for Blow. chives, kieäu—leeks, haønh—onions, höng 22) Giôùi Kieâu Maïn, Khoâng Thænh Phaùp: Being cöø—caøri—asafoetida). Arrogant (Refuse instructions on the sutras 5) Giôùi Khoâng Chòu Phaùt Taâm Daïy ngöôøi and moral codes from Dharma Master on Saùm Hoái: Not to Be Willing to Teach account of his own intelligence) and Repentence. Refuse to request the Dharma. 6) Giôùi Khoâng Cuùng Döôøng Thænh Phaùp: Not 23) Giôùi Khinh Ngaïo Khoâng Daïy Phaùp cho to Fail to Request the Dharma or Make nhöõng ngöôøi ñang caàu hieåu phaùp giôùi: Not Offerings. to Arrogantly refuse to Answer Dharma 7) Giôùi Khoâng Ñi nghe Phaùp: Not to Fail to Law to Those Who Seek the meaning of Attend Dharma Lectures. Sutras and Moral Codes. 8) Giôùi Ñan Taâm Pheá Boû Ñaïi Thöøa: Not to 24) Giôùi Khoâng Tu Taäp Giaùo Phaùp Ñaïi Thöøa: Deliberately Turn Away from the Fail to Practice Mahayana Teachings. Mahayana. 25) Giôùi Tri-Chuùng Vuïng Veà: To Serve as an 9) Giôùi Khoâng Khaùn Bònh: Failing to Care Unskilled Abbot or Unskilled Leadership for the Sick (both physical and mental). of the Assembly. 10) Giôùi Chöùa Chaáp Khí Cuï Saùt Sanh: Not to 26) Giôùi Rieâng Thoï Lôïi Döôõng. Taát caû cuûa Store Deadly Weapons. cuùng döôøng phaûi thuoäc veà Taêng giaø hay 11) Giôùi Ñi Söù: Not to Serve as an Emissary. chuøa vieän. Vì theá nhaän cuùng döôøng rieâng 12) Giôùi Buoân Baùn Phi Phaùp: Not to Do laø moät hình thöùc aên caép cuûa chuøa vieän: Not to Accept Personal Offerings. All

offerings should belong to the Sangha or guitars, flutes, songs or other music, etc. monasteries. Therefore, to accept personal 34) Giôùi Taïm Boû Boà Ñeà Taâm: Taïm thôøi pheá offerings is a form of stealing the boû taâm Boà ñeà laø moät giôùi khinh cho haøng possessions of the Sangha. phaät töû, nhöùt laø chö Taêng Ni—It is a 27) Giôùi Thoï Bieät Thænh, khoâng ñöôïc nhaän Secondary Offense for a Buddhist to cuùng döôøng rieâng duø ñöôïc môøi ñaëc bieät Temporary Abandoning of Bodhi Mind, ñeán nhaø Phaät töû taïi gia, vì laøm nhö vaäy especially monks and nuns.

cuõng laø moät hình thöùc aên caép cuûa Taêng 35) Giôùi Khoâng Phaùt Nguyeän: Fail to Make giaø: Not to Accept any offerings from Great Vows. Personal Invitations because to do so is 36) Giôùi Khoâng Phaùt Theä: Thaø uoáng nöôùc also to steal the possessions of the Sangha. ñoàng soâi hay quaán mình trong löôùi saét 28) Giôùi Bieät Thænh Taêng: Laypersons not to noùng, hay nuoát banh saét, naèm treân saét Issue Discriminatory Invitations. noùng, hay nhaûy vaøo vaïc daàu soâi, hay chaân 29) Giôùi Taø Maïng Nuoâi Soáng, khoâng ñöôïc caúng bò ñao buùa noùng chaët ñöùt, hay maét bò laøm thöông maïi trong baát cöù hoaøn caûnh traêm ngaøn ñao kieám ñaâm thuûng, vaân vaân, naøo: Not to Persue Improper Livelihoods chöù theä quyeát khoâng phaù giôùi—Fail to such as engaging in the worldly businesses Take Solemn Oaths (would rather jump under any circumstances. into a raging blaze, wrap self a thousand 30) Giôùi Quaûn Lyù thöông maïi cho Baïch Y times with red-hot iron net, swallow red- (Phaät töû taïi gia): Not to Handle any hot iron pellets and drink molten iron, lie Business Affairs for the Laity. on a bonfire or burning iron, be impaled 31) Giôùi Khoâng Mua Chuoäc. Khi thaáy keû gian for eons by hundred of spears, jump into a laáy troäm vaø ñem baùn hình töôïng Phaät, caudron of boiling oil and roast for Phaät töû thuaàn thaønh phaûi baèng moïi caùch hundreds of thousands of eons, be mua laïi: When Seeing Evil People Steal pulverized from head to toe by an iron and Sell Statues or Paintings of Buddhas, sledge hammer, have both eyes blinded by Devoted Buddhist must try to repurchase hundreds of thousands of swords, etc., (Buy Back) Clerics Along with Sacred should never break the precepts). Objects. 37) Giôùi Vaøo Choã Hieåm Naïn: Not to Travel in 32) Giôùi Toån Haïi Chuùng Sanh (khoâng mua Dangerous Areas. baùn dao, buùa, gaäy goäc; khoâng lôïi duïng ñòa 38) Giôùi Traùi Thöù Töï Toân Ti: Not to Sit in the vò ñeå tòch thu taøi saûn cuûa daân chuùng, Improper Order Within the Assembly. khoâng nuoâi choù meøo vaø caùc loaïi gia suùc 39) Giôùi Khoâng Tu Phöôùc Hueä: Fail to khaùc): Not to Harm Sentient Beings Cultivate Merits and Wisdom. (selling knives, clubs, bows, arrows, 40) Giôùi Khoâng Bình Ñaúng Truyeàn Giôùi: Abusing governmental position to Discrimination in Conferring the Precepts. confiscate people’s possessions, rasing 41) Giôùi Vì Lôïi Loäc Caù Nhaân Maø Thuyeát cats, dogs, or any animals). Giaûng: Teaching for the Sake of Personal 33) Giôùi Taø Nghieäp Giaùc Quaùn, khoâng nhìn Profits. nhöõng haønh ñoäng taø vaïy nhö ñaùnh loän, baøi 42) Giôùi Vì Danh maø Giaûng Giôùi cho Ngöôøi baïc, hay nghe nhaïc, nghe ñaøn, saùo, vaân AÙc: Reciting the Precepts to Evil Persons vaân: Not to Watch Improper Activities with a greed of fame. such as fighting, gambling or to listen to 43) Giôùi Coá Moáng Taâm Phaïm Giôùi: Thoughts sounds of conch shells, drum, horns, of Violating the Precepts.

44) Giôùi Khoâng Cuùng Döôøng Kinh Luaät: Fail due to the exhaustion of the Kammic to Honor the Sutras and Moral Codes. energy that caused the birth of the 45) Giôùi khoâng Giaùo Hoùa Chuùng Sanh: Fail to deceased. This is likened to the Teach Sentient Beings. consumption of the oil in the lamp. 46) Giôùi Thuyeát Phaùp Khoâng Ñuùng Phaùp, Phaät 3) Maïng Trieät Nghieäp Dó Ñoàng Thôøi: töû thuaàn thaønh nhöùt laø chö Taêng Ni phaûi Ubbayakkhaya (p)—Söï chaám döùt cuøng luùc luoân

phaùt ñaïi bi taâm hoùa ñoä chuùng sanh: cuûa maïng trieät vaø nghieäp dó. Ñieàu naày Preaching in an Inappropriate Manner. A gioáng nhö ñeøn taét vì caïn daàu tim luïn— devoted Buddhist, especially monks and Death can be due to the exhaustion of both nuns, should always have a mind of Great the life span and kamma energy. This is Compassion to teach and transform likened the consumption of the oil in the sentient beings. lamp and the burning off of the wick at the 47) Giôùi Cheá Haïn Phi Phaùp, lôïi duïng chöùc vò same time. trong Taêng ñoaøn maø cheá haïn giôùi luaät ñi 4) Baát Ñaéc Kyø Töû (vì tai naïn baát ngôø hay ngöôïc vôùi Phaät phaùp: Abuse high official nhöõng bieán coá beân ngoaøi). Ñieàu naày gioáng position in the Order to undetermine the nhö ñeøn taét vì gioù hay ngöôøi naøo ñoù thoåi moral code of the Buddhas and set taét: Upachedake (p)—Death can be due to Regulations Against the Dharma. external circumstances, such as accidents, 48) Giôùi vì danh lôïi maø Phaù Dieät Phaät Phaùp: untimely happenings. This is likened to To Destroy the Dharma For Fame or the effect of external factors such as the Profit. wind or someone blows out the light. ** For more information, please see Forty Boán Nguyeân Nhaân Gaây Neân AÙc Nghieäp: Eight Secondary Precepts which the Four causes of evil actions—Theo Kinh Thi Ca Buddha taught all Bodhisattvas in the La Vieät, coù boán nguyeân nhaân gaây neân aùc Brahma-Net Sutra in English-Vietnamese nghieäp—According to the Sigalaka Sutra, Section. there are four causes of evil actions: Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc 1) AÙc nghieäp laøm do tham duïc: Evil action Phaät A Di Ñaø: See Töù Thaäp Baùt Nguyeän. springs from attachment. Boán Nguyeân Nhaân Cuûa Söï Cheát: Theo 2) AÙc nghieäp laøm do saân haän: Evil action Phaät giaùo, coù boán nguyeân nhaân ñöa ñeán caùi springs from ill-will. cheát—According to Buddhism, death can occur 3) AÙc nghieäp laøm do ngu si: Evil action in one of the four ways: springs from ignorance. 1) Maïng Trieät: Ayukkhaya (p)—Maïng caên 4) AÙc nghieäp laøm do sôï haõi: Evil action hay thoï maïng cuûa moãi loaøi ñaõ heát. Ñieàu springs from fear. naày gioáng nhö ñeøn taét vì heát tim—Death Vì theá Ñöùc Phaät daïy tieáp: “Naøy gia chuû töû, vì can be due to the exhaustion of the life vò Thaùnh ñeä töû khoâng tham duïc, khoâng saân span assigned to beings of that particular haän, khoâng ngu si, khoâng sôï haõi, neân vò aáy species. This is likened to th wick in the khoâng laøm aùc nghieäp theo boán lyù do.” Thus the lamp burns up. Buddha further taught: “If the Ariyan disciple 2) Nghieäp Dó: Kammakkhya (p)—Naêng does not act out of attachment, ill-will, folly löôïng nghieäp gaây neân söï sanh cuûa ngöôøi or fear, he will not do evil from any one of the cheát ñaõ kieät. Ñieàu naày gioáng nhö ñeøn taét the four causes.” vì daàu trong ñeøn ñaõ caïn—Death can be Boán Nguyeân Nhaân Khôi Daäy Nhaõn Caên:

Four causes which cause the eye-sense to be ñoù maø heä thoáng naêm thöùc phaùt sanh. Naøy awakened—Trong Kinh Laêng Giaø, Ñöùc Phaät Mahamati, khi keát hôïp naêm thöùc naày, theá ñaõ nhaéc Mahamati veà boán nguyeân nhaân khôi giôùi ñoái töôïng ñöôïc xem nhö laø lyù do cuûa daäy nhaõn caên—In the Lankavatara Sutra, the söï sai bieät vaø caùc ñoái töôïng ñöôïc neâu ñònh Buddha reminded Mahamati about the four roõ raøng thì baáy giôø chuùng ta coù Maït Na causes that cause the eye-sense

to be Thöùc. Do ñoù maø coù söï sinh ra cuûa thaân theå awakened. hay heä thoáng caùc thöùc. Tuy nhieân, caùc 1) Chaáp vaøo theá giôùi sôû kieán, khoâng bieát thöùc aáy khoâng nghó raèng chuùng phuï thuoäc raèng ñaáy laø do taâm taïo neân: Being vaøo nhau maø gaén chaët vaøo theá giôùi sôû kieán attached to the visible world, not knowing hay theá giôùi sinh khôûi töø chính caùi taâm cuûa it is mind-made. ngöôøi ta hay töï taâm sôû hieän, vaø ñöôïc caùi 2) Baùm chaët vaøo caùc hình saéc do bôûi taäp khí taâm aáy phaân bieät. Caùc thöùc vaø Maït Na cuûa nhöõng suy luaän khoâng vöõng chaéc vaø Thöùc sinh khôûi ñoàng thôøi, phuï thuoäc vaøo nhöõng kieán giaûi sai laàm töø voâ thæ: The nhau, vaø khoâng bò phaù vôõ, maø moãi thöù töï tenaciously clinging to forms due to the nhaän laáy moâi tröôøng theå hieän rieâng— habit-energy of unwarranted speculations Thus, the Buddha said: “Oh, Mahamati! and erroneous views from beginningless Owing to the four causes, the waves of the time. evolving Vijnanas are set in motion in the 3) Töï tính cuûa chính caùi thöùc: The self-nature Alaya which flows like the water in the of the Vijnana itself. midst of the ocean. Oh Mahamati, as with 4) Quaù ham muoán caùi phöùc tính cuûa caùc hình the eye-sense, so with the other senses, saéc vaø töôùng traïng: An eager desire for the perception of the objective world takes the multitudinousness of forms and place simultaneously and regularly in all appearances. the sense-organs, atoms, and pores; it is ** Do ñoù Ñöùc Phaät noùi: “Naøy Mahamati! Do like the mirror reflecting images, and oh bôûi boán nguyeân nhaân khôi daäy nhaõn caên Mahamati, like the wind-tossed ocean, the naày maø caùc con soùng cuûa caùc thöùc phaùt ocean of mind is disturbed by the wind of sinh ñöôïc vaän ñoäng ôû trong A Laïi Da tuoân objectivity and the Vijnana-waves rage chaûy nhö nhöõng doøng nöôùc giöõa bieån. Naøy without ceasing. The cause and the Mahamati, cuõng nhö tröôøng hôïp nhaõn caên, manifestation of its action are not caùc caên khaùc cuõng vaäy, söï nhaän thöùc veà separated the one from the other; and on theá giôùi ñoái töôïng xaõy ra ñoàng thôøi vaø ñeàu account of the karma-aspect of the ñaën trong taát caû caùc caên, caùc nguyeân töû, Vijnana being closely united with the vaø caùc loã chaân loâng; cuõng nhö taám göông original-aspect, the self-nature of form or phaûn chieáu hình aûnh, vaø naøy Mahamati, an objective world is not accurately gioáng nhö gioù laøm bieån ñoäng, bieån taâm ascertained, and, o Mahamati, thus xao ñoäng bôûi gioù cuûa caûnh giôùi vaø nhöõng evolves the system of the five Vijnanas. con soùng loàng leân khoâng döùt. Nguyeân When together, oh Mahamati, with these nhaân vaø söï bieåu hieän veà hoaït ñoäng cuûa noù five Vijnanas, the objective world is khoâng taùch rôøi nhau, vaø vì khía caïnh regarded as the reason of the nghieäp cuûa thöùc ñöôïc noái keát chaët cheõ vôùi differentiation and appearances are khía caïnh boån nguyeân neân töï tính veà hình definitely prescribed, we have the saéc hay moät theá giôùi ñoái töôïng khoâng ñöôïc Manovijnana. Caused by this is the birth of xaùc quyeát ñuùng ñaén, vaø naøy Mahamati, do the body or the system of the Vijnanas.

They do not, however, reflect thus: ‘we, children have come to be reborn in their mutually dependent, come to get attached parents’ household. If it is a great debt, to the visible world which grows out od repayment can be for the parents’ entire one’s

own mind and is discriminated by it.’ lifetime. If the debt is small, repayment The Vijnanas and Manovijnana rise can cover part of the parents’ lifetime simultaneously, mutually conditioning, before the children die. and not broken up, but each taking in its 4) Ñoøi nôï ñôøi tröôùc maø cha meï ñaõ thieáu mình own field of representations. baèng caùch sanh vaøo laøm con. Neáu nôï ít thì Boán Nhaân Sanh Töû Cuûa Con Caùi: cha meï chæ lo nuoâi naáng, aên maëc, thuoác Children are born from four causes: men, hoïc haønh, cöôùi gaû. Neáu nôï to thì laém 1) Baùo aân laøm con ñaõ mang vôùi cha meï töø khi ñöùa con aên xaøi phung phí phaù tan söï ñôøi tröôùc. Ñeå traû aân ñöùa nhoû phaûi sanh ra nghieäp: To claim past debts, the children laøm con vaø troïn ñôøi phuïc dòch lao khoå: have come to be reborn in the family. If Repaying past kindness which the child the debt is small, the parents will merely incurred a debt of gratitude to the parents have to spend money to feed, clothe, in previous lifetime. To repay it, the child education, health and helping them getting has come to be born in the parent’s married. If the debt is big, the children household and will attend painstakingly to may sometimes deplete all the parents’ their needs throughout their life. assets. 2) Baùo oaùn hay ñoøi quaû baùo ñoái vôùi nhöõng Boán Phaùp Caàn Phaûi Chöùng Ngoä: Four sai laàm ñôøi tröôùc cuûa cha meï. Ñeå ñoøi quaû things to be realised—Theo Kinh Phuùng Tuïng baùo cho nhöõng vieäc sai laàm cuûa cha meï trong Tröôøng Boä Kinh, coù boán phaùp caàn phaûi ñôøi tröôùc, treû con sanh vaøo gia ñình cha chöùng ngoä—According to the Sangiti Sutta in meï ñeå laøm con. Khi coøn nhoû chuùng ñaõ ngoã the Long Discourses of the Buddha, there are nghòch, luùc lôùn thì gaây hoïa vaø laøm luïy ñeán four things to be realised: meï cha. Khi cha meï coøn soáng thì khoâng 1) Tuùc maïng caàn phaûi chöùng ngoä bôûi nieäm: nuoâi döôõng, maø coøn laøm nhuïc laây ñeán toå Former lives to be realised by tieân khi cha meï ñaõ cheát roài—Repaying the recollection. past wrongs which the parents committed 2) Sanh töû caàn phaûi chöùng ngoä bôûi thieân in their previous life. To seek retribution, nhaõn: Passing-away and re-arising to be the children have come to be born in their realised by divine eye. household. Thus when they are still young, 3) Taùm giaùc ngoä caàn phaûi chöùng ngoä bôûi they are so unruly and when grown they thaân: Eight deliverances, to be realised will create misfortunes and calamities with the mental body. implicating their parents. In old age the 4) Laäu taän caàn phaûi chöùng ngoä bôûi tueä: The parents will be left in want, and their destruction of the corruptions, to be treatment after the parents’ death will not realised by wisdom. only dishonor them, but the shame will Boán Phaàn Cuûa Thöùc: Theo Giaùo Sö Junjiro extend to the ancestors as well. Takakusu trong Cöông Yeáu Trieát Hoïc Phaät 3) Vì traû nôï ñaõ thieáu cha meï töø ñôøi tröôùc neân Giaùo, Phaùp Töôùng Toâng chuû tröông moãi thöùc sanh laøm con, neáu nôï nhieàu thì traû ñeán coù boán phaàn vôùi baûn chaát lieân ñôùi—According maõn ñôøi song thaân, neáu nôï ít thì traû xong to Prof. Junjiro Takakusu in “The Essentials of roài ñi—For repaying past debts, the Buddhist Philosophy,” the Dharmalaksana

School believes that each of the consciousness about by another’s volition, not one’s own. has four functional divisions of interdependent 3) Töï theå coù ñöôïc do caû yù

chí cuûa mình laãn yù nature. chí cuûa ngöôøi khaùc: There is an acquisition 1) Töôùng Phaàn: Laksana-bhaga (skt)—Ñoái of personality that is brought about by both töôïng bò thaáy hay laø hình boùng cuûa ñoái one's own volition and another's. töôïng ngoaïi taïi phaûn aûnh treân maët taâm 4) Töï theå coù ñöôïc khoâng do yù chí cuûa mình, thöùc—The objective or the seen portion. cuõng khoâng do yù chí cuûa ngöôøi: There is The objective is a shadow image of an an acquisition of personality that is outer object reflected on the mind-face. brought about by neither one's own 2) Kieán Phaàn: Darsana-bhaga (skt)—Chuû theå volition, nor another's. soi chieáu hay nhìn thaáy vaø kinh nghieäm Boán Quoác Ñoä: Four realms: noù—The subjective or the seeing portion 1) Phaøm Thaùnh ñoàng cö quoác ñoä: Realms illumines, sees and experiences the outer where all classes dwell (men, devas, object. Buddhas, disciples, nondisciples, the 3) Töï Chöùng Phaàn: Saksatkari-bhaga (skt)— impure and the pure). Töï chöùng phaàn nhaän thöùc hay bieát ñöôïc 2) Phöông tieän höõu dö quoác ñoä: Temporary chuû theå hay kieán phaàn ñaõ thaáy ñoái töôïng realms where the occupants have got rid (töôùng phaàn) hay chæ laø hình aûnh cuûa ñoái of evils, but still have to be reborn. töôïng—The self-witness or the self- 3) Thöïc baùo voâ chöôùng ngaïi quoác ñoä: assuring portion. The self-assuring portion Realms of permanent rewards and see and acknowledge the subjective freedom for those who have attained function. That is to say, the self-assuring bodhisattva rank. portion will know the subject has seen the 4) Thöôøng tòch quang quoác ñoä: Realms of object or the shadow-image. eternal rest and light of eternal spirit— 4) Chöùng Töï Chöùng Phaàn: The rewitnessing The abode of Buddhas. of self-witness or the reassuring portion—Boán Saéc Thaùi Tín Ngöôõng Di Ñaø: Theo Chöùng töï chöùng phaàn hoaøn thaønh taùc duïng Tònh Ñoä toâng, Phaät Di Ñaø thuø thaéng hôn caû cuûa taâm thöùc—The rewitnessing of the trong soá Nguõ Trí Nhö Lai maëc duø quoác ñoä cuûa self-witness completes the mental faculty. Ngaøi ôû Taây Phöông chöù khoâng ôû Trung Öông, Boán Phöông Caùch Ñöôïc Töï Theå Môùi: Ngaøi laø moät trong nhöõng vò Phaät chính trong Attabhava-patilabha (p)—Four ways of getting Phaät giaùo. Do vaäy chuùng ta thaáy ñöôïc caùc a new personality—Theo Kinh Phuùng Tuïng quan nieäm cuûa caùc toâng phaùi Di Ñaø veà vaán ñeà trong Tröôøng Boä Kinh, coù boán phöông caùch Phaät Ñaø Luaän cuûa Ñaïi Thöøa. Theo thuyeát ñöôïc töï theå môùi—According to the Sangiti "Taùnh Cuï" cuûa toâng Thieân Thai vaø "Löôõng Boä Sutta in the Long Discourses of the Buddha, Baát Nhò" cuûa toâng Chaân Ngoân, nguyeân lyù "moät there are four ways of getting new personality: trong taát caû vaø taát caû trong moät" ñaõ ñöôïc saún 1) Töï theå coù ñöôïc do yù chí cuûa mình, khoâng saøng chaáp nhaän. Trong soá Nguõ Trí Nhö Lai, do yù chí cuûa ngöôøi khaùc: There is an Ñöùc Phaät Di Ñaø ôû phöông Taây coù theå ñoàng acquisition of personality that is brought nhaát vôùi Trung Öông Ñaïi Nhaät Nhö Lai, laø about by one's own volition, not another's. Ñöùc Phaät cuûa phaùp giôùi theå taùnh. Caùc baûn 2) Töï theå coù ñöôïc do yù chí cuûa ngöôøi khaùc, nguyeän cuûa Ngaøi, söï chöùng quaû Voâ Löôïng chöù khoâng do yù chí cuûa mình: There is an Quang vaø Voâ Löôïng Thoï, vaø söï thieát laäp Cöïc acquisition of personality that is brought Laïc Quoác Ñoä ñöôïc moâ taû ñaày ñuû

trong Kinh A

Di Ñaø. Leõ ñöông nhieân khi Ñöùc Phaät Thích Ca pietism is of four aspects: Maâu Ni, trong Kinh Phaùp Hoa, aån duï cho caùc 1) Saéc Thaùi Thieân Thai vaø Chaân Ngoân, theo ñeä töû raèng khoâng neân xem Ngaøi nhö vò Phaät 80 ñoù Phaät Di Ñaø laø moät trong Nguõ Trí Nhö tuoåi giaø vôùi voùc ngöôøi nhoû thoù, bôûi vì Ngaøi Lai, ngöi ôû Taây phöông, coù Ñöùc Ñaïi Nhaät thöïc söï laø moät vò Phaät laâu ñôøi laâu kieáp, vaø hieän Nhö Lai ôû giöõa: The aspect of T'ien-T'ai thaân ñaày khaép vuõ truï; phaûi coi Ngaøi nhö laø moät and Shingon, in which Amitabha Buddha vôùi Ñöùc Phaät Voâ Löôïng Quang vaø Voâ Löôïng is one of the five Wisdom Buddhas Thoï. Phaät Thích Ca ñaõ nhaán maïnh vaøo ñöùc tin (Dhyani-Buddhas) governing the Western tuyeät ñoái nôi Phaät A Di Ñaø. Tín taâm laø phöông Quarter, having Mahavairocana (the Great tieän duy nhaát ñeå giaûi thoaùt. Theo Giaùo Sö Sun Buddha) at the center. Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc 2) Saéc thaùi dung thoâng nieäm Phaät theo ñoù, Phaät Giaùo, tín ngöôõng Di Ñaø goàm coù boán saéc giaù trò cuûa moät ngöôøi tin töôûng nôi Phaät A thaùi—According to the Pure Land Sects, Di Ñaø coù theå truyeàn ñeán ngöôøi khaùc vaø Amitabha Buddha is more than one of the five ngöôïc laïi. Nghóa laø moät toân giaùo hoã töông Buddhas, although his land is laid in the hoã trôï baèng ñöùc tin: The aspect of Western Quarter; instead, he is one of the combining reciting Amitabha Buddha's principal Buddha in Buddhism. Thus we see name and cultivating (Yuzunembutsu), in the ideas of the Amitabha schools concerning which the value of one's faith in Amitabha the Buddhological principle of Mahayana. is transferable to another or vice versa, According to the theory of "original i.e., religion of mutual help with faith. immanence" of T'ien-T'ai and the "two 3) Saéc thaùi cuûa Tònh Ñoä toâng, theo ñoù tín essences in one" theory of the Shingon, the ngöôõng Di Ñaø ñoäc nhaát chæ ñöôïc giaûng principle of "one-is-all and all-are-one" will be theo nôi tam kinh Tònh Ñoä, ñaëc bieät caên cöù readily admitted. Of the five Wisdom Buddhas, treân nhöõng lôøi nguyeän cuûa Ñöùc Phaät A Di Amitabha of the West may be identical with Ñaø: The aspect of the Pure Land Sect, in the cenral Mahavairocana, the Buddha of which Amitabha Buddha's faith is taught homo-cosmic identity. Amitabha's original exclusively in accordance with the three vows, his attainment of Buddhahood of Inifite Sukhavati texts of the school, especially Light and Life, and his establishment of the based on the Buddha's vows. Land of Bliss are al fully described in the 4) Saéc thaùi cuûa toâng Chaân Ngoân, theo ñoù tín Sukhavati text. It is but natural that Sakyamuni ngöôõng naày ñöôïc giaûng daïy moät caùch chaët Buddha, who hinted to his disciples in the cheõ theo nguyeän thöù 18 cuûa Phaät A Di Ñaø, Lotus Sutra not to regard Amitabha Buddha as moâ taû trong kinh Tröôøng Di Ñaø: The a Buddha of eighty years of age with a small aspect of the Shingon Sect, in which the stature, for he is in reality a Buddha of remote faith is taught strictly in accordance with ages and of world-wide pervasions, should be the eighteeth vow of Amitabha Buddha identified with the Budha of Infinite Light and described in the larger Sukhavati text— Life. A complete reliance on such a Buddha's See Töù Thaäp Baùt Nguyeän (18). power will be a reasonable outcome of this Boán

Söù Meänh Cuûa Thieàn Toâng Khi teaching. Sakyamuni Buddha insisted on an Chaáp Nhaän Loái Tu Taäp Coâng AÙn: Theo absolute faith in Amitabha Buddha because Thieàn Sö D.T. Suzuki trong Thieàn Luaän, Taäp faith alone being the cause of salvation. II, caùc Thieàn sö ôû theá kyû thöù 10 vaø 11 ñaõ chaáp According to Prof. Junjiro Takakusu in The nhaän loái tu taäp coâng aùn coát ñeå thöïc hieän nhöõng Essentials of Buddhist Philosophy, Amitabha-

söù meänh sau ñaây—According to Zen Master 2) Cuùng döôøng thanh tònh bôûi ngöôøi nhaän, D.T. Suzuki in the Essays in Zen Buddhism, nhöng khoâng thanh tònh bôûi ngöôøi cho— the koan exercise adopted by the Zen masters The offering that is purified by the of the tenth and eleventh centuries was receiver, not by the giver: ÔÛ ñaây ngöôøi designed to perform the following functions. cho theo aùc giôùi, aùc phaùp, coøn ngöôiø nhaän 1) Ñaïi chuùng hoùa Thieàn toâng ñeå chaän ñöùng giöõ giôùi, theo thieän phaùp. Nhö vaäy, ñaây laø baûn chaát thöôïng löu noù ñöa Thieàn ñeán choã söï cuùng döôøng thanh tònh bôûi ngöôøi nhaän, töï huûy: To popularize Zen in order to nhöng khoâng bôûi ngöôøi cho—Here the counteract native aristocracy which tended giver is immoral, or evil character, and the to its own extinction. receiver is virtuous, of good character. 2) Mang laïi moät kích thích môùi meû cho doøng Thus the offering is purified by the phaùt trieån taâm thöùc Thieàn, coù theá môùi thuùc receiver, not by the giver. ñaåy ñöôïc söï thuaàn thuïc cuûa kinh nghieäm 3) Loaïi cuùng döôøng khoâng thanh tònh bôûi Thieàn: To give a new stimulus to the ngöôøi cho, cuõng khoâng thanh tònh bôûi development of Zen consciousness, and ngöôøi nhaän—The offering that is purified thus to accelerate the maturing of the Zen neither by the giver nor by the receiver: ÔÛ experience. ñaây ngöôøi cho theo aùc giôùi, theo aùc phaùp; 3) Beû gaõy söï gia taêng cuûa chuû tröông duy trí vaø ngöôøi nhaän cuõng theo aùc giôùi vaø aùc trong Thieàn: To check the growth of phaùp. Nhö vaäy, ñaây laø söï cuùng döôøng intellectualism in Zen. khoâng ñöôïc thanh bôûi ngöôøi cho vaø cuõng 4) Cöùu Thieàn khoûi bò choân soáng trong boùng bôûi ngöôøi nhaän—Here the giver is toái cuûa chuû tröông tòch maëc: To save Zen immoral, of evil character, and the from being buried alive in the darkness of receiver is immoral, of evil character. quietism. Thus the offering is purified neither by the Boán Söï Thanh Tònh Cuûa Caùc Loaïi Cuùng giver nor by the receiver. Döôøng: Theo Trung Boä, Kinh Phaân Bieät Cuùng 4) Cuùng döôøng ñöôïc thanh tònh bôûi ngöôøi cho Döôøng, coù boán söï thanh tònh cuûa caùc loaïi cuùng vaø cuõng bôûi ngöôøi nhaän—The offering döôøng—According to The Middle Length that is purified both by the giver and by Discourses of the Buddha, Dakkhinavibhanga the receiver: ÔÛ ñaây ngöôøi cho giöõ giôùi, Sutra, there are four kinds of purification of theo thieän phaùp; vaø ngöôøi nhaän cuõng giöõ offering. giôùi, theo thieän phaùp. Nhö vaäy daây laø söï 1) Cuùng döôøng ñöôïc thanh tònh bôûi ngöôøi cuùng döôøng ñöôïc thanh tònh bôûi ngöôøi cho cho, nhöng ngöôøi nhaän khoâng thanh tònh— vaø cuõng bôûi ngöôøi nhaän—Here the giver is The offering that is purified by the giver, virtuous, of good character, and the not by the receiver: ÔÛ ñaây ngöôøi cho giöõ receiver is virtuous, of good character. gìn giôùi luaät, theo thieän phaùp, coøn ngöôøi Thus the offering is purified

both by the nhaän theo aùc giôùi, aùc phaùp. Nhö vaäy, ñaây giver and by the receiver. laø loaïi cuùng döôøng thanh tònh bôûi ngöôøi Boá n Thaùnh Tích: The four sacred places— cho, nhöng khoâng thanh tònh bôûi ngöôøi See Töù Ñoäng Taâm. nhaän—Here the giver is virtuous, of good Boán Tieán Trình Tieán Ñeán Phaät Quaû: character, and the receiver is immoral, of Four courses of attainment or the four evil character. Thus the offering is purified Caryas—Theo Kinh Ñaïi Söï, coù boán tieán trình by the giver, not by the receiver. tieán ñeán Phaät Quaû—According to the

Mahavastu, there are four courses of continuation of the previous Carya, and attainment: consists in acquiring the virtues necessary 1) Sô Haønh: Prakrticarya (skt)—Trong ñoù to become a Buddha. Sakyamuni began ngöôøi tu haønh phaûi bieát vaâng lôøi cha meï, this Carya at the time of Samitavi Buddha. vaâng lôøi caùc sa moân cuøng caùc Baø La Moân, During the second and third Caryas, a vaø toân kính ngöôøi giaø, phaûi laøm vieäc thieän, Bodhisattva acquires the virtues phaûi khuyeân ngöôøi khaùc cuùng döôøng vaø mentioned in the Jatakas and advances phaûi thôø cuùng Ñöùc Phaät. Khi coøn ôû 'sô from the first to the eight bhumi. haønh' thì ngöôøi ñoù chæ laø moät ngöôøi thöôøng Sakyamuni reached the seventh bhumi, chöù chöa phaûi laø Boà Taùt. Ñöùc Phaät Thích when he was born as prince Kusa. Ca ñaõ traûi qua sô haønh töø thôøi Ñöùc Phaät 4) Baát Hoaøn: Avivarta or Anivartana (skt)—Aparajitadhvaja—In this carya, an Ñaây goïi laø baát hoaøn. Baét ñaàu khi Boà Taùt individual is expected to be obedient to his ñeán ñòa thöù taùm, khi aáy seõ khoâng coù söï parents, to the Sramanas and Brahmins, thoái chuyeån ñoái vôùi baäc naày. Khi Ñöùc and to the elders, to perform good deeds, Thích Ca Maâu Ni sanh laøm to instruct others to offer gifts, and to Meghamanava, ngaøi ñaõ ñaït ñeán tieán trình worship the Buddhas. While a being is in thöù tö naày vaøo thôøi Phaät Nhieân Ñaêng, vò this carya, he is just a common being and naày ñaõ khaúng ñònh söï thaønh ñaït cuoái cuøng not a Bodhisattva. Sakyamuni Buddha cuûa Phaät Thích Ca treân ñöôøng chöùng quaû practised this Carya from the time of Boà Ñeà. Ñieàu naày ñöôïc Phaät Sarvabhibhu Aparajitadhvaja Buddha. taùi xaùc nhaän khi Ñöùc Thích Ca Maâu Ni 2) Quyeát Taâm Ñaït Quaû Boà Ñeà: Pranidhi sanh ra laøm Tyø Kheo Abhiya. Sau ñoù, Boà (skt)—ÔÛ ñaây bao goàm söï quyeát taâm cuûa Taùt ñöôïc sinh ra voâ soá laàn môùi vöôït qua moät ngöôøi ñeå ñaït ñeán quaû Boà Ñeà theo caùc bhumis thöù taùm vaø thöù chín. Cuoái cuøng ñuùng trình töï. Ñöùc Thích Ca Maâu Ni ñaõ vò naày tôùi ñòa thöù möôøi ñeå ñöôïc sinh ra naêm laàn coù quyeát taâm naày trong quaù nhieàu laøm Jyotipalamanava vaø ñöôïc Phaät Ca kieáp soáng cuûa ngaøi: This consists in a Dieáp (Kasyapa) ban caáp cho being's resolving to attain Bodhi in due Yauvarajyabhiseka, sau cuøng trôû thaønh vò course. Sakyamuni took this resolution thaàn trong cung trôøi Ñaâu Suaát. Vò naày phaûi five times in the course of his many hoaøn taát ñòa thöù möôøi khi laøm Ñöùc Phaät existences as the ancient Sakyamuni Coà Ñaøm döôùi coäi caây Boà Ñeà: This is Buddha, whose life extended over aeons. called a non-returning Carya. It 3) Sôû Ñaéc Phaåm Haïnh Phaät: Anuloma commences with the Bodhisattva reaching (skt)—Ñaây laø söï noái tieáp cuûa söï quyeát taâm the eighth Bhumi when retrogression ñaït quaû Boà Ñeà; gia ñoaïn naày bao goàm sôû

becomes impossible for him. When ñaéc nhöõng phaåm haïnh caàn thieát ñeå trôû Sakyamuni was reborn as Meghamanava, thaønh Phaät. Ñöùc Phaät Thích Ca Maâu Ni he reached this Carya the time of baét ñaàu sôû ñaéc nhöõng phaåm haïnh Phaät vaøo Dipankara Buddha, who confirmed his thôøi Ñöùc Phaät Samitavi. Trong giai ñoaïn ultimate success in attaining Bodhi. It thöù hai vaø thöù ba, moät vò Boà Taùt sôû ñaéc was reconfirmed by Sarvabhibhu Budha caùc phaåm haïnh noùi ñeán trong Jatakas vaø when Sakyamuni was born as Abhiya or tieán töø ñòa thöù nhaát leân ñòa thöù taùm. Ñöùc Abhiji Bhikshu. Subsequently, the Thích Ca Maâu Ni ñaõ leân ñòa thöù baûy khi Bodhisattva was born innumerable times ngaøi sinh ra laøm Hoaøng Töû Kusa: It is a in order to cross the eighth and ninth

bhumis. He ultimately reached the tenth though it has no discrimination can follow bhumi to be born as Jyotipalamanava and all words, so also is the voice of Buddha; it given Yauvarajyabhiseka by Kasyapa has no form, cannot be seen, has no Buddha, at last becoming the god of gods direction or location yet it is not without in the Tusita Heaven. He was to complete direction and location; it just emerges the tenth bhumi as Gautama Buddha under according to the conditions of sentient the Bodhi tree at Gaya. beings' inclinations and understandings. Boán Toäi Caên Baûn: The four deadly sins: Its nature ultimately has no words, no 1) Saùt sanh: Killing. information, and cannot be explained. 2) Troäm caép: Stealing. 3) Töôùng thöù ba cuûa aâm thanh Nhö Lai—The 3) Nhuïc duïc: Carnality. third characteristic of Buddha's voice: 4) Noùi doái: Lying. a) Ví nhö chö Thieân coù phaùp coå lôùn teân laø Boán Töôùng Cuûa AÂm Thanh Cuûa Ñöùc 'giaùc ngoä.' Luùc chö Thieân töû neáu ham vui phoùng daät, thôøi phaùp coå nôi hö khoâng phaùt Nhö Lai: Four charateristics of Buddha's ra tieáng baûo chö thieân ñoù raèng 'Chö Thieân voice—Theo Kinh Hoa Nghieâm, Phaåm Nhö töû neân bieát taát caû duïc laïc thaûy ñeàu voâ Lai Xuaát Hieän (37), aâm thanh cuûa Ñöùc Nhö thöôøng, hö voïng, ñieân ñaûo, giaây laùt ñaõ Lai coù boán töôùng—According to The Flower bieán hoaïi, chæ keû cuoàng ngu môùi tham Ornament Scripture, Chapter Manifestation of luyeán. Chö Thieân töû chôù phoùng daät, neáu Buddha (37), there are four characteristics of phoùng daät veà sau seõ ñoïa aùc thuù aên naên daõ Buddha's voice. muoän.' Chö Thieân töû nghe aâm thanh naày 1) Töôùng thöù nhaát cuûa aâm thanh Nhö Lai— loøng raát kinh haõi, lieàn boû nhöõng söï duïc laïc The first characteristic of Buddha-s voice: trong thieân cung, cuøng nhau ñeán choã AÂm thanh cuûa Ñöùc Nhö Lai, chaúng töø thaân Thieân vöông caàu phaùp tu haønh: It is like phaùt ra, chaúng töø taâm phaùt ra, maø coù theå the heavens' great drum of law, called laøm lôïi ích cho voâ löôïng chuùng sanh— awakener: when the celestials act without Buddha's voice does not come from the restraint, the drum produces a voice in the body or from the mind, yet it can benefit sky saying, 'You should know that all infinite sentient beings. pleasures are impermanent, unreal, 2) Töôùng thöù hai cuûa aâm thanh Nhö Lai— illusory, changing and disintegrating in a The second characteristic of Buddha's moment. They only fool the ignorant, voice: Ví nhö tieáng vang do hang nuùi vaø causing attachment. Don't be indulgent, aâm thanh maø phaùt ra khoâng coù hình traïng, for the unrestrained fall into bad ways, and chaúng ngoù

thaáy ñöôïc, cuõng khoâng phaân it is of no use to regret afterward.’ The bieät maø coù theå theo doõi taát caû ngöõ ngoân. indulgent celestials, having heard this Cuõng nhö vaäy, aâm thanh cuûa Ñöùc Nhö Lai voice, are greatly distressed and khoâng coù hình traïng, chaúng thaáy ñöôïc, frightened; they leave the pleasures in chaúng phaûi coù phöông sôû, chaúng phaûi their own abodes, go to the king of gods, khoâng phöông sôû, chæ tuøy nôi duyeân duïc seek the truth and practice the way. giaûi cuûa chuùng sanh maø phaùt ra. Taùnh aâm b) Tieáng cuûa Thieân coå khoâng chuû, khoâng thanh naày roát raùo, khoâng noùi khoâng baøy, laøm, khoâng khôûi khoâng dieät, maø coù theå lôïi chaúng tuyeân thuyeát döôïc—Just as an echo ích voâ löôïng chuùng sanh. Phaûi bieát Ñöùc arises due to mountains, valley, and sound, Nhö Lai laïi cuõng nhö vaäy, vì muoán giaùc and has no form, cannot be sen, and ngoä chuùng sanh phoùng daät maø phaùt ra voâ

löôïng dieäu phaùp aâm thanh. Ñöùc Nhö Lai unsurpassed Great Vehicle of enlightening duøng nhöõng aâm thanh naày khaép trong phaùp beings. Yet the voice of Buddha does not giôùi ñeå khai ngoä chuùng sanh—The sound remain in any place; it has no speech. of that drum has no master, no maker, no 4) Töôùng thöù tö cuûa aâm thanh Nhö Lai—The origin, no destruction, yet it can benefit fourth characteristic of Buddha’s voice: Ví infinite sentient beings. Know that the nhö Töï Taïi Thieân Vöông coù Thieân theå nöõ Buddha likewise utters the voice of teân laø Thieän Khaåu. Nôi mieäng Thieân nöõ infinite sublime truths in order to awaken naày phaùt ra moät aâm thanh hay hoøa cuøng indulgent beings. These voices pervade vôùi traêm ngaøn thöù nhaïc, trong moãi thöù the cosmos, awakening the beings therein. nhaïc laïi coù traêm ngaøn aâm thanh sai khaùc. • Tieáng voâ tröôùc: The voice of non- Thieân nöõ Thieän Khaåu töø nôi mieäng phaùt ra attachment. moät aâm thanh maø thaønh voâ löôïng aâm • Tieáng chaúng phoùng daät: The voice of thanh. Phaûi bieát Ñöùc Nhö Lai cuõng nhö nonindulgence. theá, töø trong moät aâm thanh phaùt ra voâ • Tieáng voâ thöôøng: The voice of löôïng aâm thanh, tuøy theo taâm sôû thích sai impermanence. khaùc cuûa chuùng sanh thaûy ñeàu ñeán khaép, • Tieáng khoå: The voice of suffering. ñeàu laøm cho ñöôïc hieåu—It is like the case • Tieáng voâ ngaõ: The voice of selflessness. of the celestial concubine of the great lord • Tieáng baát tònh: The voice of impurity. god, name beautiful Mouth, whose voice • Tieáng tòch dieät: The voice of annulment. corresponds to a hundred thousand kinds • Tieáng Nieát Baøn: The voice of Nirvana. of music, within each of which are also a • Tieáng voâ löôïng töï nhieân trí: The voice of hundred thousand different tones. Just as measureless spontaneous knowledge. that of goddess Beautiful Mouth produces • Tieáng Boà Taùt haïnh baát khaû hoaïi: The countless sounds in one utterance, in the voice of incorruptible enlightening same way Buddha produces innumerable practices. voices in one utterance, according to the • Tieáng trí ñòa voâ-coâng-duïng cuûa Nhö Lai differences in mentalities of sentient ñeán taát caû choã: The voice of all-pervasive beings, reaching them all and enabling effortless knowledge of Buddhas. them to gain understanding. c) Voâ soá chuùng sanh ñöôïc nghe aâm thanh Boàn: Caùi chaäu—A Basin—A bowl. naày ñeàu raát hoan hyû sieâng tu phaùp laønh. Boàn Choàn:

Anxious—Uneasy—Worried. Ñeàu ôû nôi töï thöøa maø caàu xuaát ly. Nhöõng Boàn Hoäi: The All-Souls anniversary—See Vu laø hoaëc tu Thanh Vaên thöøa, hoaëc tu Ñoäc Lan Boàn in Vietnamese-English Section, and Giaùc thöøa, hoaëc tu Boà taùt voâ thöôïng ñaïi Ullambana in Sanskrit/Pali-Vietnamese thöøa. Nhöng aâm thanh cuûa Nhö Lai vaãn Section. khoâng truï ôû phöông sôû, khoâng coù ngoân Boån: thuyeát: Countless sentient beings, having 1) Goác: Chaùnh yeáu—Radical— heard these voices, all become joyful and Fundamental—Original—Principal— diligently cultivate good ways, each One's own. seeking emancipation by their respective 2) Boån saùch: A volume of a book. vehicles of emancipation; that is, some 3) Chính Ñöùc Phaät, chöù khoâng phaûi laø nhöõng practice the vehicle of listeners, some daáu tích cuûa Ngaøi—The Buddha himself, practice the vehicle of individual contrasted with "traces" left by him awakening, and some practice the

among men to educate them. awareness or inherent enlightenment in the Boån Baát Sinh Teá: Traïng thaùi voâ sinh nguyeân form of primal intelligence), awareness, thuûy, moãi con ngöôøi ñeàu coù moät caùi taâm thanh wisdom or knowledge, or the immanent mind tònh töï nhieân, baát sinh baát dieät, khoâng tuøy in all things; as contrasted with initial thuoäc vaøo nhöõng heä luïy cuûa luaân hoài sanh töû—knowledge (thuûy giaùc). There are two kinds of The original status of no rebirth, every man knowledge: has a naturally pure heart, which is 1) Lyù boån giaùc—Fundamental Truth. independent of the bonds of mortality. 2) Töôùng boån giaùc: Primal Intelligence—The Boån Cao Tích Haï: Phaät vì boån nguyeän ñoä immanent mind in all things— sanh maø thò hieän trong hình töôùng thaáp hôn nhö Enlightenment. laøm Boà Taùt chaúng haïn—The higher Buddha Boå n Giaùc Chaân Nhö: Caên cöù vaøo töôùng maø manifesting himself in lower form, i.e. as a noù i thì goïi laø boån giaùc, caên cöù vaøo theå maø noùi Bodhisattva. thì goïi laø chaân nhö. Baûn giaùc laø trí naêng chöùng, Boån Chaát: Baûn chaát söï vaät, nhö nhaõn thöùc coøn chaân nhö laø lyù sôû chöùng. Hai thöù lyù trí naày duyeân vaøo saéc caûnh, aûnh töôïng beân ngoaøi hieän laø toaøn theå phaùp thaân Nhö Lai—The ra nôi nhaõn thöùc, coøn söï thaät saéc phaùp do bhutatathata is the corpus, or embodiment chuûng töû cuûa A Laïi Da thöùc sanh ra, laø sôû thaùc which is the fundamental truth (lyù); the original cuûa aûnh töôïng, goïi laø baûn chaát—Original bodhi is the form of primal intelligence which substance—The substance itself or any real is the knowledge or wisdom (trí) of the object of the senses. bhutatathata. Together they form the whole Boån Cöù: Mulagrantha (skt)—The original wmbodiment of the Buddha-dharmakaya. text, or a quotation from it. Boån Giaùo: The fundamental doctrine (of One Vehicle as declared in the Lotus Sutra). Boån Duyeân: Duyeân nguyeân thuûy cuûa moïi hieän töôïng—The original cause of any Boån Haønh: Original practice—Practice done phenomenon. in original situation or in the past or in past lives. Boån Ñòa: Native place—Natural position. Boå Ñòa Moân: Töï taùnh phaùp thaân cuûa Ñöùc Ñaïi Boån Haïnh: Caên baûn haønh ñoäng cuûa Phaät vaø Boà Taùt—The root of action—The method or Nhöït Nhö Lai, laø phaùp thaân thöôøng truï trong ba motive of attainment (Deeds or doings of a ñôøi, lyù trí phaùp tính ñaày ñuû heát thaûy nhaân quaû Buddha

or bodhisattva). vaø troøn ñaày muoân ñöùc—The uncreated dharmakaya of Vairocana is eternal and the Boå n Haïnh Boà Taùt Ñaïo: The original source of all things and all virtue. practice of Bodhisattvas. Boån Ñòa Thaân: See Boån Phaùp Thaân. Boå n Haïnh taäp Kinh: A sutra of method or motive of attainment. Boån Ñòa Thuøy Tích: See Boån Tích Boån Giaùc: Prakriti-buddhi (skt)—Boån Minh— Boån Hình: Hình töôùng nguyeân thuûy— Original form or figure—The substantive form. Taâm theå cuûa chuùng sanh töï taùnh thanh tònh, lìa moïi voïng töôùng, saùng toû vaèng vaëc, chaúng phaûi Boå n Hoaëc: Caên Boån Hoaëc—Caên Boån Phieàn do tu maø thaønh; ñoái laïi vôùi "thuûy giaùc" laø baûn Naõ o —Caên baûn phieàn naõo chieâu caûm laáy meâ taâm töø voâ thuûy ñeán nay bò voâ minh che môø. quaû—The root or origin of delusion. Thuûy giaùc chính laø theå cuûa baûn giaùc (ngoaøi ** For more information, please see Nhò Hoaëc baûn giaùc khoâng coù thuûy giaùc)—Original Bodhi and Tam Hoaëc. (Baûn giaùc hay söï giaùc ngoä coù saún—Original Boån Höõu:

1) The original or fundamental existing— Boån Lai Khoâng: Chö phaùp tuøng boån lai Primal existence—Original dharma which khoâng hay chaân nhö—All things come from is complete in each individual—The the Void or Absolute (Chaân nhö). present body and mind-The source or Boån Lai Phaùp Nhó: Töï Thuûy Töï Nhieân— substance of all phenomena. Voán dó nhö theá, xöa nay vaãn theá, töï nhieân töø 2) Ñôøi Hieän Taïi: The present life. ñaàu—So from the beginning. 3) Thöùc Thöù Taùm: Alaya-vijnana (skt)—The Boån Lai Thaønh Phaät: Luùc ñöùng ôû "Kieán eighth consciousness. Ñòa" vaïn vaät nhaát nhö thì chuùng sanh vaø Nhö Boån Höõu Gia: Phaùi Boån Höõu, moät heä phaùi Lai ñoàng nhaát khoâng khaùc (neáu giaùc ngoä thì cuûa Phaùp Töôùng Toâng—A division of phieàn naõo laø Boà Ñeà, chuùng sanh laø Nhö Lai) Dharmalaksana school. All things being of Buddha become Buddha. Boån Höõu Tu Sanh: Boån Lai Voâ Nhöùt Vaät: Xöa nay khoâng moät 1) Boån Höõu: Phaøm phu Thaùnh giaû voán dó ñeàu vaät, khoâng laïi theâm khoâng hay ñeä nhöùt nghóa nhö theá, ñaày ñuû khoâng thieáu ñöùc chaân nhö khoâng. Ñaây laø moät ñeà muïc thieàn quaùn— phaùp tính: The original dharma which is Originally not a thing existing, or before any complete in each individual. thing existed. This is a subject for meditation. a) Chaân Nhö Phaùp Tính Ñöùc: The virtue of Boån Maït: the bhutatathata dharma-nature. 1) Goác vaø ngoïn: Root and twigs—Root and b) Cuï Tuùc Voâ Khuyeát: Being complete branch. without lack. 2) Khôûi thuûy vaø Keát Thuùc: First and last— 2) Tu Sanh: Do löïc quaùn haïnh maø khai phaùt Beginning and end. ñöùc "Baûn Höõu" naày, daàn daàn tu taäp cho Boån Maãu: Upadesa or Matrka (skt)—Öu Ba Phaät tính hieån hieän: The development of Ñeà Xaù—Ma Ñaùt Lyù Ca—Taäp hôïp caùc kinh this original mind in the individual , nghóa nghò luaän laïi maø thuyeát minh, töø ñoù sinh whether saint or common man, to the ra caùc nghóa rieâng bieät cuûa caùc kinh—The realization of Buddha-virtue. original mother or matrix—The original sutra Boån Lai: Prakriti (skt)—Original or natural or work. form of something—Original or primary Boån Meänh Ñaïo Traøng: Ñeàn thôø sao boån substance. meänh cuûa nhaø vua, vôùi yù töôûng baûo veä hoaøng • Baûn theå ñaàu tieân: Original nature. gia vaø ñaát nöôùc—Temple for worship of the • Baûn theå goác: Original essence. emperor's

birth-star, for the protection of the • Hình thaùi cô baûn: Fundamental form. imperial family and the state. • Nguoàn coäi: Original sources. • Baûn lai laø ñieàu kieän hay hình thaùi goác, hay Boån Meänh Nguyeân Thaàn: The year of birth baûn theå ñaàu tieân cuûa baát cöù thöù gì: (the year of one's birth-star). Original or primary substance is an Boån Meänh Tinh: Sao boån meänh, ñaëc bieät laø original or natural form or condition of moät trong baûy vì sao (Thaát Huøng Tinh) cheá anything ngöi naêm sanh—The life-star of an individual, • Phaät taùnh xöa nay laø baûn taùnh thaät cuûa chö the particular star of the seven stars of Ursa phaùp—Coming from the root—Major which is dominant in the year of birth. Originally—Fundamentally—The original Boån Meänh Tuù: Choøm sao maø mình sanh ra— or Buddha-nature, which is the real nature The constellation or star-group, under which an of all things. individual is born—See Boån Meänh Tinh.

Boån Minh: The original light—The potential Boån Nguyeän: Purvapranidhana (skt). enlightenment in all beings. • Lôøi nguyeän töø nguyeân boån cuûa moät vò Boà ** For more information, please see Taùt khi Ngaøi khôûi ñaàu söï nghieäp theo Boà Boån Giaùc. Taùt Ñaïo cuûa Phaät Giaùo Ñaïi Thöøa: An Boån Moân: Giaùo phaùp caên baûn cuûa Phaät trong original vow made by a Bodhisattva when möôøi boán chöông sau cuûa Kinh Phaùp Hoa— he begins his career to follow The original or fundamental Buddha's Bodhisattvayana in the Mahayana teachings, the last fourteen chapters of the Buddhism. Lotus Sutra. • Lôøi nguyeän cuûa Boà Taùt nguyeän thaønh Phaät ** For more information, please see Boån Tích ñoä chuùng sanh: Original Vow—Vow of Nhò Moân. the Buddha or Bodhisattva—The vow Boån Moân Boån Toân: The especial honoured which Bodhisattvas make when they one of the Nichiren Sect, Svadi-devata, the resolve to become Buddha and save all Supreme Being, whose mandala is considered sentient beings. as the symbol of the Buddha as infinite, • Boán Möôi Taùm Lôøi Nguyeän cuûa Phaät A Di eternal, universal. Ñaø khi Ngaøi coøn laø Boà Taùt Phaùp Taïng. Moät trong nhöõng lôøi nguyeän naày coù Boån Moân Söï Quaùn: Phaùp Hoa Toâng ôû Nhaät nguyeän neáu baát cöù chuùng sanh naøo chòu coù phaùp thieàn Boån Moân Söï Quaùn, quaùn phoå nieäm hoàng danh cuûa Ngaøi töø möôøi ñeán taùnh Phaät ñoàng vôùi moïi hieän töôïng trong theá moät traêm laàn vaøo luùc saép laâm chung, thì giôùi laäp dò, taát caû chaân lyù naèm trong naêm chöõ Ngaøi seõ tieáp daãn veà Taây Phöông Cöïc Laïc. Dieäu Phaùp Lieân Hoa Kinh—The Nichren Sect Trong taát caû caùc lôøi nguyeän cuûa Ngaøi coù has a meditation on the universality of the noùi "Neáu khoâng nhö theá, toâi nguyeän seõ Buddha and the unity in the diversity of all his khoâng thaønh Chaùnh Ñaúng Chaùnh Giaùc." phenomena, the whole truth being embodied in Ñoù laø trong quaù khöù, coøn baây giôø Ngaøi the Lotus Sutra, and in its title of five words Phaùp Taïng Boà Taùt ñaõ thaønh Phaät; nhö vaäy, Wonderful-Law Lotus-Flower Sutra (Dieäu taát caû caùc lôøi nguyeän cuûa Ngaøi ñaõ thaønh Phaùp Lieân Hoa Kinh), which are considered to hieän thöïc. Baát cöù ai coù ñuû ñaày Tín, be the embodiment of the eternal, universal Nguyeän, vaø Haïnh ñuû ñaày ñeà seõ ñöôïc baûo Buddha. ñaûm vaõng sanh Cöïc Laïc: The forty-eight Boån Moân Thaäp Dieäu: Ten wonders of the vows of Amitabha Buddha.

The Buddha's Buddha's teachings: Original Vows refer to the Amitabha 1) Boån nhaân: The initial impulse or causative Buddha's Forty-eight Great Vows, which stage of Buddhahood. He made while He was still a Maha- 2) Boån quaû: Its fruit or result in eternity, joy, Bodhisattva named Dharma Store and purity. (Dharmakara) cultivating for Buddhahood. 3) Quoác ñoä: Buddha's realm. One of His vows was if any sentient being 4) Caûm öùng: His response to human needs. recites His name from ten to one hundred 5) Thaàn thoâng: His supernatural powers. times upon death, He will come and 6) Thuyeát phaùp: His preaching. deliver that being to the Ultimate Bliss 7) Quyeán thuoäc: His supernatural retinue. World. In all of His vows, He always 8) Phuùc ñöùc: His blessings. ended with the same line: "If this does not 9) Thoï meänh: His ternal life. happen, I vow not to attain the Ultimate 10) Nieát baøn: Nirvana.

Enlightenment." That was in the past, the Boån Sanh Kinh: Jataka (skt)—Xaø Ñaø Daø—Dharma Store Maha-Bodhisattva is now a Boån Sanh Kinh, moät phaàn cuûa Khuddaka- Buddha (Amitabha Buddha); thus, this Nikaya. Chæ rieâng phaàn naày, coù 547 truyeän, laø means his vows have all came true. moät phaàn quan troïng nhaát cuûa Kinh Taïng. Ñaây Anyone who has Faith, Vow, and Practice laø moät trong 12 boä Kinh Ñaïi Thöøa, coøn goïi laø is guaranteed to gain rebirth to His Chuyeän tieàn thaân Ñöùc Phaät hay kinh vaên maø Pureland—See Töù Thaäp Baùt Nguyeän. Ñöùc Nhö Lai noùi veà haønh nghieäp tu haønh cuûa • Möôøi Hai Lôøi Nguyeän cuûa Phaät Döôïc Sö: Ngaøi khi coøn laø Boà Taùt. Kinh ghi laïi nhöõng baøi The twelve vows of Medicine Master thuyeát phaùp cuûa Ñöùc Phaät nhaéc veà caùc ñôøi (Bhaishajya-Guru-Buddha)—See Möôøi tröôùc cuûa Ngaøi, hoài Ngaøi coøn trong kieáp Boà Hai Lôøi nguyeän Cuûa Döôïc Sö Löu Ly Taùt. Kinh cuõng noùi veà nhöõng baøi tieân ñoaùn veà Quang Phaät. söï thaønh Phaät cuûa Ngaøi taïi AÁn Ñoä. Kinh ñöôïc Boån Nguyeän Döôïc Sö: The twelve vows of chia laøm ba phaàn. Phaàn ñaàu noùi veà cuoäc ñôøi Bhaishajya-Guru-Buddha (Medicine Master Ñöùc Phaät Thích Ca Maâu Ni taïi AÁn Ñoä. Phaàn Buddha)—See Möôøi Hai Lôøi Nguyeän Cuûa thöù nhì noùi veà tieàn thaân cuûa Ngaøi. Phaàn thöù ba Döôïc Sö Löu Ly Quang Phaät. noùi veà moái töông giao cuõng nhö nhöõng nhaân Boån Nguyeän Döôïc Sö Kinh: Kinh noùi veà vaät lieân heä giöõa tieàn thaân vaø hieän kieáp cuûa möôøi hai lôøi boån nguyeän cuûa Phaät Döôïc Sö— Ngaøi—Jataka Sutra, Birth Stories or Past Lives The sutra that mentioned about the twelve Sutra, a part of the Khuddaka-Nikaya. The 547 vows of Bhaishajya-Guru-Buddha. Jatakas are by themselves the biggest section ** For more information, please see Möôøi Hai of the Sutra Pitaka. These are stories of the Lôøi Nguyeän Cuûa Döôïc Sö Löu Ly Quang Phaät. Sakyamuni Buddha's previous incarnations, Boån Nguyeän Nhaát Thöïc Ñaïi Ñaïo: Phaùp one of the twelve classes of sutras, one of the Moân Tha Löïc Nieäm Phaät—Ñaïi boån nguyeän twelve Mahayana sutras. Legendary stories of cuûa Ñöùc Phaät A Di Ñaø tieáp daãn nhöõng ai tin vaø the Buddha's past lives as a Bodhisattva. nieäm hoàng danh cuûa Ngaøi—The great way of These stories depict the series of good acts by the one reality of Amitabha's vows, i.e. that of which Sakyamuni was able to be reborn as the calling on his name and trusting to his strength Buddha in India. A Jataka story is traditionally and not one's own.

divided into three parts. The first introduces an incident in the life of Sakyamuni Buddha in Boån Nhò: Vôï cuûa vò tyø kheo tröôùc khi xuaát India. The second relates an incident in one of gia—Wife of a monk before his retire from the his past existences. The third demonstrates the world. casual relationship between the incident in the Boån Phaùp Thaân: Boån Thaân—Boån Ñòa past and the one in the present, and identifies Thaân—Baûn Phaùp Thaân töùc laø thöïc töôùng phaùp the persons involved in the past incident with thaân, ñeå phaân bieät vôùi hieän thaân taïm thôøi— those living in the present. Fundamental person or embodiment of a ** For more information, please see Boån Söï Buddha or bodhisattva, as distinct from his Kinh. temporal manifestation. Boån Sanh Thuyeát: The stories thus told— Boån Phaän: Duty—To do one's duty See Boån Sanh Kinh and Boån Söï Kinh. Boån Phaät: Phaät taùnh nôi moãi ngöôøi—The Boån Sô: Thoaït kyø thuûy—In the beginning—Buddha-nature within oneself—The original Originally. Buddha. Boån Sôn: Native hill—A monk's original or

proper monastery. sign to be made in worship—The forming of Boån Sö: the hands after the manner of a lotus. 1) Phaät Thích Ca Maâu Ni: Sakyamuni. Boån Taâm: Baûn taùnh cuûa taâm töø nguyeân 2) Thaày Boån Sö: The original teacher or thuûy—The original heart or mind—The inner master. self—One's own heart—The inner self. Boån Sö Hoøa Thöôïng: Upadhyaya. Boån Taäp Kinh: Kinh noùi veà phöông caùch vaø 1) Thaày Boån Sö hay vò saùng laäp ra toâng phaùi: ñoäng löïc ñeå ñaït thaønh hay haønh ñoäng cuûa moät An original teacher or founder. vò Phaät hay Boà Taùt—A sutra of method or 2) Danh Hieäu Phaät A Di Ñaø: A title of motive of attainment or deeds of a Buddha or Amitabha. bodhisattva. Boån Söï Kinh: Itivrttaka or Ityukta (skt)— Boån Thaân: Oneself—See Boån Taâm. Moät trong möôøi hai boä kinh, trong ñoù Ñöùc Phaät Boån Theä: Theä nguyeän caên baûn cuûa moãi vò keå veà nhöõng chuyeän tieàn thaân cuûa caùc ñeä töû Phaät hay Boà taùt (theä nguyeän maø chö Boà Taùt cuõng nhö caùc ñòch thuû ñöông thôøi cuûa Ngaøi. laäp ra khi truï nôi "Nhaân Ñòa")—Original Baûn kinh naày cho thaáy nhöõng öùng xöû trong caùc Covenant or Vow made by every Buddha or cuoäc ñôøi tröôùc ñaây aûnh höôûng nhö theá naøo ñeán Bodhisattva nhöõng hoaøn caûnh cuûa cuoäc ñôøi hieän taïi, theo Boån Thôøi: Thôøi kyø Ñöùc Phaät ñaït ñöôïc ñaïi luaät cuûa "Nghieäp." Nhieàu caâu chuyeän naày baét giaùc—The original time, the period when nguoàn töø nhöõng coå tích daân gian AÁn Ñoä, coù Sakyamuni obtained enlightenment. tröôùc khi Phaät giaùo xuaát hieän, nhöng ñöôïc Ñöùc Boån Thö: Giaùo Thö Boån Moân—The Phaät laáy ñoù laøm truyeän tieàn thaân cuûa nhöõng ñeä foundation books of any school. töû cuûa Ngaøi. Hieän nay ngoaøi vaên baûn tieáng Ba Boån Thöùc: Moät trong 18 teân cuûa A Laïi Da Li ra coøn coù nhöõng dòch baûn tieáng Trung Hoa thöùc, laø caên baûn cuûa heát thaûy caùc phaùp höõu vi vaø tieáng Anh. Tuy nhieân, dòch baûn tieáng Hoa vaø voâ vi (goác cuûa taát caû caùc phaùp)—The laø caên cöù töø nguyeân baûn Baéc Phaïn, chöù khoâng fundamental vijnana, one of the 18 names of phaûi töø vaên baûn Ba Li—One of the twelve the Alaya-vijnana, the root of all things—See classes of sutras in which the Buddha tells of A Laïi Da Thöùc. the deeds of his disciples and other followers as

well as his foes in previous lives. They Boån Tích: Boà Taùt vaø Phaät do coù phaùp thaân töø show how acts of previous lives influence the sô ñòa trôû leân do thöïc thaân cuûa mình bieán thaønh circumstances of the present life according to nhieàu thaân öùng hoùa ñeå hoùa ñoä chuùng sanh, nhö the law of "Karma." Many of those stories are Phaät Quaùn AÂm vôùi ba möôi ba hình töôùng khaùc Indian folk tales from pre-Buddhist times; nhau—The original Buddha or Bodhisattva and however, the Buddha based on these stories to his varied manifestations for saving all beings, mention about previous lives of his disciples. i.e. Kuan-Yin with thirty-three forms. Nowadays, in addition to the text written in Boån Tích Nhò Moân: Hai moân boån tích trong Pali, there are translations in Chinese and Kinh Phaùp Hoa—A division of the Lotus Sutra English. However, the Chinese translation is into two parts: based on a lost sanskrit version, not the Pali 1) Phaùp Hoa Tích Moân: Möôøi boán chöông one—See Boån Sanh Kinh. ñaàu trong Kinh Phaùp Hoa lieân heä ñeán Boån Tam Muoäi Da AÁn: AÁn Tam Muoäi ñaàu giai ñoaïn ñaàu cuoäc ñôøi Ñöùc Phaät vaø nhöõng tieân cho ngöôøi tu khi ñang tu taäp, duøng hai baøn giaùo thuyeát tröôùc ñoù—The first fourteen tay laøm thaønh hình hoa sen—The first samaya- chapters which related to the Buddha's

early life and previous teaching. ngaøi nhaän lôøi thænh caàu cuûa Thaønh Döông 2) Phaùp Hoa Boån Moân: Möôøi boán chöông sau Coâng veà truï taïi chuøa Kieàn An ñeå tieáp tuïc chaán lieân heä ñeán giai ñoaïn sau khi Phaät Thích höng vaø hoaèng phaùp cho ñeán khi ngaøi thò tòch Ca thaønh ñaïo cho ñeán chuùng hoäi Phaùp naêm 1176, thoï 77 tuoåi—A Vietnamese Zen Hoa, cuõng nhö nhöõng giaùo thuyeát cho Boà master from Vónh Khöông, North Vietnam. He Taùt—The following fourteen chapters left home and became a disciple of Zen master which related to the final revelation of the Maõn Giaùc at Giaùo Nguyeân Temple. He was Buddha as eternal and Bodhisattva the dharma heir of the ninth generation of the doctrines. Wu-Yun-T'ung Zen Sect. First, he went to Boån Tòch: Thieàn Sö Boån Tòch (?-1140)—Zen Mount Chí Linh to stay at a small temple Master Boån Tòch—Thieàn sö Vieät Nam, queâ ôû named Bình Döông to practise meditation. Taây Keát, Baéc Vieät. Luùc coøn raát nhoû ngaøi ñaõ Later, he accepted the invitation of Thaønh thoâng minh moät caùch laï thöôøng. Ngaøi xuaát gia Döông Coâng to stay at Kieàn An Temple to laøm ñeä töû vaø thoï cuï tuùc giôùi vôùi Thieàn sö revive and expand Buddhism until he passed Thuaàn Chaân. Ngaøi trôû thaønh Phaùp töû ñôøi thöù 13 away in 1176, at the age of 77. doøng Thieàn Tyø Ni Ña Löu Chi. Sau ñoù ngaøi dôøi Boån Tònh Voâ Laäu: Primal pure. veà chuøa Chuùc Thaønh ñeå hoaèng phaùp. Haàu heát Boån Toân: Satyadevata (skt)—Sa Daõ Ñòa Ñeà cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaï Ña. Phaät giaùo taïi Baéc Vieät. Ngaøi thò tòch naêm 1) Vò toái toân toái thaéng trong coõi xuaát theá 1140—A Vietnamese Zen master from Taây gian—The Original Honoured One—The Keát, North Vietnam. He was extraordinarily Most Honoured of all Buddhas. intelligent when he was very young. He left 2) Trong chö toân laáy Boån Toân laøm caên baûn home and became one of the most outstanding ñeå toân suøng—Chief object of worship in a disciples of Zen master Thuaàn Chaân. After he group, the specific Buddha being

served. received complete precepts and became the Boån Truï Phaùp: Purvadharmasthitita or Dharma heir of the thirteenth generation of the Pauranasthitidharmata (skt)—Caùi chaân lyù voán Vinitaruci Zen Sect, he went to stay at Chuùc vaãn thöôøng truï—Originally-abiding truth or Thaønh Temple to expand Buddhism. He spent reality. most of his life to revive and expand Buddhism Boån Töï: See Boån sôn. in North Vietnam. He passed away in 1140. Boän: Many—Much. Boån Tính: Boâng: Flower. 1) Baûn Taùnh Töï Nhieân: The spirit one possesses by nature—One's own nature. Boâng Höôøng: Rose. 2) Töï Taùnh Baûn Lai: The Buddha-nature Boâng Loâng: Uncertain. within. Boâng Tai: Ear-ring. Boån Tònh: Primal pure. Boàng: To carry a child. Boån Tònh Thieàn Sö: Zen Master Boån Tònh Boàng Beành: Floating freely. (1100-1176)—Thieàn sö Vieät Nam, queâ ôû Vónh Boàng Lai: Fairyland—Boàng lai Tieân ñaûo, choã Khöông, Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû ôû cuûa caùc baäc tu tieân theo Laõo giaùo ñaéc ñaïo. cuûa Thieàn sö Maõn Giaùc taïi chuøa Giaùo Nguyeän. Ngöôøi phaøm phu theá gian khoâng theå thaáy vaø Ngaøi laø phaùp töû ñôøi thöù 9 cuûa doøng Thieàn Voâ ñeán ñöôïc. Coõi naày ôû nôi baûy lôùp nuùi vaøng hay Ngoân Thoâng. Thoaït tieân, ngaøi leân nuùi Chí Linh "Thaát Kim Sôn" bao boïc ôû voøng ngoaøi nuùi Tu vaø truï taïi am Bình Döông ñeå tu thieàn. Veà sau, Di, hoaëc laø caùc haûi ñaûo trong bieån Höông Thuûy

quanh nuùi Tu Di—Fairyland is the dwelling Shore of liberation. area of those who cultivate and attain the path Bôû: fragile—Friable—Crumbly. of Taoism. Human beings of this world cannot Bôõ Ngôõ: To be inexperienced. physically see nor get there. These domains Bôi Ñôû: Nònh noït—To flatter. are situated on the seven layers of "Golden Bôï Ngôï: Awkward. Mountains" surrounding the Mount Sumeru or the various islands in the Fragrance Ocean (an Bôùi: To dig up—To make up—To dig with ocean surrounding Mount Sumeru). fingers or paws. Boång: Bôùi Loâng Tìm Veát: To find fault with—To 1) Boång treân cao: High in the air. be over critical. 2) Caây gaäy: A stick. Bôùi Moùc: To dig out—To denounce. 3) Daâng hay nhaän baèng hai tay: To hold in Bôûi Sao: For what reason ? Why ? both hands, offer, receive. Bôûi Vaäy: Because of that—Therefore— Boång Loäc: Benefits—Salary. Consequently. Boång Vaät: Daâng ñoà cuùng döôøng baèng hai Bôøm: Mane (of a horse). tay—To bear of offer gifts in both hans. Bôõn Côït: To joke—To trifle. Boãng Choác: Suddenly—All of a sudden. Bôùt: Boãng Traàm: Up and down. 1) Birth mark. Boáp Tai: To slap (smack) someone's face. 2) To decrease—To reduce—To diminish. Boäp Choäp: Thoughtless—Inconsiderate. Bôùt Giaän: To remit one's anger. Boät: Bôùt Laàn: To be on the reduce. 1) Caây naåy maàm: Shooting plants. Bôùt Tieâu: To reduce expenses. 2) Sao choåi: A comet. Buø Laïi: To off-set—To make up for—To Boät Ñaø: Buddha (skt)—See Phaät Ñaø. recover. Boät Giaø Di: Bhagai (skt)—Theo Eitel trong Buø Tröø: To compensate. Trung Anh Phaät Hoïc Töø Ñieån, Boät Giaø Di laø Buø Xuø: Untidy. moät thaønh phoá naèm veà phía nam Khotan, nôi Buùa Rìu: Hammer and hatchet. coù töôïng Phaät vôùi ñuû ñaày 32 töôùng toát, ñöôïc Buøa: Talisman. mang ñeán ñaây töø Cashmere—According to Eitel in The Dictionary of Chinese-English Buøa Meâ: Charm. Buddhist Term, Bhagai is a city south of Buøa Yeâu: Love potion. Khotan with a Buddha-statue which exhibits all

Buøi Nguøi: Melancholy—Sad. the thirty-two signs (laksanani), brought there Buøi Phaát Löôïc: Vaipulya (skt)—See Phöông from Cashmere. Quaûng, and Phöông Quaûng Ñaïi Trang Nghieâm Boät Phaùt: To burst out. Kinh in Vietnamese-English Section. Boät Sa: See Phaát Sa. Buøi Tai: Pleasant to hear. Bô Phôø: Tired—Exhausted—Worn out. Buïi Raäm: Brushwood—Undergrowth. Bô Thôø: Thôø ô—Indifferent—Unconcerned. Buïi Traàn: Nhöõng vieäc traàn theá laøm môø baûn Bôø Beán: Limit. taùnh saùng suoát, goàm saéc, thanh, höông, vò, xuùc, Bôø Coõi: Frontier—Limit. phaùp—Worldly dust—All mundane things that Bôø Ñaïi Giaùc: The shore of Enlightenment— can cloud our bright self-nature. These include form, sound, scent, taste, touch and dharmas.

Buøn: Mud. Buoâng Boû: Letting go. Buøn Laày: Muddy. 1) Giaùo phaùp caên baûn cuûa Ñöùc Phaät chæ daïy Buûn Ruûn: To be paralized. chuùng ta caùch traán an vaø khoáng cheá "YÙ maõ." Khi chuùng ta buoàn nguõ, chæ caàn naèm Buûn Xæn: Stingy—miserly—Mean. xuoáng, taét ñeøn laø buoâng thoûng thaân taâm— Bung Ra: To untretch—To unwind. A basic teaching of the Buddha on how to Buøng Noå: To break out. calm and rein in the "monkey" mind. Buïng Daï: Heart When we feel asleep, just lie down in a Buïng Roäng Raõi: See Buïng Toát. quiet place, put the lights out and let go Buïng Toát: Good heart—Good-hearted— our minds and bodies. Generous—Bountiful. 2) Theo moät caâu chuyeän veà Thieàn cuûa Nhaät Buïng Troáng: Empty stomach. Baûn—According to a Japanese Zen story: Buoäc: To oblige—To constrain—To compel— • Coù hai thieàn sö Ekido and Tanzan cuøng haønh trình veà Kyoto. Khi ñeán gaàn moät bôø To bind—To force. soâng, hoï nghe gioïng moät coâ gaùi keâu cöùu. Buoäc Chaët: To bind tightly. Hoï beøn ñeán nôi thì thaáy moät coâ gaùi treû Buoäc Taâm Vaøo Moät Ñieåm: To concentrate ñeïp ñang troâi giaït giöõa doøng soâng: Zen exclusively on one point; try to focus on this masters Ekido and Tanzan were on a point and nothing else. journey to Kyoto. When they approached Buoäc Toäi: To accuse—To indict. the river side, they heard a girl's voice Buoåi Giao Thôøi: Period of transition. calling for help. When they arrived they Buoåi Hoïp: Session—Meeting. saw a young pretty girl, stranded in the Buoåi Leã: Ceremony. river. Buoåi Sô Khai: Beginning. • Ekido laäp töùc chaïy ñeán vaø mang coâ an Buoåi Thieáu Thôøi: Early youth. toaøn sang bôø beân kia. Nôi ñoù Ekido cuøng Tanzan tieáp tuïc cuoäc haønh trình: Ekido Buoân Thaàn Baùn Thaùnh: To earn a living immediately jumped down the river and from religion. carried the girl safely to the other side Buoân Thuùng Baùn Meït: To be a small where, together with Tanzan, he continued vendor or merchant. his journey. Buoàn: Sad—Doleful—Melancholy— • Khi maët trôøi baét ñaàu laën, hoï saép ñaët moïi Dismal—Disconsolate—Drearye. vieäc ñeå oån ñònh choã ôû qua ñeâm. Tanzan Buoàn Böïc: Boredom. khoâng theå keàm cheá mình ñöôïc nöõa, lieàn Buoàn Chaùn: Boring. noùi toaïc ra. "Sao baïn coù theå ñem coâ gaùi aáy Buoàn Chaân Buoàn Tay: Not to know what to leân? Baïn khoâng nhôù laø chuùng ta khoâng do with one's hands. ñöôïc pheùp ñuïng ñeán ñaøn baø hay sao?"— Buoàn Naûn: Discouraged. As the sun began to set, and they made arrangements to settle down for the night, Buoàn Nguû: To be sleepy. Tanzan could no longer contain himself

Buoàn Raàu: Sorrowful—To feel grief. and blurted out: “How could you pick up Buoàn Röôøi Röôïi: Very sad. that girl? Do you remember that we are Buoàn Hiu: Very sad—Extremely sad. not allowed to touch women?” Buoâng: To let go—To release. • Ekido lieàn traû lôøi: “Toâi chæ ñöa coâ gaùi sang

bôø beân kia, nhöng baïn vaãn coøn mang coâ buoâng lung, nhöng keû trí laïi chaêm giöõ taâm gaùi aáy ñeán ñaây.”—Ekido replied mình khoâng cho buoâng lung nhö anh nhaø immediately: “I only carried the girl to the giaøu chaêm lo giöõ cuûa—The ignorant and river bank, but you are still carrying her.” foolish fall into sloth. The wise man Buoâng Lôøi: To utter words. guards earnestness as his greatest treasure Buoâng Lung: Give free rein to one’s (Dharmapada 26). emotion. 6) Chôù neân ñaém chìm trong buoâng lung, chôù Nhöõng lôøi Phaät daïy veà “Buoâng Lung”—The neâ n meâ say vôùi duïc laïc; haõy neân caûnh Buddha’s teachings on “Giving free rein to giaù c vaø tu thieàn, môùi mong ñaëng ñaïi an one’s emotion” laïc—Do not indulge in heedlessness, nor 1) Khoâng buoâng lung ñöa tôùi coõi baát töû, sink into the enjoyment of love and lust. buoâng lung ñöa tôùi ñöôøng töû sanh; ngöôøi He who is earnest and meditative obtains khoâng buoâng lung thì khoâng cheát, keû great joy (Dharmapada 27). buoâng lung thì soáng nhö thaây ma— 7) Nhôø tröø heát buoâng lung, keû trí khoâng coøn Heedfulness (Watchfulness) is the path of lo sôï gì. Baäc Thaùnh Hieàn khi böôùc leân laàu immortality. Heedlessness is the path of cao cuûa trí tueä, nhìn laïi thaáy roõ keû ngu si death. Those who are heedful do not die; oâm nhieàu lo sôï, chaúng khaùc naøo khi leân those who are heedless are as if already ñöôïc nuùi cao, cuùi nhìn laïi muoân vaät treân dead (Dharmapada 21). maët ñaát—When the learned man drives 2) Keû trí bieát chaéc ñieàu aáy, neân gaéng laøm away heedlessness by heedfulness, he is chöù khoâng buoâng lung. Khoâng buoâng lung as the wise who, climbing the terraced thì ñaëng an vui trong caùc coõi Thaùnh— heights of wisdom, looks down upon the Those who have distinctly understood this, fools, free from sorrow he looks upon advance and rejoice on heedfulness, sorrowing crowd, as a wise on a mountain delight in the Nirvana (Dharmapada 22). peak surveys the ignorant far down on the 3) Khoâng buoâng lung, maø ngöôïc laïi coá gaéng, ground (Dharmapada 28). haêng haùi, chaùnh nieäm, khaéc kyû theo tònh 8) Tinh taán giöõa ñaùm ngöôøi buoâng lung, tænh haïnh, sinh hoaït ñuùng nhö phaùp, thì tieáng taùo giöõa ñaùm ngöôøi meâ nguû, keû trí nhö con laønh caøng ngaøy caøng taêng tröôûng—If a tuaán maõ thaúng tieán boû laïi sau con ngöïa man is earnest, energetic, mindful; his gaày heøn—Heedful among the heedless, deeds are pure; his acts are considerate awake among the sleepers, the wise man and restraint; lives according to the Law, advances as does a swift racehorse outrun then his glory will increase (Dharmapada a weak jade (Dharmapada 29). 24). 9) Nhôø khoâng buoâng lung, Ma Giaø leân laøm 4) Baèng söï coá gaéng, haêng haùi khoâng buoâng chuû coõi chö Thieân, khoâng buoâng lung luoân lung, töï khaéc cheá laáy mình, keû trí töï taïo luoân ñöôïc khen ngôïi, buoâng lung luoân cho mình moät hoøn ñaûo chaúng coù ngoïn thuûy luoân bò khinh cheâ—It was through trieàu naøo nhaän chìm ñöôïc—By sustained earnestness that Maghavan rised to the effort, earnestness, temperance and

self- lordship of the gods. Earnestness is ever control, the wise man may make for praised; negligence is always despised himself an island which no flood can (blamed) (Dharmapada 30). overwhelm (Dharmapada 25). 10) Tyø kheo naøo thöôøng öa khoâng buoâng lung 5) Ngöôøi aùm ñoän ngu si ñaém chìm trong voøng hoaë c sôï thaáy söï buoâng lung, ta ví hoï nhö ngoïn löûa hoàng, ñoát tieâu taát caû kieát söû töø

lôùn chí nhoû—A mendicant who delights in AÙn Mình Vaøo Haàm Löûa Vaïc Daàu: To let earnestness, who looks with fear ondelusive thoughts of love and hate freely arise thoughtlessness, cannot fall away, is to be condemned ourselves to the firepit and advances like a fire, burning all his fetters the boiling cauldron. both great and small (Dharmapada 31). Buoâng Lung Trong Tham Ñaém Duïc Laïc: 11) Tyø kheo naøo thöôøng öa khoâng buoâng lung To devote onself entirely (wallow) in endless hoaëc sôï thaáy söï buoâng lung, ta bieát hoï laø greed and lust. ngöôøi gaàn tôùi Nieát baøn, nhaát ñònh khoâng bò Buoâng Xaû: Detachment—Abandonment—To sa ñoïa deã daøng nhö tröôùc—A mendicant desert—To drop—To foresake. who delights in earnestness, who looks **For more information, please see Buoâng Boû. with fear on thoughtlessness, cannot fall Buoát Laïnh: Ice-cold. away, he is in the presence of Nirvana (Dharmapada 32). Buùt: Caây vieát—A pen. Buùt Ñaøm: Pen conversation. 12) Ngöôøi naøo thaønh töïu caùc giôùi haïnh, haèng Buùt Kyù: Note. ngaøy chaúng buoâng lung, an truï trong chính trí vaø giaûi thoaùt, thì aùc ma khoâng theå doøm Buùt Phaùp Thaâm Thuùy: Abstruse manner. ngoù ñöôïc—Mara never finds the path of Buùt Thaùp: Teân cuûa moät ngoâi chuøa, teân khaùc those who are virtuous, careful in living cuûa chuøa Ninh Phuùc, chuøa toïa laïc veà höôùng and freed by right knowledge taây cuûa thoân Buùt Thaùp, huyeän Thuaän Thaønh, (Dharmapada 57). tænh Haø Baéc, caùch Haø Noäi chöøng 17 daäm. Ñaây 13) Chôù neân theo ñieàu ty lieät, chôù neân ñem laø moät trong nhöõng ngoâi chuøa coå trong tænh Haø thaân buoâng lung, chôù neân theo taø thuyeát, Baéc. Chuøa ñaõ ñöôïc truøng tu nhieàu laàn—Name chôù laøm taêng tröôûng tuïc traàn—Do not of a temple, another name for Ninh Phuùc Töï, follow the evil law, do not live inlocated in the west of Buùt Thaùp hamlet, Ñình heedlessness. Do not embrace false views, Toå village, Thuaän Thaønh district, about 17 do not be a world-upholder (Dharmapada miles from Hanoi. This is one of the ancient 167). temples in the area. It has been rebuilt so 14) Haêng haùi ñöøng buoâng lung, laøm laønh theo many times. Chaùnh phaùp. Ngöôøi thöïc haønh ñuùng Chaùnh Buùt Thoï: phaùp thì ñôøi naày vui ñôøi sau cuõng vui— 1) Ghi laïi: To record. Eagerly try not to be heedless, follow the 2) Nhaän ñöôïc baèng vaên baûn: To receive in path of righteousness. He who observes writing. this practice lives happily both in this 3) Vieát chaùnh taû: Write down from dictation. world and in the next (Dharmapada 168). Buït: See Phaät. 15) Neáu buoâng lung thì tham aùi taêng leân hoaøi Böøa Baõi: Untidy—In disorder. nhö gioáng coû Tyø-la-na moïc traøn lan, töø ñôøi Böùc: Cöôõng böùc—To press—To constrain— naày tieáp ñeán ñôøi noï nhö vöôïn chuyeàn caây To harass—To urge. tìm traùi—Craving grows like a creeper Böùc Baùch: Baét buoäc hay aùp löïc maïnh meõ— which creeps from tree to tree just like the To compel—To force—To constrain—To ignorant man wanders from life to life like a

fruit-loving monkey in the forestbring strong pressure to bear. (Dharmapada 334). Böùc Hieáp: To oppress. Buoâng Lung Thöông Gheùt, Laø Töi Keát Böùc Hoân: To force into marriage.

Böùc Röùc: Fidgety and uneasy. goã, cao 2 meùt 5, do trieàu ñình Hueá göûi cuùng Böùc Soâ: See Baät Soâ and Tyø Kheo. döôøng cho chuøa. Beân phaûi chuøa coù moät soá thaùp moä cuûa caùc Hoøa Thöôïng Giaùc Chaâu, Böûu Böùc Soâ Ni: See Tyø Kheo Ni. Thaønh, vaø Giaùo Ñaïo—Name of a famous Böùc Thô: Letter. ancient pagoda located in Hoøa Long village, Böùc Tranh: Painting—Picture. Lai Vung district, Sa Ñeùc province, South Böïc Boäi: Discomfort. Vietnam. The pagoda was built a long time Böïc Mình: Displeased—Vexed. ago, probably in the middle of the eighteenth Böïc Trung: Middle class—Average. century. In the Main Hall, there are three Böïc Töùc: To enrage—Hard to tolerate. drafts carved painstakingly. A wooden statue Böïc Töùc Khoù Nhaãn: See Böïc töùc. of Amitabha Buddha, 2.5 meters high, offered by Hueá Court, is worshipped in the Main Hall. Böng: To carry with both hands. On the right-habd side of the pagoda stand the Böng Maét: To blindfold—To blind the eyes. tomb stupas of Most Venerable Giaùc Chaâu, Böng Tai: To stop the ear. Böûu Thaønh, and Giaùc Ñaïo. Böùng: To uproot—To disroot. Böûu Laâm: Teân cuûa moät ngoâi chuøa coå toïa laïc Böøng Böøng Noåi Giaän: To ablaze with ôû thoân Böûu Hoäi, huyeän Kieán Hoøa, phuû Kieán anger. An, tænh Ñònh Töôøng (nay thuoäc phöôøng 3 thò Böøng Maét: To open the eyes suddenly. xaõ Myõ Tho). Chuøa do baø Nguyeãn Thò Ñaïi xaây Böôùc: Step—Pace. döïng vaøo naêm 1803. Vò truï trì ñaàu tieân laø Hoøa Böôùc Daøi: To walk with big strides. Thöôïng Töø Laâm, nguyeân ôû chuøa Hoäi Toân tænh Beán Tre. Sau côn baõo lôùn naêm 1904, chuøa Böôùc Ñaàu: To be preliminary. ñöôïc Hoøa Thöôïng Thieân Töôøng truøng tu naêm Böôùc Leân: To step up. 1905. Chuøa caát theo kieåu chöõ “Tam,” chaùnh Böôùc Lui: To step back. ñieän ñöôïc chaïm troå raát coâng phu, ngheä thuaät, Böôùc Mau: To hasten—To quicken. vaø coù nhieàu caâu ñoái coù yù nghóa veà Phaät Phaùp. Böôùc Moät: Step by step. Chuøa ñaõ traûi qua 10 ñôøi truyeàn thöøa, caùc Hoøa Böôùc Ngaén: Short step. Thöôïng Töø Laâm, Huyeàn Döông, Thoâng Nam, Böôùc Ra: To step out. Thieân Töôøng, Nguyeân Tònh, Chôn Minh, Tyø Kheo Ni Dieäu Ñaït, Hoøa Thöôïng Tònh Tính, Böôùc Thaáp Böôùc Cao: To limp. Ñaïi Ñöùc Leä Tín, vaø Hoøa Thöôïng Hueä Böôùc Thong Thaû: To step leisurely. Thoâng—Name of an ancient pagoda, located Böôùc Tôùi: To step forward. in Böûu Hoäi hamlet, Kieán Hoøa district (now is Böôùc Xuoáng: To step down. third quarter, Myõ Tho town), Ñònh Töôøng Böôùng: To be stubborn. province, South Vietnam. Ms. Nguyeãn Thò Ñaïi Böùt Röùt: Irritation—Uneasy. started to build the pagoda in 1803. The first Böùt Toùc: To tear out one’s hair. Head of the pagoda was Most Venerable Töø Laâm from Hoäi Toân Pagoda of Beán Tre Böûu Höng: Teân cuûa moät ngoâi chuøa coå noåi province. After being destroyed by the heavy tieáng, toïa laïc trong xaõ Hoøa Long, huyeän Lai storm in 1904, the pagoda was restored in Vung, tænh Sa Ñeùc, Nam Vieät Nam. Chuøa ñaõ 1905 by Most Venerable Thieân Töôøng. The ñöôïc xaây töø laâu laém, coù leõ vaøo giöõa theá kyû thöù pagoda was constructed in the “San” shape. In 18. Trong chaùnh ñieän coù ba taám bao lam chaïm the Main Hall,

there are many painstakingly troå raát coâng phu. Pho töôïng Phaät A Di Ñaø baèng carved drafts and ancient parallel sentences of Ñeùc, Nam Vieät Nam. Chuøa ñöôïc Hoäi Phaät profound meanings in Dharma. Böûu Laâm Hoïc Sa Ñeùc xaây döïng trong thaäp nieân Pagoda has apssed through ten successive 1950—Name of a recently built pagoda Heads as Most Venerable Töø Laâm, Huyeàn located in Sa Ñeùc town, South Vietnam. It Döông, Thoâng Nam, Thieân Töôøng, Nguyeân was built in the 1950s by the Buddhist Tònh, and his disciple Chôn Minh, as well as Studies Association of Sa Ñeùc. Venerable Bikkhuni Dieäu Ñaït, Most 2) Teân cuûa moät ngoâi chuøa noåi tieáng cuûa Phaät Venerable Tònh Tính, Reverend Leä Quaûng, Giaùo Nguyeân Thuûy Vieät Nam, toïa laïc taïi Most Venerable Hueä Thoâng. aáp Goø Döa, xaõ Tam Bình, quaän Thuû Ñöùc, Böûu Phong: Teân moät ngoâi chuøa coå noåi tieáng, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa moät danh lam thaéng caûnh, toïa laïc treân ñoài Böûu ñöôïc xaây döïng töø naêm 1939 ñeán 1940. Long, xaõ Taân Böûu, thaønh phoá Bieân Hoøa, Nam Phaät Giaùo Nguyeân Thuûy Vieät Nam xuaát Vieät Nam. Chuøa ñöôïc döïng leân vaøo theá kyû thöù phaùt töø Cam Boát do moät nhoùm cö só taïi 17, luùc ñaàu chæ laø moät caùi am nhoû, sau ñoù Hoøa ñaây ñaõ nghieân cöùu giaùo lyù Nam Toâng, Thöôïng Phaùp Thoâng xaây laïi thaät toân nghieâm. soaïn dòch kinh ñieån Pali ra tieáng Vieät vaø Naêm 1829, chuøa ñöôïc truøng tu vaø môû roäng. laäp chuøa Suøng Phöôùc, ngoâi toå ñình cuûa Ñaëc bieät tröôùc chuøa ñöôïc trang trí raát coâng Phaät Giaùo Nguyeân Thuûy do ngöôøi Vieät phu. Chuøa vaãn tieáp tuïc ñöôïc môû roäng vaøo caùc Nam saùng laäp taïi Cam Boát. Cuõng töø ngoâi naêm cuoái theá kyû 19 vaø caùc naêm gaàn ñaây. chuøa naày maø Ñaïi Ñöùc Hoä Toâng ñaõ du Trong chaùnh ñieän coù pho töôïng coå A Di Ñaø. nhaäp vaøo Vieät Nam vaø moät soá chuøa ñöôïc Chung quanh vuøng nuùi coù caùc ngoâi thaùp coå vaø ngaøi kieán laäp nhö chuøa Böûu Quang, Kyø caùc pho töôïng loä thieân khaù lôùn nhö töôïng Ñöùc Vieân. Ñeán naêm 1957, moät Toång Hoäi Phaät Phaät Ñaûn Sinh, vaø töôïng Ñöùc Phaät Nhaäp Nieát Giaùo Nguyeân Thuûy ñöôïc thaønh laäp. Ñaïi Baøn—Name of a famous ancient pagoda, a Ñöùc Hoä Toâng laø vò Taêng Thoáng ñaàu spectacular scenery, located on Böûu Long Hill, tieân—Name of a famous Theraveda Taân Böûu hamlet, Bieân Hoøa City, South Pagoda, located in Goø Döa hamlet, Tam Vietnam. The pagoda was built in the Bình village, Thuû Ñöùc district, Saigon seventeenth century. Formerly, it was only a City, South Vietnam. It was built from small temple which was later rebuilt by Most 1939 to 1940. Vietnam Theraveda Venerable Phaùp Thoâng. In 1829, the pagoda Buddhism came from Cambodia. A group was rebuilt and enlarged, espcially the facade of Vietnamese Buddhist monks and lay was decorated so meticulously. It has people have lived there and studied continuously been extended in the last years of Hinayana, edited, translated many Pali the nineteenth century and in recent years. The Buddhist Canonical books into ancient statue of Amitabha Buddha is Vietnamese and established Suø ng Phuù c worshipped in the Main Hall. The mountainous Pagoda, known as the Patriarch Theravada area is surrounded with ancient stupas and Temple built in Cambodia by Vietnamese. unroofed big statues sucha as the statue of It is from this pagoda that the Theravada Lord Buddha at his Holy Birth and that of Sect has

penetrated into Vietnam. Nirvan Buddha. Afterwards, other Theravada pagodas Böûu Quang: were built in Vietnam as Böûu Quang and 1) Teân cuûa moät ngoâi chuøa môùi ñöôïc xaây Kyø Vieân. Up to 1957, Vietnam Theravada döïng veà sau naày, toïa laïc trong thò xaõ Sa Buddhist Association was founded. Venerable Hoä Toâng was its first chairman.

C Ca: 1) Anh trai: Elder brother. 2) Baûn nhaïc: A song. 3) Ca haùt: To sing. Ca Boá Ñöùc Ca: Kapotaka (skt)—Chim boà caâu—A dove—Pigeon. Ca Boá Ñöùc Ca Giaø Lam: Kapotakasamgharama (skt)—Chuøa Ca Boá Ñöùc Ca (thôøi nhaø Ñöôøng goïi laø chuøa chim Boà Caâu). Chuøa ñöôïc mang teân naày laø vì trong moät thôøi xa xöa, Ñöùc Phaät töøng thuyeát phaùp cho ñaïi chuùng trong moät khu röøng. Khi Ñöùc Phaät ñang thuyeát phaùp, coù ngöôøi thôï saên giaêng baãy baét chim trong khu röøng, nhöng suoát ngaøy chaúng ñöôïc con naøo. Anh ta beøn tôùi choã Phaät, noùi to raèng: “Hoâm nay Nhö Lai thuyeát phaùp ôû ñaây, laøm toâi khoâng baãy ñöôïc con chim naøo, vôï con toâi ñeán cheát ñoùi maát.” Phaät baûo anh ta haõy ñoát löûa leân roài Ngaøi seõ ban cho thöïc phaåm. Khi aáy Ñöùc Phaät lieàn thò hieän laøm thaân chim boà caâu roài lao mình vaøo löûa ñeå laøm thöïc phaåm cho ngöôøi thôï saên vaø vôï con anh ta. Laàn sau anh laïi ñeán choã Ñöùc Phaät ñang thuyeát phaùp, ñöùng nghe Phaät giaûng vaø thaáy hoái haän, töø ñoù phaùt taâm xuaát gia tu haønh giaùc ngoä—A monastery of the Sarvastivadah school, so called because the Buddha in a previous incarnation is said to have changed himself into a pigeon and to have thrown himself into the fire in order to provide food for a hunter who was prevented from catching game because of Buddha’s teaching. When the hunter learned of Buddha’s power, he repented and asked the Buddha to allow him to join the order. He later attained enlightenment. Ca Ca: Kaka or Kakala (skt)—Ca Ca Ca—Ca Ca La—Con quaï—A crow. Ca Ca Baø CaTaàn Ñoà La: Kapinjala (skt)—

Moät loaïi chim tró—A patridge or pheasant. light,” i.e. swallowing sun and moon (but Ca Ca Ca: Kaka (skt)—See Ca Ca. without apparent justification). Ca Ca La: Kakala (skt)—See Ca Ca. 4) Moät trong baûy hay möôøi baäc Thaùnh cuûa AÁn Ñoä—One of the seven or ten ancient Ca Ca La Truøng: Kakala (skt)—Moät loaïi Indian sages. saâu ñen (loaøi saâu caén cheát saâu meï)—A black 5) Teân cuûa moät boä laïc hay moät chuûng toäc: insect or worm. Name of a tribe or race. Ca Ca Na: Gagana (skt)—Baàu trôøi hay khoâng 6) Phaät Ca Dieáp laø vò Phaät thöù ba trong naêm trung—The firmament—Space. vò Phaät hieàn kieáp, laø vò Phaät thöù saùu trong Ca Chaù: Kaca (skt)—Pha leâ—Crystal— baûy vò Phaät thôøi coå: Kasyapa Buddha, the Glass. third of the five Buddhas of the psent Ca Chieân Dieân Töû: Katyayana or kalpa, the sixth of the seven ancient Mahakatyayana, or Mahakatyayaniputra (skt). Buddhas. 1) Moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät: 7) Theo Eitel trong Trung Anh Phaät Hoïc Töø One of the ten noted disciples of Ñieån, Ma Ha Ca Dieáp laø moät vò Baø La Sakyamuni. Moân cuûa xöù Ma Kieät Ñaø, trôû thaønh moät 2) Boä Luaän Vi Dieäu Phaùp ñöôïc ngöôøi ta gaùn trong nhöõng ñaïi ñeä töû cuûa Phaät Thích Ca. cho oâng laø taùc giaû, kyø thaät boä luaän naày Sau khi Phaät nhaäp dieät, oâng ñaõ trôû thaønh ñöôïc vieát bôûi moät ngöôøi cuøng teân, nhöng tröôûng chuùng Tyø Kheo, vaø

trieäu taäp vaø chuû sanh sau oâng töø 300 ñeán 500 naêm—The trì hoäi nghò kieát taäp kinh ñieån ñaàu tieân, foundation work of the Abhidharma chöùc vò thöôïng toïa cuûa oâng coù töø ñaáy— philosophy (Abhidharma-jnana-prasthana- According to Eitel in The Dictionary of sastra) has been attributed to him, but it is Chinese-English Buddhist terms, by an author of the same name 300 to 500 Mahakasyapa, a brahman of Magadha, years later. who became one of the principal disciples ** For more information, please see Ma Ha of sakyamuni, and after his death became Ca Chieân Dieân. leader of the disciples, convoked and Ca Da: Kaya (skt). presided (directed) the first synod,whence 1) Thaân—Body—Assemblage. his title chairman (Arya-Sthavira) is 2) See Gaya in Sanskrit/Pali-Vietnamese derived. Section. 8) Ñeä nhaát haïnh Ñaàu Ñaø tröôùc khi giaùc ngoä: Ca Dieáp: Kasyapa (skt)—Ca Nhieáp—Ca He is accounted the chief of the ascetics Dieáp Ba—Ca Nhieáp Ba. before the enlightenment. 1) AÅm Quang Thieân: Drinking Light Deva— 9) Vò kieát taäp kinh ñieån ñaàu tieân vaø vò toå thöù A class of divine beings similar or equal to nhaát sau thôøi Phaät: The first compiler of Prajapati. the canon and the first patriarch. 2) Cha cuûa heát thaûy chuùng sanh (trôøi, thaàn, 10) Vò Boà Taùt maø teân ñöùng ñaàu trong moät ngöôøi, caù, loaøi boø saùt, vaø heát thaûy thuù chöông cuûa Kinh Nieát Baøn: A Bodhisatva, vaät)—The father of gods, demons, men, whose name heads a chapter in the fish, reptiles, and all animals. Nirvana Sutra. 3) Choøm sao “nuoát aùnh saùng” cuûa maët trôøi vaø Ca Dieáp Di: Kasyapiya (skt)—Ca Dieáp maët traêng (nhöng khoâng coù söï kieåm chöùng Duy—Ca Dieáp Tyø—Ca Dieáp Ba—Sau khi roõ raøng)—The constellation of “drinking Ñöùc Phaät nhaäp dieät, tröôøng phaùi Tieåu Thöøa

Nguyeân Thuûy ñöôïc chia laøm naêm nhaùnh, Unyielding. tröôøng phaùi Ca Dieáp Di laø moät, giaùo thuyeát 2) Teân cuûa moät loaïi aùo cuûa chö Taêng Ni, caên baûn döïa vaøo boä Luaän Ca Dieáp Di—A nhaän sau muøa an cö kieát haï: Name of a school formed on a division of the monk’s or nun’s robe, received after the Mahasanghikah into five schools a century summer retreat. after the Nirvana. Kasyapiya was one of which 3) Ca Hy Na Nguyeät—Thaùng ôû giöõa thaùng teaching based on the Kayapiya Sastra. möôøi vaø thaùng möôøi moät, sau khi xong an Ca Dieáp Ma Ñaèng: Kasyapa-Matanga cö kieát haï, khi chö Taêng Ni nhaän aùo Ca (skt)—Nhieáp Ma Ñaèng—Truùc Nhieáp Ma Hy Na (Haï Laïp): Kathina-masa, the month Ñaèng—Moät vò sö ngöôøi mieàn Trung AÁn Ñoä. in October-November, interpreted as the Thôøi Haùn Minh Ñeá, vua sai moät phaùi ñoaøn month after the summer retreat, when sang AÁn Ñoä caàu phaùp ñaõ gaëp sö. Sö cuøng vôùi monks and nuns received the “kathina” ngaøi Truùc Phaùp Lan mang töôïng Phaät vaø kinh robe of merit. ñieån veà Laïc Döông khoaûng naêm 67 sau Taây Ca Keä: Verses for singing—To sing verses. Lòch—The monk who with Gobharana, of Ca Khuùc: A song. Central India, or Dharmaraksa, i.e. Chu-Fa- Ca La: Kala (skt) Lan, according to Buddhist statements, brought 1) Moät phaàn cöïc nhoû: A minute part. images and scriptures to China with the 2) Moät nguyeân töû: An atom. commissioners sent by Ming-Ti, arriving in Lo- 3) Moät phaàn traêm cuûa ñöôøng kính sôïi toùc cuûa Yang in around 67 A.D. con ngöôøi: The hundredth part lengthwise Ca Dieáp Phaät: Vò Phaät thöù saùu trong baûy vò of a

human hair. coå Phaät—The sixth of the seven ancient 4) Moät phaàn möôøi saùu: A sixteenth part of Buddhas. anything. ** For more information, please see Ca Dieáp 5) Moät koaûng thôøi gian xaùc ñònh: A definite (6) and Thaát Phaät in Vietnamese-English time, a division of time. Section. 6) Thôøi gian laøm vieäc hay nghieân cöùu, ñoái laïi Ca Ñaïi: See Skandha in Sanskrit/Pali- vôùi thôøi gian nhaøn roãi: The time of work, Vietnamese Section. or study, as opposed to leisure time. Ca Ñaøm Ba: Kadamba (skt)—Moät loaïi caây 7) Maøu ñen: Black. coù hoa thôm—A tree or plant with fragrant Ca La Ca: flowers. 1) Moät loaøi haéc long (roàng ñen): Kaliyaka Ca Giaø Maït Ni: Kacamani (skt)—Ca Thaùc (skt)—A naga or a black dragon inhabiting Maït Ni—Teân moïi loaøi ngoïc löu ly—Crystal— the Yamuna (Jumna), slain by Krsna. Quartz. 2) Loaïi aùo ca leâ ca coù maøu loám ñoám (deät Ca Giaø Laân Ñòa: Kacalindikaka or Kacilindi baèng hoa caùt boái): Kalika (skt)—A (skt)—Ca Laân Ñaø—Ca Laân Ñeà—Ca Chæ Laät garment of diverse colours. Na—Ca Giaø Laân Ñeå Ca—Moät loaøi chim maø 3) Taùc Nhaân: Karaka (skt)—One who dos, or loâng cuûa noù duøng ñeå ñan aùo—A sea bird, from causes—An agent. whose feathers robes are made. Ca La La: Kalala (skt)—Phoâi thai—An Ca Hy Na: Kathina (skt)—Ca Ñeà—Yeát Hy embryo—The womb—An embryo shortly Na. after conception. 1) Cöùng—Khoâng uyeån chuyeån—Khoâng Ca La Sa Daõ: Kasaya (skt)—Ca La Sa Dò— töông nhöôïng: Hard—Inflexible— AÙo nhuoäm cuûa chö Taêng Ni, ñoái laïi vôùi aùo

traéng cuûa Phaät töû taïi gia—A monk’s dyed nhoùm Ni Kieàn Töû cö nguï, veà sau vua Bình robe, in contrast with white lay garb. Sa Vöông hieán cho Phaät Thích Ca Maâu Ni Ca La Sa Dò: Kasaya (skt)—See Ca La sa (ñaây laø Taêng Vieän sôùm nhaát ôû AÁn Ñoä): Daõ. The Karanda-Venuvana, a garden Ca La Taàn Ca: Kalavinka (skt)—See Ca belonging to an elder called Karanda, Laêng Taàn Giaø. used by Nirgrantha sect, then presented by King Bimbisara to Sakyamuni. Ca La Traán Ñaàu: Kalaka and Tinduka (skt). 1) Ca La: Kalaka (skt). Ca Lan Ñaø Truùc Laâm: Karanda-Venuvana a) Traùi caây coù chaát ñoäc: A poisonous fruit. (skt)—See Ca Lan Ñaø (3). b) Vò Taêng phaù giôùi: A bad monk. Ca Lan Ñaø Tröôûng Giaû: An elder named 2) Traán Ñaàu: Tinduka (skt). Karanda who owned the Karanda-Venuvana— a) Traùi caây khoâng coù chaát ñoäc: A non- See Ca Lan Ñaø (3). poisonous fruit. Ca Laêng Taàn Giaø: Kalavinkas (skt)—Ca b) Moät vò Taêng tinh chuyeân tu haønh: A good Lan Giaø—Ca Lan Taàn Giaø—Yeát La Taàn Ca— monk. Ca Laêng Tyø Giaø—Ca Tyø Giaø La—Caùp Tyø Giaø Ca La Tyù Naõ Ca: Kalapinaka (skt)—Theo La—Yeát Tyø Giaø La—Ca Tyø Giaø—Ca Vó La— Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ca Moät loaïi chim seû ôû AÁn Ñoä, ñöôïc ñeà caäp trong La Tyù Naõ Ca (Kalapinaka) laø thaønh phoá Ma Kinh A Di Ñaø, loaïi chim coù gioïng hoùt thaûnh Kieät Ñaø, khoaûng 20 daäm ñoâng nam Kulika, thoùt. Ngöôøi ta noùi loaøi chim naày coù theå hoùt töø phía nam cuûa thaønh phoá Behar baây giôø— trong tröùng, tröôùc khi ñöôïc nôû ra—A kind of According to Eitel in The Dictionary of sparrow in Indian, mentioned in the Amitabha Chinese-English Buddhist Terms, Kalapinaka Sutra, described as having a melodious voice, was the city of Magadha, 20 miles southeast of found in the valley of Himalaya. It is said to Kulika, south of the present city Behar. sing in the shell before hatching.

Ca La Tyø Ca: See Kapilavastu in Ca Laêng Taàn Giaø Vöông: Kapinjalaraja Sanskrit/Pali-Vietnamese Section. (skt)—Tieàn thaân cuûa Ñöùc Phaät laø moät con Ca La Tyø La: Karavira (skt)—Moät loaïi truùc chim troù—A previous incarnation of Sakyamuni ñaøo coù boâng thôm—A fragrant oleander. as a pheasant. Ca La Vieät: Kulapati (skt). Ca Laät Ñeå Ca: Karttika (skt)—Thaùng ôû giöõa 1) Ngöôøi ñöùng ñaàu boä toäc: The head of a thaùng möôøi vaø thaùng möôøi moät—The month clan, or family. between October and November—See Thaäp 2) Ñaøn Vieät hay cö só: Lay people. Nhò Nguyeät. Ca Lan Ñaø: Karanda or Karandaka (skt). Ca Laâu Ñaø Di: See Kaludayin in 1) Moät loaøi chim bay thaønh ñoaøn vaø coù gioïng Sanskrit/Pali-Vietnamese Section. hoùt hay: A bird which flies in flocks and Ca Laâu La: has a pleasant note. Garuda (skt)—See Garuda in English-Vietnamese and Sanskrit/Pali- 2) Moät loaøi soùc ñaõ ñaùnh thöùc vua Bình Sa Vietnamese Section. Vöông ñeå baùo cho ngaøi bieát veà moät con Ca Leâ Ca: Kaliyaka (skt)—Se Ca La Ca. raén: A squirrel which awakened Bimbisara Ca Leâ Sa Xaù Ni: Karsaniya (skt)—Söï tha to warn him against a snake. thöù—Forgiveness. 3) Ca Lan Ñaø-Truùc Laâm Tònh Xaù, thuoäc moät Ca Lôïi: Kali (skt)—Ca Leâ—Caùt Lôïi—Ca vò tröôûng giaû teân Ca Lan Ñaø, tröôùc ñoù

Lam Phuø—Ca La Phuù—Striver—Ill-born. Kamalanka laø moät vöông quoác coå beân AÁn Ñoä, 1) Ñaáu Traùnh AÙc Sanh: Striver—Ill-born. coù leõ laø moät phaàn cuûa Chittagong baây giôø, ñoái 2) Ñaáu Traùnh Vöông—AÙc Theá Voâ Ñaïo dieän vôùi cöûa soâng Haèng—According to The Vöông: Kaliraja or Kalingaraja (skt)— Dictionary of Chinese-English Buddhist Terms, Theo Kinh Nieát Baøn, Ca Lôïi hay vua Ca Kamalanka was an ancient country in India, Lam Phuø hay Ñaáu Traùnh Vöông laø vua probably part of the present Chittagong, cuûa xöù Ma Kieät Ñaø, noåi tieáng veà söï baïo opposite the mouth of the Ganges. ñoäng cuûa oâng ta. Ngöôøi ta noùi raèng trong Ca Ma Luõ Ba: Kamarupa (skt)—Theo Eitel tieàn kieáp, oâng ñaõ töøng caét tai, xeûo muõi, trong trung Anh Phaät Hoïc Töø Ñieån, Ca Ma Luõ hay chaët tay chaân cuûa Ñöùc Phaät— Ba, baây giôø laø Kamrup, laø moät vöông quoác coå According to the Nirvana Sutra, Kaliraja ñöôïc thaønh laäp bôûi moät phaàn ñaát taây boä cuûa was a king of Magadha noted for his Assam (theo Taây Vöïc Kyù cuûa Huyeàn Trang, violence; it is said that in a former thì xöù naày roäng treân vaïn daäm, gioáng ngöôøi nhoû incarnation he cut off the ears, nose, and beù, noùi tieáng khaùc vôùi AÁn Ñoä, thôø phuïng thieân hands of the Buddha, who bore it all thaàn, khoâng tin Phaät Phaùp. Ñeán ñôøi nhaø Ñöôøng unmoved. vaãn chöa thaáy döïng chuøa thôø Phaät. Ngöôøi daân Ca Lôïi Sa: Karsa or Karsana (skt)—Moät ñôn chæ leùn luùt nieäm Phaät. Ñeán ñôøi vua Caâu Ma La, vò ño löôøng troïng löôïng cuûa ngöôøi AÁn, töông nghe tin Huyeàn Trang ñi ngang, beøn thænh ngaøi ñöông vôùi nöûa löôïng cuûa ngöôøi Trung Hoa— ñeán thuyeát phaùp)—According to Eitel in The An Indian measure of weight, equivalent to Dictionary of Chinese-English Buddhist Terms, half a Chinese ounce. Kamarupa, now Kamrup, an ancient kingdom Ca Lôïi Sa Ba Naõ: Karsapana (skt)—Moät ñôn formed by the western portion of Assam. Until vò tieàn teä cuûa AÁn Ñoä, töông ñöông vôùi 400 tieàn the T’ang dynasty, no temples were ever built

vaøng—An Indian monetary unit, equivalent to there. When King Kamala heard that Hsuan- 400 candereens. Tsang crossed by the country, he invited Ca Lôïi Vöông: Kaliraja or Kalingaraja Hsuan-tsang to stop by to preach Buddha's (skt)—See Ca Lôïi. teaching. Ca Loâ Naõ: Karuna (skt)—Bi (thöông xoùt)— Ca Na Ñeà Baø: Kanadeva (skt)—Ca Na Pity—Pitying. GiaøMaâu Ni (Kanakamuni)—Ñeä töû cuûa ngaøi Long Thoï vaø laø toå thöù 15, ngöôøi mieàn Nam Ca Ma: Kama (skt). AÁn, doøng doõi quyù toäc. Ngöôøi ta noùi oâng chæ coù 1) Tham duïc: Desire. moät maét neân mang teân "Kuna." OÂng coøn coù 2) Luyeán aùi: Love. teân laø Ñeà Baø Boà Taùt—A disciple of Nagarjuna 3) Mong caàu: Wish. and fifteenth patriarch, a native of South India, 4) Ngaï quyû: A hungry ghost. of the Vaisya caste; said to have only one eye, Ca Ma Ñaø Ñoâ: Kamadhatu (skt)—Duïc Giôùi hence Kana his name; known also as Deva- goàm theá giôùi naày vaø saùu coõi trôøi—Baát cöù theá Bodhisattva. giôùi naøo maø nhöõng yeáu toá tham duïc chöa ñöôïc Ca Na Giaø Maâu Ni: Kanakamuni (skt)— khaéc phuïc—The realm of desire, of sensuous Caâu Na Haøm Mau Ni—Caùt Naëc Giaø Maâu Ni. gratification; this world and the six devalokas; 1) See Ca Na Ñeà Baø. any world in which the elements of desire 2) Vò Phaät thöù hai trong naêm vò Phaät Hieàn have not ben suppressed. kieáp, vò Phaät thöù naêm trong baûy vò Phaät Ca Ma Laõng Ca: Kamalanka (skt)—Theo quaù khöù: The second Buddha in the five Eitel trong Trung Anh Phaät Hoïc Töø Ñieån,

Buddhas of the Bhadrakalpa, and the fifth Höõu ñaïi sö taïi vuøng Kashmir. Nhöng theo Giaùo of the seven ancient Buddhas—See Nguõ Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät and Thaát Phaät. Phaät Giaùo, thì trieàu ñaïi Ca Ni Saéc Ca töø 78 Ca Ngaâm: To sing poems. ñeán 101 sau Taây Lòch ñaõ ñaùnh daáu moät khuùc Ca Ngôïi: To congratulate. quanh quan troïng trong lòch söû Phaät giaùo vaø vaên hoïc Phaät giaùo. Trieàu ñaïi naày ñaõ chöùng Ca Nhaïc: Music and song. kieán söï troåi daäy cuûa Phaät giaùo Ñaïi Thöøa vaø Ca Nhò Saéc Giaø: Kaniska (skt)—See Ca Ni hoaït ñoäng vaên hoïc röïc rôõ ñöôïc khôûi ñaàu töø Saéc Ca. nhöõng danh Taêng nhö Hieáp Toân Giaû, Maõ Ca Ni Ca: Kanaka or Kanika (skt)—Moät loaïi Minh, Theá Höõu vaø caùc vò khaùc. Chính trong caây, coù leõ laø caây chieân ñaøn—A tree or plant, thôøi ñaïi naày, tieáng Pali ñaõ phaûi nhöôøng choã probably a kind of sandal-wood. cho tieáng Phaïn. Trong laõnh vöïc ngheä thuaät, Ca Ni Saéc Ca: Kanishka (skt)—Vua nöôùc tröôøng phaùi ñieâu khaéc Gandhara noåi tieáng ñaõ Nguyeät Chi (toäc Nguyeät Thò, toå tieân xuaát phaùt phaùt trieån vaø caùc böùc töôïng Phaät, töôïng Boà Taùt töø Trung AÙ), cai trò xöù Kieän Ñaø La, phía baéc ñaõ baét ñaàu xuaát hieän. Vieäc ñoùng goùp to lôùn Punjab baây giôø, oâng ñaõ thoáng trò moät vuøng nhaát maø vua Ca Ni Saéc Ca ñaõ daønh cho Phaät roäng lôùn maø phía taây giaùp ñeán Ñaïi Haï, vuøng giaùo laø vieäc trieäu taäp Nghò Hoäi Keát Taäp Kinh laõnh thoå roäng lôùn töø Kabul, Gandhara, Sindh, Ñieån laàn thöù tö taïi Kashmir (see Keát Taäp Kinh Taây baéc AÁn Ñoä, Kashmir vaø moät phaàn cuûa Ñieån IV). Theo Taây Vöïc Kyù Truyeän cuûa Madhyadesa veà sau ñôøi vua A Duïc. OÂng laø Huyeàn Trang thì Nghò Hoäi ñaõ dieãn ra taïi moät oâng vua ñaày quyeàn uy thuoäc doøng doõi Kashmir. Muïc ñích cuûa nghò hoäi laø keát taäp caùc Saka hoaëc Turuska. OÂng laø vò hoä phaùp lôùn

cuûa giaùo lyù cuûa Ñöùc Phaät vaø vieát luaän giaûi cho Phaät giaùo, chæ sau coù vua A Duïc vaø Di Lan Ñaø. giaùo lyù naày theo Nhaát Thieát Höõu Boä Chuyeän quy-y theo ñaïo Phaät cuûa Ca Ni Saéc Ca (Sarvastivada school). Nghò Hoäi laàn thöù tö ñaõ cuõng dieãn ra gioáng heät nhö chuyeän vua A Duïc. keát taäp ñöôïc boä Tyø Baø Sa Luaän. Veà Tam Taïng Ngöôøi ta noùi raèng thuôû thieáu thôøi, quoác vöông cuûa giaùo ñieån, nghò hoäi ñaõ bieân taäp ñöôïc 10 Nguyeät Chi ñaõ khoâng coù söï toân troïng ñoái vôùi vaïn baøi tuïng cuûa boä luaän Öu Ba Ñeà Xaø ñaïo Phaät. OÂng khoâng tin vaøo nghieäp baùo vaø (upadesa-sastra) giaûi thích kinh taïng, möôøi vaïn ñoái xöû vôùi ñaïo Phaät moät caùch khinh maïn. Roài baøi tuïng cuûa boä Tyø Naïi Ña Tyø Baø Sa (Vinaya- chính noãi aân haän tröôùc caûnh gieát choùc trong vibhasa-sastra) giaûi thích Luaät Taïng, vaø möôøi caùc cuoäc chinh phuïc Kashgar, Yarkand vaø vaïn baøi tuïng cuûa boä A Tyø Ñaït Ma Tyø Baø Sa Khotan ñaõ khieán oâng tìm ñeán vôùi giaùo lyù cuûa giaûi thích Luaän Taïng. Boä Ñaïi Tyø Baø Sa ñaïo Phaät, vaø sau ñoù oâng ñaõ truyeàn baù moät (Mahavibhasa) hieän coøn baûn Hoa ngöõ, coù leõ laø caùch taän tình. OÂng ñaõ hoaøn taát coâng vieäc cuûa tieâu bieåu cho caùc boä luaän ñaõ ñöôïc bieân soaïn vua A Duïc vaø giuùp cho Phaät phaùp hoaèng döông taïi Nghò Hoäi naày. Khi kinh ñieån ñaõ ñöôïc kieát thaéng lôïi khaép chaâu AÙ. Hoaït ñoäng truyeàn giaùo taäp, oâng beøn cho khaéc vaøo baûn ñoàng vaø löu tröõ khoâng ngöøng nghæ xuyeân qua ñeá quoác roäng lôùn trong thaùp. Ngoaøi ra, vua Ca Ni Saéc Ca coøn cuûa oâng ta töø Madhyadesa ôû AÁn Ñoä ñeán Trung cho xaây döïng nhieàu tu vieän vaø baûo thaùp. OÂng AÙ. Theo Keith trong Trung Anh Phaät Hoïc Töø ñaõ xaây döïng neân moät thaønh phoá coù teân laø Ñieån cuûa Giaùo Sö Soothill, nieân ñaïi cuûa Ca Ni Kanishkapura, ñöôïc xaùc ñònh laø thaønh phoá Saéc Ca coù leõ vaøo khoaûng cuoái theá kyû thöù nhaát. Kanispur ngaøy nay taïi Kashmir. Rieâng taïi Vaøo khoaûng töø 125 ñeán 165 sau Taây Lòch, oâng Purusapura, nay laø Peshawar, oâng ñaõ cho xaây ñaõ trieäu taäp hoäi ñoàng kieát taäp kinh ñieån laàn thöù döïng moät ñaïi ñieän mang teân oâng, phía taây cuûa tö, vôùi 500 vò Taêng döôùi söï chuû toïa cuûa Theá ñieän naày laø Ñaïi Tu Vieän Ca Ni Saéc Ca. Ñaïi

ñieän Ca Ni Saéc Ca laø moät kieán truùc uy nghi, Five Hundred Years Of Buddhism, Kanishka’s cao 120 meùt, phaàn ñaùy coù naêm taàng, cao 45 reign (78-101 A.D.) also marked an important meùt. Caùc vò khaùch haønh höông töø Trung Quoác turning point in the history of Buddhism and laø Phaùp Hieån, Toáng Vaân, vaø Huyeàn Trang ñaõ Buddhist literature. It witnessed the rise of khoâng tieác lôøi ca ngôïi veû ñeïp kieán truùc cuûa Mahayana Buddhism and the magnificent ngoâi thaùp quan troïng naày. Coøn Ñaïi Tu Vieän Ca literary activity started by Parsva, Asvaghosa, Ni Saéc Ca laø moät tu vieän coå, vaøo theá kyû thöù Vasumitra, and others. It was in this age that baûy khi Huyeàn Trang ñeán thaêm vieáng, ngaøi ñaõ Pali gave place to Sanskrit. In the field of art, keå laïi laø treân caùc taàng cuûa tu vieän coù nhieàu the celebrated Gandhara sculptures developed saân thöôïng ñöôïc noái nhau bôûi nhöõng haønh and figures of the Buddha and Bodhisattvas lang, vaø maëc duø caùc toøa nhaø ñaõ ñoå naùt nhöng began to appear. The King’s greatest coù theå noùi ñaây laø coâng trình ngheä thuaät hieám contribution to Buddhism was his convention coù. Trong tu vieän

aáy, vaãn coøn moät soá Tyø Kheo of the Fourth Council. According to Hsuan- thuoäc phaùi Tieåu Thöøa—King of the Yueh- Tsang in the Records of Western Countries, Chih, i.e. of Tukhara and the Indo-Scythians, the Council met in Kashmir. The chief aim of ruler of Gandhara in northern Punjab, who the Council was the compilation of the conquered northern India and as far as Batria doctrines of Buddhism and the writing of from Kabul, Sindh, North West India, Kashmir, commentaries on them according to the and part of Madhyadesa. He became a patron Sarvastivada school of Buddhism. The Fourth of Buddhism, the greatest after Asoka and Council compiled the commentaries known as Milinda. The story of Kanishka's conversion to the Vibhasa-sastra. On the three Pitakas of the Buddhism followed the same way as that of Buddhist Canon, the Council composed Ashoka. It is said that Yueh-Chi monarch in his 100,000 stanzas of the Upadesa-sastras early life had no respect for the Buddhist explaining the canonical sutras, 100,000 religion. He did not believe in Karma, and stanzas of the vinaya-vibhasa-sastras treated Buddhism with crushing contempt. It explaining the Vinaya, and 100,000 stanzas of was his remorse at the bloodshed during his the Abhidharma. The Mahvibhasa, which is conquests of Kashgar, Yarkand, and Khotan still preserved in Chinese, perhaps represents that drew him to the quietist teachings of the commentaries prepared by this Council. Buddhism which he propagated later with such When the canon was revised and settled; this zeal. It was during Kanishka's reign and he is said to have had engraved on brass and largely through his efforts that Buddhism was placed in a stupa. Besides, king Kanishka successfully introduced into Central and founded many monasteries and stupas. He Eastern Asia. There was ceaseless missionary founded a city named Kanishkapura which has activity throughout his vast empire which been identified with the modern Kanispur in extended from Madhyadesa in India to Central Kashmir. Kanishka erected a Great Stupa Asia. According to Keith in The Dictionary of which was named after him. To the west of the Chinese-English Buddhist Terms composed by stupa, he built a large monastery which was Professor Soothill, his date probably at the known as Kanishka Mahavihara. Both these close of the first century. At around 125-165 structures were erected at Purusapura, now A.D., he convoked the fourth synod in Kashmir Peshawar. The Great Stupa was a magnificent (see Keát Taäp Kinh Ñieån III), of 500 leading structure, 400 feet high, the base being in five monks under the presidency of Vasumitra. stages and 150 feet high. The Chinese pilgrim However, according to Prof. Bapat in Twenty- Fa-Hsien, Sung-Yun, and Hsuan-Tsang have

lavished great praise on the architectural Ca-Tra Phuù Ñôn Na: Pataphutana or beauty of this important relic tower. The Kataputana (skt)—Kyø Xuù Quyû—Caø Tra Boá Kanishka Mahavihara was an old monastery, Ñôn Na—Moät loaøi quyû cöïc kyø xaáu xí vôùi thaân at the time when Hsuan-Tsang visited it in the hình hoâi haùm, khi baét ngöôøi thì khieán cho hoï seventh century A.D., its upper storeys and keâu khoùc moät caùch thoáng khoå. Loaøi quyû naày many terraces were connected by passages cuõng gaây nhieàu nguy hieåm cho loaøi ngöôøi—A and although the buildings were in ruins they kind of extremely ugly demons (pretas of could be said to be of rare art. There

were still remarkably evil odour) whose bodies expel the in the monastery a few Hinayanist monks. foulest odors, who makes people scream and Ca Taát Thí: Kapisa (skt)—Theo Giaùo Sö cry out in pain and agony. They also cause a Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, lot of danger to humans. Ca Taát Thí laø teân nöôùc Kanaka coù chu vi 4000 Ca Tuïng: To sing—To chant—To daäm, thuû ñoâ cuõng cuøng teân nöôùc, vôùi chu vi 10 compliment—To commend—To daäm. Ñaây laø nôi an cö kieát haï cuûa Ñöùc Phaät congratulate—To praise. döôùi trieàu vua Ca Nhò Saéc Giaø (Kaniska)— Ca Tyø La: According to Professor Soothill in The 1) Taùc giaû cuûa boä Taêng Khö Luaän (noùi veà Dictionary of Chinese-English Buddhist Terms, nghóa cuûa 25 ñeá): Kapila (skt)—Author of Kapisa was an ancient kingdom, south of the Sankhya philosophy. Hindukush, said to be 4,000 miles around, with 2) Ca Tyø La Veä: See Kapilavastu in a capital of the same name 10 miles in Sanskrit/Pali-Vietnamese Section. circumference; formerly a summer resort of Ca Tyø La Baø Toâ Ñoâ: See Kapilavastu in Kaniska Sanskrit/Pali-Vietnamese Section. Ca Thanh: Tieáng haùt cuûa loaøi khaån na la— Ca Tyø La Veä: See Kapilavastu in The sound of singing of Kinnaras. Sanskrit/Pali-Vietnamese Section. Ca Thaáp Di La: Kasmira or Kashmir (skt)— Ca Tyø La Veä Pheá Tích: Pheá tích thaønh Ca Yeát Thaáp Nhó La—Ca Dieáp Di La—Theo Taây Tyø La Veä, nay laø laøng Tilaurakot, chöøng 70 Vöïc Kyù, Ca Thaáp Di La laø teân goïi cuûa nöôùc daäm veà phía baéc Ba La Naïi, kinh ñoâ cuûa boä Keá Taân hoài xöa, baây giôø laø Kabul, ôû veà phía toäc Thích Ca do vua Tònh Phaïn cai trò ngaøy Baéc AÁn Ñoä. Ca Thaáp Di La laø nôi kieát taäp kinh xöa. Taïi ñaây caùc nhaø khaûo coå AÁn Ñoä cuõng tìm ñieån laàn cuoái döôùi trieàu vua Ca Nhò Saéc Giaø thaáy pheá tích coång hoaøng cung cuûa vua Tònh (Kaniska)—According to the Records of Phaïn, nôi maø Thaùi Töû Só Ñaït Ña ñaõ ra ñi xuaát Western Lands, Kasmira formerly known as gia tu haønh khoå haïnh—The ruins at Chi-Pin, the modern Kabul, north of India. Kapilavastu, modern village Tilaurakot in Kasmira was the seat of the final synod for Nepal, about 70 miles north of Benares, the determining the Canon under King Kaniska. capital of the Sakya's tribe of whom king Ca Thi: Kasi (skt). Suddhodana was a ruler. Here, Indian 1) Teân cuûa moät loaïi truùc: Name of a kind of archaelogists also found ruins of thegate of bamboo. Suddhodana's palce by which Prince 2) Moät ñòa danh veà phía baéc cuûa Kosala, Siddhartha went out to become an ascetic. mang ñòa danh nhö vaäy vì coù nhieàu loaïi Ca Tyø Ma La: Kapimala (skt)—Moät vò Taêng truùc toát ñöôïc duøng laøm teân—A place said ôû Ma Kieät Ñaø baây giôø laø Patna, vaøo khoaûng to be so called because its bamboos were theá kyû thöù hai sau Taây Lòch. Tröôùc ngaøi theo good for arrows, north of Kosala. ngoaïi ñaïo, sau ñöôïc ngaøi Maõ Minh khuaát phuïc

neân xin laøm ñeä töû Phaät. Ngaøi laø Toå thöù 13 ôû Caø Nhaéc: Limping. AÁn Ñoä. Ngöôøi ta noùi ngaøi chính laø ngöôøi ñaõ Caø Raø: To loiter. khuaát phuïc vaø truyeàn phaùp cho ngaøi Long Caø Raøng: Earthern stove. Thoï—A monk of Magadha (Patna), around the Caø Rôõn: To joke—To jest. second century A.D., converted by Asvaghosa. He was the thirteenth Patriarch and he himself Caø Sa: Kasaya (skt). is said to have converted Nagarjuna. (I) Nghóa cuûa "Caø Sa"—The meanings of "Kasaya"—Y aùo

cuûa nhaø sö. AÙo xích saéc Ca Tyû La: Kapila (skt)—See Ca Tyø La. hay maøu thaúm, ñöôïc dieãn dòch laø hö naùt, Ca Vuõ: Song and dance—To sing and dance. baån, nhieãm baån, ñöôïc nhuoäm baèng maøu Ca Xa: Kasa (skt). taïp, chöù khoâng phaûi laøm baèng moät trong 1) Moät naém coû duøng laøm chieáu, ñöôïc nhaân nhöõng maøu chính, ñeå phaân bieät vôùi baïch y caùch hoùa nhö laø thò giaû cuûa Dieâm Ma hay aùo traéng cuûa haøng taïi gia—The Vöông—A piece of grass, used for mats, monk's robe or cassock. A red or yellow thatch, etc.; personified as one of Yama's monk's robe, interpreted as decayed, attendants. impure in colour, dyed, not of primary 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø colour, so as to distinguish from the Ñieån, kasa laø naém coû duøng ñeå laøm choåi normal white dress of lay people. cho Ñöùc Phaät, vaãn coøn laø moät vaät thôø (II) Phaân loaïi "Caø Sa"—Categories of phöôïng: According to Eitel in The "Kasaya"—Coù nhieàu loaïi khaùc nhau—Dictionary of Chinese-English Buddhist There are several different names for terms, kasa is a piece of grass, of which a Kasaya: broom was made, and used by Sakyamuni. 1) Ñaïi Y: See Taêng Giaø Chæ. It is still an object of worship. 2) Giaûi Thoaùt Y: Y aùo cuûa söï giaûi thoaùt— Ca Xa Boá La: Kasapura (skt)—Theo Eitel The clothing (garment) of liberation. trong Trung Anh Phaät Hoïc Töø Ñieån, Kasapura 3) Giaûi Thoaùt Taøng Töôùng Y: The garment laø teân thaønh cuûa nöôùc Baùt La Da Giaø— of emancipation. According to Eitel in The Dictionary of 4) Phöôùc Ñieàn Y: Y aùo maëc vaøo nhö ñem Chinese-English Buddhist Terms, Kasapura phöôùc ñieàn cho ngöôøi gieo—The robe of a used to be a city between Lucknow and Oudh. field of happiness. Ca Xöôùng: See Ca. 5) Voâ Töôùng Y: Y aùo cuûa nhaø tu khoâng coù Caù: Moãi—Each—Every. hình töôùng, noù chæ laø moät mieáng vaûi Caù Caù Vieân Thöôøng Ñaïo: Moãi moãi laø moät vuoâng—The robe without form. The ñaïo troøn ñaày vónh cöûu—Every single thing is Kasaya is without form in the sense that is the complete eternal Tao. a simple square sheet of cloth. 6) Nhaãn Nhuïc Y: Y aùo nhaéc ngöôøi maëc luoân Caù Nhaân: Individual—Personal. nhaãn nhuïc—The robe of endurance, or Caù Nhaân Chuû Nghóa: Individualism. patience—Enduring-humiliation robe. Caù Nhaân Hoùa: To individualize. 7) Baù Naïp Y: Y aùo laøm baèng vaûi baù naïp (vaûi Caù Nhaân Thaønh Töïu Coâng Ñöùc Löïc: maø ngöôøi ta ñaõ vöùt ñi)—Broken patched personal achievement of merit. robe. Caù Theå: Individuality. 8) Phaán Taûo Y: Y aùo laøm baèng nhöõng mieáng Caø Khòa: To pick a quarrel with someone. vaûi cuõ duøng ñeå lau buïi—A robe of rags— Caø Laêm: To stutter—To stammer. A collection of rags out of dust-heap used

as robes for monks and nuns. Caû Gan: To dare. 9) Taêng Giaø Chæ: AÙo ñaép baèng nhöõng maûnh Caû Möøng: Joyful. vaûi, moät trong ba loaïi y cho chö Taêng Ni, Caùc: choaøng töø vai xuoáng tôùi ñaàu goái vaø ñöôïc 1) Caên gaùc: Laàu caùc—A temple chamber coät laïi nôi hoâng, thöôøng ñöôïc laøm baèng (second storey). chín hay hai möôi laêm maûnh—The path- 2) Moãi moät: Every—Each. robe, one of the three garments of a monk 3) Noäi caùc: Cabinet. reaching from shoulders to the knees and Caùc Caên Suy Yeáu: Declined (deminished or fastened around the waiste, usually made disintegrated) faculties. up of nine to twenty-five pieces. 10) Taêng Giaø Leâ: See

Taêng Giaø Chæ. Caùc Chuûng: See Caùc Loaïi. 11) Troïng Y: See Taêng Giaø Chæ. Caùc Loaïi: Each kind—Every sort. (III) Nhöõng lôøi Phaät daïy veà "Caø Sa" trong Kinh Caùch: Phaùp Cuù—The Buddha's teachings on 1) Caét ra: To cut off—To strip. "Kasaya" in the Dharmapada Sutra: 2) Da soáng (chöa thuoäc): Hides—Skin. 1) Maëc aùo caø sa maø khoâng rôøi boû nhöõng ñieàu 3) Ñöôøng thaúng: A line. ueá tröôïc, khoâng thaønh thaät khaéc kyû, thaø 4) Ngaên ra: To divide off—To separate—To chaúng maëc coøn hôn—Wearing a yellow part. saffron robe with an impure mind. What Caùch AÊn Noùi: Way of speaking will the robe do if truthfulness is lacking Caùch AÊn ÔÛ: Style of living. and discipline or self-control is denied? Caùch Bieät: Separate—Distant. (Dharmapada 9). Caùch Caûm: Telepathic. 2) Rôøi boû nhöõng ñieàu ueá tröôïc, giöõ gìn giôùi luaät tinh nghieâm, khaéc kyû vaø chaân thaønh, Caùch Cö Xöû: Behavior. ngöôøi nhö theá ñaùng maëc aùo caø sa—He Caùch Ñi: Gait—Walk—Step. who drops all stain, stands on virtue, Caùch Lòch: Separate—Distinct. learns discipline and speaks the truth. Caùch Lòch Tam Ñeá: Bieän bieät hieåu bieát veà Then the yellow robe will fit him tam quaùn: khoâng, giaû, trung (khoâng laø ñaûn (Dharmapada 10). khoâng, ñeå phaù caùi hoaëc kieán tö; giaû laø ñaûn giaû, 3) Khoâng ngaên tröø aùc haïnh thì duø maëc aùo caø ñeå phaù caùi hoaëc traàn sa; trung laø ñaûn trung, ñeå sa, ngöôøi aùc cuõng seõ vi nghieäp aùc, cheát phaù caùi hoaëc voâ minh)—To differentiate and phaûi ñoïa ñòa nguïc—A yellow saffron robe apprehend the three distinctive principles does not make him a monk. He who is of noumenon, phenomenon, and the mean—See evil character and uncontrolled or Khoâng Giaû Trung. unrestrained; such an evil-doer, by his evil Caùch Maïng: Revolution. deeds, is born in a woeful state Caùch Maïng Xaõ Hoäi: Social revolution. (Dharmapada 307). Caùch Ngoaïi: Phong caùch phi phaøm— Caø Tra Boá Ñôn Na: Kataputana (skt)—See Extraordinary. Ca Tra Phuù Ñôn Na. Caùch Ngoân: Maxim—Proverb. Caû Cöôøi: Burst out laughing. Caùch Nhau: Separated from each other. Caû Ñôøi: The whole life. Caùch Sinh: Khi taùi sanh laø maát heát taát caû söï Caû Ñôøi Nieäm Phaät: See Recite Buddha In hieåu bieát cuûa tieàn kieáp—Divided by birth; on All Three Time-Spans. rebirth to be parted from all knowledge of a

previous life. Caûi AÙc Tuøng Thieän: To leave the evil and Caùch Soáng: Way of living. follow the good—To correct oneself Caùch Trí: Natural science. Caûi Bieán Vaän Meänh: To change our destiny. Caùch Tuùc: Caùch moät ñeâm, thí duï nhö laø noùi Caûi Caùch: To reform. ñeán ngaøy hoâm qua—Separated by a night, i.e. Caûi Chính: To corect. the previous day. Caûi Daïng: To disguise oneself. Cai La: See Cai Nhieáp. Caûi Danh: To change one's name. Cai Nhieáp: Caûi Dung: To change one's countenance. 1) Nhaát Thöøa thaâu nhieáp Tam Thöøa: The one Caûi Ñaïo: See Caûi Toâng. vehicle containing the three. Caûi Hoùa: To convert. 2) Thaâu toùm, toaøn theå, khoâng phaân caùch: Containing, inclusive, undivided, whole. Caûi Hoái: To repent—To repent and reform. Cai Nhieáp Moân: Giaùo lyù thuyeát minh tam Caûi Taø Quy Chaùnh: To give up wrong thöøa laø nhaát thöøa, ñoái laïi vôùi "phaân töôùng deeds and return to the right ones. moân" hay giaùo thuyeát giaûi thích söï khaùc bieät Caûi Taïo Nhaân Quaû: Amelioration of cause giöõa nhöùt thöøa vaø tam thöøa—The

doctrine and effect. which maintains the three vehicles to be the Caûi Thieän: To improve—To reform. one vehicle, in contrast with the doctrine which Caûi Tieán: To change for better prospects. differentiates the one vehicle from the three. Caûi Tính: To change (alter) one's character. Caùi: Caûi Toâng: Boû toâng phaùi naày theo toâng phaùi 1) Che ñaäy: To cover—Anything that kia, boû tö töôûng cuûa tröôøng phaùi naày theo tö screens, hides, or hinders. töôûng cuûa tröôøng phaùi khaùc, boû toân giaùo naày 2) Duø che: An umbrella, or a hat, or any theo toân giaùo khaùc—To change one's cult, cover. school of thought, or religion. 3) Duïc voïng laøm ñieân ñaûo meâ môø chaân taâm, Caõi: To argue—To dispute—To quarrel. laøm cho chaân taâm khoâng phaùt trieån ñöôïc: Caõi Böôùng: To argue obstinately. The passions which delude the real mind so that it does not develop. Caõi Leõ: To argue. 4) Teân khaùc cuûa phieàn naõo: Another name Caõi Loän: To quarrel—To dispute for afflictions. Caõi Nhau: See Caõi loän. Caùi Cheát Khoâng Thieân Vò Ngöôøi Sang Cam: Kansu (skt). Keû Giaøu: Death is blind to the noble and the 1) Ngoït—Sweet. rich. 2) Willing: Chòu (cam chòu). Caùi Cheát Laø Chaéc Chaén: Death is certain. 3) Ñoàng YÙ: Agreeable. Caùi Ta Thöôøng Coøn: Permanent self. Cam Boà: Kamboja (skt)—Quaû Cam Boà ñöôïc dieãn taû laø maøu ñoû, troøn, coù ba ngaán ngang. Nôi Caùi Theá Anh Huøng: A hero over the world. coå cuûa Ñöùc Phaät cuõng coù hình töôùng naày, moät Caùi Trieàn: Nguõ trieàn caùi vaø thaäp trieàn— trong 32 töôùng haûo cuûa Ñöùc Phaät—Described Covers and bonds, i.e. the passions which stunt as a round reddish fruit, the Buddha having growth and hold in bondage, such as five something resembling it on his neck, one of covers and ten entanglements or bonds. his characteristic marks. Caûi: Thay ñoåi hay söõa ñoåi—To change—To Cam Boà Quoác: Kamboja (skt)—Moät trong 16 correct.

vöông quoác thuoäc AÁn Ñoä thôøi coå, noåi tieáng vôùi plant named "Soma" and formerly offered nhöõng ngöôøi ñaøn baø ñeïp—One of the sixteen to the Brahminical gods. countries in ancient India, noted for its 5) Nöôùc (maät) Baát Töû: The nectar (water) of beautiful women. immortality—The nectar from heaven. Cam Chaâu Nhó: Kanjur (tib)—Moät trong hai 6) Thieân Töûu (röôïu trôøi): Deva-wine—The phaân boä cuûa Taïng Kinh Taây Taïng, goàm 160 nectar of gods. There are four kinds: quyeån, moãi quyeån 1.000 trang—One of the a) Thanh Cam Loä: Green Ambrosia. two divisions of the Tibetan canon, consisting b) Hoaøng Cam Loä: Yellow Ambrosia. of 160 books (chuan), each book 1,000 leaves. c) Hoàng (Xích) Cam Loä: Red Ambrosia. Cam Chòu: To accept one's fate—To be d) Baïch Cam Loä: White Ambrosia. content with one's lot. Cam Loä Coå: Troáng Cam Loä hay Phaät Phaùp— Cam Ñan: Dgahldan (tib)—Töï vieän baûn sôn The ambrosial drum, the Buddha-truth. cuûa phaùi Hoaøng Giaùo, khoaûng 30 daäm ñoâng Cam Loä Dieät: Cam loä ñöôïc ví vôùi nieát baøn baéc cuûa thuû ñoâ La Sa, ñöôïc ngaøi sô toå Toâng tòch tònh—The nectar of nirvana, the entrance Khaùch Ba xaây döïng—The monastery of is the Nirvana. Yellow sect, 30 miles northeast of Lhasa, built Cam Loä Giôùi: Cam loä giôùi ñöôïc ví vôùi Nieát by Tson-Kha-Pa. Baøn—The nectar region or nirvana. Cam Giaù: Cam Loä Huyeàn Moân: The method of the 1) Mía—Sugar-cane. ambrosial truth. 2) Iksvaku (skt): Moät trong

caùc hoï cuûa doøng Cam Loä Moân: Nirvana. Thích Ca, theo truyeàn thuyeát laø moät trong Cam Loä Phaïn: Amrtodana (skt)—A Di Ñoâ nhöõng oâng toå cuûa Ngaøi ñaõ ñöôïc sanh ra töø Ñaøn Na—Vò vua coù teân laø “Cam Loä Phaïn,” laø trong moät caây mía—One of the surnames cha ñeû cuûa A Naäu Laâu Ñaø vaø Bhadrika, vaø laø of Sakyamuni, from a legend that one of chuù cuûa Phaät Thích Ca—The king whose name his ancestors was born from a sugar cane. was “Ambrosia-Rice,” a prince of Magadha, Cam Giaù Vöông: Iksvaku-Virudhaka (skt)— father of Anurudha and Bhadrika, and paternal Vua Mía, maø ngöôøi ta noùi laø moät trong nhöõng uncle of Sakyamuni. oâng toå cuûa doøng Thích Ca, nhöng nhöõng ngöôøi Cam Loä Phaùp: Giaùo phaùp cuûa Ñöùc Phaät ví khaùc cuõng cho ñaây laø toå cuûa doøng hoï mình—nhö nöôùc cam loä (trong Kinh Phaùp Hoa, phaåm King of the sugar-cane, said to be one of the Döôïc Thaûo Duï, Ñöùc Theá Toân ñaõ khaúng ñònh vì ancestors of Sakyamuni, but the name is muoán cho chuùng sanh ñöôïc yeân oån maø Ngaøi claimed by others. xuaát hieän nôi ñôøi, vì ñaïi chuùng maø Ngaøi thuyeát Cam Loä: Amrta (skt)—Toâ Ñaø—Toâ Ma Cam Loä Phaùp, phaùp chæ thuaàn moät vò giaûi (soma). thoaùt)—The ambrosial truth or rain—The 1) Loïc löïa ra ñeå laáy tinh chaát: To distil—To Buddha truth. extract—To generate. Cam Loä Phaùp Moân: Phaùp moân giaûi thoaùt 2) Söông Ngoït: : Sweet dew. (nieát baøn)—The method of the ambrosial truth 3) Phaán Ong (phaán hoa do ong tích tuï trong (nirvana). toå ñeå aên)—Ambrosia. Cam Loä Thaønh: Thaønh cam loä ñöôïc ví vôùi 4) Thaàn Töûu: Moät loaïi thöùc uoáng coù röôïu Nieát Baøn—The nectar city or nirvana. laøm töø moät loaïi caây maø tröôùc ñaây ñöôïc Cam Loä Thuûy Chaân Ngoân: Sweet Dew duøng ñeå teá leã Phaïm Thieân—Wine of True Words. gods—The alcoholic drink made from the

Cam Loä Vuõ: The ambrosial rain—See Cam 2) Daùm: To dare—To venture. Loä Phaùp. Caûm Ñoäng: Touched—Moved—Affected Cam Loä Vöông: Caûm Giaùc: feeling—Senses—Sensation—To 1) AÙm chæ baát töû laø teân cuûa Ñöùc A Di Ñaø feel—To experience. Nhö Lai (thöôøng ñi chung vôùi Cam Loä Caûm Giaùc Sieâu Thoaùt: Feeling of Chuù, Cam Loä Ñaø La Ni Chuù, Thaäp Cam exaltation—Theo Thieàn Sö D.T. Suzuki trong Loä Chuù hay Thaäp Cam Loä Minh, Cam Loät Thieàn Luaän Taäp II, caûm giaùc sieâu thoaùt keøm Kinh): Amrta (skt)—In its implication of theo söï chöùng ngoä, laø vì noù beû gaõy giôùi haïn immortality is a name of Amitabha phaân bieät caù theå; vaø ñaây khoâng phaûi chæ laø moät (connected with him are the Mantra of bieán coá tieâu cöïc maø hoaøn toaøn tích cöïc, chöùa Ambrosia, the Mantra of Ambrosial ñaày yù nghóa, bôûi vì noù chính laø moät söï trieån Dharani, Ten Mantras of Ambrosia, Sutra khai caù theå ñeán voâ cuøng. Maëc duø chuùng ta of Ambrosia). khoâng luoân luoân ñeå yù, nhöng caûm giaùc thoâng 2) Cha cuûa A Naäu Laâu Ñaø: Amrtodana thöôøng noùi leân taát caû nhöõng nhieäm vuï yù thöùc (skt)—Father of Anuruddha. cuûa chuùng ta laø caûm giaùc höõu haïn vaø leä thuoäc, Cam Loä Vöông Nhö Lai: Amitabha and his bôûi vì chính yù thöùc laø haäu quaû cuûa hai theá löïc implication of immortality. töông duyeân hay giôùi haïn laãn nhau. Traùi laïi, Cam Loä Vöông Toân: Amrtakundalin (skt)— chöùng ngoä chính laø xoùa boû söï ñoái laäp cuûa hai Moät trong naêm vò Minh Vöông, vò luoân hieän ñaàu moái, trong

baát cöù chieàu höôùng naøo, vaø söï döôùi ba hình thöùc khaùc nhau—One of the five ñoái laäp naày laø nguyeân lyù cuûa yù thöùc, trong khi Ming-Wang, who has three different forms: ñoù, chöùng ngoä laø theå hieän caùi voâ thöùc vöôït 1) Kim Cang Cam Loä Minh Vöông: Vajra- ngoaøi ñoái ñaõi. Vì vaäy, ñeå giaûi phoùng khoûi tình Amrtakundalin. traïng ñoái laäp aáy, ngöôøi ta phaûi taïo ra moät caûm 2) Lieân Hoa Cam Loä Minh Vöông: Lotus- giaùc vöôït leân treân taát caû. Moät tay lang baït, Amrtakundalin. soáng ngoaøi voøng phaùp luaät, ñeán ñaâu cuõng bò 3) Cam Loä Minh Vöông: Nectar- baïc ñaõi, khoâng phaûi chæ bôûi nhöõng keû khaùc maø Amrtakundalin. coøn bôûi chính mình, noù thaáy raèng mình laø sôû Cam Phaùt: Coøn goïi laø Cam Ñænh, loâng toùc höõu chuû cuûa taát caû taøi saûn, vaø uy quyeàn maø cuûa Ñöùc Phaät coù maøu cam löu ly (xanh pha laãn moät sinh vaät coù theå ñaït ñöôïc trong coõi ñôøi naày, ñoû tía)—The purplish colour of the Buddha’s sao laïi coù theå theá, neáu khoâng caûm giaùc ñöôïc hair. kyø cuøng veû töï toân töï ñaïi cuûa mình? Moät Thieàn sö noùi: “Luùc chöùng ngoä laø luùc thaáy ra moät laâu Cam Phöôøng: Teân cuûa moät töï vieän—Name ñaøi traùng leä xaây baèng pha leâ treân moät tô haøo for a Buddhist monastery. ñoäc nhaát; nhöng khi khoâng chöùng ngoä, laâu ñaøi Cam Tieäp: Loâng maøy cuûa Ñöùc Phaät maøu cam traùng leä aáy khuaát laáp sau moät tô haøo maø thoâi.” löu ly—The Budha’s violet or red-blue Moät Thieàn sö khaùc ñaõ daãn duï Kinh Hoa eyebrows. Nghieâm: “Naày caùc thaày haõy xem kìa! AÙnh Caùm: Maøu tím thaúm, söï pha troän giöõa maøu saùng röïc rôõ ñang toûa khaép caû ñaïi thieân theá xanh da trôøi vaø maøu ñoû—A violet or purplish giôùi, cuøng luùc hieån hieän taát caû nhöõng nuùi Tu colour, a blend of blue and red. Di, nhöõng maët trôøi, nhöõng maët traêng, nhöõng Caùm Doã: To seduce—To tempt—To allure. baàu trôøi vaø coõi ñaát, nhieàu ñeán haèng traêm nghìn Caûm: öùc soá. Naøy caùc Thaày, caùc Thaày coù thaáy aùnh 1) Caûm ñoäng: To be moved. saùng aáy chaêng?” Theá nhöng, caûm giaùc sieâu

thoaùt cuûa Thieàn ñuùng ra laø moät caûm giaùc traàm hundreds of thousands of kotis. O monks, do laëng cuûa coõi loøng tri tuùc; noù chaúng coù chuùt gì you not see the light? But the Zen feeling of loà loä, khi giaây phuùt saùng laïn ñaàu tieân ñaõ ñi exaltation is rather a quiet feeling of self- qua. Caùi voâ thöùc aáy khoâng boäc loä oàn aøo ôû contentment; it is not at all demonstrative, Thieàn—The feeling of exaltation inevitably when the first glow of it passes away. The accompanies enlightenment is due to the fact Unconscious does not proclaim itself so that it is the breaking-upof the restriction boisterously in the Zen consciousness. imposed on one as an individual being, and this Caûm Hoùa Ai: To convert someone. breaking-up is not a mere negative incident but Caûm Hoaøi: Moving remembrance. quite a positive one fraught with signification Caûm Höùng: To inspire. because it means an infinite expansion of the Caûm Ôn: To thank. individual. The general feeling, though we are not always conscious of it, which charaterizes Caûm Phuïc: To be struck with admiration. all our functions of consciousness, is that of Caûm Quaû: Quaû tìm thaáy hay quaû do nghieäp restriction and dependence, because nhaân taïo taùc maø coù—The result that is sought. consciousness itself is the outcome of two Caûm Quan: Giaùc quan—Organs of

sense. forces conditioning or restricting each other. Caûm Thaønh: Thieàn Sö Caûm Thaønh (?-860)— Enlightenment, on the contrary, essentially Zen Master Caûm Thaønh (?-860)—Sö queâ ôû consists in doing away with the opposition of huyeän Tieân Du, tröôùc tu ôû chuøa Phaät Tích. two terms in whatsoever sense, and this Thieàn Sö Caûm Thaønh, ñôøi thöù nhaát cuûa doøng opposition is the principle of consciousness, Voâ Ngoân Thoâng. Khi môùi xuaát gia, sö laáy hieäu while enlightenment is to realize the laø Laäp Ñöùc, chuyeân trì tuïng kinh ñieån. Luùc aáy Unconscious which goes beyond the coù ngöôøi hoï Nguyeãn ôû höông Phuø Ñoång hieán opposition. To be released of this, must make ñaát laäp chuøa. Thoaït tieân, oâng e ngaïi khoâng one feel above all things intensely exalted. A nhaän vì oâng khoâng muoán vöôùng maéc vaøo baát wandering outcast maltreated everywhere not cöù thöù gì; tuy nhieân, sau ñoù oâng naèm moäng coù only by others but by himself finds that he is ngöôøi maùch baûo neân nhaän vì lôïi ích cuûa nhieàu the possessor of all the wealth and power that ngöôøi khaùc. Quaû thaät, sau khi xaây chuøa Kieán is ever attainable in this world by a mortal Sô chaúng bao laâu, vaøo naêm 820, döôùi thôøi nhaø being, if it does not give him a high feeling of Ñöôøng, coù Thieàn Sö Voâ Ngoân Thoâng, nguyeân self-glorification, what could? Says a Zen truï trì chuøa Hoøa An töø beân Taøu qua, gheù laïi Master, “When you have enlightenment you chuøa vaø thieàn dieän bích taïi ñaây trong nhieàu are able to reveal a palatial mansion made of naêm. Sö Caûm Thaønh raát kính moä vaø toân Thieàn precious stones on a single blade of grass; but Sö laøm Thaày. Sau khi Thieàn Sö Voâ Ngoân when you have no enlightenment, a palatial Thoâng thò tòch thì Sö Caûm Thaønh trôû thaønh nhò mansion itself is concealed behind a simple toå cuûa Thieàn phaùi Voâ Ngoân Thoâng. Vaøo naêm blade of grass.""Another Zen master alluding 860, Sö an nhieân thò tòch—Zen Master Caûm to the Avatamsaka, declares: “O monks, look Thaønh, a Vietnamese monk from Tieân Du, and behold! A most auspicious light is shining North Vietnam. He previously practiced with the utmost brilliancy all over the great Buddhism at Phaät Tích Temple. He was the chiliocosm, simultaneously revealing all the first lineage of the Wu-Yun-T’ung Sect. When countries, all the oceans, all the Sumerus, all he left home to become a monk, he focused in the suns and moons, all the heavens, all the reciting sutras. There was a patron of lands, each of which number as many as

Buddhism, whose last name was Nguyeãn, a human condition. rich landlord from Phuø Ñoång hamlet, donated Caûm Thöông Noãi Khoå Cuûa Kieáp Ngöôøi: his land for him to build a temple. First, he was To be touched by the suffering of the human reluctant to accept it because he did not want life. to be attached to anything; however, later in Caûm Tieán: To move to zeal, or inspire to his dream, he met someone who recommended progress. him to accept the land to build a temple for the Caûm Tình: Sympathy—Affection. benefits of other people. In fact, not long after Caûm Töû: Fearless before death. the Kieán Sô Temple was built, in 820, under the T’ang dynasty in China, Zen Master Voâ Caûm Töôûng: Impression Ngoân Thoâng, used to be Head of Hoøa An Caûm ÖÙng: Chuùng sanh coù cô duyeân thieän caên Temple in China,

arrived in Vietnam and laøm caûm ñoäng ñeán chö Phaät, chö Phaät cuõng stayed at Kieán Sô to practice “face-to-a-wall” duøng söï caûm öùng kyø dieäu cuûa mình ñeå ñaùp laïi meditation for several years. Later he founded thì goïi laø caûm öùng (thí duï nhö nöôùc khoâng the Wu-Yun-T’ung (Voâ Ngoân Thoâng) Zen Sect daâng cao, traêng khoâng xuoáng thaáp, nhöng traêng right at the Kieán Sô Temple and became the vaãn luoân baøng baïc khaép nôi treân maët nöôùc)— First Patriarch, and Caûm Thaønh became his Respond to appeal or need; Buddha moved to disciple. When he passed away, Zen Master respond. Caûm Thaønh became the second Patriarch. In Caûm Xuùc: Feeling—Strongly affected—Very 860, Zen master Caûm Thaønh passed away much impressed—Very much moved by one’s quietly—See Kieán Sô. compassion. Caûm Thaáy: Awareness—Feeling Caïm Baãy: Trap—Snare—Lure. Caûm Thaáy An Nhieân Thanh Tònh: To feel Can: calm (at peace) and pure. 1) Mieáng che: A shield. Caûm Thaáy EÂm Dòu Maùt Meû: To feel calm 2) Caây choáng ñôõ: A stem—A pole. and refreshed. Can AÙn: To be condemned (convicted). Caûm Thaáy Giaän: To feel angry. Can Chöùng: Witness. Caûm Thaáy Khoù Chòu: To feel disturbed. Can Döï: To take part. Caûm Thaáy Söï Baát Toaøn: Awareness of Can Ñaûm: Brave—Courageous—Fearless—incompleteness Dauntless. Caûm Thaáy Söï Khoâng Ñaày Ñuû: Awareness Can Ñoà Na: Kancana (skt)—Kieän Chieát of insufficiency. Na—Golden—A shrub of trees, with golden Caûm Thaáy Nguoàn Vui Baát Taän: To feel a hue, described as the leguminous order. boundless joy. Can Giaùn: Dissuasion—Expostulation. Caûm Thaáy Thöông Xoùt: To feel pity for Can Laät Ñaø: Hrdaya (skt)—Can Laät Thaùi— Caûm Thaáy Xao Ñoäng Khoâng Yeân: To feel Caøn Laät Ñaø—Caït Lôïi Ña—Traùi tim—The agitated and uneasy. physical heart. Caûm Thoï: Emotional tone Can Ngaên: To prevent—To hinder. Caûm Thoâng: Communication. Can Qua: Shield and spear—Hostility. Caûm Thöông: Touched to pity—Ñöùc Phaät Can Thieäp: To interfere—To intervene—To caûm thöông noåi khoå cuûa chuùng sanh—The meddle. Buddha was touched by the suffering of the Can Tröôøng: Courage—Bravery.

Caøn: (skt)—Teân goïi taét cuûa Caøn Thaùt Baø—See 1) Caøn khoân: Trôøi—Heaven. Gandharva in Sanskrit/Pali-Vietnamese 2) Chòu ñöïng: Enduring. Section. 3) Gioáng ñöïc: Masculine. Caøn Thaùt Baø: Gandharva (skt)—Kieän Ñaït— 4) Khoâ raùo—Dry—Dried up—Masculine. See Gandharva in Sanskrit/Pali-Vietnamese 5) Saïch seõ: Clean. Section. 6) Tieáp tuïc: Continual. Caøn Thaùt Baø Thaønh: Gandharva city. Caøn Ñaø: Caøn Thaùt Baø Vöông: Vua cuûa caùc vò nhaïc 1) AÙo caø sa cuûa chö Taêng, maøu nhuoäm giöõa Thaàn cuûa vua trôøi Ñeá Thích—The king of vaøng vaø ñoû thaúm: Kasaya (skt)—A Gandharvas, named Citraratha, but translated coloured composed of red and yellow, the as Druma, a tree. monk’s robe. Caøn Thæ Quyeát: Caây duøng trong caùc nhaø caàu 2) Nguõ uaån: the five skandhas. AÁn Ñoä thay cho giaáy veä sinh. Beân Trung Quoác 3) Teân cuûa moät loaøi caây: Name of a tree. ngöôøi ta duøng giaáy, rôm hay truùc—A stick 4) Voøng nuùi ñaàu tieân boïc quanh nuùi Tu Di: used in India as “toilet paper.” In China people Yugamdhara (skt)—The first of the use paper, straw, or bamboo. concentric mountains around Mount Meru. Caùn: To run over. Caøn Ñaø Ha Ñeà Boà Taùt: Gandhahastin Caûn Ñöôøng: To bar someone’s way.

(skt)—Coøn goïi laø Caøn Ña Ha Chuù, teân moät vò Caûn Trôû: To prevent—To impede—To Boà Taùt, dòch laø Höông Töôïng—Name of hinder. Gandhahastin bodhisattva, also called fragrant elephant. Caïn: Shallow. Caøn Ñaø La: See Gandhara in Sanskrit/Pali- Caïn Lôøi: To have no more to say. Vietnamese Section. Caùng Ñaùng: To undertake—To assume. Caøn Ñaø Ma Ñaø Ma La: Caøng Töø Boû Chaáp Tröôùc, Ñöôøng Tu Gandhamadanamala (skt)—The hill of Caøng Thaønh Coâng; Caøng Tònh Taâm, intoxicating perfumes. Caøng Tieán Gaàn Ñeán Ñaïo: The more Caøn Hueä Ñòa: Giai ñoaïn ñaàu trong Thaäp Ñòa successful their cultivation is, the more Boà Taùt Tam Thöøa, giai ñoaïn maø trí tueä chöa detachment they achieve; the calmer their ñöôïc tö nhuaän—The dry or unfertilized stage mind becomes and the closer they are to the of wisdom, the first of the ten stages—See Way. Thaäp Ñòa Boà Taùt Tam Thöøa. Canh: Caøn Laät Ñaø: See Caøn Laät Ñaø Da. 1) Canh taân: Söï thay ñoåi—To change. Caøn Laät Ñaø Da: Hrdaya (skt)—Kieân thöïc 2) Canh gaùt: A night watch. taâm hay traùi tim beàn chaéc—Heart, soul, mind, 3) Laàn nöõa: Again—The more. core. 4) Ngoâi thöù baûy trong Thaäp Thieân Can (Giaùp, Caøn Thaønh: Coøn goïi laø Caøn Thaùt Baø Thaønh, AÁt, Bính, Ñinh, Maäu, Kyû, Canh, Taân, Kieän Thaùt Baø Thaønh, Kieän Thaùt Phöôïc Thaønh, Nhaâm, Quyù)—The seven of the ten hay Nguïc Thaùt Phöôïc Thaønh (do vò nhaïc thaàn celestial stems. bieán hoùa ra laàu gaùc cho moïi ngöôøi nhìn 5) Tuoåi taùc: Age. thaáy)—Gandharva city, i.e. a mirage city. 6) Phía taây: West. 7) Thöôûng: To reward. Caøn Thaùt: Gandharva or Gandharva Kayikas Canh Döôïc: Phi Thôøi Döôïc—Moät trong taùm

loaïi thuoác uoáng cho chö Taêng Ni, chæ uoáng töø Caûnh A-Tu-La: The host of Asuras—See A- raïng ñoâng ñeán ñaàu hoâm (nöôùc reã mai, nöôùc Tu-La in Vietnamese-English Section and chuoái chín, nöôùc taùo chua, nöôùc haït quaû Boà Asura in Sanskrit/Pali-Vietnamese Section. Ñeà, nöôùc moät loaïi quaû ôû AÁn Ñoä gioáng nhö quaû Caûnh Baùo: Alert—Alarm. maän, nöôùc nho, nöôùc moät loaïi quaû ôû AÁn Ñoä Caûnh Caùo: Warning gioáng nhö quaû taùo nhoû)—Medicines that Caûnh Chieâm Bao: Dreaming scenes. should be taken between dawn and the first watch, of which eight are name. Caûnh Duyeân: Environments and conditions. Canh Giöõ: To guard—To watch Caûnh Duyeân Giaû Taïm Hôïp Roài Tan Nhö Canh Thaân Hoäi: Hoäi cuùng döôøng vaøo ñeâm AÙnh Chôùp, Nhö AÛo Töôûng, Nhö Ma: All Canh Thaân caàu cho quoác thaùi daân an, laáy Kim things come together and disintegrate like a Cöông maët xanh döôùi hình con khæ laøm boån lightning, an illusion or a phantom. toân. Ñaây laø moät nghi thöùc Laõo Giaùo, ñöôïc Phaät Caûnh Duyeân Thaéng Dieäu: Supremely Giaùo Trung Hoa coâng nhaän nhö moät nghi thöùc wonderful environments and conditions. Phaät giaùo taïi ñòa phöông (môû ñaàu hoäi thì ñaùnh Caûnh Ñöùc Truyeàn Ñaêng Luïc: Ching-Te- chuoâng khua thanh la, ca haùt xöng tuïng Phaät, Ch'uan-Teng-Lu—Caûnh Ñöùc Truyeàn Ñaêng chuùng hoäi vöøa ñi vöøa nieäm Phaät, moät soá thì Luïc coù nghóa laø Bieân Nieân Söû ñöôïc truyeàn ñaùnh ñaøn thoåi saùo, suoát ñeâm khoâng nguû)—An döôùi aùnh ñeøn, soaïn döôùi thôøi Caûnh Ñöùc. Taùc assembly for offerings on the night of Keâng- phaåm xöa nhaát trong lòch söû vaên hoïc thieàn, do Sheân to an image in the form of a monkey,

nhaø sö Trung Quoác teân Ñaïo Nguyeân soaïn naêm which is the Sheân symbolical animal. This is a 1004. Taùc phaåm goàm nhöõng tieåu söû ngaén vaø Taoist rite adopted by Chinese Buddhism as a nhöõng giai thoaïi veà cuoäc ñôøi cuûa caùc thieàn sö local Buddhist rite. töø tröôùc thôøi sô toå phaùi Phaùp Nhaõn laø Thieàn Sö Caùnh Hoaït Ñòa Nguïc: Ñòa nguïc thöù nhaát Phaùp Nhaõn Vaên Ích. Caûnh Ñöùc Truyeàn Ñaêng trong taùm ñòa nguïc noùng—The first of the Luïc goàm ba taäp, ghi laïi yù kieán cuûa hôn 600 eight hot hells—See Ñòa Nguïc (A) (a) (1). thieàn sö vaø noùi ñeán haøng ngaøn thieàn sö khaùc. Caùnh Thaønh: To succeed in finishing. Nhieàu coâng aùn ñöôïc tìm thaáy trong taùc phaåm naày—Record Concerning the Passing On the Caønh Hoâng: Very angry. Lamp, composed in the Ching-Te period. This Caønh Nanh: Jealous. is the earliest historical work of Ch'an Caûnh: literature, compiled by the Chinese monk 1) Nôi taâm vin vaøo ñoù maø chaïy theo goïi laø named T'ao-Hsuan in the year 1004. It consists caûnh, nhö phaùp laø nôi yù thöùc vin vaøo goïi laø of short biographies and numerous anecdotes phaùp caûnh, saéc laø nhaõn thöùc vin vaøo ñoù from the lives of the early masters of Ch'an up goïi laø saéc caûnh, thanh laø nôi nhó thöùc vin to Fa-Yen-Wen-I, the founder of the Fa-Yen vaøo goïi laø thanh caûnh, vaân vaân: Visaya, school. This thirty-volume work, in which the artha, or gocara (skt)—A prospect, region, deeds and sayings of over 600 masters are territory, surroundings, views, recorded and more than 1000 masters are circumstances, environment, area, field, mentioned, is one of the most important sphere, environments and conditions, i.e. source works of Ch'an literature; many of the the sphere of mind, the sphere of form for koans that are found in later Zen literature the eye, of sound for the ear, etc. were fixed in writing here for the first time. 2) Caûnh giaùc: Uttras or Santras (skt)—Caûnh Giaùc: Uttras or Santras (skt)— Alarm—To warn.

Alertness—Introspect—Warned—Alarm. subjective all things are its objective. Caûnh Giaùo: Nhö tröôøng phaùi Nestor cuûa Cô Caûnh Giôùi Cuûa Nhöõng Chuùng Sanh Giaùc Ñoác Giaùo—The Luminous Religion, i.e. Ngoä: The realm of enlightened beings. Nestorian Christianity. Caûnh Giôùi Cöïc Laïc: Chuùng sanh sanh vaøo Caûnh Giôùi: Realm—Sphere—Region—Coù caûnh giôùi Tònh Ñoä laø nhöõng baäc Boà Taùt thöôïng naêm caûnh giôùi—There are five realms: thieän, ñaõ döùt töø taát caû chöôùng ngaïi aùc duyeân. 1) Duïc Giôùi: Kamadhatu (skt)—The sensual Hôn nöõa, khoâng coù ngoaïi ñaïo taø ma neân taâm realm or the realm of desire: Theá giôùi cuûa hoï thöôøng an tònh—The extreme joys in the caùc loaøi sinh ñoäng—The world of living Pure Land. Those who are reborn in the Pure beings—See Duïc Giôùi. Land have the highest level Bodhisattvas as 2) Saéc Giôùi: Rupadhatu (skt)—Heaven with their companions, and are free from all form. obstacles, calamities and evil conditions. • Sô thieàn thieân: First Dhyana Heaven. Moreover, there are no externalists or evil • Nhò thieàn thieân: Second Dhyana Heaven. demons, so their minds are always calm and • Tam thieàn thieân: Third Dhyana Heaven. still. • Töù thieàn thieân: Fourth Dhyana Heaven. Caûnh Giôùi Ñôøi Soáng: Realm of life. *** See Töù Thieàn Thieân. Caûnh Giôùi Giaùc Ngoä: The realm of 3) Voâ Saéc Giôùi: Arupadhatu (skt)—Heaven enlightenment. without form. Caûnh Giôùi Haønh Ñoäng Voâ Ngaïi: To be • Khoâng

voâ bieân xöù: Akasanantyayatanam unhindered in one's sphere of action. (skt)—The endlessness of space. • Thöùc voâ bieân xöù: Vijnanantyayatanam Caûnh Giôùi Laïc: The joys in the Pure Land. (skt)—The endlessness of mind. Caûnh Giôùi Nhö Lai: The realm of • Voâ sôû höõu xöù: Akincanyayatanam (skt)— Tathagata. The heaven of nothingness. Caûnh Giôùi Troáng Roãng: Empty space— • Phi töôûng phi phi töôûng xöù: Trong Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni, Naivasamjnanasamjnayatanam (skt)— Ñöùc Phaät ñaõ daïy raèng nhöõng ai ñem chuù naày Neither conscious nor unconscious state of ñi vaøo nhöõng caûnh giôùi ñòa nguïc vaø ngaï quyû heaven. maø tuyeân löu thì laäp töùc nhöõng nôi aáy seõ bieán *** See Töù Khoâng Xöù. thaønh nhöõng caûnh giôùi khoâng coøn toäi nhôn, 4) Tòch Dieät Ñòa: Nirodha-samapatti (skt)— khoâng coøn ngöôøi ñeå thoï khoå—In The Unisha- Extinction—Boà Taùt hay A La Haùn— Vijaja- Dharani-Sutra, the Buddha reminded Bodhisattva or Arhat. that those who recite this dharani, when 5) Phaät ñòa hay Phaùp giôùi ñòa: Dharmadhatu- entering the realms of hell and hungry ghost, samapatti (skt)—Thieàn quaùn veà nguyeân lyù read or chant it, the result is all the dwellers of phoå bieán, töù theá giôùi—Abstract-meditation such places will be liberated, and the place on the universal principle, i.e., world. will immediately become completely empty. *** For more information, please see Gocara Caûnh Giôùi Töôùng: Coøn goïi laø Hieän Töôùng in Sanskrit/Pali-Vietnamese Section. hay Hieän Thöùc, moät trong tam teá ñeà caäp trong Caûnh Giôùi Baùt Nhaõ: Taát caû chö phaùp ñeàu laø Ñaïi Thöøa Khôûi Tín Luaän, nghóa laø theá giôùi caûnh giôùi cuûa Baùt Nhaõ; Baùt Nhaõ laø trí naêng hieän töôïng beân ngoaøi—The external, or duyeân, chö phaùp laø caûnh sôû duyeân—External phenomenal world, the third aspect referred to world prajna, or wisdom of all things; prajna is in the Awakening of Faith.

** For more information, please see Tam Teá. soâng Haèng. Theo Eitel trong Trung Anh Phaät Caûnh Huoáng: Circumstance—Situation— Hoïc Töø Ñieån thì ñaây laø moät nôi haønh höông Condition. noåi tieáng, baây giôø laø Hurdwar hay Haridwar— Caûnh Luùc Nguû: Scenes dreamed during The gate of the Ganges. According to Eitel in sleeping—Dreaming scenes. The Dictionary of Chinese-English Buddhist Terms, this is a famous devalaya, the object of Caûnh Luùc Thöùc: Waking scenes. pilgrimages, the present Hurdwar, or Caûnh Meänh Nhaät: Gaàn ñeán ngaøy nhaäm Haridwar. chöùc hay ñaêng quang cuûa moät vò vua, nghi leã Caïnh Toàn: Struggle for existence. caàu nguyeän ñöôïc toå chöùc haèng thaùng ñeå caàu phuùc lôïi cho taân vöông—The day of the king's Caïnh Tranh: To compete—To contend. accession, when services were conducted Cao: Cao vuùt: Eminent—Lofty; Chieàu cao: monthly on that day for his welfare. High—Tall; Môõ loaõng: Fat—Oil—Unguent. Caûnh Ngoä: See Caûnh Huoáng. 1) Cao AÅn: To retire from the world. Caûnh Ngöôøi: The Human Realm—See Nhôn 2) Cao Bay Xa Chaïy: To be at large—To Ñaïo. run away. Caûnh Nuùi Non Vaéng Veû: Mountaineous 3) Cao Caû: Exalted—Eminent—Noble— wilderness. Great—Lofty. Caûnh Saùch: Roi duøng ngaên chaän côn buoàn 4) Cao Caáp: High rank. nguû cuûa chö Taêng Ni trong luùc ngoài thieàn trong 5) Cao Cöôøng: Superior in strength. thieàn ñöôøng (roi daøi 4 thöôùc 2 taác, coù ñaàu 6) Cao Danh: Eminent reputation. meàm,

keû bò ñaùnh phaûi cuùi ñaàu taï toäi)—A 7) Cao Daøy: Heaven and earth. switch or cane to awaken sleepers during an 8) Cao Dieäu: Eminent—Sublime. assembly for meditation. 9) Cao Ñaúng: High level. Caûnh Thuù: The Animal Realm—See Thuù 10) Cao Höùng: Inspired. Ñaïo. 11) Cao Kieán: Deep knowledge. Caûnh Tænh: To dissilussion. 12) Cao Kyø: Extraodinary. Caûnh Traïng: See Caûnh huoáng. 13) Cao Löông Myõ Vò: Savoury dishes. Caûnh Trí: Landscape—Sight—View—Caûnh 14) Cao Ly: Nöôùc Trieàu Tieân—Korea. hay coøn goïi laø lyù sôû quaùn; trí hay coøn goïi laø 15) Cao Minh: taâm naêng quaùn—The objective world and the a) Môõ loaõng vaø aùnh saùng: AÙnh saùng chieáu subjective mind, or knowledge of the objective treân môõ loaõng, chieáu roõ söï vaät cho chuùng sphere. sanh—Oil and light, oil being right Caûnh Trong Chieâm Bao: See Caûnh Luùc conduct, with the resultant shining before Nguû. men. Caûnh Töôïng: Sight—Occurrence. b) Söï hieåu bieát roõ raøng: Erudite and Caûnh Töôïng Kyø Laï: Wondrous sights. clairvoyant. Caïnh: Caïnh tranh hay kình choáng nhau—To 16) Cao Ngaïo: Arrogant—Haughty—Proud. wrangle—To emulate. 17) Cao Nhaân: A great man. Caïnh Giaø: Ganga (skt)—Haèng Haø—The 18) Cao Nieân: Old—Aged. Ganges. 19) Cao Quyù: Noble. Caïnh Giaø Haø Moân: Gangadvara (skt)—Cöûa 20) Cao Raùo: High and dry.

21) Cao Sang: Noble—Eminent. vaät trôû veà moät.' Theá laø suoát ñeâm aáy vaø 22) Cao Sang Hay Thaáp Heøn: Of noble maáy ñeâm sau, ngaøi khoâng sao ngoài yeân birth or low. hay chôïp maét ñöôïc, trong taâm thaàn caêng 23) Cao Sieâu: Sublime—Lofty. thaúng cöïc ñoä aáy. Ngaøy kia sö baát chôït 24) Cao Thaâm: High and deep. thaáy mình ñang ñoïc baøi thô cuûa Nguõ Toå Phaùp Dieãn vieát treân chaân dung cuûa Toå, 25) Cao Thuû: Smart person. trong ñoù coù caâu: 26) Cao Thöôïng: Noble—Lofty—Fine. Traêm naêm, ba vaïn saùu ngaøn ngaøy 27) Cao Tieát: Lofty virtue. Laõo haùn aáy luoân luoân cöû ñoäng. 28) Cao UÛy: High commissioner. Theá laø nhöõng thaéc maéc cuûa sö veà caâu hoûi 29) Cao Voïng: High ambition. 'Ai mang cho oâng caùi thaân voâ tri giaùc aáy?' 30) Cao Vuùt: Very high. phuùt choác ñöôïc giaûi tröø ngay. Ngaøi ñöôïc 31) Cao Xa: Very high—Far-reaching— aán chöùng vaø trôû thaønh moät ngöôøi hoaøn Exalted. toaøn môùi. Trong boä Cao Phong Ngöõ Luïc, 32) Cao Xanh: heaven—Sky. sö coù vieát: "Tröôùc kia, khi coøn ôû Tröôøng Cao Ñaøi: Caodaism. Khaùnh, tröôùc khi vaøo Thieàn ñöôøng moät thaùng, ñeâm kia trong giaác nguû say toâi baát Cao Ñeá: Kunti (skt)—Teân cuûa moät loaøi La chôït thaáy toâi ñeå heát taâm trí vaøo caâu hoûi Saùt Nöõ—Name of a raksasi, a female demon. 'Muoân vaät trôû veà moät, moät trôû veà gì?' Toâi Cao Ly Taïng: Coøn goïi laø Taïng hay Boä Ñaïi chieáu coá ñeán ñeà aùn chuyeân nhaát ñeán noãi Taïng do nöôùc Cao Ly khaéc in—The Korean queân maát nguû nghæ aên uoáng, khoâng coøn canon of Budhism, one of the three collections. phaân bieät phöông höôùng ngaøy ñeâm gì heát. Cao Phong Nguyeân Dieäu: Thieàn sö Cao Khi traûi khaên baøn, hay saép cheùn dóa, hay Phong Nguyeân Dieäu, coøn goïi laø Cao Phong ñi tieåu tieän, daàu ñoäng hay tònh, daàu noùi Dieäu Toå—Zen Master Kao-Feng-Yuan-Miao hay im, toaøn theå cuoäc soáng cuûa toâi nhö (1238-1295), also called Kao-Feng Miao- goùi troïn trong nghi nieäm 'Caùi moät trôû veà Tsu—Thieàn Sö Trung Hoa, theo Thieàn Sö D.T. gì?' khoâng

xen loän maûy may nieäm naøo Suzuki trong Thieàn Luaän, Taäp II, Kao-Feng- khaùc; vaû laïi daàu muoán, toâi vaãn khoâng theå Yuan-Miao, a Chinese Zen Master in the nghó gì leäch ngoaøi trung taâm ñieåm aáy, daàu thirteenth century. According to Zen master chæ nghó thoaùng qua thoâi. Töôûng chöøng nhö D.T. Suzuki in the Essays in Buddhism, Book toâi bò ñoùng cöùng hoaëc choân chaân taïi choã; II: daàu toâi coá vuøng vaãy maáy noù vaãn khoâng • Cao Phong Dieäu Toå laø moät ñaïi sö cuoái ñôøi buoâng tha; daàu giöõa ñaùm ñoâng, giöõa Taêng nhaø Toáng. Khi sö phuï ngaøi laàn ñaàu trao chuùng, toâi vaãn caûm thaáy nhö hoaøn toaøn chæ cho ngaøi coâng aùn chöõ "Voâ" cuûa Trieäu coù moät mình toâi töø saùng ñeán toái, töø toái ñeán Chaâu ñeå tham quaùn, ngaøi chuyeån heát khí saùng, tinh khieát laøm sao, thanh tònh laøm löïc bình sanh vaøo ñeà aùn. Ngaøy kia, baát sao, tö töôûng cuûa toâi trang nghieâm, löôùt thaàn sö phuï hoûi: "Ai mang cho oâng caùi treân muoân vaät. Moät nieäm thanh khieát laøm thaân voâ tri giaùc aáy?" Ngaøi khöïng, khoâng sao, khoâng gôïn maûy buïi! Moät nieäm bao bieát sao maø thöa thoát, maø thaày ngaøi thì truøm muoân thuôû! Theá giôùi beân ngoaøi khaéc nghieät, thöôøng laø hoûi ñaâu thì ñaùnh vaéng laëng laøm sao, toâi khoâng coøn bieát coù ñoù. Sau ñoù, luùc nöûa ñeâm khi ngaøi ñang ai khaùc nöõa. Nhö moät keû ngoác, nhö moät nguû, sö söïc nhôù tröôùc kia thaày cuõ coù giao teân ngu daïi, traûi qua saùu ngaøy saùu ñeâm cho sö tìm ra dieäu nghóa caâu noùi 'Muoân nhö vaäy, keá toâi vaøo chaùnh ñieän vôùi chö

Taêng khaùc, vaø khi ñang ñoïc kinh, maét toâi and before one month was over after my chôït ñaët treân caâu thô cuûa Nguõ Toå Phaùp return to the Meditation Hall there, one Dieãn. Theá laø ñoät nhieân toâi thöùc tænh côn night while deep in sleep, I sudenly found meâ, vaø yù nghóa caâu hoûi 'Ai mang cho oâng myself fixing my attention on the question caùi thaân voâ tri giaùc aáy' vuït saùng trong toâi, 'All things return to the One, but where caâu hoûi maø thaày toâi trao cho toâi ngaøy does this One return?' My attention was so tröôùc. Toâi caûm nhö caû khoâng gian voâ bieân rigidly fixed on this that I neglected naày vôõ tan töøng maûnh vaø ñaïi ñòa suïp ñaâu sleeping, forgot to eat, and did not maát. Toâi queân toâi, toâi queân theá gian; ñoù distinguish east from west, nor morning nhö moät taám göông phaûn chieáu moät taám from night. While spreading the napkin, göông, toâi thöû tham quaùn vaøi coâng aùn producing the bowls, or attending to my khaùc, sao maø coâng aùn naøo cuõng saùng rôõ natural wants, whether I moved or rested, ñeán vaäy! Töø nay toâi khoâng coøn nghi hoaëc whether I talked or kept silent, my whole dieäu duïng cuûa trí Baùt Nhaõ nöõa."—Kao- existence was wrapped up with the Feng was one of the great masters in the question 'Where does this one return?' No end of the the Sung dynasty. When his other thoughts ever disturbed my first let him attend to the Chao-Chou's consciousness; even if I wanted to stir up Wu, he exerted himself hard on the the least bit of thought irrelevant to the problem. One day his master, Hsueh-Yen, central one, I could not do so. It was like suddenly asked him: "Who is it that carries being screwed up or glued; however, for you this lifeless corpse of yours?" The much I tried to shakemyself off, it refused poor fellow did not know what to make of to move. Though I was in the midst of a the question, for the master was merciless crowd or

congregation, I felt as if I were and it was usually folowed by a hard all by myself. From morning till evening, knocking down. Later, in the midst of his from evening till morning, so transparent, sleep one night, he recalled the fact that so tranquil, so majestically above all once when he was under another master things were my feelings! Absolutely pure he was told to find out the ultimate and not a particle of dust! My one thought significance of the statement ‘All things covered eternity; so calm was the outside return to one,’ and this kept him up the world, so oblivious of the existence of rest of that night and through the several other people I was. Like an idiot, like an days and nights that succeeded. While in imbecile, six days and nights thus elapsed this state of an extreme mental tension he when I entered the Shrine with the rest, found himself one day looking at Fa-Yen’s reciting the Sutras, and happened to raise verse on his portrait, which partly read: my head and looked at the verse by Fa- “One hundred years, thirty-six thousand Yen. This made me all of a sudden awake morns. from the spell, and the meaning of ‘Who This same old fellow moved on forever.” carries this lifeless corpse of yours?’ burst This at once made him dissolve his eternal upon me, the question once given by my doubt as to ‘Who carying around this old master. I felt as if this boundless lifeless body of yours?’ He was baptized space itself were broken into pieces, and and became an altogether new man. He the great earth were altogether levelled leaves us in his Saying Records: “On away. I forgot myself, I forgot the world, it olden days when I was at Shuang-Ching, was like one mirror reflecting another. I

tried several koans in my mind and found return to One; where does the One them so transparently clear! I was no more return?’ I make them search after this. To deceived as to wonderful working of search after it means to awaken a great Prajna (transcendental wisdom). inquiring spirit for the ultimate meaning of • Cao Phong laø ngöôøi chuû tröông tu taäp coâng the koan. The multitudiness of things is aùn nhö vaày: “Coâng aùn toâi thöôøng ñaët cho reducible to the One, but where does the caùc moân nhaân laø ‘vaïn phaùp qui Nhaát, Nhaát One finally return? I say to them: ‘Make qui haø xöù?’ Toâi khuyeân hoï haõy tham cöùu this inquiry with all the strength that lies caâu naày. Tham cöùu caâu aáy töùc laø ñaùnh in your personality, giving yourself no thöùc moät moái nghi tình lôùn ñoái vôùi yù nghóa time to relax in this effort. In whatever cöùu caùnh cuûa coâng aùn. Vaïn phaùp thieân sai physical position you are, and in whatever vaïn bieät ñöôïc qui veà Moät, nhöng roài Moät business you are employed, never pass trôû veà ñaâu? Toâi baûo hoï, haõy ñem heát söùc your time idly. Where does the One maïnh bình sinh maø ñeo moãi moái nghi tình finally return? Try to get a definite answer naày, ñöøng luùc naøo xao laõng. Duø ñi, ñöùng, to this query. Do not give yourself up to a naèm, ngoài, hay laøm caùc coâng vieäc, ñöøng state of doing nothing; do not exercise ñeå thôøi giôø luoáng troâi qua. Roài ra caùi Moät your fantastic imagination, but try to bring trôû veà ñaâu? Haõy coá maø ñi tìm moät caâu traû about a state of identification by pressing lôøi chính xaùc cho caâu hoûi naày. Ñöøng your spirit of inquiry forward, steadily and buoâng troâi mình trong caùi voâ söï; ñöøng uninterruptedly. You will be then like a luyeän taäp töôûng töôïng

phieâu du, maø haõy person who is critically ill, having no coá thöïc hieän cho ñöôïc caùi traïng thaùi toaøn appetite for what you eat or drink. Again nhaát vieân maõn baèng caùch ñaåy nghi tình you will be like an idiot, with no löôùt tôùi, beàn bó vaø khoâng hôû. Roài caùc ngöôi knowledge of what is what. When your seõ thaáy mình nhö moät keû bònh ngaët, chaúng searching spirit comes to this stage, the coøn muoán aên uoáng gì nöõa. Laïi nhö moät time has come for your mental flower to thaèng khôø, khoâng hieåu caùi gì ra caùi gì heát. burst out." In fact, we can't just hold up a Khi coâng phu ñeán ñaây, giôø laø luùc taâm hoa koan before the mind, we must make it cuûa caùc ngöôi böøng nôû." Thaät vaäy, chuùng occupy the very center of attention by the ta khoâng ñeà khôûi coâng aùn hieän tieàn, maø sheer strength of an inquiring spirit. When phaûi ñaët noù vaøo trong taâm baèng taát caû söùc a koan is cultivated with such a spirit, maïnh cuûa nghi tình. Moät khi coâng aùn ñöôïc according to Zen master Ta-Hui, it is like chi trì bôûi moät tinh thaàn nhö theá, thì theo a great consuming fire which burns up Thieàn Sö Ñaïi Hueä, noù gioáng nhö moät ngoïn every insect of idle speculation that löûa chaùy lôùn ñoát chaùy taát caû nhöõng con approaches it. Therefore, it is almost a saâu hyù luaän ñang xaêm tôùi. Vaø cuõng chính common sense saying among Zen masters vì vaäy maø taát caû caùc Thieàn sö ñeàu ñoàng yù to declare that , 'In the mastery of Zen the raèng 'Trong söï tham Thieàn, ñieàu troïng most important thing is to keep up a spirit yeáu nhaát laø giöõ vöõng nghi tình; nghi tình of inquiry; the stronger the spirit the caøng maïnh, ngoä caøng lôùn. Quaû thöïc chaúng greater will be the enlightenment that bao giôø coù ngoä neáu khoâng coù nghi—Zen follows; there is, indeed, no enlightenment master Kao-Feng-Yuan-Miao talked about when there is no spirit of inquiry. the koans as follows: "The koan I Cao Só: ordinarily give to my pupils is 'All things

1) Boà Taùt: Bodhisattva. vuøng naày tìm löông thöïc ñi ñöôøng. Veà sau ngaøi 2) Hoïc giaû noåi tieáng: Eminent scholar. Huyeàn Trang cuõng döøng laïi ñaây moät thaùng, Cao Taùt La: Kosala (skt)—Kieàu Taùt La— ñöôïc vua Cuùc Vaên Thaùi raát kính troïng)—The See Kosala in Sanskrit/Pali-Vietnamese ancient town of Kao-Ch'ang, 30 miles east of Section. Turfan in Turkestan, formerly an important Cao Taêng: Eminent monk—Venerable Buddhist centre, whence came scriptures and Buddhist—Elder monk or master. monks to China. The Turks in Karakhojo were Cao Toå: Vò sô toå saùng laäp ra toâng phaùi—The first heard of in the seventh century in the Orkhon district where they remained until 840 founder of a sect or school—Great great A.D. when they were defeated and driven out grandfather. by the Kirghiz; one group went to Kansu, Cao Tuùc: Ñaïi ñeä töû—Superior pupils or where they remained until about 1020 A.D.; disciples. another group founded a kingdom in the Cao Xöông: Karakhojo (skt)—Teân moät Turfan country which survived until Mongol vöông quoác coå ôû Taây Vöïc coù coå thaønh Cao times. They had an alphabet which was copied Xöông, khoaûng 30 daäm veà phía ñoâng cuûa from the Soghdian. Chingis Khan adopted it for Turfan thuoäc Turkestan, xöa kia laø moät trung writing Mongolian. In 1294 A.D. the whole taâm Phaät giaùo quan troïng, töø nôi ñoù nhieàu vò Buddhist canon was translated into Uighur. cao Taêng ñaõ mang kinh ñieån ñeán Trung quoác Caùo: To

inform—To accuse—To plead. ñeå hoaèng hoùa. Vaøo tröôùc theá kyû thöù baûy ngöôøi Caùo Bieät: To take leave—To bid someone ta ñaõ nghe noùi taïi ñaây coù daân toäc Turks sinh adieu. soáng trong khu vöïc Orkhon ñeán khoaûng naêm 840 sau Taây Lòch, hoï bò ngöôøi Kirghiz ñaùnh Caùo Chung: To announce the end. ñuoåi neân chia laøm hai nhoùm; moät nhoùm ñi ñeán Caùo Gian: To accuse falsely. Kansu vaø sinh toàn ñeán khoaûng naêm 1020; coøn Caùo Höông: Thoâng baùo baèng caùch daâng nhoùm kia toàn taïi ñeán thôøi kyø ñeá quoác Moâng höông—To inform by offering incense. Coå. Hoï coù maãu töï laáy töø maãu töï Soghdian maø Caùo Loãi: To apologize—To excuse onself veà sau naày Thaønh Caùt Tö Haõn ñaõ cho duøng Caùo Phoù: Death notice. nhö chöõ vieát chính thöùc cuûa ngöôøi Moâng Coå. Caùo Thò: To notify—Notice— Vaøo naêm 1294 thì toaøn boä giaùo ñieån Phaät giaùo Advertisement—Proclamation. ñaõ ñöôïc phieân dòch ra chöõ Uighur (theo söû lieäu Caùo Toäi: To recognize one's fault. Trung Hoa, Haùn Thö vaø Taân Cöïu Ñöôøng Thö, thì ñaây laø ñaát cuõ cuûa Hieäu UÙy Maäu Kyû ñôøi Caùo Tri: To notify—To announce—To Haäu Haùn vaø Tieàn Boä Xa Sö ñôøi Haùn, nay laø inform. vuøng phuï caän Thoå Loå Phoàn, vaø Caùp Thích Hoøa Caùo Töø: See Caùo bieät. Traùc, ñoâng baéc sa maïc Goâ Bi, thuoäc tænh Taân Caïo Toùc: To shave one's hair. Cöông. Thôøi xöa Phaät giaùo raát thònh haønh ôû Caùp: ñaây. Nhöõng kinh ñieån baèng chöõ Phaïn vaø chöõ 1) Chim boà caâu: Paravata or Kapotaka Haùn ñeàu ñöôïc xöû duïng. Thôøi Baéc Löông xuaát (skt)—A dove—A pigeon. hieän nhöõng thaày Phaùp Thònh, Phaùp Chuùng; thôøi 2) Soø heán: Clams. Baéc Nguïy xuaát hieän caùc thaày Ñaøm Loäc vaø Uy Caùp Lôïi Quaùn AÂm: Moät trong 33 Quaùn AÂm, Ñöùc dòch Kinh Hieàn Ngu; thôøi Ñoâng Taán ngoài treân voû soø—One of the thirty-three forms nhöõng thaày Trí Nghieâm, Trí Giaûn sang Taây of Kuan-Yin, seated on a shell. Truùc, treân ñöôøng sang Taây Truùc coù gheù qua Caùp Vieân: Kapotakasamgharama (skt)—Ca

Boá Ñöùc Ca—Moät töï vieän noåi tieáng trong vuøng Caùt Lyù Saét Naõ: Kashmir, phía nam xöù Ma Kieät Ñaø, trung AÁn 1) Maøu ñen hay xanh ñaäm: Krsna (skt)— Ñoä (Ñöùc Phaät vaøo thôøi quaù khöù, laø moät con Black, dark, or dark blue. chim boà caâu to daãn ngöôøi ñi saên vaøo chaùnh 2) Teân moät vò Thaàn anh huøng cuûa AÁn Ñoä: ñaïo, khi bay tôùi ñaây ñaõ lao vaøo löûa maø cheát)— Krishna (skt)—The hero-god of India. A famous monastery said to be in Kashmir, 3) Ñoái vôùi Phaät giaùo, Caùt Lyù Saét Naõ laø teân south of Magadha, central India. moät loaøi chuùa cuûa "Haéc Quyû," keû thuø ñòch Caùt: vôùi Ñöùc Phaät vaø Baïch quyû: Krishna 1) Caét: To cut. (skt)—With Buddhists he is chief of the 2) Daây leo hay daây saén—The rambling, or black demons, who are enemies of creeping bean. Buddha and the white demons. Caùt Ca Daï: Moät vò Taêng noåi tieáng vaøo ñôøi Caùt Nhaân: A good man. Toáng—A noted monk of the Sung dynasty. Caùt Quaû: The auspicious fruit. Caùt Ñaèng: Caùt Thaûo: The auspicious grass used at a 1) Daây leo, saén daây, ví vôùi phieàn naõo: religious ceremony. Creepers, trailers, clinging vines, etc, i.e. Caùt Tín: Good news. the afflicting passions. Caùt Trieäu: Fortunate omen. 2) Nhöõng ngöôøi hay gaây söï: Troublesome Caùt Töôøng: Auspicious—Great-fortune. people. 3) Nhöõng töø duøng trong nhaø Thieàn: Talk Caùt Töôøng Haûi Vaân: (words so use by the Intuitional

School). 1) Ñieàm laønh cuûa maây vaø bieån: The auspicious sea-cloud. Caùt Ñoaïn: Caét ñöùt ñoaïn—To cut off. 2) Daáu treân ngöïc cuûa thaàn Visnu: Sri-vatsa Caùt Haø: Taø ñaïo cho raèng nöôùc soâng Haèng coù (skt)—The breast mark of Visnu. theå röûa saïch moïi toäi loãi---Auspicious river— 3) Phaät Taâm AÁn: Svastika (skt)—Symbol on The Ganges for the heretics say they can wash a Buddha's breast. away their sins. Caùt Töôøng Mao Quoác: Kusagrapura (skt)— Caùt Hung: Good and bad. Theo Eitel trong Trung Anh Phaät Hoïc Töï Ñieån Caùt Khaùnh: Auspicious—Lucky—Fortunate. cuûa Giaùo Sö Soothill, ñaây laø nôi truù nguï cuûa Caùt Lôïi Ña Vöông: Vua Caùt Lôïi Ña, maø con caùc vua taïi xöù Ma Kieät Ñaø, bao boïc bôûi nuùi chaùu cuûa oâng sau naày choáng ñoái Phaät giaùo, bò non, khoaûng 14 daäm veà phía nam cuûa Behar. Ca Nhò Saéc Giaø (Kaniska) laät ñoå ñeå hoài phuïc Noù bò boû pheá töø khi vua Bình Sa Vöông xaây Phaät giaùo trong vöông quoác, nhöng veà sau naày thaønh Vöông Xaù môùi, khoaûng 6 daäm xa hôn veà thì con chaùu cuûa doøng Caùt Lôïi Ña khoâi phuïc phía taây—According to Eitel, this is an ancient ngai vaøng vaø ñuoåi chö Taêng ñi—King Krta of residence of the kings of Magadha, surrounded Kashmere, whose descendants were opposed by mountains, about 14 miles south of Behar. It to Buddhism; they were dethroned by Kaniska, was deserted under King Bimbisara, who built who restored Buddhism; but later the royal new Radjagriha, about 6 miles farther to the regained the throne and drove out the Buddhist west. monks. Caùt Töôøng Quaû: Quaû Caùt Töôøng, quaû löïu, Caùt Lyù Ma: Karma (skt)—See Nghieäp in caàm treân tay cuûa Quyû Töû Maãu, nhö söï ban boá Vietnamese-English Section, and Karma in treû con—The auspicious fruit, a pomegranate, Sanskrit/Pali-Vietnamese Section. held by Hariti as a bestower of children.

Caùt Töôøng Thaûo: Kusa (skt)—Thöôïng taùc duïng sanh ra thieän aùc nghieäp—Root, Mao—Coû Caùt Töôøng, tieáng Phaïn goïi laø Coâ-Sa, or source which is capable of producing or tieáng Haùn laø Thöôïng Mao, ñöôïc duøng trong growing, as the eye is able to produce caùc buoåi leã hay nghi thöùc toân giaùo— knowledge, as faith is able to bring forth Auspicious grass used at religious ceremonials. good works, as human nature is able to Caùt Töôøng Thieân Nöõ: Laksmi (skt)—Coâng produce good or evil karma. Ñöùc Thieân—Caùt Töôøng Thieân Nöõ, vò nöõ thaàn (II) Phaân loaïi caên—Categories of "mula" or cuûa söï may maén vaø saéc ñeïp. Vò naày troài leân töø "Andriyam" bieån vôùi hoa sen treân tay. Coù söï hieåu laàm giöõa (A) Nguõ Caên: Five senses—See Nguõ Caên. Caùt Töôøng Thieân Nöõ vaø Quaùn Theá AÂm, coù leõ (B) Luïc Caên: Six senses—See Luïc Caên. töø yù töôûng Laksmi cuûa AÁn Giaùo—The goddess Caên Baïi: Söï hö hoaïi cuûa nguõ caên (laø khoâng of fortune and beauty. She sprang from the theå traùnh ñöôïc vì chuùng chæ laø söï keát hôïp cuûa ocean with a lotus in her hand. There is some töù ñaïi)—The decay of the powers, or senses. confusion between this goddess and Kuan-Yin, Caên Baûn: possibly through the attribution of Hindu ideas 1) Cô baûn: Basic—Fundamental—Radical— of Laksmi to Kuan-Yin. Basal—Elemental—Original. Cau Coù: Fractious. 2) Nguyeân Thuûy: Khi noùi ñeán baøi kinh, hay Caùu: Dirt. mulagrantha, thì caên baûn coù yù noùi ñeán kinh chöùa ñöïng nhöõng lôøi noùi nguyeân thuûy Caùu Kænh: Angry. cuûa Ñöùc

Phaät—When referring to a Caùu Tieát: Furious. fundamental text, or mulagrantha, it Cay Ñaéng: Peppery and bitter. indicates a sutra supposed to contain the Cay Ñoäc: Piquant and poisonous—Cruel. original words of the Buddha. Cay Nghieät: Cruel and wicked. Caên Baûn Ñaúng Trí: See Caên Baûn Ñònh. Caêm Caêm: Very cold—Biting cold. Caên Baûn Ñònh: Coøn goïi laø Caên Baûn Ñaúng Caêm Hôøn: Enmity—To be furious. Trí hay Caên Baûn Thieàn, nghóa laø giôùi ñònh Caêm Thuø: Hatred and indignation. ñoaïn lìa phieàn naõo trong coõi thieàn voâ saéc— Caên: The stages of dhyana in the formless or (I) Nghóa cuûa "caên"—The meanings of immaterial realm. "Mula" or "Indriya". Caên Baûn Hoaëc: Coøn goïi laø Caên Baûn Phieàn 1) Caên baûn: Mula (skt)—Basis—Origin. Naõo—Fundamental illusions—See Boån Hoaëc, 2) Giaùc quan: Indriya (p & skt)—Senses— Caên Baûn Phieàn Naõo, Nhò Hoaëc and Tam Hoaëc. Faculty of sense—Organs of sense. Caên Baûn Hoäi: See Thaønh Thaân Hoäi and Yeát • Naêng löïc cuûa giaùc quan: Faculty of Ma Hoäi. sense—Sense—Organ of sense. Caên Baûn Phieàn Naõo: Coøn goïi laø Boån Hoaëc, • Naêng löïc cuûa thaân vaø taâm: Bodily and hay Boån Phieàn Naõo—Fundamental illusions, mental power. passions, or afflictions, including: • Naêng löïc cuûa taâm linh: Spiritual faculties Nguõ Ñoän Söû: The five envoys of stupidity or power of the spirituality. caused by illusion of the body or self— • Reã caây: Coù söùc sanh tröôûng, moïc ra caùc See Nguõ Ñoän Söû. thöù caønh, nhö nhaõn caên cuûa maét coù söùc Nguõ Lôïi Söû: The five higher wholesome maïnh coù theå sinh ra nhaõn thöùc, tín caên coù deeds—See Nguõ Lôïi Söû (B). theå sinh ra nhöõng vieäc thieän, nhaân tính coù ** See Boån Hoaëc, Nhò Hoaëc and Tam Hoaëc.

Caên Baûn Taâm: Taâm caên baûn—Root or Caên Cô Thaáp: Low (dull) capacity. fundamental mind. Caên Cô Trung Haï: Form moderate to low Caên Baûn Thieàn: See Caên Baûn Ñònh. capacities. Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä: Caên Cöù Vaøo: To base on. See Sarvastivada in Sanskrit/Pali-Vietnamese Caên Duyeân: Caên tính cuûa con ngöôøi vaø nhaân Section, and Thuyeát Nhöùt Thieát Höõu Boä in duyeân cuûa hoaøn caûnh nöông töïa vaøo nhau, hay Vietnamese-English Section. söï nöông töïa giöõa luïc caên vaø luïc traàn, maø söï Caên Baûn Thöùc: Caên Baûn Thöùc laø teân khaùc taùc ñoäng lôùn laø ôû luïc caên—Cause, nature and cuûa A Laïi Da Thöùc (goác cuûa taát caû caùc environment; natural powers and conditioning phaùp)—Basic or Fundamental consciousness environment—See Traàn Duyeân. or vijnana, another name for Alaya-vijnana— Caên Ñoän: Dull powers—See Caên Lôïi. See A Laïi Da Thöùc. Caên Höông: Putchuk (skt)—See Moäc Höông. Caên Baûn Trí: Coøn goïi laø Chaân Trí, Chaùnh Caên Khí: Khaû naêng töï nhieân cuûa caên, hay cuûa Trí, Nhö Lyù Trí, Voâ Phaân Bieät Trí, nghóa laø chuùng sanh (thieân tö cuûa chuùng sanh coù theå hieåu bieát roõ chaân lyù maø khoâng coù söï phaân bieät ñaûm nhaän Phaät phaùp)—Natural capacity, naêng duyeân hay sôû duyeân, ñaây laø trí sanh ra capacity of any organ, or being. nhaát thieát chaân lyù vaø coâng ñöùc, ñoái laïi vôùi Caên Khuyeát: Moät trong nguõ caên bò khieám "haäu ñaéc trí"—Fundamental, origina, or primal khuyeát, nhö muø hay ñieác—Defective in any wisdom, source of all truth and virtue; organ of sense, e.g. blind or deaf. knowledge of fundamental

principles; intuitive Caên Lôïi: Caên tính thoâng minh lanh lôïi, ñoái laïi knowledge or wisdom, in contrast with vôùi caên ñoän—Of penetrative powers, acquired wisdom—See Haäu Ñaéc Trí. intelligent, in contrast with dull powers. Caên Baûn Voâ Minh: Coøn goïi laø Voâ Thuûy Voâ Caên Löïc: Minh, hay caùi voâ minh töø tröôùc khi naûy ra yù 1) Caên vaø löïc: Organs and their powers. nghó bieän bieät, ñoái laïi vôùi Maït chi Voâ minh 2) Nguõ Caên vaø Nguõ Löïc: The five organs of (caên baûn voâ minh döïa vaøo taïi trieàn chaân nhö sense and their five powers—See Nguõ maø taïo ra duyeân khôûi, roài töø ñoù maït chi voâ Caên, and Nguõ Löïc. minh laïi töïa vaøo caên baûn voâ minh maø caùc phaùp tieáp tuïc noåi daäy)—The radical, primal, or Caên Moân: Luïc caên chính laø nhöõng cöûa ngoõ fundamental ignorance, the condition before cho phieàn naõo xaâm nhaäp—The senses as doors discernment and differentiation, in contrast through which illusion enters. with ignorance in detail (chi maït voâ minh)— Caên Tan Raõ: Faculties are disintegrated. Original darkness or ignorance. Caên Thöôïng Haï Trí Löïc: Moät trong Thaäp Caên Bònh Chung Cuûa Ngöôøi Tu: Common Ñaïi Löïc cuûa Phaät, bieát ñöôïc heát thaûy taùnh vaø disease of practitioners. nghieäp cuûa chuùng sanh—One of a Buddha's Caên Caûnh: Coøn goïi laø Caên Traàn, töù laø phaïm great ten powers, to know the capacities of all vi hoaït ñoäng cuûa caên, hay caûnh maø saéc töôùng beings, their nature and karma—See Thaäp Löïc döïa vaøo ñeå thu laáy (moät khi caên traàn ñoái nhau (2). thì taâm laäp töùc khôûi leân)—The field of any Caên Tính: Baûn tính cuûa naêng löïc cuûa caùc organ, its field of operation. giaùc quan—Natural disposition—Nature and Caên Cô: Motive power, fundamenal ability, character—The nature of the power of any opportunity. sense. Caên Tònh: Söï thanh tònh cuûa luïc caên—The

purity of the six organs of sense. Caám Cung: Forbidden palace—To shut Caên Traàn: The object or sensation of any someone up in a room or place. organ of sense—See Caên Caûnh. Caám Ñöùt: To forbid absolutely. Caén Röùt: To sting. Caám Giôùi: Sila or Pratimoksa (skt)—Phieân Caén Xeù: To tear with one's teeth—To devour. aâm theo tieáng Phaïn laø Thi La Hay Ba La Ñeà Caèn Nhaèn: To grumble. Moäc Xoa, nghóa laø giôùi luaät do Phaät cheá ñònh Caën Baõ: Scum—Dregs. ñeå ngaên chaën söï sai traùi nôi thaân khaåu yù cuûa caùc ñeä töû—Abstention, or prohibitions, Caën Baõ Xaõ Hoäi: The scum of society. commandments, especially the Vinaya as Caën Keõ: Detailed. containing in the laws and regulations of Caêng: Kieâu caêng—To boast. Buddhism. Caêng Giaø: Soâng Haèng Haø—The river Caám Saùt Sanh: Not to steal. Ganges—See Haèng Haø. Caám Saùt Sanh Ñeå Cuùng Döôøng Hay Ñaõi Caêng thaúng: Tension. Khaùch: No animals should be slaughtered for Caêng Yeát La: Kimkara (skt)—Kim Giaø La. offerings or entertain guests. 1) Ngöôøi noâ leä: A slave. Caàm Cöông: To hold the reins. 2) Thò giaû: A server—An attendant. Caàm Loøng: To hold back one's emotion. 3) Söù giaû thöù baûy trong baùt söù giaû cuûa Baát Ñoäng Toân Minh Vöông: The seventh od Caàm Nöôùc Maét: To control one's tears. the eight messengers of the Arya- Caàm Saéc: Guitar and lute (Conjugal love). Acalanatha. Caàm Thuù: Birds and beasts. Caéng Ñaéng: To quarrel like dog and cat. Caàm Tuø: To detain—To imprison—To keep Caét Ñöùt Luyeán AÙi Nhò Bieân: To sever someone in

prison. dualistic attachments (attachments to either Caåm Tuù: Very beautiful. pleasure, not pleasure or indifference). Caân: Caét Ñöùt Nghi Laàm: To cut off all doubts. 1) Caùi rìu—An adze. Caét Nghóa: To explain. 2) Moät caân Taøu (one and one-third pounds). Caâm: Dumb. Caân Nhaéc: To consider carefully—To Caâm Ñi: Be quiet! deliberate. Caâm Ñieác: Dumb and deaf. Caân Nhaéc Lôïi Haïi: To weigh the pros and cons. Caâm Hoïng: To shut up—To hold one's tongue. Caàn: Virya (skt)—Teân cuûa taâm sôû, nghóa laø chuyeân caàn, hay tinh taán—Energy—Zeal— Caám: Caám caûn hay ngaên caûn—To forbid—To Fortitude—Virility. prohibit—To interdict—To ban—To bar-- Prohibitions. Caàn Caáp: Urgent—Pressing. Caám Chæ: See Caám. Caàn Caàu: Tìm caàu nhöõng vieäc toát—To seek diligently after the good. Caám Chuù Taïng: Taïng chuù bí maät cuûa Maät giaùo, môùi ñöôïc theâm vaøo Tam Taïng Kinh Ñieån Caàn Cuø: Laborious—Industrious—Hard- cuûa Phaät—The Vidyadharapitaka, or working. Dharanipitaka, the canon of dharanis, a later Caàn Duøng: To want—To need. addition to the Tripitaka. Caàn Haønh: 1) Tinh caàn laøm vieäc thieän: Diligently going

forward to pursue the good. **For more information, please see Caän Söï 2) Caàn haønh coøn coù nghóa laø sieâng naêng tu Nam, and Caän söï nöõ. taäp: Zealous conduct, devoted to service, Caän Söï Nam: Upasaka (skt)—OÂ Ba Saéc worship, etc. Ca—Öu Baø Taéc—Ngöôøi nam taïi gia thoï trì Caàn Ích: Useful—Serviceable. nguõ giôùi, laáy nghóa gaàn guõi Tam Baûo ñeå phuïng Caàn Khoå: Caàn cuø vaø khoå sôû—Devoted and söï Nhö Lai—Male servant or disciple suffering, zealously suffering. (Layman—Servant—Follower) i,e, laymen or Caàn Kieäm: Economical—Thrifty. woman who undertake to oney the five commandments. Caàn Kíp: Urgent—Pressing. Caàn Lao: Laborous—Giai caáp caàn lao: The Caän Söï Nöõ: Upasika (skt)—Female servant or disciple—Laywoman—Servant—Follower. laboring class. Caàn Maãn: Diligent—Industrious. Caän Thaân: Close (near) relation. Caàn Phaûi: To care to. Caän Truï: Caän söï nam hay nöõ giöõ taùm giôùi tu taïi gia—Laymen or women who remain home Caàn Thieát: Indispensable—Essential— and observe the eight commandments. Necessary. Caän Truï Luaät Nghi: Taùm giôùi maø nam nöõ Caàn Töùc: Sramana (skt)—Haùn dòch laø Sa taïi gia thoï trì—The eight commandments Moân, nghóa laø ngöôøi chaêm laøm caùc vieäc thieän, which received by laymen and women. vaø ngaên ngöøa caùc vieäc aùc—One who diligently Caän Truï Vieân: Teân khaùc cuûa Nieát Baøn— pursues the good, and ceases from evil. Another name for Nirvana. Caàn Yeáu: Essential—Important. Caän Töû Nghieäp: Near-death karma—See Caån Baïch: To inform respectfully. Nghieäp Caän Töû. Caån Chính: Cautious and decent. Caän Vieân: Near perfection. Caån Kính: Respectful. Caän Vieân Giôùi: See Vieân Cuï, and Cuï Tuùc Caån Maät: Watchful. Giôùi. Caån Thaän: Careful—Cautious. Caáp: Caån Troïng: Prudent—Cautious—Careful. 1) Ban cho: To give. Caän: 2) Caëp ñöïng saùch: Book-box. 1) Gaàn: Near—Close. 3) Caáp baùch: Urgent—Haste—Promptly. 2) Thaân maät: Intimate. 4) Keùo nöôùc töø gieáng leân: To draw water Caän Ñaïi: Modern times. (out of a well). Caän Ñoàng: Upasaka (skt)—Vò tuïc Sa Di hoïc Caáp Baùch: Urgent—Pressing. Phaät Phaùp hay teân khaùc cuûa Öu Baø Taéc—A Caáp Baùo: To warn urgently. devotee, or disciple, or another name for

Caáp Baèng: Diploma—Degree. Upasaka. Caáp Cho: To bestow—To endow—To Caän Keà Töû Thaàn: On the verge of death. furnish—To allow. Caän Lai: Recently. Caáp Coâ Ñoäc: Anathapindika (skt)—Ngöôøi Caän Nhaân: Immediate cause. chaêm soùc cho coâ nhi quaû phuï. Ngöôøi ñaõ cuùng Caän Söû: Modern history. döôøng cho Phaät vöôøn Kyø thoï. OÂng cuõng laø moät Caän Söï: Those who attend on and serve the Phaät töû heát loøng uûng hoä Ñöùc Phaät. Ngöôøi ta noùi Triratna. vaøo thôøi Ñöùc Phaät coøn taïi theá, coù moät vò thöông gia tröôûng giaû teân laø Tu Ñaït, soáng trong

thaønh Xaù Veä. Vì oâng raát quan taâm cöùu giuùp the Buddha was invited to preach in Sravasti, ngöôøi ngheøo cuõng nhö coâ nhi quaû phuï neân oâng Anathaphindika tried to find a suitable place ñöôïc ngöôøi ta meänh danh laø Caáp Coâ Ñoäc. for the Buddha and His Sangha of 1,250 Ngöôøi ta noùi coù moät laàn Ñöùc Phaät ñöôïc thænh monks. Determining that the estate of Prince ñeán thaønh Xaù Veä, Caáp Coâ Ñoäc coá tìm moät nôi Jeta, son of King Prasenajit, with its grassy thích hôïp cho Ngaøi vaø 1.250 Tyø Kheo trong fields and leafy trees, would be ideal, he Taêng ñoaøn. Cuoái cuøng oâng öng yù vôùi ngoâi approached the prince and offered to buy it. vöôøn cuûa Thaùi Töû Kyø Ñaø, con vua Ba Tö Naëc, The prince startled, said proudly, ‘I am vôùi coû caây xanh möôùt, thaät laø moät nôi lyù töôûng prepared to sell you as much land as you can ñeå thieát laäp tònh xaù daâng Phaät. OÂng tìm ñeán cover with gold.’ Anathaphindika remained Thaùi Töû Kyø Ñaø ñeå hoûi mua mieáng vöôøn. Thaùi silent for a moment, at which point the Prince töû laáy laøm ngaïc nhieân hoûi oâng raèng: “Toâi saún laughed, “that seems to be too much for you, saøng baùn taát caû nhöõng ñaát ñai maø oâng coù theå does it?” Anathapindika replied, “Why, no,” I phuû ñaày vaøng.” Tröôûng giaû Caáp Coâ Ñoäc traàm was simply thinking which of my storehouses ngaâm suy nghó moät luùc, trong khi thaùi töû Kyø to take the gold from. Later in the day, as the Ñaø cöôøi thích thuù maø raèng, “Coù leõ nhö vaäy thaät Prince watched in amazement, bullock cart laø quaù söùc ñoái vôùi oâng, coù phaûi vaäy khoâng oâng after bullock cart arrived at his estate, and the Caáp Coâ Ñoäc?” “Taïi sao oâng khoâng traû lôøi ta?” workers began to lay a carpet of gold upon the Tröôûng giaû Caáp Coâ Ñoäc beøn traû lôøi: “Taïi sao land, stretching in all directions. The only khoâng ñöôïc chöù?” Toâi chæ ñang suy nghó coi patches of ground which could not be covered neân duøng kho vaøng naøo thoâi.” Ngaøy hoâm were those where the trees stood. Prince Jeta, sauThaùi töû Kyø Ñaø ngaïc nhieân khi nhìn thaáy realizing that the Buddha must be an nhöõng xe boø chôû ñaày vaøng roøng ñang tieán vaøo exceptional man, then decided to donate these khu vöôøn cuûa oâng. Sau ñoù thôï baét ñaàu loùt vaøng patches of land. In honour of the two treân ñaát. Moät luùc sau, chæ tröø nhöõng goác caây laø benefactors, the estate was henceforth known chöa phuû vaøng, coøn thì vaøng ñaõ ñöôïc loùt töù as the Garden of Jeta and Anathapindika. In höôùng. Luùc ñoù Thaùi töû Kyø Ñaø nghó raèng chaéc Buddhist literature, the name of Anathapindika laø Ñöùc Phaät Thích Ca phaûi laø moät sieâu nhaân, has become synonymous with selfless, or oâng beøn quyeát ñònh hieán nhöõng maûnh ñaát naày. extreme generosity in the cause of Dharma, Hai vò thí chuû, ngöôøi hieán ñaát, keû xaây tònh xaù, i.e. building temples, printing sutras and neân töø ñoù môùi coù teân

“Kyø Thoï Caáp Coâ Ñoäc commentaries. Vieân.” Trong vaên chöông Phaät giaùo, chöõ Caáp Caáp Coâ Ñoäc vieân: Garden of the Benefactor Coâ Ñoäc ñoàng nghóa vôùi “vò tha,” hay quaûng ñaïi of Orphans and the Solitary—See Caáp Coâ trong vieäc xaây chuøa, döïng thaùp, in kinh, aán Ñoäc. toáng, vaân vaân—One who take care of widows Caáp Cöùu: To give emergency aid (first-aid). and orphans—One who presented Sakyamuni Caáp Phoøng Baùt Ñeå: Gavampati (skt)—See Buddha with the Jetavana-vihara (Jeta Grove). Kieâu Phaïm Ba Ñeà. He was also a chief supporter of the Buddha. Caáp Thí: Boá thí khaån caáp—Urgent At the time of the Buddha, there was a wealthy almsgiving—Alms made under stress of merchant named Sudatta living in the kingdom urgency. of Sravasti. Because of his concern and generosity towards the poor and less fortunate, Caáp Thí Nhö Luaät Leänh: Caâu thaàn chuù he was given the epithet ‘Anathapindika’ or ñöôïc caùc thaày phuø thuûy nieäm—“Swiftly as Lu- ‘provider for widows and orphans.’ One day Ling runs,” used by sorcerer in their

incantation. 2) Tieáng gaø: The clucking of fowls. Caáp Thieát: Urgent—Pressing Caâu Caâu La Boä: Cöu Cöu La Boä hay Keâ Caáp Thieát Caàu Sanh: Urgently seeking Daän Boä, moät trong 18 boä cuûa phaùi Tieåu rebirth. Thöøa—Kukkutikah (skt) is described as one of Caáp Thôøi: Immediately—At once. the eighteen schools of Hinayana. Caáp Tieán: To be radical Caâu Chi: See Quy Tö. Caáp Tính: Urgency. Caâu Chæ: Koti (skt)—See Caâu Lôïi. Caáp Tænh Luaân: Voøng sanh töû luaân hoài voâ Caâu Chuyeän: Parable. cuøng voâ cöïc nhö guoàng xe muùc nöôùc gieáng leân Caâu Daï La: Nhöõng vaät ñi keøm vôùi baùt nhö xuoáng khoâng ngöøng—The round of muoãng, ñuõa, vaân vaân—Things that go with the reincarnation (cycle) is like the waterwheel at almsbowl, i.e. spoon, chopsticks, etc. the well ever revolving up and down. Caâu Dieâm Di: Kausambi (skt)—See Caâu Caáp Toác: Immediately—Speedy. Dieâm Di Quoác. Caáp Trí: Quick witted. Caâu Dieâm Di Quoác: Kausambi, or Caäp Thôøi: On time—Timely. Vatsapattana (skt)—Caâu Thieâm Di—Caâu La Cuø Quoác, moät xöù hay moät thaønh phoá coå ôû Caát Gaùnh: To put down a burden. Trung AÁn Ñoä (töøng do vua Öu Ñieàn cai trò), Caát Gaùnh Lo AÂu: To put down a burden of baây giôø laø laøng Kosam taïi Jumna, khoaûng 30 anxiety. daäm beân treân Allahabad—A country or an Caát Tieáng: To raise one’s voice. ancient city in Central India, identified with Caät Löïc: To labor. the village of Kosam on Jumna, 30 miles Caät Ruoät: Near relation. above Allahabad. Caät Vaán: To raise questions—To question in Caâu Duyeân Quaû: Teân moät loaïi quaû, ñöôïc detail to try to find some weaknesses. dieãn taû nhö laø quaû chanh, maø Ñöùc Chuaån Ñeà Caâu: Quan AÂm caàm trong tay—Bijapura or 1) Caùi moùc—A hook—A barb. Bijapuraka (skt)—A fruit, described as a 2) Baét bôù: To seize—To arrest—To take. citron, held in one of the hands of Kunti Kuan- 3) Moïi: Every. Yin. Caâu Baát Cöïc Thaønh: Taát caû ñeàu khoâng troïn Caâu Ñöông: An employee in a monastery— veïn—All incomplete; a fallacy in the Moät nhaân vieân laøm vieäc trong töï vieän. comparison, or example, which leaves Caâu Giaûi Thoaùt: Baäc A La Haùn ñaõ hoaøn syllogism incomplete. toaøn giaûi thoaùt, baäc ñaõ lìa boû caû tueä vaø ñònh Caâu Baát Khieån: Moät yù nghó sai laàm trong lyù giaûi thoaùt—Complete release, i.e. the freedom luaän gaây ra bôûi lôøi daãn duï giôùi

thieäu khoâng roõ of the arhat from moral and meditative raøng—A fallacy in a syllogism caused by hindrances. introducing an irrelevant example, one of the ** For more inforamtion, please see Nhò Giaûi thirty-three fallacies. Thoaùt (C). Caâu Boà Taùt: The bodhisattva guardian with Caâu Höõu: Ñoàng thôøi hieän höõu—Existing the trident, one of the four with barb, noose, together—All beings—Existing—Having. chain, or bell. Caâu Höõu Caên: Caâu Höõu Y—Chö phaùp hay Caâu Caâu La: Kukkuta (skt)—Cöu Cöu La. nhöõng ñieàu kieän maø chuùng ta tuøy thuoäc vaøo 1) Con gaø troáng: A cock. (taâm vaø taâm sôû ñoàng thôøi toàn taïi vaø ñeàu döïa

vaøo nhau)—Things or conditions on which one Caâu Lôïi Thaùi Töû: Kolita (skt)—Ngöôøi con relies, or from which things spring, i.e. tröôûng cuûa Ñaáu Phaïm Vöông, moät ngöôøi chuù knowledge. cuûa Phaät Thích Ca; coù ngöôøi noùi laø Ma-Ha-Na- Caâu Höõu Nhaân: Sahabhuheta (skt)—Moät Ma, nhöng coù ngöôøi laïi noùi laø Ma Ha Muïc trong luïc nhaân, töù ñaïi cuøng thay phieân nhau Kieán Lieân—The eldest son of Dronodana, laøm nhaân duyeân—Mutual causation, one of the uncle of Sakyamuni; said to be Mahanama, but six causes, the simultaneous causal interaction others say Mahamaudgalyayana. of a number of things, e.g. earth, water, fire, Caâu Loâ Xaù: Krosa (skt)—Caâu Laâu Xaù—Caâu and air. Loâ Xa. ** For more information, please see Luïc Nhaân 1) Khoaûng xa nhaát coù theå nghe tieáng boø roáng Caâu Höõu Phaùp: Chö phaùp (töù ñaïi ñòa, thuûy, hay tieáng troáng ñaùnh: The distance a bull’s hoûa, phong) cuøng hieän höõu vaø cuøng laø taùc nhaân bellow or the sound of a drum can be trong moïi ñieàu kieän hay hoaøn caûnh—Co- heard. existent, co-operative things, conditions, or 2) Moät phaàn taùm cuûa Duï Thieân Na hay 5 circumstances. daäm: The eighth part of a yojana or 5 Caâu Khaùch: To try to attract customers. miles. Caâu Khoâng: Moät trong Tam Khoâng. Ngaõ vaø Caâu Lö Chaâu: Kurudvipa or Uttarakuru phaùp ñeàu khoâng thöïc—One of the three voids (skt)—Teân goïi cuûa Baéc Ñaïi Chaâu hay Baéc Cu or immaterialities. Both or all empty, or unreal, Loâ Chaâu—The northern of the four continents i.e. both ego and things have no reality. of a world. ** For more information, please see Tam ** For more information, please see Töù Chaâu. Khoâng. Caâu Lö Xaù: Krosa (skt)—See Caâu Loâ Xaù. Caâu La: Kula (skt). Caâu Löu: To arrest—To confine. 1) UÏ ñaát: A Mound. Caâu Löu Sa: Kuru (skt)—Xöù maø ngöôøi noùi 2) Trieàn doác: A slope. chính taïi ñaây Ñöùc Phaät ñaõ thuyeát giaûng Kinh 3) Thaùp ñöïng coát cuûa cö só: A small stupa in Tröôøng A Haøm—The country where Buddha is which ashes of a layman are kept. said to have delivered the sutra the Long Caâu La Baùt Ñeå: Kulapati (skt)—Gia chuû—Discourses. The head of a family—A householder. Caâu Löu Toân: Krakucchanda (skt)—See Caâu Lôïi: Koti (skt)—Moät trieäu (coù nôi giaûi Caâu Löu Toân Phaät. thích laø 100, 100.000 hay 10 trieäu)—A million Caâu Löu Toân Phaät: Krakucchanda or (Also explained by 100, or 100,000, or 10 Kakuda-Katyayana (skt)—Cöu Laâu Toân million). Phaät—Caâu Löu Taàn Phaät—Ca La Cöu Xan Caâu Lôïi Giaø La: Caâu Lôïi Ca La—Caâu Lyù Ñaø—Ca La Cöu Thoân Ñaø—Yeát Laïc Ca Toân Ca—Gia La Ca—Gia Leâ Ca—Coå Löïc Ca— Ñaø—Yeát La Ca oân Ñaø—Yeát La Ca Thoán Moät loaïi roàng ñen—A kind of black dragon. Ñòa—Yeát Caâu Thoân Na—Vò Phaät ñaàu tieân Caâu

Lôïi Giaø La Baát Ñoäng Minh Vöông: trong (1000 vò Phaät) Hieàn Kieáp, cuõng laø vò Duøng hình töôïng thanh kieám coù roàng ñen bao Phaät thöù tö trong baûy vò coå Phaät—The first of boïc laøm boån toân. Ñaây laø hình Tam Muoäi da the Buddhas of the present age cuûa Ñöùc Baát Ñoäng Minh Vöông—A black (Bhadrakalpa), the fourth of the seven ancient dragon with its sword as a symbol of Arya- Buddhas. Acalanatha-Raja. Caâu Lyù Ca: Kulika (skt)—Theo Eitel trong

Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö seven ancient Buddhas. Soothill, nôi ñaây töøng laø moät thaønh phoá lôùn, 5) Theo Giaùo Sö Soothill trong Trung Anh khoaûng 9 daäm veà phía taây nam cuûa Nalanda Phaät Hoïc Töø Ñieån, ñaây coù leõ ñaây laø moät trong xöù Ma Kieät Ñaø—According to Eitel in vò Thaùnh ôû AÁn Ñoä tröôùc thôøi Phaät Thích The Dictionary of Chinese-English Buddhist Ca: According to Professor Soothill in The Terms composed by Professor Soothill in 1937, Dictionary of Chinese-English Buddhist Kulika, used to be a big city about 9 miles Terms, this is possibly a sage who south-west of Nalanda in Magadha. preceded Sakyamuni in India. Caâu Ma La: Kumara (skt). Caâu Na La: Kunala (skt)—Cöu Na La. 1) Ñoàng Töû: A child. 1) Teân moät loaøi chim maét ñeïp—Name of a 2) Thieáu Nieân: A youth. bird which has beautiful eyes, or a bird 3) Thaùi Töû: A prince. with beautiful eyes. Caâu Ma La Thieân: Kumarakadeva (skt)— 2) Theo Giaùo Sö Soothill trong Trung Anh Cöu Ma La Thieân—Cöu Ma La Giaø Thieân— Phaät Hoïc Töø Ñieån, ñaây laø con vua A Duïc Vò Ñeá Thích hay Phaïm Thieân ôû sô thieàn, maët teân Dharmavivardhana, maø con trai teân troâng nhö treû con, ngoài treân löng coâng, moät tay Sampadi ñaõ trôû thaønh ngöôøi keá vò vua A caàm kích, moät tay caàm chuoâng vaø côø—A Duïc: According to Professor Soothill in youthful deva, an Indra of the first dhyana The Dictionary of Chinese-English heaven whose face is like that of a youth, Buddhist Terms, this was the name of sitting on a peacock, holding a cock, a bell, and Dharmavivardhana, son of Asoka, whose a flag. son Sampadi became the successor of Caâu Meâ Ñaø: Kumidha (skt)—Theo Eitel Asoka. trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo 3) Theo Eitel trong Trung Anh Phaät Hoïc Töø Sö Soothill, ñaây töøng laø moät vöông quoác coå Ñieån cuûa Giaùo Sö Soothill, Kunala coøn coù naèm treân Beloortagh, veà phía baéc cuûa nghóa laø moät aùc nhaân hay aùc nhaõn: Badakhshan—According to Eitel in The According to Eitel in The Dictionary of Dictionary of Chinese-English Buddhist Terms Chinese-English Buddhist Terms, Kunala composed by Professor Soothill, this used to be is also translated as an evil man, or an evil an ancient kingdom on the Beloortagh to the eye. north of Badakhshan. Caâu Na La Ñaø: Gunarata (skt)—Caâu Na La Caâu Na Haøm Maâu Ni: Kanakamuni (skt)— Tha—Tam Taïng Phaùp Sö Chaân Ñeá, töø Ujjain Caâu Na Haøm—Caâu Na Maâu Ni—Ca Naëc Ca Taây AÁn ñeán Trung Quoác vaøo khoaûng naêm 546 Maâu Ni. sau Taây Lòch. Ngaøi ñaõ dòch nhieàu kinh saùch, 1) Kim Tòch: The golden recluse. ñaëc bieät laø boä luaän cuûa ngaøi Theá Thaân Boà 2) Kim Tieân: The golden rsi. Taùt—Name of Paramartha, who was known as 3) Moät ngöôøi Baø La Moân thuoäc gia ñình Ca Kulanatha, came to Chine around 546 A.D. Dieáp, cö daân trong thaønh Sobhanavati: A from Ujjain in Western India. He translated Brahman of the Kasyapa family, native of many books, especially the

treatises of Sobhanavati. Vasubandhu. 4) Vò Phaät thöù nhì trong 5 vò Phaät Hieàn Kieáp, Caâu Neä: Finical—To stick too much to cuõng laø vò Phaät thöù naêm trong baûy vò coå formalities. Phaät: The second of the five Budhas of Caâu Nöõu: Coøn goïi laø Huyeàn Nöõu, treo aùo caø the present Bhadrakalpa, the fifth of the sa maø kheùp kín hai vaït laïi goïi laø caâu, boû thoûng

hai daûi xuoáng goïi laø nöõu (thaét nuùt treân aùo caø sa phaân cheû ra moät caùch tuøy tieän thaønh nhieàu caùi sau khi maëc aùo vaøo)—To knot, to tie, to ñoái nghòch nhau bôûi caùc phöông phaùp vaø kyõ button, e.g. a girdle. thuaät phaân tích cuûa trí naêng. Do ñoù chæ coù theå Caâu Pheä La: Kuvera or Kubera (skt)—Moät caûm nhaän vaø kinh nghieäm ñöôïc söï ñoàng nhaát vò Thieân Vöông ôû phöông Baéc, Tyø Sa Moân cuûa Thöïc Taïi vaø Trình Hieän baèng nhöõng Thieân Vöông, coù ba chaân taùm raêng—The god phöông phaùp tröïc giaùc. Thaät hoaøn toaøn sai laàm of riches, Vaisravana, regent of the north; neáu ta quan nieäm söï ñoàng nhaát aáy nhö moät giaû having three legs and eight teeth. thuyeát ñöôïc ñöa ra theo kieåu ñònh ñeà. Ñeå nhaän ** For more information, please see Tyø Sa thöùc ñieàu ñoù, phaûi traûi qua moät quaù trình thieàn Moân Thieân Vöông. ñònh, döïa treân kinh nghieäm tröïc tieáp vaø nhaän Caâu Saét Sæ La: Kausthila (skt)—Caâu Saét Chæ ra moät ñieàu laø khoâng theå taùch hoaït ñoäng tinh La—Teân cuûa moät vò A La Haùn, moät ngöôøi caäu thaàn ra khoûi nhöõng vaán ñeà tình caûm xuaát hieän cuûa ngaøi Xaù Lôïi Phaát, ngöôøi ñaõ trôû thaønh moät cuøng luùc. Hoaït ñoäng phaân ñoâi cuûa ñaàu oùc hay ñeä töû noåi tieáng cuûa Ñöùc Phaät—An arhat, voïng töôûng (vikalpa) ñöôïc ñi keøm vaø thaäm chí maternal uncle of Sariputra, who became an coøn ñöôïc hoã trôï bôûi nhöõng tình caûm xung khaéc eminent disciple of Sakyamuni. hay phieàn naõo (klesa) cho neân bò laøm cho môø toái hay voâ minh (moha or andhakara). Tình Caâu Sinh: Ñoàng thôøi sanh ra, ñoái laïi vôùi do traïng hoãn loaïn naøy cuûa ñaàu oùc coù theå chöõa huaân taäp maø coù—Natural, spontaneous, inborn baèng pheùp haønh thieàn. Söï tòch tónh caàn coù as opposed to acquire. trong trí, khoâng phaûi ñöôïc taïo neân baèng caùch Caâu Sinh Hoaëc: Caùc moái nghi hoaëc cuøng traán aùp maø laø baèng söï am hieåu caùc quaù trình sinh khôûi (ngaõ chaáp caâu sinh, phaùp chaáp caâu taâm lyù, laø yù nieäm sô boä veà nhöõng gì taïo neân cô sinh, phieàn naõo chöôùng caâu sinh, sôû tri chöôùng sôû vöõng chaéc cho söï phaùt trieån taâm linh, hoaëc caâu sinh), ñoái laïi vôùi nhöõng nghi hoaëc huaân taäp baèng quan ñieåm maø töø ñoù ngöôøi ta coù theå an hay ñöôïc daïy doã—Natural doubt, inborn toaøn tieán tôùi. Caøng ñi theo con ñöôøng naøy vaø illusion, in contrast to doubt or illusion caøng kinh nghieäm saâu hôn thì caùi nhìn caøng trôû acquired, e.g. being taught. neân roõ raøng hôn, bôûi vì noùi theo kieåu caùch Caâu Sinh Khôûi: Nhöõng sai laàm töï khôûi, ñoái thoâng thaùi thì caùc khaùi nieäm caûn trôû taàm nhìn laïi vôùi Phaân Bieät Khôûi. Caâu sinh khôûi lieân heä vì gaây ra nhöõng söï ñoái nghòch nhaân taïo ñaõ trôû maät thieát vôùi Chaân Ngoân thöøa. Caâu sinh khôûi neân voâ hieäu, coøn veà maët tình caûm thì söï xung laø gì? Theo nghóa ñen laø 'sanh ra cuøng luùc,' khaéc ñaõ ñöôïc giaûi quyeát. Chính laø töø söï kinh nhöng caùi gì ñöôïc sanh ra cuøng luùc? Theo Giaùo nghieäm naøy, chöù khoâng phaûi töø moät noã löïc giaûi Sö Bapat trong Hai

Ngaøn Naêm Traêm Naêm thích duy lyù voâ boå, maø chaân lyù ñöông nhieân Phaät Giaùo, Ñaït Baûo Caùp Giaûi (Dvags-po-lha- cuûa Ñaïi Thöøa veà söï ñoàng nhaát giöõa luaân hoài rje), moät ñaïi ñeä töû cuûa moät hoïc giaû Thaùnh vôùi nieát baøn, vaø söï ñoàng nhaát giöõa tính ña caûm nhaân Taây Taïng laø Maät Laëc Nhaät Ba vôùi söï giaùc ngoä môùi mang moät yù nghóa—Errors (Milaraspa), cho raèng nhöõng caùi ñöõïc sanh ra that arise naturally among people (arising and cuøng luùc vôùi nhau laø caùi cô baûn nôi Taâm yù vaø born with one; spontaneous), in contrast with caùi cô baûn nôi söï trình hieän . Ñieàu oâng muoán delusions arising from reasoning and teaching noùi ôû ñaây laø caùi Thöïc Taïi (Reality) vaø caùi (Phaân bieät khôûi). “To be born together” or Trình Hieän (Appearance) khoâng bò ngaên caùch ‘sahaja’ is closely related to Mantrayana. nhau bôûi moät hoá saâu khoâng theå baéc caàu, maø What does ‘sahaja’ mean? The literal meaning chuùng laø ñoàng nhaát. Söï ñoàng nhaát naøy coù nghóa is ‘to be born together,’ but what is it that is thöïc taïi laø ñoäc nhaát baát khaû phaân, vaø chæ bò born together? According to Prof. Bapat in the

Twenty-Five Hundred Years of Buddhism, the been resolved. It is from this experience, and classical answer has been given by Dvags-po- not from a futile attempt at rationalizing, that liha-rje, the most gifted disciple of the Tibetan the Mahayanic axiom of the identity of scholar and saint Milaraspa. He explains that it samsara and nirvana and of the identity of is the ultimate in Mind or the dharmakaya and emotionality and enlightenment assumes the ultimate in Appearance or the light of the significance. dharmakaya which are born together. What he ** For more information, please see Nhò Khôûi. wants to say is that Reality and Appearance Caâu Sinh Khôûi Thöøa: Sahajayana (skt). are not separated from each other by an • Caâu Sinh Khôûi Thöøa lieân heä maät thieát vôùi unbridgeable gulf, but are identical. This Chaân Ngoân Thöøa. Hai thöøa naøy ñaõ coù aûnh identity means that Reality is one and höôûng raát lôùn treân Phaät Giaùo Taây Taïng. indivisible and is split up arbitrarily into a Theo Giaùo Sö Bapat trong Hai Ngaøn Naêm number of opposites only by the analytical Traêm Naêm Phaät Giaùo, thì chuùng ta coù ñuû methods and techniques of the intellect. baèng chöùng ñeå chöùng minh raèng ñoù cuõng Hence, the identity of Reality and Appearance laø neàn taûng cuûa Phaät giaùo Thieàn toâng. AÛnh can be realized and experienced only by höôûng naøy raát deã thaáy vì noù lieân quan ñeán intuitive processes, and it is absolutely wrong toaøn boä baûn chaát con ngöôøi. Con ngöôøi and misleading to conceive of this identity as khoâng phaûi chæ laø moät thöïc theå trí hueä maø a postulationally proposed hypothesis. In order coøn laø moät thöïc theå tình caûm nöõa, vaø to achieve this realization, a course of chuùng ta bieát roõ raèng trong baát cöù vieäc gì, meditation has been developed which is based yù nghóa tình caûm luoân coù moät taàm quan on direct experience and takes cognizance of troïng lôùn hôn yù nghóa trí tueä thuaàn tuùy. Do the fact that intellectual operations are ñoù, trong khi taát caû caùc heä tö töôûng Phaät inseparable from their emotional concomitants. giaùo noåi baät, caùc taùc phaåm ñöôïc heä thoáng The dichotomizing activity of the mind hoùa cuûa Trung Quaùn toâng, Duy Thöùc toâng, (vikalpa) is accompanied and even supported Haäu Höõu Boä toâng (Vaibhasika), Kinh by

conflicting emotions (klesa), which has an Löôïng boä, vaân vaân ñeàu chæ coøn ít nhieàu obscuring influence (moha or andhakara). This giaù trò hoïc thuaät maø thoâi thì Chaân Ngoân turbulent state of mind can be remedied by Thöøa vaø Caâu Sinh Khôûi Thöøa vaãn coøn meditative practices. This quietude, which, as ñöôïc söùc soáng cho ñeán ngaøy nay. Phaät has to be born in mind, is not achieved by giaùo ñang toàn taïi ôû Taây Taïng, caùc nöôùc repression but by an understanding of the vuøng Hy Maõ Laïp Sôn, Trung Hoa vaø Nhaät psychological processes, is the first glimpse of Baûn ñaõ chòu aûnh höôûng saâu xa caùc pheùp what forms a solid basis for further spiritual haønh trì cuûa Chaân Ngoân thöøa vaø Caâu Sinh development or the view point from which Khôûi thöøa, vaø ta khoâng theå hình dung ra one can safely proceed onwards. This Phaät giaùo ôû caùc nöôùc treân maø khoâng coù viewpoint is technically known as 'happiness, ñöôïc pheùp haønh trì naøy. Chính vì nhöõng lustre, and non-dichotomizing thought.' The ñieàu maø Caâu Sinh Khôûi Thöøa daïy khoâng more this line is pursued and the deeper the phaûi laø moät heä thoáng thuoäc veà trí tueä, maø experience becomes, the clearer the view laø moät söï reøn luyeän khaét khe chæ coù thöïc becomes, since, intellectually speaking, the haønh thì môùi bieát ñöôïc, cho neân giaùo lyù concepts which obstruct the view by creating naøy trôû neân khoù hieåu vaø khoù ñònh nghóa artificial opposites have become ineffective, (see Caâu Sinh Khôûi). Hôn theá nöõa, Caâu and, in respect of the emotions, the conflict has

Sinh Khôûi Thöøa chuù troïng vaøo vieäc tieáp intellect and that their modes of operation caän thöïc teá baèng tröïc giaùc, maø ta caàn bieát are completely different. This accounts for laø chöùc naêng cuûa tröïc giaùc khoâng gioáng the fact that Sahajayana and Mantrayana vôùi chöùc naêng cuûa trí tueä, vaø caùch hoaït successfully evaded the fate of turning ñoäng cuûa hai thöù naày hoaøn toaøn khaùc into dead systems. nhau. Ñieàu naày giaûi thích cho söï kieän laø • Duø raèng Chaân Ngoân thöøa vaø Caâu Sinh Caâu Sinh Khôûi Thöøa vaø Chaân Ngoân Thöøa Khôûi thöøa khoâng phaûi laø nhöõng tröôøng ñaõ thoaùt khoûi soá phaän phaûi trôû thaønh phaùi baùm víu vaøo nhöõng giaùo lyù ñöôïc xaùc nhöõng toâng phaùi cheát—Sahajayana is ñònh moät caùch chaët cheõ nhö caùc giaùo phaùi closely related to Mantrayana. These two khaùc, nhö Vaibhasika, Duy Thöùc, nhöng yanas have had the greatest influence on caùc tröôøng phaùi treân coù taàm quan troïng ñoái Tibetan Buddhism. According to Prof. vôùi söùc soáng cuûa Phaät giaùo. Chaân Ngoân Bapat in the Twenty-Five Hundred Years thöøa vôùi nhöõng nghi thöùc kích ñoäng tình of Buddhism, there is sufficient evidence caûm vaø laï maét, Caâu Sinh Khôûi thöøa vôùi to show that it is also the basis of Zen pheùp haønh thieàn saâu laéng. Caû Chaân Ngoân Buddhism. Their influence has been all thöøa vaø Caâu Sinh Khôûi thöøa ñeàu quan taâm the more marked, because they refer to tôùi khía caïnh thöïc haønh cuûa Phaät giaùo maø the whole of human nature. Man is not boán ñænh cao laø—Although Mantrayana only an intellectual being, but also an and Sahajayana are not schools clinging to emotional one, and it is well known that rigidly defined doctrines, as do, for the emotive meaning of anything instance, the Vaibhasikas and whatsoever is of greater importance for Vinanavadins, they are of the greatest shaping

the life of an individual than the importance for the living force of mere intellectual connotation. Thus, while Buddhism. Mantrayana with its all the brilliant systems of Buddhist emotionally moving and aesthetically thought, the systematized works of the appealing ritual, and Sahajayana with its Madhyamikas, Vijnanavadins, profound meditative practices. Both Vaibhasikas, Sautrantikas, and so on, are Mantrayana and Sahajayana are more or less of academic interest only, concerned with the practical aspect of Mantrayana and Sahajayana have Buddhism which culminates in the four remained a living force to this day. The peaks of view: living Buddhism of Tibet, the Himalayan a) Kieán: Caùi nhìn döïa treân kinh nghieäm thöïc countries, China, and Japan has been teá—View based on experience. deeply influenced by the practices of b) Tu: Khai trieån nhöõng gì maø caùi nhìn ñoù Mantrayana and Sahajayana, and cannot cho thaáy—Cultivation—Development of be conceived without them. The very fact what this view offers. that what Sahajayana teaches is no c) Haønh: Soáng vaø laøm phuø hôïp theo ñoù— intellectual system but a strict discipline Practice—To live and act accordingly. that has to be practised in order to be d) Quaû: Söï hôïp nhaát cuûa caù theå (giaùc ngoä, known makes it difficult to comprehend Phaät quaû, hay söï thaønh thuïc veà taâm and to define. Moreover, Sahajayana linh)—The integration of the individual emphasizes the intuitive approach to (enlightenment, Buddhahood, or spiritual Reality, and it is a fact that the function of maturity). intuition is not the same as that of the

Caâu Sinh Phaùp: Caùc phaùp ñoàng thôøi sinh ra beänh nhöng Ngaøi vaãn coá gaéng ñi ñeán thaønh vaø khoâng taùch lìa nhau—Spontaneous ideas or Caâu Thi Na. Döôùi haøng caây Ta La, Ñöùc Phaät things. baûo ngaøi A Nan söûa soaïn choã nghæ, xong Ngaøi Caâu Sinh Thaàn: naèm nghieâng veà beân phaûi, maët höôùng veà 1) Vò Thaàn cuøng sanh ra vôùi taát caû moïi ngöôøi phöông taây, roài an nhieân thò tòch, luùc aáy Ngaøi vaø ghi cheùp taát caû nhöõng thieän aùc cuûa con ñaõ 80 tuoåi). Theo Giaùo Sö P.V. Bapat trong ngöôøi ñeå baùo caùo cuøng Dieâm Vöông: The Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, gioáng spirit born at the same time as the nhö caùc thaùnh ñòa khaùc coù lieân quan ñeán cuoäc individual, which records his deeds(one’s ñôøi ñaày nhöõng söï kieän quan troïng cuûa Ñöùc good and evil)and reports to Yama. Phaät, Caâu Thi Na töøng laø moät ñieåm haønh 2) Coù ngöôøi noùi Caâu Sinh Thaàn chính laø A höông ñoâng ñuùc, vaø tröôùc ñaây nôi naày ñaõ moïc Laïi Da Thöùc: Another says it is the Alaya- leân nhieàu ñieän thôø cuøng caùc tu vieän. Tuy vijnana. nhieân, khoâng bieát sao nôi naày sôùm trôû thaønh hoang pheá. Ngay caû caùc nhaø haønh höông Trung Caâu Thi Na: Kusinagara (skt)—Kusinara Quoác laø Phaùp Hieån vaø Huyeàn Trang ñeàu ñaõ (p)—Coøn goïi laø Caâu Di Na Kieät, Cöùu Thi, Caâu ghi nhaän söï ñoå naùt vaø coâ tòch hoaøn toaøn cuûa Thi Na Kieät, Caâu Thu Yeát La, Giaùc Thaønh— nôi moät thôøi quan troïng naày. Ngoâi thaùp Kinh ñoâ cuûa vöông quoác Maït La naèm veà phía Paranirvana maø ngöôøi ta noùi laø do vua A Duïc baéc AÁn Ñoä, moät trong 16 vöông quoác lôùn taïi xaây döïng vaãn chöa ñöôïc tìm thaáy. Trong soá AÁn Ñoä thôøi Ñöùc Phaät. Baây giôø laø tænh Kasia, caùc ñeàn ñaøi thieâng lieâng khaùc coøn toàn taïi coù khoaûng 35 daäm veà phía Ñoâng thaønh phoá

theå keå ñeán Matha-Kunwar ka Koti, nôi naày coù Gorakhupur thuoäc bang Uttar Pradesh vuøng moät töôïng Phaät naèm thaät lôùn trong traïng thaùi Baéc AÁn. Nôi Ñöùc Phaät nhaäp Nieát baøn trong nhaäp nieát baøn. Böùc töôïng naày ñaõ bò vuïn naùt khi vöôøn Ta La (Ñöùc Phaät nhaäp dieät trong an ñöôïc tìm thaáy vaø ñaõ ñöôïc Ngaøi Carlleyle phuïc nhieân vaøo tuoåi 80 taïi röøng Ta La phía baéc hoài moät caùch kheùo leùo. Ngoïn thaùp lôùn ñöôïc thaønh caâu Thi Na, vaøo khoaûng 543 naêm tröôùc döïng leân taïi ñòa ñieåm nhuïc thaân cuûa Ñöùc Theá Thieân Chuùa). Nhuïc thaân cuûa Phaät ñöôïc hoûa Toân ñöôïc hoûa thieâu vaø nôi xaù lôïi cuûa Ngaøi thieâu vaø moät phaàn xaù lôïi cuûa Ngaøi ñaõ ñöôïc toân ñöôïc chia ñeàu laøm taùm phaàn ñeå thôø, coù leõ trí thôø trong moät baûo thaùp taïi Caâu Thi Na. Vì ñöôïc thaáy laø moät goø ñaát lôùn maø daân ñòa laø nôi Ñöùc Phaät nhaäp dieät neân Caâu Thi Na ñaõ phöông goïi laø Ramabhar. Goø ñaát naày chæ môùi trôû thaønh moät trong boán Thaùnh ñòa thieâng lieâng ñöôïc nghieân cöùu moät phaàn vaø caàn coù söï khaûo nhaát cuûa Phaät giaùo. Gaàn ñaây caùc nhaø khaûo coå saùt moät caùch coù heä thoáng ñeå ñöa ra aùnh saùng AÁn Ñoä ñaõ tìm ra pheá tích Thaùp Nieát Baøn, nôi nhöõng chi tieát quan troïng lieân quan ñeán lòch söû Ñöùc Phaät ñaõ nhaäp dieät (Ñöùc Phaät thaønh ñaïo cuûa thaùnh ñòa naày—The capital of the kingdom luùc Ngaøi 30 tuoåi, thuyeát phaùp ñoä sinh trong 49 of Mallas, located in northern India, one of the naêm, Ngaøi ñi chu du doïc theo bôø soâng Haèng vaø sixteen major countries in India during the caùc xöù laân caän trong nöôùc AÁn Ñoä, choã naøo coù Buddha's lifetime. It is now Kasia, about 35 nhaân duyeân laø Ngaøi ñeán hoùa ñoä. Naêm Ngaøi 78 miles to the east of the city of Gorakhpur in tuoåi, chuyeán du hoùa cuoái cuøng töø thaønh Vöông Uttar Pradesh State of northern India. This is Xaù ñeán thaønh Caâu Thi Na, Ñöùc Phaät cuøng the place where the Buddha entered Nirvana chuùng ñeä töû vöôït qua soâng Haèng vaøo thaønh Tyø in the Sala Grove (the Buddha passed away Xaù Ly, nguï taïi khu röøng Truùc, an cö ba thaùng. without any sorrow at 80 years of age in a Naêm sau Phaät cuøng toân giaû A Nan ñeán thaønh grove of sala trees north of Kusinara, about Ba Baø Lôïi, giöõa ñöôøng thì Ñöùc Phaät laâm troïng 543 years before Christ). After his death, his

mortal remains were cremated and a part of his Buddhist Terms, this is the name of a white relics were preserved in a stupa or pagoda in China aster. Kusingara. As the place of Buddha's death, Caâu Toâ Ma Baït Ñeâ: Kusumavati (skt)—Teân Kusinagara became one of the most holy cuûa Phaät giôùi—Name of a Buddha-realm. Buddhist places of pilgrimage. Recently, Caâu Toâ Ma Boå La: Kusumapura (skt)—Cuø Indian archaeologists found the Nirvana Toâ Ma Boå La—Thaønh Hoa Cung, coù hai nôi—Temple and its ruins at Kusinagara where the City of flower palaces; two names in two Buddha passed away. According to Prof. P.V. places: Bapat in The Twenty-Five Hundred Years of 1) Moät ôû thaønh Ba Tra Ly Töû thuoäc nöôùc Ma Buddhism, like the other sacred places Kieät Ñaø, nay laø Patna: Pataliputra, ancient connected with the eventful life of the Buddha, capital of Magadha, the modern Patna. Kusinara rose to be an important place of 2) Moät ôû thaønh Khuùc Nöõ, nöôùc Yeát Nhaõ Cuùc pilgrimage and in the course of time was Xaø, nay laø thaønh phoá noåi tieáng veà

phía baéc covered with sacred shrines and monasteries. cuûa Hindustan: One in Kanauj (classical However, for unknown reasons, the place was Canogyza) in Kanyakubja, a noted city in deserted early in its history, and both Fa-Hsien northern Hindustan. and Hsuan-Tsang note the utter ruin and Caâu Toâ Laïc Ca: Kusula (skt)—Kyø Tu La— desolation of this once important site. The Coà Tu La—Quyeát Tu La—Quyeát Toâ Laïc stupa of Parinirvana which Asoka is said to Ca—Quaàn maëc cuûa Tyø Kheo Ni (quaàn thuùng have built has not yet been brought to light. do hai oáng khaâu goäp laïi, nhö hình chieác thuùng Among the other sacred edifices that still nhoû, daøi 4 caùnh tay, roäng 2 caùnh tay, treân che remain may be mentioned the Matha-Kunwar- kín roán, döôùi caùch maét caù chaân khoaûng 4 ngoùn ka-koti which enshrines a large recumbent tay)—A skirt worn by nuns. figure of the Buddha in the state of nirvana. Caâu Toâ Ma La: Kusumamala (skt)—Voøng The image was found in fragments and has hoa, chuoãi hoa hay xaâu hoa—A wreath—A been skilfully restored by Mr. Carlleyle. The garland. great stupa which stood on the spot where the body of the Buddha was cremated and where Caâu Toán Baø: Kusumbha (skt)—Loaïi boâng relics of the Master were divided into eight maøu tím—Safflower—Saffron. equal portions is probably represented by a Caâu Trieäu Phaùp: Vasikarana (skt)—Moät large mound locally known as Ramabhar. This trong nguõ chuûng ñaøn phaùp, pheùp tu trieäu taäp mound has only been partially examined and a chö toân cuûa Maät giaùo—One of the five kinds more systematic exploration is expected to of esoteric ceremonial, the method in esoteric bring to light important material relating to the practice of summoning and influencing the history of this venerable spot. beneficent powers—See Nguõ Chuûng Tu Phaùp. ** For more information, please see Töù Ñoäng Caâu Tyø Ñaø La: Kovidara (skt)—Caâu Beä Ñaø Taâm in Vietnamese-English Section. La—Teân moät loaøi caây nôi coõi Cöïc Laïc. Ngöôøi Caâu Thuùc: To constrain—To bind. ta noùi ñaây laø loaïi caây trong vöôøn chôi cuûa Phaät Caâu Toâ Ma: Kusuma (skt)—Theo Eitel trong Thích Ca Maâu Ni luùc ngaøi coøn nhoû—Name of Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö a tree of Paradise. Said to be the tree of the Soothill, ñaây laø teân cuûa moät loaøi hoa traéng coù great playground where the child Sakyamuni xuaát xöù töø beân Trung Quoác—According to played. Eitel in the Dictionary of Chinese-English Caâu Tyø La:

1) Giao Long: Kumbhira (skt)—Caù saáu—A Caâu Xaù Thích Luaän. Nhôø baûn chuù giaûi naøy maø crocodile. coá Giaùo Sö Louis De La Valleùe-Poussin ôû Bæ 2) Kuvera or Kubera: See Caâu Pheä La and ñaõ deã daøng trong vieäc taùi laäp baûn vaên thaát laïc Tyø Sa Moân Thieân Vöông. vaø ñöôïc kieän toaøn bôûi Rahula Sankrityayana 3) Giao Long Tyø Kheo: A monk named ngöôøi Tích Lan. Moãi yeáu toá trong vuõ truï ñöôïc Kumbhira. Theá Thaân giaûi nghóa chi li trong Luaän Caâu Xaù Caâu Tyø Löu Ba Xoa: Virupaksa (skt)—Tyø cuûa oâng. Danh töø quan troïng cuûa toâng naøy laø Löu Baùt Xoa, coøn goïi laø Quaûng Muïc hay Tam 'hoïc thuyeát veà taát caû ñeàu hieän höõu,' khaúng Muïc Thieân Vöông, teân cuûa vò Thieân Vöông ñònh moïi hieän höõu, caû taâm vaø vaät, cuõng nhö phía taây trong Töù Thieân Vöông—The three- khoâng phaûi taâm vaø khoâng phaûi vaät. Tuy nhieân, eyed Siva; the guardian ruler of the

West. ñieàu naày khoâng phaûi ñeå thöøa nhaän hieän höõu ** For more information, please see Töù Thieân cuûa ngaõ (atman), moät baûn ngaõ caù bieät hay moät Vöông. linh hoàn hay nguyeân lyù phoå quaùt hay nguyeân Caâu Vaät Ñaàu: Kumuda (skt)—Cuù Vaên La— nhaân ñaàu tieân. Chuùng ta khoâng bieát Theá Thaân Caâu Vaät Ñaø—Caâu Maãu Ñaø—Caâu Maâu Ñaàu— coù tieân ñoaùn moïi nguy hieåm do söï thöøa nhaän Caâu Maäu Ñaàu—Sen nôû, ñaëc bieät laø sen coù 'Ngaõ,' seõ xaõy ra hay khoâng maø oâng ñaõ boû traéng—An opening lotus, especially the white ra toaøn chöông chín ñeå baùc boû thuyeát Höõu lotus. Ngaõ. Caâu Xaù toâng duø chuû tröông raèng taát caû caùc phaùp ñeàu thöïc höõu, hoaøn toaøn khaùc vôùi Caâu Xaù: Kosa (skt)—Taïng—Treasury— duy thöïc luaän ngaây thô thöôøng tình, bôûi vì theo Store. lyù thuyeát cuûa toâng naày, vaïn höõu laø nhöõng phaùp Caâu Xaù Luaän: A Tyø Ñaït Ma Caâu Xaù Luaän bao goàm caû taâm vaø vaät, taát caû cuøng ôû treân cöôùc ñöôïc ngaøi Theá Thaân bieân soaïn, ngaøi ñòa nhö nhau. Toâng naøy thöøa nhaän thöïc taïi tính Paramartha vaø Huyeàn Trang ñôøi nhaø Ñöôøng cuûa moïi phaùp nhöng laïi chaáp nhaän thuyeát dòch sang Hoa ngöõ—Abhidharma-kosa-sastra, khoâng coù toàn theå, khoâng coù thöôøng haèng, composed by Vasubandhu, translated into khoâng coù phuùc laïc ngoaïi tröø Nieát Baøn. Haàu heát Chinese by Paramartha and Hsuan-Tsang nhöõng tröôøng phaùi A Tyø Ñaøm coù leõ ñaõ phaùt during the T'ang dynasty. khôûi sau cuoäc keát taäp cuûa Vua A Duïc (khoaûng Caâu Xaù Toâng: Toâng Caâu Xaù cuûa Ngaøi Theá naêm 240 tröôùc Taây Lòch), bôûi vì vaên hoïc A Tyø Thaân—Abhidharma-kosa or Pitaka school of Ñaøm goàm taát caû 7 boä luaän, laàn ñaàu tieân ñöôïc Vasubandhu—Teân goïi cuûa toâng phaùi laø moät chaáp nhaän laø moät trong Tam taïng Kinh Ñieån danh töø giaûn löôïc cuûa Phaïn ngöõ A Tyø Ñaït Ma (Tripitaka) trong cuoäc keát taäp naøy. Trong cuoäc Caâu Xaù, laø nhan ñeà cuûa moät taùc phaåm cuûa Theá keát taäp laàn ñaàu vaø laàn thöù hai chæ coù hai taïng Thaân vieát veà chuû thuyeát duy thöïc vaø coù theå (Kinh vaø Luaät)—Name of the school is an dòch laø "Caâu chuyeän cuûa Phaùp Toái Thöôïng." abbreviation of Abhidharma-kosa, which is the Ñaïi trieát gia Theá Thaân sanh taïi Baïch Sa Ngoõa, title of Vasubandhu's work on realism and may thuoäc xöù Kieän Ñaø La, xuaát gia theo Höõu Boä. be translated "The Story of the Higher OÂng aâm thaàm ñeán Ca Thaáp Di La ñeå hoïc trieát Dharma." The great philosopher Vasubandhu hoïc A Tyø Ñaøm. Khi trôû veà coá höông, oâng vieát was born in Purusapura (Peshawar) in A Tyø Ñaït Ma Caâu Xaù Luaän (Abhidharma- Gandhara and received his ordination in the kosa-sastra) hieän vaãn coøn 60 quyeån Haùn dòch. Sarvastivada School. He went to Kashmir Baûn vaên Phaïn ngöõ ñaõ thaát laïc, nhöng may maén incognito to learn the Abhidharma philosophy. chuùng ta vaãn coøn moät baûn chuù giaûi do On his return home he wrote the Abhidharma- Yasomitra vieát vôùi nhan ñeà laø A Tyø Ñaït Ma kosa-sastra which is preserved in sixty

volumes of Chinese translation. The Sanskrit nhö laø do Trí Thoâng vaø Trí Ñaït truyeàn vaøo text is lost, but fortunately we have a Nhaät Baûn vaøo naêm 658; ñoù laø hai nhaø sö Nhaät commentary written by Yasomitra called the theo hoïc vôùi Huyeàn Trang moät thôøi gian. Veà Abhidharma-kosa-vyakhya which has sau naày

toâng phaùi naày laïi ñöôïc truyeàn vaøo facilitated the restoration of the lost text Nhaät laàn nöõa vôùi Huyeàn Phöông (735 sau Taây undertaken by the late Professor Louis De La Lòch), ñoà ñeä cuûa Trí Chaâu; Trí Chaâu laïi laø ñoà Valleùe Poussin of belgium and completed by ñeä cuûa ñôøi thöù ba cuûa Khuy Cô vaø Khuy Cô Rahula Sankrityayana of Ceylon. All elements voán laø ñoà ñeä tröïc tieáp cuûa Huyeàn Trang. Trong of the universe were minutely explained by moät taøi lieäu chaùnh thöùc naêm 793, phaùi Caâu Xaù Vasubandhu in his Abhidharma-kosa. The Duy Thöïc ñöôïc ghi cheùp nhö laø moät toâng phaùi significant name of the School 'all-things- phuï thuoäc toâng Phaùp Töôùng Duy Thöùc, khoâng exist-doctrine' (sarva-asti-vada) affirms all coù vò trí rieâng naøo daønh cho noù, bôûi vì khoâng existences, both material and mental, as well coù nhöõng ñoà ñeä chuyeân nhöùt vôùi noù. Caâu Xaù as that which is neither matter nor mind. This, Toâng Nhaät Baûn coù ba tröôøng phaùi—According however, does not mean to admit the existence to Prof. Junjiro Takakusu in the Essentials of of Self (atman), an individual ego or soul or Buddhist Philosophy, The Kosa School, or the the universal principle or First Cause. Whether Kusha School as it is called in Japan, is or not he anticipated the danger of being generally understood to have been brought involved in the admission of Self, Vasubandhu into Japan in 658 A.D. by Chitsu and Chitatsu, devoted the whole ninth chapter of his two Japanese monks who studied some time Abhidharma-kosa sastra to the refutation of the under the famous Hsuan-Tsang. It was brought atman theory (see Baûy Möôi Laêm Phaùp Caâu in once again by Gembo (in 735 A.D.) who Xaù Toâng). The Kosa School, though it states was a pupil of Chih-Chou, the third generation that all things exist, is quite different from pupil of Kuy-Ji, a direct disciple of Hsuan- general naïve materialism, because, according Tsang. In an official document of 793 A.D. the to its theory, all things are elements (dharmas) realistic Kusha School was registered as a sect which include mind as well as matter, all on an appended to the idealistic Dharmalaksana equal footing. It asserts the reality of all (Hosso) School, no separate position being dharmas and yet it admits the theory of no given to it, because it had no adherents substance, no duration and no bliss except belonging exclusively to it. Japanese Kosa Nirvana. Most of the Abhidharma schools School has three branches: probably arose after the Council of Asoka (240 1) Hoïc phaùi Duy Thöïc hay Nhaát Thieát Höõu B.C.), because the Abhidharma literature, Boä—The Realistic School or seven texts in all, was for the first time Sarvastivadins: Hoïc phaùi naày laáy hai taùc recognized as one of the Tripitaka (three phaåm Baùt Kieàn Ñoä Luaän hay Phaùt Trí baskets or collections) in this council. At the Luaän cuûa Ca Ña Dieãn Ni Töû vaø Luïc Tuùc time of the first and the second councils there Luaän laøm vaên baûn chính yeáu—This school were only two Pitakas (Sutras and Vinaya) considered Katyayaniputra's The Source **For more information, please see Toâng Phaùi. of Knowledge (Jnana-prasthana) and the Caâu Xaù Toâng Nhaät Baûn: Japanese Kosa Six Padas as its main texts. School—Theo Giaùo Sö Junjiro Takakusu trong a) Tyø Ñaøm toâng Kieän Ñaø La: Gandhara- Cöông Yeáu Trieát Hoïc Phaät Giaùo, ôû Nhaät toâng Abhidharmikas. phaùi naày ñöôïc goïi laø Kusha, thöôøng ñöôïc coi b) Tyø Ñaøm Toâng Kashmir: Kashmir- Abhidharmikas.

2) Hoïc phaùi Coå Tyø Baø Sa: Vaibhasikas— kieán—False views. Hoïc phaùi naày laáy taùc phaåm Ñaïi Tyø Baø Sa 3) Nghi Caáu: Ñoái vôùi coâng ñöùc ñöùc cuûa mình laøm vaên baûn chính yeáu—This school laïi sanh loøng nghi hoaëc—Doubt. considered Puarsva's Mahavibhasa as its 4) Maïn Caáu: Laáy coâng ñöùc cuûa mình so saùnh main text. vôùi coâng ñöùc cuûa ngöôøi—Presumption. 3) Hoïc phaùi Taân Phaân Bieät Thuyeát—Neo- 5) Kieâu Caáu: Ñoái vôùi coâng ñöùc cuûa mình Vaibhasikas: sanh loøng keânh kieäu—Arrogance. a) Theá Thaân (420-500 sau Taây Lòch). Hoïc 6) Tuøy Mieân Caáu: Tu Haønh chaäm chaïp, ham phaùi naày laáy hai taùc phaåm Luaän Tuïng vaø thích nguû nghæ—Inertia in cultivation, Luaän Thích laøm caên baûn: Vasubandhu yielding to sleep. (420-500 A.D.). This school considered 7) San Caáu: Ñoái vôùi coâng ñöùc cuûa mình maø these two texts as its basic texts: Verses sanh loøng nhoû nhen ganh gheùt— (Abhidharma-kosa-karika) and Meanness. Commentary (Abhidharma-kosa-sastra). Caáu Chöôùng: Unclean hindrance. b) Chuùng Hieàn: Samghabhadra—Hoïc phaùi Caáu Keát: Hoaëc ñoäc hay söï caáu keát cuûa vaät naày laáy hai taùc phaåm Chính Lyù Luaän vaø chaát ueá tröôïc vaø söï taùi sanh (laøm nhô baån tònh Hieån Toâng Luaän laøm vaên baûn chính yeáu— taâm)—The bond of the defiling of the material This school considered Nyayanusara and and of reincarnation. Samaya-pradipika as its main texts. Caáu Nhieãm: Ñem caùi nhô baån nhieãm vaøo Caáu: Mala (skt). mình ñeå ví vôùi loøng phieàn naõo—Taint of (I) Nghóa cuûa "Caáu"—The meanings of earthly things or illusion. "Impurity." Caáu OÂ: OÂ ueá—Defilement (of the physical as 1) Buïi baëm: Dust. type of mental illusion). 2) Baát tònh (tinh thaàn vaø ñaïo ñöùc). Voïng Caáu Taäp: Söï huaân taäp cuûa ueá nhieãm—hoaëc hay baát cöù thöù gì laøm cho taâm bò oâ Habituation to defilement.; the influence of its ueá nhö phieàn naõo ueá tröôïc—Impurity practice. (moral and mental). Whatever misleads or deludes the minds; illusions, defilement. Caáu Thöùc: Taâm thöùc cuûa ngöôøi bình thöôøng (II) Phaân Loaïi "Caáu"—Categories of hay tri thöùc traàn theá, bò caùo hoaëc laøm nhô baån, "Impurity. khoâng phaân bieät thaät giaû—Defiling (A) Luïc Caáu—Six forms of impurity: knowledge—The common worldly knowledge 1) Naõo Caáu: Vexation. that does not discriminate the seeming from 2) Haïi Caáu: Malevolence. the real. 3) Haän Caáu: Hatred. Caáu Ueá: Stains—See Tam Ueá. 4) Xieåm Caáu: Flattery. Caàu: To seek—To beseech—To pray. 5) Cuoáng Caáu: Wild talk. Caàu An: To wish for peace. 6) Kieâu Maïn Caáu: Pride. Caàu Baát Ñaéc Khoå: Nhöõng mong caàu khoâng (B) Thaát Caáu—Seven forms of impurity: toaïi nguyeän gaây neân ñau khoå, ñaây laø moät trong 1) Duïc Caáu: Loøng ham muoán hay khao khaùt baùt khoå—Suffering of frustrated desire— muoán ngöôøi khaùc bieát ñöôïc coâng ñöùc cuûa Unfulfilled wishes cause suffering (suffering mình—Desire. due to unfulfilled wishes)—Cannot get what 2) Kieán Caáu: Töø nôi coâng ñöùc maø sanh loøng one wants causes suffering—The pain which chaáp tröôùc phaân bieät, töø ñoù sanh ra taø results from not receiving what one seeks,

from disappointed hope or unrewarded effort, Hieàn. one of the eight sorrows. 1) Teân moät vò Tyø Kheo noåi tieáng ngöôøi ** For more information, please see Baùt Khoå. Trung AÁn, ñeán Trung Quoác khoaûng nhöõng Caàu Chôn Lyù: To seek to get the

truth. naêm 435-443, dòch 78 boä kinh: Name of a Caàu Chuùc: To wish. famous monk from Central India, came to China around 435-443 A.D. Caàu Chöùng Ñaéc: To seek enlightenment. 2) Name of a follower of the Mahisasaka in Caàu Cöùu: To ask for help. Kapisa: Teân cuûa moät ñoà ñeä cuûa phaùi Tieåu Caàu Danh: To seek after honours Thöøa taïi Kapisa—See Mahisasaka. (reputation)—For the sake of renown. Caàu Na Baït Ma: Gunavarman (skt)—Coâng Caàu Danh Boà Taùt: Theo Kinh Dieäu Phaùp Ñöùc Khaûi, teân moät vò Tyø Kheo noåi tieáng ngöôøi Lieân Hoa, ñaây laø vò Boà Taùt tieàn thaân cuûa Phaät Thieân Truùc, thaùi töû xöù Cashmere, töø boû ngai Di Laëc, ñeä töû cuûa Ngaøi Dieäu Quang Boà Taùt, vaøng, laøm du Taêng Khaát Só, ñeán Trung Quoác noåi tieáng veà tham voïng vaø ham muoán veà trí vaø dòch möôøi boä kinh, hai trong soá ñoù ñaõ bò nhôù—According to the Lotus Sutra, Ch'iu- thaát truyeàn naêm 730 sau Taây Lòch. OÂng sanh Ming is the name of Maitreya in a previous naêm 367, thò tòch taïi Nam Kinh naêm 431 sau life, a bodhisattva, a disciple of Varaprabha, Taây Lòch. OÂng giaûng phaùp beân trong, chöù noted for his boundless ambition and utter khoâng phaûi beân ngoaøi; phaùp töø chính mình chöù want of memory. khoâng phaûi töø nôi ngöôøi khaùc. Trung taâm Caàu Ñaûo: To pray for rain. hoaèng hoùa cuûa oâng ñaët taïi Döông Chaâu. Ngöôøi Caàu Hoøa: To seek for peace—To sue for ta noùi chính oâng laø ngöôøi ñaàu tieân saùng laäp ra peace. giaùo ñoaøn Ni taïi Trung Quoác—Gunavarman, a Caàu Hoân: To propose marriage to a lady. prince of Kubha (Cashmere), who refused the Caàu Hoàn: To call up a spirit. throne, wandered alone, reached China, Caàu Khaån: To beseech. translated ten works, two of which were lost by 730 A.D. He was born in 367 and died in 431 Caàu Kinh: To say one's prayers. A.D. He taught that truth is within, not without; Caàu Kinh Toáng Gioù: Hoài xöa ngöôøi Vieät and that the truth or dharma is of oneself, not Nam tin raèng caàu kinh toáng gioù coù theå traùnh of another. The centre of his work is placed in ñöôïc nhöõng tai hoïa (coù leõ ñaây cuõng laø moät Yang-Chou. It is said that he started the order truyeàn thoáng cuûa ngöôøi Trung Hoa)—To pray of nuns in China. to avert calamities, an old belief of the Caàu Na Tyø Ñòa: Gunavrddhi (skt)—Tyø Kheo Vietnamese people (this may also be a Ñöùc Tieán (An Tieán), ngöôøi Thieân Truùc, ñeán tradition of Chinese). Trung Quoác vaøo khoaûng nhöõng naêm 492-495, Caàu Kyø: Dandified—Formal. dòch ba boä kinh naêm 502—An Indian monk Caàu Lôïi: To seek profits—To aim at who came to China around 492-495 A.D., interests. translated three works in 502. Caàu Möa: To pray for rain. Caàu Nguyeän: To pray. Caàu Na: Guna (skt)—Thöïc theå cuûa ñaát nöôùc Caàu Nguyeän Tha Thieát: A fervent prayer. löûa gioù laø ñöùc cuûa saéc thanh höông vò xuùc—A Caàu Phaùp: To seek to learn and practice quality, characteristic, or virtue, e.g. sound, Dharma—Theo Kinh Duy Ma Caät, luùc ngaøi Xaù taste, etc. Lôïi Phaát thaùp tuøng ngaøi Vaên Thuø Sö Lôïi ñeán Caàu Na Baït Ñaø La: Gunabhadra (skt)—Ñöùc thaêm beänh cö só Duy Ma Caät—According to

the Vimalakirti Sutra, when Sariputra ñoù laø choã laøm chöù khoâng phaûi caàu phaùp. accompanied Manjusri Bodhisattva to call on Phaùp khoâng thuû xaû, neáu thuû xaû phaùp, ñoù laø Vimalakiriti to enquire after his health: thuû xaû, chöù

khoâng phaûi caàu phaùp. Phaùp • Luùc baáy giôø ngaøi Xaù Lôïi Phaát thaáy trong khoâng xöù sôû, neáu chaáp tröôùc xöù sôû , ñoù laø nhaø oâng Duy Ma Caät khoâng coù giöôøng chaáp tröôùc nôi xöù sôû chöù khoâng phaûi caàu ngoài chi heát, môùi nghó raèng: “Caùc Boà Taùt phaùp. Phaùp khoâng coù töôùng, neáu nhaân vaø haøng ñeä töû ñaây seõ ngoài nôi ñaâu?”— töôùng maø bieát, ñoù laø caàu töôùng chöù khoâng Sariputra saw no seats in the room and phaûi caàu phaùp. Phaùp khoâng theå truï, neáu thought: “Where do the Bodhisattvas and truï nôi phaùp, ñoù laø truï nôi phaùp chöù khoâng chief disciples sit?” phaûi caàu phaùp. Phaùp khoâng theå thaáy, nghe, • Tröôûng giaû Duy Ma Caät bieát ñöôïc yù ñoù, hay, bieát, neáu laøm theo thaáy, nghe, hay, lieàn noùi vôùi ngaøi Xaù Lôïi Phaát raèng: “Theá bieát, ñoù laø thaáy nghe hay bieát chöù khoâng naøo, nhaân giaû vì phaùp maø ñeán hay vì phaûi caàu phaùp. Phaùp laø voâ vi, neáu laøm höõu giöôøng ngoài maø ñeán?”—Vimalakirti knew vi laø caàu höõu vi chöù khoâng phaûi caàu phaùp. of Sariputra’s thought and asked him: Vì theá, ngaøi Xaù Lôïi Phaát! Neáu ngöôøi caàu “Virtuous One, do you come here for a phaùp, ñoái vôùi taát caû phaùp, khoâng coù caàu seat or for the Dharma?” Xaù Lôïi Phaát ñaùp: ñeán—Vimalakirti said: “Hey Sariputra, he “Toâi vì Phaùp maø ñeán, chôù khoâng phaûi vì who searches for the Dharma does not giöôøng ngoài.”—Sariputra replied: “I come even cling to his body and life, still less to here for the Dharma and not for a seat.” a seat, for the quest of Dharma is not • OÂng Duy Ma Caät noùi: “Ngaøi Xaù Lôïi Phaát! related to (the five aggregates): form Vaû chaêng ngöôøi caàu Phaùp, thaân maïng coøn (rupa), sensation (vedana), conception khoâng tham tieác, huoáng chi laø giöôøng (sanjna), discrimination (samskara) and ngoài. Vaû ngöôøi caàu Phaùp khoâng phaûi coù consciousness (vijnana); to the eighteen saéc, thoï, töôûng, haønh, thöùc maø caàu; khoâng fields of sense (dhatu: the sic organs, their phaûi coù giôùi (18 giôùi), nhaäp (12 nhaäp) maø objects and their perceptions); to the caàu; khoâng phaûi coù duïc giôùi, saéc giôùi, voâ twelve entrances (ayatana: the six organs saéc giôùi (tam giôùi) maø caàu. Ngaøi Xaù Lôïi and six sense data that enter for or lead to Phaát! Vaû chaêng ngöôøi caàu Phaùp khoâng discrimination); and to the worlds of ñaém tröôùc nôi Phaät maø caàu, khoâng ñaém desire, form and beyond form. Sariputra, tröôùc nôi Phaùp maø caàu, khoâng ñaém tröôùc a seeker of the Dharma does not cling to nôi chuùng Taêng maø caàu. Vaû ngöôøi caàu the Buddha, the Dharma and the Sangha. Phaùp khoâng thaáy khoå maø caàu, khoâng ñoaïn A seeker of the Dharma does not hold the taäp maø caàu, khoâng ñeán chöùng dieät, tu ñaïo view of suffering, of cutting off all the maø caàu. Vì sao? Vì phaùp khoâng hyù luaän. accumulated causes thereof to put an end Neáu noùi ‘ta phaûi thaáy khoå, ñoaïn taäp, to it by treading the path to nirvana (i.e. chöùng dieät, tu ñaïo, ñoù laø hyù luaän chöù the four noble truths). Why is it so? khoâng phaûi caàu phaùp.’ Ngaøi Xaù Lôïi Phaát! Because the Dharma is beyond all Phaùp laø tòch dieät, neáu thöïc haønh phaùp sanh sophistry. For if one says: ‘Because I see dieät laø caàu phaùp sanh dieät, chöù khoâng phaûi suffering, I cut off its accumulated causes caàu phaùp. Phaùp laø khoâng nhieãm, neáu to wipe it out by treading the path thereto’, nhieãm nôi phaùp cho ñeán Nieát Baøn, ñoù laø this is mere sophistry and is not the quest ñaém nhieãm, chöù khoâng phaûi caàu phaùp. of

the Dharma. Phaùp khoâng choã laøm, neáu laøm nôi phaùp, “Sariputra, the Dharma is called nirvana

(the condition of complete serenity and Caàu Thöïc: To earn one’s living. ultimate extinction of reincarnation); if Caàu Tòch: Sa Di—Thaát La Maït Ni La— you give rise to (the concept of) birth and Ngöôøi mong caàu ñaït ñöôïc caûnh giôùi nieát baøn death, this is a search for birth and death (ngöôøi xuaát gia thoï thaäp giôùi Sa Di)—To seek and is not the quest of Dharma. The nirvana (any disciple who accepts the ten Dharma is (absolute and) immaculate, but commandments). if you are defiled by the (thought of) Caàu Toaøn: To wish for perfection. Dharma and even that of nirvana, this is Caàu Töï: To pray for a son. pollution which runs counter to the quest of Dharma. Dharma cannot be practiced Caàu Vaõng Sanh: To seek rebirth in the Pure and if it is put into practice, this implies Land. something (i.e. an object) to be practiced Caàu Xin: To beseech. and is not the quest of Dharma. Dharma is Caàu Xin Ai Ñeå Laøm Vieäc Gì: To beseech beyond grasping and rejecting, and if you someone to do something. grasp or reject it, this is grasping or Caåu: Choù—A dog. rejecting (something else) but not the Caåu Giôùi: Ngoaïi Ñaïo mong caàu cöùu ñoä theo quest of Dharma. Dharma is beyond kieåu choù, soáng nhö choù, aên ñoà thöøa thaûi nhö position but if you give it a place, this is choù—Dog-rule or dog-morals, i.e. heretics who clinging to space but not the quest of sought salvation by living like dogs, eating Dharma. Dharma is formless but if you garbage, etc. rely on form to conceive the Dharma, this Caåu Kyû: Coû gai—A spinous shrub. is search for form but not the quest of Caåu Laâm Tænh Pheä: Choù suûa boùng cuûa Dharma. Dharma is not an abode but if chính mình döôùi ñaùy gieáng—Like the dog you want to stay in it this is dwelling in (an barking at its own reflection in the well. objective) Dharma, but not the quest of (absolute) Dharma. Dharma can be Caåu Lö Xaù: Krosa (skt)—Khoaûng caùch maø neither seen, nor heard nor felt nor known tieáng roáng cuûa moät con boø coù theå nghe ñöôïc, but if you want to see, hear, feel and know khoaûng moät phaàn taùm do tuaàn—The distance it, this is the functioning of your the lowing of an ox can be heard, the eighth (discriminatory) seeing, hearing, feeling part of a yojana—See Do Tuaàn in and knowing but not the quest of Dharma. Vietnamese-English Section, and Yojana in Dharma is (transcendentally) inactive (wu sanskrit/Pali-Vietnamese Section. wei) but if you are set on worldly Caåu Ngoân: Careless speech. activities, this is a search for the worldly Caåu Phaùp: Pheùp cuûa loaøi choù, baûn taùnh cuûa way of life but not the quest of Dharma. aùc Taêng trong nhöõng ngaøy choùt cuûa cuoäc ñôøi— Therefore, Sariputra, the quest of Dharma Dog-law, fighting and hating, characteristics of does not imply seeking anything the evil monks in the last days of the world. whatsoever.” Caåu Taâm: Taâm choù, khoâng bao giôø chaáp Caàu Taùi Sanh Laøm Ngöôøi: To pray to nhaän Phaät phaùp—A dog’s heart, satisfied with obtain a human rebirth. trifles, unreceptive of Buddha’s truth. Caàu Taøi: To wish for wealth. Caåu Thaû: Careless—Neglectful. Caàu Thænh: To invite respectfully. Caåu Toâ Ma: Kusuma (skt)—Loaïi hoa baïch Caàu Thoï: To seek long life. cuùc cuûa Trung Quoác—A flower, especially the

white China-aster. 12) Coù Hieäu Quaû: To be effective. Caåu Toâ Ma Boå La: Kusamapura (skt)— 13) Coù Ích: Useful—Advantageous. Thaønh phoá ñaày hoa, nhö khu Patna cuûa thaønh 14) Coù Khi: Sometimes. Pataliputra—The city of flowers, Pataliputra, 15) Coù Leõ: Perhaps—Maybe—Possible— i.e. Patna. Likely. Caåu Tröôùc Sö Töû Bì: Choù döôùi loáp da sö töû. 16) Coù Loøng: Kind—Generous—Kind- Nhöõng con choù khaùc thaáy noù ñeàu sôï cho ñeán hearted. khi noù caát tieáng suûa vang môùi heát sôï (vì bieát 17) Coù Loãi: To be wrong. noù cuõng laø choù nhö mình)—The dog in the 18) Coù Lôïi: To be beneficial. lion's skin. All the dogs fear him till he barks. 19) Coù Lyù: Reasonable—To be right. Caây Boà Ñeà: Bodhi tree—Tree of 20) Coù Maõ Ñeïp: To have a fine appearance. enlightenment. 21) Coù Moät Khoâng Hai: Peerless. Caây Ña: Banyan tree 22) Coù Nghóa: To signify—To mean. Caây Hoàng Taùo: A rose-apple tree. 23) Coù Nhieàu: Abundant. Caây Ta La: Döôùi haøng Ta La, beân ngoaøi 24) Coù Phöôùc: Happy. thaønh Caâu Thi Na, Phaät ñaõ nhaäp dieät—Sala 25) Coù Quyeàn: To have the right—Powerful. tree—Buddha Sakyamuni passed away in a grove of sala trees on the outskirts of 26) Coù Taøi: To have a talent. Kushinagar. 27) Coù Taät: Crippled. Caäy: To rely on—To lean on. 28) Coù Tieáng: To be famous (celebrated). Caäy Cuûa: To rely on one's wealth. 29) Coù Tình: Loving—Affectionate. Caäy Quyeàn: To rely on one's power. 30) Coù Toäi: Guilty—Culpable. Caäy Taøi: To rely on one's talent. 31) Coù Tuoåi: Aged. 32) Coù Veû: To seem—To look—To appear. Caäy Theá: To rely on one's position or standing. 33) Coù Veû Höõu Lyù: It sounds reasonable. Coù: To have. 34) Coù YÙ: To intend. 1) Coù Caùch: To have a way. Coù, Khoâng, Coù Vaø Khoâng, Chaúng Coù 2) Coù Chí: To have patience—To be patient. Chaúng Khoâng: Existence, non-existence, 3) Coù Chöøng: Ñieàu ñoä—Temperate. both existence and non-existence, neither existence nor non-existence. 4) Coù Coâng: See Coù Chí. Coù Nieäm Laø Voâ Nieäm Ñoái Vôùi Boà Taùt, 5) Coù Cuûa: Rich—Wealthy. 6) Coù Danh Tieáng: Celebrated—Famous— Nhöng Khoâng Phaûi Vaäy Ñoái Vôùi Taâm Renowned. Meâ Môø Cuûa Chuùng Sanh: Thought is the 7) Coù Haïi: To be detrimental. same as no-thought for a bodhisattva, but it is not the case for sentient beings' deluded 8) Coù Haïi Cho Söï Taùi Sanh: To be minds. detrimental to rebirth. Coù Thaân Laø Coù Bònh: To possess a body is 9) Coù Haïi Hôn Laø Coù Lôïi: Resulting more to open to disease. harm than benefit. 10) Coù Haïn: Limited. Coù Töôùng Maø Lìa Töôùng Ñoái Vôùi Boà 11) Coù Hieáu: To be filial (grateful) to one's Taùt, Nhöng Vôùi Taâm Meâ Môø Cuûa parents. Chuùng Sanh Thì Khoâng Phaûi Vaäy: With

Bodhisattvas, marks exist but they have been realm of Animals. They are Asuras who left behind; however, it it is not the case for belong to the destiny of animal. the sentient beings' deluded minds. 3) A-Tu-La Nhôn Ñaïo: Loaïi quyû A-tu-la Coïc Caèn: Rude—Rough. sanh trong nhôn ñaïo—Asuras in the realm Coi Chöøng: To watch out—To pay attention. of humans. They are Asuras born from wombs and belong to the destiny of Coi Reû: To defy—In defiance of someone— humans. To disregard. 4) Thaàn A-Tu-La Vöông: Loaïi naày do hoùa Coi Soùc: To look after—To oversee—To sanh maø thaønh trong ñöôøng Thieân ñaïo, supervise. chuùng hoå trôï Phaät phaùp baèng söùc thaàn Coi Thöôøng: Underestimate—To disregard. thoâng vaø voâ uùy.

Chuùng ñaáu tranh ñeå ñaït Coõi: Abode. ñeán ñòa vò Phaïm Chuû—Asuras in the Coõi A-Tu-La: A-tu-la laø nhöõng sinh vaät ngoã realm of gods. They are Asura Kings who nghòch öa thích chieán ñaáu. Teân cuûa chuùng coù come into being by transformation and nghóa laø “Xaáu teä.” A-tu-la coøn coù nghóa laø belong to the destiny of gods. They “khoâng Thaùnh Thieän” vì maëc duø coù vaøi loaïi A- support Dharma with a penetrating power tu-la cuõng höôûng phöôùc trôøi, nhöng khoâng coù and fearlessness. They struggle for quyeàn löïc nhaø trôøi. Kyø thaät, A-tu-la laø nhöõng position with the Brahma Lord. ngöôøi haâm moä Phaät phaùp vaø öa cuùng döôøng, Coõi AÙc: Evil world nhöng taùnh khí noùng naõy, hay ngaïo baùng neân Coõi AÙc Tröôïc: Evil or defiled world. sanh ra trong ñöôøng naày. Trong Tam Giôùi coù Coõi Cöïc Laïc Baûy Baùu Trang Nghieâm: boán loaïi A-tu-la—Asuras Realm—Titanic The Western Pure Land is adorned with seven Demons—Asuras are unruly beings that love treasures. to fight. Their name means “ugly.” It also Coõi Duïc Giôùi: The realm of desire—The means “ungodly” because, although some Human realm. Asuras enjoy heavenly blessings, nonetheless, they lack authority in the heavens. In fact, Coõi Ñòa Nguïc: Hells—Hell dwellers. Asuras are those who like to Dharmas and Coõi Ñoàng Cö Tònh ñoä: The common prefer performing offerings; however, they are residence Pure Land. hot-tempered, perfer to ridicule other people; Coõi Ñoàng Cö Ueá Ñoä: The common thus born in this realm. There are four residence impure land. categories of Asuras in the Three realms of Coõi Hoa Taïng Theá Giôùi: Hoa Taïng theá giôùi Existence: laø toaøn theå vuõ truï, ñöôïc dieãn taû trong Kinh Hoa 1) A-Tu-La Quyû Ñaïo: Loaïi quyû A-tu-la, sanh Nghieâm. Ñaây laø coõi ngöï trò cuûa Phaät Tyø Loâ baèng tröùng trong loaøi quyû, duøng söùc maïnh Giaù Na, moät hình aûnh sieâu vieät cuûa Phaät Thích cuûa mình ñeå hoä trì Chaùnh Phaùp vaø nhôø Ca vaø chö Phaät. Theá giôùi Ta Baø, Taây phöông thaàn löïc chuùng coù theå du haønh voâ ngaïi Tònh ñoä vaø taát caû caùc coõi nöôùc khaùc ñeàu ôû trong khoâng gian—Asuras in the path of trong coõi Hoa Taïng naày—The Flower-store ghosts, born from eggs and belong to the world, the entire cosmos as described in the destiny of ghosts, who use their strength to Avatamsaka Sutra. It is the land of Vairocana protect Dharma and can with spiritual Buddha, the transcendental aspect of Buddha penetrations travel through space. Sakyamuni and of all Buddhas. The saha 2) A-Tu-La Suùc Sanh Ñaïo: Loaïi quyû A-tu-la world, the Western Pure Land, and all other sanh trong ñöôøng suùc sanh—Asuras in the

lands are realms within the Flower-store wishes. world. Coõi Trôøi Ñaâu Suaát: Tushita Heaven. Coõi Naày: See Coõi Traàn. Coõi Trôøi Quaûng Quaû: Abundant Fruit Coõi Ngaï Quyû: Trong coõi naày chuùng sanh Heaven. thaân theå hoâi haùm, xaáu xa, buïng to nhö caùi Coõi Trôøi Saéc Giôùi: Taát caû chö thieân trong troáng, coå nhoû nhö caây kim, mieäng luoân phöïc ra coõi trôøi saéc giôùi khoâng coù khöùu giaùc vaø vò giaùc; löûa, khoâng aên uoáng gì ñöôïc neân phaûi chòu ñoùi hoï khoâng aên uoáng, nguû nghæ hay duïc voïng. khaùt trong muoân ngaøn kieáp—In the realm of Tuy nhieân, nhöõng ham muoán vaãn coøn aâm æ saâu hungry ghosts, beings have ugly and smelly kín beân trong, neân khi thoï meänh nôi coõi trôøi bodies with bellies

as big as drums, while their vöøa döùt laø hoï phaûi trôû veà caûnh giôùi thaáp tuøy throats are as small as needles and flames theo nghieäp löïc (chö thieân trong caûnh trôøi voâ always shoot out of their mouth, therefore, saéc cuõng coøn nhöõng duïc voïng saâu kín naày)— they cannot eat or drink and are subject to The realms of form. All the gods in the form hunger and thirst for incalculable eons. realm heavens are without the senses of smell Coõi Ngöôøi: The human realm—See Duïc and taste; they do not eat food, sleep or have Giôùi. sexual desire. However, the desires for these Coõi Nöôùc Voâ Öu: The Land of No-Concerns. things are still latent, and once their heavenly Coõi Phaøm Thaùnh Ñoàng Cö: The land of life comes to an end, they can return to any common residence of ordinary beings and lower realms of existence, in accordance with saints. their karma (these desires are also latent in the gods in the formless heavens). Coõi Phaät: Buddha-land—See Phaät Ñoä. Coõi Phöông Tieän Höõu Dö: The land of Coõi Trôøi Tha Hoùa: Coõi trôøi luïc duïc—The sixth heaven in the realm of desire. expediency. Coõi Thaät Baùo Voâ Chöôùng Ngaïi: The land Coõi Trôøi Voâ Saéc: Taát caû chö thieân trong coõi trôøi naày khoâng coù thaân theå, chæ coøn “Thöùc” maø of true reward. thoâi—The realm of formlessness. All the gods Coõi Thöôøng Tòch Quang: The land of in this realm have no bodies, they only have eternally tranquil light. consciousness. Coõi Thöôøng Tòch Quang Tònh Ñoä: The Con Bònh: Sick person. realm of the “Ever-Silent Illuminating Pure Con Caø Con Keâ: To relate endless story. Land.” Coõi Tieân: Fairyland. Con Cöng: Spoiled child. Coõi Tònh: Pure Abode—Pure Land. Con Daáu: Seal. Coõi Tònh Löu Ly Cuûa Ñöùc Phaät Döôïc Con Ñöôøng: Path. Sö: The Pure Lapis Lazuli. Con Ñöôøng Deã: Easy path of practice (The Pure Land Dharma Door)—Recitation of Coõi Traàn: This world. Amitabha Buddha’s name. Coõi Trôøi: Heavenly world—Celestial Con Ñöôøng Ñaïo Ñöùc: Ethical path. realms—Realms of heaven. Con Ñöôøng Haïnh Phuùc: The path to Coõi Trôøi Coøn Nguõ Töôùng Suy Nghó Vaø happiness. Nhöõng Ñieàu Baát Nhö YÙ: The heavenly Con Ñöôøng Khoù: Difficult path of practice— realms are still marked by the five types of The path of practicing Paramita and decay and the things that go agaisnt our meditation.

Con Ñöôøng Trôû Veà Tònh Ñoä: The way isolated hill. back to the Pure Land. 2) Coâ Sôn Töï vaø teân cuûa moät trong nhöõng vò Con Ñöôøng Trung Ñaïo: The Middle Path. Taêng truï trì taïi ñaây (Sö Thích Trì Vieân 975-1021, ñeä töû cuûa Phuïng Tieân Nguyeân Con Ngöôøi: human being. Thanh, töï laø Voâ Ngaïi Trung Dung Töû. Coøn Con Taïo: Creator. goïi laø Theá Phu hay Beänh Phu. Sö theo hoïc Con Thaûo: A dutiful (Filial) son. yeáu chæ cuûa toâng Thieân Thai Tam Quaùn Coøng Chaân: Fetter. vôùi ngaøi Phuïng Tieân Nguyeân Thanh, tu Coøng Löng: To bend the back. haønh taïi nuùi Coâ Sôn ôû Taây Hoà, soaïn vieát Coøng Tay: Handcuffs. nhieàu tröôùc taùc. Sö thò tòch naêm 1021. Sö Coõng: To carry on the back. ñaõ töøng soaïn boä sôù chuù Kinh Laêng Coâ: Nghieâm)—A monastery in Kiang-Su and name of one of its monks. 1) Em cuûa cha: Paternal aunt—Husband’s sister. Coâ Taïng: Teân moät quaän phuû, nay thuoäc 2) Ni coâ: A nun. Löông Chaâu, tænh Cam Tuùc, laø trung taâm löu 3) Coâ ñoäc: Solitary. thoâng quan troïng sang Taây Taïng—Ku- 4) Coâ nhi: Orphan.

Tsang—Formerly a city in Liang-Chou, Kan- 5) Mua baùn röôïu: To deal in alcoholic liquor. Su, and an important center for communication Coâ Ñoäc: Solitary—Lonely. with Tibet. Coâ Ñoäc Ñòa Nguïc: Solitary hells—See Ñòa Coâ Thi Thaûo: Kusa (skt)—Cöï Xaù—Moät loaïi coû kieát töôøng—Grass of good omen for Nguïc (C). divination. Coâ Ñoäc Vieân: Jetavana (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Coâ Töûu Giôùi: Giôùi caám baùn röôïu—The commandment which is against the selling of Sö Soothill, ñaây laø tònh xaù baûy töøng cuøng vôùi alcoholic liquor. coâng vieân maø ngaøi Caáp Coâ Ñoäc ñaõ mua töø Thaùi Töû Kyø Ñaø ñeå hieán cho Phaät. Ñaây laø nôi Coá: an cö maø Ñöùc Phaät raát thích, cuõng laø nôi maø 1) Coá söï: Fairy tales. nhieàu boä kinh ñaõ ñöôïc Phaät thuyeát giaûng— 2) Coá xöa—Old. According to Eitel from The Dictionary of 3) Coá yù: Purposely. Chinese-English Buddhist Terms, this is the Coá Chaáp: Persistent—Obstinate—Stubborn. seven-storey abode and park presented to Coá Chí: Determined—Decided to do Sakyamuni by Anathapindaka, who bought it something—Resolved mind. from the prince Jeta. It was a favourite resort Coá Chæ: Giaáy cuõ—Old or waste paper. of the Buddha, and most of the sutras date Coá Coâng: To endeavour—To strive. from this spot. Coá Coát: Xöông coát trong tieàn kieáp, hay cuûa Coâ Ñôn: Loneliness—Solitary (a). nhieàu theá heä—Old bones, bones of former Coâ Hoàn: Forsake spirits. incarnation or generation. Coâ Laäp: To isolate. Coá Coát Nhö Sôn: Chæ söï soáng cheát troâi daït, Coâ Quaû: Orphan and widow. neân xöông coát cuûa nhieàu ñôøi nhieàu kieáp chaát Coâ Quaïnh: See Coâ ñoäc. choàng leân cao nhö nuùi—Old bones, or bones of Coâ Sôn: former incarnation or generation piled up as 1) Ngoïn nuùi naèm cheo leo moät mình: An high as a mountain.

Coá Gaéng: To try—To strive—To endeavor— Coå Ñieån: Classic—Classical. Effort—Exertion. Coå Ñoäng: To launch a propaganda. Coá Khoå: Coå Ñöùc: Pubbacariya (p). 1) Noåi khoå sôû xöa kia—Old suffering. 1) Baäc Thaùnh, baäc hoïc giaû, baäc thaày, hay baäc 2) Noãi khoå do haäu quaû cuûa hoaït ñoäng keùo coù nhieàu coâng ñöùc vaøo thôøi xöa—Ancient daøi, nhö naèm nhieàu, ñöùng nhieàu, ñi nhieàu, sages—Ancient scholars—Master of the thoaït tieân thaáy thích thuù, nhöng sau ñoù trôû past—Meritorious person of the past. neân meät moûi raû rôøi: The suffering 2) Coâng ñöùc cuûa ngöôøi xöa—Ancient merit. resulting from prolongation, e.g. too much Coå Huû: Old-fashioned. lying, standing, walking, at first a joy, Coå Kim: Ancient and modern—Past and become wearying. present. Coá Laøm Ra Veû Beà Ngoaøi: For appearance Coå Kính: Ancient. sake. Coå Lai: From ancient times. Coá Nhò: Purva-dvitiya (skt)—Ngöôøi vôï cuûa Coå Lai Thöïc Höõu Toâng: See Khöù Lai Thöïc moät vò Taêng hoài chöa xuaát gia—The former Höõu Toâng. mate or wife of a monk. Coå Leã: Ancient rites. Coá Taùc Nghieäp: See Coá Tö Nghieäp. Coå Leä: Ancient customs. Coá Taät: Chronic disease. Coå Ngaïn: Old proverb. Coá Tình: See Coá yù. Coå Ngöõ: Ancient language. Coá Tri: Old acquaintance. Coå Nhaïc Huyeàn Ca: Troáng nhaïc vaø ca vôùi Coá Traùnh: To try to evade. ñaøn daây—Drum music and singing with Coá Tö Nghieäp: Coøn goïi laø Coá Taùc Nghieäp, stringed instruments. Coá Tö Taïo Nghieäp, hay Coá Taùc Nghieäp, laø caùi Coå Nhaân: The ancients. nghieäp thaân

vaø mieäng do coá yù taïo ra (neáu khoâng coá yù taïo ra thì goïi laø Baát Coá Tö Nghieäp. Coå Sô: Ancient times. Quaû baùo caûm thoï khoå laïc chæ giôùi haïn ôû Coá Tö Coå Söû: Ancient history. Nghieäp maø thoâi)—The karma produced by Coå Thi: Ancient poetry. former intention. Coå Thieân: Troáng trôøi hay tieáng seùt—The Coá Vaán: Advisor. drum-deva, thunder. Coá Vò: To cling to one's position. Coå Thuï: Century-old tree—Secular tree. Coá YÙ: Intentionally—Purposeful intention— Coå Thö: Ancient book. Purposely. Coå Tích: Old story. Coá YÙ Phöông Haønh Laäp: Töø ñòa thöù ba ñeán Coå Truyeàn: Traditionally. ñòa thöù baûy trong Thaäp Ñòa Boà Taùt—The third Coå Truyeän: See Coå Tích. to the seventh of the ten Bodhisattva stages of Coå Tuïc: See Coå leä. development—See Thaäp Ñòa Phaät Thöøa. Coå Töï: Ancient writing. Coà Ñaøm: Gotama. Coå Vaên: Ancient literature. Coå: Coå Vaät: Antiquities. 1) Caùi troáng: A drum. 2) Coå xöa: Ancient—Antique. Coå Voõ: To cheer—To excite. Coå AÂm: The rolling of drums. Coå Xöôùng: To take initiative in doing something.

Coã Quan Taøi: Coffin. Temple was built before the Traàn dynasty. Coäc Caèn: Rude—Rough. King Traàn Thaùi Toâng used to visit the temple. It was said that, after being rebuilt Coâi Cuùt: Orphaned. in the Leâ dynasty, the temple consideed of Coân: Coân truøng—Insects—Creeping things. eighty-three magnificient halls. However, Coân Loân: Ñaûo Coân Loân trong bieån Nam it is now only a small temple named Hun. Haûi—Condre island in the South China Sea. In the temple stand Amitabha Buddha Coân Loân Quoác: Ñöôïc dieãn taû nhö laø teân statue, and the statues of Three Truùc Laâm nöôùc cuûa moät nhoùm ngöôøi da ñen treân ñaûo Gia patriarchs. Va vaø Su Ma Tra (baây giôø thuoäc Nam 2) See Coân Loân Sôn. Döông)—A native of those islands of black Coân Truøng Taùc Phaät: Theo Ñaïi Trí Ñoä colour, and is described as Java, Sumatra, etc. Luaän, ngay caû coân truøng cuõng coù theå laøm Phaät Coân Loân Sôn: Nuùi Coân Luaân hay Höông ñöôïc—Accoding to the Maha-Prajna-Paramita Sôn, naèm veà phía baéc nuùi Tuyeát Sôn cuûa Taây Sastra, even insects may attain Buddhahood. Taïng—The K'un-Lun mountain range north of Coâng: Tibet, the Gandhamadana. 1) Coâng Coäng: General—Public. Coân Sôn: 2) Coâng Ñöùc: Merit—Meritorious— 1) Teân khaùc cuûa chuøa Thieân Tö Phuùc, chuøa Achievement. toïa laïc taïi thoân Chí Ngaïi, huyeän Chí Linh, 3) Chính Thöùc: Official. tænh Haûi Höng, Baéc Vieät Nam. Khu vöïc 4) Coâng Töôùc: Duke. Coân Sôn noåi tieáng vôùi nuùi non, chuøa thaùp, 5) OÂng (ngoaïi hay noäi): Grandfather. röøng thoâng, khe suoái, cuõng nhö nhöõng di 6) OÂng (caùch goïi toân quyù): Gentlemen. tích gaén lieàn vôùi nhieàu danh nhaân trong 7) Coâng Vieäc: Work—A period of work—A lòch söû. Coân Sôn coøn ñöôïc coi nhö laø moät job. trong nhöõng trung taâm Phaät giaùo lôùn nhaát Coâng AÙn: cuûa nöôùc ta. Chuøa ñaõ ñöôïc xaây döïng tröôùc (I) Moät ñeà taøi cho caùc ñeä töû suy nghó vaø quaùn ñôøi nhaø Traàn. Vua Traàn Thaùi Toâng (1225- chieáu trong thieàn quaùn trong caùc thieàn 1298) ñaõ töøng ñeán vieáng chuøa. Ngöôøi ta ñöôøng phaùi Laâm Teá. Luùc ñaàu, coâng aùn laø noùi chuøa ñöôïc truøng tu vaøo ñôøi nhaø Leâ vôùi moät "yeát thò coâng khai," coù nghóa laø "coù 83 phoøng nguy nga loäng laãy. Tuy nhieân, tröôùc veà maët coâng lyù." Veà sau naày coâng baây giôø chæ coøn laø ngoâi chuøa nhoû maø thoâi, aùn ñöôïc nhaø

Thieàn xöû duïng moät caùch coù thöôøng goïi laø chuøa Hun. Chuøa coù töôïng heä thoáng nhö nhöõng phöông tieän ñaøo taïo Phaät A Di Ña, vaø caùc töôïng Truùc Laâm töø khoaûng giöõa theá kyû thöù möôøi baèng caùch Tam Toå—Another name Thieân Tö Phuùc traùnh taát caû nhöõng lôøi giaûi thích duy lyù. Temple, located in Chí Ngaïi village, Chí Coâng aùn cho pheùp ñeä töû thaáy roõ nhöõng Linh district, Haûi Höng province, North giôùi haïn cuûa trí tueä vaø buoäc phaûi vöôït leân Vietnam. Coân Sôn area is well-known for nhöõng giôùi haïn aáy baèng tröïc giaùc chöù the mountains and hills, temples and khoâng baèng duy lyù, laø thöù ñöa anh ta vaøo stupas, pine forests, and springs and moät vuõ truï naèm beân ngoaøi moïi maâu streams, as well as vestiges related to thuaãn vaø moïi tö töôûng nhò nguyeân. Söï many famous people in history. Coân Sôn is phaùt khôûi naày cho pheùp ngöôøi ñeä töû trình also considered one of the greatest baøy vôùi thaày moät caùch töï phaùt vaø khoâng Buddhist centers of Vietnam. Coân Sôn caàn tôùi söï giuùp ñôû töø beân ngoaøi—

Something to be pondered on during Buddha-Dharma. meditation by novices in Zen monasteries 4) Trong nhaø Thieàn coâng aùn laø moät ñònh of the Lin-Chi school—Problems set by thöùc, baèng ngoân ngöõ ñaùnh löøa, chæ thaúng Zen masters, upon which thought is chaân lyù toái haäu. Coâng aùn khoâng theå ñöôïc concentrated as a means to attain inner giaûi ñaùp baèng caùch söû duïng lyù luaän hôïp lyù, unity and illumination. Originally, koan maø chæ baèng caùch laøm taâm giaùc ngoä ñeán means “public notice,” means a legal case moät möùc saâu hôn, cuõng nhö vöôït qua lyù trí constituting a precedent. Later, koans bieän bieät—In Zen a koan is a formulation, have been used in Zen as a systematic in baffling language, pointing to the means of training since around the middle ultimate truth. Koans cannot be solved by of the tenth century. Since the koan eludes recourse to logical reasoning, but only by solutions by means of discursive awakening a deeper level of the mind understanding, it makes clear to the beyond the discursive intellect. student the limitations of thought and (III) Soá löôïng coâng aùn—Numbers of koans: eventually forces him to transcend it in an Ngöôøi ta noùi toaøn boä coù khoaûng chöøng intuitive leap (not by speaking or 1.700 coâng aùn. Trong soá naày coù 500 coâng discussion), which takes him into a world aùn chính yeáu, vì coù nhieàu coâng aùn truøng beyond logical contradictions and dualistic laäp nhau, cuõng nhö coù nhöõng coâng aùn coù modes of thought. On the basis of this giaù trò thaáp cho vieäc thöïc haønh. Caùc vò sö experience, the student can demonstrate ñeàu coù nhöõng sôû thích rieâng veà coâng aùn, his own solution of the koan to the master nhöng thöôøng thöôøng hoï duøng Voâ Moân in a spontaneous and without recourse to Quan vaø Bích Nham Luïc laø hai bieân taäp preconceived notions. coâng aùn chính—It is said that altogether (II) Coâng aùn ñöôïc hình thaønh töø caùc cuoäc vaán there are about 1,700 koans. Of these, ñaùp giöõa thaày troø ngaøy xöa, töø nhöõng ñoaïn about 500 are usually used, since many vaên trong caùc baøi thuyeát phaùp hay caùc baøi are repetitive and others are less valuable giaûng cuûa caùc vò thaày, hoaëc töø nhöõng caâu for practice. Masters have their own for kinh vaø caùc lôøi daïy khaùc—Koans

are references, but they prefer to use the Wu- constructed from the questions of disciples Meân-Kuan and Pi-Yen-Lu. together with responses from their Coâng AÙn Nieäm Phaät: Koan of Buddha masters, from portions of the masters' recitation—Coâng aùn nieäm Phaät ñöôïc duøng khi sermons or discourses, from lines of the chuùng ta coi nieäm Phaät A Di Ñaø nhö laø moät sutras, and from other teachings. What are coâng aùn. Ngay trong phuùt giaây hoàng danh Phaät they? ñöôïc nieäm ra, noù laø ñieåm taäp trung then choát 1) Moät tröôøng hôïp thieát laäp moät tieàn leä hôïp maø moïi nghi hoaëc aûo töôûng phaûi ñöôïc ñeå qua phaùp: A case which established a legal moät beân. Ñoàng thôøi töï hoûi coi ai laø ngöôøi ñang precedent. nieäm Phaät? Khi döïa vaøo coâng aùn, moïi meâ môø 2) Söï theå hieän cuûa Phaùp, ñoù laø hieän thöïc cuûa voïng töôûng ñeàu bò böùc vôõ gioáng nhö nhöõng guùt vuõ truï: The concrete manifestation of chæ bò caét ñöùt. Khi maø khoâng coøn gì nöõa ñeå Dharma, that is reality or the Universe cho nhöõng thöù naày taùi xuaát hieän, cuõng laø luùc itself. aùnh nhaät quang phoå chieáu khaép trôøi. Khi aûo 3) Moät caâu chuyeän theå hieän nhöõng nguyeân töôûng khoâng khôûi vaø meâ môø bieán maát, luùc ñoù taéc caên baûn cuûa Phaät Phaùp: A story which taâm ta tónh laëng vaø trong suoát—The koan of manifests the universal principles of the

Buddha Recitation uses the invocation of vaø ñaït ñeán quaû vò Phaät. Phöôùc ñöùc ñöôïc Amitabha Buddha as a koan. At the very thaønh laäp baèng caùch giuùp ñôû ngöôøi khaùc, moment the name is uttered, it must be the trong khi coâng ñöùc nhôø vaøo tu taäp ñeå töï focal point in respect to which all doubts and caûi thieän mình vaø laøm giaûm thieåu nhöõng delusions are laid aside. At the same time you ham muoán, giaän hôøn, si meâ. Caû phöôùc ñöùc ask "Who is this person reciting the vaø coâng ñöùc phaûi ñöôïc tu taäp song haønh. Amitabha's name?" When you rely steadily on Hai töø naày thænh thoaûng ñöôïc duøng laãn the koan, all illusions and confused thoughts loän. Tuy nhieân, söï khaùc bieät chính yeáu laø will be broken down the way knotted threads phöôùc ñöùc mang laïi haïnh phuùc, giaøu sang, are cut. When there is no longer any place for thoâng thaùi, vaân vaân cuûa baäc trôøi ngöôøi, vì them to reappear, it is like the shinning sun in theá chuùng coù tính caùch taïm thôøi vaø vaãn the sky. When illusion does not arise and coøn bò luaân hoài sanh töû. Coâng ñöùc, ngöôïc delusions disappear, the mind is all calm and laïi giuùp vöôït thoaùt khoûi luaân hoài sanh töû transparent. vaø daãn ñeán quaû vò Phaät. Cuøng moät haønh Coâng AÙn Thoaïi Ñaàu: Töø ngöõ trong ñoù coâng ñoäng boá thí vôùi taâm nieäm ñaït ñöôïc quaû aùn töï hoùa giaûi, thí duï nhö khi ñeä töû hoûi Ngaøi baùo traàn tuïc thì mình seõ ñöôïc phöôùc ñöùc; Trieäu Chaâu, "Con choù coù Phaät taùnh khoâng?" tuy nhieân, neáu mình boá thí vôùi quyeát taâm Trieäu Chaâu ñaùp: "Khoâng!" Nguyeân caâu hoûi laø giaûm thieåu tham lam boûn xeûn, mình seõ moät coâng aùn vaø chöõ "Khoâng" chính laø thoaïi ñöôïc coâng ñöùc—Virtue achieved—Power ñaàu—The word or phrase into which the koan to do meritorious works—Meritorious resolves itself, i.e. when a disciple asked: "Has virtue—Virtue (which will help transcend a dog the Buddha-nature?" Together with birth and death and lead to Chao-Chou's answer, "No!" constitutes the Buddhahood)—Merit and virtue—Merit is

koan and the phrase. what one established by benefitting others, Coâng Baùo: Official notice. while virtue is what one practices to improve oneself such as decreasing greed, Coâng Baèng : Justice. anger, and ignorance. Both merit and Coâng Boá: To make public. virtue should be cultivated side by side— Coâng Chính: Just—Fair—Equitable These two terms are sometimes used Coâng Chuùa: Princess. interchangeably. However, there is a Coâng Chuùng: The public. crucial difference. Merits are the blessings Coâng Chuyeän: Work—Business— (wealth, intelligence, etc) of the human Occupation. and celestial realms; therefore, they are Coâng Chöùc: Public servant. temporary and subject to birth and death. Coâng Coäng: Public. Virtue, on the other hand, transcend birth and death and lead to Buddhahood. The Coâng Danh: Position and fame same action of giving charity with the Coâng Duïng: Functioning in practice and mind to obtain mundane rewards, you will achievement—Action. get merit; however, if you give charity Coâng Ñaïo: Fairness—Justice. with the mind to decrease greed and Coâng Ñöùc: stingy, you will obtain virtue. (I) Nghóa cuûa "Coâng Ñöùc"—The meanings of (II) Coâng Ñöùc theo quan nieäm cuûa Toå Boà Ñeà "Merit and Virtue: Söùc maïnh laøm nhöõng Ñaït Ma—"Merit and Virtue" according to vieäc coâng ñöùc, giuùp vöôït qua bôø sanh töû Bodhidharma Patriarch's point of view:

Vua Löông Voõ Ñeá, Voõ Ñeá hoûi Boà Ñeà Ñaït laø nôi töi taùnh maø thaáy, khoâng phaûi do boá Ma raèng: "Traåm moät ñôøi caát chuøa ñoä thí cuùng döôøng maø caàu ñöôïc. AÁy laø phöôùc Taêng, boá thí thieát trai coù nhöõng coâng ñöùc ñöùc cuøng vôùi coâng ñöùc khaùc nhau. Voõ Ñeá gì?" Toå Ñaït Ma baûo: "Thaät khoâng coù coâng khoâng bieát chaân lyù, khoâng phaûi Toå Sö ta ñöùc." Ñeä töû chöa thaáu ñöôïc leõ naày, cuùi coù loãi—The Patriarch emphasized that all mong Hoøa Thöôïng töø bi giaûng giaûi—King acts from king Liang-Wu-Ti actually had Liang-Wu-Ti asked Bodhidharma: "All my no merit and virtue. Emperor Wu of life I have built temples, given sanction to Liang's mind was wrong; he did not know the Sangha, practiced giving, and arranged the right Dharma. Building temples and vegetarian feasts. What merit and virtue giving sanction to the Sangha, practicing have I gained?" Bodhidharma said, "There giving and arranging vegetarian feasts is was actually no merit and virtue." called 'seeking blessings.' Do not mistake (III) Coâng Ñöùc theo söï giaûi thích cuûa Luïc Toå blessings for merit and virtue. Merit and Hueä Naêng trong Kinh Phaùp Baûo Ñaøn— virtue are in the Dharma body, not in the The Sixth Patriarch Hui-Neng interpreted cultivation of blessings." The Master about "Merit and Virtue" in the Dharma further said, "Seeing your own nature is Jewel Platform Sutra: Toå nhaán maïnh merit, and equanimity is virtue. To be nhöõng vieäc laøm cuûa vua Löông Voõ Ñeá unobstructed in every thought, constantly thaät khoâng coù coâng ñöùc chi caû. Voõ Ñeá taâm seeing the true, real, wonderful function of taø, khoâng bieát chaùnh phaùp, caát chuøa ñoä your original nature is called merit and Taêng, boá thí thieát trai, ñoù goïi laø caàu virtue. Inner humility is merit and the phöôùc, chôù khoâng theå ñem phöôùc ñoåi laøm outer practice of reverence is virtue. Your coâng ñöùc ñöôïc. Coâng ñöùc laø ôû trong phaùp self-nature establishing the ten thousand thaân, khoâng phaûi do tu phöôùc maø ñöôïc." dharmas is merit and the mind-substance Toå

laïi noùi: “Thaáy taùnh aáy laø coâng, bình separate from thought is virtue. Not being ñaúng aáy laø ñöùc. Moãi nieäm khoâng ngöng separate from the self-nature is merit, and treä, thöôøng thaáy baûn taùnh, chaân thaät dieäu the correct use of the undefiled self-nature duïng, goïi laø coâng ñöùc. Trong taâm khieâm is virtue. If you seek the merit and virtue haï aáy laø coâng, beân ngoaøi haønh leã pheùp aáy of the Dharma body, simply act according laø ñöùc. Töï taùnh döïng laäp muoân phaùp laø to these principles, for this is true merit coâng, taâm theå lìa nieäm aáy laø ñöùc. Khoâng and virtue. Those who cultivate merit in lìa töï taùnh aáy laø coâng, öùng duïng khoâng their thoughts, do not slight others but nhieãm laø ñöùc. Neáu tìm coâng ñöùc phaùp always respect them. Those who slight thaân, chæ y nôi ñaây maø taïo, aáy laø chôn others and do not cut off the ‘me and coâng ñöùc. Neáu ngöôøi tu coâng ñöùc, taâm töùc mine’ are without merit. The vain and khoâng coù khinh, maø thöôøng haønh khaép unreal self-nature is without virtue, kænh. Taâm thöôøng khinh ngöôøi, ngoâ ngaõ because of the ‘me and mine,’ because of khoâng döùt töùc laø khoâng coâng, töï taùnh hö the greatness of the ‘self,’ and because of voïng khoâng thaät töùc töï khoâng coù ñöùc, vì the constant slighting of others. Good ngoâ ngaõ töï ñaïi thöôøng khinh taát caû. Naøy Knowing Advisors, continuity of thought thieän tri thöùc, moãi nieäm khoâng coù giaùn is merit; the mind practicing equality and ñoaïn aáy laø coâng, taâm haønh ngay thaúng aáy directness is virtue. Self-cultivation of laø ñöùc; töï tu taùnh, aáy laø coâng, töï tu thaân aáy one’s nature is merit and self-cultivation laø ñöùc. Naøy thieän tri thöùc, coâng ñöùc phaûi of the body is virtue. Good Knowing

Advisors, merit and virtue should be seen lakes of meritorious deeds, or virtue in within one’s own nature, not sought Paradise. through giving and making offerings. That Coâng Ñöùc Trang Nghieâm: Meritoriously is the difference between blessings and adorned. merit and virtue. Emperor Wu did not Coâng Ñöùc Trang Nghieâm Kinh: Teân taét know the true principle. Our Patriarch was cuûa kinh Nhaát Thieát Phaùp Coâng Ñöùc Trang not in error.” Nghieâm Vöông—Meritorious Adornment Coâng Ñöùc Baùt Nhaõ Ba La Maät: Virtue of Sutra. the prajna paramita—Nhöõng vò “Nhaäp löu,” Coâng Ñöùc Tu Haønh: Virtues achieved as a “Nhaát lai,” “Baát lai,” “ÖÙng cuùng,” vaân vaân, result of cultivation. thöôøng ñaït ñöôïc Coâng ñöùc Baùt nhaõ Ba la maät Coâng Ñöùc Tuï: baèng tu taäp Thaäp thieän, Töù thieàn, Töù voâ saéc 1) Hoäi tuï coâng ñöùc cuûa Phaät: The assembly ñònh, vaø nguõ thaàn thoâng—Those who are of all merit and virtue, i.e. the Buddha. “Stream-winner,” “Once-return,” “Never- 2) Thaùp Phaät cuõng laø moät bieåu hieäu Coâng return,” and “Arhat,” and so on, always attain Ñöùc Tuï cuûa Ngaøi: A stupa is also realization of the virtue of the prajna paramita considered as a symbol of the Buddha’s by practicing the ten cirtuous paths of actions, assembly of all merit and virtue. the four states of meditation, the four Coâng Ñöùc Tuøng Laâm: Thieàn vieän hay töï immaterial states, and the five mystical vieän hay thieàn phaùp—The grove of merit and powers. virtue—Buddhist hall or monastery, or the Coâng Ñöùc Du: Coâng ñöùc maø ngöôøi tu ñaït scriptures. ñöôïc trong luùc vöøa ñi vöøa nieäm, sau khi laøm Coâng Ñöùc Xuaát Theá: Virtue of liberation— xong nhieäm vuï—Meritorious exercise, i.e. Chæ nhöõng ngöôøi ñaõ ñaït tôùi Thaùnh quaû

A-lawalking about intoning after duty. haùn hay cao hôn môùi coù ñöôïc coâng ñöùc naày— Coâng Ñöùc Ñieàn: Ruoäng phöôùc coâng ñöùc, nhö Coâng ñöùc xuaát theá gian vöøa giuùp töï thaân vöøa Tam Baûo, moät trong ba ruoäng phöôùc—The giuùp tha nhaân cuøng tieán tu—Possessed only by field of merit and virtue, i.e. the Triratna, to be those already attained Arhats or higher—Such cultivated by the faithful; it is one of the three virtue enables cultivators to help themselves fields for cultivating welfare. and help others. ** For more information, please see Coâng Ñöùc Y: Kathina (skt)—Ca Hi Na— Tam Phöôùc. Coâng ñöùc y hay aùo caø sa cuûa chö Taêng sau 90 Coâng Ñöùc Söù Giaû: ngaøy an cö kieát haï; bieåu töôïng cho coâng ñöùc 1) Ñaëc söù giaùm saùt coâng ñöùc: Envoy to the maø chö Taêng ñaõ ñaït ñöôïc trong muøa an cö— virtuous or officer supervising virtue. The garment of merits, given to monks after 2) Vò Giaùm Taêng ñöôïc trieàu ñình nhaø Ñöôøng their summer retreat of ninety days; it boå nhieäm ñeå kieåm soaùt Taêng Ni: symbolized five merits to which they had Controller of monks and nuns appointed attained. by the T'ang Court. Coâng Ñöôøng: Public office. Coâng Ñöùc Thieân: See Ñaïi Caùt Töôøng Thieân. Coâng Gia Caùt Laït Tö: Teân chöõ Haùn laø Coâng Ñöùc Thieân Nöõ: Caùt Töôøng thieân nöõ— Phoå Hyû Danh Vaên, coøn goïi laø Ñaûm Ba (Vi Laksmi—Goddess of fortune. Dieäu), moät Taêng só Taây Taïng noåi tieáng vaøo theá Coâng Ñöùc Thuûy: Coâng ñöùc trì hay taùm hoà kyû 13, laø ngöôøi coù nhieàu aûnh höôûng vôùi trieàu coâng ñöùc nôi coõi Cöïc Laïc—The water or eight

ñình Moâng Coå döôùi trieàu Kublai-Khan— recognize. Kundgahgrags, also named Danupa, a famous Coâng Nhieân: Publicly—Openly. Tibetan monk of the thirteenth century, who Coâng Nho: Public funds. had influence at the Mongol court under Coâng Nhöït: Daily pay. Kublai Khan. Coâng Noâng: Worker and cultivator. Coâng Giôùi: Nôi choán coâng coäng—A public Coâng Nöông: Princess. place—In public. Coâng Ôn: Merit. Coâng Haøm: Diplomatic note. Coâng Phaùp: Public law. Coâng Haïnh Tu: The amount of practice or duration of cultivation. Coâng Phaãn: Public indignation. Coâng Haàu: Duke and marquis. Coâng Phu: Time (period of time) for meditation. Coâng Hieäu: Efficient. Coâng Phu Khuya: Morning prayer session. Coâng Huaân: Great merit. Coâng Phu Toái: Evening prayer session. Coâng Höõu: Public property. Coâng Quaû: Effect—Fruits—Results. Coâng Ích: Public interests. Coâng Quyõ: See Coâng Nho. Coâng Khai: Publicly. Coâng Saûnh: Public buildings. Coâng Kích: To attack. Coâng Sôû: See Coâng Ñöôøng. Coâng Kyû Nhi: Nata (skt). 1) Kyû nöõ gioûi: A skilful or wily dancer. Coâng Taâm: Sense of justice. 2) Taâm: The heart or mind. Coâng Thaønh: Accomplished work. Coâng Lao: Toilful achievement—Merit— Coâng Thöï: See Coâng Saûnh. Credit. Coâng Thöùc: Formulation. Coâng Leä: Common rules. Coâng Traïng: Merit—Credit. Coâng Lôïi: See Coâng Ích. Coâng Trình: Work. Coâng Luaän: Public opinion. Coâng Trung: Upright and loyal. Coâng Löïc: Achieving strength—earnest Coâng Vaên: Official correspondence. effort after the good. Coâng Vieäc Chöa Ñöôïc Saép Ñaët: Unsettled Coâng Lyù: Justice. projects or work. Coâng Minh Luaän: Silpasthana-Vidya- Coâng Xaûo Luaän: See Coâng Xaûo Minh and sastra—Luaän veà ngheä thuaät vaø khoa hoïc, moät Nguõ Minh. trong naêm taùc phaåm veà kieán thöùc

(ngheä thuaät, Coâng Xaûo Minh: Silpasthana-vidya (skt)— cô khí, nhò nguyeân lyù luaän, vaø tính toaùn thaùng Moät trong Nguõ Minh, coøn goïi laø Coâng Nghieäp naêm)—The sastra of arts and sciences—One Minh, lieân quan ñeán ngheä thuaät vaø toaùn phaùp. of the five works on knowledge (Arts, Theo Giaùo Sö Trieäu Chaân Giaùc trong Nguõ Mechanics, Dual philosophy, Calendaric Minh, thôøi tröôùc chöõ "Coâng Xaûo Minh" ñöôïc calculation). duøng ñeå chæ caùc moân ngheä thuaät vaø toaùn hoïc, Coâng Moân: See Coâng Ñöôøng. nhöng ngaøy nay noù bao goàm taát caû caùc ngaønh Coâng Naêng: Achieving power—Ability— kyõ thuaät hoïc vaø caùc khoa hoïc cô khí. Kieán Power. thöùc veà noâng nghieäp vaø thuûy lôïi ñeå troàng meã Coâng Nghóa: Social duty. coác laøm thöïc phaåm, troàng boâng goøn ñeå deät vaûi, thieát laäp caùc thaønh phoá vaø nhaø cöûa ñeå cö nguï, Coâng Nhaän: To acknowledge—To

cheá taïo xe coä ñeå chuyeân chôû; taát caû nhöõng thöù Coáng Vaät: See Coáng Phaåm. naày ñeàu caàn thieát trong ñôøi soáng cuûa chuùng ta, Coảng: Gate. vaø chuùng ñeàu ñöôïc xeáp vaøo coâng xaûo minh. Coảng Tam Quan: The three entrance gate. Chöõ naày cuõng coøn bao goàm caû nhöõng kieán thöùc Coäng: All—Together—Both—Same—In veà thieân vaên vaø ñòa lyù ñeå con ngöôøi coù theå tieân common. ñoaùn nhöõng thay ñoåi cuûa thôøi tieát, laø thöù coù theå aûnh höôûng tôùi söï saûn xuaát thöïc phaåm. Noù cuõng Coäng Baùo: Loaïi quaû baùo maø töï tha chung bao goàm moân toaùn hoïc ñeå tính toaùn soá löôïng trong moät quoác ñoä hay coäng ñoàng ñeàu coù theå cuûa nhöõng vaät lieäu duøng vaøo vieäc thieát laäp caùc thoï duïng. Ñaây laø söï caûm öùng cuûa coäng thaønh phoá vaø nhaø cöûa. Nhöõng coâng vieäc xaây nghieäp—Collective retribution—Reward or caát vaø nhöõng caáu truùc naày laø nhöõng nhu caàu punishment of the community or in common, caên baûn quan troïng ñoái vôùi ñôøi soáng cuûa nhaân for the deeds of the community or even of the loaïi—One of the five departments of individual in their effects on the community. knowledge dealing with the arts anf Coäng Baùt Nhaõ: mathematics. According to Prof. T.C. Tsao in 1) Nhöõng phaùp chung cho Thanh Vaên, Duyeân The Five Kinds of Learning, formerly, the term Giaùc vaø Boà Taùt—The things for Sravakas, "Learning of Technology" referred to "arts and pratyeka-buddhas and Bodhisattvas. mathematics;" however, nowadays it includes ** For more information, please see Nhò all technologies and engineering sciences. Coäng Baùt Nhaõ (1). Knowledge of agriculture and irrigation to 2) Söï giaûi thích Baùt Nhaõ chung cho ngöôøi sô grow crops of rice and vegetables for food, and cô cuõng nhö caùc baäc thöôïng thöøa, ñoái laïi cotton for clothing, cities and housing for vôùi thaâm nghóa chæ daønh cho caùc baäc Boà habitation, automobiles and tires for Taùt Ñaïi Thöøa—The interpretation of the transportation, all of which are necessities of Prajnaparamita (Thoâng Giaùo) that our life, come under the heading of "Learning advanced and ordinary students have in of Technology." The term even includes some common, as contrasted with its deeper knowledge of astronomy and geography so meaning (Bieät Giaùo), only understood by that man can predict weather changes which the Mahayana Bodhisattvas. might affect food production. It also includes Coäng Baát Ñònh: Sadharana (skt)—Moät trong the learning of mathematics for calculating

saùu ñieàu baát ñònh trong Lyù Luaän (Luïc Baát quantities of material to be used for Ñònh), töùc laø sai laàm veà phaùp coù quan heä toaøn constructing city walls and buildings. These phaàn. Noùi raèng “thanh” laø khoâng tröôøng cöûu, vì constructions and structures are important as thanh laø moät saûn phaåm; raèng “thanh” laø thöôøng basic necessities to the livelihood of the haèng vì thanh ñoàng phaåm vôùi hö khoâng. Thanh masses. vöøa thöôøng laïi vöøa voâ thöôøng taïo neân “baát **For more information, please see Nguõ Minh. ñònh.”—Both indetermined, i.e. one of the six Coâng Xaûo Minh Luaän: See Coâng Xaûo indeterminates in Logic, when a thesis and its Minh. contradiction are both supported by equally Coáng: Tribute. valid reasons, “that sound is not eternal, because it is a product, that it is eternal, Coáng Cao: Elevated proud. because it is audible.” Coáng Hieán: To offer. Coäng Coâng Ñöùc: Coäng Phaùp—Ñoái laïi vôùi Coáng Leã: To pay tribute. Baát Coäng Phaùp. Caùc coâng ñöùc saún coù cuûa Ñöùc Coáng Phaåm: Tribute.

Phaät, coù nhöõng coâng ñöùc maø caùc baäc Thaùnh Töï Töôùng Hoaëc. Phieàn naõo khôûi leân töø caùch giaû vaø caùc loaïi chuùng sanh khaùc cuõng coù—The nhìn söï vaät nhö moät toång theå maø khoâng xeùt totality of truth or virtue, common to all sages, ñeán quan heä töøng phaàn (caùi naày coù môùi coù coù is found in the Buddha. caùi kia)—Delusion arising from observing Coäng Ñoàng: Community. things as a whole, or apart from their Coäng Höùa: Ñöôïc höùa khaû cho toaøn theå—relationships. What is commonly admitted. Coát: Bone—Bones—Relics. Coäng Höôûng: To enjoy toghether. Coát Caùch: Character—Manner. Coäng Höõu: Common property. Coát Loõi: Core. Coäng Meänh Ñieåu: Jivajiva or Jivanjiva Coát Loõi Kinh Kim Cang: Baát öng truï saéc, (skt)—Meänh Meänh Ñieåu—Sinh Sinh Ñieåu— thinh, höông, vò, xuùc, phaùp sanh taâm; öng voâ sôû Loaøi chim moät thaân hai ñaàu, ví nhö taâm thöùc truï nhi sanh kyø taâm—Do not attach to forms, khaùc nhau nhöng nghieäp baùo laïi gioáng nhau— sounds, scents, tastes, textures, and mental A bird said to have two heads on one body, i.e. objects or dharma to develop your thoughts; It mind and perception differing, but the karma is said that the emptiness is the wonderful for both is just one. place that mind will be arisen. Coäng Phaùp: See Coäng Coâng Ñöùc. Coát Loõi Cuûa Phaät Phaùp: Giaùo phaùp coát tuûy Coäng Söï: To work together. cuûa Ñaïo Phaät—The core (essence) of the Teaching of Buddhas: Coäng Taùc: To cooperate. 1) Chö aùc maïc taùc: Khoâng laøm caùc vieäc aùc— Coäng Thaäp Ñòa: Möôøi “ñòa” chung cho caû ba Not to do any evil. thöøa Thanh Vaên, Duyeân Giaùc vaø Boà Taùt—The 2) Chuùng thieän phuïng haønh: Sieâng laøm caùc ten stages which sravakas, pratyeka-buddhas, haïnh laønh—To cultivate good. and bodhisattvas have in common—See Thaäp 3) Töï tònh kyø yù: Giöõ cho taâm yù thanh saïch— Ñòa Boà Taùt (Tam Thöøa). To purify one’s mind. Coäng Theâm: To add. 4) Thò chö Phaät Giaùo: AÁy lôøi chö Phaät daïy— Coäng Toâng: Ñieàu maø moïi toâng phaùi Phaät This is the Teaching of the Buddhas. Giaùo ñeàu gioáng nhau hay ñeàu coù—That which Coát Muïc: Xöông vaø maét, yù noùi nhöõng ñieàu all Buddhist schools have in common. coát yeáu quan troïng nhöùt—The bones and eyes Coäng Töôùng: Samanyalakshana (skt). (the essentials). • Tính phoå quaùt hay nhöõng töôùng traïng Coát Nhaân: Boä

xöông (toïa thieàn quaùn saùt veà chung cho taát caû caùc söï vaät höõu vi, nhö voâ boä xöông khoâ ñeå tröø boû tham duïc)—A thöôøng, khoå, khoâng, vaø voâ ngaõ, vaân vaân: skeleton—To contemplate a skeleton to Marks that are common to all things eliminate passions. conditioned, such as impermanence, Coát Nhuïc: Bone and flesh (sibling)—Of the suffering, emptiness, and egolessness, etc. same parents. • Töôùng chung hay toång theå, ñoái laïi vôùi töï Coát Nhuïc Töông Taøn: Inter-familial töôùng—Totality—Generality—The quarrel—Quarrel between brothers. whole—In common, as contrasted with individuality, or component parts. Coát Phaät: ** For more information, please see Nhò 1) Phaät baèng xöông: A bone-Buddha. Töôùng in Vietnamese-English Section. 2) Coù Phaät tính: To have the Buddha-nature. Coäng Töôùng Hoaëc: Coäng Hoaëc—Ñoái laïi vôùi Coát Thaùp: Thaùp chöùa coát—A pagoda for the

ashes of the dead. Capacity. Coát Thaân: Xaù lôïi hay nhöõng gì coøn laïi sau Cô Caån Tai: Naïn ñoùi (theo thuyeát nhaø Phaät khi hoûa thieâu—The bones of the body, the ñaây laø moät trong ba tai naïn nhoû hay tieåu tam sarira or remain after cremation. tai, xaõy ra döôùi thôøi trung kieáp, hai naïn kia laø Coát Toûa Thieân: Sankara (skt)—Thöông Yeát naïn binh ñao vaø naïn beänh dòch)—The calamity La—Coát Toûa Thieân laø hoùa thaân cuûa Töï Taïi of famine. Thieân—The bone-chain deva. Cô Duyeân: Cô: Cô Hoäi: Opportunity—Occasion; Ñoùi: 1) Caên Cô vaø Nhaân Duyeân: Potentiality and Hungry—Famine; Caên Cô: Level; Cô Baûn: conditions. Principle—Basis—Root or germ— 2) Do haønh ñoäng thieän laønh hay cô vi thieän Fundamental; Cô Giôùi: Maùy moùc—Machine. maø coù nhaân duyeân thuï nhaän ñöôïc Phaät 1) Cô Baûn: Base—Foundation—Radical— phaùp: Favourable circumstances or Fundamental—Groundwork. opportunities. 2) Cô Baàn: Poverty. Cô Ñoác: Christianity. 3) Cô Bình: Pheâ bình hay kieåm duyeät— Cô Giaùo: Censure—Criticize. 1) Caên cô cuûa chuùng sanh vaø giaùo lyù cuûa Ñöùc 4) Cô Caáu: Structure. Phaät: Potentiality and the Buddha's 5) Cô Cuøng: Starvation and misery. teaching. 2) Tuøy caên cô cuûa chuùng sanh maø daïy baûo 6) Cô Cöïc: Ravenous. khaùc nhau: Opportune teaching suited to 7) Cô Haøn: Hungry and cold. the occasion. 8) Cô Hoà: Very nearly—Almost. Cô Hoäi Nguyeân Nhaân: Occasional cause. 9) Cô Hoäi: Opportunity. Cô Hoäi Quyù Baùu: Precious opportunity— 10) Cô Höõu: Organic. Chuùng sanh con ngöôøi coù cô hoäi quyù baùu thöïc 11) Cô Khaùt: Hungry and thirsty. haønh Phaät phaùp, haàu chaám döùt nhöõng yù töôûng 12) Cô Khoå: Hungry and unhappy. tieâu cöïc töø ñoù khôûi leân quaû khoå—Human 13) Cô Man: Innumerable—Numberless. beings have the precious opportunity to 14) Cô Maät: Important and secret. practice Dharma to stop negative thoughts 15) Cô Nghieäp: Fortune. from arising and to prevent resultant suffering. 16) Cô Quan Töø Thieän: Charitable Cô Kieán: establishment (organization). 1) Caùi thaáy theo caên cô cuûa töøng chuùng Cô Caûm: Chuùng sanh coù cô caên thieän maø caûm sanh: Vision according to natural capacity. öùng vôùi Phaät hay vì chuùng sanh coù nhöõng haønh 2) Tuøy theo caên taùnh maø thaáy Phaät: Seeing ñoäng thieän laønh neân ñöôïc Phaät caûm öùng— the Buddha according to natural Potentiality and response—The

potentiality of endowment. all to respond to the Buddha—The response of Cô Ngaï Ñòa Nguïc: Ñòa nguïc ñoùi, moät trong the Buddha to the good in all the living. 16 ñòa nguïc—The hell of hunger, one of the Cô Caên: sixteen hells—See Ñòa Nguïc. 1) Baûn tính hay caên tính cuûa chuùng sanh— Cô Nghi: Opportune and suitable—Natural Natural or fundamental quality—Original qualification for receiving the truth. endowment and nature. Cô Ngöõ: Tuøy theo cô duyeân maø thuyeát 2) Khaû Naêng Thích ÖÙng: Suitability— phaùp—Opportune words—Fundamental words.

Cô Quan: Söùc khuyeán taán—Motive force— 2) Teân khaùc cuûa nöôùc Cao Ly: Kukkutesvara Cause—Opportunity. (skt)—Another name for Korea. Cô Tính: See Cô Caên. Cuû Cuû Tra EÁ Thuyeát La: Kukkutesvara Cô ÖÙng: Potentiality and response—See Cô (skt)—See Cuû Cuû Tra (2). Caûm. Cuû Xa Yeát La Boå La: Kusagrapura (skt)— Cô Yeáu: Coøn goïi laø kinh thaønh Thöôïng Mao cuûa xöù Ma 1) Quan Troïng: Important—Important point. Kieät Ñaø (nôi caùc vöông quoác coå thöôøng ñoùng 2) Cô Hoäi Quan troïng: Strategical possibility ñoâ)—An ancient capital of Magadha. or opportunity. Cuõ Kyõ: Out of date—Old. Côù Söï: Cause. Cuõ Meøm: Very old. Côø Ruõ: Flag flown at half staff. Cuï: Côûi Troùi: To unbind—To loose someone 1) Sôï: Fear—Dread. . from his bounds. 2) Troøn ñaày—Complete—All. Côm Chay: Vegetarian meals. Cuï Bò: To prepare. Côm Haåm: Inferior quality rice. Cuï Chi Quaùn Ñaûnh: Moät trong ba pheùp Quaùn Ñaûnh trong Kinh Ñaïi Nhöït. Ñaây laø pheùp Côn Ñieân: A fit of madness. quaùn ñaûnh thoï nhaän nöôùc raõi hay saùi thuûy treân Côn Giaän: An outburst of anger (temper). ñaàu cuûa quoác vöông vôùi nöôùc töø bieån hay soâng Côn Hoaïn Naïn: A period of misfortunes. trong laõnh thoå cuûa vöông trieàu. Pheùp naày cuõng Côn Voâ Thöôøng Mau Choùng, Söï Soáng ñöôïc duøng cho nhöõng chöùc saéc cao trong haøng Cheát Lôùn Lao: The wave of impermanence Giaùo Phaåm Phaät Giaùo—One of the three is swift, the issue of life and death is a great abhiseka or baptisms of The Vairocana Sutra. matter. A ceremony sprinkling of the head of a Cuù: Moät caâu, moät töø ngöõ hay meänh ñeà—A monarch at his investiture with water from the sentence—Phrase—Clause. seas and rivers (in his domain). It is a mode Cuù Cuù: Töø caâu naày qua caâu kia—Sentence also employed in the investiture of certain high by sentence. officials of Buddhism. Cuù Phaùp: Syntax. ** For more information, please see Tam Chuûng Quaùn Ñaûnh. Cuù Thaân: Padakaya (skt)—Pratipadika (skt)—Chöõ bieán chuyeån trong caâu—An Cuï Ñaøm: Gautama (skt)—See Siddhartha in Sanskrit/Pali-Vietnamese Section. inflected word in a sentence. Cuø Cöa: To drag out. Cuï Giôùi: See Cuï Tuùc Giôùi. Cuø Ñaøm: Gautama (skt)—See Siddhartha in Cuï Giôùi Ñòa: Ñeä nhò ñòa trong Thaäp Ñòa, trong ñoù coù ñuû giôùi luaät phaûi trì giöõ—The Sanskrit/Pali-Vietnamese Section. second of the Bodhisattva ten stages in which Cuø Lao Cuùc Duïc: Parents' painful task of the rules are kept. rearing children. Cuï Giôùi Phöông Tieän: Phaùp phöông tieän Cuû: Caây thöôùc, hay thöôùc vuoâng cuûa thôï baèng caùch cho thoï trì cuï tuùc giôùi töøng böôùc moäc—A carpenter's square—A ruler. (tröôùc cho thoï 5, roài 8, roài 10, vaân vaân)—The Cuû Cuû Tra: expedient method of giving the whole rules by 1) Dòch laø Keâ Quyù: Kukkuta (skt)—Gaø vòt— stages (first by 5, then 8, then 10, etc). A

cock—A fowl. Cuï Phöôïc: Heát thaûy phaøm phu ñeàu bò troùi

buoäc vaøo phieàn tröôïc (ai cuõng coù saún phieàn baûy hoaëc hai traêm naêm chuïc giôùi cho Tyø naõo)—Completely bound, all men are in Kheo—Two hundred twenty-seven or two bondage to illusion. hundred fifty moral precepts for monks—Tyø Cuï Söû La: Ghosira (skt). Kheo laø vò ñaõ nhaän bieát roõ raøng baûn chaát cuûa 1) Haûo Thanh Ñieåu: Teân moät loaøi chim coù ñôøi soáng. Vò aáy nhaän bieát raèng cuoäc soáng taïi gioïng hoùt raát hay—Name of a bird that gia daãy ñaày trôû ngaïi nhö con ñöôøng ñaày buïi has an excellent voice. baäm. Ngöôïc laïi, cuoäc soáng xuaát gia nhö baàu 2) Teân cuûa moät vò tröôûng giaû taïi Kausambi, trôøi cao roäng, vôùi traøn ñaày khoâng khí töôi maùt. ngöôøi ñaõ daâng hieán Cuï Söû La vieân vaø tònh Vì theá vò aáy quyeát töø boû cuoäc soáng traàn tuïc ñeå xaù cho Ñöùc Phaät—A wealthy householder soáng ñôøi Du Taêng Khaát só. Khi gia nhaäp Giaùo of Kausambi, who gave Sakyamuni the Ñoaøn, ngoaøi vieäc caïo toùc vaø maëc aùo vaøng, vò Ghosiravana park and vihara. aáy coøn phaûi hoïc lyù thuyeát vaø thöïc haønh giaùo lyù Cuï Theå: Concrete—corporealization. nhaø Phaät, cuõng nhö giöõ giôùi luaät maø Ñöùc Phaät ñaõ ñaët ra. Tuy nhieân, thöôøng thì treû döôùi 18 Cuï Theå Hoùa: To concrete—To corporealize. tuoåi khoâng ñöôïc thoï giôùi Tyø Kheo tröø phi naøo Cuï Thoï: Ayusmant (skt)—Tieáng xöng hoâ coù nhöõng tröôøng hôïp ñaëc bieät. Nhö tröôøng hôïp chung cuûa caùc Tyø Kheo, caùc Thaày goïi ñeä töû cuûa Thieáu Khang Ñaïi Sö, Toå thöù Naêm cuûa hay tröôûng laõo Tyø Kheo goïi caùc Tyø Kheo treû Tònh Ñoä Toâng Trung Quoác, vì caên cô vaø trí (yù noùi caùc vò aáy coù ñuû thoï meänh theá gian vaø hueä raát linh maãn, neân naêm 15 tuoåi ngaøi thoâng tueä meänh phaùp thaân)—Having long life, a term suoát naêm boä kinh vaø ñaõ ñöôïc cho thoï giôùi Tyø by which a monk, a pupil, or a youth may be Kheo. Phaät töû naøo muoán xuaát gia phaûi soáng tu addressed. trong chuøa vaøi naêm ñeå hoïc vaø haønh nghi leã Cuï Thuyeát: Giaùo thuyeát ñaày ñuû—To discuss Phaät giaùo. Sau ñoù neáu thaáy ñöôïc thì Thaày vieän completely, state fully. chuû seõ cho thoï giôùi Tyø Kheo hay Tyø Kheo Cuï Tuùc: Troøn ñaày—All—Complete— Ni—A Bhiksu is he who has fully realized the Replete with endowments. true nature of life. He understands that the life Cuï Tuùc Ñöùc Boån Nguyeän: Lôøi nguyeän thöù of a lay person is full of obstacles as a path of 44 trong boán möôi taùm lôøi nguyeän cuûa Phaät A dust. In the contrary, the life of a Bhiksu is just Di Ñaø, taát caû chuùng sanh ñeàu coù ñaày ñuû coâng like the open sky with full of fresh air. ñöùc—The forty-fourth of Amitabha's forty- Therefore, he decides to abandon the domestic eight vows, that all universally should acquire life and takes up the life of a wandering his virtue—See Töù Thaäp Baùt Nguyeän. Bhiksu. When he joins the Order, beside Cuï Tuùc Giôùi: Cuï tuùc giôùi cuûa Tyø Kheo hay getting his head shaved and putting on the 250 giôùi troøn ñaày cuûa chö Taêng. 250 giôùi yellow robe, he must learn the theoretical and thöôøng cho Tyø Kheo Taêng, vaø 348 giôùi cho Tyø practicing teachings of the Buddha and keeps Kheo Ni (coù nôi cho laø 500 giôùi cho Tyø Kheo all Bhiksu rules and regulations set forth by the Ni)—The perfect or complete (full) 250 Buddha. Children are usually not allowed to commandments, which are obligatory on take the Bhiksu precepts unless they are out-

monks and nuns. 250 commandments are of-the ordinary in their abilities. As the case usually for monks, those for nuns are 348 of Great Master Sao-Kang. His intelligence (some says 500 commandments for the nuns). and wisdom were extraordinary. After **For more information, please see Vieân Cuï. becoming a Bhiksu at the age of 15, He had Cuï Tuùc Giôùi Tyø Kheo: Hai traêm hai möôi completely understood and deeply penetrated the hidden meanings of the five collections of

Sutras. Buddhists who wish to become a Xaû Ñoïa. monk or nun must live in a temple for several (V) Kieát Giôùi Xaû Ñoïa: Pacittiya (skt)—Toäi Ba years to learn Buddhist rituals and practices. Daät Ñeà gaây ra do nhöõng haønh vi baát caån Thereafter, if the headmaster deems them daãn ñeán vieäc gieát haïi coân truøng, thieáu toân being fit and ready to become a monk or nun, kính ñoái vôùi giaùo lyù vaø giôùi luaät cuûa Ñöùc only then do they take the Bhiksu or Bhiksuni Phaät, khoâng tuaân thuû caùc chæ daãn cuûa giôùi precepts. These rules include: luaät, hay sô xuaát trong vieäc xöû duïng (I) Kieát Giôùi Töù Khí hay Kieát Giôùi Töù Ba La giöôøng naèm, choã ngoài, y aùo, vaân vaân trong Di (boán ñaïi giôùi): Parajika (skt)—Four khi soáng trong tu vieän—Pacittiya offences Defeats—See Töù Ñoïa relate to careless acts leading to (II) Kieát Giôùi Thaäp Tam Taêng Taøn hay Möôøi insecticide, to lack of respect for the ba giôùi Taêng Taøn giaùng caáp hay taïm thôøi Buddhist teachings and disciplinary code bò truïc xuaát khoûi Giaùo Ñoaøn: and to non-compliance with the directions Sanghadisesa (skt)—Thirteen offences in the Vinaya, as well as indiscrete acts in which lead to a temporary expulsion of a the use of beds, seats, robes, etc. while monk out of the Order—See Thaäp Tam dwelling in a monastery. Giôùi Taêng Taøn. a) Kieát Giôùi Cöûu Thaäp Ñoïa hay Cöûu Thaäp (III) Kieát Giôùi Nhò Baát Ñònh: Aniyata (skt)—Giôùi Haønh theo Ñaïi Thöøa vaø Khaát Só (chín Nhò Baát Ñònh Giôùi, hay hai giôùi khoâng möôi giôùi phaït quyø höông): Chín möôi giôùi ñònh, noùi veà hai tröôøng hôïp caàn coù baèng phaït quyø höông—Ninety offences which chöùng roõ raøng ñeå xaùc ñònh ñöôïc toäi danh. lead to expiation, according to Mahayana Hai giôùi baát ñònh lieân heä tôùi vaán ñeà hoaït Budhism and Sangha Bhiksu Buddhism— ñoäng tình duïc—Two Aniyata offences See Cöûu Thaäp Giôùi Ñoïa. which are connected with activities of sex. b) Kieát Giôùi Cöûu Thaäp Nhò Ñoïa theo phaùi This portion speaks of two cases which Tieåu Thöøa—Ninety-two offences which require circumstantial evidence to lead to expiation according to Mahayana ascertain the offence—See Nhò Giôùi Baát Buddhism—See Cöûu Thaäp Nhò Giôùi Ñoïa. Ñònh. (VI) Kieát Giôùi Töù Hoái Quaù hay boán giôùi ñaëc (IV) Kieát Giôùi Tam Thaäp Xaû Ñoïa hay Tam bieät xaû ñoïa: Patidesaniya-dhamma (p)— Thaäp Giôùi Phaù Söï Thanh Baàn (ba möôi Ba La Ñeà Xaù Ni laø boán giôùi vi phaïm ñôøi giôùi phaù söï thanh baàn): Nissaggiya-soáng xuaát gia phaïm haïnh, hay nhöõng toäi pacittiya (skt)—Ñaây laø ba möôi tröôøng danh lieân quan ñeán vieäc moät tu só duøng hôïp vi phaïm khi chieám höõu caùc vaät duïng caùc thöùc aên khoâng ñöôïc cuùng döôøng cho khoâng ñöôïc cho pheùp, caàn phaûi ñöôïc giaûi mình. Boán toäi danh naày coù hình phaït laø thích vaø saùm hoái tröôùc Giaùo Ñoaøn. Tu só phaûi xin saùm hoái tröôùc Giaùo Ñoaøn—Four phaïm toäi coù theå ñöôïc xaù toäi neáu chòu boû offences of disobeying the rules of

moùn ñoà ra vaø thuù toäi—Thirty offences that monastic life outlined in the Vinaya can be committed by a monk who takes pitaka. The Patidesaniya speaks of only certain articles of use which were not four offences relating to a monk's taking permissible, require explanation and food which has not been offered to him. repentance in front of the Order. The The punishment for such trangression is offending monks could be absolved if they the confession and repentance of the parted with the article in question and offence before the Order—See Töù Giôùi confessed their guilt—See Tam Thaäp Giôùi Hoái Quaù.

(VII) Kieát Giôùi Chuùng Hoïc: Sekhiya- naày ñöôïc xem laø coù tính chaát nghieâm troïng. dhamma (skt)—Goàm baûy möôi laêm hay Baát cöù vò Taêng naøo, baát keå thöù baäc vaø thaâm moät traêm tröôøng hôïp vi phaïm trong cuoäc nieân trong Giaùo Ñoaøn, heã phaïm phaûi moät trong soáng haèng ngaøy, ví duï nhö caùch thöùc khi ñi Töù Ba La Di naày seõ bò truïc xuaát khoûi Giaùo vaøo laøng xaõ hoaëc phoá phöôøng, caùch duøng Ñoaøn. Moät khi bò truïc xuaát seõ khoâng bao giôø thöùc aên maø khoâng laøm phieàn ñeán ai, caùch ñöôïc pheùp trôû laïi Giaùo Ñoaøn (baát cöù heä phaùi ñi vaøo moät phoøng beänh, vaân vaân. Nhöõng naøo trong Phaät Giaùo). Nhöõng vò naày seõ vónh ñieàu naày khoâng ñöôïc xem laø toäi danh vaø vieãn bò ñoïa laïc. Vì theá maø Ñöùc Phaät khuyeán khoâng coù hình phaït naøo daønh cho chuùng— caùo chö Taêng Ni phaûi caån troïng ñöøng ñeå Including either seventy-five or one vöôùng phaûi moät trong Töù Ba La Di naày—The hundred offences connected with the four grave prohibitions or sins—The word Bhiksu's daily activities, for instance, how Parajika is derived from the Sanskrit root Para he must enter a village or a town, take and Jika which means that makes DEFEAT. food inoffensively, enter a sick room, etc. Four parajikas mean four causes of falling These are not treated as offences and no from grace and final excommunication or punishment is therefore prescribed for expulsion of a monk or nun. According to the them. monastic point of view, these offences are a) Coù 75 giôùi chuùng hoïc theo heä phaùi regarded as very serious in nature. Any monks, Nguyeân Thuûy—There are seventy-five regardless of their ranks and years in the Sekhiya rules in Theravadan Buddhism— Order, violate any one of these offences, are See Thaát Thaäp Nguõ Giôùi Chuùng Hoïc. subject to expulsion from the Order. Once they b) Coù moät traêm giôùi chuùng hoïc theo heä phaùi are expelled, they are never allowed to join Ñaïi Thöøa vaø Khaát Só: There are one the Order again. They are defeated hundred Sekhiya rules in Mahayana foreverTherefore, the Buddha cautioned all Buddhism and Sangha Bhiksu Buddhism— monks and nuns not to indulge in any one of See Baùch Giôùi Chuùng Hoïc. them: (VIII) Thaát Dieät Traùnh Phaùp: Adhikarana- Theo Ñaïi Thöøa vaø Tieåu Thöøa—According to samatha (skt)—Dieät traùnh hay laø nhöõng the Mahayana and Hinayana: phöông thöùc ñeå giaûi quyeát nhöõng tranh 1) Saùt: Gieát haïi chuùng sanh—Vadha-himsa chaáp trong Taêng ñoaøn—Adhikarana- (skt)—Killing—See Saùt Sanh. samatha or the means of settling disputes 2) Ñaïo: Troäm Caép—Adattadana (skt)— within the Sangha—See Thaát Dieä Traùnh Stealing—See Troäm Caép. Phaùp. 3) Daâm Duïc: Phaïm toäi thoâng daâm— Cuï Tuùc Giôùi Tyø Kheo Phaät Giaùo Nguyeân Abrahmacarya

(skt)—Adultery—Sexual Thuûy immorality or bestiality—See Daâm. 4) Voïng: Voïng ngöõ hay noùi doái— (I) Parajika Uttaramanusyadharma-pralapa (skt)— Töù Ñoïa: Parajikas (skt)—Töù Ba La Di—Töù False speaking—Falsity—See Noùi Doái, Cöïc Troïng Caûm Ñoïa Toäi—Töù Khí—Töù and Noùi Lôøi Ñaâm Thoïc. Troïng—Chöõ Parajika ñöôïc laáy töø goác chöõ Baéc Phaïn Para vaø Jika coù nghóa laø ÑOÏA. Töù Ñoïa (II) Sangadisesa coù nghóa laø boán toäi Ba La Di thoaùi ñoïa phaùp haûi vaø bò khai tröø khoûi Taêng Chuùng. Theo quan Thaäp Tam Giôùi Taêng Taøn: Sanghadisesa ñieåm xuaát gia cuûa Phaät giaùo thì nhöõng vi phaïm (skt)—Theo Luaät Taïng, möôøi ba giôùi toån haïi

Taêng Taøn khieán chö Taêng phaïm phaûi seõ bò taïm 5) Caám laøm mai, cöôùi gaõ hay moâi giôùi cho söï thôøi truïc xuaát khoûi giaùo ñoaøn. Vò Taêng naøo heïn hoø: Not to act as a go-between for a phaïm phaûi seõ bò Taêng chuùng quy ñònh thôøi gian woman with a man in mind or for a man bò taïm truïc xuaát. Ñeán khi maõn haïn truïc xuaát, with a woman in mind, whether as a wife ngöôøi phaïm toäi phaûi ra tröôùc Taêng chuùng xin or as a mistress, or acting as an agent for ñöôïc taùi gia nhaäp vaøo giaùo ñoaøn. Khoâng coù söï arranging the meeting of two persons for chaáp thuaän cuûa Taêng chuùng, ngöôøi phaïm toäi sexual indulgence. khoâng theå trôû laïi giaùo ñoaøn—According to the 6) Caám töï yù caát phoøng saùi luaät (12 saõy beà daøi Vinaya Pitaka (Book of Discipline), Part I, vaø 7 saõy beà ngang, vaø khoâng trình vôùi translated into English by I.B. Horner, thirteen Taêng chuùng choã caát, bôûi vì vò aáy coù theå caát offences which entail monks temporary phoøng ôû choã khoâng coù khoaûng troáng bao expulsion from the Order. Indulging in any one quanh seõ daãn ñeán söï baïi hoaïi): Not to of these offences, monks are required to leave build a hut in an unlawful manner (not in the Order for a period of time fixed by the accordance with measure of twelve spans assembly of monks. After that time, offenders in length and seven spans in width, and not present themselves before the Order to beg for bring the assembly of monks for marking a reinstatement. Without the permission from out a site, for a monk should beg himself the assembly of monks, offenders cannot for a site which involves destruction and return to the Order. which has not an open space round it). 1) Caám coá yù laáy tay töï laøm söï daâm, ngoaïi tröø 7) Khoâng trình choã caát phoøng, maëc duø töï yù trong giaác moäng: Not to intentionally thí chuû caát cho: Fail to bring for marking discharge of semen, except during a out a site, even though there is a dream. benefactor who is willing to build and 2) Caám rôø mình ñaøn baø, nhö naém tay, rôø buùi donate a vihara. toùc, rôø raãm tay chaân, vaân vaân: Not to 8) Caám caùo gian moät vò Tyø Kheo khaùc moät come into physical contact with a woman, toäi gì maø khoâng coù thaät: Not to accuse such as holding her hand, or holding a falsely (unjustly or wrongly) a monk with braid of her hair, or rubbing against any an unfounded charge. one of her limbs. 9) Caám duøng caùch naày theá kia ñeå phaù söï hoøa 3) Caám choïc gheïo duï doã ñaøn baø: Not to hieäp cuûa giaùo hoäi: Not to do things to offend a woman with lewd words destroy the harmony of the Order. concerned with unchastity. 10) Caám nghi quaáy moät vò Tyø Kheo khaùc moät 4) Caám khoe pheùp tinh taán vôùi ñaøn baø, noùi ñieàu gì maø

khoâng coù thaät: Not to suspect a raèng ‘Caùc baø phaûi phuï trôï moät ngöôøi nhö monk with a groundless charge. toâi, ñöùc haïnh veïn toaøn, soáng ñôøi phaïm 11) Caám binh vöïc keû phaù hoaïi söï hoøa hieäp ôû haïnh’ vôùi yù muoán quan heä tôùi vieäc daâm giaùo hoäi: Not to side with someone who duïc: Not to speak in praise of ministering creates schism to destroy the harmony of to sensure pleasure for self in the present the Order. of women, saying: “Ladies, this is the 12) Neáu vò Taêng cöôõng lyù khi laøm quaáy, highest kind of ministration, that a woman chaúng chòu nghe lôøi khuyeân giaûi. Neáu should minister to one like me, virtuous, of Taêng chuùng hoûi ba laàn maø vaãn khoâng chòu good conduct, leading the Brahma-life” nghe lôøi, vò naày phaïm toäi Taêng Taøn: If a with the meaning to connect with sexual monk who commits evil conduct or intercourse. misbehavior, and his evil conduct is seen

or heard, that monk should be admonished daâm. Hình phaït cuõng gioáng nhö ñieàu (1) up to three times by the assmebly of vöøa keå treân: Not to sit down together with monks to allow him to give up his course. a woman in a private, covered place in If after being admonished, he gives up that such a way which may develop into a course, it is good. If he does not give up, it situation of sexual intercourse. is an offence entailing a formal meting of Punishment is same as in (1). the Order. 13) Caám khoâng trang nghieâm, laøm quaáy aùc (IV) Nissaggiya-pacittiya cho keû khaùc baét chöôùc: Not to lead a Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo solemnly brahma life, to be a bad example (Taêng): Nissaggiya-pacittiya (skt)—Töø for others to imitate. Nissaggiya-pacittiya goác Nam Phaïn, coù hai phaàn: phaàn thöù nhaát laø Nissaggiya coù nghóa laø (III) Aniyata töø boû; phaàn thöù hai Pacittiya coù nghóa laø ñieàu Nhò Giôùi Baát Ñònh: Aniyata (skt)—Nghóa giaûi tröôùc giaùo ñoaøn. Con ngöôøi thöôøng coù cuûa töø “Aniyata” laø baát ñònh. Nhò giôùi baát ñònh khuynh höôùng sa ngaõ; vì theá duø ñaõ gia nhaäp laø hai giôùi phaïm lieân heä tôùi tình duïc maø söï vi vaøo cuoäc soáng töï vieän, chö Taêng Ni vaãn thænh phaïm coøn mô hoà, khoâng roõ raøng. Tuy nhieân, thoaûng vi phaïm luaät soáng trong töï vieän, nhö tuøy theo tröôøng hôïp vaø taùnh chaát nghieâm troïng chaáp nhaän quaù soá vaät duïng haèng ngaøy ñöôïc cuûa noù maø ngöôøi phaïm toäi naày seõ bò taïm thôøi Ñöùc Phaät quy ñònh cho Taêng Ni. Chính vì theá truïc xuaát khoûi giaùo ñoaøn—The meaning of the maø Ñöùc Phaät ñaõ ñaët ra thanh quy töï vieän, term “Aniyata” is “Indefinite.” Two offences nhaèm giuùp chö Taêng Ni traùnh phaïm phaûi loãi of indefinite are connected with activities of laàm. Ñaây laø ba möôi giôùi maø ngöôøi phaïm toäi sex. It depends on circumstances and the phaûi giaûi thích tröôùc giaùo ñoaøn vaø phaûi bò phaït seriousness of the offence, offenders can be caám phoøng saùu böõa—The Nissaggiya-pacittiya temporarily expelled from the Order. has two components: the word Nissaggiya 1) Caám ngoài noùi chuyeän vôùi ñaøn baø nôi choã means giving up; and the word Pacittiya means vaéng veû ñaùng nghi ngôø, coù theå ñöa ñeán reconciliation or expiation. A man by his true nhöõng hoaït ñoäng veà tình duïc. Neáu vò Tyø nature is subject to lapses; therefore, even Kheo cöù thaät thaø xöng toäi, thì giaùo hoäi seõ after joining the monastic life, the monk y nhö lôøi khai maø trò. Neáu lôøi cuûa Tyø Kheo sometimes, makes transgression of the khoâng gioáng nhö lôøi

cuûa Öu Baø Di trong monastic rules, i.e., accepting things of daily cuoäc, thì giaùo hoäi seõ y theo lôøi cuûa vò Öu use in excess of the number allowed by the Baø Di maø trò: Not to sit down together with Buddha is not proper for monks and nuns. a woman in a lonely place which can lead Thus, the Buddha set forth rules that help to activities of sex. If the monk confesses, making monks and nuns free from the Order will base on his confession for transgressions. These are thirty offences which punishment. If he fails to confess or his require explanation and punishment for the confession does not match with the woman offenders is six-day room retention. lay follower's confession, the Order will 1) Caám caát giöõ dö chaên aùo quaù möôøi ngaøy: base on what the woman lay follower's Not to wear or keep an extra robe for confession to determine his punishment. more than ten days. 2) Caám ngoài noùi chuyeän vôùi ñaøn baø nôi kín 2) Caám boû chaên aùo ôû moät nôi khaùc, trong ñaùo rieâng tö coù theå daãn ñeán vieäc haønh moät ñeâm: Not to leave robes and sleeping

material in another place, even for one inner and upper robes (if a monk is offered night (monks should not be away, robe-material for many robes, then at most separated from the three robes, even for he should accept enough for an inner and one night). an upper robe. If he accepts more than that 3) Khi aùo raùch maát, coù ngöôøi cuùng döôøng vaûi, there is an offence of expiation involving duø khoâng ñuùng thôøi (trai taêng töï töù) vò forfeiture). Taêng vaãn coù theå nhaän. Khi nhaän laø phaûi 8) Caám töï yù muoán kieåu caét may, khi coù moät may cho nhanh; tuy nhieân, neáu khoâng ñuû thí chuû ñònh saém cho aùo: When there is a vaûi may, coù theå ñeå daønh chôø coù theâm, householder plans to offer robe-material, nhöng caám ñeå daønh vaûi quaù moät thaùng: or robe-fund, a monk should not design the When robes worn out, and the robe- robe as he wishes. material is accrued to the monk, even not 9) Caám töï yù muoán kieåu caét may, khi coù at the right time, it may be accepted by nhieàu thí chuû ñònh saém cho: When there that monk if he so wish. Having accepted are two or more householders plan to offer it, it should be made up quickly. But if it is robe-material or robe-fund, a monk should not sufficient for him, that robe-material not design the robe as he wishes. may be laid aside by that monk for a 10) Caám nhaän tieàn ñeå may aùo, vaø hoái thuùc month at most. Giaùo Hoäi may lieàn: Not to obtain robe- 4) Caám baûo Tyø Kheo Ni xa laï, giaët nhuoäm fund and urge the Order to make the robe hay caát giöõ aùo cho mình: A monk should immediately. not get a soiled robe washed or dyed or 11) Caám duøng chaên aùo baèng tô, luïa, haøng, beaten by a nun who is not in relation. maëc daàu coù pha loän vaûi: A monk should a) Tuy nhieân, neáu khoâng ai baûo maø vò Tyø not cause a rug to be made mixed with Kheo Ni aáy töï giaët, hay vò aáy giaët moät caùi silk. aùo chöa xaøi thì khoâng phaïm toäi: However, 12) Caám duøng ngoïa cuï maøu ñen raët, khoâng coù if she washes it unasked, or if he makes pha loän maøu khaùc: A monk should not her wash an unused robe, there is no cause a rug to be made of pure black offence. sheep's wool. b) Neáu ngöôøi maø vò Tyø Kheo sai giaët aùo laø 13) Caám duøng ngoïa cuï maøu traéng raët, khoâng moät ngöôøi taäp söï hay Sa Di Ni, thì khoâng coù pha loän maøu khaùc: A monk should not phaïm toäi: If it is washed by a female cause a new

rug to made of pure white (if probationer or by a female novice, there is a monk should cause a new rug to be no offence. made not taking two portions of pure black 5) Caám nhaän aùo cuûa moät Tyø Kheo laï, tröø söï sheep's wool, the third of white, the fourth ñoåi aùo môùi: Not to accept a robe from the of reddish brown colors, there is an hand of a nun who is not in relation, offence of expiation involving forfeiture). except in exchange. 14) Caám chöa ñuùng saùu naêm, maø saém theâm 6) Caám hoûi xin aùo vôùi nam nöõ thí chuû, tröø khi ngoïa cuï khaùc: A monk should not get rid thaét ngaët (khi aùo bò maát hay bò hö haïi): A of a rug if it's less than six years old (a monk should not ask a man or woman new rug which a monk has made should householder for a robe, except at the right last for six years. If, within six years, time (robe is stolen or destroyed). whether he has got rid of or has not got rid 7) Caám nhaän nhieàu chaên aùo quaù boä, tröø khi of that former rug, but he has a new rug thaéc ngaëc: Not to accept more than an made, except on the agreement of the

Order, there is an offence of expiation words: "Monk, this is a bowl for you; it involving forfeiture). should be kept until it breaks." That is the 15) Caám laáy ngoïa cuï môùi, che cho caùi cuõ laøm proper course in this case). mau hö: Not to take the new rug to wrap 23) Caám ñeå daønh thuoác, ñöôøng, daàu, quaù baûy around the old rug in order to disfigure it. ngaøy, tröø khi ñau beänh maø coù ngöôøi cuùng 16) Caám khi vieãn haønh coù ai cuùng vaûi, maø oâm döôøng: A monk should not store medicine, ñi xa quaù ba ngaøn thöôùc: Sheep's wool sugar, fresh butter, oil, honey, etc. for over may accrue to a monk as he is going along seven days, except when he is ill. a road. It may be accepted by a monk, if 24) Caám xin vaûi choaøng taém muøa möa tröôùc he likes; but having accepted it, it should moät thaùng, duøng tröôùc 15 ngaøy: A monk be conveyed in his own hands for three should not look for robe-material as a yojanas at the utmost. If he carries further cloth for the rain a month before the than that, there is an offence of expiation monsoon, and put it on fifteen days before involving forfeiture. the monsoon starts. 17) Caám bieåu Tyø Kheo Ni xa laï, giaët, nhuoäm, 25) Caám giaän hôøn ñoøi laïi aùo khi ñaõ cho ngöôøi hay caát gó vaûi cho mình: A monk should roài: A monk should not give a robe to not have sheep's wool washed or dyed or another monk and then take it back combed by a nun who is not in relation. because he is angry or displeased of that 18) Caám nhaän tieàn baïc vaøng, gôûi hoaëc baûo keû monk. khaùc nhaän theá: A monk should not take 26) Caám ñem chæ cho thôï deät xa laï deät aùo cho gold and silver, nor should he ask another mình khi coù ngöôøi cuùng: A monk should person to take for him. not ask a man or a woman householder 19) Caám buoân baùn ñoà quyù baùu: A monk who is not a relation to weave his robe should not engage in various transactions (saying this robe-matrial is being in which gold and silver is used. especially woven for me, please make it 20) Caám buoân baùn baát luaän vaät gì: A monk long and wide, and make it evenly woven, should not engage in any kinds of well woven and well scraped, etc). bartering. 27) Caám ra kieåu ni cho thôï deät, khi thí chuû deät 21) Caám giöõ theâm moät caùi baùt, caát quaù möôøi aùo cho mình: A monk should not ask for ngaøy: A monk should not keep an extra yarn, or should not have robe-material bowl for more than ten days. woven by

weavers; nor should he put 22) Caám kieám baùt môùi toát, maëc daàu ñuùng naêm forward a consideration with regard to maø caùi cuõ vaãn coøn xaøi ñöôïc: A monk measurements, i.e., make it long and wide should not get another new bowl in and rough, and make it evenly woven and exchange for the old bowl, even though well woven and well scraped and well the old bowl is very old, but is still usable combed. (If a monk sould get another new bowl in 28) Caám ñaõ laõnh aùo tröôùc kyø, maø khi ñeán leä exchange for a bowl mended in less than laïi coøn hoûi nöõa: A monk should not obtain five places, there is an offence of the robe before the robe-season, lay it expiation involving forfeiture. That bowl aside, and ask again during the robe- is to be forfeited by that monk to the season. company of monks, and whatever the last 29) Sö aån cö khi veà Giaùo Hoäi, caám gôûi aùo nhaø bowl belonging to that company of monks, quen quaù 6 ngaøy: Having spent the rains that should be given to this monk with the up to the full moon of the rains, in case a

monk who is staying in such lodgings as with words, saying: “I have not seen what those jungle lodgings which are held to be I have seen, heard what I have not heard, dangerous and frightening, so desires, he sensed what I have not sensed, etc). may lay aside one of his three robes inside 2) Caám cheâ bai laøm ngöôøi ruûn chí: A monk the a house; and should there be any should not should not speak insulting reason for that monk to be away, speech to discourage people. separated from that robe, that monk can be 3) Caám noùi löôõi hai chieàu ñaâm thoïc laøm cho away and separated from that robe for at ngöôøi ta giaän nhau: A monk should not most six nights. Should he be away, speak slandering speech to cause people separated from that robe for longer than to break their harmony. that, except on the agreement of the 4) Caám ñeå cho ngöôøi chöa thoï ñaïi giôùi thuyeát Order, there is an offence of expiation phaùp. Tuy nhieân, neáu cuøng baäc thieän höõu involving forfeiture. tri thöùc taïi gia nghieân cöùu kinh ñieån thì 30) Caám leùn laáy moät moùn ñoà gì cuûa Giaùo Hoäi: khoâng phaïm giôùi Ba Daät Ñeà: A monk A monk should not take any things that should not make one who is not ordained belong to the Order. to speak dharma line by line. However, if a monk studies together with lay good (V) Pacittiya advisors, there is no offence of Pacittiya. Cöûu Thaäp Nhò Giôùi Ñoïa: Pacittiya (skt)— 5) Caám ôû quaù hai ñeâm chung vôùi ngöôøi chöa Theo Luaät Taïng, 90 giôùi Ba Daät Ñeà, neáu phaïm thoï giôùi nhaø sö: A monk should not lie moät trong nhöõng toäi naày maø chí thaønh phaùt loà down in a sleeping place with one who is saùm hoái tröôùc Taêng chuùng, thì toäi ñöôïc tieâu not ordained for more than two nights. khieân. Neáu khoâng chí thaønh phaùt loà saùm hoái, 6) Caá m ôû chung nhaø vôùi ñaøn baø trong moät chaúng nhöõng seõ trôû ngaïi cho vieäc khôûi sanh ñeâm: A monk should not lie down in a thieän phaùp, maø seõ coøn bò ñoïa vaøo ñòa nguïc, sleeping place with a woman. ngaï quyû, suùc sanh—According to The Book of 7) Caá m moät mình thuyeát phaùp cho ñaøn baø Discipline, Part II and III, translated into nghe, duø chæ naêm saùu caâu maø khoâng coù English by I.B. Horner, ninety-two Pacittiya ñaøn oâng trí thöùc tham döï: A monk should offences which require confession and not teach dharma to women in more than repentance. If a monk doing any of them, five or six sentences,

except a learned makes a confession of it before the Sangha man is present. with clear heart, he will become free from the 8) Caám khoe mình ñaéc ñaïo coù pheùp thaàn offence. If he doesn't, the offence itself will thoâng vôùi ngöôøi chöa thoï ñaïi giôùi: A monk not only obstruct his development of should not speak of a condition of wholesome acts, but it will also cause his furthermen to one who is not ordained. rebirth in lower realms, i.e., hell, hungry 9) Caá m hoïc toäi moät vò Tyø Kheo khaùc vôùi ghosts, or animal. ngöôøi chöa thoï giôùi nhaø sö: A monk should 1) Caám cho raèng phaûi moät vieäc sai traùi: A not speak of another monk's very bad monk should not tell a conscious lie offence to one who is not ordained. (telling a conscious lie means the words, 10) Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi ñaøo the utterance, the speech, the talk, the cuoác: A monk should not dig the ground or language, the intimation, the un-ariyan have it dug. statement of one intent upon deceiving 11) Caá m ñoán caây: A monk should not destroy vegetable growth.

12) Caám tranh caõi nhieàu lôøi laøm cho ngöôøi ta 20) Caám laáy nöôùc duøng khi bieát trong nöôùc aáy phieàn nhieãu: A monk should not argue to coù coân truøng: A monk should not sprinkle disturb other people. grass or clay, or should not have them 13) Caám cheâ bai, khi deã, noùi aùc, hay xuùc sprinkled if he knows that the water phaïm ñeán vò Sö Trò Söï trong Giaùo Hoäi: A contains life. monk should not defame or look down or 21) Khi khoâng coù leänh cuûa Giaùo Hoäi sai ñi, bad mouth in criticizing the headmaster of caám daïy ñaïo, ñoïc giôùi boån vôùi Tyø Kheo the Order. Ni: A monk should not exhort nuns if there 14) Caám duøng ñoà cuûa chuøa maø boû ôû ngoaøi, is no order from the Sangha. laøm cho hö beå: A monk should not spread 22) Maëc daàu coù leänh Giaùo Hoäi, caám thuyeát in the open air a chair or a mattress or a phaùp vôùi chuùng Tyø Kheo Ni töø buoåi chieàu stool belonging to the Order, setting forth, toái ñeán saùng: Even though agreed upon by but does not removed or have it removed, the Order, a monk should not exhort nuns to cause it destroyed. after sunset. 15) Caám duøng ñoà cuûa chuøa, khi ñi khoâng deïp 23) Khi khoâng coù leänh cuûa Giaùo Hoäi, caám ñi caát: A monk should not spread a sleeping ñeán khu cuûa Tyø Kheo Ni ñeå hoûi han hay place or having it spread in a dwelling coã voõ: When there no order from the belonging to the Order, setting forth, but Sangha, a monk should not approach nun's should neither remove it nor have it quarters, and exhort them. removed 24) Caám noùi gieãu raèng caùc vò sö ñi thuyeát 16) Caám khi ñi löõ haønh, giaønh choã naèm cuûa phaùp cho Tyø Kheo Ni coát chæ ñeå aên uoáng moät ngöôøi khaùc: A monk should not lie no say: A monk should not joke that the down in a sleeping place in a dwelling elder monks are exhorting nuns for the belonging to the Order, knowing that he is sake of gain. encroaching upon the space intended for a 25) Caám taëng aùo cho Tyø Kheo Ni xa laï, tröø monk arrived first. khi mua duøm hoaëc ñoåi aùo môùi: A monk 17) Caám ñuoåi hay sai ñuoåi moät vò Tyø Kheo should not give robe-material to a nun khoâng haïp yù mình ra khoûi phoøng: Out of who is not a relation, except in exchange. angry and displeased, a monk should not 26) Caám may aùo hay nhôø ai may aùo cho Tyø throw out another monk or cause him to be Kheo Ni xa laï: A monk should not sew or thrown out from a

dwelling place cause a robe to be sewn for a nun who is belonging to the Order. not a relation. 18) Neáu ôû phaàn treân gaùc, khi giaêng muøng loùt 27) Caám ñi chung vôùi Tyø Kheo Ni daàu töø laøng vaùn, caám ñeå caây rôùt truùng ngöôøi: A monk naày tôùi laøng kia, töø khi ngaët ngheøo who dwells in a lofty cell with an upper (tröôøng hôïp ngaët ngheøo ôû ñaây phaûi ñöôïc part, in a dwelling place belonging to the giaùo hoäi ñoàng yù laø ñöôøng xaù nguy hieåm vaø Order. He should not cause any boards or gheâ sôï ñeán noãi ngöôøi ñi ñöôøng phaûi mang removable feet of his couch to fall down to vuõ khí): A monk should not have arranged hurt other people. together with a nun to go along the same 19) Khi lôïp tònh xaù, caám duøng ñoà quaù nhieàu road, even among villages, except at the chaát naëng khieán bò saäp: A monk should not right time (in this case, the right time must cover his dwelling place with heavy be agreed upon by the Order that the road material that collapse to harm other is dangerous and frightening that one must people. go with a weapon)

28) Caám heïn nhau ñi chung moät thuyeàn, töø or barley-gruel, two or three bowlfuls may khi qua ñoø: A monk should not have be accepted by the monk. Should he arranged together with a nun to embark in accept more than that, there is an offence a boat and to go either upstream or of Pacittiya. Should he accept two or three downstream, except for crossing over to bowfuls, take these cakes back from there the other bank on a ferry. and would not share with other monks in 29) Caám aên côm cuûa thí chuû ñaõi, khi nhôø coù the monastery, there is an offence of Tyø Kheo Ni noùi vaøo thí chuû môùi chòu ñaõi: Pacittiya). A monk should not eat alms-food knowing 35) Caám aên no roài maø aên laïi nöõa, nhöng khi that it was procured through the coøn ñoùi coù theå hoûi theâm: A monk should intervention of a nun. not eat solid food or soft food that is not 30) Caám ngoài chung vôùi Tyø Kheo Ni, ôû moät left over when he feels full (satisfied); choã che khuaát: A monk should not sit however, when he is still hungry, he can down in a private place together with a ask for more food. nun. 36) Caám eùp vò sö khaùc aên no roài maø phaûi aên 31) Caám aên ñeán hai buoåi côm moät ngaøy, hai laïi nöõa: A monk should not ask another buoåi hai ngaøy trong moät nhaø: A monk monk who has eaten, who is satisfied, to should not eat more than one meal at a take solid or soft food that is not left over. public house, nor should he eat two meals 37) Caám aên saùi giôø töø quaù ngoï tôùi ngoï hoâm in two days at the same house. sau: A monk should not eat or partake 32) Caám aên nhieàu buoåi côm, ôû nhieàu choã solid or soft food at the wrong time (wrong trong moät ngaøy, töø khi ñau yeáu: A monk time means afternoon has passed until should not eat more than one meal and sunrise). residing at various locations in one day, 38) Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm except when he is ill. sau khoûi ñi khaát thöïc: A monk should not 33) Caám aên no roài maø aên laïi nöõa, nhöng khi eat or partake of solid food or soft food coøn ñoùi coù theå hoûi theâm: A monk should that was stored so that he doesn’t have to not eat solid food or soft food that is not go begging for alms-food the next day left over when he feels full (satisfied); 39) Caám hoûi ñoà aên myõ vò, töø côn ñau phaûi tuøy however, when he is still hungry, he can moùn caàn duøng: A monk who is not ill ask for more food.

should not ask for sumptuous foods 34) Caám laõnh ñoà aên nhieàu quaù maø khoâng chia (sumptuous foods include ghee, fresh sôùt cho vò khaùc (Khi vò sö ñi hay ñöôïc môøi butter, oil, honey, fish, meat, milk, curds, thænh ñeán nhaø thí chuû vaø ñöôïc cuùng döôøng etc.). hai hay ba baùt boät nhoài maät ñeå mang veà, 40) Caám duøng vaø ñeå ñoà aên vaøo mieäng, moùn vò Taêng aáy coù theå nhaän. Neáu muoán nhieàu chaúng phaûi cuûa cuùng döôøng: A monk hôn theá laø phaïm toäi Ba Daät Ñeà. Neáu nhaän should not convey to his mouth nutriment veà töï vieän maø khoâng chia laïi cho chö not given. Taêng trong töï vieän cuõng bò phaïm toäi Ba 41) Caám trao tay thí ñoà aên cho loõa theå hay Daät Ñeà): When receiving a lot of alms- nam nöõ ngoaïi ñaïo: A monk should not food, a monk must share them with other give with his own hand solid food or soft monks in the Order. If not, there is an food to a naked ascetic, or to a wanderer offence of Pacittiya (If a monk, going up or to a female wanderer. to a family, and was invited to take cakes 42) Caám oaùn gheùt, kieám côù laøm cho moät vò sö

khaùc bô vô nhòn ñoùi: A monk should not with the army for two nights. find fault to dismiss another monk from 50) Neáu phaûi vieáng traïi binh, caám ñi xem söï going into a village for alms-food to cause taäp taønh ngöïa voi, quaân binh ñaáu voõ: If a that monk to starve. monk, staying with the army for less than 43) Caám ñi vaøo nhaø coù ñoà aên maø ngoài xuoáng: two nights, he should not go see a sham- A monk should not intrude and sit down in fight or to the troops in array or to the a house with food. massing of the army or to see a review of 44) Caám laõnh ñoà aên roài, maø coøn ngoài laïi choã the army. kín, trong nhaø coù ñaøn baø ñeïp: After 51) Caám uoáng röôïu men, caùc thöù röôïu, thuoác receiving alms-food, a monk should not sit huùt, aù phieän, traàu cau: A monk should not down in a private place on a secluded seat drink fermented liquor and spirits, nor together with a woman. should he smoke opium, nor should he 45) Caám ngoài gaàn ñaøn baø choã chaùn chöôøng chew betel. (choã rieâng tö coù theå ñöa ñeán vieäc haønh 52) Caám laáy tay thoïc leùt ñeå choïc cöôøi nhöõng daâm): A monk should not sit down vò Taêng khaùc: A monk should not tickle together with a woman in a private place with the fingers to make other monks (that can lead to the development of laugh. sexual intercourse). 53) Caám chôi theå thao hay giôûn côït moät caùch 46) Caám neáu khoâng ñöôïc môøi maø töï yù ñeán quaù töï do döôùi nöôùc: A monk should not nhaø gia chuû tröôùc giôø aên, tröø phi ñoù laø luùc playing in the water (sporting in the phaùt aùo (sau muøa an cö kieát haï): Whatever water). monk, being invited and being provided 54) Caám baát tuaân vaø khinh deã lôøi quôû traùch with a meal, not having asked for caûn ngaên: A monk should not disrespect permission if a monk be there, should call any blame or warning from the elder upon families before a meal or after a monks. meal, except at a right time, there is an 55) Caám doïa naït laøm cho moät vò Tyø Kheo offence of expiation. In this case, a right khaùc kinh sôï: A monk should not frighten time is the time of giving robes, the time another monk. of making robes: 56) Caám voâ côù chuïm löûa choã troáng, tröø khi 47) Ngoaïi tröø luùc beänh, caám nhaän tröôùc lôøi ñau yeáu, laïnh leõo hay trong ñeâm toái: If he môøi ñeán nhaø gia chuû tröôùc kyø haïn ñeán boán is not ill, a monk should

not warm himself, thaùng: When a monk is not ill, an kindle or cause a fire to be kindled. invitation to accept a requisite for four 57) Caám taém tôùi hai laàn trong nöûa thaùng, tröø months may be accepted, unless there be a khi ñau yeáu, dô hay nöïc vaøo trôøi heø: A renewed invitation, unless there be a monk should not bathe at intervals of less permanent invitation. If one should accept than half a month, except at a right time, for longer than that, there is an offence of i.e., the time of illness, the body is dirty, or expiation. too hot during the summer time. 48) Caám xem dieãn binh taäp traän: A monk 58) Caám nhaän, maëc, hay duøng chaên aùo, maøu should not go to see an army fighting. vaûi traéng, maø phaûi nhuoäm laïi cho xaáu 49) Neáu vì lyù do gì ñoù maø phaûi ñeán vieáng traïi tröôùc khi duøng: A monk should not obtain binh, caám ôû chung vôùi quaân binh hai ngaøy: or wear a robe (white) that has no If there is some reason for a monk to go disfigurement of black, dark green or to visit the army, that monk should not stay muddy colors. If a monk makes use of a

new robe without taking any one mode of along the same high road, even among disfigurement (of the three modes of villages. disfigurements), there is an offence of 67) Caám ñi chung vôùi ñaøn baø daàu töø laøng naày expiation. tôùi laøng kia cuõng vaäy, tröø khi ngaët ngheøo: 59) Caám laáy leùn laïi ñoà, aùo ñaõ cho ngöôøi ta roài: A monk should not have arranged together A monk should not get back things that he with a woman to go along the same road already offered to another monk. If a (see the last part of number 27). monk assigns a robe to a monk or to a nun 68) Caám noùi “Toâi hieåu giaùp phaùp ñöôïc truyeàn or to a female probationer or to a male daïy bôûi Ñöùc Thieän Theä, maø khi tu theo novice, then make use of it or take it back nhöõng phaùp naày seõ coù nhöõng trôû ngaïi.” to give to another monk, there is an Chö Taêng seõ hoûi ñi hoûi laïi ngöôøi phaïm loãi offence of expiation. naày ba laàn. Neáu ngöôøi aáy vaãn khö khö 60) Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi daáu khoâng söûa, thì ngöôøi aáy phaïm luaät Ba Daät ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân Ñeà: Whatever monk should speak thus: vaân): A monk should not hide or cause to “In so far as I understand dhamma taught hide another monk’s bowl or robe or cloth, by the Blessed One, it is that in following even in fun. those things called stumbling-blocks by the 61) Caám coá yù gieát cheát maïng thuù vaät: A monk Blessed One, there is no stumbling-block should not intentionally deprive a living at all;” that monk should be spoken to by thing of life. the monks thus: “Do not, venerable one, 62) Caám uoáng nöôùc maø mình bieát laø coù truøng: speak thus, do not misrepresent the A monk should not knowingly make use of Blessed One, misrepresentation of the water that contains living things. Blesed One is not all seemly, and the 63) Caám khieâu gôïi söï raày raø sau khi ñaõ eâm Blessed One certainly would not speak thuaän: A monk should not knowingly open thus; in many a figure, your reverence, are up for a further formal act a legal question things that are stumbling-blocks called already settled according to rule. stumbling-blocks by the Blessed One, and 64) Caám daáu toäi thoâ tuïc, choïc gheïo, giao daâm in following these there is a veritable cuûa moät Tyø Kheo (toäi thoâ tuïc naày lieân heä stumbling-block.” And if that monk, when ñeán Töù Ba La Di hay Thaäp Tam Giôùi he

has been spoken to thus by the monks, Taêng Taøn): A monk should not knowingly should persist as before, that monk should conceal another monk's very bad offence be admonished by the monks up to the (an offence that involves defeat and the third time for giving up that course. If thirteen entailing a formal meeting of the being admonished up to the third time, he Order). should give it up, that is good. But if he 65) Caám nhaän vaøo haøng Tyø Kheo, keû naøo should not give it up, there is an offence of chöa ñuùng 20 tuoåi troïn: A monk should not expiation. knowingly confer the Upasampada 69) Caám aên uoáng vaø giao thieäp, hay noùi Ordination on an individual under twenty chuyeän vôùi vò sö noùi saùi quaáy: A monk years of age. should not knowingly eat together with 66) Caám ñi chung vôùi gian nhaân, daàu töø laøng or be in communion with or lie down in a naày hay laøng kia cuõng vaäy: A monk should sleeping place with a monk who speaks not have arranged together with a caravan uncorrectly about the Buddha-Dharma and set on theft, should not knowingly go misinterprets the Buddha.

70) Caám giöõ taïi chuøa vaø ñeå haàu mình, keû Sa fallen there, and further confusion should Di noùi saùi quaáy: A monk should not be put on him, saying: 'Your reverence, knowingly allow the novice who speaks this is bad for you, this is badly gotten by uncorrectly about the Buddha-Dharma and you, that you, while the Patimokkha is misinterprets the Buddha, should not being recited, do not attend applying encourage that novice, should not support, yourself properly." should not eat with that novice, nor should 74) Caám giaän maø ñaám moät vò Tyø Kheo khaùc: he lie down in a sleeping place with that When angry and displeased, a monk novice . should not give another monk a blow. 71) Caám choái toäi noùi raèng khoâng bieát ñeå ñi hoûi 75) Caám giaän maø vaû, hay vaën tay moät vò Tyø laïi: A monk, being spoken to by monks Kheo khaùc: When angry and displeased, a regarding a rule, should speak thus: "Your monk should not raise the palm of the reverences, I will not train myself in this hand against another monk. rule of training until I have inquired about 76) Caám caùo gian ñeå laøm haïi raèng vò Tyø Kheo it of another experienced monk who is khaùc phaïm giôùi Taêng Taøn: A monk should expert in discipline." There is an offence not defame another monk with an of Pacittiya. He should say: "Monks, it unfounded charge of an offence entailing should be learnt, it should be inquired into, a formal meeting of the Order. it should be investigated by a monk who is 77) Caám coá yù noùi vì caûm thaáy thöông xoùt moät training." vò Taêng raèng: "Khoâng bao giôø vò aáy caûm 72) Caám noùi phaù raèng ñoïc giôùi boån laø phieàn thaáy an uøi duø chæ trong moät luùc.": haø voâ ích: When the Patimokkha is being Whatever monk should intentionally recited, a monk should not disparaging the arouse remorse in a monk thinking, rule of training by sayng thus: "On what "There will be no comfort for him even for account are the lesser and minor rules of a moment," if having done it for just this training recited? They only tend to object, not for another, there is an offence remorse, to vexation, to perplexity." of expiation. 73) Caám choái toäi noùi raèng taïi mình khoâng 78) Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây thuoäc giôùi boån: A monk should not avoid goå, sau khi ñaõ eâm thuaän: A monk should being blamed by

saying that he does not not stand overhearing other monks when understand the Patimokkha (Whatever they are quarrelling, disputing. monk, while the Patimokkha is being 79) Caám laøm caûn trôû khoâng cho thi haønh ñieàu recited every half-month, should speak maø giaùo hoäi ñaõ quyeát nghò: A monk should thus: “Only now I do understand that this not first consent for ligitimate acts, and rule is, as is said, handed down in a clause, afterwards engage in criticism. contained in a clause, and comes up for 80) Caám phaù khuaáy laøm giaùn ñoaïn buoåi hoäi recitation every half-moth; if other monks nghò, baèng caùch ñöùng daäy hay böôùc ra should know concerning this monk has sat ngoaøi: A monk should not break or down two or three times before, not to say interrupt the meeting, not giving the oftener, while Patimokkha was being consent by rising up or departing from his recited, there is not only no freedom for seat when the Order is engaged in that monk on account of his ignorance, but decisive talk. he ought to be dealt with according to the 81) Caám noùi vò Taêng khaùc ñöôïc aùo vì söï quen rule for the offence into which he has bieát vôùi Giaùo Hoäi: Whatever monk,

having given away a robe by means of a measure. This is the proper measure: in complete Order, should afterwards engage length two spans, in breadth one and a half in criticism, saying: “The monks are spans. In exceeding this measure, there is appropriating a benefit belonging to the an offence of expiation. Order according to acquaintanceship,” 90) Caám duøng vaûi gieû nhieàu quaù ñeå boù choã there is an offence of expiation. ñau (boán gang chieàu daøi vaø hai gang chieàu 82) Neáu bieát ai laáy cuûa Giaùo Hoäi maø khoâng roäng): A monk should not use oversize baùo laø phaïm toäi Ba Daät Ñeà: Whatever itch-cloth (four spans in length and two monk should knowingly appropriate to an spans in breadth). individual an apportioned benefit 91) Caám duøng chaên taém lôùn quaù: A monk belonging to the Order, there is an offence should not use oversize towel or cloth for of expiation. the rains. When a cloth for the rains is 83) Caám vaøo cung vua thình lình, khoâng chôø being made for a monk, it must be made to ñôïi ñöôïc nghinh tieáp: A monk should not a proper measure: six spans in length, two suddenly enter the threshold of the king and a half spans in breadth. palace without waiting to be welcome. 92) Caám maëc aùo roäng daøi nhö aùo cuûa Phaät 84) Caám löôïm, hay sai löôïm cuûa quaáy vaät boû (aùo cuûa Phaät chieàu daøi chín gang, chieàu rôi, tröø khi naøo bieát roõ chuû nhaân maø muoán roäng saùu gang): A monk should not have a caát giuøm: A monk should not pick up or robe made the measure of the Buddha’s cause another to pick up treasure or what robe, or more (the measures for the is considered to be treasure, except when Buddha’s robe are nine spans in length he knows the owner and picks to set aside and six spans in breadth). for the owner to take it. 85) Caám vaøo laøng saùi giôø, tröø ra coù vieäc cuûa (VI) Patidesaniya Giaùo Hoäi: A monk should not enter a Töù Giôùi Hoái Quaù: Patidesaniya (skt)—Theo village at the wrong time, unless the Order Luaät Taïng, chöõ Patidesaniya laø goác chöõ Baéc instructs him to go for some kind of urgent Phaïn, coù nghóa laø phaùt loà xöng ra söï vi phaïm thing to be done. luaät xuaát gia tröôùc Giaùo Hoäi. Boán giôùi Ba La 86) Caám duøng oáng ñöïng kim baèng

xöông, Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït phaûi söøng, ngaø: A monk should not have a ñöôïc Giaùo Hoäi quyeát ñònh—According to the needle-case made of bone or ivory or horn Vinaya Pitaka, the word Patidesaniya is a 87) Caám ngoài gheá cao (cao hôn taùm loùng tay), Sanskrit word means a confession of an naèm giöôøng roäng, chieáu lôùn xinh ñeïp: A offence or some sort of transgression of monk should not sit on a couch or chair monastic rules which ought to be confessed with the legs higher than eight finger- before the Order, and the punishments for breadths these offences are decided by the Order. 88) Caám doàn gheá, neäm, goái baèng goøn toát: A 1) Caám chaúng ñau maø aên nhôø ñoà cuûa Tyø monk should not have a couch or a chair Kheo Ni xa laï: A monk should not eat or made covered with good cotton. partake of solid food or soft food, having 89) Caám traûi ngoïa cuï choaùn choã roäng quaù: A accepted it with his own hand from the monk should not sit or lie on a large piece hand of a nun who is not a relation. of sleeping bag (oversize). When a piece 2) Caám chaúng töø choái Tyø Kheo Ni noùi vôùi thí of cloth to sit upon is being made for a chuû ñaõi côm cho mình (khi thí chuû môøi chö monk, it must be made to a proper

Taêng ñeán nhaø thieát ñaõi Trai Taêng. Neáu coù the navel and the circles of the knees. moät vò Tyø Kheo Ni ñeán beân baûo thí chuû Whoever out of disrespect dresses with an ñem ñeán cho chö Taêng moùn caø ri, moùn inner robe hanging down in front or côm, vaân vaân. Vò Taêng phaûi quôû traùch behind, there is an offence of wrong- ngay vò Tyø Kheo Ni aáy “Ni sö neân ñöùng doing. qua moät beân khi chö Taêng ñang thoï duïng.” 2) Boä aùo ba caùi phaûi maëc cho coù thöù lôùp: A Neáu khoâng laø phaïm phaûi toäi Ba La Ñeà Xaù monk should wear the upper robe even al Ni): When a householder invites a monk round (whoever out of disrespect puts on to come to the family. If a nun comes to be an upper robe hanging down in front or standing as though giving directions, behind, there is an offence of wrong- saying: “Here give curry, give cooked rice doing). here,” that nun should be rebuked by the 3) Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc monk, saying: “Stand aside, sister, while aùo che mình: A monk should not, out of the monks eat.” If not, the monk violates disrespect, having uncovered the body, go the Patidesaniya. among the houses. 3) Caám xin maõi moät nhaø, laøm cho ngöôøi ta 4) Chaúng neân ngoài trong nhaø cö só maø khoâng ngheøo tuùng: A monk should not keep maëc aùo che mình: A monk should not, out begging for foods at the same house to of disrespect, sit down among the house cause them to be poor because of their without proper clothes. continuous offerings. 5) Chaúng neân ñi vaøo nhaø cö só maø muùa tay: A 4) Caám sö aån cö ôû choã nguy hieåm, ñeå coù söï monk should not go fidgeting amidst the nguy haïi cho thí chuû khi ñem côm tôùi cho houses (making play with hand or foot). mình: A monk should not reside in those 6) Chaúng neân ngoài trong nhaø cö só maø muùa jungle lodgings that are dangerous and tay: A monk should not sit fidgeting in frightening for donators who travel to offer inhabited areas (making play with hand or foods and drinks. foot in the houses). 7) Chaúng neân ñi vaøo nhaø cö só maø maét troâng (VII) Sekhiyadhamma beân naày, beân kia. Maét vò aáy chæ neân nhìn xuoáng vaø xa veà phía tröôùc chæ khoaûng beà Giôùi Chuùng Hoïc Taêng: Sikkka-karaniya ngang moät

luoáng caøy: A monk should not (skt)—Sekhiya (p)—Tieáng Phaïn goïi laø Thöùc go among the houses with eyes glanced Xoa Ca La Ni—Theo Luaät Taïng, Thöùc Xoa Ca around. He should go amidst the houses La Ni laø moät traêm giôùi caàn hoïc trong sinh hoaït with eyes cast down looking only a haèng ngaøy—According to the Vinaya Pitaka, plough's distance ahead. Sikkka-karaniya includes one hundred rules of 8) Chaúng neân ngoài trong nhaø cö só maø maét conduct which are connected with daily troâng beân naøy, beân kia. Maét vò aáy chæ neân activities. nhìn xuoáng vaø xa veà phía tröôùc khoaûng beà 1) Caùi chaên phaûi vaän töø nòch löng tôùi nöûa oáng ngang moät luoáng caøy: A monk should not chaân, chöù khoâng ñöôïc xaên, ñeå phuû truøm sit down in the houses with eyes glanced ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên xaêng around. He should sit down amidst the leân hay loøng thoøng ra ngoaøi, duø phía tröôùc houses with eyes cast down looking only a hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa plough's distance ahead. Ca La Ni: A monk should wear the inner 9) Chaúng neân ñi vaøo nhaø cö só maø laät aùo leân robe all round for covering the circle of tôùi vai: A monk should not go among the

houses with robes lifted up to the vöøa ñi vaøo vaø ngoài taïi nhaø cö só: Whoever shoulders, either on one side or on both (if out of disrespect, the arms swaying , goes out of disrespect having lifted up the robe sits down amidst the houses bending the on one side or on both, there is an offence arms, there is an offence of wrong-doing. of wrong-doing). 19) Caám laéc lö ñaàu khi ñi vaøo nhaø cö só: Not 10) Chaúng neân ngoài trong nhaø cö só maø laät aùo swaying the head will I go sit down amidst leân tôùi vai: A monk should not sit down the houses, is a training to be observed. amidst the houses with robes lifted up to One should not go sit down amidst the the shoulders, either on one side or on houses swaying the head. One should go both. sit down holding the head straight. 11) Chaúng neân cöôøi côït khi ñi vaøo nhaø cö só: A 20) Caám khinh maïn, vöøa ñi vaøo nhaø cö só maø monk should not go into the houses with ñaàu vöøa laéc lö: Whoever out of loud laughter. disrespect, the head swaying , goes sits 12) Chaúng neân cöôøi côït khi ngoài trong nhaø cö down amidst the houses bending the head, só: A monk should not sit down in the there is an offence of wrong-doing. houses with loud laughter. 21) Chaúng neân ñi vaøo nhaø cö só maø chaép tay 13) Chaúng neân gaây tieáng ñoäng, duø nhoû, khi ñi sau löng hay choáng naïnh: A monk should vaøo vaø ngoài trong nhaø cö só: With little not enter any lay people's houses with the noise wil I go sit down amidst the houses, arms placed on the hips, or with the hands is a training to be observed. One should go on both sides and the elbows turned sit down amidst the houses with little outwards (akimbo). noise. 22) Chaúng neân ngoài trong nhaø cö só maø chaép 14) Caám khinh maïn gaây neân tieáng ñoäng lôùn tay sau löng hay choáng naïnh: A monk khi ñi vaøo vaø ngoài trong nhaø cö só: should not sit down in lay people's houses Whoever out of disrespect, making a loud with the arms akimbo (arms place on the noise, a great noise, goes sits down amidst hips, or hands on both sides and elbows the houses, there is an offence of wrong- turned outwards). doing. 23) Caám ngoài trong nhaø cö só maø ngaãng ñaàu 15) Chaúng neân ñi vaøo nhaø cö só maø lay chuyeån cao: One should not go sit down

muffled thaân mình: A monk should not go amidst up amidst the houses. the houses swaying the body. He should 24) Caám ngoài trong nhaø cö só maø maëc aùo: hold the body straight. Whoever out of disrespect goes sits down 16) Chaúng neân ngoài trong nhaø cö só maø lay amidst the houses, having dressed himself, chuyeån thaân mình: A monk should not sit including his head, in the upper robe, there down amidst the houses sway the body. is an offence of wrong-doing. He should hold the body straight. 25) Chaúng neân ngoài choàm hoåm trong nhaø cö 17) Caám ñaùnh ñaøng xa khi ñi vaøo vaø ngoài só: A monk should not crouch down on the trong nhaø cö só: Not swaying the arms will heels (sit arms akimbo) in the lay people's I go sit down amidst the houses, is a houses. training to be observed. One should not go 26) Caám ngoài trong nhaø cö só maø leø löôõi hay sit down amidst the houses swaying the choáng tay leân haøm: One should not sit arms. One should go sit down holding the down amidst the houses lolling. Whoever arms straight. out of disrespect sits down amidst the 18) Caám khinh maïn, tay vöøa ñaùnh ñaøng xa houses lolling, there is an offence of

wrong-doing. disrespect eats almsfood, having chosen 27) Phaûi ñeå yù khi laõnh côm: A monk should here and there, there is an offence of accept almsfood attentively. Whoever out wrong-doing. of disrespect accepts almsfood 34) Caám aên quaù nhieàu caø ri khi thoï duïng ñoà inattentively, as though desirous of cuùng döôøng: Almsfood with equal curry throwing it away, there is an offence of should be eaten. Whoever out of wrong-doing. disrespect eats too much curry, there is an 28) Caám nhaän thöïc phaåm cuùng döôøng maø ngoù offence of wrong-doing. qua ngoù laïi: One should accept almsfood 35) Moùn naøo xuùc tröôùc thì aên tröôùc: A monk thinking of the bowl. Whoever out of should eat the alms-food working down disrespect accepts almsfood, looking about from the top without making exceptions here and there, there is an offence of (choosing or selecting foods). One should wrong-doing. eat almsfood not having chosen from the 29) Caám nhaän quaù nhieàu caø ri: Almsfood with top. Whoever out of disrespect eats equal curry should be accepted. Whoever almsfood having chosen from the top, out of disrespect accepts too much curry, there is an offence of wrong-doing. there is an offence of wrong-doing. 36) Caám che laáp caø ri ñeå ñöôïc cuùng döôøng 30) Chaúng neân xôùi côm leân che khuaát ñoà aên theâm: One should not cover up the curry ñaëng laõnh theâm nöõa: A monk should not or the condiment with conjey, desiring hide (cover up) sauce and curries with rice something more. Whoever out of out of desire to get more. One should disrespect covers up the curry or the accept almsfood at an even level. condiment with conjey, desiring something Whoever out of disrespect accepts more, there is an offence of wrong-doing. heaped-up almsfood, there is an offence 37) Chaúng neân hoûi canh ngon, hoaëc moùn laï, of wrong-doing. tröø khi ñau yeáu phaûi tuøy moùn caàn duøng: A 31) Laõnh côm vaø ñoà aên ñuû roài, phuû caùi baùt laïi, monk should not ask for sauce and/or rice vöøa aên vöøa quaùn töôûng. Nhöõng ai baát kính, for his own appetizing unless he is sick. aên ñoà khaát thöïc maø khoâng quaùn töôûng laø 38) Chaúng neân thaáy vò khaùc laõnh ñoà aên maø phaïm toäi: After accepting enough alms- sanh loøng theøm muoán. Chaúng neân nhìn food, a monk should cover the bowl; then sang baùt cuûa

ngöôøi khaùc coù yù theøm he should sit straight up, eat and thuoàng, neáu khoâng laø phaïm toäi: A monk contemplate at the same time. Whoever should not look enviously at another's out of disrespect eats almsfood bowl. One should not look at others' bowls inattentively, there is an ofence of wrong- captious-mindedly. Whoever out of doing. disrespect looks at others' bowls captious- 32) Caám ngoù qua ngoù laïi khi thoï duïng thöùc aên mindedly, there is an offence of wrong- cuùng döôøng: One should eat almsfood doing. thinking of the bowl. Whoever out of 39) Chaúng neân aên mieáng lôùn: When eating disrespect eats almsfood looking about alms-food, a monk should not make up here and there, there is an offence of too large a mouthful. Whoever out of wrong-doing. disrespect makes up too large a mouthful, 33) Caám löïa thöùc aên khi thoï duïng ñoà cuùng there is an offence of wrong-doing. döôøng: One should eat almsfoos on 40) Caám ñeå nguyeân mieáng ñoà aên daøi maø cho continuous alms-tour. Whoever out of vaøo mieäng: One should make up a piece

of food into a round. Whoever out of Whoever out of disrespect eats shaking disrespect makes up a long piece of food, the hands about, there is an offence of there is an offence of wrong-doing. wrong-doing. 41) Chaúng neân haù mieäng lôùn, maø ñuùt ñoà aên 48) Caám khoâng ñöôïc aên nhöõng maûng côm rôøi (chaúng neân haù mieäng tröôùc khi mieáng ñoà raïc: One should not eat scattering lumps of aên ñöôïc ñöa ñeán mieäng): A monk should boiled rice. Whoever out of disrespect eats not open the mouth till the mouthful is scattering lumps of boiled rice, there is an brought to it. Whoever out of disrespect offence of wrong-doing. opens the mouth when the mouthful is not 49) Chaúng neân leø löôõi ra, hay laáy löôõi lieám: A brought close, there is an offence of monk should not eat put out the tongue, or wrong-doing. eat licking or wiping, either the hand or 42) Chaúng neân cho nguyeân baøn vôùi thöùc aên the bowl. tay vaøo mieäng khi ñang aên: One should 50) Chaúng neân nuùt ñoà aên trong khi aên hay nuùt not put the whole hand into the mouth moâi chuøn chuït: A monk should not suck while eating. Whoever out of disrespect the alms-food loudly, or smack the lips puts the whole hand into the mouth while loudly. eating, there is an offence of wrong-doing. 51) Chaúng neân nhai lôùn tieáng hay phaùt ra 43) Chaúng neân noùi chuyeän, khi ngaäm moät tieáng gioù: A monk should not eat making mieäng ñoà aên: A monk should not talk with loud sound or noise, or making a hissing the mouth full (talk with a mouthful in the sound. mouth). Whoever out of disrespect talks 52) Chaúng neân lieám tay khi ñang aên: One with a mouthful in the mouth, there is an should not eat licking the fingers. offence of wrong-doing. 53) Chaúng neân lieám cheùn khi aên: One should 44) Chaúng neân laáy côm voø vieân, maø thaûy vaøo not eat licking the bowl. mieäng: When eating alms-food, a monk 54) Chaúng neân lieám moâi khi ñang aên: One should not make up a round mouthful (eat should not eat licking the lips. tossing up balls of food). Whoever out of 55) Chaúng neân caàm bình uoáng nöôùc maø chaúng disrespect eats tossing up bals of food, röõa tay: A monk should not accept a there is an offence of wrong-doing. drinking-water pot or cup with the hands 45) Chaúng neân aên traùm vaøm ñeán noãi rôùt ra: A soiled with food. monk should not eat scattering rice or 56) Chaúng neân taït nöôùc röõa baùt vôùi côm

caën lumps of boiled rice about. Whoever out lôïn côïn ra saân cuûa thí chuû: A monk should of disrespect eats breaking up the not throw out amidst the houses, rinsings mouthfuls, there is an offence of wrong- of the bowl with lumps of boiled rice doing. (bowl washing water which has rice grains 46) Chaúng neân ñöa ñoà aên maù beân naøy, qua maù in it). beân kia nhö khæ: A monk should not eat 57) Chaúng neân vò tình thuyeát phaùp cho keû voâ stuffing out the cheeks like a monkey leã, caàm duø: A monk should not teach (stuffed the cheek on one side or on both). Dharma to someone with an umbrella or Whoever out of disrespect eats, having a sunshade in his hand who is not sick. stuffed cheek on one side or on both, there 58) Chaúng neân vò tình thuyeát phaùp cho keû voâ is an offence of wrong-doing. leã, khoâng ñau beänh maø caàm gaäy: A monk 47) Chaúng neân quô tay trong khi aên: A monk should not teach Dharma to someone with should not eat shaking the hand about. a stick (staff) in his hand and who is not

sick. having sat down on a low seat, to someone 59) Chaúng neân vò tình thuyeát phaùp cho keû voâ sitting on a high seat and who is not ill. leã, caàm dao: A monk should not teach 66) Chaúng neân vò tình thuyeát phaùp cho keû voâ Dharma to someone with a knife in his leã che ñaàu: A monk should not teach the hand. law to someone with head covered (with a 60) Chaúng neân vò tình thuyeát phaùp cho keû voâ turban on his head) and who is not sick. leã, caàm giaùo: A monk should not teach 67) Chaúng neân vò tình thuyeát phaùp cho keû voâ Dharma to someone with a spear (lance) leã duøng khaêng quaán ñaàu: A monk should in his hand. not teach Dharma to someone wearing a 61) Chaúng neân vò tình thuyeát phaùp cho keû voâ head wrapping (whose head muffled up) leã, ñi guoác: A monk should not teach and who is not sick. Dharma to someone mounted on clogs 68) Khi mình ngoài döôùi ñaát, chaúng neân vò tình (wooden shoes). thuyeát phaùp cho keû khoâng coù beänh maø voâ 62) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã ngoài treân gheá: Having sat down on the leã, ñi deùp: A monk should not teach ground, dhamma should not be taught to Dharma to someone wearing sandals who someone siting on a seat and who is not ill. is not sick. 69) Khi mình ngoài gheá thaáp, chaúng neân vò tình 63) Chaúng neân vò tình thuyeát phaùp cho keû voâ thuyeát phaùp cho keû khoâng coù beänh maø voâ leã, côõi ngöïa, ñi kieäu: A monk should not leã ngoài treân gheá cao: Dhamma should not teach the law to someone in a vehicle who be taught, having sat down on a low seat, is not sick. Whoever out of disrespect to someone sitting on a high seat and who teaches Dhamma to someone in a vehicle is not ill. and who is not ill, there is an offence of 70) Khi mình ñöùng, chaúng neân voâ tình thuyeát wrong-doing. phaùp cho keû khoâng coù beänh maø voâ leã 64) Chaúng neân vò tình thuyeát phaùp cho keû voâ ngoài: A monk should not teach Dhamma, leã, naèm treân giöôøng hay naèm döôùi ñaát standing, to someone who is sitting down trong khi mình ngoài: A monk should not sit and who is not ill. to teach Dharma to someone lying on a 71) Chaúng neân vò tình thuyeát phaùp cho keû voâ bed and who is not ill, or even lying on the leã, ñi tröôùc maø mình ñi sau: A monk ground. should not teach Dharma, going or 65) Chaúng neân vò tình thuyeát phaùp cho keû voâ walking behind, to someone

going or leã, ngoài rong khi mình ñöùng: A monk walking in front and who is not ill. should not teach Dharma, standing, to 72) Chaúng neân vò tình thuyeát phaùp cho keû voâ someone who is sitting down, and who is leã, ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû not sick beân ñöôøng: A monk should not teach a) Chaúng neân vò tình thuyeát phaùp cho keû voâ Dharma, standing beside (at the side of) a leã, ngoài treân gheá trong khi mình ngoài döôùi path, to someone standing on a path (in the ñaát (ngoài choã toát trong khi mình ngoài choã middle of the path). xaáu): A monk should not sit down on the 73) Khi ñöùng chaúng neân töï tieän khaïc nhoå: ground to teach Dharma to someone One must not ease or spit oneself sitting on a seat and who is not ill. standing if not ill. Whoever out of b) Chaúng neân vò tình thuyeát phaùp cho keû voâ disrespect eases or spits himself standing leã, ngoài choã cao trong khi mình ngoài choã if not ill, there is an offence of wrong- thaáp: A monk should not teach Dharma, doing.

74) Neáu chaúng phaûi beänh, chaúng neân töï tieän the mud with straw—Covering over with khaïc nhoå vaøo caây xanh: A monk should grass. not ease himself or spit, if not ill, on green Cuï Tuùc Giôùi Tyø Kheo Ni: Ba traêm boán corn. möôi taùm giôùi cho Tyø Kheo Ni—Three 75) Neáu chaúng phaûi beänh, chaúng neân töï tieän hundred forty-eight moral precepts for nuns— khaïc nhoå xuoáng nöôùc: A monk should not Tyø Kheo Ni laø vò ñaõ nhaän bieát roõ raøng baûn chaát ease himself or spit in the water. cuûa ñôøi soáng. Vò aáy nhaän bieát raèng cuoäc soáng taïi gia daãy ñaày trôû ngaïi nhö con ñöôøng ñaày buïi (VIII) Adhikarana-samatha baäm. Ngöôïc laïi, cuoäc soáng xuaát gia nhö baàu Thaát Dieät Tranh Phaùp: Theo Kinh Phuùng trôøi cao roäng, vôùi traøn ñaày khoâng khí töôi maùt. Tuïng trong Tröôøng Boä Kinh, coù baûy phaùp duøng Vì theá vò aáy quyeát töø boû cuoäc soáng traàn tuïc ñeå ñeå hoøa giaûi moãi khi coù söï tranh caõi giöõa chö soáng ñôøi moät vò nöõ tu. Khi gia nhaäp Giaùo Ñoaøn Taêng—Saptadhikarana-samatha (skt)— Ni, ngoaøi vieäc caïo toùc vaø maëc aùo vaøng, vò aáy According to the Sangiti Sutta in the Long coøn phaûi hoïc lyù thuyeát vaø thöïc haønh giaùo lyù Discourses of the Buddha, there are seven nhaø Phaät, cuõng nhö giöõ giôùi luaät maø Ñöùc Phaät rules given in the Vinaya for settling disputes ñaõ ñaët ra. Tuy nhieân, thöôøng thì treû döôùi 20 among monks (disputes arise from arguments, tuoåi khoâng ñöôïc thoï giôùi Tyø Kheo Ni tröø phi misconduct, judgment and punishment, naøo coù nhöõng tröôøng hôïp ñaëc bieät. Phaät töû naøo correctness of a religious observance)—Seven muoán xuaát gia phaûi soáng tu trong chuøa ít nhaát rules for the participation and settlement of laø hai naêm ñeå hoïc vaø haønh nghi leã Phaät giaùo disputed questions that have been raised: vaø saùu luaät cho Sa Di Ni. Sau ñoù neáu thaáy 1) Töï Thuaän: Öng döõ hieän tieàn tyø ni— ñöôïc thì Thaày vieän chuû seõ cho thoï giôùi Tyø Sammukha-vinaya (skt)—Face to face Kheo Ni—A Bhiksuni is she who has fully evidence, or appeal to the law . realized the true nature of life. She 2) ÖÙc Nieäm: Öng döõ öùc nieäm tyø ni (coù chöùng understands that the life of a lay person is full côù raèng mình khoâng bieát)—Smrti-vinaya of obstacles as a path of dust. In the contrary, (skt)—Witness or proof—Recollection. the life of a Bhiksu or Bhiksuni is just like the 3) Baát Tri: Öng döõ baát tri tyø ni (noùi

quyeát open sky with full of fresh air. Therefore, she raèng queân)—Amudha-vinaya (skt)— decides to abandon the domestic life and takes Irresponsibility—Mental derangement. up the life of a Bhiksuni. When she joins the 4) Ña Nhôn Mích Toäi: Chuyeån leân giaùo hoäi Order of Nuns, beside getting her head shaved phaân xöû—Pratijnakaraka-vinaya (skt)— and putting on the yellow robe, she must learn Decision by majority vote or verdict. the theoretical and practicing teachings of the 5) Öng Döõ Töï Ngoân Trò: Töi aên naên xin loãi— Buddha and keeps all Bhiksuni rules and Tatsvabhavaisiya-vinaya (skt)—Voluntary regulations set forth by the Buddha. Children confession. under 20 are usually not allowed to take the 6) Ña Mích Toäi Töôùng: Giao cho moät vò sö Bhiksuni precepts unless they are out-of-the quaûng ñaïi phaân xöû—Yadbhuyasikiya- ordinary in their abilities. Female Buddhists vinaya (skt)—Condemnation of who wish to become a nun must live in a unconfessioned sin, make a statement and temple for at least two years to learn ask thrice for judgment. Buddhist rituals and practices and the six rules 7) Nhö Thaûo Phuù Ñòa: Cuøng nieäm Phaät khoûa for a female novice (see Thaäp Giôùi Sa Di II laáp—Trnastaraka-vinaya (skt)—Covering B). Thereafter, if the headmaster deems them

being fit and ready to become a nun, only then chuùng—Including one hundred offences do they take the Bhiksuni precepts. These connected with the Bhiksuni's daily rules include: activities. (I) Kieát Giôùi Baùt Ba La Di (taùm ñaïi giôùi): a) Coù 75 giôùi chuùng hoïc theo heä phaùi Parajika (skt)—Eight Defeats—See Baùt Nguyeân Thuûy—There are seventy-five Ñoïa Sekhiya rules in Theravadan Buddhism— (II) Kieát Giôùi Thaäp Thaát Taêng Taøn hay Möôøi See Thaát Thaäp Nguõ Giôùi Chuùng Hoïc. baûy giôùi Taêng Taøn giaùng caáp hay taïm thôøi b) Coù moät traêm giôùi chuùng hoïc theo heä phaùi bò truïc xuaát khoûi Giaùo Ñoaøn: Ñaïi Thöøa vaø Khaát Só: There are one Sanghadisesa (skt)—Seventeen offences hundred Sekhiya rules for Bhiksunis in which lead to a temporary expulsion of a Mahayana Buddhism and Sangha Bhiksu nun out of the Order of Nuns—See Thaäp Buddhism—See See One Hundred Rules Thaát Giôùi Taêng Taøn. of Conduct for Nuns. (III) Kieát Giôùi Tam Thaäp Xaû Ñoïa hay Tam (VII) Thaát Dieät Tranh Phaùp: Seven rules for Thaäp Giôùi Phaù Söï Thanh Baàn (ba möôi the participation and settlement of giôùi phaù söï thanh baàn): Nissaggiya- disputed questions that have been raised— pacittiya (skt)—Ñaây laø ba möôi tröôøng See Thaát Dieät Tranh Phaùp. hôïp vi phaïm caàn phaûi ñöôïc giaûi thích vaø Cuï Tuùc Giôùi Tyø Kheo Ni Phaät Giaùo saùm hoái tröôùc Giaùo Ñoaøn—Thirty Nguyeân Thuûy: See Cuï Tuùc Giôùi Tyø Kheo Ni. offences which require explanation and (I) Parajika repentance in front of the Order—See Baùt Ñoïa: Parajikas (skt)—Ba La Di—Baùt Tam Thaäp Giôùi Xaû Ñoïa Cuûa Chö Ni. Cöïc Troïng Caûm Ñoïa Toäi—Chöõ Parajika ñöôïc (IV) Kieát Giôùi Xaû Ñoïa: Pacittiya (skt)—Kieát laáy töø goác chöõ Baéc Phaïn Para vaø Jika coù nghóa Giôùi Baùch Thaát Thaäp Baùt Ñoïa hay Baùch laø ÑOÏA. Baùt Ñoïa coù nghóa laø taùm toäi Ba La Di Thaát Thaäp Baùt Giôùi Haønh theo Ñaïi Thöøa thoaùi ñoïa phaùp haûi vaø bò khai tröø khoûi Taêng vaø Khaát Só (moät traêm baûy möôi taùm giôùi Chuùng. Theo quan ñieåm xuaát gia cuûa Phaät phaït quyø höông): One hundred seventy- giaùo thì nhöõng vi

phaïm naày ñöôïc xem laø coù eight offences which lead to expiation, tính chaát nghieâm troïng. Baát cöù vò Ni naøo, baát according to Mahayana Budhism and keå thöù baäc vaø thaâm nieân trong Giaùo Ñoaøn, heã Sangha Bhiksu Buddhism—See Baùch Thaát phaïm phaûi moät trong Baùt Ba La Di naày seõ bò Thaäp Baùt Giôùi Ba Daät Ñeà. truïc xuaát khoûi Giaùo Ñoaøn. Moät khi bò truïc xuaát (V) Kieát Giôùi Hoái Quaù hay taùm giôùi ñaëc bieät seõ khoâng bao giôø ñöôïc pheùp trôû laïi Giaùo Ñoaøn xaû ñoïa: Patidesaniya-dhamma (p)—Taùm (baát cöù heä phaùi naøo trong Phaät Giaùo). Nhöõng vò giôùi vi phaïm ñôøi soáng xuaát gia phaïm haïnh naày seõ vónh vieãn bò ñoïa laïc. Vì theá maø Ñöùc maø hình phaït laø phaûi xin saùm hoái tröôùc Phaät khuyeán caùo chö Taêng Ni phaûi caån troïng Giaùo Ñoaøn—Eight offences of disobeying ñöøng ñeå vöôùng phaûi moät trong nhöõng Ba La Di the rules of monastic life outlined in the naày—The eight grave prohibitions or sins— Vinaya pitaka. The punishment for such The word Parajika is derived from the Sanskrit trangression is the confession and root Para and Jika which means that makes repentance of the offence before the DEFEAT. Eight parajikas mean eight causes Order—See Baùt Giôùi Hoái Quaù. of falling from grace and final (VI) Kieát Giôùi Chuùng Hoïc: Sekhiya-dhamma excommunication or expulsion of a monk or (skt)—Goàm moät traêm tröôøng hôïp vi phaïm nun. According to the monastic point of view, trong cuoäc soáng haèng ngaøy cuûa Ni

these offences are regarded as very serious in nuns entails her to be defeated in the nature. Any nuns, regardless of their ranks and monastic life. years in the Order, violate any one of these 8) Caám ñi theo moät vò Tyø Kheo hay Tyø Kheo offences, are subject to expulsion from the Ni ñaõ bò truïc xuaát khoûi Giaùo Ñoaøn: A nun Order. Once they are expelled, they are never who follows a Bhikkhu or a Bhikkhuni allowed to join the Order again. They are who have been suspended by the Sangha defeated forever. Therefore, the Buddha even after thrice admonitions by other cautioned all monks and nuns not to indulge in nuns is an act of Parajika for the nun. any one of them: Theo caû Ñaïi Thöøa laãn Tieåu Thöøa—According (II) Sanghadisesa to both Mahayana and Hinayana: Thaäp Tam Giôùi Taêng Taøn: Sanghadisesa 1) Saùt: Gieát haïi chuùng sanh—Vadha-himsa (skt)—Theo Luaät Taïng, möôøi ba giôùi toån haïi (skt)—Killing—See Saùt Sanh. Taêng Taøn khieán chö Taêng phaïm phaûi seõ bò taïm 2) Ñaïo: Troäm Caép—Adattadana (skt)— thôøi truïc xuaát khoûi giaùo ñoaøn. Vò Ni naøo phaïm Stealing—See Troäm Caép. phaûi seõ bò Giaùo Ñoaøn quy ñònh thôøi gian bò taïm 3) Daâm Duïc: Phaïm toäi thoâng daâm— truïc xuaát. Ñeán khi maõn haïn truïc xuaát, ngöôøi Abrahmacarya (skt)—Adultery—Sexual phaïm toäi phaûi ra tröôùc Giaùo Ñoaøn xin ñöôïc taùi immorality or bestiality—See Daâm. gia nhaäp vaøo giaùo ñoaøn. Khoâng coù söï chaáp 4) Voïng: Voïng ngöõ hay noùi doái— thuaän cuûa Giaùo Ñoaøn, ngöôøi phaïm toäi khoâng Uttaramanusyadharma-pralapa (skt)— theå trôû laïi giaùo ñoaøn—According to the False speaking—Falsity—See Noùi Doái, Vinaya Pitaka (Book of Discipline), Part I, and Noùi Lôøi Ñaâm Thoïc. translated into English by I.B. Horner, thirteen 5) Caám moät Ni coâ rôø raãm, chaø xaùt hay xoa offences which entail nuns temporary boùp ngöôøi nam töø xöông coå trôû xuoáng tôùi expulsion

from the Order. Indulging in any one ñaàu goái: The action like enjoying rubbing, of these offences, nuns are required to leave touching and pressing against a male the Order for a period of time fixed by the person below the collar-bone and above assembly of monks and nuns. After that time, the circle of the knees with some desire by offenders present themselves before the Order a nun is treated as a serious offence which to beg for a reinstatement. Without the makes her defeated in the spiritual life. permission from the assembly of monks and 6) Caám moät Ni coâ naém tay naém aùo ngöôøi nuns, offenders cannot return to the Order. nam, ñöùng gaàn, noùi chuyeän, hay ñeà nghò 1) Caám moät Ni coâ noùi lôøi ganh gheùt veà baát gaëp gôõ hay heïn hoø vôùi ngöôøi nam ôû nôi cöù ai: Whatever nun should be one who kín ñaùo: It is a serious offence named speaks in envy concerning anyone (a Parajika for a nun who with some desire householder or a householder's sons or consents to hold the hand of a male brothers or a slave or a workman and even person, his outer cloak, standing near him, concerning a wanderer who is a recluse, holding a talk with him or suggesting to go that nun has fallen into a matter that is an a rendez-vous, consent to meet him or offence at once, entailing a formal enter into a covered place and dispose the meeting of the Order involving being body for such purpose. sent away). 7) Caám moät Ni coâ daáu toäi cuûa nhöõng Ni coâ 2) Caám moät Ni coâ che chôû cho moät ngöôøi bò khaùc: A nun should not conceal a toäi cheát maø khoâng coù pheùp cuûa Giaùo Hoäi: knowingly Parajka offence of some other

Whatever nun should knowingly receive a desire? Please, lady, eat or partake of the woman thief found to merit death, without solid food or the soft food which this man having obtained permission from a king or is giving to you, you having accepted it an Order or a group or a guild or a with your own hand." That nun has fallen company, unless she is allowable, that nun in an offence entailing a formal meeting has fallen into a matter that is an offence of the Order. at once, entailing a formal meeting of the 7) Vò naøo phæ baùng Phaät, Phaùp, Taêng. Ni Order involving being sent away. ñoaøn neân hoûi ba laàn xem coi vò aáy coù saùm 3) Caám moät Ni coâ ñi vaøo laøng moät mình (hay hoái hay khoâng. Neáu saùm hoái thì khoâng toäi. ñi beân kia bôø soâng moät mình, hay ñi trong Neáu khoâng saùm hoái laø phaïm toäi Taêng Taøn: ñeâm toái moät mình): Whatever nun should Whatever nun, angry, displeased, should go among village alone, or should go to speak thus: "I repudiate the enlightened the other side of a river alone, or should one… I repudiate the training. What be away for a night alone, or should stay indeed are these recluses who are behind a group alone, that nun has fallen recluses, daughters of the Sakyans? For into a matter that is an offence at once, there are other recluses, conscientious, entailing a formal meeting of the Order scrupulous, desirous of training; I will involving being sent away. lead the Brahma-life among these." That 4) Naàu khoâng coù pheùp cuûa Giaùo Hoäi, caám nun should be spoken to thus by the nuns: phuïc giôùi cho moät vò Tyø Kheo Ni khaùc ñaõ "Do not, lady, angry, displeased, speak bò giaùo hoäi phaït: Whatever nun, without thus: "I repudiate the enlightened one…I having obtained permission from the will lead the Brahma-life among these." Order which carried out the proceedings in Be satisfied,

lady, dhamma is well accordance with the rule, the discipline, preached, lead the Brahma-life for the the teacher's instruction, not having learnt utter ending of ill. And if that nun, being the group's desire, should restore a nun spoken to thus by the nuns, persists as suspended by a complete Order, that nun before, that nun should be admonished by has fallen into a matter that is an offence the nuns up to a third time for giving up at once, entailing a formal meeting of the that course. If being admonished up to a Order involving being sent away. third time, she should give it up, that is 5) Caám nhaän ñoà thí töø tay moät ngöôøi nam good. If she should not give it up, that nun ñaày duïc voïng: Whatever nun, filled with has fallen into an offence entailing a desire, having accepted with her own hand formal meeting of the Order. from the hand of a man who is filled with 8) Caám moät Ni coâ noùi raèng ngöôøi khaùc laøm desire, solid food or soft food, should eat it sai vì ham muoán hay vì sôï seät." Neáu vò Ni or partake of it, that nun has fallen into an naøo noùi nhö vaäy, Ni chuùng seõ hoûi ba laàn. offence entailing a formal meeting of the Sau ba laàn maø vò naày cuõng chöa chòu saùm Order. hoái laø phaïm toäi Taêng Taøn: Whatever nun, 6) Caám moät Ni coâ xuùi moät vò Ni coâ khaùc thoï overthrown in some legal question, duïng ñoà aên cuûa moät tín thí nam ñaày duïc angry, displeased, should speak thus: voïng: Whatever nun should speak thus: "The nuns are following a wrong course "What can this man, whether he is filled through desire… and the nuns are with desire or not filled with desire, do to following a wrong course through fear." you, lady, since you are not filled with That nun should be spoken to thus by the

nuns: "Do not, lady, overthrown in some to a third time for giving up that course. If legal question, angry, displeased, speak being admonished up to a third time, she thus, 'the nuns are following a wrong should give it up, that is good. If she course through desire… and the nuns are should not give it up, that nun has fallen following a wrong course through fear.' into an offence entailing a formal meeting The lady herself may go wrong from of the Order). desire, and she may go wrong from hatred 10) Caám nghi quaáy moät vò Tyø Kheo Ni khaùc and she may go wrong from stupidity and moät gì maø khoâng coù thaät: Not to suspect a she may go wrong from fear." And if this nun with a groundless charge. nun, being spoken to thus by the nuns, 11) Caám binh vöïc keû phaù hoaïi söï hoøa hieäp ôû persists as before, that nun should be giaùo hoäi: Not to side with someone who admonished by the nuns up to a third time creates schism to destroy the harmony of for giving up that course. If being the Order. admonished up to a third time, she should 12) Caám khoâng trang nghieâm, laøm quaáy aùc give it up, that is good. If she should not cho keû khaùc baét chöôùc: Not to lead a give it up, that nun has fallen into an solemnly brahma life, to be a bad example offence entailing a formal meeting of the for others to imitate. Order. 13) Caám duøng caùch naày theá kia ñeå phaù söï hoøa 9) Neáu vò Ni cöôõng lyù khi laøm quaáy, chaúng hieäp cuûa giaùo hoäi: Not to do things to chòu nghe lôøi khuyeân giaûi. Neáu Ni chuùng destroy the harmony of the Order. hoûi ba laàn maø vaãn khoâng chòu nghe lôøi, vò (III) Nissaggiya-pacittiya naày phaïm toäi Taêng Taøn (Caám moät Ni coâ Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo (Ni): soáng theo taäp khí, aùc danh, aùc ñaïo, hay

Nissaggiya-pacittiya (skt)—Töø Nissaggiya- che daáu toäi loãi cuûa ngöôøi khaùc): If a nun pacittiya goác Nam Phaïn, coù hai phaàn: phaàn thöù who commits evil conduct or misbehavior, nhaát laø Nissaggiya coù nghóa laø töø boû; phaàn thöù and her evil conduct is seen or heard, that hai Pacittiya coù nghóa laø ñieàu giaûi tröôùc giaùo nun should be admonished up to three ñoaøn. Con ngöôøi thöôøng coù khuynh höôùng sa times by the assmebly of nuns to allow her ngaõ; vì theá duø ñaõ gia nhaäp vaøo cuoäc soáng töï to give up her course. If after being vieän, chö Taêng Ni vaãn thænh thoaûng vi phaïm admonished, she gives up that course, it is luaät soáng trong töï vieän, nhö chaáp nhaän quaù soá good. If she does not give up, it is an vaät duïng haèng ngaøy ñöôïc Ñöùc Phaät quy ñònh offence entailing a formal meeting of the cho Taêng Ni. Chính vì theá maø Ñöùc Phaät ñaõ ñaët Order (in case nuns live in company, of ra thanh quy töï vieän, nhaèm giuùp chö Taêng Ni evil habits, of evil repute, of evil ways of traùnh phaïm phaûi loãi laàm. Ñaây laø ba möôi giôùi living, vexing the Order of nuns, maø ngöôøi phaïm toäi phaûi giaûi thích tröôùc giaùo concealing one another's sins, those nuns ñoaøn vaø phaûi bò phaït caám phoøng saùu böõa—The should be spoken to thus by the nuns: Nissaggiya-pacittiya has two components: the "Sisters are living in word Nissaggiya means giving up; and the company…concealing one another's sins. word Pacittiya means reconciliation or Let the ladies desist; the Order praises this expiation. A man by his true nature is subject detachment in sisters, But if these nuns. to lapses; therefore, even after joining the And if this nun, being spoken to thus by monastic life, the monk sometimes, makes the nuns, should persists as before, that transgression of the monastic rules, i.e., nun should be admonished by the nuns up

accepting things of daily use in excess of the householder plans to offer robe-material, number allowed by the Buddha is not proper or robe-fund, a nun should not design the for monks and nuns. Thus, the Buddha set forth robe as he wishes. rules that help making monks and nuns free 7) Caám töï yù muoán kieåu caét may, khi coù from transgressions. These are thirty offences nhieàu thí chuû ñònh saém cho: When there which require explanation and punishment for are two or more householders plan to offer the offenders is six-day room retention. robe-material or robe-fund, a nun should 1) Caám caát gioõ dö chaên aùo quaù möôøi ngaøy: A not design the robe as he wishes. nun should not wear or keep an extra robe 8) Caám nhaän tieàn ñeå may aùo, vaø hoái thuùc for more than ten days. Giaùo Hoäi may lieàn: A nun should not 2) Caám boû chaên aùo ôû moät nôi khaùc, trong obtain robe-fund and urge the Order to moät ñeâm: a nun should not leave robes make the robe immediately. and sleeping material in another place, 9) Caám nhaän tieàn baïc vaøng, gôûi hoaëc baûo keû even for one night (nuns should not be khaùc nhaän theá: A nun should not take gold away, separated from the three robes, and silver, nor should she ask another even for one night). person to take for her. 3) Khi aùo raùch maát, coù ngöôøi cuùng döôøng vaûi, 10) Caám buoân baùn ñoà quyù baùu: A nun should duø khoâng ñuùng thôøi (trai taêng töï töù) vò Ni not engage in various transactions in vaãn coù theå nhaän. Khi nhaän laø phaûi may which gold and silver is used. cho nhanh; tuy nhieân, neáu

khoâng ñuû vaûi 11) Caám buoân baùn baát luaän vaät gì: A nun may, coù theå ñeå daønh chôø coù theâm, nhöng should not engage in any kinds of caám ñeå daønh vaûi quaù moät thaùng: When bartering. robes worn out, and the robe-material is 12) Caám kieám baùt môùi toát, maëc daàu ñuùng naêm accrued to the nun, even not at the right maø caùi cuõ vaãn coøn xaøi ñöôïc: A nun should time, it may be accepted by that nun if she not get another new bowl in exchange for so wish. Having accepted it, it should be the old bowl, even though the old bowl is made up quickly. But if it is not sufficient very old, but is still usable (If a nun should for her, that robe-material may be laid get another new bowl in exchange for a aside by that nun for a month at most. bowl mended in less than five places, 4) Caám hoûi xin aùo vôùi nam nöõ thí chuû, tröø khi there is an offence of expiation involving thaét ngaët (khi aùo bò maát hay bò hö haïi): A forfeiture. That bowl is to be forfeited by nun should not ask a man or woman that nun to the company of nuns, and householder for a robe, except at the right whatever the last bowl belonging to that time (robe is stolen or destroyed). company of nuns, that should be given to 5) Caám nhaän nhieàu chaên aùo quaù boä, tröø khi this nun with the words: “Nun, this is a thaéc ngaëc: a nun should not accept more bowl for you; it should be kept until it than an inner and upper robes (if a nun is breaks.” That is the proper course in this offered robe-material for many robes, then case). at most she should accept enough for an 13) Caám ñem chæ cho thôï deät xa laï deät aùo inner and an upper robe. If she accepts cho mình khi coù ngöôøi cuùng: A nun more than that there is an offence of should not ask a man or a woman expiation involving forfeiture). householder who is not a relation to 6) Caám töï yù muoán kieåu caét may, khi coù moät weave her robe (saying this robe-matrial is thí chuû ñònh saém cho aùo: When there is a being especially woven for me, please

make it long and wide, and make it evenly not store beautiful things, such as art woven, well woven and well scraped, etc). crafts, pictures, etc. 14) Caám ra kieåu ni cho thôï deät, khi thí chuû deät 26) Caám höùa cho moät coâ khaùc vaûi boù ròt trong aùo cho mình: A nun should not ask for côn ñau maø khoâng cho: A nun should not yarn, or should not have robe-material brak her promise to give cloth for bandage woven by weavers. to another nun. 15) Caám giaän hôøn ñoøi laïi aùo khi ñaõ cho ngöôøi 27) Caám ñoåi laáy aùo cuûa thí chuû cho, chôù roài: A nun should not give a robe to khoâng laáy aùo cuûa Giaùo Hoäi phaùt (vì aùo another monk and then take it back cuûa thí chuû toát hôn): A nun should not because she is angry or displeased of that exchange the robe which is given by the nun. Order for another one from lay Buddhists. 16) Caám ñeå daønh thuoác, ñöôøng, daàu, quaù baûy 28) Caám baát bình, giaän hôøn ñoøi laïi aùo khi ñaõ ngaøy, tröø khi ñau beänh maø coù ngöôøi cuùng cho ngöôøi roài: A nun should not give a döôøng: A nun should not store medicine, robe to another nun and then take it back sugar, fresh butter, oil, honey, etc. for over because he is angry or displeased of that seven days, except when she is ill. nun. 17) Caám ñaõ laõnh aùo tröôùc kyø, maø khi ñeán leä 29) Caám duøng may aùo muøa ñoâng ñeán boán xaáp laïi coøn hoûi nöõa: A nun should not obtain vaûi: A nun should not use more than four the robe before the robe-season, lay it batches of cloth for heavy

(winter) clothes. aside, and ask again during the robe- It is advisable for a nun to bargain for a season. heavy cloth for four bronzes. If she 18) Caám leùn laáy moät moùn ñoà gì cuûa Giaùo Hoäi: bargains one worth more than that, she A nun should not take any things that commits the offense of expiation. belong to the Order. 30) Caám duøng may aùo muøa heø treân hai xaáp 19) Caám mua saém ñoà cho moät ngöôøi ñaøn oâng: röôõi vaûi: A nun should not use more than A nun should not do any shopping for a two and a half batches for light (summer) man. clothes. Bargaining for light clothes 20) Caám duøng laøm cuûa rieâng mình moùn ñoà should be made for at most two and half ngöôøi ta cuùng cho Giaùo Hoäi: a nun should bronzes. If she bargains a light cloth worth not take away any thing that is offered to more than that, she commits an offense of the Order. expiation involving forteature. 21) Caám duøng laøm cuûa rieâng mình moùn ñoà maø moät coâ khaùc trao ra ñeå giao cho Giaùo Hoäi: Pacittiya A nun should not take away anything that One hundred sixty-six rules for Bhiksunis— another nun offers to the Order. Pacittiya (skt)—Theo Luaät Taïng, Pacittiya laø 22) Caám duøng ñoà cuûa thí chuû cho veà vieäc 166 giôùi Ba Daät Ñeà daønh cho Ni chuùng, neáu khaùc: A nun should not use the donations phaïm moät trong nhöõng toäi naày maø chí thaønh from lay Buddhists for personal purposes. phaùt loà saùm hoái tröôùc Taêng Ni chuùng, thì toäi 23) Caám nhôn danh Giaùo Hoäi maø saém ñoà ñöôïc tieâu khieân. Neáu khoâng chí thaønh phaùt loà rieâng cho mình: A nun should not gain any saùm hoái, chaúng nhöõng seõ trôû ngaïi cho vieäc personal gains on behalf of the Order. khôûi sanh thieän phaùp, maø seõ coøn bò ñoïa vaøo 24) Caám coù ñeán hai caùi baùt ñeå thay ñoåi: A nun ñòa nguïc, ngaï quyû, suùc sanh—According to the should not keep an extra bowl. Book of Rules (Vinaya Pitaka), one hundred 25) Caám chöùa nhieàu ñoà toát ñeïp: A nun should

sixty-six Pacittiya offences which require quaêng ñoà ñaïi tieåu tieän hay ñoà aên thöøa leân confession and repentance. If a nun committed muøa maøng: A nun should not go to stool or any of them, makes a confession of it before urinate to cause pollution in the area of the Sangha (Order of monks and nuns) with vegetables, plants or trees. A nun should clear heart, she will become free from the not throw out or should not cause to throw offence. If she doesn't, the offence itself will out excrement or urine or rubbish or the not only obstruct her development of remains of food on to the crops. wholesome acts, but it will also cause her 10) Caám xem ca muùa haùt xöôùng: A nun should rebirth in lower realms, i.e., hell, hungry not go to see dancing or singing or music. ghosts, or animal. 11) Caám noùi chuyeän vôùi ñaøn oâng choã vaéng veû: 1) Caám aên nguõ taân nhö toûi, haønh, heï, neùn, A nun should not speak with a man in a kieâu: A nun should not eat the five secluded place (it is not proper for a nun to forbidden pungent roots, i.e., garlic, onion, stand with a man or talk to him alone in a leeks, etc. secluded place, i.e., in the dark of the 2) Caám baát tuaân chaúng caïo chôn maøy: A nun night when there is no light). In doing so, should not disobey the law by not shaving she commits an offence which requires the eyebrows. expiation. 3) Caám voã tay: In slapping with the palms of 12) Caám gaëp vaø noùi chuyeän vôùi ñaøn oâng choã the hands, there is an offence of expiation. chaùn

chöôøng: A nun should not meet and 4) Caám doài phaán: In application of lac, there talk with a man in a private place. is an offence of expiation. 13) Caám cuøng ñöùng hay cuøng noùi chuyeän vôùi 5) Caám duøng quaù hai loùng tay nöôùc ñeå röõa ngöôøi nam ngoaøi ñöôøng: A nun should not nhöõng choã kín trong thaân: If a nun is stand together with a man, nor should she taking an ablution with water (washing the talk with a man in an open place. private parts in the body), she may take at 14) Caám cuøng ñöùng hay cuøng noùi chuyeän vôùi most a measure of two finger-joints. For ngöôøi nam trong xe, nôi ngoû cuït, goùc whoever exceeds this, there is an offence ñöôøng, hay noùi ræ tay vôùi ngöôøi nam: A of expiation. nun should not stand together with a man, 6) Caám moät Ni moät Sö uoáng nöôùc chung vaø nor should she talk with him on a carriage quaït cho nhau: A nun should not stand road or in a cul-de-sac or at cross-roads, with drinking water or with a fan close to a nor should she whisper in his ear. monk while he is eating or drinking. 15) Caám ñi vaøo nhaø cö gia tröôùc giôø aên, ngoài 7) Caám nöôùng xay haït töôi hay baûo ngöôøi xuoáng, roài ra ñi thình lình khoâng cho chuû nöôùng xay haït töôi: Whatever nun, having nhaø hay: A nun should not enter lay asked for raw grain or having had it asked people's houses before a meal, sit down for, or having roasted it or having caused it and leave the house without asking the to be roasted, or having pounded it or owner's permision. having caused it to be cooked, should eat 16) Caám vaøo nhaø cö gia sau böõa aên maø chuû it, there is an offence of expiation. nhaø khoâng hay bieát roài ngoài naèm nôi ñoù: 8) Caám quaêng ra ngoaøi raøo, ñoà ñaïi, tieåu tieän A nun should not enter the house of a lay khi ñeâm: A nun should not throw out the person after a meal, and sit or lie down at excriment or urine or rubbish or remains ease without informing the householder or of food over a wall or a fence. asking for the householder's permision. 9) Caám ñaïi, tieåu tieän laøm dô caây coái, hay 17) Caám vaøo nhaø cö gia maø chuû nhaø chaúng

hay bieát roài töï tieän ôû laïi ñeâm nôi ñoù: A five days. Whatever nun, having unsewn nun should not enter the house of a lay or having made another unsewn a nun's person at the wrong time (from sunset to robe, if she is not afterwards prevented sunrise) without informing the owner, then should neither sew it nor should make an stay overnight without asking for effort to get it sewn, except on the fourth permision of the owner. and fifth days, there is an offence of 18) Caám moät vò Ni vì hieåu laàm maø laøm cho expiation. ngöôøi naày khinh deã ngöôøi kia: A nun, 24) Caám ñi ra ngoaøi vôùi aùo khoaùt quaù naêm because of a misapprehension, because of ngaøy: Whatever nun should miss not a misunderstanding, should not make going about in an outer cloak for five days, someone look down upon another. there is an offence of expiation. 19) Caám moät vò Ni nguyeàn ruûa chính mình hay 25) Caám maëc ñoà cuûa moät coâ khaùc maø khoâng ngöôøi khaùc: A nun should not curse herself hoûi tröôùc: A nun should not wear a robe of or another with hell. someone else without permision (a nun 20) Caám khoùc loùc hay ñaám ngöïc. Neáu ñaám should not wear a robe that should be ngöïc maø khoâng khoùc, hay khoùc maø khoâng handed back). ñaám ngöïc cuõng vaãn phaïm toäi: A nun 26) Caám coù yù caûn trôû söï phaùt aùo

cuûa Giaùo should not weep or strike herself again Hoäi: A nun should not put an obstacle in and again. If she strikes but does not the way of a group's receiving robe or in weep, there is an offence of wrong-doing. legal distribution of robe material in the If she weeps, but does not strike, there is Sangha. an offence of wrong-doing. 27) Caám nhôn danh Giaùo Hoäi, phaùt aùo vaø vaûi 21) Caám taém döôùi nöôùc maø chaúng coù choaøng roài ñeå daønh laïi moät ít cho mình: A nun taém: A nun should not bathe naked. It is should not hold back a legally valid not advisable for a nun to take a bath division of robe-material. without clothes or having no dress at all. If 28) Caám ñöa ñoà may aùo cho baát cöù ai maø she does so, she commits an offence of khoâng coù pheùp cuûa Giaùo Hoäi: A nun expiation. should not give recluses' robe-material to 22) Caám duøng choaøng taém roäng quaù thöôùc taát: anyone without permission from the A nun should not use a bathing cloth Order, i.e., a householder or to a wanderer beyond the measure prescribed for the or to a female wanderer. Nun. When a bathing cloth is being made 29) A nun, when an expectation of robe- for a nun, it must be made to a proper material is not sure, should not let the measure. This is the proper meausre: in robe-season pass. length four spans, in width two spans. For 30) Caám nhôn danh Giaùo Hoäi phaùt vaûi may aùo her who exceeds this measure, should she maø ñeå laïi moät ít cho mình: A nun should make or arrange to make a bathing cloth not hold back a legally valid removal of beyond the measure prescribed for the the kathina (privileges). Nun, there is an offence of expiation (The 31) Caám hai coâ naèm chung, tröø khi ñau yeáu: Book Of The Discipline, I.B. Horner, Two nuns should not share one couch, 1997). except when they are ill. If not, they 23) Caám may moät caùi aùo ñeå quaù naêm ngaøy: A commit the offence of expiation. nun should neither sew or make effort to 32) Caám hai coâ cuøng ñaép chung: Two nuns have the robe sewn beyond the limit of should not share one covering-cloth.

33) Caám laøm cho vò Ni khaùc khoù chòu: A nun 40) Chaúng neân ñi khaát thöïc xa nôi an cö kieát should not intentionally cause discomfort haï, duø chæ laø naêm saùu do tuaàn (see Do to another nun. Tuaàn): A nun, during the rains, should not 34) Caám chaúng saên soùc ngöôøi ôû gaàn mình set out on almstour, even for a distance of trong côn ñau beänh: A nun who should five or six yojanas. neither attend to an ailing woman who 41) Caám ñi xem ñeàn ñaøi cung ñieän cuûa vua: A lives with her, nor should she make an nun should not go to see a king's palace, effort to get her attended to, commits the including the king's pleasure house, a offence of expiation. picture gallery, a park, or a pleasure 35) Caám trong muøa möa ñuoåi moät coâ ñi choã grove, or a lotus pond (it is said that if she khaùc, sau khi mình ñaõ tìm xong choã nguï: goes to any of the above mentioned Whaterver nun, having given quarters to a places, she commits the offence of nun, should, angry, displeased, throw her expiation). out or have her thrown out, commits the 42) Caám ngoài treân giöôøng vaùn cuûa cö gia: A offence of expiation. nun should not make use of a sofa or a 36) Caám thaân caän vaø ôû chung nhaø vôùi ñaøn divan at the house of a lay person. oâng: A nun should not keep company with 43) Caám töï mình keùo chæ quay tô: A nun a man (whatever nun should keep should not spin yarn. company with a householder or with the 44) Caám

ra tay laøm vieäc cho ngöôøi cö gia: A householder's son, that nun should be nun should not do household work for a spoken to thus by the nuns: "Do not, lady, lay person. Leading the holy life, a nun keep company with a householder and should not do the household work. If she with a householder's son. Let the lady does so, she commits an offence of desist, the Order praises such detachment expiation. in a sister." But if that nun, being spoken 45) Caám tröôùc höùa giaûi quyeát oån thoûa nhöõng to thus by the nuns, should persist as vaán ñeà lieân quan ñeán phaùp luaät, nhöng sau before, that nun should be admonished by laïi khoâng chòu giaûi quyeát: A nun, being the nuns up to the third time for giving up spoken to by a nun, saying: "Do come, that course. If she should give up, while lady, and settle this elgal question, and being admonished up to the third time, that having answered, 'Very good,' yet if she is good. If she should not give up, there is is not afterwards prevented, should neither an offence of expiation). settle it nor should make an effort to get it 37) Caám ñi quanh vuøng nguy hieåm: A nun settled, there is an offence of expiation. should not go on alms-tour within a 46) Caám trao tay thí ñoà aên cho keû ngoaïi ñaïo: dangerous region. Her disobeying the rule A nun should not give with her own hand is the committing of an offence of solid food or soft food to a heretics. expiation. According to The Book Of The Discipline, 38) Caám ñi quanh xöù loän xoän: A nun should translated into English by I.B. Horner in not go on alms-tour within a chaotic 1997, if a nun gives with her own hand region. solid food or soft food to a householder, a 39) Caám ñi luùc muøa möa, vì coù theå daãm leân male or female wanderer, she commits an vaø gieát haïi saâu boï: A nun should not walk offence of expiation. on almstour duirng the rains, for she may 47) Caám laáy y phuïc cuûa ngöôøi taïi gia maëc tread on worms and other insects. vaøo: A nun should not wear clothes of lay

people (her household robe). Giaùo Hoäi chö Taêng nhöõng ñieàu nghe thaáy: 48) Caám vò Ni chöa xaû boû nôi cö truù maø ñi After the rainy season retreat, if a nun khaát thöïc: A nun, not having given up her does not invite the Order of Monks and dwelling, should set out on almstour, there Nuns in respect of three matters: that is is an offence of expiation. what was seen or heard or suspected, she 49) Caám vò Ni hoïc kieán thöùc theá tuïc. Neáu hoïc commits the offence of expiation. caùch vieát chöõ thì khoâng phaïm toäi: A nun 58) Caám ñi ñeán choã hoâ haøo coå voõ: A nun should never learn worldly (secular, not should not go for exhortation or for connected with the goal) knowledge. communion. There is no offence if she learns writings. 59) Caám queân hoûi Giaùo Hoäi caàu thaày thuyeát 50) Caám vò Ni daïy kieán thöùc theá tuïc: A nun phaùp vaø ñoïc giôùi boån: A nun should not should not teach worldly knowledge. forget her general duty of asking the 51) Caám vaøo tònh xaù chö Taêng maø khoâng xin Order of the monks the dates of the pheùp: a nun should not enter a monastery observance day and preaching Dharma without asking for permision. day. Every half month a nun should desire 52) Caám nhieác maéng maáy Ni coâ khaùc: A nun two things from the Order of monks: the should not revile or abuse other nuns. In asking as to the date of the Observance doing so she commits the offence of day and the approaching for exhortation. expiation. For her who transgresses this, there is an

53) Caám noùng naûy la loái tröôùc ñaùm ñoâng: A offence of expiation. nun, being quick tempered, should abuse a 60) Caám khi beänh khoâng coù Giaùo Hoäi cho group, there is an offence of expiation. pheùp maø ñeå ngöôøi khaùc caét hoaëc boù cho 54) Caám aên nöõa khi ñaõ aên no hay coù ngöôøi mình: It is not proper for a nun to make a khaùc môøi aên theâm: A nun, being invited or boil or scab that has formed on the lower being satisfied, should eat or partake of part of her body to be operated by a man solid food or soft food, there is an offence without the permision of the Order; she of expiation. should not also get it washed or smeared, 55) Caám ghen gheùt haèn hoïc: A nun should be bound up or unbound by a man. Doing so, one who is grudging as to families, there is she commits the offence of expiation. an offence of expiation. 61) Caám cho nhaäp ñaïo moät coâ coù thai: A nun 56) Caám hoïp nhau trong muøa möa ôû moät xöù should not ordain a pregnant woman. In khoâng coù chö Taêng: A nun should not case of doing so, she commits the offence spend the rains in a residence where there of expiation. is no monk. In case of violation of the 62) Caám cho nhaäp ñaïo moät coâ coøn coù con nhoû: instruction and staying during the rainy A nun should not ordain a woman giving season in a monastery without monk, she suck (it is forbidden for a nun to ordain a commits the offence of expiation (the woman giving suck). In case of violation Buddha has made the rules for the nuns to of the rule, she commits an offence of enter into rainy season retreat in a expiation. monastery whre there are also monks. 63) Caám cho nhaäp haøng Ni coâ moät ngöôøi Probably this has been done with the chöa taäp söï hai naêm: A nun should not consideration of providing them ordain a probationer who has not trained guardianship). for two years in the six rules. Even after 57) Caám ñeán cuoái muøa möa queân ñoïc laïi vôùi reaching the age of twenty years, a

married girl is not fit for ordination, if she 70) Caám khi ñaõ cho moät ngöôøi thoï giôùi roài ñeå is not trained for two years in six rules cho ngöôøi ñoù ñi xa, duø chæ xa naêm hoaëc (see Thaäp Giôùi II B). saùu do tuaàn (see Do Tuaàn): Whatever nun, 64) Caám cho nhaäp ñaïo maø chaúng ñöôïc Giaùo having ordained the woman who lives with Hoäi chö Taêng thò nhaän: A nun should not her, should neither withdraw her nor have ordain a married girl without obtaining the her withdrawn even to a distance of five permision from the Order, even though the or six yojanas, there is an offence of girl has completed twenty years of age expiation. and has trained for two years in the six 71) Caám cho nhaäp haøng Ni coâ moät ngöôøi chöa rules. In case of doing so, she commits the ñuùng hai möôi tuoåi troïn: A nun should not offence of expiation. ordain a maiden under twenty years of 65) Caám cho nhaäp ñaïo moät coâ gaùi keát hoân age. In case of violation of the rule, she chöa ñöôïc 12 naêm: A nun should not commits an offence of expiation. ordain a girl married for less than twelve 72) Caám cho nhaäp haøng Ni coâ moät ngöôøi chöa years. taäp söï hai naêm, duø coâ naày ñaõ treân hai 66) Caám cho nhaäp ñaïo moät coâ gaùi, duø ñaõ keát möôi tuoåi: A nun should not ordain a hoân treân möôøi hai naêm, nhöng maø chöa probationer who has not trained for two taäp söï ñöôïc hai naêm: A nun should not years in the six rules. Even after reaching ordain a girl, even though she married the age of twenty years, a

married girl is over twelve years, but has not trained for not fit for ordination, if she is not trained two years in the six rules. for two years in six rules (see Thaäp Giôùi II 67) Caám cho nhaäp ñaïo moät coâ duø ñaõ keát hoân B). treân möôøi hai naêm vaø ñaõ taäp söï treân hai 73) Caám cho nhaäp ñaïo moät coâ duø ñaõ treân hai naêm, nhöng chaúng ñöôïc Giaùo Hoäi chö möôi tuoåi vaø ñaõ taäp söï treân hai naêm, Taêng thò nhaän: A nun should not ordain a nhöng chaúng ñöôïc Giaùo Hoäi chö Taêng thò girl married for more than twelve years nhaän: A nun should not ordain a married and has been trained for over two years girl without obtaining the permision from without obtaining the permision from the the Order, even though the girl has Order. In case of doing so, she commits completed twenty years of age and has the offence of expiation. trained for two years in the six rules. In 68) Caám ñaõ thaâu nhaän hoïc troø maø khoâng lo case of doing so, she commits the offence daïy doã trong hai naêm taäp söï: After of expiation. ordaining a woman, a nun should keep her 74) Caám moät vò Ni chöa coù möôøi hai naêm tu under supervision and should help her for haønh maø cho ngöôøi khaùc thoï giôùi: A nun two years in training in six rules. It is a should not ordain other nuns while she is general rule for a nun to give ordained less than twelve years of standing. woman instructions for two years. In 75) Vò Ni duø ñaõ tu treân möôøi hai naêm maø disobeying this she commits the offence of khoâng ñöôïc giaùo hoäi cho pheùp cuõng khoâng expiation. ñöôïc cho ngöôøi khaùc thoï giôùi cuï tuùc: A 69) Caám baét ngöôøi mình cho thoï giôùi phuïc nun who has completed twelve years of dòch mình trong hai naêm: Whatever nun standing, but who is not agreed upon by for two years should not wait upon an the Order, should not ordain other nuns. ordained woman instructor, there is an 76) Caám höùa neáu ai deã daïy thì cho nhaäp ñaïo, offence of expiation. keá khoâng giöõ lôøi: A nun should not first

promise to ordain a trainable woman, then Taêng cao haï: Whatever nun should ordain later breaks her promise. a probationer by showing favoritism to 77) Caám höùa neáu ai cuùng aùo thì cho nhaäp ñaïo, monks placed on probation, there is an keá khoâng giöõ lôøi: A nun should not offence of expiation. promise another nun for ordination, in a 82) Caám môùi nhaäp giaùo ñoaøn chöa ñöôïc moät gain of a robe and afterwards breaks her naêm maø thaâu nhaän ngöôøi khaùc cho thoï promise, her such doing is an offence of giôùi cuï tuùc: A nun who joined the Order expiation. Whatever nun, having said to a less than a year, should not ordain a probationer: “If you, lady, will give me a probationer. robe, then will I ordain you.” If 83) Caám cho thoï cuï tuùc giôùi hai ngöôøi trong afterwards, she should neither ordain her moät naêm: A nun should not ordain two nor should she make an effort to get her probationers in one year. ordained, there is an offence of 84) Caám vò Ni coâ mang duø hay giaøy deùp: A expiation.A nun should not promise to nun should not use a sunshade (umbrella) ordain a woman who seems to be and sandals. trainable, and afterwards breaks her 85) Neáu khoâng coù beänh, caám ni coâ khoâng promise. ñöôïc ñi kieäu hay ñi xe: A nun who is not 78) Vò Ni naøo tröôùc höùa vôùi ngöôøi taäp söï: ill, should not go in a vehicle. “Neáu ngöôøi chòu ñôïi ta hai naêm sau ta seõ 86) Neáu khoâng coù beänh, caám ni coâ maëc aùo cho ngöôøi thoï cuï tuùc giôùi,” nhöng sau ñoù choaøng

ngoaøi: A nun should not wear a chaúng nhöõng khoâng cho ngöôøi thoï cuï tuùc, petticoat if she is not ill. maø coøn khoâng coá gaéng tìm caùch cho ngöôøi 87) Caám doài maøi trang ñieåm thaân mình: A nun thoï cuï tuùc: Whatever nun, having said to a should not apply any cosmetic powder, nor probationer: “If you, lad, will wait upon should she wear ornaments. me for two years, then will I ordain you,” 88) Caám ni coâ taém vôùi nöôùc thôm: A nun yet if she is not afterwards prevented, should not bathe with scented ground should neither ordain her nor should make sesamum. an effort to get her ordained, there is an 89) Caám ni coâ xoa daàu hay baûo moät ni coâ offence of expiation. khaùc xoa boùp: A nun should not cause 79) Vò Ni naøo cho thoï cuï tuùc ngöôøi taäp söï coù herself to be rubbed with ointment, or dan díu vôùi ñaøn oâng, vaø coù quan heä tôùi should cause herself to be massaged by baïo ñoäng laø phaïm giôùi: Whatever nun another nun. shold ordain a probationer who keeps 90) Caám ni coâ xoa daàu hay baûo ngöôøi taäp söï company with men, who keeps company xoa boùp: A nun should not cause herself to with youths, who is violent, there is an be rubbed with ointment, or should cause offence of expiation. herself to be massaged by a probationer. 80) Caám nhaän moät keû tu taäp vaøo haøng Ni coâ 91) Caám ni coâ ngoài tröôùc maët moät vò Taêng maø thieät thoï, neáu ngöôøi nhaø keû aáy chaúng khoâng xin pheùp tröôùc: A nun should not sit thuaän: A nun should not ordain a down on a seat in front of a monk without probationer without the consent of the asking for advanced permission. parents and husband. If a nun ordain a 92) Caám ni coâ vaán hoûi moät vò Taêng maø khoâng probationer without such consent, she xin pheùp tröôùc: A nun should not ask a commits an offence of expiation. question of a monk without asking for 81) Caám cho thoï giôùi moät Ni coâ ñeå laáy loøng vò advanced permission.

93) Caám vaøo laøng maø chaúng maëc aùo Ni coâ: A 100) Caám ôû quaù hai ñeâm chung vôùi ngöôøi nun should not enter the village without chöa thoï giôùi nhaø sö: A nun should not lie her vest (robe). down in a sleeping place with one who is 94) Vò ni coâ naøo khoâng coù beänh maø xin bô ñeå not ordained for more than two nights. duøng laø phaïm toäi: Whatever nun who is 101) Caám khoe mình ñaéc ñaïo coù pheùp thaàn not ill, having had ghee asked for, should thoâng vôùi ngöôøi chöa thoï ñaïi giôùi: A nun partake of it, it should be confessed by that should not speak of a condition of nun, saying: “I have fallen, ladies, into a furthermen to one who is not ordained. blameworthy matter, unbecoming, which 102) Caám ñaøo ñaát, cuoác ñaát, hay sai ngöôøi ought to be confessed; I confessed it.” ñaøo cuoác: A nun should not dig the ground There is an offence of expiation. or have it dug. 95) Vò ni coâ naøo khoâng coù beänh maø xin daàu, 103) Caám ñoán caây: A nun should not maät, söõa, vaø bô ñaëc ñeå duøng laø phaïm toäi: destroy vegetable growth. Whatever nun who is not ill, having had 104) oil, honey, milk, curds asked for, should 105) Caám cheâ bai, khi deã, noùi aùc, hay xuùc partake of it, it should be confessed by that phaïm ñeán vò Sö Trò Söï trong Giaùo Hoäi: A nun, saying: “I have fallen, ladies, into a nun should not defame or look down or blameworthy matter, unbecoming, which bad mouth in criticizing the headmaster of ought to be confessed; I confessed it.” the Order. There is

an offence of expiation. 106) Caám duøng ñoà cuûa chuøa maø boû ôû 96) Caám cho raèng phaûi moät vieäc sai traùi:A nun ngoaøi, laøm cho hö beå: A nun should not should not tell a conscious lie (telling a spread in the open air a chair or a conscious lie means the words, the mattress or a stool belonging to the Order, utterance, the speech, the talk, the setting forth, but does not removed or language, the intimation, the un-ariyan have it removed, to cause it destroyed. statement of one intent upon deceiving 107) Caám duøng ñoà cuûa chuøa, khi ñi khoâng with words, saying: “I have not seen what deïp caát: A nun should not spread a I have seen, heard what I have not heard, sleeping place or having it spread in a sensed what I have not sensed, etc). dwelling belonging to the Order, setting 97) Caám cheâ bai laøm ngöôøi ruûn chí: A nun forth, but should neither remove it nor should not should not speak insulting have it removed speech to discourage people. 108) Caám khi ñi löõ haønh, giaønh choã naèm 98) Caám noùi löôõi hai chieàu ñaâm thoïc laøm cho cuûa moät ngöôøi khaùc: A nun should not lie ngöôøi ta giaän nhau: A nun should not down in a sleeping place in a dwelling speak slandering speech to cause people belonging to the Order, knowing that he is to break their harmony. encroaching upon the space intended for a 99) Caám ñeå cho ngöôøi chöa thoï ñaïi giôùi thuyeát monk arrived first. phaùp. Tuy nhieân, neáu cuøng baäc thieän höõu 109) Caám ñuoåi hay sai ñuoåi moät vò Tyø tri thöùc taïi gia nghieân cöùu kinh ñieån thì Kheo Ni khoâng haïp yù mình ra khoûi khoâng phaïm giôùi Ba Daät Ñeà: A nun should phoøng: Out of angry and displeased, a not make one who is not ordained to speak nun should not throw out another nun or dharma line by line. However, if a nun cause her to be thrown out from a dwelling studies together with lay good advisors, place belonging to the Order. there is no offence of Pacittiya. 110) Neáu ôû phaàn treân gaùc, khi giaêng muøng

loùt vaùn, caám ñeå caây rôùt truùng ngöôøi: A nun except when she is ill. who dwells in a lofty cell with an upper 117) Caám aên no roài maø aên laïi nöõa, nhöng part, in a dwelling place belonging to the khi coøn ñoùi coù theå hoûi theâm: A nun should Order. She should not cause any boards or not eat solid food or soft food that is not removable feet of her couch to fall down left over when she feels full (satisfied); to hurt other people. however, when she is still hungry, she can 111) Khi lôïp tònh xaù, caám duøng ñoà quaù ask for more food. nhieàu chaát naëng khieán bò saäp: A nun 118) Caám laõnh ñoà aên nhieàu quaù maø khoâng should not cover her dwelling place with chia sôùt cho vò khaùc (Khi vò sö ñi hay ñöôïc heavy material that collapse to harm other môøi thænh ñeán nhaø thí chuû vaø ñöôïc cuùng people. döôøng hai hay ba baùt boät nhoài maät ñeå 112) Caám laáy nöôùc duøng khi bieát trong mang veà, vò Taêng aáy coù theå nhaän. Neáu nöôùc aáy coù coân truøng: A nun should not muoán nhieàu hôn theá laø phaïm toäi Ba Daät sprinkle grass or clay, or should not have Ñeà. Neáu nhaän veà töï vieän maø khoâng chia them sprinkled if he knows that the water laïi cho chö Taêng trong töï vieän cuõng bò contains life. phaïm toäi Ba Daät Ñeà): When receiving a 113) Caám ñi chung vôùi moät vò Tyø Kheo lot of alms-food, a nun must share them daàu laøng naày hay laøng kia, tröø khi ngaët with other nuns in the Order. If not, there ngheøo (tröôøng hôïp ngaët ngheøo ôû ñaây phaûi is an offence of

Pacittiya (If a nun, going ñöôïc giaùo hoäi ñoàng yù laø ñöôøng xaù nguy up to a family, and was invited to take hieåm vaø gheâ sôï ñeán noãi ngöôøi ñi ñöôøng cakes or barley-gruel, two or three phaûi mang vuõ khí): A nun should not have bowlfuls may be accepted by the nun. arranged together with a monk to go along Should she accept more than that, there is the same road, even among villages, an offence of Pacittiya. Should she accept except at the right time (in this case, the two or three bowfuls, take these cakes right time must be agreed upon by the back from there and would not share with Order that the road is dangerous and other monks in the monastery, there is an frightening that one must go with a offence of Pacittiya). weapon) 119) Caám eùp vò sö khaùc aên no roài maø phaûi 114) Caám heïn nhau ñi chung moät thuyeàn aên laïi nöõa: A nun should not ask another vôùi moät vò Tyø Kheo, tröø khi qua ñoø: A nun nun who has eaten, who is satisfied, to should not have arranged together with a take solid or soft food that is not left over. monk to embark in a boat and to go either 120) Caám aên saùi giôø töø quaù ngoï tôùi ngoï upstream or downstream, except for hoâm sau: A nun should not eat or partake crossing over to the other bank on a ferry. solid or soft food at the wrong time (wrong 115) Caám aên ñeán hai buoåi côm moät ngaøy, time means afternoon has passed until hai buoåi hai ngaøy trong moät nhaø: A nun sunrise). should not eat more than one meal at a 121) Caám ñeå daønh ñoà aên caùch ñeâm ñaëng public house, nor should he eat two meals hoâm sau khoûi ñi khaát thöïc: A nun should in two days at the same house. not eat or partake of solid food or soft 116) Caám aên nhieàu buoåi côm, ôû nhieàu choã food that was stored so that she doesn't trong moät ngaøy, tröø khi ñau yeáu: A nun have to go begging for alms-food the next should not eat more than one meal and day residing at various locations in one day, 122) Caám hoûi ñoà aên myõ vò, tröø côn ñau

phaûi tuøy moùn caàn duøng: A nun who is not go to visit the army, that nun should not ill should not ask for sumptuous foods stay with the army for two nights. (sumptuous foods include ghee, fresh 131) Neáu phaûi vieáng traïi binh, caám ñi xem butter, oil, honey, fish, meat, milk, curds, söï taäp taønh ngöïa voi, quaân binh ñaáu voõ: If etc.). a nun, staying with the army for less than 123) Caám duøng vaø ñeå ñoà aên vaøo mieäng, two nights, she should not go to see a moùn chaúng phaûi cuûa cuùng döôøng: A nun sham-fight or to the troops in array or to should not convey to her mouth nutriment the massing of the army or to see a review not given. of the army. 124) Caám trao tay thí ñoà aên cho loõa theå 132) Caám uoáng röôïu men, caùc thöù röôïu, hay nam nöõ ngoaïi ñaïo: A nun should not thuoác huùt, aù phieän, traàu cau: A nun should give with her own hand solid food or soft not drink fermented liquor and spirits, nor food to a naked ascetic, or to a male should she smoke opium, nor should she wanderer or to a female wanderer. chew betel. 125) Caám oaùn gheùt, kieám côù laøm cho moät 133) Caám laáy tay thoïc leùt ñeå choïc cöôøi vò sö khaùc bô vô nhòn ñoùi: A nun should nhöõng vò Ni coâ khaùc: A nun should not not find fault to dismiss another nun from tickle with the fingers to make other nuns going into a village for alms-food to cause laugh. that nun to starve. 134) Caám chôi theå thao hay giôûn côït moät 126) Caám ñi vaøo nhaø coù ñoà aên maø ngoài caùch quaù töï do

döôùi nöôùc: A nun should xuoáng: A nun should not intrude and sit not playing in the water (sporting in the down in a house with food. water). 127) Caám ñi ñeán nhaø cö só tröôùc böõa aên 135) Caám baát tuaân vaø khinh deã lôøi quôû neáu khoâng ñöôïc môøi tröôùc: Whatever nun, traùch caûn ngaên: A nun should not being invited and being provided with a disrespect any blame or warning from the meal, not having asked for permission if a elder nuns. nun be there, should call upon families 136) Caám doïa naït laøm cho moät vò Tyø Kheo before a meal or after a meal, except at a khaùc kinh sôï: A nun should not frighten right time, there is an offence of expiation. another nun. In this case, a right time is the time of 137) Caám voâ côù chuïm löûa choã troáng, tröø giving robes, the time of making robes: khi ñau yeáu, laïnh leõo hay trong ñeâm toái: If 128) Khi khoâng coù beänh, caám nhaän ñoà caàn she is not ill, a nun should not warm duøng tröôùc haïn kyø boán thaùng: When a nun herself, kindle or cause a fire to be is not ill, an invitation to accept a requisite kindled. for four months may be accepted, unless 138) Caám taém tôùi hai laàn trong nöûa thaùng, there be a renewed invitation, unless there tröø khi ñau yeáu, dô hay nöïc vaøo trôøi heø: A be a permanent invitation. If one should monk should not bathe at intervals of less accept for longer than that, there is an than half a month, except at a right time, offence of expiation: i.e., the time of illness, the body is dirty, 129) Caám xem dieãn binh taäp traän: A nun or too hot during the summer time. should not go to see an army fighting. 139) Caám nhaän, maëc, hay duøng chaên aùo, 130) Neáu vì lyù do gì ñoù maø phaûi ñeán vieáng maøu vaûi traéng, maø phaûi nhuoäm laïi cho xaáu traïi binh, caám ôû chung vôùi quaân binh hai tröôùc khi duøng: A nun should not obtain or ngaøy: If there is some reason for a nun to wear a robe (white) that has no

disfigurement of black, dark green or One, there is no stumbling-block at all;" muddy colors. If a nun makes use of a new that nun should be spoken to by the nuns robe without taking any one mode of thus: "Do not, venerable one, speak thus, disfigurement (of the three modes of do not misrepresent the Blessed One, disfigurements), there is an offence of misrepresentation of the Blesed One is not expiation. all seemly, and the Blessed One certainly 140) Caám laáy leùn laïi ñoà, aùo ñaõ cho ngöôøi would not speak thus; in many a figure, ta roài: A nun should not get back things your reverence, are things that are that she already offered to another nun. If stumbling-blocks called stumbling-blocks a nun assigns a robe to a monk or to a nun by the Blessed One, and in following these or to a female probationer or to a male there is a veritable stumbling-block." And novice, then make use of it or take it back if that monk, when he has been spoken to to give to another nun, there is an offence thus by the monks, should persist as of expiation. before, that nun should be admonished by 141) Caám gieãu côït maø giaáu, hoaëc xuùi the nuns up to the third time for giving up ngöôøi daáu ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, that course. If being admonished up to the vaûi, vaân vaân): A nun should not hide or third time, she should give it up, that is cause to hide another nun's bowl or robe good. But if she should not give it up, or cloth, even in fun. there is an offence of expiation. 142) Caám coá yù gieát cheát maïng thuù vaät: A 147) Caám aên uoáng vaø giao thieäp, hay noùi

nun should not intentionally deprive a chuyeän vôùi vò Ni coâ noùi saùi quaáy: A nun living thing of life. should not knowingly eat together with or 143) Caám uoáng nöôùc maø mình bieát laø coù be in communion with or lie down in a truøng: A nun should not knowingly make sleeping place with a nun who speaks use of water that contains living things. uncorrectly about the Buddha-Dharma and 144) Caám khieâu gôïi söï raày raø sau khi ñaõ misinterprets the Buddha. eâm thuaän: A nun should not knowingly 148) Caám giöõ taïi chuøa vaø ñeå haàu mình, keû open up for a further formal act a legal Sa Di Ni noùi saùi quaáy: A nun should not question already settled according to rule. knowingly allow the female novice who 145) Caám ñi chung vôùi gian nhaân, daàu töø speaks uncorrectly about the Buddha- laøng naày hay laøng kia cuõng vaäy: A nun Dharma and misinterprets the Buddha, should not have arranged together with a should not encourage that novice, should caravan set on theft, should not knowingly not support, should not eat with that go along the same high road, even among novice, nor should she lie down in a villages. sleeping place with that novice . 146) Caám noùi mình ñaõ hieåu giaùo phaùp cuûa 149) Caám choái toäi noùi raèng khoâng bieát ñeå Ñaáng Thieän Theä laøm trôû ngaïi cho nhöõng ñi hoûi laïi: A nun, being spoken to by nuns ai tu theo. Ni chuùng seõ hoûi vò naày ba laàn. regarding a rule, should speak thus: “Your Neáu vò aáy vaãn khoâng chòu saùm hoái, töùc laø reverences, I will not train myself in this phaïm toäi Ba Daät Ñeà: Whatever nun rule of training until I have inquired should speak thus: “In so far as I about it of another experienced nun who understand dhamma taught by the Blessed is expert in discipline.” There is an One, it is that in following those things offence of Pacittiya. She should say: called stumbling-blocks by the Blessed “Nuns, it should be learnt, it should be

inquired into, it should be investigated by should not first consent for ligitimate acts, a nun who is training.” and afterwards engage in criticism. 150) Caám noùi phaù raèng ñoïc giôùi boån laø 155) Caám phaù khuaáy laøm giaùn ñoaïn buoåi phieàn haø voâ ích: When the Patimokkha is hoäi nghò, baèng caùch ñöùng daäy hay böôùc ra being recited, a nun should not disparaging ngoaøi: A nun should not break or interrupt the rule of training by sayng thus: “On the meeting, not giving the consent by what account are the lesser and minor rising up or departing from her seat when rules of training recited? They only tend to the Order is engaged in decisive talk. remorse, to vexation, to perplexity.” 156) Caám noùi vò Ni khaùc ñöôïc aùo cuûa Giaùo 151) Caám choái toäi noùi raèng taïi mình khoâng Hoäi vì söï quen bieát: Whatever nun, having thuoäc giôùi boån: A nun should not avoid given away a robe by means of a being blamed by saying that she does not complete Order, should afterwards engage understand the Patimokkha (Whatever in criticism, saying: “The nuns are monk, while the Patimokkha is being appropriating a benefit belonging to the recited every half-month, should speak Order according to acquaintanceship,” thus: “Only now I do understand that this there is an offence of expiation. rule is, as is said, handed down in a clause, 157) Whatever nun should knowingly contained in a clause, and comes up for appropriate to an individual an recitation every half-month; if other nuns apportioned benefit

belonging to the should know concerning this nun has sat Order, there is an offence of expiation. down two or three times before, not to say 158) Caám vaøo cung vua thình lình, khoâng oftener, while Patimokkha was being chôø ñôïi ñöôïc nghinh tieáp: A nun should recited, there is not only no freedom for not suddenly enter the threshold of the that nun on account of her ignorance, but king palace without waiting to be she ought to be dealt with according to the welcome. rule for the offence into which she has 159) Caám löôïm, hay sai löôïm cuûa quaáy vaät fallen there, and further confusion should boû rôi, tröø khi naøo bieát roõ chuû nhaân maø be put on her, saying: 'Your reverence, muoán caát giuøm: A nun should not pick up this is bad for you, this is badly gotten by or cause another to pick up treasure or you, that you, while the Patimokkha is what is considered to be treasure, except being recited, do not attend applying when she knows the owner and picks to yourself properly." set aside for the owner to take it. 152) Whatever nun should intentionally 160) Caám vaøo laøng saùi giôø, tröø ra coù vieäc arouse remorse in a nun thinking, "There cuûa Giaùo Hoäi: A nun should not enter a will be no comfort for her even for a village at the wrong time, unless the Order moment," if having done it for just this instructs her to go for some kind of urgent object, not for another, there is an offence thing to be done. of expiation. 161) Caám duøng oáng ñöïng kim baèng xöông, 153) Caám hoïc ñi hoïc laïi, chuyeän caõi laãy söøng, ngaø: A nun should not have a gaây goå, sau khi ñaõ eâm thuaän: A nun should needle-case made of bone or ivory or not stand overhearing other nuns when horn they are quarrelling, disputing. 162) Caám ngoài gheá cao (cao hôn taùm loùng 154) Caám laøm caûn trôû khoâng cho thi haønh tay), naèm giöôøng roäng, chieáu lôùn xinh ñeïp: ñieàu maø giaùo hoäi ñaõ quyeát nghò: A nun A nun should not sit on a couch or chair

with the legs higher than eight finger- partake of solid food or soft food, having breadths accepted it with his own hand from the 163) Caám doàn gheá, neäm, goái baèng goøn toát: hand of a nun who is not a relation. A nun should not have a couch or a chair 2) Caám chaúng töø choái Tyø Kheo Ni noùi vôùi thí made covered with good cotton. chuû ñaõi côm cho mình (khi thí chuû môøi chö 164) Caám traûi ngoïa cuï choaùn choã roäng Taêng ñeán nhaø thieát ñaõi Trai Taêng. Neáu coù quaù: A nun should not sit or lie on a large moät vò Tyø Kheo Ni ñeán beân baûo thí chuû piece of sleeping bag (oversize). When a ñem ñeán cho chö Taêng moùn caø ri, moùn piece of cloth to sit upon is being made for côm, vaân vaân. Vò Taêng phaûi quôû traùch a nun, it must be made to a proper ngay vò Tyø Kheo Ni aáy "Ni sö neân ñöùng measure. This is the proper measure: in qua moät beân khi chö Taêng ñang thoï duïng." length two spans, in breadth one and a half Neáu khoâng laø phaïm phaûi toäi Ba La Ñeà Xaù spans. In exceeding this measure, there is Ni): When a householder invites a monk an offence of expiation. to come to the family. If a nun comes to be 165) Caám duøng vaûi gieû nhieàu quaù ñeå boù standing as though giving directions, choã ñau (boán gang chieàu daøi vaø hai gang saying: "Here give curry, give cooked rice chieàu roäng): A nun should not use oversize here," that nun should be rebuked by the itch-cloth (four spans in length and two monk, saying: "Stand aside, sister, while spans in breadth). the

monks eat." If not, the monk violates 166) Caám maëc aùo roäng daøi nhö aùo cuûa Phaät the Patidesaniya. (aùo cuûa Phaät chieàu daøi chín gang, chieàu 3) Caám xin maõi moät nhaø, laøm cho ngöôøi ta roäng saùu gang): A nun should not have a ngheøo tuùng: A monk should not keep robe made the measure of the Buddha's begging for foods at the same house to robe, or more (the measures for the cause them to be poor because of their Buddha's robe are nine spans in length continuous offerings. and six spans in breadth). 4) Caám sö aån cö ôû choã nguy hieåm, ñeå coù söï nguy haïi cho thí chuû khi ñem côm tôùi cho mình: A monk should not reside in those (VI) Patidesaniya jungle lodgings that are dangerous and Töù Giôùi Hoái Quaù: Patidesaniya (skt)—Theo frightening for donators who travel to offer Luaät Taïng, chöõ Patidesaniya laø goác chöõ Baéc foods and drinks. Phaïn, coù nghóa laø phaùt loà xöng ra söï vi phaïm luaät xuaát gia tröôùc Giaùo Hoäi. Boán giôùi Ba La Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït phaûi (VII) Sekhiyadhamma ñöôïc Giaùo Hoäi quyeát ñònh—According to the Giôùi Chuùng Hoïc Ni: Sikkka-karaniya Vinaya Pitaka, the word Patidesaniya is a (skt)—Sekhiya (p)—Tieáng Phaïn goïi laø Thöùc Sanskrit word means a confession of an Xoa Ca La Ni—Theo Luaät Taïng, Thöùc Xoa Ca offence or some sort of transgression of La Ni laø moät traêm giôùi caàn hoïc trong sinh hoaït monastic rules which ought to be confessed haèng ngaøy—According to the Vinaya Pitaka, before the Order, and the punishments for Sikkka-karaniya includes one hundred rules these offences are decided by the Order. of conduct which are connected with daily 1) Caám chaúng ñau maø aên nhôø ñoà cuûa Tyø activities. Kheo Ni xa laï: A monk should not eat or 1) Caùi chaên phaûi vaän töø nòch löng tôùi nöûa oáng

chaân, chöù khoâng ñöôïc xaên, ñeå phuû truøm down in the houses with eyes glanced ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên xaêng around. He should sit down amidst the leân hay loøng thoøng ra ngoaøi, duø phía tröôùc houses with eyes cast down looking only a hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa plough's distance ahead. Ca La Ni: A nun should wear the inner 9) Chaúng neân ñi vaøo nhaø cö só maø laät aùo leân robe all round for covering the circle of tôùi vai: A nun should not go among the the navel and the circles of the knees. houses with robes lifted up to the Whoever out of disrespect dresses with an shoulders, either on one side or on both (if inner robe hanging down in front or out of disrespect having lifted up the robe behind, there is an offence of wrong- on one side or on both, there is an offence doing. of wrong-doing). 2) Boä aùo ba caùi phaûi maëc cho coù thöù lôùp: A 10) Chaúng neân ngoài trong nhaø cö só maø laät aùo nun should wear the upper robe even al leân tôùi vai: A nun should not sit down round (whoever out of disrespect puts on amidst the houses with robes lifted up to an upper robe hanging down in front or the shoulders, either on one side or on behind, there is an offence of wrong- both. doing). 11) Chaúng neân cöôøi côït khi ñi vaøo nhaø cö só: A 3) Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc nun should not go into the houses with aùo che mình: A nun should not, out of loud laughter. disrespect, having uncovered the body, go 12) Chaúng neân cöôøi côït khi ngoài trong nhaø cö among the houses. só: A nun should not sit down in the houses 4) Chaúng neân

ngoài trong nhaø cö só maø khoâng with loud laughter. maëc aùo che mình: A nun should not, out of 13) Caám khoâng ñöôïc ñi vaøo vaø ngoài trong nhaø disrespect, sit down among the house cö só maø gaây tieáng ñoäng oàn aøo: With a without proper clothes. loud noise will I go sit down amidst the 5) Chaúng neân ñi vaøo nhaø cö só maø muùa tay: A houses, is a training to be observed. One nun should not go fidgeting amidst the should go sit down amidst the houses with houses (making play with hand or foot). little noise. 6) Chaúng neân ngoài trong nhaø cö só maø muùa 14) Caám ngoài trong nhaø cö só maø gaây tieáng tay: A nun should not sit fidgeting in ñoäng oàn aøo: Whoever out of disrespect, inhabited areas (making play with hand or making a loud noise, a great noise, goes foot in the houses). sits down amidst the houses, there is an 7) Chaúng neân ñi vaøo nhaø cö só maø maét troâng offence of wrong-doing. beân naày, beân kia. Maét vò aáy chæ neân nhìn 15) Chaúng neân ñi vaøo nhaø cö só maø lay chuyeån xuoáng vaø xa veà phía tröôùc chæ khoaûng beà thaân mình: A nun should not go amidst the ngang moät luoáng caøy: A nun should not go houses swaying the body. He should hold among the houses with eyes glanced the body straight. around. He should go amidst the houses 16) Chaúng neân ngoài trong nhaø cö só maø lay with eyes cast down looking only a chuyeån thaân mình: A nun should not sit plough's distance ahead. down amidst the houses sway the body. 8) Chaúng neân ngoài trong nhaø cö só maø maét He should hold the body straight. troâng beân naøy, beân kia. Maét vò aáy chæ neân 17) Chaúng neân ñi vaøo vaø ngoài trong nhaø cö só nhìn xuoáng vaø xa veà phía tröôùc khoaûng beà maø quô muùa tay, maø ngöôïc laïi tay phaûi ngang moät luoáng caøy: A nun should not sit thaúng: Not swaying the arms will I go sit

down amidst the houses, is a training to be só: A nun should not crouch down on the observed. One should not go sit down heels (sit arms akimbo) in the lay people's amidst the houses swaying the arms. One houses. should go sit down holding the arms 26) Chaúng neân ngoài trong nhaø cö só maø quaàn straight. aùo loøng thoøng, thaân ngöôøi ueå oaûi: One 18) Chaúng neân vì baát kính maø ñi vaøo vaø ngoài should not sit down amidst the houses trong nhaø cö só maø quô muùa tay: Whoever lolling. Whoever out of disrespect sits out of disrespect, the arms swaying, goes down amidst the houses lolling, there is an sits down amidst the houses bending the offence of wrong-doing. arms, there is an offence of wrong-doing. 27) Phaûi ñeå yù khi laõnh côm: A nun should 19) Chaúng neân ñi vaøo vaø ngoài trong nhaø cö só accept almsfood attentively. Whoever out maø ñaàu coå laéc lia: Not swaying the head of disrespect accepts almsfood will I go sit down amidst the houses, is a inattentively, as though desirous of training to be observed. One should not go throwing it away, there is an offence of sit down amidst the houses swaying the wrong-doing. head. One should go sit down holding the 28) Phaûi ñeå yù khi tín chuû boá thí thöïc vaät vaøo head straight. baùt, chöù khoâng ñöôïc ngoù qua ngoù laïi: One 20) Chaúng neân ñi vaøo vaø ngoài trong nhaø cö só should accept almsfood thinking of the maø öôûn coå hay guïc ñaàu: Whoever out of bowl. Whoever out of disrespect accepts disrespect, the head swaying , goes sits almsfood, looking about here and there, down amidst the houses

bending the head, there is an offence of wrong-doing. there is an offence of wrong-doing. 29) Phaûi laõnh caø ri vöøa phaûi, chöù khoâng ñöôïc 21) Chaúng neân ñi vaøo nhaø cö só maø chaép tay nhaän quaù nhieàu: Almsfood with equal sau löng hay choáng naïnh: A nun should curry should be accepted. Whoever out of not enter any lay people's houses with the disrespect accepts too much curry, there is arms placed on the hips, or with the hands an offence of wrong-doing. on both sides and the elbows turned 30) Chaúng neân xôùi côm leân che khuaát ñoà aên outwards (akimbo). ñaëng laõnh theâm nöõa: A nun should not 22) Chaúng neân ngoài trong nhaø cö só maø chaép hide (cover up) sauce and curries with rice tay sau löng hay choáng naïnh: A nun out of dsire to get more. One should should not sit down in lay people's houses accept almsfood at an even level. with the arms akimbo (arms place on the Whoever out of disrespect accepts hips, or hands on both sides and elbows heaped-up almsfood, there is an offence turned outwards). of wrong-doing. 23) Caám ngoài trong nhaø cö só maø leø löôõi hay 31) Laõnh côm vaø ñoà aên ñuû roài, phuû caùi baùt laïi, choáng tay leân haøm: One should not go sit vöøa aên vöøa quaùn töôûng. Nhöõng ai baát kính, down muffled up amidst the houses. aên ñoà khaát thöïc maø khoâng quaùn töôûng laø 24) Chaúng neân ñi vaøo nhaø cö só, vöøa ngoài vöøa phaïm toäi: After accepting enough alms- maëc aùo: Whoever out of disrespect goes food, a monk should cover the bowl; then sits down amidst the houses, having she should sit straight up, eat and dressed himself, including his head, in the contemplate at the same time. Whoever upper robe, there is an offence of wrong- out of disrespect eats almsfood doing. inattentively, there is an ofence of wrong- 25) Chaúng neân ngoài choàm hoåm trong nhaø cö doing.

32) Luùc aên neân luoân quaùn töôûng veà baùt côm disrespect looks at others' bowls captious- maø mình thoï duïng, chöù khoâng ñöôïc ngoù mindedly, there is an offence of wrong- quanh ngoù quaát: One should eat almsfood doing. thinking of the bowl. Whoever out of 39) Chaúng neân aên mieáng lôùn: When eating disrespect eats almsfood looking about alms-food, a nun should not make up too here and there, there is an offence of large a mouthful. Whoever out of wrong-doing. disrespect makes up too large a mouthful, 33) Caám löïa thöùc aên khi aên: One should eat there is an offence of wrong-doing. almsfoods on continuous alms-tour. 40) Neân laøm mieáng troøn maø aên cho vöøa Whoever out of disrespect eats almsfood, mieäng, chöù khoâng neân ñöa mieáng daøi vaøo having chosen here and there, there is an traùm caû mieäng: One should make up a offence of wrong-doing. piece of food into a round. Whoever out of 34) Khi thoï thöïc, phaûi aên vöøa phaûi caø ri chöù disrespect makes up a long piece of food, khoâng tuøy tieän aên moät caùch thaùi quaù: there is an offence of wrong-doing. Almsfood with equal curry should be 41) Chaúng neân haù mieäng lôùn, maø ñuùt ñoà aên eaten. Whoever out of disrespect eats too (chaúng neân haù mieäng tröôùc khi mieáng ñoà much curry, there is an offence of wrong- aên ñöôïc ñöa ñeán mieäng): A nun should not doing. open the mouth till the mouthful is brought 35) Moùn naøo xuùc tröôùc thì aên tröôùc: A nun to it. Whoever out of disrespect opens the should eat the alms-food working down mouth when the

mouthful is not brought from the top without making exceptions close, there is an offence of wrong-doing. (choosing or selecting foods). One should 42) Caám cho nguyeân baøn tay vôùi thöùc aên vaøo eat almsfood not having chosen from the mieäng khi ñang aên: One should not put the top. Whoever out of disrespect eats whole hand into the mouth while eating. almsfood having chosen from the top, Whoever out of disrespect puts the whole there is an offence of wrong-doing. hand into the mouth while eating, there is 36) Khoâng neân che khuaát caø ri ñeå mong ñöôïc an offence of wrong-doing. laõnh theâm: One should not cover up the 43) Chaúng neân noùi chuyeän, khi ngaäm moät curry or the condiment with conjey, mieäng ñoà aên: A nun should not talk with desiring something more. Whoever out of the mouth full (talk with a mouthful in the disrespect covers up the curry or the mouth). Whoever out of disrespect talks condiment with conjey, desiring something with a mouthful in the mouth, there is an more, there is an offence of wrong-doing. offence of wrong-doing. 37) Chaúng neân hoûi canh ngon, hoaëc moùn laï, 44) Chaúng neân laáy côm voø vieân, maø thaûy vaøo tröø khi ñau yeáu phaûi tuøy moùn caàn duøng: A mieäng: When eating alms-food, a monk nun should not ask for sauce and/or rice should not make up a round mouthful (eat for his own appetizing unless he is sick. tossing up balls of food). Whoever out of 38) Chaúng neân thaáy vò khaùc laõnh ñoà aên maø disrespect eats tossing up bals of food, sanh loøng theøm muoán. Chaúng neân nhìn there is an offence of wrong-doing. sang baùt cuûa ngöôøi khaùc coù yù theøm 45) Chaúng neân aên traùm vaøm ñeán noãi rôùt ra: A thuoàng, neáu khoâng laø phaïm toäi: A nun nun should not eat scattering rice or lumps should not look enviously at another's of boiled rice about. Whoever out of bowl. One should not look at others' bowls disrespect eats breaking up the mouthfuls, captious-mindedly. Whoever out of there is an offence of wrong-doing.

46) Chaúng neân ñöa ñoà aên maù beân naøy, qua maù 57) Chaúng neân vò tình thuyeát phaùp cho keû voâ beân kia nhö khæ: A nun should not eat leã, caàm duø: A nun should not teach stuffing out the cheeks like a monkey Dharma to someone with an umbrella or a (stuffed the cheek on one side or on both). sunshade in his hand who is not sick. Whoever out of disrespect eats, having 58) Chaúng neân vò tình thuyeát phaùp cho keû voâ stuffed cheek on one side or on both, there leã, khoâng ñau beänh maø caàm gaäy: A nun is an offence of wrong-doing. should not teach Dharma to someone with 47) Chaúng neân quô tay trong khi aên: A nun a stick (staff) in his hand and who is not should not eat shaking the hand about. sick. Whoever out of disrespect eats shaking 59) Chaúng neân vò tình thuyeát phaùp cho keû voâ the hands about, there is an offence of leã, caàm dao: A nun should not teach wrong-doing. Dharma to someone with a knife in his 48) Chaúng neân aên côm maø laøm rôi rôùt: One hand. should not eat scattering lumps of boiled 60) Chaúng neân vò tình thuyeát phaùp cho keû voâ rice. Whoever out of disrespect eats leã, caàm giaùo: A nun should not teach scattering lumps of boiled rice, there is an Dharma to someone with a spear (lance) offence of wrong-doing. in his hand. 49) Chaúng neân leø löôõi ra, hay laáy löôõi lieám: A 61) Chaúng neân vò tình thuyeát phaùp cho keû voâ nun should not eat put out the

tongue, or leã, ñi guoác: A nun should not teach eat licking or wiping, either the hand or Dharma to someone mounted on clogs the bowl. (wooden shoes). 50) Chaúng neân nuùt ñoà aên trong khi aên hay nuùt 62) Chaúng neân vò tình thuyeát phaùp cho keû voâ moäi chuøn chuït: A nun should not suck the leã, ñi deùp: A nun should not teach Dharma alms-food loudly, or smack the lips loudly. to someone wearing sandals who is not 51) Chaúng neân nhai lôùn tieáng hay phaùt ra sick. tieáng gioù: A nun should not eat making 63) Chaúng neân vò tình thuyeát phaùp cho keû voâ loud sound or noise, or making a hissing leã, côõi ngöïa, ñi kieäu: A nun should not sound. teach the law to someone in a vehicle who 52) Chaúng neân lieám tay khi ñang aên: One is not sick. Whoever out of disrespect should not eat licking the fingers. teaches Dhamma to someone in a vehicle 53) Chaúng neân lieám cheùn khi aên: One should and who is not ill, there is an offence of not eat licking the bowl. wrong-doing. 54) Chaúng neân lieám moâi khi ñang aên: One 64) Chaúng neân vò tình thuyeát phaùp cho keû voâ should not eat licking the lips. leã, naèm treân giöôøng hay naèm döôùi ñaát 55) Chaúng neân caàm bình uoáng nöôùc maø chaúng trong khi mình ngoài: A nun should not sit röõa tay: A nun should not accept a to teach Dharma to someone lying on a drinking-water pot or cup with the hands bed and who is not ill, or even lying on the soiled with food. ground. 56) Chaúng neân taït nöôùc röõa baùt vôùi côm caën 65) Chaúng neân vò tình thuyeát phaùp cho keû voâ lôïn côïn ra saân cuûa thí chuû: A nun should leã, ngoài rong khi mình ñöùng: A nun not throw out amidst the houses, rinsings should not teach Dharma, standing, to of the bowl with lumps of boiled rice someone who is sitting down, and who is (bowl washing water which has rice grains not sick in it). a) Chaúng neân vò tình thuyeát phaùp cho keû voâ

leã, ngoài treân gheá trong khi mình ngoài döôùi path, to someone standing on a path (in the ñaát (ngoài choã toát trong khi mình ngoài choã middle of the path). xaáu): A nun should not sit down on the 73) Khi ñöùng chaúng neân töï tieän khaïc nhoå: One ground to teach Dharma to someone must not ease or spit oneself standing if sitting on a seat and who is not ill. not ill. Whoever out of disrespect eases or b) Chaúng neân vò tình thuyeát phaùp cho keû voâ spits himself standing if not ill, there is an leã, ngoài choã cao trong khi mình ngoài choã offence of wrong-doing. thaáp: A nun should not teach Dharma, 74) Neáu chaúng phaûi beänh, chaúng neân töï tieän having sat down on a low seat, to someone khaïc nhoå vaøo caây xanh: A nun should not sitting on a high seat and who is not ill. ease himself or spit, if not ill, on green 66) Chaúng neân vò tình thuyeát phaùp cho keû voâ corn. leã che ñaàu: A nun should not teach the law 75) Neáu chaúng phaûi beänh, chaúng neân töï tieän to someone with head covered (with a khaïc nhoå xuoáng nöôùc: A nun should not turban on his head) and who is not sick. ease himself or spit in the water. 67) Chaúng neân vò tình thuyeát phaùp cho keû voâ Cuï Tuùc Voâ Khuyeát: Complete without lack. leã duøng khaêng quaán ñaàu: A nun should not Cuûa Baùu: Precious things. teach Dharma to someone wearing a head Cuûa Boá Thí: Alms. wrapping (whose head muffled up) and Cuûa Caûi: Wealth—Property. who is not sick. 68) Khi mình ngoài döôùi ñaát, chaúng neân vò tình Cuûa Caûi Tích Luõy: Hoard of acquired thuyeát phaùp cho keû khoâng coù beänh

maø voâ wealth. leã ngoài treân gheá: Having sat down on the Cuûa Chìm Cuûa Noåi: Hiden wealth and ground, dhamma should not be taught to material (real estate) wealth. someone siting on a seat and who is not ill. Cuûa Chung: Common property. 69) Khi mình ngoài gheá thaáp, chaúng neân vò tình Cuûa Gian: Stolen things. thuyeát phaùp cho keû khoâng coù beänh maø voâ Cuûa Hoái Loä: Bribe. leã ngoài treân gheá cao: Dhamma should not Cuûa Hoài Moân: Dower—Marriage settlement be taught, having sat down on a low seat, in favor of daughter. to someone sitting on a high seat and who Cuûa Phi Nghóa: Ill-gotten gains. is not ill. 70) Khi mình ñöùng, chaúng neân voâ tình thuyeát Cuûa Quyù: See Cuûa Baùu. phaùp cho keû khoâng coù beänh maø voâ leã Cuûa Reû Laø Cuûa Hoâi: Cheap things are ngoài: A nun should not teach Dhamma, usually valueless. standing, to someone who is sitting down Cuûa Rieâng: Private property. and who is not ill. Cuûa Rôi: Things someone has dropped. 71) Chaúng neân vò tình thuyeát phaùp cho keû voâ Cuûa Thieân Traû Ñòa: Ill-goten, ill-spent. leã, ñi tröôùc maø mình ñi sau: A nun should Cuûa Tö Höõu: Personal property. not teach Dharma, going or walking Cuùc: behind, to someone going or walking in 1) Boâng cuùc—Chrysanthemum. front and who is not ill. 2) Cuùc duïc: Nuoâi döôõng—To nourish. 72) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû Cuùc Duïc: To bring up. beân ñöôøng: A nun should not teach Cuùc Ña: Upagupta (skt)—See Hai Möôi Taùm Dharma, standing beside (at the side of) a Toå AÁn Ñoä in Vietnamese-English Section.

Cuùc Ñaêng: Moät loaïi ñeøn cuùng trong chuøa, naèm veà bôø bieån phía taây cuûa AÁn Ñoä, bao goàm thuôøng tröôùc baøn Phaät—A chrysanthemum- caùc vuøng Konka, Goa, vaø phía baéc Kanara— shaped lamp used in temples, usually in front According to Eitel in The Dictionary of of the Buddha. Chinese-English Buddhist Terms, Cuùc Lôïi Nhai Na: Kuryana or Kuvayana Konkanapura, an ancient kingdom on the (skt)—Theo Eitel trong Trung Anh Phaät Hoïc West Coast of India, including Konkan, Goa, Töø Ñieån, Cuùc Lôïi Nhai Na laø moät vöông quoác and North Kanara. coå naèm veà phía taây nam Ferghana, phía baéc Cung Kính: Respectful—Reverent— thöôïng nguoàn soâng Baùc Xoa (Oxus), baây giôø laø Worship. Kurrategeen—According to Eitel in The Cung Kính Cuùi Ñaàu: To bow respectfully. Dictionary of Chinese-English Buddhist Terms, Cung Kính Ñi Nhieãu: Respectfully Kuvayana is an ancient kingdom south-west of circumambulating (circling on foot). Ferghana, north of the upper Oxus, the present Cung Kính Thí: Cung kính cuõng laø moät caùch Kurrategeen. cuùng döôøng—Worship as an offering. Cuùi: To bend—To bow. Cung Kính Thænh Phaät Thuyeát Phaùp: Cuùi Chaøo: To bow to someone. Reverently asked the Buddha to preach the Cuùi Ñaàu Caàu Nguyeän: To bow one’s head dharma. in prayers. Cung Kính Thænh Sö Thuyeát Phaùp: Cuøn Nhuït: Blunt—Dull. Reverently asked the master to preach the Cung: dharma. 1) Caây cung: Dhanus (skt)—A bow. Cung Mieáu: Royal temples. 2) Cung ñieän: A palace—Mansion. Cung Moân: Door of the imperial palace. 3) Cung kính: Respect—Reverence. Cung Nga: Maid-servant of the queen. Cung Baøn Traø: Quyû Cung Baøn Traø— Cung Ngöï Ñaø: Konyodha (skt)—Theo Eitel Kumbhanda demons—See Kumbandha in trong Trung Anh Phaät Hoïc Töø Ñieån, Cung Ngöï

Sanskrit/Pali-Vietnamese Section. Ñaø ñöôïc ngaøi Huyeàn Trang noùi ñeán laø moät Cung Baïn Traø: See Kumbandha in vöông quoác coå cuûa nhöõng ngöôøi khoâng tin Sanskrit/Pali-Vietnamese Section. Phaät, naèm veà phía ñoâng nam Orissa, coù leõ baây Cung Caáp: To supply—To furnish. giôø laø thò traán Ganjam—According to Eitel in Cung Caàu: Supply and demand. The Dictionary of Chinese-English Buddhist Cung Chuùc: To wish respectfully. Terms, Konyodha, an ancient kingdom mentioned by Hsuan-Tsang as a stronghold of Cung Chuùc Taân Xuaân: Happy New Year. unbelievers; it is said to be in south-east Cung Ñieän Thaønh Quaùch Treân Nuùi Kyø Orissa, possibly the present Ganjam town. Xaø Quaät: The City of Royal Palaces on Cung Nöõ: Imperail maids—See Cung Nga. Mount Grdhrakuta. Cung Phi: Imperail concubine. Cung Haï: To congratulate. Cung Phuïng: To offer. Cung Haønh: To do something by oneself. Cung Quaûng: Palace in the moon. Cung Hieán: To offer. Cung Thai: Thai cung nôi nhöõng ngöôøi nieäm Cung Kieán Na Boå La: Konkanapura (skt)—Phaät vaõng sanh maø coøn nghi ngôø nôi Ñöùc Phaät Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, A Di Ñaø seõ ñöôïc veà ôû taïi ñaây trong 500 naêm Cung Kieán Na Boå La laø moät vöông quoác coå cho ñeán khi ñuû coâng ñöùc sanh veà Tònh Ñoä—

The palace womb, where those who call on See Luïc Cuùng Döôøng. Amitabha but are in doubt of him are confined (F) Thaäp Cuùng Döôøng: Ten kinds of for 500 years, devoid of the riches of Buddha- offerings—See Thaäp Cuùng Döôøng. truth, till born into th Pure Land—See Nghi (III) Nhöõng lôøi Phaät daïy veà “Cuùng Döôøng” Thaønh Thai Cung. trong Kinh Phaùp Cuù—The Buddha’s Cung ÖÙng: To equip—To supply—To teachings on “Offerings” in the furnish. Dharmapada Sutra: Cung Tyø La: Coøn goïi laø Kim Tyø La, dòch laø 1) Moãi thaùng boû ra haøng ngaøn vaøng ñeå saém caù saáu—A crocodile. vaät hy sinh, teá töi caû ñeán traêm naêm, chaúng baèng trong giaây laùt cuùng döôøng baäc chaân Cuùng: Puja (skt)—To offer or honour in tu; cuùng döôøng baäc chaân tu trong giaây laùt worship—To supply—To offer to Buddha. thaéng hôn teá töi quyû thaàn caû traêm naêm— Cuùng Cuï: Cuùng Vaät—Caùc leã vaät daâng cuùng Month after month, even though one leân chö Phaät vaø chö Boà Taùt nhö hoa, höông (ñoà makes an offerings of a thousand for a boâi), nöôùc, nhang, thöùc aên, ñeøn—Offerings, hundred years, yet it is no better than one i.e. flowers, unguents, water, incense, food, moment that he pays homage to a saint light. who has perfected himself (Dharmapada ** For more information, please see Luïc Cuùng 106). Cuï. 2) Caû traêm naêm ôû taïi röøng saâu thôø löûa, chaúng Cuùng Döôøng: baèng trong giaây laùt cuùng döôøng baäc chaân (I) Nghóa cuûa Cuùng Döôøng—The meanings of tu; cuùng döôøng baäc chaân tu trong giaây laùt offerings—Cung caáp nuoâi döôõng hay cuùng thaéng hôn thôø löûa caû traêm naêm—Should a döôøng nhöõng thöù leã vaät nhö thöùc aên, man, for a hundred years, tend the höông, hoa, nhang, ñeøn, kinh saùch, giaùo sacrificial fire in the forest, yet it is no thuyeát, vaân vaân—To support—To offer— better than just one moment he honours To make offerings to—To make offerings the saint who has perfected himself; that of whatever nourishes, e.g. food, goods, honour is indeed better than a century of incense, lamps,

scriptures, the doctrine, fire-sacrifice or fire-worship (Dharmapada etc, any offerings for body or mind. 107). (II) Phaân loaïi Cuùng Döôøng—Categories of 3) Suoát moät naêm boá thí cuùng döôøng ñeå caàu offerings: phöôùc, coâng ñöùc chaúng baèng moät phaàn tö (A) Nhò Cuùng Döôøng—There are two kinds: söï kính leã baäc chính tröïc (chaùnh giaùc)— 1) Taøi cuùng döôøng: Offerings of goods. Whatever alms or offering a man has done 2) Phaùp cuùng döôøng: Offerings of the Buddah for a year to seek merit, is no better than a truth. single quarter of the reverence towards ** For more information, please see Nhò Cuùng the righteous man (Dharmapada 108). Döôøng. 4) Thöôøng hoan hyû, toân troïng, kính leã caùc (B) Tam Cuùng Döôøng: Three kinds of baäc tröôûng laõo thì ñöôïc taêng tröôûng boán offerings—See Tam Cuùng Döôøng. ñieàu: soáng laâu, ñeïp ñeõ, töôi treû, khoûe (C) Töù Cuùng Döôøng: Four kinds of offerings— maïnh—For a man who has the habit of See Töù Cuùng Döôøng, and Töù Söï. constant honour and respect for the elder, (D) Nguõ Cuùng Döôøng: Five kinds of four blessings will increase: longevity, offerings—See Nguõ Cuùng Döôøng. beauty, happiness, and good health (E) Luïc Cuùng Döôøng: Six kinds of offerings—(Dharmapada 109).

5) Keû naøo cuùng döôøng nhöõng vò ñaùng cuùng 1) Cuùng döôøng: To offer. döôøng, hoaëc chö Phaät hay ñeä töû, nhöõng vò 2) Vò sö chuû leã trong Ñaïi Huøng Baûo Ñieän: thoaùt ly hö voïng, vöôït khoûi hoái haän lo The monk who serves at the great altar. aâu—Whoever pays homage and offering, Cuùng Raèm: Full Moon Ceremony. whether to the Buddhas or their disciples, Cuùng Thieân: Thieân Cuùng—Cuùng döôøng caùc those who have overcome illusions and vò Trôøi, Phaïm Thieân, Ñeá Thích Thieân, Coâng got rid of grief and lamentation Ñöùc Thieân, Hoan Hyû Thieân—To make (Dharmapada 195). offerings to the devas, Brahma, Indra, etc. 6) Coâng ñöùc cuûa ngöôøi aáy ñaõ cuùng döôøng caùc Cuùng Toå: To worship ancestors. baäc tòch tònh voâ uùy aáy, khoâng theå keå Cuùng Tröôùng: Ñôøi nhaø Ñöôøng chö Taêng Ni löôøng—The merit of him who reverences phaûi ñaêng kyù ba naêm moät laàn—The T'ang such peaceful and fearless Ones cannot be dynasty register, or census of monks and nuns, measured by anyone (Dharmapada 196). supplied to the government every three years. 7) Haøng Tyø kheo duø ñöôïc chuùt ít cuõng khoâng Cuùng Tröôùng Vaân: Maây cuûa caùc vò Boà Taùt sinh taâm khinh hieàm, cöù sinh hoaït thanh phuïng söï Nhö Lai—The cloud of Bodhisattvas tònh vaø sieâng naêng, neân ñaùng ñöôïc chö who serve the Tathagata. thieân khen ngôïi—Though receiving little, if a Bhikhshu does not disdain his own Cuøng: gains, even the gods praise such a monk 1) Ngheøo—Impoverished—Exhausted— who just keeps his life pure and Poor. industrious (Dharmapada 366). 2) Xem xeùt töôøng taän: To investigate Cuùng Döôøng Höông Hoa: Phaät töû cuùng throroughly. Cuøng Chung: In common. döôøng höông hoa laø beân ngoaøi toû loøng kính Cuøng Daân: The poor. troïng Phaät. Khi cuùng döôøng hoa, chuùng ta neân nghó raèng hoa naày roài seõ taøn phai heùo uùa vaø Cuøng Ñinh: The needy—The outcast—See hoaïi dieät ñi, chuùng ta cuõng seõ hoaïi dieät nhö Kinh Cuøng Ñinh in Appendix E. vaäy, khoâng coù moät thöù gì treân ñôøi naày ñaùng Cuøng Ñöôøng: To be helpless. cho ta baùm víu—To offer flowers and

Cuøng Keá: To be at one's wit end. incense—Buddhists offer flowers and incense Cuøng Khoå: Poor and miserable to the Buddha as an outward form of respect to the Buddha. When we offer flowers, we think Cuøng Kieät: To be at the end of one's that as those flowers fade we also fade and resources. Cuøng Luùc: At the same time. die; therefore, there is nothing in this world for us to cling on. Cuøng Ngaøy: On the same day. Cuùng Döôøng Phaät: An offering to Buddha. Cuøng Nhaân: Poor man. Cuùng Döôøng Traøng Phan Baûo Caùi: Cuøng Quaãn: Destitute—Destitution. Offering pennants and banners to the BuddhistCuøng Sinh Töû Uaån: Chaám döùt caùi uaån caên temple. baûn daãn ñeán luaân hoài sanh töû—To exhaust the Cuùng Döôøng Voâ Löôïng Chö Phaät Trong concomitants of reincarnation—To be free Quaù Khöù: To serve countless Buddhas in the from transmigration. past. Cuøng Taän: At the end—At last. Cuùng Phaät: To offer to Buddha. Cuøng Töû: Chaøng Cuøng Töû trong Kinh Phaùp Cuùng Phuïng: Hoa—The poor son, or prodigal son, of the

Lotus sutra. Cuoàng: Mad—Deranged—Wild. Cuûng Coá: To consolidate. Cuoàng Baïo: Mad and cruel. Cuõng: Also—Too. Cuoàng Caåu: A mad dog (deluded mind). Cuõng Theá: Likewise. Cuoàng Hoa: Hoa doám nhaûy muùa tröôùc maét— Cuïng Ly: To touch (clink) glasses before dancing flowers before the eyes. drinking. Cuoàng Hueä: Keû trí tueä bò taùn loaïn maø phaùt Cuoäc Dieän: Cuïc dieän—Situation. cuoàng (ñònh maø khoâng tueä goïi laø si ñònh, gioáng Cuoäc Ñaáu Trí: Intellectual contest. nhö ngöôøi muø cöôõi ngöïa taát phaûi teù nhaøo; Cuoäc Ñieàu Tra: Investigation—Inquiry. ngöôïc laïi tueä maø khoâng ñònh goïi laø cuoàng tueä, gioáng nhö ñeøn baûo tröôùc gioù lung linh khoâng Cuoäc Ñôøi: Life—Existence. soi saùng ñöôïc gì)—Foolish wisdom—Clever Cuoäc Noùi Chuyeän: A conversation. but without calm meditation. Cuoäc Soáng Baát Haïnh: A wretched life Cuoàng Loaïn: Distracted. Cuoäc Soáng Cao Quyù: Noble life— Cuoàng Loaïn Vaõng Sanh: Ngöôøi gaây toäi taïo Unblemished life. nghieäp ngay luùc laâm chung, taâm thaàn taùn loaïn Cuoäc Soáng Giaùc Ngoä: An enlightened life. sôï haõi, thaáy ngoïn löûa trong ñòa nguïc, giô tay Cuoäc Soáng Haïnh Phuùc: A happy life. leân naém baét giöõa khoâng trung. Ñang luùc aáy Cuoäc Soáng Heøn Moïn: Ignoble life. maø coù cô duyeân coù ngöôøi khuyeân nieäm ñöôïc Cuoäc Soáng Khoå Haïnh: Life of asceticism. hoàng danh chö Phaät möôøi laàn hay ngay caû moät Cuoäc soáng mong manh: Life is uncertain. laàn cuõng ñöôïc vaõng sanh Tònh Ñoä—Saved out Cuoäc Soáng Theá Tuïc: A lay life. of terror into the next life; however, distressed by thoughts of hell as the result of past evil Cuoäc Soáng Thuaàn Khieát: An unblemished life, ten repetition or even one, of the name of life. Amitabha ensures entry into his Paradise. Cuoäc Soáng Töï Taïi: A carefree life. Cuoàng Ngoân: Foolish talk. Cuoäc Sum Hoïp Duø Ñaàm AÁm Vaø Vui Veû Cuoàng Nhieät: Excessive enthusiasm Theá Maáy Roài Cuõng Tôùi Hoài Chia Tay: Cuoàng Taâm Töùt, Boà Ñeà Loä: When your An emotional reunion, no matter how much perverted mind is expelled, it is precisely sweet and joy will ultimately end in Bodhi mind. separation. Cuoàng Thieàn: Mad Zen—Thieàn baäy baï, Cuoäc Sum Hoïp Naøo Roài Cuõng Tan: Any khoâng ñuùng theo Chaùnh Phaùp Phaät Giaùo. reunion will soon end in separation. Ngöôøi tu theo loaïi thieàn naày thöôøng bò aâm ma Cuoäc Vui:

Entertainment. aùm nhaäp trôû neân ñieân cuoàng. Cuoàng Thieàn Cuoái Cuøng: Eventually—Last but not least. cuõng bao goàm nhöõng keû khoâng thöïc haønh maø Cuoái Muøa: The end of the season. noùi thöïc haønh, khoâng ñaéc maø noùi ñaéc, ngaøy Cuoái Naêm: End of the year. ngaøy hoï haõy coøn aên thòt uoáng röôïu maø voã ngöïc Cuoán Goùi: To pack off. xöng teân laø Thieàn Sö naày noï—Mad Zen is a Cuoàn Cuoän: To curl (upwards). false method of practicing Zen. It is erronous and not according to the proper Dharma Cuoáng: Doái traù—Deception—Lying— teachings of the Buddha. People who follow Imposition. this type of Zen practice are often possessed Cuoáng Cuoàng: To lose one's head. by demonic spirits and eventually become

mad. Mad Zen also includes those who never haønh traïng cuûa nhöõng Phaät töû taïi gia heát loøng practice but saying practicing, never obtaining vì ñaïo (do Baønh Teá Thanh ñôøi nhaø Thanh bieân enlightenment but saying obtaining soaïn)—A compilation giving biography of enlightenment, those who are still eating many devout Buddhists. sentient beings' flesh and drinking wine Cö Xöû: To behave—To conduct oneself. everyday, but always pretending themselves Cöù: To lay hold of. as Zen Master. Cöù Ñieåm: Important base. Cuoàng Tín: Fanaticism. Cöù Söï: According to fact. Cuoàng Tueä: See Cuoàng Hueä. Cöù Theo: According to. Cuoàng Tuùy: Dead drunk. Cöø Khoâi: Outstanding. Cuoàng Töôïng: Voïng taâm meâ cuoàng ví nhö Cöû: voi ñieân—A mad elephant, such is the 1) Caát leân—To raise (a thing, a matter, deluded mind. subject, etc.). Cuoàng Voïng: Crazy ambition. 2) Toaøn theå: All—The whole. Cuït Höùng: To lack inspiration. Cöû Chæ: Gesture. Cö: See Cö Nguï. Cöû Ñoäng: Movements. Cö Luaân: Ajnata-Kaudinya (skt)—A Nhaõ Cöû Gia: Toaøn gia—The whole family. Kieàu Traàn Nhö. Cöû Haønh: To obey and do the Buddha's Cö Nguï: To dwell—To reside. teaching. Cö Nhaân Haïnh: Haïnh cuûa ngöôøi taïi gia— Cöû Leã: To celebrate—To begin to celebrate. The virtue of the lay disciple. Cöû Nhaân: Nguôøi ñaõ hoaøn taát baèng Ñaïi Hoïc Cö Só: Grhapati or Kulampuriso (p)—Kulapati boán naêm—One who has finished four-year or Kulapurusha (skt)—Caâu La Baùt Ñeå—Ca La college degree. Vieät—A chief (head) of a family—A Cöû Toïa: Audience—Hearer. landlord—Householder—The master of a Cöû Tri: Voter—Elector. household—Lay devotee. • Ngöôøi cuûa gia ñình toát hay ngöôøi ñaùng toân Cöõ: To abstain kính: A person of good family or a Cöõ AÊn: To be on a diet. respectable person. Cöõ AÊn Nguõ Vò Taân: Not to eat the five • Ngöôøi chuû gia ñình tu taïi gia hay Phaät töû pungent roots—For more information, see Nguõ taïi gia—A householder who practises Taân in Vietnamese-English Section. Buddhism at home without becoming a Cöï: Lôùn—Nhieàu—Great. monk—See Öu Baø Taéc in Vietnamese- Cöï Ích: Lôïi ích lôùn lao—Great benefit. English Section, and Upasaka in Cöï Laïi: Choáng laïi—To resist. Sanskrit/Pali-Vietnamese Section. Cöï Ma: Gomaya (skt)—Phaân boø—Cow-dung. Cö Só Nam: Upasaka (p & skt)—Caän söï Cöï Phaùch: Eminent person. nam—Layman—See Upasaka. Cöï Thöôûng Di: Kausambi (skt)—Kosambi Cö Só Nöõ: Upasika (p & skt)—Caän söï nöõ— or Vatsa-pattana (p)—Caâu Dieãm Di—Caâu La Laywoman—See Upasika. Cuø—Vöông quoác cuûa vua Udayana vôùi kinh Cö Só Thuaàn Thaønh:

Devout layman— ñoâ noåi tieáng ñöôïc ghi laïi trong Taây Vöïc Kyù. Sincere layman. Nôi coù moät hình töôïng Phaät thaät lôùn. Ñaây laø Cö Só Truyeän: Truyeän bieân soaïn tieåu söû

moät trong nhöõng thaønh phoá coå nhöùt cuûa AÁn Cöïc Ñoan: Extreme. Ñoä—The country of King Udayana in "Central Cöïc Ñoan Chuû Nghóa: Extremism. India" with a famous capital mentioned in the Cöïc Ñoan Ñam Meâ Laïc Thuù: The extreme Vogage to the West. There was a great image of indulgence in pleasure. of the Buddha. It was one of the most ancient Cöïc Ñoä: Highest degree. cities of India. Cöïc Giaùc: Teân khaùc cuûa Dieäu giaùc— Cöï Tuyeät: To refuse—To decline. Profound enlightenment, or utmost Cöûa: Gate—Door. awareness—See Dieäu Giaùc. Cöûa AÛi: Frontier passage. Cöïc Hình: Tortures. Cöûa Chính: Main door (entrance). Cöïc Höõu: Extreme right. Cöûa Ñòa Nguïc: Gates of the hells. Cöïc Hyû Ñòa: Coøn goïi laø Hoan Hyû Ñòa, ñòa Cöûa Ñoùng: Closed door. thöù nhaát trong Thaäp Ñòa Boà Taùt (Boà Taùt sau Cöûa Hôû: Half-open door. khi ñaõ hoaøn thaønh tu haønh trong ñeä nhaát A Cöûa Giaûi Thoaùt: Theo Phaät giaùo Ñaïi thöøa, taêng kyø, töø voâ thuûy ñeán nay, giôø môùi phaùt ra cöûa giaûi thoaùt cuûa Boà Taùt naèm ngay beân trong chaân voâ laäu maø ñaït ñeán lyù nhaát phaàn nhò töï taùnh, chöù khoâng phaûi beân ngoaøi. Cöûa môû khoâng, döùt boû heát phieàn naõo phaân bieät, nhaân roäng baèng tu taäp Luïc Ba La Maät vaø trì giôùi cuï ñoù maø lìa boû ñöôïc caùi tính phaøm phu, trôû thaønh tuùc—The gate of diliverence—Door of Boà Taùt phaùp thaân, ôû vaøo ngoâi vò cöïc sinh hoan liberation—According to the Mahayana hyû ñòa)—The stage of utmost joy, the first of Buddhism, Bodhisattva door of liberation is the ten stages of Bodhisattva—See Thaäp Ñòa within our self-nature, not outside. The door Phaät Thöøa (1). open through practice, cultivation of the Cöïc Khoå: Extremely miserable. paramitas and holding the complete precepts. Cöïc Laïc: Sukhavati (skt). Cöûa Khoâng: Pagoda—Temple—Monastery 1) Nôi hyû laïc cöïc ñoä: Extremely happy, Cöûa Khoảng: Confucianist School ultimate Bliss, highest joy. Cöûa Phaät: Pagoda. 2) Teân moät coõi Phaät, quoác ñoä cuûa Ñöùc Phaät Cöûa Thaùnh: Saint door. A Di Ñaø, coøn goïi laø Taây Phöông Tònh Ñoä, coøn goïi laø An Döôõng, An Laïc, Voâ Löôïng Cöûa Thieân Ñaøng: The gates of heaven. Thanh Tònh Ñoä, Voâ Löôïng Quang Minh Cöûa Thieàn: Pagoda. Ñoä, Voâ Löôïng Thoï Phaät Ñoä, Lieân Hoa Cöïc: Taïng Theá Giôùi, Maät Nghieâm Quoác, hay 1) Cöïc bieân: Extreme. Thanh Thaùi Quoác: name of the Land of 2) Cöïc ñieåm: Ñieåm cao nhaát—Highest Ultimate Bliss, or the Pure Land of point—Apex. Amitabha in the West—See A Di Ñaø. 3) Cöïc ñoä: Utmost—Ultimate. Cöïc Laïc Baùo Hoùa: See Nhò Ñoä (A). Cöïc Dieäu: Cöïc kyø huyeàn dieäu—Of utmost Cöïc Laïc Hoùa Sanh: Vaõng sanh vaøo coõi Cöïc beauty, wonder, or mystery. Laïc baèng caùch hoùa sanh qua Lieân Hoa—Birth Cöïc Ñòa: Ñaït ñöôïc vò trí cao nhaát trong taát caû, in the happy land of Amitabha by formation nhö Phaät—Reaching the ground; utmost; throught the Lotus. fundamental principle; the highest of all, i.e. Cöïc Laïc Quoác Ñoä: The Land of Ultimate Buddha. Bliss. Cöïc Ñieåm: Maximum. Cöïc Laïc Theá Giôùi: Sukhavati (skt)—The

world of utmost joy—See Cöïc Laïc. into existence—See Thieân (III) (B). Cöïc Laïc Theá Giôùi A Di Ñaø Phaät: Cöïc Taû: Extreme left. Amitabha Buddha of the Land of Ultimate Cöïc Thaùnh: Vò Thaùnh cao nhaát, chæ Ñöùc Bliss. Phaät—The highest saint, Buddha. Cöïc Laïc Quoác Ñoä Thaønh Töïu: The Cöïc Thònh: Apogee. realization (achievement) of the land of Cöïc Tònh: Thanh tònh cöïc ñoä—Utmost ultimate bliss. quiescence, or mental repose, meditation, Cöïc Laïp: Vò Taêng coù tuoåi haï laïp cao nhaát trence. trong giaùo ñoaøn—The oldest monk in the Cöïc Toân: Baäc Toân tuùc ñaùng toân kính nhaát, orders (highest number of years in the orders). hay Ñöùc Phaät—The highest revered one, Cöïc Loøng: Despair. Buddha. Cöïc Löïc: Energetically—Strongly. Cöïc Trí: Ñieåm cao toät ñoä—Utmost, ultimate, Cöïc Löôïc Saéc: Phaàn töû nhoû nhaát maø vaät theå final point, reaching to. coù theå ñöôïc phaân taùch, ñoù laø nguyeân töû—The Cöïc Vi: Paramanu (skt). smallest perceptible particle into which matter 1) Coøn goïi laø Cöïc Teá Traàn, Cöïc Vi Traàn, can be divided, an atom. caùch dòch cuõ laø Laân Hö, moät nguyeân töû Cöïc Nan Thaéng Ñòa: Haøng thöù naêm trong hay laø ñôn vò vaät chaát phaân tích ñeán nhoû Thaäp Ñòa Boà Taùt, coøn goïi laø Nan Thaéng Ñòa, nhaát, khoâng theå phaân chia ñöôïc nöõa, chæ laø giai ñoaïn maø vò Boà Taùt vöôït qua nhöõng khoù ñöôïc nhìn thaáy baèng maét chö Thieân, chöù khaên—The stage in which the Bodhisattva has khoâng thaáy ñöôïc baèng maét ngöôøi thöôøng. overcome his worst difficulties, the fifth Cho tôùi baây giôø ngöôøi ta vaãn coøn baøn caõi stage—See Thaäp Ñòa Phaät Thöøa (5). veà söï hieän höõu cuûa cöïc vi, coù hieän höõu, coù Cöïc Nhieät Ñòa Nguïc: Pratapana, or vónh haèng khoâng thay ñoåi hay khoâng—An Mahapratapana (skt)—Ñòa nguïc noùng nhaát, ñòa atom, especially as a mental concept, in nguïc thöù baûy trong taùm ñòa nguïc noùng—The contrast with a material atom which has a hottest hell, the seventh of the eight hells—centre and the six directions, an actual but See Ñòa Nguïc (A) (a) (7). imperceptible atom, seven atoms make a Cöïc Nhoïc: To work hard. molecule, the smallest perceptible aggregation, called an anu; the Cöïc Quaû: Chöùng quaû cöïc chæ, hay quaû vò giaùc perceptibility is ascribed to the deva-eye ngoä toái thöôïng cuûa Phaät—The highest fruit, rather than to the human eye. There is perfect Buddha-enlightenment. much disputationas to whether the Cöïc Quang: Ultimate light. ultimate atom has real existence or not, Cöïc Quang Tònh: Utmost light-purity. whether it is eternal and immutable and so Cöïc Quang Tònh Thieân: Coøn goïi laø Cöïc on. Quang AÂm Thieân, coõi trôøi cao nhaát trong Saéc 2) Theo Höõu Boä Toâng (toâng phaùi vôùi quan Giôùi Nhò Thieàn Thieân; coõi ñöôïc taùi thaønh laäp nieäm “ngaõ khoâng phaùp höõu”), cöïc vi coù ba ñaàu tieân ngay khi vuõ truï hoaïi dieät, vaø trong ñoù loaïi—According to the Sarvastivadah Phaïm Thieân vaø chö Thieân khaùc ra ñôøi—Pure (the sect with the concept of “the self is heaven of utmost light, the highest of the empty, the Dharma exists.”), there are second dhyana heavens of the form-world; the three kinds of atoms. first to be re-formed after a universal a) Cöïc vi chi vi: Phaàn nhoû beù nhaát cuûa thaäp destruction and in it Brahma and devas come saéc goàm nguõ caên vaø nguõ caûnh hay nguõ

traàn (maét, tai, muõi, löôõi, thaân; vaø saéc, Cöôøi Khanh Khaùch: To laugh heartily. thanh, höông, vò, xuùc. Phaàn thöïc saéc naày Cöôøi Khinh Bæ: To laugh scornfully—To khoâng theå naøo chia nhoû ra ñöôïc nöõa neân laugh contemptuously. goïi laø cöc vi chi vi)—An atom, (especially Cöôøi Moät Mình: To laught quietly to as a mental concept), the smallest parts of oneself. the ten rupa, including the five faculties or Cöôøi Nhaïo: To laugh at someone. pancendriyani, and the objects of five senses. Cöôøi Om Soøm: To laugh loudly. b) Saéc tuï chi vi: Moät nguyeân töû vaät chaát goàm Cöông: moät nhaân vaø saùu höôùng bao quanh nhaân 1) Cöùng nhaéc: Stiff—Rigid. nguyeân töû naày (saéc tuï chi vi nhö saéc, 2) Maïnh meõ raén chaéc—Firm—Determined— thanh, v.v. vöøa keå treân cöïc vi chi vi tuï hoïp Hard—Decided—Strong—Forceful—To laïi maø trôû thaønh phaàn toái cöïc vi veà maët force—To strengthen. vaät chaát. Chuùng khoâng ñôn ñoäc sinh ra, maø 3) Sôïi daây: A net rope—Bond. phaûi do caùi naày döïa vaøo caùi kia maø cuøng Cöông Duy: Vò kieåm soaùt coâng vieäc trong naûy sinh)—A material atom which has a chuøa—The controller of a monastery. centre and six directions, an actual but Cöông Giaø: Soâng Haèng—The Ganges River. imperceptible atom. Cöông Lónh: Fundamental. c) Vi traàn: Baûy nguyeân töû laøm moät vi traàn, Cöông Muïc: Outline. ñaây laø phaàn töû nhoû nhaát maø chæ coù maét Cöông Ngaïnh: Stubborn. cuûa caùc vò trôøi môùi nhìn thaáy, chöù khoâng theå thaáy ñöôïc baèng maét thòt cuûa ngöôøi Cöông Nhu: Hard and soft. phaøm—Seven atoms make a molecule, Cöông Quyeát: Determined—Decided— the smallest perceptible aggregation is Determination. ascribed to the deva-eye rather than to the Cöông Sa Laïc: Samsara (skt)—Doøng luaân human eye. hoài sanh töû—The course of transmigration. Cöïc Vi Traàn: Fine motes of dust. Cöông Thoå: Territory. Cöïc Vò: Ngoâi vò chöùng ngoä cao nhaát hay Phaät Cöông Thöôøng: Cang thöôøng—Constant quaû—The highest stage of enlightenment, that obligations of morality—The restraints of of Buddha. society—Social nexus. Cöùng Coå: See Cöùng ñaàu. Cöông Tröïc: Upright. Cöùng Ñaàu: Stubborn—Obstinate—Head- Cöông Yeáu: Fundamental—Essential. strong—Stiff-necked—Pigheaded. Cöông Yeáu Nieäm Phaät: Vì söï sanh töû, maø Cöùng Hoïng: To remain silent—To be phaùt taâm Boà ñeà vôùi tín nguyeän saâu nieäm trì speechless. Hoàng danh Phaät A Di Ñaø cho ñeán luùc vaõng Cöùng Nhaét: Rigid. sanh Tònh Ñoä—The core (kernel) of the Pure Cöôùc: Chaân—Fot—Leg. Land Method: “Because of the birth and death, develop the Bodhi mind with deep faith and Cöôùc Boá: Taám vaûi lau chaân—Foot-towel. vow to recite Amitabha Buddha’s name until Cöôøi: To laugh. the time of rebirth in the Pure Land.” Cöôøi AÀm Leân: To burst out laughing. Cöôøng: Strong—Forceful—Violent. Cöôøi Cheâ: To make fun of. Cöôøng Baïo: Fierce—Violent. Cöôøi Gaèn: To laugh sarcastically. Cöôøng Duõng: Strong and brave.

Cöôøng Ñaïi: Strong and big. Haøo, Ñoàng Thuû, Ñoàng Thuï, Ñoàng Töû—Teân Cöôøng Ñaïo: Ñaïo taëc—Bandit—Robber— cuûa hai vò sö noåi tieáng, moät laø Cöu Ma La Ña Pirate . soáng thôøi vua A Duïc (theo Duy Thöùc Thuaät Kyù, sau khi Ñöùc Phaät nhaäp dieät khoaûng 100 Cöôøng Haøo: Man of influence in the village. naêm, ôû nöôùc Ñaùt Xoa Kieàu La, phía baéc Thieân Cöôøng Kieän: Strong. Truùc, coù ngaøi

Cöu Ma La Ña, dòch laø Ñoàng Cöôøng Löïc: Strength. Thuû ñaõ laøm ra “Cöûu Baùch Luaän.” Roài 400 naêm Cöôøng Ngaïnh: Stubborn. sau môùi ra ñôøi moät vò khaùc cuõng teân Cöu Ma Cöôøng Nhöôïc: Strong and weak. La Ña laøm toå ñôøi thöù 19 ôû AÁn Ñoä), hai cuõng laø Cöôøng Phuù: Rich and mighty. Cöu Ma La Ña laø vò toå thöù 19 ôû AÁn Ñoä— Cöôøng Thònh: Properous. Names of two noted monks, one during the Cöôøng Traùng: Virgorous—Forceful. period of Asoka, of the Sautrantika sect; the other Kumaralabdha, or Kumarata, the Cöôõng: Compulsory. nineteenth patriarch. Cöôõng Baùch: To force. Cöu Ma La Giaø: Kumaraka (skt)—See Cöu Cöôõng Böùc: To make someone to do Ma La. something by force. Cöu Ma La Giaø Ñòa: Coøn goïi laø Cöu Ma La Cöôõng Laïi: To resist—To stand up against. Phuø Ñòa, Cöu Ma La Phuø Ña Ñòa, hay Ñoàng Cöôùp boùc: To rob. Töû Ñòa, Ñoàng Chaân Ñòa, Ñoàng Töôùng Ñòa, vaân Cöôùp Lôøi: To interrupt. vaân. Teân goïi chung cho Boà Taùt Ñòa, saép söûa Cöu: böôùc leân Phaät Ñòa cuõng nhö moät vò Thaùi töû saép 1) Cuoäc thaêm doø: A tally. leân ngoâi vua—Kumaraka-stage, or Kumara- 2) Phieáu baàu (laøm baèng goã hay giaáy): Ballot bhuta, youthful stage, i.e. a bodhisattva state or (made of wood or paper). condition, e.g. the position of a prince to the Cöu Baøn Traø: Kumbhanda (skt)—See throne. Kumbhanda in Sanskrit/Pali-Vietnamese Cöu Ma La Giaø Vieâm: Kumarayana (skt)— Section. Cha cuûa Ngaøi Cöu Ma La Thaäp—Father of Cöu Cöu Tra: Kukkuta (skt)—Loaøi keâ Kumarajiva—See Kumarajiva in Sanskrit/Pali- ñieåu—A fowl. Vietnamese Section. Cöu Cöu Tra Boä: Teân tieáng Phaïn cuûa Keâ Cöu Ma La Thaäp: See Kumarajiva in Daãn Boä, moät trong soá 18 boä cuûa Tieåu Thöøa—Sanskrit/Pali-Vietnamese Section. Sanskrit name for Kukkuta Sect, one of the Cöu Mang: To bear—To keep up. eighteen Hinayana sects. Cöu Na La: Kunala (skt)—See Cöu Di La. Cöu Di La: Kokila (skt)—Teân moät loaøi chim Cöùu: Cöùu ñoä—To save—To rescue—To cu—A kind of cuckoo. prevent from ill. Cöu Ma La: Kumara (skt). Cöùu Baït: Cöùu ra khoûi nhöõng khoå sôû—To 1) Ñoàng töû: A youth—A child. save and drag out of suffering. 2) See Caâu Thi Na. Cöùu Baït Minh Ñoà: Cöùu ra khoûi noåi khoå 3) Thaùi töû: A prince. cuûa ñòa nguïc—To save and drag out of Cöu Ma La Ña: Kumaralabdha (skt)—Coøn suffering in the hells. goïi laø Caâu Ma La La Ña, Cuû Ma La Ña, Cöu Cöùu Caùnh: Ma La Ñaø, Cöu Ma La Ñaït, Haùn dòch laø Ñoàng 1) Muïc ñích cuoái cuøng: End—Final—At the

end—Finality—Utmost. Khoảng Laõo, nhöng ngaøi than phieàn raèng 2) Nghieân cöùu tæ mæ: Examine exhaustively. Khoảng chaáp “höõu,” Laõo chaáp “voâ,” chæ coø ñaïo 3) Phaät Giaùo khoâng xem lôïi ích vaät chaát laø Phaät laø khoâng chaáp vaøo ñaâu caû. Töø ñoù ngaøi cöùu caùnh cuûa haïnh phuùc trong ñôøi soáng: xuaát gia laøm ñeä töû cuûa Thieàn sö Ñònh Höông Buddhism does not consider material taïi chuøa Caûm ÖÙng, vaø trôû thaønh Phaùp töû ñôøi welfare as an end in happiness in life. thöù 7 doøng Voâ Ngoân Thoâng. Veà sau, ngaøi dôøi Cöùu Caùnh Giaùc: Moät trong boán baäc giaùc veà chuøa Töø Quang treân nuùi Tieân Du ñeå tu khoå theo Ñaïi Thöøa Khôûi Tín Luaän, ñaây laø luùc Boà haïnh. Vaøo thôøi ñoù, Teå Töôùng Döông Ñaïo xaây Taùt ñaït ñeán möùc giaùc ngoä troøn ñaày toät cuøng chuøa Dieân Linh vaø thænh ngaøi veà truï. Khoâng hay ñaït tôùi ngoâi vò Phaät—The supreme theå töø

choái, ngaøi veà truï trì taïi ñaây vaø vieân tòch enlightenment (that of Buddha), one of the ba naêm sau ñoù—A Vietnamese Zen Master four kinds of enlightenment mentioned in the from Chu Minh, North Vietnam. When he was Awakening of Faith. still young, he was good in both Tao and ** For more information, please see Töù Giaùc. Confucian, but complaining that Confucian Cöùu Caùnh Laïc: Dieäu laïc cuûa Nieát Baøn— attached to the “existing” and Tao attached to The supreme joy (nirvana). the “non-existing.” Only Buddhism attached to none. He left home and became a disciple of Cöùu Caùnh Phaùp Thaân: The supreme Ñònh Höông at Caûm ÖÙng Temple, and became Dharmakaya—The highest conception of the Dharma heir of the seventh generation of Buddha as the absolute. the Wu-Yun-T’ung Zen Sect. Later, he moved Cöùu Caùnh Phaät: Phaät trong chaân lyù toái to Töø Quang Temple on Mount Tieân Du to thöôïng—The fundamental, ultimate or practise ascetics. At that time, prime minister supreme Buddha, who has complete Döông Ñaïo built Dieân Linh Temple on Mount comprehension of truth—Buddha in his Long Ñoäi and invited him to stay there. He supreme reality. could not refuse the order. He stayed there for ** For more information, please see Luïc Töùc thee years and passed away. Phaät. Cöùu Ñoä: Salvation—To emancipate— Cöùu Caùnh Töùc: Vò thöù saùu trong luïc Töùc Vò Saving—Rescue and ferry—Taking across. theo thuyeát cuûa toâng Thieân Thai, giai ñoaïn trí Cöùu Giaûi: to deliver. tueä giaùc lieãu chaân lyù troøn ñaày—The stage of complete comprehension of truth, being the Cöùu Hoä: Cöùu ñoä vaø baûo hoä—To save and sixth stage of the T’ien-T’ai School. protect. **For more information, please see Luïc Töùc Cöùu Hoä Nhöùt Thieát Chuùng Sanh Ly Phaät. Chuùng Sanh Töôùng Hoài Höôùng: First Cöùu Caùnh Vò: Phaät quaû toái thöôïng, giai ñoaïn Dedication in the ten dedications—To save all cao nhaát trong naêm giai ñoaïn tieán ñeán Phaät sentient beings without any mental image of Quaû cuûa Phaät Giaùo Ñaïi Thöøa—The supreem sentient beings—Theo lôøi daïy cuûa Ñöùc Theá class or stage of Buddhahood, the highest of Toân trong Kinh Hoa Nghieâm, phaåm 25—Thaäp the five stages of attainment of Buddhahood. Hoài Höôùng, chö Boà Taùt cöùu hoä chuùng sanh giaûi ** For more information, please see Nguõ Vò thoaùt khoûi chuùng sanh töôùng, chö Boà Taùt nghó (C). raèng—According to the Buddha in The Cöùu Chæ Thieàn Sö: Zen Master Cöùu Chæ— Flower Adornment Sutra, chapter 25, Ten Thieàn sö Vieät Nam, queâ ôû Chu Minh, Baéc Dedications, Enlightening Beings save other Vieät. Khi haõy coøn nhoû, ngaøi ñaõ laøu thoâng sentient beings without any mental image of

sentient beings, Enlightening Beings think that: should be a light for all sentient beings, to 1) Nguyeän ñem nhöõng thieän caên naày laøm lôïi enable them to attain the light of ích khaép chuùng sanh—May these roots of knowledge to annihilate the darkness of goodness universally benefit all sentient ignorance. beings: g. Toâi seõ laøm ñeøn ñeå phaù toái voâ minh cho hoï: a. Laøm cho hoï thanh tònh ñeán nôi roát raùo: I should be a torch for all sentient beings, Causing them to be purified. to destroy all darkness of nescience. b. Ñeán beán bôø roát raùo: To reach the ultimate h. Toâi seõ laøm ñeøn cho taát caû chuùng sanh, shore. khieán hoï an truï nôi roát raùo thanh tònh: I c. Lìa

haún voâ löôïng khoå naõo cuûa ñòa nguïc, should be a lamp for all sentient beings, to ngaï quyû, suùc sanh vaø A-tu-la: To forever cause them to abide in the realm of leave the innumerable pains and ultimate purity. afflictions of the realms of hells, hungry i. Toâi seõ laøm Ñaïo sö cho taát caû chuùng sanh ghosts, animals and asuras (titans). daãn daét hoï vaøo phaùp chôn thieät: I should 2) Ñaïi Boà Taùt luùc troàng thieän caên, nguyeän be a guide for all sentient beings, to lead ñem thieän caên cuûa mình hoài höôùng nhö them into the truth. vaày—When the great Enlightening Beings j. Toâi seõ laøm Ñaïi Ñaïo Sö cho taát caû chuùng plant these roots of goodness, they sanh, ban cho hoï trí hueä lôùn voâ ngaïi: I dedicate their won roots of goodness thus: should be a great leader for all sentient a. Toâi seõ laøm nhaø cho taát caû chuùng sanh ñeå beings, to give them great knowledge. hoï thoaùt khoûi taát caû söï khoå: I should be a 3) Ñaïi Boà Taùt ñem nhöõng thieän caên hoài hostel for all sentient beings, to let them höôùng nhö vaäy, bình ñaúng lôïi ích taát caû escape from all painful things. chuùng sanh, roát raùo ñeàu khieán hoï ñöôïc b. Toâi seõ laøm choã cöùu hoä cho taát caû chuùng nhöùt thieát trí: Great Enlightening Beings sanh, khieán hoï ñeàu ñöôïc giaûi thoaùt phieàn dedicate all foundations of goodness in naõo: I should be a protector for all sentient this way, to equally benefit all sentient beings, to let them all be liberated from all beings and ultimately cause them all to afflictions. attain universal knowledge. c. Toâi seõ laøm choã quy-y cuûa taát caû chuùng a. Ñaïi Boà Taùt lôïi ích hoài höôùng cho haøng sanh, khieán hoï ñeàu ñöôïc xa lìa söï boá uùy: I chaúng phaûi thaân höõu ñoàng nhö ñoái vôùi should be a refuge for all sentient beings, haøng thaân höõu cuûa mình: Enlightening to free them from all fears. Beings' protection of and dedication to d. Toâi seõ laøm choã xu höôùng cho taát caû chuùng those who are not their relatives or friends sanh, khieán hoï ñöôïc ñeán nôi nhöùt thieát trí: are equal to those for their relatives and I should be a goal for all sentient beings, friends. to cause them to reach universal b. Boà Taùt ñaõ nhaäp taùnh bình ñaúng cuûa taát caû knowledge. phaùp, vôùi taát caû chuùng sanh khoâng coù moät e. Toâi seõ laøm choã an oån cho taát caû chuùng quan nieäm laø chaúng phaûi thaân höõu: sanh, khieán hoï ñöôïc an oån roát raùo: I should Enlightening Beings enter the equal make a resting place for all sentient nature of all things, they do not conceive beings, to enable them to find a place of a single thought of not being relatives or peace and security. friends. f. Toâi seõ laøm aùnh saùng cho taát caû chuùng c. Giaû söû coù chuùng sanh naøo ñem loøng oaùn sanh, khieán hoï ñöôïc trí quang dieät si aùm: I haïi Boà Taùt, Boà Taùt naày cuõng vaãn thöông

meán hoï vôùi taâm bi maãn, troïn khoâng hôøn ñi khoâng saùng: Not concealed by the giaän: Even if there be sentient beings, who change of seasons. have malicious or hostile intentions toward c. Chö Boà Taùt hoài höôùng vôùi phöôùc ñöùc lôùn, the Enlightening Beings, still the vôùi taâm saâu roäng: Enlightening Beings Enlightening Beings also regard them with dedicate with great virtues, with deep and the eye of compassion and are never broad minds. angered. d. Hoài höôùng vì muoán roát raùo coâng ñöùc trí 4) Boà Taùt luoân laøm thieän tri thöùc cho khaép caû hueä, neân ñoái vôùi phaùp thaéng thöôïng laäp chuùng sanh—They are good friends to all chí

nguyeän phaùp quang chieáu khaép thaáy sentient beings: taát caû nghóa, nôi caùc phaùp moân trí hueä töï a. Ñem Chaùnh Phaùp giaûng thuyeát cho chuùng taïi, thöôøng vì lôïi ích chuùng sanh maø tu sanh, khieán hoï tu taäp: Explain the right phaùp laønh, chaúng bao giôø laàm sanh loøng teaching for sentient beings, so that they toån haïi chuùng sanh: They dedicate may learn and practice it. because they want ultimate virtue and 5) Boà Taùt hoài höôùng vì—Enlightening beings knowledge, their minds aspire to the dedicate because: supreme truth; the light of truth illumines a. They are just as the ocean which cannot everywhere and they perceive the be changed or destroyed by all poisons— meanings of everything. Their knowledge Chö Boà Taùt nhö bieån caû, khoâng theå bieán freely commands all avenues of teaching, hoaïi bôûi chaát ñoäc. Taát caû nhöõng keû ngu and in order to benefit all sentient beings moâng, voâ trí, voâ aân, saân ñoäc, kieâu maïn, they always practice virtuous ways, never meâ toái, khoâng bieát phaùp laønh, cuõng khoâng mistakenly conceiving the idea of laøm böùc haïi hay loaïn ñoäng taâm Boà Taùt abandoning sentient beings. ñöôïc: The various oppressive afflictions of 6) Chaúng vì chuùng sanh teä aùc maø rôøi boû all the ignorant, the unwise, the chaúng tu hoài höôùng: They do not reject ungrateful, the wrathful, those poisoned by sentient beings and fail to cultivate covetousness, the arrogant and conceited, dedication because of the meanness of the mentally blind and deaf, those who do character of sentient beings, or because not know what is good, and other such evil their eroneous will, ill-will and confusion sentient beings, cannot disturb the are hard to quell. Enlightening Beings. 7) Chæ duøng giaùp truï ñaïi nguyeän ñeå töï trang b. Ví nhö maët nhöït hieän ra nôi theá gian—Just nghieâm, luoân cöùu hoä chuùng sanh khoâng as the sun, appearing in the world: thoái chuyeån: They just array themselves • Chaúng do vì keû sanh manh maø laïi aån ñi with the armor of great vows of khoâng saùng: Not concealed Enlightening Beings, saving sentient because those who are born blind do not beings without ever retreating. see it. 8) Chaúng vì chuùng sanh voâ aân maø thoái Boà • Laïi cuõng chaúng vì söông muø hay a-tu-la, Taùt haïnh, boû Boà Ñeà ñaïo: They do not caây dieâm phuø ñeà, goäp cao, hang saâu, buïi withdraw from enlightening activity and khoùi hay maây muø che chöôùng: Not hidden abandon the path of enlightenment just by the obstruction of such things as because sentient beings are ungrateful. mirages, eclipses, trees, high mountains, 9) Chaúng vì ôû chung vôùi keû phaøm ngu maø lìa deep ravines, dust, mist, smoke, or clouds. boû taát caû thieän caên nhö thaät: They do not • Laïi cuõng chaúng vì thôøi tieát bieán ñoåi maø aån get sick of sentient beings just because

ignoramuses altogether give up all the vieân maõn, chaúng bò trôû ngaïi hö hoaïi, foundations of goodness which accord with khoâng cuøng taän, thöôøng ñöôïc toân troïng, reality. chaùnh nieäm chaúng queân, ñöôïc trí hueä 10) Chaúng vì chuùng sanh thöôøng sanh loãi aùc quyeát ñònh, ñuû voâ löôïng trí, ba nghieäp thaân khoù nhaãn thoï ñöôïc maø sanh loøng nhaøm khaåu yù taát caû coâng ñöùc vieân maõn trang moûi: They do not retreat because sentient nghieâm.”—Enlightening Beings vow that: beings repeatedly commit excesses and “By my roots of goodness, may all evils which

are hard to bear. creatures, all sentient beings, be purified, 11) Ñaïi Boà Taùt chaúng phaûi chæ vì cöùu hoä moät may they be filled with virtues which chuùng sanh maø tu caùc thieän caên hoài höôùng cannot be ruined and are inexhaustible. voâ thöôïng Boà Ñeà, maø chính vì cöùu hoä May they always gain respect. May they khaép taát caû chuùng sanh vaäy: Great have right mindfulness and unfailing Enlightening Beings do not cultivate roots recollection. May they attain sure of goodness and dedicate them to discernment. May they be replete with complete perfect enlightenment just for immeasurable knowledge. May all virtues the sake of one sentient being; it is in of physical, verbal and mental action fully order to save and safeguard all sentient adorn them." beings everywhere that they cultivate 14) Do nhöõng caên laønh naày—By these roots of roots of goodness and dedicate them to goodness: unexcelled complete perfect a. Khieán taát caû chuùng sanh thöøa söï cuùng enlightenment. döôøng taát caû chö Phaät khoâng boû qua: They 12) Chaúng phaûi vì thanh tònh moät Phaät ñoä, tin will cause all sentient beings to serve all moät Ñöùc Phaät, thaáy moät Ñöùc Phaät, roõ moät Buddhas, to their unfailing benefit. phaùp, nhöng chính vì thanh tònh khaép taát b. Khieán chuùng sanh khôûi loøng tin chö Phaät caû Phaät ñoä, tin khaép taát caû chö Phaät, thaáy thanh tònh khoâng hö hoaïi: They will cause khaép taát caû chö Phaät, hieåu taát caû Phaät all sentient beings' pure faith to be phaùp maø phaùt khôûi ñaïi nguyeän tu caùc indestructible. thieän caên hoài höôùng voâ thöôïng Boà Ñeà: It c. Khieán chuùng sanh ñöôïc nghe chaùnh phaùp is not purify just one Buddha-land, not döùt caùc söï nghi hoaëc vaø nhôù khoâng queân: because of belief in just one Buddha, not They will cause all sentient beings to hear just to see one Buddha, not just to the true teaching, cut off all doubt and comprehend one doctrine that they initiate confusion, remember the teaching without the determination for great knowledge and forgetting it. dedicate it to unexcelled complete perfect d. Khieán chuùng sanh tu haønh ñuùng phaùp: enlightenment. It is to purify all Buddha- They will cause all sentient beings to lands, out of faith in all Buddhas, to serve cultivate in accord with the teaching. all Buddhas, to understand all Buddha- e. Khieán chuùng sanh cung kính chö Phaät: teachings, that they initiate great vows, They will cause sentient beings to develop cultivate the foundations of goodness, and respect for the enlightened. dedicate them to unexcelled complete f. Khieán thaân nghieäp chuùng sanh thanh tònh perfect enlightenment. vaø an truï voâ löôïng thieän caên roäng lôùn: 13) Chö Boà Taùt nguyeän raèng: "Do thieän caên They will cause sentient beings to act with cuûa toâi ñaây, nguyeän taát caû caùc loaøi, taát caû purity, to rest securely on innumerable chuùng sanh ñeàu ñöôïc thanh tònh, coâng ñöùc great foundations of goodness.

g. Khieán chuùng sanh lìa haún söï ngheøo cuøng: chuùng sanh chòu caùc söï khoå, khieán hoï They cause all sentient beings to be ñöôïc giaûi thoaùt: Seeing sentient beings forever free from poverty. doing all sorts of bad things and suffering h. Khieán chuùng sanh ñaày ñuû thaát thaùnh taøi all sorts of misery and pain, and being (see Thaát Thaùnh Taøi): They cause all hindered by this from seeing the Buddha, sentient beings to be fully equipped with hearing the teaching and recognizing the the seven kinds of wealth (faith, vigor, community, the enlightening beings vow shame, learning,

generosity, concentration to enter those states of woe, take on the and wisdom). various miseries in place of the sentient i. Khieán chuùng sanh thöôøng theo chö Phaät tu beings, to cause them to be free. hoïc, thaønh töïu voâ löôïng thieän caên thaéng 16) Chö Boà Taùt chòu khoå nhö vaäy, nhöng laïi dieäu: They cause all sentient beings to chaúng kinh sôï maø coøn tinh taán tu haønh always learn from the Buddha, to perfect chaúng nhaøm moûi vì muoán—Enlightening innumerable roots of goodness. Beings suffer pain in this way, but they are j. Toû ngoä bình ñaúng: They cause sentient not discouraged. In the contrary, they beings to attain impartial understanding. vigorously cultivate without ceasing k. Truï nhöùt thieát trí: To abide in beause: omniscience. a. Quyeát muoán ñaûm nhieäm chuùng sanh khieán l. Duøng voâ ngaïi nhaõn bình ñaúng nhìn chuùng hoï ñöôïc giaûi thoaùt: They are determined sanh: To look upon all sentient beings to carry all sentient beings to liberation. equallywith unobstructed eyes. b. Quyeát muoán cöùu vôùt chuùng sanh xuaát ly m. Caùc töôùng haûo trang nghieâm thaân khoâng khoå naïn vaø nhöõng choã sanh giaø beänh cheát: tyø veát: To adorn their bodies with all They are determined to save all sentient marks of greatness, without any flaws. beings and to enable them to attain n. Lôøi noùi tinh dieäu: Beautiful voices. emancipation, so that they can be free o. Coâng ñöùc vieân maõn: Replete with all fine from the realm of pain and troubles of qualities. birth, old age, sickness, and death. p. Caùc caên ñieàu phuïc: To have control over c. Quyeát muoán cöùu hoä chuùng sanh thoaùt khoûi their senses. caûnh löu chuyeån taø kieán voâ trí cuõng nhö q. Thaønh töïu thaäp löïc: To accomplish the ten maát caùc phaùp laønh: They are determined powers (see Thaäp Löïc). to save all sentient beings from revolving r. Taâm laønh ñaày ñuû: To be filled with good in erroneous views, bereft of qualities of will. goodness. s. Khoâng choå y truï: To dwell or depend on d. Quyeát muoán cöùu hoä caùc chuùng sanh— nothing. They are determined to save all sentient t. Khieán taát caû chuùng sanh ñeàu ñöôïc söï vui beings: cuûa Phaät, truï nôi choã Phaät an truï: To cause • Bò löôùi aùi vaán: Sentient beings are all sentient beings to attain the enjoyments wrapped up in the web of attachments. of Buddhahood and abide in the abode of • Bò loïng si che laáp: covered by the Buddhas. shroud of ignorance. 15) Thaáy chuùng sanh gaây taïo aùc nghieäp, chòu • Nhieãm coõi höõu laäu theo maõi khoâng rôøi: nhieàu söï khoå, vì theá maø khoâng thaáy ñöôïc Clinging to all existents, pursuing them Phaät, chaúng nghe ñöôïc phaùp, neân chö Boà unceasingly. Taùt quyeát ñi vaøo aùc ñaïo, thay theá caùc • Vaøo trong loàng cuûi khoå naõo: Entering the

cage of suffering. still always cultivate foundations of • Thöïc haønh nghieäp ma: Acting like goodness for the sake of all beings. maniacs. 20) Boà Taùt thaø rieâng mình chòu moïi söï khoå, • Phöôùc trí ñeàu heát: Totally void of ñem thaân chuoäc taát caû aùc ñaïo chuùng sanh, virtue or knowledge. khieán hoï ñöôïc giaûi thoaùt, chôù chaúng ñeå • Thöôøng oâm loøng nghi hoaëc: Always chuùng sanh ñoïa nôi ñòa nguïc, suùc sanh, doubtful and confused. ngaï quyû, hay a-tu-la: They vow that they • Chaúng thaáy choã an oån: They do not would rather take all this sufferings on perceive the place of peace. themselves than allow sentient beings to • Chaúng bieát ñaïo xuaát ly:

They do not know fall into hell, animal, hungry ghost, and the path of emancipation. asura realms. • ÔÛ trong sanh töû luaân hoài maõi: They 21) Boà Taùt nguyeän baûo hoä taát caû chuùng sanh revolve in birth and death without rest. troïn chaúng rôøi boû. Ñaây laø lôøi nguyeän • Luoân bò ngaäp chìm trong khoå buøn laày: thaønh thöïc vì cöùu hoä chuùng sanh maø phaùt Always submerged in the mire of taâm Boà Ñeà, chôù chaúng phaûi vì töï thaân maø suffering. caàu ñaïo voâ thöôïng: They vow to protect 17) Boà taùt chaúng vì töï thaân maø caàu giaûi thoaùt, all sentient beings and never abandon nhöng laïi muoán ñem choã tu haønh cuûa mình them. This is a sincere vow because they laøm cho chuùng sanh—They are not set their mind on enlightenment in order to seeking liberation for themselves, but they liberate all sentient beings, not seeking want to use what they practice to cause all the unexcelled way for their own sake. sentient beings: 22) Boà Taùt chaúng phaûi vì caàu phöôùc höôûng laïc a. Ñöôïc thaønh böïc trí hueä voâ thöôïng: trong ba coõi maø tu haïnh Boà Ñeà. Taïi sao Become supreme sovereign of knowledge. vaäy?: They do not cultivate enlightening b. Ñöôïc nhöùt thieát trí: To attain the practice in search of pleasure or omnicient mind. enjoyment. Why? Because: c. Qua khoûi voøng sanh töû: To cross over the a. Phöôùc laïc theá gian chaúng gì chaúng khoå: flow of birth and death. Mundane pleasures are all sufferings. d. Ñöôïc thoaùt taát caû khoå: To be free from all b. Phöôùc laïc theá gian laø caûnh giôùi ma: suffering. Mundane pleasures are the realms of 18) Boà Taùt nguyeän vì khaép taát caû chuùng sanh maniacs. chòu ñuû söï khoå, khieán hoï ñeàu ra khoûi hoá c. Chæ coù keû ngu môùi tham tröôùc phöôùc laïc sanh töû khoå: They vow to accept all theá gian, chöù chö Phaät thì thöôøng hay quôû sufferings for the sake of all sentient traùch vì taát caû khoå naïn ñeàu nhôn ñoù maø beings, and enable them to escape from sanh: Only craved by ignorant people, but the abyss of immeasurable woes of birth scorned by Buddhas because all misery and death. arises from them. 19) Boà Taùt luoân nguyeän vì khaép taát caû chuùng d. Taát caû aùc ñaïo ñòa nguïc, ngaï quyû, suùc sanh, sanh maø taän vò lai kieáp chòu taát caû khoå a-tu-la, ñeán giaän hôøn, kieän caùo, huûy nhuïc trong caùc aùc ñaïo nôi taát caû theá giôùi, nhöng ñeàu do tham tröôùc nguõ duïc maø ra: The vaãn luoân vì chuùng sanh maø tu thieän caên: anger, fighting, mutual defamation and They always vow to accept all sufferings othe such evils of the realms of hells, for the sake of all sentient beings in all ghosts, animals and asuras are all caused worlds, in all states of misery forever, but by greedy attachment to objects of desire.

e. Keû tham nguõ duïc thôøi xa lìa chö Phaät, 25) Chö Boà Taùt ñem thieän caên hoài höôùng nhö chöôùng ngaïi sanh thieân, huoáng laø ñöôïc voâ vaäy, tuøy nghi cöùu hoä khieán chuùng sanh— thöôïng Boà Ñeà: By addiction to desires, Enlightening Beings dedicate all their one become estranged from the Buddhas roots of goodness and save sentient beings and hindered from birth in heaven, to say by employing means appropriate to the nothing of unexcelled complete perfect situation to cause them: enlightenment. a. Thoaùt khoûi sanh töû: To emerge from birth 23) Boà Taùt nguyeän ñem caên laønh hoài höôùng and death. nhö vaäy khieán taát caû chuùng sanh ñeàu b. Thôø cuùng taát caû chö Phaät: Serve and ñöôïc—Enlightening Beings vow to provide

for all the Buddhas. dedicate roots of goodness to enable all c. Ñöôïc trí voâ ngaïi: To attain unhindered, sentient beings to attain: omnicient knowledge. a. Vui roát raùo: Ultimate bliss. d. Lìa caùc ma, xa baïn aùc: To abandon all b. Vui lôïi ích: Beneficial bliss. maniacs and bad associates. c. Vui baát thoï: The bliss of nonreception. e. Gaàn baïn laønh Boà Taùt: Approach all d. Vui tòch tònh: The bliss of dispassionate Enlightening Beings and good associates. tranquility. f. Döùt tröø toäi loãi: To annihilate all error and e. Vui voâ ñoäng: The bliss of imperturbability. wrongdoing. f. Vui voâ löôïng: Immeasurable bliss. g. Thaønh töïu tònh nghieäp: To perfect pure g. Vui baát xaû ly sanh töû baát thoái chuyeån nieát behavior. baøn: The bliss of not rejecting birth and h. Ñaày ñuû haïnh nguyeän roäng lôùn cuûa Boà Taùt death yet not regressing from nirvana. vaø voâ löôïng thieän caên: To fulfill the great h. Vui baát dieät: Undying bliss. practical vows and innumerable virtues of i. Vui nhöùt thieát trí: The bliss of universal Enlightening Beings. knowledge. 26) Vì caùc chuùng sanh khoâng theå töï cöùu, 24) Boà Taùt nguyeän vì chuùng sanh maø laøm— huoáng laø cöùu ngöôøi? Theá neân moät mình For all sentient beings, they vow: Boà Taùt laäp chí nguyeän tu taäp thieän caên hoài a. Laøm ñieàu ngöï sö: To be a charioteer. höôùng nhö vaäy, vì muoán—Sentient beings b. Laøm chuû binh thaàn: To be a leader. cannot save themselves, how can they c. Caàm ñuoác ñaïi trí chæ ñöôøng an oån khieán save others? Only Enlightening Beings chuùng sanh lìa hieåm naïn: to be holding the have this unique determination of torch of great knowledge and showing the cultivating amass roots of goodness and way to safety and peace, freeing them dedicate them in this way: from danger. a. Vì muoán quaûng ñoä taát caû chuùng sanh: To d. Duøng phöông tieän khieán chuùng sanh bieát liberate all sentient beings. chôn thieät nghóa: To use appropriate b. Vì muoán chieáu khaép taát caû chuùng sanh: To means to inform sentient beings of the illumine all sentient beings. truth. c. Vì muoán daãn daét taát caû chuùng sanh: To e. Nôi bieån sanh töû, chö Boà Taùt laøm thuyeàn guide all sentient beings. tröôûng kheùo gioûi ñuû trí ñöa caùc chuùng sanh d. Vì muoán khai ngoä taát caû chuùng sanh: To ñeán bôø kia: In the ocean of birth and enlighten all sentient beings. death, they are skillful captains of the e. Vì muoán ñoaùi hoaøi taát caû chuùng sanh: To ship, who know how to deliver sentient watch over and attend to all sentient beings to the other shore. beings.

f. Vì muoán nhieáp thoï taát caû chuùng sanh: To f. Tuøy moät thieän caên duøng khaép chuùng sanh take care of all sentient beings. laøm caûnh sôû duyeân môùi goïi laø hoài höôùng: g. Vì muoán thaønh töïu taát caû chuùng sanh: To When every single root of goodness is perfect all sentient beings. directed toward all sentient beings, that is h. Vì muoán khieán taát caû chuùng sanh hoan hyû: called dedication. To gladden all sentient beings. 28) Boà Taùt tu taäp hoài höôùng ñaët ñeå chuùng sanh i. Vì muoán khieán taát caû chuùng sanh vui ñeïp: nôi phaùp taùnh voâ tröôùc: Enlightening To bring happiness to all sentient beings. Beings cultivate dedication to place j. Vì muoán khieán taát caû chuùng sanh döùt nghi: sentient beings in the true nature of things To cause all sentient beings to become where there is no attachment. freed from doubt. 29) Boà Taùt tu taäp hoài höôùng thaáy chuùng sanh 27) Boà Taùt hoài höôùng nhö

aùnh maët nhöït— baát ñoäng baát chuyeån: Enlightening Beings Enlightening Beings' dedications should cultivate dedication to see that the be like the sun: intrinsic nature of sentient beings doesn'' a. Chieáu khaép taát caû maø chaúng caàu baùo aân: move or change. Shining universally on all without seeking 30) Boà Taùt tu taäp hoài höôùng voâ y voâ thuû ñoái thanks or reward. vôùi söï hoài höôùng: Enlightening Beings b. Chaúng vì moät chuùng sanh aùc haïi mình maø cultivate dedication without depending on boû taát caû chuùng sanh khaùc, neân Boà Taùt chæ or grasping dedication. sieâng tu taäp thieän caên hoài höôùng, khieán 31) Boà Taùt tu taäp hoài höôùng chaúng laáy töôùng khaép chuùng sanh ñeàu ñöôïc an laïc: Not thieän caên: Enlightening Beings cultivate abandoning all sentient beings because dedication without attachment to the one sentient being is evil, just diligently appearances of roots of goodness. practicing the dedications of roots of 32) Boà Taùt tu taäp hoài höôùng chaúng phaân bieät goodness to cause all sentient beings to nghieäp baùo theå taùnh: Enlightening Beings attain peace and ease. cultivate dedication without false ideas c. Chuùng sanh daàu coù keû aùc muoán haïi mình, about essential nature of consequences of Boà Taùt ñeàu dung thöù, troïn chaúng do ñaây actions. maø boû theä nguyeän: They are able to take 33) Boà Taùt tu taäp hoài höôùng chaúng tham tröôùc care of all sentient beings even if they are töôùng nguõ uaån: Enlightening Beings bad, never giving up their vows on this cultivate dedication without attachment to account. the characteristics of the five clusters of d. Thieän caên daàu ít, nhöng vì nhieáp khaép material and mental existence. chuùng sanh, neân Boà Taùt luoân duøng taâm 34) Boà Taùt tu taäp hoài höôùng chaúng phaù hoaïi hoan hyû hoài höôùng quaûng ñaïi: Even if töôùng nguõ uaån: Enlightening Beings their roots of goodness be few, but cultivate dedication without destroying the because they want to embrace all sentient charateristics of the five clusters. beings, so they always make a great 35) Boà Taùt tu taäp hoài höôùng chaúng chaáp laáy dedication with a joyful heart. nghieäp: Enlightening Beings cultivate e. Neáu coù thieän caên maø chaúng muoán lôïi ích dedication without grasping action. taát caû chuùng sanh thì chaúng goïi laø hoài 36) Boà Taùt tu taäp hoài höôùng chaúng caàu quaû höôùng: If one has roots of goodness but baùo: Enlightening Beings cultivate does not desire to benefit all sentient dedication without seeking reward. beings, tat is not called dedication. 37) Boà Taùt tu taäp hoài höôùng chaúng nhieãm

tröôùc nhôn duyeân: Enlightening Beings Beings cultivate dedication stamping all cultivate dedication without attachment to roots of goodness with the seal of the causality. realm of truth. 38) Boà Taùt tu taäp hoài höôùng chaúng phaân bieät 48) Boà Taùt quaùn caùc phaùp lìa tham duïc, hieåu nhôn duyeân khôûi: Enlightening Beings caùc phaùp khoâng gieo troàng thì thieän caên cultivate dedication without imagining laïi cuõng nhö vaäy maø tu taäp hoài höôùng: what is producing by causality. Enlightening Beings cultivate dedication 39) Boà Taùt tu taäp hoài höôùng chaúng chaáp danh observing all things dispassionately; they tieáng: Enlightening Beings cultivate understand that all things have no dedication without attachment to propagation and that roots of goodness are reputation. also thus. 40) Boà Taùt tu taäp

hoài höôùng chaúng chaáp xöù sôû: 49) Boà Taùt quaùn caùc phaùp khoâng hai, khoâng Enlightening beings cultivate dedication sanh, khoâng dieät maø tu taäp hoài höôùng: without attachment to location. Enlightening Beings cultivate dedication 41) Boà Taùt tu taäp hoài höôùng chaúng chaáp phaùp observing that things are nondual, unborn, hö voïng: Enlightening Beings cultivate and unperishing. dedication without attachment to unreal 50) Boà Taùt duøng nhöõng thieän caên hoài höôùng things. nhö vaäy maø tu haønh phaùp ñoái trò thanh 42) Boà Taùt tu taäp hoài höôùng chaúng chaáp chuùng tònh: Enlightening Beings use such roots of sanh töôùng, theá giôùi töôùng hay taâm yù goodness to cultivate and practice pure töôùng: Enlightening Beings cultivate methods of curing spiritual ills. dedication without attachment to images 51) Bao nhieâu thieän caên thaûy ñeàu tuøy thuaän of sentient beings, the world, ot mind. phaùp xuaát theá, chaúng laøm hai töôùng: All of 43) Boà Taùt tu taäp chaúng khôûi taâm ñieân ñaûo, their roots of goodness are in accord with töôûng ñieân ñaûo, kieán ñieân ñaûo: transcendental principles, but they do not Enlightening Beings cultivate dedication conceive of them dualistically. without creating delusions of mind, 52) Chaúng phaûi tuùc nghieäp maø Boà Taùt tu taäp delusions of concepts, or delusions of nhöùt thieát trí: It is not in their deeds that views. they cultivate omniscience. 44) Boà Taùt tu taäp hoài höôùng chaúng chaáp ñöôøng 53) Boà Taùt tu taäp nhöùt thieát trí—Enlightening ngoân ngöõ: Enlightening Beings cultivate Beings cultivate omniscience: dedication without attachment to verbal a. Chaúng phaûi lìa nghieäp maø tu taäp nhöùt thieát expression. trí: It is not aprt from deeds that they 45) Boà Taùt quaùn taùnh chôn thaät cuûa chö phaùp cultivate omniscience. maø tu taäp hoài höôùng: Enlightening Beings b. Nhöùt thieát trí chaúng phaûi tuùc nghieäp, cuõng cultivate dedication observing the true chaúng lìa nghieäp maø ñöôïc; bôûi thanh tònh nature of all things. nghieäp nhö boùng saùng, neân quaû baùo cuõng 46) Boà Taùt quaùn taùnh bình ñaúng cuûa taát caû thanh tònh nhö boùng saùng; baùo nhö boùng chuùng sanh maø tu taäp hoài höôùng: saùng thanh tònh neân nhöùt thieát trí cuõng Enlightening beings cultivate dedication thanh tònh nhö boùng saùng: Omniscience is observing the aspects in which all sentient not identical to action, but omniscience is beings are equal. not attained aprt from action either. 47) Boà Taùt duøng aán phaùp giôùi maø aán caùc thieän Because their action is pure as light, the caên maø tu taäp hoài höôùng: Enlightening consequences are also pure as light;

because the consequences are pure as cuûa Boà Taùt Quaùn AÂm—Buddhas and light, omniscience is also pure as light. Bodhisattvas as world-saviours, another title c. Lìa ngaõ, ngaõ sôû vaø taát caû loaïn ñoäng tö duy for Kuan-Yin Bodhisattva. phaân bieät maø ñem caùc thieän caên tu taäp hoài Cöùu Theá Luaân: Goïi phaùp luaân cuûa Phaät laø höôùng: Detached from all confusions and “Cöùu Theá Luaân”—The wheel of salvation. thoughts of self and possession, Cöùu Theá Vieân Maõn: Teân goïi khaùc cuûa Boà Enlightening Beings skillfully cultivate Taùt Quaùn AÂm—Complete saviour of the dedication of all roots of goodness. world, another name of Kuan-Yin Bodhisattva. 54) Boà Taùt tu taäp hoài höôùng nhö vaäy— Cöùu Theá Vieân Thoâng: See Cöùu Theá Vieân Enlightening Beings cultivate dedication Maõn. in this way: Cöùu

Theá Xieån Ñeà: Xieån ñeà laø ngöôøi khoâng a. Luoân ñoä thoaùt chuùng sanh khoâng thoâi: coøn caên cô vaõng sanh nöõa, cuõng coù nghóa laø vò Liberating sentient beings ceaselessly. Boà Taùt vì loøng töø bi voâ haïn neân khôûi leân ñaïi b. Chaúng truï phaùp töôùng: They do not dwell nguyeän töø choái vaøo Nieát baøn ñeå tieáp tuïc cöùu on appearances. ñoä chuùng sanh—The world-saving icchanti, i.e. c. Daàu bieát caùc phaùp khoâng nghieäp khoâng the Bodhisattva who defers entry into baùo maø kheùo hay xuaát sanh taát caû nghieäp Buddhahood to fulfil his vow of saving all baùo khoâng traùi nghòch: Though they know beings. that in all things there is no action and no consequences, yet they can skillfully Cöùu Thoaùt: Cöùu ñoä vaø giaûi thoaùt—To save produce all deeds and consequences and set free—To be saved and freed—To without opposition or contention. rescue—To save. d. Boà Taùt tu taäp hoài höôùng xa lìa caùc loãi vaø Cöùu Tinh: Salvation. ñöôïc chö Phaät khen ngôïi: Enlightening Cöùu Töû: To save (rescue) from death. Beings cultivate dedication, free from all Cöùu Vaõn: To save the situation. faults and are praised by all Buddhas. Cöùu Vôùt Linh Hoàn: To save a soul. Cöùu Khoûi: To deliver (save) someone from. Cöøu Haän: Animosity. Cöùu Khoå: Cöùu ai thoaùt khoûi khoå ñau—To Cöøu Nhaân: Enemy. save someone from unhappiness or suffering. Cöûu: Navan (skt)—Nine. Cöùu Khoán: To save from misfortunes. Cöûu AÂm: Nine elements or nine substances. Cöùu Maïng: To save someone's life. (A) Nguõ Ñaïi—The five elements: Cöùu Naïn: To save from danger. 1) Ñaát: Earth. Cöùu Nguy: To save from Peril. 2) Nöôùc: Water. Cöùu Soáng: See Cöùu Maïng. 3) Löûa: Fire. Cöùu Theá: Nhöõng baäc cöùu ñoä theá gian nhö chö 4) Gioù: Wind. Phaät vaø chö Boà Taùt, ñaëc bieät laø Ñöùc Quaùn Theá 5) Hö khoâng: Space. AÂm Boà Taùt (taàm thanh cöùu khoå)—To save the (B) Nhöõng Yeáu Toá Khaùc: Other substances: world—A saviour of the world, Buddhas and 6) Thôøi: Time. Bodhisattvas as world-saviours, especially 7) Taâm: Mind or spirit (manas). Kuan-Yin Bodhisattva. 8) A Laïi Da: Alaya (skt). 9) Ñaïi Ngaõ: Soul—Atman (skt). Cöùu Theá Boà Taùt: Chö Phaät vaø chö Boà Taùt thò hieän cöùu ñoä theá gian, moät danh hieäu khaùc Cöûu Bieán Tri: Chín hình thöùc cuûa toaøn tri (bieát heát thaûy) veà boán chaân lyù (kieán khoå, kieán

taäp, kieán dieät vaø kieán ñaïo) cuõng nhö nhöõng 4) Nhaát Thieát Moân Thieàn: Thieàn veà cöûa vaøo phöông caùch caét ñöùt duïc voïng vaø aûo töôûng— toái thöøa thieàn ñònh—Meditation on the The nine forms of complete knowledge of the entrance to all the superior dhyana four Noble Truths (knowledge of sufferings, conditions. accumulation of sufferings, termination of 5) Thieän Nhaân Thieàn: Thieàn veà nhöõng ñieàu sufferings and knowledge of the path) as well thieän—Meditation on the good. as the cutting off passion and delusion. 6) Nhaát Thieát Haønh Thieàn: Thieàn veà thöïc taäp Cöûu Boä: Chín boä kinh Tieåu thöøa, gioáng nhö vaø haønh ñoäng Ñaïi thöøa—Meditation on all 12 boä kinh Ñaïi thöøa, ngoaïi tröø Phöông Quaûng, Mahayana practices and actions. Thoï kyù vaø Voâ vaán töï thuyeát—Nine Hinayana 7) Tröø Phieàn Naõo Thieàn: Meditation on sutras which are the same as the twelve sutras ridding all suffers from the miseries of in Mahayana except Vaipulya (Phöông quaûng), passion and delusion. Vyakarana (Thoï Kyù), and Udana (Voâ vaán

töi 8) Thöû Theá Tha Theá Laïc Thieàn: Thieàn veà thuyeát)—See Thaäp nhò ñaïi thöøa Kinh. caùch mang laïi an laïc cho moïi ngöôøi trong Cöûu Boä Kinh: See Cöûu Boä in Vietnamese- ñôøi naày vaø ñôøi sau—Meditation on the English Section. way to bring joy to all people both in this life and hereafter. Cöûu Chaáp: Nava Graha (skt)—Nine seizers 9) Thanh Tònh Tònh Thieàn: Thieàn veà thanh or upholders—Nine luminaries or planets— tònh nhaèm chaám döùt aûo giaùc vaø phieàn naõo See Cöûu Dieäu in Vietnamese-English Section. ñeå ñaït ñöôïc ñaïi giaùc—Meditation on Cöûu Chuùng: Chín chuùng ñeä töû goàm Thaát perfect purity in the termination of all Chuùng coäng vôùi hai chuùng Sa Di vaø Sa Di Ni delusion and distress and the obataining of Taäp Söï thoï trì taùm giôùi—Nine kinds of perfect enlightenment. disciples include seven kinds plus junior monks Cöûu Chuûng Hoaïnh Töû: Theo Kinh Döôïc and nuns or novice who have received the Sö, Cöùu Thoaùt Boà Taùt ñaõ baûo Ngaøi A Nan laø eight commandments—See Thaát Chuùng in coù chín thöù hoaïnh töû—According to The Vietnamese-English Section. Medicine Buddha Sutra, Salvation Bodhisattva Cöûu Chuùng Sanh Cö: See Cöûu Höõu in told Ananda that the Tathagatas mentioned Vietnamese-English Section. countless forms of untimely death; however, Cöûu Chuûng Ñaïi Thieàn: Chín loaïi thieàn Ñaïi there nine major forms of untimely death. thöøa cho chö Boà taùt—The nine kinds of 1) Neáu coù chuùng höõu tình naøo bò beänh tuy Mahayana dhyana for bodhisattvas: nheï, nhöng khoâng thaày, khoâng thuoác, 1) Töï Taùnh Thieàn: Thieàn quaùn veà töï taùnh khoâng ngöôøi saên soùc, hay giaù coù gaëp thaày cuûa chö phaùp—Meditation on the original laïi uoáng laàm thuoác, neân beänh khoâng ñaùng nature of things, or mind as the real cheát maø laïi cheát ngang. Ñang luùc beänh laïi nature, from which all things derived. tin theo nhöõng thuyeát hoïa phuùc vu vô cuûa 2) Nhaát Thieát Thieàn: Thieàn quaùn nhaèm phaùt boïn taø ma ngoaïi ñaïo, yeâu nghieät trong ñôøi, trieån töï giaùc vaø giaùc tha ñeán möùc toái sanh loøng run sôï khoâng coøn töï chuû ñoái vôùi thöôïng—Meditation on achieving the söï chaân chaùnh, ñi boùi khoa ñeå tìm hoûi roài development of self and all others to the gieát haïi loaøi vaät ñeå taáu vôùi thaàn linh, vaùi utmost. van voïng löôïng caâu xin ban phuùc, mong 3) Nan Thieàn: Thieàn quaùn veà nhöõng vaán ñeà ñöôïc soáng laâu, nhöng roát cuoäc khoâng theå khoù khaên—Meditation on the difficulties naøo ñöôïc. Bôûi si meâ laàm laïc, tin theo taø of certain dhyana conditions.

kieán ñieân ñaûo neân bò hoaïnh töû, ñoïa vaøo possible combination of like and unlike ñòa nguïc ñôøi ñôøi khoâng ra khoûi: Some examples in a syllogism. sentient beings contract a minor illness Cöûu Cö: See Cöûu Höõu in Vietnamese- which goes untreated for lack of a English Section. physician or medicine; or else, even Cöûu Dieäu: The nine luminaries: though there is a physician, he prescribes 1) Nhaät: Aditya (skt)—The sun. the wrong medicine, causing premature 2) Nguyeät: Soma (skt)—The moon. death. Or, the patients, believing the false 3) Hoûa Tinh: Angaraka (skt)—Mars. pronouncements of earthly demons, 4) Thuûy Tinh: Budha (skt)—Mercury. heretics or practitioners of black magic, 5) Moäc Tinh: Brhaspati (skt)—Jupiter. may panic, unable to calm their minds. 6) Kim Tinh: Sukra (skt)—Venus. They may then engage in

divination or 7) Thoå Tinh: Sanaiscara (skt)—Saturn. perform animal sacrifices in order to 8) La Haàu: Rahu (skt)—The spirit that causes propitiate the spirits, praying for blessings eclipses. and longevity, all in vain. Through 9) Keá Ñoâ: Ketu (skt)—A comet. ignorance, confusion and reliance on Cöûu Duï: The nine similes: wrong, inverted views, they meet with 1) Tinh (sao): Stars. untimely death and sink into the hells, 2) Hoa Ñoám: Eye-film. with no end in sight. 3) Ñaêng (ñeøn): Lamp. 2) Bò pheùp vua tru luïc: Excecuted by royal 4) AÛo (aûo thuaät): Prestidigitation. decree. 5) Söông (söông muø): Dew. 3) Sa ñoïa ñaém say nôi söï chôi bôøi, saên baén, 6) Baøo (bong boùng): Bubble. ñam meâ töûu saéc, buoâng lung voâ ñoä, bò loaøi 7) Moäng: Dream. quyû ñoaït maát tinh khí: Losing one's 8) Ñieån Chôùp: Lightning. vitality to the demons through hunting, 9) Vaân (maây): Cloud. gambling, debauchery, drunkenness or Cöûu Ñaïo: Chín ñöôøng höõu tình cö—Nine extreme dissipation. realms of living beings. 4) Cheát thieâu: Death by fire. 5) Cheát chìm: Death by drowning. Cöûu Ñeá: Chín chaân lyù—Nine truths or 6) Bò thuù döõ aên thòt: Being devoured by wild postulates: animals. 1) Voâ Thöôøng Ñeá: Impermanence. 7) Bò rôi töø nuùi cao xuoáng vöïc thaúm: Falling 2) Khoå ñeá: Suffering. off a mountain or a cliff. 3) Khoâng Ñeá: The void—Voidness.— 8) Cheát vì thuoác ñoäc, eám ñoái, ruûa noäp, truø eûo Unreality of things vaø bò quyû töû thi laøm haïi: Death by poison, 4) Voâ Ngaõ Ñeá: No permanent ego or soul. incantations, evil mantras and demons- 5) Höõu AÙi Ñeá: Love of existence or raised-from-the-death. possession resulting in suffering. 9) Cheát vì ñoùi khaùt khoán khoå: Death from 6) Voâ Höõu AÙi Ñeá: Fear of being without hunger or thirst, for lack of food and existence or possession also resulting in water. suffering. 7) Bæ Ñoaïn Phöông Tieän Ñeá: Cutting of Cöûu Cuù Nhaân: Moät töø ngöõ lyù luaän trong Phaät suffering and its cause. giaùo; chín söï phoái hôïp khaû dó veà ñoàng phaåm vaø 8) Höõu Dö Nieát Baøn Ñeá: Nirvana with dò phaåm—A term in Buddhist logic; the nine remainder still to be worked out.

9) Voâ Dö Nieát Baøn Ñeá: Complete Nirvana. Cöûu Giaûi Thoaùt Ñaïo: Trong tam giôùi coù cöûu Cöûu Ñòa: chín giôùi—Chín coõi—Chín ñaát— ñòa, moãi ñòa ñeàu coù kieán hoaëc, tö hoaëc, vaø tu The nine lands: hoaëc—In the nine stages of the trailokya each A. Duïc Giôùi—Desire realm: has its possible delusions and erroneous 1) Duïc Giôùi Nguõ Thuù Ñòa: The realm of performances—For more information, please desire—Sensuous realm. see Cöûu Voâ Giaùn Ñaïo in Vietnamese-English B. Saéc Giôùi—Realm of form—Material Section. forms: Cöûu Giôùi: Chín giôùi haõy coøn trong sai traùi vaø 2) Ly Sanh Hyû Laïc Ñòa: Paradise after vaãn coøn bò duïc voïng chi phoái; taát caû caùc giôùi earthly life (Sô thieàn—First dhyana). cuûa chuùng höõu tình töø Boà Taùt xuoáng haøng ñòa 3) Ñònh Sanh Hyû Laïc Ñòa: Paradise of nguïc, ngoaïi tröø Phaät giôùi laø giôùi cao nhaát— cessation of rebirth (Nhò thieàn—Second The nine realms of error, or subjection to the dhyana). passion; all the realms of the living from 4) Ly Hyû Dieäu Laïc Ñòa: Land of wondrous Bodhisattvas down to hells, except the tenth joy after the previous joys (Tam thieàn— and highest, the Buddha realm—See Cöûu Ñòa Third dhyana). in Vietnamese-English Section. 5) Xaû Nieäm Thanh Tònh Ñòa: The Pure Land Cöûu Hoa Sôn: Chiu-Fa San—Moät trong boán of

abandonment of thought or recollection ngoïn nuùi thieâng lieâng cuûa Phaät Giaùo, toïa laïc of past delights (Töù thieàn—Fourth trong vuøng An Hoäi beân Trung Quoác, nôi truï trì dhyana). cuûa Ngaøi Ñòa Taïng Boà Taùt—One of the four C. Voâ Saéc Giôùi: Formless realms—Realms sacred mountains of Buddhism situated in beyond form: Anhui in China, and its patron is Earth –Store 6) Khoâng Voâ Bieân Xöù Ñòa: Bodhisattva (Ti-tsang)—See Hoa Sôn. Akasanantyayatanam (skt)—The land of Cöûu Hoaïnh Töû: Chín nguyeân nhaân gaây ra infinite space—(Nhöùt Ñònh—First caùi cheát baát ñaéc kyø töû—Nine kinds of irregular samadhi). death: 7) Thöùc Voâ Bieân Xöù Ñòa: Vijnana- 1) Khoâng neân aên maø cöù aên: To eat what is nantyayatanam (skt)—The land of not allowed to. omniscience or infinite perception—(Nhò 2) AÊn quaù löôïng: Eat too much. Ñònh—Second samadhi). 3) Chaúng aên quen maø cöù aên: Eat what is not 8) Voâ Sôû Höõu Xöù Ñòa: Atkincanyayatana suitable for the stomach. (skt)—Land of nothingness—Tam Ñònh— 4) AÊn khoâng tieâu ñöôïc: Eat what is difficult Third samadhi). for the stomach to digest. 9) Phi Töôûng Phi Phi Töôûng Xöù Ñòa: 5) AÊn thöù chöa ñöôïc naáu chín: Eat uncooked Naivasanjnana-samjnayatana (skt)—The food. land of knowledge without thinking or not 6) Khoâng giöõ giôùi luaät: Breaking precepts thinking, or where ther is neither (law-breaking). consciousness nor unconsciousness—Töù 7) Gaàn guûi aùc tri thöùc: Associate with bad Ñònh—Fourth samadhhi). friends. Cöûu Ñieàu Caø Sa: See Cöûu ñieàu y in 8) Vaøo xoùm laøng chaúng ñuùng luùc: To set out Vietnamese-English Section. at the wrong time. Cöûu Ñieàu Y: AÙo caø sa coù phaåm traät thaáp 9) Ñaùng traùnh maø chaúng traùnh (Cheát chìm): nhaát—The lowest rank of the patched robe. Should avoid but not avoid—Drowning.

Cöûu Hoäi Maïn Ñaø La: Cöûu hoäi thuyeát—The 9) Phi Töôûng Phi Phi Töôûng: Chuùng sanh höõu nine groups in the diamond-realm mandala. töôûng voâ töôûng xöù—Beyond thought or Cöûu Höõu: Chín coõi trôøi hyû laïc—The nine non thought (the fourth formless realms). realities, states or conditions in which sentient Cöûu Höõu Tình Cö: See Cöûu Höõu in beings enjoy to dwell: Vietnamese-English Section. 1) Duïc Giôùi Nhaân Thieân: Sô chuùng sanh Cöûu Keát: Chín moái phieàn tröôïc ñaõ keát noái cö—Theá giôùi Ta Baø vaø saùu coõi trôøi duïc con ngöôøi trong sanh töû—The nine bonds that giôùi trong ñoù chuùng sanh coù nhieàu loaïi bind men to mortality: thaân vaø nhieàu loaïi töôûng—The world and 1) AÙi Keát: Thöông yeâu hay tham aùi—Love. the six deva heavens of desire in which 2) Nhueá Keát: Söï hôøn giaän—Hate. there is variety of bodies and thinking or 3) Maïn Keát: Ngaõ maïn hay kieâu maïn—Pride. ideas.. 4) Si Keát: Si meâ hay söï voâ minh cuûa vieäc 2) Phaïm Chuùng Giôùi Thieân: Nôi chuùng sanh khoâng hieåu söï lyù—Ignorance. coù nhieàu thaân khaùc nhau nhöng töôûng laïi 5) Kieán Keát: Taø kieán—Wrong views. gioáng nhau—The three Brahma-heavens 6) Thuû Kieán Keát: Chaáp thuû—Grasping— where bodies differ but thinking is the Possession. same (the first dhyana heaven—Sô thieàn 7) Nghi Keát: Nghi hoaëc (Tam Baûo)—Doubt. thieân). 8) Taät Keát: Ganh gheùt (vôùi söï giaøu sanh hay 3) Cöïc Quang Tònh Thieân: Nôi chuùng sanh hay ho cuûa ngöôøi)—Envy. chæ coù moät loaïi thaân nhöng nhieàu loaïi 9) Kieân Keát: Vò

kyû—Selfish—Meanness. töôûng khaùc nhau—The three bright and Cöûu Khieáu: See Cöûu Khoảng in Vietnamese- pure heavens where bodies are identical English Section. but thinking differs (the second dhyan Cöûu Khoảng: See Cöûu Khoảng Baát Tònh in heaven—Nhò thieàn thieân). Vietnamese-English Section. 4) Bieán Tònh Thieân: Nôi chuùng sanh chæ coù Cöûu Khoảng (Khieáu) Baát Tònh: Chín loả baát moät thaân vaø moät töôûng gioáng nhau—The tònh trong thaân. Ñöùc Phaät daïy coù chín loả baát three universally pure heavens where tònh trong cô theả chuùng ta, töø moãi loả naày luoân bodies and thinking are the same (the third ræ ra moïi thöù caën baõ nhö ñôøm nôi coả hoïng, moà dhyana heaven—Tam thieàn thieân). hoâi töø loả loâng nôi da, vaân vaân. Khoâng coù söï baøi 5) Voâ Töôûng Thieân: Nôi chuùng sanh khoâng tieát naøo coù theả ngöõi, rôø hay neám cho voâ. Taát caû coù töôûng maø cuõng khoâng coù giaùc tri—The ñeàu baát tònh—Nine impure openings in our no-thinking or no-thought heave (The body. The Buddha teaches us that there are highest of the four dhyana heavens—Töù nine openings in our body and from each of thieàn thieân). them exudes all kinds of excretions all the the 6) Khoâng Voâ Bieân Xöù: Chuùng sanh khoâng xöù time, i.e., phlegm from throat, sweat from the truï—Limitless space (First of the formless pores of skin, etc. None of the things excreted realms). are pleasant to smell or touch or taste. They 7) Thöùc Voâ Bieân Xöù: Chuùng sanh truï nôi are all unclean things: thöùc—Limitless perception (the second of 1) Hai maét: Eyes. the formless realms). 3) Hai loả tai: Ears. 8) Voâ Sôû Höõu Xöù: Chuùng sanh baát duïng xöù 5) Hai loả muõi: Nose (nostrils). truï—Nothingness, the place beyong things 7) Mieäng: Mouth. (the third of the formless realms). 8) Tieåu tieän: Anus.

9) Ñaïi tieän: Rectum. suppurations—See Cöûu Khoảng in Vietnamese- Cöûu Kieáp: The nine kalpas—Theo Kinh Ñaïi English Section. Baûo Tích, duø Phaät Thích Ca vaø Di Laëc cuøng Cöûu Maïn: Theo Vi Dieäu Phaùp thì coù chín khôûi ñaàu moät löôït, nhöng söï tinh taán ñaõ khieán loaïi maïn—According to Abhidharma, there cho Ngaøi Thích Ca thaønh Phaät sôùm hôn Ngaøi are nine forms of pride: Di Laëc ñeán 9 tieåu kieáp—According to the 1) Ngaõ Thaéng Maïn: Ñoái vôùi ngöôøi baèng Maharatnakuta Sutra, though Sakyamuni and mình, laïi sinh taâm quaù maïn cho raèng mình Maitreya started together, the zeal of the first hôn hoï—That I surpass those who are enabled him to become Buddha nine kalpas equal to me. sooner. 2) Ngaõ Ñaúng Maïn: Ñoái vôùi ngöôøi hôn mình, Cöûu Kinh: See Cöûu Boä Kinh and Thaäp Nhò laïi sinh taâm quaù maïn cho raèng mình baèng Ñaïi Thöøa Kinh in Vietnamese-English Section. hoï—That I am equal to those who surpass Cöûu Lieân: See Cöûu Phaåm Lieân Hoa in me (the pride of thinking oneself equal to Vietnamese-English Section. those who surpass us). 3) Ngaõ Lieät Maïn: Khôûi taâm kieâu maïn cho Cöûu Laäu: Nine leakages—See Cöûu Khoảng in raèng mình khoâng ñeán noãi teä nhö ngöôøi Vietnamese-English Section. khaùc—That I am not so bad as others. Cöûu Loaïi Sanh: Chín loaïi sanh—Nine kinds 4) Höõu Thaéng Ngaõ Maïn: Vaãn khôûi taâm kieâu of birth: maïn duø bieát raèng ngöôøi ñoù hôn mình— (A) The first four kinds are common to devas, That others surpass me. earth, and hells: 5) Voâ Ñaúng Ngaõ Maïn: Khôûi taâm kieâu maïn 1) Thai Sanh: Birth from the womb. cho raèng khoâng ai baèng

mình—None are 2) Noaõn Sanh: Birth from the egg. equal to me. 3) Thaáp Sanh: Birth from the moisture. 6) Voâ Lieät Ngaõ Maïn: Duø bieát raèng khoâng ai 4) Hoùa Sanh: Birth from transformation. keùm hôn mình nhöng vaãn sanh loøng kieâu (B) The second five for upper sages and saints maïn cho raèng mình chæ keùm ngöôøi chuùt ít in the realms of form and non-form: thoâi—None are inferior to me. 5) Höõu Saéc: Birth into the heavens of form. 7) Voâ Thaéng Ngaõ Maïn: Ñoái vôùi ngöôøi baèng 6) Voâ Saéc: Birth into the heavens of non- mình, laïi sanh taâm kieâu maïn cho raèng form. khoâng ai coù theå hôn mình ñöôïc—None 7) Höõu Töôûng: Birth into the heavens of surpass me. thought. 8) Höõu Ñaúng Ngaõ Maïn: Duø bieát ngöôøi cuõng 8) Voâ Töôûng: Birth into the heavens of non- baèng mình, nhöng vaãn sanh taâm kieâu maïn thought. cho raèng hoï chæ baèng ta thoâi—That are 9) Phi Töôûng Phi Phi Töôûng: Birth into the equal to me. heavens of neither thought nor non- 9) Höõu Lieät Ngaõ Maïn: Ñoái vôùi ngöôøi baèng thought. mình, laïi khôûi taâm kieâu maïn cho raèng hoï Cöûu Long: Nine Dragons. teä hôn mình—That are worse than me. Cöûu Luaân: Khoâng Luaân—Vaønh kim luaân Cöûu Moân: Chín cöûa—Nine gates—See Cöûu (chieác loïng) coù chín taàng ñaët treân ñænh chuøa Höõu in Vietnamese-English Section. thaùp—Also called the wheel of space—The Cöûu Naïn: Nine difficulties—Nine nine wheel or circles on the top of a pagoda. distresses—See Cöûu Naõo in Vietnamese-Cöûu Löu: Nine entrances—Nine English Section.

Cöûu Naõo: Chín söï phieàn naõo hay chín tai naïn without receiving any food (returning with maø Ñöùc Phaät ñaõ gaëp phaûi khi Ngaøi coøn taïi empty bowl). theá—Nine distresses borne by the Buddha Cöûu Nghi: Chín oai nghi—Theo Ngaøi Huyeàn while he was still alive: Trang, coù chín phöông caùch toû veû toân kính cuøa 1) Ngaøi bò naøng Toân Ñaø Lôïi phæ baùng thaäm AÁn Ñoä—According to Hsuan-Tsang, there are teä: He was badly slandered by Sundara. nine ways of showing respect in Indian at his 2) Naøng Chieân Giaø coá laøm nhuïc Ngaøi baèng time: caùch giaû buïng chöûa roài vu caùo: Canca 1) Phaùt Ngoân UÙy Vaán: Toû lôøi chaøo hoûi (hoûi tried to dishonor him by pretending to thaêm söùc khoûe vaø aên noùi nhoû nheï)— pregnant and falsely accusing him. Saluting by asking about welfare 3) Ñeà Baø Ñaït Ña, ngöôøi em hoï cuûa Ngaøi, ñaõ (speaking softly). aâm möu aùm saùt Ngaøi baèng caùch laên ñaù 2) Phuû Thuû Thò Kính: Cuùi ñaàu kính chaøo— xuoáng ñoài khi Ngaøi ñi ngang qua khu nuùi: Saluting by bowing the head. Devadatta, his cousin, plotted to 3) Cöû Thuû Cao AÁp: Ñöa tay leân cao ñeå assassinate him by rolling stones down hill chaøo—Saluting by holding high hands. when he passed by the creek. 4) Hôïp Chöôûng Bình Cuûng: Chaáp tay cuùi ñaàu 4) Bò muõi teân töï döng lao tôùi ñaâm vaøo chaân: chaøo—Saluting by bowing head with Pierced by an arrow accidentally. folded hands. 5) Bò Löu Li Vöông Thaùi töû con vua Ba Tö 5) Khuaát Taát: Nhuùn cong ñaàu goái chaøo— Naëc ñem quaân ñeán gieát heát nhöõng ngöôøi Saluting by bending the knee. trong doøng hoï Thích Ca: Son of King 6) Tröôøng Quyø: Quyø goái ñeå chaøo—Saluting Prasenajit killed all people in the Sakya by kneeling. tribe. 7) Thuû taát Cöù Ñòa: Chaøo baèng caùch ñeå hai 6) Vì loøng töø bi, Ngaøi nhaän lôøi thænh caàu ñeán baøn tay vaø hai ñaàu goái xuoáng ñaát— nhaø moät ngöôøi Baø

La Moân ñeå nhaän cuùng Saluting by placing two hands and knees döôøng, nhöng khi ñeán ngöôøi aáy khoâng on the ground. cuùng. Phaät vaø Taêng ñoaøn cuûa Ngaøi phaûi 8) Nguõ Luaân Caâu Khaát: Chaøo baèng caùch cho aên luùa ngöïa cuûa moät ngöôøi chaên ngöïa ñem hai cuøi choû vaø hai ñaàu goái xuoáng ñaát— cho: Due to his compassion, the Buddha Saluting by placing two elbows and knees accepted an invitation from a Brahman; on the ground. however, when the Buddha and his order 9) Nguõ Theå Ñaàu Ñòa: Chaøo baèng caùch phuû arrived, the Brahman refused to serve phuïc caû thaân ngöôøi saùt ñaát—Saluting by them. As a result, the Buddha and his humbly and submissively prostrating the order had to accept offering from the whole body on the ground. stable-keeper. Cöûu Nghieäp: Chín loaïi nghieäp—The nine 7) Bò gioù laïnh thoåi laøm ñau löng: Cold wind kinds of karma: to cause back pain. (A) Duïc Giôùi—Desire realm: 8) Saùu naêm khoå haïnh: Sixty-four years of 1) Taùc Nghieäp: Conduct that causes karma. ascetics. 2) Voâ Taùc Nghieäp: Conduct that does not 9) Vaøo xoùm Baø La Moân khaát thöïc trong ba cause karma. ngaøy lieàn, khoâng ai cuùng döôøng, phaûi 3) Phi Taùc Phi Voâ Taùc: Conduct that is mang baùt khoâng veà: Entering the village neutral. for alms for three consecutive days (B) Saéc Giôùi—Form realm:

4) Taùc Nghieäp: Conduct that causes karma. Phaåm Lieân Hoa. 5) Phi Taùc Nghieäp: Conduct that does not Cöûu Phaåm An Döôõng: Chín phaåm Tònh Ñoä, cause karma. töông öùng vôùi chín söï phaùt trieån trong tieàn 6) Phi Taùc Phi Voâ Taùc: Conduct that is kieáp, khoaûng caùch vôùi Ñöùc A Di Ñaø trong kieáp neutral. töông lai seõ tuøy thuoäc vaøo ñoù maø hoa sen nôû (C) Voâ Saéc Giôùi—Formless realm: sôùm hay muoän—The nine grades or rewards of 7) Voâ Taùc Nghieäp: Non-causative deeds. the Pure Land, corresponding to the nine 8) Phi Taùc Phi Voâ Taùc: Neutrality. grades of development in the previous life, 9) Voâ Laäu Nghieäp: Immortality. upon which depends, in the next life, one’s Cöûu Nhaân Nhöùt Quaû: Chín cuûa möôøi phaùp distance from Amitabha, the consequent aeons giôùi laø nhaân, phaùp giôùi thöù möôøi laø quaû—Nine that are needed to approach him, and whether of the ten dhatu or regions are causative, the one’s lotus will open early or late. tenth is the effect or resultant—See Phaät giôùi Cöûu Phaåm An Döôõng Hoùa Sanh: Nhöõng in Vietnamese-English Section. chuùng sanh hoùa sanh töø hoa sen vaøo cöûu phaåm Cöûu Nhaäp: See Cöûu Khoång in Vietnamese- An Döôõng ñòa—Those born by transformation English Section. from the heavenly lotus into the ninefold Cöûu Phaïm: Chín coõi trôøi thuoäc Töù Thieàn Paradise. Thieân—The nine heavens of the fourth dhyana Cöûu Phaåm Di Ñaø: Chín hình thöùc cuûa Di Ñaø heaven (see Töù Thieàn Thieân): Tònh Ñoä, töông öùng vôùi chín phaåm trong coõi 1) Voâ Vaân: Cloudless Heaven. nöôùc Tònh Ñoä—The nine forms of Amitabha, 2) Phuùc Sinh: Producing Blessing Rewards. corresponding to the nine departments of the 3) Quaûng Quaû: Broad Phala, the 12th Pure Land. Brahmaloka, great fruit or abundant ** For more information, please see Cöûu merits. Phaåm Lieân Hoa in Vietnamese-English 4) Voâ Töôûng: Asamjni-sattvah (skt)— Section. Absence of thinking, or the Heaven above Cöûu Phaåm Ñaïi Y: See Cöûu ñieàu y in Thought. Vietnamese-English Section. 5) Voâ

Phieàn: Free from trouble, the 13th Cöûu Phaåm Giaùc Vöông: Vua Boà Ñeà nôi coõi Brahmaloka, the 5th region of the fourth Tònh Ñoä—The king or lord of the bodhi of the Dhyana (see Töù Thieàn Thieân). Pure Land—Amitabha. 6) Voâ Nhieät: Anavatapta (skt)—The Heaven Cöûu Phaåm Haïnh Nghieäp: Chín haïnh without heat or affliction. nghieäp ñaït ñöôïc qua tu taäp, nhôø ñoù con ngöôøi 7) Thieän Hieän: Sudrsd (skt)—The 7th ñöôïc vaõng sanh Tònh Ñoä—The nine karma to Brahmaloka, 8th of the Dhyana Heavens. be attained by the conduct or practice through 8) Thieän Kieán: Sudarsana (skt)—Good to see which one may be born into the Pure Land. Heaven. Cöûu Phaåm Lieân Ñaøi: See Cöûu Phaåm An 9) Saéc Cöùu Caùnh: Akanistha (skt)—The Döôõng and Cöûu Phaåm Lieân Hoa in highest of the material heavens—See Saéc Vietnamese-English Section. Giôùi, and Thieân. Cöûu Phaåm Lieân Hoa: Chín phaåm Lieân Cöûu Phaïm: The nine heavens of the fourth Hoa—Nine Holy Grades of Lotus: dhyana heaven—See Töù Thieàn Thieân in A. HAÏ PHAÅM—Ba baäc thaáp nhaát trong vaõng Vietnamese-English Section. sanh Tònh ñoä—The three lowest stages of Cöûu Phaåm: Nine grades of rebirth—See Cöûu

the nine stages of birth in the Pure Land: patched robe. 1) Haï Phaåm Haï Sanh: The lowest of the • AÙo hai möôi ba maûnh: Twenty-three three lowest classes who enter the Pure patched robe. Land of Amitabha. • AÙo hai möôi laêm maûnh: Twenty-five 2) Haï Phaåm Trung Sanh: The middle of the patched robe. three lowest classes (grades). 2) Ba loaïi Trung Taêng Giaø Leâ—Three 3) Haï Phaåm Thöôïng Sanh: The highest of the middle: three lowest classes (grades). • AÙo möôøi laêm maûnh: Fifteen patched robe. B. TRUNG PHAÅM—Ba baäc giöõa cuûa vaõng • AÙo möôøi baûy maûnh: Seventeen patched sanh Tònh ñoä—The three middle stages of robe. the nine stages of birth in the Pure Land: • AÙo möôøi chín maûnh: Nineteen patched 4) Trung Phaåm Haï Sanh: The lowest of the robe. three middle classes who enter the Pure 3) Ba loaïi Haï Taêng Giaø Leâ—Three lowest Land of Amitabha. ranks: 5) Trung Phaåm Trung Sanh: The middle of • AÙo chín maûnh: Nine patched robe. the three middle classes. • AÙo möôøi moät maûnh: Eleven patched robe. 6) Trung Phaåm Thöôïng Sanh: The highest of • AÙo möôøi ba maûnh: Thirteen patched robe. the three middle classes. Cöûu Phaåm Tònh Ñoä: The nine grades D. THÖÔÏNG PHAÅM—Ba baäc cao nhaát cuûa (classes) of the Pure Land—See Cöûu Phaåm vaõng sanh Tònh ñoä—The three highest of Lieân Hoa and Cöûu Phaåm An Döôõng in the nine stages of birth in the Pure Land of Vietnamese-English Section. Amitabha: Cöûu Phaåm Vaõng Sanh: Vaõng sanh veà cöûu 7) Thöôïng Phaåm Haï Sanh: The lowest of the phaåm Lieân Hoa Tònh Ñoä—The ninefold future three highest classes who enter the Pure life in the Pure Land—See Cöûu Phaåm Lieân Land of Amitabha. Hoa and Cöûu Phaåm An Döôõng in Vietnamese- 8) Thöôïng Phaåm Trung Sanh: The middle of English Section. the three highest classes. Cöûu Phöôïc Nhöùt Thoaùt: Chín traïng thaùi 9) Thöôïng Phaåm Thöôïng Sanh: The highest troùi buoäc vaø moät traïng thaùi giaûi thoaùt—The of the three highest classes. nine states of bondage and the one state of Cöûu Phaåm Thöôïng: Ba baäc cao nhaát cuûa liberation: vaõng sanh veà Tònh Ñoä cuûa Phaät A Di Ñaø—The (A) Chín traïng thaùi troùi buoäc—The nine three highest of the nine stages

of birth in the states of bondage: Pure Land of Amitabha—See Cöûu Phaåm Lieân 1) Hoûa Ñoà: Hell of fire. Hoa D in Vietnamese-English Section. 2) Huyeát Ñoà: Hell of blood. Cöûu Phaåm Thöôïng Sanh: See Cöûu Phaåm 3) Ñao Ñoà: Hell of sword. Lieân Hoa D in Vietnamese-English Section. 4) A-Tu-La: Asuras. Cöûu Phaåm (Thöôïng) Y: Trong Taêng Giaø 5) Nhaân: Men. Leâ, coù chín loaïi aùo khaùc nhau—The sanghati, 6) Thieân: Devas. there are nine grades of the monk's patched 7) Ma: Maras. robe. 8) Ni Kieàn Ñaø (ngoaïi ñaïo): Nirgranthas. 1) Ba loaïi Thöôïng Taêng Giaø Leâ (cao nhaát)—9) Saéc vaø Voâ Saéc: Form and formless states. Three superior: (B) Moät traïng thaùi giaûi thoaùt—The one state • AÙo hai möôi moát maûnh: Twenty-one of liberation:

1) Nieát Baøn: Freedom of Nirvana. 5) Xuù Mao Quyû: Quyû coù loâng thoái—Hair-Cöûu Phöông Tieän: Chín giai ñoaïn thích hôïp sharp and stinking, or stinking hair ghosts. trong phuïc vuï toân giaùo—The nine suitable 6) Anh Quyû: Quyû thaân theå ñaày muïn nhoït— stages in religious services: Ghosts of which bodies are full of 1) Taùc Leã: Salutation to the universal tumours. Triratna. 7) Hy Töø Quyû: Loaøi quyû thöôøng laån khuaát 2) Xuaát Toäi: Repentance and confession. trong ñeàn mieáu, hy voïng ñöôïc aên uoáng— 3) Qui Y: Trust in Triratna. Ghosts that haunt sacrifices to the dead. 4) Thí Thaân: Giving of self to the Tathagata. 8) Hy Thí Quyû: Loaøi quyû thöôøng aên ñoà thöøa 5) Phaùt Boà Ñeà Taâm: Vowing to devote the thaûi cuûa ngöôøi khaùc, hoaëc ñoà cuùng hay baát mind to bodhi. cöù thöù gì coøn thöøa—Ghosts that eat human 6) Tuøy Hyû: Rejoicing in all good. leavings. Demons that live on the remains 7) Caàn Giaûng: Beseeching all Tathagatas to of sacrifices, or any leavings in general. rain down the saving law. 9) Ñaïi Theá Quyû: Loaøi quyû giaøu coù phuùc lôùn. 8) Caàu Vaõng Sanh: Praying for the Buddha- Ñaây laø loaïi quyû coù theá löïc nhö Daï Xoa, nature in self and others for entry in the La Saùt, chuùng ôû raûi raùc khaép nôi töø trong Pure Land. phoøng oác, ñeán phoá chôï, soâng hoà, caây coái— 9) Hoài Höôùng Coâng Ñöùc: Demitting the good Rich ghosts, or powerful demons, i.e. produced by the above eight methods., to yaksas, raksasas, picasas, etc. All belong others, universally, past, present and to the realm of Yama whence they are future. sent everywhere, consequently are Cöûu Phöông Tieän Thaäp Ba La Maät Boà ubiquitous in every house, lane, market, mound, stream, tree, etc. Taùt: Chín giai ñoaïn thích hôïp laøm phöông tieän (B) Theo Kinh Thuû Laêng Nghieâm—According hoaèng phaùp cuûa Thaäp Ba La Maät Boà Taùt—The to The Surangama Sutra—Ñöùc Phaät ñaõ nine suitable stages in religious services of the nhaéc ngaøi A Nan veà chin loaïi quyû nhö sau: ten paramita Bodhisattvas—See Thaäp Ba La "A Nan! Caùc chuùng sanh phaù luaät nghi, Maät (A), except the last paramita, in phaïm giôùi Boà Taùt, cheâ Nieât Baøn cuûa Phaät, Vietnamese-English Section. cuõng nhö caùc taïp nghieäp khaùc, bò khoå Cöûu Quyû: Chín loaïi quyû—Nine classes of nhieàu kieáp ñoát chaùy. Sau khi heát toäi ñòa ghosts: nguïc, maéc baùo laøm caùc thöù quyû."—The (A) Theo kinh ñieån Phaät Giaùo Ñaïi Thöøa— Buddha reminded Ananda as follows: According to the Mahayana Buddist "Ananda! After the living beings who Sutras: have slandered and destroyed rules and 1) Cöï Khaåu Quyû: Quyû mieäng boác löûa nhö deportment, violated the Bodhisattva ngoïn ñuoác—Burning torch-like ghost. precepts, slandered the Buddha's Nirvana, 2)

Chaâm (Kim) Khaåu Quyû: Quyû coù mieäng and created various other kinds of karma, nhoïn nhö kim—Narrow needle-mouth pass through many kalpas of being burned ghosts. in the inferno, they finally finish paying 3) Xuù Khaåu Quyû: Quyû mieäng thoái—Stinking for their offenses and are reborn as mouth ghosts. ghosts." 4) Chaâm Mao Quyû: Quyû coù loâng nhoïn nhö 1) Tham saéc gaây toäi, gaëp gioù thaønh hình, laøm kim—Needle-like hair ghosts, self- caùc loaøi Baït Quyû: If it was greed for lust piercing. that made the person commit offenses,

then, after he has finished paying for his the person commit offenses, then, after he crimes, he takes shape when he has finished paying for his crimes, he encounters the wind, and he is called a takes shape when he encounters essential drought-ghost. energy, and he is called a Wang-Liang 2) Tham caùc vieäc meâ hoaëc ngöôøi maø gaây Ghost. toäi, gaëp caùc loaøi suùc sanh thaønh hình, laøm 8) Tham söï thaønh coâng gaây toäi, gaëp loaøi caùc loaøi Mî Quyû: If it was greed to lie that minh tinh thaønh hình, laøm caùc loaøi Quyû made the person commit offenses, after he Dòch Söû: If it was greed for deception that has finished paying for his crimes, he made the person commit offenses, then, takes shape when he encounters an after he has finished paying for his crimes, animal, and he is called a Mei-Ghost. he takes shape when he encounters 3) Tham saân haän, gaây toäi, gaëp loaøi truøng brightness, and he is called a Servant thaønh hình, laøm caùc loaøi Quyû Coå Ñoäc: If it Ghost. was greed for hatred that made the person 9) Tham keát beø ñaûng gaây toäi, gaëp ngöôøi commit offenses, then, after he has thaønh hình, laøm caùc loaøi Quyû Truyeàn finished paying for his crimes, then, after Toáng: If it was greed to be litigious that he has finished paying for his crimes, he made the person commit offenses, then, takes shape when he encounters worms, after he has finished paying for his and he is called a Ku-Poison Ghost. crimes, he takes shape when he 4) Tham söï nhôù thuø xöa gaây toäi, gaëp choã suy encounters people, and he is called a bieán thaønh hình, laøm caùc loaøi Leä Quyû: If it Messenger Ghost. was greed for animosity that made the Cöûu Sang: See Cöûu Khoång in Vietnamese- person commit offenses, then, after he has English Section. finished paying for his crimes, he takes Cöûu Sôn Baùt Haûi: Nine Cakravala (skt)— shape when he encounters degeneration, Chín raëng nuùi hay luïc ñòa bò phaân caùch bôûi taùm and he is called a Pestilence Ghost. bieån cuûa vuõ truï—Nine concentric mountain 5) Tham söï kieâu ngaïo gaây toäi, gaëp khí thaønh ranges or continents, separated by eight seas, hình, laøm caùc loaøi Ngaï Quyû: If it was of a universe: greed to be arrogant that made the person (A) Theo Ñaïi Thöøa, cöûu sôn hay chín raëng commit offenses, then after he has nuùi—Nine mountain ranges according to finished paying for his crimes, he takes the Mahayana: shape when he encounters gases, and he is 1) Taïi trung taâm hoøn nuùi cao nhöùt laø nuùi Tu called a Hungry Ghost. Di, vaø xung quanh laø caùc nuùi khaùc: The 6) Tham söï vu baùng gaây toäi, gaëp choã toái taêm central mountain of the nine is Sumeru, thaønh hình, laøm caùc loaøi Yeåm Quyû: If it and around it are the ranges of other was greed to be unjust to others that made mountains. the personthe person commit offenses, 2) Nuùi Yeát Ñòa Laïc Ca: Khadiraka (skt). then after he has finished paying for his 3) Nuùi Y Sa Ñaø La:

Isadhara (skt). crimes, he takes shape when he 4) Nuùi Du Caùn Ñaø La: Yugamdhara (skt). encounters darkness, and he is called a 5) Nuùi Toâ Ñaït Leâ Xaù Na: Sudarsana (skt). Paralysis Ghost. 6) Nuùi An Thaáp Phöôïc Yeát Noâ: Asvakarna 7) Tham trí thoâng minh gaây toäi, gaëp loaøi tinh (skt). linh thaønh hình, laøm caùc loaøi quyû Voïng 7) Nuùi Ni Daân Ñaø La: Nemimdhara (skt). Löôïng: It was greed for views that made

8) Nuùi Tyø Na Ña Ca: Vinataka (skt). nhöõng seõ trôû ngaïi cho vieäc khôûi sanh thieän 9) Nuùi Sôû Ca La: Cakravada (skt). phaùp, maø seõ coøn bò ñoïa vaøo ñòa nguïc, ngaï quyû, (B) Vi Dieäu Phaùp Caáu Xaù laïi cho moät thöù töï suùc sanh—According to Most Honorable Minh khaùc—The Abhidharma Kosa gives a Ñaêng Quang in the Rules for Mendicant different order: Bhiksus, ninety Pacittiya offences which 1) Nuùi Tu Di ôû giöõa: Sumeru in the center. require confession and repentance. If a monk 2) Nuùi Du Caùn Ñaø La: Yugamdhara. doing any of them, makes a confession of it 3) Nuùi Y Sa Ñaø La: Isadhara. before the Sangha with clear heart, he will 4) Nuùi Yeát Ñòa Laïc Ca: Khadiraka. become free from the offence. If he doesn't, 5) Nuùi Toâ Ñaït Leâ Xaù Na: Sudarsana. the offence itself will not only obstruct his 6) Nuùi An Thaáp Phöôïc Yeát Noâ: development of wholesome acts, but it will Asvakarna. also cause his rebirth in lower realms, i.e., hell, 7) Nuùi Tyø Na Ña Ca: Vinataka. hungry ghosts, or animal. 8) Nuùi Ni Daân Ñaø La: Nemimdhara. 1) Caám cho raèng phaûi moät vieäc sai traùi:A 9) Nuùi Thieát Luaân bao boïc caùc nuùi vöøa keå monk should not tell a conscious lie treân—An Iron-Wheel mountain (telling a conscious lie means the words, encompassing all these above mentioned the utterance, the speech, the talk, the mountains. language, the intimation, the un-ariyan Cöûu Taâm Luaân: Chín söï luaân chuyeån cuûa statement of one intent upon deceiving taâm töôûng—The nine evolutions or movements with words, saying: "I have not seen what of the mind in perception. I have seen, heard what I have not heard, Cöûu Tham Thöôïng Ñöôøng: Chín laàn sensed what I have not sensed, etc). 2) Caám che bai laøm ngöôøi ruûn chí: A monk thöôïng ñöôøng haønh leã trong thaùng, cöù ba ngaøy should not should not speak insulting moät laàn—The nine monthly visits or ascents to speech to discourage people. the hall for worship, every third day. 3) Caám noùi löôõi hai chieàu ñaâm thoïc laøm cho Cöûu Thaäp Baùt Söù: Chín möôi taùm söù giaû— ngöôøi ta giaän nhau: A monk should not Chín möôi taùm söï caùm doã hay thaùch thöùc ñöôïc speak slandering speech to cause people noùi ñeán trong giaùo lyù Tieåu Thöøa. Ñaây laø 98 to break their harmony. phieàn naõo cuûa kieán tö giôùi, hay laø nhöõng yù 4) Caám ôû chung nhaø vôùi ñaøn baø trong moät kieán töø beân trong laãn beân ngoaøi—The ñeâm: A monk should not lie down in a Hinayana ninety-eight tempters or temptations, sleeping place with a woman. that follow men with all subtlety to induce 5) Caám ôû quaù hai ñeâm chung vôùi ngöôøi chöa laxity. They are ninety-eight klesas thoï giôùi nhaø sö: A monk should not lie (afflictions), or moral temptations in the realm down in a sleeping place with one who is of view and thought, or external and internal not ordained for more than two nights. ideas. 6) Caám tuïng kinh chung vaø moät löôït vôùi Cöûu Thaäp Giôùi Ñoïa: Pacittiya (skt)—Theo ngöôøi chöa thoï ñaïi

giôùi. Tuy nhieân, neáu Luaät Nghi Khaát Só ñöôïc Ñöùc Toân Sö Minh cuøng baäc thieän höõu tri thöùc taïi gia ñoïc Ñaêng Quang soaïn cho chö Taêng Ni heä phaùi tuïng vaø nghieân cöùu kinh ñieån thì khoâng Khaát Só, 90 giôùi Ba Daät Ñeà, neáu phaïm moät phaïm giôùi Ba Daät Ñeà: A monk should not trong nhöõng toäi naày maø chí thaønh phaùt loà saùm make one who is not ordained to recite hoái tröôùc Taêng chuùng, thì toäi ñöôïc tieâu khieân. sutras together line by line. However, if a Neáu khoâng chí thaønh phaùt loà saùm hoái, chaúng monk recite in studying together with lay

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

having it spread in a dwelling no say: A monk should not joke that the belonging to the Order, setting forth, but elder monks are exhorting nuns for the should neither remove it nor have it sake of gain. removed. 24) Caám taëng aùo cho Tyø Kheo Ni xa laï, tröø 16) Caám khi ñi löõ haønh, giaønh choã naèm cuûa khi mua duøm hoaëc ñoåi aùo môùi: A monk moät ngöôøi khaùc: A monk should not lie should not give robe-material to a nun down in a sleeping place in a dwelling who is not a relation, except in exchange. belonging to the Order, knowing that he is 25) Caám may aùo cho Tyø Kheo Ni xa laï: A

monk should not sew or cause a robe to be 33) Caám vaéng maët buoåi côm kyø hoäi, tröø khi sewn for a nun who is not a relation. ñau yeáu, ñi xa, hay trai taêng: A monk 26) Caám ngoài chung vôùi Tyø Kheo Ni, ôû moät should not be absent from the group meal, choã che khuaát: A monk should not sit except at a right time, i.e., time of illness, down in a private place together with a time of giving robes, time of being nun. embarked in a boat, etc. 27) Caám ñi chung vôùi Tyø Kheo Ni, daàu töø laøng 34) Caám aên no roài maø aên laïi nöõa, nhöng khi naày hay laøng kia, tröø khi ngaët ngheøo coøn ñoùi coù theå hoûi theâm: A monk should (tröôøng hôïp ngaët ngheøo ôû ñaây phaûi ñöôïc not eat solid food or soft food that is not giaùo hoäi ñoàng yù laø ñöôøng xaù nguy hieåm vaø left over when he feels full (satisfied); gheâ sôï ñeán noãi ngöôøi ñi ñöôøng phaûi mang however, when he is still hungry, he can vuõ khí): A monk should not have arranged ask for more food. together with a nun to go along the same 35) Caám laõnh ñoà aên nhieàu quaù maø khoâng chia road, even among villages, except at the sôùt cho vò khaùc (Khi vò sö ñi hay ñöôïc môøi right time (in this case, the right time must thænh ñeán nhaø thí chuû vaø ñöôïc cuùng döôøng be agreed upon by the Order that the road hai hay ba baùt boät nhoài maät ñeå mang veà, is dangerous and frightening that one must vò Taêng aáy coù theå nhaän. Neáu muoán nhieàu go with a weapon) hôn theá laø phaïm toäi Ba Daät Ñeà. Neáu nhaän 28) Caám heïn nhau ñi chung moät thuyeàn, tröø veà töï vieän maø khoâng chia laïi cho chö khi qua ñoø: A monk should not have Taêng trong töï vieän cuõng bò phaïm toäi Ba arranged together with a nun to embark in Daät Ñeà): When receiving a lot of alms- a boat and to go either upstream or food, a monk must share them with other downstream, except for crossing over to monks in the Order. If not, there is an the other bank on a ferry. offence of Pacittiya (If a monk, going up 29) Caám aên côm cuûa thí chuû ñaõi, khi nhôø coù to a family, and was invited to take cakes Tyø Kheo Ni noùi vaøo thí chuû môùi chòu ñaõi: or barley-gruel, two or three bowlfuls may A monk should not eat alms-food knowing be accepted by the monk. Should he that it was procured through the accept more than that, there is an offence intervention of a nun. of Pacittiya. Should he accept two or three 30) Caám ñi chung vôùi ñaøn baø daàu töø laøng naày bowfuls, take these cakes back from there tôùi laøng kia cuõng vaäy, tröø khi ngaët ngheøo: and would not share with other monks in A monk should not have arranged together the monastery, there is an offence of with a woman to go along the same road Pacittiya). (see the last part of number 27) 36) Caám eùp vò sö khaùc aên no roài maø phaûi aên 31) Caám aên ñeán hai buoåi côm moät ngaøy, hai laïi nöõa: A monk should

not ask another buoåi hai ngaøy trong moät nhaø: A monk monk who has eaten, who is satisfied, to should not eat more than one meal at a take solid or soft food that is not left over. public house, nor should he eat two meals 37) Caám aên saùi giôø töø quaù ngoï tôùi ngoï hoâm in two days at the same house. sau: A monk should not eat or partake 32) Caám aên nhieàu buoåi côm, ôû nhieàu choã solid or soft food at the wrong time trong moät ngaøy, tröø khi ñau yeáu: A monk (wrong time means afternoon has passed should not eat more than one meal and until sunrise). residing at various locations in one day, 38) Caám duøng vaø ñeå ñoà aên vaøo mieäng, moùn except when he is ill. chaúng phaûi cuûa cuùng döôøng: A monk

should not convey to his mouth nutriment should not go to see an army fighting. not given. 49) Neáu vì lyù do gì ñoù maø phaûi ñeán vieáng traïi 39) Caám ñeå daønh ñoà aên caùch ñeâm ñaëng hoâm binh, caám ôû chung vôùi quaân binh hai ngaøy: sau khoûi ñi khaát thöïc: A monk should not If there is some reason for a monk to go eat or partake of solid food or soft food to visit the army, that monk should not stay that was stored so that he doesn't have to with the army for two nights. go begging for alms-food the next day. 50) Neáu phaûi vieáng traïi binh, caám ñi xem söï 40) Caám hoûi ñoà aên myõ vò, tröø côn ñau phaûi tuøy taäp taønh ngöïa voi, quaân binh ñaáu voõ: If a moùn caàn duøng: A monk who is not ill monk, staying with the army for less than should not ask for sumptuous foods two nights, he should not go see a sham- (sumptuous foods include ghee, fresh fight or to the troops in array or to the butter, oil, honey, fish, meat, milk, curds, massing of the army or to see a review of etc.). the army. 41) Caám coá yù laøm cho maáy vò Tyø Kheo khaùc 51) Caám uoáng röôïu men, caùc thöù röôïu, thuoác treã quaù giôø aên: A monk should not cause huùt, aù phieän, traàu cau: A monk should not other monks to be tardy to the meal. drink fermented liquor and spirits, nor 42) Caám trao tay thí ñoà aên cho loõa theå hay should he smoke opium, nor should he nam nöõ ngoaïi ñaïo: A monk should not chew betel. give with his own hand solid food or soft 52) Caám chôi theå thao hay giôûn côït moät caùch food to a naked ascetic, or to a wanderer quaù töï do döôùi nöôùc: A monk should not or to a female wanderer. playing in the water. 43) Caám aên roài maø coøn ngoài naùn laïi laâu trong 53) Caám laáy tay chaân maø ñaùnh ñaù ngöôøi ta: A nhaø coù ñaøn baø ñeïp: After eating, a monk monk should not hit other people with should not sit down in a house where there hands or feet. is a beautiful woman. 54) Caám baát tuaân vaø khinh deã lôøi quôû traùch 44) Caám laõnh ñoà aên roài, maø coøn ngoài laïi choã caûn ngaên: A monk should not disrespect kín, trong nhaø coù ñaøn baø ñeïp: After any blame or warning from the elder receiving alms-food, a monk should not sit monks. down in a private place on a secluded seat 55) Caám doïa naït laøm cho moät vò Tyø Kheo together with a woman. khaùc kinh sôï: A monk should not frighten 45) Caám ngoài gaàn ñaøn baø choã chaùn chöôøng a nother monk. (choã rieâng tö coù theå ñöa ñeán vieäc haønh 56) Caám taém tôùi hai laàn trong nöûa thaùng, tröø daâm): A monk should not sit down khi ñau yeáu, dô hay nöïc vaøo trôøi heø: A together with a woman in a private place monk should not bathe at intervals of less (that can lead to the development of than half a month, except at a right time, sexual

intercourse). i.e., the time of illness, the body is dirty, or 46) Caám oaùn gheùt, kieám côù laøm cho moät vò sö too hot during the summer time. khaùc bô vô nhòn ñoùi: A monk should not 57) Caám voâ côù chuïm löûa choã troáng, tröø khi find fault to dismiss another monk from ñau yeáu, laïnh leõo hay trong ñeâm toái: If going into a village for alms-food to cause he is not ill, a monk should not warm that monk to starve. himself, kindle or cause a fire to be 47) Caám laõnh ñeå daønh nhieàu thuoác: A monk kindled. should not store so much medicines. 58) Caám gieãu côït maø giaáu, hoaëc xuùi ngöôøi daáu 48) Caám xem dieãn binh taäp traän: A monk ñoà cuûa ngöôøi khaùc (nhö baùt, aùo, vaûi, vaân

vaân): A monk should not hide or cause to villages. hide another monk's bowl or robe or cloth, 68) Caám noùi lôøi daâm duïc laøm ngaên trôû söï even in fun. thaønh ñaïo: A monk should not speak lewd 59) Caám laáy leùn laïi ñoà, aùo ñaõ cho ngöôøi ta roài: words to obstruct the cultivated path. A monk should not get back things that he 69) Caám giöõ taïi chuøa vaø ñeå haàu mình, keû Sa already offered to another monk. Di noùi saùi quaáy: A monk should not 60) Caám maëc duøng chaên aùo, maøu vaûi traéng, knowingly allow the novice who speaks maø phaûi nhuoäm laïi cho xaáu tröôùc khi uncorrectly about the Buddha-Dharma and duøng: A monk should not wear a robe misinterprets the Buddha, should not (white) that has no disfigurement of black, encourage that novice, should not support, dark green or muddy colors. should not eat with that novice, nor should 61) Caám coá yù gieát cheát maïng thuù vaät: A monk he lie down in a sleeping place with that should not intentionally deprive a living novice . thing of life. 70) Caám aên uoáng vaø giao thieäp, hay noùi 62) Caám uoáng nöôùc maø mình bieát laø coù truøng: chuyeän vôùi vò sö noùi saùi quaáy: A monk A monk should not knowingly make use of should not knowingly eat together with or water that contains living things. be in communion with or lie down in a 63) Caám coá yù laøm cho ngöôøi ta buoàn maø sleeping place with a monk who speaks khoâng khuyeân giaûi: A monk should not uncorrectly about the Buddha-Dharma and cause sadness to other people. On the misinterprets the Buddha. contrary, a monk should do his best to 71) Caám choái toäi noùi raèng khoâng bieát ñeå ñi hoûi comfort people when they are sad. laïi: A monk, being spoken to by monks 64) Caám daáu toäi thoâ tuïc, choïc gheïo, giao daâm regarding a rule, should speak thus: "Your cuûa moät Tyø Kheo (toäi thoâ tuïc naày lieân heä reverences, I will not train myself in this ñeán Töù Ba La Di hay Thaäp Tam Giôùi rule of training until I have inquired about Taêng Taøn): A monk should not knowingly it of another experienced monk who is conceal another monk's very bad offence expert in discipline." There is an offence (an offence that involves defeat and the of Pacittiya. He should say: "Monks, it thirteen entailing a formal meeting of the should be learnt, it should be inquired into, Order). it should be investigated by a monk who is 65) Caám nhaän vaøo haøng Tyø Kheo, keû naøo training." chöa ñuùng 20 tuoåi troïn: A monk should not 72) Caám noùi phaù raèng ñoïc giôùi boån laø phieàn knowingly confer the Upasampada haø voâ ích: When the Patimokkha is being Ordination on an individual under twenty recited, a monk should not disparaging the years of age. rule of training by sayng thus: "On what 66) Caám

khieâu gôïi söï raày raø sau khi ñaõ eâm account are the lesser and minor rules of thuaän: A monk should not knowingly open training recited? They only tend to up for a further formal act a legal question remorse, to vexation, to perplexity." already settled according to rule. 73) Caám choái toäi noùi raèng taïi mình khoâng 67) Caám ñi chung vôùi gian nhaân, daàu töø laøng thuoäc giôùi boån: A monk should not avoid naày tôùi laøng kia cuõng vaäy: A monk should being blamed by saying that he does not not have arranged together with a caravan understand the Patimokkha (Whatever set on theft, should not knowingly go monk, while the Patimokkha is being along the same high road, even among recited every half-month, should speak

thus: "Only now I do understand that this another monk with an unfounded charge rule is, as is said, handed down in a clause, of an offence entailing a formal meeting contained in a clause, and comes up for of the Order. recitation every half-moth; if other monks 81) Caám vaøo cung vua thình lình, khoâng chôø should know concerning this monk has sat ñôïi ñöôïc nghinh tieáp: A monk should not down two or three times before, not to say suddenly enter the threshold of the king oftener, while Patimokkha was being palace without waiting to be welcome. recited, there is not only no freedom for 82) Caám löôïm, hay sai löôïm cuûa quaáy vaät boû that monk on account of his ignorance, but rôi, töø khi naøo bieát roõ chuû nhaân maø muoán he ought to be dealt with according to the caát giuøm: A monk should not pick up or rule for the offence into which he has cause another to pick up treasure or what fallen there, and further confusion should is considered to be treasure, except when be put on him, saying: 'Your reverence, he knows the owner and picks to set aside this is bad for you, this is badly gotten by for the owner to take it. you, that you, while the Patimokkha is 83) Caám vaøo laøng saùi giôø, töø ra coù vieäc cuûa being recited, do not attend applying Giaùo Hoäi: A monk should not enter a yourself properly." village at the wrong time, unless the Order 74) Caám noùi chö Taêng nghò xöû chaúng coâng instructs him to go for some kind of urgent bình: A monk should not say that the thing to be done. Order's decision is not fair. 84) Caám ngoài gheá cao (cao hôn taùm loùng tay), 75) Caám phaù khuaáy laøm giaùn ñoaïn buoåi hoäi naèm giöôøng roäng, chieáu lôùn xinh ñeïp: A nghò, baèng caùch ñöùng daäy hay böôùc ra monk should not sit on a couch or chair ngoaøi: A monk should not break or with the legs higher than eight finger- interrupt the meeting, not giving the breadths consent by rising up or departing from his 85) Caám doàn gheá, neäm, goái baèng goøn toát: A seat when the Order is engaged in monk should not have a couch or a chair decisive talk. made covered with good cotton. 76) Caám laøm caûn trôû khoâng cho thi haønh ñieàu 86) Caám duøng oáng ñöïng kim baèng xöông, maø giaùo hoäi ñaõ quyeát nghò: A monk should söøng, ngaø: A monk should not have a not first consent for ligitimate acts, and needle-case made of bone or ivory or horn afterwards engage in criticism. 87) Caám traûi ngoïa cuï choaùn choã roäng quaù: A 77) Caám hoïc ñi hoïc laïi, chuyeän caõi laãy gaây monk should not sit or lie on a large piece goå, sau khi ñaõ eâm thuaän: A monk should of sleeping bag (oversize). not stand overhearing other monks when 88) Caám duøng vaûi gieû nhieàu quaù ñeå boù choã they are quarrelling, disputing. ñau (boán gang chieàu daøi vaø hai

gang chieàu 78) Caám giaän maø ñaùnh moät vò Tyø Kheo khaùc: roäng): A monk should not use oversize When angry and displeased, a monk itch-cloth (four spans in length and two should not give another monk a blow. spans in breadth). 79) Caám giaän maø vaû, hay vaën tay moät vò Tyø 89) Caám duøng chaên taém lôùn quaù: A monk Kheo khaùc: When angry and displeased, a should not use oversize towel or cloth for monk should not raise the palm of the the rains. hand against another monk. 90) Caám maëc aùo roäng daøi nhö aùo cuûa Phaät 80) Caám caùo gian raèng vò Tyø Kheo khaùc phaïm (aùo cuûa Phaät chieàu daøi chín gang, chieàu giôùi Taêng Taøn: A monk should not defame roäng saùu gang): A monk should not have a

robe made the measure of the Buddha's 7) Maït Na Thöùc: A Ñaø Na Thöùc-- robe, or more (the measures for the Consciousness of manas—YÙ caên. Buddha's robe are nine spans in length 8) A Laïi Da Thöùc: Consciousness of the and six spans in breadth). mental perception—Taøng thöùc. Cöûu Thaäp Luïc Chuûng Ngoaïi Ñaïo: Chín 9) A Ma La Thöùc: Phaät Thöùc—Voâ Caáu möôi saùu phaùi ngoaïi ñaïo—Vaøo thôøi Ñöùc Phaät Thöùc—Thanh Tònh Thöùc—Chaân Nhö hay coøn taïi theá, coù hôn 96 phaùi ngoaïi ñaïo—At the chaân taâm—Purified or Buddha time of the Buddha, there were more than consciousness. ninety-six classes of non-Buddhists or heretics Cöûu Tònh Nhuïc: Nine kinds of clean flesh. and their practices. From 1 to 5) See Nguõ Tònh Nhuïc. Cöûu Theá: Theá giôùi cuûa quaù khöù, hieän taïi vaø 6) Con vaät khoâng phaûi vì mình maø bò gieát: vò lai, moãi thôøi theá giôùi laïi coù rieâng quaù khöù, Creatures not killed for me. hieän taïi vaø vò lai cuûa chính noù—Past, present 7) Thòt khoâ töï nhieân: Do con vaät töï cheát laâu and future worlds, each has its own past, ngaøy döôùi aùnh naéng laøm cho thòt khoâ laïi— present and future. Naturally dried meat. Cöûu Theá Gian: Chín theá giôùi thaáp trong 8) Nhöõng moùn khoâng phaûi do öôùc heïn, nhöng möôøi theá giôùi, theá giôùi cao nhaát hay theá giôùi tình côø gaëp maø aên: Things not seasonable thöù möôøi laø Phaät giôùi. Chín theá giôùi coøn laïi or at the right time. luoân bò aûo giaùc meâ muoäi cuûa giaùc quan chi 9) Moùn thòt ñaõ laøm töø tröôùc khi coù söï hieän phoái—The nine lower of the ten worlds, the dieän cuûa mình taïi ñoù: Things previously highest or tenth being the Buddha-world. The killed. rest nine are always subject to illusion, Cöûu Toäi Baùo: See Cöûu Naõo in Vietnamese- confused by the senses. English Section. ** For more information, please see Luïc Phaøm Cöûu Toân: Chín baäc ñaùng toân vinh treân boâng Töù Thaùnh in Vietnamese-English Section. sen taùm caùnh, Phaät Tyø Loâ Giaù Na ôû trung taâm, Cöûu Thöù Ñeä Ñònh: Chín möùc ñoä thieàn boán vò Phaät vaø boán vò Boà Taùt treân moãi caùnh ñònh—The samadhi of the nine degrees: sen. Boâng sen bieåu tröng cho nhaân taâm—The (A) Töù Thieàn ñònh: Four dhyanas (see Töù nine honoured ones in the eight-petalled hall Thieàn Thieân). of the Garbhadhatu; Vairocana in the center of (B) Töù Voâ saéc ñònh: Four formless—Four the lotus, with four Buddhas and four realms beyond form (see Töù Voâ Bieân Xöù Bodhisattvas on the petals; the lotus and Töù Voâ Bieân Xöù Ñònh). representing the human heart. (C) Chæ töùc nhöùt thieát thoï töôûng ñònh: Voâ thoï Cöûu Toâng: The nine sects in Buddhism—See töôûng ñònh—The samadhi beyond Toâng Phaùi in Vietnamese-English Section. sensation and

thought. Cöûu Trai Nhöït: Chín ngaøy aên chay, trì giôùi, Cöûu Thöùc: Chín loaïi yù thöùc—The nine kinds vaø cöû aên quaù ngoï. Trong chín ngaøy naày vua of cognition or consciousness (Vijnana): Trôøi Ñeá Thích vaø Töù Thieân vöông doø xeùt söï 1) Nhaõn Thöùc: Consciousness of the sight. thieän aùc cuûa nhaân gian—Nine days of 2) Nhó Thöùc: Consciousness of the hearing. abstinence on which no food is eaten after 3) Tyû Thöùc: Consciousness of the smelling. twelve o'clock and all the commandments 4) Thieät Thöùc: Consciousness of the tasting. must be observed. On these days Indras and 5) Thaân Thöùc: Consciousness of touch. the four deva-kings investigate the conduct of 6) YÙ Thöùc: Consciousness of the mind. men:

(A) corpse which helps free us from attachment to 1) Moãi ngaøy trong thaùng gieâng: Every day of the human body: the first month. 1) Quaùn xaùc sình leân: Vyadhmatakasamjna 2) Moãi ngaøy trong thaùng naêm: Every day of (skt)—Töôûng thaây vöøa môùi cheát vaø baét the fifth month. ñaàu sình leân—Contemplate on a bloated 3) Moãi ngaøy trong thaùng chín: Everyday of corpse. the ninth month. 2) Quaùn xaùc ñoåi saéc baàm tím: Vinilakas (C) Caùc thaùng khaùc moãi thaùng saùu ngaøy— (skt)—Töôûng thaây cheát ñoåi saéc baàm xanh Other months each month six days as tím—Contemplate on a corpse changing follow: color to dark purple. 4) Moàng taùm: The 8th. 3) Quaùn xaùc ruùt nhoû laïi: Vipadumakas 5) Moàng chín: The 9th. (skt)—Töôûng thaây ñang hoaïi dieät— 6) Moàng 14: The 14th. Contemplate on a decaying corpse. 7) Haêm ba: The 23rd . 4) Quaùn xaùc ræ maùu: Vilohitakas (skt)— 8) Haêm chín: The 29th. Töôûng thaây sình baáy nöùc raõ vaø ræ maùu— 9) Ba möôI: The 30th. Contemplate on blood leaking out from a Cöûu Trieät: Baát ñoäng cöûu trieät hay kieám saéc corpse. coù chín ngoïn löûa xung quanh cuûa Baát Ñoäng 5) Quaùn xaùc bò phuû ñaày maùu muû: Vipuyakas Minh Vöông, moät bieåu töôïng cuûa söï phaù huûy (skt)—Töôûng thaây cheát sình leân ñaày daãy phieàn naõo vaø chöôùng ngaïi trong tam giôùi cöûu maùu muû vaø saép raõ—Contemplate on a ñòa—The nine penetrating flames of the corpse covered with pus. sword of Acala, emblem of the destruction of 6) Quaùn xaùc bò thuù aên: Vikhaditakas (skt)— illusions and hindrances in the nine realms. Töôûng thaây raõ ra töøng khuùc, laøm moài cho Cöûu Truï Taâm: Chín giai ñoaïn truï taâm— chim thuù—Contemplate on a corpse that Nine stages of mental concentration when in torn apart by wild birds and wild beasts. dhyana meditation (An, Nhieáp, Giaûi, Chuyeån, 7) Quaùn xaùc bò raû ra töøng phaàn: Viksiptakas Phuïc, Töùc, Dieät, Tính, Trì). (skt)—Töôûng thaây ñang tan raõ ra töøng phaàn—Contemplate on the scattered limbs Cöûu Truøng: Heaven. of a corpse. Cöûu Tuyeàn: The nine springs—Hells— 8) Quaùn xaùc chæ coøn laïi xöông traéng: Asthis Hades. (skt)—Töôûng naéng chan möa goäi, thaây nay Cöûu Töï Maïn Ñoà La: Chín chöõ Maïn Ñoà La chæ coøn trô laïi moät boä xöông traéng— chín chöõ huyeàn dieäu. Boâng sen taùm caùnh vôùi Contemplate on left-over white bones. Quaùn Töï Taïi Boà Taùt ôû trung ñaøi vaø Phaät A Di 9) Quaùn tro coøn laïi: Vidagdhakas (skt)— Ñaø treân moãi caùnh, thöôøng ñöôïc kieán laäp thaønh Töôûng xöông tieâu muït theo thôøi gian, nay hình chöõ "Haát Lyù" (chuûng) trong Phaïn ngöõ— chæ coøn trô laïi moät nhuùm tro— The nine magical character Mandala—The Contemplate on the bones reduced to

lotus with its eight petals and its center; ashes. Avalokitesvara may be placed in the heart and Cöûu Voâ Giaùn Ñaïo: Chín ñaïo voâ giaùn— Amitabha on each petal, generally the shape Tam giôùi coù chín ñòa, tö hoaëc trong moãi ñòa of the Sanskrit "Seed" letter. laïi coù chín caùch laøm giaûm nheï, töø ñoù vöôït Cöûu Töôûng Quaùn: Nivasamjna (skt)—Chín thaéng chöôùng ngaïi; laïi cuõng coù chín ñaïo voâ loaïi thieàn quaùn veà thaân theå giuùp ta thoaùt ñöôïc giaùn vaø ñi töø giai ñoaïn naày ñeán giai ñoaïn khaùc luyeán aùi veà thaân—Nine types of meditation on

trong tam giôùi ñeå giaûi thoaùt baèng trí tueä ñeå Khoâng. vöôït thoaùt phieàn naõo trong moãi giai ñoaïn—In 4) Khoâng voâ bieân xöù: Akasanantyayatana every universe there are nine realms, in every (skt)—See Khoâng Voâ Bieân Xöù. realm there are nine illusions in practice and 5) Thöùc voâ bieân xöù: The state of boundless nine ways of relief; hence the nine ways of knowledge—See Thöùc Voâ Bieân Xöù. overcoming hindrances; also there are nine 6) Voâ sôû höõu xöù: The state of nothing—See interrupted ways of advance from one stage to Voâ Sôû Höõu Xöù. another of the nine stages of the trailokya by 7) Phi töôûng phi phi töôûng xöù: See Phi Töôûng the wisdom of overcoming delusion in each Phi Phi Töôûng Xöù. stage. 8) Duyeân khôûi chi taùnh: The nature of Cöûu Voâ Hoïc: Chín loaïi voâ hoïc cuûa caùc baäc conditioned arising. A-La-Haùn ñaõ ñaït ñöôïc muïc ñích toái haäu khoâng 9) Thaùnh ñaïo chi taùnh: The nature of the caàn phaûi hoïc nöõa—The nine grades of arhats holy way. who are no longer learning, having atained (B) Theo Hoùa Ñòa Boä, coù chín phaùp voâ vi hay their goal: chín phaùp giuùp haønh giaû töï taïi khoâng bò 1) Baát Thoaùi töôùng: Asaiksa (skt)—The stage bieán thieân vì boán töôùng—According to the beyond study, where intuition rules Mahisasakah school, there are nine kinds 2) Baát Thuû töôùng: Ungrasping mark. of non-action: 3) Baát Töû töôùng: Immortal mark. 1-3) Same as in (A). 4) Baát Truï töôùng: Undwelling mark. 4) Baát ñoäng: Anenjata (skt)—Immovability. 5) Khaû tieán töôùng: Mark of advancement. 5) Thieän Phaùp Chaân Nhö: Kusala-dharma- 6) Baát hoaïi töôùng: Avinasya (skt)— tathata (skt). Indestructible mark. 6) Baát Thieän Phaùp Chaân Nhö: Akusala- 7) Baát khoaùi töôùng: Unpleasurable mark. dharma-tathata. 8) Tueä giaûi thoaùt töôùng: Mark of wisdom of 7) Voâ Kyù Phaùp Chaân Nhö: Avyakrta-dharma-liberation. tathata (skt)—Coù nghóa laø chaân nhö cuûa 9) Caâu giaûi thoaùt töôùng: Mark of complete vaïn phaùp voán laø toát ñeïp, khoâng toát ñeïp, release. chaúng phaûi toát ñeïp maø cuõng chaúng phaûi Cöûu Voâ Ngaïi: See Cöûu Voâ Giaùn Ñaïo in chaúng toát ñeïp—That is, suchness of the Vietnamese-English Section. dharma that are meritorious, unmeritorious and neither the one, nor the other. Cöûu Voâ Vi: Chín phaùp voâ vi—Nine kinds of 8) Ñaïo Phaàn Chaân Nhö: Marganga-tathata non-action: (skt). (A) 9) Duyeân Khôûi Chaân Nhö: Pratitya- 1) Traïch dieät: Pratisamkhyanirodha (skt)— samutpada-tathata (skt)—Suchness of the Ñoaïn dieät baèng tri thöùc—Cessation factors of the Path and suchness of the through knowledge—See Traïch Dieät. Law of Dependent Origination. 2) Phi traïch dieät: Apratisamkhyanirodha (skt)—Ñoaïn dieät khoâng baèng tri thöùc, Cöûu Vöïc: See Cöûu ñòa in Vietnamese- nghóa laø do söï ñoaïn dieät töï nhieân cuûa English Section.

nguyeân nhaân—Cessation without Cöûu Xöù: See Cöûu Höõu in Vietnamese-knowledge, i.e., through the natural English Section. cessation of the causes—See Traïch Dieät. Cöïu: Xöa—Old—Ancient. 3) Hö khoâng: Sunya (skt)—Space—See Hö Cöïu Dòch: Caùc baûn dòch töø ñôøi Ñöôøng veà

tröôùc goïi laø baûn dòch cuõ hay cöïu dòch (nhö Cha Gheû: Stepfather. nhöõng baûn dòch cuûa ngaøi Cöu Ma La Thaäp); Cha Meï: Parents. caùc baûn dòch töø ñôøi Ñöôøng veà sau goïi laø baûn Cha Truyeàn Con Noái: heredity. dòch môùi hay taân dòch (nhö nhöõng baûn dòch cuûa Chaø Ñaïp: To trample. ngaøi Huyeàn Trang)—The older translations, i.e. before the T'ang dynasty, those of Chaïm Maët: Pre-engagement (ceremony). Kumarajiva; those of the Hsuan-Tsang and Chan Chöùa: Overflowing—Plentiful— afterwards are called the new. Abundant—Absorbing. Cöïu Kinh: Kinh xöa hay kinh vieát theo loái Chaùn Ñôøi: To be tired of this world. xöa—Old writings, or versions. Chaùn Gheùt: To dislike. Cöïu Ngoân: Chaùn Naõn: Discouraged—Depressed— 1) Tieáng noùi xöa cuûa xöù Ma Kieät Ñaø, naèm veà Despondent. phía nam cuûa Behar, goïi laø Magadhi- Chaùn Ngaùn: To grow weary. Prakrit: The vernacular language of Chaùn Ta Baø Neân Tìm Vui Tònh Ñoä: To be Magadha, the country South behar, called tired of the Saha world, to seek the happiness Magadhi-Prakrit. in the Pure Land. 2) Phaät töû ôû Tích Lan cho raèng tieáng Pali, Chaùnh: ngoân ngöõ trong kinh ñieån Tích Lan laø cöïu 1) Ñuùng: Right—Proper—Correct—Just. ngoân ngöõ cuûa xöù Ma Kieät Ñaø, nhöng hai 2) Chaùnh Yeáu: Chief—Principal. thöù naày hoaøn toaøn khaùc nhau: Pali, which 3) Chính Xaùc: Exact. is the language of the Ceylon canon. The 4) Chaùnh Nguyeät: Thaùng gieâng—The first Ceylon Buddhists speak of it as Magadhi, month. but that was quite a different dialect from Chaùnh AÙn: Presiding judge. Pali. Chaùnh Baùo: Thaân Ñoä—Laøm con ngöôøi hieän Cöïu Truï: Ñaõ truï taïi ñoù töø tröôùc—Formerly taïi, toát hay xaáu, tuøy thuoäc vaøo keát quaû cuûa lived there. nghieäp ñôøi tröôùc, nhö phaûi giöõ caên baûn nguõ Cöïu Truï Boà Taùt: Boà Taùt ñaõ vaõng sanh veà giôùi neáu muoán taùi sanh trôû laïi laøm ngöôøi— coõi Tònh Ñoä töø tröôùc—Bodhisattvas who had One's body—Being the resultant person, good formerly reborn and lived in the Pure Land. or bad, depends on or results from former karma—Direct retribution of the individual's previous existence, such as being born as a man is the result of keeping the five basic commandments for being reborn as a man. ** For more information, please see Thaân Ñoä

CH and Nhò Baùo. Chaùnh Baùo Y Baùo: Giaùo phaùp cuûa Phaät chuû tröông chaùnh baùo vaø y baùo hay taát caû thaân theå vaø sôû truï cuûa chuùng sanh ñeàu do taâm cuûa hoï Cha: Father. bieán hieän—Buddhist doctrine believes that Cha Chuù: Father and uncle. direct retribution of individual's previous Cha Con: Father and child. existence and the dependent condition or Cha Ñôû Ñaàu: Godfather. environment created by the beings' minds. 1) See Chaùnh Baùo.

2) See Y Baùo. fixed and undisturbed—The last link of Chaùnh Bieán Giaùc: Samyak-sambuddha the Eightfold Path. (skt)—See Chaùnh Bieán Tri. • Chaùnh Ñònh

laø yeáu toá kyû luaät tinh thaàn Chaùnh Bieán Tri: Samyaksambuddha (skt)— cuoái cuøng daãn ñeán Töù Thieàn hay boán giai Chaùnh Bieán Giaùc—Chaùnh Ñaúng Chaùnh ñoaïn cuûa Thieàn: Right Concentration is Giaùc—Chaùnh Taän Giaùc—Phoå giaùc nhöùt thieát the last mental discipline that leads to the phaùp (bieát roäng vaø bieát ñuùng veà taát caû chö four stages of jhana—See Töù Thieàn. phaùp)—Correct equal or universal ** For more information, please see Baùt enlightenment—Completely enlightened— Chaùnh Ñaïo. The universal knowledge of a Buddha. Chaùnh Ñònh Löïc: Samadhibhala (skt)— Chaùnh Bieán Tri Haûi: Bieån phoå giaùc hay Ñònh löïc cuûa taâm hay ñònh löïc thieàn giuùp ta bieån tri thöùc cuûa chö Phaät—The ocean of khoâng laàm laãn cuõng nhö dong ruoãi—The omniscience (universal knowledge of a power of concentration of mind or meditation Buddha). which helps destroying confused or wandering thoughts. Chaùnh Caàn: Right effort. Chaùnh Chuû Khaûo: Chairman of the Chaùnh Ñònh Nghieäp: Thuaän theo 18 lôøi nguyeän cuûa Phaät A Di Ñaø vaø coõi Taây Phöông examining board. Cöïc Laïc maø nhaát taâm chuyeân nieäm hoàng danh Chaùnh Ñaùng: Righteousness. cuûa Ngaøi—Concentration upon the eighteen Chaùnh Ñaúng Chaùnh Giaùc: A Naäu Ña La vows of Amitabha and the Western Paradise, Tam Mieäu Tam Boà Ñeà—Perfect universal in repeating the name of Amitabha. enlightenment, knowledge, or understanding— Chaùnh Ñöông Nhaâm Ma Thôøi: Just at Supreme or perfect enlightenment (Anuttara- such and such an hour. samyak-sambodhi—A Naäu ña la tam mieäu Chaùnh Giaùc: Sambodhi (skt)—Tam Boà Ñeà— Tam boà ñeà)—See Chaùnh Bieán tri. Thöïc trí cuûa Nhö Lai hay giaùc trí chaân chaùnh ** For more information, please see veà chö phaùp—The wisdom or omniscience of a Chaùnh Bieán Tri. Buddha. Chaùnh Ñaúng Giaùc: Samyakbuddhi (bodhi) Chaùnh Giaùo: Chaùnh trí voâ thöôïng cuûa Phaät (trí giaùc bieát caùc 1) Giaùo duïc chaùnh trò: Political teaching— phaùp khoâng sai leäch)—Correct universal Governmental education. perfect enlightenment—The perfect universal 2) Chaùnh trò vaø toân giaùo: Politics and wisdom of a Buddha. religion. ** For more information, please see Chaùnh Bieán Tri. Chaùnh Giôùi: Correct rules (precepts). Chaùnh Ñòa Boä: Mahisasakah (skt)—See Hoùa Chaùnh Haïnh: Ñòa Boä. 1) Right conduct. 2) Chaùnh haïnh nôi thaân laø moät trong nhöõng Chaùnh Ñieän: The Main Hall—Buddha hall— cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø Shrine. ñoù maø tam nghieäp haèng thanh tònh— Chaùnh Ñònh: Samyak-samadhi (skt). Right conduct of the actions of the body • Taâm coá ñònh vaø khoâng bò khuaáy roái. Giai is one of the most important entrances to ñoaïn cuoái cuøng trong Baùt Thaùnh Ñaïo: the great enlightenment; for with it, the Right concentration or abstraction so that three kinds of behavior are pure. becomes vacant and receptive—The mind

Chaùnh Haïnh Kinh: Phaät Thuyeát A Haøm ** For more information, please see Baùt Chaùnh Haïnh Kinh—Kinh Ñöùc Phaät daïy veà Chaùnh Ñaïo. chaùnh haïnh nôi thaân—The sutra in which the Chaùnh Kî: The day of decease. Buddha taught about right deeds of the body. Chaùnh Löôïng Boä: Sammatiya or Sammitiya Chaùnh Kieán: Samyagdrsti (skt). (skt)—Moät trong 18 boä cuûa tröôøng phaùi Tieåu (A) Nghóa cuûa

Chaùnh Kieán—The meanings of Thöøa. Phaùp cuûa phaùi boä naày laø chaùnh löôïng Right Understanding—Hieåu ñöôïc boán söï hay ñuùng y vôùi Phaät phaùp nguyeân thuûy khoâng thaät cao quí. Söï hieåu bieát naày laø trí tueä sai leäch. Ba traêm naêm sau ngaøy Phaät nhaäp nieát cao caû nhaát nhìn thaáy söï thaät toái haäu, baøn thì boán phaùi Ñoäc Töû Boä ñöôïc thaønh laäp, nghóa laø thaáy söï vaät ñuùng laø nhö theá. Ñaây trong ñoù Chaùnh Löôïng Boä laø boä thöù ba—One laø giai ñoaïn ñaàu tieân trong Baùt Thaùnh of the 18 sects of early Hinayana. The school ñaïo—Right understanding, right views, or of correct measures, or correct evaluation. knowledge of the four noble truth. This Three hundred years after the Buddha's understanding is the highest wisdom which nirvana it is said that from the Vatsiputriyah sees the Ultimate Reality. That is to say to school four divisions were formed, of which see things as they are—Understanding the this was the third. four noble truths, the first of the eightfold Chaùnh Maïng: Cuoäc soáng ñuùng ñaén cuûa haøng noble path. tu só laø khaát thöïc. Laøm vieäc hay laøm thöông (B) Phaân loaïi Chaùnh Kieán—Categories of maïi laø taø meänh—Right livelihood—The right Right Understanding—Theo Tieán Só K. livelihood for a monk is to beg for food. To Sri. Dhammananda trong Nhöõng Haït Ngoïc work for a living or to do worldly business is Trí Tueä Phaät Giaùo, coù hai loaïi Chaùnh an improper life. Kieán—According to Dr. K. Sri. (A) Boû loái soáng sai traùi, gaây ñau khoå cho Dhammananda in the Gems of Buddhism ngöôøi—Abandon wrong ways of living Wisdom, there are two sorts of which bring harm and suffering to others: understanding: • Buoân suùng oáng vaø vuõ khí: Selling arms 1) Phaøm Kieán: Kieán thöùc veà moät söï tích luõy and lethal weapons. cuûa trí nhôù—an accumulated of memory, • Buoân baùn suùc vaät ñeå haï thòt: Selling an intellectual grasping of a subject animals for slaughter. according to certain given data. • Buoân baùn noâ leä: Dealing in slaves. 2) Thaùnh Kieán: Hieåu bieát thaät vaø saâu xa, hay • Buoân baùn nhöõng thöùc uoáng coù chaát cay thaâm nhaäp, nghóa laø nhìn söï vaät ñuùng baûn ñoäc: Selling intoxicating and/or poisonous chaát cuûa noù, chöù khoâng theo teân hay nhaõn drinks. hieäu beà ngoaøi. Söï thaâm nhaäp naày chæ xaõy (B) Neân soáng baèng nhöõng ngheà nghieäp löông ra khi taâm ta ñaõ goät röõa heát nhöõng baát tònh thieän, khoâng laøm haïi mình haïi ngöôøi: One vaø ñaõ hoaøn toaøn phaùt trieån qua thieàn should live by an honest profession that is ñònh—Real deep understanding, a free from harm to self anf others. penetration or an intellectual seeing a Chaùnh Moân: Main gate. thing in its true nature, without name and Chaùnh Nghieäp: Samyakkarmanta (skt)— external label. This penetration is Haønh ñoäng ñuùng, traùnh laøm vieäc aùc, thanh possible only when the mind is free from tònh thaân laø giai ñoaïn thöù tö trong Baùt Thaùnh all impurities and is fully developed Ñaïo—Right action, avoiding all wrong, purity through meditation. of body, the fourth of the eightfold noble path.

(A) Khoâng neân laøm (Neân traùnh)—Not to do or • Noùi ñuùng luùc ñuùng choã: Speak at the right avoid: time and place. • Khoâng saùt sanh: Abstaining from taking (C) Neáu khoâng caàn noùi, hay khoâng noùi ñöôïc life. ñieàu lôïi ích, thì Ñöùc Phaät khuyeân chuùng • Khoâng troäm caép: Abstaining from taking ta neân giöõ im laëng,

vì ñaây laø söï im laëng what is not given. cao thöôïng: If not necessary, or if one • Khoâng taø daâm: Abstaining from carnal cannot say something useful, the Buddha indulgence or illicit sexual indulgence. advised people to keep silent. This is a (B) Neân laøm—Should do: noble silence. • Neân trau doài töø bi: Cultivate compassion. ** For more information, please see Baùt • Chæ laáy khi ñöôïc cho: Take only things Chaùnh Ñaïo. that are given. Chaùnh Nhaân Phaät Taùnh: The Buddha- • Soáng thanh tònh vaø trong saïch: Living pure nature or Bhutatathata. and chaste. ** For more information, please see Duyeân Chaùnh Ngöõ: Samyagvak (skt)—Noùi ñuùng laø Nhaân Phaät Taùnh. giai ñoaïn thöù ba trong Baùt Thaùnh ñaïo—Right Chaùnh Nhöït: The day of a funeral. speech, the third of the eightfold noble path. Chaùnh Nieäm: Sammasati (p)—Samyaksmrti (A) Khoâng noùi—Don't speak the following: (skt)— Right mindfulness—Chaùnh nieäm laø nhôù • Noùi ñuùng laø khoâng noùi xaáu phæ baùng vu ñuùng nghó ñuùng laø giai ñoaïn thöù baûy trong Baùt khoáng vaø noùi naêng coù theå mang laïi saân Thaùnh ñaïo. Nhìn vaøo hay quaùn vaøo thaân taâm haän, thuø oaùn, chia reõ vaø baát hoøa giöõa caù ñeå luoân tænh thöùc. Chaùnh nieäm coù nghóa laø lìa nhaân vaø caùc ñoaøn theå: Abstaining from moïi phaân bieät maø nieäm thöïc tính cuûa chö backbiting slander and talk that may bring phaùp. Theo Baùt Chaùnh Ñaïo, chaùnh nieäm laø about hatred, enmity, disunity and "Nhaát Taâm."—Right remembrance, the disharmony among individuals or groups seventh of the eightfold noble path, means of people. remembering correctly and thinking correctly. • Khoâng noùi doái: Abstaining from lying. The looking or contemplating on the body and • Khoâng laïm duïng nhaøn ñaøm hyù luaän: the spirit in such a way as to remain ardent, Abstaining from abuse and idle talk. self-possessed and mindful. Right • Khoâng noùi lôøi coäc caèn thoâ loã, thieáu leã ñoä, remembrance means looking on the body and hieåm ñoäc vaø nhöõng lôøi sæ nhuïc: Abstaining spirit in such a way as to remain ardent, self- from harsh, rude, impolite, malicious possessed and mindful, having overcome both language. hankering and dejection. According to the • Khoâng noùi lôøi böøa baõi: Abstaining from eightfold noble path, right mindfulness means careless words. the one-pointedness of the mind. (B) Noùi—Do speak the following: • Nôi thaân tænh thöùc baèng caùch thöïc taäp taäp • Noùi ñieàu chaân thaät: To speak the truth. trung vaøo hôi thôû: Be attentive to the • Noùi baèng lôøi dòu daøng thaân höõu vaø nhaân activities of the body with the practice of ñöùc: Utilize words that are soft, friendly concentration on breathing. and benevolent. • Nôi caûm thoï tænh thöùc baèng caùch quaùn saùt • Duøng lôøi vui veû lòch söï, coù yù nghóa vaø coù söï ñeán ñi trong ta cuûa taát caû moïi hình thöùc lôïi ích: Utilize words that are pleasant, cuûa caûm thoï, vui, buoàn, trung tính: Be gentle, meaningful and useful. aware of all forms of feelings and

sensations, pleasant, unpleasant, and Ñöùc Phaät noùi: "Naøy Mahamati! Khi Chaùnh neutral, by contemplating their Phaùp ñöôïc hieåu thì seõ khoâng coù söï giaùn appearance and disappearance within ñoaïn cuûa doøng gioáng Phaät."—True oneself. dharma—The period of Correct Law • Nôi nhöõng hoaït ñoäng cuûa taâm tænh thöùc (Correct Doctrine of the Buddha) —The baèng caùch xem coi taâm ta coù chöùa chaáp

perfect age of dharma—The Proper duïc voïng, saân haän, löøa doái, xao laõng, hay Dharma Age—The real period of taäp trung: Be aware whether one's mind is Buddhism which lasted 500 years (some lustful, hatred, deluded, distracted or says 1,000 years) after the death of the concentrated. Buddha (entered the Maha-Nirvana). • Nôi vaïn phaùp tænh thöùc baèng caùch quaùn saùt Although the Buddha was no longer in baûn chaát voâ thöôøng cuûa chuùng töø sanh truï existence, His Dharma and precepts were dò dieät ñeå taän dieät chaáp tröôùc vaø luyeán aùi: still properly practiced and upheld. Contemplate the impermanence of all Furthermore, there would be many things from arise, stay, change and decay Buddhists who had light karma and their to eliminate attachment. mind were intrinsically good, therefore, Chaùnh Nieäm Vaø Tænh Giaùc: Sati ca many of them would attain enlightenment sampajananan ca (p)—Mindfulness and clear in their cultivation. From eighty to ninety awareness (clarity of awareness). out of one hundred cultivators would attain Chaùnh Nieäm Vaø Tænh Thöùc: Mindfulness enlightenment. That is to say there were and awareness—See Chaùnh Nieäm, and Tænh true and genuine practitioners who Thöùc. attained enlightenment. In the Lankavatara Sutra, the Buddha said: Chaùnh Phaùp: Saddharma (skt)—Saddhamma "Mahamati! When the right doctrine is (p)—Chaùnh Phaùp Thoï—Correct Doctrine of comprehended, there will be no the Buddha—Right method—The period of discontinuation of the Buddha-family." correct Dharma—Chaùnh Phaùp coøn laø phöông 2) Trong Kinh Ma Ha Ma Gia, Ñöùc Phaät coù phaùp ñuùng, thöôøng ñöôïc duøng ñeå chæ Baùt tieân ñoaùn raèng sau khi Ngaøi nhaäp Nieát Chaùnh Ñaïo—Correct (right or true) doctrine of Baøn roài thì—In the Mahamaya Sutra, the the Buddha also means the right method, is Buddha prophesied that after He entered often used as a name for the Noble Eightfold the Maha-Nirvana: Path. • Moät traêm naêm sau, coù Tyø Kheo Öu Ba (I) Nghóa cuûa "Chaùnh Phaùp"—The meanings Cuùc Ña, ñuû bieän taøi thuyeát phaùp nhö Phuù of "Saddharma": Laâu Na, ñoä ñöôïc voâ löôïng chuùng sanh: 1) Chaùnh phaùp laø giai ñoaïn keùo daøi 500 naêm One hundred years later, there will be a (coù ngöôøi noùi 1.000 naêm) sau ngaøy Phaät Bhikshu named Upagupta (see Hai Möôi nhaäp dieät. Tuy Phaät ñaõ nhaäp dieät, nhöng Taùm Toå AÁn Ñoä (4)) who will have the phaùp nghi giôùi luaät cuûa Ngaøi daïy vaø ñeå laïi complete ability to speak, elucidate, and vaãn coøn vöõng chaéc. Hôn nöõa, trong giai clarify the Dharma similar to Purna ñoaïn naày chuùng sanh nghieäp nheï taâm Maitrayaniputtra. He will aid and rescue thuaàn, neân coù nhieàu coù tôùi 80 ñeán 90 phaàn infinite sentient beings. traêm ngöôøi nghe phaùp tu haønh ñaéc quaû. • Moät traêm naêm sau ñoù (töùc laø hai traêm naêm Nghóa laø coù ngöôøi haønh trì chaân chaùnh vaø sau khi Phaät nhaäp dieät), coù Tyø Kheo Thi coù ngöôøi tu chöùng. Trong Kinh Laêng Giaø, La Nan Ñaø, kheùo noùi phaùp yeáu, ñoä ñöôïc

möôøi hai trieäu ngöôøi trong chaâu Dieâm Phuø duøng trí hueä bieän taøi haøng phuïc ngoaïi ñaïo: Ñeà: In the following one hundred years Six hundred years after the Buddha's (two hundred years after the Buddha's Maha-Nirvana, ninety-six types of Maha-Nirvana), there will be a Bhikshu improper doctrines will arise, false named

Silananda, able to speak the crucial teachings will be born to destroy the Dharma discerningly and will aid and save Proper Dharma. At that time, a Bhikshu twelve million beings in this Jambudvipa named Asvaghosha will be born. This continent (the earth). Bhikshu will use great wisdom to speak of • Moät traêm naêm keá ñoù (töùc laø ba traêm naêm the Dharma to combat these false sau khi Phaät nhaäp dieät), coù Tyø Kheo religions. Thanh Lieân Hoa Nhaõn, thuyeát phaùp ñoä • Baûy traêm naêm sau khi Phaät nhaäp dieät, coù ñöôïc nöûa trieäu ngöôøi: In the following one Tyø Kheo Long Thoï ra ñôøi, duøng chaùnh trí hundred years (or three hundred years hay trí hueä Baùt Nhaõ chaân chaùnh, xoâ ngaû after the Buddha's Maha-Nirvana), there coät phöôùn taø kieán, ñoát saùng ngoïn ñuoát will be a Bhikshu named Hsin-Lien-Hua-Chaùnh Phaùp: Seven hundred years after Ran, who will speak the Dharma to aid the Buddha's Maha-Nirvana, there will and save five hundred thousand beings. born a Bhikshu named Nagarjuna; he will • Moät traêm naêm keá nöõa (töù boán traêm naêm use the power of the Proper Prajna or sau khi Phaät nhaäp dieät), coù Tyø Kheo Ngöu great wisdom to destroy false views to Khaåu thuyeát phaùp ñoä ñöôïc moät vaïn ngöôøi: light brightly the Buddha's Dharma's One hundred years after Hsin-Lien-Hua-torch. Ran (four hundred years after the (II) Nhöõng lôøi Phaät daïy veà "Chaùnh Phaùp" Buddha's Maha-Nirvana), there will be a trong Kinh Phaùp Cuù—The Buddha's Bhikshu named Niu-k'ou, who will speak teachings on "Saddharma" in the the Dharma and rescue ten thousand Dharmapada Sutra: beings. 1) Ñeâm raát daøi vôùi nhöõng keû maát nguû, ñöôøng • Moät traêm naêm keá tieáp ñoù (töùc 500 naêm raát xa vôùi keû löõ haønh moûi meät. Cuõng theá, sau ngaøy Phaät nhaäp dieät), coù Tyø Kheo Baûo voøng luaân hoài seõ tieáp noái voâ taän vôùi keû Thieân thuyeát phaùp ñoä ñöôïc hai vaïn ngöôøi ngu si khoâng minh ñaït chaùnh phaùp—Long vaø khieán cho voâ soá chuùng sanh phaùt taâm is the night to the wakeful; long is the road voâ thöôïng Boà Ñeà. Sau ñoù thì thôøi kyø to him who is tired; long is samsara to the Chaùnh Phaùp seõ chaám döùt: One hundred foolish who do not know true Law years after Niu-K'ou (five hundred years (Dharmapada 60). after the Buddha's Maha-Nirvana), there 2) Haêng haùi ñöøng buoâng lung, laøm laønh theo will be a Bhikshu named Bao-T'ien, who Chaùnh phaùp. Ngöôøi thöïc haønh ñuùng Chaùnh will speak the Dharma to aid and save phaùp thì ñôøi naày vui ñôøi sau cuõng vui—twenty thousand beings and influence Eagerly try not to be heedless, follow the infinite others to develop the Ultimate path of righteousness. He who observes Bodhi Mind. After this time, the Proper this practice lives happily both in this Dharma Age will come to an end. world and in the next (Dharmapada 168). • Saùu traêm naêm sau ngaøy Phaät nhaäp Nieát 3) Haõy laøm laønh theo Chaùnh phaùp, vieäc aùc Baøn, coù 96 thöù taø ñaïo soáng daäy, taø thuyeát traùnh khoâng laøm. Ngöôøi thöïc haønh ñuùng noåi leân phaù hoaïi Chaùnh Phaùp. Luùc aáy coù Chaùnh phaùp, thì ñôøi naày vui ñôøi sau cuõng Tyø Kheo Maõ Minh ra ñôøi. Tyø Kheo naày vui—Follow the path of righteousness. Do

not do evil. He who practices this, lives 1) Baäc thöùc giaû chôn chaùnh: Correct scholar. happily both in this world and in the next 2) Boà Taùt: Bodhisatva.

(Dharmapada 169). Chaùnh Taâm Haønh Xöù: Ñieàu kieän trong ñoù Chaùnh Phaùp Cöï: AÙnh ñuoác chaân lyù hay Phaät söï vaän haønh cuûa taâm vöõng chaéc vaø hoøa hôïp Giaùo—The torch of the truth or Buddhism. vôùi ñoái töôïng—The condition when the Chaùnh Phaùp Hoa Kinh: 10 quyeån dòch cuûa motions of the mind are steadied and boä kinh Phaùp Hoa ñöôïc dòch bôûi ngaøi Truùc harmonized with the object. Phaùp Hoä ñôøi Taán vaøo khoaûng naêm 286 sau Chaùnh Taän Giaùc: See Chaùnh Bieán Tri. Taây Lòch, hieän nay vaãn coøn (ñaïi ñeå cuõng gioáng Chaùnh Thoï: Caûm thoï ñuùng veà ñoái töôïng nhö baûn dòch cuûa ngaøi Cöu Ma La Thaäp sau trong khi thieàn quaùn—Correct sensation of the naày)—The earliest translation of the Lotus object contemplated. Sutra in 10 books by Dharmaraksa in around Chaùnh Tín: Right belief—Cöûa ngoõ ñaàu tieân 286 A.D., still in existence. ñi vaøo ñaïi giaùc, vì nhôø ñoù maø taâm ta luoân kieân Chaùnh Phaùp Höng Thònh: The True ñònh khoâng thoái chuyeån—The first entrance to Dharma is still flourished. the great enlightenment; for with it, the Chaùnh Phaùp Minh Nhö Lai: Vò Nhö Lai steadfast mind is not broken. hieåu töôøng taän chaùnh phaùp. Danh hieäu Phaät Chaùnh Tinh Taán: Samyagvyayama (skt)— maø Ñöùc Quaùn Theá AÂm ñaõ ñaéc thaønh trong quaù Coá gaéng ñuùng laø giai ñoaïn thöù saùu trong Baùt khöù—The Tathagata who clearly understands Thaùnh ñaïo—Right effort, zeal or progress, the true law, i.e. Kuan-Yin, who attained unintermitting perseverance, the sixth of the Buddhahood in the past. eightfold noble path. Chaùnh Phaùp Nhaõn: The Right Dharma • Ngaên chaän caùc tö töôûng toäi loãi vaø baát Eye—Right or true experience of reality. thieän chöa sanh: To prevent the arising of Chaùnh Phaùp Nhaõn Taïng: The right evil and unwholesome thoughts that have Dharma eye treasury—Something that not yet arisen. contains and preserves the right experience of • Traán aùp taát caû nhöõng traïng thaùi xaáu xa: To reality. supress the rising of evil states. Chaùnh Phaùp Thoï: See Chaùnh Phaùp. • Loaïi boû khi chuùng vöøa chôùm khôûi daäy: To eradicate (discard) those which have Chaùnh Phaùp Y: arisen. 1) Phaät laø choã töïa cuûa Chaùnh Phaùp: He, the • Laøm cho phaùt sanh vaø phaùt trieån nhöõng tö Buddha, on whom the truth depends. töôûng thieän chöa sanh: To produce and 2) Danh hieäu cuûa Phaät: A term for a Buddha. develop wholesome thoughts not yet Chaùnh Phuû: Government. arisen. Chaùnh Phuï: Primary and secondary. • Nuoâi döôõng vaø laøm taêng tröôûng nhöõng Chaùnh Quaû: Heä quaû tröïc tieáp, toát hay xaáu laø traïng thaùi toát : To stimulate good states, do bôûi keát quaû cuûa tieàn nghieäp—One's direct and to perfect those which have come into reward, good or bad, depends on or results being (to promote and maintain the good from former karma. thoughts already present). ** For more information, please see Chaùnh ** For more information, please see Baùt Baùo. Chaùnh Ñaïo. Chaùnh Saùch: Policy. Chaùnh Tính Ly Sinh: According to Chaùnh Só: Abhidharma-kosa, the life of holiness apart or

distinguished from the life of common Chaïy AÊn: To earn one's living. unenlightened people—See Thaùnh Tính Ly Chaïy Ba Chaân Boán Caúng: To run at full Sinh. speed—To run as fast as one's legs can carry. Chaùnh Trí: Samyagjnana (skt)—Right Chaïy Cheát: To run for one's life. knowledge—Trí cuûa caùc baäc Hieàn Thaùnh, moät

Chaïy Theo Danh Lôïi Hö AÛo: To chase trong nguõ phaùp—Correct knowledge—Sage-after dream-like and empty fame and fortune. like or saint-like knowledge, one of the five Chaïy Thoaùt: To have a narrow escape. Dharmas—See Nguõ Phaùp (4). Chaïy Theo: To run after—Everyone from the Chaùnh Trò: Politics. smallest insect to the greatest king, ran after Chaùnh Trung: See Chính Trung. pleasures. Chaùnh Tröïc: Chaïy Troán: To run away. 1) Thaúng Thaén: Correct and straight. Chaéc Chaén: Certain—Firm—Solid—Secure. 2) Nhöùt Thöøa Thieân Thai: The One Vehicle teaching of the T'ien-T'ai. Chaéc Löôõi: To smack one's tongue. Chaùnh Tröïc Xaû Phöông Tieän: Con ñöôøng Chaêm Nom: To take care of—To look thaúng loaïi boû taát caû moïi phöông tieän—The after—To care for. straight way which has cast aside expediency. Chaêm Soùc Chu Ñaùo: Tender care. Chaùnh Tö Duy: Samyaksamkalpa (skt)— Chaên Traâu: To tend water buffalo. Suy nghó ñuùng laø giai ñoaïn thöù nhì trong Baùt Chaêng Baãy: To set a trap. Thaùnh ñaïo. Suy nghó ñuùng veà cuoäc soáng xuaát Chaúng May: Unfortunately. gia, töø bi lôïi chuùng—Right thought and intent, Chaúng Neä: Chaúng quaûn—To spare no pains. the second of the eightfold noble path. Right Chaúng Sôï Nghieäp Sôùm Khôûi, Chæ Sôï aspiration towards renunciation, benvolence Chaäm Giaùc Ngoä Maø Thoâi: Not to fear an and kindness. early development of karma, fear only a slow Chaùnh Töôïng Maït: Ba thôøi kyø chính cuûa awakening. Phaät giaùo laø thôøi Chaùnh Phaùp, Töôïng Phaùp, vaø Chaép Tay: To join one's hands. Maït Phaùp—Three main periods of Buddhism, the real or correct, the formal or semblance, Chaâm: Suci (skt)—Caây kim—A needle. and the final or termination—See Chaùnh Phaùp, Chaâm Bieám: Ironical. Töôïng Phaùp, and Maït Phaùp. Chaâm Chích: Caustic. Chaùnh ÖÙng: Söï caûm öùng linh nghieäm cuûa Chaâm Choïc: To tease. chö Phaät vaø chö Thaùnh—The influence of Chaâm Giôùi: Haït caûi vaø muõi kim, ví vôùi vieäc Buddha; the response of the Buddhas, or thò hieän cuûa Ñöùc Phaät coøn hieám hôn vieäc haït saints. caûi bay töø khoâng trung maø rôùt vaøo ngay loå Chaïnh Loøng: Moved—Affected. kim—Needle and mustard seed; the Chao Ñaûo: Imbalance. appearance of Buddha is as rare as hitting the Chaøo: To salute. point of a needle on earth by a mustard seed thrown from the sky. Chaøo Ñôøi: To be born. Chaâm Khaåu Quyû: Moät trong chín loaïi quyû, Chau Maøy: To frown. laø loaïi quyû coù mieäng nhoû nhö caây kim, khoâng Chaùu Chaét: Grand children. aên uoáng gì ñöôïc—One of the nine classes of Chay: vegetarian. pretas, needle-mouth ghosts, with mouth so

small that they cannot satisfy their hunger or region of truth or reality. thirst—See Ngaï Quyû, and Cöûu Quyû. Chaân Chính: Legitimate. Chaâm Khoảng: Loå kim, yù noùi taùi sanh laøm Chaân Chöùng: Baèng chöùng cuûa söï giaùc ngoä— ngöôøi coøn khoù hôn chuyeän moät sôïi chæ töø treân Real evidence, proof or assurance, or khoâng bay xoû vaøo ngay loå kim döôùi ñaát (theo realization of truth. The knowledge, concept, Phaùp Uyeån Chaâu Laâm, quyeån 31, "Neáu nhö coù or idea which corresponds to reality. moät ngöôøi ñöùng treân ñænh nuùi Tu Di keùo ra moät Chaân Dieäu: Chaân thöïc vi dieäu—The sôïi daây cöïc nhoû, moät ngöôøi ñöùng döôùi chaân nuùi mysterious reality; reality in its profundity. tay caàm caây kim ñoùn laáy ñaàu daây,

ôû löng Chaân Ñan: Chaân Ñaùn—Thaàn Ñan—Thaàn chöøng gioù loác, gioù xoaùy laïi noåi leân döõ doäi vaøo Ñaùn—Traàn Ñan—Moät töø ngöõ coå cuûa AÁn Ñoä sôïi daây, sôïi daây thaät laø khoù chui vaøo ñöôïc duøng ñeå goïi Trung Quoác—An ancient Indian ñuùng loå kim. Laøm ñöôïc thaân ngöôøi coøn khoù term for China. hôn theá aáy nöõa)—A needle eye; it is as Chaân Ñaïo: Con ñöôøng cuûa chaân lyù—The difficult to be reborn as a man as it is to thread Truth, the true way; reality. a needle on earth by throwing the threadat it from the sky. Chaân Ñeá: Paramartha-satya (skt)—Ultimate Chaâm Mao Quyû: Moät trong chín loaøi quyû—truth—Categories of reality in contrast with ordinary categories (tuïc ñeá)—Giaùo phaùp giaùc One of the nine classes of pretas—See Cöûu ngoä toái thöôïng cuûa Phaät hay caùi thöïc khoâng hö Quyû. voïng voán coù, ñoái laïi vôùi theá ñeá (tuïc ñeá) cuûa Chaâm Ngoân: Maxim—Precept. phaøm phu, haïng chæ bieát hình töôùng beân ngoaøi Chaâm Phong: See Chaâm Giôùi. chöù khoâng phaûi laø chaân lyù—The correct Chaám Döùt: To put an end—To close—To dogma or averment of the enlightened—Phaät conclude—To end—To finish—To bring to an phaùp: The Buddha law—Ñeä nhaát nghóa ñeá— end. Thaéng ñeá—The asseveration or categories of Chaám Döùt Moïi Troùi Buoäc Cuûa Kieát Söû: reality. Truth in reality, opposite of ordinary or To stop one’s propensities and habits. worldly truth (Theá ñeá) or ordinary categories; Chaàm Chaäm: Slowly. they are those of the sage, or man of insight, in Chaåm: Theá naøo—How?—What? contrast with those of the common man, who Chaåm Sinh: Laøm theá naøo ñöôïc sinh ra?— knows only appearance and not reality. How born?—How did it arise? Chaân Ñeá Tam Taïng (513-569): Paramartha, Gunarata, or Kulanatha (skt)—Ba Chaäm Chaïp: Slow. La Maït Ñaø—Caâu Na La Ñaø. Chaäm Treã: Tardy. (A) Tieåu söû cuûa Chaân Ñeá— Paramartha’s Chaân: Biography: Theo Khôûi Tín Luaän, Chaân Ñeá • Chaân thöïc: Tattva (skt)—True—Real— Tam Taïng laø moät nhaø sö, nhaø dòch thuaät Truth—Reality. noåi tieáng, töø vuøng Taây AÁn. Chaân Ñeá queâ • Traïng thaùi thöïc: Tattvata (skt)—Real quaùn ôû Ujjayini, coù leõ quan heä ñeán ñaïi state—Truth—Reality. hoïc Valabhi, vuøng Taây AÁn Ñoä, moät trung Chaân AÛnh: AÛnh töôïng chaân dung, bao goàm taâm hoïc Phaät. Khoaûng naêm 546-548, moät tranh veõ chaân dung, hình aûnh hay töôïng goã— hoaøng ñeá Trung Hoa cöû moät phaùi ñoaøn The reflection of the truth, i.e. a portrait, ñeán Ma Kieät Ñaø ñeå thænh caàu vua nöôùc photograph, image, etc. naày cöû moät hoïc giaû coù theå giaûng daïy giaùo Chaân Caûnh: Caûnh giôùi cuûa chaân lyù—The lyù ñaïo Phaät cho Trung Hoa. Chaân Ñeá ñaõ

theo phaùi ñoaøn ñeán Trung Hoa ñeå ñaùp laïi literary and religious activity seems to lôøi thænh caàu. OÂng mang theo moät soá lôùn have greatly influenced the Chinese mind kinh Phaät vaø ñi baèng ñöôøng bieån ñeán Nam of the time as is testified by the fact that Kinh vaøo naêm 548. Theo mong öôùc cuûa he had many able pupils under him. nhaø vua, trong khoaûng thôøi gian ñoù ñeán Paramartha founded the realistic Kosa naêm 557, oâng ñaõ dòch 70 taùc phaåm. Ngöôøi School and his activities can be compared ta noùi oâng cuõng coù vieát treân 40 taùc phaåm only with Kumarajiva who came before khoaûng 200 quyeån. Ñoái töôïng chính cuûa him and Hsuan-Tsang

who came after oâng laø truyeàn baù hoïc thuyeát A Tyø Ñaït Ma him. Thereafter he was compelled to Caâu Xaù vaø Nhieáp Ñaïi Thöøa Luaän. Hoaït wander from place to place on account of ñoäng vaên hoïc cuûa oâng hình nhö ñaõ gaây political upheavals in China. The last aûnh höôûng lôùn trong taâm hoàn Trung Hoa years of his life were spent in solitude and thôøi baáy giôø; ñieàu naày ñöôïc minh chöùng retirement and he died in 569 A.D. at the vôùi nhieàu ñoà ñeä xuaát saéc döôùi tröôùng. age of seventy-one. Chaân Ñeá thieát laäp Caâu Xaù Toâng vaø hoaït (B) Söï nghieäp dòch thuaät caùc kinh saùch tieáng ñoäng cuûa oâng chæ coù theå so saùnh ñöôïc vôùi Phaïn vaø hoaèng phaùp cuûa Chaân Ñeá— Cöu Ma La Thaäp ôû theá heä tröôùc vaø Huyeàn Paramartha's career of translating Sanskrit Trang ôû theá heä sau oâng maø thoâi. Sau ñoù texts and propagation of Buddhism: Theo oâng bò buoäc phaûi ñi lang thang nhieàu nôi Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm do nhöõng bieán ñoäng chaùnh trò ôû Trung Naêm Phaät Giaùo, söï nghieäp dòch thuaät caùc Hoa. OÂng soáng nhöõng naêm cuoái ñôøi trong kinh saùch tieáng Phaïn cuûa Chaân Ñeá coù theå aån daät. Naêm 569 oâng thò tòch, thoï baûy chia laøm hai phaàn—According to Prof. möôi moát tuoåi—According to the Bapat in the Twenty-Five Hundred Years Awakening of Faith, Paramartha was a of Buddhism, Paramartha's career of famous translator, a monk from Ujjayini, translating Sanskrit texts can be divided western India, probably connected with into two parts: Valabhi University. Around 546-548 A.D., a) Thôøi kyø töø naêm 548- ñeán 557—The period a Chinese emperor had sent a mision to from 548 to 557 A.D.: Trong thôøi kyø naày Magadha to request the king of that oâng ñaõ dòch khoaûng 10 taùc phaåm, trong ñoù country to send a scholar who could teach 6 cuoán coøn toàn taïi cho ñeán naêm 730— the Buddha-Dharma to China. Paramartha During this period he translated about 10 accompanied the Chinese envoys back to works, of which six were still in existence China in response to this request. He in 730 A.D. carried with him a large collection of b) Thôøi kyø töø naêm 557 ñeán 569 sau Taây Buddhist texts and travelled by the sea Lòch—The period from 557 to 569 A.D.: route, arriving in Nanking in 548 A.D. In Trong thôøi kyø naày oâng ñaõ dòch moät soá lôùn accordance with the desire of the emperor, kinh saùch döôùi söï baûo trôï cuûa trieàu ñình from that time to 557, he translated nhaø Haùn vaø tieáp tuïc coâng vieäc cuûa cuûa seventy texts. He is also said to have mình cho ñeán khi thò tòch naêm 569— written more than forty works, altogether During this period, he worked on amounting to two hundred Chinese numerous texts under the patronage of the volumes. His chiefly object was to Han dynasty and continued his labours till propagate the doctrine of Abhidharma- he died in 569 A.D. kosa and the Mahyana-samparigraha. His c) Chaân Ñeá laäp ra Nhieáp Luaän Toâng

(Mahayanasampari-graha-sastra school) eminent disciples and prevailed among taïi Trung Hoa. Tröôøng phaùi naày döïa treân Buddhist scholars in China for about 80 neàn taûng cuûa nhieàu kinh saùch tieáng Phaïn years. However, like other Buddhist ñöôïc oâng dòch ra chöõ Haùn. Quan troïng schools in China, this school, too, suffered nhaát laø boä Nhieáp Ñaïi Thöøa Luaän from general political restrictions, the (Mahayanasamparigraha-sastra), kinh deterioration of temples, and the loss of saùch

caên baûn cuûa tröôøng phaùi naày. Tröôøng popular support. Besides these conditions, phaùi naày ñaõ coù nhöõng moân ñeä xuaát saéc vaø the popularity of the Dharmalaksana chieám soá ñoâng trong caùc hoïc giaû Phaät giaùo school established by Hsuan-Tsang might Trung Hoa suoát moät thôøi gian khoaûng 80 also be considered one of the reasons for naêm. Tuy nhieân, cuõng gioáng nhö bao the decline of the She-Lun-Tsung. tröôøng phaùi khaùc ôû Trung Hoa, tröôøng Paramartha greatly emphasized the phaùi naày cuõng phaûi chòu nhöõng goø boù necessity of studying the chung veà chính trò, nhöõng suy thoaùi cuûa Mahayanasamparigraha-sastra, but Hsuan- chuøa chieàn, vaø maát ñi söï haäu thuaãn cuûa Tsang, in his turn, translated the Vidy daân chuùng. Beân caïnh ñoù, söï phoå bieán cuûa amatrasiddhi-sastra and laid emphasis on Phaùp Töôùng Toâng (Dharmalaksana the necessity for the study of selected school) do Huyeàn Trang ñeà xöôùng cuõng coù texts, which consist of six sutras and theå xem laø moät trong nhöõng lyù do laøm suy eleven sastras and include the yeáu Nhieáp Luaän toâng. Chaân Ñeá coi troïng Mahayanasamparigraha-sastra. Thus the söï caàn thieát phaûi nghieân cöùu Nhieáp Ñaïi Mahayanasamparigraha-sastra school Thöøa Luaän, nhöng Huyeàn Trang thì laïi established by Paramartha was absorbed dòch boä Thaønh Duy Thöùc Luaän by the Dharmalaksana school founded by (Vidyamatrasiddhi-sastra) vaø nhaán maïnh Hsuan-Tsang. This school was called the treân söï caàn thieát phaûi nghieân cöùu moät soá New Translation Method while the She- kinh ñieån choïn loïc goàm saùu cuoán kinh vaø Lun-Tsung founded by Paramartha was möôøi boä luaän, keå caû Nhieáp Ñaïi Thöøa known as the Old Translation Method. In Luaän. Do ñoù Nhieáp Luaän toâng do Chaân spite of the fact that the She-Lun-Tsung Ñeá saùng laäp ñaõ bò hoøa nhaäp vaøo Phaùp was absorbed by another school, it Töôùng toâng cuûa Huyeàn Trang. Tröôøng remains a permanent Chinese Buddhist phaùi naày ñöôïc goïi laø phaùi ‘Taân Dòch institutionin China. Thuaät’ (New Translation Method), coøn d) Caùc baûn dòch töø Phaïn ra Haùn cuûa Chaân phaùi Nhieáp Luaän toâng do Chaân Ñeá saùng Ñeá—Paramartha’s translation of Sanskrit laäp ra ñöôïc goïi laø ‘Cöïu Dòch Thuaät.’ Maëc texts: duø bò hoøa nhaäp vaøo moät tröôøng phaùi khaùc, • Kim Cöông Baùt Nhaõ Ba La Maät Ña: nhöng Nhieáp Luaän toâng vaãn coøn laø moät toå Vajracchedika-Prajnaparamita-sutra. chöùc Phaät giaùo Trung Hoa toàn taïi: • Nhieáp Ñaïi Thöøa Luaän: Paramartha established the Mahayanasamparigraha-sastra. Mahayanasamparigraha-sastra school • Trung Bieän Phaân Bieät Luaän: (She-Lun-Tsung) in China. This school Madhyantavibhaga-sastra. was based on many Sanskrit texts • A Tyø Ñaït Ma Caâu Xaù Chính Luaän: translated by him , the most important Abhidharma-kosa-vyakhya-sastra. being the Mahayanasamparigraha-sastra, • Nhieáp Ñaïi Thöøa Chính Luaän: a basic text of that school. This school had Mahayanasamparigraha-sastra-vyakhya.

• Luaät Nhieáp Minh Lieãu Luaän: Vinaya- Chaân Khoâng: dvavimsatiprasannartha-sastra. 1) Chaân khoâng khoâng coù nghóa laø troáng roãng, Chaân Ñeá Tuïc Ñeá: The twofold truth, the maø coù nghóa laø caùi khoâng maø khoâng phaûi higher truth and the worldly truth. laø khoâng; chaân khoâng laøm

khôûi leân dieäu 1) Chaân Ñeá: Higher truth—Chaân lyù tuyeät höõu: Emptiness—Wonderful existence— ñoái—The higher truth. True emptiness is not empty; it gives rise 2) Tuïc Ñeá: Worldly truth—Chaân lyù cuûa theá to wonderful existence. Wonderful giôùi hieän töôïng—The phenomenal truth. existence does not exists; it does not ** For more information, please see Nhò Ñeá. obstruct True Emptiness. From the void Chaân Ñöôøng: Hall for Patriarchs' images— which seemingly contains nothing, Trueness Hall. absolutely everything descends. Chaân Giaù Trò: True value. 2) Ngöôøi ta noùi chaân khoâng laø Nieát Baøn cuûa Tieåu Thöøa (chaân khoâng töùc nieát baøn dieät Chaân Giaû: True and false. ñeá, chaúng phaûi giaû neân goïi laø chaân, lìa boû Chaân Giaùc: Söï toaøn giaùc chaân chính, nhö nieát haønh töôùng neân goïi laø khoâng): The baøn toaøn thieän cuûa Phaät—The true and absolute void, completely vacuity, said to complete enlightenment, i.e. the perfect be the nirvana of the Hinayana. nirvana of Buddha, the perception of ultimate 3) Khoâng Chaân Nhö: Theo Khôûi Tín Luaän, truth. Duy Thöùc Hoïc, vaø Kinh Hoa nghieâm, chaân Chaân Giaûi Thoaùt: Söï giaûi thoaùt thaät söï laø söï khoâng laø lyù tính chaân nhö—According to thoaùt khoûi moïi chöôùng ngaïi cuûa duïc voïng the Awakening of Faith, Only- phieàn naõo ñeå ñaït tôùi Nieát Baøn cuûa Phaät (döùt boû Consciousness, and The Flower troùi buoäc goïi laø giaûi, an nhieân töï taïi goïi laø Adornment Sutra, emptiness means the thoaùt). Nieát baøn cuûa Phaät coù ñaày ñuû phaùp thaân, essence of the bhutatathata. baùt nhaõ vaø giaûi thoaùt, maø khoâng thieáu vaéng ñaïi • Xa lìa caùc töôùng do meâ tình nhìn thaáy bi maãn chuùng—Release from all the trong Khôûi Tín Luaän—See Chaân Nhö (c) hindrances of passions and afflictions to attain (1) and (f) (2). the Buddha's nirvana, which is not a • Nhò Khoâng trong Duy Thöùc—See Nhò permanent state of absence from the needs of Khoâng. the living, but is spiritual, omniscient, and • Chaân Khoâng tam quaùn trong Hoa liberating. Nghieâm—See Tam Quaùn. Chaân Hoùa: 4) Phi Khoâng Chi Khoâng: Ñoái vôùi höõu trong 1) Cöùu ñoä ngöôøi baèng chaân lyù giaûi thoaùt—To phi höõu laø dieäu höõu, noùi khoâng trong phi convert people by using teaching of the khoâng laø chaân khoâng—The void or Truth. immaterial as reality, as essential or 2) Giaùo thuyeát cuûa Chaân Toâng: The teaching substantial, the not-void void, the ultimate of the True Sect or Shingon. reality, the highest Mahayana concept of Chaân Hoùa Nhò Thaân: Chaân thaân laø phaùp true voidness, or of ultimate reality. thaân vaø baùo thaân; vaø hoùa thaân laø öùng thaân— ** For more information, please see Dieäu The true body is the dharmakaya and Höõu sambhogakaya, and the transformation body is Chaân Khoâng Dieäu Höõu: Taùnh coù nghóa laø the nirmanakaya. tinh thaàn hay tinh yeáu; daáu hieäu coù nghóa laø ** For more information, please see Nhò Thaân. töôùng. Taùnh vaø töôùng ñoái nghòch nhau, gioáng

nhö tinh thaàn ñoái choïi vôùi hieän töôïng. Tuy Nhaân Toâng sent an Imperial Order to summon nhieân, thaät töôùng thaät taùnh hay Phaät taùnh him to the capital to preach Buddha Dharma to thöôøng haèng khoâng thay ñoåi. Thaät taùnh cuûa theá the royal family. He went to the Great Citadel giôùi hieän töôïng laø chaân khoâng, thöôøng höõu maø to preach the Lotus sutra to awaken many hö voâ; tuy hö voâ

nhöng thöôøng höõu (caùi khoâng people. Later, he stayed at Chuùc Thaùnh chaúng phaûi laø khoâng, caùi höõu chaúng phaûi laø Temple on Mount Phaû Laïi. One day, a monk höõu maø phaøm phu suy nghó)—The true void— caem to ask him: “What is the wonderful The true void is the mysteriously existing— way?” He replied: “When you obtain Truly void, or immaterial yet transcendetally enlightenment, you will know it by yourself.” existing—True emptiness—Wonderful When he was old, he returned to his home existence—Nature means noumenon or district to rebuild Baûo Caûm Temple and stayed essence; mark mean characteristics, forms or there to revive and expand Buddhism until he physiognomy. Marks and nature are passed away in 1100, at the age of 55. contrasted, in the same way noumenon is Chaân Kieán: Dris-tattva (skt)—True contrasted with phenomenon. However, true perceiving. mark stands for true form, true nature, Buddha Chaân Kieán Ñaïo: Giaùc ngoä ñöôïc caùi lyù chaân nature always unchanging. True mark of all nhö voâ phaân bieät—The realization of reality in phenomena is like space; always existing but the absolute as whole and undivided. really empty; although empty, really existing. ** For more information, please see Tam Ñaïo Chaân Khoâng Thieàn Sö: Zen Master Chaân (B) (1). Khoâng (1045-1100)—Thieàn sö Vieät Nam, queâ Chaân Kim: Vaøng roøng—Pure gold. ôû Phuø Ñoång, Tieân Du, Baéc Vieät. Naêm 20 tuoåi Chaân Kim Sôn: sö xuaát gia taïi chuøa Tónh Löï treân nuùi Ñoâng 1) Moät traùi nuùi baèng vaøng roøng: A moutain of Cöùu. Ngaøi laø phaùp töû ñôøi thöù 16 doøng Thieàn pure gold. Tyø Ni Ña Löu Chi. Veà sau, ngaøi dôøi ñeán nuùi 2) Thaân Phaät: Buddha’s body. Töø Sôn vaø truï taïi ñaây vaøi naêm. Vua Lyù Nhaân Chaân Kim Töôïng: Toâng göûi chieáu chæ trieäu hoài ngaøi veà trieàu ñình 1) Moät pho töôïng baèng vaøng roøng—An thuyeát phaùp. Sö vaøo trong Ñaïi noäi vaø thuyeát image of pure gold. kinh Phaùp Hoa laøm thöùc tænh nhieàu ngöôøi. Sau 2) Thaân Phaät: The body of the Buddha. ñoù sö veà truï taïi chuøa Chuùc Thaùnh treân nuùi Phaû Laïi. Moät ngaøy noï coù vò sö tôùi hoûi: “Theá naøo laø Chaân Laém Tay Buøn: Dusty feet and muddy dieäu ñaïo?” Sö ñaùp: “Haõy ngoä ñi roài seõ bieát!” hands—Hard toil. Khi veà giaø, sö trôû veà queâ höông truøng tu chuøa Chaân Lyù: The true principle. Baûo Caûm vaø truï taïi ñaây tieáp tuïc hoaèng hoùa (I) Nghóa cuûa “Chaân Lyù”—The meanings of Phaät giaùo cho ñeán khi thò tòch vaøo naêm 1100, “True Principle” thoï 55 tuoåi—A Vietnamese Zen master from • Chaân lyù laø leõ töï nhieân, khoâng choái caõi Phuø Ñoång, Tieân Du, North Vietnam. He left ñöôïc. Chaân lyù chính laø nguyeân nhaân dieät home at the age of 20. First, he went to Tónh töø khoå ñau: Truth—Suchness—True Löï Temple on Mount Ñoâng Cöùu to stay there emptiness—The true principle—The to practice meditation. He was the dharma heir principle of truth—The absolute apart of the sixteenth generation of the Vinitaruci from phenomena—Wonderful existence— Zen Sect. Later, he moved to Mount Töø Sôn True teachings. The truth is the destructive and stayed there for several years. King Lyù cause of pain. • Trong Phaät Giaùo Ñaïi Thöøa, chaân lyù ñöôïc

noùi trong Kinh Lieân Hoa vaø Hoa Nghieâm: 1) Chaân ngaõ hay Nieát Baøn ngaõ cuûa chö Phaät, In Mahayana, true teachings primarily töùc laø caùi ngaõ sieâu vieät, ñoái laïi vôùi voïng refer to those of Lotus and Avatamsaka ngaõ cuûa phaøm phu: The real

or nirvana Sutras—Expedient teachings include all ego, the transcendental ego, as contrasted other teachings. with the illusory or temporal ego. (II) Nhöõng lôøi Phaät daïy veà “Chaân Lyù”—The 2) Caùi ngaõ maø ngoaïi ñaïo cho laø thöïc, Phaät Buddha’s teachings on “True Principle” giaùo thì cho laø giaû ngaõ: The ego as 1) Haõo huyeàn maø töôûng laø chôn thaät, chôn considered real by non-Buddhists. thaät laïi thaáy laø phi chôn, cöù tö duy moät Chaân Ngoân: Dharani (skt)—Maïn Ñaùt La— caùch taø vaïy, ngöôøi nhö theá khoâng theå naøo Maïn Ñoà La—Ñaø La Ni Chuù Minh—Thaàn Chuù. ñaït ñeán chôn thaät—In the untruth the 1) Ngöõ maät trong tam maät cuûa Ñöùc Nhö Lai , foolish see the truth, while the truth is chæ rieâng thuyeát phaùp cuûa phaùp thaân Phaät seen as the untruth. Those who harbor (coøn goïi laø bí maät hieäu, maät ngoân, maät such wrong thoughts never realize the ngöõ, chuù minh): Precept, true words, right truth (Dharmapada 11). discourse, words of truth, or the words of 2) Chôn thaät nghó laø chôn thaät, phi chôn bieát Tathagata, Buddha-truth. One of the three laø phi chôn, cöù tö duy moät caùch ñuùng ñaén, mystic things of the Tathagata—See Tam ngöôøi nhö theá môùi thaät chöùng ñöôïc chôn Maät. thaät—What is truth regarded as truth, what 2) Chaân ngoân coøn ñeå chæ Ñaø La Ni hay Toång is untruth regarded as untruth. Those who Trì hay Maät Chuù: The term is used for harbor such right thoughts realize the truth mantra and dharani, indicating magical (Dharmapada 12). formulae, spells, charms, esoteric words. Chaân Lyù Töông Ñoái-Chaân Lyù Tuyeät 3) Chö Phaät vaø chö Boà Taùt ñeàu coù maät aâm Ñoái: Relative truth-Absolute truth—Theo tieâu bieåu bôûi Phaïn ngöõ, tieân khôûi vôùi aâm chaân lyù töông ñoái thì taát caû caùc söï vaät ñeàu hieän “a” hay “Chaân Ngoân Cöùu Theá Giaû” cuûa höõu, nhöng trong chaân lyù tuyeät ñoái thì khoâng Ñöùc Ñaïi Nhaät Nhö Lai: Buddhas and coù gì hieän höõu caû; trong chaân lyù tuyeät ñoái, Bodhisattvas have each an esoteric sound ngöôøi ta thaáy raèng taát caû caùc söï vaät ñeàu khoâng represented by a Sanskrit letter, the coù töï tính, nhöng trong chaân lyù töông ñoái coù primary Vairocana letter, the alpha of all moät söï nhaän thöùc choã naøo khoâng coù töï tính— sounds being “a” which is also styled the According to relative truth all things exist, but True Word that saves the world. in absolute truth nothing is; in absolute truth Chaân Ngoân Bí Maät: Baûn taùnh bí maät cuûa one sees that all things are devoid of self- chuù vaø ñaø la ni—The mystic nature of the nature; however, in relative truth, a perception mantras and dharanis. where there is no self-nature. Chaân Ngoân Chæ Quaùn: The use of a mantra Chaân Minh: Trí tueä baùt nhaõ hay trí hueä cuûa is characteristic of the esoteric Buddhism of söï giaùc ngoä chaân lyù ñoái laïi vôùi hình töôùng beân the Shingon Sect. ngoaøi—The truth wisdom—Buddha-Chaân Ngoân Thöøa: illumination—True knowledge or 1) Maät Chuù Thöøa: The True World, or enlightenment (in regard to reality in contrast Mantra Vehicle. with appearance). 2) Thaàn Thoâng Thöøa: Thöøa theo giaùo phaùp Chaân Moân: The gateway of truth or reality. chaân ngoân maø ñeán ñaát Phaät moät caùch Chaân Ngaõ: Intrinsic essence. nhanh choùng: The supernatural vehicle,

because of immediate attainment of the Nhö Lai—The True Word or Shingon Buddha-land through tantric methods. Sect, founded on the mystical teaching “of

Chaân Ngoân Baùt Toå: Eight patriarchs of the all Buddhas," the "very words" of the True Word Sect. Buddhas; the special authority being 1) Ñeä Nhaát Toå Giaùo Chuû Bí Maät Ñaïi Nhaät Vairocana. Nhö Lai: The first patriarch, the Mantra (B) Cöông yeáu Chaân Ngoân—Preliminary of Lord, Vairocana Buddha. the Shingon School: Theo Giaùo Sö Junjiro 2) Ñeä Nhò Toå: Ngaøi Kim Cang Taùt Ñoûa Boà Takakusu trong Cöông Yeáu Trieát Hoïc Taùt—The second patriarch, The imaginary Phaät Giaùo—According to Prof. Junjiro Bodhisattva Vajrasattva. Takakusu in The Essentials of Buddhist 3) Ñeä Tam Toå: Ngaøi Long Thoï Boà Taùt—The Philosophy: third patriarch, Nagarjuna Bodhisattva. 1) Chaân Ngoân laø dòch nghóa cuûa chöõ Phaïn 4) Ñeä Töù Toå: Ngaøi Long Trí Boà Taùt—The "Mantra," coù nghóa laø "Bí Maät giaùo," moät fourth patriarch, Dragon-wisdom giaùo phaùp khoâng theå phaùt bieåu baèng Bodhisattva. nhöõng ngoân ngöõ thoâng thöôøng. Giaùo phaùp 5) Ñeä Nguõ Toå: Ngaøi Kim Cang Trí Taïng Boà ñoù, ñöôïc noùi baèng chính ngoân ngöõ cuûa Taùt—The fifth patriarch, Vajramati Phaät, phaûi ñöôïc phaân bieät vôùi lyù töôûng aån Bodhisattva. kín trong taâm Phaät voán khoâng bieåu loä 6) Ñeä Luïc Toå: Ngaøi Baát Khoâng Tam Taïng baèng lôøi. Chaân Ngoân toâng nhaèm tìm hieåu Boà Taùt—The sixth patriarch, chính Phaät lyù khoâng bieåu hieän thaønh ngoân Amoghavajra Bodhisattva. ngöõ ñoù. Moät hình thöùc cuûa Phaät giaùo döôùi 7) Ñeä Thaát Toå: Ngaøi Hueä Quaû—The seventh hình thöùc Maät Thöøa (Mantrayana) döôøng patriarch, Hui-Kuo. nhö ñaõ ñöôïc thaønh hình taïi Na Lan Ñaø 8) Ñeä Baùt Toå: Ngaøi Khoâng Haûi (Nhaät (Nalanda) vaøo thôøi cuûa Nghóa Tònh, vaøo Baûn)—The eighth patriarch, K'ung-Hai theá kyû thöù baûy say Taây Lòch, vì Nghóa (Japan). Tònh coù ñeà caäp ñeán moät soá vaên hoïc Maät Chaân Ngoân Bí Maät: Nhaát ngöõ bí maät cuûa Giaùo ñang ñöôïc löu haønh taïi ñaây, maø Nhö Lai, moät trong tam maät cuûa Ñöùc Phaät—chính oâng cuõng töøng hoïc taäp veà maät giaùo The mystic nature of the mantras and dharanis; maëc daàu khoâng am töôøng hoaøn toaøn. one of three esoteric things of the Buddha. Trung taâm hoïc taäp cuûa Maät giaùo hình nhö ** For more information, please see Tam Maät. dôøi veà ñaïi hoïc Vikramasila taän cuoái doøng soâng Haèng, vì Phaät giaùo Taây Taïng coù lieân Chaân Ngoân Thöøa: Mantrayana (skt)—See heä ñaëc bieät vôùi ñaïi hoïc naày: Shingon ot Chaân Ngoân Toâng. 'true word' is a translation of the Sanskrit Chaân Ngoân Toâng: Mantrayana (skt). 'mantra' which means a 'mystic doctrine' (A) Nghóa cuûa Chaân Ngoân Toâng—The that cannot be expressed in the Buddha's meanings of the True Word Sect: words should be distinguished from the 1) Cuõng goïi laø Maät Toâng, hay Du Giaø Toâng, ideal which was conceived in the vì chuyeân veà nhöõng nghi thöùc vaø giaùo Buddha's mind but not expressed in thuyeát bí maät: Also called Esoteric or words. The Shingon School aims at the Yogacara sects, characterized by mystic Buddha's own ideal not expressed in any ritualism and speculative doctrines. way. An organization of Buddhists 2) Toâng Chaân ngoân Ñaø La Ni laø toâng giaùo bí something like a Mantrayana seems to aùo cuûa chö Phaät, ñaëc bieät laø Ñöùc Ñaïi Nhaät have existed at Nalanda at the time of I-

Ching in the seventh century, for he cannot be called Diamond Vehicle, for mentions the existence of a bulk of Mantra that is a name given to a higher mystic literature there and he himself is said to dotrine, transcending all Hinayana and have been trained in the esoteric doctrine Mahayana doctrines. Such Diamond though he could not master it Vehicle is only represented by Great satisfactorily. The center of learning of Master Hung-Fa to whom the completion mysticism, however, seems to have moved of the Mantra doctrine is due. to the Vikramasila University farther (C) Söi saùng laäp vaø lòch söû cuûa toâng Chaân down the Ganges, for Tibetan Buddhism Ngoân—The establishment and history of had special connections with the the the True Word Sect: Trong soá caùc chi University. phaùi Phaät giaùo thì Chaân Ngoân thöøa vaø Caâu 2) Moät ñieàu roõ raøng laø taïi AÁn Ñoä, ngay töø Sinh Khôûi thöøa ít ñöôïc bieát ñeán nhaát. Phaàn thôøi Veä Ñaø, ñaõ coù nhöõng taäp tuïc veà ma nhieàu ngöôøi ta nghó raèng ñaây laø söï phaùt thuaät, goàm boán loái toân thôø thaàn Homa trieån veà sau naày. Tuy nhieân, trong giaùo hoaøn toaøn truøng hôïp vôùi nhöõng taäp tuïc cuûa ñieån Pali, ngöôøi ta tìm thaáy ñaõ coù nhöõng Phaät giaùo. Loái toân thôø naày coù theå laø nhöõng caâu thaàn chuù (mantra) ôû nhieàu ñoaïn, taäp quaùn cuûa thoå daân AÁn Ñoä hay coù theå laø chaúng haïn nhö trong Kinh Atanatiya. Duø cuûa di daân thôøi coå. Sau moät thôøi gian thöïc raèng raát khoù maø bieát ñöôïc chaéc chaén vai haønh laâu daøi, taäp tuïc naày daàn daàn ñoàng troø cuûa caâu thaàn chuù trong giai ñoaïn ñaàu hoùa vôùi maät giaùo, moät toâng phaùi thöôøng bò cuûa Phaät giaùo, nhöng coù theå noùi khoâng sai nhaàm laãn vôùi Kim Cang Thöøa (Vajrayana) raèng do tính chaát coå xöa cuûa caùc caâu thaàn cuûa Phaät giaùo. Neáu vì lyù do naøo ñoù maø chuù cho neân coát loõi cuûa Chaân Ngoân thöøa Maät giaùo cuûa Phaät giaùo coù lieân heä ñeán ñaõ töøng coù moät thôøi gian daøi phaùt trieån nhöõng taäp tuïc ñaùng gheùt kia thì noù khoâng song song vôùi nhöõng tröôøng phaùi coå xöa theå ñöôïc goïi laø Kim Cang Thöøa, vì ñaây laø khaùc cuûa Phaät giaùo. Vieäc saùng laäp vaø moät töø ngöõ duøng ñeå chæ cho toâng chæ bí truyeàn thuï cuûa toâng Chaân Ngoân khôûi ñi töø maät cao sieâu, vöôït haún caû Tieåu vaø Ñaïi khi Ñöùc Ñaïi Nhaät Nhö Lai sieâu vieät tam Thöøa. Kim Cang Thöøa nhö theá chæ coù theå theá, Ngaøi an truï trong phaùp giôùi tam ñieän ñöôïc tieâu bieåu nôi Hoaèng Phaùp Ñaïi Sö cuûa coõi trôøi saéc cöùu caùnh, giaûng kinh Ñaïi (774-835) laø ngöôøi taäp ñaïi thaønh toaøn boä Nhaät cho ngaøi Kim Cöông Taùt Ñoûa Boà Maät Giaùo: It is a well-known fact that in Taùt, sau khi Ñöùc Theá Toân tòch dieät khoaûng India as early as the Vedic period there 800 naêm thì ngaøi Long Thoï Boà Taùt noái existed the Atharva practice of sorcery, tieáp, ñeán naêm 733 sau Taây Lòch ñöôïc ngaøi which had four kinds of the Homa cult Kim Cang Trí Tam taïng vaø ngaøi Baát (burnt sacrifice) in an exact coincidence Khoâng Kim Cang noái tieáp (see Baát Khoâng with those of the Buddhist practice. Such a 2). Ngaøi Baát Khoâng ñöôïc xem nhö laø cult might have been the practice of Indian ngöôøi ñaõ hoaèng döông toâng Chaân Ngoân aborigines or at any rate of earlier beân trung Quoác vaøo thôøi nhaø Ñöôøng. OÂng immigrants. Through a prolonged practice ñöôïc xem nhö laø toå Chaân Ngoân thöù saùu it eventually amalgamated into what we beân AÁn Ñoä, vaø laø toå thöù hai beân Trung

call ‘Tantrism’ which is often erroneously Quoác (sau ngaøi Kim Cang Trí Tam confused with the Buddhist Diamond Taïng)—From among the many branches Vehicle Vajrayana. If it is in any way of Buddhism, Mantrayana and Sahajayana connected with obnoxious practices, it are the least known. Generally one is of

the opinion that they are late daïy cuûa Ngaøi ñöôïc ghi laïi trong Ñaïi Nhaät developments. Mantras, however, are vaø Kim Cang Ñaûnh Kinh. Theâm vaøo ñoù, already found in certain passages of the hieån giaùo nhaän raèng nhaân duyeân cuûa Phaät old Pali Canon, as for instance, in the quaû coù theå giaûi thích ñöôïc töøng phaàn Atanatiya-sutta. Although it is difficult to trong luùc quaû baùo thì khoâng theå giaûi thích ascertain the role of mantras in the earlier baèng caùch naøo ñöôïc. Traïng thaùi baát khaû tö phases of Buddhism, it may safely be nghì cuûa Phaät quaû laïi ñöôïc giaûi thích assumed that because of the antiquity of trong caùc kinh maät keå treân. Coøn veà thôøi the mantras the essentials of Mantrayana gian ñeå töï chöùng ñöôïc Phaät quaû thì hieån for a long time developed along lines giaùo cho raèng phaûi traûi qua ba a taêng kyø parallel with the more antique schools of kieáp trong luùc maät giaùo quan nieäm chæ caàn Buddhism. The founding of the esoteric moät nieäm hay cuøng laém trong cuøng moät sect is attributed to Vairocana, through the ñôøi laø ñuû, vaø quaû quyeát chính töï thaân naày imaginary Bodhisattva Vajrasattva, then cuûa chuùng ta seõ thaønh Phaät. Chæ coù moät through Nagarjuna to Vajramati and to toâng phaùi döïa treân tam taïng kinh ñieån Amoghavajra around 733 A.D. ; the latter trong luùc caùc toâng phaùi khaùc chuù troïng became the effective propagator of the hình thöùc nghi leã hôn—Mantrayana and Yogacara school in China during the Sahajayana deal primarily with the T’ang dynasty; he is counted as the sixth psychologically effective aspects of patriarch of the school and second in spiritual development. Their instructions China. are of highly individual character and their (D) Trieát lyù Chaân Ngoân—The philosophy of contents must be grasped with the the Shingon School: Chaân Ngoân thöøa vaø immediacy of expereince, which accounts Caâu Sinh Khôûi thöøa ñeà caäp chuû yeáu ñeán for the difficulty these two aspects of nhöõng khía caïnh taâm lyù cuûa söï phaùt trieån Buddhism present to an understanding tinh thaàn. Caùc lôøi chæ daïy coù tính caùch heát which is accustomed to comprehend things söùc rieâng bieät vaø caùc noäi dung aáy phaûi only in terms of their verbally designated ñöôïc hieåu qua söï kinh nghieäm tröïc tieáp. relations to each other. According to Prof. Ñieàu naày giaûi thích cho söï khoù hieåu cuûa Junjiro Takakusu in The Essentials of hai tröôøng phaùi naày ñoái vôùi moät ñaàu oùc chæ Buddhist Philosophy, the Shingon School quen hieåu caùc söï vieäc theo nhöõng quan heä claims to be the only esoteric doctrine ñöôïc moâ taû baèng lôøi. Theo Giaùo Sö Junjiro whereas all other schools are considered Takakusu trong Cöông Yeáu Trieát Hoïc exoteric. The distinction of the two Phaät Giaùo, Chaân Ngoân toâng töï cho laø Maät doctrines is found in the treatment of the giaùo duy nhaát trong luùc caùc toâng khaùc spiritual body (Dharmakaya) of the ñöôïc xem nhö laø Hieån Giaùo. Söï phaân bieät Buddha. According to the exoteric giöõa hai giaùo lyù maät vaø hieån laø do nôi luaän doctrine, the spiritual body is the body of giaûi veà Phaùp thaân cuûa Ñöùc

Phaät. Phaùp the principle and therefore is colorless, thaân laø theå taùnh neân theo hieån giaùo laø formless and speechless; whereas khoâng hình danh saéc töôùng, khoâng thuyeát according to the esoteric doctrine of the giaùo. Trong luùc theo Maät giaùo cuûa Maät mystic school the preaching Buddha toâng thì Ñöùc Phaät hoùa thaân thuyeát phaùp töï himself is of spiritual body and is with thaân ñaõ laø phaùp thaân vaø coù ñuû hình töôùng form, color and speech. His speech is saéc danh vaø coù thuyeát phaùp. Nhöõng lôøi found in the Great Sun (Mahavairocana)

text and the Diamond Head (Vajra- moät quan ñieåm tröïc giaùc: The first step is sekhara). Again, the exoteric schools taking refuge in the Triratna and the recognize that the state of cause of formation of an attitude directed toward Buddhahod is explicable in parts, but the enlightenment (bodhicitta). However, state of effect of it can in no way be taking of refuge in the Triratna here no explained. This state of the inexplicable longer means taking of refuge in concrete Buddhahood has been explained in the persons (Buddha, Dharma, and Sangha) above mystic texts. As to the time and scriptures, but, it may be said, spiritual occupied before the attainment of forces symbolically represented by the Buddhahood the exoteric schools hold it to Three Jewels. This taking of refuge is be three long periods (kalpas), while the intimately connected with the resolve to esoteric school regards it as merely one attain enlightenment for the sake of all thought-moment or at any rate the one sentient beings and this resolve furthers life, and asserts that this body of ours the change of attitude, where the aspirant becomes Buddha. In the one school the consciously turns away from the directness Tripitaka literature is depended upon, but of ordinary intellectual reasoning and in the other schools the rituals (kalpa or begins to see himself and the world vidhi) are regarded as authoritative. around him from an intuitive standpoint. (E) Phöông phaùp thöïc haønh cuûa Chaân Ngoân • Böôùc tieáp theo laø cuûng coá vaø phaùt trieån thöøa—Methods of practices of the quan ñieåm môùi ñoù. Trong quaù trình traàm tö Mantrayana: naày, vieäc tuïng nieäm thaàn chuù coù vai troø a) Chaân Ngoân thöøa dó nhieân laø cuõng nhaèm quan troïng vì noù laø phöông tieän ñeå truïc muïc ñích thöïc hieän nhöõng gì maø caùc toâng xuaát caùc ñieàu kieän ñoái nghòch, gaït boû caùc phaùi Phaät giaùo khaùc ñang laøm, nhö laø söï quyeàn naêng taø mò ñang che phuû (see Thaàn hôïp nhaát nôi con ngöôøi, söï giaùc ngoä vaø söï Chuù): The next step is to strengthen and to thuaàn thuïc veà maët taâm linh—It is, of develop this new attitude and this course, that the Mantrayana aims at meditative process the recitation of achieving what the other branches of mantras plays an important part as the Buddhism also claim to deal with, i.e., the means to remove the opposing conditions, integration of the human being, the veiling power of evil. enlightenment or spiritual maturity. • Sau ñoù thì ñeán vieäc tröng baøy caùc Maïn Ñaø • Böôùc ñaàu tieân vaãn laø quy-y Tam Baûo vaø La (mandala) nhö laø moät caùch hoaøn thieân höôùng ñeán Boà Ñeà taâm. Tuy nhieân, quy-y caùc ñieàu kieän tieân quyeát ñeå ñaït ñöôïc coâng Tam Baûo ôû ñaây khoâng coøn laø quy-y nôi ñöùc vaø tri thöùc. Khoa Phaân Taâm Hoïc ngaøy nhöõng con ngöôøi hay kinh saùch cuï theå, maø nay ñaõ phaùt hieän giaù trò töï thaân cuûa caùc coù theå noùi ñaây laø

söùc maïnh taâm linh ñöôïc Maïn Ñaø La trong quaù trình taïo neân söï hôïp bieåu tröng qua Tam Baûo. Söï quy-y naày nhaát. ÔÛ ñaây moät laàn nöõa Phaät giaùo laïi gaén lieàn vôùi quyeát taâm ñaït ñeán giaùc ngoä vì vöôït xa caùc phaùt hieän taâm lyù hoïc hieän ñaïi lôïi ích cuûa taát caû chuùng sanh höõu tình vaø vaø giaûi quyeát vaán ñeà moät caùch toaøn dieän söï quyeát taâm naày taïo neân moät söï thay ñoåi hôn vì Phaät giaùo khoâng taùch bieät con quan ñieåm nhieàu hôn, trong ñoù, ngöôøi hoïc ngöôøi ra khoûi boái caûnh cuûa noù, boái caûnh ñaïo töø boû moät caùch yù thöùc söï daãn daét cuûa naày laø vuõ truï toaøn theå chöù khoâng phaûi laø kieåu suy luaän theo lyù trí ñeå baét ñaàu nhìn kieåu vuõ truï ñöôïc xaõ hoäi coâng nhaän. Moãi thaáy mình vaø theá giôùi xung quanh baèng böôùc trong vieäc chuaån bò maïn ñaø la töông

öùng vôùi luïc ñoä ba la maät (see Luïc Ñoä Ba ultimate sense, the guru is really itself and La Maät). Ñieàu naày coù nghóa laø vieäc xaây although reality is found in everything and döïng moät maïn ñaø la coù moät giaù trò thöïc teá not in a fancied ‘absolute’ of dubious vì noù coù aûnh höôûng treân pheùp tu taäp cuûa validity, without the help of a human guru, caù theå: After this comes the offering of a who himself has practised this yoga and mandala ‘as the means to perfect the hence is able to guide the aspirant on his prerequisites of merits and knowledge.’ difficult path, all the methods of the Modern depth psychology has Mantrayana, no matter how good they are, rediscovered the intrinsic value of the are all in vain. mandala for the process of integration. b) Tam Maät Haønh—The three esoteric Buddhism here again goes far beyond the duties: Tam maät veà thaân khaåu yù cuûa Ñöùc findings of modern psychology and deals Phaät seõ vónh vieãn laø bi maät neáu khoâng coù with the problem more exhaustively , in phöông tieän daãn ñoä. Moät phöông tieän daãn that it does not separate and isolate man ñoä nhö vaäy, theo maät giaùo, phaûi baét ñaàu töø from his context, this context being the gia trì löïc (adhisthana) chöù khoâng do noã whole universe and not a mere socially löïc höõu haïn cuûa haønh giaû. Phöông tieän ñoù accepted pattern. Each step in the cuõng chæ laø bieåu hieäu cuûa naêng löïc bí maät, preparation of the mandala corresponds to coù theå ñöôïc boäc loä qua ba nghieäp cuûa one of the six perfections (paramita)—See chuùng sanh (thaân khaåu yù). Qua ñoù chuùng Luïc Ñoä Ba La Maät. ta coù theå bieát ñöôïc caûm öùng toaøn veïn cuûa • Böôùc cuoái cuøng—The final step: Guru- Ñöùc Phaät vaø chuùng sanh, töø ñoù ñaït ñöôïc yoga—Phöông caùch thieát laäp khaû naêng keát quaû “Phaät trong ta, ta trong Phaät” thöïc teá vöõng vaøng trong caù theå. Qua giai (nhaäp ngaõ, ngaõ nhaäp); töø ñoù thöïc haønh veà ñoaïn naày, ngöôøi ta thöïc hieän ñöôïc söï hôïp giaùo töôùng cuûa Phaät quaû khaû ñaéc ngay nôi nhaát baát khaû phaân giöõa baûn thaân vôùi thöïc nhuïc thaân naày—The three mysteries of taïi toái haäu. Maëc duø theo nghóa cô baûn thì the body, speech and thought of the ‘Guru’ coù nghóa laø ñaïo sö. Ñaây chính laø Buddha will remain mysteries forever, giai ñoaïn toái quan troïng, vì duø raèng thöïc according to the esoteric schools, if there teá ñöôïc tìm thaáy trong moïi vaät chöù khoâng is no means of communion. Such a means phaûi trong moät caùi tuyeät ñoái töôûng töôïng of communion should come from the chæ coù giaù trò

lu môø, nhöng neáu khoâng coù mystic power or enfolding power söï giuùp ñôõ cuûa moät ñaïo sö, töùc laø cuûa moät (adhisthana) of the Buddha, but not from con ngöôøi maø baûn thaân ñaõ haønh trì yoga the limited effort of an aspirant. The vaø do ñoù coù theå daãn daét cho ngöôøi môùi taäp means itself is nothing but the treân böôùc ñöôøng khoù khaên, thì taát caû manifestation of the mystic power, which nhöõng phöông phaùp cuûa Chaân ngoân thöøa, can be expressed through the three duø hay ñeán theá maáy, cuõng chæ laø voâ activities of men, i.e., our body, speech, duïng—The Guru-yoga is the means to and thought. According to the ritualistic have the all-sustaining power of reality prescription (vidhi or kalpa), the means settled on one's self. By the Guru-yoga of communion has three aspects: one realizes the indivisible unity of one's 1) Thaân Maät Haønh thaân: Tay naém giõõ bieåu self with the ultimate reality. The guru- töôïng hay keát aùn kheá (mudra), vaø nhöõng yoga is a most exclusive discipline and its cöû chæ khaùc cuûa thaân—The esoteric duty methods are intricate. Although, in the of body is to hold the symbol in the hand,

or finger-intertwining and other attitudes Nieäm Tuïng Kinh: Maha-Birushana- of one's body. Bussetsuyaryo-kunnenjukyo-sutra. 2) Khaåu Maät Haønh: Khaåu nieäm maät chuù hay Chaân Ngoân Toâng Baùt Toå: Eight patriarchs nieäm chaân ngoân vaø nhöõng lôøi caàu nguyeän of the True Word Sect—See Chaân Ngoân Baùt khaùc—The esoteric of mouth is to recite Toå. the dharanis, or mystic verse and other Chaân Ngoân Trí: Chaân ngoân trí vöôït treân moïi words of prayer. thöù trí khaùc—The mantra wisdom which 3) YÙ Maät Haønh: YÙ quaùn töôûng maät ngöõ "a" surpasses all other wisdom. hay nhaäp boån toân tam ma ñòa töông öùng Chaân Nguïy: True and false. vôùi ba nghieäp cuûa chuùng ta—The esoteric Chaân Nguyeân: Thieàn sö Chaân Nguyeân of mind is to ponder over the word "a" as (1647-1726)—Zen Master Chaân Nguyeân the principle of the ungenerated, i.e. the (1647-1726)—Moät nhaø sö noåi tieáng Vieät Nam, eternal, or yoga concentration, queâ ôû Haûi Döông. Thuôû nhoû ngaøi raát thoâng corresponding to our three activities. minh. Ngaøi xuaát gia naêm 16 tuoåi. Naêm 19 tuoåi (F) Caùc toâng Phaùi Chaân Ngoân—The True ngaøi ñeán chuøa Hoa Yeân vaø troû haønh ñeä töû cuûa Word Sects: Thieàn sö Tueä Nguyeät vôùi phaùp hieäu laø Tueä 1) Phaùp Töôùng Toâng: Dharmalaksana Sect— Ñaêng. Khi thaày thò tòch, ngaøi troû thaønh du Taêng See Toâng Phaùi (12). khaát só, thöïc haønh haïnh tu khoå haïnh. Sau ñoù 2) Tam Luaän Toâng: Madhyamika School of ngaøi truï laïi taïi chuøa Coâ Tieân ñeå hoaèng döông Nagarjuna—See Toâng Phaùi (4). Phaät phaùp. Ngaøy noï, ngaøi vieáng chuøa Vónh 3) Thieân Thai Toâng: Saddharma-pundarika Phuùc gaëp vaø troû thaønh ñeä töû cuûa Thieàn sö Sect—See Toâng Phaùi (10). Minh Löông. Ngaøi thò tòch naêm 1726—A 4) Hoa Nghieâm Toâng: Avatamsaka Sect— Vietnamese famous monk from Haûi Döông. See Toâng Phaùi (11). When he was young, he was very intelligent. 5) Chaân Ngoân Toâng Nhaät Baûn: Toå ñình toïa He left home and became a monk at the age of laïc treân ñænh Koya, trong khu vöïc 16. When he was 19, he went to Hoa Yeân Wakayama Perfecture, ñöôïc Ngaøi Hoaèng Temple to meet Zen Master Tueä Nguyeät and Phaùp Ñaïi Sö truyeàn töø Trung Quoác sang became his disciple with the Dharma name Nhaät vaøo khoaûng

naêm 804—Japanese Tueä Ñaêng. After his master passed away, he Shingon with its monastic center located became a wandering monk who practised on Mount Koya in Wakayama Perfecture, ascetics. Later, he stayed at Coâ Tieân Temple introduced to Japan from China by Kukai to expand the Buddha Dharma. One day he (774-835) around 804. visited Vónh Phuùc Temple, there he met and (G) Caùc Kinh cuûa toâng Chaân Ngoân—Sutras of became the disciple of Zen Master Minh Shingon Sects: Löông with the Dharma name Chaân Nguyeân. a) Chaân Ngoân Trung Quoác—Chinese He passed away in 1726, at the age of 80. Shingon sects: • Ñaïi Nhaät Kinh: Maha-Vairocana- Chaân Ngöõ: Lôøi thguyeát lyù chaân nhö nhöùt thöïc Bhisambodhi sutra. hay lôøi noùi cuûa Nhö Lai laø chaân thaät vaø ñuùng • Kim Cang Ñaûnh Kinh: Vajrakesekhara maõi—True words, especially as expressing sutra. the truth of the bhutatathata; the words of b) Chaân Ngoân Nhöït Baûn—Japanese Shingon: Tathagata are true and consistent. • Du Chæ Kinh: Yugikyo sutra. Chaân Nhaân: • Ñaïi Tyø Loâ Giaù Na Phaät Thuyeát Yeáu Löôïc 1) Nguyeân nhaân chaân thöïc: The true cause—

Reality as causes. “thus always,” “ in that manner,” or 2) Ngöôøi chöùng ñaéc chaân lyù: The one who “eternally so.” embodies the truth. (A) Nhöõng töø khaùc cho “Chaân Nhö”—Other 3) A La Haùn: An Arhat. terms for “Bhutatathata” 4) Phaät: A Buddha. • Chaân Thöïc Nhö Thöôøng: The eternal Chaùnh Nhaãn: The right patience—The reality. ability to bear patience and to use right faith to • Baát Bieán Baát Caûi: Unchanging or eliminate all illusion in order to realize the immutable. Middle Path (those who are in the ten stages or • Töï Taùnh Thanh Tònh Taâm: Self-existent characteristics of a Buddha, i.e. Bodhisattvas). pure Mind. Chaân Nhö: Bhutatathata or Tathata (skt)—Töï • Phaät Taùnh: Buddha-nature. Taùnh Thanh Tònh Taâm—Phaät Tính—Phaùp • Phaùp Thaân: Dharmakaya. Thaân—Nhö Lai Taïng—Thöïc Töôùng—Phaùp • Nhö Lai Taïng: Tathagata-garbha, or Giôùi—Phaùp Tính—Vieân Thaønh Thöïc Tính— Buddha-treasury. Real—Reality—Suchness—According to • Thöïc Töôùng: Reality. reality—Natural purity—Theo Trung Quaùn • Phaùp Giôùi: Dharma-realm. Luaän, chaân nhö laø chaân lyù, nhöng noù phi nhaân • Phaùp Tính: Dharma nature. caùch. Ñeå hieån hieän, noù caàn coù moät moâi giôùi. • Vieân Thaønh Thöïc Taùnh: The complete and Nhö Lai chính laø moâi giôùi cuûa noù. Nhö Lai laø perfect real nature. tröïc ngoä veà thöïc taïi. Ngaøi laø Thöïc Taïi ñöôïc (B) Nhaát Chaân Nhö—The undifferentiated nhaân caùch hoùa. Ñoàng thôøi Ngaøi coøn coù caû hai whole. loaïi tính chaát cuûa Tuyeät Ñoái vaø hieän töôïng. (C) Nhò Chaân Nhö—There are two kinds of Ngaøi ñoàng nhaát vôùi Chaân Nhö, nhöng ñöôïc theå bhutatathata: hieän trong hình daïng cuûa moät con ngöôøi. Ñaây a) Theo Chung Giaùo cuûa Toâng Hoa laø lyù do taïi sao Chaân Nhö cuõng coøn ñöôïc goïi laø nghieâm—According to the Final Teaching Nhö Lai Taïng—According to Madhyamaka of the Flower Adornment Sect: Philosophy, Tathata is the Truth, but it is 1) Baát Bieán Chaân Nhö: Chaân tính cuûa vaïn impersonal. In order to reveal itself, it requires phaùp laø baát bieán (vaïn phaùp laø chaân nhö)— a medium. Tathagata is that medium. The immutable bhutatathata in the Tathagata is the epiphany of Reality. He is absolute. Reality personalized. Tathagata is an 2) Tuøy Duyeân Chaân Nhö: Tuøy theo

duyeân voâ amphibious being partaking both of the minh maø daáy leân voïng phaùp (chaân nhö laø Absolute and phenomena. He is identical with vaïn phaùp)—The bhutatathata in relative or Tathata, but embodied in a human form. That phenomenal conditions. is why Tathata is also called the womb of b) Theo Bieät Giaùo cuûa Toâng Thieân Thai— Tathagata (Tathagatagarbha)—See Töï Taùnh According to the Differentiated teaching Thanh Tònh of the T'ien-T'ai Sect: (A) Nghóa cuûa Chaân Nhö—The meanings of 1) Nhö Thaät Khoâng: The essence in its the bhutatathata: purity—The void—Static—Abstract— • Chaân laø chaân thöïc: "Chaân" means the Noumenal. "real," or "true." 2) Nhö Thaät Baát Khoâng: The essence in its • Nhö laø nhö thöôøng: "Nhö" means "so," differentiation—The not-void—Dynamic-- "such," "suchness," "thus," "thusness," Phenomenal. c) Theo Ñaïi Thöøa Khôûi Tín Luaän—

According to The Awakening of Faith: ultimate, unconditioned nature of all that 1) Thanh Tònh Chaân Nhö The pure appears which is Tathata in the highest bhutatathata. sense. 2) Nhieãm Tònh Chaân Nhö: Infected ** For more information, please see Nhò (affected) bhutatathata. Chaân Nhö. d) (D) Tam Chaân Nhö—Three kinds of 1) Höõu Caáu Chaân Nhö: Chaân nhö nôi chuùng bhutatahata: sanh—Defiled bhutatathata, i.e. that of all a) beings. 1) Voâ Töôùng Chaân Nhö: Theå cuûa chö phaùp laø 2) Voâ Caáu Chaân Nhö: Chaân nhö nôi chö hö töôùng—Formless bhutatathata. Phaät—Undefiled or innocent bhutatathata, 2) Voâ Sinh Chaân Nhö: Chö phaùp do nhaân i.e. that of Buddhas duyeân sinh ra, neân laø voâ thöïc sinh— e) Uncreated bhutatathata. 1) Taïi Trieàn Chaân Nhö: Bonded (In bonds) 3) Voâ taùnh Chaân Nhö: Chaân theå cuûa chö bhutatathata. phaùp, tuyeät heát taát caû moïi suy nghó vaø lôøi 2) Xuaát Trieàn Chaân Nhö: Free bhutatathata. noùi—Without nature bhutatathata (without f) Theo Ñaïi Thöøa Khôûi Tín Luaän— characteristics or qualities, absolute in According to the Awakening of Faith: itself). 1) Y Ngoân Chaân Nhö: Döïa vaøo danh nghóa b) lôøi noùi giaû danh ñeå hieän roõ baûn töôùng— 1) Thieän Phaùp Chaân Nhö: Chaân nhö tuøy Bhutatathata that is expressible in words. duyeân maø thaønh thieän phaùp—Good-deed 2) Ly Ngoân Chaân Nhö: Theå cuûa chaân nhö bhutatathata. voán laø xa lìa töôùng ngoân töø, xa lìa töôùng 2) Baát Thieän Phaùp Chaân Nhö: Chaân nhö tuøy taâm nieäm—Bhutatathata that is duyeân maø thaønh baát thieän—bad-deed inexpressible. bhutatathata. g) Theo Ñaïi Trí Ñoä Luaän, coù ba loaïi Chaân 3) Voâ Kyù Phaùp Chaân Nhö: Chaân nhö tuøy Nhö—According to the duyeân maø thaønh voâ kyù phaùp— Mahaprajnaparamita-Sastra, there are Indeterminate bhutatathata. three kinds of Tathata or essential nature: Chaân Nhö Duyeân Khôûi: Chaân nhö bò aûnh 1) Chaân Nhö laø taùnh ñaëc thuø cuûa moãi söï vaät: höôûng bôûi ngoaïi caûnh, ñieàu kieän thanh tònh hay Tathata means the specific, distinct nature baát tònh, taïo ra chö phaùp—The absolute in its of everything. causative or relative condition—The 2) Chaân Nhö laø taùnh toái haäu cuûa nhöõng baûn Bhutatathata influenced by environment, or chaát ñaëc thuø cuûa söï vaät veà taùnh haïn ñònh pure and impure conditions, produces all hay taùnh töông ñoái cuûa moïi söï vaät: things. Tathata means the non-ultimacy of the ** For more information, please see Duyeân specific natures of things, of the Khôûi and Töù Duyeân Sanh (3). conditionless

or relativity of all things that Chaân Nhö Haûi: Bieån chaân nhö—Phaùp tính are determinate. chaân nhö coù ñaày ñuû voâ löôïng coâng ñöùc tính— 3) Chaân Nhö laø Thöïc Taïi toái haäu cuûa moãi söï The ocean of the Bhutatathata, limitless. vaät: Baûn chaát toái haäu, voâ haïn ñònh hay phi Chaân Nhö Nhöùt Thöïc: Chaân nhö laø chaân lyù nhaân duyeân cuûa taát caû söï vaät môùi ñích thaät duy nhaát—Bhutatathata the only reality, the ñuùng nghóa Chaân Nhö—Tathata means the one bhutatathata reality. ultimate reality of everything. Only this

Chaân Nhö Noäi Huaân: Höông thôm töø beân influenced by environment, or pure and impure trong hay aûnh höôûng cuûa chaân nhö (phaùp taùnh conditions, produces all things—See Chaân Nhö cuûa chaân nhö laø söï caûm hoùa töø beân trong trong. Duyeân Khôûi. Chaân nhö laø töï taùnh thanh tònh taâm maø ai ai Chaân Phaùp: Chaân phaùp voâ töôùng, ñoái laïi vôùi cuõng ñeàu coù, laø phaùp thaân cuûa chö Phaät. Phaùp hieän töôïng ñöôïc coi nhö nhöõng kieán laäp taïm thaân naày coù khaû naêng tröø boû voïng taâm ôû beân thôøi—The real or absolute dharma without trong. Coøn beân ngoaøi thì nhôø hai baùo thaân vaø attritbutes, in contrast to phenomena which are hoùa thaân cuûa chö Phaät ñeå laïi giuùp ñôû huaân taäp. regarded as momentary constructs. Nhôø ñoù maø chuùng sanh daàn daàn phaùt taâm Boà Chaân Phaùp Giôùi: Phaùp giôùi cuûa chaân lyù, döùt Ñeà, chaùn coõi theá tuïc vaø caàu thaønh Phaät)—The tuyeät hö voïng—The region of reality apart internal perfuming or influence of the from the temporal and unreal. bhutatathata, or Buddha-spirituality. Chaân Phaùt Minh Taùnh: Tinh thaàn chaân ñaïi Chaân Nhö Phaùp Thaân: giaùc hay giôùi luaät cuûa taâm trong vieäc phaùt trieån 1) Baát Khoâng Chaân Nhö coù ñaày ñuû phaùp tinh thaàn Phaät taùnh caên baûn—The spirit of true coâng ñöùc voâ löôïng: Not-void, or enlightenment (the discipline of the mind for phenomenal bhutatathata has limitless the development of the fundamental spiritual virtue. or Buddha-nature. 2) Caùi theå cuûa phaùp thaân, chaân thöïc nhö Chaân Phaät: thöôøng: The absolute as dharmakaya or 1) Baùo thaân Phaät, ñoái laïi vôùi hoùa thaân Phaät: spiritual body, all embracing. The sambhogakaya or reward body (the Chaân Nhö Tam Muoäi: Thieàn ñònh quaùn lyù unreality of the ego or phenomena), in chaân nhö voâ töôùng, trong ñoù moïi hieän töôïng contrast with the nirmanakaya, or ñeàu taän dieät vaø chaân nhö hieån loä—The true manifested body. thusness samadhi—The meditation in which all 2) Phaùp Thaân Phaät (voâ töôùng): The phenomena are eliminated and the Dharmakaya. Bhutatathata or absolute is realized—See Nhöùt 3) Ñöùc Phaät töï nhieân chaân thöïc nôi mình Töôùng Tam Muoäi. (Kinh Phaùp Baûo Ñaøn noùi: “Taâm ta töï coù Chaân Nhö Thöïc Töôùng: Chaân nhö vaø thöïc Phaät.”): The real Buddha in self. töôùng laø ñoàng theå, nhöng teân goïi khaùc nhau. 4) Baûn taùnh thanh tònh nôi mình (Kinh Phaùp Ñoái vôùi nghóa nhaát nhö cuûa khoâng ñeá thì goïi laø Baûo Ñaøn: “Baûn taùnh töï nôi mình voán chaân nhö; coøn ñoái vôùi nghóa dieäu höõu cuûa giaû thanh tònh.”): The natural purity in self. ñeá thì goïi laø thöïc töôùng—The essential Chaân Phaät Töû: Theo Thieân Thai Bieät Giaùo, characteristic or mark (laksana) of the chaân Phaät töû laø Boà Taùt sô ñòa (ñaõ chöùng ñaéc Bhutatathata, i.e. reality. The bhutatathata chaân nhö ngaõ phaùp nhö

khoâng)—According to from the point of view of the void, attributeless the Diiferentiated Teaching of the T'ien-T'ai absolute; the real-nature is bhutatathata from Sect, a true Buddha son is the one who has the point of view of phenomena. attained the first stage of bodhisattvahood, Chaân Nhö Tuøy Duyeân: Tuøy duyeân chaân where he knows thoroughly the unreality of nhö laø tuøy theo nhieãm duyeân voâ minh maø sinh theego and phenomena. ra voïng phaùp, hay chaân nhö aûnh höôûng bôûi Chaân Phoå Hieàn: A true P'u-Hsien or ngoaïi caûnh, tònh hay baát tònh, maø sanh ra vaïn samanatabhadra, a living incarnation of P'u- phaùp—The conditioned Bhutatathata or Hsien. relative condition—The Bhutatathata Chaân Run: Legs tremble.

Chaân Saùm Hoái: Real repentance—Serious khoâng)—Chaân taâm laø moät thöïc theå chung goàm repentance—Toäi voán khoâng töôùng, do bôûi aûo hai phaàn höõu vi vaø voâ vi. Taát caû nhöõng danh töø töôûng laàm meâ trong taâm maø gaây ra. Khi taâm vöøa keå treân ñeàu coù nghóa laø "Chaân Taâm."— saïch, toäi cuõng heát. Khi caû taâm laãn toäi ñeàu True mind is a common true state khoâng, ñoù laø chaân saùm hoái—Sins are empty, encompassing both the conditioned and the but created by illusions and thoughts from a unconditioned. All of the above expressions deluded mind. If the minds are purified, sins refer to that "True nature." become vacant. When both minds and sins are Chaân Taâm Roäng Lôùn: Broad and spacious empty, then, it's a real repentance. true mind. Chaân Saéc: Dharmakaya (skt)—Dieäu Saéc Chaân Taâm Saùng Choùi Vaø Toûa Khaép: The trong Nhö Lai Taïng, töùc laø caùi dieäu saéc chaân true mind is all-extensive and all-illuminating. khoâng (theo Kinh Laêng nghieâm, trong Nhö Lai Chaân Taâm Vi Dieäu Saùng Choùi: The Taïng caùi tính saéc töï nhieân thanh tònh khaép wonderful, bright true mind. trong phaùp giôùi)—The mystic or subtle form of Chaân Teá: The region of reality, ultimate bhutatathata (chaân nhö—absolute)—The form truth—See Chaân Thöïc. of the void or immaterial. Chaân Thaønh: Devout—Sincerity. Chaân Taøi: Real talent. Chaân Thaønh Caàu Ñaïo: To be faithfully Chaân Taùnh: Tatbhava, Bhutabhava, or Vastu wishing for the Dharma. (skt). Chaân Thaân: Dharmakaya (skt)—Thaân chaân • Theå taùnh chaân thaät: True nature or true thaät cuûa Phaät—The true body—Buddha as being. absolute. • Chaân nhö Phaät tính hay taâm theå thanh tònh ** For more information, please see Kim cang trong saùng nôi moãi ngöôøi (khoâng hö voïng Thaân and Nhò Thaân. laø chaân, khoâng bieán ñoåi laø tính)—The true Chaân Thaät: The real—Honest—Frank—nature; the fundamental nature of each Sincere. individual, i.e. the Budha-nature. Chaân Thaät Vi Dieäu Phaùp: Real, exquisite Chaân Taùnh Söï Vaät: Vastu-dharma (skt)— Dharma. The true nature of things. Chaân Thieän Myõ: The truth—The good—The Chaân Taâm (Nhö Lai Taïng Taâm): Chaân beautiful. taâm laø moät traïng thaùi thaät bao haøm caû höõu vi laãn voâ vi—True mind—True nature—The Chaân Thuyeân: Nhöõng baøi luaän giaûi veà chaân original, simple, pure, natural mind of all lyù—Commentaries or treatises on relaity. creatures—The Buddha-mind (taâm Phaät)— Chaân Thuyeát: Lôøi thuyeát giaûng hay giaùo The mind of the Buddha—Buddha nature phaùp cuûa Ñöùc Nhö Lai—True speech or (Phaät taùnh)—Womb of the Tathagata (Nhö Lai teaching—The teaching or preaching of the

taïng)—Dharma realm (phaùp giôùi)—Dharma Buddha. nature (phaùp taùnh)—True mark (Thaät töôùng)— Chaân Thöøa: Chaân Ngoân Thöøa—The true Nirvana (Nieát baøn)—Dharma body (Phaùp vehicle—The true teaching or doctrine— thaân)—True mind (chôn taâm)—Alaya Mantra Vehicle. consciousness of the Tathagata (A Laïi Da Chaân Thöùc: thöùc)—Prajan (Baùt nhaõ)—Original face (Baûn 1) Chaân Thöùc hay trí hueä Phaät, taâm vöôït lai dieän muïc)—Self-nature (töï taùnh)—True thoaùt khoûi luaân hoài sanh töû, laø moät trong nature (baûn taùnh)—True emptiness (chaân ba thöùc ñöôïc noùi ñeán trong Kinh Laêng

Giaø: Buddha-wisdom, innocent mind in all the eternal reality of Buddha-truth. which is independent of birth and death, Chaân Tòch: Nieát baøn cuûa Ñöùc Phaät, ñoái laïi one of the three states of minf or vôùi nieát baøn cuûa haøng nhò thöøa—The true consciousness mentioned in the Buddha-nirvana as contrasted with that of the Lankavatara Sutra. Hinayana. 2) Theo Khôûi Tín Luaän, chaân thöùc laø taâm Chaân Tính: See Chaân Taùnh. thöùc lìa boû voïng nieäm, laø tònh taâm hay Chaân Tính Nhò Thaân: Phaùp thaân vaø Hoùa thöùc thöù saùu (yù thöùc): According to the thaân—The Dharmakaya and Nirmanakaya. Awakening of Faith, the real knowledge is ** For more information, please see Nhò Thaân. a knowledge which is free from illusion, Chaân Tình: Sincere sentiment. the sixth vijnana—See Baùt Thöùc (6). Chaân Tònh: Giaùo phaùp chaân thöïc vaø thanh Chaân Thöïc: Tattva (skt). tònh cuûa Ñaïi Thöøa, ñoái laïi vôùi haøng nhò thöøa— • Chaân tính vaø thaønh thöïc (lìa boû meâ tình, The true and pure teaching of the Mahayana, döùt heát hö voïng)—Truth—Reality— in contrast to the Hinayana. True—Real. • Ñieàu gì thöïc söï xaõy ra: What has actually Chaân Toâng: True sect. been or happened. 1) Ñieàu maø caùc tín ñoà duøng ñeå goïi toâng maø • Söï kieän: Fact. mình toân theo: The true sect or teaching, a • Söï vieäc thöïc teá: Matter of fact. term applied by each sect to its own • Söï vieäc xaõy ra: An actual occurrence. teaching. • Thöïc taïi: Reality. 2) Toâng chæ laøm saùng toû caùi thöïc lyù cuûa chaân • Traïng thaùi coù thaät cuûa söï kieän hay tröôøng nhö phaùp töôùng: The teaching which hôïp: The real state of a case or makes clear the truth of the butatathata. circumstance. 3) Chaân Toâng hay Tònh Ñoä Toâng cuûa ngaøi Chaân Loan saùng laäp taïi Nhaät Baûn vaøo Chaân Thöïc Lyù Moân: Tuøy theo baûn yù cuûa naêm 1224—The True Sect, or Shin Sect of chö Phaät vaø chö Boà Taùt maø laøm saùng toû thöïc Japan, founded by Shinran in 1224 A.D., nghóa—Teaching of the truth revealed by the known as the Hongwanji sect. Buddhas and Bodhisatvas. a) Khoâng ñoøi hoûi Taêng Ni soáng ñoäc thaân: ** For more information, please see Tuøy Celibacy of priests is not required. Chuyeån Lyù Moân. b) Phaät A Di Ñaø laø vò Toân Chuû cuûa toâng Chaân Thöïc Minh: Söï chieáu saùng cuûa Phaät phaùi: Amida is the especial object of trust. trí hay Baùt Nhaõ—The Truth-wisdom, or c) Coõi Tònh Ñoä cuûa Ngaøi laø coõi nguyeän vaõng Buddha-illumination, i.e. prajna. sanh cuûa tín ñoà: The followers hope or Chaân Thöïc Teá: Chaân nhö—The region of wish to be reborn in his Pure Land. reality, the bhutatathata. Chaân Traïng: True aspect. Chaân Thöïc Trí: Tattvajnana (skt)—Trí hieåu Chaân Tri: Tattva-jna (skt)—Bieát baûn theå bieát veà chaân lyù tuyeät ñoái, ñoái laïi

vôùi phöông chaân thöïc hay bieát hoaøn toaøn—To know the tieän trí—Knowledge of absolute truth, which is true nature or to know thoroughly. contrasted to knowledge of means (wisdom or Chaân Trí: Tattva-jnana or Viveka (skt)— knowledge that uses skillful means to save True knowledge—Intuitive wisdom— others) or Upayajnana—See Phöông Tieän Trí. Knowledge of truth. Chaân Thöôøng: Phaùp chaân thöïc thöôøng truï 1) Trí chaân thaät: Trí Baùt Nhaõ—Wisdom or maø Ñöùc Nhö Lai sôû ñaéc—True and eternal;

Knowledge of absolute (ultimate) truth. chaân vaø voïng—All things have two 2) Voâ Trí: Knowledge of the no-thing, i.e. of characteristics: true and false, or real and the immaterial or absolute. unreal. 3) Thaùnh Trí: Trí duyeân theo chaân nhö thöïc 1) Phaùp tuøy theo tònh duyeân tam hoïc (Phaät töôùng—Sage wisdom, or wisdom of the Phaùp) thì goïi laø chaân, phaùp tuøy theo sage. nhieãm duyeân voâ minh (khoâng giaùc ngoä) 4) Chaân trí laø trí thaáy söï vaät nhö thöïc— maø khôûi leân thì goïi laø voïng: That which Intuitive wisdom means knowledge of arises in Buddha-truth, meditation and things as they are. wisdom is true, influences of 5) Trí hieåu bieát veà chaân lyù tuyeät ñoái, ngöôïc unenlightenment is untrue. laïi vôùi phöông tieän trí. Chaân trí coù khaû 2) Chaân nhö chaân thöïc (baát sinh baát dieät) thì naêng phaân tích vaø phaân loaïi vaïn phaùp theo goïi laø chaân phaùp, Caùc phaùp do nhaân thöïc tính cuûa chuùng: Knowledge of duyeân sinh ra thì goïi laø hieän töôïng hay laø absolute truth which is contrasted to skilful voïng phaùp: The essential bhutatathata is knowledge. True knowledge has the the real, phenomena as the unreal. ability to analyze and classify things Chaân Voïng Nhò Taâm: Chaân taâm vaø voïng according to their real properties. taâm—The true and false minds: Chaân Truyeàn: Orthodox. 1) Chaân Taâm hay chaân nhö taâm—The true Chaân Tu: Devout person—True cultivation bhutatathata mind defined as the ninth (Practice). Amalavijnana. Chaân Tuïc (Chaân giaû): 2) Voïng Taâm tieâu bieåu bôûi taùm thöùc: The 1) Teân khaùc cuûa “Söï Lyù” (söï lyù do nhaân false or illusion mind as represented by duyeân sinh ra goïi laø “tuïc,” lyù taùnh baát sinh the eight vijnanas. baát dieät goïi laø “chaân”): Truth and Chaân Voâ Laäu Trí: Trí chaân thöïc voâ laäu hay convention—The true view and the voâ laäu trí cuûa Phaät vaø Boà Taùt ñoái laïi vôùi voâ laäu ordinary. trí cuûa haøng nhò thöøa (haøng nhò thöøa khoâng döùt 2) Chaân lyù vaø hình töôùng beân ngoaøi (chaân laø boû phaùp chaáp, khoâng lìa boû sôû tri chöôùng)— khoâng hay tuyeät ñoái, tuïc laø giaû hay töông The true knowledge of the Mahayana in its ñoái) : Reality and appearance. concepts of mental reality, in contrast with Chaân Töû: Con cuûa baäc Nhö Lai Chaân Chaùnh, Hinayana concepts of material relaity. hay haønh giaû chaân thöïc sanh ra töø mieäng Phaät, Chaán: Chaán ñoäng—To shake—To thunder— theo giaùo lyù cuûa Ñöùc Phaät, y vaøo chaùnh phaùp To tremble—To rouse. maø sinh ra—A son of the True One, i.e. Chaán Chænh: To reorganize. Tathagata; a Buddha-son, one who embodies Chaán Ña Maït Ni: Cintamani (skt)—Ngoïc Buddha’s teaching. öôùc cuûa nhaø hieàn giaû—The philosopher’s Chaân Töôùng: The reality. stone, granting all one’s wishes. Chaân Töôïng: Real image. ** For more information, please see Chaân Vaên: Vaên nghóa cuûa chaân lyù hay vaên Ma Ni.

nghóa maø chö Phaät vaø chö Boà Taùt thuyeát Chaán Ñaùn: Cina (skt)—Coøn goïi laø Chaân giaûng—The writings of truth, those giving the Ñaùn, hay Thaàn Ñaùn, teân goïi nöôùc Trung Hoa words of the Buddha or bodhisattvas. vaøo thôøi coå AÁn Ñoä (nôi maët trôøi moïc)—Name Chaân Voïng: Taát caû chö phaùp ñeàu coù hai tính of China in ancient India (the place where the sun rises).

Chaán Ñòa: Laøm rung ñoäng maët ñaát—To Baùm chaët vaøo, vöôùng maéc, cho raèng ngaõ shake the earth. vaø vaïn höõu coù thaät—Tenet—To cling—To Chaán Ñoäng: To shake—To move—To adhere—To stick or attach one's self to— agitate. Holding (grasping, clinging, attaching) on the belief of the reality of ego and things. Chaán Höng: To develop—To prosper. 2) Naém baét: To seize—To hold—To Chaán Laõng: Zen master Chen-Lang—Teân maintain. cuûa moät Thieàn sö Trung Quoác, soáng vaøo Chaáp Chaët: Abhinivesamdhi or lelya (skt)— khoaûng cuoái theá kyû thöù taùm, ñaàu theá kyû thöù Close attachment. chín. OÂng laø moät trong nhöõng ñeä töû xuaát saéc • Coá chaáp chaët—Clinging or adhering very cuûa Thieàn sö Thaïch Ñaàu Hy Thieân. Moät hoâm closely. Chaán Laõng hoûi Thaïch Ñaàu: "YÙ Toå Taây ñeán laø • Trong Kinh Laêng Giaø, Ñöùc Phaät daïy gì?" Thaïch Ñaàu noùi: "Hoûi caây coät kia." Chaán Mahamati: "Naøy Mahamati, coù voâ soá Laõng noùi: "Thöa, Chaán Laõng naày khoâng hieåu." löôïng caùc hình thöùc chaáp chaët vaøo theá Thaïch Ñaàu noùi: "Ta cuõng chaû hieåu." Nhöng giôùi baèng caùch coi töøng chöõ trong kinh vaên chính lôøi ñaùp naày khieán Chaán Laõng toû ngoä— töông öùng ñuùng ñaén vôùi yù nghóa."—In the Chinese Zen master, lived in the end of the Lankavatara Sutra, the Buddha reminded eighth and the beginning of the ninth century. Mahamati: "Oh Mahamati, there are He was one of the most famous disciples of innumerable signs of close attachments to Zen master Shih-T'o'-Hshis'ien. One day the world by taking letters as exactly Chen-Lang asked Shih-T'ou: "What is the idea corresponding to meaning." of the First Patriarch's coming from the West?" Shih-T'ou replied: "Asked the post over Chaáp Chính: To assume power. there." Chen-Lang said: "I do not understand, Chaáp Chöôùng: Chaáp vaøo töï kyû vaø chö phaùp, sir." Shih-T'ou replied: "I, too fail to vaø haäu quaû laø chöôùng ngaïi trong tieán trình ñi understand." However, this lighted up Lang's vaøo Nieát baøn—The holding on to the reality of ignorance, which in turn became illuminated. self and things and the consequent hindrance Chaán Linh: Rung chuoâng—To shake or ring to entrance into nirvana. a bell. Chaáp Coù: Astika (skt)—Keû chaáp laø vuõ truï coù Chaán Vieät: Civara (skt)—AÙo nguû hay tuùi thaät. Phaät phaûn baùc caû hai phaùi chaáp coù vaø nguû—A garment, an article for sleeping on or chaáp khoâng—Realist—Who maintains the in. universe to be real—The Buddha condemn both realists and non-realists—To cling to Chaån Baàn: To help the needy—To relieve actuality (existence). the poor. Chaån Caáp: To bestow—To give—To grant Chaáp Coù Chaáp Khoâng: Moät vaøi tröôøng phaùi cho raèng thaø chaáp coù nhö nuùi Tu Di, coøn hôn laø (alms). chaáp khoâng nhö moät vi traàn." Tuy nhieân, moät Chaån Ñoaùn: To diagnose. khi ñaõ thaáu trieät giaùo phaùp nhaø Phaät, chuùng ta Chaån Moäng: To explain a dream. seõ khoâng chaáp vaøo beân naøo caû—Clinging to Chaån Teá: To

bring relief to the needy. existence or (clinging) to emptiness (non- Chaän Ñöùng: To stop. existence). Some sects believe that “It is Chaän Ñöôøng: To block (obstruct) the way. better to be attached to existence, though the Chaáp: attachment may be as big as Mount Sumeru, 1) Chaáp tröôùc: Laggati (p)—Lagati (skt)— than to be atached to emptines, though the

attachment may be as small as a grain of dust.” keû phaù ñaïo—A popular deity, the terror However, once we thoroughly understand the of all enemies of Buddhist believers, Buddha’s teachings, we will not be attached to especially worshipped in exorcism and any extreme. sorcery by the Yoga school. Chaáp Coù Chaáp Khoâng Chæ Xaõy Ra Khi Chaáp Lyù Boû Söï: Grasping at theory and Chuùng Ta Chöa Thaáu Ñaùo Chaân Lyù neglecting practice. Nhaø Phaät: Clinging to existence or emptiness Chaáp Ngaõ: Lagna-atman (skt)—Baùm chaët arises only when we lack thorough vaøo caùi Ta—Egoism—Ego-grasping (Clinging understanding of the Buddha’s teachings. to the “I”)—Trong Töù Dieäu Ñeá, Phaät daïy raèng Chaáp Dieäu: Graha (skt)—The planets, nine chaáp ngaõ laø nguyeân nhaân caên baûn cuûa khoå or seven—See Cöûu Dieäu, and Thaát Dieäu. ñau; töø chaáp tröôùc sanh ra buoàn khoå; töø buoàn khoå sanh ra sôï seät. Ai hoaøn toaøn thoaùt khoûi Chaáp Höõu: To cling to the idea that things chaáp tröôùc, keû ñoù khoâng coøn buoàn khoå vaø raát ít are real. lo aâu. Neáu baïn khoâng coøn chaáp tröôùc, dó nhieân Chaáp Khoâng: Non-realist—To cling to laø baïn ñaõ giaûi thoaùt—In the Four Noble Truth, emptiness (non-existence)—To carry the term Sakyamuni Buddha taught that “attachment to “Emptiness.” self” is the root cause of suffering. From Chaáp Khoâng Coù Khoâng Khoâng: Clinging attachment springs grief; from grief springs to neither existence nor non-existence. fear. For him who is wholly free from Chaáp Kieán: Lagna-samkhyam (skt)—Baùm attachment, there is no grief and much less chaët vaøo kieán giaûi cuûa mình hay giöõ laáy kieán fear. If you don’t have attachments, naturally giaûi chaáp neâ töø taâm mình, khoâng daùm xa lìa you are liberated. neân sinh ra söï laàm laïc muø quaùng veà taát caû moïi Chaáp Nhaän: Recognition—Acceptance. voïng kieán—Adhering or clinging to one’s Chaáp Nhaän Cô Baûn: Fundamental interpretation—Views obstinately held, with recognition. consequent delusion, bigoted. Chaáp Nhaän Söï Chæ Trích: Accept the Chaáp Kim Cang Thaàn: Vajrapani- criticism of others. vajradhara (skt). Chaáp Nhaän Trôû Ngaïi: Take the troubles. 1) Baát cöù vò trôøi naøo tay caàm chaøy kim cöông: Any deva holder of the vajra. Chaáp Nhöùt: To obstinate. 2) Coøn goïi laø Chaáp Kim Cöông Daï Xoa hay Chaáp Phaùp: Lagna-dharma (skt). Vua Daï Xoa laø vò trôøi Ñeá Thích trong tieàn 1) Baùm chaët vaøo giôùi luaät: To comply with kieáp ñaõ theà baûo veä Phaät phaùp, neân khi taùi the law. sanh laøm vua Daï Xoa, oâng luoân mang beân 2) Baùm chaët vaøo giaùo lyù: To cling to the mình Kim Cang thuû—Indra who in a dharma. former incarnation took an oath to defend Chaáp Phaùp Laøm Leõ Soáng Khieán Cho Buddhism, was reborn as a king of Yaksas, Caøng Meâ Laàm: To cling to the dharma and hence he and his yaksas carry vajras. consider it as a reason of life would make one 3) Vaên Thuø Sö Lôïi nhö phaûn aûnh trong A Suùc more stupid. Beä Phaät—Manjusri as the spiritual reflex Chaáp Sö Töû Quoác: Simhala (skt)—Tieáng of

the Dhyani Buddha Aksobya (A Suùc Beä Phaïn laø Sim Ha La, phieân aâm laø Taêng Giaø La, Phaät). dòch nghóa laø Chaáp Sö Töû nay laø nöôùc Tích 1) Moät vò thaàn phoå caäp, hung thaàn cuûa nhöõng Lan—Ceylon.

Chaáp Söï: vijnana is another name for Alaya-vijnana— 1) Kieåm soaùt: To manage—To control. See A Laïi Da Thöùc. 2) Ngöôøi troâng nom vieäc cuûa chuùng Taêng Chaáp Tröôùc: Abhinivesa or graha (skt)—To trong töï vieän: A manager of all affairs in a grasp, hold, or cling to anything—Dính maéc monastery. vaøo tö töôûng cho raèng vaïn höõu laø thöïc (dính Chaáp Tay: To join palms. chaéc vaøo söï vaät maø khoâng rôøi lìa. Moãi phaùp Chaáp Taâm: Taâm chaáp vaøo vaïn höõu laø thaät—ñeàu coù nhieàu nghóa töông ñoái, neáu chaáp chaët The mind which clings to things as real. vaøo moät nghóa, chaúng bieát dung hoøa, chaúng bieát tuøy nghi, chaáp tröôùc nhö vaäy chæ laø töï haïn Chaáp Theo Truyeàn Thoáng Trì Tuïng Coå heïp laáy mình maø thoâi)—To cling to things as Truyeàn: To attach to the traditional way of real. recitation and worship. Chaáp Töôùng: Lagna-laksana (skt)—Baùm Chaáp Thoï: Thu nhieáp vaø thoï trì nhöõng gì ñaõ chaët vaøo hình töôùng cuûa chö phaùp—To attach ñöôïc truyeàn trao—Impressions, ideas grasped to forms or to cling to the characteristics of and held. dharmas. Chaáp Thuû: The clinging—See Thaäp Nhò Chaäp Choaïng: Nhaân Duyeân (9). 1) To know imperfectly. Chaáp Thuû Baûn Ngaõ: Chaáp coù caùi “Ta” hay 2) At nightfall—At dusk. chaáp thuû baûn ngaõ laø coäi reã cuûa moïi taâm tai Chaäp Chöõng: To totter—To stagger haïi—Self-grasping—Self-grasping is the root Chaát: Substance—Matter. of all harmful minds. Chaáp Thuû Töôùng: Thoâ töôùng thöù ba trong Chaát Chöùa: To accumulate—To amass—To gather—To cumulate. saùu thoâ töôùng ñöôïc ñeà caäp trong Ñaïi Thöøa Khôûi Tín Luaän, nhôù maõi nhöõng vui nhöõng buoàn Chaát Ña: Citta (skt)—Coøn goïi laø Chaát Ña Da, coi nhö chuùng laø thaät chöù khoâng phaûi laø aûo Chaát Ñeá—Taâm hay caùi taâm suy nghó hieåu voïng—The third of the six coarser stages in bieát—The heart considered as the seat of The Awakening of Faith, retention of intellect—The thinking—The reflection mind. memories of past joys and sorrows as if they Chaát Ña Da: Citta (skt)—See Chaát Ña. were realities and not illusions—See Luïc Thoâ Chaát Ña La: Citra (skt). Töôùng (3). 1) Taïp Saéc: Maøu pha chöù khoâng phaûi maøu Chaáp Thuaän: To grant—To approve. nguyeân thuûy—Not to a primary colour— Chaáp Tình: Duïc voïng ngu xuaãn chaáp tröôùc The variegated of mixed colour. vaøo nhöõng caùi khoâng thaät—The foolish 2) Teân cuûa moät vì sao: Name of a star. passion of clinging to the unreal. Chaát Ñeá: Citta (skt)—See Chaát Ña. Chaáp Traùch: To take the responsibility. Chaát Ñeå: Caitya (skt)—Choàng chaát leân—To Chaáp Trì: Lagna-graha (skt)—Giöõ vaøo hay assemble—To pile up. naém vaøo khoâng lay chuyeån—To hold firmly or Chaát Tính: Substance. to insist firmly on anything. Chaát Tröïc: Substantial and straight— Chaáp Trì Thöùc: Adana-vijnana (skt)—Tieáng Honestly—Firmly—Straight without Phaïn laø A Ñaø Na Thöùc, theo nghóa lyù Ñaïi disemblance. Thöøa cuûa Phaùp Töôùng toâng, A Laïi Da Thöùc Chaät Vaät: Difficult. coøn coù teân laø A Ñaø Na Thöùc—According to Chaâu: the Mahayana Dharmalaksana School, Adana- 1) Baûo chaâu Mani: Mani (skt)—A pearl—A

bead. Ñoát höông, lieäng kích döôøng nhö moäng, 2) Chaân lyù Phaät phaùp: The Buddha-truth. Ma, Phaät tranh suoâng: Thò laãn phi." 3) Luïc ñòa: Continent. Naêm Long Khaùnh thöù 5, ñaïi sö ñi khaát thöïc Chaâu Baûo: Precious things (stones). ngang qua mieàn Vaân Theâ, thaáy caûnh nöôùc non Chaâu Bieán: Universal—Everywhere—On cöïc kyø u nhaõ, neân ngaøi quyeát yù caát am ôû tu. every side. Trong nuùi aáy coù nhieàu coïp, ngaøi môùi haønh phaùp Du Giaø Thí Thöïc, töø ñoù coïp beo cuøng caùc Chaâu Bieán Phaùp Giôùi: The universal loaøi thuù döõ ñeàu khoâng coøn quaáy haïi daân cö dharmadhatu—The universe as an expression trong vuøng nöõa. Maáy naêm sau, gaëp luùc naéng of the dharmakaya—The universe. haïn laâu ngaøy, suoái caïn, ñoàng khoâ, muøa maøng Chaâu Chöû: Moät baõi caùt bieät laäp, yù noùi taùch thaát baùt neân daân cö quanh vuøng ñeán nôi am bieät vôùi theá giôùi beân ngoaøi hay caét ñöùt phieàn cuûa ngaøi xin ngaøi caàu möa. Ngaøi ñaùp: "Toâi chæ naõo, ñoàng nghóa vôùi Nieát Baøn—An island, i.e. bieát coù nieäm Phaät maø thoâi chôù khoâng coù taøi chi cut off, separated, a synonym for nirvana. khaùc." Moïi ngöôøi vaãn coá naøi thænh xin ngaøi töø Chaâu Hoaèng Ñaïi Sö: Chou-Hung—Theo bi. Ñaïi sö caûm loøng thaønh cuûa daân chuùng neân Hoøa Thöôïng Thích Thieàn Taâm trong Lieân ngaøi böôùc ra khoûi thaûo am, goõ moõ vaø ñi doïc Toâng Thaäp Tam Toå, Chaâu Hoaèng Ñaïi Sö laø vò theo bôø ruoäng maø nieäm Phaät. Böôùc chaân cuûa Toå thöù taùm cuûa Tònh Ñoä Trung Quoác. Ngaøi töï ngaøi ñi ñeán ñaâu thì möa lôùn rôi theo ñeán ñoù. laø Phaät Tueä, hieäu Lieân Trì. Ngöôøi hoï Traàm ñôøi Daân chuùng vui möøng, kính ñöùc, cuøng nhau nhaø Minh, queâ ôû quaän Nhaân Hoøa tænh Haøng hieäp söùc xaây ñieän, caát chuøa. Taêng chuùng khaép Chaâu. Naêm 17 tuoåi ngaøi ñaõ ñöôïc boå nhaäm laøm nôi laàn löôït höôùng veà, khoâng bao laâu choã aáy chöùc Giaùo Thoï, noåi tieáng laø ngöôøi hoïc haïnh trôû thaønh moät caûnh toøng laâm trang nghieâm, kieâm toaøn. Laùng gieàng cuûa ngaøi coù moät baø laõo, thanh tònh. Ñaïi sö tuy toû ngoä thieàn cô, song vì moãi ngaøy nieäm Phaät vaøi ba ngaøn caâu, laáy laøm thaáy caên löïc cuûa con ngöôøi thôøi maït phaùp yeáu thöôøng khoùa. Nhaân luùc raûnh roãi ngaøi sang chôi, keùm, keû noùi lyù thôøi nhieàu, song chöùng ngoä thaáy theá môùi hoûi duyeân côù, thì baø laõo ñaùp ñöôïc lyù thì raát ít. Vì muoán lôïi mình lôïi ngöôøi, raèng: "OÂng nhaø cuûa toâi luùc sanh tieàn chuyeân lo neân ngaøi chuû tröông hoaèng döông Tònh Ñoä, cöïc nieäm Phaät, ñeán khi saép cheát, khoâng ñau beänh löïc baùc boû "Cuoàng Thieàn." Boä saùch Phaät chi caû maø traùi laïi coøn vui veû voøng tay caùo bieät Thuyeát A Di Ñaø Kinh Sôù Sao do ngaøi tröôùc moïi ngöôøi roài môùi qua ñôøi. Do ñoù neân toâi bieát taùc, dung hoøa caû söï laãn lyù, goàm nhieáp khaép ba coâng ñöùc nieäm Phaät khoâng theå nghó baøn." Ngaøi caên, trong ñoù lôøi ngaøi daãn giaûi raát uyeân aùo. nghe xong raát laáy laøm caûm ñoäng. Töø ñoù luoân Tröôùc kia caùc baäc toân ñöùc trong Phaät giaùo, tuy ñeå yù ñeán phaùp moân Tònh Ñoä, ngaøi laïi coøn vieát laø hoaèng tuyeân Tònh Ñoä, song vaãn khoâng boû theâm boán chöõ "Soáng Cheát Vieäc Lôùn" daùn vaøo Thieàn Toâng. Ñeán phieân ñaïi sö laø ngöôøi ñöôïc nôi vaùch ñaàu naèm ñeå töï raên nhaéc. Naêm 30 tuoåi chaùnh truyeàn taâm aán töø nôi ngaøi Tieáu Nham ngaøi xuaát gia. Sau khi xuaát gia

xong, ngaøi ñi du Thieàn Sö thuoäc doøng Laâm Teá, maø laïi chæ phöông tham hoïc ñaïo phaùp nôi caùc baäc cao chuyeân moân hoaèng döông veà Tònh Ñoä. Vì theá Taêng. Cuoái cuøng ngaøi ñeán hoïc ñaïo vôùi Ngaøi cho neân caùc nhaø Thieàn hoïc ñöông thôøi raát Tieáu Nham Nguyeät Taâm Thieàn Sö. Ngaøi tham khoâng baèng loøng. Bình thöôøng ñaïi sö cuõng tu cöùu caâu "Nieäm Phaät Laø Ai." Moät hoâm ñang ñi theâm caùc coâng ñöùc, phöôùc laønh khaùc ñeå phuï vaø tham cöùu, boãng ngaøi chôït tænh ngoä, lieàn laøm trôï cho tònh nghieäp cuûa mình. Ngaøi cuõng baøi keä raèng: truyeàn trao giôùi phaùp Sa Di, Tyø Kheo, Boà Taùt, "Hai chuïc naêm qua vieäc ñaùng nghi, Nguõ giôùi, Baùt giôùi, Thaäp giôùi, vaø khai ao Ngoaøi ba ngaøn daäm gaëp sao kyø. phoùng sanh. Ngoaøi ra, ngaøi laïi thaåm ñònh nghi

thöùc "Thuûy Luïc Trai Ñaøn" (cuùng vong treân bôø palms together to bid a final farewell to vaø vôùt vong döôùi soâng), Haønh Phaùp Du Giaø ñeå everyone before passing away. For this reason, cöùu khoå u minh, truyeàn baù vaên Giôùi Saùt I know the virtues and merits of practicing (khuyeân khoâng neân saùt sanh), khuyeân ngöôøi Buddha Recitation are unfathomable." After caûi aùc, quy hoùa, laøm laønh raát nhieàu. Ngaøi cuõng hearing this, he was greatly touched. From that duøng nhöõng baøi keä caûnh tænh theá nhaân vaø time, he often paid attention to the Pureland khuyeán hoùa ngöôøi ngöôøi thöùc tænh, hoài ñaàu tu Dharma Door. Moreover, he also wrote these nieäm. Naêm Vaïn Lòch thöù 40, cuoái thaùng saùu, four words "Life and Death is a Great Matter" ñaïi sö vaøo thaønh töø bieät caùc ñeä töû vaø nhöõng and pinned them on the walls, table, ngöôøi coá cöïu, noùi raèng: "Toâi saép ñi nôi khaùc." headboard, etc, in order to remind himself. Noùi xong ngaøi trôû veà chuøa thieát tieäc traø töø giaû When he turned thirty, he was ordained and ñaïi chuùng. Moïi ngöôøi khoâng ai hieåu laø duyeân became a Bhiksu. After completing the côù gì. Ñeán chieàu ngaøy muøng moät thaùng baûy, ceremony, he traveled abroad to learn the ngaøi vaøo Taêng ñöôøng baûo ñaïi chuùng: "Mai naày Buddha-Dharma from well-known, highly toâi seõ ñi." Qua chieàu hoâm sau, ñaïi sö keâu meät respected and virtuous Buddhist Masters. roài vaøo trong tö thaát ngoài kieát giaø nhaém maét. Eventually, he came to learn Buddhism with Chö Taêng vaø caùc ñeä töû taïi gia cuøng nhöõng Zen Master Tieáu Nham Nguyeät Taâm to ngöôøi coá cöïu trong thaønh ñeàu hoäi ñeán chung examine and investigate fully the meanings quanh. Ngaøi môû maét ra nhìn moïi ngöôøi roài noùi behind the question "Who Is Buddha?" One raèng: "Caùc vò neân chaân thaät nieäm Phaät, ñöøng day, while walking and pondering deeply, he laøm ñieàu chi khaùc laï caû, vaø chôù phaù hoaïi quy suddenly awakened and immediately cuû cuûa toâi." Noùi xong, ngaøi höôùng maét veà Taây, composed this poem: chaép tay nieäm Phaät maø qua ñôøi. Ngaøi höôûng "Twenty years with one persisting doubt, thoï 81 tuoåi—According to Most Venerable Beyond three thousand miles encounters a star Thích Thieàn Taâm in The Thirteen Patriarchs of Light incense throws away all illusions, Pureland Buddhism, Chou-Hung was the Devil, Buddha who's better is just a futile Eighth Patriarch of Chinese Pureland discussion. In the fifth year of the Lung-Hsing Buddhism. His self-given name was Buddha's reign period, while traveling as a mendicant Wisdom and his Dharma name was Lien-Chih. monk in

Wen-His region, he saw how utterly He was a son of the Traàm family of the Nhaân serene and anchanting the mountainous area Hoøa District, Heng-Chou Province. He lived was and decided to build a temple there. In during the Ming Dynasty. When he turned that mountain, there were many tigers so he seventeen, he was already appointed as a began feeding them. From that time, the tigers teacher and was renowned for being a and other predators in the region no longer complete person having both virtues and harmed or disturbed local residents as they had talents. One of his neighbors was an elderly done in the past. Several years later, the woman who practiced Buddha Recitation, region had a long drought, creeks and farming reciting up to several thousand times a day as fields dried up. With the severe climate her daily ritual. Seeing this, he asked the changes, no crops could be planted. woman for a reason, and he was told: “When Eventually, the local residents came to the my husband was alive he practiced Buddha Great Master’s cottage and asked him to “Pray Recitation regularly; when nearing death, he For Rain.” He replied: “I only know how to was not sick or anything; in contrast, he recite Buddha’s name, otherwise I have no seemed happy and at peace as he placed his other talent or ability.” Everyone continued to

plead with the Great Master to please have purity. He also granted and gave Dharma compassion and being sympathetic to their precepts to Buddhists for them to maintain sincere prayers, he came out of his small from Five Precepts, Eight Precepts, Ten shrine with a gong in his hand. As he followed Precepts to Sramanera Precepts, Bhiksu the perimeter of the fields to begin chanting PreceptsBodhisattva Precepts. He also built Buddha’s name, with each step the Great ponds to free aquatic animals. Additionally, Master took great rain followed immediately the Great Master performed various religious behind him. The people were overjoiced and ceremonies to donate food to spirits on land greatly admired and respected his virtues. As a and to rescue spirits who had died in the water. mean to demonstrate their gratitude and He also wrote the practicing the Dharma appreciation, the community collaborated to “Food Giving” to aid those suffering in the built a temple for him. Gradually, the Sangha Under World by reciting certain mantras, from everywhere began gathering there, and propagating dharma speeches on the non- before long, the area had become a pure, killing precept to encourage Buddhists to peaceful and adorning Congregation. Despite avoid killing, murdering and destroying any already being awakened to and fully living creatures, encouraging many others to penetrating Zen teachings, when the Great change and overcome their wicked ways and Master examined carefully, he observed: "“he to practice goodness and virtues. Aside from cultivated capacity and will power of people in various propagation and dharma teaching the Dharma Ending Age is weak and deficient. practices, the Great Master often used various Those who speak of Theory are in abundance poems to disillusioned and help guide people but those who actually attain and realize so they would become awakened and atone for Theory are extremely rare.” Because he their actions, taking the cultivatd path, etc. wished to benefit both himself and others, the Toward the end of June in the fortieth year of

Great Master advocated and propagated Wen-Hsing reign period, the Great Master Pureland Buddhism and objected strongly to came into the city to bid farewell to his “Mad Zen.” The volume “Comentary on disciples as well s people he had known for a Buddha Speaks of Amitabha Sutra” was great many years. He told them: “I will soon written by him as he harmonized both practice go to another place.” He then returned to his and theory including all three cultivated levels. temple to have a tea party to bid farewell to The tachings within it were deep and his assembly. No one understood what he was penetrating. In earlier times, although many of doing. Then on the evening of the first of July, the highly virtuous Buddhist Masters he came to the meeting room for the Sangha propagated Pureland Buddhism, they still did and told the great assembly: “I am leaving not abandon Zen practices. However, once the tomorrow.” Then, during the evening of the Great Master assumed the leadership position next day, he said he was tired and went to his of the Lin-Chi Zen Tradition, when he had room, closed his eyes and sat down in fully attained its theoretical teaching from Zen meditation. The Bhiksus and lay Buddhists, as Master Tieáu Nhaâm, he focused and limited his well as his long time acquaintances in the city propagation by teaching only Pureland. For all gathered around him. He opened his eyes this reason, Zen scholars of the day were quite and said: “All of you need to practice Buddha discontented with him. Usually, the Great Recitation sincerely and genuinely, don’t do Master also cultivated additional virtuous and anything diferent, and don’t destroy the meritorious practices to support karma of tradition I have established.” After speaking,

he turned to face the West and then put his tieáng (coøn goïi chuøa Nuùi Chaâu Thôùi), toïa laïc palms together to recite Buddha’s name as he treân moät ngoïn ñoài cao 85 meùt treân nuùi Chaâu passed away. He was 81 years old. Thôùi, thuoäc aáp Chaâu Thôùi, xaõ Bình An, huyeän Chaâu Leä: Tears. Thuaän An, tænh Phöôùc Long, Nam Vieät Nam. Chaâu Lôïi Baøn Ñaø Giaø: Suddhipanthaka Chuøa do Thieàn sö Khaùnh Long taïo döïng vaøo (skt)—Baøn Ñaëc—Ksudrapanthaka (skt)— theá kyû thöù 17. Theo saùch Thieàn Sö Vieät Nam Chaâu Lôïi Baøn Ñaëc—Chaâu Lôïi Baøn Ñaëc Giaø—cuûa Hoøa Thöôïng Thích Thanh Töø thì chuøa Chaâu Lôïi Baøn Thoá—Keá Ñaïo—Tieåu Loä— ñöôïc döïng naêm 1612 vaø traûi qua 18 ñôøi truyeàn Chaâu Ñoà Baùn Thaùc Ca. thöøa. Kieán truùc chuøa hieän nay do cuoäc truøng tu 1) Tònh Ñaïo: Purity-path. naêm 1954, coảng ñöôïc xaây naêm 1970. ÔÛ chaùnh 2) Tieåu loä: Little or mean path. ñieän coù ba pho töôïng Phaät coå baèng ñaù. Chuøa 3) Hai anh em sinh ñoâi, moät teân Baøn Ñaëc, vaø cuõng coù pho töôïng Quaùn AÂm ñöôïc Hoøa moät teân Chaâu Lôïi Baøn Ñaø Giaø (Chaâu Lôïi Thöôïng Thieän Hoùa taïc töø goã mít treân 100 naêm, Baøn Ñaëc). Ngöôøi anh thì thoâng minh lanh hieän vaãn coøn. Ñaïi hoàng chung cuûa chuøa cao 1 lôïi, ngöôøi em thì ñaàn ñoän ñeán noãi khoâng meùt 85, ñöôøng kính 1 meùt 10 phaân—Name of a nhôù caû teân mình, nhöng sau naày ngöôøi em famous ancient pagoda located on the slope of trôû thaønh moät trong nhöõng ñaïi ñeä töû cuûa the hill of 85 meters high and 208 stairs, in Ñöùc Phaät, vaø cuoái cuøng ñaéc quaû A La Chaâu Thôùi hamlet, Bình An village, Thuaän An Haùn—Twin

brothers were born on the district, Phöôùc Long province, South Vietnam. road, one called Suddhipanthaka or Purity- The pagoda was established by Ch'an Master path, the other born soon after and called Khaùnh Long in the seventeenth century. Ksudrapanthaka, or small road. The elder According to "Thieàn Sö Vieät Nam" composed was clever, the younger stupid, not even by Ch'an Master Thích Thanh Töø, the pagoda remembering his own name, but later was built in 1612 and headed by eighteenth became one of the great disciples of the successive Most venerables. The present Buddha, and finally an arhat. structure was built in 1954. The gate was built in 1970. In the Main Hall, there are three Chaâu Lôïi Da: Culya or Caula, or Cola Buddha statues made of stone. Carved in (skt)—Theo Eitel trong Trung Anh Phaät Hoïc jacktree wood by Most Venerable Thieän Hoùa Töø Ñieån, Chaâu Lôïi Da laø moät vöông quoác coå, (passed away in 1849), the statue of naèm veà phía ñoâng baéc khu Madras, nôi ñöôïc Avalokitesvara Bodhisattva has been moâ taû laø vaøo khoaûng naêm 640 sau Taây Lòch enshrined in the pagoda for over one hundred haõy coøn daõ man, cö daân ôû ñaây luùc aáy quyeát years. The great bell, 1.85 meters in height lieät choáng laïi ñaïo Phaät—According to Eitel in and 1.10 meters in diameter, has been kept in The Dictionary of Chinese-English Buddhist the pagoda. Terms, Caula is an ancient kingdom in the northeast corner of the present Madras Chaàu Chöïc: To wait for too long. presidency, described in 640 A.D. as a scarcely Chaàu Phaät: To pass away—To go to the Pure cultivated country with semi-savage and anti- Land to meet Amitabha Buddha. Buddhistic inhabitants. Che Daáu: To hide—To cover. Chaâu Ma Ni: Ngoïc Ma Ni—See Mani in Che Chôû: To shield—To protect. English-Vietnamese Section. Che Daáu: To hide—To cover. Chaâu Ngoïc: See Chaâu baûo. Che Ñaäy: To camouflage. Chaâu Thôùi: Teân cuûa moät ngoâi chuøa coå noåi Che Khuaát: To eclipse—To screen.

Che Maét Ai: To blind someone's eyes. Theo bia kyù ghi laïi vaøo theá kyû thöù hai vaø Che Maët Ai: To hide one's face. thöù ba sau Taây Lòch, cho thaáy cuøng thôøi vôùi Cheá Ña Sôn boä coøn coù caùc boä phaùi Che Möa: To shield from the rain. khaùc nhö Nhaát Thieát Höõu boä, Ñaïi Chuùng Che Naéng: To shield from the sun rays. boä, Chaùnh Löôïng boä, Hoùa Ñòa boä, Ña Vaên Chen Nhau: To squeeze together. boä, vaø AÁm Quang boä—Caitya-saila, Cheùp Mieäng: To smack one's lips. described as one of the twenty sects of the Cheâ: To belittle—To blame—To find fault Hinayana, founded by Bhikkhu with. Mahadeva, comprised of ascetic dwellers Cheâ Cöôøi: To ridicule—To laugh at—To among tombs or in caves. This Mahadeva mock. is to be distinguished from the Mahadeva Cheâ Traùch: To blame. who was responsible for the origin of the Cheá: Mahasanghikas. He was a learned and diligent ascetic who received his 1) Keàm cheá: To restrain—To govern-- ordination in the Mahasanghika Sangha. Regulations. Since he dwelt on the mountain where 2) Tang cheá: Mourning. there was a caitya, the name Caityaka was Cheá Daâm: To restrain venereal desire. given to his adherents. It may be noted Cheá Dieãu: To make fun of—To jeer at. that Caityavada was the source of the Cheá Duïc: To restrain one's desire Saila schools, both East and West. Cheá Ña: See Caitya in Sanskrit/Pali- Inscription of the second and third Vietnamese Section. centuries A.D. indicates that at the same Cheá Ña Sôn Boä: Caityaka (skt)—Chi Ñeà Gia

time with the Caityaka, there were also Boä—Chæ Ñeå Khaû Boä. the following sects: the Sarvastivadins, the (A) Lòch söû thaønh hình Cheá Ña Sôn boä—The Mahasanghikas, the Sammitiyas, the history of formation of the Caityaka: Boä Purvasailiyas, the Aparasailiyas, the phaùi Cheá Ña Sôn, moät trong hai möôi boä Bahusrutiyas, and the Kasyapiyas. phaùi Tieåu Thöøa, do Tyø Kheo Ñaïi Thieân (B) Quan ñieåm chính cuûa Cheá Ña Sôn boä— saùng laäp, goàm nhöõng nhaø tu khoå haïnh cö Main views of the Caityaka: Noùi chung nguï trong caùc laêng moä hay hang hoùc. Cheá Ña Sôn boä coù chung chuû thuyeát caên Cuõng neân phaân bieät Ñaïi Thieân naày vôùi baûn vôùi Ñaïi Chuùng boä, nhöng khaùc Ñaïi Ñaïi Thieân ñaõ ñeà ra naêm ñieàu daãn ñeán söï Chuùng boä ôû caùc chi tieát nhoû. Caùc chuû phaân phaùi ñaàu tieân. OÂng naày laø moät tu só thuyeát ñöôïc xem laø cuûa Ñaïi Chuùng boä nhö khoå haïnh thoâng thaùi, tinh chuyeân vaø xuaát sau—Generally speaking, the Caityakas gia theo Ñaïi Chuùng boä, roài sau ñoù laäp ra shared the fundamental doctrines of the Cheá Ña Sôn boä. Vì oâng soáng treân ngoïn nuùi original Mahasanghikas, but differed from coù baûo thaùp xaù lôïi cuûa Phaät (catya) neân them in minor details. The doctrines laáy teân Caityaka hay Cheá Ña Sôn boä ñaët specially attributed to the Caityaka school cho boä phaùi cuûa mình. Cuõng neân nhôù raèng are as follows: chính Cheá Ña Sôn boä ñaõ saûn sinh ra Ñoâng 1) Ngöôøi ta coù theå taïo ñöôïc coâng ñöùc lôùn Sôn Truï boä vaø Taây Sôn Truï boä. Noùi chung baèng caùch xaây döïng, trang hoaøng, vaø cuùng thì Cheá Ña Sôn boä coù chung caùc chuû döôøng caùc baûo thaùp (caitya). Ngay caû thuyeát caên baûn vôùi Ñaïi Chuùng Boä, nhöng vieäc ñi raûo xung quanh baûo thaùp cuõng coù khaùc Ñaïi Chuùng boä ôû caùc chi tieát nhoû. coâng ñöùc: One can acquire great merit by

the creation, decoration and worship of Cheá Ñaùt La: Caitra (skt). caityas; even a circumambulation of 1) Teân moät ngoâi sao xuaát hieän vaøo ñeâm traêng caityas engenders merit. troøn thaùng gieâng (thaùng gieâng cuûa AÁn Ñoä 2) Daâng cuùng höông hoa cho baûo thaùp cuõng cuõng ñöôïc goïi laø thaùng Cheá Ñaùt La). ÔÛ laø moät coâng ñöùc: Offerings flowers, Trung Quoác vaø Vieät Nam nhaèm töù 16 garlands and scents to caityas are likewise thaùng gieâng ñeán 15 thaùng hai, khoaûng meritorious. thaùng ba vaø thaùng tö döông lòch: The 3) Coâng ñöùc taïo ñöôïc do söï cuùng döôøng coù spring month in which the full moon is in theå ñöôïc hoài höôùng cho thaân quyeán, baïn this constellation. In China and Vietnam, beø ñeå ñem laïi an laïc cho hoï. Quan nieäm it is the first month of spring from the 16th naày hoaøn toaøn xa laï trong Phaät giaùo of the first moon to the 15th of the second Nguyeân Thuûy, nhöng raát phoå bieán trong moon (March-April). Phaät giaùo Ñaïi Thöøa. Caùc kieåu tin töôûng 2) Teân ngöôøi ñaõ sanh ra vaøo thaùng naày: naày ñöôïc phoå thoâng giöõa nhöõng ngöôøi Name of a person who was born in this Phaät töû taïi gia: By making gifts on can month. acquire religious merit, and one can also Cheá Ñeå: Caitya (skt)—Cheá Theå. transfer such merit to one’s friends and 1) Thaùp Phaät: Temple or stupa where the relatives for their happiness. A Buddha’s relics are stored. conceptionquite unknown in primitive 2) Coät côø chaùnh: The main flagstaff on a Buddhism but common in Mahayanism. pagoda. These articles of faith made

Buddhism Cheá Ñeå Baïn Theã: Caitya-vandana (skt)— popular among the laity. Cheá Ñeå Baïn Ñaïn Na—Toân kính thaùp thôø hay 4) Chö Phaät ñaõ hoøaø toaøn khoâng coù tham, saân, hình töôïng Phaät—To pay reverence to, or si (jita-raga-dosa-moha) vaø ñaït ñeán nhöõng worship a stupa, image, etc. quyeàn naêng sieâu vieät (dhatuvara- Cheá Giaùo: See Cheá giôùi. parigahita). Chö Phaät cao hôn caùc A La Haùn vì coù ñöôïc Thaäp Löïc (bala): The Cheá Giôùi: Cheá giaùo—Caùc ñieàu giôùi luaät do Buddhas are free from attachment, ill-will Phaät quy ñònh ñoái vôùi caùc haøng ñeä töû (Ñaïo and delusion (jita-raga-dosa-moha), and Phaät laáy giôùi luaät trong Tyø Ni Taïng laøm giaùo possessed of finer elements (dhatuvara- lyù ñeå haïn cheá hay ngaên chaën toäi loãi sai traùi)— parigahita). They are superior to the The restraints or rules, i.e. of the Vinaya. Arhats by virtue of the acquisition of ten Cheá Moân: Ñöùc Phaät cheá ra giôùi luaät moân powers (balas). nhaèm giuùp moïi ngöôøi tu haønh giaûi thoaùt, ñoái 5) Moät ngöôøi coù chaùnh kieán (samyak-drsti) laïi vôùi hoùa moân—The way or method of vaãn khoâng thoaùt khoûi tính saân, vaø do ñoù discipline, contrasted with the door of teaching vaãn coù nguy cô phaïm toäi gieát ngöôøi: A of enlightenment, both methods used by the person having the right view (samyak- Buddha. dristi) is not free from hatred (dvesa) and, ** For more information, please see Hoùa Cheá as such, not free from the danger of Nhò Giaùo. committing the sin of murder. Cheá Ngöï: To dominate—To subdue. 6) Nieát Baøn laø moät traïng thaùi tích cöïc vaø Cheá Nhaïo: To mock—To laugh at—To hoaøn thieän (amatadhatu): Nirvana is deride—To jeer at. positive, faultless state (amatadhatu). Cheá Phuïc

• Keàm cheá, caâu thuùc, hay kieåm soaùt: 1) Caønh—Branch. Samvunati (p)—To subdue—To restrain— 2) Chi ra: To pay. To control. 3) Loaïi caây thôm: A felicitous plant— • Söï cheá phuïc: Samvaro (skt)—Restraint. Sesamum. Cheá Phuïc Caùc Caên: Indiyasamvaro (p)— 4) Loaøi quyû nuùi troâng gioáng nhö coïp: A Restraint of the senses. mountain demon resembling a tiger. Cheânh Leäch: Unequal—Disproportionate. 5) Môõ: Fat—Lard. Cheånh Maûng: Neglectful—Careless. Chi Duïng: To divide or to distribute for use. Cheát: Theo Phaät giaùo, cheát laø giaây phuùt maø A Chi Ñeá Phuø Ñoà: Caitya (skt)—Thaùp laø nôi Laïi Da thöùc rôøi boû thaân naày, chöù khoâng phaûi laø ñeå thôø phöôïng—A stupa, or a place or object luùc tim ngöøng ñaäp hay oùc ngöøng laøm vieäc—To of worship. die—To expire—To pass way—According to Chi Ñeà: Caitya (skt)—Chi Ñeá—Chi Tröng— Buddhism, Death is the moment when the Cheá Ña—Cheá Ñeå Da—Nôi ñeå xaù lôïi, kinh alaya consciousness leaves the body, not when saùch hay hình töôïng cuûa Phaät. Coù taùm Chi Ñeà the heart has stopped or brain waves can no noåi tieáng töø xöa—A tumulus, a mausoleum; a longer be detected. place where the relics of Buddha were Cheát Bònh: To die of disease. collected, hence a place where his sutras or images are placed. Eight famous Caityas Cheát Chæ Laø Söï Hao Moøn Sinh Lyù Cuûa formerly existed. Cô Theå: Death is only a physiological erosion 1) Vöôøn Laâm Tyø Ni: See Lumbini. of the human body. 2) Boà Ñeà Ñaïo Traøng: See Buddha-Gaya. Cheát Chæ Laø Söï Xa Lìa Giöõa Taâm Vaø 3) Thaønh Ba La naïi: Varanasi (skt)—See Thaân: Death is only a separation of mind and Benares. matter. 4) Vöôøn Kyø Thoï Caáp Coâ Ñoäc: Jetavana

Cheát Chìm: Drowned. (skt)—See Kyø Thoï Caáp Coâ Ñoäc Vieân. Cheát Ñoùi: To die of starvation—To starve to 5) Soâng Ni Lieân Thieàn: See Kanyakubja. death. 6) Thaønh Vöông Xaù: See Rajagriha. Cheát Giaø: To die of old age. 7) Thaønh Xaù Veä: See Vaisali. Cheát Huït: To escape death very narrowly. 8) Ta La Song Thoï ôû Caâu Thi Na: Sala Grove in Kusinagara. Cheát Khaùt: To die of thirst. Chi Ñeà Gia Boä: See Chi Ñeà Sôn Boä. Cheát Khoå: Death is suffering. Chi Ñeà Sôn Boä: Jetavaniyah (skt)—See Cheá Cheát Moøn: To die gradually. Ña Sôn Boä. Cheát Ngaït: To be suffocated. Chi Ñoä: The various articles required for Cheát Oan: To die unjustly (innocently). worship. Cheát Reùt: To die of cold. Chi Höông: Nhang laøm töø nhöõng caønh caây, Cheát Sôùm: To die early. moät trong ba loaïi nhang—One of the thre Cheát Soáng: Life and death. kinds of incense, incense made of branches of Cheát Vì Buoàn Raàu: To die out of grief. tree. Cheát Vì Lo Sôï: To die of fright. **For more information, please see Tam Cheát Yeåu: To live a short life. Chuûng Höông. Chi: Chi Khieâm: Chi Khieâm laø teân cuûa moät vò sa

moân xöù Nguyeät Chi, ñeán Laïc Döông vaøo cuoái goïi nöôùc hay ngöôøi Trung Quoác—The name ñôøi nhaø Haùn, sö ngöôøi cao, maûnh khaûnh, da by which China or Chinese is referred to. ngaâm ñen, maét naâu, uyeân baùc vaø khoân Chi Na Ñeà Baø Cuø Haèng La: Cina Deva ngoan—Chih-Ch'ien, name of a Yueh-Chih Gotra (skt)—Haùn Thieân Chuûng—The "solar monk who said to have come to Loyang at the deva" of Han descent, first king of Khavandha, end of the Han dynasty and under the Wei; born to a princess of the Han dynasty on her tall, dark, emaciated, with light brown eyes, way as a bride elect to Persia, the parentage very learned and wise. being attributed to the solar deva. Chi Lang: Teân goïi xöa kia cuûa caùc vò Taêng, Chi Phaït La: Civara (skt)—Trí Phöôïc La— ngöôøi ta noùi teân naày baét nguoàn töø "Tam Chi" Quaàn aùo cuûa ngöôøi khaát só—A mendicant's thôøi nhaø Nguïy laø Chi Khieâm, Chi Saùm vaø Chi garment. Löôïng—Chih-Lang, formerly a polite term for Chi Phaät: Bích Chi Phaät laø ngöôøi thaáu hieåu a monk, said to have arisen from the fame of möôøi hai nhaân duyeân, vaø do ñoù ñaït ñöôïc trí the three chih of the Wei dynasty, Chih-hueä. Baäc naày ñaõ ñaït ñöôïc Bích Chi Ñòa. Ñaây Ch'ien, Chih Ch'an and Chih Liang. laø nhöõng baäc tu haønh tìm caàu giaùc ngoä cho Chi Laâu Ca Saùm: Chih-Lou-Chia-Ch'an— chính mình, ñöôïc ñònh nghóa trong Kinh Phaùp See Chi Saùm. Hoa laø nhöõng vò tinh chuyeân haønh trì, thích nôi Chi Maït Hoaëc: vaéng veû yeân tónh, tu haønh vieân maõn maø khoâng 1) Chi Maït Voâ Minh hay nghieäp töôùng, kieän coù thaày baïn daïy baûo, moät mình töï nhieân giaùc töôùng, caûnh giôùi töôùng döïa vaøo caên baûn voâ ngoä, chöù khoâng cöùu ñoä tha nhaân nhö muïc ñích minh maø daáy leân, ñoái laïi vôùi caên baûn voâ cuûa caùc vò Boà Taùt (quaùn saùt hoa bay laù ruïng vaø minh (chuùng sanh khoâng ñaït lyù nhaát phaùp 12 nhaân duyeân maø ñaït ñeán giaùc ngoä). Caùc nhaø giôùi boãng nhieân vi ñoäng voïng nieäm): Thieân Thai thì cho raèng "Chi Phaät" hay "Ñoäc Ignorance in detail or branch and twig Giaùc" laø loaïi ngoä ñaïo khi ñôøi khoâng coù Phaät, illusion, in contrast with root or radical töï mình giaùc ngoä, khoâng nhôø thaày baïn, vaø cuõng ignorance (caên baûn voâ minh), i.e. original khoâng cöùu ñoä ai—Pratyeka-buddha who

ignorance out of which arises karma, false understands the twelve nidanas, or chain of views and realms of illusion which are the causation, and so attains to complete wisdom. “branch and twig” condition or His stage of attainment is Pratyeka-buddha unenlightenment in detail or result. stage. One who seeks enlightenment for 2) Boán ñòa ñaàu trong Nguõ Truï Ñòa, ñòa cuoái himself, defined in the Lotus sutra as a cuøng laø caên baûn voâ minh: The first four of believer who is diligent and zealous in seeking the five causal relationships, the fifth wisdom, loves loneliness and seclusion, and being the original ignorance. understands deeply the nidanas. It is a stage ** For more information, please see Nguõ Truï above Sravaka and is known as the middle Ñòa. vehicle. T’ien-T’ai distinguishes as an ascetic Chi Maït Voâ Minh: See Chi Maït Hoaëc. in a period without a Buddha, as a pratyeka- Chi Mi: buddha. He attains his enlightenment alone, 1) Quyû döõ: Evil spirits. independently, of a teacher, and with the 2) Loaøi quyû ôû vuøng ñaàm laày, coù ñaàu heo object of attaining nirvana and his own mình ngöôøi: A demon of marshes having salvation rather than that of others, as is the the head of a pig and body of a man. object of a bodhisattva. ** For more information, please see Chi Na: Cina (skt)—Tieáng ngöôøi ngoaïi quoác

Pratyeka-buddha. Chí Nguyeän Ñoä Tha: Altruistic Chi Phaät Ñòa: Bích Chi Phaät Ñòa—The stage determination. of Pratyeka-buddha. Chí Nhöùt Thieát Xöù Hoài Höôùng Cuûa Chö ** For more information, please see Ñaïi Boà Taùt: Dedication reaching all places of Pratyeka-buddha. great enlightening beings (The Flower Chi Phoái: To direct—To control. Adornment Sutra—Chapter 25—Ten Chi Saùm: Chi Saùm hay Chi Loâ Ca Saùm, moät Dedications)—Ñeä töù Hoài höôùng trong thaäp hoài vò sa moân xöù Nguyeät Chi, ñeán Laïc Döông, höôùng—The fourth dedication of the ten Trung Quoác vaøo khoaûng naêm 147 sau Taây Lòch dedications: ñeå laøm coâng vieäc dòch thuaät cho ñeán naêm 186 1) Ñaïi Boà Taùt luùc tu taäp taát caû thieän caên töï sau Taây Lòch—Chih-Ch’an or Chih-Lou-Chia- nghó raèng—When enlightening beings Ch’an, a sramana who came to China from cultivate all roots of goodness, they think: Yueh-Chih around 147 AD and worked at “Nguyeän naêng löïc cuûa thieän caên coâng ñöùc translations till 186 AD at Loyang. naày ñeán taát caû choã: May the power of Chi Tieát: Details. virtue of these roots of goodness reach all Chi Tieâu: To spend. places” a. Ví nhö thöïc teá khoâng choã naøo laø chaúng Chi Uyeån: Teân cuûa Ngaøi Nguyeân Chieáu taïi ñeán: Just as reality extends everywhere Töï vieän Linh Chi thuoäc thaønh phoá Haøng without exception. Chaâu—Name for Yuan-Chao of Ling-Chi b. Ñeán taát caû vaät: Reaching all things. Monastey in Hang-Chou—See Nguyeân Chieáu. c. Ñeán taát caû theá gian: Reaching all worlds. Chí: d. Ñeán taát caû chuùng sanh: Reaching all 1) Ghi nhôù: Chí Ñaéc—To record—To beings. remember. e. Ñeán taát caû quoác ñoä: Reaching all lands. 2) YÙ chí—Taâm chí—Will—Resolve. f. Ñeán taát caû phaùp: Reaching all phenomena. Chí AÙc: Very wicked. g. Ñeán taát caû khoâng gian: Reaching all Chí Cao: Extremely high. space. Chí Coâng: h. Ñeán taát caû thôøi gian: Reaching all time. 1) Coâng minh: Very just. i. Ñeán taát caû höõu vi vaø voâ vi: Reaching all 2) Vò Taêng noåi tieáng ngöôøi Trung Quoác: A that is compounded and uncompounded. famous Chinese monk. j. Ñeán taát caû ngoân ngöõ vaø aâm

thanh: Chí Ñaïi: Very big. Reaching all speech and sound. Chí Ñöùc: High virtues 2) Ñaïi Boà Taùt tu taäp thieän caên tö nghó raèng— Chí Haïnh: Good behavior. When enlightening beings cultivate all roots of goodness, they think: Chí Hieáu: Very pious. a. Nguyeän thieän caên naày ñeán khaép choã cuûa Chí Höôùng: Tendency. taát caû Nhö Lai: May these roots of Chí Kim: Until now. goodness reach the abodes of all Chí Lyù: Most reasonable. enlightened ones: Chí Lyù Nhaõ Ñeå: Trijati (skt)—Ba giai ñoaïn b. Cuùng ñöôøng taát caû tam theá chö Phaät: Be cuûa sanh laø quaù khöù, hieän taïi, vaø vò lai—Three as offerings to all those Buddhas. stages of birth, past, present, and future. c. Phaät quaù khöù haïnh nguyeän ñeàu vieân maõn: Chí Nguyeän: Will—Desire. The past Buddhas whose vows are

fulfilled. • Trong theá giôùi xoay chuyeån: In d. Phaät vò lai ñaày ñuû söï trang nghieâm: The rotating worlds. future Buddhas who are fully adorned. • Trong theá giôùi nghieâng: In sideways e. Phaät hieän taïi cuøng quoác ñoä ñaïo traøng worlds. chuùng hoäi cuøng khaép taát caû hö khoâng phaùp • Trong theá giôùi uùp vaø theá giôùi ngöûa: In giôùi: The present Buddhas, their lands, worlds facing downward and upward. sites of enlightenment, and congregations, c. Trong taát caû theá giôùi nhö vaäy, chö Phaät filling all realms throughout the entirety of hieän taïi truï theá thò hieän nhöõng thaàn thoâng space. bieán hoùa: In all worlds such as these, all 3) Chö Boà Taùt cuõng nguyeän duøng nhöõng ñoà Buddhas manifest a span of life and cuùng döôøng cuûa chö Thieân ñeå daâng leân display various spiritual powers and chö Phaät khaép voâ löôïng voâ bieân theá giôùi— demonstrations. Enlightening beings also aspire to present d. Trong nhöõng theá giôùi ñoù laïi coù nhöõng Boà to all Buddhas offerings like those of the Taùt duøng söùc thaéng giaûi vì nhöõng chuùng celestials: sanh ñaùng ñöôïc giaùo hoùa maø—In these a. Do tín giaûi oai löïc lôùn: By virtue of the worlds there are enlightening beings who, power of faith. by the power of resolution for the sake b. Do trí hueä roäng lôùn khoâng chöôùng ngaïi: of sentient beings who can be taught: By virtue of great knowledge without • Khaép khai thò voâ löôïng thaàn löïc töï taïi cuûa obstruction. Nhö Lai: They appear as Buddhas in all c. Do taát caû thieän caên ñeàu hoài höôùng: By worlds and reveal everywhere the virtue of dedication of all roots of boundless freedom and spiritual power of goodness. the enlightened. 4) Luùc tu taäp Chí nhöùt thieát xöù Hoài höôùng, • Phaùp thaân ñeán khaép khoâng sai bieät: The Ñaïi Boà Taùt laïi nghó ñeán—When body of reality extending everywhere cultivating dedication reaching all places, without distinction. great enlightening beings think to: • Bình ñaúng vaøo khaép taát caû phaùp giôùi: a. Chö Phaät Theá Toân cuøng khaép taát caû hö Equally entering all realms of phenomena khoâng phaùp giôùi: The Buddhas pervade and principles. all realms in space. • Thaân Nhö Lai Taïng baát sanh baát dieät: The b. Nhöõng haïnh nghieäp taïo ra: Various body of inherent Buddhahood neither born actions produced in. nor perishing. • Trong voâ löôïng möôøi phöông theá giôùi: In • Duøng phöông tieän thieän xaûo hieän khaép theá the worlds of all the unspeakably many gian chöùng phaùp thieät taùnh, vì vöôït hôn taát world systems in the ten directions. caû, vì ñöôïc söùc baát thoái voâ ngaïi, vì sanh • Trong baát khaû thuyeát Phaät ñoä: In nôi trong tri

kieán voâ ngaïi ñöùc taùnh roäng unspeakably many Buddha-lands. lôùn cuûa Nhö Lai: By skillful expedients • Trong baát khaû thuyeát Phaät caûnh giôùi: In appearing throughout the world, because unspeakably many Buddha-spheres. of realizing the true nature of things, • Trong caùc loaïi theá giôùi: In all kinds of transcending all, beause of attainment of worlds. nonregressing power, because of birth • Trong voâ löôïng theá giôùi: In infinite worlds. among the people of vast power of • Trong voâ bieân theá giôùi: In worlds unobstructed vision of the enlightened. without boundaries.

Chí Phaûi: Quite right. Namo The Paradise Pureland of Amitabha Chí Quyeát Ñònh: Resolute will. Association, the Brightness of Knowledge and Favour of Tathagata. Chí Taøi: High talented. 9) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Chí Taâm: Heartily. Di Ñaø Haûi Hoäi Nan Tö Quang Nhö Lai: Chí Taâm Ñaûnh Leã: Respectful Homage in Namo The Paradise Pureland of Amitabha Amitabha Sutra: Asociation, the Brightness of Difficult 1) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Privacy of Tathagata. Di Ñaø Haûi Hoäi Voâ Löôïng Quang Nhö Lai: 10) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Namo The Paradise Pureland of Amitabha Di Ñaø Haûi Hoäi Baát Ñoaïn Quang Nhö Lai: Asociation, Measureless Brightness of Namo The Paradise Pureland of Amitabha Tathagata. Association, the Perpetual Brightness of 2) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Tathagata. Di Ñaø Haûi Hoäi Voâ Bieân Quang Nhö Lai: 11) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Namo The Paradise Pureland of Amitabha Di Ñaø Haûi Hoäi Voâ Xöng Quang Nhö Lai: Association, the Limitless Brightness of Namo The Paradise Pureland of Amitabha Tathagata. Association, the Brightness of Non- 3) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Proclamation of Tathagata. Di Ñaø Haûi Hoäi Voâ Ngaïi Quang Nhö Lai: 12) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Namo The Paradise Pureland of Amitabha Di Ñaø Haûi Hoäi Sieâu Nhöït Nguyeät Quang Association, the No Fear Brightness of Nhö Lai: Namo The Paradise Pureland of Tathagata. Amitabha Association, the Brightness of 4) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Super Sun and Moon of Tathagata. Di Ñaø Haûi Hoäi Voâ Ñoái Quang Nhö Lai: Chí Taâm Nieäm Phaät: Whole-hearted Namo The Paradise Pureland of Amitabha recitation. Association, the No Objection Brightness Chí Thaønh: Very sincere. of Tathagata. 5) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Chí Thaân: Very close—Intimate. Di Ñaø Haûi Hoäi Dieäm Vöông Quang Nhö Chí Thuù: Firm intention to work and save Lai: Namo The Paeadise Pureland of money. Amitabha Association, the Volcano King Chí Tình: Very sincere. Brightness of Tathagata. Chí Toân: Supreme. 6) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi Chí Töû: Until death. Di Ñaø Haûi Hoäi Thanh Tònh Quang Nhö Chí Yeáu: Most important. Lai: Namo The Paradise Pureland of Chæ: AmitabhaAssociation, the Purifiction 1) Chæ: To point—To indicate. Brightness of Tathagata. 2) Giaáy: Paper. 7) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi 3) Khi caùc cô quan trong ngöôøi nghæ ngôi laø Di Ñaø Haûi Hoäi Hoan Hyû Quang Nhö Lai: chæ, ñoái laïi vôùi “quaùn” laø taâm trí nhìn Namo The Paradise Pureland of Amitabha thaáu suoát roõ raøng: Physical organism is at Association, the Joyful and Detached rest, in contrast with contemplation is Brightness of Tathagata. when the

mind is seeing clearly. 8) Nam Moâ An Döôõng Quoác Cöïc Laïc Giôùi 4) Yeân laëng hay yeân tænh: Samatha (skt)— Di Ñaø Haûi Hoäi Trí Hueä Quang Nhö Lai:

Quiet—Tranquility—Calm—Absence of Quaät Ma La. passion—Cessation—Moät trong baûy ñònh Chæ Nan: Nöôùc Trung Quoác—China—See nghóa cuûa Thieàn Ñònh, ñöôïc dieãn taû nhö laø Chi Na. Xa-Ma-Tha hay Tam Ma Ñòa, coù nghóa laø Chæ Nguyeät: Ngoùn tay chæ traêng, hay tay chæ deïp yeân taâm loaïn ñoäng, hay laø ñeå cho taâm thoû treân traêng (ngoùn tay tieâu bieåu cho kinh yeân ñònh, döøng ôû moät choã. Taâm ñònh chæ ö ñieån, vaø traêng tieâu bieåu cho chaân lyù)—To nhöùt xöù, khaùc vôùi "quaùn" laø xaùc nghieäm point a finger at the moon, or to indicate the baèng chöùng cöù. Chæ laø deïp boû caùc voïng hare in the moon (the finger represents the nieäm, coøn quaùn duøng ñeå chöùng nghieäm sutras, the moon represents their truth chaân lyù: One of the seven definitions of (doctrines). dhyana described as samatha or samadhi; Chæ Phaïm: Thuï ñoäng trong nhöõng vieäc thieän it is defined as silencing, or putting to rest laønh nhö khoâng boá thí laø "chæ phaïm"— the active mind, or auto-hypnosis. The Negative in not doing good. mind is centered or the mind steadily fixed ** For more information, please see Taùc Phaïm on one place, or in one position. It differs and Chæ Trì. from "contemplation" which observes, Chæ Phuùc Thaân: Quan heä baèng caùch höùa hoân examines, sifts evidence. Samadhi or khi hai ñöùc nhoû trai vaø gaùi haõy coøn trong thai samatha has to do with getting rid of meï—Related by the betrothal of son and distraction for moral ends; it is abstraction, daughter still in the womb. rather than contemplation. 5) Ngoùn tay: Finger. Chæ Phöông Laäp Töôùng: Chæ veà höôùng 6) Ngöøng laïi: To stop—To halt—To cease. Taây, coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø; truï 7) YÙ chæ: Will—Purport. taâm vaøo caûnh giôùi cuûa Ñöùc Phaät A Di Ñaø ñeå caàu giaûi thoaùt—To point to the west, the Chæ AÙc Moân: See Chæ Trì. location of the Pure Land, and set up in the Chæ AÁn: Kyù teân baèng caùch in daáu tay caùi—To mind the presence of Amitabha Buddha; to sign by a thumb-mark; a sign. hold this idea, and to trust in Amitabha, and Chæ Baûo: To advise—To teach—To direct. thus attain salvation. The mystics regard this as Chæ Daãn: To show—To explain. a mental experience, while the ordinary Chæ Dieäp: Palm-leaves. believer regards it as an objective reality. Chæ Ña: See Chaát Ña. Chæ Quan: Noùn giaáy, duøng ñeå ñoát cuùng ngöôøi Chæ Ñaïo: To lead—To guide. cheát—Paper hats, burnt as offerings to the Chæ Ñaùt: Jetavaniyah or Jetiyasailah (skt)— dead. Tröôøng phaùi cuûa nhöõng ngöôøi treân nuùi Chæ Ñaùt, Chæ Quaùn: Samatha and Vipasyana (skt)—Xa moät toâng phaùi cuûa Thöôïng Toïa Boä—School of Ma Tha Bì Baùt (Baø) Xaù Na—Chæ coù nghóa laø the dwellers on Mount Jeta or school of ñình chæ, quaùn laø quaùn ñaït. Nhö vaäy chæ quaùn Jetrvana, a subdivision of Sthavirah. laø ñình chæ voïng nieäm ñeå quaùn ñaït chaân lyù— Chæ Ñeå Khaû Boä: See Chi Ñeà Sôn Boä. Ceasing and reflecting—Quieting and reflecting—Quiet, tranquility and absence of Chæ Ñònh: To designate. passion. Chæ Ñöôøng: To point out the way. 1) Khi cô theå ngöøng nghæ laø "Chæ": When the Chæ Hoaøn: See Chæ Xuyeán. physical organism is at rest it is called Chæ Huy: To command. "Stop" or "Halt." Chæ Man: Angulimalya (skt)—See Öông 2) Khi taâm ñang

nhìn thaáy moät caùch roõ raøng

laø “Quaùn”: When the mind is seeing 6) Thieàn Ñònh: Dhyana. clearly it is called “Contemplation.” 7) Taø Kieán: Wrong theories. ** For more information, please see Tam 8) Taêng Thöôïng Maïn: Arrogance. Chuûng Chæ Quaùn. 9) Nhò Thöøa: The two vehicles. Chæ Quaùn Hoøa Thöôïng: Ñaïo hieäu cuûa Sö 10) Thaäp Boà Taùt: Bodhisattvahood. Ñaïo Thuùy ñôøi Ñöôøng—A name for the T’ang Chæ Quaùn Thaäp Quaùn: See Chæ Quaùn Thaäp monk Tao-Sui. Ñònh. Chæ Quaùn Huyeàn Vaên: See Ma Ha Chæ Chæ Quaùn Toâng: Moät teân khaùc cuûa Toâng Quaùn. Thieân Thai vì toâng naày laáy chæ quaùn haønh laøm Chæ Quaùn Luaän: See Ma Ha Chæ Quaùn. goác, muïc ñích chính laø ñònh taâm baèng nhöõng Chæ Quaùn Taâm Ñònh Nhöùt Xöù: Quaùn phöông phaùp ñaëc bieät ñeå thaáu trieät chaân lyù vaø töôûng baèng caùch ngöøng suy töôûng hay loaïi boû loaïi tröø phieàn naõo—Another name for the nhöõng loaïn ñoäng töø ñoù taâm coù theå ñònh tænh T’ien-T’ai Sect because its chief object being vaøo moät nôi hay moät vò trí. Coù nhieàu caùch concentration of the mind by special methods quaùn—Contemplation by stop thinking or for the purpose of clear insight into truth, and getting rid of distraction so that the mind can to be rid of illusion. be steadily fixed on one place or in one Chæ Quaùn Xaû: position. There are three methods of attaining 1) Chæ quaùn ñeàu xaû ñeå chæ truï nôi phaùp giôùi such abstraction: bình ñaúng—Indifference to or 1) Ñònh vaøo moät ñieåm coá ñònh nhö muõi hay abandonment to both “stop” and ruùn: To fix the mind on the nose or navel. “contemplation”, such as to rise above 2) Ngöøng moïi suy töôûng khi chuùng môùi khôûi both into the universal. daäy: To stop every thought as it just arises. 2) Chæ-Quaùn-Xaû laø ba pheùp tu thieàn ñònh 3) Ñònh vaøo taùnh khoâng cuûa vaïn höõu: To trong Phaät giaùo: Three methods of dwell on the thought that nothing exists of Buddhist cultivation or practice. itself, but from a preceeding cause. • Chæ: Samatha or samadhi (skt)—See Chæ Chæ Quaùn Thaäp Ñònh: Chæ Quaùn Thaäp (2) (3) (4). Quaùn hay möôøi quaùn cuûa chæ quaùn (möôøi caûnh • Quaùn: Vipasyana (skt)—See Quaùn. sôû ñoái cuûa chæ quaùn) cuûa toâng phaùi Thieân • Xaû: Upeksa (skt)—See Xaû. Thai—The T’ien-T’ai’s ten fields of Chæ Quy: The purport, aim, or objective. meditation or concentration: Chæ Quy Tònh Ñoä: The way back to the Pure 1) AÁm Giôùi Nhaäp: Aggregates—Spheres— Land. Entrances. Chæ Tay: Lines of the palm. a) Nguõ AÁm: The five Aggregates. Chæ Teân: To denominate. b) Thaäp Baùt Giôùi: Astadasa-dhatavah (skt)— Chæ Thieân: To point to heaven. Eighteen Spheres. Chæ Thoá: See Chæ Nguyeät. c) Thaäp Nhò Nhaäp: Dvadasayatanani (skt)— The twelve entrances. Chæ Tieàn: Tieàn giaáy, ñoát ñeå cuùng ngöôøi cheát 2) Duïc Voïng vaø Phieàn Naõo: Passion and theo taäp tuïc cuûa moät soá daân toäc ôû AÙ Chaâu—delusion. Paper money, burnt as offerings to the dead, 3) Beänh Hoaïn: Sickness. as custom of some peoples in Aisa. 4) Nghieäp Chöôùng: Karma Forms. Chæ Tieát: Anguli-parvan (skt). 5) Ma Söï: Mara-deeds. 1) Ñôn vò ño löôøng töông ñöông vôùi 1/24

caùnh tay: Hasta (skt)—A measure, the 24th Chích: To sting. part of a forearm. Chích Gia Hoäi: Moät buoåi leã cuûa Thieàn Toâng 2) Loùng tay: Finger-joint. veà muøa ñoâng, trong leã naày ngöôøi ta aên reã sen Chæ Trì: Töï kieåm baèng caùch giöõ giôùi

hay nöôùng—A Zen School winter festival at which ngöøng laøm nhöõng vieäc taø vaïy—Self-control in roasted lily roots were eaten. keeping the commandments or prohibitions Chieác Boùng: Lonely shadow. relating to deeds and words—Ceasing to do Chieâm: wrong. 1) Chieác ñeäm: Thatch—Mat. Chæ Trì AÙc Phaïm: Ceasing to do evils. 2) Chieâm ngöôõng: To look up to, or for—To Chæ Trì Giôùi: Stopping offences by keeping adore—To revere. commandments—See Chæ Trì. 3) Tieân ñoaùn: Guess—To estimate. Chæ Trì Moân: See Chæ Trì. 4) Söï tieân ñoaùn hay baùo tröôùc—Divine—Chæ Trì Taùc Phaïm: Ñoái vôùi caùc aùc phaùp Prognosticate. (saùt, ñaïo, daâm, voïng) thì ñình chæ. Töï thaân Chieâm Ba: Campa or Campaka (skt)—See traùnh laøm caùc vieäc aùc vaø giuùp tha nhaân traùnh Chieâm Baëc Ca. laøm caùc vieäc aùc—Stopping offences, ceasing Chieâm Ba La Quaät: Hang ñoäng nôi coù nhieàu to do evil, preventing others from doing wrong. caây Chieâm Ba—A cave where grown a lot of Chæ Trích: To criticize. campa-trees. Chæ Töùc: Thôû ñeàu vaø meàm maïi, nhöng luoân Chieâm Ba Quoác: Nöôùc Chieâm Ba ôû mieàn taäp trung vaøo taâm hay laø ngöng thôû moät chuùt Trung AÁn Ñoä, beân bôø soâng Haèng (xöù coù nhieàu baèng caùch töï kieåm soaùt ñeå mang taâm veà tónh caây Chieâm Ba hay Moäc Lan, neân laáy teân aáy laëng—To stay breathing steadily and softly, maø ñaët cho xöù), laø moät nöôùc ôû mieàn trung AÁn but focus on the concentration of the mind (or Ñoä, maø theo Eitel trong Trung Anh Phaät Hoïc stop breathing for a short while by self-control Töø Ñieån, baây giôø laø Bhagalpur hay vuøng phuï to bring the mind to rest). caän phía treân Punjab ñöôïc thaønh laäp bôûi daân Chæ Xuyeán: Nhaãn tay, ñoâi khi ñöôïc laøm baèng Chieâm Ba—Campaka (skt)—A kingdom and coû, Maät giaùo hay duøng trong nghi leã—Finger- city od Campa in the central India, along the ring; sometime made of grass used in riverbank of the Ganges, according to Eitel in ceremonies by the esoteric sect. The Dictionary of Chinese-English Buddhist Chæ Y: Quaàn aùo baèng giaáy, ñoát cuùng ngöôøi Terms, the modern Bhagalpur or a place in its cheát—Paper clothes, burnt as offerings to the vicinity, founded by Campa, a district in the dead. upper Punjab. Chia: To divide—To separate. Chieâm Baø La: Jambhala or Jambhira (skt)— Chieâm Boä La—Teân cuûa moät loaøi caây gioáng Chia Buoàn: To offer one's condolences to. nhö caây chanh (hoa vaøng vaø coù muøi thôm toûa Chia Uyeân Reõ Thuùy: To separate two ngaùt)—Name of a tree similar to the citron lovers. tree. ChiaVui Xeû Cöïc: To share both troubles and Chieâm Baùi: To adore. pleasures—To share ups and downs. Chieâm Bao: Dream. Chia Xeû: To partake—To share. Chieâm Baëc Ca: Campa or Campaka (skt)— Chia Xeû Buoàn Vui: To share joys and Chieâm Ba Ca—Chieâm Baø—Chieâm Baùc— sorrows. Chieâm Baùc Ca—Chieâm Baëc—Kim Saéc Hoa

hay Moäc Lan, teân cuûa moät loaïi boâng thôm maøu nhaát trong xaõ hoäi AÁn Ñoä, döôùi caû boán giai caáp vaøng, höông thôm cuûa noù lan toûa raát xa—A chính thöùc, goàm nhöõng daân chaøy, toäi nhaân vaø yellow fragrant flower. Its fragrance spreading nhöõng tay maõi voõ, vaân vaân—The lowest class very far. in the Indian caste system, beneath even the Chieâm Beänh: Xem beänh hay khaùm beänh— lowest of the four formal castes. Its members To examine a sick person medically. are

fishermen, jailers, slughterers, etc. Chieâm Boä: See Jambudvipa in Sanskrit/Pali- ** For more information, please see Candala Vietnamese Section. in Sanskrit/Pali-Vietnamese Section. Chieâm Dieâm: See Jambudvipa in Chieán: War—Hostilities—Battle. Sanskrit/Pali-Vietnamese Section. Chieán Ñaït La: Candra (skt)—Chieán Naïi La. Chieâm Maït La: Camara (skt)—Teân cuûa vaøi 1) Maët Traêng: The moon. loaïi caây ôû AÁn Ñoä—Name of several plants in 2) Nguyeät Thaàn: The moon deity. India. 3) Teân cuûa moät vò laõnh ñaïo moät phaùi ngoaïi ñaïo: Name of a heretical leader. Chieâm Nghieäm: To experiment. Chieâm Ngöôõng: See Chieâm (2). Chieán Ñaït La Baùt Laït Baø: Candraprabha (skt)—Teân cuûa Phaät Thích Ca trong tieàn kieáp Chieâm Phong: Hy voïng coù gioù chaân lyù Phaät khi Ngaøi coøn laø moät vò quoác vöông, caét ñaàu boá phaùp thoåi ñeán ñeå cöùu ñoä—To hope for the thí—Moonlight, name of Sakyamuni when a wind of Buddha truth or aid. king in a former incarnation, who cut off his Chieâm Saùt: Moät caùch thanh loïc thaùnh thieän head as a gift to others. trong Maät giaùo baèng caùch trì maãu töi “a” trong Chieán Naïi La: See Chieán Ñaït La. Phaïn ngöõ—A method of divination in the Chieán Thaéng Laâm: esoteric school by means of the sanskrit letter 1) Röøng chieán thaéng—The grove of victory. “a.” 2) Röøng Kyø Thoï Caáp Coâ Ñoäc: Jetavana or Chieâm Thuù Naõ: Tchansuna (skt)—Thuû ñoâ coå Jetrvana. cuûa vöông quoác Vrji, moät vöông quoác coå naèm Chieán Tranh Toân Giaùo: Religious war. veà phía Baéc AÁn Ñoä vaø phía Ñoâng Nam xöù Neù- Pal—An ancient capital of Vrji, an ancient Chieát: Beû gaõy—Gaáp laïi—To break—To fold. kingdom north of the Ganges and southeast of Chieát Caâu Ca: Cakoka (skt)—Xöù Karghalik Nepal. thuoäc vuøng Turkestan—Karghalik in Chieâm Tinh Gia: Astrologer. Turkestan. Chieâm Y: Öôùc löôïng giaù trò sôû höõu cuûa moät vò Chieát Ñoaïn: Laøm vôõ ra—To break off. Taêng ñaõ thò tòch vaø phaân phaùt cho nhöõng vò Chieát Khaáu: To discount. Taêng khaùc—To estimate the value of a Chieát Lôïi Ñaûn La: Caritra (skt)—Phaùt deceased monk’s personal possessions and to Haïnh Thaønh—Theo Eitel trong Trung Anh distribute them to the other monks. Phaät Hoïc Töø Ñieån, Chieát Lôïi Ñaûn La, moät Chieám Ñoùng: To occupy. caûng naèm veà phía ñoâng nam bieân giôùi Uda, nôi Chieám Giaûi: To win a prize. coù nhöõng cuoäc trao ñoåi thöông maõi ñaùng keå vôùi xöù Tích Lan—According to Eitel in The Chieám Höõu: To possess. Dictionary of Chinese-English Buddhist Chieám Öu Theá: To predominate—Pre- Terms, Caritra, a port on the south-east frontier eminent. of Uda (Orissa) whence a considerable trade Chieân Ñaø La: Candala (skt)—Giai caáp thaáp was carried on with Ceylon.

Chieát Lö: Ñaùm saäy bò chaët gaãy maø ngöôøi ta chuøa laø saân loùt gaïch baùt traøng, cuoái saân laø noùi Toå Boà Ñeà Ñaït Ma ñaõ duøng ñeå vöôït soâng coång tam quan, coù nhaø baùt giaùc, nôi ñaët töôïng Döông Töû töø Nam Kinh—The snapped-off Thaùnh khi laøm leã daâng hoa trong nhöõng ngaøy reed on which Bodhidharma is said to have leã hoäi—Name of a temple, located in Yeân crossed the Yangtsze from Nanking. Laõng village, Laùng Thöôïng quarter, Ñoáng Ña Chieát Ma Ñaø Na: Calmadana (skt)—Nieát district, about 4 miles west of Hanoi. It is also Maït—Theo Eitel trong Trung Anh Phaät Hoïc called Chuøa Laùng. The temple was first built Töø Ñieån,

Chieát Ma Ñaø Na laø teân cuûa moät during the period of King Lyù Anh Toâng vöông quoác coå naèm veà phía ñoâng nam sa maïc (1138—1175), and has been rebuilt many Gobi—According to Eitel in The Dictionary of times. The present structure was chosen when Chinese-English Buddhist Terms, Calmadana it was rebuilt in the middle of the nineteenth is an ancient kingdom and city at the south- century. Besides the Buddha statues, the east borders of the desert of Gobi. statues of King Lyù Nhaân Toâng and Ch'an Chieát Phuïc Nhieáp Thoï: Khuaát phuïc keû aùc, Master Töø Ñaïo Haïnh are placed and worshipped in the temple. Chieâu Thieàn thaâu nhieáp ngöôøi thieän (hai cöûa chính cuûa ñaïo Temple is not only one of the most famous Phaät. Khuaát phuïc laø cöûa Trí Hueä, coøn thaâu sceneries of North Vietnam, but it is also a nhieáp laø cöûa Töø Bi)—To subdue the evil and beautiful architecture complex. On the receive the good. gateway there is a row of four flower-shaped Chieát Thaïch: Phaù thaïch hay ñaäp vôõ ñaù. Moät pillars made of brick, with three elegant, trong boán thí duï veà Ba La Di—A broken stone, curved up roofs. Going through the gateway, i.e. irreparable. one can find front yard paved with tiles from ** For more information, please see Ba La Di, Baùt Traøng village. At the end of the yard is the and Ba La Di Töù Duï. three-entrance gate where the octagonal house Chieát Töï: Graphology. was built to worship the Holy Personages' Chieâu Caûm: To attract. statues placed when the ceremony of flower Chieâu Ñaõi: To entertain. offering begins the festival. Chieâu Hoàn: To call up a spirit. Chieáu: Chieáu saùng—To shine—To Chieâu Thieàn Töï: Teân cuûa moät ngoâi chuøa coå illuminate—Illustrious. toïa laïc trong laøng Yeân Laõng, phöôøng Laùng Chieáu Huyeàn Töï: Vaøo theá kyû thöù naêm sau Thöôïng, quaän Ñoáng Ña, caùch trung taâm thaønh Taây Lòch, nhaø Ñöôøng ñaët ra Chieáu Huyeàn Töï phoá Haø Noäi khoaûng 4 daäm veà phía taây. Chuøa daønh cho Ni chuùng—The bureau for nuns in coøn goïi laø Chuøa Laùng. Chuøa ñöôïc xaây töø thôøi the fifth century A.D. vua Lyù Anh Toâng (1138-1175), vaø ñaõ ñöôïc Chieáu Kieán: Soi göông, bò caám trong ñaïo truøng tu nhieàu laàn. Kieán truùc chuøa hieän nay laø Phaät, ngoaïi tröø nhöõng lyù do ñaëc bieät—To do laàn truøng tu vaøo giöõa theá kyû thöù 19. Trong reflect—To look at oneself in a mirror, chuøa, ngoaøi caùc pho töôïng Phaät, coù ñaët thôø forbidden to monks except for special reasons. töôïng vua Lyù Thaàn Toâng vaø töôïng Thieàn Sö Chieáu Phaát: Vò sö quaûn lyù trong töï vieän— Töø Ñaïo Haïnh. Chuøa chaúng nhöõng laø moät trong The manager of affairs in a monastery. nhöõng danh lam thaéng caûnh cuûa mieàn Baéc Vieät Chieáu Tòch: Dieäu duïng chaân nhö chieáu roïi Nam, maø coøn laø moät nhoùm kieán truùc raát ñeïp. thanh tònh khaép möôøi phöông cuûa Phaät hay Coảng vaøo laø moät haøng boán coät hoa kieåu baèng chaân nhö—The shining mystic purity of gaïch vôùi ba maùi cong thanh thoaùt, qua coảng Buddha, or the bhutatathata.

Chieáu Tòch Hueä: See Ñaúng Giaùc Hueä. ngöôøi aáy ñöôïc sanh vaøo coõi trôøi tröôøng Chim Ca Laêng Taàn Giaø: Kalavinka bird— thoï: The fifth unfortunate, inappropriate An Indian cuckoo. time is that that person is born in a long- lived group of devas. Chìm Ñaém: Sunk—Immersed. 6) Phaïm haïnh truù baát thôøi baát tieát thöù saùu laø Chìm Ñaém Trong Voâ Minh: To sleep in ngöôøi aáy bò sanh vaøo choã bieân

ñòa, giöõa ignorance. caùc loaøi moïi rôi voâ trí, nhöõng choã maø caùc Chìm Laéng : Submerged and stilled. haøng Tyø Kheo, Tyø Kheo Ni, Nam cö só, Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Nöõ cö só khoâng coù ñaát ñöùng: The sixth Soáng Phaïm Haïnh: Akkhana-asamaya- unfortunate, inappropriate time is that that brahmacariya-vasaya (p)—Theo Kinh Phuùng person is born in the border regionsamong Tuïng trong Tröôøng Boä Kinh, coù chín thöù baát foolish barbarians where there is no access thôøi baát tieát daãn ñeán ñôøi soáng phaïm haïnh— for monks and nuns, , or male or female According to the Sangiti Sutta in the Long followers. Discourses of the Buddha, there are nine 7) Phaïm haïnh truù baát thôøi baát tieát thöù baûy laø unfortunate, inappropriate times for leading ngöôøi aáy sanh vaøo coõi trung taâm, nhöng laïi the holy life—Nhö Lai xuaát hieän ôû ñôøi, baäc A theo taø kieán ñieân ñaûo: “Khoâng coù boá thí, La Haùn, Chaùnh Ñaúng Giaùc, Phaùp ñöôïc thuyeát khoâng coù cuùng döôøng, khoâng coù cuùng teá, giaûng, ñöa ñeán an tònh, höôùng ñeán Nieát Baøn, khoâng coù quaû baùo caùc haønh vi thieän aùc, tieán tôùi giaùc ngoä, ñöôïc Thieän Theä khai thò, maø khoâng coù ñôøi naøy, khoâng coù ñôøi sau, ngöôøi aáy laïi sanh vaøo nhöõng coõi sau ñaây—A khoâng coù meï, khoâng coù cha, khoâng coù caùc Tathagata has been born in the world, Arahant, loaøi hoùa sanh, khoâng coù caùc vò Sa Moân, fully-enlightened Buddha, and the Dhamma is Baø La Moân ñaõ chöùng ñaït chôn chaùnh, ñaõ taught which leads to calm and perfect nirvana, töï mình chöùng tri, chöùng ngoä theá giôùi naày which leads to enlightenment as taught by the vôùi theá giôùi sau vaø tuyeân thuyeát—The Well-farer, and this person is born in the seventh unfortunate, inappropriate time is following realms: that that person is born in the middle 1) Phaïm haïnh truù, baát thôøi baát tieát thöù nhaát laø country, but he has wrong views and ngöôøi aáy sanh vaøo ñòa nguïc—The first distorted vision, thinking: “There is no unfortunate, inappropriate time is that that giving, offering, or sacrificing, there is no person is born in a hell-state. fruit or result of good or bad deeds; there 2) Phaïm haïnh truù baát thôøi baát tieát thöù nhì laø is not this world and the next world; there ngöôøi aáy bò sanh vaøo coõi baøng sanh: The are no parents and there is no spontaneous second unfortunate, inappropriate time is rebirth; there are no ascetics and Brahmins that that person is born among the animals. in the world who, having attained to the 3) Phaïm haïnh truù thöù ba baát thôøi baát tieát laø highest and realised for themselves the ngöôøi aáy bò sanh vaøo coõi ngaï quyû: The highest knowledge about this world and third unfortunate, inappropriate time is the next.” that that person is born among the petas. 8) Phaïm haïnh truù baát thôøi baát tieát thöù taùm laø 4) Phaïm haïnh truù baát thôøi baát tieát thöù tö laø ngöôøi aáy ñöôïc sanh vaøo nöôùc trung taâm, ngöôøi aáy bò sanh vaøo coõi A-Tu-La: The nhöng aùc hueä, ngu si, ñieác, ngoïng, khoâng fourth unfortunate, inappropriate time is bieát nghóa lyù ñöôïc kheùo noùi hay vuïng noùi: that that person is born among the asuras. The eighth unfortunate, inappropriate time 5) Phaïm haïnh truù baát thôøi baát tieát thöù naêm laø is that that person is born in the middle

country but lacks wisdom and is stupid, or Khoâng Voâ Bieân Xöù: Beings who have is deaf and dumb and cannot tell whether attained the Sphere of Infinite Space.

something has been well said or ill-said. 7) Loaøi höõu tình ñaõ chöùng ñöôïc (ôû coõi) Thuùc 9) Phaïm haïnh truù baát thôøi baát tieát thöù chín laø Voâ Bieân Xöù: Beings who have attained to ngöôøi aáy ñöôïc sanh vaøo nöôùc trung taâm, the Sphere of Infinite Consciousness. coù trí tueä, khoâng ngu si, khoâng ñieác, khoâng 8) Loaøi höõu tình ñaõ chöùng (ôû coõi) Voâ Sôû Höõu ngoïng, bieát nghóa lyù ñöôïc kheùo noùi hay Xöù: Beings who have attained to the vuïng noùi, nhöng laïi khoâng coù Nhö Lai Sphere of No-Thingness. xuaát hieän: The ninth unfortunate, 9) Loaøi höõu tình ñaõ chöùng (ôû coõi) Phi Töôûng inappropriate time is that that person is Phi Phi Töôûng Xöù: Beings who have born in the middle country and is attained to the Sphere of Neither- intelligent, not stupid, and not deaf and Perception-Nor-Non-Perception. dumb and well able to tell whether Chín Ngöôøi Möôùi YÙ: Among ten people, something has been well said or ill said, there are ten personalities. but no Tathagata has arisen. Chín Söï Ñieàu Phuïc Xung Ñoät: Aghata- Chín Chaén: Mature. pativinaya (p)—Theo Kinh Phuùng Tuïng trong Chín Choã An Truù Cuûa Loaøi Höõu Tình: Tröôøng Boä Kinh, coù chín söï ñieàu phuïc xung Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, ñoät baèng caùch nghó raèng: “Coù lôïi ích gì maø coù chín choã an truù cho loaøi höõu tình— nghó raèng moät ngöôøi ñaõ laøm haïi, ñang laøm haïi, According to the Sangiti Sutta, there are nine vaø seõ laøm haïi mình, haïi ngöôøi mình thöông, abodes of beings: hoaëc haïi ngöôøi mình gheùt.”—According to the 1) Loaøi höõu tình coù thaân sai bieät,töôûng sai Sangiti Sutta in the Long Discourses of the bieät nhö loaøi ngöôøi vaø moät soá chö Thieân: Buddha, there are nine ways of overcoming Beings different in body and different in malice by thinking “There is no use to think perception such as human beings, some that a person has harmed, is harming, or will devas and hells. harm either you, someone you love, or 2) Loaøi höõu tình coù thaân sai bieät, töôûng ñoàng someone you hate.” nhaát nhö Phaïm chuùng Thieân khi môùi taùi Chín Thöù Ñeä Dieät: Anupubha-nirodha (p)— sanh: Beings different in body and alike in Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, perception such as new-rebirth Brahma. coù chín thöù ñeä dieät—According to the Sangiti 3) Loaøi höõu tình coù thaân ñoàng nhaát, töôûng sai Sutta in the Long Discourses of the Buddha, bieät nhö Quang AÂm Thieân: Beings are there are nine successive cessations: alike in body and different in perception 1) Thaønh töïu Sô Thieàn, caùc duïc töôûng bò such as Light-sound heavens (Abhasvara). ñoaïn dieät: By the attainment of the first 4) Loaøi höõu tình coù thaân ñoàng nhaát, töôûng jhana, perceptions of sensuality cease. ñoàng nhaát nhö Tònh Cö Thieân: Beings 2) Thaønh töïu Nhò Thieàn, taàm töù ñoaïn dieät: alike in body and alike in perception such By the attainment of the second jhana, as Heavens of pure dwelling. thinking and pondering cease. 5) Loaøi höõu tình khoâng coù töôûng, khoâng coù 3) Thaønh töïu Tam Thieàn, hyû ñoaïn dieät: By thoï nhö chö Voâ Töôûng Thieân: The realm the attainment of the third jhana, delight of unconscious beings such as heavens of (piti) ceases. no-thought. 4) Thaønh töïu Töù Thieàn, hôi thôû vaøo hôi thôû 6) Loaøi höõu tình ñaõ chöùng ñöôïc (ôû coõi) ra bò ñoaïn dieät: By the attainment of the

fourth jhana, in-and-out breathing ceases. Perception. 5) Thaønh töïu Hö Khoâng Voâ Bieân Xöù, saéc 9) Dieät Thoï Töôûng Ñònh Xöù: The Sphere of töôûng bò ñoaïn dieät: By the attainment of Cessation of Perception and Feeling. the Sphere of Infinite Space, the Chín Xung Ñoät Söï: Aghata-vatthuni (p)— perception of materiality ceases. Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, 6) Thaønh töïu Thöùc Voâ Bieân Xöù, töôûng hö coù chín söï xung ñoät khôûi leân bôûi tö töôûng— khoâng voâ bieân xöù ñoaïn dieät: By the According to the Sangiti Sutta in the Long attainment of the Sphere of Infinite Discourses of the Buddha, there are nine Consciousness, the perception of the causes of malice which are stirred up by the Sphere of Infinite Space ceases. thought: 7) Thaønh töïu Voâ Sôû Höõu Xöù, thöùc voâ bieân xöù 1) Ngöôøi aáy ñaõ laøm haïi toâi: He has done me bò ñoaïn dieät: By the attainment of the an injury. Sphere of No-Thingness, the perception of 2) Ngöôøi aáy ñang laøm haïi toâi: He is doing me the Sphere of Infinite Consciousness an injury. ceases. 3) Ngöôøi aáy seõ laøm haïi toâi: He will do me an 8) Thaønh töïu Phi Töôûng Phi Phi Töôûng Xöù, injury. voâ sôû höõu xöù töôûng bò ñoaïn dieät: By the 4) Ngöôøi aáy ñaõ laøm haïi ngöôøi toâi thöông attainment of the sphere of Neither- meán: He has done an injury to someone Perception-Nor-Non-Perception, the who is dear and pleasant to me. perception of the Sphere of No-Thingness 5) Ngöôøi aáy ñang laøm haïi ngöôøi toâi thöông ceases. meán: He is doing an injury to someone 9) Thaønh töïu Dieät Thoï Töôûng Ñònh, caùc and pleasant to me. töôûng vaø caùc thoï ñeàu bò ñoaïn dieät: By the 6) Ngöôøi aáy seõ laøm haïi ngöôøi toâi thöông attainment of the Cessation-of-Perception- meán: He will do an injury to someone who and-Feeling, perception and feeling cease. is dear and pleasant to me. Chín Thöù Ñeä Truù: Theo Kinh Phuùng Tuïng 7) Ngöôøi aáy ñaõ laøm haïi ngöôøi toâi khoâng trong Tröôøng Boä Kinh, coù chín thöù ñeä truù— thöông khoâng thích: He has done an injury According to the Sangiti Sutta in the Long to someone who is hateful and unpleasant Discourses of the Buddha, there are nine to me. successive abidings: 8) Ngöôøi aáy ñang laøm haïi ngöôøi toâi khoâng 1) Nhaát Thieàn Thieân: The first jhana heaven. thöông khoâng thích: He is doing an injury 2) Nhò Thieàn Thieân: The second jhana to someone who is hateful and unpleasant heaven. to me. 3) Tam Thieàn Thieân: The third jhana heaven. 9) Ngöôøi aáy seõ laøm haïi ngöôøi toâi khoâng 4) Töù Thieàn Thieân: The fourth jhana heaven. thöông meán: He will do an injury to 5) Khoâng Voâ Bieân Xöù: The Sphere of someone who is hateful and unpleasant to Infinite Space. me. 6) Thöùc Voâ Bieân Xöù: The Sphere of Infinite ** For more information, please see Chín Söï Consciousness. Ñieàu Phuïc Xung Ñoät. 7) Voâ Sôû Höõu Xöù: The Sphere of No- Chinh: Caùi chieâng—Loaïi naõo baït nhoû duøng Thingness. ñeå ñaùnh trong nghi thöùc leã laïc—A small gong 8) Phi Töôûng Phi Phi Töôûng Xöù: The Sphere struck during the worship, or service. of Neither-Perception-Nor-Non- Chinh Coå: Chieâng troáng, nhaïc khí duøng trong

nghi thöùc leã laïc Phaät giaùo—Cymbals, or small nhaân). gongs and drums. Chính Nhaãn: See Chaùnh Nhaãn. Chinh Phuïc: To conquer—To subdue. Chính Saùch Soáng Chung Hoøa Bình: Chính Baùo: Chaùnh baùo—The direct Peaceful coexistence policy.

retribution of the individual's previous Chính Só: Correct scholar—Bodhisattva. existence, such as being born as a man. Chính Taø: True and false. Chính Chuyeân: Virtuous. Chính Taâm: Straightness— Chính Danh: True name. Straighforwardness. Chính Ñaïi: Straightforward—Upright. Chính Thoáng: Orthodox. Chính Ñaïi Quang Minh: Upright and clear. Chính Thöùc: Official. Chính Ñaùng: Righteousness. Chính Trung: Chính Ñaïo: The right way—The correct 1) Giöõa Tröa: Midday. way—The true doctrine. 2) Ngay Chính Giöõa: Exactly middle. Chính Ñònh: Chaùnh ñònh— Chính Tröïc: Right—Righteous—Rightful— Samyaksamadhi—Right abstraction or Upright. concentration, so that the mind becomes Chính Töôïng Maït: Ba thôøi kyø giaùo phaùp vacant and receptive, the eighth of the cuûa Ñöùc Phaät—The three periods of the eightfold noble truth—Right concentration. Buddha's doctrine: Chính Ñònh Nghieäp: Chaùnh ñònh nghieäp— 1) Chaùnh Phaùp: The Proper Dharma Age— Concentration upon the eighteenth vow of See Chaùnh Phaùp. Amitabha and the Western Paradise, in 2) Töôïng Phaùp: The Dharma Semblance repeating the name of Amitabha. Age—See Töôïng Phaùp. Chính Giaùo Löôïng: See Thaùnh Giaùo Löôïng. 3) Maït Phaùp: The Dharma Ending Age—See Chính Kieán: Right views. Maït Phaùp. Chính Maïng: Chaùnh maïng—Samyagajiva Chính Xaùc: Accurate—Exact. (skt). Chính Y Kinh: Kinh ñieån chính maø caùc toâng 1) Traùnh nhöõng ngheà caám ñoaùn (trong kinh phaùi döïa vaøo vaø coi laø kinh ñieån caên baûn—The Phaät)—Right livelihood—Right life, the sutras on which any sect relies. fifth of the eightfold noble truth, Chính Yeáu: Important. abstaining from any of the forbidden Chænh Ñoán: To reorganize. modes of living. Chænh Huaán: Reeducation course. 2) Phöông caùch chính thoáng ñeå sinh soáng cuûa Chænh Teà: Well-groomed. moät vò Tyø Kheo laø khaát thöïc: Begging or Chòu Ñöïng: To endure—To undergo. seeking alms, was the orthodox way of obtaining a living. Chòu Khoù: To take pain to do something—To ** For more information, please see take troubles to do something. Baùt Chaùnh Ñaïo, Taø Meänh and Töù Chuûng Chòu Oan: To suffer an injustice. Taø Meänh. Chòu Thieät Haïi: To bear a loss. Chính Nhaân: Nhaân chính sinh ra phaùp, so vôùi Chòu Thua: To yield—To give in. duyeân nhaân laø nhöõng nhaân phuï chæ trôï löïc cho Chòu Toäi: To plead guilty. nhaân chính—The true or direct cause, as Cho: To give—To bestow—To offer—To compared with a contributory cause (Duyeân

endow. Chôn Taâm: True mind—True nature—See Cho Bieát: To make known—To inform. Chaân Taâm in Vietnamese-English Section. Cho Ñeán: Till—Until. Chôn Tu Giaû Tu: Genuine and Sham Cho Hay: See Cho Bieát. cultivation—Laøm theá naøo bieän bieät ñöôïc chôn Cho Khoâng: To give something free. tu vaø giaû tu?—How can we tell the genuine Cho Pheùp: To permit—To allow—To from the sham cultivator? authorize—To empower—To enable—To let. Chôùp Nhoaùng: With lightening speed. Cho Quyeàn: To empower-To enable. Chôïp Maét: To close (shut) one's eyes. Choõ Mieäng: To poke one's nose into Chôït Nghe: To overhear. someone's business. Chôït Nhôù: To remember suddenly. Choïc Töùc: To make someone angry. Chôït Tænh: To awake. Choùi Saùng: Brilliant—Dazzling. Chôït Tænh Giaác Mô Xuaân: To awake from Choùi Tai: Deafening. the worldly dream. Choïn: To adopt. Chu : 1) Voøng quanh:

Around. Choùng Maët: To feel dizzy. 2) Xung quanh: On every side. Choã Toái: Darkness. 3) Chu toaøn: Complete. Choái Töø: To refuse—To decline. Chu Bieán: Khaép moïi nôi—Universal— Choân Nhao Caét Ruùn: Birth place. Everywhere—On every side. Choâng Gai: Spikes and thorns. Chu Bieán Phaùp Giôùi: Choán sôû taïi cuûa phaùp Choáng: To oppose—To resist. goïi laø phaùp giôùi; vì phaùp voâ taän neân phaùp giôùi Choáng Baùng: To resist—To oppose. voâ bieân. Coâng ñöùc cuûa phaùp thaân roäng khaép caû Choáng Ñôõ: To protect—To support. phaùp giôùi voâ bieân—The universe; the Choáng Laïi: To reject—To oppose universal dharmadhatu; the universe as an Choáng Toân Giaùo: Anti-religions expression of the dharmakaya. **For more information, please see Phaùp Giôùi. Choàng Chaát: To accumulate—To pile up. Chu Caáp: To supply one's family. Chôù Ñeå Huït Chuyeán Nhaäp Phaåm: Let us not miss our place among the nine Lotus Chu Du: To travel. Grades. Chu Ñaø: Ksudra (skt)—See Chaâu Lôïi Baøn Chôù Heïn Ñeán Giaø Roài Haún Tu, Moà Kia Ñaø Giaø. Laém Keû Tuoåi Coøn Xanh: Do not wait until Chu Ñaïo La: Cuda (skt)—See Chu La Phaùt. old age to cultivate (recite the Buddha's Chu Kî: Kyû nieäm ngaøy gioã thöù nhaát cuûa name),we can find in the cemetery many ngöôøi quaù vaõng—The first anniversary of a young people's graves. death. Chôø Cheát: To await death. Chu Kî Trai: Leã cuùng côm trong buoåi gioã— Chôø Heïn: Procastination. The anniversary masses in an anniversary of a death. Chôø Xong Vieäc Nhaø Môùi Nieäm Phaät: Waiting until they have fulfilled their family Chu La: Cuda (skt)—See Chu La Phaùt. obligations before reciting the Buddha's name. Chu La Phaùt: Cuda (skt)—Chu Ñaïo La— Chôi AÙc: To play nasty trick. Tieåu Keá—Chu La—Baäc Sa Di khi nhaäp ñaïo treân ñaàu vaãn coøn ñeå moät choûm toùc con, sau ñoù

thaày seõ caét boû ñeå chöùng toû quyeát taâm tu haønh Medicine Master's True Words For Anointing theo Phaät cuûa ngöôøi aáy—A topknot left on the The Crown. head of an ordinand when he receives the Chuù Ñaïi Bi: Great Compassion Mantra: commandments; the locks are later taken off Nam moâ haéc ra ñaùt na ñaù ra daï da. Nam moâ a by his teacher as a sign of his complete rò da baø loâ yeát ñeá thöôùc baùt ra da, Boà ñeà taùt devotion. ñoûa baø da, Ma ha taùt ñoûa baø da, Ma ha ca loâ ni Chu Na: Cunda (skt)—See Thuaàn Ñaø. ca da. AÙn taùt baøn ra phaït dueä, Soá ñaùt na ñaùt Chu Toaøn: Perfect—Complete. toûa. Nam moâ taát kieát laät ñoûa y moâng a rò da, Chu Trình Cuoäc Soáng: Life cycle—Theo Baø loâ yeát ñeá thaát Phaät ra laêng ñaø baø. Nam moâ Phaät giaùo, chu trình cuoäc soáng cuûa moät chuùng na ra caån trì, Heâ rò ma ha baøn ña sa meá, Taùt baø sanh baét ñaàu khi thaàn thöùc ñi vaøo thai meï, ñaây a tha ñaäu du baèng, A theä döïng, Taùt baø taùt ña laø luùc thoï thai, hay luùc baét ñaàu cuoäc soáng cuûa na ma baø daø, Ma phaït ñaït ñaäu ñaùt ñieät tha. AÙn moät sinh vaät khaùc—According to Buddhism, a baø loâ heâ, Loâ ca ñeá, Ca ra ñeá, Di heâ rò, Ma ha the life cycle of a sentient being begins when boà ñeà taùt ñoûa, Taùt baø taùt baø, Ma ra ma ra, Ma the consciousness enters the womb, and heâ ma heâ, rò ñaø döïng, Cu loâ cu loâ kieát moâng, traditionally this has been considered the Ñoä loâ ñoä loâ phaït xaø da ñeá, Ma ha phaït xaø da moment of conception, another life cycle ñeá. Ñaø ra ñaø ra, Ñòa rò ni. Thaát Phaät ra da, Daù begins. ra daù ra, Maï

maï phaït ma ra, Muïc ñeá leä, Y heâ y heâ, Thaát na thaát na, A ra saâm Phaät ra xaù lôïi, Chu Töôøng: Kyû nieäm leã Phaät Ñaûn—The Phaït sa phaït saâm, Phaät ra xaù da. Hoâ loâ hoâ loâ anniversary of Buddha's birthday. ma ra, Hoâ loâ hoâ loâ heâ rò. Ta ra ta ra, Taát rò taát Chuù: Dharani (skt). rò. Toá roâ toá roâ, Boà ñeà daï boà ñeà daï. Boà ñaø daï boà 1) Thaàn Chuù—Mantra—Incantation—Spell. ñaø daï. Di ñeá rò daï, Na ra caån trì , Ñòa rò saéc ni 2) Lôøi giaûi thích: Explain, or open up the na, Ba daï ma na, Ta baø ha. Taát ñaø daï, Ta baø meaning. ha. Ma ha taát ñaø daï ta baø ha, Taát ñaø du ngheä, 3) Lôøi theà: Oath—Curse. Thaát baøn ra daï, Ta baø ha, Na ra caån trì , Ta baø 4) Lôøi nguyeàn (seõ bò phaït khi thaát baïi): A ha, Ma ra na ra, Ta baø ha. Taát ra taêng a muïc vow with penalties for failure. kheâ da, Ta baø ha. Ta baø ma ha a taát ñaø daï, Ta 5) Maät chuù duøng trong Du-Giaø: Mystical, or baø ha. Giaû kieát ra a taát ñaø daï, Ta baø ha. Ba ñaø magical formulae employed in Yoga. ma yeát taát ñaø daï, Ta baø ha. Na ra caån trì baøn 6) Trong Laït Ma Giaùo, chuù goàm nhöõng chöõ ñaø ra daï, Ta baø ha. Ma baø lôïi thaéng yeát ra daï, Taây Taïng vieát chung vôùi Phaïn ngöõ: In Ta baø ha. Nam moâ haéc ra ñaùt na ñaù ra daï da, Lamaism dharani consist of sets of Tibetan Nam moâ a rò da Baø loâ kieát ñeá, Thöôùc baøn ra words connected with Sanskrit syllables. daï, Ta baø ha. AÙn taát ñieän ñoâ, Maïn ña ra, Baït Chuù Caùt Töôøng Thieân Nöõ: Good Goddess ñaø daï, Ta baø ha (3 laàn). Mantra. Namo ratnatrayaya Namo Arya Chuù Chuaån Ñeà: Cunde (Jwun Ti) Dharani—Avalokiteshavaraya Bodhisattvaya Mantra—One of the Great Compassion Mahasattvaya Mahaka-runikaya Om! Mantras—Thousand-armed Avalokitesvara Savalavati Sudhanatasya Namaskrittva Mantra. naman arya Avalokitashavara lantabha Namo Chuù Coâng Ñöùc Baûo Sôn: Meritorious Nilakantha Srimahapatashami Virtue Jewelled Mountain Spirit Mantra. Sarvadvatashubham Ashiyum Sarvasattva Chuù Döôïc Sö Quaùn Ñaûnh Chôn Ngoân: namo pasattva namo bhaga Ma bhate tu

Tadyatha Om! Avaloka Lokate Kalati Ishiri vow. Mahabodhisattva Sabho Sabho Mara Mara Chuù Taâm Caûnh Giaùc: Theo Kinh Höõu trong Mashi Mashi ridhayu Guru guru ghamain Trung Boä Kinh, Ñöùc Phaät ñaõ daïy veà 'Chuù taâm Dhuru dhuru Bhashiyati, Maha Bhashiyati. caûnh giaùc' nhö sau—According to the Sekha Dhara dhara Dhirini Shvaraya Jala jala Sutta in the Middle Length Discourses of the Mahabhamara Mudhili E hy e hi Shina shina Buddha, the Buddha confirmed his noble Alashinbalashari Basha bhasnin Bharashaya disciples on devotion to wakefulness as Hulu hulu pra Hulu hulu shri Sara sara Sitri follows: sitri Suru suru Buddhaya buddhaya Bodhaya 1) Ban ngaøy trong khi ñi kinh haønh vaø trong bodhaya Maitriye Nilaskanta Trisa rana Bhaya khi ñang ngoài, goät saïch taâm trí khoûi caùc mane Svaha Sitaya Svaha Maha Sitaya Svaha chöôùng ngaïi phaùp: During the day, while Sitayaye Nilakansta Shvaraya Svaha walking back and forth and sitting, a noble Nilakanthi Svaha Pranila Svaha disciple purifies his mind of obstructive Shrisimhamukhaya Svaha Sarvamahasastaya states. Svaha Chakra astaya Svaha Padmakesshaya 2) Ban ñeâm trong canh moät, trong khi ñi kinh Svaha Nilakantepantalaya Svaha haønh vaø trong khi ñang ngoài, goät saïch taâm

Mopholishankaraya Svaha Namo ratnatrayaya trí khoûi caùc chöôùng ngaïi phaùp: In the first Namo arya Avalokite Shavaraya Svaha Om! watch of the night, while back and forth Siddhyantu Mantra Pataya Svaha (3 times). and sitting, he purifies his mind of Chuù Ñoà Baùn Thaùc Ca: Cudapanthaka obstructive states. (skt)—Teân cuûa vò La Haùn thöù 16 trong 16 vò La 3) Ban ñeâm trong canh giöõa, vò naày naèm Haùn—Name of the sixteenth of the sixteen xuoáng phía hoâng phaûi, nhö daùng naèm con arhats. sö töû, chaân gaùc treân chaân vôùi nhau, chaùnh Chuù nguyeän: Xöôùng phaùp ngöõ caàu nguyeän nieäm tænh giaùc, höôùng nieäm ñeán luùc ngoài cho thí chuû, hoaëc vong linh ngöôøi quaù coá, ñaëc daäy laïi: In the middle watch of the night bieät trong ngaøy cuùng thaát toå trong ngaøy cuùng he lies down on the right side in the lion's caùc vong linh—Vows, prayers or formulas pose with one foot overlapping the other, uttered in behalf of donors, or of the dead; mindful and fully aware, after noting in his especially at the All Souls Day's offering to mind the time for rising. the seven generations of ancestors. Every 4) Ban ñeâm trong canh cuoái, khi ñaõ thöùc daäy, word and deed of a bodhisattva should be a trong khi ñi kinh haønh vaø trong khi ñang dharani. ngoài, goät saïch taâm trí khoûi caùc chöôùng Chuù Nhö YÙ Baûo Luaân Vöông Ñaø La Ni: ngaïi phaùp: After rising, in the third watch As-You-Will Jewel Wheel King Dharani of the night, while walking back and forth Mantra. and sitting, he purifies his mind of obstructive states. Chuù Quan AÂm Linh Caûm Chôn Ngoân: Kuan Yin's Efficacious Response True Words Chuù Thaùnh Voâ Löôïng Thoï Quyeát Ñònh Mantra. Quang Minh Vöông Ñaø La Ni: The Chuù Taïng: Moät trong boán taïng kinh, toaøn boä Resolute Light King Dharani Of Holy töø ñieån cuûa Ñaø La Ni—One of the four Limitless Life Mantra. pitakas, the thesaurus of dharanis. Chuù Thaát Phaät Dieät Toäi Chôn Ngoân: The Chuù Taâm: Nhöõng ñieàu coát yeáu cuûa lôøi chuù— True Words Of Seven Buddhas For Eradicating The heart of a spell—To pay attention to—A Offenses Mantra.

Chuù Thuû Laêng Nghieâm: Shurangama Chuû Nghóa Caáp Tieán: Radicalism. Mantra. Chuû Nghóa Laïc Quan: Optimism. Chuù Thuaät: Sorcery—The sorcerer's arts. Chuû Nghóa Vaät Chaát: Materialism. Chuù Thö: Chuù Khôûi Töû—Chuù Thi Quyû— Chuû Phöông Thaàn: Nhöõng vò thaàn kieåm Pheùp UÙy Ñaø La—Nieäm chuù khieán cho töû thi soaùt taùm höôùng—The spirits controlling the nhö coù quyû nhaäp ñöùng daäy, coù theå sai ñi baùo eight directions. thuø hay khieán cheát ngöôøi khaùc—An Chuû Sôn: See Khaùch Sôn. incantation for raising the vetala or corpse- Chuû Söï: Viharasvamin (skt). demons to cause the death of another person. 1) Vò giaùm ñoác hay Kieåm soaùt: Cotroller— Chuù Tieâu Tai Caùt Töôøng: Disaster Director. Eradicating Auspicious Spirit Mantra. 2) Boán chöùc chuû söï trong töï vieän (Giaùm Töï, Chuù Tieåu: A Buddhist novice. Duy Na, Ñieån Toïa, Tröïc Tueá): The four Chuù Vaõng Sanh: Rebirth Dharani Mantra. heads of affairs in a monastery. Chuù Vaõng Sanh Tònh Ñoä: Spirit Mantra For Chuû Teå: Rebirth In The Pure Land. 1) Chuùa teå: Lord—Master—The lord of the Chuù YÙù: Attention—To pay attention to. universe—God. Chuû: 2) Ngöï trò: To dominate—To control. 1) Chuû: Chief. 3) Taâm hoàn (beân trong): The lord within— 2) Chuùa: Master—Lord. The soul. 3) Laøm chuû:

To control. Chuû Thuû: Giaùm Töï—The abbot of a 4) Moät loaïi höôu, maø boä loâng ñuoâi ñöôïc monastery. ngöôøi ñôøi duøng laøm roi, nhöng Taêng Ni bò Chuû Toïa: To preside. caám khoâng ñöôïc duøng: A greta deer, Chuû Xöôùng: To put forward. whose tail is used as a fly-whi, but the use Chuû YÙ: Main idea—Chief purpose. of which is forbidden to monks and nuns. Chuøa: Coù möôøi töø ñöôïc duøng ñeå goïi teân Chuû Baïn: Chief and attendant—Principal and chuøa—There are ten terms used to call a secondary. pagoda. Chuû Ñeà: Main subject (topic). 1) Tònh Truï: An abode of purity. Chuû Ñích: Chief object. 2) Töï: Pagoda. Chuû Hoøa: Advocate of peace. 3) Phaùp Truï Ñoàng Xaù: Dharmasthitita (skt)— Chuû Hoân: To conduct a wedding ceremony. Dharma abode. 4) Xuaát Theá Xaù: Abode for those who leave Chuû Khaùch: Host and guest. home, an abode away from the secular Chuû Khaûo: Head examiner. world, or a hermitage. Chuû Löïc: Main force. 5) Tònh Xaù: Monastery. Chuû Lyù: Rationalism. 6) Thanh Tònh Vieân: A Pure Garden. Chuû Ngaõ: Egoism. 7) Kim Cöông Saùt: Vajrasetra (skt)— Chuû Nghóa: Doctrine. Diamond vihara or Buddhist monastery. Chuû Nghóa Baûo Thuû: Conservatism 8) Tònh Dieät Ñaïo Traøng: Pure and extinct Chuû Nghóa Bi Quan: Pessimism. place. 9) Vieãn Ly Xöù: Far-off place. Chuû Nghóa Caù Nhaân: Individualism. 10) Thanh Tònh Xöù: Pure place.

Chuøa Baø Ñaù: See Linh Quang Töï. arms Chuøa Boäc: See Thieân Phuùc Töï. 3) Moä t hình thöùc cuûa Ñöùc Quaùn AÂm hay quyeán thuoäc cuûa ngaøi: A form of Kuan-Chuøa Daøn: Chuøa Daøn coøn goïi laø Phöông Yin, or Kuan-Yin's retinue. Quang Töï, toïa laïc taïi thoân Chí Quaû, huyeän Thuaän Thaønh, tænh Haø Baéc, Baéc Vieät Nam. Chuaån Höùa: To Allow—To grant. Chuøa Daøn ñöôïc xaây döïng gaàn vaø cuøng thôøi vôùi Chuaån Nhaän: To accept—To agree—To chuøa Daâu taïi trung taâm Luy Laâu, ñeå thôø Baø confirm. Phaùp Ñieän. Chuøa ñaõ ñöôïc truøng tu raát nhieàu Chuaån Xaùc: Accurate—Certain. laàn—Another name for Phöông Quang Temple Chuùc: located in Chí Quaû village, Thuaän Thaønh 1) Caên daën: To tell (speak of the dead)—To district, Haø Baéc province, North Vietnam. Daøn order—To bid. Temple was built near Daâu Temple in Luy 2) Chaùo: Rice-noodle (soup)—Congee— Laâu ancient citadel. It was built in the same Gruel. period as Daâu Temple when Lady Phaùp Ñieän, 3) Lôøi chuùc tuïng: To wish—To invoke, either also called Lady Daâu, was adored. It has been to bless or curse. rebuilt so many times. Chuùc Luïy: Daën doø (veà vieäc hoaèng trì Chaùnh Chuøa Daâu: See Daâu. Phaùp)—To entrust to—To lay responsibility Chuøa Goø: See Phuïng Sôn. upon. Chuøa Laùng: Moät ngoâi chuøa coå ôû Haø Noäi— Chuùc Möøng: To congratulate. An ancient temple in Hanoi—See Chieâu Thieàn Chuùc Ngoân: Will. Töï. Chuùc Phaïn Taêng: Moät vò Taêng chæ bieát coù Chuøa Moät Coät: One-Pillar Temple. côm vaø chaùo, yù noùi voâ duïng—A rice-gruel Chuaån: monk, or gruel and rice monk, i.e. useless. 1) Ñuùng: Correct. Chuùc Phuùc: To wish happiness. 2) Chính xaùc: Exact. Chuùc Phuùc Sanh Nhaät: To invoke blessing 3) Pheâ chuaån: Chuaån thuaän—To grant—To on someone's birthday. permit—To acknowledge. Chuùc Thaùnh: Chuùc phuùc trong ngaøy sinh 4) Tieâu chuaån: Standard—Rule. nhöït cuûa hoaøng ñeá—To invoke blessings on Chuaån Ñaø: See Thuaàn Ñaø. the emperor's birthday. Chuaån Ñeà: Candi or Cundi (skt)—Cundi Chuùc

Thoï: To wish a long life. Bodhisattva. Chuùc Tuïng: To compliment—To praise—To 1) Theo huyeàn thoaïi Baø La Moân thì Chuaån congratulate. Ñeà laø moät hình thöùc cuûa Durga hay Chuøi Nöôùc Maét: To wipe away one's tears. Parvati, vôï cuûa Thaàn Siva: In Brahmanic mythology a vindictive form of Durga, or Chung: Parvati, wife of Siva. 1) Cheát: Death. 2) Theo huyeàn thoaïi Trung Hoa, Chuaån Ñeà 2) Chung: Common. gioáng nhö Ma Lyù Chi hay Thieân Haäu. Baø 3) Chuoâng: Ghanta (skt)—A bell. ñöôïc tieâu bieåu bôûi nhöõng hình töôïng ba 4) Keát thuùc hay chung cuoäc: End— maét möôøi taùm tay: In China identified with Termination—Final. Marici, Queen of Heaven. She is Chung Chaï: In common. represented with three eyes and eighteen Chung Cuoäc: Final—End—Ending.

Chung Giaùo: Giai ñoaïn thöù ba trong nguõ giaùo ** For more information, please see Ñòa Nguïc Hoa Nghieâm—The third in the category of the (A) (a) (3). Hua-Yen School—See Nguõ Giaùo (A) (3). Chuùng Hoäi: Chuùng Taêng—An assembly of Chung Laàu: Gaùc chuoâng—Bell-tower. all the monks. Chung Nam Sôn: Chuùng Höông Quoác Ñoä: Quoác ñoä cuûa taát 1) Ngoïn nuùi Chung Nam ôû Sôn Taây: Chung- caû höông thôm hay coõi Tònh Ñoä cuûa Ñöùc Phaät Nan Shan, a mountain in Shan-Si. A Di Ñaø—The country of all fragrance, i.e. the 2) Töôùc hieäu cuûa ngaøi Ñoå Thuaän, sô toå toâng Pure Land. Hoa Nghieâm beân Trung Quoác: A Chuùng Höïu: Vò hoä phaùp—Protector or posthumous name for Tu-Shun, founder of benefactor of Buddhism. the Hua-Yen or Avatamsaka School in Chuùng Khoå: Taát caû nhöõng khoå ñau cuûa China. chuùng sanh—All the miseries of existence— Chung Quy Ö Khoâng: Taát caû vaïn höõu cuoái The sufferings of all beings. cuøng roài cuõng trôû veà daïng khoâng—All things in Chuùng Lieâu: Samgharama (skt)—Phoøng cuûa the end return to the Void. chö Taêng Ni trong töï vieän—A monastery—A Chung Söùc: To join (unite) one's efforts. nunnery—Common Quarters—Monks' Chung Thaân: Throughout one's life. Dormitories. Chuùng: Chuùng Mình: Chuùng ta—Chuùng toâi—We— 1) Coâng chuùng: The public. Us. 2) Taát caû: All—Many—A company of at Chuùng Noù: They—Them. least three—Group. Chuùng Sanh: Sattva or Bahujanya (skt)— 3) Theo Phaät giaùo thì chuùng Taêng laø moät taäp Living beings—Conscious beings—Living hôïp cuûa taát caû Taêng chuùng hay ít nhaát laø creatures—All the living—Sentient beings— ba vò Taêng hay Tam Taêng: Samgha (skt)— All who are born. According to the Buddhist rules, an (I) Nghóa cuûa Chuùng Sanh—The meanings of assembly of monk is an assembly of all Sentient beings: monks or a company of at least three 1) Moïi ngöôøi cuøng sinh ra: Sattva (skt)—All monks. the living—Living beings. Chuùng Baïn: Friends. 2) Caùc phaùp giaû hôïp maø sinh hay laø söï phoái Chuùng Ñaïo: Con ñöôøng cöùu khoå hay Tam hôïp cuûa caùc ñaïi chöù khoâng coù thöïc theå Thöøa—The way of all—Vehicle of salvation, tröôøng toàn: Combinations of elements or the three yana. without permanent reality. Chuùng Ñoà: Caû taäp theå ñoà chuùng, goàm caû 3) Söï soáng cheát traûi qua nhieàu laàn: Many Taêng Ni vaø taïi gia—The whole body of lives, or many transmigrations. followers, including the monks, the nuns and (II) Phaân loaïi Chuùng Sanh—Categories of lay followers. Sentient beings: (A) There are two kinds of sentient beings in Chuùng Hôïp Ñòa Nguïc: Samghata (skt)—

general: Ñòa nguïc thöù ba trong Baùt nhieät ñòa nguïc, nôi 1) Höõu Tình Chuùng Sanh: Sentient beings or maø hai daõy nuùi gaëp nhau vaø nghieàn naùt toäi those with emtions (the living)— phaïm—The third of the eight hot hells, where Conscious beings—Many lives—Many two ranges of mountains meet to crush the transmigrations. sinners.

2) Voâ Tình (phi tình) Chuùng Sanh: Insentient thoâng suoát, roõ thaáu phöông phaùp tu trì cuûa things or those without emotions. taát caû Boà Taùt, thaâm nhaäp kho taïng bí maät (B) Chuùng sanh trong ba neûo saùu ñöôøng— cuûa chö Phaät, haøng phuïc caùc ma, thaàn Sentient beings in the three realms and six thoâng töï taïi vaø trí tueä phöông tieän ñeàu paths: ñöôïc roát raùo. Tuy theá, con xin vaâng thaùnh a Ba Neûo—Three realms: chæ cuûa Phaät ñeán thaêm beänh oâng."— 1) Duïc Giôùi: The realm of desire. Manjusri said: "World Honoured One, he 2) Saéc Giôùi: The realm of form. is a man of superior wisdom and it is not 3) Voâ Saéc Giôùi: The realm of formlessness. easy to match him (in eloquence). For he b. Saùu Ñöôøng—Six paths: has reached reality, and is a skillful 1) Thieân: Heaven. expounder of the essentials of the 2) Nhaân: Human. Dharma. His power of speech is 3) A-Tu-La: Asura. unhindered and his wisdom is boundless. 4) Suùc Sanh: Animals. He is well versed in all matters pertaining 5) Ngaï Quyû: Hungry ghosts. to Bodhisattva development for he has 6) Ñòa Nguïc: Hells. entered the mysterious treasury of all Chuùng Sanh Beänh Neân Boà Taùt Beänh: Buddhas. He has overcome all demons, Because all sentient beings are subject to has achieved all transcendental powers illness, Bodhisattva is ill as well—Theo kinh and has realized wisdom by ingenious Duy Ma Caät, thôøi Phaät coøn taïi theá, moät hoâm cö devices (upaya). Nevertheless, I will obey só Duy Ma Caät laâm beänh, neân Ñöùc Phaät keâu the holy command and will call on him to trong haøng ñaïi ñeä töû cuûa ngaøi, heát ngöôøi naày enquire after his health." ñeán ngöôøi kia ñi thaêm beänh Duy Ma Caät duøm • Luùc aáy, trong ñaïi chuùng caùc haøng Boà Taùt ngaøi, nhöng ai cuõng töø choái, roát cuoäc ngaøi Vaên vaø haøng ñaïi ñeä töû, Ñeá Thích, Phaïm Thieân, Thuø Sö Lôïi Boà Taùt chòu nhaän laõnh söù meänh ñi Töù thieân vöông ñeàu nghó raèng: "Hoâm nay thaêm beänh cö só Duy Ma Caät—According to hai vò ñaïi só Vaên Thuø Sö Lôïi vaø Duy Ma the Vimalakirti Sutra, at the time of the Caät cuøng nhau ñaøm luaän taát noùi phaùp Buddha, one day Upasaka Vimalakirti was maàu." Töùc thôøi, taùm ngaøn Boà Taùt, naêm sick, the Buddha asked his great disciples, one traêm Thanh Vaên vaø traêm ngaøn Thieân nhôn after another, to call on Vimalakirti to enquire ñeàu muoán ñi theo—The Bodhisattvas, the after his health, but no one dared to accept. chief disciples of the Buddha and the Eventually, Manjusri Bodhisattva accepted the rulers of the four heavens who were Buddha's command to call on Vimalakirti to present, thought to themselves: "As the enquire after his health: two Mahasattvas will be meeting, they • Luùc baáy giôø Phaät baûo Vaên Thuø Sö Lôïi: will certainly discuss the profound "OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät Dharma." So, eight thousand duøm ta."—The Buddha then said to Bodhisattvas, five hundred sravakas and Manjusri: "You call on Vimalakirti to hundreds and thousands of devas wanted enquire after his health." to follow Manjusri. • Vaên Thuø Sö Lôïi

baïch Phaät: “Baïch Theá • Baáy giôø Vaên Thuø Sö Lôïi cuøng caùc Boà Toân! Böïc thöôïng nhôn kia khoù beà ñoái ñaùp, Taùt, ñaïi ñeä töû vaø caùc haøng Thieân nhôn vì oâng aáy raát thaâm ñaït thöïc töôùng, kheùo cuøng nhau cung kính ñi vaøo thaønh Tyø Xaù noùi phaùp maàu, trí tueä voâ ngaïi, bieän taøi Ly—So Manjusri, reverently surrounded by the Bodhisattvas, the Buddha’s chief

disciples and the devas, made for Vaisali and that which is visible cannot further be town. (an object of) seeing. Now, let us put all • Luùc aáy tröôûng giaû Duy Ma Caät thaàm nghó: this aside. Venerable Upasaka, is your “Nay ñaây ngaøi Vaên Thuø Sö Lôïi cuøng ñaïi illness bearable? Will it get worse by chuùng ñoàng ñeán vieáng thaêm.” OÂng lieàn wrong treatment? The World Honoured duøng söùc thaàn thoâng laøm cho trong nhaø One sends me to enquire after your health, troáng roãng, khoâng coù vaät chi vaø cuõng and is anxious to have good news of you. khoâng coù ngöôøi thò giaû naøo, chæ ñeå moät Venerable Upasaka, where does your chieác giöôøng cho oâng naèm beänh— illness come from; how long has it arisen, Vimalakirti, who knew in advance that and how will it come to an end?” Manjusri and his followers would come, • OÂng Duy Ma Caät ñaùp: “Töø nôi si maø coù aùi, used his transcendental powers to empty beänh toâi sanh. Vì taát caû chuùng sanh beänh, his house of all attendants and furniture neân toâi beänh. Neáu taát caû chuùng sanh except a sick bed. khoâng beänh, thì beänh toâi laønh. Vì sao? Boà • Khi ngaøi Vaên Thuø Sö Lôïi vaøo nhaø oâng Taùt vì chuùng sanh maø vaøo ñöôøng sanh töû, Duy Ma Caät roài, thaáy trong nhaø troáng roãng heã coù sanh thôøi coù beänh, neáu chuùng sanh khoâng coù vaät chi, chæ coù moät mình oâng khoûi beänh thì Boà taùt khoâng coù beänh. Ví naèm treân giöôøng maø thoâi, khi aáy oâng Duy nhö oâng tröôûng giaû chæ coù moät ngöôøi con, Ma Caät chaøo raèng—When entering the heã ngöôøi con beänh, thì cha meï cuõng beänh; house Manjusri saw only Vimalakirti lying neáu beänh cuûa con laønh, cha meï cuõng laønh. on sick bed, and was greeted by the Boà Taùt cuõng theá! Ñoái vôùi taát caû chuùng upasaka. sanh, thöông meán nhö con, neân chuùng sanh • Quyù hoùa thay! Ngaøi Vaên Thuø Sö Lôïi môùi beänh, Boà Taùt cuõng beänh; chuùng sanh laønh, ñeán! Töôùng khoâng ñeán maø ñeán, töôùng Boà Taùt cuõng laønh—Vimalakirti replied: khoâng thaáy maø thaáy—Who said: “Stupidity leads to love which is the origin “Welcome, Manjusri, you come with no of my illness. Because all living beings idea of coming and you see with no idea are subject to illness I am ill as well. of seeing.” When all living beings are no longer ill, • Ngaøi Vaên Thuø Sö Lôïi noùi: “Phaûi ñaáy, cö my illness will come to an end. Why? A só! Neáu ñaõ ñeán töùc laø khoâng ñeán, neáu ñaõ Bodhisattva, because of (his vow to save) ñi töùc laø khoâng ñi. Vì sao? Ñeán khoâng töø lining beings, enters the realm of birth and ñaâu ñeán, ñi khoâng ñeán nôi ñaâu, heã coù thaáy death which is subject to illness; if they töùc laø khoâng thaáy. Thoâi vieäc aáy haõy ñeå ñoù. are all cured the Bodhisattva will no Cö só beänh coù chòu noãi ñöôïc khoâng? Ñieàu longer be ill. For instance, when the only trò coù bôùt khoâng? Beänh khoâng ñeán noãi son of an elder falls ill, so do his parents, taêng ö? Theá Toân aân caàn hoûi thaêm chi xieát. and when he recovers his health, so do Beänh cö só nhôn ñaâu maø sanh, sanh ñaõ bao they. Likewise, a Bodhisattva loves all

laâu, phaûi theá naøo môùi maïnh ñöôïc?— living beings as if they were his sons; so Manjusri replied: “It is so, Venerable when they fall ill, the Bodhisattva is also Upasaka, coming should not be further ill, and when they recover, he is no tied to (the idea of) coming, and going longer ill.” should not be further linked with (the Chuùng Sanh Boån Taùnh: Boån taùnh hay chaân concept of) going. Why? Because there is nhö phaùp taùnh cuûa chuùng sanh (Chaân Nhö neither whence to come nor whither to go,

Phaùp Taùnh coù 2 nghóa baát bieán vaø tuøy Patience towards all living beings under all duyeân)—The original nature of all the living, circumstances. i.e. the bhutatathata in its phenomenal aspect. Chuùng Sanh Taïo Nghieäp, Nghieäp Taïo Chuùng Sanh Caên: Caên goác cuûa chuùng Chuùng Sanh, Cöù Theá Maø Chuùng Sanh sanh—The root or nature of all beings. Laên Troâi Trong Luaân Hoài Sanh Töû: Chuùng Sanh Caáu: Nhöõng caáu ueá bình Sentient beings create karma, the effect of thöôøng cuûa chuùng sanh khôûi sanh bôûi taø kieán karma will reflect back on sentient beings, veà söï hieän höõu thaät cuûa caùi ngaõ—The common therefore, sentient beings continue to roll in defilements of all beings by the false views the cycle of births and deaths. that the ego has real existence. Chuùng Sanh Theá Gian: Moät trong ba theá Chuùng Sanh Coù Trí Tueä: A wisdom-being gian maø Ñöùc Phaät ñaõ ñeà caäp ñeán trong Kinh Chuùng Sanh Ñoäc: Sattvakasaya (skt)—Giai Hoa Nghieâm, töùc laø theá giôùi cuûa chuùng sanh töø ñoaïn thöù tö trong naêm giai ñoaïn huûy dieät nôi ñòa nguïc leân ñeán Phaät. Taát caû chuùng sanh ñeàu maø moïi sinh vaät ñeàu ñaàn ñoän vaø baát tònh—The coù theå ñöôïc chuyeån hoùa bôûi Phaät—One of the fourth of the five periods of decay, when all three worlds which the Buddha mentioned in creatures are stupid and unclean. The Flower Adornment Sutra, the world of Chuùng Sanh Ñöôøng: Thuûy Luïc Ñöôøng—All beings from Hades to Buddha-land—All Beings Hall. beings subject to transformation by Buddha. Chuùng Sanh Giôùi: Caûnh giôùi cuûa taát caû ** For more information, please see Tam Theá chuùng sanh, ñoái laïi vôùi caûnh giôùi cuûa Phaät— Gian in Vietnamese-English Section. The realm of all the living, in contrast with the Chuùng Sanh Thöôøng Laáy Tam Ñoà AÙc Buddha-realm (Phaät giôùi). Ñaïo Laøm Nhaø: Sentient beings usually take ** For more information, please see Luïc Ñaïo the three evil paths as their homeland. Töù Thaùnh in Vietnamese-English Section. Chuùng Sanh Tröôïc: Sattvakasaya (skt)— Chuùng Sanh Höõu Tình: Conscious beings. Thôøi kyø thöù tö trong naêm thôøi kyø hoaïi dieät, Chuùng Sanh Kieân Cöôøng: Recalcitrant trong thôøi kyø naày chuùng sanh daãy ñaày ngu si (stronghearted—steadfast) sentient beings. ueá tröôïc—The fourth of the five periods of Chuùng Sanh Kieán: Voïng kieán coá chaáp thöïc decay, when all creatures are stupid and höõu cuûa chuùng sanh, hay khaùi nieäm cho raèng unclean. chuùng sanh coù thaät höõu, chöù khoâng phaûi do nguõ ** For more information, please see Nguõ uaån taïo thaønh—The concept that all beings Tröôïc. have reality and the five skandhas as not the Chuùng Sanh Töø Voâ Thæ Ñaõ Taïo Voâ constituents of the livings. Löôïng Toäi: From the immemorial time ** For more information, please see Ngaõ Kieán sentient beings have committed countless in Vietnamese-English Section.

transgressions. Chuùng Sanh Ma Quyû Ñoäc Ñòa: The evil Chuùng Sanh Töùc Phaät, Phieàn Naõo Töùc and cruel living creatures. Boà Ñeà: Ngoaøi chuùng sanh khoâng coù Phaät, Chuùng Sanh Nghieäp Naëng Taâm Taïp: ngoaøi phieàn naõo khoâng coù Boà ñeà—Sentient Sentient beings bear heavy karma and their beings are Buddhas, afflictions are bodhi. minds are deluded. Chuùng Sanh Töôùng: See Chuùng Sanh Kieán, Chuùng Sanh Nhaãn: Nhaãn nhuïc vôùi taát caû and Töù Töôùng. moïi chuùng sanh trong moïi tình huoáng— Chuùng Sanh Töôûng: Taø kieán cho raèng

chuùng sanh laø thöïc höõu—The false notion that moïi loaøi—A world of every kind of thing. all beings have reality. Chuûng Giaùc: Phaät chöùng nhaát thieát chuûng trí Chuùng Sanh Vaát Vaû Trong Cuoäc Soáng maø ñaïi giaùc vieân maõn—The insight into all Haèng Ngaøy: Sentient beings must toil and seeds or causes, Buddha-knowledge, suffer day in and day out to earn a living. omniscience. Chuùng Sanh Voâ Thuûy Voâ Chung: Theå cuûa Chuûng Thuïc Thoaùt: Theo thuyeát cuûa toâng chuùng sanh laø phaùp thaân, maø phaùp thaân thì voâ Thieân Thai—According to the T'ien-T'ai's thæ voâ chung—All beings as part of the doctrine. dharmakaya (phaùp thaân), they have no 1) Chuûng: Chuùng sanh ban ñaàu coøn meâ muoäi, beginning nor end. nhôø söï thieän xaûo cuûa Phaät, maø gieo ñöôïc Chuùng Ta: See Chuùng Mình. vaøo hoï chuûng töû Phaät: The seed of Buddha-truth implanted. Chuùng Ta Chaúng Bao Giôø Toaïi Nguyeän: 2) Thuïc: Nhôø gaëp gôõ vaø duøng phöông tieän, We are never completely satisfied. maø haït gioáng naày ñöôïc thaønh thuïc—Its Chuùng Taïi Gia: The laity who observe the ripening. five commandments and eight commandments. 3) Thoaùt: Chuûng töû ñaõ thaønh thuïc töùc laø giaûi Chuùng Taêng: Samgha (skt)—Taát caû caùc vò thoaùt—Its liberation or harvest. Taêng trong töï vieän, hay moät taäp hôïp cuûa ít Chuûng Thöùc: Alayavijnana (skt)—See A Laïi nhaát ba vò Taêng—All the monks, as an Da Thöùc. assembly of at least three monks, in a Chuûng Tính: monastery. (I) Nghóa cuûa chuûng tính—The meaning of Chuùng Thaùnh: Germ nature: 1) Chö Thaùnh: All saints. 1) Chuûng laø haït gioáng, coù nghóa laø phaùt sinh 2) Taát caû caùc baäc ñaõ chöùng ñöôïc chaân lyù nhaø naûy nôû. Tính laø tính chaát khoâng thay ñoåi— Phaät: All who have realized the Buddha- Seed nature, germ nature; derivative or truth. inherited nature. Chuùng Toâi: See Chuùng mình. (II) Phaân loaïi chuûng tính—Categories of germ Chuùng Vieân: Samgharama (skt) nature: 1) Chuùng Lieâu hay töï vieän: —A monastery— (A) Nhò Chuûng Tính: Two kinds of germ A nunnery. nature—See Nhò Chuûng Tính. 2) Nhaø vöôøn coù raøo bao boïc: Originally only (B) Nguõ Chuûng Tính: Five kinds of germ the surrounding park. nature—See Nguõ Chuûng Tính. Chuùng Xuaát Gia: The monks—The clergy— (C) Luïc Chuûng Tính: Six kinds of germ Who observe ten, 250 or 348 commandments. nature—See Luïc Chuûng Tính. Chuûng: Vija or Bija (skt). Chuûng Trí: Nhaát thieát chuûng trí cuûa Phaät, laø 1) Gieo troàng: To plant—To sow. loaïi chuûng trí bieát heát taát caû caùc loaïi phaùp— 2) Haït—Seed—Germ—Species. Omniscience, knowledge of the seed or cause Chuûng Caên Khí: See A Laïi Da Thöùc Tam of all phenomena. Chuûng Caûnh. Chuûng Töû: Chuûng Chuûng: Vicitratva or Vicitrata 1) A Laïi Da Thöùc laø nôi chöùa ñöïng chuûng

töû (skt)—Nhieàu loaïi hay ña daïng—Multiplicity— cuûa taát caû moïi hieän töôïng: Seed—Germ— Manifoldness—Multitudinousness. The content of alayavijnana as the seed of Chuûng Chuûng Saéc Theá Giôùi: Theá giôùi cuûa all phenomena.

2) Maät giaùo cuõng coi moät vaøi maãu töï Phaïn, (g) Thaát thöùc laø baûy haït gioáng: The seven ñaëc bieät laø chöõ "a," ñöôïc coi nhö laø chuûng abodes of consciousness its (seven) seeds; töû chöùa ñöïng löïc sieâu nhieân: The esoterics (h) Taùm taø phaùp laø taùm haït gioáng: The eight also have certain Sanskrit letters, heterodox views its (eight) seeds; especially the first letter "a" as a seed or (i) Chín moùn naõo laø chín haït gioáng: The nine germ containing supernatural power. causes of klesa (troubles and their causes) Chuûng Töû Nhö Lai: The seed of its (nine) seeds; Tathagata—See Chuûng Töû Phaät. (j) Thaäp aùc laø möôøi haït gioáng: The ten evils Chuûng Töû Phaät: its (ten) seeds. To sum up, all the sixty- 1) Chuûng töû Phaät hay Boà Taùt, neáu ñem gieo two heterodox views and all sorts of klesa vaøo taâm thöùc con ngöôøi, seõ naåy maàm Phaät are the seeds of Buddhahood. hay giaùc ngoä—The seed of Buddhahood— 3) OÂng Duy Ma Caät hoûi: "Taïi sao theá?"— Bodhisattva seeds which sown in the heart Vimalakirti asked Mnjusri: "Why is it so?" of man, produce the Buddha fruit or • Vaên Thuø ñaùp: "Neáu ngöôøi thaáy voâ vi maø enlightenment. vaøo chaùnh vò (Nieát Baøn) thôøi khoâng theå 2) Theo Kinh Duy Ma Caät, chöông taùm, coøn phaùt taâm Voâ thöôïng Chaùnh ñaúng phaåm Phaät Ñaïo, cö só Duy Ma Caät coù hoûi Chaùnh giaùc nöõa. Ví nhö choã goø cao khoâng Boà Taùt Vaên Thuø Sö Lôïi veà haït gioáng Nhö theå sinh hoa sen, maø nôi buøn laày thaáp öôùt Lai nhö sau—According to the Vimalakirti môùi coù hoa sen. Nhö theá, ngöôøi thaáy voâ vi, Sutra, chapter eighth, the Buddha Path, vaøo chaùnh vò khoâng coøn sanh trong Phaät Upasaka Vimalakirti asked Manjusri phaùp ñöôïc, maø ôû trong buøn laày phieàn naõo Bodhisattva about the seed of Tathagata môùi coù chuùng sanh nghó ñeán Phaät phaùp maø as follows: thoâi. Laïi nhö gieo haït gioáng treân hö khoâng • Baáy giôø oâng Duy Ma Caät hoûi ngaøi Vaên thì khoâng sinh ñöôïc, ôû ñaát phaân buøn môùi Thuø Sö Lôïi raèng: "Theá naøo laø haït gioáng toát töôi ñöôïc. Nhö theá, ngöôøi ñaõ vaøo voâ vi Nhö Lai?"—Vimalakirti then asked chaùnh vò khoâng sanh ñöôïc trong Phaät Manjusri: "What are the seeds of the phaùp, keû khôûi ngaõ kieán nhö nuùi Tu Di coøn Tathagata?" coù theå phaùt taâm Voâ thöôïng Chaùnh ñaúng • Ngaøi Vaên Thuø ñaùp—Manjusri replied: Chaùnh giaùc maø sinh trong Phaät phaùp. Cho (a) Coù thaân laø haït gioáng: "Body is (a) seed of neân phaûi bieát taát caû phieàn naõo laø haït gioáng the Tathagata; Nhö Lai. Ví nhö khoâng xuoáng beå caû, (b) Voâ minh coù aùi laø haït gioáng: Ignorance and khoâng theå ñaëng baûo chaâu voâ giaù, cuõng nhö craving are its (two) seeds; khoâng vaøo bieån caû phieàn naõo thôøi laøm sao (c) Tham saân si laø ba haït gioáng: Desire, hate maø coù ngoïc baùu'nhöùt thieát trí.'"—and stupidity its (three) seeds; Manjusri replied: "Because he who (d) Töù ñieân ñaûo laø boán haït gioáng: The four perceives the inactive (wu wei) state and inverted views its (four) seeds (see Töù enters its right (nirvanic) position, is Ñieân Ñaûo); incapable of advancing further to achieve (e) Naêm moùn ngaên che laø naêm haït gioáng: The supreme enlightenment (anuttara- five covers (or screens) its (five) seeds

samyak-sambodhi). For instance, high (see Nguõ Trieàn Caùi); ground does not produce the lotus which (f) Luïc nhaäp laø saùu haït gioáng: The six organs grows only in marshy land. Likewise, of sense its (six) seeds (see Luïc Nhaäp); those perceiving nirvana and entering its right position, will not develop into

Buddhahood, whereas living beings in the does not stress on atonement (söï chuoäc loãi); mire of klesa can eventually develop the each person must work out his own salvation. Buddha Dharma. This is also like seeds We can help others by thoughts, words, and scattered in the void which do not grow, deeds, but we cannot bear another's results or but if they are planted in manured fields take over consequences of another's errors or they will yield good harvests. Thus, those misdeeds. However, Buddhism stresses on entering the right position (of nirvana) do compassion of Bodhisattvas which help other not develop the Buddha Dharma, whereas beings relieve sufferings. those whose view of the ego is as great as Chuoãi: Rosary—String of beads for counting (Mount) Sumeru may (because of the prayers. misery of life) eventually set their minds Chuoàn EÂm: To slip away—To fade away— on the quest of supreme enlightenment, To make a fade away. thereby developing the Buddha Dharma. Chuoâng: Bell. "Therefore, we should know that all sorts Chuoâng Caûnh Tænh Haønh Giaû: A ringing of klesa are the seeds of the Tathagata. bell which is awakening cultivators. This is like one who does not plunge into the ocean and will never find the priceless Chuoäng: To be fond of—To esteem—To pearl. Likewise, a man who does not like—To love. enter the ocean of klesa will never win the Chuoäng Caùi Hoïc Qua Kinh Ñieån Maø gem of all-knowledge (sarvajna)." Queân Ñi Phaàn Thöïc Haønh: To prefer to Chuûng Töû Phaät Phaùp: The seed of Buddha make use of the education or the study of teaching—When the seed of Buddha teaching Buddhist sutras and forget the practices. is sown in the heart , it will be ripen sooner or Chuoäng Taùnh Queân Töôùng: To prefer later. nature while neglecting marks. Chuûng Töû Thöùc: Alaya-vijnana (skt)—Teân Chuoäng Töôùng Queân Taùnh: To prefer khaùc cuûa A Laïi Da Thöùc (vì giöõ gìn ñöôïc taát marks while neglecting nature. caû caùc haït gioáng theá gian, höõu laäu vaø voâ laäu, Chuyeân: neân ñöôïc goïi laø Chuûng Töû Thöùc)—Another 1) Caây ñoøn tay treân noùc nhaø: Rafters. name for Alaya-vijnana. The abode or seed- 2) Chæ moät—Solely. store of consciousness from which all Chuyeân Caàn: Industrious. phenomena spring, producing and reproducing Chuyeân Chính: Absolutism. momentarily. Chuyeân Nhöùt: To devote to one thing. Chuoäc Danh Döï: To retrieve one's honour. Chuyeân Nhöùt Coâng Phu: Single-mindedly Chuoäc Laïi: To redeem make effort. Chuoäc Loãi: Phaät giaùo khoâng nhaán maïnh vaøo Chuyeân Nieäm: Chuyeân chuù nieäm vaøo moät söï chuoäc loãi; maø moãi ngöôøi phaûi töï tu haønh laáy caûnh—To fix the mind—To attend upon—ñeå giaûi thoaùt. Chuùng ta coù theåø giuùp ngöôøi baèng Solely to invoke a certain Buddha. lôøi noùi hay haønh ñoäng, nhöng chuùng ta khoâng Chuyeân Taâm: Chuyeân chuù taâm hay taäp theå gaùnh vaùc haäu quaû gaây neân bôûi toäi loãi cuûa trung tö töôûng vaøo moät vaán ñeà gì—To apply ngöôøi khaùc. Tuy nhieân, Phaät giaùo nhaán maïnh oneself to—To concentrate on—To give all vaøo loøng töø bi

cöùu ñoä chuùng sanh thoaùt khoå one's attention to—With single mind—Whole- cuûa chö Boà taùt—To redeem a fault—To make heartedly. up for one's faults—Atonement—Buddhism

Chuyeân Tinh: Solely or purely. random and disorderly way. Chuyeân Tu: Focused practice—Chuyeân tu laø 3) YÙ chuyeân töôûng Phaät A Di Ñaø, chöù khoâng choïn laáy moät phaùp moân duy nhaát naøo ñoù roài y töôûng taïp nieäm: Mind must often think of theo phaùp moân aáy maø tu cho ñeán suoát ñôøi Amitabha Buddha, and not think in a khoâng thay ñoåi; thí duï nhö choïn phaùp moân random and disorderly way. Tònh Ñoä thì suoát ñôøi chæ chuyeân nieäm Phaät caàu Chuyeân Töôûng: Chuyeân quaùn vaøo moät caûnh vaõng sanh maø thoâi. Neáu tu thieàn thì chæ chuù maø taâm khoâng taùn loaïn—To think wholly—To taâm vaøo thieàn quaùn maø thoâi, chöù khoâng neân think only. nay tu phaùp moân naày, mai ñoåi phaùp moân Chuyeàn Tay: To pass from one hand to khaùc—Focused practice is to selct a single another Dharma Door and then practice according to Chuyeån: the teachings of that Dharma Door for the 1) Chuyeån Dòch: To translate. remainder of the cultivator's life without 2) Chuyeån Ñoåi: Turn—To change—To turn changing and mixing in other practices. For into—To evolve—To revolve. example, once a person chooses to practice 3) Chuyeån Hoùa: Vartana (skt)—To Pureland Buddhism, then for the entire life, he transform—Thöïc haønh Phaät phaùp laø should always and often focus his energy into chuyeån hoùa nhöõng tö töôûng xaáu xa thaønh reciting the Buddha's virtuous name and pray toát hoaëc coù lôïi laïc—Practice Dharma is to to gain rebirth. If he or she chooses to practice transform our negative thoughts into meditation, he or she should always focus on positive or beneficial ones—Practice meditation and contemplation. Thus, the wrong Dharma is to transform bad karma into thing to do is to practice one Dharma Door one good karma: Tu laø chuyeån nghieäp. day and switch to another the next. 4) Tieán trình sanh vaø taùi sanh: Pravartana or Chuyeân Tu Voâ Giaùn: Uninterrupted Vrtti (skt)—The process of birth and cultivation—Theo thuyeát Chuyeân Tu Voâ Giaùn rebirth. cuûa Trung Quoác Tònh Ñoä Lieân Toâng Nhò Toå laø Chuyeån Baùnh Xe Phaùp: Turning The ngaøi Thieän Ñaïo Ñaïi Sö, Nhöùt Taâm Nieäm Phaät Wheel of the Dharma. caàn phaûi hoäi ñuû caùc ñieàu kieän sau ñaây—Chuyeån Bieán: Parinama (skt)—Söï chuyeån According to the "Uninterrupted Cultivation" bieán hay khoâng ngöøng thay ñoåi (nhaân duyeân method of the the Second Patriarch of Chinese sinh ra caùc phaùp, nhaân duyeân noái tieáp taùc ñoäng Pureland Buddhism, the Great Venerable aûnh höôûng keát hôïp vôùi nhau thaønh ra moïi söï Master Sen-Tao, in order for recitation to be vaät coù hình töôùng, coù teân goïi, coù ñaëc tính khaùc considered a "Singlemindedness Buddha nhau, nhöng taát caû ñeàu phaûi traûi qua boán thôøi Recitation," it is necessary to have the kyø sanh, truï, dò, dieät)—Change—Transform— following criteria: Evolve. 1) Thaân chuyeân leã Phaät A Di Ñaø, chôù khoâng ** For more information, please see Töù Töôùng leã taïp nhaïp: Body must often prostrate to Chuyeån Bieán Voâ Thöôøng: Söï chuyeån bieán Amitabha Buddha, and not prostrate in a vaø voâ thöôøng—Change and impermanence. random or disorderly way. Chuyeån Caùch Lan: Ñi voøng tam boä

nhöùt 2) Mieäng chuyeân xöng danh hieäu Phaät A Di baùi quanh Chuøa Trung Taâm Lhasa, ñeå caàu Ñaø, chöù khoâng xöng taïp hieäu: Mouth must nguyeän tieâu tai caùt töôøng—The circuit of the often recite the virtuous name of central Lhasa temple, made by prostrations Amitabha Buddha, and not recite in a every third step, to get rid of evils or obtain

blessing. Chuyeån Kinh: Chuyeån Dieäu Phaùp Luaân: Turning the 1) Tuïng kinh: To recite a scripture. Wonderful Dharma-wheel. 2) Chuyeån ñoïc: Chæ ñoïc coù maáy haøng ñaàu, Chuyeån Ñaïi: Ñoïc löôùt qua moät quyeån kinh— maáy haøng giöõa, maáy haøng cuoái cuûa moãi To roll or unroll a scripture-roll—See Chuyeån chöông—To scan a scripture by reading Kinh (2) and Chuyeån Ñaïi Baùt Nhaõ Kinh. the beginning, midle, and end of each Chuyeån Ñaïi Baùt Nhaõ Kinh: Ñoïc löôùt qua chapter. 600 quyeån Kinh Ñaïi Baùt Nhaõ ñeå mong ñöôïc Chuyeån Lôøi Noùi Ra Haønh Ñoäng: To coâng ñöùc (chæ ñoïc nhöõng doøng ôû ñaàu, giöõa vaø translate all one’s words into action. cuoái kinh) To turn over the leaves of the scan Chuyeån Luaân: See C(h)akravartin in for acquiring merit, the 600 books of the Sanskrit/Pali-Vietnamese Section. complete Prajna-paramita. Chuyeån Luaân Thaùnh Ñeá: See Chuyeån Ñaït: To convey—To transmit. C(h)akravartin, Luaân Vöông and Luaân Baûo. Chuyeån Ñoïc: See Chuyeån Kinh (2) and Chuyeån Luaân Thaùnh Vöông: Cakravarti- Chuyeån Ñaïi Baùt Nhaõ Kinh. raja (skt)—Wheel-king, or Wheel-Turning Chuyeån Ñoåi: King. • Chuyeån ñoåi: Paravrit (skt)—To change— ** For more information, please see To exchange—To turn back. C(h)akravartin, Luaân Vöông and Luaân Baûo. • Söï chuyeån ñoåi: Paravritti (skt)—Turning Chuyeån Meâ Khai Ngoä: Deïp boû meâ muoäi back—Change—Exchange. cuûa theá giôùi luaân hoài sanh töû ñeå böôùc vaøo giaùc Chuyeån Giao: To hand over—To transfer. ngoä nieát baøn—To reject the ilusion of the Chuyeån Giaùo: Thuyeát giaùo löu truyeàn töø transmigrational worlds and enter into nirvana ngöôøi naày sang ngöôøi kia—To teach or preach enlightenment. through a deputy; to pass on the doctrine from Chuyeån Nöõ Thaønh Nam: Ñöôïc chuyeån hay one to another. töï chuyeån töø nöõ sang nam—To be transformed Chuyeån Hoùa: from, or transform, a female into a male. • Chuyeån hoùa: Parinam (skt)—To alter—To Chuyeån Phaøm Thaønh Thaùnh: To be transformed into. transform ordinary beings into sages. • Ñang chuyeån hoùa: Parinamin (skt)— Chuyeån Phaïm Luaân: Chuyeån Phaùp Luaân. Altering—Changing—Transforming. Tieáng Phaïn coù nghóa laø thanh tònh—To turn • Söï chuyeån hoùa: Parinama (skt)— the noble or pure wheel. Alteration—Change—Transformation. ** For more information, please see Chuyeån Chuyeån Hoùa Noäi Taâm: Internal practice Phaùp Luaân. Chuyeån Hoaùn: To commute. Chuyeån Phaùp Hoa: To read the Lotus Sutra Chuyeån Hoài: and to realize the real Universe. 1) Trôû laïi: To return—To revolve. Chuyeån Phaùp luaân: 2) Taùi sanh: To be reborn. • Chuyeån baùnh xe Phaät Phaùp hay thuyeát Chuyeån Höôùng: To change (shift) one’s Phaät Phaùp—To turn the Dharma Cakra direction. (wheel) of dharma—To turn or roll along the Law-wheel, i.e. to preach Buddha- Chuyeån Höôùng Töø Thieàn Sang Tònh: To truth, or to explain the religion of shift from Zen to the Pure

Land method. Buddha—Buddhist preaching. Chuyeån Kieáp: Transmigration

• Chuyeån Phaùp Luaân coù nghóa laø tuyeân world into Buddha-knowledge. thuyeát lyù töôûng cuûa Phaät, hay theå hieän lyù • Theo Khôûi Tín Luaän, chuyeån thöùc laø voâ töôûng cuûa Phaät trong theá gian, nghóa laø minh caên baûn cuûa nghieäp thöùc, taâm thöùc kieán laäp vöông quoác cuûa Chaùnh Phaùp: ñöôïc khuaáy leân bôûi theá giôùi traàn caûnh beân Turning the Wheel of Truth means ngoaøi ñi vaøo taâm thöùc, ñaây laø moät trong 'preaching the Buddha's Ideal,' or the naêm thöùc: According to the Awakening of 'realization of the Buddha's Ideal in the Faith (Sraddhopada-Sastra), Pravrtti- world,' i.e., the foundation of Kingdom of vijnana means knowledge or mind being Truth. stirred, the external world enters into Chuyeån Phaùp Luaân Boà Taùt: Kim cang Ba consciousness, the second of the five La Maät Boà Taùt—Vajra-paramita Bodhisattva processes of mental evolution. (Dharma Wheel-Turning Bodhisattva)—The • Theo Duy Thöùc Hoïc, chuyeån thöùc laø baûy preaching Bodhisattva. giai ñoaïn chuyeån thöùc, ngoaïi töø A Laïi Da Chuyeån Phaùp Luaân Nhaät: Ngaøy Ñöùc Phaät Thöùc: According to the Teaching of thuyeát phaùp laàn ñaàu trong vöôøn Loäc Uyeån laø Consciousness, Pravrtti-vijnana means the ngaøy moàng taùm thaùng taùm—The day when the seven stages of knowledge (vijnana), Buddha first preached, in the Deer Park, i.e. other than the alaya-vijnana. the eighth day of the eighth month. Chuyeån Töôùng: See Kieán Töôùng. Chuyeån Phaùp Luaân Töôùng: Moät trong taùm Chuyeån Vaät: Chuyeån hoùa vaïn vaät baèng löïc töôùng thaønh ñaïo cuûa Ñöùc Phaät, noùi veà moät ñôøi sieâu nhaân—To transform things, especially by thuyeát phaùp cuûa Phaät töø khi thaønh ñaïo ñeán khi supernatural power. nhaäp dieät—The sign of preaching, one of the Chuyeän Ñôøi Xöa: Old stories. eight signs that Sakyamuni was a Buddha. Chuyeän Ma: Ghost story. Chuyeån Sanh: To transmigrate— Chuyeän Phieám: Idle talk. Transmigration. Chuyeän Truyeàn Khaåu: Stories transmitted Chuyeån Taïng: See Chuyeån Ñoïc, Chuyeån by words (mouth). Ñaïi, Chuyeån Ñaïi Baùt Nhaõ Kinh, and Chuyeån Chuyeát Coâng Thieàn Sö: Zen master Chuyeát Kinh (2). Coâng (1590-1644)—Thieàn sö Trung Hoa, queâ Chuyeån Theá: Trôû laïi kieáp naày—To return to ôû Tieäm Sôn, tænh Phöôùc Kieán, Trung Quoác. this life. Ngaøi ñaõ toû ra thoâng minh luùc tuoåi haõy coøn raát Chuyeån Thöùc: Pravrtti-vijnana (skt). nhoû. Thoaït ñaàu ngaøi theo hoïc thieàn vôùi Thieàn • Chuyeån thöùc coøn goïi laø sanh khôûi thöùc, laø sö Tieäm Sôn. Veà sau, ngaøi theo hoïc vôùi Thieàn caùi thöùc trong khía caïnh naêng ñoäng cuûa sö Taêng Ñaø Ñaø ôû Nam Sôn vaø trôû thaønh phaùp noù, töùc laø ñang phaùt trieån noái keát vôùi caùc töû ñôøi thöù 34 doøng Thieàn Laâm Teá. Naêm 1633, cô quan caûm giaùc hay caên: Also called ngaøi ñeán Thaêng Long, Baéc Vieät. Ngaøi ñöôïc caû arising or appearance, the vijnana in its Chuùa Tròng vaø vua Leâ Huyeàn Toâng kính troïng dynamic aspect, i.e., as evolving in vaø toân suøng. Sau khi truøng tu chuøa Ninh Phuùc, conjunction with the sense-organs. Chuùa Tròng môøi ngaøi veà truï trì taïi ñaây ñeå • Chuyeån thöùc laø kieán thöùc giuùp chuyeån chaán höng vaø hoaèng hoùa Phaät giaùo cho ñeán phaøm thöùc trong theá giôùi luaân hoài sanh töû khi ngaøi thò tòch naêm 1644—A Chinese Zen thaønh Phaät thöùc: Pravrtti-vijnana means master from Tieäm Sôn, Phöôùc Kieán, China. the

knowledge which transmutes the Since his young age, he was very intelligent. common knowledge of this transmigration- First, he studied Zen with Zen master Tieäm

Sôn. Later, he studied with Zen master Taêng impurities of the mind, give up sensual Ñaø Ñaø in Nam Sôn. He was the Dharma heir pleasures, and seek great delight in of the thirty-fourth generation of the Linn- Nirvana (Dharmapada 88). Chih Zen Sect. In 1633, he arrived at Thaêng 3) Ngöôøi naøo thöôøng chính taâm tu taäp caùc Long, North Vietnam. He was respected and pheùp giaùc chi, xa lìa taùnh coá chaáp, rôøi boû honored by both Lord Tròng and King Leâ taâm nhieãm aùi, dieät heát moïi phieàn naõo ñeå Huyeàn Toâng. After rebuilding Ninh Phuùc trôû neân saùng suoát, thì seõ giaûi thoaùt vaø Temple, Lord Tròng invited him to stay there to chöùng ñaéc Nieát baøn ngay trong ñôøi hieän revive and expand Buddhism until he passed taïi—Those whose minds are well-trained away in 1644. and well-perfected in the seven factors of Chö: Heát thaûy—The diverse kinds—Many— enlightenment, who give up of grasping, All—Every. abandon defiled minds, and eradicate all Chö AÙc Maïc Taùc, Chuùng Thieän Phuïng afflictions. They are shinning ones and have completely liberated and attained Haønh, Töï Tònh Kyø YÙ, Thò Chö Phaät Nirvana even in this world (Dharmapada Giaùo: 89). (A) Trong Kinh A Haøm, Phaät daïy: “Khoâng Chö AÙc Voâ Taùc: See Chö AÙc Maïc Taùc. laøm nhöõng vieäc aùc, chæ laøm nhöõng vieäc laønh, giöõ taâm yù trong saïch, ñoù lôøi chö Phaät Chö Boà Taùt Hoä Phaùp: The Dharma daïy.” Bieån phaùp meânh moâng cuõng töø boán protector Bodhisattvas. caâu keä naày maø ra—In the Agama Sutra, Chö Caên: Nguõ Caên—All roots, powers, the Buddha taught: “Do not commit organs, e.g. wrongs, devoutly practice all kinds of 1) Tín, taán, nieäm, ñònh, tueä: Faith, energy, good, purify the mind, that’s Buddhism” memory, meditation, wisdom. or “To do no evil, to do only good, to 2) Maét, tai, muõi, luôõi, thaân: Eyes, ears, nose, purify the will, is the doctrine of all tongue and body. Buddhas.” These four sentences are said Chö Duyeân: Taát caû nhöõng ñieàu kieän phuï to include all the Buddha-teaching. thuoäc beân ngoaøi laøm aûnh höôûng ñeán cuoäc (B) Nhöõng lôøi Phaät daïy trong Kinh Phaùp Cuù—soáng—All the accessory conditions, or The Buddha’s teachings in the environmental causes which influence life. Dharmapada Sutra: Chö Ñaïi Boà Taùt: The great Mahasattvas. 1) Ngöôøi trí haõy neân rôøi boû haéc phaùp (aùc Chö Ñaïi Ñeä Töû: All great disciples. phaùp) maø tu taäp baïch phaùp (thieän phaùp), Chö Haønh: Taát caû moïi söï thay ñoåi cuûa hieän xa gia ñình nhoû heïp, xuaát gia soáng ñoäc töôïng; moïi haønh ñoäng (caùc phaùp höõu vi do thaân theo phaùp taéc Sa-moân—A wise man nhaân duyeân sanh ra vaø löu chuyeån trong ba should abandon the way of woeful states ñôøi)—All phenomenal changes; all conduct or and follows the bright way. He should go action. from his home to the homeless state and Chö Haønh Voâ Thöôøng: Vaïn vaät thöôøng live in accordance with the rules for bieán chuyeån (Theo Kinh Nieát Baøn: “Chö Sramanas (Dharmapada 87). haønh voâ thöôøng laø phaùp sinh dieät.” Chö phaùp 2) Ngöôøi trí phaûi goät saïch nhöõng ñieàu caáu ueá höõu vi luoân luaân chuyeån trong ba ñôøi goïi laø trong taâm, haõy caàu caùi vui Chaùnh phaùp, xa chö haønh, vì chö haønh laø sinh dieät voâ thöôøng, lìa nguõ duïc maø chöùng Nieát

baøn—A wise laø khoå. Chöøng naøo dieät ñöôïc caû sinh dieät, töùc man should purge himself from all the

laø voâ sinh voâ dieät, thì chöøng ñoù laø tòch dieät, laø Chö Phaùp Giai Khoâng: Heát thaûy chö phaùp nieát baøn.")—Whatever is phenomenal is ñeàu khoâng coù thöïc tính, chuùng do nhaân duyeân impermanent. maø sanh ra. Giaùo thuyeát veà "khoâng" naøy nhieàu Chö Hieàn: Wise ones—Ladies and tröôøng phaùi Phaät giaùo giaûi thích khaùc nhau— gentlemen (a term of respect used when All things and phenomena are totally empty. addressing an assembly). All things are produced by causes and Chö Höõu: Taát caû nhöõng gì hieän höõu (ñeàu do accessory conditions have no reality, a quaû baùo coù nhaân coù quaû cuûa chuùng sanh)—All doctrine differently interpreted in different that exists; all beings. schools of Buddhism. ** For more information, please see Tam Chö Phaùp Nguõ Vò: The five orders of Höõu, Töù Höõu, Thaát Chuûng Höõu, Cöûu Höõu, things—See Nguõ Vò. and Nhò Thaäp Nguõ Höõu. Chö Phaùp Thöïc Töôùng: Chö Kieán: Taát caû moïi taø kieán (goàm 62 taø 1) Chaân nhö phaùp tính, thöïc teá: The reality of kieán)—All the diverse views; all heterodox all things, or all things in their real aspect, opinions (sixty-two in number). i.e. tha reality beneath all things, the Chö Long Thaàn Hoä Phaùp: The Dragon Bhutatathata, or Dharmakaya, or Ultimate. Deity, Dharma protector. 2) Töø cuõng ñöôïc duøng ñeå ñònh nghóa taùnh Chö Minh: Taát caû ñeàu môø mòt voâ minh—All khoâng, nieát baøn, A Di Ñaø: The term also darkness, i.e. all ignorance. connotes "sunya," "nirvana," "Amitabha," the eight negations of the Madhyamika Chö Nhaøn Baát Nhaøn: school, etc. a) Chö Nhaøn: Chuùng sanh trong coõi trôøi ngöôøi khoâng gaëp chöôùng ngaïi hay hoaïn Chö Phaùp Tòch Dieät Töôùng:Thöïc töôùng naïn—All in happy conditions of cuûa chö phaùp döùt tuyeät moïi ngoân ngöõ vaø taâm metempsychosis, i.e. human beings and haønh—All things in their nirvana aspects, devas. instructable. b) Baát Nhaøn: Chuùng sanh ñoïa vaøo choán hoaïn Chö Phaùp Tính: Dharmanam-dharmata naïn nhö ñòa nguïc, suùc sanh, ngaï quyû, goïi (skt)—Thöù taïo neân lyù do cuûa caùc söï vaät—That laø baát nhaøn—All in unhappy conditions of which constitute the reason of things. metempsychosis, i.e. hells, animals, Chö Phaùp Voâ Ngaõ: Moïi phaùp ñeàu khoâng coù hungry ghosts, etc. thöïc ngaõ, taát caû ñeàu phaûi leä thuoäc vaøo luaät Chö Phaùp: Sarvadharma or Sarvabhava nhaân quaû—Nothing has an ego, or is (skt)—Vaïn phaùp hay taát caû söï lyù cuûa söï vaät—independent of the law of causation. All things; every dharma, law, thing, method. ** For more information, please see Tam Phaùp Chö Phaùp Baát Sinh: Anutpadam- AÁn. sarvadharmanam (skt)—All thing has no-birth. Chö Phaùp Voâ Thöôøng, Voâ Ngaõ Vaø Chö Phaùp Bình Ñaúng, Voâ Höõu Cao Haï: Khoâng Thöïc: All things are impermanent, Vaïn phaùp ñeàu nhö nhau, chöù khoâng coù phaùp non-self and unreal.. naøo cao hay phaùp naøo thaáp caû—All dharmas Chö Phaät Gia: Nhaø cuûa chö Phaät, nhö Tònh are even and balanced, without high and low. Ñoä—The home of all Buddhas, i.e. the Pure Chö Phaùp Do Nhaân Duyeân Maø Sanh: All Land. phenomena (dharmas) are arised (born) of Chö Phaät Maãu Boà Taùt: Meï cuûa chö Phaät— causes and conditions. The mother of all Buddhas.

Chö Phaät Möôøi Phöông: The Buddhas of term also applied to the Brahmans. ten directions. Chö Toân: All the honoured ones. Chö Phaät Möôøi Phöông Hieän Leân Chö Traàn: Naêm traàn saéc, thanh, höông, vò vaø Töôùng Löôõi Roäng Daøi Ñeå Khen Ngôïi xuùc (laøm nhieãm oâ chaân tính)—All the atoms, Phaät Thích Ca: Buddhas in the ten directions or active principle of form, sound, smell, taste, displayed vast and long tongues to praise touch. Sakyamuni Buddha. Chö Tröôùc: Taát caû moïi chaáp tröôùc—All Chö Phaät Nhö Lai: Tathagata (skt)—Ones atachments. who have arrived in the state of reality. • Phaøm phu chaáp tröôùc vaøo sinh töû: The ordinary man is attached to life. Chö Phaät Trí Hueä Thaäm Thaâm Voâ • A La Haùn (nhò thöøa) chaáp tröôùc vaøo nieát Löôïng: Trí hueä cuûa chö Phaät laø thaäm thaâm voâ baøn: The Arhat is attached to the nirvana. löôïng—The wisdom of the Buddhas is • Boà Taùt chaáp tröôùc vaøo söï chöùng ñaéc cuûa profound and unfathomable. mình: The bodhisattva to his saving work. Chö Saéc: All kinds of things. Chö Töôùng: Caù söï vaät hình töôùng khaùc Chö Soá: Taát caû moïi vaät hay moïi hieän töôïng— nhau—All the differentiating characteristics of All the variety of things, all phenomena. things. Chö Taêng: All the monks. Chö Uaån: Naêm uaån (saéc, thoï, töôûng, haønh, Chö Thaùnh Chuùng: All the assembly of thöùc)—All the skandhas. holy ones. Chöû: Naáu—To cook—To boil. Chö Thích Phaùp Vöông: Chöû Sa: Naáu caùt laøm côm—Boiling sand for 1) Phaùp Vöông cuûa boä toäc Thích Ca: The rice (food). dharma-king of all the Sakyas. Chöõ Nghóa: Letters and meanings—Literary 2) Danh hieäu cuûa Phaät Thích Ca Maâu Ni: A knowledge. title of Sakyamuni Buddha. Chöõ Vieát: handwriting. Chö Thieân: Caùc loaïi Thieân (Nhöït Thieân, Chöa: Not yet. Nguyeät Thieân, Vi Ñaø Thieân, Luïc Duïc Thieân, Töù Thieàn Thieân, Töù Khoâng Xöù Thieân, vaân Chöa Bao Giôø: Never. vaân)—All the devas or gods. Chöa Döùt Nieäm Ñôøi: Have not yet severed ** For more information, please see Thieân, worldly thoughts. Töù Thieân Vöông, Töù Thieàn Thieân, and Töù Chöa Leân Bôø Ñaõ Voäi Phaù Beø: Prematurely Thieàn Voâ Saéc in Vietnamese-English destroying the boat before stepping onto the Section. shore. Chö Thuù: Chuùng sanh trong caùc coõi trôøi, Chöa Ngoä Ñaïo: Have not yet attained ngöôøi, ñòa nguïc, ngaï quyû, suùc sanh—All paths (awakened) the way. or destinies of sentient existence, i.e. devas, Chöa Tinh Töôøng: Not well-versed in. men, beings in purgatory, pretas, and animals. Chöa Tinh Töôøng Veà Thieàn: Not well- Chö Thuyeát: All the speak. versed in the Zen method. Chö Tieân: Chöa Tinh Töôøng Veà Tònh Ñoä: Not well- 1) Taát caû nhöõng vò aån só tu tieân: All the versed in the Pure Land method. hermits, mystics, rsi. Chöùa Chan: Abundant. 2) Töø naày cuõng duøng ñeå chæ Baø La Moân: A Chöøa Boû: To abstain from.

Chöøa Laïi: To set aside. visibly present before the eyes. Chöõa Theïn: To save one's face by saying • Ngoä: To realize. something. • Nhìn thaáy baèng maét: To look at with the eyes. Chöùc: Phaän söï—Official duty. • Nhaän ra roõ raøng: To realize. Chöùc Naêng: Vyapana (skt)—Function. • Thaáy taän maët: To see face to face—To Chöùc Nghieäp: Profession—Career. witness. Chöùc Phaän: Traùch nhieäm—Responsibility—(B) Söï chöùng: Sacchkiriya or Sacchikaranam Duty. (p)—Sakshatkriya or Sakshatkarana Chöïc Saún: To be ready. (skt)—Phaïn ngöõ (Nam vaø Baéc Phaïn)

Chöûi Loän: To quarrel. Sacchi vaø Sakshat coù nghóa laø vôùi maét, Chöûi Ruûa: To curse. chính vôùi maét hay tröôùc maét. Trong khi töø Chöûi Theà: To swear. “karanam laø laøm; vaø hai töø Kiriya vaø Kriya laø haønh ñoäng—Pali and Sanskrit Chöng: Naáu hay haáp—To steam. words of “Sacchi” or “Sakshat” means Chöng Höûng: To amaze—To atonish with the eyes, with one’s eyes, or before greatly. the eyes. While the words of karanam Chöng Sa: Naáu caùt—To cook sand—See means “making;” and two words “Kiriya,” Chöng Sa Taùc Phaïn. and “kriya” mean action, deed, or Chöng Sa Taùc Phaïn: Naáu caùt laøm côm, laø performance. chuyeän khoâng theå naøo xaõy ra ñöôïc (trong Kinh • Ñaït ñöôïc: Attaining. Laêng Nghieâm, Ñöùc Phaät ñaõ nhaén nhuû ngaøi A • Haønh ñoäng hay vieäc laøm ñaët tröôùc maét: Nan raèng: “Neáu nhö oâng khoâng caét ñöùt söï daâm The act putting before the eyes. duïc maø tu thieàn ñònh thì chaúng khaùc naøo naáu • Hieån nhieân hay söï nhaän thöùc roõ raøng— caùt maø muoán thaønh côm, laøm gì coù chuyeän Evident or realization. naáy! Traûi qua traêm nghìn kieáp, noù vaãn laø caùt • Kinh nghieäm: Experience. noùng, bôûi caùi goác cuûa noù khoâng phaûi laø côm, • Söï tröïc nhaän: Intuitive perception. neân vaãn chæ laø caùt ñoù maø thoâi)—Cooking sand Chöùng Chaân Ñeá: To be perfectly aware of for food, which is impossible. the essence of true reason. Chöùng: Chính trí voâ laäu kheá hôïp vôùi chaân lyù Chöùng Côù: Proof—Evidence. sôû duyeân goïi laø chöùng. Chöùng bao haøm ñoái Chöùng Daãn: To quote—To cite. töôïng ngoaøi taâm maø giaùc quan ta kinh nghieäm Chöùng Ñaïi Boà Ñeà: To experience, to attain ñöôïc hay nhaän ra roõ raøng söï kieän ñoù nhö sôø sôø to, or to prove perfect enlightenment. tröôùc maét. (A) Chöùng—Sacchikaroti (p)—Sakshatkaroti Chöùng Ñaïo: Magga-sacchikaranam (p). • Chöùng nghieäm toân giaùo: Religious (skt). experience. • Chöùng thaät: To assure—To prove with evidence—To testify. • Söï laõnh hoäi roõ raøng hay nhaän ra roõ raøng veà • Ñaït ñöôïc: To attain. ñaïo—Understanding clearly or realizing • Ñem ñeán tröôùc maét: To bring before one’s the Path—Realization of the way— eyes. Having attained the way (of mystic • Kinh nghieäm: To experience— experience) or to witness to the truth. Experience. Chöùng Ñaïo Quaû: Maggaphala- • Laøm cho thaáy roõ raøng tröôùc maét: To make sacchikaranam (p)—Realizing the Paths and

Fruitions. laønh, vì taø giaùo ngoaïi ñaïo cuõng laøm ñöôïc ñieàu Chöùng Ñaéc: Thöïc chöùng nôi töï thaân (laáy naày. Chöùng nghieäm vaõng sanh thaät söï laø ngay chaùnh trí chöùng ngoä chaân lyù)—Attained—To töø baây giôø trôû ñi, chuùng ta phaûi töøng phuùt töøng realize—To attain truth by personal giaây tinh chuyeân tu haønh, saùng ngoài thieàn, tröa experience. laøm coâng quaû, chieàu nieäm Phaät—Devoted Chöùng Ñaéc Nhò Ñaïo: Hai caùch chöùng ñaéc— cultivators should always remember that to Two ways of realization, have “proof of rebirth in the Pure Land” does 1) Chöùng ngoä baèng caùch tu taäp giaùo phaùp: not mean that you know the day and time you Realization by teaching. will die, or see some so-called auspicious signs 2) Chöùng ngoä baèng caùch tu taäp thieàn ñònh: for externalists can guess such thing. Real Realization by experience. “proof of rebirth in the Pure Land” is that from now on we must be earnest in our cultivation, Chöùng Ñöùc: Chöùng ñöùc hay chöùng

ñöôïc thaàn practicing Zen in the morning, performing löïc baèng caùch tu taäp Töù Dieäu Ñeá, 12 Nhaân good deeds at noon, and reciting Amitabha Duyeân vaø Luïc Ñoä, cho caû Tieåu laãn Ñaïi Buddha's name at night. Thöøa—Attainment of virtue, or spiritual power, through the four dogmas, twelve Chöùng Ngoä: Sakshatkara-sambhodhana nidanas and six paramitas, in both Hinayana (skt)—Attainment—The experience of and Mahayana. enlightenment—Duøng chaùnh trí ñeå chöùng thöïc hieåu bieát chaân lyù (söï chöùng ngoä khoâng do trao Chöùng Ñöôïc Trí Tueä: To attain wisdom. truyeàn maø haønh giaû phaûi töï chöùng laáy)—Chöùng Giaùc: Chöùng ngoä ñöôïc chaân lyù ñaïo Mystic insight, conviction by thinking, Phaät—To prove and perceive, to know by realization, to prove and ponder. experience. Chöùng Ngoä Nieát Baøn: Nibbana-sacchikiriya Chöùng Kieán: To behold—To witness—To (p)—Realization of Nirvana. testify. Chöùng Nhaân: Witness. Chöùng Kieán Caûnh Sanh, Giaø, Bònh, Chöùng Nhaän: To certify—To attest. Cheát: Witnessed the misfortunes of birth, old Chöùng Nhaäp: Laáy chaùnh trí nhö thöïc chöùng age, disease and death. ñöôïc chaân lyù—Experiential entry into Buddha-Chöùng Minh: To prove clearly—To have the truth. clear witness within. 1) Phaàn Chöùng: Partial, as in Hinayana and Chöùng Naøo Taät Naáy: Incorrigible. early Mahayana. Chöùng Nghieäm: Anubhuti (skt)—To 2) Toaøn Chöùng: Vieân maõn—Complete, as in verify—Experimental evidence—Söï hieåu bieát the perfect school of Mahayana. khoâng do kyù öùc, nhö söï hieåu bieát töø tri giaùc, Chöùng Quaû: Quaû chöùng ñöôïc trong töøng giai caûm thoï, vaø caûm giaùc, vaân vaân—Knowledge ñoaïn khaùc nhau (Tieåu Thöøa chöùng töù Thaùnh derived from any sources but memory, i.e., quaû, Ñaïi Thöøa Boà Taùt chöùng Thaäp Ñòa, Phaät knowledge from perception, from feelings, chöùng Phaät quaû chaùnh trí voâ laäu)—The fruits from sensing, etc. or rewards of the various stages of attainment. Chöùng Nghieäm Vaõng Sanh: Proof of Chöùng Saéc Manh: Chöùng loaïn saéc—rebirth in the Pure Land—Phaät töû chaân chaùnh Achromatopsy. neân nhôù raèng chöùng nghieäm vaõng sanh khoâng Chöùng Sô Ñòa Boà Taùt (Hoan hyû Ñòa): To phaûi laø ñoaùn bieát coi ngaøy naøo giôø naøo mình attain the first Bodhisattva stage of extreme cheát, hoaëc giaû thaáy moät vaøi caùi goïi laø ñieàm

joy. Drawback—Impediment. Chöùng Thaät: To prove—To certify. 3) Ñieàu chöôùng ngaïi, gaây trôû ngaïi cho söï tu Chöùng Thö: Certificate—Diploma. chöùng: Varana or Avarana (skt)— Hindrance which hinders the realization Chöùng Tích: Testimony. of the truth. Chöùng Toû: To show—To Demonstrate—To 4) Töø duøng ñeå chæ duïc voïng vaø phieàn naõo prove. che môø söï giaùc ngoä: Kincanam or Chöùng Toû Thieän Chí: To show proof of Palibhodho (p)—Varana or Avarana good will. (skt)—A term used for the passions or any Chöùng Tri: Adhigamavabodha (skt)—Chöùng delusion which hinders enlightenment. tri—Realization. 5) Phöôùn: Ketu or Dhvaja (skt)—Taám luïa Chöùng Trí: Adhigamavabodha (skt)—Chöùng beân treân coù chöõ—A pennant, streamer, trí voâ laäu cuûa Boà Taùt ôû ngoâi sô ñòa ngoä lyù trung flag, sign. ñaïo chaân thöïc—Experiential knowledge— (II) Phaân loaïi chöôùng—Categories of varana: Realization or attainment of truth by the (A) Nhò

Chöôùng: Hai loaïi chöôùng—Two bodhisattva in the first stage. hindrances—See Nhò Chöôùng. Chöùng Truù Manh: Chöùng muø veà ban (B) Tam Chöôùng: Coù ba loaïi—There are three ngaøy—Day-blindness. kinds—See Tam Chöôùng: Chöøng: About—Approximately. 1) Phieàn naõo chöôùng: Hoaëc Chöôùng—The Chöøng Ñoãi: Coù chöøng coù ñoãi—In measure passions and delusion which aid rebirth and hinder entrance to nirvana. (laøm vieäc coù chöøng coù ñoãi—To do things in 2) Baùo chöôùng: Hindrances of recompense. measure). 3) Nghieäp chöôùng: Hindrances of previous Chöøng Möïc: Moderation. karma. Chöøng Naøo: When ? (C) Nguõ Chöôùng: Naêm loaïi chöôùng ngaïi— Chöøng Naøo Maø: So long as. Five hindrances—See Nguõ Chöôùng. Chöøng Naày: (D) Thaäp Troïng Chöôùng: Ten major 1) This time. obstacles—See Thaäp AÙc. 2) This amount—This quantity. Chöôùng Duyeân Ma Khaûo: Demonic testing Chöõng Chaïc: Proper—Correct. conditions—Baäc trí löïc chaúng nhöõng khoâng Chöông: A chapter—A section—Essay— ngaïi chöôùng duyeân ma khaûo, maø coøn möôïn Document. chöôùng duyeân ma khaûo ñeå tieán tu— Chöông Phuïc: Maëc ñuùng theo quy luaät— Practitioners who possess wisdom are not only Regulation dress. unafraid of demonic testing conditions or Chöông Trình: Plan—Programme. obstacles, but they use these impediments to achieve progress in cultivation. Chöôùng: Kincanam or Palibhodho (p)— Varana or Avarana (skt). Chöôùng Maét: Unpleasant to the eyes— (I) Nghóa cuûa “chöôùng”—The meanings of Unpleasant to see. Kincanam or Palibhodho (p) and Varana Chöôùng Ngaïi: Baát cöù thöù gì laøm trôû ngaïi or Avarana (skt). (söï giaùc ngoä)—Obstacles—Screen and 1) Caùi maøn: A screen. obstructions, i.e anything that hinders. 2) Chöôùng ngaïi: Kincanam or Palibhodho Chöôùng Ngaïi Vaät: Hindrance—Barrier—(p—Hindrances—Obstacles— Barricade—Obstacle—Blockade.

Chöôùng Tai: Unpleasant to the ears— Phaät: The first person was the sixth Unpleasant to hear. disciple of the Buddha—See Yasas in Chöôùng Taän Giaûi Thoaùt: See Nhò Giaûi English-Vietnamese Section. Thoaùt (B) (2). 2) Ngöôø i thöù nhì laø ñeä töû cuûa Ngaøi A Nan: The second person was a disciple of Chöôûng: Ananda. 1) Loøng baøn tay: A palm. 3) Ngöôøi thöù ba, sanh sau khi Ñöùc Phaät Thích 2) Caàm: To grasp—To control. nhaäp dieät chöøng 100 naêm, ngöôøi ñaõ Chöôûng AÁn: Keeper of the seals. khuyeán khích vua A Duïc xaây 8 vaïn boán Chöôûng Baï: Register. ngaøn thaùp Phaät ôû mieàn Baéc AÁn Ñoä, trieäu Chöôûng Lyù: Attorney-general—Public taäp 700 vò Thaùnh Taêng, vaø lieân heä ñeán prosecutor. vieäc keát taäp kinh ñieån laàn thöù hai: The Chöôûng Quaû: Quaû Yeâm Ma La (quaû xoaøi) third person, who was born about 100 trong tay, ñeå ví vôùi vaät deã nhìn thaáy—As a years after the Buddha’s nirvana, is said to mango in the hand, compared to something encourage king Asoka to build 84,000 which is easy to see. Buddha stupas in northern India, convene (summon) 700 arhat saints (monks), and play an important part in connection with the second synod. Da Xaù Ñaø: Yasoja (skt)—See Da Xaù. Daõ: Hoang daõ—The country—Wilderness—

D Wild—Rustic—Uncultivated—Rude. Daõ Baøn Taêng: Moät vò du Taêng raøy ñaây mai ñoù, khoâng coù nôi truï xöù nhaát ñònh—A roaming monk without fixed abode.

Da Baø: Yava (skt)—Moät ñôn vò ño löôøng Daõ Boá Thí: Cuùng caùc aâm hoàn ngaï quyû taïi nhaø töông ñöông vôùi moät phaàn 2.688.000— moà—To scatter offerings at the grave to satisfy Barley—Barleycorn, a unit of measurement hungry ghosts. which is equivalent to the 2,688,000th part of a yojana. Daõ Can: Srgala (skt)—Moät loaøi thuù gioáng nhö choàn, hay keâu la veà ñeâm—Jackal, or an animal Da Baø Loâ Caùt Ñeá: Avalokitesvara (skt)— ressembling a fox which cries at night. See Quaùn Theá AÂm in Vietnamese-English Section, and Avalokitesvara in Sanskrit/Pali- Daõ Döôïi: Tired—Worn out. Vietnamese Section. Daõ Ñoäc: To neutralize (counteract) a poison. Da Boïc Xöông: Nothing but skin and bones. Daõ Hoà: Moät loaïi choàn hoang—A wild fox, a Da Du Ñaø La: See Yasodhara in fos sprite. Sanskrit/Pali-Vietnamese Section. Daõ Hoà Thieàn: Thieàn gia coi thieàn ngoaïi ñaïo Da Thòt: Skin and flesh—Coù da coù thòt: To laø “Daõ Hoà Thieàn” (theo Töù Gia Huyeàn Luïc, coù moät cuï giaø ñeán nghe Baùch Tröôïng Ñaïi Trí gain weigh. thuyeát phaùp. Cuï giaø noùi: xöa toâi laø Taêng truï Da Xaù: Yasas (skt)—Coù hai Tyø Kheo mang trì ôû nuùi naày, coù ngöôøi ñeán hoûi, laø moät nhaø ñaïi cuøng teân naày—There were three persons of tu haønh nhaân gian thì coù coøn rôi vaøo voøng nhaân this same name: quaû nöõa khoâng? Toâi noùi: Khoâng rôi vaøo voøng 1) Ngöôøi thöù nhaát laø ñeä töû thöù saùu cuûa Ñöùc

nhaân quaû nöõa. Theá laø toâi phaûi ñoïa laøm thaân daõ the place where the times, or seasons, are hoà. Xin Hoøa Thöôïng cho moät lôøi chuyeån ngöõ. always good. Baùch Tröôïng noùi: Cuï cöù hoûi tieáp ñi. Cuï giaø laïi Daï Ma Vöông Saûnh: Saûnh ñöôøng cuûa Dieâm hoûi theâm. Cuoái cuøng sö noùi: Cuï giaø ñaõ hieåu Vöông, nôi phaùn quyeát toäi nhaân—Yama’s ñöôïc leõ nhaân quaû roài ñaáy. Cuï giaø chôït tænh ngoä judgment hall. noùi: nay thoaùt kieáp daõ hoà. Xin nhôø ñaïi sö chieàu Daï Maãu Na: Yamuna (skt)—Soâng Daï Maãu laïi gheù qua sau nuùi cho hoûa taùng theo leä vong Na ôû vuøng baéc AÁn Ñoä—The River Jumna in Taêng. Chieàu laïi Baùch Tröôïng ñi voøng sau nuùi, northern India. quaû nhieân thaáy trong hang coù moät xaùc daõ hoà, Daï Minh Chaâu: Precious stone shining ngaøi beøn cho mang veà chuøa hoûa taùng theo leä brightly at night. vong Taêng cho noù thoaùt kieáp)—Wild-fox Daï Tha Baït: Yathavat (skt). meditators, i.e. non-Buddhist ascetics, 1) Thích hôïp: Suitably. heterodoxy in general—See Baùch Tröôïng 2) Chính xaùc: Exactly. Hoaøi Haûi. 3) Raén chaéc: Solid. Daõ Man: Barbarous—Savage—Barbaric. 4) Thöïc söï: Really. Daõ Nhaân: Gorilla. Daï Thuø: Yajurveda (skt)—Nghi thöùc teá leã Veä Daõ Söû: Unofficial history. Ñaø cuûa Baø La Moân giaùo—The sacrificial veda Daõ Taùng: See Laâm Taùng. of the Brahmans; the liturgy associated with Daõ Taâm: Bad ambition. Brahmanical sacrificial services. Daõ Thoï Bì Ñaø: Moät trong boán boä Kinh Veä Daï Toïa: Thôøi toïa thieàn ban ñeâm sau 9 giôø, laø Ñaø—One of the four Vedas. giôø nguû trong caùc thieàn vieän—Meditation done Daõ Thoá Hình Thaàn: Sasi—The spirit with after 9:00 PM, the usual bedtime hour in the marks or form like a hare. Zen monastery. Daõ Thuù: Wild beast. Daï Xoa: See Yaksa in Sanskrit/Pali- Daï: Ban ñeâm—Night. Vietnamese Section. Daï Haønh: Night trip (journey). Dai Daúng: Long lasting—To last a long time. Daï Ma: See Yama in Sanskrit/Pali- Daøi Doøng Vaên Töï: Wordy—Lengthy.

Vietnamese Section. Daïi Doät: Stupid—Foolish. Daï Ma Giôùi: See Yamaloka in Sanskrit/Pali- Daùm: To dare—To venture to do something. Vietnamese Section. Daïm: To offer. Daï Ma Loâ Ca: Yamaloka (skt)—Daï Ma Lö Daïm Hoûi: To offer marriage. Ca—Coõi theá giôùi cuûa Dieâm Ma Vöông—The Daïm Mua: Offer of purchase. realm of Yama, the third devaloka. Dan: To extend. Daï Ma Lö Ca: See Daï Ma Loâ Ca. Dan Díu: To be in love with someone. Daï Ma Söù: Söù giaû cuûa Dieâm Vöông—The Daøn: See Chuøa Daøn. messengers of Yama King. Daïn Dó: Fearless. Daï Ma Thieân: Tu Daï Ma—Toâ Daï Ma—Thôøi Daïn Maët: Shameless. Phaân—Thieän Thôøi Phaân—Daï Ma Thieân laø coõi Dang Dôû: Unfinished—Uncompleted. trôøi duïc giôùi thöù ba, ñöôïc giaûi thích nhö laø nôi luoân coù thôøi gian vaø muøa maøng löông haûo— Daùng Cao Thöôïng: A noble figure. Yama deva; the third devaloka, interpreted as Daùng Ñieäu: Appearance—Look.

Danh: Buddhist architecture is that there are not any • Teân goïi: Nama (skt)—Name—Noun— gigantic, magnificient construction. Instead, Term—Famous. there are pagodas and stupas, moderate in • Danh saéc: Naman (skt)—Rupa-form. shape, pretty and refined in style, and even Danh Bieät Nghóa Thoâng: Different in name little in structure like the huts of the recluses but of the same meaning. secluding from the world. Vietnam's pagodas are diminutive but abundant. This probably Danh Buùt: Famous writer. relates to an active aspect of Vietnamese Danh Döï: Honor—Honorary. psychology. Therefore, the whole country is Danh Ñöùc: A notable virtue. decorated with the pure, gentle spirit of Danh Gia: Famous family. sakyamuni Budha's Teaching" Danh Giaù: Honour—Reputation. I. Tænh Haø Baéc—Haø Baéc Province: Danh Giaû: Moät trong tam giaû, teân töï noù 1) Chuøa Daâu: Daâu Pagoda. khoâng coù thaät—Name unreal, one of the three 2) Chuøa Daøn: Daøn Pagoda. unrealities—See Tam Giaû. 3) Chuøa Buùt Thaùp: Buùt Thaùp Pagoda. Danh Hieàn: Famous sage. 4) Chuøa Ñöùc La: Ñöùc La Pagoda. Danh Hieäu: Samabhidha (skt). 5) Chuøa Ñaïi Laâm: Ñaïi Laâm Pagoda. 6) Chuøa Ñoàng Ky: Ñoàng Ky Pagoda. • Teân: Name. 7) Chuøa Haøm Long: Haøm Long Pagoda. • Töôùc hieäu: An appelation—A title or a 8) Chuøa Coå Meã: Coå Meã Pagoda. name. 9) Chuøa Ñaïi Laâm: Ñaïi Laâm Pagoda. Danh Lam: Famous temple. 10) Chuøa Quang Phuïc: Quang Phuïc Pagoda. Danh Lam Coå Töï Vieät Nam: Theo Vieät 11) Chuøa Vaân Coác: Vaân Coác Pagoda. Nam Danh Lam Coå Töï cuûa Voõ Vaên Töôøng, 12) Chuøa Phaû Laïi: Phaû Laïi Pagoda. treân toaøn quoác Vieät Nam töø Baéc chí Nam coù 13) Chuøa Thoân Xuaân: Thoân Xuaân Pagoda. 247 ngoâi danh lam coå töï. Hoøa Thöôïng Tieán Só 14) Chuøa Laùi: Laùi Pagoda. Thích Minh Chaâu ñaõ vieát trong lôøi giôùi thieäu: 15) Chuøa Phaät Tích: Phaät Tích Pagoda. "Moät ñaëc tröng noåi baät cuûa kieán truùc Phaät 16) Chuøa Linh ÖÙng: Linh ÖÙng Pagoda. Giaùo Vieät Nam laø khoâng coù nhöõng coâng trình 17) Chuøa Phaán Ñoäng: Phaán Ñoäng Pagoda. lôùn lao ñoà soä, traùi laïi, caùc chuøa thaùp ñeàu coù 18) Chuøa Ngoâ Xaù: Ngoâ Xaù Pagoda. taàm côû trung bình, nhöng xinh xaén, nheï nhaøng, 19) Chuøa Dieân Phuùc: Dieân Phuùc Pagoda. thaäm chí coù khi nhoû baèng nhö nhöõng am coác cuûa caùc vò aån só ñoäc cö. Chuøa khoâng lôùn nhöng II. Haø Noäi—Hanoi City: chuøa raát nhieàu, ñieàu naày töôûng cuõng coù theå

noùi 20) Chuøa Moät Coät: Moät Coät Pagoda. leân moät khía caïnh tích cöïc cuûa taâm lyù ngöôøi 21) Chuøa Laùng: Laùng Pagoda. Vieät, vaø chính vì theá maø khaép giang sôn haàu 22) Chuøa Traán Quoác: Traán Quoác Pagoda. nhö ñöôïc toâ ñieåm baèng caùi tinh thaàn thanh tònh, 23) Chuøa Lieân Phaùi: Lieân Phaùi Pagoda. hieàn hoøa cuûa ñaïo lyù Ñöùc Thích Ca.”— 24) Chuøa Kim Lieân: Kim Lieân Pagoda. According to Vo Van Tuong in Vietnam’s 25) Chuøa Boäc: Boäc Pagoda. Famous Ancient Pagodas, there are two 26) Chuøa Kim Sôn: Kim Sôn Pagoda. hundred forty-seven ancient pagodas in Viet 27) Chuøa Vuõ Thaïch: Vuõ Thaïch Pagoda. Nam from North to South. Most Venerable 28) Chuøa Hoøa Maõ: Hoøa Maõ Pagoda. Doctor Thich Minh Chau wrote in the Preface: 29) Chuøa Yeân Phuù: Yeân Phuù Pagoda. “A remarkable characteristic of Vietnamese 30) Chuøa Töï Khoaùt: Töï Khoaùt Pagoda.

31) Chuøa Sôû: Sôû Pagoda. 72) Chuøa Kim Hoa: Kim Hoa Pagoda. 32) Chuøa Phuïng Thaùnh: Phuïng Thaùnh Pagoda. 73) Chuøa Thaày: Thaày Pagoda. 33) Chuøa Thieân Phuùc: Thieân Phuùc Pagoda. 74) Chuøa Höông Tích: Höông Tích Pagoda. 34) Chuøa Thanh Nhaøn: Thanh Nhaøn Pagoda. 75) Chuøa Ñaäu: Ñaäu Pagoda. 35) Chuøa Naønh: Naønh Pagoda. 76) Chuøa Xaâm Ñoäng: Xaâm Ñoäng Pagoda. 36) Chuøa Phuù Thò: Phuù Thò Pagoda. 77) Chuøa Sôû: Sôû Pagoda. 37) Chuøa Baéc Bieân: Baéc Bieân Pagoda. 78) Chuøa Töø Chaâu: Töø Chaâu Pagoda. 38) Chuøa Ñaïi Lan: Ñaïi Lan Pagoda. 79) Chuøa Quaûng Nguyeân: Quaûng Nguyeân 39) Chuøa Thanh Ninh: Thanh Ninh Pagoda. Pagoda. 40) Chuøa Vaân Hoà: Vaân Hoà Pagoda. 80) Chuøa Vaên Phuù: Vaên Phuù Pagoda. 41) Chuøa Maät Duïng: Maät Duïng Pagoda. 81) Chuøa Ñaïi Bi: Ñaïi Bi Pagoda. 42) Chuøa Kim Giang: Kim Giang Pagoda. 82) Chuøa Laâm Döông: Laâm Döông Pagoda. 43) Chuøa Thanh Laâm: Thanh Laâm Pagoda. 83) Chuøa Thanh Laõm: Thanh Laõm Pagoda. 44) Chuùa Thaùnh Chuùa: Thaùnh Chuùa Pagoda. 84) Chuøa Tröôøng Xuaân: Tröôøng Xuaân Pagoda. 45) Chuøa Hoøe Nhai: Hoøe Nhai Pagoda. 85) Chuøa Ngoïc Ñình: Ngoïc Ñình Pagoda. 46) Chuøa Huyønh Cung: Huyønh Cung Pagoda. 86) Chuøa La Phuø: La Phuø Pagoda. 47) Chuøa Baùt Thaùp: Baùt Thaùp Pagoda. 87) Chuøa Dieân Khaùnh: Dieân Khaùnh Pagoda. 48) Chuøa Dueä: Dueä Pagoda. 88) Chuøa Phuùc Kheâ: Phuùc Kheâ Pagoda. 49) Chuøa Laïi Ñaø: Laïi Ñaø Pagoda. 89) Chuøa Boái Kheâ: Boái Kheâ Pagoda. 50) Chuøa Caàu Ñoâng: Caàu Ñoâng Pagoda. 90) Chuøa Phöông Trung: Phöông Trung 51) Chuøa Quyønh Ñoâ: Quyønh Ñoâ Pagoda. Pagoda. 52) Chuøa Thieàn Quang: Thieàn Quang Pagoda. 91) Chuøa Kheâ Tang: Kheâ Tang Pagoda. 53) Chuøa Baø Naønh: Baø Naønh Pagoda. 92) Chuøa Thieân Truø: Thieân Truø Pagoda. 54) Chuøa Kieán Sô: Kieán Sô Pagoda. III. Tænh Haûi Höng—Haûi Höng Province: V. Thaønh Phoá Haûi Phoøng—Haûi Phoøng City: 55) Chuøa Coân Sôn: Coân Sôn Pagoda. 93) Chuøa Dö Haøng: Dö Haøng Pagoda. 56) Chuøa Thaùi Laïc: Thaùi Laïc Pagoda. 57) Chuøa Ñoâng Caïo: Ñoâng Caïo Pagoda. VI. Tænh Nam Haø—Nam Haø Province: 58) Chuøa Caäp Nhaát: Caäp Nhaát Pagoda. 94) Chuøa Keo: Keo Pagoda. 59) Chuøa Höông Laõng: Höông Laõng Pagoda. 95) Chuøa Ñaïi Bi: Ñaïi Bi Pagoda. 60) Chuøa Giaùm: Giaùm Pagoda. 96) Chuøa Coå Leã: Coå Leã Pagoda. 61) Chuøa Meã Sôû: Meã Sôû Pagoda. 97) Chuøa Phoå Minh: Phoå Minh Pagoda. 62) Chuøa Laïc Thuûy: Laïc Thuûy Pagoda. 98) Chuøa Ñeä Töù: Ñeä Töù Pagoda. 63) Chuøa Phuù Thò: Phuù Thò Pagoda.

99) Chuøa Voïng Cung: Voïng Cung Pagoda.

IV. Tænh Haø Taây—Haø Taây Province: VII. Tænh Ninh Bình—Ninh Bình Province: 64) Chuøa Höông Trai: Höông Trai Pagoda. 100) Chuøa Non Nöôùc: Non Nöôùc Pagoda. 65) Chuøa Taây Phöông: Taây Phöông Pagoda. 101) Chuøa Bích Ñoäng: Bích Ñoäng Pagoda. 66) Chuøa Traàm: Traàm Pagoda. 67) Chuøa Traêm Gian: Traêm Gian Pagoda. VIII.Tænh Quaûng Ninh—Quang Ninh 68) Chuøa Mía: Mía pagoda. Province: 69) Chuøa Höõu Baèng: Höõu Baèng Pagoda. 102) Chuøa Yeân Töû: Yeân Töû Pagoda. 70) Chuøa Thieäu Long: Thieäu Long Pagoda. 71) Chuøa Ngaõi Caàu: Ngaõi Caàu Pagoda. VIII.Tænh Thaùi Bình—Thaùi Bình Province:

103) Chuøa Keo: Keo Pagoda. 127) Chuøa Linh ÖÙng: Linh ÖÙng Pagoda. 104) Chuøa Hoäi: Hoäi Pagoda. 128) Chuøa Tam Thai: Tam Thai Pagoda. 105) Chuøa La Vaân: La Vaân Pagoda. 129) Chuøa Chuùc Thaùnh: Chuùc Thaùnh 106) Chuøa Coảng: Coảng Pagoda. Pagoda. 130) Chuøa Phöôùc Laâm: Phöôùc Laâm VIII. Tænh Vónh Phuù—Vónh Phuù Province: Pagoda. 107) Chuøa Xuaân Luõng: Xuaân Luõng 131) Chuøa Phoå Ñaø: Phoå Ñaø Pagoda. Pagoda. 132) Chuøa Phaùp Laâm: Phaùp Laâm Pagoda. IX. Tænh Thanh Hoùa—Thanh Hoùa Province: XIV. Tænh Quaûng Ngaõi—Quaûng Ngaõi 108) Chuøa Maät Ña: Maät Ña Pagoda. Province: 133) Chuøa Thieân AÁn: Thieân AÁn Pagoda. X. Tænh Haø Tónh—Haø Tónh Province: 134) Chuøa Hoäi Phöôùc: Hoäi Phöôùc Pagoda. 109) Chuøa Hôïp Töï: Hôïp Töï Pagoda. 135) Chuøa Phaät Giaùo: Phaät Giaùo Pagoda.

XI. Tænh Quaûng Trò—Quaûng trò Province: XV. Tænh Bình Ñònh—Bình Ñònh Province: 110) Chuøa Saéc Töù Tònh Quang: Saéc Töù 136) Chuøa Thaäp Thaùp Di Ñaø: Thaäp Thaùp Tònh Quang Pagoda. Di Ñaø Pagoda. XII. Coá Ñoâ Hueá—Hueá Citadel: 137) Chuøa Long Khaùnh: Long Khaùnh 111) Chuøa Thieân Muï: Thieân Muï Pagoda. Pagoda. 112) Chuøa Thaùnh Duyeân: Thaùnh Duyeân Pagoda. XVI. Tænh Phuù Yeân—Phuù Yeân Province: 113) Chuøa Dieäu Ñeá: Dieäu Ñeá Pagoda. 138) Chuøa Baûo Tònh: Baûo Tònh Pagoda. 114) Chuøa Saéc Töù Quoác AÂn: Saéc Töù Quoác AÂn Pagoda. XVII. Tænh Khaùnh Hoøa—Khaùnh Hoøa 115) Chuøa Baùo Quoác: Baùo Quoác Pagoda. Province: 116) Chuøa Töø Ñaøm: Töø Ñaøm Pagoda. 139) Chuøa Hoäi Phöôùc: Hoäi Phöôùc Pagoda. 117) Chuøa Thuyeàn Toân: Thuyeàn Toân 140) Chuøa Kim Sôn: Kim Sôn Pagoda. Pagoda. 141) Chuøa Haûi Ñöùc: Haûi Ñöùc Pagoda. 118) Chuøa Ñoâng Thuyeàn: Ñoâng Thuyeàn 142) Chuøa Long Sôn: Long Sôn Pagoda. Pagoda. 119) Chuøa Töø Hieáu: Töø Hieáu Pagoda. XVIII. Tænh Ninh Thuaän—Ninh Thuaän 120) Chuøa Töôøng Vaân: Töôøng Vaân Province: Pagoda. 143) Chuøa Phaät Giaùo Phan Rang: Phaät 121) Chuøa Vaïn Phöôùc: Vaïn Phöôùc Pagoda. Giaùo Phan Rang Pagoda. 122) Chuøa Ba La Maät: Ba La Maät Pagoda. 144) Chuøa Phaät Quang: Phaät Quang 123) Chuøa Taây Thieân Di Ñaø: Taây Thieân Di Pagoda. Ñaø Pagoda. 124) Chuøa Truùc Laâm: Truùc Laâm Pagoda. XIX. Tænh Laâm Ñoàng—Laâm Ñoàng 125) Chuøa Traø Am: Traø Am Pagoda. Province: 126) Chuøa Dieäu Ñöùc: Dieäu Ñöùc Pagoda. 145) Chuøa Linh Quang: Linh Quang Pagoda. XIII. Tænh Quaûng Nam-Ñaø Naúng—Quaûng 146) Chuøa Linh Sôn: Linh Sôn Pagoda. Nam Ñaø Naúng Province: 147) Chuøa Linh

Pagoda. 176) Chuøa Kyø Vieân: Kyø Vieân Pagoda. 148) Chuøa Thieân Vöông Coå Saùt: Thieân 177) Chuøa Nam Phoå Ñaø: Nam Phoå Ñaø Vöông Coå Saùt Pagoda. Pagoda. 178) Chuøa Vaïn Ñöùc: Vaïn Ñöùc Pagoda. XX. Tænh Ñaéc Laéc—Ñaéc Laéc Province: 179) Chuøa Hueâ Nghieâm: Hueâ Nghieâm 149) Chuøa Khaûi Ñoan: Khaûi Ñoan Pagoda. Pagoda. 150) Tònh Xaù Ngoïc Ban: Ngoïc Ban 180) Chuøa Xaù Lôïi: Xaù Lôïi Pagoda. Monastery. 181) Töø AÂn Thieàn Töï: Töø AÂn Thieàn Töï Pagoda. XXI. Thaønh Phoá Saøi Goøn—Sai Goøn City: 182) Tu vieän Quaûng Höông: Quaûng Höông 151) Chuøa Giaùc Laâm: Giaùc Laâm Pagoda. Giaø Lam Pagoda. 152) Chuøa Töø AÂn: Töø AÂn Pagoda. 183) Tònh Xaù Ngoïc Phöông: Ngoïc Phöông 153) Chuøa Hoäi Sôn: Hoäi Sôn Pagoda. Monastery. 154) Chuøa Phöôùc Töôøng: Phöôùc Töôøng 184) Baùt Böûu Phaät Ñaøi: Baùt Böûu Phaät Ñaøi Pagoda. Pagoda. 155) Chuøa Long Nhieãu: Long Nhieãu 185) Chuøa Vaïn Phaät: Vaïn Phaät Pagoda. Pagoda. 186) Nam Thieân Nhaát Truï: Nam Thieân 156) Chuøa Hueâ Nghieâm: Hueâ Nghieâm Nhaát Truï Pagoda. Pagoda. 187) Chuøa Hueä Nghieâm: Hueä Nghieâm 157) Chuøa Vaïn Ñöùc: Vaïn Ñöùc Pagoda. Pagoda. 158) Chuøa Taäp Phöôùc: Taäp Phöôùc Pagoda. 188) Chuøa Vónh Nghieâm: Vónh Nghieâm 159) Chuøa Tröôøng Thoï: Tröôøng Thoï Pagoda. Pagoda. 189) Tònh Xaù Trung Taâm: Headquarters 160) Chuøa Long Hueâ: Long Hueâ Pagoda. (Central) Monastery. 161) Chuøa Long Thaïnh: Long Thaïnh 190) Chuøa Phaät Baûo: Phaät Baûo Pagoda. Pagoda. 191) Thieàn Vieän Vaïn Haïnh: Vaïn Haïnh 162) Chuøa Giaùc Vieân: Giaùc Vieân Pagoda. Meditation Center (Zen Institute). 163) Chuøa Linh Sôn: Linh Sôn Pagoda. 164) Chuøa Phuïng Sôn: Phuïng Sôn Pagoda. XXII. Tænh Ñoàng Nai—Ñoàng Nai Province: 165) Chuøa Giaùc Haûi: Giaùc Haûi Pagoda. 192) Chuøa Böûu Phong: Böûu Phong Pagoda. 166) Chuøa Phöôùc Haûi: Phöôùc Haûi Pagoda. 193) Chuøa Long Thieàn: Long Thieàn 167) Chuøa Quaùn Theá AÂm: Quaùn Theá AÂm Pagoda. Pagoda. 194) Chuøa Ñaïi Giaùc: Ñaïi Giaùc Pagoda. 168) Chuøa Phaùp Hoa: Phaùp Hoa Pagoda. 195) Phaät Tích Toøng Laâm: Phaät Tích 169) Chuøa Phöôùc Hoøa: Phöôùc Hoøa Pagoda. Pagoda. 170) Chuøa Minh Töï: Minh Töï Pagoda. 196) Thieàn Vieän Thöôøng Chieáu: Thöôøng 171) Chuøa Taân Höng Long: Taân Höng Chieáu Meditation Center (Zen Long Pagoda. Institute). 172) Chuøa Böûu Quang: Böûu Quang Pagoda. XXIII. Thò Xaõ Vuõng Taøu—Vuõng Taøu City: 173) Chuøa Phaùp Hoäi: Phaùp Hoäi Pagoda. 197) Chuøa Ñaïi Toøng Laâm: Ñaïi Toøng Laâm 174) Chuøa AÁn Quang: AÁn Quang Pagoda. Pagoda. 175) Chuøa Töø Nghieâm: Töø Nghieâm 198) Chuøa Hueâ Laâm: Hueâ Laâm Pagoda. Pagoda. 199) Chuøa Long Hoøa: Long Hoøa Pagoda.

200) Chuøa Thieân Thai: Thieân Thai Pagoda. 221) Chuøa Böûu Höng: Böûu Höng Pagoda. 201) Chuøa Phöôùc Laâm: Phöôùc Laâm 222) Chuøa Phöôùc Höng: Phöôùc Höng Pagoda. Pagoda. 202) Chuøa Linh Sôn: Linh Sôn Pagoda. 223) Chuøa Hoäi Phöôùc: Hoäi Phöôùc Pagoda. 203) Thích Ca Phaät Ñaøi: Sakyamuni 224) Chuøa Hoa Laâm: Hoa Laâm Pagoda. Buddha Monument. 225) Chuøa Böûu Quang: Böûu Quang 204) Tònh Xaù Nieát Baøn: Nirvana Pagoda. Monastery. XXX. Tænh Vónh Long—Vónh Long XXIV. Tænh Soâng Beù—Soâng Beù Province: Province: 205) Chuøa Hoäi Khaùnh: Hoäi Khaùnh Pagoda. 226) Chuøa Tieân Chaâu: Tieân Chaâu Pagoda. 206) Chuøa Nuùi Chaâu

Thôùi: Nuùi Chaâu Thôùi 227) Chuøa Giaùc Thieân: Giaùc Thieân Pagoda. Pagoda. 207) Chuøa Long Höng: Long Höng Pagoda. 228) Tònh Xaù Ngoïc Vieân: Ngoïc Vieân Monastery. XXV. Tænh Taây Ninh—Taây Ninh Province: 208) Linh Sôn Tieân Thaïch: Linh Sôn TieânXXXI. Tænh Traø Vinh—Traø Vinh Province: Thaïch Pagoda. 229) Chuøa Vuõng Lieâm: Vuõng Lieâm 209) Chuøa Phöôùc Löu: Phöôùc Löu Pagoda. Pagoda. 230) Chuøa OÂng Meïk: OÂng Meïk Pagoda. XXVI. Tænh Long An—Long An Province: 231) Chuøa Sam Roâng Ek: Sam Roâng Ek 210) Chuøa Toân Thaïnh: Toân Thaïnh Pagoda. Pagoda. 211) Chuøa Kim cang: Kim Cang Pagoda. 232) Chuøa Quy Noâng: Quy Noâng Pagoda.

XXVII. Tænh Myõ Tho—Myõ Tho Province: XXXII. Tænh Caàn Thô—Caàn Thô Province: 212) Chuøa Linh Thöùu: Linh Thöùu Pagoda. 233) Chuøa Hoäi Linh: Hoäi Linh Pagoda. 213) Chuøa Hoäi Thoï: Hoäi Thoï Pagoda. 234) Chuøa Khaùnh Quang: Khaùnh Quang 214) Chuøa Böûu Laâm: Böûu Laâm Pagoda. Pagoda. 215) Chuøa Thanh Tröôùc: Thanh Tröôùc Pagoda. XXXIII. Tænh Soùc Traêng—Soùc Traêng 216) Chuøa Vónh Traøng: Vónh Traøng Province: Pagoda. 235) Chuøa Kleang: Kleang Pagoda.

XXVIII. Tænh Beán Tre—Beán Tre Province: XXXIV. Tænh An Giang—An Giang Province: 217) Chuøa Hoäi Toân: Hoäi Toân Pagoda. 236) Chuøa Xaø Toùn: Xaø Toùn Pagoda. 218) Chuøa Hueä Quang: Hueä Quang 237) Chuøa Taây An: Taây An Pagoda. Pagoda. 238) Chuøa Phöôùc Ñieàn (Chuøa Hang): 219) Chuøa Tuyeân Linh: Tuyeân Linh Phöôùc Ñieàn Pagoda. Pagoda. 239) Chuøa Gioàng Thaønh: Gioàng Thaønh 220) Chuøa Vieân Minh: Vieân Minh Pagoda. Pagoda. 240) Chuøa Phi Lai: Phi Lai Pagoda. XXIX. Tænh Cao Laõnh & Moäc Hoùa & Sa Ñeùc—Cao Laõnh & Moäc Hoùa & Sa XXXV. Tænh Kieân Giang—Kieân Giang Ñeùc Provinces: Province:

241) Chuøa Suøng Höng: Suøng Höng Pagoda. Danh Theå: Caùi duøng ñeå goïi caùi theå—Name 242) Chuøa Thaäp Phöông: Thaäp Phöông and embodiment (The identity of name and Pagoda. substance). 243) Chuøa Phoå Minh: Phoå Minh Pagoda. Danh Thieáp: Visiting card. 244) Chuøa Tam Baûo: Tam Baûo Pagoda. Danh Thôm: Good reputation. XXXVI. Tænh Baïc Lieâu & Caø Mau—Baïc Lieâu Danh Tieáng: Foremost—Renowned— & Caø Mau Provinces: Famous. 245) Chuøa Quan AÂm: Quan AÂm Pagoda. 246) Höng Quaûng Töï: Höng Quaûng Danh Tieát: Good reputation on moral Pagoda. integrity. 247) Chuøa Vónh Hoøa: Vónh Hoøa Pagoda. Danh Töï: Name and description. Danh Lam Thaéng Caûnh: Beautiful Danh Töï Boà Taùt: A nominal bodhisattva. landscapes. Danh Töï Sa Di: Sa Di ôû tuoåi 20 hay lôùn hôn Danh Lôïi: Fame and wealth—Fame and (tuoåi coù theå trôû thaønh Tyø Kheo)—A novice gain. with the age of 20 or over (one of an age to be Danh Moân: Danh gia—Famous family. a monk). Danh Muïc: A name or descriptive title. Danh Töï Tyø Khöu: A monk in name but not in reality. Danh Nghóa: Name and meaning. Danh Töôùng: Moät trong nguõ phaùp, moïi söï Danh Nghóa Baát Ly: Name and meaning are vaät ñeàu coù danh coù töôùng—Name and not apart or differing. appearance. One of the five laws or Danh Ngoân: Famous words. categories, everything has a name and an Danh Nhaân: Celebrity—Famous man—Great appearance—Visible. name. Danh Vaên: Renown.

Danh Nho: Famous scholar. Danh Vi: Teân laø—Its name is. Danh Phaåm: Famous literary work. Danh Voïng: Celebrity—Reputation—Fame Danh Phaän: Honor and position. and glory. Danh Saéc: Namarupa (skt). Name and form. Danh Y: Famous physician. 1) Danh (goàm thoï, töôûng, haønh, thöùc) vaø saéc Daønh Duïm: To economize—To save. ñeàu khoâng thaät, nhöng laïi coù khaû naêng Dao: Hoøn ngoïc loùng laùnh—Jasper green khôûi leân phieàn naõo—Name (feeling, crystal. perception, volition, and consciousness) and form (both are unreal and give rise to Dao Ñoäng: To swing—To oscillate. delusion). Daïo: To take a walk—To go for a walk. 2) Teân cuûa oâng Tu Boà Ñeà khi thaønh Phaät— Daïo AÁy: At that time. Name under which Subhuti will be reborn Daøy Coâng: Many efforts—With great efforts. as Buddha. Daõy Nuùi: A chain of mountains. 3) Moät trong möôøi hai nhaân duyeân—One of Daïy: To teach—To instruct—To train. the twelve nidanas—See Thaäp Nhò Nhaân Daïy Baûo: To rear—To bring up. Duyeân. Daèn Loøng: To hold oneself—To control Danh Só: Famous scholar. one's temper. Danh Sö: Famous teacher. Daën Baûo: To advise—To recommend—To Danh Taøi: A person with famous talent.

counsel. The fire of sexual passion—See Daâm Duïc Daën Ñi Daën Laïi: To recommend over and Hoûa. over again. Daâm La Voõng: Löôùi ham muoán saéc duïc— Daét: To guide—To conduct—To lead—To The net of sexual desire. bring someone by the hand. Daâm Loaïn: Incest. Daâm: Giôùi thöù ba trong nguõ giôùi cho haøng taïi Daâm Noä Si: See Nhieãm Khueå Si. gia, caám ham muoán nhieàu veà saéc duïc hay taø Daâm OÂ: Obscene—Lewd. haïnh vôùi ngöôøi khoâng phaûi laø vôï choàng cuûa Daâm Phuï: Adulteress. mình. Giôùi thöù ba trong möôøi giôùi troïng cho Daâm Thang: Meã Thang—Chaùo naáu baèng haøng xuaát gia trong Kinh Phaïm Voõng, caét ñöùt gaïo—A kind of rice soup, or gruel. moïi ham muoán veà saéc duïc. Ngöôøi xuaát gia Daàm Möa Daõi Naéng: Expose to the rain and phaïm giôùi daâm duïc töùc laø phaïm moät trong töù the sun. ñoïa, phaûi bò truïc xuaát khoûi giaùo ñoaøn vónh vieãn—Lewd—Sexual misconduct— Daàm Söông: To expose to the dew Licentious—Fornication—Adultery— Daàm Söông Daõy Naéng: Ñi sôùm veà muoän—Lascivious—The third commandment of the Arises early and retires late. five basic commandments for lay people, and Daân Chuû: Democratically. the third precept of the ten major precepts for Daân Laønh: Peaceful inhabitant. monks and nuns in the Brahma Net Sutra. Daân Queâ: Country people. Monks or nuns who commit this offence will Daân Taâm: The mind of the people. be expelled from the Order forever—See Nguõ Daân Tình: Situation of the people. Giôùi, and Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong Kinh Phaïm Voõng. Daân Trí: Intellectual standard of the people. Daâm Boân: To commit adultery. Daân Voïng: Aspiration of the people. Daâm Duïc: Ham muoán saéc duïc—Desire for Daân YÙ: Will of the people. sex—Lustful—Debauched—Sexual desire— Daàn Daàn: Gradually—Little by little. Sexual passion. Daãn: To lead—To bring in or on—To Daâm Duïc Beänh: Beänh (taâm thaàn) gaây ra bôûi conduct—To stretch—To draw. söï ham muoán saéc duïc—The (spiritual) disease Daãn Chöùng: To cite with proof. caused by sexual passion. Daãn Ñaïo: Daâm Duïc Hoûa: Löûa cuûa söï ham muoán veà saéc 1) Ñöa ngöôøi vaøo chaân

lyù—To lead people duïc—The fire or the burning of sexual desire. into Buddha-truth. Daâm Ñaõng: Lascivious—Lustful. 2) Daãn daét linh hoàn ngöôøi cheát veà theá giôùi Daâm Giôùi: Giôùi caám daâm duïc, moät trong khaùc—A phrase used at funerals implying möôøi troïng giôùi cuûa Hieån Giaùo trong Kinh the leading of the dead soul to the other Phaïm Voõng—The commandments against world, possibly arising from setting alight adultery, one of the ten major commandments the funeral pyre. or precepts in the Brahma Net Sutra. Daãn Ñaàu: To precede. ** For more information, please Möôøi Giôùi Daãn Ñöôøng: To guide. Troïng Cuûa Chö Boà Taùt Trong Kinh Phaïm Daãn Giaûi: To explain and comment. Voõng. Daãn Hoùa: To initiate and instruct. Daâm Hoûa: Löûa cuûa söï ham muoán saéc duïc— Daãn Nghieäp: Daãn nhaân—Toång baùo nghieäp,

hay nghieäp chuû yeáu daãn ñeán quaû baùo phaûi taùi Ñònh, Duyeân ÖÙng vaø Phaùp Vaân. Chuøa toïa laïc sanh vaøo coõi naøo, trôøi, ngöôøi, hay suùc sanh, taïi aáp Daâu, xaõ Thanh Khöông, quaän Thuaän vaân vaân—The principle or integral direction of Thaønh, tænh Haø Baéc, Baéc Vieät Nam. Chuøa caùch karma, which determines types of Haø Noäi 17 daäm. Xöa ñaõ töøng laø trung taâm cuûa reincarnation, i.e. deva, man, or animal, etc. coá ñoâ Luy Laâu. Ñaây laø moät trong nhöõng ngoâi Daãn Nhaäp: To introduce—To initiate. chuøa ñaàu tieân cuûa Vieät Nam ñöôïc xaây döïng Daãn Nhieáp: Tieáp daãn—Trong lôøi nguyeän thöù vaøo theá kyû thöù ba sau Taây Lòch. Töø nhöõng theá 19 cuûa Phaät A Di Ñaø, Ngaøi nguyeän seõ tieáp daãn kyû ñaàu cuûa kyû nguyeân Thieân Chuùa, vuøng Daâu nhöõng ai goïi ñeán hoàng danh Ngaøi—To ñaõ laø moät trung taâm Phaät Giaùo noåi tieáng caû accept—To receive—To welcome (as a trong laãn ngoaøi nöôùc. Vaøo ñôøi nhaø Tuøy, nhöõng Buddha does on who call on him as stated in theá kyû thöù saùu vaø thöù baûy, chuøa Daâu laø nôi tu the nineteenth vow of Amitabha). trì vaø ñaïo traøng thuyeát phaùp, laø nôi truyeàn baù Phaät Giaùo quan troïng cuûa caùc danh Taêng nhö Daãn Quaû: Giai ñoaïn quaû baùo thöôûng phaït Tyø Ni Ña Löu Chi, Phaùp Hieàn, vaø Quan toång baùo, ngöôïc laïi vôùi bieät baùo—The general Duyeân, vaân vaân. Vaøo thôøi naày Sö Löu Khöông, stage of fruition, such as reward or punishment theo leänh vua Tuøy Vaên Ñeá, ñaõ xaây thaùp Hoøa in the genus, as contrasted with the Phong chín taàng ôû ngay tröôùc saân chuøa ñeå thôø differentiated species or stages, such as for xaù lôïi Phaät, nhöng veà sau ñaõ bò ñoå naùt. Thaùp each organ or variety of condition. ñöôïc xaây laïi vaøo naêm 1738 nhöng chæ coøn ba Daãn Toïa: Töø ngöõ duøng ñeå chæ ngöôøi daãn ai taàng. Vaøo caùc naêm 1073, 1169, 1434, vaø 1448, leân toøa ñeå thuyeát phaùp trong thieàn laâm—A caùc vua Lyù Nhaân Toâng, Lyù Anh Toâng, Leâ Thaùi phrase used by one who ushers a preacher into Toâng, vaø Leâ Nhaân Toâng ñaõ töøng toå chöùc leã a “pulpit” to expound the law. caàu ñaûo taïi chuøa Daâu. Caùc vò vua khaùc thì cho Daãn Tôùi Khoå Ñau Khoâng Traùnh Ñöôïc: ñeán chuøa röôùc toân töôïng Ñöùc Phaät veà Haø Noäi To lead to inevitable sufferings. ñeå laøm leã. Vaøo theá kyû 14, Maïc Ñænh Chi ñöôïc Daãn Xuaát Phaät Tính: The Buddha-nature in chieáu chæ nhaø vua cho ñöùng ra höng coâng xaây all the living to be developed by proper döïng laïi chuøa Daâu. Töø ñoù veà sau naày

chuøa ñaõ processes. One of the three kinds of Buddha- ñöôïc truøng tu nhieàu laàn—Name of a temple, nature—See Tam Phaät Taùnh. also called Thieàn Ñònh, Duyeân ÖÙng and Phaùp Daâng Hoa: To offer incense. Vaân, located in Daâu hamlet, Thanh Khöông Daâng Höông: To offer flowers. village, Thuaän Thaønh district, Haø Baéc Daäp Dìu: To come in great number. province, North Vietnam. It is about 17 miles Daäp Taét: Extinction from Hanoi. It used to be Luy Laâu ancient citadel. This is one of Vietnam's earliest Daäp Vuøi: To maltreat—To ill-treat. temples built in the third century A.D. Since Daät: the beginning of the Christian era. The Daâu 1) Daâm daät: Lustful. area has been a famous Buddhist center for 2) Deã chòu: To be at ease. both home and abroad. In the Sui dynasty, 3) Phoùng daät: To get away from— around the sixth and seventh centuries A.D., Indulgence. Daâu Temple functioned as the Buddhist Daät Duïc: Sensual. monks' monastery, the place of Buddhist Daät Ña: See Ajita in Sanskrit/Pali- preaching and the famous center where Vietnamese Section. Buddha's Dharma was propagated by the well- Daâu: Teân cuûa moät ngoâi chuøa, coøn goïi laø Thieàn known monks as Vinitaruci, Phaùp Hieàn, Quan

Duyeân, etc. At that time, king Sui-Wen-Ti Deã Ngöôi: To disregard. ordered Liou-K'ang to build a stupa for Deã Nhö Chôi: Easy as ABC. Buddha's relics. Placed in the yard of the Deã Noùi: Easy to say—Ñaïo Phaät deã noùi nhöng temple. Hoa Phong stupa which used to have khoâng deã laøm: Buddha teaching is eay to say, nine storeys was in ruin. A new three-storeyed but not easy to do or to practice. stupa was rebuilt in 1738. In the years of 1073, Deã ÔÏt: Very easy. 1169, 1434, and 1448, successive Kings Lyù Deã Thoái Chuyeån: Easily prone to Nhaân Toâng, Lyù Anh Toâng, Leâ Thaùi Toå, and Leâ retrogression. Nhaân Toâng organized a prayer at the temple. Other kings had Daâu Temple's Buddha statueDeã Thöông: Pleasant—Lovely—Lovable. brought to Baùo Thieân Temple in Hanoi for Deã Tinh Taán: Capable of great vigor. their worship prayer. It was Madarin Maïc Ñænh Deïp Boû: To dispel. Chi who was in charge of rebuilding Daâu Di: Temple in the fourteenth century. Since that 1) Dôøi ñi: To remove—To convey. time, the temple has been rebuilt many other 2) Ñi khaép nôi: To reach everywhere. times. 3) Moät loaïi khæ maët ñoû: Markata (skt)—A Daáu Chaân: Hoof—Footprint—footmark— red-faced monkey. Footstep—Imprint of the foot. 4) Rôi xoùt laïi: To leave behind. Daáu Hieäu Vaõng Sanh Veà Ñaâu: Signs of Di Ca: Meka (skt)—Ngöôøi ta noùi ñaây laø teân places of rebirth—See Nhöõng Ñieåm Noùng Toái cuûa ngöôøi con gaùi ñaõ ñeán daâng söõa traâu leân Haäu, and Sanh Veà Coõi Naøo? Ñöùc Phaät khi Ngaøi vöøa môùi thaønh ñaïo—Said Daáu Tích: Trace—Vestige. to be the name of the girl who gave milk Daàu: Oil. congee to Sakyamuni immediately after his Daàu Baùt: Moät baùt daàu—A boil of oil—Trìenlightenment; seemingly the same as Sujata, Sena, or Nanda. Daàu Baùt (caån thaän nhö ñang mang baùt daàu ñaày Di Ca La: Mekhala (skt). treân tay)—As careful as carrying a bowl of oil. Daàu Vaäy: In spite of. 1) Voøng ñai: A girdle. 2) Teân cuûa moät vò tröôûng laõo: Name of an Daãu: Althought—Though—In spite of—Even elder. if—Even though. Di Chuyeån: Movement. Daãu Xaây Chín Baäc Phuø Ñoà, Khoâng Baèng Di Ñaø: Amitabha (skt)—See A Di Ñaø in Laøm Phöôùc Cöùu Cho Moät Ngöôøi: Saving Vietnamese-English Section, and

Amitabha in one life earns more credit than building a Sanskrit-Pali-Vietnamese Section. temple of nine stupas (stories). Di Ñaø Boản Taùnh Tònh Ñoä Duy Taâm: Daây Döa: To drag on. 1) Theo Hoøa Thöôïng Thích Thieàn Taâm trong Deø Xeûn: To save little by little. Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, söï Deã Baûo: Obedient—Docile. nhieáp cô cuûa Tònh Ñoä quaû laø roäng lôùn, Deã Caûm: Nhaïy caûm—Emotional. khoâng theå nghó baøn, nhöng chuùng ta Deã Chòu: Comfortable. thöôøng nghe noùi "Di Ñaø Boản Taùnh Tònh Deã Daõi: Easy-going. Ñoä Duy Taâm." Nghóa lyù cuûa caâu naày theá Deã Daïy: Easily taught. naøo? Tònh Ñoä laø mieàn Cöïc Laïc ngoaøi möôøi muoân öùc coõi Phaät, Di Ñaø laø vò giaùo Deã Hieåu: Easy to understand. chuû cuûa Taây Phöông Cöïc Laïc. YÙ noùi chaân

taâm cuûa chuùng sanh roäng raõi vaø saùng suoát of which is outside the wide ocean. It is voâ cuøng—According to Most Venerable also like the specks of dust in the soil, Thích Thieàn Taâm in The Pure Land none of which is not soil. Likewise, there Buddhism, the gathering power of the is no Buddha land which is not Mind. Pure Land method is trully all-embracing Therefore, ancient sages and saints have and unconceivable. However, we always said: "This single mind encompasses the hear such expression as "Self-Nature four kinds of lands in their totality: the Amitabha, Mind-Only Pure Land." What is Land of Common Residence of beings and the meaning of this expression? The Pure saints, the Land of Expediency, the Land Land is the land of Ultimate Bliss, ten of True Reward, and the Land of Eternally billion Buddha lands from here, and Tranquil Light. Amitabha Buddha is the teacher of that ** See Boán Coõi Tònh Ñoä and Boán Coõi Duy land. It means that the True Mind of Taâm. sentient beings is all-extensive and all- Di Ñaø Sôn: Mitrasanta (skt)—Teân cuûa moät vò illuminating. sö vuøng Tukhara—Name of a monk from 2) Kinh Laêng Nghieâm noùi: "Nhöõng non soâng, Tukhara. ñaát lieàn cho ñeán hö khoâng ôû ngoaøi saéc Di Ñaø Tam Toân: Di Ñaø Tam Thaùnh—See thaân ta, ñeàu laø caûnh vaät trong chaân taâm Tam Toân (B). maàu saùng. Caùc phaùp sanh hoùa, ñeàu laø hieän Di Ñeå: Miti (skt). caûnh cuûa duy taâm." Nhö theá thì ñaâu coù coõi 1) Ño löôøng: Measure. Phaät naøo ngoaøi taâm ta. Cho neân yù nghóa 2) Söï hieåu bieát chính xaùc: Accurate cuûa Tònh Ñoä duy taâm laø noùi coõi Tònh Ñoä ôû knowledge. trong chaân taâm cuûa ta, nhö bieån caû noåi leân Di Ñeä: Ñeä töû cuûa moät vò thaày ñaõ quaù vaõng— voâ löôïng boùng boït, maø khoâng coù boùng boït The disciples left behind by a deceased naøo ôû ngoaøi bieån caû. Laïi nhö nhöõng haït master. buïi nôi ñaát lieàn, khoâng coù haït buïi naøo chaúng phaûi laø ñaát; cuõng nhö khoâng coù coõi Di Ñoäng: Mobile. Phaät naøo chaúng phaûi laø taâm. Theá neân coå Di Giaø: Megha (skt). ñöùc coù noùi: "Chæ moät taâm naày coù ñuû boán 1) Vaân: Maây. coõi: Phaøm Thaùnh ñoàng cö, Phöông tieän 2) Teân cuûa Boà Taùt Di Giaø, noåi tieáng laø moät höõu dö, Thaät baùo voâ chöôùng ngaïi, vaø löông y hay ngöôøi kieåm soaùt maây ñeå laøm Thöôøng tòch quang—The Surangama Sutra möa: Name of one of the bodhisattva as a states: "The various mountains, rivers and healer, or as a cloud-controller for continents, even the empty space outside producing rain. our physical body, are all realms and Di Giaø Ca: Miccaka or Mikkaka (skt)—See phenomena within the wonderful, bright Hai Möôi

Taùm Toå AÁn Ñoä (6). True Mind. Phenomena which are born, Di Giaùo: See Di Huaán. they are all manifestations of Mind-Only." Di Haøi: Remains of the dead body. Therefore, where can you find a Buddha Di Haàu: Markata (skt). land outside the Mind? Thus, the concept 1) Loaøi khæ lôùn taùnh tình noùng naûy, laät ñaät of Mind-Only Pure Land refers to the Pure khoâng yeân, gioáng nhö duïc voïng cuûa chuùng Land within our True Mind. This is no sanh luoân troåi daäy: The larger monkey, different from the ocean, from which mischievous, restless, like the passions. springs an untold number of bubbles, none

2) Taâm Vieân: Taâm phieàn naõo muoán boác ta." Moät ngaøy kia, do moät duyeân may, oâng gaëp traêng ra khoûi nöôùc—A monkey, typical of ñöôïc moät tu só Phaät giaùo teân laø Na Tieân ñang the mind of illusion, pictured as trying to treân ñöôøng ñi khaát thöïc, daùng veû traàm tónh vaø pluck the moon out of the water. thanh thaûn cuûa vò hieàn nhaân ñaõ coù moät aûnh 3) Taâm meâ môø: The mind of foolishness. höôûng thaàm laëng nhöng maïnh meõ trong loøng 4) Taâm phoùng daät: The mind of restlessness. nhaø vua. Ngaøy hoâm sau, vua cuøng moät ñoaøn Di Haàu Giang: Moät nôi trong thaønh Tyø Xaù naêm traêm ngöôøi Yonaka ñi ñeán tu vieän Leâ nôi Ñöùc Phaät giaûng kinh—A place in Sankheya taïi Sagal, laø nôi cö nguï cuûa Na Tieân. Vaisali where Buddha preached. Hoï coù moät cuoäc troø chuyeän maø theo yeâu caàu Di Hình: Xaù lôïi cuûa Ñöùc Phaät—Relics of the cuûa nhaø vua, sau ñoù seõ ñöôïc tieáp tuïc trong Buddha. hoaøng cung. Vò tu só voán chaúng phaûi taàm thöôøng, ñaõ noùi vôùi nhaø vua raèng oâng muoán Di Hoùa: See Di Huaán. cuoäc thaûo luaän dieãn ra theo kieåu tìm hoïc chöù Di Hoïa: To bring about disastrous khoâng phaûi theo kieåu vöông giaû. Nhaø vua ñoàng consequences. yù vaø laàn löôït neâu leân nhöõng khoù khaên cuûa Di Huaán: Giaùo phaùp cuoái cuøng truyeàn laïi khi mình ra vôùi ñaïo sö, oâng naày giaûi ñaùp thoûa maõn Phaät saép nhaäp dieät—Doctrine or transforming taát caû. Nhöng veà sau naày khi nhöõng moái hoaøi teaching , handed down or bequeathed by a nghi baên khoaên naày ñöôïc Hoøa Thöôïng Buddha. Nagasena giaûi toûa, Milinda trôû thaønh moät ñaïi Di Kham: Leã "di kham" laø leã dôøi quan taøi thí chuû, moät nhaø baûo trôï lôùn cuûa ñaïo Phaät, moät ngöôøi cheát ra chaùnh ñieän ñeå laøm leã ba ngaøy oâng vua Phaät töû heát loøng truyeàn baù ñaïo Phaät. sau leã taån lieäm—To remove the coffin to the Trong hai theá kyû theo sau söï suy yeáu cuûa trieàu hall for the masses for the dead on the third ñaïi Mauryas , nhöõng keû xaâm laêng ngöôiø Hy day after encoffinment. Laïp ñaõ naém quyeàn baù chuû treân vuøng taây baéc Di Lan: Vua Di Lan—King Milinda—See AÁn Ñoä vaø A Phuù Haõn. Trong thôøi gian naày coù Milindapanha in Sanskrit/Pali-Vietnamese ñeán ba möôi vò vua noái tieáp nhau, trong ñoù chæ Section, and Di Lan Ñaø in Vietnamese-English coù hoaøng ñeá Di Lan Ñaø laø ngöôøi ñaõ ñeå laïi moät Section. aán töôïng laâu daøi trong loøng ngöôøi daân AÁn Ñoä. Di Lan Ñaø: Milinda or Menander (skt)—Di Ñieàu naày roõ raøng laø do oâng ñaõ gaén boù chaët cheõ Lan Ñaø laø vò vua AÁn Ñoä goác Hy Laïp. Nhöõng vôùi ñaïo Phaät. Vua Di Lan Ñaø laø moät trong vuøng ñaát do oâng chieám cöù vaø cai trò bao goàm nhöõng nhaân vaät quan troïng trong cuoán Peshawar, Kabul, Punjab, Sindh, Kathiawar, Milindapanha

vôùi Nhöõng caâu hoûi cuûa Vua Di vaø mieàn taây Uttar-Pradesh. Di Lan Ñaø laø moät Lan Ñaø (Milanda). Ñaây laø taùc phaåm chính hoïc giaû uyeân baùc vaø laø moät nhaø lyù luaän saéc ngoaøi giaùo ñieån cuûa tröôøng phaùi Theravada noùi beùn. OÂng tinh thoâng nhieàu ngaønh hoïc thuaät vaø veà nhöõng ñoái thoaïi cuûa thaày Nagasena vaø vua coù bieät taøi tranh luaän. Luùc ñaàu oâng mang naëng Di Lan Ñaø (vua Hy laïp xaâm laêng vaø chieám cöù nhöõng baên khoaên thaéc maéc veà giaùo lyù cuûa Ñöùc vuøng Baéc AÁn vaøo theá kyû thöù I tröôùc Taây lòch). Phaät. OÂng raát buoàn loøng vì khoâng ai giaûi toûa Nhöõng caâu hoûi cuûa vua Di Lan Ñaø lieân quan ñöôïc cho oâng, oâng than thôû: “Chao oâi, caû nöôùc tröïc tieáp vôùi nhöõng yù nieäm caên baûn trong Phaät AÁn Ñoä laø moät söï troáng khoâng! Taát caû chæ ñöôïc giaùo veà luaân hoài, voâ ngaõ, vaø luaät nhaân quaû. taøi khoaùc laùc maø thoâi. Chaúng moät tu só khoå Trong quyeån Milindapanha, vua Di Lan Ñaø haïnh hay moät Baø La Moân naøo coù theå tranh ñöôïc moâ taû laø vò vua thuoäc doøng doõi Yonakas luaän vôùi ta vaø giaûi toûa nhöõng moái nghi ngôø cuûa taïi vuøng ñaát Yona. Caùc vuøng ñaát Yona vaø Kamboja ñöôïc ngöôøi AÁn Ñoä bieát ñeán vaøo theá

kyû thöù saùu tröôùc Taây Lòch, nhö ñöôïc xaùc nhaän Pradesh. Milinda was a well-informed scholar trong baøi kinh Assalayana cuûa Kinh Trung Boä, and a keen debater. He was well versed in noùi raèng daân ôû caùc vuøng naày chæ coù hai giai various branches of learning and expert in caáp xaõ hoäi laø Arya vaø Dasa, thay vì boán nhö ôû argument. He was first obsessed with doubts AÁn Ñoä (see Töù Giai Caáp AÁn Ñoä). Moät ñieàu maø and dilemmas about the teachings of the ai cuõng bieát laø sau cuoäc keát taäp kinh ñieån laàn Buddha, but was so disappointed because no thöù ba taïi thaønh Hoa Thò, thì vua A Duïc ñaõ göûi one could be able to eliminate his doubts. He nhieàu phaùi ñoaøn truyeàn giaùo ñeán caùc vuøng ñaát exclaimed: “Empty, alas, is all India. All xa xoâi nhö Yona, Syria, vaø Macedonia. Cuõng Indiais but vain gossip. There is no ascetic or döôùi vua A Duïc, moät vò Tyø Kheo ngöôøi Hy Brahmin who is capable of disputing with me Laïp teân laø Dhammarakkhita-Yona and solving my doubts.” It was by a fortunate Dhammarakhita ñaõ ñöôïc cöû ñeán xöù chance that one day he saw a Buddhist monk Aparantaka ñeå thuyeát giaûng Chaùnh Phaùp. Nhö named Nagasena going on his begging round. vaäy roõ raøng giaùo lyù cuûa Ñöùc Phaät ñaõ gôïi môû The calm and serene personality of the sage taâm trí ngöôøi Hy Laïp tröôùc thôøi vua Di Lan had a silent but powerful influence on the Ñaø. Theo saùch Na Tieân-Di Lan Ñaø Vaán Ñaùp, king’s mind. Next day, in the company of five vua Di Lan Ñaø ñaõ trao vöông quyeàn laïi cho hundred Yonakas , he went to the Sankheya con mình, töø boû moïi chuyeän theá söï vaø töø traàn monastery at Segal where the monk was nhö moät tu só. Theo Phaät giaùo Nguyeân Thuûy thì staying at that time. They had a conversation vua Di Lan Ñaø ñaõ chöùng quaû A La Haùn. Theo which, at the request of the king, was later Plutarch, moät söû gia Hy Laïp, vua Di Lan Ñaø resumed at the palace. The monk who was no qua ñôøi trong moät leàu nhoû. Ñaõ coù nhieàu thaønh ordinary teacher told the king that he was phoá tranh chaáp veà vieäc giöõ tro coát cuûa oâng. agreeable to a discussion only if it was held in Tuy

nhieân, phaàn tro sau naày ñöôïc chia ñeàu vaø the scholastic way and not in the royal way. moãi thaønh phoá ñeàu döïng töôïng ñaøi kyû nieäm The king paid homage to the teacher in a daønh cho oâng. Ñieàu ñaùng noùi laø caùc ñoàng tieàn fitting manner and put his difficulties one by cuûa vua Di Lan Ñaø ñeàu coù in hình baùnh xe one before the sage who ably solved them all Chaùnh Phaùp (Dharmacakra). Ñaây laø moät daáu to the king's entire satisfaction. But later when hieäu khoâng theå nhaàm laãn cho thaáy nhaø vua laø his doubts and misgivings had been removed moät Phaät töû suøng ñaïo. Chöõ khaéc Shinkot cho by Most Venerable Nagasena, he became a thaáy roõ raøng raèng nhaø vua ñaõ coù nhieàu coâng great patron and supporter, a devout Buddhist lao trong vieäc truyeàn baù ñaïo Phaät trong vuøng ruler propagating the teachings of the Buddhist giöõa Hindukush vaø Sindh. Plutarch noùi raèng religion. During the two centuries that trong khi trò vì, vua Di Lan Ñaø ñaõ coù yù thöùc followed the decline of the power of the coâng lyù raát phaân minh, neân ñöôïc thaàn daân voâ imperial Mauryas, the Greek invaders invaded cuøng yeâu meán. Duø raèng quyeàn löïc cuûa oâng taïi over north western India and Afghanistan. AÁn Ñoä khoâng coøn nöõa, nhöõng kyù öùc veà vò vua Some thirty rulers flourished during this coâng baèng saùng suoát naày vaãn maõi maõi coøn period, of whom only King Milinda has left a trong caùc trang saùch cuûa quyeån Milnda-panha permanent impression on the Indian mind. cuõng nhö nhöõng ñoàng tieàn mang daáu Phaùp This is evidently due to his association with Luaân cuûa oâng—Milinda, the Indo-Greek king. Buddhism. King Milinda was one of the most He dominated and ruled over the following important characters in the Pali book named areas: Peshawar, the upper Kabul valley, Milindapanda, which includes questions of Punjab, Sindh, Kathiawar, and western Uttar- King Milanda. This is one of the most

important noncanonical works of the beyond a doubt that the Greek king helped in Theravada school, dialogues between the the propagation of Buddhism in the region Monk Nagasena and King Milinda (a Greek between the Hindukush and Sindh. Plutarch king who invaded and conquered northern says that as a ruler , Milinda had a keen sense India in the 1st century B.C.). King Milinda's of justice and was dearly loved by his people. questions concern the basic teachings of Though the power he had established in India Buddhism, especially the doctrines of rebirth, disappeared with his death, the memory of this non-egoism, and the law of karma. King just and wise Buddhist ruler will forever Milinda. In the Milindapanha, Milinda has remain enshrined in the pages of the Milinda- been described as the king of the Yonakas panha as in his own coins bearing the from Yonas. The lands of the Yonas and Dharmacakra. Kambojas were known to Indians in the sixth Di Lan Ñaø Vaán Ñaïo: Milinda-panha (skt)— century B.C. as is evidenced by the Nhöõng caâu hoûi ñaïo cuûa vua Di Lan Ñaø— Assalayana suttanta of the Majjhima-nikaya Questions of King Milinda—Theo Giaùo Sö which states that the people of these regions Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät had only two social classes of Arya and Dasa Giaùo, theo taøi lieäu Pali coøn löu laïi thì cuoán Di instead of the four classes of Indian society. It Lan Ñaø Vaán Ñaïo (Milinda-panha) coù leõ do is a well-known fact that after the third ñaïi

tröôûng laõo Na Tieân bieân soaïn, ñöôïc xem laø Buddhist Council held Pataliputra, Buddhist cuoán saùch ñaùng tin caäy nhaát. Quyeån saùch naày missionaries were sent by King Asoka to hoaëc ñöôïc vieát trong thôøi vua Di Lan Ñaø hay distant areas including Yona, Syria, and sau thôøi cuûa oâng, nhöng phaûi tröôùc ngaøi Phaät Macedonia. Also under the reign of king AÂm, vì thöôøng thaáy oâng naày trích daãn cuoán Asoka, a Greek Bhikshu named saùch naày, xem nhö moät tö lieäu ñaùng tin caäy. Dhammarakkhita-Yona Dhammarakkhita was Coù nghóa laø cuoán saùch naày ñöôïc vieát vaøo sent to Aparantaka to preach the Dharma khoaûng töø naêm 150 tröôùc Taây Lòch ñeán naêm there. It is thus clear that the blessed teachings 400 sau Taây Lòch. Nhieàu ngöôøi cho raèng quyeån of the Buddha had begun to appeal to the Di Lan Ñaø Vaán Ñaïo khoâng phaûi laø moät cuoán Greek even before the time of king Milinda. saùch ñoàng nhaát. Caùc chöông ñöôïc vieát theo According to the Milinda-panha, king Milinda nhieàu phong caùch khaùc nhau. Do ñoù, coù theå died as a Buddhist monk, having retired from raèng moät soá chöông ñaõ ñöôïc theâm vaøo sau the world after handing over his kingdom to his naày. Tuy nhieân, baèng chöùng cuï theå nhaát laø son. King Milanda is also said to have attained cuoán saùch naày ñaõ ñöôïc dòch ra chöõ Haùn vaøo to Arhatship which is the last stage of khoaûng töø naêm 317 ñeán 420 sau Taây Lòch vôùi sanctification according to Theravada teân laø Kinh Na Tieân, chæ coù ba chöông ñaàu cuûa Buddhism. Plutarch, the Greek historian, says cuoán Milinda-panha maø thoâi. Töø ñoù ngöôøi ta that Milinda's death occurred in a camp and cho raèng boán chöông coøn laïi laø phaàn theâm vaøo there was a dispute among several cities for sau naày. Moät söï kieän nöõa haäu thuaãn cho quan the possession of his ashes, but later his ashes ñieåm treân laø cuoái chöông ba, saùch ñaõ noùi raèng were divided and each city has its own caùc caâu hoûi cuûa vua Di Lan Ñaø ñaõ heát, coøn memorial monument to worship him. It is also chöông boán troâng gioáng nhö moät söï khôûi ñaàu significant that the coins of Milinda bear the môùi. Duø sao ñi nöõa, chuùng ta cuõng khoâng theå Buddhist wheel (Dharmacakra). This is an gaït boû ra ngoaøi giaû thuyeát cho raèng chính Na unmistakable sign that he was a devout Tieân hay moät taùc giaû naøo ñoù ñaõ vieát neân toaøn Buddhist. The Shinkot inscription proves

boä cuoán saùch nhö chuùng ta thaáy ngaøy nay. Raát saéc hôn vaø hay hôn nhöõng lôøi noùi treân cuûa Tyø coù theå dòch giaû Trung Hoa chæ giôùi haïn baûn Kheo Na Tieân. Do ñoù, Di Lan Ñaø Vaán Ñaïo laø dòch cuûa mình trong ba chöông maø thoâi. Cuoán moät cuoán saùch ñöôïc trình baøy deã hieåu, khoâng Di Lan Ñaø Vaán Ñaïo nhö hieän nay goàm coù baûy chæ veà caùc lyù thuyeát cao sieâu cuûa Ñöùc Phaät, maø chöông. Trong baûy chöông naày thì chöông ñaàu caû nhöõng nguyeân taéc ñaïo ñöùc vaø taâm lyù cuûa ghi laïi con ngöôøi vaø lòch söû, coøn caùc chöông Phaät giaùo. Nhö theá, ñaây chính laø moät cuoán kia toaøn laø giaùo lyù. Ñieàu laï luøng laø trong khi saùch khoâng theå thieáu ñoái vôùi caùc Taêng sinh Tyø Kheo Na Tieân toán nhieàu coâng phu keå vôùi Phaät giaùo. Ngoaøi taàm quan troïng cuûa moät vaên chuùng ta veà cuoäc ñôøi quaù khöù cuûa oâng vaø cuûa baûn Phaät giaùo, Di Lan Ñaø Vaán Ñaïo coøn coù giaù vua Di Lan Ñaø, oâng laïi chaúng noùi gì veà cuoäc trò

cuûa moät tö lieäu lòch söû vaø laø moät coâng trình ñôøi hieän taïi cuûa oâng. Khieâm toán ñeán möùc xoùa vaên hoïc xuaát saéc. Cuoán saùch cung caáp cho môø mình laø ñaëc ñieåm thöôøng gaëp cuûa caùc taùc chuùng ta moät chöùng lieäu noåi baäc veà vaên xuoâi giaû thôøi xöa. Vaøo thôøi aáy vua Di Lan Ñaø ñaõ AÁn Ñoä trong theá kyû thöù nhaát. Di Lan Ñaø Vaán khoâng thoûa maõn vôùi caùc luaän sö toân giaùo Ñaïo coù moät vò trí ñaëc bieät trong vaên hoïc AÁn ñöông thôøi, noãi khoaéc khoaûi cuûa oâng ñöôïc boäc Ñoä, duø xeùt veà maët lyù luaän, vaên chöông, lòch söû, loä trong caâu noùi sau ñaây: “Chao oâi, caû coõi hay ñòa lyù. Veà thôøi kyø haäu giaùo ñieån, khoâng coù Dieâm Phuø Ñeà chæ laø moät söï troáng khoâng! Dieâm moät luaän thö Phaät giaùo naøo saùnh ngang ñöôïc Phuû Ñeà chæ laø caùi loã troáng. Taát caû chæ ñöôïc taøi vôùi quyeån Di Lan Ñaø Vaán Ñaïo—According to khoaùc laùc maø thoâi. Chaúng moät tu só khoå haïnh Prof. Bapat in The Twenty-Five Hundred hay moät Baø La Moân naøo coù theå tranh luaän vôùi Years Of Buddhism, after the Pali scriptures, ta vaø giaûi toûa nhöõng moái nghi ngôø cuûa ta.” Theá the Questions of King Milinda (Milinda-panha) nhöng vôùi tröôûng laõo Na Tieân, nhaø vua ñaõ supposed to have been compiled by Mahathera hoaøn toaøn bò chinh phuïc, khoâng nhöõng baèng Nagasena, is considered almost as nhöõng kieán thöùc cao sieâu, maø caû caùch aên noùi authoritative a text. It is certain that the ñaày aán töôïng vaø coù söùc thuyeát phuïc. Ngöôøi ta Milinda-panha must have been written either keå laïi raèng sau lôøi chaøo hoûi thoâng thöôøng, nhaø at the time of king Milinda or after him, but vua noùi: “Thöa toân oâng, xin toân oâng cho bieát surely before the time of Buddhsghosa, who phöông danh quí taùnh. Ngöôøi ta goïi toân oâng has so often quoted Nagasena’s Milinda-panha nhö theá naøo?” Na Tieân ñaùp: “Taâu beä haï, caùc as an authority. That is to say, the book must ñaïo höõu cuûa toâi goïi toâi laø Na Tieân, cha meï thì have been written between 150 B.C. and 400 ñaët teân cho toâi laø Na Tieân, nhöng goïi theá cho A.D. It has been suggested that the Milinda- tieän thoâi. Söï thöïc thì khoâng coù moät ngöôøi nhö panha is not a unitary text for different theá ñaâu.” Chính caâu noùi naày cuûa tröôûng laõo daõ chapters are written in more than one style. khai thoâng moïi chuyeän, tieáp theo laø haøng loaït Hence it is probable that some chapters are caùc caâu hoûi vaø nhöõng caâu traû lôøi, trong ñoù coù later additions. A strong proof of the above söï minh hoïa noåi tieáng veà chieác xe ngöïa, theo theory, however, is the fact that the book was ñoù, cuõng gioáng nhö caùc boä phaän cuûa chieác xe translated into Chinese between 317 and 420 khi ñöôïc laép gheùp chuùng laïi thì seõ taïo thaønh A.D. and that its Chinese version, known as the chieác xe, ngoaøi caùc thöù aáy ra chaúng coù chieác Nagasena Sutra, contains only the first three xe naøo caû. Töông töï, caùc boä phaän khaùc nhau chapters of the Milinda-panha. From this it cuûa moät ngöôøi taïo neân con ngöôøi, ngoaøi caùc boä has been concluded that the remaining four phaän aáy ra thì chaúng coù con ngöôøi aáy. Thaät chapters of the Milinda-panha are later vaäy, ngoaïi tröø Thaùnh ñieån ra, khoâng theå tìm additions. Still another fact that supports the ñöôïc moät caâu noùi naøo veà thuyeát voâ ngaõ laïi saâu above view is that, at the end of the third

chapter, it is stated that the questions of King chariot apart from them, similarly the different Milinda have come to an end, and the fourth components of an individual make an chapter looks like a new beginning. No matter individual and that the individual does not exist what has happened, we are probably not aprt from them. No more profound or altogether justified in setting aside the appealing statement of the doctrine of assumption that Nagasena, or whoever he Anatmavada can be found than the above author may have been, wrote the whle of the enunciation of the Elder Nagasena in the book as it has come down to us today. For it is whole Buddhist literature, with the exception not impossible that the Chinese translator of the scriptures. Thus Milinda-panha is a himself preferred to limit his translation only to comprehensive exposition not only of Buddhist the first three chapters. The Milinda-panha, as metaphysics, but also of Buddhist ethics and it stands at present, contains seven chapters. psychology. As such, it is indispensable for the Out of these seven, the first one is largely student of Buddhism. Apart from its personal and historical while the others are all importance as a Buddhist text, the Milinda- doctrinal. It is strange that while Nagasena panha is also to be valued as a historical took so much time to tell us about his past life document and a literary achievement of great and that of king Milinda, he does not give us eminence. The Milinda-panha provides an much information about his present life. unsurpassed testimony to Indian prose Humility bordering on self-effacement has literature of the first century. In short, the been a general characteristic of all our ancient Milinda-panha occupies a unique position in writers. At that time, king Milinda was not Indian letters, whether looked at from the point satisfied with the contemporary religious of view of metaphysics, or literature, or teachers, and his arrogance found expression history, or knowledge of geography. It is an in the following statements: “Jambudvipa is indisputable fact hat in post-canonical empty, Jambudvipa is hollow. Jambudvipa is literature, no other treatise on Buddhism devoid of any Sramanah or Brahmin who could equals the Milinda-panha. argue with me to help me solve all my doubts.” Di Laëc: See Maitreya in the Sanskrit/Pali- In the elder Nagasena, however, king Milinda Vietnamese Section. met one who completely subdued him not Di Laëc Boà Taùt: Töø Thò—Di Laëc Boà Taùt hay only with his superior intellect, but also with vò Phaät töông lai cuûa coõi Ta Baø (vò Boà Taùt seõ his impressive and persuasive diction. It is said thaønh Phaät vò lai höôùng daãn chuùng sanh giaûi that as soon as they had exchanged formal thoaùt khoûi phieàn tröôïc)—Great Loving One— greetings, the King said: “Sir, what is your Maitreya Bodhisattva—The future Buddha of name? How are you known?” Nagasena this saha world (the Bodhisattva who will replied: “Maharaja, I am known as Nagasena. become a full Buddha in the next world cycle My brother bhikshus address me thus. My to lead men to liberation from self-bondage). parents call their son Nagasena, but all this is ** For more information, please see Maitreya just usage. In reality, there does not exist any in Sanskrit/Pali-Vietnamese Section. individual as such.” This statement of the Elder Di Laâu: Meru (skt)—Cao Sôn—Quang Sôn. Nagasena set the ball rolling and there 1) Cao ngaát: Lofty. followed a series of questions and

answers, 2) Nuùi Tu Di: ÔÛ ñaây chæ nuùi Hy Maõ Laïp including the famous chariot illustration which Sôn—Meru also refers to the mountains maintained that just as the parts of a chariot represented by the Himalayas, in this not put together make a chariot, and there is no

differing from Sumeru. Dó Hoaøn: Ñaõ trôû laïi—Baét ñaàu moät chu kyø— Di Leä Xa: Mleccha (skt). Already returned—The recommencement of a 1) Ngöôøi man rôï, hung döõ: Barbarian, cycle. foreigner, wicked. Dó Huyeát Taåy Huyeát: Laáy maùu röûa maùu, 2) Veû maët hung haêng: Defined as ill-looking. maùu caøng lan roäng (laáy maùu röûa maùu hay laáy 3) Moät töø duøng ñeå chæ nhöõng boä toäc hay oaùn baùo oaùn, chuùng ta seõ rôi heát töø toäi loãi naày gioáng ngöôøi ngoaïi ñaïo: A term for non- sang toäi loãi khaùc)—To wash out blood with Buddhist tribe or people. blood, from one sin to fall into another. Di Maãu: Mother's sister. Dó Kim Ñöông: Tam theá—Three times. Di Ngoân: Di giaùo—The last words—Wishes. 1) Quaù Khöù: Past. Di Phaùp: See Di Huaán. 2) Hieän Taïi: Present. Di Quan: Di chuyeån quan taøi töø giöõa nhaø ra 3) Vò Lai: Future. ñeå laøm leã di quan trong ngaøy thöù ba—To Dó Kim Ñöông Vaõng Sanh: Nhöõng vò vaõng remove the coffin to the hall for the masses for sanh veà Tònh Ñoä, trong quaù khöù, trong hieän taïi, the dead on the third day after the vaø vò lai—Those born into the future life of the encoffinment. Pure Land, in the past, in the prsent, and to be Di Sa Taéc: Mahisasaka (skt)—Di sa taéc Luaät, born in the future. moät trong naêm boä luaät cuûa Ñaïi Chuùng Boä (sau Dó Ly Duïc Giaû: Ngöôøi ñaõ töø boû duïc giôùi, coù khi Ñöùc Phaät nhaäp dieät chöøng 100 naêm, toå thöù hai loaïi—Those who have abandoned the tö laø Öu Ba Cuùc Ña coù naêm vò ñeä töû, dieãn desire-realm, divided into two classes: giaûng Luaät Taïng thaønh naêm boä phaùi khaùc 1) Dò Sanh: Phaøm phu ñaõ lìa duïc voïng, nhöng nhau, goïi laø Nguõ Boä Luaät, Di sa Taéc laø moät vaãn coøn luaân hoài trong luïc ñaïo—Ordinary trong naêm boä luaät naày)—The Mahasasaka people who have left desire, but will be Vinaya, one of the five divisions of the born into the six gati. Sarvastivadah school 2) Thaùnh Giaû: Nhöõng vò Thaùnh khoâng coøn Di Saûn: Hertage—Inherited property. luaân hoài trong duïc giôùi, cho caû Phaät töû vaø khoâng Phaät töû—The saints, who will not Di Sôn: Dôøi non laáp bieån—To remove be reborn into the desire-realm, for both mountains. Non-Buddhists and Buddhists. Di Tích: Tracks—Evidences—Vestiges— Dó Nhieân: Of course—Naturally. Remains—Trace—Examples left behind. Di Truyeàn: Heredity. Dó Oaùn Baùo Oaùn: To return evil for evil. Dì Phöôùc: Sister of mercy. Dó Sa Thí Phaät: Theo truyeàn thuyeát thì tieàn kieáp vua A Duïc khi laø moät ñöùa nhoû luùc coøn thô Dó: aáu ñaõ laáy naém caùt trong tay maø cuùng döôøng 1) Ñaõ roài: Already. cho Phaät, neân veà sau naày ñöôïc taùi sanh laøm 2) Quaù khöù: Past. vua—The legend of Asoka when a child giving 3) Cuoái cuøng: End. a handful of gravel as alms to the Buddha in a 4) Chaám döùt: Cease. previous incarnation, hence his rebirth as a Dó AÂn Baùo Oaùn: To return good for evil. king. Dó Ñaït Ñaïi Ñöùc: Dó Sanh: Bhuta (skt)—Dó Sanh—Luùc hieän 1) Baäc cao Taêng ñaïo cao ñöùc troïng: A monk höõu hay ngay trong hieän taïi—Become—The far advanced in religion. moment just come into existence, the present 2) Vò A La Haùn: An Arhat.

moment. external objects conditioning consciousness. Dó Taâm Hoïc Taâm: With the mind learning Dò Ñoan: Superstition—Heterodoxy. the mind. Dò Ñoàng: Different. Dó Taâm Truyeàn Taâm: Truyeàn thaúng töø taâm Dò Giaûi: Loái giaûi thích theo dò giaùo—A qua taâm baèng tröïc giaùc, ñoái laïi vôùi laáy vaên töï different, or heterodox, interpretation. maø truyeàn phaùp—Direct transmission from Dò Giaùo: Heresy. mind to mind (the intuitive principle of the Zen Dò Haønh: Deã laøm—Easy to do—Easy or Intuitive school)—With the mind progress. transmitting the mind, as contrasted with the Dò Hình: Strange shape. written word. Dò Hoïc: Dó Tri Caên: Ajnendriya (skt)—Moät trong ba 1) Nhöõng nghieân cöùu khaùc: Different studies. caên voâ laäu—Ngöôøi ñaõ bieát roõ caên coäi thieän 2) Hoïc thuyeát cuûa taø giaùo: Heterodoxy. laønh ñeàu phaùt khôûi töø nhöõng chaân lyù (yù, laïc, hyû, xaû, tín, taán, nieäm, ñònh, hueä) maø ra—The Dò Hueä: Trí tueä cuûa keû theo taø giaùo— second of the three passionless roots—One Heterodox wisdom. who already knows the Indriya or roots that Dò Khaåu Ñoàng AÂm: Nhieàu yù kieán khaùc arise from the practical stage associated with nhau, nhöng laïi ñoàng taâm nhöùt trí—Different the four dogmas (purpose, joy, pleasure, or many mouths, but the same response—renunciation, faith, zeal, memory, abstract Unanimous. meditation, wisdom). Dò Kieán: Different view, heterodoxy. Dó Vaõõng: The former time—The past. Dò Nhaân: Dó Vi: Coi nhö—To take to be—To consider 1) Ngöôøi dò thöôøng: An Extraordinary man— as. A different person. Dò: 2) Nhaân khaùc: A different cause. 1) Dò thöôøng: Extraordinary. Dò Phaåm: Phaåm loaïi töông phaûn hay khaùc 2) Dung Dò: Deã daøng—Easy. nhau—Of different order, or class. 3) Söï khaùc bieät: Prthak (skt)—Different— Dò Phöông Tieän: Phöông tieän ñaëc thuø maø Unlike—Separate—Diverse—Diversity— Phaät duøng ñeå xieån döông Nhaát Nghóa Ñeá— Not the same—Diversity—Change— Extraordinary, or unusual adaptations, devices, Strange—Heterodox. or means. Dò Baåm: Extraordinary nature. Dò Sinh: Prthagjana, Balaprthagjana (skt)— Dò Bieán: Thay ñoåi—To change. Teân goïi khaùc cuûa phaøm phu. Phaøm phu ñöôïc Dò Boä: Different class, or sect; heterodox dòch laø “dò sinh” vì do voâ minh maø theo taø schools, etc. nghieäp chòu quaû baùo, khoâng ñöôïc töï taïi, rôi vaøo caùc ñöôøng döõ—An ordinary person Dò Chaáp: Coá chaáp vôùi caùi lyù khaùc vôùi chaùnh unenlightened by Buddhism, an unbeliever, lyù—A different tenet—To hold to heterodoxy. sinner; childish, ignorant, foolish; the lower Dò Chuûng: Foreign race. orders. Dò Daïng: Strange form. Dò Sinh Ñeâ Döông Taâm: Caùi ngu cuûa Dò Duyeân: Alambana-pratyaya (skt)—Nhöõng phaøm phu ñöôïc ví nhö con deâ ñöïc (Ñeâ Döông) yeáu toá beân ngoaøi laøm aûnh höôûng ñeán söï chaêm chæ nghó tôùi aên uoáng vaø daâm duïc—Common chuù, hay taäp trung tö töôûng—Things distracting “butting goat,” or animal, propensities for food the attention, distracting thoughts; the action of and lust.

Dò Sinh Taùnh Chöôùng: The common sanh ra quaû khaùc vôùi chính noù, thí duï nhö thieän illusions of the unenlightened—Taking nhaân khoâng sanh ra thieän quaû maø laïi sanh ra seeming for real. laïc quaû; aùc nhaân khoâng sanh ra aùc quaû, maø laïi Dò Söï: Extraordinary fact. sanh ra khoå quaû (laïc quaû vaø khoå quaû ñeàu laø voâ

kyù, chöù khoâng phaûi laø thieän aùc)— Dò Taøi: Extraordinary talent. Heterogeneous cause, i.e. a cause producing a Dò Taâm: different effect, known as neutral, or not 1) Taâm khaùc: Different mind. ethical, e.g. goodness resulting in pleasure, 2) Taâm chöùa chaáp taø thuyeát: Heterodox evil in pain. mind. Dò Thuïc Nhôn Dò Thuïc Quaû: Differently Dò Thuïc: Vipaka (skt)—Quaû baùo nöông theo ripening causes produce differently ripening thieän aùc cuûa quaù khöù maø coù ñöôïc, caùi quaû effects—Every developed cause produce its khaùc vôùi tính chaát cuûa caùi nhaân, nhö thieän developed effect. nghieäp thì caûm laïc quaû, aùc nghieäp thì caûm khoå Dò Thuïc Quaû: Quaû baùo khaùc thôøi maø chín, quaû, caû hai laïc quaû vaø khoå quaû khoâng coøn nhö trong moät kieáp taùi sanh naøo ñoù thì do caùi mang tính chaát thieän aùc nöõa, maø laø voâ kyù nhaân ñôøi tröôùc maø nguõ caên ñôøi naày seõ xaáu, (neutral), neân goïi laø dò thuïc töùc laø caùi nhaân khi ñeïp, thoâng minh, ngu ñoän (chöù khoâng phaûi laø chín laïi khaùc—Differing from the cause, thieän aùc nöõa, do ñoù môùi goïi laø dò thuïc quaû)— different when cooked, or matured, i.e. the Fruit ripening differently, or heterogeneous effect differing from the cause, pleasure effect produced by heterogeneous cause, i.e. differing from goodness its cause, and pain in another incarnation, or life, e.g. the from evil. Maturing or producing its effects in condition of the eye and other organs now another life. resulting from specific sins or otherwise in Dò Thuïc Ñaúng Nguõ Quaû: Naêm quaû dò thuïc, previous existence. hay naêm quaû ñöôïc saûn sanh bôûi saùu nhaân— Dò Thuïc Sinh: Söï phaân bieät cuûa Ñaïi Thöøa veà The five fruits of karma. Pancaphalani, or söï khaùc bieät giöõa “dò thuïc” vaø “dò thuïc sinh.” effects produced by one or more of the six Dò thuïc sinh laø saùu thöùc (dò thuïc cuûa saùu thöùc hetus or causes. do A Laïi Da thöùc sanh ra)—A diference is 1) Dò Thuïc Quaû: Vipaka-phala (skt)—See Dò made in Mahayana between Alaya-vijnana Thuïc Quaû. and the six senses which produced from the 2) Ñaúng Löu Quaû: Nisyanda-phala (skt)— Alaya-vijnana. Uniformly continuous effect—See Ñaúng Löu Quaû. Dò Thuyeát: Giaùo thuyeát cuûa dò giaùo—A 3) Só Duïng Quaû: Purusakara-phala (skt)— different, or heterodox explanation; or strange Simultaneous effect produced by the doctrine. sahabhu-hetu and the samprayukta-hetu— Dò Thöôøng: Extraordinary—Exceptional— See Só Duïng Quaû. Unnatural—Fantastic. 4) Taêng Thöôïng Quaû: Adhipati-phala (skt)— Dò Toäc: Different race. Aggregate effect produced by the karma- Dò Töôùng: hetu—See Taêng Thöôïng Quaû. 1) Moät trong töù töôùng, söï thay ñoåi: One of 5) Ly Heä Quaû: Visamyoga-phala (skt)— the four states of all phenomena, Emancipated effect produced by all six difference or differentiation—See Töù causes—See Ly Heä Quaû. Töôùng (3). Dò Thuïc Nhaân: Vipakahetu (skt)—Nhaân 2) Phaåm chaát ñaëc bieät, töôùng maïo laï thöôøng:

Particular qualities, strange physiognomy. Löôïng Thoï)—The destroyer; Siva, Yama’s Dòch: To translate. destroyer, one of the Ming-Wang represented Dòch Thoaùt: To translate freely. with six legs, guardian of the West. Dòch Töøng Chöõ: To translate word by word. Dieâm Maâu Na: Yamuna (skt)—Lam Maâu Ni Na—Dao Vöu Na—Baây giôø laø soâng Jamna, Dieäc: moät nhaùnh cuûa soâng Haèng (hôïp löu vôùi soâng 1)

Vöøa: Also. Haèng taïi Baùt La Da Giaø)—The modern river 2) Hôn nöõa: Moreover. Jamna, a branch of the Ganges (meets with the Dieäc Höõu Dieäc Khoâng Moân: Ganges at Allahabad). 1) Tröôøng phaùi Trung Ñaïo: Madhyamika Dieâm Phuø: Jambu (skt)—Thieäm Boä—Xaø Phuø (skt)—The middle school. Thuï hay Ueá Thuï, loaïi caây ñöôïc taû laø cao ngaát 2) Phaùp moân vöøa höõu vöøa khoâng hay phaùp maø chaâu Dieâm Phuø Ñeà, moät trong baûy chaâu moân song chieáu höõu khoâng—Trung lôùn boïc quanh nuùi Tu Di, ñaõ mang teân cuûa loaïi Ñaïo—Both reality and unreality—caây naày—The rose-apple, described as a lofty Relative and absolute—Phenomenal and tree giving its name to Jambudvipa, one of the non-phenomenal. seven continents or rather large islands Dieâm: surrounding the Mountain Meru. 1) Coång laøng: A gate—Border-gate— Dieâm Phuø Ñaøn Kim: Jambunada-suvarna Hamlet. (skt)—Dieâm Phuø Na Ñeà (Ñaø) Kim—Teân moät 2) Noùi xaøm—Noùi khoâng aên nhaäp vaøo ñaâu— loaïi vaøng ôû soâng Dieâm Phuø Ñaøn (meù döôùi röøng Incoherent talk. caây Dieâm Phuø coù moät doøng soâng teân laø Dieâm Dieâm Baø Ñoä: Loaïi chim trong ñòa nguïc, lôùn Phuø Ñaøn, ôû ñaùy soâng coù moät loaïi vaøng maøu nhö voi, coù nhieäm vuï gaáp nhöõng keû ñoäc aùc, saãm pha chuùt saéc tím goïi laø Dieâm Phuø Ñaøn bay ñi roài neùm xuoáng cho rôùt ra töøng maûnh—A Kim)—Jambud-river gold, the golden sand of bird in purgatory as large as an elephant, who the Jambu. picks up the wicked, flies and drops them, Dieâm Phuø Ñeà: Jambudvipa (skt). when they are broken to pieces. 1) Chaâu naày ñöôïc ñaët teân Dieâm Phuø Ñeà coù Dieâm Ñaøi: Hells—Hades. theå laø vì treân chaâu naày moïc nhieàu caây Dieâm La: Yama (skt)—See Dieâm Vöông. Dieâm Phuø, hoaëc giaû töø treân caây Dieâm Phuø Dieâm Ma: Yama (skt)—See Dieâm Vöông. khoảng loà treân nuùi Tu Di coù theå nhìn thaáy Dieâm Ma Na Chaâu Quoác: Yavana or toaøn chaâu: It is so named (Jambudvipa) Yamana (skt)—Ñaûo quoác Java nôi maø hai ngaøi either from the Jambu trees abounding in Phaùp Hieàn vaø Huyeàn Trang ñaõ ñeán vieáng— it, or from an enormous Jambud tree on The island nation of Java, visited by Fa-Hsien Mount Meru visible like a standard to the and Hsuan-Tsang. whole continent. Dieâm Ma Vöông: Yama (skt)—The King of 2) Theá giôùi maø chuùng ta ñang soáng. Dieâm the Under World—See Dieâm Vöông. Phuø ñeà chæ laø moät phaàn nhoû cuûa theá giôùi Dieâm Maïn Ñöùc Ca: Yamataka (skt)—Dieâm Ta Baø, naèm veà phía nam cuûa nuùi Tu Di, Ma Ñöùc Ca Toân—Dieâm Maïn Uy Noä Vöông— theo vuõ truï hoïc coå AÁn Ñoä, ñaây laø nôi sinh Ñaïi Uy Ñöùc Minh Vöông—Haøng Dieâm Ma soáng cuûa con ngöôøi, laø theá giôùi Ta Baø Toân—Luïc Tuùc Toân—Moät trong naêm vò Ñaïi cuûa Ñöùc Phaät Thích Ca—The human Minh Vöông, vò toân ôû Taây Phöông coù saùu chaân world—The world in which we are (cuõng laø giaùo leänh luaân thaân cuûa Ñöùc Phaät Voâ living—Jambudvipa is a small part of Saha

World, the continent south of Mount ** See Yama in Sanskrit/Pali-Vietnamese Sumeru on which, according to ancient Section, and Dieâm Maâu Na in Indian cosmology, human beings live. In Vietnamese-English Section. Buddhism, it is the realm of Sakyamuni Dieãm: Buddha. 1) Beùn nhoïn: Pointed—Sharp. Dieâm Phuû: See Dieâm Ñaøi. 2) Chuoát cho beùn: To sharpen. Dieâm Vöông: Yama-raja (skt)—King of 3) Dieãm

Leä: Beautiful. hell—God Yama—Coøn goïi laø Dieâm La, Dieâm 4) Ngoïn Löûa: A flame—A blaze. Ma Vöông, Dieâm Ma La, Dieâm Laõo, hay Dieãm Khaåu: Ulka-mukha (skt)—See Dieäm Dieâm La Vöông. Khaåu. 1) Theo thaàn thoaïi Phaät giaùo vaø AÁn Ñoä giaùo, Dieãm Leä: Charming—Lovely. taát caû moïi ngöôøi cheát phaûi ñeán tröôùc moät Dieãm Phuø: Jambudvipa (skt)—See Dieâm Phuø vò chuùa teå hay phaùn quan cuûa thaàn cheát ñeå Ñeà in Vietnamese-English Section, and ñöôïc phaùn xöû. Baèng caùch döïa vaøo taám Jambudvipa in Sanskrit/Pali-Vietnamese göông phaûn chieáu thieän aùc nghieäp, trong Section. aáy nhöõng haønh vi toát xaáu cuûa ngöôøi cheát Dieãm Phuùc: Happiness—Felicity. ñeàu hieän leân. Dieâm Vöông caân nhaéc toäi Dieãm Saéc: Great beauty. naëng nheï maø thöôûng phaït, hoaëc ñöa ngöôøi aáy veà coõi haïnh phuùc, hoaëc neáu haønh vi Dieãm Tình: Love. xaáu aùc cuûa ngöôøi cheát naëng thì Dieâm Dieãm tuyeät: Very beautiful (pretty). Vöông baét y phaûi chòu nhöõng tra taán hay Dieäm: nhuïc hình khuûng khieáp, nhö nuoát hoøn saét 1) Vieâm: Ngoïn löûa—Flame—Blaze. chaùy ñoû—In Buddhist and Hindu 2) Nieát Baøn: Nirvana. mythology, the Lord of Judge of the Death Dieäm Hueä Ñòa: Giai ñoaïn thöù tö cuûa Boà Taùt, before whom all who die must come for trí tueä cuûa Boà Taùt saùng leân toät böïc vaø hieåu bieát judgment. Yam-raja holds up his Mirror of ñaày ñuû—The stage of flaming wisdom, the Karma, wherein are reflected the good fourth of the ten bodhisattva stages. and evil deeds of the deceased, and the ** For more information, please see Thaäp Ñòa latter consigns himself either to a happy Phaät Thöøa (4). realm or, where his deeds have been Dieäm Khaåu: Ulka-mukha (skt)—Teân moät preponderantly evil, to frightful tortures, loaøi quyû ñoùi, mieäng phun löûa ñaõ hieän ra tröôùc such as swallowing a red-hot iron ball. maët ngaøi A Nan (noùi vôùi ngaøi A Nan raèng ba 2) Theo Kinh Veä Ñaø thì Dieâm Vöông laø ngaøy nöõa oâng seõ meänh chung vaø ñaàu thai laøm Thaàn Cheát, taát caû ngöôøi cheát phaûi veà choã quyû ñoùi tröø phi naøo oâng boá thí cho traêm nghìn cuûa oâng ta. OÂng laø con trai cuûa Maët Trôøi, con quyû ñoùi moãi ñöùa moät haït côm. A Nan beøn oâng coøn coù moät ngöôøi em gaùi teân laø Dieâm baïch vôùi Phaät, neân nhaân ñoù Phaät thuyeát kinh Ma Nöõ hay Dieâm Maâu Na (ngöôøi anh laø Dieäm Khaåu Ngaï Quyû Kinh hay Kinh Phaät nam phaùn quan xeùt vieäc nam giôùi, ngöôøi Thuyeát Cöùu Baït Dieäm Khaåu Ngaï Quyû Ñaø La em laø nöõ phaùn quan xeùt vieäc nöõ giôùi): In Ni)—Flaming mouth, a hungry ghost or the Veda, Yama means the god of the preta, that is represented as appearing to dead, with whom the spirits of the Ananda. departed dwell. He was son of the Sun and Dieäm Ma Ñaïi Hoûa Tieân: Moät trong baûy vò had a twin sister Yami or Yamuna. coå Tieân—Jamadagni, one of the seven ancient

sage-rsis. Bodhisattva. Dieäm Ma Thieân: Yamadevaloka (skt)— Dieân Meänh Phaùp: Pheùp tu keùo daøi tuoåi thoï Yama (p)—Tu Dieäm Ma—Teân cuûa Duïc Giôùi baèng caùch tu theo haïnh caùc vò Dieân Thoï Boà Thieân, taàng trôøi thöù ba—The third of the Taùt nhö Phoå Hieàn, Ñòa Taïng vaø Quaùn AÂm— desire-heavens, above the Trayastrimsas—The Methods of worship of the life-prolonging realm of Deva Yama is a realm of great bodhisattvas such as Universal Virtue happiness presided over by their

ruler, the (Samantabhadra), Earth-Store (Ksitigarbha), divine king Suyama or Yama—Caûnh Trôøi Ñaïi and Avalokitesvara, etc., to increase length of Haïnh ñöôïc trò vì bôûi Dieäm Ma Vöông. life. Dieäm Thai: AÙnh saùng vaây boïc quanh mình Dieân Meänh Phoå Hieàn Boà Taùt: Ngaøi Phoå nhö trong Thai Taïng giôùi—The flaming womb, Hieàn coù pheùp tu vaø ñöùc keùo daøi tuoâi thoï—The the gabhadhatu which surrounds with light. Life-Prolonging Samantabhadra Bodhisattva. Dieäm Tueä Ñòa: See Dieäm Hueä Ñòa. Dieân Meänh Quaùn AÂm Boà Taùt: Ngaøi Quaùn Dieäm Voõng: AÙnh saùng cuûa Phaät xen keû lôùp AÂm coù pheùp tu vaø ñöùc keùo daøi cuoäc soáng— lôùp nhö maét löôùi ngoïc chaâu cuûa vua Trôøi Ñeá The Life-Prolonging Avalokitesvara Thích—The flaming, or shining net of Buddha, Bodhisattva. the glory of Buddha, which encloses Dieân Nieân Chuyeån Thoï: Prolonged years everything like the net of Indra. and returning anniversaries. Dieäm Vöông Quang Phaät: Ñöùc Phaät thöù Dieân Thoï: Keùo daøi tuoåi thoï: To prolong—To naêm trong 12 vò Quang Phaät (taát caû 12 danh lengthen (life). hieäu naày ñeàu ñöôïc duøng ñeå taùn thaùn Ñöùc Voâ Dieân Thoï Ñaïi Sö: Yen-Shou—Teân cuûa moät Löôïng Thoï Nhö Lai)—The fifth of the twelve vò sö noåi tieáng ôû Haøng Chaâu vaøo thôøi nhaø shining Buddhas. Toáng. Theo Hoøa Thöôïng Thích Thieàn Taâm Dieân: Keùo daøi—To prolong. trong Lieân Toâng Thaäp Tam Toå thì ngaøi laø Luïc Dieân Khaùnh Töï: Chuøa Dieân Khaùnh nôi coù Toå Tònh Ñoä cuûa Trung Quoác. Ngaøi töï laø Xung phoøng giaûng khi xöa cuûa toâng Thieân Thai ôû Töù Huyeàn, hoï Vöông, queâ quaùn ôû Tieàn Ñöôøng. Minh Sôn, thuoäc tænh Trieát Giang—Yen- Ngaøi quy y vôùi Thuùy Nham Thieàn Sö ôû ñaát Töù Ch'ing-Ssu, the monastery in which there is an Minh. Keá laïi tham hoïc vôùi Thieàn Quoác Sö ôû ancient lecture hall of T'ien-T'ai at Ssu-Ming- Thieân Thai, toû ngoä taâm yeáu, ñöôïc quoác sö aán Shan in Chekiang. khaû. Ngaøi töøng tu Phaùp Hoa Saùm Phaùp ôû chuøa Dieân Meänh: Cuoäc soáng keùo daøi—Prolonged Quoác Thanh. Trong khi thieàn quaùn, thaáy Ñöùc life. Quaùn Theá AÂm Boà Taùt röôùi nöôùc cam loà vaøo mieäng, töø ñoù ngaøi ñöôïc bieän taøi voâ ngaïi. Do Dieân Meänh Boà Taùt: Nhöõng vò Boà Taùt coù tuùc nguyeän muoán chuyeân chuù veà Thieàn hoaëc pheùp tu vaø ñöùc keùo daøi cuoäc soáng. Nhöõng vò Tònh Ñoä maø chöa quyeát ñònh neân ngaøi ñeán naày goàm Phoå Hieàn, Ñòa Taïng vaø Quaùn AÂm— Thieàn vieän cuûa Trí Giaû Ñaïi Sö laøm ra hai laù The life-prolonging bodhisattvas to increase thaêm: moät laù ñeà "Nhaát taâm thieàn ñònh," laù kia length of life. These bodhisattvas are ñeà "Trang nghieâm Tònh Ñoä." Keá ñoù ngaøi laïi Samantabhadra, Ksitigarbha, and chí taâm ñaûnh leã Tam Baûo, saùm hoái caàu xin Avalokitesvara. gia bò. Ñeán khi ruùt thaêm, luoân baûy laàn ñeàu Dieân Meänh Ñòa Taïng Boà Taùt: Ngaøi Ñòa nhaèm laù "Trang nghieâm Tònh Ñoä." Keå töø ñaây Taïng Boà Taùt coù pheùp tu vaø ñöùc keùo daøi ñöôïc ngaøi chuyeân yù nhöùt taâm roøng raëc tu moân tònh tuoåi thoï—The Life-Prolonging Ksitigarbha nghieäp. Naêm Kieán Long thöù hai ñôøi nhaø Toáng,

vua Trung YÙ Vöông thænh ngaøi veà truï trì chuøa Ch'ing Temple. One day while engaging in Vónh Minh, toân hieäu ngaøi laø Trí Giaùc Thieàn Sö. Zen Meditation, he saw Avalokitesvara Maha- Ngaøi ôû ñaây 15 naêm, ñoä ñöôïc 1.700 vò Taêng.

Bodhisattva sprinkle droplets of holy water Ñaïi sö laäp coâng khoùa moãi ngaøy ñeâm haønh trì into his mouth. From that point, he was able to 108 ñieàu. Hai ñieàu ñaëc bieät nhöùt trong ñoù laø explain, clarify, and elucidate the Buddha Moät ngaøy tuïng moät boä kinh Phaùp Hoa vaø nieäm Dharma without limitation. Because of the 100.000 caâu nieäm Phaät. Ban ñeâm khi ngaøi ñi residual vow in his former life, he was still qua goäp nuùi khaùc nieäm Phaät, nhöõng ngöôøi ôû uncertain whether he should choose Zen or gaàn ñeàu nghe coù tieáng loa phaùp vaø tieáng thieân Pureland to focus his practice. Thus, he came nhaïc traàm boãng du döông. Veà kinh Phaùp Hoa, to the Zen Monastery founded by Zen Master trong ñôøi ngaøi tuïng ñöôïc 13.000 laàn. Ñaïi sö Chih-I and prepared two prayer sticks: one was thöôøng truyeàn giôùi Boà Taùt, mua chim caù phoùng written “One Mind Zen Meditation,” and the sanh, thí thöïc cho quyû thaàn, taát caû caùc coâng other was written “Adorning the Pureland.” ñöùc chi ngaøi ñeàu hoài höôùng veà Tònh Ñoä. Ngaøi Next, he sincerely prostrated to the Triple coù tröôùc taùc 100 quyeån Toâng Caûnh Luïc, chæ roõ Jewels, repented, and asked for protection and dò ñoàng cuûa ba toâng: Hoa Nghieâm, Phaùp Hoa guidance. When he drew for the sticks, all vaø Duy Thöùc. Ñaïi sö laïi soaïn ra taäp saùch Vaïn seven times he drew the stick “Adorning the Thieän Ñoàng Quy, chæ roõ veà Phaùp Moân Tònh Pureland.” Thereafter, he devoted his time and Ñoä. Ñaïi sö laïi thaáy ngöôøi ñöông thôøi coøn ñang energy to cultivate Pureland Buddhism bò phaân vaân, ngôø vöïc giöõa Thieàn Toâng vaø Tònh diligently and vigorously with one mind. In the Ñoä, chöa bieát phaûi tu moân naøo ñeå ñöôïc keát second year of Kieán-Long reign period of the quaû chaéc chaén, neân ngaøi laøm baøi keä “Töù Lieäu Sung Dynasty, Emperor Wang-Chung-Yi Giaûn” ñeå so saùnh (see Töù Lieäu Giaûn). Nieân cordially invited him to be the headmaster at hieäu Khai Baûo thöù 8, vaøo buoåi saùng sôùm ngaøy Yung-Ming Temple, honoring him with the 26 thaùng 2, ngaøi hoïp töù chuùng leân chaùnh ñieän title Zen Master Enlightenment Wisdom. He ñoát höông leã Phaät, leã xong ngaøi daën doø, lived there for fifteen years as he helped and khuyeân baûo, saùch taán töù chuùng tinh taán tu guided 1,700 Bhiksus. He established praying haønh, roài ngoài kieát giaø ngay ngaén treân phaùp periods, each day and night practicing 108 toøa maø vieân tòch. Ngaøi thoï 72 tuoåi—Yen-Shou, ways. Among these, two outstood as the most name of a famous monk in Hang-Chou during significant: Chanting a volume of Dharma the Sung dynasty. According to Most Flower Sutra daily, and reciting Amitabha Venerable in The Thirteen Patriarchs of Buddha’s name 100,000 times daily. At night, Pureland Buddhism, Yen-Shou was the Sixth when he sat on a great boulder to practice Patriarch of Chinese Pureland Buddhism. His Buddha Recitation, people in the surrounding given name is Xung Huyeàn, his family name is area would hear the enchanting sounds of the Wang. He was born in Tsien-T’ang District. He Dharma as well as the magnificence of the first came to Zen Master Thuùy Nham of Tsu- heavenly symphony playing. In his lifetime, he Ming region and asked to become a disciple. chanted the Dharma Flower Sutra thirteen Next, he studied with Master T’ien-T’ai, the thousand times. He often granted Bodhisattva Nation’s Master, at T’ien-T’ai. There he Precepts to those who wished to

maintain. He realized the true nature or Buddha nature and also often purchased captive birds and fish to his realization was recognized by the Nation's set them free, donated meals to deity, hungry Master. He often cultivated the "Dharma ghosts, and demons. With all the merits and Flower Sutra's Repentance Practices" at Kuo- virtues he obtained, he dedicated them to the

Pureland praying to gain rebirth there. He taát caû moïi kieáp keùo daøi hay ruùt ngaén— wrote 100 texts called "Toáng Caûnh Luïc" to Buddha-wisdom, which surmounts all point out similarities and differences of the extending or shrinking kalpas. three Dharma Doors: Avatamsaka, Dharma ** For more information, please see Kieáp. Flower and Mind Only or Zen School. He also Dieãn: authored a collection of Buddhist texts called 1) Baøy ra: Show—To extend. "Vaïn Thieän Ñoàng Quy." Moreover, he also 2) Dieãn giaûng: To expound—To perform— observed during that time, many Buddhists To act. were skeptical and unclear about the Dieãn Dòch: Deductive—To expound and differences between Zen and Pureland, not make clear. knowing which tradition to practice to obtain Dieãn Dòch Phaùp: Deductive method. guaranteed results; therefore, he wrote a poem Dieãn Ñaøn: Platform. entitled "Four Clarifications" to make comparisons. At the early morning hours of Dieãn Ñaït: To express. February 26th in the eighth year of Khai Baûo Dieãn Giaû: Speaker—Orator. reign period, he when to the prayer hall to light Dieãn Giaûi: To explain. incense to prostrate to the Buddha. Thereafter, Dieãn Nhaõ Ñaït Ña: Yajnadatta (skt)—Dòch laø he gathered the great assembly to instruct and Töø Thuï, coù nghóa laø nhôø teá thaàn maø ñöôïc trao encourage them to cultivate diligently cho—Obtained from sacrifice. according to the teachings and then he sat in Dieãn Nhaõ Ñaït Ña Chi Ñaàu: Chuyeän veà caùi the lotus position on top of the Dharma throne ñaàu cuûa Dieãn Nhaõ Ñaït Ña. Taïi thaønh Thaát La and passed away into Nirvana. He was 72 coù ngöôøi cuoàng teân Dieãn Nhaõ Ñaït Ña. Moät years old. buoåi noï oâng laáy göông soi maët, nhìn thaáy loâng Dieân Thoï Ñöôøng: Tónh Haønh Ñöôøng—Nieát mi vaø maét hieän ra trong göông, nhöng laïi Baøn Ñöôøng—Phoøng nôi ngöôøi saép cheát ñöôïc khoâng thaáy ñöôïc loâng mi vaø maét treân ñaàu cuûa ñöa vaøo ñeå caàu an (ngöôøi saép cheát laém khi taâm mình neân hoaûng sôï boû chaïy moät caùch ñieân thaàn baán loaïn neân ñem loøng tham luyeán phoøng cuoàng. ÔÛ ñaây maét vaø ñaàu ví vôùi chaân tính, taát ôû, y baùt, ñoà duøng haønh ñaïo, neân ñem hoï ñeán caû nhöõng gì hieän ra trong göông ñeàu laø voïng ñaây nghe kinh keä ñeå thaáy raèng moïi söï vaät ñeàu töôûng (Dieãn Nhaõ Ñaït Ña möøng khi thaáy ñaàu laø voâ thöôøng, khoâng coù gì ñeå cho ta luyeán aùi trong göông ví vôùi vieäc chuùng sanh chaáp voïng tröôùc khi hoï thò tòch) —The hall or room into laøm chaân, coá chaáp khoâng boû. Khoâng thaáy mình which a dying person is taken to enter upon his voán coù ñaàu, treân ñaàu voán coù loâng mi vaø maét "long life." The nirvana hall—See Nieát Baøn thaät, ñöôïc ví vôùi chaân tính)—The head of Ñöôøng. Yajnadatta—Yajnadatta, a crazy man who saw Dieân Thoï Moân Ñaø La Ni: Thaàn chuù cuûa his eyebrows and eyes in a mirror but not Phaät noùi cho Ngaøi Kim Cöông Thuû veà pheùp tu seeing them in his own head thought himself huyeàn dieäu keùo daøi tuoåi thoï—The gate of bedevilled; the eyes

and head are a symbol of Life-Prolonging Dharani, or dharani which the reality. Those in the mirror of unreality. Buddha told Vajrapani Bodhisattva methods of Dieãn Taû: To describe. prolonging life of cultivation. Dieãn Thuyeát: Dieân Thoï Vónh Minh: See Vónh Minh Dieân 1) Ñoïc dieãn töø: To make (deliver) a speech. Thoï Thieàn Sö. 2) Giaûng giaûi nghóa lyù: To expound—To Dieân Xuùc Kieáp Trí: Trí hueä Phaät, truøm leân dilate upon—To discourse.

Dieãn Tieán: To progress—To evolve. ñöôøng dieät khoå—Nirodha is the third of Dieãn Vieân: Actor—Actress. the four axioms: pain, its focusing, its cessation or cure, the way of such cure. Dieãn Vaên: Speech—Address. 3) Tyø Ni: Vinaya (skt)—Giôùi haïnh dieät tröø Dieän: chö aùc hay höõu sôû dieät, dieät tröø nhöõng 1) AÊn maëc baûnh bao: Well-dressed. nguyeân nhaân cuûa khoå ñau daãn ñeán luaân 2) Caùi maët: Face. hoài sanh töû—Annihilation or extinction of Dieän Bích: Toïa thieàn maët xoay vaøo töôøng, the passions as the cause of pain which nhö Toå Boà Ñeà Ñaït Ma ñaõ 9 naêm dieän bích maø leads to the extinction of existence, or of khoâng noùi moät lôøi—To sit in meditation with rebirth and mortal existence. the face to a wall, as did Bodhidharma for nine Dieät Beänh: Moät trong boán beänh maø Kinh years, without uttering a word—See Boà Ñeà Vieân Giaùc ñaõ noùi ñeán, laø caên beänh truï vaøo tòch Ñaït Ma. dieät töôùng cuûa chö phaùp. Moät phöông phaùp maø Dieän Kieán: To see in person. Phaät Giaùo Tieåu Thöøa ñaõ duøng ñeå dieät tröø Dieän Moân: khoâng cho soùt laïi chuùt phieàn naõo naøo—One of 1) Traùn: Forehead. the four ailments or faulty ways of seeking 2) Mieäng: Mouth. perfection, mentioned in the Complete 3) Ñöôøng doïc phaân chia moâi treân laøm hai: Enlightenment Sutra. The Hinayana method of The line across the upper lip. endeavouring to extinguish all perturbing Dieän Muïc: Maët vaø maét, yù noùi daùng veû beà passions so that nothing of them remains. ngoaøi—Appearance—Face and eyes— **For more information, please see Töù Beänh. Physiognomy. Dieät Chuûng: Dieän Ngoä: To meet. 1) Taän dieät moät chuûng toäc: To exterminate Dieän Saéc: Countenance. (wipe out) a race. Dieän Thuï: Tröïc tieáp chæ giaùo—Personal or 2) Dieät boû haït gioáng voâ laäu vaø Phaät tính face-to-face instruction. (vónh vieãn khoâng theå thaønh Phaät): To Dieäp: Pattra, or Parna (skt)—Laù—Leaf— destroy one's seed of Buddhahood. Leaves. Dieät Ñaïo: Dieäp Caùi: Noùn laøm baèng laù caây—A leaf-hat, 1) Con ñöôøng daãn ñeán taän dieät khoå ñau phieàn naõo: Extinction of suffering and the way of or cover made of leaves. extinction. Dieäp Y Quaùn AÂm: teân goïi taét cuûa Bò Dieäp Y 2) Dieät Ñeá vaø Ñaïo Ñeá: Nirodha and marga— Quaùn AÂm, hay Ñöùc Quaùn AÂm maëc aùo caùnh See Töù Dieäu Ñeá, and Töù Thaùnh Ñeá in hoa sen, ví vôùi taùm vaïn boán ngaøn coâng ñöùc—A Vietnamese-English Section. form of Kuan-Yin clad in leaves to represent the 84,000 merits. Dieät Ñeá: Nirodha-aryasatya (skt)—Chaân lyù veà söï dieät khoå, ñeá thöù ba trong Töù Dieäu Ñeá— Dieät: Nirodha, Nirdha (skt)—Ni Laâu Ñaø. The Truth of the end of suffering—The 1) Nieát Baøn: Caùi theå cuûa Nieát Baøn laø voâ vi extinction of suffering, which is rooted in tòch dieät—To exterminate, to destroy, to reincarnation, the third of the four axioms annihilate, translation of Nirodha of (dogmas). Nirvana. Dead, extinguished, blown out, ** For more information, please see

Töù Dieäu perfect rest, highest felicity. Ñeá, and Töù Thaùnh Ñeá in Vietnamese- 2) Dieät Ñeá: Moät trong Töù Dieäu Ñeá, thoâng vôùi English Section. nhaân quaû töø khoå, taäp, dieät, ñaïo hay con

Dieät Ñònh: See Dieät Taän Ñònh. Dieät Phaùp Trí Nhaãn: Dieät Phaùp Nhaãn hay Dieät Ñònh Trí Thoâng: Thaàn Thoâng Trí ñaït nhaã n nhuïc ñaït ñöôïc nhôø coù Dieät Phaùp Trí (nhôø ñöôïc trong caûnh giôùi voâ vi Nieát Baøn—The Dieät Phaùp Trí maø sanh ra loaïi nhaãn nhuïc coù freedom or supernatural power of the wisdom theå ñoaïn tröø duïc voïng vaø luaân hoài sanh töû)— attained in nirvana, or perfect passivity. One of the eight kinds of endurance, the Dieät Ñoä: Nirvana (skt)—Baùt Nieát Baøn Na— endurance and patience associated with the Söï taän dieät luaân hoài sanh töû vaø thoaùt khoå— knowledge or wisdom of the dogma of Extinction of reincarnation and escape from extinction of passion and reincarnation. suffering. Dieät Quaû: Nirvana (skt)—Nieát Baøn laø ñaïo Dieät Haäu: Sau khi Ñöùc Phaät nhaät Nieát Baøn— quaû taän dieät duïc voïng, ñeá thöù ba trong töù ñeá— After the nirvana, after the Buddha's death. Nirvana as the fruit of extinction of desire, the third of the four axioms. Dieät Kieáp: Samvarta kalpa (skt)—Hoaïi **For more information, please see Töù Dieäu Kieáp—World destruction. Ñeá and Töù Thaùnh Ñeá. Dieät Lyù: Nieát Baøn laø chaân lyù tòch dieät (dieät Dieät Quaùn: Quaùn saùt veà söï daäp taét: huûy dieät khoå döùt phieàn naõo ñeå ñi vaøo caûnh giôùi hoaøn si meâ baèng caùch chaám döùt nghieäp sanh, laõo, toaøn tòch tònh)—The principle or law of bònh, töû—The contemplation of extinction: the extinction, i.e. nirvana. destruction of ignorance followed by the Dieät Moân: Nirvana (skt)—Nieát Baøn—In annihilation of karma, birth, old age and death. contrasted with Samsara (transmigration) Löu Dieät Saán: Teân moät toäi danh trong Luaät Taïng. chuyeån moân. Tyø kheo phaïm troïng toäi maø khoâng phaùt loà saùm Dieät Nghieäp: Nghieäp ñöa ñeán taän dieät khoå hoái thì bò xoùa teân trong soå Taêng tòch vaø bò ñuoåi ñau phieàn naõo, hay nghieäp ñöa ñeán Nieát ñi (toäi naày töông ñöông vôùi toäi töû hình ngoaøi Baøn—The work or karma of nirodha, the ñôøi)—Blotting out the name and the expulsion karma resulting from the extinction of of a monk who has committed a grievous sin suffering, i.e. nirvana. without repentance. Dieät Phaùp: Phaùp Voâ Vi (duøng ñeå dieät boû heát Dieät Taän Ñònh: See Dieät Thoï Töôûng Ñònh. chö töôùng. Thaân taâm ñoái vôùi caûnh khoâng coøn Dieät Taän Tam Muoäi: See Dieät Thoï Töôûng caûm ñoäng, khoâng öa, khoâng gheùt, khoâng ham, Ñònh. khoâng chaùn, khoâng vui, khoâng buoàn, khoâng möøng, khoâng giaän)—The unconditioned Dieät Thoï Töôûng Ñònh: Dieät Taän Ñònh— dharma, the ultimate inertia from which all Ñònh Tam muoäi, laøm cho taâm vaø taâm sôû cuûa forms come, the noumenal source of all Luïc Thöùc daäp taét hoaøn toaøn nhöõng caûm thoï vaø phenomenal. suy töôûng. Ñaây laø moät trong nhöõng phöông thöùc thieàn cao nhaát daãn tôùi ñònh taâm (taâm yù Dieät Phaùp Nhaãn: See Dieät Phaùp Trí Nhaãn. khoâng nhieãm khoâng nöông vaøo moät caûnh naøo, Dieät Phaùp Quaû: Quaû vò tònh tòch tuyeät ñoái— khoâng töông öùng vôùi moät phaùp naøo. Ñaây laø The realm of the absolute, of perfect pheùp ñònh cuûa baäc Thaùnh. Khi vaøo pheùp naày quiescence. thì taâm trí vöôït tôùi coõi voâ

saéc giôùi, truôùc khi ñi Dieät Phaùp Trí: Trí soi chieáu Dieät Ñeá cuûa vaøo coõi Phi Töôûng Phi Phi Töôûng Ñònh, roài Duïc giôùi hay trí giaûi thoaùt khoûi duïc voïng vaø ñaéc quaû Phaät vaø nhaäp Nieát Baøn)—A samadhi luaân hoài sanh töû—The knowledge or wisdom in which there is complete extinction of of the dogma of extinction of passion and sensation and thought, one of the highest form reincarnation. of meditation (kenosis), resulting from

concentration. nghì—Marvelous—Wonderful—Profound— ** For more information, please see Töù Khoâng Subtle—Supernatural—Mystic—Mysterious— Xöù. Beyond thought or discussion. Dieät Trí: Caùi trí chieáu roõ ñaïo lyù Dieät Ñeá, döùt • Baát Khaû Tö Nghì: Beyond thought or khoå tröø phieàn naõo—The knowledge or discussion. wisdom, of the third axiom, nirodha or the • Saùng choùi: Brilliant—Shining—See Thaát extinction of suffering. Dieäu. ** For more information, please see Töù Dieäu • Tuyeät Ñoái: Special—Outstanding. Ñeá, and Töù Thaùnh Ñeá in Vietnamese- • Voâ Tyû: Incomparable. English Section. • Tinh Teá Thaäm Thaâm: Subtle and Dieät Tröø: To destroy. profound. Dieät Tröôøng: Nôi maø haønh giaû ñaït ñöôïc taän Dieäu AÂm: AÂm thanh thuø dieäu—Wonderful dieät duïc voïng, hay nieát baøn—The plot or arena sound. where the extinction of the passions is Dieäu AÂm Bieán Maõn: Manjna- attained; the place of perfect repose, or sabdabhigarjita (skt). nirvana. 1) AÂm thanh thuø dieäu toûa khaép nôi nôi: Dieät Tuyeät: To destroy completely. Universal wonderful sound. 2) Thôøi kyø maø Ñöùc A Nan thaønh Phaät vôùi Dieät Töôùng: danh hieäu Dieäu AÂm Bieán Maõn Nhö Lai— 1) Moät trong boán phaùp höõu vi ñöôïc noùi ñeán The kalpa of Ananda as a Buddha with the trong Kinh Kim Cang. Phaùp höõu vi khi title Manojna-Sabdabhigarjita Buddha. hieän phaùp trong hieän taïi bò dieät ñi thì nhaäp vaøo phaùp quaù khöù: One of the four states Dieäu AÂm Boà Taùt: of all phenomena, mentioned in the 1) Dieäu AÂm Ñaïi Só—Vò Ñaïi Só, truï treân coõi Diamond Sutra. The extinction, as when Ñoâng Ñoä cuûa Ñöùc Tyø Loâ Giaù Na, ñaõ the present passes into the past—See Töù chöùng ñöôïc möôøi baûy saéc thaân tam muoäi Töôùng. (Ngaøi cuõng vì nhieàu nhaân duyeân ôû coõi Ta 2) Moät trong tam töôùng chaân nhö. Chaân nhö Baø naøy thöôøng thò hieän thaønh Ñeá Thích, tòch dieät (khoâng coøn hai töôùng sanh töû): Phaïm Vöông, Töï Taïi Thieân hay Tyø Sa One of the three forms or positions of Moân, Tyø Kheo ñeå hoùa ñoä chuùng sanh)—A Bhutatathata. The absolute and Bodhisattva, master of seventeen degrees unconditioned aspect of Bhutatathata— of samadhi, residing Vairocana-rasmi- See Tam Töôùng. pratimandita. 2) Thuûy Thieân Ñöùc Phaät: Vò Phaät thöù 743 Dieät Vong: To perish. trong hieän kieáp, ngöôøi cai quaûn heát thaûy Dieät Yeát Ma: nöôùc trong vuõ truï—A Buddha like Varuna 1) Dieät Nghieäp: The extinguishing karma—controlling the waters, the 743rd Buddha of See Dieät Nghieäp. the present kalpa. 2) Loaïi tröø moät vò Taêng phaïm toäi maø khoâng 3) Sughosa, moät ngöôøi em gaùi cuûa Quaùn AÂm phaùt loà saùm hoái ra khoûi Taêng ñoaøn: The Ñaïi Só: Sughosa, a sister of Kuan-Yin blotting out of the name of a monk and his Bodhisattva. expulsion from the order—See Dieät Saán. 4) Ghosa, vò A La Haùn, noåi tieáng vì khaû naêng Dieäu: Manju or suksma (skt)—Taùt Toâ— bieän bieät giaûi thích. Theo Eitel trong

Huyeàn dieäu khoâng theå nghó baøn hay baát khaû tö Trung Anh Phaät Hoïc Töø Ñieån, chính

Ghosa ñaõ phuïc hoài thò giaùc cho Dieäu Chaân Nhö Tính: Chaân nhö laø thöïc Dharmavivardhana baèng caùch röûa maét vôùi töôùng cuûa muoân phaùp—The profound nature nöôùc maét cuûa nhöõng ngöôøi ñaõ töøng caûm of the Bhutatathata—The totality or ñoäng vì taøi huøng bieän cuûa Ngaøi—Ghosa, fundamental nature of all things. according to Eitel in The Dictionary of Dieäu Duïng: Wonderful application. Chinese-English Buddhist Terms, an arhat, Dieäu Ñeá: Teân cuûa moät ngoâi chuøa coå ôû Hueá, famous for exegesis, who restored the Trung Vieät. Sau khi leân ngoâi, vua Thieäu Trò eyesight of Dharmavivardhana by washing cho xaây döïng chuøa Dieäu Ñeá vaøo naêm 1844 his eyes with the tears of people who were ngay treân neàn nhaø cuõ cuûa mình. Qui moâ cuûa moved by his eloquence. chuøa ban ñaàu raát ñoà soä, nhöng ñeán naêm 1953, Dieäu AÂm Ñaïi Só: See Dieäu AÂm Boà Taùt. chuøa ñöôïc truøng tu laïi vôùi qui moâ thu goïn nhö Dieäu AÂm Ñieåu: Ca Laêng Taàn Giaø, chim Dieäu hieän nay—Name of an ancient temple in Hueá, AÂm, laø loaïi chim quyù ôû AÁn Ñoä, coù tieáng keâu Central Vietnam. After he assumed the throne, eâm aùi thanh nhaõ (ngöôøi ta ví gioïng noùi cuûa in 1844 king Thieäu Trò had Dieäu Ñeá temple Ñöùc Phaät nhö tieáng chim naày)—The built on the ground of his old living place. The wonderful-voice bird, the Kalavinka. temple in the early time had an immense Dieäu AÂm Nhaïc Thieân Nöõ: Sarasvati (skt)— structure, but in 1953, the temple was rebuilt in Dieäu AÂm Nhaïc Thieân Nöõ hay Bieän Taøi Thieân the shape as it has nowadays. Nöõ—The goddess of music and poetry or Dieäu Ñieån: Kinh ñieån noùi veà phaùp huyeàn vi goddess of eloquence. The goddess of speech maàu nhieäm (Ñaïi Thöøa)—The classics of the and learning; also called the goddess of wonderful dharma (Mahayana). rhetoric. She is represented in two forms: Dieäu Ñoä: Quoác ñoä vi dieäu, baùo ñoä cuûa Ñöùc 1) Vò coù hai tay vaø moät oáng saùo: One with Phaät hay laø Taây Phöông Cöïc Laïc cuûa Phaät A two arms and a lute. Di Ñaø—The wonderful land—A Buddha's 2) Vò coù taùm tay: One with eight arms. reward land, especialy the Western Paradise Dieäu AÂm Phaät Maãu: See Dieäu AÂm Nhaïc of Amitabha. Thieân. Dieäu Ñöùc: Dieäu AÂm Thieân: Sarasvati (skt)—See Dieäu 1) Dieäu Ñöùc laø nghóa cuûa thaønh Ca Tyø La AÂm Nhaïc Thieân. Veä: The meaning of Kapilavastu. Dieäu Cao Sôn: The wonderful high 2) Dieäu Ñöùc coøn coù nghóa laø teân cuûa Boà Taùt mountain. Vaên Thuø Sö Lôïi—Wonderful virtue (title Dieäu Cao Sôn Vöông: Nuùi Tu Di, daõy nuùi of Manjusri). cao vaø thuø dieäu nhaát—King of the Wonderful 3) Teân cuûa moät ngoâi chuøa ôû Hueá, Trung High Mountain—Mount Sumeru. Vieät. Chuøa ñöôïc xaây vaøo naêm 1932 vôùi Dieäu Caùt Töôøng: moät qui moâ khieâm toán, goàm hai ngoâi ni xaù 1) Kyø dieäu vaø caùt töôøng: Wonderful and baèng tranh vaø moät nhaø giaûng taïm. Naêm auspicious. 1936, chuøa môùi xaây chaùnh ñieän, ñuùc 2) Ngaøi Vaên Thuø Sö Lôïi: Manjusri (skt). chuoâng, töôïng. Naêm 1948 xaây haäu lieâu. • Dieäu: Manju (skt). Naêm 1971 döïng coång tam quan—Name • Caùt Töôøng: Sri (skt). of a temple in Hueá, Central Vietnam. The temple was built in 1932 in a small Dieäu Chaân Nhö : Fundamental nature of all structure with two

thatched staff houses things—Totality. and a temporary auditorium. It was not

until 1936 that the main hall was built and Phaùp Hoa—Admirable, profound teaching bells and statues founded. In 1948, the (Lotus sutra). back house was added. In 1971, the three- Dieäu Haønh: Haønh ñoäng thaâm dieäu maø moät entrance gate was erected. thieän nghieäp ñöôïc taïo ra—The profound act by Dieäu Giaû: Thaâm nghóa cuûa vaïn vaät trong tam which a good karma is produced. ñeá vieân dung cuûa Thieân Thai Vieân Giaùo, nhö Dieäu Hieàn: Subhadra (skt)—Vò Taêng noåi nöôùc vaø soùng, ñeå ñoái laïi vôùi quan ñieåm "tam tieáng ñöôïc noùi ñeán trong Taây Phöông Du Kyù— ñeá caùch bieät" cuûa Bieät Giaùo—The profound A famous monk mentioned in the Records of meaning of phenomenal of T'ien-T'ai, that Western Lands. they are the bhutatathata, i.e. water and wave, Dieäu Hieån Sôn: Nuùi Tu Di, coù daùng veû thuø as distinguished from the view of the dieäu—The mountain of marvellous Differentiated Teaching. appearance (Sumeru). Dieäu Giaùc: Dieäu Hueä: Sukshmamati (skt)—Trí hueä tinh 1) Dieäu giaùc trong Phaät giaùo Ñaïi thöøa goàm töï dieäu—Exquisite knowledge. giaùc, giaùc tha, giaùc haïnh vieân maõn (töï Dieäu Huyeàn: Dieäu Phaùp Lieân Hoa Kinh mình giaùc ngoä, giuùp ngöôøi giaùc ngoä, giaùc Huyeàn Nghóa—Kyø dieäu thaäm thaâm— ngoä troøn ñaày)—Ñaây laø quaû vò thöù 52, cuõng Wonderful and profound—See Dieäu Phaùp laø quaû vò cuoái cuøng cuûa moät vò Boà Taùt Lieân Hoa Kinh Vaên Cuù. tröôùc khi thaønh Phaät—The fine state of Dieäu Höõu: Caùi "höõu" tuyeät ñoái (caùi höõu phi truth—The wonderful enlightenment of höõu, caùi coù maø khoâng phaûi laø coù), ñoái laïi vôùi Mahayana Buddhism, consisting of self- caùi hieän höõu giaû hôïp cuûa vaïn phaùp—The enlightenment to enlighten others and absolute reality—Supernatural existence—Enlightenment of Buddhahood—The fifty- Incomprehensible entity, as contrasted with the second and the last stage of a bodhisattva superficial reality of phenomena. before becoming Buddha. ** For more information, please see Chaân 2) Hoøa Thöôïng Dieäu Giaùc Haûi Thuaän, moät Khoâng. trong nhöõng ñaïi ñeä töû cuûa Hoøa Thöôïng Nhaát Ñònh, taêng cang chuøa Dieäu Ñeá— Dieä u Höõu Töùc Chaân Khoâng: Existence is Most Venerable Dieäu Giaùc Haûi Thuaän, Emptiness—Dieäu höõu töùc chaân khoâng coøn coù one of the most outstanding disciples of nghóa laø Söï töùc Lyù, hay trong Söï ñaõ coù saün Lyù Most Venerable Nhaát Ñònh. He was also a roài—Existence is Emptiness means Practice is royal-recognized monk at Dieäu Ñeá Theory or in Practice there already exists Temple (see Taêng Cang). Theory—See Lyù Söï Vieân Dung, and Töù Phaùp Dieäu Giaùc Ñòa: Quaû vò Dieäu Giaùc hay quaû vò Giôùi (3). Phaät—The stage of wonderful Dieäu Hyû Quoác: The Happy Land. enlightenment—Buddhahood. Dieäu Hyû Theá Giôùi: The realm of profound ** For more information, please see Dieäu Giaùc joy. Dieäu Giaùc Tính: Tính chaát hay baûn chaát Dieäu Hyû Tuùc Thieân: The heaven full of thaäm thaâm cuûa quaû vò Phaät—The profound wonderful joy. enlightened nature of the Buddha. Dieäu Kieán: Dieäu Giaùc Vò: The Buddha-stage—The 1) Caûnh kyø dieäu: The beautiful sight. fruition of holiness—See Luïc Töùc Phaät (6). 2) Teân cuûa baûy ngoâi sao thuoäc choøm sao Baéc Dieäu Giaùo: Giaùo lyù thaäm thaâm kyø dieäu cuûa Ñaåu, ñöôïc cai

trò bôûi—Ursa Major ruled

by: Taùt (luïc Ba La Maät) nhö laø nhöõng nhaân ñöa • Chö Boà Taùt: Bodhisattvas. ñeán quaû vò Phaät—The profound cause—The • Chö Phaät: Buddhas. discipline of the bodhisattva (charity and the • Coù ngöôøi noùi Ñöùc Thích Ca ngöï trò ôû ñoù: six paramitas, etc) as producing the Buddha- Some say Sakyamuni who rules there. fruit. • Ngöôøi khaùc laïi cho raèng Boà Taùt Quaùn AÂm: Dieäu Nhaân Ni Sö: Nun Dieäu Nhaân (1041- Others say Kuan-Yin. 1113)—Moät Ni sö noåi tieáng ñaát Thaêng Long, • Ngöôøi khaùc laïi cho laø Phaät Döôïc Sö: Baéc Vieät. Theo saùch Thieàn Uyeån Taäp Anh, Ni Others say Bhaisajya Buddha. sö teân laø Ngoïc Kieàu, laø tröôûng nöõ cuûa Phuøng • Ngöôøi khaùc nöõa laïi cho laø Baûy vò Phaät: Loaùt Vöông, ñöôïc vua Lyù Thaùnh Toâng nuoâi Others say the seven Buddhas. naáng trong cung töø luùc coøn nhoû, sau gaû cho Dieäu Laïc: cho ngöôøi hoï Leâ, moät vieân quan Chaâu Muïc ôû 1) AÂm nhaïc kyø dieäu nôi coõi Tònh Ñoä: Chaân Ñaèng. Khi choàng cheát, baø xuaát gia laøm Wonderful music in the Pure Land. ñeä töû cuûa Thieàn Sö Chaân Khoâng ôû Phuø Ñoång, 2) Nieàm vui söôùng kyø dieäu nôi coõi Tònh Ñoä phaùp töû ñôøi thöù 17 doøng Thieàn Tyø Ni Ña Löu hay Nieát Baøn: Wonderful joy in the Pure Chi. Baø truï taïi Ni vieän Höông Haûi ôû Tieân Du Land or Nirvana. ñeå hoaèng hoùa cho ñeán khi thò tòch vaøo naêm 3) Luïc Toå Thieân Thai: The sixth T'ien-T'ai 1113, thoï 72 tuoåi. Ni vieän Höông Haûi laø Ni patriarch. vieän Phaät Giaùo ñaàu tieân ôû Vieät Nam vaøo thôøi Dieäu Lieân Hoa: Lieân Hoa Kyø Dieäu bieåu hieän nhaø Lyù, Ni sö Dieäu Nhaân ñaõ töøng truï trì vaø cho trí tueä saùng suoát thaáu trieät chaân lyù cuûa hoaèng hoùa taïi ñaây—A Vietnamese famous nun Phaät, duø gaàn nôi theá giôùi nhieãm taïp cuõng from Thaêng Long, North Vietnam. According khoâng bò hoen oá—The wonderful lotus, symbol to "Thieàn Uyeån Taäp Anh," her worldly name of the pure wisdom of Buddha, unsullied in the was Ngoïc Kieàu. She was the eldest daughter midst of the impurity of the world—See Dieäu of Phuøng Loaùt Vöông. King Lyù Thaùnh Toâng Phaùp Lieân Hoa. adopted and raised her in the royal court since Dieäu Minh: Caùi taâm chaân thöïc trong saùng she was young. When growing up she got tuyeät dieäu hay trí tueä chaân chính voâ laäu ñöa married to a man whose last name was Le, an chuùng sanh ñeán choã chaám döùt luaân hoài sanh official of Chaâu Muïc rank in Chaân Ñaèng. After töû—Profoundly enlightened mind or heart (the her husband's death, she left home and knowledge of the finality of the stream of became a disciple of Zen Master Chaân Khoâng reincarnation). in Phuø Ñoång. She became the Dharma heir of the seventeenth generation of the Vinitaruci Dieäu Moân: Phaùp moân thuø dieäu hay cöûa vaøo Zen Sect. She stayed at nunnery Höông Haûi in Nieát Baøn—The wonderful of the dharma—The Tieân Du to expand Buddhism until she passed door to the Nirvana. away in 1113, at the age of 72. It should be ** For more information, please see Luïc Dieäu noted that Höông Haûi nunnery was considered Moân. the first Buddhist Institute for nuns in the Lyù Dieäu Ngöõ Taïng: Chaân ngoân Ñaø La Ni—The Dynasty. Bhikkhuni Dieäu Nhaân was once storehouse of miraculous words, mantras, Head of the nunnery. dharanis, or magic spells of Shingon. Dieäu Phaùp: Saddharma (skt)—Phaùp thuø Dieäu Nhaïc: Wonderful music in the Pure

thaéng ñeä nhaát khoâng theå nghó baøn—The Land. wonderful law or truth (Lotus sutra)—The Dieäu Nhaân: Nhaân kyø dieäu—Giôùi luaät cuûa Boà

Wonderful Dharma—Wonderful Law which is See Dieäu Phaùp Lieân Hoa Kinh Vaên Cuù. beyond thought or discussion. Dieäu Phaùp Lieân Hoa Kinh Vaên Cuù: Ngaøi Dieäu Phaùp Cung: Cung Dieäu Phaùp, nôi Ñöùc Trí Giaû ñôøi Tuøy giaûi thích chính vaên cuûa Kinh Phaät thöôøng truï—The palace of the wonderful Lieân Hoa—The commentaries and treatises on law in which the Buddha ever dwells. the Suddharmapundarika Sutra, which Dieäu Phaùp Ñaêng: AÙnh saùng Dieäu Phaùp soi composed and explained by master T'ien-T'ai roïi boùng toái voâ minh—The lamp of the Chih-I. wonderful law shinning into the darkness of Dieäu Phaùp Luaân: Baùnh xe Dieäu Phaùp, hay ignorance. giaùo phaùp do Phaät khôûi chuyeån ñöôïc xem nhö Dieäu Phaùp Ñöôøng: Dieäu Thieän Phaùp Ñöôøng, laø moät ñaïi luaân kyø dieäu khoâng theå nghó baøn— toïa laïc taïi goùc taây nam treân cung Trôùi Ñao Lôïi The wheel of the wonderful law, Buddha's (ba möôi ba taàng Trôøi), nôi ba möôi ba vò Trôøi doctrine regarded as a great cakra or wheel, hoïp baøn xem vieäc naøo laø chaùnh phaùp, vieäc naøo which is beyond thought and discussion. khoâng phaûi laø chaùnh phaùp—The hall of Dieäu Phaùp Nhöùt Thöøa: Moät thöøa duy nhöùt wonderful dharma, situated in the south-west cuûa Dieäu Phaùp hay Toaøn Giaùo Ñaïi Thöøa—The corner of Trayastrimsas heaven, where the one vehicle of the Wonderful dharma, or thirty-three devas discuss whether affairs are perfect Mahayana. according to law or truth or the contrary. Dieäu Phaùp Taïng: The treasury of the Dieäu Phaùp Hoa: See Dieäu Phaùp Lieân Hoa. wonderful law. Dieäu Phaùp Lieân Hoa: Dieäu Phaùp ñöôïc Phaät Dieäu Phaùp Thuyeàn: Thuyeàn Dieäu phaùp, coù thuyeát giaûng trong kinh Phaùp Hoa, ñöôïc xem khaû naêng chuyeån ngöôøi vöôït qua bieån ñôøi sanh nhö laø moät ñaïi luaân, ñöôïc giaûi thích nhö laø töû ñeå ñi ñeán Nieát baøn—The bark or boat of nhaân cuûa "Nhaát Thöøa," bao goàm toaøn boä chaân wonderful dharma, capable of transporting lyù Phaät phaùp, so vôùi phaàn giaùo hay phöông tieän men over the sea of life into nirvana. thuyeát maø Ñöùc Phaät ñaõ noùi tröôùc; tuy nhieân caû Dieäu Quaû: Keát quaû kyø dieäu, nhö Boà Ñeà vaø hai ñeàu bao goàm trong trong "Toaøn Chaân Nieát Baøn—Wonderful fruit, i.e bodhi, or Giaùo" cuûa Ñöùc Phaät—Wonderful Law Lotus enlightenment, or nirvana. Flower Sutra—The Sutra of the Lotus Flower Dieäu Quaùn: Söï quaùn chieáu kyø dieäu (tam of the Wonderful Law—The Lotus of the True quaùn vieân dung cuûa Vieân Giaùo)—The Law, or the Budha's doctrine regarded as a wonderful contemplation, the wonderful great cakra or wheel—The wonderful truth as system of the three T'ien-T'ai meditations— found in the Lotus Sutra, the One Vehicle See Tam Quaùn. Sutra, which is said to contain Buddha's Dieäu Quang: Varaprabha (skt). complete truth as compared with his previous 1) AÙnh saùng kyø dieäu: Wonderful Light. partial, or expedient teaching, but both are 2) Moät kieáp taùi sanh hoài xa xöa cuûa Ngaøi included in this perfect truth. Vaên Thuø: An ancient incarnation of ** For more information, please see Kinh Manjusri. Dieäu Phaùp Lieân Hoa and Dieäu Phaùp Lieân Dieäu Quang Phaät: Vò Phaät thöù 930 trong Hoa Phaåm Phoå Moân in Appendix A (3).

moät ngaøn vò Phaät hieän kieáp—Suryarasmi, the Dieäu Phaùp Lieân Hoa Kinh: 930th Buddha of the present kalpa. Saddharmapundarika (skt)—Boà Vaân Phaân Ñaø Dieäu Saéc: Surupa—Toâ Laâu Ba—Saéc töôùng Lôïi Kinh—See Kinh Dieäu Phaùp Lieân Hoa. baùo thaân baùo ñoä cuûa Phaät laø tuyeät dieäu khoâng Dieäu Phaùp Lieân Hoa Kinh Huyeàn Nghóa:

theå nghó baøn—The wonderful form or body 1) Theá giôùi thaâm hyû: The realm of profound (Buddha's sambhogakaya and his Buddha- joy. land). 2) Xöù sôû cuûa Ngaøi Duy Ma Caät, ngöôøi maø Dieäu Saéc Thaân Nhö Lai: Surupakaya ngöôøi ta tin laø ñoàng thôøi vôùi Ñöùc Phaät: Tathagata (skt)—Ñöùc Phaät A Suùc ôû phöông The country of Vimalakirti, who has stated Ñoâng ñuôïc keå ñeán khi laøm pheùp boá thí cho ngaï to have been a contemporary of quyû—Aksobhya, the Buddha of the East, who sakyamuni. is thus addressed when offerings are made to Dieäu Thieän Tuùc Thieân: Cung Trôøi Ñaâu the hungry ghosts. Suaát, nôi coù ñaày nieàm vui kyø dieäu—Tushita, Dieäu Taøng: Bodhisattva Ruciraketu (skt)— the heaven full of wonderful joy Teân cuûa moät vò Boà Taùt—Name of a Dieäu Thuù: Coõi thuù kyø dieäu, nhö ñöôïc sanh ra Bodhisattva. laøm ngöôøi vaø ñöôïc tu theo giaùo lyù Ñaïi Thöøa— Dieäu Taøng Töôùng Tam Muoäi: The wonderful destiny or metempsychosis, i.e. Dhvajagrakeyura (skt)—The ring on the top of that of Mahayana. a standard—A degree of ecstatic meditation Dieäu Thöøa: The Wonderful Yana—See Ñaïi (mentioned in Lotus sutra). Thöøa. Dieäu Taâm: Dieäu taâm laø taâm theå tuyeät dieäu Dieäu Tí Boà Taùt: Subaku-kumara (skt)—Toâ khoâng theå nghó baøn, noù vöôït ra ngoaøi söï suy Baø Hoâ Ñoàng Töû—Vò Boà Taùt coù caùnh tay kyø töôûng cuûa nhaân thieân, khoâng coøn vöôùng maéc dieäu—The Bodhisattva of the wonderful arm. bôûi coù khoâng, trong ñoù taát caû nhöõng aûo töôûng Dieäu Tí Boà Taùt Kinh: Subahku-kumara taø vaïy ñeàu bò loaïi boû. Theo Thieân Thai Bieät Sutra (skt)—Kinh noùi veà Toâ Baø Hoâ Ñoàng Giaùo, thì ñaây chæ giôùi haïn vaøo taâm Phaät, trong Töû—The sutra mentioned about Subaku khi Thieân Thai Vieân Giaùo laïi cho raèng ñaây laø Bodhisattva. taâm cuûa ngay caû nhöõng ngöôøi chöa giaùc ngoä— Dieäu Toâng: Toâng phaùi huyeàn dieäu thaäm The wonderful and profound mind or heart thaâm, yù noùi Lieân Hoa Toâng—Profound which is beyond human thought. The mind principles (The Lotus sect). which clings to neither to nothingness nor to Dieäu Trang Nghieâm Vöông: Subhavyuha actuality—The mind in which all erronuous (skt)—Dieäu Trang Vöông, ngöôøi noåi tieáng vì laø imaginings have been removed. According to cha cuûa Quaùn AÂm (Trung Quoác), ngöôøi ñaõ gieát to the Differentiated Teaching of the T'ien- Quaùn AÂm Dieäu Thieän, nhöng löôõi kieám cuûa T'ai school, limited this to the mind of the ñao phuû bò gaãy neân khoâng laøm toån haïi ñöôïc Buddha, while the Perfect teaching naøng. Hoàn naøng Dieäu Thieän ñi xuoáng ñòa phuû, universalized it to include the unenlightened nhöng ñòa phuû laäp töùc bieán thaønh thieân ñöôøng. heart of all men. Ñeå cöùu vaõn ñòa nguïc cuûa oâng ta, Dieâm Vöông Dieäu Thieän Coâng Chuùa: Coâng Chuùa Dieäu ñöa naøng trôû laïi traàn theá treân moät hoa sen— Thieän, con gaùi thöù ba cuûa vua Trang Nghieâm, Who is reputed to be the father of Kuan-yin laø hieän thaân cuûa Ñöùc

Quaùn Theá AÂm Boà Taùt— (China), who had killed her by “stifling” The princess of wonderful goodness, name of because the sword of the executioner broke Kuan-Yin as third daughter of King Chuang- without hurting her. Her spirit went to hell, Yen. but hell changed to paradise. Yama sent her Dieäu Thieän Phaùp Ñöôøng: See Dieäu Phaùp back to life to save his hell, when she was Ñöôøng. miraculously transported on a Lotus flower to Dieäu Thieän Theá Giôùi: the island of P’u-T’o.

Dieäu Trang Nghieâm Vöông Baûn Söï 1953, the temple was rebuilt, ameeting house Phaåm: Subhavyuha Sutra (skt)—Teân phaåm was added. In 1963, the temple was rebuilt thöù 27 trong 28 phaåm kinh Phaùp Hoa, noùi veà again and added with an antechambre, a Vua Dieäu Trang Nghieâm—The king who is the meditation hall and a back house. subject and title of the twenty-seventh chapter Dieäu Vôïi: in the 29 chapters of the Lotus Sutra. 1) Far away. ** For more information, please see Dieäu 2) Difficult—Complicated. Trang Nghieâm Vöông. Dieäu Voâ: Asat (skt)—Söï kyø dieäu cuûa söï Dieäu Trí: Dieäu trí cuûa chö Phaät—The “khoâ ng hieän höõu.”—The mystery of non- wonderful Buddha-wisdom. existence. Dieäu Trung: Vieân Giaùo Dieäu Trung hay chaân Dieäu Xa: Coã xe kyø dieäu, ñöôïc Phaät noùi ñeán nhö dieãn taû söï hôïp nhaát cuûa vaïn vaät, ñeå phaân trong Kinh Phaùp Hoa—The wonderful vehicles bieät vôùi “Dieäu Trung” cuûa Thieân Thai Bieät (in Lotus Sutra). Giaùo, nhaán maïnh ñeán taùnh “khoâng” vaø “giaû Dieäu YÙ Boà Taùt: Manavaka—Tieàn kieáp Phaät hôïp” cuûa vaïn vaät—The profound medium Thích Ca, ñeä töû cuûa Ngaøi Nhieân Ñaêng Coå (madhya); the universal life essence, the Phaät—Sakyamuni in a previous incarnation as absolute, the bhutatathata which expresses the disciple of Dipankara –Nhieân Ñaêng Phaät. unity of all things, i.e. the doctrine held by Dòu Gioïng: To lower one’s voice—To lower T’ien-T’ai as distinguished from the one’s tone. Differentiated Teaching which holds the Dinh Thöï: Palace. madhya dotrine but emphasizes the dichotomy Dính Chaët: Alagati (skt)—Baùm chaët vaøo— of the transcendental (khoâng) and phenomenal To adhere to—To cling to. (giaû). Dính Daùng: Concerned in—Connected. Dieäu Tuù: Choøm sao thaát huøng—These seven Dính Khaén: To adhere to. and the constellations, the celestial orbs. Dính Líu: To involve—To concern. Dieäu Tuyeät: Excellent—Admirable. Dónh Ngoä: Intelligent. Dieäu Töôùng: Excellent appearance. Dòp: Occasion—Chance—Opportunity. Dieäu ÖÙng: Söï ñaùp öùng kyø dieäu hay söï thò hieän cuûa chö Phaät vaø chö Boà Taùt—The Dòp May: Chance—Opportunity. miraculous response—Self-manifestation of Dìu Daét: To guide—To lead—To conduct. Buddhas or bodhisattvas. Dìu Dòu: To calm down. Dieäu Vieân: Teân cuûa moät ngoâi chuøa coå ôû Hueá, Dòu: Soft—Sweet. Trung Vieät. Chuøa ñöôïc xaây vaøo theá kyû thöù 18, Dòu Daøng: Graceful—Sweet. toïa laïc ôû phía ñoâng kinh thaønh Hueá, döïa löng Dòu Gioïng: To lower one’s voice. vaøo daõy nuùi Nguõ Phong. Naêm 1926, phoøng hoïp Do: ñöôïc xaây theâm. Naêm 1963, chuøa laïi ñöôïc truøng 1) Con cuø laàn: A kind of monkey. tu vaø xaây theâm tieàn ñöôøng, thieàn ñöôøng vaø haäu 2) Do bôûi: From—By. lieâu—Name of an ancient temple in Hueá, 3) Do döï: Doubtful. Central Vietnam. The temple was built in the 4) Nguyeân Do: A cause—A motive. eighteenth century, located on Mount Nguõ Do Bôûi: Affected by.

Phong, east of Hueá Citadel. In 1926, a tiled roof was built instead of a thatched one. In Do Döï: To hesitate—To be reclutant. Do Ngöôøi Khaùc Trình Baøy: Shown by

others. Doïn Ra: To move out. Do Nôi: To be due to. Doïn Saïch: To clean up. Do Thaùi: Israel. Doïn Vaøo: To move in. Do Thaùi Giaùo: Judaism. Doøng Doõi: Lineage. Do Tuaàn: Yojana (skt). Doøng Doõi Hoaøng Toäc: Royal lineage. 1) Ngaøy tuaàn haønh cuûa binh lính vöông trieàu Doøng Hoï: Family. thôøi xöa: Described as anciently a royal Doøng Taâm: Citta-dhara (skt)—Flow of mind day's march for the army. or thoughts. 2) Du Thieän Na: Du Xaû Na—Du Dieân Na— Doõng Daïc: Sedately. Du Kieän Ñaø La—Ñôn vò ño löôøng thôøi coå töông ñöông vôùi 8 caâu xaù lö (töông ñöông Doã Ngoït: To begule by sweet promises. vôùi 18 daäm Anh hay 60 daäm Taøu)—An Doác Chí: To do one's utmost—To do with all ancient measurement unit which equal to one's heart. 8 krosas (which is equivalent to 18 English Doác Ñöùng: Steep slope. miles, or 60 Chinese miles). Doác Leân: Upward slope. • Moät do tuaàn thôøi coå töông ñöông vôùi 40 Doác Xuoáng: Downward slope. daäm: Ancient Yojana is equal to 40 miles. Doái Traù: Deceitful—False. • Do tuaàn cuûa AÁn Ñoä töông ñöông vôùi 30 Doài Daøo: Abundant—Plentiful—Exuberant. daäm: An Indian Yojana is equivalent with 30 miles. Doäi Ngöôïc: To bounce back. • Theo Thaùnh Ñieån thì moät do tuaàn töông Doàn: To accummulate—To cummulate—To ñöông vôùi 16 daäm: According to the gather. scriptures, a yojana is equivalen to 16 Doâng Daøi: Lengthy—Wordy. miles. Doâng Toá: Stormy. Do Vò Ñònh: Vaãn chöa ñònh tónh—Still Doát: Ignorant—unlettered—Illiterate— unsettled—Uncertain. Uninstructed. Doø hoûi: To seek information. Doát Ñaëc: Completely ignorant. Doø la: To get (obtain) information. Doät: To leak. Doø thaêm: To make an inquiry about. Dô: Dirty—Unclean—Filthy—Foul. Doïa: To threaten—To menace. Dô Baån: Unclean—Dirty. Doaõn Kham: Moät Danh Taêng ñôøi Toáng—A Dô Maét: Unpleasant to the eyes. famous monk of the Sung dynasty. Dôû: Bad. Doaõn Nhöôïc: Moät Danh Taêng ñôøi nhaø Dôû Chöøng: See Dôû dang. Nguyeân—A famous monk of the Yuan Dôû Dang: Unfinished—Uncompleted—Half- dynasty. done. Doùc: To lie. Dôøi Ñoåi: To move—To change. Doïc Ñöôøng: On the way. Dôøi Laïi: To postpone—To put off. Doøm Chöøng: To watch. Du: Doøm Leùn: To look furtively. 1) Bôi loäi: To swim. Doøm Ngoù: To look at. 2) Daãn tôùi—To draw out. Doïn Ñöôøng: To open up (clear) a path. 3) Du lòch: Bhramyati (skt)—To travel.

4) Leo vuôït qua: To pass over—To go Du Giaø Sö Ñòa Luaän Thích: Boä saùch giaûi beyond—To exceed. thích vaø pheâ bình boä Du Giaø Sö Ñòa Luaän, do 5) Ngoïc loùng laùnh: Lustre of gems—A ngaøi Toái Thaéng Töû Boà Taùt soaïn, ngaøi Huyeàn beautiful stone. Trang dòch sang Hoa ngöõ—A commentary on Du Ña La Taêng Giaø: Uttarasanga (skt)— the Yogacaryabhmi-sastra, composed by See U Ña La Taêng Giaø. Jinaputra, translated into Chinese by Hsuan- Du Giaø: See Yoga in Sanskrit/Pali- Tsang. Vietnamese Section. Du Giaø Tam Maät: Ba phöông caùch tu trì cuûa Du Giaø A Xaø Leâ: Yogacara (skt)—Vò thaày phaùi Du Giaø. Du Giaø nghóa laø töông öùng, tam daïy giaùo thuyeát cuûa tröôøng phaùi Du Giaø (cuûa maät laø ba nghieäp thaân, khaåu, yù. Tay keát aán, caûi cuûa moät vò sö Du Giaø goàm moät caây gaäy mieäng ñoïc

thaàn chuù chaân ngoân, yù töôûng nieäm linh, moät baàu nöôùc, moät maûnh da ñeå traûi ngoài boån toân Ñöùc Ñaïi Nhaät Nhö Lai—The three vaø naèm. Luoân giöõ tònh giôùi, tuyeät khoâng daâm esoteric means of Yoga. The older practice of duïc, chæ aên luùc maët trôøi laën, vaø chæ aên phaàn aên meditation as a means obtaining spiritual or vöøa ñeå troïn trong loøng baøn tay, moãi thaùng caïo magical power as distorted in Tantrism to raâu toùc moät laàn, soáng baèng caùch khaát thöïc. Sö exorcism, sorcery, and juggling in general. Du Giaø coi moïi chuùng sanh nhö nhau, xa laùnh These are mutual relations of hand, mouth, and theá söï, gìn giöõ giaùc quan, dieät taän saân haän, mind referring to manifestation, incantation, tham lam vaø daâm duïc, döùt boû moïi phieàn and mental operation thinking of the original naõo)—A teacher, or master of, or of Vairocana Buddha. Vijnanavada Sect. Du Giaø Toâng: Yogacara or Vijnanavada Du Giaø Chi La: Ukkacela (skt)—Moät nôi (skt). khoâng ai bieát—A place unknown. (A) Lòch söû thaønh laäp Du Giaø toâng—The Du Giaø Chæ: Yogin (skt)—See Du Giaø Kyø. history of formation of the Yogacara school: Tröôøng phaùi Duy Thöù Du Giaø laø Du Giaø Kyø: Yogin (skt)—Haønh giaû tu theo moät nhaùnh quan troïng khaùc cuûa phaùi Ñaïi phaùp Du Giaø—One who practises yoga. Thöøa. Theo Keith trong Trung Anh Phaät Du Giaø Sö: See Du Giaø A Xaø Leâ. Hoïc Töø Ñieån, coøn goïi laø Du Giaø phaùi, teân Du Giaø Sö Ñòa Luaän: Yogacaryabhumi- goïi chung cuûa Maät giaùo. Giaùo thuyeát Du sastra (skt)—Ngöôøi ta noùi Boà Taùt Di Laëc ñaõ Giaø do ngaøi Pantajali saùng laäp vaøo theá kyû ñoïc cho ngaøi Voâ Tröôùc cheùp laïi treân coõi trôøi thöù hai tröôùc Taây Lòch, sau ñoù ñöôïc ngaøi Ñaâu Suaát, ngaøi Huyeàn Trang ñaõ dòch sang Hoa Voâ tröôùc thaønh laäp toâng phaùi Du Giaø vaøo Ngöõ. Ñaây laø giaùo thuyeát cuûa tröôøng phaùi Du theá kyû thöù tö sau Taây Lòch. Ngaøi Huyeàn Giaø (giaùo thuyeát chính cuûa Du Giaø cho raèng Trang laø moät ñeä töû vaø moät ngöôøi beânh ñoái töôïng khaùch quan chæ laø hieän töôïng giaû vöïc trieät ñeå cho toâng phaùi naày (oâng ñaõ hieän cuûa thöùc A Laïi Da laø taâm thöùc caên baûn dòch boä Du Giaø Sö Ñòa Luaän cuûa ngaøi Toái cuûa con ngöôøi. Caàn phaûi xa lìa quan nieäm ñoái Thaéng Töû Boà Taùt). Nhöng theo Giaùo sö laäp höõu voâ, toàn taïi vaø phi toàn taïi, thì môùi coù Bapat trong Hai Ngaøn Naêm Traêm Naêm theå ngoä nhaäp ñöôïc trung ñaïo)—The work of Phaät Giaùo, Du Giaø toâng ñöôïc ngaøi Asanga, said to have been dictated to him in or Maitreya hay Maitreyanatha saùng laäp from the Tusita heaven by Maitreya, translated vaøo theá kyû thöù ba sau Taây Lòch—The by Hsuan-Tsang, is the foundation text of this Yogacara school is another important school. branch of the Mahayana. According to

Keith in the Chinese-English Buddhist caïnh thöïc haønh cuûa trieát lyù naày, coøn teân Terms, tantric or esoteric sect, the Duy Thöùc (Vijnanavada) laøm noåi baäc caùc principles of Yoga are accredited to ñaëc ñieåm lyù thuyeát kinh Laêng Giaø Pantajali in second century B.C., later (Lankavatara Sutra), moät cuoán saùch quan founded as a school in Buddhism by troïng cuûa tröôøng phaùi naày, cho raèng chæ Asanga in the fourth century A.D. Hsuan- coù taâm yù (cittamatra) laø coù thöïc, coøn Tsang became a disciple and advocate of nhöõng vaät theå beân ngoaøi thì khoâng. Nhöõng this school. However, according to Prof. vaät theå naày khoâng coù thöïc, chuùng nhö laø

Bapat in the Twenty-Five Hundred Years moäng mô aûo aûnh. Taâm yù ôû ñaây khaùc vôùi A of Buddhism, the Yogacara school was Laïi Da thöùc, voán chæ laø kho chöùa ñöïng yù founded by Maitreya or Maitreyanatha in thöùc, taïo ñoái töôïng cho söï ñoái ngaãu chuû the third century A.D. theå vaø ñoái töôïng: The Yogacara brings out (B) Giaùo thuyeát vaø thöïc haønh cuûa Du Giaø the practical side of philosophy, while the toâng—Theory and practice of the Vijnanavada brings out its speculative Yogacara school: features. The Lankavatara Sutra, an a) Phaùi Duy Thöùc Du Giaø thöøa nhaän ba caáp important work of this school, maintains ñoä kieán thöùc—The Yogacara recognizes that only the mind (cittamatra) is real, three degrees of knowledge—See Ba Caáp while external objects are not. They are Ñoä Kieán Thöùc. unreal like dreams, mirages and 'sky- b) Tröôøng phaùi naày coù teân laø Duy Thöùc Du flowers.' Cittamatra, in this case, is Giaø (Yogacara) vì chuù troïng vaøo vieäc different from alayavijnana which is the luyeän taäp thieàn laøm phöông phaùp höõu hieäu repository of consciousness underlying the nhaát ñeå ñaït ñeán chaân lyù toái cao (bodhi). subject-object duality. Phaûi ñi qua 'Thaäp Ñòa' cuûa quaû vò Boà Taùt e) Cuoán Duy Thöùc Hoïc cuûa ngaøi Theá Thaân môùi ñaït ñeán Boà Ñeà: The Yogacara was so laø cuoán saùch cô baûn cuûa heä tö töôûng naày. called because it emphasized the practice Saùch baùc boû moïi söï tin töôûng vaøo thöïc taïi of meditation (yoga) as the most effective cuûa theá giôùi khaùch quan, cho raèng chæ coù method for the attainment of the highest taâm (citta) hay thöùc (vijnana) môùi laø thöïc truth or bodhi. All the ten stages of taïi duy nhaát, coøn trong thöùc a-laïi-da thì coù spiritual progress (dasa bhumi) of chöùa maàm moáng caùc hieän töôïng, caû chuû Bodhisatvahod had to be passed through quan vaø khaùch quan. Gioáng nhö moät doøng before bodhi could be attained. nöôùc chaûy, thöùc a-laïi-da laø moät doøng yù c) Tröôøng phaùi naày coøn coù teân laø Duy Thöùc thöùc luoân bieán ñoäng. Khi ñaõ chöùng ñaéc vì chuû tröông raèng khoâng coù gì ngoaøi yù Phaät quaû thì doøng chaûy kia seõ ngöng laïi. thöùc vaø yù thöùc laø thöïc taïi cuoái cuøng. Toùm Theo Sthiramati, nhaø bình giaûi caùc taùc laïi, tröôøng phaùi naày daïy cho ngöôøi ta chuû phaåm cuûa Theá Thaân, thì a-laïi-da chöùa nghóa duy taâm chuû quan, nghóa laø chæ coù yù ñöïng chuûng töû cuûa vaïn phaùp, bao goàm caû töôûng laø coù thaät: The school is also known caùc phaùp taïo ra baát tònh. Noùi caùch khaùc, as the Vijnanavada on account of the fact vaïn phaùp hieän höõu trong a-laïi-da thöùc that it holds nothing but consciousness döôùi traïng thaùi tieàm taøng. Caùc nhaø Duy (vijnaptimatra) to be the ultimate reality. Thöùc Du Giaø coøn noùi raèng ngöôøi tinh In short, it teaches subjective idealism, or thoâng taát seõ hieåu ñöôïc söï 'khoâng hieän höõu that thought alone is real. cuûa ngaõ theå' (pudgala-nairatmya) vaø söï d) Teân Du Giaø (Yogacara) cho thaáy roõ khía 'khoâng hieän höõu cuûa vaïn vaät theá gian'

(dharma-nairatmya). Söï khoâng hieän höõu naày ñeán moät trình ñoä caoTröôøng phaùi naày cuûa ngaõ theå seõ ñöôïc thöïc hieän qua söï xoùa ñaït ñeán ñænh cao aûnh höôûng trong thôøi kyø boû ham muoán (klesavarana), vaø söï khoâng cuûa Voâ Tröôùc vaø Theá Thaân. Teân goïi Du hieän höõu cuûa vaïn vaät theá gian seõ ñöôïc

Giaø Haønh Toâng laø do Voâ Tröôùc ñaët, coøn thöïc hieän qua söï caét boû böùc maøn che phuû teân Duy Thöùc thì ñöôïc Theá Thaân xöû chaân kieán thöùc (jneyavarana). Caû hai kieåu duïng—Noted teachers in the school such khoâng thöïc taïi naày (Nairatmya) ñeàu raát as Asanga and Vasubandhu in the fourth caàn thieát ñeå ñi ñeán giaûi thoaùt: century, Sthiramti and Dinnaga in the fifth Vasubandhu's Vijnaptimatrata-siddhi is century, Dharmapala and Dharmakirti in the basic work of this system. It repudiates the seventh century, Santaraksita and all belief in the reality of the objective Kamalasila in the eighth century, etc. world, maintaining that citta or vijnana is These famous monks continued the work the only reality, while the alyavijnana of the founder by their writings and raised contains the seeds of phenomena, both the school to a high level. The school subjective and objective. Like flowing reached its summit of its power and water, alayavijnana is a constantly influence in the days of Asanga and changing stream of consciousness. With Vasubandhu. The appellation Yogacara the realization of Buddhahood, its course was given by Asanga, while the term stops at once. According to Sthiramati, the Vijnanavada was used by Vasubandhu. commentator on Vasubandhu's works, Du Haønh: To travel—To roam—To wander. alya contains the seeds of all dharmas Du Hoùa: Du haønh khaép choán ñeå giaùo hoùa including those which produce impurities. chuùng sanh—To go about teaching and In other words, all dharma exist in converting sentient beings. alayavijnana in a potential state. The Du Hö Khoâng Thieân: Yogacarins further state that an adept 1) Du haønh trong hö khoâng, nhö caùc Nhaät should comprehend the non-existence of Thaàn, Nguyeät Thaàn, hay Tinh Tuù Thaàn: self (pudgala-nairatmya), and the non- To roam in space, as do the devas of the existence of things of the world (dharma- sun, moon, stars, etc. nairatmya). The former is realized through 2) Töù Thieàn Thieân: The four upper the removal of passions (klesavarana), and devalokas. the latter by the removal of the veil that Du Hyù: Vikridita (skt)—Nguyeân nghóa laø ñi covers the true knowledge (jneyavarana). tìm nieàm vui. Ñaây laø moät khaùi nieäm quan Both these nairatmyas are necessary for troïng mieâu taû cuoäc soáng cuûa moät vò Boà Taùt the attainment of emancipation. thoaùt khoûi moïi hình thöùc caâu thuùc vaø cöôõng (C) Söï phaùt trieån cuûa Du Giaø toâng—The eùp. Noù gioáng nhö ñôøi soáng cuûa loaøi thieân nga development of the Yogacara school: Caùc treân khoâng trung vaø cuûa loaøi hoa hueä ngoaøi luaän sö noåi tieáng cuûa tröôøng phaùi naày laø ñoàng. Tuy vaät, ngaøi laïi coù moät taám loøng töø bi Voâ Tröôùc laø Voâ Tröôùc vaø Theá Thaân vaøo roäng lôùn luoân vaän haønh moät caùch töï taïi vaø vieân theá kyû thöù tö, An Hueä vaø Traàn Na vaøo theá maõn—Literally means sportive (to entertain kyû thöù naêm, Phaùp trì vaø Phaùp Xöùng vaøo play, or sport, to amuse, or to roam for theá kyû thöù baûy, Tòch Hoä vaø Lieân Hoa Giôùi pleasure). This is an important conception vaøo theá kyû thöù taùm, vaân vaân tieáp tuïc söï describing the life of a Bodhisattva, which is nghieäp cuûa ngöôøi saùng laäp baèng nhöõng free from every form of constraint and taùch phaåm cuûa hoï vaø ñaõ ñöa tröôøng phaùi

restraint. It is like that of the swans in the air lôùn coù boán nôi goïi laø loâ oåi taêng, thi phaån taêng, and the lilies of the field. And yet there is in phong nhaän taêng, vaø lieät haø taêng, nhö vaäy boán him a great compassionate heart functioning beân coù 16, vaø toång coäng taùm ñòa nguïc lôùn coù all the time freely and self-sufficiently. 128 “du taêng ñòa nguïc.” Sôû dó goïi laø “du taêng” Du Hyù Tam Muoäi: Chuyeân taâm cuûa chö vì ñi töø nôi naày qua nôi keá tieáp thì hình phaït Phaät vaø chö Boà Taùt laø cöùu ñoä chuùng anh thoaùt ngaøy caøng taêng)—The sixteen subsidiary hells khoå—The resolve of Buddhas and of each of the eight hot hells. Bodhisattvas is to save sentient beings. Du Taâm Phaùp Giôùi: Ñeå cho taâm töï taïi chu Du Hyù Thaàn Thoâng: Chö Phaät vaø chö Boà du trong phaùp giôùi nhö trong hö khoâng maø Taùt duøng thaàn thoâng giaùo hoùa chuùng sanh thoaùt khoâng bò vöôùng maéc, ñeå thaáy roõ thieân sai vaïn khoå—The supernatural powers in which bieät, aáy laø taâm giaûi thoaùt—A mind free to Buddhas and Bodhisattvas indulge, or take wander in the realm of all things; that realm as their pleasure. the realm of liberated mind. Du Khaùch: Tourist. Du Thôøi: Vöôït quaù möùc thôøi gian aán ñònh— Du Kieän Ñaø La: Yugandhara (skt)—See Du To exceed the time. Kieän Ñaït La. Du Thuyeát: To go about to talk or to preach a Du Kieän Ñaït La: Yugandhara (skt)—Du Xaø doctrine. Na. Du Tuaàn: Yojana (skt)—See Do Tuaàn. 1) See Do Tuaàn in Vietnamese-English Du Vieät: Vöôït qua—To pass over. Section, and Yojana in Sanskrit/Pali- Duø: Anyway—Anyhow—No matter what. Vietnamese Section. Duø Tu Thieàn Hay Tònh Ñoä, Ngöôøi Tu 2) Teân moät ngoïn nuùi ôû baéc Thieân Truùc (treân Khoâng Neân An Höôûng Treân Phöôùc Baùo ñænh coù hai moâ troøn gioáng nhö hai veát Nhôn Thieân, Maø Phaûi Quyeát Chí Giaùc baùnh xe neân coù teân nhö vaäy): Name of a mountain in north India. Ngoä Ñeå Thaønh Phaät: No matter what 3) Voøng nuùi ñaàu tieân trong baûy voøng nuùi bao Dharma-door you are practicing, Zen or the quanh nuùi Tu Di: The first of the seven Pure Land, you should not enjoy the human or concentric circles around Meru. deva bless, but try hard to enter enlightenment and to become a Buddha. Du Muïc: Normadic life. Duï: Du Ngoaïn: To make an excursion. 1) Moät trong ba ñieàu suy luaän, laáy thí duï laøm Du Nhaäp: To import. ñieàu suy luaän: One of the three branches Du Phöông: Ñi töø nôi naày ñeán nôi khaùc (ñeå in stating a syllogism, the example or hoaèng hoùa), chöù khoâng döøng truï laïi nôi naøo— drstanta in a syllogism—See Toâng Nhaân To wander from place to place. Duï. Du Sôn: Du haønh töø töï vieän naày sang töï vieän 2) Thí duï—An example—An illustrate. khaùc, chöù khoâng truï trì moät choã coá ñònh—To Duï Doã: To entice—To seduce. go from monastery to monastery; ramble about Duï Y: Pheùp duï cuûa Nhaân Minh Luaän, chia duï the hills. ra laøm hai nghóa, duï y vaø duï theå. Laáy vaät theå Du Taêng Ñòa Nguïc: Möôøi saùu ñòa nguïc phuï laøm choã döïa vaøo cuûa duï thì goïi laø “duï y,” nhö cuûa moãi Baùt Nhieät Ñòa Nguïc (trong Baùt Nhieät caùi bình, caùi chay; ñoái laïi vôùi vieäc laáy nghóa lyù Ñòa Nguïc, thì töøng ñòa nguïc lôùn laïi coù 16 ñòa cuûa vieäc muoán duï laø “duï theå,” nhö caùi bình voâ nguïc nhoû. Ngoaøi moãi beân thaønh ñòa nguïc noùng thöôøng hay khoâng vónh cöûu—The subject of

the example, e.g. a vase, a botle; as contrasted Duïc Caâu: Löôõi caâu aùi duïc maø chö Boà taùt with the predicate, e.g. the vase is not eternal. duøng ñeå haáp daãn chuùng sanh, ñeå roài sau ñoù Dua Nònh: To flatter ñöa hoï vaøo con ñöôøng tu taäp giaùc ngoä—The Duïc: hook of desire; the bodhisattva attracts men (I) Nghóa cuûa "duïc"—The meanings of through desire, and then draws them to the "desire" enlightenment of Buddha. 1) Loøng ham muoán hay söï nhieãm aùi traàn: Duïc Coå: Rajas (skt)—Passion—Desire—Love— 1) Troáng baùo nghi leã "moäc duïc" hay vieäc Inordinate desire—Lust. Interpreted as taém Phaät trong töï vieän: The bathing-drum, "tainted with the dust or dirt of love, or announcing the time for the ceremony of lust. "washing the Buddha image." 2) Nuoâi döôõng: To rear—To nurture. 2) Troáng naày cuõng duøng ñeå baùo hieäu giôø taém 3) Taém: To bathe—To wash. trong thieàn laâm: This is also the bathing- (II) Phaân loaïi "duïc"—Categories of "desire" drum for announcing the time for washing (A) Tam Duïc—The three desires: in the Ch'an monasteries. 1) Hình maïo duïc: Desire for beauty. Duïc Cuùc: See Duïc Anh. 2) Uy nghi tö thaùi duïc: Desire for Duïc Ña Baø Ñeà: Yukta-bodhi (skt)—Nhöõng demeanour. böôùc ñaït ñeán trí hueä trong Thieàn Yoga—Steps 3) Teá xuùc duïc: Desire for softness. in Yoga wisdom. (B) Nguõ Duïc—The five desires: Duïc Ñaàu: Vò sö phuï traùch nhaø taém trong töï 1) Saéc duïc: Desire for colour. vieän—Bath-controller in a monastery. 2) Thanh duïc: Desire for sound. Duïc Ñeå: Yukti (skt). 3) Höông duïc: Desire for smell. 1) AÙch: Yoking. 4) Vò duïc: desire for taste. 2) Phoái hôïp: Joining—Combination—Plan. 5) Xuùc duïc: Desire for touch. ** For more information, please see Nguõ Duïc. Duïc Ñöùc: To nourish one's virtue (C) Luïc Duïc: The six desires—See Luïc Duïc. Duïc Giaùc: Söï tænh thöùc veà loøng tham—The Duïc AÙi: Phaøm phu tham aùi vôùi caûnh nguõ duïc consciousness of desire—Passion- hay aùi duïc thöôøng tình khôûi phaùt töø duïc voïng, consciousness. ngöôïc laïi vôùi Phaùp aùi—To hanker after— Duïc Giôùi: Kamadhatu (skt). Desire—Ordinary human love springing from (I) Nghóa cuûa Duïc Giôùi—The meaning of desire, in contrast with religious love (Phaùp "Kamadhatu" aùi)—Passion-love—Love inspired by desire 1) Duïc giôùi laø moät trong tam giôùi, nôi ñoù coù through any of the five senses—Love in the ñaày daãy nhöõng thöù ham muoán—Realm of passion realm. desire or sensual realm—Human world— ** For more information, please see Phaùp AÙi. Desire world—Passion world—Passions. Duïc AÙi Truï Ñòa: Moät trong naêm truï ñòa One of the three realms. Realm of desire (trong caùc tö hoaëc, aùi laø quan troïng nhaát)— is a realm where there exists all kinds of One of the five fundamental conditions of the desires: passions. a) Saéc Duïc: Desire for sex. ** For more information, please see Nguõ Truï b) Thöïc Duïc: Desire for food. Ñòa. c) Thuøy Duïc: Desire for sleep. d) Danh Duïc: Desire for fame. Duïc Anh: To bring up children.

e) Taøi Duïc: Desire for talents. Duïc Giôùi Thieân: Heavens of desire. There (II) Phaân loaïi Duïc Giôùi. Duïc giôùi ñöôïc chia are several in this realm—See Duïc Giôùi (C). thaønh 20 khu vöïc khaùc nhau. Goïi laø chuùng Duïc Haø: Doøng soâng duïc voïng, nhaän chìm sanh trong coõi duïc giôùi vì chuùng sanh chuùng sanh—The river of desire or lust (which trong coõi naày luoân bò duïc voïng cheá ngöï— drowns).

Categories of “Kamadhatu.” The realm of Duïc Haûi: Bieån duïc voïng thaâm saâu vaø bao la, desire is divided into 20 different regions. khoâng ñaùy vaø voâ bôø beán—The ocean (sea) of Beings in the realm of desire (so called desires, so called because of its extent and because the beings in these states are depth. dominated by desire): Duïc Hoa: Yukta (skt)—Moät loaïi Thieân hoa— (A) Chö Thieân trong saùu coõi trôøi duïc giôùi: A kind of celestial flower. Kamadeva (skt)—Devas in the six heavens of desire. Duïc Hoûa: Löûa duïc—The fire of desire. 1) Coõi Daï Ma Thieân: Yamah—See Daï Ma Duïc Höõu: Moät trong tam höõu—The realm of Thieân. desire, one of the three kinds of existence. 2) Coõi Töù Thieân Vöông Thieân: ** For more information, please see Tam Höõu. Caturmaharajakayika. Duïc Höõu Kieán Voâ Minh: Boán phaàn töû gaây a) Trì Quoác Thieân Vöông: Ñoâng Thieân neân khoå ñau phieàn naõo, hay keát thaønh laäu Vöông—Dhrtarastra, in the east. hoaëc—The four constituents which produce b) Taêng Tröôûng Thieân: Nam Thieân Vöông— affliction (distress or pain) or make up the Virudhaka, in the south. contents of evil outflow (asvrava). c) Quaûng Muïc Thieân Vöông: Taây Thieân (A) Duïc: Kama (skt)—See Duïc. Vöông—Virupaksa, in the west. (B) Höõu: Bhava (skt)—See Höõu, and Tam d) Ña Vaên Thieân Vöông: Baéc Thieân Höõu. Vöông—Vaisramana (Dhanada), in the (C) Kieán: Drsti (skt)—See Kieán. north. (D) Voâ Minh: Avidya (skt)—See Voâ Minh. ** For more information, please see Töù Duïc Khí: AÛnh höôûng cuûa duïc voïng—Desire- Thieân Vöông. breath, passion-influence, the spirit or 3) Coõi Ñao Lôïi Thieân: Trayastrimsah—See influence of desire, lust. Ñao Lôïi Thieân. Duïc Khoå: 4) Coõi Ñaâu Suaát Thieân: Tusita—See Ñaâu 1) Söï khoå ñau gaây ra bôûi loøng tham duïc: The Suaát. sufferings of desire. 5) Coõi Hoùa Laïc Thieân: Nirmanarati—See 2) Söï khoå ñau trong duïc giôùi: The sufferings Hoùa Laïc Thieân. in desire-realms. 6) Coõi Tha Hoùa Töï Taïi Thieân: Duïc Kim Cang: See Duïc Tieån (2). Paranirmitavasavartin—See Tha Hoùa Töï Duïc Laïc: Laïc thuù nguõ duïc—Sensual Taïi Thieân. pleasures—Joy of the five desires (B) Nhaân gian trong Töù Chaâu—Beings in the four continents—See Töù Chaâu. Duïc Laïc Traàn Tuïc: Common desire. (C) Suùc Sanh: Tiryagyoni (skt)—See Suùc Duïc Laäu: Doøng luaân hoài sanh töû bò khuaáy Sanh and Suùc Sanh Thuù. leân bôûi tham duïc, taø kieán, vaø taø tö—The (D) Ngaï Quyû: Preta-gati (skt)—Hungry stream or flow of existence, evoked by desire ghosts—See Ngaï Quyû. interpenetrated by unenlightened views and (E) Ñòa Nguïc: Naraka (skt)—See Ñòa Nguïc. thoughts (these stimulating desires produce

karma which in turn produces reincarnation). Duïc Thaønh: To bring forth—To create. ** For more information, please see Tam Laäu Duïc Thaát: Nhaø taém trong töï vieän—A bath- Hoaëc. house in a monastery. Duïc Löu: Duïc Thích: Nhöõng muõi kim nhoïn cuûa loøng 1) Doøng thaùc tham duïc, moät trong töù löu, nhö tham duïc—The sharp point of desire. tö hoaëc, tham, saân, si, vaân vaân, giöõ maõi caù Duïc Thieân: Kamadhatu (skt)—Luïc Duïc nhaân trong voøng duïc giôùi—The stream of Thieân cuûa coõi Duïc Giôùi—The six heavens of the passion, one of the four currents that desire or passion. carry the thinking along, i.e. the illusions ** For more information, please see Duïc Giôùi of cupidity, anger, etc., which keep the (C). individual in the realm of desire. Duïc Thieân Nguõ Daâm: Naêm loaïi giao caáu 2) Vieäc soáng cheát trong doøng luaân

hoài sanh trong coõi trôøi duïc giôùi—The five methods of töû (ba coõi) trong duïc giôùi: The stream of sexual intercourse in the heavens of desire. transmigration, which results from desire. 1) Chuùng sanh trong coõi Töù Thieân Vöông vaø Duïc Ma: Ma tham duïc—The evil demon of Ñao Lôïi Thieân thì vieäc daâm duïc khoâng lust. khaùc gì ôû theá giôùi nhaân gian: The methods Duïc Neâ: Vuõng buøn duïc voïng—The mire of (of sexual intercourse) of beings in the desire, or lust. heavens of the Four Great Kings and Duïc Nhieãm: Söï nhieãm tröôïc cuûa duïc voïng— Trayastrimsas the method is the same as The tainting, or contaminating influence of on earth. desire. 2) Chuùng sanh trong coõi trôøi Daï Ma chæ caàn ** For more information, please see Nguõ Duïc. oâm nhau laø ñuû: The methods (of sexual Duïc Phaät: Leã taém Phaät vaøo ngaøy Phaät Ñaûn, intercourse) of beings in the raèm thaùng tö—To wash the image of the Yamadevaloka a mere embrace is Buddha; this is a ceremony on his birthday, sufficient. 15th of the fourth month. 3) Chuùng sanh trong coõi trôøi Ñaâu Suaát chæ Duïc Saéc: caàn naém tay nhau: The methods (of sexual 1) Duïc vaø saéc: The passion and the sensuous. intercourse) of beings in the Tusita 2) Duïc Saéc Nhò Giôùi: Duïc giôùi vaø Saéc giôùi heaven, holding hands. trong tam giôùi: The two realms of desire 4) Chuùng sanh trong coõi trôøi Hoùa Laïc chæ caàn and form. cöôøi vôùi nhau: The methods (of sexual Duïc Saéc Nhò Giôùi: See Duïc Saéc (2). intercourse) of beings in the nirmanarati heaven, mutual smiles. Duïc Taø Haïnh: Taø daâm hay taø haïnh laø giôùi 5) Chuùng sanh trong coõi trôøi Tha Hoùa chæ caàn caám trong nguõ giôùi—Adultrous conduct, which nhìn nhau: The methods (of sexual is prohibited in the five basic commandments. intercourse) of beings in the other heavens Duïc Taâm: Taâm tham duïc—A desirous, of transformation, regarding each other. covetous, passionate, or lustful heart. Duïc Tieån: Duïc Tham: Craving. 1) Nhöõng muõi teân cuûa loøng tham duïc—The 1) Duïc voïng vaø ham muoán: Desire and arrows of desire, or lust. coveting. 2) Duïc Kim Cang: Nhöõng muõi teân Kim Cang 2) Ham muoán laø keát quaû cuûa duïc voïng: cuûa Boà Taùt, duøng ñeå caâu moùc vaø loâi keùo Coveting as the result of passion. chuùng sanh veà vôùi Phaät—The darts of the

Bodhisattva, who hooks and draws all Duïc Voïng Caên Baûn: Base passion. beings to Buddha. Duïm: Daønh duïm—To economize—To save. Duïc Tính: The lust—Desire-nature. Dung: Duïc Tình: Passion. 1) Dung chöùa: To conain—To bear. Duïc Toác Baát Ñaït: The more you hurry, the 2) Dung dò: Deã daøng—Easy. less progress you will make. 3) Dung maïo: Looks—Appearance. Duïc Traàn: Naêm duïc laøm baån thaân taâm nhö 4) Dung tuùng: To allow. buïi traàn—The dust or dirt, or the infection of 5) Naáu cho tan chaûy ra—Melting— the passions. Blending—Combining. (A) Luïc Duïc: The six desires—See Luïc Duïc. Dung Dò: Easy. (B) Nguõ Traàn: Five gunas (dusts)—See Nguõ Dung Dòch: Solution. Traàn. Dung Hoøa: To harmonize. Duïc Tri: Wanting to know. Dung Höùa: To allow—To permit. Duïc Töôïng: See Duïc Phaät. Dung Höõu Thích: Giaûi thích kinh ñieån, duø Duïc Voïng: khoâng phaûi laø nghóa tröïc tieáp nhöng coù theå (I) Nghóa cuûa “Duïc Voïng”—The meanings of chaáp nhaän ñöôïc vì chöùa ñöïng chaùnh nghóa cuûa “Duïc Voïng” kinh ñieån—An admissable though indirect Ham muoán—Passion—Desire—Lust— interpretation; containing that

meaning. Keàm cheá duïc voïng: To command one's Dung Löôïng: Content—Capacity. passions—To bridle on one's passions. Dung Maïo: Countenance—Figure--Face. (II) Nhöõng lôøi Phaät daïy veà "Duïc Voïng" trong Dung Naïp: To accept—To admit. Kinh Phaùp Cuù—The Buddha's teachings on "Passion" in the Dharmapada Sutra: Dung Ngoân: Trivial words. 1) Nhöõng ngöôøi chæ muoán soáng trong khoaùi Dung Nhan: Appearance—Countenance. laïc, khoâng chòu nhieáp hoä caùc caên, aên uoáng Dung Thaân: To take refuge in—Dung thaân voâ ñoä, bieáng nhaùc chaúng tinh caàn, hoï laø nôi cöûa Phaät: To take refuge in the temple. ngöôøi deã bò ma nhieáp phuïc nhö caønh meàm Dung Thoâng: Troän caùi naøy vôùi caùi kia cho tröôùc côn gioù—Those who only want to hoøa hôïp nhau khoâng coøn sai bieät—To blend— live with pleasant things, with senses To combine—To mix—To assemble—To unrestrained, in food immoderate, unite. indolent, inactive, are quickly overthrown Dung Thöù: To forgive—To pardon—To by the mara as a weak tree breaks before excuse. a big wind (Dharmapada 7). Dung Tuùng: To tolerate evil doings. 2) Nhöõng ngöôøi nguyeän ôû trong caûnh chaúng Duøng: To use—To employ. khoaùi laïc, khoân kheùo nhieáp hoä caùc caên, uoáng aên tieát ñoä, vöõng tin vaø sieâng naêng, Duøng Daèng: Hesitant—Undecided. ma khoâng deã gì thaéng hoï, nhö gioù thoåi nuùi Duøng Söùc: To use force. ñaù—Those who contemplate "impurities," Duõng: with senses restrained, moderate in food, 1) Duõng caûm: Courageous—Brave—Bold— faithful and active, mara cannot overthrow Fearless. him as it's impossible for the wind to 2) Duõng xuaát: To spring up—To spring overthrow a rocky mountain (Dharmapada forth—See Tuøng Ñòa Doõng Xuaát, and 8). Tuøng Ñòa Doõng Xuaát Boà Taùt in

Vietnamese-English Section. 2) Duy chæ: But—Only. Duõng Caûm: Courageous—Bold—Brave. 3) Duy nhaát: Chæ coù moät mình—Sole—Only. Duõng Khí: Duõng caûm—Courage. 4) Khaúng ñònh: Eva (skt)—Yes— Affirmative. Duõng Löïc: Vigourous force. 5) Lieân heä: To connect. Duõng Maõnh: Brave and strong. 6) Löôùi: A net. Duõng Maõnh Tinh Taán: Bold advance, or 7) Phöông höôùng: Cardinal points. progress. 8) Tö duy: To reflect on. Duõng Só: Viliant man. Duy Caûm Chuû Nghóa: Sensualism. Duõng Taâm: Bravery—Courage. Duy Caûnh Voâ Thöùc: Duy vaät thuaän theá Duõng Thí Boà Taùt: Pradhanasura (skt)—Moät ngoaïi ñaïo cho raèng töù ñaïi laø cöïc vi teá, thöôøng vò Boà Taùt trong quyeán thuoäc cuûa Ñöùc Phaät chaân thöïc vaø laäp ra nghóa "Duy Caûnh Voâ Thích Ca—A Bodhisattva now in Sakyamuni's Thöùc", ñeå ñoái laïi vôùi caùi nghóa "duy thöùc voâ retinue. caûnh"—Realism, as opposed to Idealism (Duy Duõng Tuyeàn: Kinh ñieån nhö doøng suoái cam thöùc voâ caûnh—Implying that the four elements loà phuùng leân laøm tö nhuaän chuùng sanh—The are real and permanent). springing fountain, i.e. the sutras. Duy Chieáu Baûo Phong: Thieàn Sö Duy Duõng Xuaát: See Duõng (2). Chieáu Baûo Phong queâ ôû Giaûn Chaâu (baây giôø laø Duïng: To use—To employ—To function. Giaûn Döông thuoäc tænh Töù Xuyeân)—Zen Duïng Coâng: master Wei-Zhao-Bao-Feng's home town was 1) To cultivate (practice) steadily. in ancient Jian-Chou (now is Jian-Yang in Si- 2) To work steadily. Chuan province). Duïng Coâng Tu Haønh: To practice or • Moät hoâm ñoïc saùch, oâng giaät mình vôùi caâu, "Taùnh töông caän daõ, taäp töông vieãn daõ."

cultivate steadily. Sö noùi: “Phaøm Thaùnh voán moät theå, do taäp Duïng Dieät: Taùc duïng cuûa caùc phaùp dieät neân sai khaùc, toâi bieát ñoù roài.” Lieàn ñoù sö (nhöng theå cuûa chuùng chaúng dieät, theå luoân ñeán Thaønh Ñoâ laøm ñeä töû Sö Thanh Thôùi ôû thöôøng truï haèng höõu)—Function or activity Loäc Uyeån. Sö thoï cuï tuùc giôùi naêm möôøi ceasing; however, matter or the body does not chín tuoåi—One day while reading a book, cease to exist, but only its varying functions or he was startled by the phrase, “One’s self- activities cease. nature is near, but realizing it is remote.” Duïng Ñaïi: Theå cuûa chaân nhö coù ñaïi taùc duïng He then said: “The mundane and the sinh ra nhaân quaû thieän aùc cuûa taát caû caùc sacred are of one body, but because of phaùp—Great in function or the universal habit and circumstances they are activity of the bhutatathata. differentiated. I know this to be true.” He Duïng Löïc: To use force. then hastened to the city of Cheng-Tu and Duïng Quyeàn: To use one’s authority. studied under the teacher Shing-T’ai in Duïng Taâm: Intentional—deliberate. Lu-Yuan, receiving full ordaination at the Duïng Voõ: See Duïng Löïc. age of nineteen. Duïng YÙ: Intentionally—Purposely— • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: Deliberately. “Phaät xöa noùi, ‘Khi ta môùi thaønh Chaùnh Giaùc chính thaáy chuùng sanh treân ñaïi ñòa Duy: thaûy ñeàu thaønh Chaùnh Giaùc.’ Sau Ngaøi laïi 1) Coät laïi vôùi nhau: To tie or hold together.

noùi, ‘Saâu thaúm xa xoâi khoâng ngöôøi bieát die someplace else, is the rule of being noåi.’ Keû khoâng kieán thöùc, kheùo ñaàu roàng born in a life. Great persons must position ñuoâi raén.” Sö lieàn xuoáng toøa—One day themselves in this flow of life and death. Bao-feng entered the hall and addressed They must lie down in the thorny forest. the monks, saying: "A“ ancient Buddha They must be pliable and able to act said, 'W‘en I first gained complete according to circumstances. If they are awakening I personally saw that all beings thus, then immeasurable expedients, grand of the great earth are each fully endowed samadhis, and great liberation gates are with complete and perfect enlightenment.’ instantly opened. But if they are not yet And later he said, ‘It’s a great mystery. No this way, then defilements, all toilsome one can fathom it.’ I don’t see anyone who dust, and mountains loom before them and understands this. Just some blowhards.” block the ancient road.” He then got down from the seat. • Thieàn Sö Duy Chieáu Baûo Phong thò tòch • Sö thöôïng ñöôøng thuyeát phaùp: “Chö Phaät naêm 1128. Xaù lôïi cuûa sö loùng laùnh nhö quaù khöù ñaõ nhaäp Nieát Baøn roài, caû thaûy caùc baûo chaâu ngoïc bích. Löôõi vaø raêng cuûa sö ngöôi khoâng neân quaù töôûng nhôù; chö Phaät khoâng bò löûa ñoát chaùy. Thaùp thôø xaù lôïi cuûa vò lai chöa ra ñôøi, caû thaûy caùc ngöôi khoâng sö hieän vaãn coøn, beân ñænh phía taây cuûa töï neân voïng töôûng; chính hieän ngaøy nay vieän—Zen master Wei-Zhao-Bao-Feng ngöôi laø ngöôøi gì? Haõy töï xeùt laáy!.”— died in 1128. His cremated remains were Bao-Feng entered the hall and addressed like jewels and blue pearls. His tongue the monks, saying: “All the Buddhas of and teeth were undamaged by the flames. bygone have already entered nirvana. You His stupa was placed on the western peak people! Don’t be nostalgic about them. near the temple. The Buddhas of the future have not yet Duy Da Ly: See Vaisali in Sanskrit/Pali- appeared in the world.

All of you, don't be Vietnamese Section. deluded! On this very day who are you? Duy Danh: Namamatra (skt)—Name only. Study this! Duy Danh Luaän: Nominalism. • Moät laàn khaùc sö thöôïng ñöôøng thuyeát Duy Giaû Thieát Danh: phaùp: "Xöa töi chaúng sanh, nay cuõng chaúng Prajnaptinamamatreyam (skt)—Theo suy nghó dieät, laø cheát chaúng ñöôïc maãu möïc. Nôi thoâng thöôøng thì coù moät ngaõ theå; tuy nhieân, ñoái ñaây xuaát sanh choán naày dieät heát, laø haøm vôùi giaùo lyù nhaø Phaät noù chæ laø giaû danh chöù sanh chòu quy cuû. Baäc ñaïi tröôïng phu caàn khoâng hieän höõu—In accordance with to the phaûi ôû trong doøng sanh töû, naèm trong röøng thinking of ordinary people or worldly way of gai goác, cuùi ngöôùc co duoãi tuøy cô laäp baøy, thiniking, there is an ego-substance, which, hay nhö theá ñoù laø duøng voâ löôïng phöông however, to Buddhist theory, it is only an tieän trang nghieâm tam muoäi, cöûa ñaïi giaûi artificial name, not a real existence. thoaùt lieàn môû roäng theânh thang. Neáu chöa nhö theá, voâ löôïng phieàn naõo taát caû traàn lao Duy Khaåu Thöïc: Moät trong boán taø meänh ñöùng söïng tröôùc maët bít laáp ñöôøng xöa."— thöïc, chæ vieäc Tyø Kheo hoïc caùc loaïi chuù thuaät Another time, Bao-Feng entered the hall boùi toaùn ñeå kieám soáng—Improper means of addressed the monks, saying: "The existence by spells, fortune-telling, etc. One fundamental self is unborn, nor is it of the four cardinal improper ways of earning annihilated in the present. It is undying. a livelihood. But to be born in a certain place, and to ** For more information, please see Töù Chuûng

Taø Meänh in Vietnamese-English Section. Lamkavatara Sutra. Duy Kyû: Duy ngaõ—Egoism—Selfish. Duy Taâm Keä: Baøi keä taùm caâu toùm löôïc caùi yù Duy Linh Luaän: Spiritualism. nghóa veà thöïc töôùng ñaày ñuû vaø vieân dung vôùi Duy Lyù Luaän: rationalism. nhau (trong Cöïu Kinh Hoa Nghieâm, taâm nhö Duy Ma: See Vimalakirti, and Vimalakirti oâng thôï veõ, taïo voâ soá nguõ aám. Taát thaûy trong theá gian, khoâng phaùp naøo khoâng taïo. Caû taâm Sutra in Sanskrit/Pali-Vietnamese Section. Phaät cuõng vaäy, nhö Phaät vaø chuùng sanh. Taâm Duy Ma Caät Töû Sôû Vaán Kinh: Ñaïi Thöøa Phaät vaø chuùng sanh, laø ba khoâng sai bieät)— Ñaûnh Vöông Kinh—Vimalakirti-Nirdesa- The eight-line verse of the older sutra, which Sutra. summarizes the idealistic idea. Duy Myõ Chuû Nghóa: Aestheticism. Duy Taâm Sôû Kieán: Cittamatradrisya (skt)— Duy Na: Karmadana (skt)—Vò sö phaân phoái Caùi ñöôïc nhìn thaáy töø taâm—There is only what vaø giaùm saùt coâng vieäc trong töï vieän. Moät trong is seen of the Mind—Trong Kinh Laêng Giaø, saùu vò sö chính trong töï vieän—The duty- Ñöùc Phaät daïy: "Nhöõng ai bò raøng buoäc vaøo yù distributor, or arranger of duties, a supervisor nieäm nhò bieân, coù ñoái töôïng vaø chuû theå, seõ of monks in a monastery. One of the six main khoâng bao giôø hieåu ñöôïc raèng chæ coù caùi ñöôïc monks. nhìn thaáy do töø taâm."—In the Lankavatara ** For more information, please see Tam Sutra, the Buddha taught: "Those who are Cöông (B) (3). attached to the notion of duality, object and Duy Ngaõ: I alone. subject, fail to understand that there is only Duy Ngaõ Ñoäc Toân: Treân trôøi, döôùi trôøi, chæ what is seen of the Mind." coù ta laø ñaùng kính troïng—Above Heaven and Duy Taâm Tònh Ñoä: The Pure Land is in your under Heaven I am alone and worthy of honor mind, or

the Pureland within the Mind. (Sakyamuni). (A) Coù ngöôøi hoûi Dieân Thoï Ñaïi Sö raèng caûnh Duy Nghieãm Döôïc Sôn: Wei-Yen-Yueh- "Duy Taâm Tònh Ñoä" ñaày khaép caû möôøi Shan—See Döôïc Sôn Duy Nghieãm. phöông sao khoâng höôùng nhaäp maø laïi khôûi Duy Nhöùt: Only—Sole—Unique. loøng thuû xaû caàu veà Cöïc Laïc, ñeå toïa treân Duy Saéc: Saéc taâm khoâng hai, do vaäy vaïn lieân ñaøi, nhö vaäy ñaâu coù kheá hôïp vôùi lyù voâ phaùp duy taâm cuõng laïi laø duy saéc (döïa vaøo duy sanh. Ñaõ coù taâm chaùn ueá öa tònh nhö vaäy thöùc voâ caûnh do ngaøi Hoä Phaùp laäp ra, vaø duy thì ñaâu thaønh bình ñaúng?: Someone asked caûnh voâ thöùc do ngaøi Thanh Bieän laäp ra)—All Great Master Dien-Shu that if the realm of things are matter because mind and matter are "Pureland within the Mind" is ubiquitous identical, for matter is mind. throughout the ten directions, why not try Duy Taâm: Cittamatra (skt)—Mind-only or to penetrate it instead of wanting the Pureland and abandoning the Impure Land mind itself—Heát thaûy chö phaùp ñeàu ôû beân praying to gain rebirth to the Ultimate trong caùi taâm, khoâng coù phaùp naøo ôû ngoaøi taâm Bliss World and sit on the lotus throne. (taâm coù nghóa laø nhoùm khôûi leân caùc phaùp; thöùc Doing so not seem to be consistent with coù nghóa laø phaân bieät caùc phaùp). Gioáng nhö yù the theory of "No Birth." If one has the nieäm Duy Thöùc trong Kinh Laêng Giaø— mind of being tired of impurity but is Idealism—Mind only—The theory that the fond of purity then that is not the mind of only reality is mental, that of the mind— equality and non-discrimination? Nothing exists apart from mind. Similar to (B) Ñaïi Sö ñaùp—The Great Master replied: "Only Mind," or "Only Consciousness" in the

a) Sanh "Duy Taâm Tònh Ñoä" laø phaàn cuûa caùc how many actually will be able to attain baäc ñaõ lieãu ngoä töï taâm, ñaõ chöùng ñöôïc and penetrate this theory. Therefore, these phaùp thaân voâ töôùng. Tuy nhieân, theo kinh people, most sentient beings of this Nhö Lai Baát Tö Nghì Caûnh Giôùi, thì nhöõng Dharma Ending Age, need to pray to gain baäc Boà Taùt chöùng ñöôïc Sô Ñòa hay Hoan rebirth to the Ultimate Bliss World so they Hyû Ñòa vaøo Duy Taâm Ñoä cuõng nguyeän xaû can rely on the extraordinary and thaân ñeå mau sanh veà Cöïc Laïc. Vì theá phaûi favorable conditions of that world in order bieát raèng "Ngoaøi Taâm Khoâng Phaùp." Vaäy to be able to enter quickly the realm of thì caûnh Cöïc Laïc ñaâu theå ôû ngoaøi taâm: Pureland within the Mind and to practice Pureland within the Mind is a state the Bodhisattva's Conducts. achieved only by those who have seen and c) Hôn nöõa, Thaäp Nghi Luaän coù daïy— penetrated the true nature and have Moreover, the book of commentary "Ten attained the Non-Form Dharma Body. Doubts of Pureland Buddhism" taught: Despite this, according to the Buddha's • Baäc trí tuy ñaõ lieãu ñaït ñöôïc Duy Taâm song Inconceivable (Unimaginable) World vaãn haêng haùi caàu veà Tònh Ñoä, vì thaáu suoát Sutra, those Bodhisattvas who have sanh theå nhö huyeãn khoâng theå caàu tìm attained the First Ground Maha- ñöôïc. Ñoù môùi goïi laø chaân thaät voâ sanh: Bodhisattva or Rejoicing Ground to enter Those who have wisdom and have already the world of "Everything within the attained the theory of "Everything is Mind," still vow to abandon their bodies to within the Mind," yet are still motivated to

be born quickly to the Ultimate Bliss pray for rebirth to the Pureland because World. Thus, it is necessary to they have penetrated completely the true understand”No Dharma exists outside the nature of non-birth is illusory. Only then Mind.” If this is the case, then the can it be called the “true nature of non- Ultimate Bliss World is not outside the birth.” realm of the Mind. • Coøn caùc keû ngu si, ngöôøi voâ trí, khoâng b) Veà phaàn lyù Voâ Sanh vaø Taâm Bình Ñaúng, hieåu ñöôïc lyù ñoù, cho neân bò caùi nghóa dó nhieân lyù thuyeát laø nhö vaäy. Tuy nhieân, “Sanh” raøng buoäc, vì vaäy khi nghe noùi nhöõng keû ñaïo löïc chöa ñuû, trí caïn, taâm “Sanh” thì nghó raèng thaät coù caùi töôùng thoâ, taïp nhieãm naëng, laïi gaëp caùc caûnh nguõ “Sanh.” Khi nghe noùi “Voâ Sanh” thì laïi duïc cuøng traàn duyeân loâi cuoán maïnh meõ, laàm hieåu laø khoâng sanh veà ñaâu caû. Bôûi deã gì chöùng nhaäp vaøo ñöôïc. Cho neân vaäy cho neân môùi khôûi sanh ra caùc nieäm thò nhöõng keû aáy caàn phaûi caàu sanh Cöïc Laïc, phi, cheâ bai, phæ baùng laãn nhau, gaây ra ñeå nhôø vaøo nôi caûnh duyeân thaéng dieäu ôû nhöõng nghieäp taø kieán, baùng phaùp. Nhöõng ñoù, môùi mau chöùng vaøo caûnh “Tònh Ñoä ngöôøi nhö vaäy, thaät ñaùng neân thöông Duy Taâm” vaø thöïc haønh Boà Taùt ñaïo ñöôïc: xoùt!—As for the ignorant, those who lack As for the theory of no-birth and the mind wisdom and are incapable of of equality and non-discrimination, of comprehending such a theory; therefore, course, in theory this is true. However, for they are trapped by the meaning of the those who still do not have enough world “Birth.” Thus, when they hear of spiritual power, have shallow wisdom, birth, they automatically think and impure minds, are bound by heavy karma conceptualize the form characteristics of and afflictions; moreover when tempted birth actually exist, when in fact nothing with the five desires and the forces of life, exists because everything is an illusion.

When they hear “Non-Birth,” they then Tuïng Duy Thöùc. mistakenly think of “Nothing being born Duy Thöùc Tam Tính Quaùn: See Duy Thöùc anywhere!” Given this misconception, Quaùn. they begin to generate a mixture of gossip, Duy Thöùc Taâm Ñònh: See Duy Thöùc Quaùn. criticism, and mockery; thus create various Duy Thöùc Toâng: Vijnanavada (skt)—Coøn false views and then degrade the Dharma. goïi laø Duy Thöùc Gia hay Phaùp Töôùng toâng. Such people truly deserve much pity! Hoïc thuyeát cuûa Duy Thöùc toâng chuù troïng ñeán Duy Taân: To reform. töôùng cuûa taát caû caùc phaùp; döïa treân ñoù, luaän Duy Tha Chuû Nghóa: Altruism. thuyeát veà Duy Thöùc Hoïc ñöôïc laäp neân ñeå Duy Thöùc: Vijnanamatra or Vada or minh giaûi raèng ly thöùc voâ bieät phaùp hay khoâng Cittamatra (skt)—See Duy taâm. coù phaùp naøo taùch bieät khoûi thöùc ñöôïc. Maëc duø Duy Thöùc Gia: See Duy Thöùc Toâng. toâng naày thöôøng ñöôïc bieåu loä baèng caùch noùi Duy Thöùc Hoïc: Giaùo ñieån daïy Taâm Lyù Hoïc, raèng taát caû caùc phaùp ñeàu chæ laø thöùc, hay raèng veà taùm thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, Maït khoâng coù gì ngoaøi thöùc; thöïc ra yù nghóa chaân na vaø A Laïi Da). Nhöõng thöùc naày giuùp chuùng chính cuûa noù laïi khaùc bieät. Noùi duy thöùc, chæ vì sanh phaân bieät phaûi traùi—The doctrine which taát caû caùc phaùp baèng caùch naày hay caùch khaùc teaches the psychology of the eight luoân luoân lieân heä vôùi thöùc. Thuyeát naày döïa consciousnesses (sight,

hearing, smell, taste, vaøo nhöõng lôøi daïy cuûa Ñöùc Phaät trong Kinh touch, mind, Mana and Alaya). These Hoa Nghieâm, theo ñoù tam giôùi chæ hieän höõu consciousnesses enable sentient beings to trong thöùc. Theo ñoù theá giôùi ngoaïi taïi khoâng discriminate between right and wrong of all hieän höõu, nhöng noäi thöùc phaùt hieän giaû töôùng dahrmas (thoughts, feelings, physical things, cuûa noù nhö laø theá giôùi ngoaïi taïi. Toaøn theå theá etc). giôùi do ñoù laø taïo neân do aûo töôûng hay do nhaân duyeân, vaø khoâng coù thöïc taïi thöôøng toàn naøo caû. Duy Thöùc Hoïc Cöông Yeáu: General Taïi AÁn Ñoä, toâng phaùi naày chuyeân chuù vaøo Teaching of Consciousness—The finer point of vieäc nghieân cöùu Duy Thöùc Luaän vaø caùc kinh the Teaching of Consciousness—See Duy saùch cuøng loaïi, neân coù teân laø Duy Thöùc Töôùng Thöùc Hoïc. Giaùo. Taùc giaû caùc boä saùch naày laø Voâ Tröôùc vaø Duy Thöùc Luaän: Vijnaptimatrasiddhi-sastra. Thieän Thaân, hoï töøng coù moät ñeä töû xuaát saéc laø Duy Thöùc Quaùn: Ba ñoái töôïng trong Duy Giôùi Hieàn, moät ngöôøi AÁn Ñoä, soáng trong tu Thöùc quaùn—The three subjects of idealistic vieän Na Lan Ñaø. Giôùi Hieàn laø ngöôøi ñaõ laäp ra reflection: Duy Thöùc Toâng taïi AÁn Ñoä vaø coù nhieàu coâng 1) Bieán Keá Sôû Chaáp Tính: Quaùn thaät taùnh lao trong vieäc saép xeáp caùc kinh ñieån Phaät cuûa ngaõ vaø chö phaùp—Ego and things are Giaùo. Taïi Trung Quoác, sau khi Huyeàn Trang realities. ñöôïc Giôùi Hieàn trao cho boä luaän, ñaõ laäp neân 2) Y Tha Khôûi Tính: Quaùn chö phaùp ñöôïc toâng phaùi naày. Veà sau, toâng naày cuõng coù teân laø sanh ra bôûi nhaân duyeân—Things are Phaùp Töôùng Toâng vaø do moät ñoà ñeà cuûa Huyeàn produced by caused and circumstance. Trang laø Khuy Cô daãn daét—Dharmalaksana 3) Vieân Thaønh Thöïc Tính: Quaùn chæ coù Chaân sect, which holds that all is mind in its nhö laø hieän thöïc—Bhutatathata is the only ultimate nature. The doctrine of Idealism reality. School concerns chiefly with the facts or Duy Thöùc Tam Thaäp Tuïng: specific characters (lakshana) of all elements Vijnaptimatrata-trimsika (skt)—See Tam Thaäp on which the theory of idealism was built in

order to elucidate that no element is separate of idealism—See Tam Giaùo (B). from ideation. Although it is usually expressed Duy Thöùc Voâ Caûnh: Idealism—See Duy by saying that all dharmas are mere ideation or Caûnh Voâ Thöùc. that there is nothing but ideation, the real Duy Trì: To maintain—To remain. sense is quite different. It is idealistic because Duy Trì Giaùc Ngoä: To remain awakened. all elements are in some way or other always Duy Töï Taâm Sôû Hieän: Svacittadrisyamatra connected with ideation. This doctrine was (skt)—Taát caû chaúng gì khaùc hôn laø söï bieåu based on the teaching of the Buddha in the hieän cuûa chính taâm mình—All is no other than Avatamsaka Sutra, that the three worlds exist the manifestation of one’s own mind—See only in ideation. According to Ideation Theory, Tam Giôùi Duy Nhaát Taâm. the outer world does not exist but the internal ideation presents appearance as if it were an Duy Vaät: Materialism. outer world. The whole world is therefore of Duy Vieät: Avaivartika (skt)—See A Beä Baït either illusory or causal nature and no Trí in Vietnamese-English Section. permanent reality can be found. In India, two Duyeân: Pratyaya (skt). famous monks named Wu-Ch’o and T’ien- 1) Coù duyeân:

Charm—Grace—Charming— Ts'in wrote some sastras on Vijnana. They had Graceful. an outstanding disciple named Chieh-Hsien, an 2) Coù ñieàu kieän: Conditioned. Indian monk living at Nalanda monastery. 3) Phan duyeân: A co-operating cause, the Later, Chieh-Hsien established the concurrent occasion of an event as Vijnanavada school and contributed much to distinguished from its proximate cause. the arrangement of the Buddhist canons. In 4) Nhaân phuï, hoaøn caûnh hay ñieàu kieän beân China, Hsuan-Tsang, to whom Chieh-Hsien ngoaøi, ñoái laïi vôùi nhaân chính hay chuûng töû. handed over the sastra, founded this school in Nhaân (Hetu) laø haït, trong khi duyeân his native land. Later, the school was also (Pratyaya) laø ñaát, möa, naéng, vaân vaân : called Dharmalaksana (Fa-Tsiang-Tsung) and The circumstantial, conditioning, or was led by Kwei-Chi, a great disciple of secondary cause, in contrast with the Hetu, Hsuan-Tsang. the direct or fundamental cause. Hetu is Duy Thöùc Trung Ñaïo: Theo Phaùp Töôùng the seed, Pratyaya is the soil, rain, Toâng thì chö phaùp duy taâm taïo, chöù khoâng thaät sunshine, etc. maø cuõng khoâng giaû—The madhya, or medial 5) Naêng Duyeân: Taâm coù theå lyù luaän—The doctrine of idealism as held by the mind can reason. Dharmalaksana school (Phaùp Töôùng Toâng), 6) Sôû Duyeân: Ñoái töôïng cuûa lyù luaän laø sôû that all things are of mind-evolution, and are duyeân—The objective. neither in themselves real or unreal. 7) Naêng Duyeân Sôû Duyeân: Duyeân laø taùc Duy Thöùc Tu Ñaïo Nguõ Vò: See Nguõ Vò duïng cuûa Taâm vôùi Caûnh (Taâm vaø ñoái (C). töôïng tieáp xuùc vôùi nhau taïo ra tieán trình lyù luaän hay "Duyeân.")—When the mind is in Duy Thöùc Vieân Giaùo: Moät trong ba giaùo do contact with the objective we have the ngaøi Ñaïo Tuyeân Nam Sôn laäp ra, laø thaâm giaùo reasoning process. cuûa Phaät giaùo Ñaïi thöøa—The perfect doctrine of idealism, the third of the three main Duyeân Chaân Nhö Thieàn: Tathatalambanam divisions of the Buddha's teaching defined by (skt)—Ñaây laø thieàn ñònh döïa vaøo nhö nhö, T'ao-Hsuan of Nan-Shan, the perfect doctrine thieàn ñònh thöù ba trong töù thieàn ñònh ñöôïc moâ

taû trong Kinh Laêng Giaø. Ñoái töôïng cuûa söï tu moät caù nhaân ñôn ñoäc, khoâng coù baát kyø söï taäp laø theå chöùng caùi nhö nhö cuûa chaân lyù baèng giuùp ñôû naøo cuûa ngoaïi taïi nhöng coù theå caùch giöõ caùc tö töôûng vöôït leân treân caùi nhò ñaït ñeán caûnh giôùi A La haùn—The word bieân cuûa höõu vaø phi höõu, vaø cuõng vöôït leân treân 'Pratyeka' means 'private,' 'individual,' hai yù nieäm veà voâ ngaõ—This is the dhyana 'single,' or 'solitary.' Pratyeka-buddha is depending upon suchness. This is the third of one who is in 'solitary singleness,' in the four Dhyanas described in The independence of all external support, Lankavatara Sura. The object of the discipline attains Arhatship. is to realize the suchness of truth by keeping 2) Nhaân Duyeân Giaùc: Bích Chi Phaät—Nhôø thoughts above the dualism of being and non-thieàn quaùn theo phaùp nhaân duyeân (phaùp being and also aboe the twofold notion of quaùn möôøi hai nhaân duyeân ñeå ñaït ñöôïc egolessness. giaùc ngoä cuûa Phaät giaùo) maø giaùc ngoä Duyeân Chính: thaønh Phaät Bích Chi. Khoâng nhö Phaät toaøn a) Chính Nhaân Phaät Taùnh: Fundamental giaùc, Thanh vaên Duyeân giaùc chæ töï giaùc Buddha-nature or Bhutatathata. chöù khoâng giaùc tha. Baäc Ñoäc Giaùc

khoâng b) Duyeân Nhaân Phaät Taùnh: Nhöõng ñieàu kieän chia xeû vôùi keû khaùc söï hieåu bieát maø mình hay hoaøn caûnh beân ngoaøi giuùp Phaät taùnh ñaõ gia coâng tìm kieám veà nhöõng phöông traûi qua caùc thôøi kyø phaùt trieån— tieän ñeå ñaït tôùi Nieát Baøn. Baäc Ñoäc Giaùc tin Conditioned Buddha-nature in all raèng, nhöõng ngöôøi khaùc, khi bò thöïc teá undergoing development. khaéc nghieät cuûa nhöõng khoå ñau treân traàn Duyeân Cô: Nhaân vaø duyeân ñöa ñeán Phaät theá thuùc ñaåy, cuõng seõ ñi vaøo con ñöôøng quaû—Conditions opportune—Favourable thaùnh thieän, nhöng Duyeân Giaùc khoâng baän circumstances—Cause and conditions taâm tôùi vieäc daïy baûo hoaëc giaùc ngoä chuùng cooperating for achieving Buddhahood. sanh. Caùc baäc naày cho raèng söï giaùc ngoä laø moät thaønh töïu veà phöông dieän caù nhaân chöù Duyeân Côù: Cause—Reason. khoâng phaûi veà phöông dieän xaõ hoäi hay vuõ Duyeân Daùng: Charm—Grace—Charming—truï—Pratyeka Buddhas (skt)—Who Cute. become fully enlightened by meditating Duyeân Do: See Duyeân côù. on the principle of causality (the Buddhist Duyeân Duyeân: Adhipati-pratyaya (skt)—Sôû enlightenment arises from pondering over Duyeân Duyeân—Caùi duyeân cuûa sôû duyeân hay the twelve nidanas). Unlike the Perfect taâm thöùc ñoái vôùi caûnh giôùi nhö maét ñoái vôùi saéc Buddhas, however, they do not exert (taâm thöùc goïi laø naêng duyeân, caûnh giôùi goïi laø themselves to teach and help others. sôû duyeân)—Conditioned condition—The Pratyekabuddha does not share with others reasoning mind, or the mind reasoning— his hard-won knowledge of the means for Intelligence in contact with its object—The the attainment of Nirvana. He believes relationship being like that of form or colour to that others too, driven by the stern reality the eye. The influence of one factor in causing of the miseries of life, may some day take others. to the holy path, but does not bother to • Sôû Duyeân: The object. teach or enlighten them. They consider • Duyeân: Mind. enlightenment as an individual not a social Duyeân Giaùc: Pratyeka-buddha (skt). or cosmic achievement. 1) Pratyeka nghóa laø rieâng tö, caù bieât, ñôn 3) Bích Chi Ca La Phaät hay Ñoäc Giaùc Phaät: ñoäc. Chöõ Pratyeka-buddha duøng ñeå chæ Coøn goïi laø Bích Chi, Bích Chi Ca Phaät,

Duyeân Giaùc, hay Ñoäc Giaùc, laø ngöôøi töï tu Bodhisattvas). töï giaùc ngoä vaø nhaäp Nieát baøn trong thôøi Duyeân Giaùc Phaùp Giôùi: Moät trong nhöõng khoâng coù baäc Chaùnh Ñaúng Chaùnh giaùc, phaùp giôùi maø toâng Thieân Thai ñaõ ñaët ra veà baûn cuõng giuùp ngöôøi giaùc ngoä, nhöng chæ trong theå cuûa chuùng sanh vaø chö Phaät—The giôùi haïn naøo maø thoâi. Duyeân Giaùc chaúng pratyeka-buddha realm, one of the T'ien-T'ai coù khaû naêng noùi roõ veà chaân lyù cho ngöôøi categories of intelligent beings. khaùc nhö Phaät Toaøn Giaùc—Those Duyeân Giaùc Phaät: Pratyeka-buddha (skt)— enlightened to conditions—A person who See Duyeân Giaùc in Vietnamese-English realizes Nirvana by himself or herself at a Section. time when there is no Samyaksambuddha Duyeân Giaùc Thaân: The pratyeka-buddha or in the world. He or she also renders personal appearing of the Buddha. services to others, but in a limited way. He Duyeân Giaùc Thöøa: or she is not capable of revealing the 1) Giai ñoaïn cuûa trung thöøa ñöôïc bieåu thò laø Truth to

others as a Samyak-sambuddha, a Duyeân Giaùc, laø baäc giaùc nhôø quaùn saùt fully enlightened does. phaùp nhaân duyeân. Duyeân Giaùc Thöøa ñöôïc 4) Ñoäc Giaùc Phaät hay Baùt Laït EÂ Giaø Phaät coi nhö söï tieán boä cao trong phaùi Tieåu Ñaø: Ngöôøi töï tu töï ngoä hay nhöõng ngöôøi Thöøa, nhöng vaãn chöa ñaït ñöôïc tieâu chuaån soáng tu caùch bieät khoûi nhaân quaàn xaõ hoäi vò tha cuûa Boà Taùt trong Ñaïi Thöøa—The vaø töï ñaït ñöôïc giaùc ngoä, ñoái laïi vôùi “middle conveyance” period, nguyeân taéc vò tha cuûa Boà Taùt—Individual characterized as that of the pratyeka- enlightenment—One who lives apart from buddha, who is enlightened by the twelve others and attains enlightenment alone, or nidanas. It is consider as an advance on for himselfcontrast with the alturism of the the Hinayana, but not yet the standard of bodhisattva principle. the altruistic bodhisatva-vehicle or the 5) Danh töø Duyeân Giaùc khoâng haïn cheá trong Mahayana. Phaät giaùo, nhöng noù bao haøm nhöõng vò 2) Moät trong ba thöøa trong Phaät Giaùo—One soáng ñôøi caùch bieät, töï mình quaùn saùt veà yù of the three vehicles in Buddhism: nghóa cuûa cuoäc ñôøi, nhìn hoa rôi laù ruïng a) Thanh Vaên Thöøa: Sravaka-Vehicle. maø giaùc ngoä—The term Pratyeka-buddha b) Duyeân Giaùc Thöøa: Pratyeka-buddha- is not limited to the Buddhists, but is a Vehicle. general term for those who attain c) Boà Taùt Thöøa: Bodhisattva-Vehicle. enlightenment by living in isolation (recluses), pondering alone over the Duyeân Hoùa: Bieán caûi nhöõng ngöôøi chòu aûnh meaning of life, observing the “flying höôûng cuûa mình—To convert or instruct those flowers and falling leaves.” under influence. Duyeân Giaùc Boà Ñeà: Moät trong ba loaïi Boà Duyeân Khôûi: Pratityasamutpada (skt)—The Ñeà, baäc tu theo Duyeân Giaùc phaùt taâm Boà Ñeà theory of causation. nhöng khoâng giaùo hoùa cho chuùng sanh khaùc (I) YÙ nghóa cuûa Duyeân Khôûi—The meanings maø chæ muoán moät mình giaûi thoaùt—The of Causation: pratyeka-buddha form of enlightenment or (A) Nhöõng ñònh nghóa naày caên cöù treân söï giaûi enlightenment for self, not revealing the truth thích veà Duyeân Khôûi cuûa Giaùo Sö Junjiro to others. This is one of the three form of Takakusu trong Cöông Yeáu Trieát Hoïc enlightenment (Sravakas, Pratyeka-buddhas, Phaät Giaùo—These definitions are based on the interpretation of Prof. Junjiro

Takakusu in The Essentials of Buddhist töø moät nguyeân nhaân ñoäc nhaát, nhöng cho Philosophy. raèng moïi vaät nhaát ñònh phaûi ñöôïc taïo 1) Söï vaät chôø duyeân maø naåy sinh, ñoái laïi vôùi thaønh ít nhaát laø hai nguyeân nhaân. Nhöõng taùnh giaùc hay chaân nhö—Conditioned saùng hoùa hay bieán thaønh cuûa caùc nguyeân arising—Arising from the secondary nhaân ñi tröôùc noái tieáp trong lieân tuïc thôøi causes, in contrast with arising from the gian, quaù khöù, hieän taïi vaø vò lai, nhö moät primal nature or bhutatatha (Taùnh giaùc). chuoãi daây xích. Chuoãi xích naày ñöôïc chia 2) Vaïn söï vaïn vaät hay caùc phaùp höõu vi ñeàu thaønh 12 boä phaän, goïi laø 12 khoen nhaân töø duyeân maø khôûi leân, chöù khoâng coù töï duyeân vì moãi boä phaän lieân quan nhau vôùi taùnh—Everything arises from conditions coâng thöùc nhö sau “Caùi naày coù neân caùi kia and not being spontaneous and self-coù; caùi naày sinh neân caùi kia sinh. Caùi naày contained has no separate and

khoâng neân caùi kia khoâng; caùi naày dieät neân independent nature. caùi kia dieät.”—According to Buddhism, 3) Phaät giaùo khoâng coi troïng yù nieäm veà human beings and all living things are nguyeân lyù caên nhaân hay nguyeân nhaân ñeä self-created or self-creating. The universe nhaát nhö ta thöôøng thaáy trong caùc heä is not homocentric; it is a co-creation of all thoáng trieát hoïc khaùc; vaø cuõng khoâng baøn beings. Buddhism does not believe that all ñeán yù nieäm veà vuõ truï luaän. Taát nhieân, trieát things came from one cause, but holds that hoïc veà Thaàn hoïc khoâng theå naøo phaùt trieån everything is inevitably created out of trong Phaät giaùo. Ñöøng ai mong coù cuoäc more than two causes. The creations or thaûo luaän veà Thaàn hoïc nôi moät trieát gia becomings of the antecedent causes Phaät giaùo. Ñoái vôùi vaán ñeà saùng theá, ñaïo continue in time-series, past, present and Phaät coù theå chaáp nhaän baát cöù hoïc thuyeát future, like a chain. This chain is divided naøo maø khoa hoïc coù theå tieán haønh, vì ñaïo into twelve divisions and is called the Phaät khoâng thöøa nhaän coù moät xung ñoät Twelve Divisioned Cycle of Causation naøo giöõa toân giaùo vaø khoa hoïc: Buddhism and Becomings. Since these divisions are does not give importance to the idea of the interdependent, the process is called Root-Principle or the First Cause as other Dependent Production or Chain of systems of philosophy often do; nor does it causation. The formula of this theory is as discuss the idea of cosmology . Naturally follows: From the existence of this, that such a branch of philosophy as theology becomes; from the happening of this, that did not have grounds to develop in happens. From the non-existence of this, Buddhism. One should not expect any that does not become; from the non- discussion of theology from a Buddhist happening of this, that does not happen. philosopher. As for the problem of (B) Theo Trieát Hoïc Trung Quaùn, thuyeát creation, Budhism is ready to accept any Duyeân Khôûi laø moät hoïc thuyeát voâ cuøng theory that science may advance, for troïng yeáu trong Phaät Giaùo. Noù laø luaät Buddhism does not recognize any conflict nhaân quaû cuûa vuõ truï vaø moãi moät sinh between religion and science. maïng cuûa caù nhaân. Noù quan troïng vì hai 4) Theo ñaïo Phaät, nhaân loaïi vaø caùc loaøi höõu ñieåm. Thöù nhaát, noù ñöa ra moät khaùi nieäm tình ñeàu töï taïo, hoaëc chuû ñoäng hoaëc thuï raát roõ raøng veà baûn chaát voâ thöôøng vaø höõu ñoäng. Vuõ truï khoâng phaûi laø quy taâm ñoäc haïn cuûa moïi hieän töôïng. Thöù hai, noù cho nhaát; noù laø moâi tröôøng coïng sinh cuûa vaïn thaáy sanh, laõo, beänh, töû vaø taát caû nhöõng höõu. Phaät giaùo khoâng tin raèng vaïn höõu ñeán thoáng khoå cuûa hieän töôïng sinh toàn tuøy

thuoäc vaøo nhöõng ñieàu kieän nhö theá naøo vaø thöïc.”—According to the Madhyamaka taát caû nhöõng thoáng khoå naày seõ chaám döùt philosophy, the doctrine of causal law nhö theá naøo khi vaéng maët caùc ñieàu kieän (Pratityasamutpada) is exceedingly ñoù. Trung Quaùn laáy söï sanh vaø dieät cuûa important in Buddhism. It is the causal law caùc thaønh toá cuûa söï toàn taïi ñeå giaûi thích both of the universe and the lives of duyeân khôûi laø ñieàu kieän khoâng chính xaùc. individuals. It is important from two points Theo Trung Quaùn, duyeân khôûi khoâng coù of view. Firstly, it gives a very clear idea nghóa laø nguyeân lyù cuûa moät

tieán trình ngaén of the impermanent and conditioned nguûi, maø laø nguyeân lyù veà söï leä thuoäc vaøo nature of all phenomena. Secondly, it nhau moät caùch thieát yeáu cuûa caùc söï vaät. shows how birth, old age, death and all the Noùi goïn, duyeân khôûi laø nguyeân lyù cuûa miseries of phenomenal existence arise in töông ñoái taùnh. Töông ñoái taùnh laø moät dependence upon conditions, and how all khaùm phaù voâ cuøng quan troïng cuûa khoa the miseries cease in the absence of these hoïc hieän ñaïi. Nhöõng gì maø ngaøy nay khoa conditions. The rise and subsidence of the hoïc khaùm phaù thì Ñöùc Phaät ñaõ phaùt hieän elements of existence is not the correct töø hôn hai ngaøn naêm traêm naêm veà tröôùc. interpretation of the causal law. According Khi giaûi thích duyeân khôûi nhö laø söï leä to the Madhyamaka philosophy, the causal thuoäc laãn nhau moät caùch thieát yeáu hoaëc laø law (pratityasamutpada) does not mean taùnh töông ñoái cuûa moïi söï vaät, phaùi Trung the principle of temporal sequence, but the Quaùn ñaõ baùc boû moät tín ñieàu khaùc cuûa principle of essential dependence of things Phaät giaùo Nguyeân Thuûy. Phaät giaùo on each other. In one word, it is the Nguyeân Thuûy ñaõ phaân tích moïi hieän töôïng principle of relativity. Relativity is the thaønh nhöõng thaønh toá, vaø cho raèng nhöõng most important discovery of modern thaønh toá naày ñeàu coù moät thöïc taïi rieâng science. What science has discovered bieät. Trung Quaùn cho raèng chính thuyeát today, the Buddha had discovered more Duyeân Khôûi ñaõ tuyeân boá roõ laø taát caû caùc than two thousand five hundred years phaùp ñeàu töông ñoái, chuùng khoâng coù caùi before. In interpreting the causal law as goïi laø 'thöïc taùnh' rieâng bieät cuûa chính essential dependence of things on each mình. Voâ töï taùnh hay töông ñoái taùnh ñoàng other or relativity of things, the nghóa vôùi 'Khoâng Taùnh,' nghóa laø khoâng Madhyamaka means to controvert another coù söï toàn taïi ñích thöïc vaø ñoäc laäp. Caùc doctrine of the Hinayanists. The hieän töôïng khoâng coù thöïc taïi ñoäc laäp. Söï Hinayanists had analyzed all phenomena quan troïng haøng ñaàu cuûa Duyeân Khôûi laø into elements (dharmas) and believed that vaïch ra raèng söï toàn taïi cuûa taát caû moïi hieän these elements had a separate reality of töôïng vaø cuûa taát caû thöïc theå treân theá gian their own. The Madhyamika says that the naày ñeàu höõu haïn, chuùng khoâng coù söï toàn very doctrine of the causal law declares taïi ñích thöïc ñoäc laäp. Taát caû ñeàu tuøy thuoäc that all the dharmas are relative, they vaøo taùc ñoäng hoã töông cuûa voâ soá duyeân have no separate reality of their own. hay ñieàu kieän haïn ñònh. Ngaøi Long Thoï ñaõ Without a separate reality is synonymous sô löôïc veà Duyeân Khôûi nhö sau: "Bôûi vì with devoid of real (sunyata), or khoâng coù yeáu toá naøo cuûa söï sinh toàn ñöôïc independent existence. Phenomena are theå hieän maø khoâng coù caùc ñieàu kieän, cho devoid of independent reality. The most neân khoâng coù phaùp naøo laø chaúng 'Khoâng,' importance of the causal law lies in its nghóa laø khoâng coù söï toàn taïi ñoäc laäp ñích teaching that all phenomenal existence, all

entities in the world are conditioned, are progressing in a straight line from the devoid of real (sunya), independent infinite past through present to infinite existence (svabhava). There is no real, future. Budhism, however, regards time as dependent

existence of entities. All the a circle with no beginning or end. Time is concrete content belongs to the interplay relative. of countless conditions. Nagarjuna sums c) Moät sinh vaät cheát ñi khoâng laø chaám döùt; up his teaching about the causal law in the ngay ñoù, moät ñôøi soáng khaùc baét ñaàu traûi following words: “Since there is no qua moät quaù trình soáng cheát töông töï, vaø elements of existence (dharma) which cöù laäp laïi nhö vaäy thaønh moät voøng troøn comes into manifestation without sinh hoùa baát taän. Theo ñoù moät sinh vaät khi conditions, therefore there is no dharma ñöôïc nhìn trong lieân heä thôøi gian, noù taïo which is not ‘sunya,’ or devoid of real thaønh moät doøng töông tuïc khoâng giaùn independent existence.” ñoaïn. Khoâng theå xaùc ñònh sinh vaät ñoù laø (II) Phaân loaïi Duyeân Khôûi—Categories of thöù gì, vì noù luoân luoân bieán ñoåi vaø tieán Causation: hoùa qua 12 giai ñoaïn cuûa ñôøi soáng. Phaûi 1) Nghieäp Caûm Duyeân Khôûi—Causation by ñaët toaøn boä caùc giai ñoaïn naày trong toaøn Action-influence: Nghieäp caûm duyeân khôûi theå cuûa chuùng coi nhö laø ñang bieåu hieän ñöôïc duøng ñeå mieâu taû baùnh xe sinh hoùa— cho moät sinh theå caù bieät. Cuõng vaäy, khi Causation by action-influence is depicted moät sinh vaät ñöôïc nhìn trong töông quan in the Wheel of Life. khoâng gian, noù taïo thaønh moät taäp hôïp a) Trong söï tieán haønh cuûa nhaân vaø quaû, phaûi phöùc taïp goàm naêm yeáu toá hay nguõ uaån. coù ñònh luaät vaø traät töï. Ñoù laø lyù thuyeát veà Baùnh xe sinh hoùa laø loái trình baøy khaù saùng nghieäp caûm. Trong 12 chi duyeân khôûi, suûa cuûa quan ñieåm Phaät giaùo vaø moät sinh khoâng theå neâu ra moät chi naøo ñeå noùi laø vaät trong lieân heä vôùi thôøi gian vaø khoâng nguyeân nhaân toái sô. Bôûi vì, caû 12 chi taïo gian: The death of a living being is not the thaønh moät voøng troøn lieân tuïc maø ngöôøi ta end; at once another life begins to go goïi laø “Baùnh Xe Sinh Hoùa,” hay baùnh xe through a similar process of birth and luaân hoài (see Thaäp Nhò Nhaân Duyeân)— death, and thus repeats the round of life There is law and order in the progress of over and over again. In this way a living cause and effect. This is the theory of being, when considered in relation to time, causal Sequence. In the Twelve forms an endless continuum. It is Divisioned Cycle of Causations and impossible to define what a living being Becomings, it is impossible to point out is, for it is always changing and which one is the first cause, because the progressing through the Divisions or twelve make a continuous circle which is Stages of Life. The whole series of stages called the Wheel of Life (see Thaäp Nhò must be taken in their entirety as Nhaân Duyeân). representing the one individual being. b) Ngöôøi ta coù thoùi quen coi söï tieán haønh cuûa Thus, a living being, when regarded in thôøi gian nhö moät ñöôøng thaúng töø quaù khöù relation to space, forms a complex of five voâ cuøng ngang qua hieän taïi ñeán vò lai voâ elements. The Wheel of Life is a clever taän. Theá nhöng ñaïo Phaät laïi coi thôøi gian representation of the Buddhis conception nhö laø moät voøng troøn khoâng coù khôûi ñaàu, of a living being in relation to both space khoâng coù chaám döùt. Thôøi gian töông ñoái: and time. People are accustomed to regard time as d) Baùnh xe sinh hoùa laø moät voøng troøn khoâng

khôûi ñieåm, nhöng thoâng thöôøng ngöôøi ta the blind desire to live. Blindness and Will trình baøy noù baét ñaàu töø voâ minh, moät traïng to Live are called the Two Causes of the thaùi voâ yù thöùc, muø quaùng. Kyø thaät, voâ pst. They are causes when regarded minh chæ laø moät tieáp dieãn cuûa söï cheát. Luùc subjectively from the present; but cheát, thaân theå bò huûy hoaïi nhöng voâ minh objectively regarded, the life in the past is vaãn toàn taïi nhö laø keát tinh caùc hieäu quaû a whole life just as much as is the life of cuûa caùc haønh ñoäng ñöôïc taïo ra trong suoát the present. cuoäc soáng. Ñöøng neân coi voâ minh nhö laø 2) A Laïi Da Duyeân Khôûi: Alaya-vijnana phaûn nghóa cuûa tri kieán; phaûi bieát noù bao (skt)—Causation by the Ideation-Store: A goàm caû tri, söï muø quaùng hay taâm trí u toái, Laïi Da Duyeân Khôûi ñeå giaûi thích caên voâ yù thöùc: The Wheel of Life is a circle nguyeân cuûa nghieäp—Causation by the with no beginning, but it is customary to Ideation-store is used to explain the origin begin its exposition at Blindness of action. (unconscious state). Blindness is only a a) Nghieäp ñöôïc chia thaønh ba nhoùm, chaúng continuation of Death. At death the body haïn nhö nghieäp nôi thaân, nôi khaåu vaø nôi is abandoned, but Blindness remains as yù. Neáu khôûi taâm taïo taùc, phaûi chòu traùch the crystalization of the effects of the nhieäm vieäc laøm ñoù vaø seõ chòu baùo öùng, bôûi actions performed during life. This vì yù löïc laø moät haønh ñoäng cuûa taâm ngay Blidness is often termed Ignorance; but duø noù khoâng phaùt bieåu ra lôøi noùi hay boäc this ignorance should not be thought of as loä trong haønh ñoäng cuûa thaân. Nhöng taâm the antonym of knowing; it must include in laø cöù ñieåm caên ñeå nhaát cuûa taát caû moïi its meaning both knowing and not haønh ñoäng luaät duyeân sinh phaûi ñöôïc ñaët knowing, blindness or blind mind, vaøo kho taøng taâm yù, töùc Taøng Thöùc hay A unconsciousness. Laïi Da thöù (Alaya-vijnana): Actions or e) Voâ minh daãn tôùi haønh ñoäng u toái, muø karma are divided into three groups, i.e., quaùng. Haønh, naêng löïc, hay keát quaû cuûa those by the body, those by speech and haønh vi muø quaùng ñoù, laø giai ñoaïn keá tieáp. those by volition. When one makes up Noù laø ñoäng löïc, hay yù chí muoán soáng. YÙ one's mind to do something, one is chí muoán soáng khoâng phaûi laø loaïi yù chí maø responsible for it and is liable to ta thöôøng duøng trong yù nghóa nhö "töï do yù retribution, because volition is a mind-chí;" thöïc söï, noù laø moät ñoäng löïc muø action even if it is not expressed in speech quaùng höôùng tôùi söï soáng hay khaùt voïng or manifested in physical action. But the muø quaùng muoán soáng. Voâ Minh vaø Haønh mind being the inmost recess of all ñöôïc coi laø hai nhaân duyeân thuoäc quaù khöù. actions, the causation ought to be Chuùng laø nhöõng nguyeân nhaân khi nhìn chuû attributed to the mind-store or Ideation- quan töø hieän taïi; nhöng khi nhìn khaùch store. quan ñôøi soáng trong quaù khöù laø moät ñôøi b) Lyù thuyeát yù theå cuûa ñaïo Phaät, töùc hoïc soáng toaøn dieän gioáng heät nhö ñôøi soáng thuyeát Duy Thöùc, chia thöùc thaønh taùm hieän taïi: Blindness leads to blind activity. coâng naêng, nhö nhaõn thöùc, nhó thöùc, tyû The energy or the effect of this blind thöùc, thieät thöùc, thaân thöùc, yù thöùc, maït na activity is the next stage, Motive or Will to thöùc, vaø a laïi da thöùc. Trong taùm thöùc naày, Live. This Will to Live is not the kind of thöùc thöù baûy vaø thöù

taùm caàn phaûi giaûi will which is used in the term “free will;” thích: The Buddhist ideation theory it is rather a blind motive toward life or divides the mind into eight faculties, i.e.,

the eye-sense, the ear-sense, the nose- and later expressed in manifestations. sense, the tongue-sense, the body-sense, Buddhism holds that the origin of all things the co-ordinating sense-center or the sixth and events is the effect of ideation. Every mano-vijnana, the individualizing thought- seed lies in the Storing Center and when it center of egotism or the seventh manas- sprouts out into the object-world a vijnana, and the storing-center of ideation reflection returns as a new seed. That is, or the eighth alaya-vjnana, or Ideation- the mind reahces out into the outer world store. Of these eight faculties, the seventh and, perceiving objects, puts new ideas and the eighth require explanation. into the mind-store. Again, this new seed • Thöùc thöù baûy laø trung taâm caù bieät hoùa cuûa sprouts out to reflect back a still newer ngaõ tính, laø trung taâm hieän khôûi cuûa caùc yù seed. Thus the seeds accumulate and all töôûng vò ngaõ, ích kyõ, kieâu maïn, töï aùi, aûo are stored there together. When they are töôûng vaø meâ hoaëc—The seventh, the latent, we call them seeds, but when Individualizing Center of Egotism is the active we call them manifestations. The center where all the selfish ideas, old seeds, the manifestations and the new egotistic, opinions, arrogance, self-love, seeds are mutually dependent upon each illusions, and delusions arise. other, forming a cycle which forever • Thöùc thöù taùm laø trung taâm tích taäp cuûa yù repeats the same process. This is called theå, laø nôi chöùa nhoùm caùc ‘haït gioáng’ hay the Chain of Causation by Ideation. chuûng töû cuûa taát caû moïi hieän khôûi vaø c) Caùi laøm cho chuûng töû hay voâ thöùc taâm chuùng ñöôïc boäc loä trong caùc hieän khôûi ñoù. phaùt khôûi thaønh hieän haønh, nghóa laø ñoäng Ñaïo Phaät chuû tröông raèng nguyeân khôûi löïc taïo ra doøng vaän ñoäng cuûa duyeân khôûi, cuûa vaïn höõu vaø vaïn töôïng laø hieäu quaû cuûa chính laø yù theå, nghóa laø thöùc. Coù theå thaáy yù theå. Moãi chuûng töû toàn taïi trong taøng thöùc moät caùch deã daøng, theo thuyeát A Laïi Da vaø khi noù traøo voït vaøo theá giôùi khaùch Duyeân Khôûi naày, raèng Hoaëc, Nghieäp vaø quan, noù seõ ñöôïc phaûn aûnh ñeå trôû thaønh Khoå khôûi nguyeân töø nghieäp thöùc, hay yù moät haït gioáng môùi. Nghóa laø taâm vöôn ra theå. Taøng thöùc löu chuyeån taùi sinh ñeå theá giôùi ngoaïi taïi vaø khi tieáp nhaän caùc ñoái quyeát ñònh moät hình thaùi cuûa ñôøi soáng keá töôïng noù ñaët nhöõng yù töôûng môùi vaøo trong tieáp. Coù theå coi taøng thöùc gioáng nhö moät taøng thöùc. Laïi nöõa, haït gioáng môùi ñoù seõ linh hoàn trong caùc toân giaùo khaùc. Tuy traøo voït ñeå phaûn aûnh trôû laïi thaønh moät haït nhieân, theo hoïc thuyeát cuûa ñaïo Phaät, caùi gioáng môùi meû khaùc nöõa. Nhö theá, caùc haït taùi sanh khoâng phaûi laø linh hoàn, maø laø keát giôùng hay caùc chuûng töû tuï taäp laïi vaø taát caû quaû cuûa caùc haønh ñoäng ñöôïc thi haønh ñöôïc chöùa nhoùm ôû ñaây. Khi chuùng tieàm trong ñôøi soáng tröôùc. Trong ñaïo Phaät, aån, chuùng ta goïi chuùng laø nhöõng chuûng töû. ngöôøi ta khoâng nhaän coù hieän höõu cuûa linh Nhöng khi chuùng hoaït ñoäng, chuùng ta goïi hoàn: That which makes the seed or chuùng laø nhöõng hieän haønh. Nhöõng chuûng subconscious

thought sprout out into actual töû coá höõu, nhöõng hieän haønh, vaø nhöõng manifestation, that is, the motive force chuûng töû môùi hoã töông phuï thuoäc laãn nhau which makes the chain of causation taïo thaønh moät voøng troøn maõi maõi taùi dieãn move, is nothing but ideation. It is easy to tieán trình tröôùc sau nhö nhaát. Ñaây goïi laø A see from this theory of Causation by Laïi Da Duyeân Khôûi: The eighth, the Ideation that Delusion, Action and Storing Center of Ideation, is where the Suffering originate from mind-action, or 'seeds' of all manifestations are deposited ideation. The Storing Center of Ideation is

carried across rebirth to determine what Ñaáng Toái Thaéng, Ñaáng Nhaát Thieát Trí. the next form of life will be. This Storing Khi Ngaøi "ñeán nhö vaäy" trong tö theá hieän Center might be regarded as similar to the taïi cuûa Ngaøi vôùi tö caùch laø vò ñaïo sö cuûa soul in other forms of religion. According trôøi vaø ngöôøi, hoï phaûi coi Ngaøi laø Ñaáng to the Buddhist doctrine, however, what is Troïn Laønh chöù khoâng phaûi laø moät nguôøi reborn is not the soul, but is the result of baïn coá tri: Thusness or suchness, is the the actions performed in the preceding only term which can be used to express life. In Buddhism the existence of the soul the ultimate indefinable reality. It is is denied. otherwise called the Matrix of Thus-come. 3) Chaân Nhö Duyeân Khôûi—Causation By Thus-come is Buddha-nature hidden in Thusness: Chaân Nhö Duyeân Khôûi, ñeå giaûi ordinary human nature. "Thus-come" is a thích caên nguyeân cuûa taøng thöùc. Taøng thöùc designation of the Buddha employed by cuûa moät ngöôøi ñöôïc quy ñònh bôûi baûn tính himself instead of "I"or "we," but not cuûa ngöôøi ñoù vaø baûn taùnh naày laø hình thaùi without special meaning. After he had ñoäng cuûa chaân nhö. Khoâng neân hoûi chaân attained Enlightenment, he met the five nhö hay Nhö Lai taïng khôûi leân töø ñaâu, bôûi ascetics with whom he had formerly vì noù laø theå taùnh, laø chaân nhö cöùu caùnh shared his forest life. These five ascetics khoâng theå dieãn ñaït—Causation by addressed him saying "Friend Gotama." Thusness is used to explain the origin of The Buddha admonished them, sayingthat theideation-store. The ideation-store of a they ought not treat the Thus-come (thus human being is determined by his nature enlightened I come) as their friend and as a human being and this nature is a their equal, because he was now the particular dynamic form of Thusness. One Enlightened One, the Victorious, All-wise should not ask where Thusness or Matrix One. When he had 'thus come' in his of Thus-come originates, because it is the present position as the instructor of all noumenon, the ultimate indescribable men and even of devas, they should treat Thusness. him as the Blesed One and not as an old a) Chaân nhö laø töø ngöõ duy nhaát coù theå duøng friend. ñeå dieãn taû thöïc taïi cöùu caùnh vöôït ngoaøi b) Laïi nöõa, khi Ñöùc Phaät trôû veà thaønh Ca Tyø ñònh danh vaø ñònh nghóa. Coøn ñöôïc goïi laø La Veä, queâ cuõ cuûa Ngaøi, Ngaøi khoâng ñi Nhö Lai Taïng. Nhö Lai Taïng laø Phaät taùnh ñeán cung ñieän cuûa phuï vöông maø laïi ôû aån taøng trong baûn taùnh cuûa phaøm phu. Nhö trong khu vöôøn xoaøi ôû ngoaïi thaønh, vaø Lai laø moät bieåu hieäu ñöôïc Phaät töï duøng ñeå theo thöôøng leä laø ñi khaát thöïc moãi ngaøy. thay cho caùc danh xöng nhö "Toâi" hay Vua Tònh Phaïn, phuï vöông cuaû Ngaøi, "Chuùng

ta," nhöng khoâng phaûi laø khoâng coù khoâng theå chaáp nhaän con mình, moät hoaøng moät yù nghóa ñaëc bieät. Sau khi Ngaøi thaønh töû , laïi ñi xin aên treân caùc ñöôøng phoá thaønh ñaïo, Ñöùc Phaät gaëp naêm anh em Kieàu Traàn Ca Tyø La Veä. Luùc ñoù, vua ñeán vieáng Ñöùc Nhö hay naêm nhaø khoå haïnh maø tröôùc kia Phaät taïi khu vöôøn, vaø thænh caàu Ngaøi trôû ñaõ töøng soáng chung vôùi Ngaøi trong ñôøi veà cung ñieän. Phaät traû lôøi vua baèng soáng khoå haïnh trong röøng. Naêm nhaø khoå nhöõng lôøi leõ nhö sau: "Neáu toâi vaãn coøn laø haïnh naày goïi Ngaøi laø "Baïn Gotama." Phaät ngöôøi thöøa keá cuûa Ngaøi, toâi phaûi trôû veà khieån traùch hoï, baûo raèng, ñöøng goïi Nhö cung ñieän ñeå cuøng chung laïc thuù vôùi Ngaøi, Lai nhö laø baïn vaø ngang haøng vôùi mình, nhöng gia toäc cuûa toâi ñaõ ñoåi. Baây giôø toâi bôûi vì Ngaøi baáy giôø ñaõ laø Ñaáng Giaùc Ngoä, laø moät ngöôøi thöøa keá caùc Ñöùc Phaät trong

quaù khöù, caùc ngaøi ñaõ "ñeán nhö vaäy" nhö be used in two senses: 'The one who is toâi ñang ñeán nhö vaäy ngaøy nay, cuøng soáng enlightened but comes in an ordinary way' trong caùc khu röøng, vaø cuøng khaát thöïc. or 'The one who comes in an ordinary way Vaäy Beä Haï haõy boû qua nhöõng gì maø ngaøi simply.' ñaõ noùi." Ñöùc vua hieåu roõ nhöõng lôøi ñoù, vaø d) Baáy giôø, Chaân nhö hay Nhö Lai taïng chæ töùc thì trôû thaønh moät ngöôøi ñeä töû cuûa Ñöùc cho traïng thaùi chaân thaät cuûa vaïn höõu trong Phaät: Again, when the Buddha went back vuõ truï, coäi nguoàn cuûa moät ñaáng giaùc ngoä. to Kapilavastu, his former home, he did Khi tónh, noù laø töï thaân cuûa Giaùc Ngoä, not go to the palace of his father, but lived khoâng lieân heä gì ñeán thôøi gian vaø khoâng in the banyan grove outside the town, and gian; nhöng khi ñoäng, noù xuaát hieän trong as usual went out to beg daily. hình thöùc loaøi ngöôøi chaáp nhaän moät Suddhodana, his king-father, could not ñöôøng loái theá gian vaø saéc thaùi cuûa ñôøi bear the idea of his own son, the prince, soáng. Treân thöïc teá, Chaân nhö hay Nhö Lai begging on the streets of Kapilavastu. At taïng laø moät, vaø nhö nhau: chaân lyù cöùu once, the king visited the Buddha in the caùnh. Trong Ñaïi Thöøa, chaân lyù cöùu caùnh grove and entreated him to return to the ñöôïc goïi laø Chaân nhö hay Nhö thöïc: Now, palace. The Buddha answered him in the Thusness or the Matrix of Thus-come or following words: "If I were still your heir, Thus-gone means the true state of all I should return to the palace to share the things in the universe, the source of an comfort with you, but my lineage has Enlightened One, the basis of changed. I am now a successor to the enlightenment. When static, it is Buddhas of the past, all of whom have Enlightenment itself, with no relation to 'thus gone' (Tathagata) as I am doing at time or space; but, when dynamic, it is in present, living in the woods and begging. human form assuming an ordinary way So your Majesty must excuse me." The and feature of life. Thusness and the king understood the words perfectly and Matrix of Thus-come are practically one became a pupil of the Buddha at once. and the same, the ultimate truth. In c) Nhö Lai, ñeán nhö vaäy hay ñi nhö vaäy, treân Mahayana the ultimate truth is called thöïc teá, cuøng coù yù nghóa nhö nhau. Phaät Suchness or Thusness. duøng caû hai vaø thöôøng duøng chuùng trong e) Chaân nhö trong yù nghóa tónh cuûa noù thì phi hình thöùc soá nhieàu. Ñoâi

khi caùc chöõ ñoù thôøi gian, bình ñaúng, voâ thuûy voâ chung, voâ ñöôïc duøng cho moät chuùng sinh ñaõ ñeán nhö töôùng, khoâng saéc, bôûi vì baûn thaân söï vaät vaäy, nghóa laø, ñeán trong con ñöôøng theá maø khoâng coù söï bieåu loä cuûa noù thì khoâng gian. Ñeán nhö vaäy vaø ñi nhö vaäy do ñoù coù theå coù yù nghóa vaø khoâng boäc loä. Chaân nhö theå ñöôïc duøng vôùi hai nghóa: "Vò ñaõ giaùc trong yù nghóa ñoäng cuûa noù coù theå xuaát ngoä nhöng ñeán trong con ñöôøng theá gian," hieän döôùi baát cöù hình thöùc naøo. Khi ñöôïc hay "vò ñeán trong con ñöôøng theá gian moät ñieàu ñoäng bôûi moät nguyeân nhaân thuaàn caùch ñôn giaûn."—Thus come and thus tònh, noù mang hình thöùc thanh thoaùt; khi gone have practically the same meaning. ñöôïc ñieàu ñoäng bôûi moät nguyeân nhaân oâ The Buddha used them both and usually in nhieãm, noù mang hình thöùc huû baïi. Do ñoù their plural forms. Sometimes the words chaân nhö coù hai traïng thaùi: töï thaân chaân were used for a sentient being who thus nhö, vaø nhöõng bieåu loä cuûa noù trong voøng come, i.e., comes in the contrary way. soáng vaø cheát: We are now in a position to Thus-come and Thus-gone can therefore explain the Theory of Causation by

Thusness. Thusness in its static sense is trong hoøa ñieäu toaøn dieän, moãi höõu khoâng spaceless, timeless, all-equal, without chöôùng ngaïi hieän höõu vaø hoaït ñoäng cuûa beginning or end, formless, colorless, caùc höõu khaùc: Buddhism holds that nothing because the thing itself without its was created singly or individually. All manifestation cannot be sensed or things in the universe, matter and mind, described. Thusness in its dynamic sense arose simultaneously, all things in it can assume any form ; when driven by a depending upon one another, the influence pure cause it takes a lofty form; when of each mutually permeating and thereby driven by a tainted cause it takes a making a universal symphony of depraved form. Thusness, therefore, is of harmonious totality. If one item were two states. The one is the Thusness itself; lacking, the universe would not be the other is its manifestation, its state of complete; without the rest, one item life and death. cannot be. When the whole cosmos arrives 4) Phaùp Giôùi Duyeân Khôûi—Causation by the at a harmony of perfection, it is called the Universal Principle: 'Universe One and True,' or the 'Lotus a) Phaùp giôùi (Dharmadhatu) coù nghóa laø Store.' In this ideal universe all beings nhöõng yeáu toá cuûa nguyeân lyù vaø coù hai saéc will be in perfect harmony, each finding thaùi—Dharmadhatu means the elements no obstruction in the existence and activity of the principle and has two aspects: of another. • Traïng thaùi chaân nhö hay theå taùnh: The d) Maëc duø quan nieäm vieân dung vaø ñoàng state of Thusness or noumenon. khôûi laø vuõ truï, noù laø moät thuyeát Phaùp Giôùi • Theá giôùi hieän töôïng: The world of Duyeân Khôûi, baûn tính cuûa hieän khôûi laø vuõ phenomenal manifestation. truï, noù laø moät thöù trieát lyù veà toaøn theå tính b) Tuy nhieân trong Phaùp Giôùi Duyeân Khôûi, cuûa taát caû hieän höõu, hôn laø trieát hoïc veà ngöôøi ta thöôøng duøng theo nghóa thöù hai, nguyeân khôûi: Although the idea of the nhöng khi noùi veà theá giôùi lyù töôûng sôû interdependence and simultaneous rise of chöùng, ngöôøi ta thöôøng duøng nghóa thöù all things is called the Theory of Universal nhaát: In this causation theory it is usually Causation, the nature of the rise

being used in the latter sense, but in speaking of universal, it is rather a philosophy of the the odeal world as realized, the former totality of all existence than a philosophy sense is to be applied. of origination. c) Ñaïo Phaät chuû tröông raèng khoâng coù caùi • See Boán Loaïi Vuõ Truï. ñöôïc taïo ñoäc nhaát vaø rieâng reû. Vaïn höõu • See Möôøi Lyù Do Vaïn Höõu Hoøa Ñieäu trong vuõ truï, taâm vaø vaät, khôûi leân ñoàng Trong Phaùp Giôùi Duyeân Khôûi. thôøi; vaïn höõu trong vuõ truï nöông töïa laãn ** For more information, please see Töù nhau, aûnh höôûng laãn nhau, vaø do ñoù taïo ra Duyeân Sanh. moät baûn ñaïi hoøa taáu vuõ truï cuûa toaøn theå Duyeân Khôûi Chö Phaùp, Caên Baûn Vi ñieäu. Neáu thieáu moät, vuõ truï seõ khoâng toaøn Taâm Phaùp: Duyeân Khôûi Chö Phaùp Chi caên veïn; neáu khoâng coù taát caû, caùi moät cuõng Boån Giaû Vi Taâm Phaùp—Chö phaùp tuøng taâm khoâng. Khi toaøn theå vuõ truï tieán tôùi moät khôûi. Hai tröôøng phaùi Hieån vaø Maät giaùo coù baûn hoøa aâm toaøn haûo, noù ñöôïc goïi laø nhaát nhöõng giaûi thích khaùc nhau—The root of all chaân phaùp giôùi, vuõ truï cuûa caùi “Moät” hay phenomena is mind. The exoteric and esoteric caùi “Thöïc,” hay “Lieân Hoa Taïng.” Trong schools differ in their interpretation: vuõ truï lyù töôûng ñoù, vaïn höõu seõ toàn taïi

1) Hieån giaùo cho raèng Taâm phaùp laø voâ saéc 1) Quan nieäm hay lyù luaän veà chaân lyù: To voâ hình—The exoterics hold that mental reason on fundamental principles. ideas or things are unsubstantial and 2) Quaùn töôûng veà chaân lyù toái thöôïng: To invisible. contemplate ultimate reality. 2) Maät giaùo laïi cho raèng Taâm Phaùp höõu saéc ** For more information, please see Duyeân Söï höõu hình—The esoterics hold that mental Duyeân Lyù Boà Ñeà Taâm: Taâm toaøn giaùc veà ideas have both substance and form. chaân lyù toái thöôïng (taát caû caùc phaùp voán laø tòch ** For more information, please see dieät) neân phaùt taâm “thöôïng caàu Boà Ñeà, haï Taâm Phaùp. hoùa chuùng sanh.” Ñaây cuõng laø taâm Boà Ñeà toái Duyeân Khôûi Keä: Duyeân Khôûi Phaùp Tuïng— thöôïng—A mind that has a perfect Baøi keä vaên cuûa ba trong boán ñeá hay giaùo lyù understanding of the ultimate reality; caên baûn cuûa ñaïo Phaät, theo Trí Ñoä Luaän (baøi therefore, start out a vow “Above to seek keä naày thöôøng ñöôïc ñaët döôùi caùc neàn chuøa hay bodhi, below to save beings.” This is also the beân trong hình töôïng Phaät)—The gatha of supreme bodhi-mind. three of the four dogmas of Buddhism Duyeân Lyù Ñoaïn Cöûu: Suy xeùt chæ Phaät giôùi, according to the Sastra on the Prajna Sutra coøn thì ñoaïn lìa phieàn naõo cuûa chín giôùi kia— (usually placed in the foundations of pagodas By the consideration of the tenth realm only, and inside of images of Budhas): i.e. the Buddha-realm, to cut off the illusion of a) Khoå Ñeá: All is suffering. the nine other realms of time and sense. b) Taäp Ñeá: Suffering is intensified by desire. ** For more information, please see Thaäp c) Dieät Ñeá: Extinction of desire is Giôùi. practicable. Duyeân Nghieäp: Karma-cause—Karma Duyeân Khôûi Phaùp: Pratitya-samutpada circumstances/condition resulting from karma. (skt)—The twelve nidanas—See Thaäp Nhò Duyeân Nhaân: Nhöõng trôï duyeân hay duyeân Nhaân Duyeân. phaùt trieån do nhöõng ñieàu kieän beân ngoaøi (taát Duyeân Khôûi Phaùp Tuïng: See Duyeân Khôûi caû goác thieän, coâng ñöùc giuùp ñôû cho caùi nhaân, Keä. laøm naûy sinh caùi tính

cuûa caùi nhaân chaân Duyeân Kieáp: Predestined affinity. chính)—A contributory or developing cause, Duyeân Löï Taâm: Löï Trí Taâm—Taâm dính líu i.e. development of the fundamental Buddha- vaøo caûnh giôùi, suy nghó veà söï vaät hay taùm loaïi nature; as compared with direct or true cause. taâm thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, yù caên, a ** For more information, please see Nhò Nhaân. laïi da)—The rational cogitating mind or eight Duyeân Nhaân Phaät Taùnh: Nhöõng trôi duyeân kinds of consciousness (eye, ear, tongue, hay söï phaùt trieån beân ngoaøi giuùp phaùt trieån body, mind, mana, alaya, etc). Phaät taùnh, ñoái laïi vôùi Chính Nhaân Phaät Taùnh Duyeân Löïc: Pratyaya-bala (skt)—Söùc trôi hay chaân nhö hay Phaät taùnh töï noù— duyeân töø nhöõng ñieàu kieän hay hoaøn caûnh beân Contributory or developing cause of all ngoaøi, ñoái laïi vôùi nhaân löïc hay nguyeân nhaân undergoing development of the Buddha- tröïc tieáp—The environmental or secondary nature, in contrast with the Buddha-nature or force (the power of the conditioning cause, Bhutatathata itself. circumstance, or contributing environement), Duyeân Nhaät: Ngaøy coù duyeân vôùi coõi Ta Baø in contrasted with the causal force or direct cuûa moãi Ñöùc Phaät—The day of the month on cause (nhaân löïc). which a particular Buddha or Bodhisattva is Duyeân Lyù: worshipped, he is being in special charge of

mundane affairs on that day (lunar calendar): thaùng—Samantabhadra Bodhisattva—The 1) Ñònh Quang Phaät: Ngaøy moàng moät trong fourteenth day of the month. thaùng—Dhyana-Light Buddha on the first 15) A Di Ñaø Phaät: Ngaøy raèm trong thaùng— day of the month. Amitabha Buddha on the fifteenth of the 2) Nhieân Ñaêng Phaät: Ngaøy moàng hai trong month. thaùng—Dipankara Buddha on the second 16) Ñaø La Ni Boà Taùt: Ngaøy möôøi saùu trong day of the month. thaùng—Dharani Bodhisattva on the 3) Ña Baûo Phaät: Ngaøy moàng ba trong sixteenth of the month. thaùng—Prabhutaratna on the third day of 17) Long Thoï Boà Taùt: Ngaøy möôøi baûy trong the month. thaùng—Nagarjuna Bodhisattva on the 4) A Suùc Beä Phaät: Ngaøy moàng boán trong seventeenth of the month. thaùng—Aksobhya Buddha on the fourth 18) Quaùn Theá AÂm Boà Taùt: Ngaøy möôøi taùm day of the month. trong thaùng—Kuan-Yin or Avalokitesvara 5) Di Laëc Boà taùt: Ngaøy moàng naêm trong Bodhisattva on the eighteenth of the thaùng—Maitreya Bodhisattva on the fifth month. of the month. 19) Nhaät Quang Boà Taùt: Ngaøy möôøi chín trong 6) Nhò Vaïn Ñaêng Phaät: Ngaøy moàng saùu trong thaùng—The Sun-Light Bodhisattva on the thaùng—Twenty Thousand-Lamp Buddha nineteenth of the month. on the sixth day of the month. 20) Nguyeät Quang Boà Taùt: Ngaøy hai möôi 7) Tam Vaïn Ñaêng Phaät: Ngaøy moàng baûy trong thaùng—The Moon-Light Bodhisattva trong thaùng—Thirty Thousand-Lamp on the twentieth of the month. Buddha on the seventh day of the month. 21) Voâ Taän YÙ Boà Taùt: Ngaøy hai möôi moát 8) Döõïc Sö Phaät: Ngaøy moàng taùm trong trong thaùng—Infinite Resolve Bodhisattva thaùng—Bhaisajyaraja-Samudgata Buddha on the twenty-first day of the month. on the eighth day of the month. 22) Thí Voâ UÙy Boà Taùt: Ngaøy hai möôi hai 9) Ñaïi Thoâng Trí Thaéng Phaät: Ngaøy moàng trong thaùng—Abhayandada Bodhisattva chín

trong thaùng—Mahabhijna- on the twenty-second day of the month. Jnanabhibhu Buddha on the ninth day of 23) Ñaéc Ñaïi Theá Chí Boà Taùt: Ngaøy hai möôi the month. ba trong thaùng—Mahasthamaprapta 10) Nhaät Nguyeät Ñaêng Minh Phaät: Ngaøy Bodhisattva on the twenty-third day of the moàng möôøi trong thaùng—Candra-Surya- month. Pradipa Buddha on the tenth day of the 24) Ñòa Taïng Boà Taùt: Ngaøy hai möôi boán month. trong thaùng—Earth-Store Bodhisattva on 11) Hoan Hyû Phaät: Ngaøy möôøi moät trong the twenty-fourth of the month. thaùng—Delightful Buddha—The eleventh 25) Vaên Thuø Sö Lôïi Boà Taùt: Ngaøy hai möôi day of the month. laêm trong thaùng—Manjusri Bodhisattva on 12) Nan Thaéng Phaät: Ngaøy möôøi hai trong the twenty-fifth of the month. thaùng—Unconquerable Buddha on the 26) Döôïc Thöôïng Boà Taùt: Ngaøy hai möôi saùu twelfth day of the month. trong thaùng—Supreme Bhaisajyaraja- 13) Hö Khoâng Taïng Boà Taùt: Ngaøy möôøi ba samudgata Bodhisattva on the twenty- trong thaùng—Akasagarbha Bodhisattva sixth day of the month. (Bodhisattva of Space) on the thirteenth 27) Lö Giaø Na Phaät: Ngaøy hai möôi baûy trong day of the month. thaùng—Vairocana Buddha on the twenty- 14) Phoå Hieàn Boà Taùt: Ngaøy möôøi boán trong seventh day of the month (same as in #28).

28) Ñaïi Nhaät Nhö Lai: Ngaøy hai möôi taùm nhö thieàn quaùn veà hoùa thaân vaø baùo thaân ñoái laïi trong thaùng—Vairocana Buddha on the vôùi phaùp thaân—To lay hold of, or study things twenty-eighth of the month (same as in or phenomena, in contrast to principles or #27). noumena; or meditation on the Buddha's 29) Döôïc Vöông Boà Taùt: Ngaøy hai möôi chín nirmanakaya, and sambhogakaya, in contrast trong thaùng—Bhaisajyaraja-samudgata with the dharmakaya. Bodhisattva on the twenty-ninth day of the Duyeân Söï Boà Ñeà Taâm: Taâm Boà Ñeà nguyeän month. laáy Töù Hoaèng Theä Nguyeän laøm chính boån 30) Thích Ca Maâu Ni Phaät: Ngaøy ba möôi nguyeän cuûa mình ñeå cöùu ñoä chuùng sanh—A trong thaùng—Sakyamuni Buddha on the mind that vows to take the four universal vows thirtieth of the month. of a Buddha or a Bodhisattva to be one's own Duyeân Nieäm: Duyeân Töôûng—Tö töôûng khôûi original vows to save all sentient beings—See leân töø ngoaïi caûnh—Thoughts arising from Töù Hoaèng Theä Nguyeän. environment. Duyeân Taâm: Caùi taâm nöông duyeân vaøo söï Duyeân Nôï: See Duyeân Phaän. vaät—The conditioned mind or the mind held Duyeân Phaù Hoaïi: Destructive conditions. by the phenomenal. Duyeân Phaän: Karma of previous lives have Duyeân Thaønh: Baát cöù thöù gì cuõng do duyeân brought two persons together. maø hình thaønh chöù khoâng coù töï tính—The Duyeân Phaät: Thaân nhaân hay baèng höõu quaù coá phenomenal, whatever is produced by causal thì goïi laø duyeân Phaät—A deceased relative or conditions. friend. Duyeân Thuaän: Favorable conditions. Duyeân Quaùn: Duyeân Traàn: Gunas (skt)—The qualities or 1) Söï vaø lyù: The phenomenal and noumenal. sense-data which cause the six sensations of 2) Vaät ñöôïc quaùn saùt vaø söï quaùn saùt: The form, sound, odour, taste, touch, and thought. observed and the observing. Duyeân Trung: Caûnh trí hay yù töôûng maø taâm 3) Khaùch vaø chuû theå: The object and the nöông theo hay taäp trung vaøo—The place or subject. idea on which the mind

is centralized. Duyeân Sinh: Pratiyasamutpada (skt)— Duyeân Töôùng: Taâm—Traïng thaùi cuûa taâm Paticcasamuppada (p)—Duyeân Khôûi (laáy nhaân duyeân vaøo caûnh giôùi—Mentality— maø goïi teân—which are named by the Reasoning—The Mind. causes)—Taát caû caùc phaùp höõu vi ñeàu do duyeân Duyeân Töôûng: See Duyeân Nieäm. hay ñieàu kieän maø sanh ra (laáy quaû maø goïi Duyeân Voâ Giaùn: An immediate cause—A teân)—All things are produced by causal cause without interval. conditions (or conditional causation which are Duyeät: name by the effects, or following from 1) Duyeät xeùt: To examine—To review—To anything as necessary result). inspect—To look over. ** For more information, please see Töù Duyeân 2) Vui veû: Please—Pleased. Sinh and Duyeân Khôûi. Duyeät Chuùng: Duyeân Söï: Caùi taâm duyeân (nöông) theo söï 1) Laøm cho moïi ngöôøi vui veû vöøa loøng: To töôùng, ñoái laïi vôùi duyeân lyù (tin vaøo söï töôùng please all. nhaân quaû baùo öùng laø duyeân söï; tin vaøo dieäu lyù 2) Tri Söï: Karmadana (skt)—Teân cuûa vò tri cuûa phaùp tính phi nhaân phi quaû laø duyeân lyù); söï trong töï vieän—Name for the manager

of affairs in a monastery—See Tri Söï. researchers believed it was built in the late Duyeät Ñaàu Ñaøn: Suddhodana (skt)—Thuû Ñoâ thirteenth century in the Traàn dynasty. In 1672, Ñaø Na—Tònh Phaïn Vöông (the father of Madarin Nguyeãn Ñình Saùch, resigned from his Gautama Siddhartha—vua cha cuûa Ñöùc Phaät). post, rebuilt Dö Haøng Temple, and stayed Duyeät Laïc: Pleasant. there to practise Buddha's Dharma for the rest of his life. In the Thaønh Thaùi dynasty, Most Duyeät Laõm: To read over. Venerable Thoâng Haïnh rebuilt the temple and Duyeät Muïc: Pleasant to (see) the eyes. built the bell tower in 1899. In 1917 it was Duyeät Nhó: Pleasant to (hear) the ears. rebuilt one more time. In the temple, there are Duyeät Taïng: Khaûo cöùu heát thaûy kinh ñieån many big, beautiful statues and a lot of hay thö vieän—To examine (and dust) the symmetrical sentences (caâu ñoái) painstakingly scriptures or library. carved, following the art style of the Nguyeãn Duyeät Taâm: Content—Satisfied. dynasty. One can also find a lot of precious Duyeät Xoa: See Yaksa. vestiges like caudrons, gongs all made of Duyeät Y: To review and approve. bronze. In the temple garden stand nine tomb Dö: Dö thöøa—Superfluous—Spare— stupas, including a group of stupas named "The Three Truùc Laâm Patriarchs." Residual—Remains—Remainder—The rest— Surplus—The other. Dö Höôûng: Last echo. Dö AÂm: Echo. Dö Khoaûn: Surplus of money. Dö Cam Töû: Amraphala (skt)—Quaû Am Ma Dö Luaän: Public opinion. Laïc Ca, moïc nhieàu ôû Quaûng Chaâu vaø AÁn Ñoä, Dö Löïc: Excess of strength. duøng laøm xaø boâng goäi ñaàu—The fruit of Dö Nieäm: Taùn nieäm hay nieäm khoâng taäp amraphala, grown in Kuang-Chou and India, trung—Divided thoughts—Inattentive. used as a shampoo. Dö Nieân: Declining years of one's life. Dö Giaû: Plentiful. Dö Taäp: Dö Khí—Taøn Taäp—Taäp Khí—Duø Dö Haøng: Teân khaùc cuûa Phuùc Laâm Töï, toïa ñaõ döùt haún duïc voïng phieàn naõo nhöng taøn dö laïc taïi phöôøng Hoà Nam, quaän Leâ Chaân, tænh taäp khí hay thoùi quen vaãn coøn, chæ coù Phaät môùi Haûi Phoøng, Baéc Vieät Nam. Nhieàu nhaø nghieân coù khaû naêng döùt saïch chuùng maø thoâi (theo Ñaïi cöùu Phaät giaùo tin raèng chuøa ñöôïc xaây döïng veà Trí Ñoä Luaän, caùc vò A La Haùn,

Bích Chi, ñôøi nhaø Traàn vaøo cuoái theá kyû thöù 13. Naêm Duyeân Giaùc, tuy ñaõ phaù ñöôïc ba moùn ñoäc, 1672 quan Ñoâ UÙy Nguyeãn Ñình Saùch töø quan nhöng phaàn taäp khí cuûa chuùng coøn chöa heát, ví veà truøng tu vaø tu taïi chuøa naày. Ñeán ñôøi vua nhö höông ôû trong loø, tuy ñaõ chaùy heát roài Thaønh Thaùi, Hoøa Thöôïng Thoâng Haïnh truøng tu nhöng khoùi vaãn coøn laïi, hay cuûi duø ñaõ chaùy heát vaø xaây thaùp chuoâng naêm 1899. Naêm 1917, nhöng vaãn coøn tro than chöa nguoäi. Ba moùn chuøa ñöôïc truøng tu laàn nöõa. Trong chuøa coù ñoäc chæ coù Ñöùc Phaät môùi vónh vieãn döùt tröø heát nhieàu pho töôïng lôùn vaø ñeïp, vôùi nhieàu caâu ñoái saïch, khoâng coøn taøn dö)—The remnants of chaïm khaéc coâng phu ngheä thuaät Nguyeãn habits which persist after passion has been Trieàu. Chuøa coøn giöõ ñöôïc nhieàu di vaät quyù nhö subdued, only the Buddha can eliminate or ñænh ñoàng, khaùnh ñoàng. Ngoaøi vöôøn chuøa coù uproot them all. chín thaùp moä, trong ñoù coù nhoùm thaùp “Truùc Dö Thöøa: See Dö Toâng. Laâm Tam Toå.”—Another name for Phuùc Laâm Dö Thaëng: Superfluous. Töï, located Hoà Nam quarter, Leâ Chaân district, Dö Toâng: Caùc toâng phaùi khaùc vôùi toâng phaùi Haûi Phoøng province. Some Buddhist

cuûa chính mình—Other schools; other phaùp laø vò “döï löu,” khoâng coøn bò thoaùi ñoïa, vehicles, i.e. other than one’s own. quyeát chaéc chöùng quaû giaùc ngoä—A noble Dö Vaät: Rest—Remnant—Superfluous. disciple who possesses four things is a stream- Dö Vò: After-taste. enterer, no longer bound to the nether world, fixed in destiny, with enlightenment at his Döõ: Wicked—Fierce—Wild. destination.” Döõ Doäi: Violent—Terrible. 1) Vò Thaùnh ñeä töû thaønh töïu loøng tin baát Döõ Kieän: Data. ñoäng ñoái vôùi Ñöùc Phaät: He possesses Döõ Tôïn: Cruel—Fierce—Ferocious. confirmed confidence in the Buddha. Döï: 2) Vò Thaùnh ñeä töû thaønh töïu loøng tin vôùi 1) Döï phoøng: Provided for—Beforehand. Phaùp: He possesses confirmed confidence 2) Saép xeáp: Arranged. in the Dharma. Döï AÙn: Draft. 3) Vò Thaùnh ñeä töû thaønh töïu loøng tin nôi Döï Bò: Preparatory—To make ready. Taêng: He possesses confirmed confidence Döï Di Quoác: Yami (skt)—Theá giôùi cuûa ma in the Sangha. 4) Vò aáy soáng ôû gia ñình, vôùi taâm goät saïch vöông, nôi khoâng coù Phaät—The land or state moïi caáu ueá xan tham. Vò aáy luoân boá thí, of Yama, where is no Buddha. baøn tay roäng môû, öa thích töø boû, thích Döï Ñoaùn: Döï lieäu—To predict—To ñöôïc nhôø caäy, thích thuù chia xeû vaät ñöôïc forecast—To foresee. boá thí: Whatever there is in his family that Döï Giaùc: Forewarning—Consciousness. is suitable for giving, all that he shares Döï Khuyeát: Substitute. universally among those who are virtuous Döï Kieán: Preconceived idea. and of good character. Döï Lieäu: To forecast—To foresee. Döï Möu: Scheme conceived beforehand. Döï Luaät: Bill. Döï Ngoân: Prediction—Prophecy. Döï Löu: Stream entry—Stream-winner—Coøn Döï Phaàn: To have a share—To participate in. goïi laø Tu Ñaø Höôøn, Nhaäp Löu, Thoát Loä Ña A Döï Phoøng: To prevent—To take preventive Baùn Na—Quaû thöù nhaát trong Tieåu Thöøa töù measures. Thaùnh Quaû, haøng Thanh Vaên thöøa ñaõ döùt boû Döï Thaûo: To draft. heát kieán hoaëc cuûa tam giôùi thì goïi laø “Döï Döï Thi: To take the exam. Löu”—According with the streamof holy living, the srota-apanna disciple of

the sravaka Döï Thính: To attend a lecture. stage, who has overcome the illusion of the Döï Tính: To plan—To project—To calculate. seeming, the first stage in Hinayana—See Döï Truø: To provide for. Srota-apanna in Sanskrit/Pali-Vietnamese Döï Tröõ: To stock. Section and Dö Löu Thaùnh Ñeä Töû in Döï Öôùc: Preliminary agreement. Vietnamese-English Section. Döï Vaøo: To take part—To participate. Döï Löu Thaùnh Ñeä Töû: Theo Töông Öng Boä Döïa Treân: To found on. Kinh, Phaåm Veludvara, Phaät ñaõ daïy veà Döï Döïa Vaøo: To lean on. Löu Thaùnh Ñeä Töû—In The Connected Döïc: Caùi caùnh—A wing. Discourses of the Buddha, Chapter Veludvara, the Buddha taught about a noble stream- Döng: To offer. enterer: "Vò Thaùnh ñeä töû ñaõ thaønh töïu boán Döøng: Trong trieát lyù nhaø Phaät, thì doøng taâm

thöùc tuoân chaûy khoâng theå bò ngöøng hay bò caûn Yueh-Lin, Chinese Zen master of the Yogi trong doøng suy töôûng. Haõy ñeå cho taâm khoâng lineage of Lin-Chih, master of Wu-Men-Hui- truï vaøo ñaâu. Lyù töôûng nhöùt laø ñi treân moïi K'ai. chöôùng ngaïi—To stop—To halt—Stopping— Döôïc Sôn Duy Nghieãm: Döôïc Sôn Duy In Buddhist philosophy, the mind must forever Nghieãm (745-828 hay 750-834), queâ ôû Raùng flow and never be "stopped" or "blocked" in a Chaâu, nay thuoäc tænh Sôn Taây—Yueh-Shan- thought. Let the mind abide nowhere. The Wei-Yen 745-828 or 750-834. He came from ideal is to walk on through all problems and ancient Jiang-Chou, now is in Shan-Xi situations. province. Döøng Buùt: To stop writing. • Thieàn sö Döôïc Sôn Duy Nghieãm, moân ñoà Döûng Döng: To be indifferent. vaø laø ngöôøi keá vò Phaùp vôùi Thieàn sö Thaïch Döïng Ñöùng Caâu Chuyeän: To make up Ñaàu Hy Thieân, thaày cuûa Ñaïo Ngoä Vieân (raise up or fabricate) a story. Trí vaø Vaân Nham Ñaøm Thaïnh—Chinese Zen master, a student and Dharma Döïng Toùc Gaùy: To make one's hair stand on successor of Shih-T'ou-Hsi-T'ien, master end. of Tao-Wu-Yuan-Chih and Yun-Yen-Tan- Döôïc: Thuoác—Medicine—Chemicals. Sheng. Döôïc An Sôn Quoác Thieàn Sö: Yueh-An- • Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, Döôïc Shan-Kuo Zen master 1079-1152. Sôn rôøi gia ñình cha meï luùc 17 tuoåi. Ngaøi • Thieàn sö thuoäc doøng Döông Kyø phaùi Laâm ñöôïc thoï cuï cuùc giôùi naêm 774 vôùi Luaät Sö Teá, laø moân ñoà vaø ngöôøi keá vò Phaùp vôùi Hy Thaùo. Ngaøi laø moät trong nhöõng ñeä töû Ñaïo Ninh Thieàn Sö—Yueh-An-Shan-Kuo, xuaát saéc nhaát maø Thaïch Ñaàu Thieàn Sö ñaõ Chinese Zen master of the Yogi lineage of göûi tôùi Maõ Toå Ñaïo Nhaát. Laø moät ñeä töû Linn-Chih Zen, a student and Dharma tinh caàn, Döôïc Sôn tinh thoâng Kinh Luaän, successor of T'ao-Ning. vaø nghieâm trì giôùi luaät—According to the • Teân cuûa Döôïc An ñöôïc bieát ñeán qua thí duï Ching-Te-Ch'uan-Teng-Lu, Yueh-Shan thöù taùm trong Voâ Moân Quan—Master left home at the age of seventeen and was Yueh-An was known in example 8 of the fully ordained by Vinaya master Hsi-Ts'ao Wu-Men-Kuan. in 774. He was one of the most prominent Döôïc Chaâu Thieàn Sö: Yueh-Chou Zen disciples referred to Ma-Tsu T'ao-I by Master. Shih-T'ou. As an earnest disciple, Yueh- • Thieàn sö ñôøi Ñöôøng, moân ñoà vaø ngöôøi keá Shan mastered the sutras and sastras and vò Phaùp cuûa Thieàn sö Ñoäng Sôn Löông strictly adhered to the Vinaya. Giôùi—Yueh-Chou, Chinese Zen master of • Sau ñoù sö tìm ñeán gaëp Hy Thieân Thaïch the T'ang dynasty, a student

and Dharma Ñaàu vaø hoûi: “Ñoái Tam thöøa thaäp nhò kinh, successor of T’ung-Shan-Liang-Chieh. con coøn hieåu bieát thoâ sô, ñeán nhö thöôøng • Teân cuûa ngaøi ñöôïc nhaéc ñeán trong thí duï nghe phöông nam noùi ‘chæ thaúng taâm thöù 48 cuûa Voâ Moân Quan—Yueh-Chou ngöôøi, thaáy taùnh thaønh Phaät,’ thaät con muø was known in example 48 of the Wu-Men- tòt. Vì theá con ñeán cuùi mong Hoøa Thöôïng Kuan. töø bi chæ daïy”—Later, Yueh-Shan went Döôïc Laâm Thieàn Sö: Yueh-Lin 1143- to Shih-T’ou Hsi-T’ien’s place. He asked: 1217—Döôïc Laâm thuoäc doøng Döông Kyø cuûa “I have a general understanding of the phaùi Laâm Teá, thaày cuûa Voâ Moân Tueä Khai— three vehicles and the twelve divisions of

scriptures. Now I want to find out about Sometimes I don’t teach it by raising my ‘the southern teaching of pointing directly eyebrows and blinking my eyes. at mind, seeing self-nature, and becoming Sometimes raising my eyebrows and a Buddha.’ Truly, I am not clear about blinking my eyes is it, sometimes raising this teaching and therefore, I come and my eyebrows and blinking my eyes isn't it. ask for the master’s compassionate So what will you do?” instruction.” • Ngay caâu noùi naày, Döôïc Sôn lieàn kheá ngoä, • Thieàn sö Hy Thieân baûo: “Theá aáy cuõng beøn leã baùi—At these words, Yueh-Shan chaúng ñöôïc, khoâng theá aáy cuõng chaúng was enlightened. He then bowed to Ma- ñöôïc, theá aáy khoâng theá aáy ñeàu chaúng Tsu. ñöôïc, ngöôi laøm sao?”—Shih-T’ou said: • Maõ Toå laïi hoûi: “Ngöôi laáy ñaïo lyù gì leã “You can’t attain it this way. You can’t baùi?”—Ma-Tsu asked: “What principle attain it not this way. Trying to attain it have you observed that makes you bow?” this way or not this way, it can’t be • Döôïc Sôn thöa: “Con ôû choã Thaïch Ñaàu attained. So what will you do?” nhö con muoãi ñaäu treân traâu saét.”—Yueh- • Thieàn sö Hy Thieân laïi baûo theâm: “Khi con Shan said: “When I was at Shih-T’ou’s noùi, ‘ñaây laø caùi naày, con ñaõ ñöùng sang moät place, it was like a mosquito on an iron beân roài.’ Laø caùi naày hay khoâng phaûi caùi bull.” naày, bao giôø con cuõng ñöùng veà moät beân. • Maõ Toå baûo: “Ngöôi ñaõ bieát nhö theá, töï Coù phaûi theá khoâng?”—Shih-T’ou added: kheùo gìn giöõ.”—Ma-Tsu said: “Since you “When you say, ‘It is this, then you miss are thus, uphold and sustain it well.” it.’ This and not-this, both miss it. What do • Döôïc Sôn ôû ñaây haàu Maõ Toå ba naêm— you think?” Yueh-Shan stayed there to serve as Ma- • Döôïc Sôn môø mòt khoâng hieåu—Yueh- Tsu’s attendant for three years. Shan was confused. • Moät hoâm Maõ Toå hoûi Döôïc Sôn: “Ngaøy • Thaïch Ñaàu baûo: “Nhôn duyeân cuûa ngöôi gaàn ñaây choã thaáy cuûa ngöôi theá naøo?”— khoâng phaûi ôû ñaây, haõy ñeán choã Maõ Toå One day Ma-Tsu asked Yueh-Shan: Ñaïo Nhaát.”—Shih-T’ou then said: “Your “What have you seen lately?” affinity is not at this place. Go to Master • Döôïc Sôn thöa: “Da moûng da daày ñeàu rôùt Ma-Tsu-T’ao-I’s place.” saïch, chæ coù moät chôn thaät.”—Yueh-Shan • Döôïc Sôn vaâng leänh ñeán yeát kieán Maõ Toå. said: “Shedding the skin completely, Sö thöa laïi caâu ñaõ thöa vôùi Thaïch Ñaàu— leaving only the true body.” Yueh-Shan went and paid his respects to • Maõ Toå baûo: “Sôû ñaéc cuûa ngöôi ñaõ hôïp vôùi Ma-Tsu in accordance with Shih-T’ou’s taâm theå, khaép heát töù chi. Ñaõ ñöôïc nhö theá, instructions. He then posed the same neân ñem ba caät tre coät da buïng, tuøy choã ôû question to Ma-Tsu

that he had previously nuùi ñi.”—Ma-Tsu said: “Your attainment presented to Shih-T’ou. can be said to be in accord with the mind- • Maõ Toå baûo: “Ta coù khi daïy y nhöôùng maøy body, spreading through its four limbs. chôùp maét, coù khi khoâng daïy y nhöôùng maøy Since it’s like this, you should bind your chôùp maét; coù khi nhöôùng maøy chôùp maét laø things to your stomach and go traveling to phaûi, coù khi nhöôùng maøy chôùp maét laø other mountains.” khoâng phaûi, ngöôi laøm sao?”—Ma-Tsu • Döôïc Sôn thöa: “Con laø ngöôøi gì daùm noùi said: “Sometimes I teach it by raising my ôû nuùi?”—Yueh-Shan said: “Who am I to eyebrows and blinking my eyes. speak of being head of a Zen mountain?”

• Maõ Toå baûo: “Chaúng phaûi vaäy, chöa coù Just going on, practicing like this, thöôøng ñi maø chaúng ñöùng, chöa coù thöôøng Since ancient times the sages don’t ñöùng maø chaúng ñi, muoán lôïi ích khoâng choã know. lôïi ích, muoán laøm khoâng choã laøm, neân taïo Will searching everywhere now make thuyeàn beø, khoâng neân ôû ñaây laâu.”—Ma- it known. Tsu said: “That’s not what I mean. Those • Thaïch Ñaàu daïy: “Noùi naêng ñoäng duïng chôù who haven’t gone on a long pilgrimage giao thieäp.” Sö thöa: “Chaúng noùi naêng can’t reside as an abbot. There’s no ñoäng duïng cuõng chôù giao thieäp.” Thaïch advantage to seeking advantage. Nothing Ñaàu noùi: “Ta trong aáy muõi kim maûnh buïi is accomplished by seeking something. chaúng loït vaøo.” Sö thöa: “Con trong aáy You should go on a journey and not nhö troàng hoa treân ñaù.” Thaïch Ñaàu aán remain in this place.” khaû—Later Shih-T’ou offered an • Döôïc Sôn töø giaû Maõ Toå trôû veà Thaïch instruction, saying, “Words do not Ñaàu—Yueh-Shan then left Ma-Tsu and encroach upon it.” Yueh-Shan said, “No returned to Shih-T’ou. words does not encroach upon it.” Shih- • Moät hoâm sö ngoài treân taûng ñaù, Thaïch Ñaàu T’ou said, “Here, I can stick a needle to troâng thaáy beøn hoûi: “Ngöôi ôû ñaây laøm gì?” it.” Yueh-Shan said, “Here, is like I am Sö thöa: “Taát caû chaúng laøm.” Thaïch Ñaàu growing flowers on a bare rock.” Shih- laïi hoûi: “Taïi sao ngoài nhaøn ôû ñaây?” Sö T’ou approved Yueh-Shan’s answer. thöa: “Ngoài nhaøn roãi töùc laøm.” Thaïch Ñaàu • Veà sau sö ñeán ôû choã Döôïc Sôn Leã Chaâu, laïi hoûi: “Ngöôi noùi chaúng laøm, laø chaúng ñoà chuùng theo hoïc raát ñoâng—Later the laøm caùi gì?” Sö thöa: “Ngaøn Thaùnh cuõng masterlived on Mount Yueh Li-Chou, and khoâng bieát.” Thaïch Ñaàu duøng keä khen: a sea of disciples assembled there. Tuøng lai coäng truï baát tri danh • Ngaøy kia moät oâng vieän chuû thænh sö Nhaäm vaän töông töông chæ ma haønh thöôïng ñöôøng thuyeát phaùp. Taêng chuùng Töï coå thöôïng hieàn du baát thöùc hoäi ñoâng ñuû. Sö im laëng giaây laâu roài haï Taïo thöù phaøm löu khôûi khaû minh ñöôøng, trôû vaøo phöông tröôïng ñoùng cöûa (Chung ôû töø laâu chaúng bieát chi laïi. Vieän chuû vaøo hoûi: “Hoøa Thöôïng höùa Laëng leõ theo nhau chæ theá ñi noùi phaùp sao baây giôø vaøo phöông tröôïng?” Thöôïng hieàn töø tröôùc coøn chaúng bieát Döôïc Sôn noùi: “Vieän chuû, kinh thì coù oâng Huoáng boïn phaøm phu ñaâu deã tri). thaày kinh, luaän thì coù oâng thaày luaän, luaät One day, as Yueh-Shan was sitting, Shih- thì coù oâng thaày luaät. Coøn traùch laõo Taêng T’ou asked him: “What are you doing noãi gì?”—One day when Yueh-Shan was here?” Yueh-Shan said: “I am not doing a asked to give a lecture,

he did not say a thing." Shih-T'ou said: "Then you're just word, but instead came down from the sitting leisurely." Yueh-Shan said: "If I pulpit and went off to his room. The abbot were sitting leisurely, I'd be doing came to his room and asked: "Master, you something." Shih-T'ou said: "You say promised to preach, why you are in your you're not doing anything. What is it that room?" Yueh-Shan said: "Abbot, in the you're not doing?" Yueh-Shan said: "A temple, when talking about sutras, you thousand sages don't know." Shih-T'ou have the acarya; talking about then wrote a verse of praise that said: commentaries, you have an Abhidharma Long abiding together, not knowing its specialist; talking about the law, you have name, a Vinaya specialist. Why do you blame on

me?" tôùi ngaøi—The Buddha of Medicine, who heals • Vaøo thaùng hai naêm 834, khi saép thò tòch, sö all diseases, including the disease of keâu to: "Phaùp ñöôøng ngaõ! Phaùp ñöôøng ignorance. His image is often at the left of ngaõ!" Ñaïi chuùng ñeàu mang coät ñeán choáng Sakyamuni Buddha's, and he is associated ñôû. Sö khoaùt tay baûo: "Caùc ngöôi khoâng with the east. The history of this hieåu yù ta." Sö beøn töø giaû chuùng thò tòch, personification is not yet known, but there are thoï 84 tuoåi, 60 tuoåi haï. Ñoà chuùng xaây thaùp several sutras relating to him. When he was a thôø sö beân phía ñoâng töï vieän. Vua saéc Bodhisattva, he initiated 12 great vows to phong laø Hoaøng Ñaïo Ñaïi Sö, thaùp hieäu cause living beings to obtain what they wish. Hoùa Thaønh—In the second month of the Döôïc Sö Tam Toân: Goàm ba vò toân quyù, Phaät year 834, Zen master Yueh-Shan called Döôïc Sö ôû giöõa, beân traùi (taû trôï) laø Nhaät out, "The Dharma hall is collapsing! The Quang Bieán Chieáu Boà Taùt, beân phaûi (höõu trôï) Dharma hall is collapsing!" The monks laø Nguyeät Quang Bieán Chieáu Boà Taùt—The grabbed poles and tried to prop up the three honoured doctors, with Yao-Shih in the Dharma hall. Yueh-Shan lifted his hand middle, assistant on his left is the Bodhisattva and said, "You don't understand what I Sunlight Everywhere-Shining, assistant on his mean," and passed away. The master was is the Bodhisattva Moonlight Everywhere- eighty-four years old and had been a monk Shining. for sixty years. His disciples built his Döôïc Sö Thaäp Nhò Nguyeän: Bhaishajya- memorial stupa on the east side of the Guru's Twelve Vows—See Möôøi Hai Lôøi hall. He received the posthumous name Nguyeän Cuûa Döôïc Sö Löu Ly Quang Phaät in "Great Teacher Vast Way." His stupa was Vietnamese-English Section. named "Transforming City." Döôïc Sö Thaäp Nhò Thaàn Töôùng: See Döôïc Sö: See Döôïc Sö Phaät and Döôïc Sö Thaäp Nhò Thaàn Minh Vöông. Boån Nguyeän Coâng Ñöùc in Appendix A (4). Döôïc Sö Thaäp Nhò Theä Nguyeän: See Döôïc Sö Phaät: Bhaisajya-Guru-vaidurya- Möôøi Hai Lôøi Nguyeän Cuûa Döôïc Sö Löu Ly prabhasa (skt)—Beà Saùt Xaõ Luõ Loâ—Döôïc Sö Quang Phaät in Vietnamese-English Section. Löu Ly Quang Nhö Lai—Ñaïi Y Vöông Phaät— Döôïc Thaûo: Medicine—Herbs—Medicine Y Vöông Thieän Theä—Phaät Döôïc Sö Löu Ly plants. Quang, giaùo chuû cuûa nöôùc Tònh Löu Ly ôû Döôïc Thuï Vöông Thaân: Boà Taùt Döôïc phöông ñoâng, coù khaû naêng chöõa laønh baù beänh Vöông (öùng hieän trong luïc ñaïo) ñeå cöùu ñoä cho chuùng sanh, keå caû beänh voâ minh hay ngu si chuùng

sanh—The body of form which is taken (theo Kinh Döôïc Sö, Ñöùc Phaät Thích Ca baûo by Bhaisajyaraja Bodhisattva at any time for Ngaøi Vaên Thuø Sö Lôïi raèng töø ñaây ñi sang healing the sick. phöông ñoâng qua möôøi muoân coõi Phaät, coù moät theá giôùi goïi laø Tònh Löu Ly, coù Ñöùc Phaät hieäu Döôïc Thöôïng Boà Taùt: See Döôïc Vöông Boà laø Döôïc Sö Löu Ly Quang Nhö Lai, naày Vaên Taùt. Thuø Sö Lôïi, khi Ñöùc Phaät Döôïc Sö coøn laø vò Döôïc Töûu: Medicinal wine. Boà Taùt, ngaøi ñaõ phaùt 12 ñaïi nguyeän lôùn, khieán Döôïc Vöông: Bhaisajyaraja (skt). cho caùc loaïi höõu tình caàu sao ñöôïc vaäy). Hình Döôïc Vöông Boà Taùt: Bhaisajyaraja- töôïng cuûa Ngaøi thöôøng ñöôïc ñaët beân traùi cuûa samudgata (skt)—Hai anh em Boà Taùt Döôïc Ñöùc Thích Ca Maâu Ni Phaät. Xuaát xöù cuûa Ngaøi Vöông Boà Taùt vaø Döôïc Thöôïng Boà Taùt (Tinh chöa ñöôïc bieát roõ, nhöng coù nhieàu kinh lieân heä Tuùc Quang vaø Ñieän Quang Minh) chuyeân trì

haïnh cöùu chöõa beänh cho chuùng sanh (Döôïc khoùc thì laáy laù vaøng cuûa caây döông maø doã, ví Vöông veà sau thaønh Phaät hieäu laø Tònh Nhaõn vôùi caùc phaùp moân phöông tieän cuûa Phaät (chieác Nhö Lai, Döôïc Thöôïng Boà Taùt veà sau cuõng laù döông khoâng phaûi laø vaøng thaät, cuõng nhö thaønh Phaät hieäu laø Tònh Taïng Nhö Lai, coù theå phaùp moân phöông tieän cuûa Phaät chæ laø phöông laø Tònh Nhaõn lo phaàn chaån beänh vaø Tònh Taïng tieän ñöa chuùng sanh ñeán cöùu caùnh chöù khoâng lo phaàn trò beänh). Döôïc Vöông Boà Taùt cuõng phaûi laø cöùu caùnh)—Willow-leaves, e.g. yellow chính laø vò ñaõ duøng tay laøm daàu ñoát cuùng willow leaves given to a child as golden leaves döôøng cho Phaät—Bodhisattva of healing, he to stop its crying, a parallel to the Buddha's whose office together with his brother , is to opportune methods of teaching. heal the sick. He is described as the younger of Döông Giaùc: Söøng deâ ñöôïc duøng ñeå aùm chæ the two brothers, the elder of whom is the duïc voïng vaø phieàn naõo treân ñôøi—A ram's horn Bhaisajyaraja (the elder of the two brothers, is used for the passions and delusions of life. who was the first to decide on his career as Döông Gian: Döông theá—The world. Bodhisattva of healing and led his younger Döông Kyø Phöông Hoäi Phaùi: Yang-Qi-brother to adopt the same course). They are Fang-Hui Sect—Phaùi Thieàn coù nguoàn goác töø also styled Pure-eyed and Pure-treasury, which Thieàn Sö Trung Quoác teân Döông Kyø Phöông may indicate diagnose and treatment. He is Hoäi. Ñaây laø nhaùnh quan troïng nhaát trong hai referred to the Lotus sutra as offering his arms nhaùnh thieàn thoaùt thai töø thieàn Laâm Teá sau khi a a burnt sacrifice to his Buddha. Thieàn sö Thaïch Söông Sôû Vieän thò tòch. Trong Döôïc Vöông Thuï: Döôïc Thuï Vöông—The truyeàn thoáng thieàn Laâm Teá ngöôøi ta goïi noù laø king of healing herbs and trees. Laâm Teá Döông Kyø. Phaùi Döông Kyø coù nhieàu Döôïc Xoa: See Daï Xoa. thieàn sö quan troïng, trong ñoù coù Voâ Moân Tueä Döôùi Ñaát: Under the ground. Khai, ngöôøi söu taäp boä Voâ Moân Quan. Sau naày Döôùi Goác Caây: At the foot of a tree. caùc moân ñeä cuûa Voâ Moân, nhaát laø Kakushin, ñaõ Döôùi Ñaày Bieån: At the bottom of the sea. du nhaäp vaøo Nhaät Baûn doøng thieàn Laâm Teá Döông Kyø, hieän vaãn coøn toàn taïi. Vaøo cuoái thôøi Döôùi Nöôùc: Under the water. nhaø Toáng, khi Thieàn toâng baát ñaàu suy thoaùi, Döôùi Soâng: In the river. doøng

Laâm Teá Döông Kyø trôû thaønh nôi dung Döông: Avi (skt). hôïp cho taát caû caùc phaùi Thieàn khaùc cuõng ñang 1) Con deâ: A sheep—A goat—A ram. suy yeáu vaø bieán maát. Döôùi thôøi nhaø Minh, 2) Döông gian: This life. Thieàn hoøa laãn vôùi Tònh Ñoä neân maát ñi tính 3) Döông lieãu (caây): Willow—Poplar. chaát rieâng cuûa noù, khoâng coøn tinh thaàn "taâm 4) Döông mai (beänh): Syphilis. truyeàn taâm" nöõa—Yang-Qi-Fang-Hui, a school 5) Döông tính: Positive—Masculine. of Zen originating with the Chinese Ch'an 6) Söùc noùng: Heat. master Yang-Qi-Fang-Hui. It is one of the two 7) Veà phía maët trôøi: The side on which the most important lineages into which the Lin- sun shines. Chih split after Shih-Shuang Ch'u-Yuan. As a Döông Chi: Nhaønh döông lieãu, ngaøy xöa traditional lineage of Lin-Chih Zen, it is also ñöôïc duøng ñeå laøm saïch raêng baèng caùch nhai called the Lin-Chih-Yang-Qi lineage. hay chaø xaùt—Willow branch, or twigs used as TheYang-Qi school produced important Zen dantakastha, i.e. cleansing the teeth by masters like Wu-Men-Hui-K'ai, the compiler chewing or rubbing. of the Wu-Men-Kuan, and his Dharma Döông Dieäp: Laù caây döông lieãu. Neáu treû successor, Kakushin, who brought the Ch'an of

Lin-Chih-Yang-Qi lineage to Japan, where as Kinh Phaùp Hoa, phaåm Thí Duï veà nhaø löûa ñang Zen it still flourishes today. As Ch'an chaùy, ñaây laø moät trong tam xa—According to gradually declined in China after the end of the Lotus Sutra, chapter of Parables, in the Sung period, the Lin-Chih-Yang-Qi school parable of the burning house, this is the became the catchment basin for all the other inferior, or sravaka, one of the three forms of Ch'an schools, which increasingly lost Buddhism. importance and finally vanished. After Döông Vieâm: See Nhieät Thôøi Vieâm. becoming mixed with the Pure Land school of Döôõng: Buddhism, in the Ming period Ch'an lost its 1) Nuoâi döôõng: To nourish—To rear—To distinctive character and ceased to exist as an support. authentic lineage of transmission of the 2) Ngöùa ngaùi: To itch. Buddha-dharma "from heart-minf to heart- Döôõng Duïc: To bring up—To rear—To mind." educate. ** For more information, please see Phöông Döôõng Ñöôøng: Clinic—Hospital. Hoäi Döông Kyø Thieàn Sö. Döôõng Hoøa Töû: Caây duøng ñeå gaõy löng, moät Döông Kyø Phöông Hoäi Thieàn Sö: Zen töø duøng ñeå chæ buøa "nhö yù"—A back-scratcher, master Yang-Qi-Fan-Hui—See Phöông Hoäi a term for a ceremonial sceptre, or a talisman. Döông Kyø Thieàn Sö. Döôõng Laõo: To spend one's remaining days. Döông Lieãu Quaùn AÂm: Moät trong 33 vò Quaùn AÂm, vò Quaùn AÂm duøng nhaønh döông lieãu Döôõng Maãu: Foster mother. laøm hình tam muoäi da (yù noùi laáy söï meàm maïi, Döôõng Phuï: Foster father. nhu thuaän maø cöùu ñoä chuùng sanh)—One of the Döôõng Thaân: To nourish one's parents. thirty-three Kuan-Yins, Kuan-Yin with the Döôõng Töû: Foster son. willow branch. Döùt: To cease—To end. Döông Mao Traàn: Döùt Bònh: To be cured—To recover. 1) Haït buïi treân ñaàu loâng deâ: The minute Döùt Boû Thò Phi: To get rid of the mind speck of dust that can rest on the tip of the distinghing of right and wrong. sheep's hair. Döùt Khoaùt: To settle a problem once and for 2) Soá löôïng buïi ôû treân ñaàu loâng deâ baûy laàn ít all. hôn soá löôïng buïi ôû treân ñaàu loâng traâu— The amount of dust that can rest on the top Döùt Tình: To break off relationship with. of a goat's hair is

seven times less than that of a cow's hair. Döông Quang: 1) AÙnh saùng maët trôøi: The sun's light. 2) Tia noùng maët trôøi, taïo thaønh hoa ñoám: Sun flames, or heat, i.e. the mirage causing the illusion of lakes. Döông Thaïch: Chöõ vieát taét cuûa Yeát Ma—An abbreviation for karma, from the radical of the Ñ Ña: Bahu (skt)—Many. two words. Ña AÂm: Polysyllabic—Polyphonic. Döông UÙc Cö Só: See Ñaïi Nieân Cö Só. Ña Baûo: Döông Xa: Döông Thaëng—Xe Deâ—Theo

1) Ña Baûo Nhö Lai: Prabhutaratna Buddha fifth lineage of the Wu-Yun-T'ung Zen (skt)—Moät vò coå Phaät (ôû theá giôùi Ñoâng Sect. His origin was unknown. He met Phöông Baûo Tònh) ñaõ nhaäp Nieát baøn, ñaõ Zen Master Khuoâng Vieät at Khai Quoác xuaát hieän nghe Phaät Thích Ca thuyeát kinh Temple and became one of his most Phaùp Hoa (phaåm 11), do söï hieän dieän cuûa outstanding disciples. After he became the Phaät Ña Baûo, chuùng ta thaáy Nieát baøn Dharma heir of Khuoâng Vieät, he became a khoâng phaûi laø söï huûy dieät. Phaät Ña Baûo laø wandering monk for several years. Later, moät hình aûnh quan troïng trong Kinh Phaùp King Lyù Thaùi Toå ordered his mandarin to Hoa: moät toøa baûo thaùp coå noåi leân töø döôùi rebuild Kieán Sô Temple and invited him to ñaát (toøng ñòa doõng xuaát), moät vò coå Phaät töø stay there, but a short time later he ñoù böôùc ra. Bieåu töôïng naày töôïng tröng became a wandering monk again. His cho chaân lyù tröôøng toàn, duø ñoâi khi chaân lyù whereabout and when he died were aáy bò lu môø hay choân vuøi; cuõng coù luùc noù unknown. seõ ñöôïc phaùt hieän saùng ngôøi—Abundant- Ña Caûm: Sensitive—Emotional. treasures (Many Jewels) Buddha—The Ña Duïc: Sensual. Ancient Buddha, who entered Nirvana a Ña Ñaø A Giaø Ñaø: Tathagata (skt)—See Nhö long long time ago, who appeared in his Lai in Vietnamese-English Section and stupa to hear the Buddha preach the Lotus Tathagata in Sanskrit/Pali-Vietnamese Sutra (chapter 11), by his presence Section. revealing that nirvana is not annihilation. Ña Ñaø A Giaø Ñoä: Tathagata (skt)—See Ña Prabhutaratna Buddha, an important image Ñaø A Giaø Ña. in the Lotus Sutra: an ancient monument emerges from the ground, opens up, and Ña Ñoan: Complicated affairs. reveals an extinct Buddha, named Ña Giaø La: See Moäc Höông. Prabhutaratna, who although extinct is still Ña Hoân: Polygamy—Polygamous (a). alive and teaching. This symbolizes the Ña La: idea that truth is eternal, even though it 1) Tara (skt)—In the sense of starry, or may sometimes be concealed or scintillation. forgotten, sometimes revealed or 2) Tala (skt)—Caây Ta La cao khoaûng 70 ñeán rediscovered. 80 boä Anh, vôùi traùi nhö nhöõng haït gaïo 2) Ña Baûo Thieàn Sö—Zen Master Ña Baûo: vaøng, coù theå aên ñöôïc. Laù ñöôïc duøng ñeå Moät vò sö Vieät Nam noåi tieáng vaøo theá kyû vieát, phaàn caùnh xoøe duøng laøm quaït—The thöù möôøi moät, phaùp töû ñôøi thöù 11 doøng fan-palm tree. The tree is described as 70 Thieàn Voâ Ngoân Thoâng. Khoâng ai bieát queâ or 80 feet high, with fruit like yellow rice- ngaøi ôû ñaâu. Khi ngaøi gaëp Thieàn sö Khuoâng seeds (resembling the pomegranate) Vieät vaø trôû thaønh moät trong nhöõng ñeä töû which is edible. Its leaves being used for xuaát saéc cuûa Thieàn Sö Khuoâng Vieät. Sau writing, their palm-shaped parts being khi ñaéc phaùp, ngaøi trôû thaønh du Taêng khaát made into fans. só. Sau ñoù vua Lyù Thaùi Toå cho truøng tu Ña La Boà Taùt: Vò

Boà Taùt ñöôïc sanh ra töø chuøa Kieán Sô vaø thænh ngaøi veà truï, nhöng maét cuûa Boà taùt Quaùn Theá AÂm—Tara ít laâu sau ñoù ngaøi laïi ñi du phöông hoaèng bodhisattva (said to have ben produced from hoùa vaø khoâng ai bieát ngaøi ñi ñaâu vaø thò the eye of Kuan Shi Yin). tòch hoài naøo—A famous Vietnamese monk Ña La Chöôûng: Tala leaves—See Ña La (2). in the eleventh century, dharma heir of the

Ña La Dieäp: Tala leaves—See Ña La (2). Ña Thaàn Giaùo: Polytheism. Ña La Thuï: Tara tree—See Ña La (2). Ña Theâ: Polygamy. Ña Ma La Baït Chieân Ñaøn Höông: Ña Theå: Many bodies or forms. Tamalapattra-candana-gandha (skt). Ña Tình: Sentimental—Amorous. 1) Chieân Ñaøn Höông Phaät: A Buddha- Ña Tuùc: Many-footed (legged)—Centipedes. incarnation of the 11th son of Mahabhijna, Ña Vaên: Bahu-sruta (skt)—Nghe vaø ñoïc residing north west of our universe. nhieàu kinh ñieån—To hear and repeat many 2) Teân cuûa vò Phaät maø Ñöùc Thích Ca ñaõ thoï sutras—Wide erudition—Learned, one who kyù cho ngaøi Muïc Kieàn Lieân: The name of has heard much. the Buddha-incarnation of Ña Vaên Boä: Bahusrutiya (skt)—Theo Giaùo Mahamaudgalyayana. Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm Ña Mang: To be occupied with many things Phaät Giaùo, Ña Vaên Boä ñöôïc noùi ñeán trong caùc at the same time. bia kyù ôû Amaravati, Nagarjunakonda vaø laø Ña Nghi: Distrustful—Suspicious moät nhaùnh veà sau cuûa Ñaïi Chuùng Boä. Boä phaùi Ña Ngoân: Loquacious. naày ñöôïc ñeà xöôùng bôûi moät luaän sö raát uyeân Ña Nguyeân: Pluralism. baùc veà trieát lyù Phaät Giaùo teân laø Bahusrutiya. Ña Phaùt: Veà giaùo lyù cô baûn, Ña Vaên Boä cho raèng caùc lôøi 1) Kesini (skt)—Coù toùc hay nhöõng buùi toùc daïy cuûa Ñöùc Phaät veà voâ thöôøng, khoå, khoâng, daøi—Having long hair—Having many voâ ngaõ vaø Nieát Baøn ñeàu coù yù nghóa xuaát theá vì locks of hair. seõ daãn ñeán giaûi thoaùt. Coøn caùc lôøi daïy khaùc thì 2) Teân cuûa moät loaøi La Saùt Nöõ: Name of a coù giaù trò theá tuïc. ÔÛ ñieåm naày, Ña Vaên Boä coù kind of Raksasi (female demon). theå ñöôïc xem nhö laø nhöõng ngöôøi ñi tröôùc cuûa Ña Phuùc: To have many blessings. phaùi Ñaïi Thöøa. Theo hoï thì Taêng Giaø khoâng phaûi chòu söï chi phoái cuûa caùc luaät leä theá tuïc. Ña Saàu: Very sad. Hoï cuõng chaáp nhaän naêm ñieàu ñeà xöôùng cuûa Ña Sæ Loä Ca Minh Vöông: Trailokyavijaya ngaøi Ñaïi Thieân xem nhö quan ñieåm cuûa mình. (skt)—Tam Theá Giaùng Minh Vöông, moät trong Trong moät soá vaán ñeà, chuû thuyeát cuûa hoï coù nhöõng Minh Vöông trong tam giôùi—The Ming- nhieàu ñieåm tuông ñoàng vôùi phaùi Ñoâng Taây Sôn Wang Defeater of evil in the three spheres, Truï Boä, coøn trong moät soá vaán ñeà khaùc thì hoï one of the Ming-Wang. laïi ngaû theo Nhaát Thieát Höõu Boä. Theo Ña Sinh: Kieáp soáng traûi qua nhieàu kieáp cuûa Paramartha, Ña Vaên Boä ñaõ coá gaéng hoøa hôïp voøng luaân hoài sanh töû—Many births—Many hai heä phaùi Thanh Vaên vaø Ñaïi Thöøa. Boä luaän reincarnations. chính cuûa heä phaùi naày laø Thaønh Thaät Luaän. Ña Ña Soá: Majority—Generality. Vaên Boä thöôøng ñöôïc xem laø moät caàu noái giöõa Ña Söï: Meddling. tröôøng phaùi chính thoáng vaø Ñaïi Thöøa, vì hoï tìm Ña Taï: Very grateful (thankful). caùch phoái hôïp giaùo lyù cuûa caû hai phaùi naày. Ña Taøi Quyû: Wealthy ghosts. Harivarman tin vaøo söï voâ ngaõ nôi con ngöôøi vaø Ña Tha: söï voâ ngaõ nôi vaïn phaùp. Gioáng nhö

nhöõng tín ñoà cuûa phaùi chính thoáng, oâng tin vaøo tính chaát 1) Tatha (skt)—Nhö theá aáy—In such a ña nguyeân cuûa vuõ truï goàm taùm möôi boán yeáu manner—Like—So. toá; vaø cuõng gioáng nhö nhöõng ngöôøi thuoäc phaùi 2) Nirvana (skt)—Dieät—Extinction. Ñaïi Thöøa, oâng cho raèng coù hai loaïi chaân lyù, Ña Tham: Many desires. chaân lyù quy öôùc vaø chaân lyù tuyeät ñoái. Ñi xa

hôn, oâng coøn cho raèng xeùt treân quan ñieåm tuïc the principal treatise of tis school. The ñeá (chaân lyù quy öôùc) thì coù ngaõ theå (atma) hay Bahusrutiyas are often described as a bridge söï phaân xeáp vuõ truï thaønh 84 phaùp, nhöng treân between the orthodox and the Mahayana quan ñieåm chaân ñeá thì chaúng coøn thöù naøo caû, school, as they tried to combine the teachings maø laø söï roãng khoâng hoaøn toaøn (sarva-sunya). of both. Harivarman believed in the absence of OÂng tin vaøo thuyeát Phaät thaân (Buddha-kaya) the soul in individuals (atma-nairatmya) and vaø Phaùp thaân (Dharma0kaya) maø oâng giaûi the soullessness of all things (dharma- thích laø goàm coù giôùi (sila), ñònh (samadhi), tueä nairatmya). Like the followers of the orthodox (prajna), giaûi thoaùt (vimukti) vaø tri kieán giaûi schools, he believed in the plurality of the thoaùt (vimukti-jnana-darsana). Maëc duø khoâng universe which, according to him, contained thöøa nhaän baûn chaát sieâu nhieân tuyeät ñoái cuûa eighty-four elements. Like the Mahayanists, Phaät, nhöng oâng vaãn tin vaøo caùc quyeàn naêng he maintained that there were two kinds of ñaëc bieät cuûa Ñöùc Phaät, nhö thaäp Phaät löïc, vaø truth, conventional (samvrti) and absolute boán ñieàu tin chaéc (vaisaradya) maø caû Thöôïng (paramartha). He further maintained that, from Toïa Boä cuõng chaáp nhaän. OÂng cho raèng chæ coù the point of conventional truth, atma or the hieän taïi môùi laø coù thöïc, coøn quaù khöù vaø töông classification of the universe into eighty-four lai thì khoâng hieän höõu—The Bahusrutiya elements existed, but, from the point of view school is mentioned in the inscriptions at of the absolute truth neither existed. From the Amaravati and Nagarjunakonda and is a lter point of view of absolute truth there is a total branch of the Mahasanghikas. Its owes its void (sarva-sunya). He believed in the theory origin to a learned teacher in Buddhist lore. As of Buddha-kaya as well as of Dharma-kaya, for the fundamental doctrines of the which he explained as consisting of good Bahusrutiyas they maintained that the conduct (sila), concentration (samadhi), insight teachings of the Buddha concerning (prajna), deliverance (vimukti) and knowledge transitoriness (anityata), suffering (dhukha), of and insight into deliverance (vimukti-jnana- the absence of all attributes (sunya), the non- darsana). Although he did not recognize the existence of the soul (anatman), and the absolute transcendental nature of the Buddha, emancipation (nirvana) were transcendental he still believed in the special powers of the (lokottara), since they ld to emancipation. His Buddha, such as the ten powers (dasa balani), other teachings were mundane (laukika). On and the four kinds of confidence (vaisaradya) this point the Bahusrutiyas may be regarded as which are admitted even by the the precursors of the later Mahayana teachers. Sthaviravadins. He believed that only the According to them, there was no mode which present was real, while the past and the future led to salvation (nirvanika). Further,

the had no existence. Sangha was not subject to worldly laws. They Ña Vaên Ñaïi Ñeä Töû: Ña Vaên ñeä nhöùt—The also accepted the five propositions of chief among the Buddha's hearer: Ananda. Mahadeva as their views. In some doctrinal Ña Vaên Kieân Coá: Firm erudition. matters they had a great deal in common with Ñaø Dieãn Na: Tónh Löï—See Dhyana in the Saila schools, while in others they were Sanskrit/Pali-Vietnamese Section. closely allied to the Sarvastivadins. According Ñaø Ña Kieät Ña: Nhö Lai—See Tathagata in to Paramartha, this sub-sect made an attempt Sanskrit/Pali-Vietnamese Section. to reconcile the two principal systems of Buddhism, the Sravakayana and the Ñaø Ñoâ: Dhatu (skt)—See Giôùi in Mahayana. Harivarman's Satyasiddhisastra is Vietnamese-English Section, and Dhatu in

Sanskrit/Pali-Vietnamese Section. 2) Nghóa Ñaø La Ni: Nhôù nghóa caùc Phaùp maø Ñaø La: Tara (skt). khoâng queân—Able to remember the 1) Ngoâi sao—Star. meanings of all dharmas without 2) Chieáu saùng: Shining—Radiating. forgetting. 3) Moät vò Thaàn Nöõ: A female deity. 3) Chuù Ñaø La Ni: Nhôù taát caû nhöõng caâu chuù Ñaø La La: Teân cuûa moät vò Tieân—Name of a bí maät ñöôïc chö Phaät vaø chö Boà Taùt rsi. truyeàn laïi haàu giuùp caùc baäc tu haønh tröø khöû moïi aùc phaùp (ñaây laø nhöõng caâu noùi bí Ñaø La Na: Teân cuûa moät loaïi quyû Daï Xoa— maät phaùt ra töø söï tu thieàn ñònh cuûa chö Name of a yaksa. Phaät vaø chö Boà Taùt)—Able to remember Ñaø La Ni: Dharani (skt)—Ñaø La Na—Ñaø all mystic or tantric dharanis from the Laân Ni. Buddhas and Bodhisattvas which help (A) Nghóa cuûa Ñaø La Ni—The meanings of cultivators eliminate the evil. Dharani: 4) Nhaãn Ñaø La Ni: Luoân nhaãn nhuïc ñoái vôùi 1) Trì giöõ, toång trì hay baûo toàn hueä löïc vaø trí thöïc töôùng cuûa chö phaùp, vaø luoân an truï löïc, khoâng ñeå cho thieän phaùp bò taùn loaïn, sao cho thaân taâm khoâng bò xao ñoäng— ngaên che khoâng cho caùc aùc phaùp taêng Able to be patient to all things, and not to tröôûng: Maintain or preserve the power of let body and mind to be stirred. wisdom or knowledge. Able to hold on of Ñaø La Ni Boà Taùt: Dharani-Bodhisattva the good so that it cannot be lost, and (skt)—Vò coù ñaïi löïc hoä trì vaø cöùu ñoä chuùng likewise of the evil so that it cannot arise. sanh—One who has great power to protect and 2) Nhöõng phöông thöùc nguyeän caàu bí maät, save. thöôøng baèng Phaïn ngöõ, tìm thaáy sôùm nhaát ôû Trung Quoác vaøo theá kyû thöù ba sau Taây Ñaø La Ni Phaät Ñaûnh: Unisha Vijaja Lòch; chuùng laø moät phaàn cuûa Ñaø La Ni Dharani—See Phaät Ñaûnh Toân Thaéng Ñaø La Ni Taïng cuûa Du Giaø hay Maät Giaùo: Magical in Vietnamese-English Section. formulas, or mystic forms of prayer, or Ñaø La Ni Phieâu: Dravya (skt)—Thaéng Luaän spells of Tantric order, often in Sanskrit, thaønh laäp thöïc phaùp cuûa cöûu ñaïi ñaát, nöôùc, löûa, found in China as early as the third gioù, khoâng, thôøi, phöông, thaàn (nghóa), vaø yù— century A.D.; they form a portion of the The nine "substances" in the Nyaya philosohy, Dharanipitaka; made popular chiefly earth, water, fire, air, , ether, time, space, soul, through the Yogacarya or esoteric school. and mind. 3) Ñaø La Ni, ñaëc bieät Chuù Ñaø La Ni ñöôïc Ñaø La Ni Taäp Kinh: Du Giaø Sö Ñòa Luaän— nhaán maïnh bôûi tröôøng phaùi Chaân Ngoân: Cuûa ngaøi Voâ Tröôùc, sô toå cuûa toâng Du Giaø— Dharani: Dharani, especially mantra or Attributed to Asanga, founder of the

Buddhist spell, is emphasized by the Shingon sect. Yoga school. (B) Phaân loaïi Ñaø La Ni—Categories of Ñaø Na: Dharanis: Coù boán loaïi—There are four 1) Tónh Löï: See Dhyana in Sanskrit/Pali- divisions of dharanis: Vietnamese Section. 1) Phaùp Ñaø La Ni: Vaên Ñaø La Ni—Nghe 2) Phuù Ñôn Na: Putana (skt)—A female giaùo phaùp cuûa Phaät lieàn giöõ gìn khoâng demon—See Boá Ñan Na and Phuù Ñôn queân—Able to Hear and maintain the Na. Buddha's teaching without any 3) Boá Thí: Dana (skt)—Ba La Maät ñaàu tieân retrogression. trong luïc Ba La Maät—Bestow—Alms, the

first of the six paramitas—See Ñaøn Na. all into one. Ñaø Na Baø: Danavat (skt)—Teân cuûa moät loaïi 2) Hoøa hôïp laøm moät: To bring things trôøi—Name of a god. together, or into order. Ñaø Na Baùt Ñeå: Danapati (skt)—Ñaøn Na Thí Ñaû Thính: To make inquiries. Chuû—Ngöôøi boá thí—Almsgiver. Ñaû Tónh: Khi chuùng hoäi baét ñaàu oàn aøo thì vò Ñaø Na Dieãn Na: Tónh Löï—See Dhyana in sö giaùm chuùng "ñaû tónh" ñeå cho chuùng hoäi im Sanskrit/Pali-Vietnamese Section. laëng trôû laïi—To beat the silencer, or beat for Ñaø Na Giaø Tha: Danagatha or Daksinagatha silence. (skt)—Lôøi khaån nguyeän cuûa ngöôøi boá thí—The Ñaû Toïa: Ngoài kieát giaø hay baùn giaø—To verse or utterance of the almsgiver. squat—To sit down crosslegged. Ñaø Na Yeát Kieät (Traùch) Ca: Dhanakataka Ñaõ Laâu: Long ago—A long time ago. or Amaravati (skt)—Moät vöông quoác coå naèm Ñaõ Roài: Accomplished. veà phía ñoâng baéc cuûa khu vöïc maø baây giôø Ñaõ Vaäy: If so. ngöôøi ta goïi laø "Madras"—An ancient Ñaïc: To measure. kingdom in the north-east of modern Madras Ñaïc Ñieàn: To measure (survey) land. presidency. Ñai: Ñaø Nam: See Dhyana in Sanskrit/Pali- 1) To bear. Vietnamese Section. 2) A belt. Ñaø Phöôïc Nhaõ: Dhvaja (skt)—Côø phöôùn—A Ñaùi: flag. 1) Daây baêng: Bondage—Tape. Ñaø Taùc Ca: Dasaka (skt)—Keû noâ leä—A 2) Daây nòch: Belt. slave (ngöôøi nöõ noâ leä—A female slave or 3) Mang hay ñoäi treân ñaàu—To wear on the dasika). head—To bear. Ñaû: Ñaùi Thaùp: Aryastupa-mahasri (skt)—Thaùp 1) Ñaùnh: To beat—To strike. töôïng treân ñænh ñaàu cuûa moät vaøi hình töôïng, 2) Laøm: To make—To do. nhö töôïng Phaät Di Laëc—To have a pagoda Ñaû Baûn: Ñaùnh vaøo mieáng vaùn ñeå thoâng baùo represented on the head, as in certain images; söï vieäc gì—To beat the board, or a wooden a form of Maitreya. block as an announcement or intimation. Ñaùi Thaùp Boà Taùt: Maitreya, bearer of the Ñaû Bao: Khaên goùi chuaån bò leân ñöôøng cuûa du pagoda. Taêng—To wrap up or carry a bundle for a Ñaùi Thaùp Kieát Töôøng: Thaùp Kieát Töôøng wandering monk. treân ñænh ñaàu cuûa Boà Taùt Quaùn AÂm—A little Ñaû Cuùng: Cuùng döôøng—To make offering. auspicious pagoda on the head of Kuan-Yin's Ñaû Ñoäng: To touch on—To mention. image. Ñaû Kích: To criticize—To attack. Ñaùi Thaùp Toân: See Ñaùi Thaùp. Ñaû Mieân Y: Y cuûa chö Taêng Ni maëc trong Ñaøi: luùc nguû—A monk's or nun's sleeping garment. 1) Ñaøi: A flat place—Platform—Terrace— Ñaû Phaïn: To eat rice or a meal. Plateau. Ñaû Thaønh Nhöùt Phieán: 2) Ñaøi Hoa: Flower cup. 1) Laøm thaønh moät moái: Laøm cho caùc söï vaät 3) Ñaøi Töôûng Nieäm: Monument. khaùc bieät thaønh ra gioáng nhau—To knock 4) Ñaøi Phaùt Thanh: Broadcasting station.

Ñaøi Baù AÂm: Broadcasting station. Ñaïi AÙc Töôïng: Voi cöïc kyø hung aùc, ví vôùi Ñaøi Ñoà: Thieân Thai Ñoà hay ñoà chuùng cuûa taâm cuoàng loaïn khoâng thuaàn thuïc—The great toâng phaùi Thieân Thai—The disciples of the wild elephant, the untamed heart. T'ien-Tai sect. Ñaïi AÙi: Teân cuûa Thaàn Bieån—Name for sea- Ñaøi Gia: Thieân Thai Gia—The school of the god. T'ien-T'ai mountain—See Thieân Thai Toâng. Ñaïi AÙi Ñaïo: Ma-ha-ba-xaø-ba-ñeà— Ñaøi Giaùo: Thieân Thai Giaùo—The school on Mahaprajapati (skt). the T'ien-T'ai mountain—See Thieân Thai • Dì ruoät, ngöôøi chaêm soùc vaø cuõng laø keá Toâng. maãu cuûa Ñöùc Phaät—Gautama's aunt, Ñaøi Loan: Taiwan—Fermosa. nurse and foster mother. • Coøn coù teân laø Kieàu Ñaøm Ni, laø vò Tyø Ñaøi Quan Saùt: Observation station. Kheo Ni ñaàu tieân trong Phaät giaùo—Also Ñaøi Sen: Lotus throne. named Gotami or Gautami, the first Ñaøi Thoï: To bear—To pay for. woman received into the order (the first Ñaøi Toâng: Thieân Thai Toâng—The sect of the nun in Buddhism history). T'ien-T'ai mountain—See Thieân Thai Toâng. • Ni Chuùng Chuû: Head of the community of Ñaõi: nuns. 1) Ñôïi: To wait—To wait for. • Seõ trôû thaønh Phaät 2) Ñoái ñaõi: To behave to. Sarvasattvapriyadarsana: She is to be 3) Kòp ñeán: To reach—To catch up reborn as Buddha named 4) Röõa: To wash. Sarvasattvapriyadarsana. 5) Thieát ñaõi: To treat—To entertain. Ñaïi An Ñaït La: Mahendra (skt)— Ñaõi Boâi: To invite for form's sake. Mahendri—Teân cuûa moät thaønh phoá gaàn cöûa Ñaõi Daï: Coøn goïi laø Ñaïi Daï hay Tuùc Daï, chæ soâng Godavery, baây giôø laø Rajamundry— ñeâm tröôùc cuûa ngaøy gioã hay baát cöù buoåi leã Rajamahendri, a city near the mouth of the naøo—The night previous to a fast day, or to Godavery, the present Rajamundry. any special occasion. Ñaïi An Thieàn Sö: Zen Master T'a-An— Ñaõi Ñaèng: To treat. Thieàn Sö Ñaïi An sanh naêm 793 taïi Phöôùc Ñaõi Ñoái: Söï lieân heä, hay bæ thöû ñoái ñaõi nhau, Chaâu (baây giôø thuoäc tænh Phuùc Kieán), ñeä töû söï ñoái laäp cuûa hai phaùp (taát caû moïi söï do nhaân cuûa Baù tröôïng—Zen Master T'a-An was born duyeân sinh ra ñeàu ñaõi ñoái nhau)— in 793 in Fu-Chou (in modern Fu-Jian Relationship, in relation with, one thing Province), was a disciple of Zen master Bai- associated with another. Zhang. Ñaïi: • Khi Ñaïi An gaëp Baù Tröôïng, leã baùi xong, sö thöa: "Con muoán caàu bieát Phaät, theá naøo 1) Lôùn: Maha—Great—Large—Big. laø phaûi?" Baù Tröôïng baûo: "Thaät laø ngöôøi 2) Yeáu toá: The elements or essential things. côõi traâu tìm traâu." Ñaïi An hoûi: "Sau khi Ñaïi A Do Ña: Möôøi ngaøn trieäu—Ten bieát thì theá naøo?" Baù Tröôïng noùi: "Thì nhö thousand million—See Ayuta in Sanskrit/Pali- ngöôøi côõi traâu veà ñeán nhaø." Ñaïi An laïi Vietnamese Section. hoûi: "Chaúng bieát tröôùc sau gìn giöõ theá Ñaïi A La Haùn: Great Arhats. naøo?" Baù Tröôïng baûo: "Nhö ngöôøi chaên Ñaïi A Tyø: Great Avichi. traâu caàm roi doøm chöøng khoâng cho noù aên Ñaïi AÙc: Very cruel. luùa maï cuûa ngöôøi." Sö nhôn ñaây laõnh hoäi

yù chæ, chaúng ñi tìm ñaâu nöõa—When T'a- deer chasing a mirage? When will you An met Bai-Zhang, he bowed and asked: ever succeed? You want to be a Buddha, "This student seeks to know Buddha. How but you won't recognize that your topsy- can I do so?" Bai-Zhang said: "It's like turvy contradictory ideas; your deluded riding the ox

looking for the ox." T'a-An understandings; your mind which believes said: "After finding it, then what?" Bai- in innumerable things, purity and Zhang said: "It's like riding the ox and pollution; that it is just this mind that is the arriving home." T'a-An then asked: "How authentic original awakened mind of does one ultimately uphold and sustain Buddha. Where else will you go to find it? this?" Bai-Zhang said: "It's like an oxherd I've spent the last thirty years here on who, grasping his staff, watches the ox so Mount Kui, eating Kui-Shan's rice, that he doesn't transgress by eating other shitting Kui-Shan's shit, but not practicing people's sprouts and grain." Upon Kui-Shan's Zen! I just mind an old water receiving this instruction T'a-An sought buffalo. If he wanders off the road into the nothing further. grass then I pull him back by his nose ring. • Sö thöôïng ñöôøng daïy chuùng: "Caû thaûy caùc If he eats someone else's rice shoots then ngöôi ñeán Ñaïi An naày tìm caàu caùi gì? Neáu I use the whip to move him away. After muoán laøm Phaät, caùc ngöôi töï laø Phaät. Sao such long training period he's become laïi gaùnh Phaät sang nhaø beân caïnh tìm, very lovable, and he obeys my words. luoáng töï nhoïc nhaèn? Ví nhö con nai khaùt Now he pulls the Great Vehicle, always nöôùc maø chaïy theo aùnh naéng (aùnh naéng staying where I can see him the whole day gioáng nhö nöôùc, con nai laàm töôûng laø nöôùc through, and he can't be driven away. caém ñaàu chaïy tìm), bieát bao giôø ñöôïc kheá • Caû thaûy caùc ngöôi, moãi ngöôøi coù hoøn ngoïc hôïp. Caùc ngöôi muoán laøm Phaät, chæ caàn lôùn voâ giaù, töø cöûa con maét phoùng quang khoâng coù nhöõng taâm ñieân ñaûo, vin theo, soi saùng nuùi soâng caây coû, töø cöûa loã tai voïng töôûng, nghó aùc, caáu duïc, chaúng saïch phoùng quang nhaän laõnh phaân bieät taát caû cuûa chuùng sanh, töùc caùc ngöôi laø Phaät aâm thanh laønh döõ, saùu cöûa ngaøy ñeâm chaùnh giaùc môùi phaùt taâm, laïi ñeán choã thöôøng phoùng quang, cuõng goïi laø phoùng rieâng naøo luaän baøn. Sôû dó, Ñaïi An naày ôû quang tam muoäi. Caùc ngöôi töï chaúng bieát, taïi nuùi Qui ba möôi naêm, aên côm nuùi Qui, laïi nhaän boùng trong thaân töù ñaïi. Noù laø vaät ñaïi tieän nuùi Qui, maø khoâng hoïc thieàn nuùi do trong ngoaøi giuùp ñôõ khoâng daùm chinh Qui, chæ coi chöøng con traâu. Neáu noù laïc nghieâng, nhö ngöôøi gaùnh naëng ñi qua caây ñöôøng hay vaøo trong coû, lieàn loâi noù laïi. caàu khæ, khoâng daùm ñeå saåy chaân. Haõy noùi Neáu noù aên luùa maï cuûa ngöôøi, lieàn ñaùnh vaät gì coù theå gìn giöõ ñöôïc? Nhö theá, khoâng ñaäp ñieàu phuïc noù. Ñaùng thöông ñaõ laâu coù moät maûnh tô, moät sôïi toùc coù theå thaáy. chòu ngöôøi raày raø, hieän giôø noù ñoåi thaønh Ñaâu chaúng nghe Hoøa Thöôïng Chí Coâng con traâu traéng ñöùng tröôùc maët, troïn ngaøy noùi: "Trong ngoaøi tìm kieám troïn khoâng ra. hieän sôø sôø ñuoåi cuõng chaúng ñi—Kui-Shan Treân caûnh thi vi goâm taát caû." Traân T'a-An addressed the monks, saying: troïng!—Each one of you has a priceless "What are you all seeking from me by treasure. There is light emanating from coming here? If you want to become a your eyes which illuminates mountains, Buddha, then you should know that you rivers, and the great earth. There is light yourself are Buddha. Why are you running radiating from your ears which apprehends around from place to place, like a thirsty all good and evil dounds. The six senses,

day and night they emanate light and this back of it he wrote: “This is natural and is called the ‘light emanating samadhi.’ was not carved.” Xue-Feng gave the stick You yourself can’t comprehend it, but it is to T’a-An, who said: “Inhabitants of this reflected in the four great bodies. It is mountain have no ax with which to carve completely supported within and without, it.” and never unbalanced. It’s like someone • Coù ngöôøi hoûi sö: “Phaät ôû choã naøo?” Sö with a heavy load on his back, crossing a ñaùp: “Chaúng lìa taâm.” Vò Taêng laïi hoûi: bridge made from a single tree trunk, but “Ngöôøi treân hai ngoïn coù ñöôïc caùi gì?” Sö never losing his step. And now if you ask ñaùp: “Phaùp khoâng coù choã ñöôïc, duø coù choã what is it that provides this support and ñöôïc, ñöôïc voán khoâng ñöôïc.”—A monk where is it revealed, then I just say that asked: “Where is Buddha?” T’a-An said: not a single hair of it can be seen. No “Not apart from mind.” The monk said: wonder the monk Zhi-Kong said: “Then what were the attainments of the ‘Searching inside and out you’ll find ancestors on Twin peaks?” T’a-An said: nothing. Actions in the causational realm “In the Dharma there is nothing attained. are a big muddle.’ Take care!” If there is anything to be attained, it is that • Coù vò Taêng hoûi: “Taát caû thi vi laø duïng cuûa nothing is attained.” phaùp thaân, theá naøo laø phaùp thaân?” Sö ñaùp: • Naêm 883, sö trôû veà chuøa Hoaøng Baù vaø thò “Taát caû thi vi laø duïng cuûa phaùp thaân.” Vò tòch taïi ñaây. Moân ñoà xaây thaùp thôø sö treân Taêng hoûi: “Lìa naêm uaån, theá naøo laø thaân nuùi Laêng Giaø. Sau khi thò tòch, sö ñöôïc vua xöa nay?” Sö ñaùp: “Ñaát, nöôùc, löûa, gioù, ban hieäu “Vieân Trí Thieàn Sö”—In 883, he thoï, töôûng, haønh, thöùc.” Vò Taêng hoûi: “Caùi returned to Mount Huang-Bo and died aáy laø naêm uaån chöù gì?” Ñaïi An ñaùp: there. His stupa was constructed on Mount “Chuùng khoâng laø naêm uaån.”—A monk Lanka and he received the posthumous asked: All actions are the function of the title “Zen Master Perfect Wisdom.” dharmakaya. What is the dharmakaya?” Ñaïi An UÛi: Moät vò an uûi lôùn, danh hieäu cuûa T’a-An said: “All actions are the function Phaät—The great comforter—Pacifier—A of the dharmakaya.” The monk asked: Buddha’s title. “Apart from the five skandhas, what is the Ñaïi AÁm Giôùi Nhaäp: original body?” T’a-An said: “Earth, 1) Töù Ñaïi: Four fundamentals—See Töù Ñaïi. water, fire, wind (the four elements of 2) Nguõ AÁm: Five aggregates—See Nguõ Uaån. form), sensation, perception, mental 3) Thaäp Baùt Giôùi: Eighteen spheres—See action, and consciousness.” The monk Thaäp Baùt Giôùi. asked: “Aren’t these the five skandhas?” 4) Thaäp Nhò Nhaäp: The twelve entrances— T’a-An said: “They are not the five See Thaäp Nhò Nhaäp. skandhas.” Ñaïi AÂn: Great grace—Great favor. • Hoøa Thöôïng Tuyeát Phong nhôn vaøo nuùi Ñaïi AÂn Giaùo Chuû: Vò giaùo chuû coù aân lôùn vôùi löôïm ñöôïc moät nhaùnh caây hình gioáng con nhaân loaïi, chæ Ñöùc Phaät—The Lord of great raén, ñeà treân löng moät caâu: “Voán töï thieân grace and teacher of men—Buddha. nhieân chaúng nhôø baøo goït,” gôûi taëng sö. Sö nhaän, noùi: “Ngöôi boån saéc ôû nuùi, vaãn Ñaïi AÅn Só: Vò Taêng ôû aån trong röøng saâu nuùi khoâng veát dao buùa.”—Xue-Feng came to thaúm—Great hermit who lives in the deep Mount Kui. While living there he found an forests and mountains. unusual stick shaped like a snake. On the Ñaïi Ba La Maät: The great paramitas or

perfections of bodhisattvas—The ten Ñaïi Baûo: Chaâu baûo lôùn. paramitas. 1) Ñaïi chaâu baûo: Great jewel—Most Ñaïi Baø La Moân: Theo Kinh Nieát Baøn thì vò precious thing. Baø La Moân lôùn ôû AÁn Ñoä, chæ Ñöùc Phaät, vò ñaõ 2) Phaät phaùp: The dharma or Buddha-law. coù tö töôûng cho raèng khoâng chæ giai caáp Baø La 3) Boà Taùt: The Bodhisattva. Moân môùi laø hieän thaân cuûa ñaïo ñöùc— 4) Baøn thôø cuûa Maät toâng: The fire altar of the According to the Nirvana Sutra, the great esoteric cult. Brahmana, applied to the Buddha, who thought Ñaïi Baûo Haûi: Bieån coâng ñöùc lôùn cuûa Ñöùc not of Brahman caste was the embodiment of Phaät A Di Ñaø—The great precious ocean of Brahman virtues. the merit of Amitabha. Ñaïi Baø La Moân Kinh: Kinh noùi leân quan Ñaïi Baûo Hoa: Boâng quí hay sen ñöôïc keát ñieåm Phaät giaùo veà giai caáp Baø La Moân—A baèng ngoïc—The great precious flower—A sutra dealing with Buddhist Aspect of the lotus made of pearls. Brahman caste. Ñaïi Baûo Hoa Vöông: King of Jewel-lotuses Ñaïi Baïch Ñoaøn Hoa: See Ñaïi Baïch Hoa. (the finest of such gem-flowers). Ñaïi Baïch Hoa: Boâng maïn ñaø la lôùn—The Ñaïi Baûo Hoa Vöông Toïa: A throne of the great mandara flower. King of Jewel-lotuses. Ñaïi Baïch Ngöu Xa: Ñaïi Baûo Ma Ni: Vieân ngoïc quí hay chaân lyù 1) Xe Traâu traéng trong Kinh Phaùp Hoa—The Phaät giaùo—The great precious mani—Pure great white-bullock cart of the Lotus Sutra. pearl—The Buddha-Truth. 2) AÙm chæ Ñaïi Thöøa, ñoái laïi vôùi xe nai vaø xe Ñaïi Baûo Phaùp Vöông: Maharatna-dharma- deâ aùm chæ Thanh Vaên vaø Duyeân Giaùc cuûa raja (skt)—Danh hieäu cuûa ngöôøi caûi caùch vaø Tieåu Thöøa—The Mahayana, as contrast saùng laäp neân phaùi “Muõ Vaøng” beân Taây Taïng, with the deer-cart and goat-cart of ñöôïc suøng baùi nhö A Di Ñaø taùi sanh. OÂng nhaän sravakas and pratyeka-buddhas of the danh hieäu Toâng Khaùch Ba naêm 1426 sau Taây Hinayana. Lòch—Title of the reformer of the Tibetan Ñaïi Baïch Quang Thaàn: Sitamsu (skt)—The church, founder of the Yellow Sect in 1417 spirits with white rays. A.D., worshipped as an incarnation of Ñaïi Baïch Taûn Caùi Phaät Maãu: Meï cuûa chö Amitabha, now incarnate in every Bogdo- Phaät, coù ñaïi uy löïc phoùng quang minh, laáy gegen-Hutuktu reigning in Mongolia. He loäng traéng che rôïp khaép caû chuùng sanh—The received this title in 1426 A.D, Tsong-Kha-Pa. “mother of Buddhas” with her great snow- Ñaïi Baûo Phöông: Vuøng Ñaïi Baûo, ñöôïc dieãn white radiant umbrella, emblem of her taû trong Kinh Ñaïi Baûo Tích, vuøng naày naèm protection of all beings. giöõa Duïc giôùi vaø Saéc giôùi—The great precious Ñaïi Baïch Y: Pandaravasini (skt)—Baïch Y region, described in the Maharatnakuta Sutra, Quaùn AÂm, taát caû ñeàu moät maøu traéng, sen as situated between the world of desire and the traéng, toøa traéng, vaân vaân—The great white-world of form. robed one, a form of Kuan-Yin, all in white, Ñaïi Baûo Taïng: Ñaïi Baûo Taïng chöùa ñöïng with white lotus, white throne… chaân lyù Phaät phaùp—The great precious ** For more information, please see Baïch Y. treasury, containing the gems of the Buddha- Ñaïi Baïi: To suffer a heavy defeat—To suffer truth. a big loss. Ñaïi Baûo Tích Kinh: Maharatnakuta-sutra

(skt)—Boä Kinh 49 quyeån, trong ñoù 36 quyeån moïi ngoân töø dieãn ñaït cuûa con ngöôøi—The ñaõ ñöôïc Ngaøi Boà Ñeà Löu Chi dòch ra Hoa great or final entrance into

extinction and Ngöõ—A collection of forty-nine sutras, of cessation. It is interpreted in Mahayana as which thirty-six were translated into Chinese meaning the cessation or extinction of passion by Bodhiruci—See Kinh Ñaïi Baûo Tích. and delusion of mortality, and of all activities, Ñaïi Baùt Neâ Hoaøn Kinh: Nam boản Ñaïi Baùt and deliverance into a state beyond these Nhaõ Kinh, 36 quyeản ñöôïc Ngaøi Phaùp Hieản concepts. In Mahayana it is not understood as dòch vaø söõa chöõa laïi töø Baéc Boản Baùt Nhaõ the annihilation, or cessation of existence; the Kinh—Mahaparinirvana Sutra, the southern reappearance of Dipamkara (who had long version, a revision of the northern version entered nirvana) along with Sakyamuni on the made by Fa-Hsien, in 36 books. Vulture Peak supports this view. It is a state Ñaïi Baùt Nhaõ Kinh: The Maha-prajna- above all terms of human expression. paramita sutra—Kinh thuyeát veà trieát lyù caên Ñaïi Baùt Nieát Baøn Haäu Phaàn Kinh: Haäu baûn Ñaïi Thöøa vaø Luïc Ba La Maät. Ngöôøi ta noùi Phaàn Nieát Baøn Kinh, goàm hai quyeản, ñöôïc raèng Phaät ñaõ thuyeát Kinh naày cho 16 chuùng ngaøi Nhaï Na Baït Ñaø La dòch vaøo ñôøi nhaø hoäi ôû boán nôi khaùc nhau: Linh Thöùu Sôn, Ñöôøng, noùi veà söï nhaäp dieät cuûa Phaät vaø söï Thaønh Xaù Veä, Cung trôøi Tha Hoùa Töï Taïi, vaø phaân chia xaù lôïi—Treaties on the Truùc Laâm Tònh Xaù. Kinh goàm 600 quyeản ñöôïc Mahaparinirvana Sutra, two books, translated Ngaøi Traàn Huyeàn Trang dòch sang Hoa Ngöõ into Chinese by Jnanabhadra under the T'ang vaøo thôøi nhaø Ñöôøng—The fundamental dynasty, the sutra explained about the passing philosophical work of the Mahayana school, away of the Buddha and the divisions of his the formulation of wisdom, which is the sixth relics. paramita. It is said to have been delivered by Ñaïi Baùt Nieát Baøn Kinh: Nieát Baøn Kinh, Sakyamuni in four places at sixteen ñöôïc Phaät Thích Ca thuyeát giaûng tröôùc khi assemblies: Gridhrakuta near Rajagrha Ngaøi nhaäp dieät, kinh giaûng veà ñaïi nhaäp dieät—(Vulture Peak), Sravasti, The Maha parinirvana sutra—Nirvana Sutra Paranirmitavasavartin, and Veluvana near which was delivered by Sakyamuni before his Rajagrha (Bamboo Garden). It consists of 600 death, explained the great or final entrance books as translated by Hsuan-Tsang under the into extinction and cessation. T'ang dynasty. (A) Hai baûn kinh cuûa tröôøng phaùi Tieåu Thöøa Ñaïi Baùt Nhaõ Ba La Maät Ña Kinh: Maha- ñöôïc tìm thaáy trong Tröôøng A Haøm Du Prajna-Paramita Sutra—See Ñaïi Baùt Nhaõ Haønh Kinh—The two Hinayana versions Kinh. are found in the Long Agama Ñaïi Baùt Nieát Baøn: Mahaparinirvana—Great (B) Hai baûn kinh baèng Hoa ngöõ cuûa Ñaïi Nirvana (skt)—Ñaïi nhaäp dieät hay söï nhaäp dieät Thöøa—The Mahayana has two Chinese lôùn. Ñaïi Thöøa giaûi thích ñaây laø söï chaám döùt versions duïc voïng vaø aûo töôûng cuûa moïi sinh hoaït trong 1) Baéc Baûn Nieát Baøn Kinh goàm 40 quyeản: luaân hoài sanh töû, noù vöôït ra ngoaøi moïi khaùi The Northern in 40 books. nieäm. Ñaây khoâng phaûi laø moät söï hoaïi dieät 2) Nam Baûn Nieát Baøn Kinh goàm 36 quyeản, hoaøn toaøn hay chaám döùt hieän höõu, söï taùi xuaát ñöôïc söõa laïi töø Baéc Baûn: The Southern in hieän cuûa Nhieân Ñaêng Coå Phaät cuøng vôùi Phaät 36 books, a revision of the Northern Thích Ca treân ñænh Linh Thöùu ñaõ laøm saùng toû yù version. nghóa naày. Ñaây laø moät traïng thaùi

vöôït ra ngoaøi Ñaïi Baùt Nieát Baøn Kinh Luaän: Goàm moät

quyeån ñöôïc Ngaøi Thieân Thaân Boà Taùt bieân Hands Dharani" sutra, containing spells soaïn vaø Toå Boà Ñeà Ñaït Ma dòch sang Hoa against lust. ngöõ—One book (sastra) on the Parinirvana Ñaïi Bi Cung: The bow of great pity—Bi vaø Sutra, composed by Vasubandhu and trí laø hai phaùp moân tu taäp ñöôïc ví nhö cung vaø translated into Chinese by Bodhidharma. teân. Ñaïi bi ví vôùi tónh ñöùc beân tay traùi; ñaïi trí Ñaïi Baùt Nieát Baøn Kinh Sôù: Goàm 33 quyeån ví vôùi ñoäng ñöùc beân tay phaûi—The bow of ñöôïc dòch sang Hoa ngöõ döôùi thôøi nhaø Tuøy— great pity includes pity and wisdom, compared 33 books on the treaties on Parinirvana Sutra, with bow and arrow. Pity, a bow in the left translated into Chinese under the Sui dynasty. hand; and wisdom, an arrow in the right hand. Ñaïi Baït Lam: Mahabala or Mahamudrabala Ñaïi Bi Ñaïi Quaùn AÂm Thieân Thuû Ñòa (skt)—Moät traêm trieäu tyû tyû tyû tyû—100 Nguïc: Ñöùc Quaùn AÂm ñi vaøo ñòa nguïc chòu khoå septillions (10042). vaø tìm cöùu chuùng sanh—Kuan-Yin Bodhisattva Ñaïi Baát Thieän Ñòa Phaùp: Theo Caâu Xaù who suffers when going into hells to seek and Luaän, coù hai loaïi taâm sôû phaùp khôûi leân cuøng save the suffering. vôùi moïi taâm baát thieän—According to the Kosa Ñaïi Bi Ñaïi Thoï Khoå: Coâng vieäc cuûa chö Boà Sastra, there are two great characteristics of Taùt laø chòu khoå theá cho chuùng sanh—Vicarious the evil state: suffering (in purgatory) for all beings, the work 1) Voâ Taøm: No sense of shame—Disgrace. of bodhisattvas. 2) Voâ Quí: Shameless. Ñaïi Bi Ñaøn: The altar of pity—Baøn thôø ñaïi Ñaïi Bi: Mahakaruna (skt)—Most pitiful— bi, moät töø ngöõ chæ phaùp giôùi maïn ñaø la hay Great pity—Loøng töø bi roäng lôùn hay taâm ñaày nhoùm cuûa Phaät Thích Ca—The altar of pity, a loøng töø bi. Ñaïi bi laø loøng thöông xoùt vó ñaïi cuûa term for Garbhadhatu mandala, or for the chö Phaät vaø chö Boà Taùt. Ñaïi bi coøn coù nghóa laø Sakyamuni group. loøng cöùu ñoä chuùng sanh ñau khoå, chæ chö Phaät Ñaïi Bi Giaû: Baäc ñaïi bi, chæ Boà Taùt Quaùn vaø chö Boà Taùt, ñaëc bieät aùm chæ Phaät Quaùn AÂm, AÂm—Kuan-Shi-Yin—The great pitiful one. vì boån nguyeän cuûa caùc ngaøi phaùt sinh töø loøng Ñaïi Bi Kinh: Mahakaruna-pundarika sutra ñaïi bi roäng lôùn—To be full of compassion (skt)—Naêm quyeån do ngaøi Na Lieân Ñeà Da Xaù (greatly pitiful). Mahakaruna means the Great dòch sang Hoa ngöõ naêm 552 sau Taây Lòch— Compassion of the Buddhas and Bodhisattvas. Five books translated into Chinese by Also means a heart that seeks to save the Narendrayasas in 552 A.D. suffering (great compassion), applied to all Ñaïi Bi Maïn Ñaø la: The great pity Mandala. Buddhas and Bodhisattvas, especially to Kuan- Yin, for their original vows growing out of a Ñaïi Bi Phoå Hieän: Ñaïi Bi Phoå Hieän aùm chæ great compassionate heart. Ñöùc Quaùn Theá AÂm Boà Taùt, vò ñaõ hieän thaân ra ba möôi ba chuûng loaïi khaùc nhau ñeå tuøy cô Ñaïi Bi Boà Taùt: Töùc Quaùn AÂm Boà Taùt, moät vò cöùu ñoä—Great pity universally manifested— Boà Taùt vôùi loøng ñaïi bi roäng lôùn—Kuan-Shi- Kuan-Yin, who in thirty-three manifestations Yin, a Bodhisattva of great pity, or the greatly meets every need. pitiful regarder of the earth cires. Ñaïi Bi Quaùn Theá AÂm: Quaùn AÂm, vò Boà Ñaïi Bi Chuù: Great Compassion Mantra— Taùt laéng nghe nhöõng lôøi than khoùc

treân maët Moät teân khaùc cuûa Thieân Thuû Kinh hay Thieân ñaát naày maø ñeán ñeå cöùu ñoä—Kuan-Yin, the Thuû Ñaø La Ni Kinh, chöùa ñöïng nhöõng baøi chuù greatly pitiful regarder of earth's cries to come tröø khöû duïc voïng—Another name of the "Ten- to save. Thousand Hands" " sutra or "Ten-Thousand

Ñaïi Bi Quaùn Theá AÂm Boà Taùt: See Ñaïi Bi Ñaïi Bi Xieån Ñeà: Teân goïi taét cuûa Nhaát Xieån Boà Taùt. Ñeà, chæ nhöõng vò coù loøng ñaïi bi maø nguyeän Ñaïi Bi Sinh Taâm Tam Muoäi: Tam muoäi khoâng thaønh Phaät, nhö moät vò Boà Taùt nguyeän cuûa Phaät Di Laëc—The samadhi of Maitreya. khoâng thaønh Phaät cho ñeán khi naøo cöùu ñoä heát Ñaïi Bi Tam Muoäi: Tam muoäi cuûa loøng ñaïi thaûy chuùng sanh nhö ngaøi Quaùn AÂm hay Ñòa bi, qua ñoù chö Phaät vaø chö Boà Taùt phaùt trieån Taïng—The greatly pitiful icchantika loøng ñaïi bi cuûa hoï—The samadhi of great pity, (icchantika of great mercy), a Bodhisattva in which Buddhas and bodhisattvas developed who cannot or who vows not to become a their great pity—The samadhi in which Buddha until his saving work is done (until all Vairocana evolves the group and it is beings are saved) such as Kuan-Yin or Ti- described as the "mother of all Buddha-sons." Tsang. Ñaïi Bi Taâm: Mahakaruna (skt)—See Ñaïi Bi. Ñaïi Bieán: Great change. Ñaïi Bi Thai Taïng: Thai taïng coøn goïi laø Hoa Ñaïi Bieän Taøi Thieân: The great eloquent Taïng, laø taâm Boà Ñeà saún coù cuûa chuùng sanh. deva, who was persuaded to descend from Thai taïng naày gioáng nhö moät boâng sen taùm heaven. caùnh , vôùi Ñöùc Tyø Loâ Giaù Na ôû trung taâm, ngaøi Ñaïi Bieän Taøi Thieân Nöõ: The great eloquent cuõng chính laø coäi nguoàn cuûa bi taâm—The goddess. womb-store of great pity, the fundamental Ñaïi Bieän Thieân: Sarasvati—The great heart of Bodhi in all; this womb is likened to a eloquent deva (god). heart opening as an eight-leaved lotus, in the Ñaïi Bieåu: Representative—Delegate. centre being Vairocana, the source of pity. Ñaïi Boà Ñeà: The great bodhi—See Ñaïi Boà Ñeà Ñaïi Bi Thai Taïng Maïn Ñoà La: Maïn Ñoà La Taâm. cuûa Ñaïi Bi Thai Taïng hay Maïn Ñoà La ñöôïc Ñaïi Boà Ñeà Phöôùn: Phöôùn ñaïi boà ñeà, moät saûn sanh töø Ñaïi Bi Thai Taïng—The Mandala bieåu tröng cuûa Maät giaùo veà söï giaùc ngoä cuûa of the womb-store of pity—See Ñaïi Bi Thai Phaät—The banner of great bodhi, an esoteric Taïng. symbol of Buddha-enlightenment. Ñaïi Bi Thai Taïng Tam Muoäi: Tam muoäi Ñaïi Boà Ñeà Taâm: Mahayana (skt)—The cuûa Ñaïi Bi Thai Taïng Maïn Ñoà La do Ñöùc Ñaïi great bodhi mind—Taâm giaùc ngoä boà ñeà cuûa Nhaät Nhö Lai saûn sanh ra. Tam muoäi naày laø Phaät hay Ñaïi thöøa, ngöôïc laïi vôùi taâm boà ñeà meï cuûa taát caû Phaät töû—The samadhi in which cuûa haøng nhò thöøa Thanh Vaên vaø Duyeân Vairocana Buddha evolves the group , and it is Giaùc—The mind of Mahayana or Buddha- described as the "mother of all Budha-sons." enlightenment, as contrast with the mind of Ñaïi Bi Thieân Thuû Ñòa Nguïc: Ñaïi bi ñaïi thoï inferior bodhi of the sravakas and pratyeka- khoå—The hell of vicarious suffering for all buddhas. beings—See Ñaïi Bi Ñaïi Quaùn AÂm Thieân Thuû Ñaïi Boà Taùt: Boà Taùt lôùn—Bodhisatva Ñòa Nguïc. Mahasattva—Great Bodhisattva. Ñaïi Bi Töù Baùt Chi ÖÙng: Hai möôi hai hay Ñaïi Boån: Kinh Ñieån chaùnh hay cô baûn—The hai möôi ba söï thò hieän cuûa Ñöùc Quaùn AÂm Ñaïi great, chief, major or fundamental book or

Bi, nhaèm ñaùp öùng vôùi nhö caàu cuûa chuùng text. sanh—The thirty-two or thirty-three Ñaïi Boån A Di Ñaø Kinh: Kinh Ñaïi Boån Di manifestations of all pitiful Kuan-Yin, Ñaø hay Kinh Voâ Löôïng Thoï ñöôïc tröôøng phaùi responding to sentient beings' needs. Thieân Thai duøng nhö moät trong ba boån kinh

chính cuûa Tònh Ñoä Toâng—The Major thöù saùu cuûa haøng thöù ba trong phaùp giôùi—The Amitabha Sutra (the Infinite Life Sutra) which sixth bodhisattva in the third row of the the T'ien-T'ai takes as the major of the three Garbhadhatu. Pure-Land sutras. Ñaïi Caùt Töôøng Kim Cang: See Kim Cang Ñaïi Böûu Tích Kinh: Maha-ratnakuta sutra— Thuû. See Kinh Ñaïi Böûu Tích. Ñaïi Caùt Töôøng Minh Boà Taùt: Vò Boà taùt Ñaïi Ca Chieân Dieân: Ñaïi Ca Ña Dieãn Na— thöù saùu trong haøng thöù hai trong Phaùp Giôùi Mahakatyayana—Katyayana—Ma Ha Ca nhoùm Quaùn AÂm—The sixth bodhisattva in the Chieân Dieân, moät trong möôøi ñaïi ñeä töû cuûa Ñöùc second row of the Garbhadhatu Kuan-Yin Phaät—One of the ten great disciples of Group. Sakyamuni Buddha—See Ma Ha Ca Chieân Ñaïi Caùt Töôøng Thieân: The Good-Fortune Dieân. Devis. Ñaïi Ca Dieáp: Maha Ca Dieáp—Mahakasyapa Ñaïi Caàn Duõng: Kieân duõng tinh caàn—Danh (skt)—Moät trong möôøi ñeä töû lôùn cuûa Ñöùc hieäu cuûa Phaät Tyø Loâ Giaù Na—Great Zealous Phaät—One of the ten great disciples of and bold—A title of Vairocana (Tyø Loâ Giaù Sakyamuni Buddha—See Ma Ha Ca Dieáp. Na). Ñaïi Ca Ña Dieãn Na: See Ñaïi Ca Chieân Ñaïi Caâu Hy Na: Ma Ha Caâu Hy Na, moät Dieân. trong nhöõng ñaïi ñeä töû cuûa Phaät, cuõng laø caäu Ñaïi Caûnh Trí: Taám kieáng toaøn giaùc phaûn cuûa Xaù Lôïi Phaát, taùc giaû noåi tieáng vôùi boä Luaän chieáu Phaät trí—Great perfect mirror wisdom Chaùnh Kieán vaø Chaùnh Phaùp—one of eminent (perfect all-reflecting Buddha-wisdom). disciples of Sakyamuni, a maternal uncle of Ñaïi Caûnh Trí Quaùn: Thieàn quaùn phaûn aùnh Sariputra, reputed author of the trí hueä Phaät trong moïi chuùng sanh (Phaät coù theå Samgitiparyaya sastra. ñi vaøo trong ta vaø ta coù theå ñi vaøo trong Ñaïi Caâu Hy Na Kinh: Mahakausthila Phaät)—A meditation on the reflection of the (skt)—Kinh ghi laïi nhöõng vaán ñaùp giöõa Ngaøi perfect Buddha-wisdom in every being, that as Xaù Lôïi Phaát vaø Ma Ha Caâu Hy Na veà chaùnh an image may enter into any number of kieán vaø chaùnh phaùp—A sutra of Questions reflectors (the Buddha can enter into me and I from Sariputra and Answers from can enter into him too). Mahakausthila on the right views and dharma. Ñaïi Cao Vöông: Abhyudgata-ruja (skt)— Ñaïi Chaâu: A great continent, one of the four Teân cuûa moät kieáp maø trong ñoù Dieäu Trang continents of the world. Nghieâm Vöông taùi sanh laøm Dieäu Trang Ñaïi Chu San Ñònh Chuùng Kinh Muïc Nghieâm Nhö Lai—Great august monarch, Luïc: Danh muïc cuûa 14 quyeån kinh Phaät ñöôïc name of the kalpa in which Subha-vyuha (Dieäu bieân soaïn döôùi thôøi Voõ Haäu ñôøi Ñöôøng, maø Trang nghieâm Vöông) , who is not known in sau ñoù ñoåi thaønh nhaø Chaâu—The catalogue of the older literature, is to be reborn as a 14 Books of Buddhist Scriptures made under Buddha. the Empress Wu of the T'ang dynasty, the Ñaïi Caùt Ñaïi Minh Boà Taùt: Vò Boà Taùt thöù name of which she changed to Chou. naêm trong haøng thöù hai thuoäc nhoùm Phaùp Giôùi Ñaïi Chuaån Ñeà: Moät hình thöùc khaùc cuûa Quaùn AÂm—The fifth bodhisattva in

the second Ñöùc Quaùn AÂm. Coù moät loaïi chuù Ñaø La Ni baét row of the Garbhadhatu Kuan-Yin group. ñaàu vôùi teân Chuaån Ñeà—Maha-cundi, a form of Ñaïi Caùt Töôøng Bieán Boà Taùt: Vò Boà Taùt Kuan Yin. There are dharanis beginning with

the name of Cundi. luaän giaûi caùc ñoaïn vaên cuûa Kinh vaø Luaät. Ñaïi Chung: Ñaïi Hoàng Chung ñaët treân noùc Hoï coøn ñöa ra moät soá kinh môùi, cho raèng tònh xaù—The great bell in the bell tower of a ñoù laø nhöõng lôøi do chính Ñöùc Phaät phaùn large monastery. truyeàn. Hoï baùc boû moät soá ñoaïn trong kinh Ñaïi Chuùng: The people—The masses— ñieån ñaõ ñöôïc Nghò Hoäi laàn thöù nhaát chaáp Great assembly—Any assembly—All nhaän. Hoï khoâng thöøa nhaän nhieàu ñoaïn present—Everybody. trong boä kinh Boån Sanh, phaàn phuï luïc Parivara trong Luaät Taïng vì cho raèng ñaây Ñaïi Chuùng AÁn: AÁn cuûa töï vieän—The seal of laø saùng taùc cuûa moät tu só ngöôøi Tích Lan. a monastery. Hoï khoâng chaáp nhaän boä Luaän Taïng ñöôïc Ñaïi Chuùng Boä: Ma Ha Taêng Kyø Boä: keát taäp trong Nghò Hoäi thöù ba döôùi söï baûo Mahasanghika (skt). trôï cuûa vua A Duïc. Hoï cho raèng nhöõng (A) Lòch söû thaønh laäp Ñaïi Chuùng Boä—History quyeån saùch naày chæ môùi ñöôïc soaïn sau of the formation of the Mahasanghikas: naày, chæ ñöôïc xem nhö laø phaàn phuï luïc Ñaïi Chuùng Boä hay tröôøng phaùi chuû tröông chöù khoâng ñöôïc ñöa vaøo trong boä söu taäp giaø treû cuøng hoïp beân ngoaøi vaø cuøng keát kinh ñieån cuûa hoï. Nhö theá hoï ñaõ keát taäp taäp Luaät boä, moät trong hai tröôøng phaùi ñaàu laïi laàn nöõa caùc boä taïng Kinh, taïng Luaät, tieân. Taïi cuoäc hoäi nghò ôû Tyø Xaù Leâ, ñaõ coù vaø ñöa vaøo nhöõng phaàn ñaõ bò Nghò Hoäi Ca moät soá Taêng löõ baát ñoàng yù kieán traàm troïng Dieáp gaït boû. Do ñoù maø coù söï phaân chia vôùi moät soá Taêng löõ khaùc nhöõng ñieåm quan giaùo ñieån ñeán hai laàn. Boä keát taäp cuûa Ñaïi troïng lieân quan tôùi giaùo phaùp. Soá Taêng löõ Chuùng boä mang teân Acariyavada, khaùc coù nhöõng yù kieán khaùc bieät tuy chieám ña soá vôùi boä keát taäp cuûa Thöôïng Toïa boä taïi nhöng hoï laïi bò moät soá Taêng löõ khaùc leân Nghò Hoäi laàn thöù nhaát—The general body aùn vaø goïi laø AÙc Tyø Kheo vaø keû thuyeát phi of disciples or everybody who assembled phaùp ñoàng thôøi ñaõ truïc xuaát hoï. Trong lòch outside—The school of the community or söû Phaät giaùo, soá Tyø Kheo naày ñöôïc goïi laø majority; one of the chief early divisions. Ñaïi Chuùng Boä vì trong cuoäc hoäi taäp hoï ñaõ At the council held at Vaisali, certain chieám ña soá vaø phaûn aûnh ñöôïc yù kieán cuûa monks differed widely from the opinions ñaïi ña soá tuïc chuùng. Nhöõng Taêng löõ ñaõ of other monks on certain important points xua ñuoåi nhöõng vò naày ñaõ töï xöng laø of the dharma. Though the monks that Thöôïng Toïa Boä hoaëc Tröôûng Laõo vì hoï töï differed formed the majority, they were cho laø ñaïi bieåu chính thoáng giaùo nghóa excommunicated by the others who called Phaät Giaùo Nguyeân Thuûy. Ñaïi Chuùng Boä laø them Papa-Bhikkhus and Adhamma- nhöõng ngöôøi phaân phaùi sôùm nhaát, vaø laø vadins. In Buddhist history, these tieàn thaân cuûa Phaät giaùo Ñaïi Thöøa. Hoï Bhikkhus were known as Mahasanghikas beânh vöïc cho boä phaùi môùi cuûa hoï moät because they formed the majority at the caùch taän tình vaø chæ sau vaøi chuïc

naêm ñaõ council or probably because they phaùt trieån ñaùng keå veà maët quyeàn uy vaø reflected the opinions of the larger section ñaïi chuùng. Hoï söûa ñoåi caùc giôùi luaät cuûa boä of the laity. The Bhikkhus who Luaät Taïng (Vinaya) cho phuø hôïp vôùi chuû excommunicated them styled themselves thuyeát cuûa hoï vaø ñöa theâm vaøo nhöõng giôùi Sthaviras or the Elders, because they luaät môùi, do ñoù ñaõ coù söï caûi caùch canh taân believed that they represented the ñoái vôùi haøng Taêng giaø Phaät Giaùo. Ngoaøi original, orthodox doctrine of the Buddha. ra, hoï coøn thay ñoåi caùch saép xeáp vaø caùch We have seen that Mahasanghikas coined

the term Mahayana to represent their Ñaïi Chuùng boä khoâng phaùt trieån ñöôïc system of belief and practice, and called nhieàu vì söï choáng ñoái maïnh meõ cuûa the Sthaviras Hinayana. It is universally Thöôïng Toïa boä. Hoï ñaõ phaûi chieán ñaáu believed that the Mahasinghikas were the quyeát lieät môùi ñöùng vöõng ñöôïc ôû Ma Kieät earliest seceders, and the forerunners of Ñaø, nhöng roài daàn daàn hoï taïo ñöôïc söùc the Mahayana. They took up the cause of maïnh vaø trôû thaønh moät boä phaùi huøng their new sect with zeal and enthusiasm maïnh. Ñieàu naày ñöôïc chöùng minh qua and in a few decades grew remarkably in vieäc hoï ñaõ thaønh laäp ñöôïc caùc trung taâm power and popularity. They adapted the hoaït ñoäng taïi thaønh Hoa Thò, Tyø Xaù Ly vaø existing rules of the Vinaya to their môû roäng caû veà phía nam laãn phía baéc. . doctrine and introduced new ones , thus Toân giaû Huyeàn Trang cho chuùng ta bieát revolutionizing the Buddhist Sangha. raèng ña soá caùc Tyø Kheo caáp döôùi ôû thaønh Moreover, they made alterations in the Hoa Thò ñeàu khôûi ñaàu baèng tröôøng phaùi arrangement and interpretation of the Ñaïi Chuùng boä. Nghóa Tònh (671-695) cuõng Sutra and the Vinaya texts. They also noùi raèng oâng ñaõ tìm thaáy Ñaïi Chuùng boä ôû canonized a good number od sutras, which Ma Kieät Ñaø (mieàn Trung AÁn Ñoä), moät ít ôû they claimed to be the sayings of the Lata vaø Sindhu thuoäc mieàn taây AÁn, vaø moät Buddha. They rejected certain portions of ít ôû mieàn baéc, mieàn nam vaø mieàn ñoâng the canon which had been accepted in the AÁn. Bia kyù ôû kinh ñoâ Sö Töû Mathura First Council, and did not recognize as the (Mathura Lion Capital) naêm 120 tröôùc Taây Buddha’s sayings (the Buddhavacana) Lòch cuõng ghi raèng moät luaän sö teân parts of the Jataka, the Parivara (an Budhila coù bieät taøi thuyeát giaûng Ñaïi appendix to the Vinaya) for they believed Chuùng boä. Ñaây laø baèng chöùng ñaàu tieân that this portion was composed by a baèng chöõ khaéc cho thaáy laø coù söï hieän dieän Simhalese monk. They also rejected the cuûa Ñaïi Chuùng boä. Moät ngöôøi Abhidharma which was compiled in the Kamalagulya trong trieàu ñaïi Huviska ñaõ Third Council held under the patronage of taëng cho caùc thaày daïy Ñaïi Chuùng boä moät King Asoka. Opinion differs as to their loï Wardak ôû A Phuù Haõn, beân trong ñöïng authenticity as canonical texts since these caùc di tích cuûa Ñöùc Phaät. Taïi A Phuù Haõn, works were compositions of a later period. Huyeàn Trang ñaõ tìm thaáy ba tu vieän thuoäc All these texts are therefore additional Ñaïi Chuùng boä, chöùng toû raèng boä phaùi naày and are not included in the canonical ñaõ ñöôïc nhieàu ngöôøi theo ôû mieàn taây baéc. collection of the Mahasanghikas. Thus Ñaïi Chuùng boä cuõng coù moät

trung taâm hoaït they compiled afresh the texts of the ñoäng taïi Karle. Nhö vaäy, Ñaïi Chuùng boä Dhamma and the Vinaya and included khoâng chæ giôùi haïn ôû Ma Kieät Ñaø, maø coøn those texts which had been rejected in lan qua caùc mieàn phía baéc, phía taây vaø coù Mahakasyapa's Council. Thus arose a tín ñoà raõi raùc khaép nôi trong nöôùc. Veà phía twofold division in the Canon. The nam AÁn Ñoä, caùc bia kyù coøn ghi laïi raát compilation of the Mahsanghikas was nhieàu caùc boä phaùi cuûa Ñaïi Chuùng boä. designated the Acariyavada as Thaùp Amaravati, khoaûng 18 daäm veà phía distinguished from Theravada, compiled at taây cuûa Bezwada. Thaùp naày coù leõ ñöôïc the First Council. xaây döïng vaøo theá kyû thöù hai tröôùc Taây (B) Söï toàn vong cuûa Ñaïi Chuùng boä—The Lòch, voøng ngoaøi thaùp ñöôïc xaây vaøo survival of the Mahasanghikas: Luùc ñaàu khoaûng theá kyû thöù hai sau Taây Lòch, vaø

caùc coâng trình ñieâu khaéc voøng trong thuoäc village as also of a nine-celled hall to the theá kyû thöù ba sau Taây Lòch. Thaùp adherents of the school of the Nagarjunakonda naèm caïnh thaùp Mahasanghikas. Clearly, the Amaravati, laø thaùnh ñòa Phaät giaùo quan Mahasanghikas had a center at Karle and troïng nhaát taïi mieàn nam. Caùc kieán truùc ôû exercised influence over the people of the Nagarjunakonda töøng laø caùc trung taâm West. They were not thus confined to quan troïng cuûa Ñaïi Chuùng boä vaø trôû thaønh Magadha alone, but spread over the nhöõng ñieåm haønh höông. Coù theå noùi laø northern and western parts of India and Ñaïi Chuùng boä ñaõ taïo aûnh höôûng trong caû had adherents scattered all over the hai mieàn nam baéc, nhöng hoï taïo ñöôïc country. In the south, the inscriptions at nhieàu aûnh höôûng ôû mieàn nam hôn, ñaëc Amaravati stupa, about 18 miles west of bieät laø ôû hai quaän Guntur vaø Krishna— Bezwada. The stupa was propably The their early days, the Mahasanghikas constructed in the second century B.C., its could not make much progress because of outer rail was erected in the secend the strong opposition of the Theravadins century A.D. and the sculptures in the (Sthaviravadins). They had to struggle inner rail are supposed to belong to the hard to establish themselves in Magadha, third century A.D. The Nagarjunakonda but they steadily gained in strength and represents, next to Amaravati, the most became a powerful sect. They even important Buddhist site in southern India. established centers at Pataliputra and These structures at Nagarjunakonda Vaisali and spread their influence to both obviously flourished as important centers the North and the South. Hsuan-Tsang of the branches of the Mahasanghika sect tells us that 'the majority of the inferior and became places of pilgrimage. It is thus monks at Pataliputra began with the apparent that the Mahasanghikas Mahasanghika school.' I-Ch'ing also extended their activities both towards the states that he found the Mahasanghikas in North and the South, particularly in Guntur Magadha in central India, a few in Lata and Krishna district. and Sindhu in western India; and a few in (C) Nieàm tin chính yeáu cuûa Ñaïi Chuùng boä— northern, southern and eastern India. The Main beliefs of the Mahasanghikas: inscription on the Mathura Lion Capital a) Tuy nhieân, Ñaïi Chuùng boä, cuõng nhö (120 B.C) records that a teacher named Thöôïng Toïa boä, ñeàu chaáp

nhaän caùc Budhila was given a gift so that he might nguyeân taéc coát yeáu cuûa ñaïo Phaät, neân veà teach the Mahasanghikas. This is the maët naày hoï khoâng khaùc bieät Thöôïng Toïa earliest epigraphic evidence that the boä. Caùc chuû thuyeát caên baûn ôû ñaây laø Töù Mahasanghika sect existed. The Wardak Dieäu Ñeá, Baùt Thaùnh Ñaïo, voâ ngaõ, thuyeát vase in Afghanistan containing the relics nghieäp baùo, thuyeát möôøi hai nhaân duyeân, of the Buddha was presented to the ba möôi baûy phaåm trôï ñaïo vaø caùc giai teachers of the Mahasanghikas by one ñoaïn chöùng ñaéc treân ñöôøng tu ñaïo. Ñoái Kamalagulya during the reign of Huviska. vôùi hoï, Ñöùc Phaät laø sieâu theá (lkottara); At Andharah in Afghanistan, Hsuan-Tsang hoaøn toaøn thanh tònh; thaân, thoï, vaø quyeàn found three monasteries belonging to this naêng cuûa chö Phaät laø voâ bieân. Chö Phaät sect, which proves that this sect was luoân ôû trong traïng thaùi ñònh (samadhi). Trí popular in the North-West. The cave at tueä Phaät naém baét moïi söï vieäc trong moät Karle in Maharashtra records the gift of a thoaùng. Noùi toùm laïi, taát caû nhöõng gì thuoäc

veà chö Phaät ñeàu laø sieâu vieät. Quan nieäm • Naêm thöùc coù theå khieán cho ngöôøi ta chaáp cuûa Ñaïi Chuùng boä veà chö Phaät goùp phaàn thuû nhöõng chuyeän theá tuïc nhöng ñoàng thôøi phaùt trieån thuyeát 'tam thaân Phaät' sau naày cuõng giuùp cho ngöôøi ta ly tham: The five trong tröôøng phaùi Ñaïi Thöøa. Nhö vaäy Ñaïi self-perceptions (vijnanas) conduce both Chuùng boä quan nieäm veà Ñöùc Phaät theo to attachment to worldly matters (saraga) kieåu hoùa thaân vaø môû ñöôøng cho quan and non-attachment to the same state nieäm veà chö Boà Taùt sau naày. Theo hoï, chö (viraga). Boà Taùt cuõng laø sieâu nhieân, hoï khoâng bao • Caùc quan naêng nhö maét, tai, muõi, löôõi, giôø coù söï tham duïc, aùc taâm, hoaëc söï toån thaân, vaân vaân, chæ laø baèng thòt cho neân haïi. Vì muoán cöùu giuùp chuùng sanh, hoï chuû khoâng theå caûm nhaän ñöôïc hoaït ñoäng cuûa ñoäng giaùng theá baèng baát cöù hoùa thaân naøo thöùc: The organs of sense (rupendriyas) do hoï choïn. Taát caû nhöõng quan nieäm naày are mere flesh. They themselves cannot daãn tôùi söï Thaàn Thaùnh hoùa chö Phaät vaø perceive the self-perceptions (vijnanas) of chö Boà Taùt. Moät boä phaän cuûa Ñaïi Chuùng the organs. boä goàm nhöõng ngöôøi theo Ñaïi Thieân laïi • Ngöôøi ta coù theå ñoaïn tröø khoå ñau vaø ñaït cho raèng caùc A La haùn cuõng coøn nhöõng ñeán Nieát Baøn thoâng qua trí tueä (prajna): ñieåm yeáu keùm, hoï coøn phaûi hoïc, coøn coù söï One can eliminate suffering and obtain the nghi hoaëc ít nhieàu, hoï chæ coù kieán thöùc nhôø highest bliss through knowledge. söï giuùp ñôû cuûa ngöôøi khaùc. Do ñoù quaû vò • Moät vò döï löu (Srotapanna) coù theå bò thoái A La Haùn chöa phaûi laø giai ñoaïn Thaùnh chuyeån, coøn vò A La Haùn thì khoâng. Thoâng thieän sau cuøng—However, the qua taâm vaø taâm sôû (caitasika), vò döï löu coù Mahasanghikas, like the Theravadins, theå bieát roõ töï thaân mình (svabhava). Vò döï accepted the cardinal principles of löu cuõng coù theå phaïm moïi thöù toäi loãi, Buddhism, and were, in this regard, not ngoaøi tröø naêm troïng toäi (pancanantaryani) different from them. The fundamentals are laø gieát meï, gieát cha, gieát A La haùn, laøm the four noble truths, the eightfold path, chaûy maùu thaân

Phaät vaø gaây chia reõ trong the non-existence of the soul, the theory of Taêng giaø: One who has entered the path of karma, the theory of the thirty-seven sanctification is liable to retrogress while Bodhipaksiya-dharmas (pratitya- an Arhat is not. He is capable of knowing samutpada), and the gradual stages of his own nature (svabhava) through his spiritual advancement. According to them mind (citta) and caitasika dharmas. He is the Buddhas are supramundane also liable to commit all kinds of offences (lokottara); they have no defiled elements except the five heinous crimes (sasrava dharmas); their bodies, their (pancanantaryani), namelt, matricide, length of life and their powers are patricide, the murder of an Arhat, unlimited. They are always in a state of shedding the blood of the Buddha and meditation (samadhi); they understand creating a split in the Sangha. everything in a moment. • Khoâng coù ñieàu gì laø baát ñònh (avyakrta), b) Theo Giaùo Sö Bapat trong Hai Ngaøn Naêm nghóa laø baûn chaát cuûa moïi vieäc phaûi laø toát Traêm Naêm Phaät Giaùo, Ñaïi Chuùng Boä coøn hay xaáu, vì noù khoâng theå khoâng toát maø coù nhöõng nieàm tin khaùc nhö—According cuõng khoâng xaáu: Nothing is indeterminate to Prof. Bapat in the Twenty-Five Hundred (avyakrta), i.e., the nature of things must Years of Buddhism, the Mahasanghikas be either good or bad for it cannot be have other beliefs as follows: neither good or bad.

• Baûn chaát cuûa taâm laø thanh tònh, taâm trôû method of becoming a bodhisattva. neân oâ nhieãm khi bò vöôùng vaøo duïc voïng Ñaïi Coâng: (upaklesa) vaø nhöõng nieäm xaáu khaùc 1) Great merit. (agantukaraja). Quan nieäm naày cuûa Ñaïi 2) Very fair—Impartial—Very just. Chuùng boä coù theå ñöôïc xem nhö trieát lyù Ñaïi Coâng Ñöùc: Great merit and virtue. duy taâm cuûa phaùi Du Giaø (Yogacara), theo Ñaïi Cuoäc: Great work. ñoù A laïi da thöùc (Alayavijnana) laø caùi kho Ñaïi Cöông: General idea—Outline. cuûa yù thöùc thanh tònh vaø yù thöùc naày chæ trôû thaønh baát tònh khi bò oâ nhieãm bôûi caùc vaán Ñaïi Daï: Ñeâm tröôùc ngaøy daøn hoûa thieâu cuûa ñeà traàn tuïc: The original nature of the moät vò Taêng ñöôïc ñoát leân—The great night— mind is pure; it becomes contaminated The night before the funeral pyre of a monk is when it is stained by passions (upaklesa) lighted. and adventitious defilements Ñaïi Danh: Great fame—Great name. (agantukarajas). This view of the Ñaïi Dieän: To represent—To delegate. Mahsanghikas may be considered the Ñaïi Dieät Ñeá Kim Cang Trí: Ñoaïn Ñöùc cuûa precursor of the idealistic philosophy of Phaät, moät trong ba ñöùc lôùn cuûa Phaät—The Yogacara, in which the alayavijnana is the Buddha's principle of Nirvana, the extinction storehouse of pure consciousness which of suffering, and his supreme or Vajra wisdom. becomes impure only when it is polluted ** For more information, please see Tam Ñöùc. by worldly objects. Ñaïi Dieät Ñoä: Great extinction and passing • Sau khi cheát vaø tröôùc luùc taùi sanh thì over from mortality. khoâng coù söï soáng: After death and before Ñaïi Dinh: Headquarters. rebirth a being has no existence. Ñaïi Duõng: Aryasura (skt)—Great brave— *** For more information, please see Nhò Boä, Great courage—To be full of vigour. and Keát Taäp Kinh Ñieån II. Ñaïi Duõng Maõnh Boà Taùt: A Guardian ruler Ñaïi Chuùng Hoùa: To popularize—To put in the Garbhadhatu group called Mahanila, the within reach of

the masses. Great Blue Pearl. Ñaïi Chuùng Tyø Kheo: Great Assembly of Ñaïi Duyeân Laønh: The great good cause. Great Bhikshus. Ñaïi Döông: Ocean. Ñaïi Chuûng: Mahabhuta (skt)—Four primary elements—Boán thöù lôùn trong khaép vaïn phaùp Ñaïi Döông Kænh Huyeàn Thieàn Sö: Zen (ñaát, nöôùc, löûa, gioù), vaïn vaät khoâng theå lìa boán master T'a-Yang-Jing-Xuan—See Kænh thöù naày maø sinh ñöôïc—The four great seeds or Huyeàn Thieàn Sö. elements which enter into all things (earth, Ñaïi Ña Soá: Great majority. water, fire and wind), as from seeds all things Ñaïi Ñaûm: Courageous—Brave. spring. Ñaïi Ñaøn: Great altar—Chief altar. Ñaïi Chuyeån Luaân Phaät Ñaûnh: See Ñaïi Ñaïi Ñaïo: Ñaïo lôùn hay giaùo lyù vó ñaïi—Con Thaéng Kim Cang. ñöôøng ñi ñeán giaùc ngoä Boà Ñeà—Great Ñaïi Chuyeån Luaân Vöông: See Ñaïi Thaéng doctrine—Fundamental doctrine—The great Kim Cang. way or the way for supreme enlightenment— Ñaïi Cô: Moät cô hoäi lôùn hay moät phöông phaùp The way of bodhisattva-mahasattva. ñeå trôû thaønh Boà Taùt cuûa tröôøng phaùi Ñaïi Ñaïi Ñaïo Sö: Vò Thaày lôùn, chæ Ñöùc Phaät hay Thöøa—The great opportunity—Mahayana moät vò Boà Taùt—The great guide—The

Buddha—Bodhisattva. moät vò Boà Taùt—The great leader across Ñaïi Ñaïo Taâm: Baäc coù taâm höôùng veà giaùc mortality to nirvana—Buddha—Bodhisattva. ngoä Boà Ñeà—One who has the mind of or for Ñaïi Ñoàng: Universal concord. supreme enlightenment (Bodhisattva- Ñaïi Ñoàng Thieàn Sö: Zen Master T'a- mahasattva). T'ong—Thieàn sö Ñaïi Ñoàng sanh naêm 819. Ñaïi Ñaïo Taâm Chuùng Sanh: All beings with Thuôû nhoû sö xuaát gia theo Thieàn sö Maõn Baûo mind for the truth. Ñöôøng, sau ñoù ít laâu sö ñoïc Kinh Hoa Nghieâm Ñaïi Ñaêng Khoa: To pass an exam vaø baét ñaàu theo laøm ñeä töû cuûa Thieàn sö Thuùy successfully. Vi Voâ Hoïc—Zen master T'a-T'ong was born Ñaïi Ñeä Töû: Sthavira (skt). in 819. As a young man he left home to study 1) Ñaïi ñeä töû cuûa Phaät: Prominent, chief, or under a Zen master named Man-Bao-T'ang. great disciples of the Buddha. Sometime later he read the Flower Garland 2) Vò sö truï trì töï vieän hay tònh xaù: The Sutra and proceeded to study under Shui-Wei- Father of the Buddhist church—An Wu-Xue. elder—An abbot—See Thöôïng Toïa. • Moät hoâm Trieäu Chaâu Tuøng Thaåm ñeán 3) Vò sö ñöôïc pheùp giaûng daïy giaùo lyù cho töù huyeän Ñoàng Thaønh gaàn nuùi Ñaàu Töû, sö chuùng: A monk or priest licensed to preach cuõng coù vieäc xuoáng nuùi, giöõa ñöôøng hai and become an abbot—See Thöôïng Toïa. ngöôøi gaëp nhau maø khoâng bieát nhau. Trieäu Chaâu hoûi thaêm nhöõng ngöôøi cö só Ñaïi Ñòa: Prithivi (skt)—Great earth—The môùi bieát laø Ñaïi Ñoàng Ñaàu Töû, lieàn nghòch whole earth—Everywhere—All the land. raèng: "Phaûi chuû nuùi Ñaàu Töû chaêng?" Sö Ñaïi Ñòa Phaùp: Ten Bodhisattva bhumi—See ñaùp: "Cho toâi xin tieàn traø muoái." Trieäu Ñaïi Thieän Ñòa Phaùp. Chaâu ñi thaúng ñeán am tröôùc, ngoài chôø. Sö Ñaïi Ñieân: Teân Baûo Thoâng, hieäu Ñaïi Ñieân, mang moät bình daàu veà am. Trieäu Chaâu moät danh sö ñôøi nhaø Nguyeân, tu haønh ñaéc ñaïo hoûi: "Nghe danh Ñaàu Töû ñaõ laâu, ñeán ñaây ñeán coïp beo cuõng qui phuïc. OÂng maát naêm 93 chæ thaáy oâng giaø baùn daàu." Sö ñaùp: "Thaày tuoåi vaøo naêm 824 sau Taây Lòch, oâng laø taùc giaû chæ thaáy oâng giaø baùn daàu, laø khoâng bieát cuûa Ñaïi Taâm Kinh vaø Kim

Cang—Ta-Tien, Ñaàu Töû.” Trieäu Chaâu hoûi: “Theá naøo laø the appellation (hieäu) of a famous monk and Ñaàu Töû?” Sö ñöa bình daàu leân ñaùp: “Daàu! writer, named Pao-T’ung, whom tigers Daàu!”—One day Zhao-Chou cam to followed; he died at 93 years of age in 824 T’ong-Cheng County near Mount T’ou- A.D., author of the Great Heart and Diamond Tzi. T’ou-Tzi left the mountain. They met Sutras. each other on the road. Zhao-Chou asked Ñaïi Ñònh Trí Bi: Ñaïi ñònh, ñaïi trí, ñaïi bi, laø him: “Aren’t you the host of Mount T’ou- ba ñöùc lôùn cuûa Phaät, nhôø ñoù maø Ngaøi ñaït Tzi?” T’ou-Tzi said (like a beggar): “Tea, thaønh giaùc ngoä, trí tueä vaø cöùu ñoä chuùng sanh— salt, a coin, please help me!” Zhao-Chou Great insight, great wisdom, great pity—The then proceeded to T’ou-Tzi’s hut on the three great virtues of a Buddha by which he mountain and sat down inside. Later achieves enlightenment and wisdom and saves T’ou-Tzi returned to the hut carrying a all beings. jug of oil. Zhao-Chou said: “Long have I Ñaïi Ñoä: Generous—Magnanimous. heard of T’ou-Tzi, but since coming here Ñaïi Ñoä Sö: Baäc thaày lôùn daãn chuùng sanh qua all I’ve seen is an old-timer selling oil.” bôø sanh töû ñeå ñi ñeán Nieát Baøn, chæ Phaät hay T’ou-Tzi said: “You’ve only seen an old-

timer seling oil. But you haven’t below there’s a Buddha, a Dharma, recognized T’ou-Tzi.” Zhao-Chou said: something ordinary or something sacred, “What is T’ou-Tzi?” T’ou-Tzi lifted up or that you will find it by sitting with your the jug of oil and yelled: “Oil! Oil!” legs crossed. You all manifest a thousand • Trieäu Chaâu hoûi: “Khi ôû trong cheát ñöôïc things. It is the understandings that arise soáng laø theá naøo?” Sö ñaùp: “Chaúng cho ñi from your own life that you must carry ñeâm, ñôïi ñeán saùng seõ ñeán.” Trieäu Chaâu into the future, raping what you sow. I noùi: “Ta sôùm laø traéng, y laïi laø ñen.”— have nothing to give you here, neither Zhao-Chou asked: “What do you say overtly nor by inference. I can only speak about the one who undergoes the great to all of you in this manner. If you have death, and thus attains life?” T’ou-Tzi doubts then question me.” said: “He can’t make the journey at night. • Sö ôû nuùi Ñaàu Töû hôn ba möôi naêm, nhöõng He must arrive in the daylight.” Zhao-thieàn khaùch qua laïi tham vaán thöôøng ñaày Chou said: “I’ve long committed thievery, caû thaát. Sö duøng bieän taøi voâ uùy tuøy hoûi but you’ve worse than me.” lieàn ñaùp, öùng cô ñoái ñaùp lôøi leõ tinh vi raát • Moät hoâm Sö thöôïng ñöôøng baûo chuùng: nhieàu—Zen master T’a-T’ong resided on “Caùc ngöôi ñeán ñaây tìm ngoân ngöõ hay Mount T’ou-Tzi for more than thirty ñeïp, goùp lôøi vaên veû, trong mieäng quyù coù years, provoking and advancing Dharma noùi ra, laõo giaø naày khí löïc yeáu keùm, moâi in all directions. Those who came for his löôõi chaäm luït. Neáu caùc ngöôi hoûi ta, ta tuøy instruction often overflowed the hall. The caâu hoûi maø ñaùp. Ñoái ñaùp khoâng coù gì master spoke in an unimposing manner, huyeàn dieäu coù theå kòp ñöôïc ngöôi, cuõng answering all questions, aiding each khoâng dính gì ñeán tai ngöôi. Troïn khoâng person’s development, and expressing noùi höôùng thöôïng höôùng haï, coù Phaät coù great meaning with few words. Phaùp, coù phaøm coù Thaùnh. Trong choã caùc • Ñôøi Ñöôøng nieân hieäu Trung Hoøa (881), ngöôi sanh hieåu roài töï mang gaùnh laáy, sau giaëc cöôùp noåi daäy, daân chuùng ly taùn. Moät

naày töï laøm töï chòu. Trong aáy khoâng coù gì laàn, coù boïn cuoàng ñoà caàm ñao leân nuùi hoûi cho caùc ngöôi, chaúng daùm löøa doái caùc sö: “ÔÛ ñaây laøm gì?” Sö tuøy nghi thuyeát ngöôi, khoâng ngoaøi khoâng trong, coù theå phaùp, boïn chuùng nghe ñeàu baùi phuïc, côûi y noùi ñöôïc na naù. Caùc ngöôi laïi bieát phuïc cuùng döôøng roài giaûi taùn—The chaêng?”—One day Zen master T’ou-Tzi- Huang-Chao bandit uprising broke out T’a-T’ong entered the hall and addressed during the Zhong-He era (around the year the monks, saying: “All of you come here 881). At that time every place searching for some new words and experienced disaster and chaos. Once, a phrases, colecting brilliant things which crazed bandit brandished a knife at the you intend to stick in your own mouth and master and said: “What are you doing repeat. But this old monk’s energy is living here?” T’ou-Tzi calmly continued failing and my lips and tongue are to espouse Dharma. When T’ou-Tzi blundering. I don’t have any idle talk to finished speaking the bandit bowed and give you. If you ask me then I will answer took off their own clothes to leave as an you directly. But there is no mystery that offering. can be compared to you, yourself. I won’t • Ngaøy saùu thaùng tö naêm 914, sö hôi nhuoám teach you some method to collect beänh. Taêng chuùng röôùc thaày thuoác, sö baûo wisdom. I will never say that above or chuùng: “Töù ñaïi hôïp tan laø pheùp thöôøng,

caùc ngöôi chôù lo, ta töï giöõ laáy.” Noùi xong, of a Buddha. sö thò tòch trong tö theá kieát giaø, ñöôïc vua 2) Teân moät ngoâi chuøa coå noåi tieáng toïa laïc ban hieäu laø “Töø Teá Ñaïi Sö”—On the sixth trong aáp Nhò Hoøa, xaõ Hoøa Hieäp, cuø lao day of the fourth month in the year 914, Phoá, thaønh phoá Bieân Hoøa, Nam Vieät Nam. the master became slightly ill. The monks Chuøa ñöôïc döïng leân töø cuoái theá kyû thöù 17, called for a doctor. T’ou-Tzi said to the vaø ñaõ ñöôïc truøng tu nhieàu laàn. Naêm 1749, congregation: “The four great activities of Hoøa Thöôïng Maät Hoaèng, ñeán töø tænh Bình life ebb and flow unceasingly. You Ñònh, tu taïi chuøa vaø ñöôïc cöû laøm truï trì mustn’t be concerned. I can take care of naêm 1773. Trong thôøi gian chieán tranh vôùi myself.” After saying these words the nhaø Taây Sôn, chuùa Nguyeãn Phöôùc AÙnh ñaõ master sat in a cross-legged position and nhieàu laàn laùnh naïn trong caùc chuøa ôû mieàn passed away. He received the Nam, trong ñoù coù chuøa Ñaïi Giaùc. Coâng posthumous name “Great Teacher chuùa Ngoïc Anh laø con gaùi thöù ba cuûa Compassionate Succor.” Nguyeãn Vöông ñaõ xin Hoøa Thöôïng cho Ñaïi Ñöùc: Baø Ñaøn Ñaø. xuaát gia taïi chuøa naày. Sau khi leân ngoâi, 1) Bhadanta (skt)—Most virtuous—Most vua Gia Long ñaõ ra leänh cho truøng tu Viruous Ones (chö Ñaïi Ñöùc—members of chuøa, xaây laàu chuoâng, laàu troáng, cho taïc the Great Assembly including the Monks, pho töôïng A Di Ñaø, cao 2 meùt 25. Chuøa the Nuns, Upasakas and Upasikas). hieän coøn giöõ taám hoaønh phi sôn son theáp 2) Danh hieäu cuûa Phaät: A title of honor of a vaøng cuûa coâng chuùa Ngoïc Anh cuùng, ghi Buddha. “Ñaïi Giaùc Töï,” naêm Minh Maïng nguyeân 3) Moät vò Taêng treû môùi leân töø Sa Di: nieân 1820—Name of a famous ancient Reverend (REV)—A junior monk. pagoda, located in Nhò Hoøa hamlet, Hieäp 4) Trong Luaät Taïng, chæ chö Taêng: In the Hoøa village, Phoá Islet, Bieân Hoøa City, Vinaya applied to monks. South Vietnam.

It was built in the late Ñaïi Ñöùc Theá Toân: World-Honored Great seventeenth century and has been rebuilt Virtuous One. many times. In 1749, Most Venerable Maät Hoaèng from Bình Ñònh province entered Ñaïi Ñöôøng Taây Vöïc Caàu Phaùp Cao the monkhood at the pagoda and was Taêng Truyeän: See Taây Vöïc Caàu Phaùp Cao promoted Head in 1773. During the war Taêng Truyeän. with Taây Sôn, Lord Nguyeãn Phöôùc AÙnh Ñaïi Ñöôøng Noäi Ñieån Luïc: Muïc luïc Phaät stayed in various pagodas of the South ñieån trong thö vieän Phaät giaùo ñôøi nhaø Ñöôøng including Ñaïi Giaùc Pagoda. Princess Ngoïc naêm 664 sau Taây lòch—A catalogue of the Anh, his third daughter, suggested Most Buddhist library in the T'ang dynasty 664 A.D. Venerable Maät Hoaèng to take her vows as Ñaïi Ñöôøng Taây Vöïc Kyù: Kyù söï ghi laïi bôûi a Buddhist nun. After getting the crown in Sö Huyeàn Trang, keå veà nhöõng nöôùc ôû Taây Vöïc 1802, the Lord ordered to renovate the vaøo ñôøi nhaø Ñöôøng—The Record of Western pagoda, so a bell tower and a drum tower Countries by Hsuan-Tsang of the T'ang were set up and the statue of Amitabha dynasty. Buddha, 2.25 meters high, was cast. The Ñaïi Giaùc: pagoda has still kept the ribbon donated by 1) Giaùc ngoä toái thöôïng, chæ söï giaùc ngoä cuûa Princess Ngoïc Anh in the King Minh Phaät—The supreme bodhi, or Maïng's reign in 1820. The ribbon is gilded enlightenment—The enlightening power and painted in red, from which one reads

"Ñaïi Giaùc Pagoda." It was rebuilt and vihara (monastery) or monastic enlarged in 1959. establishment. Ñaïi Giaùc Höõu Tình: Conscious beings of or Ñaïi Giôùi Ñaøn: Formal Ceremony of for the great intelligence or enlightenment. Ordination—Triple platform ordination. Ñaïi Giaùc Maãu: Meï cuûa ñaïi giaùc, teân khaùc Ñaïi Giôùi Ngoaïi Töôùng: Boán chöõ thöôøng cuûa Vaên Thuø Sö Lôïi Boà Taùt—The mother of ñöôïc ñaët treân nhöõng bia ñaù ñòa giôùi cuûa töï the great enlightenment, an appellation of vieän—Four characters often placed on the Manjusri. boundary stones of monasterial grounds. Ñaïi Giaùc Theá Toân: Vò Theá Toân ñaõ ñaït ñöôïc Ñaïi Giôùi Nhi (Maø) Phaøm Phu Taùn Thaùn ñaïi giaùc ngoä, chæ Ñöùc Phaät—The World- Nhö Lai: Theo Kinh Phaïm Voõng trong Honoured One of the great enlightenment—Tröôøng Boä Kinh, phaøm phu thöôøng taùn thaùn An appellation of the Buddha. Nhö Lai vì Nhö Lai thaønh töïu ñaïi giôùi— Ñaïi Giaûi Thoaùt Ñòa: Traïng thaùi trong ñoù According to the Brahmajala Sutta in the Long haønh giaû giaûi thoaùt khoûi moïi chöôùng ngaïi— Discourses of the Buddha, ordinary people The state where the cultivators get free all would praise the Tathagata for his superiority hindrances. of morality: Ñaïi Giaùm Thieàn Sö: The great miror, a title 1) Trong khi moät soá Sa Moân, Baø La Moân, of the sixth Zen patriarch—See Hui-Neng in daàu ñaõ duøng caùc moùn aên do tín thí cuùng Sanskrit/Pali-Vietnamese Section. döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng Ñaïi Gian AÙc: Great impostor. taø haïnh nhö xem töôùng tay chaân, chieâm töôùng, trieäu töôùng, moäng töôùng, thaân Ñaïi Giaùo: Ñaïi Thöøa Giaùo hay giaùo phaùp lôùn töôùng, daáu chuoät caén, teá löûa, teá muoãng, so vôùi Tieåu Thöøa. Ñaïi thöøa ñöôïc dieãn taû laø duøng mieäng phun hoät caûi, v.v... vaøo löûa, giaùo phaùi tìm caàu hay laøm roäng trí tueä baèng tu teá voû luùa, teá taám, teá gaïo, teá thuïc toâ, teá taäp; trong vaøi tröôøng phaùi, chuû tröông tu theo daàu, teá

maùu, khoa xem chi tieát, khoa xem Ñaïi Thöøa seõ daãn ñeán quaû vò Phaät—The great ñòa lyù, khoa xem moäng, khoa caàu thaàn ban teaching as compared with the smaller or phöôùc, khoa caàu ma quyû, khoa duøng buøa inferior (Tieåu thöøa—Hinayana). Mahayana is chuù khi ôû trong nhaø baèng ñaát, khoa raén, described as seeking to find and extend all khoa thuoác ñoäc, khoa boà caïp, khoa chim, knowledge, and in certain schools, to lead all khoa chim quaï, khoa ñoaùn soá maïng, khoa to Buddhahood. It has a concept of an eternal ngöøa teân baén, khoa tieát tieáng noùi cuûa Buddha, or Buddhahood as Eternal (Adi- chim. Coøn Sa moân Coà Ñaøm thì traùnh xa Buddha). nhöõng taø haïnh keå treân: Whereas some Ñaïi Giaùo Voõng: Löôùi Ñaïi Giaùo cöùu chuùng asectics and Brahmins, feeding on the sanh thoaùt khoûi bieån ñôøi sanh töû—The net of food of the faithful, make their living by the great teaching, which saves men from the such base arts, such wrong means of sea of mortal life. livelihood as palmistry, divining signs, Ñaïi Giôùi: portents, dreams, body-marks, mouse- 1) Cuï Tuùc Giôùi cuûa Tieåu vaø Ñaïi Thöøa, ñaëc gnawings, fire-oblations, oblations from a bieät noùi veà giôùi Ñaïi Thöøa—The complete ladle, of husks, rice-powder, rice-grains, commandments of Hinayana and ghee or oil, from the mouth or of blood, Mahayana, especially of the latter. reading the finger-tips, house-lore and 2) Khu vöïc tònh xaù hay töï vieän: The area of garden-lore, skill in charm, ghost-lore,

earth-house lore, snake-lore, poison-lore, will march out—The chiefs will march rat-lore, bird-lore, crow-lore, foretelling a back,' Our chiefs will advance and other person's life-span, charms against arrows, chiefs will retreat,' 'Our chiefs will win knowledge of animals' cries, the ascetic and the other chiefs will lose,' 'The other Gotama refrains from such base arts and chiefs will win and ours will lose,' 'Thus wrong means of livelihood. there will be victory for one side and 2) Trong khi moät soá Sa moân, Baø La Moân, defeat for the other,' the ascetci Gotama daàu ñaõ duøng caùc moùn aên do tín thí cuùng refrains from such base arts. döôøng, vaãn coøn nuoâi soáng mình baèng 4) Trong khi moät soá Sa moân, Baø La Moân, nhöõng taø maïng nhö xem töôùng caùc hoøn daàu ñaõ duøng caùc moùn aên do tín thí cuùng ngoïc, töôùng que gaäy, töôùng aùo quaàn, töôùng döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng göôm kieám, töôùng muõi teân, töôùng caây taø maïng nhö ñoaùn tröôùc seõ coù nguyeät thöïc, cung, töôùng voõ khí, töôùng ñaøn baø, töôùng seõ coù nhöït thöïc, seõ coù tinh thöïc, maët traêng, ñaøn oâng, töôùng thieáu nieân, töôùng thieáu nöõ, maët trôøi seõ ñi ñuùng chaùnh ñaïo, maët traêng, töôùng ñaày tôù nam, töôùng ñaày tôù nöõ, töôùng maët trôøi seõ ñi ngoaøi chaùnh ñaïo, caùc tinh tuù voi, töôùng ngöïa, töôùng traâu, töôùng boø ñöïc, seõ ñi ñuùng chaùnh ñaïo, caùc tinh tuù seõ ñi töôùng boø caùi, töôùng deâ, töôùng cöøu, töôùng ngoaøi chaùnh ñaïo, seõ coù sao baêng, seõ coù gia caàm, töôùng chim cun cuùt, töôùng con löûa chaùy caùc phöông höôùng, seõ coù ñoäng caéc keø, töôùng vaät tai daøi, töôùng ma, töôùng ñaát, seõ coù saám trôøi, maët traêng, maët trôøi, thuù vaät. Coøn Sa moân Coà Ñaøm thì töø boû caùc sao seõ moïc, seõ laën, seõ môø, seõ saùng, nhöõng taø maïng keå treân: Whereas some nguyeät thöïc seõ coù keát quaû nhö theá naày, ascetics and Brahmins make their

living nhöït thöïc seõ coù keát quaû nhö theá naày, tinh by such base arts as judging the marks of thöïc seõ coù keát quaû nhö theá naày, maët traêng gems, sticks, clothes, swords, spears, maët trôøi ñi ñuùng chaùnh ñaïo seõ coù keát quaû arrows, weapons, women, men, boys, girls, nhö theá naày, maët traêng maët trôøi ñi ngoaøi male and female slaves, elephants, horses, chaùnh ñaïo seõ coù keát quaû nhö theá naày, caùc buffaloes, bulls, cows, goats, rams, cocks, tinh tuù ñi ñuùng chaùnh ñaïo seõ coù keát quaû quail, iguanas, bamboo-rats, tortoises, nhö theá naày, sao baêng seõ coù keát quaû nhö deer, the ascetic Gotama refrains from theá naày, löûa chaùy caùc phöông höôùng seõ coù such base arts. keát quaû nhö theá naày, ñoäng ñaát seõ coù keát 3) Trong khi moät soá Sa Moân, Baø La Moân, quaû nhö theá naày, saám trôøi seõ coù keát quaû daàu ñaõ duøng caùc moùn aên do tín thí cuùng nhö theá naày, maët traêng, maët trôøi, caùc sao döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng moïc, laën, môø, saùng, seõ coù keát quaû nhö theá taø maïng nhö ñoaùn tröôùc: Vua seõ tieán quaân, naày. Coøn Sa moân Coà Ñaøm thì traùnh xa, vua seõ lui quaân, vua baûn xöù seõ taán coâng, khoâng töï nuoâi soáng baèng nhöõng taø maïng vua ngoaïi bang seõ trieät thoaùi, vua baûn xöù keå treân: Whereas some ascetics and seõ thaéng traän, vua ngoaïi bang seõ baïi traän; Brahmins make their living by such base vua ngoaïi bang seõ thaéng traän, vua baûn xöù arts as predicting an eclipse of the moon, seõ baïi traän. Nhö vaäy seõ coù söï thaéng traän the sun, a star; that the sun and moon will cho phe beân naày, seõ coù söï thaát baïi cho phe go on their proper course – will go astray; beân kia. Coøn Sa moân Coà Ñaøm thì töø boû that a star will go on its proper course – nhöõng taø maïng keå treân: Whereas some will go astray; that there will be a shower ascetics and Brhamins make their living of meteors, a blaze in the sky, an by such base arts as predicting: ‘the chiefs earthquake, thunder; a rising, setting,

darkening, brightening of the moon, the by such base arts as arranging the giving sun, the stars; and ‘such will be the and taking in marriage, engagements and outcome of these things,’ the ascetic divorces; declaring the time for saving and Gotama refrains from such base arts and spending, bringing good or bad luck, wrong means of livelihood. procuring abortions, using spells to bind 5) Trong khi moät soá sa moân, Baø La Moân, daàu the tongue, binding the jaw, making the ñaõ duøng caùc moùn ñoà aên do tín thí cuùng hands jerk, causing deafness, getting döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng answers with a mirror, a girl-medium, a taø maïng nhö ñoaùn tröôùc seõ coù nhieàu möa, deva; worshipping the sun or Great seõ coù ñaïi haïn, seõ ñöôïc muøa, seõ maát muøa, Brahma, breathing fire, invoking the seõ ñöôïc an oån, seõ coù hieåm hoïa, seõ coù goddess of luck, the ascetic Gotama beänh, seõ khoâng coù beänh, hay laøm caùc ngheà refrains from such base arts and wrong nhö ñeám treân ngoùn tay, keá toaùn, coäng soá means of livelihood. lôùn, laøm thö, laøm theo theá tình. Coøn Sa 7) Trong khi moät soá Sa Moân, Baø La Moân, moân Coà Ñaøm traùnh xa caùc taø haïnh keå daàu ñaõ duøng caùc moùn aên do tín thí cuùng treân: Whereas some ascetics and döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng Brahmins make their living by such base taø maïng nhö duøng caùc aûo thuaät ñeå ñöôïc arts as predicting good or bad rainfall; a yeân oån, ñeå khoûi laøm caùc ñieàu ñaõ höùa, ñeå

good or bad harvest; security, danger, ñöôïc che chôû khi ôû trong nhaø ñaát, ñeå disease, health; or accounting, computing, döông ñöôïc thònh, ñeå laøm ngöôøi lieät calculating, poetic composition, döông, ñeå tìm ñaát toát laøm nhaø, ñeå caàu philosophising, the ascetic Gotama phöôùc cho nhaø môùi, leã röûa mieäng, leã hy refrains from such base arts and wrong sinh, laøm cho möûa, laøm cho xoå, baøi tieát means of livelihood. caùc nhô baån veà phía treân, baøi tieát caùc nhô 6) Trong khi moät soá Sa moân, Baø La Moân, baån veà phía döôùi, taåy tònh trong ñaàu, thoa daàu ñaõ duøng caùc moùn aên do tín thí cuùng daàu trong tai, nhoû thuoác maét, cho thuoác xòt döôøng, vaãn coøn töï nuoâi soáng baèng nhöõng qua loå muõi, xöùc thuoác maét, thoa daàu cho taø maïng. Nhö saép ñaët ngaøy laønh ñeå röôùc maét, chöõa beänh ñau maét, laøm thaày thuoác daâu hay reã, löïa ngaøy giôø toát ñeå hoøa giaûi, moå xeû, chöõa beänh cho con nít, cho uoáng löïa ngaøy giôø toát ñeå chia reõ, löïa ngaøy giôø thuoác laøm baèng caùc loaïi reã caây, ngaên ngöøa toát ñeå ñoøi nôï, löïa ngaøy giôø toát ñeå cho coâng hieäu cuûa thuoác. Coøn Sa moân Coà möôïn hay tieâu duøng, duøng buøa chuù ñeå Ñaøm traùnh xa caùc taø maïng keå treân: giuùp ngöôøi ñöôïc may maén, duøng buøa chuù Whereas some ascetics and Brahmins, ñeå khieán ngöôøi bò ruûi ro, duøng buøa chuù ñeå feeding on the food of the faithful, make phaù thai, duøng buøa chuù ñeå laøm coùng löôõi, their living by such base arts, such wrong duøng buøa chuù khieán quai haøm khoâng cöû means of livelihood as appeasing the ñoäng, duøng buøa chuù khieán cho ngöôøi phaûi devas and redeeming vows to them, boû tay xuoáng, duøng buøa chuù khieán cho tai making earth-house spells, causing virility bò ñieác, hoûi göông soi, hoûi phuø ñoàng, thieáu or impotence, preparing and consecrating nöõ, hoûi thieân thaàn ñeå bieát hoïa phöôùc, thôø building-sites, giving ritual rinsing and maët trôøi, thôø ñaïi ñòa, phun ra löûa, caàu Siri bathings, making sacrifices, giving thaàn taøi. Coøn Sa moân Coà Ñaøm traùnh xa emetics, purges, expectorants and caùc taø maïng keå treân: Whereas some phlegmagogues, giving ear-medicine, eye- ascetics and Brahmins make their living medicine, and nose-medicine, ointments

and counter-ointments, eye-surgery, Baùt Baát Tö Nghì. surgery, pediatry, using balms to counter 9) Caùc thöù nöôùc khaùc maát ngay baûn chaát the side-effects of previous remedies, the rieâng moät khi ñaõ chaûy vaøo bieån: All other ascetic Gotama refrains from such base waters lose their names in it. arts and wrong means of livelihood. 10) Roäng lôùn voâ löôïng: Its vastness of Ñaïi Haûi: Bieån lôùn—The great ocean—expanse Mahasamudra-sagara. Ñaïi Haøn: Very cold. Ñaïi Haûi AÁn: Haûi AÁn Tam Muoäi—Laáy maët Ñaïi Haøn Laâm: Sitavan (skt)—Khu röøng laïnh nöôùc bieån caû in hieän muoân hình vaïn traïng ñeå lôùn, coù nghóa laø baõi tha ma beân Taây Truùc— so vôùi Tam muoäi cuûa Boà Taùt bao haøm heát thaûy The grove of great cold—The graveyard— vaïn phaùp—The ocean symbol, as the face of Burial stupas (in India). the sea reflects all forms, so the samadhi of a Ñaïi Haïn: Drought. bodhisattva reflects to him all truths. Ñaïi Haïnh: Great deed—Great fortune. Ñaïi Haûi Baùt Baát Tö Nghì: Taùm phaùp baát tö Ñaïi Haïnh Phuùc: Felicity. nghì cuûa bieån caû—The eight marvellous Ñaïi Haéc Thieân: Mahakala (skt)—The great characteristics of the

ocean: black deva. 1) Saâu laàn laàn (caøng ra xa caøng saâu): Its (A) Maät Giaùo cho raèng ñaây laø vò Trôøi moät maët gradually increasing depth. taùm tay hay ba maët saùu tay. Vò trôøi naày 2) Chaúng theå tôùi ñaùy: Its unfathomableness. ñöôïc toân suøng nhö Thaàn chieán tranh, laø 3) Cuøng moät vò maën: Its universal saltness. ñaáng ban cho söùc maïnh vuõ baûo cuûa chieán 4) Thuûy trieàu chaúng bao giôø quaù haïn: Its tranh. Ngaøi cuõng ñöôïc coi nhö laø Ñöùc Ñaïi punctual tides. Nhöït Nhö Lai muoán haøng phuïc ma quaân 5) Coù nhieàu chaâu baùu: Its stores of precious maø taùi sanh—The esoteric cult describes things. the deva as the masculine form of Kali 6) Coù chuùng sanh thaân lôùn truù nguï: Its with one face and eight arms, or three enormous creatures. faces and six arms. He is worshipped as 7) Chaúng dung chöùa xaùc cheát: Its objection to giving warlike power, and fierceness. He corpses. is said also to be an incarnation of 8) Nhaän khaép muoân doøng möa luõ ñoå vaøo maø Vairocana for the purpose of destroying vaãn khoâng taêng giaûm: Its unvarying level the demons. despite all that pours into it. (B) Hieån Giaùo thì cho raèng vò naày laø Thaàn Thí Ñaïi Haûi Chuùng: The great congregation, as Phuùc—The Exoteric cult interprets him as all waters flowing into the sea become salty, a beneficent deva, a Pluto , a god of as all ranks flowing into the sangha become of wealth, or a kindly happy deva. one flavour and lose old differentiations. ** Ñaïi Haéc Thieân coù saùu hình thöùc—Six Ñaïi Haûi Thaäp Töôùng: Theo Kinh Hoa forms of Mahakala: Nghieâm, coù möôøi töôùng cuûa bieån caû— 1) Tyø Kheo Ñaïi Haéc Thieân: Vò Ñeä töû Phaät coù According to the Hua-Yen Sutra, there are the maët ñen, ñöôïc coi nhö laø tieàn thaân cuûa ten aspects of the ocean: Phaät trong kieáp moät vò ñaïi Thieân—A 1) Töø moät ñeán taùm gioáng nhö trong Ñaïi Haûi black-face disciple of the Buddha, said to Baùt Baát Tö Nghì—From one to eight are be the Buddha as Mahadeva in a previous the same as in the eight marvellous incarnation, now guardian of the refectory. characteristics of the ocean—See Ñaïi Haûi 2) Ma Ha Ca La Ñaïi Haéc Nöõ: Kali (skt)—Vôï

cuûa Siva—The wife of Siva. Sarva-tathagata-punyo nirjati; 3) Vöông Töû Ca La Ñaïi Haéc: Con trai cuûa Hum Hum Trata Trata apratihati Thaàn Siva—The son of Siva. svaha. 4) Chaân Ñaø Ñaïi Haéc: Cinta-mani (skt)—Vò Ñaïi Hoäi: General assembly. Haéc Thieân vôùi vieân ngoïc pheùp, moät bieåu Ñaïi Hoäi Chuùng: General assembly of the töôïng cuûa taøi thí—The one with the saints. talismanic pearl, symbol of bestowing Ñaïi Hoàng Chung: The great bell. fortune. Ñaïi Hoàng Lieân: Hoa Sen Ñoû—Great red 5) Daï Xoa Ñaïi Haéc: Vò Haéc Thieân chuyeân lotus—Teân cuûa moät loaïi ñòa nguïc laïnh ñeán noåi haøng phuïc ma quaân—Subduer of demons. da thòt nöùt toaùc ra nhö nhöõng hoa sen ñoû—The 6) Ma Ca La Ñaïi Haéc: Mahakala (skt)—Vò cold hell where the skin is covered with chaps Haéc Thieân luoân mang treân löng moät caùi like lotuses. tuùi vaø caàm beân tay phaûi moät caây buùa— Who carries a bag on his back and holds a Ñaïi Hoàng Phuùc: Great happiness. hammer on his right hand. Ñaïi Hueä: Ma Ha Ma Ñeà—Mahamati (skt). Ñaïi Hieàn: 1) Ñaïi Hueä, vò Boà Taùt chính trong Kinh Laêng 1) Great sages. Giaø, ngöôøi tham vaán chính trong kinh naày: 2) Ngaøi Ñaïi Hieàn, moät vò sö ngöôøi nöôùc Cao Great wisdom, a leading

bodhisattva and Ly (Ñaïi Haøn), ñaõ soáng beân Taøu vaøo thôøi principal interlocutor in the Lankavatara ñaïi nhaø Ñöôøng, thuoäc Toâng Phaùp Töôùng, sutra. ñaõ vieát nhieàu kinh sôù goïi laø Coå Tích Kyù— 2) Teân cuûa vò Ñaïi Thieàn Sö ôû Haøng Chaâu ñôøi Ta-Hsien (Jap. Daiken), a Korean monk nhaø Toáng—Name of Hangchow Master of who lived in China during the T'ang the Zen school in the Sung dynasty. dynasty, of the Dharmalaksana school, 3) Danh hieäu cuûa Nhaát Haïnh, moät Thieàn Sö noted for his annotations on the sutras and noåi tieáng ñôøi Ñöôøng: Title of I-Hsing, a styled the archaeologist. famous Zen master of the Ch'an school in T'ang dynasty. Ñaïi Hieáu: Very pious towards one's parents. Ñaïi Hueä AÁn Ñao: AÁn Ñao Ñaïi Hueä cuûa Ñaïi Hình: Penalty of more than five years of tröôøng phaùi Maät Toâng—The sign of the great imprisonment, with or without hard labor, or wisdom sword of the esoteric schools. deportation to a penal settlement. Ñaïi Hueä Toâng Caûo: Thieàn sö Ñaïi Hueä Toâng Ñaïi Hoùa: Hoùa thaân thuyeát phaùp vaø tu haønh Caûo (1089-1163)—Zen master Ta-Hui-Zong- cuûa moät vò Phaät—The transforming teaching Kao. Doøng Thieàn thöù hai möôi hai—Thieàn sö and work of a Buddha in one lifetime. Ñaïi Hueä Toâng Caûo sanh naêm 1089 taïi Ninh Ñaïi Hoøa Thöôïng: Upadhyaya (skt)—The Quoác, moät ñaïi sö ñôøi nhaø Toáng. Ngaøi laø ñeä töû Great Master—A monk of great virtue and old cuûa Vieân Ngoä Thieàn sö. Naêm möôøi baûy tuoåi age. xuaát gia taïi chuøa Hueä Vaân, vaø thoï cuï tuùc giôùi Ñaïi Hoïa: Crusher. naêm möôøi taùm tuoåi. Luùc thieáu thôøi tình côø oâng Ñaïi Hoïc: University. gaëp ñöôïc quyeån Vaân Moân Ngöõ Luïc. Sö Ñaïi Hoä AÁn: The great protective sign. thöôøng ñi du phöông vaø tu taäp vôùi caùc vò thieàn ** Namah sarva-Tathagatebhyah; sö coù tieáng thôøi baáy giôø. Veà sau sö theo tu vôùi Sarvatha Ham Kham Raksasi thieàn sö Traïm Ñöôøng. Traïm Ñöôøng bieát khaû Mahabali; naêng xuaát chuùng cuûa sö; tuy nhieân, Traïm

Ñöôøng baûo sö laø sö chöa giaùc ngoä vì trôû ngaïi ñoà lôùn cuûa Vieân Ngoä, ngöôøi ñaõ ñoùng goùp cuûa kieán thöùc phaøm phu. Sau khi Traïm Ñöôøng to lôùn vaøo vieäc hoaøn chænh phöông phaùp vieân tòch, sö tìm ñeán thieàn sö Vieân Ngoä taïi coâng aùn thieàn. Ngaøi laø moät tay cöï phaùch chuøa Thieân Ninh, nôi ñoù oâng gaëp sö Vieân Ngoä taùn döông söï giaùc ngoä, moät trong nhöõng ñang thuyeát phaùp cho chö Taêng Ni. Sö Vieân lôøi taùn döông cuûa ngaøi laø : "Thieàn khoâng Ngoä coù nhaéc moät chuyeän veà caùc sö hoûi Ngaøi coù ngoân ngöõ. Heã coù chöùng ngoä laø coù taát Vaân Moân: "Theá naøo laø choã chö Phaät xuaát caû." Töø ñoù nhöõng chöùng cöù huøng hoàn cuûa thaân?" Vaân Moân ñaùp: "Nuùi ñoâng treân nöôùc ñi." ngaøi ñoái vôùi söï chöùng ngoä, nhö ñaõ thaáy, Ñoaïn moät ngöôøi trong chuùng hoûi Vieân Ngoä: ñeàu xuaát phaùt töø kinh nghieäm rieâng tö cuûa "Theá naøo laø choã chö Phaät xuaát thaân?" Vieân mình. Tröôùc ñaây, ngaøi ñaõ söûa soaïn ñaày ñuû Ngoä ñaùp. "Gioù nam töø nam, nhöng cung ñieän ñeå vieát moät boä luaän choáng laïi Thieàn toâng, laïi khoâ raùo laïnh leõo." Nghe xong sö hoaùt nhieân trong ñoù nhaèm töôùc boû nhöõng ñieàu maø caùc tænh ngoä, quaù khöù vò lai ñeàu döùt haún—Ta-Hui- Thieàn gia gaùn gheùp cho Thieàn. Tuy nhieân, Zong-Kao—The Twenty-second Chinese Zen sau khi hoûi ñaïo vôùi Thaày mình laø Thieàn sö

Generation (Sixteenth after Hui-Neng)—He Vieân Ngoä, taát caû nhöõng quyeát ñònh tröôùc was born in 1089 in Ning-Kuo, a famous monk kia ñeàu bò suïp ñoå, khieán ngaøi trôû thaønh in the Sung dynasty. He was a disciple of moät bieän giaû haêng say nhaát cuûa kinh Yuan-Wu. He left home at the age of nghieäm Thieàn—Zen master Ta-Hui, one seventeen to live at Hui-Yun (Wisdom Cloud) of Yuan-Wu's chief disciples, played a Temple, and received ordination there the major role in shaping koan practice. He following year. As a young man Dahui was a great advocate of 'satori,' and one happened to encounter a copy of the Record of of his favorite sayings was: "Zen has no Yunmen. He often traveled and practiced words; when you have 'satori' you have under various famous Zen masters. Later he everything." Hence his strong arguments studied under a Zen master named Zhan- for it, which came, as has already been T'ang. Master Zhan recognized Da-Hui's shown, from his own experience. Until unusual ability; however, told him: "You then, he was quite ready to write a treatise haven't experienced enlightenment and the against Zen in which he planned to problem is your ordinarily intellectual disclaim everything accredited to Zen by understanding!" After master Zhan died, Da- its followers. His interview with his master Hui traveled to Yuan-Wu's residence, T'ian- Yuan-Wu, however, rushed all his former Ning Temple, where he heard the master determination, making him come out as a address the monks. In his talk, Yuan-Wu spoke most intense advocate of the Zen of an incident in which a monk asked Yun- experience. Meân "What is the place where all Buddhas • Naêm 1163, sö goïi ñoà chuùng laïi vieát baøi keä come forth?" Yun-Meân answered, "The water sau. on East Mountain flows uphill." Then someone Sanh cuõng chæ theá aáy in the audience asked Yuan-Wu, "What is the Töû cuõng chæ theá aáy place where all Buddhas come forth?" Yuan- Coù keä cuøng khoâng keä Wu said, "Warm breeze come from the South, Laø caùi gì quan troïng but in the palace there's a cold draught." Upon Vieát xong keä, sö neùm buùt thò tòch. hearing these words, Da-Hui's past and future In 1163 he composed a verse with large were cut off. brushstrokes: • Thieàn sö Ñaïi Hueä laø moät trong nhöõng moân Birth is just so.

Death is just so. chuøy, Tam ma ñòa, nhöõng voøng thieâng hay So, as for composing a verse, nhöõng maïn ñaø la. Ñaïi khoâng cuõng ñöôïc Why does it matter? duøng ñeå aùm chæ hö khoâng, trong ñoù khoâng Ta-Hui then throw down the brush and coù Ñoâng, Taây, Baéc, Nam—The great passed away. void—Universal space—The Mahayana Ñaïi Huøng: Great in Courage—The great parinirvana, as being more complete and hero—Ñaïi huøng cuûa Ñöùc Phaät ñeå haøng phuïc final than the nirvana of Hinayana. It is chuùng ma—The Buddha's power over demons. used in the Shingon sect for the immaterial Ñaïi Huøng Tinh: Ursa major. or spiritual wisdom, with its esoteric symbols; its weapons, such as the vajra; its Ñaïi Huyeãn Sö: Nhaø aûo thuaät lôùn, moät danh samadhis; its sacred circles, or mandalas, hieäu ñöôïc gaùn cho Phaät—Great magician, a etc. It is used also for space, in which title given to a Buddha. there is neither east, west, north or south. Ñaïi Höng Thieän Töï: Chuøa Ñaïi Höng Thieän Ñaïi Khoâng Baát Khaû Ñaéc: Hö khoâng bao la ôû tröôøng An, xaây döïng vaøo ñôøi nhaø Tuøy; laø khoâng naém baét hay ño löôøng ñöôïc—Space, moät

trong möôøi ngoâi chuøa lôùn cuûa thôøi ñaïi nhaø great and unattainable or immeasurable. Ñöôøng—The great goodness-promoting monastery, one of the ten great T'ang Ñaïi Khoâng Tam muoäi: Sunyasamadhi monasteries at Ch'ang-An, commenced in the (skt)—A samadhi on the idea that all things are Sui dynasty. of the same Buddha-nature—See Nhaát Thieát Nhö Lai Ñònh. Ñaïi Hyû: Great joy. Ñaïi Khaùi: In general. Ñaïi Khoång Töôùc Vöông: Moät vò toân trong boä Minh Vöông cöôõi khoång töôùc—A Mayura Ñaïi Khieáu Hoaùn Ñòa Nguïc: Maharaurava who rides a peacock. (skt)—Ñòa nguïc thöù naêm trong trong taùm ñòa Ñaïi Kieân Coá Baø La Moân: Ñöùc Thích Ca nguïc noùng (see Baùt Nhieät Ñòa Nguïc)—The Maâu Ni trong moät tieàn kieáp laøm quan ñaïi thaàn hell of great wailing, the fifth of the eight hot trong moät nöôùc coù teân laø Ñaïi Kieân Coá Baø La hells. Moân—The great reliable Brahmana. Ñaïi Khoaùi Laïc: Great contentment and bliss. Sakyamuni in a previous life when he was a Ñaïi Khoå Haûi: Bieån khoå lôùn hay bieån sanh töû minister of a country. trong luïc ñaïo luaân hoài—The great bitter sea, Ñaïi Kieân Coá Baø La Moân Kinh: Kinh noùi or great sea of suffering—The great sea of veà moät tieàn kieáp cuûa Thích Ca Maâu Ni—A mortality in the six gati, or ways of incarnate Sutra of the Great Reliable Brahmana—See existence. Ñaïi Kieân Coá Baø La Moân. Ñaïi Khoâng: Mahasunyata (skt). Ñaïi Kieáp: Mahakalpa (skt). • Caùi khoâng thuoäc möùc ñoä cao nhaát hay "Ñeä (A) Moät ñaïi kieáp laø 1.334.000.000 naêm, moät Nhaát Nghóa Thaùnh Trí Ñaïi Khoâng."— kieáp laø 336.000.000 naêm, moät tieåu kieáp laø Emptiness of the highest degree, that is, 16.800.000 naêm: A mahakalpa is "Paramartharyajnana." represented as 1,334,000,000 years, a • Ñaïi Khoâng hay Nieát Baøn cuûa phaùi Ñaïi kalpa is 336,000,000 years, and a small Thöøa. Ñaïi Khoâng ñöôïc tröôøng phaùi Chaân kalpa is 16,800,000 years. Ngoân duøng ñeå noùi leân caùi trí hueä tinh thaàn (B) Moät voøng thaønh, truï, hoaïi, khoâng cuûa vuõ phi vaät chaát. Ñaïi Khoâng coøn laø moät bieåu truï, moãi thôøi kieáp ñöôïc chia ra laøm 20 tieåu töôïng, vôùi nhöõng vuõ khí nhö Kim Cang kieáp, moãi tieåu kieáp laïi ñöôïc chia ra laøm

hai thôøi "taêng" vaø "giaûm," moãi thôøi "taêng" utter annihilation, or empty kalpa—ñöôïc cai trò bôûi "töù thieân vöông" (thieát, Destruction first by fire, then water, then ñoàng, baïc, vaøng), trong thôøi ñoù tuoåi thoï fire, then delige, then a great wind. cuûa con ngöôøi taêng moät tuoåi moãi traêm naêm Ñaïi Kieáp Taân Na Boà Taùt: Kieáp Taân Na— cho ñeán 84.000 naêm, vaø thaân ngöôøi cuõng Mahakapphina or Kapphina (skt). taêng tôùi 84.000 boä. Keá ñoù laø "giaûm" thôøi Ñaïi Kieát Ñaïi Minh Boà Taùt: See Ñaïi Caùt laïi ñöôïc chia laøm ba giai ñoaïn chöôùng Töôøng Minh Boà Taùt. ngaïi laø naïn dòch, chieán tranh vaø ñoùi khaùt, luùc maø tuoåi thoï cuûa con ngöôøi giaûm töø töø Ñaïi Kieát Töôøng: Great auspicious. ñeán luùc chæ coøn 10 tuoåi thoï vaø chieàu cao Ñaïi Kieát Töôøng Bieán Boà Taùt: See Ñaïi Caùt chæ coøn moät boä—The great kalpa, from a Töôøng Bieán Boà Taùt. beginning of a universe till it is destroyed and another begins in its place. It has four Ñaïi Kieát Töôøng Kim Cang: See Ñaïi Caùt kalpas or periods (the complete period of Töôøng Kim Cang and Kim Cang Thuû. kalpas of formation, existence, Ñaïi Kieát Töôøng Minh Boà Taùt: See Ñaïi destruction, and non-existence). Each Caùt Töôøng Minh Boà Taùt. great kalpa is

subdivided into four Ñaïi Kieát Töôøng Thieân: Mahasri (skt)—The assankhyeya-kalpas, each assankhyeya- Good-fortune devis and devas. kalpa is divided into twenty antara-kalpas Ñaïi Kieáu Khaáp Ñòa Nguïc: Ñòa nguïc khoùc or small kalpas, so that a mahakalpa than lôùn, ñòa nguïc thöù naêm trong taùm nguïc consists of eighty small kalpas. Each small noùng—The hell of great wailing, the fifth of kalpa is divided into a period of “increase” the eight hot hells. and “decrease.” The increase period is Ñaïi Kinh: Theo phaùi Thieân Thai, thì Ñaïi ruled over by the four cakravartis in Kinh chæ hai boä Kinh Phaät Thuyeát Voâ Löôïng succession, i.e. the four ages of iron, Thoï, hai trong ba boä kinh chaùnh cuûa Tònh Ñoä copper, silver, gold, during which the Toâng, trong khi Kinh A Di Ñaø ñöôïc goïi laø Tieåu length of human life increases by one year Boån Kinh—According to the T’ien-T’ai sect, every century to 84,000 years, and the the great sutra implies the Infinite Life Sutra of length of the human body to 84,000 feet. the Pure Land Sect, while the Amida Sutra is Then comes the kalpa of “decrease” considered as a Smaller Sutra—See Ñaïi Voâ divided into periods of the three woes, Löôïng Thoï Kinh. pestilence, war, and famine, during which Ñaïi Laïc Kim Cang Taùt Ñoûa: the length of human life is gradually 1) Unceasing great joy. decreased (reduced) to ten years and the 2) Phoå Hieàn, teân cuûa vò toå thöù hai trong taùm human body to one foot in heigth: vò toå Chaân Ngoân Giaùo: A Shingon name 1) Thaønh Kieáp: Vivarta (skt)—The creation for the second of its eight patriarch, P’u- period—The kalpa of formation. Hsien. 2) Truï Kieáp: Vivartasiddha (skt)—The Ñaïi Laïc Thuyeát: Mahapratibhana—A appearance of sun and moon, light, human bodhisattva in the Lotus sutra, noted for life and other lives—The kalpa of pleasant discourse. existence. 3) Hoaïi Kieáp: Samvarta (skt)—Decay—The Ñaïi Laõo Hoøa Thöôïng: Great Monk—Senior kalpa of destruction. monk—Abbot—A monk of of great virtue and 4) Khoâng Kieáp (Dieät Kieáp): The kalpa of old age.

Ñaïi Laâm Tònh Xaù: Mahavana-Sangharama Buddha’s last disciples. (skt)—Truùc Laâm Tònh Xaù—The Venuvana Ñaïi Luaân Kim Cang: Moät trong 33 vò Boà monastery—The monastery of the great Taùt trong Kim Cang Thuû cuûa Thai Taïng Giôùi, forest—Truùc Laâm Ca Lan Ñaø, gaàn thaønh bieåu hieän trí ñöùc ñoaïn hoaëc—One of the Vöông Xaù, moät nôi maø Phaät Thích Ca thöôøng thirty-three bodhisattvas in the court of the duøng laøm choã kieát haï an cö—Venuvana-vihara Garbhadhatu (Kim Cang Thuû) group, destroyer in the Karanda venuvana, near Rajagrha, a of delusion. favorite resort of Sakyamuni. Ñaïi Luaän Sö: Mahavadin—Danh hieäu cuûa Ñaïi Laâu Thaùn Kinh: Kinh Ñaïi Laâu Thaùn nhöõng vò thaày noåi baäc—Doctor of the goàm saùu quyeån noùi veà Vuõ truï quan Phaät Giaùo Sastras—A title given to eminent teachers. hay söï thaønh hoaïi cuûa vuõ truï. Kinh ñöôïc Ngaøi Ñaïi Luïc: Mainland—Continent. Phaùp Laäp dòch ra Hoa ngöõ vaøo ñôøi nhaø Taán— Ñaïi Löïc: Great in power—The great powers A sutra of six books on Buddhist cosmology. obtainable by a bodhisattva: The sutra explained about the creation and 1) Chí löïc: Will. destruction of the cosmos, translated into 2) YÙ löïc: Mind. Chinese by Fa-Li. 3) Haønh löïc: Action. Ñaïi Lieân Hoa: Pundarika—Phaân Ñaø Lôïi— 4) Taøm löïc: Shame to do evil. The great white lotus—Ñòa nguïc cuoái cuøng 5)

Hueä löïc: Wisdom. trong taùm nguïc laïnh—The last of the eight 6) Cöôøng löïc: Energy. cold hells. 7) Trì löïc (Söùc tu trì): Firmness. Ñaïi Lieân Hoa Phaùp Taïng giôùi: Taây 8) Ñöùc löïc: Virtue. Phöông Cöïc Laïc—The great lotus Heaven in 9) Bieän löïc: Reasoning. the Paradise of the West. 10) Saéc löïc: Personal appearance. Ñaïi Lieân Hoa Trí Hueä Tam Ma Ñòa Trí: 11) Thaân löïc: Physical powers. Dieäu Quaùn Saùt Trí cuûa Ñöùc Phaät A Di Ñaø— 12) Taøi löïc: Wealth. Samadhi-wisdom, the wisdom of the great 13) Thaàn löïc: Spirit. lotus, the penetrating wisdom of Amitabha 14) Thaàn thoâng löïc: Magic. Buddha. 15) Hoaèng phaùp löïc: Spreading the truth. Ñaïi Loaïi: See Ñaïi Khaùi. 16) Haøng ma löïc: Subduing demons. Ñaïi Loaïn: Conflagration. Ñaïi Löïc Giaû: Balin (skt)—Vò coù söùc maïnh to lôùn, moät danh hieäu cuûa Ñöùc Phaät—The strong Ñaïi Long Quyeàn Hieän: Boà Taùt Ñaïi Long one, an epithet of the Buddha. Quyeàn Hieän, vò ñaõ ñaït ñöôïc ñaïi ñòa, baèng nguyeän löïc Ngaøi ñaõ hoùa thaønh Long Vöông— Ñaïi Löïc Kim Cang: Ñaïi Löïc Kim Cang The Bodhisattva who, having stained the great trong nhoùm “Phaùp Giôùi,” moät vò hoä phaùp ñaéc stages, by the power of his vow transformed löïc—The mighty “diamond” or Vajra- himself into a dragon-king. maharaja in the Garbhadhatu group, a fierce guardian and servant of Buddhism. Ñaïi Loä: Boulovard—Avenue. Ñaïi Loä Bieân Sanh: Ñaïi Löïc Vöông: Ñaïi Löïc Vöông, ñöôïc ghi nhaän bôûi loøng boá thí khoâng ngaèn meù cuûa oâng. 1) Ñöôïc sanh ra beân leà xa loä: Born by the Vua Trôøi Ñeá Thích muoán thöû loøng oâng beøn highway side. hieän ra nhö moät vò Baø Moân ñeán xin thòt cuûa 2) Thuaàn Ñaø, moät trong nhöõng vò ñeä töû cuoái Ngaøi; Ñaïi Löïc Vöông khoâng ngaàn ngaïi caét cuøng cuûa Ñöùc Phaät: Cunda, one of the caùnh tay cho ngay. Vua Trôøi Ñeá Thích hoài ñoù

chính laø Ñeà Ba Ñaït Ña, coøn Ñai Löïc Vöông Tieàu khaùch ngoä chi du baát coá chính laø Phaät Thích Ca Maâu Ni—King Dónh nhôn na ñaéc khoå truy taàm.” Powerful, who was noted for his unstinted (Caây khoâ gaõy muïc töïa röøng xanh generosity. Indra to test him appeared as a Maáy ñoä xuaân veà chaúng ñoåi loøng Brahman and asked for his flesh; the king Tieàu phu troâng thaáy naøo ñoaùi nghó ungrudgingly cut off and gave him his arm. Dónh khaùch thoâi thì chôù kieám tìm). Idra was then Devadatta, King Powerful was During the Zheng-He era (785-820), a Sakyamuni. monk in Zen Master Yan-Quang Qi-An’s Ñaïi Löïc Vöông Kim Cang: See Ñaïi Löïc congregation was collecting wood for Kim Cang vaø Ñaïi Löïc Vöông. making monks’ staffs when he became Ñaïi Löôïc: Abstract—Summary. lost. Coming upon Zen master T’a-Mei Fa-Chang’s cottage, he asked: “Master, Ñaïi Löôïng: Generous—Tolerant. how long have you been living here?” Ñaïi Maïc: Great desert. T’a-Mei said: “I have seen the mountain’s Ñaïi Mai Phaùp Thöôøng Thieàn Sö: Zen green change to brown four times.” The master T’a-Mei-Fa-Chang—Thieàn sö Ñaïi Mai monk then asked: “Where’s the road down sanh naêm 752 taïi Töông Döông (baây giôø thuoäc off the mountain?” T’a-Mei said: “Follow tænh Hoà Baéc), laø ñeä töû cuûa Maõ Toå Ñaïo Nhaát— the flow of the water.” The monk returned Zen master T’a-Mei-fa-Chang was born in 752 to Yan-Kuang and told him about the in Xiang-Yang (now in Hu-bei province), was monk he’d met. Yan-Kuang said: “When I a disciple of Ma-Tsu-T’ao-Yi. was at Jiang-Xi, studying with Ma-Tsu, I • Ban sô ñeán tham vaán Maõ

Toå, sö hoûi: “Theá saw such a monk there. I haven’t heard naøo laø Phaät?” Maõ Toå ñaùp: “Töùc taâm laø any news about him since then. I don’t Phaät.” Sö lieàn ñaïi ngoä—Upon his first know if it’s him or not.” Yan-Kuang then meeting with the great teacher Ma-Tsu, sent a monk to invite T’a-Mei to come for T’a-Mei asked him: “What is Buddha?” a visit. T’a-Mei responded to the invitation Ma-Tsu said: “Mind is Buddha.” Upon with a poem that said: hearing these words, T’a-Mei experienced “A damaged tree stump slumps in the great enlightenment. forest. • Trong hoäi Dieâm Quang (choã giaùo hoùa cuûa Mind unchanged as springtime pass. Thieàn sö Teà An) coù vò Taêng vaøo nuùi tìm A woodcutter passes but still doesn’t see caây gaäy, laïc ñöôøng ñeán am sö. Vò Taêng it. hoûi: “Hoøa Thöôïng ôû nuùi naày ñöôïc bao Why do you seek trouble by pursuing it?” laâu?” Sö ñaùp: “Chæ thaáy nuùi xanh laïi vaøng • Maõ Toå nghe sö ôû nuùi beøn sai moät vò Taêng boán laàn nhö theá.” Vò Taêng hoûi: “Ra nuùi ñi ñeán thaêm doø. Taêng ñeán hoûi sö: “Hoøa ñöôøng naøo?” Sö noùi: “Ñi theo doøng suoái.” Thöôïng gaëp Maõ Toå ñaõ ñöôïc caùi gì, veà ôû Vò Taêng veà hoïc laïi cho Thieàn sö Teà An nuùi naày?” Sö ñaùp: “Maõ Toå noùi vôùi toâi ‘Töùc nghe, Teà An noùi: “Ta hoài ôû choã Maõ Toå taâm laø Phaät,’ toâi beøn ñeán ôû nuùi naày.” Vò töøng thaáy moät vò Taêng, sau naày khoâng bieát Taêng beøn noùi: “Gaàn ñaây giaùo phaùp Maõ tin töùc gì, coù phaûi laø vò Taêng naøy chaêng?” Toå ñaõ thay ñoåi.” Ñaïi Mai hoûi: “Ñoåi ra Teà An beøn sai vò Taêng aáy ñi thænh sö laøm sao?” Vò Taêng ñaùp: “Phi taâm phi xuoáng nuùi. Sö coù baøi keä: Phaät.” Ñaïi Mai noùi: “OÂng giaø meâ hoaëc “Toài taøn khoâ moäc yû haøn laâm ngöôøi chöa coù ngaøy xong, maëc oâng ‘Phi Kyû ñoä phuøng xuaân baát bieán taâm taâm phi Phaät,’ toâi chæ bieát ‘Töùc taâm töùc

Phaät.’” Vò Taêng trôû veà thöa vôùi Maõ Toå thus manifested. And when the mind nhöõng lôøi sö noùi. Maõ Toå noùi vôùi ñaïi passes away, the myriad dharmas pass chuùng: “Ñaïi chuùng! Traùi Mai ñaõ chín.” Töø away. Mind does not, however, ñaây nhieàu vò thieàn khaùch tìm ñeán tham dependently arise according to conditions vaán sö—When Ma-Tsu heard that T’a- of good and evil. The myriad dharmas Mei lived on the mountain, he sent a monk arise in their own thusness.” to call upon him and ask the question: • Giaùp Sôn cuøng Ñònh Sôn ñoàng ñi ñöôøng “When you saw Master Ma-Tsu, what did cuøng noùi chuyeän vôùi nhau. Ñònh Sôn noùi: he say that caused you to come live on this “Trong sanh töû, khoâng Phaät töùc phi sanh mountain?” T’a-Mei said: “Master Ma- töû.” Giaùp Sôn noùi: “Trong sanh töû, coù Phaät Tsu said to me: ‘Mind is Buddha.’ Then I töùc chaúng meâ sanh töû.” Hai ngöôøi leân nuùi came here to live.” The monk said: leã vaán sö. Giaùp Sôn ñem caâu noùi cuûa hai “These days Master Ma-Tsu’s teaching ngöôøi thuaät laïi sö nghe vaø hoûi sö: “Chöa has changed.” T’a-Mei said: “What is it?” bieát choã thaáy cuûa hai ngöôøi ai ñöôïc thaân ? The monk said: “Now he says: ‘No mind. Sö baûo: “Moät thaân moät sô.” Giaùp Sôn hoûi: No Buddha.’” T’a-Mei said: “That old “Ai ñöôïc thaân?” Sö noùi: “Haõy ñi saùng mai fellow just goes on and on, confusing laïi.” Saùng hoâm sau Giaùp Sôn laïi ñeán hoûi people. Let him go ahead and say: ‘No sö. Sö baûo: “Ngöôøi thaân thì chaúng hoûi, mind. No Buddha.’ As for me: ‘I still say ngöôøi hoûi thì chaúng thaân.”—As the monk ‘Mind is Buddha.’” The monk returned Jia-Shan and T’ing-Shan were traveling

and reported this to Master Ma-tsu. Ma- together they had a discussion. T'ing-Shan Tsu said: "The Plum is ripe." Soon said: "When there is no Buddha within life afterward, T'a-Mei's reputation spread and death, then there is no life and death." widely and students traveled into the Jia-Shan said: "When Buddha is within mountains to receive his instruction. life and death, there is no confusion about • Sö thöôïng ñöôøng daïy chuùng: "Taát caû caùc life and death." The two monks couldn't ngöôi moãi ngöôøi töï xoay taâm laïi taän nôi reach any agreement, so they climb the goác, chôù theo ngoïn cuûa noù. Chæ ñöôïc goác mountain to see T'a-Mei Fa-Chang. Jia- thì ngoïn töï ñeán. Neáu muoán bieát goác caàn roõ Shan raised their question with T'a-Mei taâm mình. Taâm naày nguyeân laø coäi goác taát and asked: "We'd like to know which caû phaùp theá gian vaø xuaát theá gian, taâm viewpoint is most intimate?" T'a-Mei said: sanh thì caùc thöù phaùp sanh, taâm dieät thì "Go now. Come back tomorrow." The next caùc thöù phaùp dieät. Taâm chaúng töïa taát caû day Jia-Shan again came to T'a-Mei and thieän aùc, maø sanh muoân phaùp voán töï nhö raised the question of the previous day. nhö."—Zen Master T'a-Mei entered the T'-Mei said: "The one who's intimate hall and addressed the monks, saying: "All doesn't ask. The one who asks isn't of you must reserve your mind and arrive intimate." at its root. Don't pursue its branches! • Moät hoâm, sö chôït goïi ñoà chuùng ñeán baûo: Attaining its sources, its end will also be "Ñeán khoâng theå keàm, ñi khoâng theå tìm." reached. If you want to know the source, Sö ngöøng moät luùc, khi nghe tieáng soùc then just know your own mind. When the keâu, sö laïi hoûi: "Töùc vaät naày khoâng phaûi mind manifests, the innumerable dharmas vaät khaùc, caùc ngöôi phaûi kheùo giöõ gìn. are thus manifested. And when the mind Nay ta ñi ñaây." Noùi xong sö thò tòch manifests, the innumerable dharmas are (839)—One day, T'a-Mei suddenly said to

his disciples: "When it comes, it can't be during the reign of the emperor Yung Lo. It is held back. When it goes, it can't be the catalogue of the northern collection. pursued." He paused a moment, when the Ñaïi Minh Tuïc Nhaäp Taïng Chö Taäp: Kinh monks heard the sound of a squirrel. T'a- ñieån linh tinh cuûa Phaät giaùo ñöôïc söu taäp döôùi Mei said: "It's just this thing! Not some thôøi nhaø Minh, töø khoaûng 1368 ñeán 1644 sau other thing! Each of you! Uphold and Taây Lòch—Supplementary miscellaneous sustain it well. Now I pass away." Upon collection of Buddhist books, made under the saying these words T'a-Mei left the world Ming dynasty from 1368 to 1644 A.D. (839). Ñaïi Minh Vöông: Caùc Minh Vöông söù giaû Ñaïi Mani: The great precious mani. cuûa Phaät Tyø Loâ Giaù Na—The angels or Ñaïi Maõn: Mahapurna—King of monsters messengers of Vairocana. birds or garudas who are enemies of the nagas **For more information, please see Minh or serpents—Great complete—Full complete. Vöông. Ñaïi Maõn Nguyeän Nghóa Boà Taùt: One of Ñaïi Minh Vöông Baïch Thaân Boà Taùt: The the sixteen bodhisattvas of the southern Great Bright White-bodied bodhisattva. quarter, born by the will of Vairocana (Ñaïi Ñaïi moäng: Giaác moäng lôùn—Giaác moäng Nhöït Nhö Lai). ñôøi—Cuoäc ñôøi hay theá giôùi naày—Great Ñaïi Maïn (ngaõ maïn coáng cao): Extreme dream—The dream of life—This life—The arrogance. world. Ñaïi Maïn Ñaø La: The great mandala—Moät

Ñaïi Muïc Kieàn Lieân: Ma Ha Muïc Kieàn trong boán loaïi Maïn Ñoà La, veõ hoaëc taïc hình Lieân—Mahamaudgalyayana—See Ma Ha töôùng vaø hình theå chö Phaät vaø chö Boà Taùt Muïc Kieàn Lieân. trong tröôøng phaùi Maät Toâng—One of the four Ñaïi Naõ: Sudana (skt)—See Tu Ñaït. groups of Buddhas and bodhisattvas of the Ñaïi Naïn: Great calamity. esoteric school. Ñaïi Naùo: To stir. Ñaïi Maïn Ñaø La Vöông: See Maïn Ñaø La Ñaïi Naõo: Brain. Vöông. Ñaïi Nieäm Phaät: Invoking Buddha with a Ñaïi Meänh: The great order—Command— loud voice—Meditating on Buddha with Destiny or fate (life-and-death, mortality, continuous concentration. reincarnation). Ñaïi Nieát Baøn: Great Nirvana. Ñaïi Minh: Maët trôøi—Sun. Ñaïi Ngaõ: Mahatma (skt). Ñaïi Minh Baïch Thaân Boà Taùt: Vò Boà Taùt 1) Ñaïi ngaõ—Thöïc chaát thaät cuûa con ngöôøi—coù thaân traéng, vò thöù saùu ñöùng haøng ñaàu trong Nguyeân taéc cao nhaát con ngöôøi: The great Thai Taïng Giôùi, nhoùm Quaùn Theá AÂm—The self—The true personality. great bright white-bodied Bodhisattva, sixth in 2) Nieát Baøn töï taïi: Nirvana self. the first row of the Garbhadhatu Kuan-Yin 3) Caùi ta lôùn: The great ego. group. 4) Ñöùc Phaät, moät danh hieäu daønh cho nhöõng Ñaïi Minh Tam Taïng Thaùnh Giaùo Muïc baäc ñaõ ñaït ñeán traïng thaùi taâm linh cao Luïc: Saùch ghi cheùp laïi muïc luïc Tam taïng nhöùt—The Buddha—The highest Kinh Ñieån döôùi thôøi vua Vónh Laïc nhaø Minh. principle in man—A name of honor which Ñaây laø muïc luïc cuûa Baéc Taïng—The Great should be reserved for those of highest Ming dynasty catalogue of the Tripitaka, made spiritual attainment.

Ñaïi Nghóa: Great cause. resulting from his vows. Ñaïi Nghóa Thaønh: The city of all ideas or Ñaïi Nguyeän Thuyeàn: Thuyeàn Baùt Nhaõ hay aims. Ñaïi Nguyeän cuûa Ñöùc Phaät A Di Ñaø, ñöa taát caû Ñaïi Nghóa Vöông: The King of all ideas or nhöõng ai tín thoï nôi ngaøi qua bieån sanh töû luaân aims. hoài ñeå ñeán Tònh Ñoä—The great vow boat of Amitabha Buddha, which ferries the believers Ñaïi Nghòch: Great treason. over the sea of mortality to the Pure Land. Ñaïi Ngoä: Great ealization—Greatly realize. Ñaïi Ngö: Makara (skt)—Moät loaøi thuûy Ñaïi Ngoân: Grandiloquent. quaùi—A monster fish. Ñaïi Ngu: Ñaïi Ngöu Xa: Xe Traâu laø xe lôùn nhaát trong 1) Si meâ lôùn: Greatly ignorant. truyeän nguï ngoân nhaø löûa trong Kinh Dieäu Phaùp 2) Ñaïi Ngu laø teân cuûa moät töï vieän vaø cuõng laø Lieân Hoa—The great ox cart in the Lotus sutra danh hieäu cuûa Maõ Toå cuûa Thieàn phaùi Qui parable of the burning house. Toâng, vò truï trì ôû ñoù: Name of a monastery Ñaïi Nhaân: Great being—Great man. and title of its patriarch Ma-Tsu or the Zen or Intuitive school. Ñaïi Nhaân Baùt Nieäm: Taùm nieäm phaùp cuûa caùc baäc ñaïi nhaân—Eight lines of thought for Ñaïi Nguyeân Soaùi Minh Vöông: Moät trong great men: möôøi saùu Minh Vöông, coù teân laø A-Tra-Baïc- 1) Voâ Duïc: Absence of desire. Caâu—The great commander, one of the 2) Tri Tuùc: Contentment. sixteen commanders, named Atavika. 3) Vieãn Ly: Aloneness. Ñaïi Nguyeän: Mahapranidhana (skt). 4) Tinh Caàn: Zeal. • Caùc lôøi nguyeän lôùn maø caùc vò Boà Taùt thieát 5) Chaùnh nieäm: Correct thinking. laäp khi khôûi ñaàu söï nghieäp taâm linh cuûa 6) Ñònh Taâm: Fixed mind. caùc ngaøi: Great vows made by the 7) Trí Tueä: Wisdom. Bodhisattva in the beginning of his 8) Hyû Laïc: Inner Joy. spiritual career. Ñaïi Nhaân Ñaø La Ñaøn: Indra-altar of square • Ñaïi

nguyeän cuûa chö Phaät vaø chö Boà Taùt, shape. He is worshipped as the mind-king of cöùu ñoä heát thaûy chuùng sanh vaø khieán hoï the universe, all thing depending on him. ñaït thaønh Phaät quaû: The great vow of a Buddha or Bodhisattva to save all the Ñaïi Nhaân Ñaø La Toïa: The throne of Ibdra, living and bring them to Buddhahood. whose throne is four-square to the universe. Ñaïi Nguyeän Löïc: Löïc lôùn cuûa chö Phaät vaø Ñaïi Nhaân Töôùng AÁn: Sealed with the sign chö Boà Taùt nhôø ñoù maø caùc ngaøi thaønh töïu ñöôïc of manhood. ñaïi nguyeän—The great power of Ñaïi Nhaãn Phaùp Giôùi: Theá giôùi lôùn ñeå hoïc accomplishing a vow by a Buddha or veà nhaãn nhuïc, chæ theá giôùi Ta Baø hieän taïi— Bodhisattva. The great realm for learning patience—The Ñaïi Nguyeän Nghieäp Löïc: Boán möôi taùm present world. nguyeän vaø löïc coâng ñöùc lôùn cuûa Ñöùc Phaät A Ñaïi Nhaäp Dieät Töùc: See Ñaïi Baùt Nieát Baøn. Di Ñaø—The forty-eight vows and the great Ñaïi Nhieãm Phaùp: Phaùp aùi nhieãm lôùn nhaát meritorious power of Amitabha. laø saéc duïc nhieãm hay söï aùi nhieãm cuûa hai tính Ñaïi Nguyeän Thanh Tònh Baùo ñoä: Coõi Tònh nam nöõ, lieân heä tôùi AÙi Nhieãm Minh Vöông— Ñoä Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø—The The great taint, or dharma of defilement, sex- Pure-Reward Land of Amitabha, the reward attraction, associated with the god of love (AÙi

Nhieãm Minh Vöông). the T'ang dynasty. The sutra teaches that Ñaïi Nhieäm: Great responsibility. Vairocana is the whole world, which is divided Ñaïi Nhieáp Thoï: into Garbhadhatu (material) and Vajradhatu 1) Nhieáp thoï heát thaûy chuùng sanh: The great (indestructible), the two together forming all-embracing receiver. Dharmadhatu. The manifestations of 2) Danh hieäu cuûa Phaät, ñaëc bieät laø Phaät A Di Vairocana's body to himself, that is, Buddhas Ñaø: A title of a Buddha, especially and Bodhisattvas, are represented Amitabha. symbolically by diagrams of several circles. In the Vajradhatu mandala, he is the centre of the Ñaïi Nho: Great scholar. five groups. In the Garbhadhatu, he is the Ñaïi Nhöït: Phaät Tyø Loâ Giaù Na—Vairocana centre of the eight-leaved Lotus court. He is Buddha or Mahavairocana. generally considered as an embodiment of the Ñaïi Nhöït Cuùng: Leã cuùng döôøng thôø phöôïng Truth, both in the sense of Dharmakaya and Phaät Tyø Loâ Giaù Na—A meeting for the Dharmaratna. Some schols hold Vairocana to worship of Vairocana. be the dharmakaya of sakyamuni, but the Ñaïi Nhöït Giaùc Vöông: Mahavairocana esoteric school denies this identity. (skt)—Maët trôøi chieáu saùng khaép caû, teân cuûa Ñaïi Nhöït Nhö Lai: Mahavairocana moät vò coå Phaät Tyø Loâ Giaù Na, laø ñoái töôïng thôø Ñaïi Nhöït Toâng: Tröôøng phaùi Ñaïi Nhöït, lieân phöôïng chaùnh cuûa phaùi Chaân ngoân beân Nhaät— heä vôùi Thai Taïng Giôùi hay theá giôùi hieän The sun, shing everywhere, name of an töôïng—The cult of Vairocana especially antique Buddha Vairocana. The chief object of associated with the Garbhadhatu or worship of the Shingon sect in Japan, phenomenal world. Ñaïi Nhöït Kinh: Tyø Loâ Giaù Na Thaønh Phaät Ñaïi Nieäm Phaät: Thaàn Bieán Gia Trì Kinh, moät trong ba boä kinh 1) Nieäm Phaät lôùn tieáng—Invoking or chính cuûa Phaät giaùo Maät Toâng, ñöôïc Thieän Voâ repeating Buddha's name with a loud UÙy dòch sang Hoa ngöõ vaøo thôøi ñaïi nhaø Ñöôøng. voice. Kinh daïy veà Ñaïi Nhöït Nhö Lai laø hieän thaân 2) Thieàn

ñònh quaùn töôûng lieân tuïc veà Phaät— cuûa Phaùp Giôùi, chia ra laøm Thai Taïng Giôùi hay Meditating on Buddha with continuous theá giôùi hieän töôïng vaø Kim Cang Baát Hoaïi concentration. Giôùi, caû hai hôïp thaønh Phaùp Giôùi. Hieän thaân Ñaïi Nieân Cö Só: Theo Thieàn sö D.T. Suzuki cuûa Phaät Tyø Loâ Giaù Na laø chö Phaät hay chö trong Thieàn Luaän, Taäp I, Cö só Thieàn sö Ñaïi Boà Taùt, ñöôïc tieâu bieåu bôûi nhöõng hình voøng Nieân, moät quan chöùc ñôøi nhaø Toáng. Ngaøi laø (hay maët trôøi vaø caùc haønh tinh quay quanh noù). taùc giaû cuûa baøi thô sau ñaây—According to Zen Trong Kim Cang Giôùi Maïn Ñoà La thì Ñaïi Nhöït Master D.T. Suzuki in the Essays in Zen Nhö Lai laø trung taâm cuûa naêm nhoùm. Trong Buddhism, Book II, Upasaka Zen master Ta- Thai Taïng Giôùi thì Ñaïi Nhöït Nhö Lai laø trung Nien (973-1020), a mandarin during the Sung toøa cuûa boâng sen taùm caùnh. Ngaøi ñöôïc coi nhö Dynasty. He was the author of the below laø hieän thaân cuûa chaân phaùp, trong hai nghóa poem: Phaùp Thaân vaø Phaùp Baûo. Moät soá tröôøng phaùi Coái xay taùm goùc chuyeån trôøi cao cho raèng Ñaïi Nhöït Nhö Lai laø phaùp thaân cuûa Sö töû loâng vaøng hoùa choù ngao Phaät Thích Ca, nhöng Maät giaùo laïi phuû nhaän Ví muoán caát mình leân baéc ñaåu ñieàu naày—Vairocana Sutra, name of one of Chaép tay veà ngaém choán nam taøo. the three major sutras of the Mantrayana, An octagonal millstone rushes through the air; translated into Chinese by Subhakarasimha in

A golden-coloured lion has turned into a cur: Lòch—Translated into Chinese by Gunabhadra If you want to hide yourself in the North Star, around 420 to 479 A.D. Turn round and fold your hands behind the Ñaïi Phaùp Loa: Loa phaùp Ñaïi thöøa—The South Star. Great Law conch, or Mahayana bugle. Ñaïi Noä: Great anger. Ñaïi Phaùp Maïn: Intellectual pride or Ñaïi Phaøm: The whole—All. arrogance through possession of the Truth. Ñaïi Phaïm: Mahabrahmanas (skt)—Great Ñaïi Phaùp Vuõ: Möa phaùp lôùn—Möa phaùp Brahma or Mahabrahman—The third Ñaïi thöøa—The raining, preaching of the Brahmaloka or region of the first dhyana. Mahayana. Ñaïi Phaïm Thieân: Mahabrahma (skt)—Theo Ñaïi Phaùp Vöông: Sudharmaraja—King of Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ñaïi the Sudharma Kinnaras, the horse-headed Phaïm Thieân ñöôïc Phaät giaùo thöøa nhaän, nhöng human bodied musicians of Kuvera. ôû vò theá thaáp, chöù khoâng nhö vò chuùa saùng theá, Ñaïi Phaåm Baùt Nhaõ Kinh: Mahaprajna- maø chæ nhö vò Trôøi giao tieáp maø caùc vò Thaùnh paramita sutra. Phaät giaùo vöôït qua ñeå ñaït ñöôïc giaùc ngoä Boà Ñaïi Phaåm Kinh: Kinh Ñaïi Baùt Nhaõ ñöôïc Ñeà. Vò naày ñöôïc xem nhö laø cha cuûa taát caû Cöu Ma La Thaäp dòch sang Haùn Taïng 27 chuùng sanh—According to Eitel in the quyeån—The larger or fuller edition of a Dictionary of Chinese Buddhist Terms, canonical work. The Mahaprajna-Paramita Mahabrahman is the first person of the Sutra translated into Chinese by Kumarajiva in Brahminical Trimurti, adopted by Buddhism, 27 books. but placed in an inferior position, being looked Ñaïi Phaät Ñaûnh: upon not as Creator, but as a transitory devata 1) Moät chöõ vieát taét cuûa Ñaø La Ni—An whom every Buddhistic saint surpasses on abbreviation for Dharani. obtaining bodhi. Notwithstanding this, the 2) Moät toâng phaùi Phaät giaùo Maät Toâng, vôùi

saddharma-pundarika calls Brahma or the Phaät Tyø Loâ Giaù Na trong Kim Cang giôùi father of all living beings (cha cuûa taát caû chuùng vaø Phaät Thích Ca Maâu Ni trong Phaùp giôùi: sanh). Mahabrahman is the unborn or A title of the esoteric sect for their form of uncreated ruler over all, especially according Buddha or Buddhas, especially of to Buddhism over all the heavens of form, of Vairocana if the Vajradhatu and mortality. Sakyamuni of the Garbhadhatu groups. Ñaïi Phaïm Thieân Vöông: Mahabrahma- Ñaïi Phaät Ñaûnh Thuû Laêng Nghieâm: Great devaraja, king of the eighteen Brahmalokas. Buddha Shurangama Mantra. Ñaïi Phaûn: High treason. Ñaïi Phaät Trí: Chö Phaät bieát phöông caùch Ñaïi Phaùp: Phaùp Ñaïi Thöøa cöùu ñoä chuùng naøo ñuùng vaø thôøi ñieåm naøo hôïp ñeå giaùo hoùa sanh—Great dharma or Law of Mahayana cöùu ñoä chuùng sanh—Great Buddhist Wisdom salvation. which knows what method is right at what time Ñaïi Phaùp Coå: Troáng phaùp lôùn maø tieáng voïng for preaching and saving certain sentient cuûa noù coù theå caûnh tænh ñöôïc chuùng sanh—The beings Great Law drum. Ñaïi Phieàn Naõo Ñòa Phaùp: Saùu ñieàu kieän Ñaïi Phaùp Coå Kinh: Mahabheriharaka- tinh thaàn sinh ra duïc voïng vaø phieàn naõo—The parivarta (skt)—Ñöôïc Caàu Na Baït Ñaø La dòch six things or mental conditions producing sang Hoa ngöõ töø naêm 420 ñeán 479 sau Taây passion and delusion:

1) Si meâ: Stupidity. Boà Taùt—The sutra of the great assembly of 2) Phoùng daät (quaù ñoä): Excess. Bodhisattvas from the ten directions, and of the 3) Traây löôøi: Laziness. apocalpytic sermons delivered to them by the 4) Baát tín: Unbelief. Buddha—Mahavaipulya-Mahasamnipata- 5) Hoân Traàm (loän laïo): Confusion. Sutra (skt) is full name. Translated into 6) Traïo cöû: Restlessness. Chinese around 397-439 A.D., said have been Ñaïi Phong: Typhoon—Great storm. preached by the Buddha from the age of 45 to Ñaïi Phong Tai: Tai öông gioù baõo, loaïi tai 49, to Buddhas and Bodhisatvas assembled öông thöù ba tieâu huûy theá giôùi—Great storms, from every region, by a great staircase made the third of the three destructive calamities to between the world of desire and that of form. end the world—See Ñaïi phong thuûy hoûa tai. Ñaïi Phöông Ñaúng Nhö Lai Taïng Kinh: Ñaïi Phong Thuûy Hoûa Tai: Mahapralaya— See Ñaïi Phöông Quaûng Nhö Lai Bí Maät Taïng The final and utter destruction of a universe by Kinh and Kinh Voâ Löôïng Nghóa. wind, flood, and fire. Ñaïi Phöông Ñaúng Phaät Hoa Nghieâm Ñaïi Phoå Ninh Töï Ñaïi Taïng Kinh Muïc Kinh: Teân khaùc cuûa Kinh Hoa Nghieâm. Coù ba Luïc: Nguyeân Taïng Muïc Luïc—Muïc luïc cuûa loaïi: 60, 80 vaø 40 quyeån—Buddhavatamsaka- toaøn boä Nguyeân Taïng Kinh ñieån—The mahavaipulya-sutra—Avatamsaka sutra. catalogue of the Yuan Tripitaka—See Nguyeân There are three kinds of translation: 60, 80 and Taïng. 40 books. Ñaïi Phuù: Very rich. Ñaïi Phöông Quaûng: Mahavaipulya (skt)— The great Vaipulya, or sutra of Mahayana— Ñaïi Phuùc: Ñaïi phöôùc--Great happiness— See Ñaïi Phöông Ñaúng. Great felicity. Ñaïi Phöông Ñaúng: Ñaïi Phöông Quaûng Nhö Lai Bí Maät 1) Voâ Löôïng Nghóa Kinh—Sutra of Infinite Taïng Kinh: Tathagata-Garbha-Sutra (skt)— Meaning—The great Vaipulyas, or sutra Kinh noùi veà nghóa cuûa Nhö Lai Taïng laø trong of Mahayana. phieàn naõo cuûa chuùng sanh ñaõ saún coù ñöùc cuûa

2) Phöông Ñaúng vaø Phöông Quaûng ñoàng phaùp thaân Nhö Lai, ñöôïc Baát Khoâng ñôøi nghóa. Ñaây laø teân chung cuûa 12 boä Kinh Ñöôøng dòch sang Hoa ngöõ vaøo khoaûng töø naêm Tieåu vaø Ñaïi Thöøa: The Great Vaipulyas 350 ñeán 431 sau Taây Lòch—Translated into means broad, widespread, and levelled up, Chinese around 350-431 A.D. equal to everywhere, universal. The Ñaïi Phöông Quaûng Phaät: Hoa Nghieâm Vaipulya works are styled sutras, for the Boån Toân, vò Phaät ñaõ chöùng nghieäm ñöôïc lyù ñaïi broad doctrine of universalism. This is the phöông quaûng hay laø baäc ñaõ coâng vieân quaû name for the 12 Hinayana and Mahayana maõn—The fundamental honoured one of the Sutras. Avatamsaka—The Buddha who realizd the Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh: Kinh universal law. Phaät thuyeát cho ñaïi chuùng Boà Taùt khaép möôøi Ñaïi Phöông Quaûng Phaät Hoa Nghieâm phöông. Teân ñaày ñuû cuûa Kinh Ñaïi Taäp, ñöôïc Kinh: Buddhavatamsaka-Mahavaipulya- dòch sang Hoa Ngöõ vaøo khoaûng töø naêm 397 Sutra ñeán 439 sau Taây Lòch. Ngöôøi ta cho raèng Phaät Ñaïi Phöông Tieän: Mahopaya (skt)—Phöông ñaõ thuyeát boä kinh naày giöõa khoaûng Ngaøi töø 45 tieän thieän xaûo cuûa Phaät vaø Boà Taùt—The great ñeán 49 tuoåi. Kinh thuyeát cho chö Phaät vaø chö appropriate means, or expedient method of

teaching by Buddhas and bodhisattvas. his own head to a Brahman who demanded it, ** For more information, please see at the instigation of an enemy king. Phöông Tieän. Ñaïi Quang Minh Vöông Xaû Ñaàu Thí Baø Ñaïi Quaùn Ñaûnh: Theo truyeàn thoáng Phaät La Moân: Vò vua cuûa nöôùc Ba La Naïi, ñaõ boá giaùo Taây Taïng, leã quaùn ñaûnh ñöôïc duøng ñeå thí ñaàu mình cho moät vò Baø La Moân—The röõa saïch toäi chöôùng vaø aùc nghieäp ñeå ñi vaøo Great Light Brilliant King or King of the coâng ñöùc—In Tibetan Buddhism, the great Benares, who gave his own head to a baptism, used on special ocassions for washing Brahman—See Ñaïi Quang Minh Vöông. away sin and evil and entering into virtue. Ñaïi Quang Phoå Chieáu: Universal light— Ñaïi Quang AÂm Thieân: Abhasvara—Coõi trôøi AÙnh saùng chieáu khaép muoân phöông, ñaëc bieät thöù ba trong Nhò Thieàn Thieân cuûa trôøi saéc laø nhöõng tia naèm giöõa hai chaân maøy cuûa Phaät, giôùi—The third of the celestial regions in the nhö ñaõ ñöôïc keå ñeán trong Kinh Phaùp Hoa— second dhyana heaven of the form realm. The great light shinning everywhere, ** For more information, please see Töù Thieàn especially the ray of light that streamed from Thieân. between the Buddha's eyebrows, referred to in Ñaïi Quang Minh Taøng: Treasury of Great the Lotus sutra. Brightness. Ñaïi Quang Phoå Chieáu Quaùn AÂm: Moät Ñaïi Quang Minh Vöông: The Great- Light trong saùu hình thöùc khaùc nhau cuûa Ngaøi Quaùn Brilliant King or Ming-Wang—Ñöùc Phaät Thích AÂm—One of the six forms of Kuan Yin. Ca Maâu Ni trong thôøi quaù khöù, laø quoác vöông Ñaïi Quaûng Trí Tam Taïng: Trí lôùn roäng veà cuûa coõi Dieâm Phuø Ñeà, goïi laø Ñaïi Quang Minh Tam Taïng Kinh ñieån, danh hieäu cuûa A Muïc Vöông. Khi ñoù voi traéng cuûa Ngaøi bò ñoäng taâm Khö hay Baát Khoâng—Great wide wisdom in khi nhìn thaáy moät con voi caùi, neân chaïy theo the tripitaka, a title of Amogha. vaøo röøng. Khi aáy Ngaøi lieàn quôû traùch vieân Ñaïi Qui Moâ: On a large scale. quaûn töôïng, vaø vieân quaûn töôïng ñaùp laïi raèng. " Ñaïi

Quyeàn: Ñaïi Thaùnh Quyeàn, khaû naêng Thöa Ngaøi, toâi chæ coù theå kieåm soaùt ñöôïc caùi tuyeät luaân cuûa chö Phaät vaø chö Boà Taùt coù theå thaân, nhöng khoâng theå kieåm soaùt ñöôïc caùi taâm; töï hoùa thaân vaøo ngöôøi khaùc hay hoùa hieän dò chæ coù Phaät môùi laøm ñöôïc chuyeän naày." Ngay hình, baèng caùch ñoù maø Hoaøng Haäu Ma Gia ñaõ sau ñoù Ngaøi ñaõ phaùt ñaïi nguyeän tu haønh thaønh laøm meï 1.000 Phaät, La Haàu La laøm con cuûa ñaït ñaïo quaû Boà Ñeà vaø thaønh Phaät. Veà sau naày, 1.000 Phaät, vaø taát caû chuùng sanh ñeàu naèm Ngaøi boá thí taát caû, ngay caû vieäc boá thí ñaàu cho trong khaû naêng cuûa Phaùp thaân Phaät—The great moät ngöôøi Baø La Moân, ngöôøi ñaõ ñeán xin ñaàu potentiality or the great power of Buddhas and vì nghe theo lôøi xuùi duïc cuûa moät nhaø vua thuø bodhisattvas to transform themselves into ñòch vôùi Ngaøi—Sakyamuni in previous others, by which Maya becomes the mother of existence, when king of Jambudvipa, at 1,000 Buddhas, Rahula the son of 1,000 Benares. There his white elephant, stirred by Buddhas, and all beings are within the potency the sight of a female elephant, ran away with of the dharmakaya. him into the forest, where he rebuke his Ñaïi Quyeàn Tu Lôïi Boà Taùt: Vò Boà Taùt hay mahout, who replied, "I can only control the moät loaïi thaàn hoä phaùp cho caùc töï vieän, tay body, not the mind; only a Buddha can control phaûi ñeå tröôùc traùn che maét troâng xa, ngöôøi ta the mind." Thereupon the royal rider made his noùi ngaøi laø vò thaàn traán thuû bôø bieån trong resolve to attain bodhi and become a Buddha. vöông quoác cuûa vua A Duïc—A Bodhisattva, a Later, he gave to all that asked, finally even

protector of monasteries, depicted as shading posthumously (after the master died). his eyes with his hand and looking afar, said to Ñaïi Söï: Important matter—Big affair. have been a Warden of the Coast under the Ñaïi Söï Kinh: See Mahavastu in emperor Asoka. Sanskrit/Pali-Vietnamese Section. Ñaïi Sa Moân: Ñaïi Söï Nhaân Duyeân: Phaät xuaát hieän vì moät 1) Toân hieäu cuûa Ñöùc Phaät—Great shaman— ñaïi söï nhaân duyeân: Khai thò cho chuùng sanh The Buddha. ngoä nhaäp tri kieán Phaät, hay laø giaùc ngoä theo 2) Baát cöù Tyø Kheo naøo ñaõ thoï cuï tuùc giôùi: kinh Phaùp Hoa, Phaät taùnh theo kinh Nieát Baøn Any bhiksu in full orders. vaø thieân ñöôøng cöïc laïc theo kinh Voâ Löôïng Ñaïi Sa Moân Thoáng: Vò Taêng Thoáng ñöôïc Thoï—For the sake of a great cause, or Hoaøng Ñeá nhaø Tuøy boå nhaäm trong khoaûng töø because of a great matter—The Buddha naêm 581 ñeán 618 sau Taây Lòch—A director of appeared, for the changing beings from illusion the order appointed by the emperor of the Sui into enlightenment (according to the Lotus dynasty from 581 to 618 A.D. Sutra), or the Buddha-nature (according to the Ñaïi San Nhaõ: 10,000 San Nhaõ hay 1006 tyû Nirvana Sutra), or the joy of Paradise (1006 X 1,000,000,000)—10,000 septillions—(according to the Infinite Life Sutra). See San Nhaõ. Ñaïi Taøi: Great talent. Ñaïi Saùt: ksetra (skt)—A sacred spot or Ñaïi Taùn Thaùn: Great praise. district. Ñaïi Tang: Deep mourning. Ñaïi Só: Mahasattva (skt)—Moät chuùng sanh vó Ñaïi Taïng Kinh: The Tripitaka—Toaøn boä ñaïi—Moät con ngöôøi cao thöôïng hay moät ngöôøi kinh ñieån Phaät giaùo—The whole of Buddhist daãn daét chuùng sanh loaøi ngöôøi—Tieáng goïi canon. chung cho chö Thanh Vaên, Boà Taùt hay Phaät— Ñaïi Taïng Muïc Luïc: Ba

quyeån muïc luïc veà Moät baäc töï lôïi lôïi tha—A great being—A Ñaïi Taïng Kinh cuûa Ñaïi Haøn—A catalogue of noble—A leader of men—A Sravaka—A the Korean cannon, written in three books. Bodhisattva—A Buddha—One who benefis Ñaïi Taïng Nhaát Laõm: Möôøi quyeån toùm taét himself to help others. veà Ñaïi Taïng Kinh cuûa cö só Traàn Thöïc vieát Ñaïi Só Tieâm: Theû xaâm Quan AÂm ñöôïc ñaët döôùi thôøi ñaïi nhaø Minh—The tripitaka at a tröôùc töôïng Quan AÂm trong caùc chuøa— glance in 10 books written by Ch'en-Shih of Bamboo slips used before Kuan-Yin. the Ming dynasty. Ñaïi Sinh Chuû: Mahaprajapati (skt)—The Ñaïi Taùt Gia Ni Kieàn Töû: Mahasatya- lady of the living—See Ñaïi AÙi ñaïo (Ma Ha Ba Nirgrantha (skt)—Ni Kieàn laø tieáng duøng ñeå goïi Xaø Ba Ñeà). chung ngoaïi ñaïo—Ñaïi Taùt Gia Ni Kieàn Töû laø Ñaïi Suy Töôùng: Major signs of decay or teân cuûa moät vò ngoaïi ñaïo khoå haïnh ñaõ veà qui approcing death—See Nguõ Suy Töôùng. y vaø trôû thaønh moät ñeä töû Phaät—An ascetic who Ñaïi Sö: is said to have become a disciple of the Vò Thaày lôùn: Great teacher (master) or leader. Buddha. Moät trong möôøi danh hieäu cuûa Phaät: One of Ñaïi Taêng: Moät vò Taêng ñaõ thoï giôùi ñaày ñuû the ten titles of a Buddha. vaø nghieâm trì giôùi luaät—A fully ordained Danh hieäu maø caùc vò thaày Phaät giaùo thöôøng monk—A full monk as opposed to a novice. ñöôïc truy taëng sau khi tòch: This is a Ñaïi Taêng Chaùnh: The director of monks Buddhist title which is usually conferred Ñaïi Taâm Haûi: Taâm roäng lôùn nhö ñaïi

döông—Great mind ocean—Omniscience. Ñaïi Thaéng Taâm: The mind of mastery. Ñaïi Taâm Löïc: Taâm löïc roäng lôùn bao la, chæ Ñaïi Thaân: Thaân lôùn hay hoùa thaân truøm khaép trí hueä vaø nhöõng hoaït ñoäng cuûa Phaät—The vuõ truï cuûa Phaät—The great body— great mind and power, or wisdom and activity Nirmanakaya or transformable body of the of a Buddha. Buddha which covers the whole universe. Ñaïi Taàn: Teân goïi khaùc cuûa nöôùc Syria, ñeá Ñaïi Thaàn Chuù: Dharani spells or magical quoác La Maõ ôû phöông ñoâng—Syria, the formulae connected with supernatural powers. Eastern Roman Empire. Ñaïi Thaàn Löïc: Supernatural or magical Ñaïi Taàn Baø La: Ñôn vò ño löôøng töông powers—Great spiritual powers. ñöông vôùi 100.000 tyû—A measurement unit Ñaïi Thaàn Vöông: Mahakala—The great equivaletn to 100,000 billions. deva-king. Ñaïi Taäp Kinh: Ñaïi Phöông Ñaúng Ñaïi Taäp 1) Moät danh hieäu cuûa Ñaïi Töï Taïi hay Ma Heâ Kinh—Mahasamghata-sutra—The sutra of the Thuû La Thieân: A title of Mahesvara— great assembly of Bodhisattvas from every Siva. direction—See Ñaïi Phöông Ñaúng Ñaïi Taäp 2) Vò thaàn maët ñen hoä phaùp caùc töï vieän, Kinh. trong truø phaïn ñöôøng. Ngöôøi ta noùi vò naày Ñaïi Taät: Grave illness. laø ñeä töû cuûa Ñaïi Thieân Mahadeva, vaø laø Ñaïi Thanh Chaâu: Mahanila (skt)—Ma Ha tieàn thaân cuûa Phaät Thích Ca: A guardian Ni La—Vieân ngoïc quí, lôùn vaø xanh bieát, coù leõ of monasteries, with black face, in the gioáng nhö vieân ngoïc cuûa vua Trôøi Ñeá Thích— dining hall; he is said to have been a A precious stone, large and blue, perhaps disciple of Mahadeva, a former identical with Indranila-mukta—Theprecious incarnation of Sakyamuni. stone of Indra—Sapphire. Ñaïi Theá: Ñaïi Thaùnh: 1) Great power. 1) The great sage or saint. 2) See Ñaïi Theá Chí Boà Taùt. 2) Danh hieäu cuûa moät vò Phaät hay moät vò Boà Ñaïi Theá Chí Boà Taùt:

Vò Boà Taùt maø trí löïc Taùt cao caáp: A title of a Buddha or a coù theå ñeán khaép caùc nôi, ngaøi tieâu bieåu cho trí Bodhisattva of high rank. hueä Phaät, vò ñöùng beân phaûi Phaät A Di Ñaø, tieâu Ñaïi Thaùnh Chuû: The great holy honoured bieåu cho trí tueä; trong khi Boà Taùt Quaùn AÂm thì one or lord. beân traùi. Ngaøi ñöôïc coi laø vò Boà Taùt troâng nom Ñaïi Thaùnh Theá Toân: See Ñaïi Thaùnh Chuû. cöûa trí hueä cuûa Ñöùc Phaät—Mahasthama- prapta Bodhisattva—He whose wisdom and Ñaïi Thaùnh Vaên Thuø: See Manjusri. power reach everywhere, a bodhisattva Ñaïi Thaønh: Mahasambhava (skt)—Great representing the Buddha-wisdom of Amitabha; completion. he is Amitabha's right, with Avalokitesvara on Ñaïi Thaéng: Great victory. the left. He is considered as the guardian of Ñaïi Thaéng Kim Cang: Ñaïi Chuyeån Luaân Buddha-wisdom—See Ñaéc Ñaïi Theá in Vöông, vò Kim Cang Taùt Ñoûa hay Kim Cang Vietnamese-English Section, and Thuû coù 12 tay do Ñöùc Ñaïi Nhaät hoùa thaân, moãi Mahasthama in Sanskrit/Pali-Vietnamese tay ñeàu caàm giöõ moät bieåu töôïng—One of the Section. incarnations of Vairocana represented with Ñaïi Thi Haøo: Great poet. twelve arms, each hand holding one of his Ñaïi Thí Hoäi: Moksa-maha-parisad (skt). symbols.

1) Ñaïi hoäi boá thí cho taát caû moïi ngöôøi, töø replied: 'The bestowal of Dharma is giaøu ñeán ngheøo, treân danh nghóa naêm naêm (beyond the element of time, having) moät laàn—A great gathering for almsgiving neither start nor finish, and each offering to all, rich and poor, nominal quinquenial. should benefit all living beings at the same 2) Theo Kinh Duy Ma Caät, vaøo thôøi Phaät coøn time. This a bestowal of Dharma.' taïi theá, luùc cö só Duy Ma Caät laâm beänh, • Con hoûi: "Theá laø nghóa gì?"—I asked: Phaät baûo tröôûng giaû töû Thieän Ñöùc: "OÂng 'What does this mean?' ñi ñeán thaêm beänh oâng Duy Ma Caät duøm • Cö só ñaùp: "Nghóa laø vì ñaïo Boà Ñeà, khôûi töø ta."—According to the Vimalakirti Sutra, taâm; vì cöùu chuùng sanh , khôûi taâm ñaïi bi; once Upasaka Vimalakirti was sick, the vì muoán giöõ gìn Chaùnh Phaùp, khôûi taâm Buddha then said to a son a an elder called hoan hyû; vì nhieáp trí tueä, laøm theo taâm xaû; Excellent Virute: "You call on Vimalakirti vì nhieáp taâm tham laãn, khôûi boá thí Ba la to enquire his health on my behalf." maät; vì ñoä keû phaïm giôùi, trì giôùi Ba la • Thieän Ñöùc baïch Phaät: "Baïch Theá Toân! maät; vì khoâng ngaõ phaùp, khôûi nhaãn nhuïc Con khoâng kham laõnh ñeán thaêm beänh oâng. Ba la maät; vì rôøi töôùng thaân taâm, khôûi tinh Vì sao? Nhôù laïi thuôû tröôùc, con laäp ra ñaïi taán Ba la maät; vì töôùng Boà Ñeà, khôûi thieàn hoäi thi ôû nhaø cha con, haïn trong baûy ngaøy ñònh Ba la maät; vì nhöùt thieát trí, khôûi trí ñeå cuùng döôøng cho taát caû vò sa Moân, Baø la tueä Ba la maät; vì giaùo hoùa chuùng sanh maø moân, cuøng haøng ngoaïi ñaïo, keû ngheøo khoù, khôûi ra 'Khoâng;' chaúng boû Phaùp höõu vi maø heøn haï, coâ ñoäc vaø keû aên xin. Baáy giôø oâng khôûi 'voâ töôùng;' thò hieän thoï sanh, maø khôûi Duy Ma Caät ñeán trong hoäi noùi vôùi con 'voâ taùc;' hoä trì Chaùnh Phaùp, khôûi söùc raèng, 'Naày tröôûng giaû töû! Vaû chaêng hoäi phöông tieän; vì ñoä chuùng sanh, khôûi töù ñaïi thí khoâng phaûi nhö hoäi cuûa oâng laäp ra nhieáp phaùp; vì kính thôø taát caû, khôûi phaùp ñaâu, phaûi laøm hoäi Phaùp thí chôù laäp ra hoäi tröø khinh maïn; ñoái thaân maïng vaø taøi

saûn, taøi thí naøy laøm gì?”—Excellent Virtue khôûi ba phaùp beàn chaéc; trong phaùp luïc said: “World Honoured One, I am not nieäm, khôûi ra phaùp nhôù töôûng; ôû saùu phaùp qualified to call on him to enquire after his hoøa kính, khôûi taâm chaát tröïc; chôn chaùnh health. The reason is that once I held a thöïc haønh thieän phaùp, khôûi söï soáng trong ceremonial meeting at my father’s house saïch; vì taâm thanh tònh hoan hyû, khôûi gaàn to make offerings to the gods and also to böïc Thaùnh hieàn; vì chaúng gheùt ngöôøi döõ, monks, brahmins, poor people, outcastes khôûi taâm ñieàu phuïc; vì phaùp xuaát gia, khôûi and beggars. When the meeting ended thaâm taâm ; vì ñuùng theo choã noùi maø laøm seven days later, Vimalakirti came and khôûi ña vaên; vì phaùp voâ traùnh, khôûi choã said to me: ‘O son of the elder, an offering yeân laëng; vì ñi tôùi Phaät hueä, khôûi ra ngoàu meeting should not be held in the way you yeân laëng (toïa thieàn); vì môû raøng buoäc cho did; it should bestow the Dharma upon chuùng sanh, khôûi taâm tu haønh; vì ñaày ñuû others, for what is the use of giving alms töôùng toát vaø thanh tònh coõi Phaät, khôûi söï away?’ nghieäp phöôùc ñöùc; vì muoán bieát taâm nieäm • Con noùi: “Thöa cö só! Sao goïi laø hoäi Phaùp taát caû chuùng sanh ñuùng choã neân noùi phaùp, thí?”—I asked: ‘Venerable Upasaka, what khôûi ra nghieäp trí; vì bieát taát caû phaùp do you mean by bestowal of Dhama?’ khoâng laáy khoâng boû, vaøo moân nhöùt töôùng, • OÂng ñaùp: “Hoäi Phaùp thí laø ñoàng thôøi cuùng khôûi ra nghieäp hueä; vì ñoaïn taát caû phieàn döôøng taát caû chuùng sanh, khoâng tröôùc naõo, taát caû chöôùng ngaïi, taát caû baát thieän, khoâng sau ñoù laø hoäi Phaùp thí.”—He khôûi laøm taát caû phaùp trôï Phaät ñaïo. Nhö

vaäy thieän nam töû! Ñoù laø hoäi Phaùp Thí. disputation from a leisurely life; the quest Neáu Boà Taùt truï nôi hoäi phaùp thí ñoù, laø vò of Buddha wisdom from meditation; the ñaïi thí chuû, cuõng laø phöôùc ñieàn cho taát caû freeing of living beings from bondage theá gian.”—He replied: ‘This means that from actual practice; the earning of all bodhi springs from kindness (maitri) excellent physical marks to embellish toward living beings; the salvation of Buddha lands from the karma of mortal living beings springs from compassion excellence; the knowledge of the minds of (karuna); the upholding of right Dharma all living beings and the relevant from joy (mudita); wisdom from expounding of Dharma to them, from the indifference (upeksa); the overcoming of karma of good knowledge; the greed from charity–perfection (dana- understanding of all things commensurate parmita); ceasing to break the precepts with neither acceptance nor rejection of from discipline-perfection (sila-paramita); them to realize their oneness, from the egolessness from patience-perfection karma of wisdom; the eradication of all (ksanti-paramita); relinquishment of body troubles (klesa), hindrances and evils from and mind from zeal-perfection (virya- all excellent karmas; the realization of all paramita); realization of enlightenment wisdom and good virtue from the from serenity-perfection (dhyana- contributory conditions leading to paramita); realization of all-knowledge enlightenment. All this, son of good (sarvajna) from wisdom–perfection family, pertains to the bestowal of (prajna-paramita); the teaching

and Dharma. A Bodhisattva holding this converting of living beings spring from the meeting that bestows the Dharma, is a void; non-rejection of worldly activities great almsgiver (danapati); he is also a springs from formlessness; appearance in field of blessedness for all worlds.' the world springs from inactivity; • Baïch Theá Toân! Khi oâng Duy Ma Caät noùi sustaining the right Dharma from the phaùp aáy, trong chuùng Baø la moân hai traêm power of expedient devices (upaya); the ngöôøi ñeàu phaùt taâm Voâ thöôïng Chaùnh liberation of living beings from the four ñaúng Chaùnh giaùc—World Honoured One, winning virtues; respect for and service to as Vimalakirti was expounding the others from the determination to wipe out Dharma, two hundred Brahmins who arrogance; the relinquishment of body, life listened to it, set their minds on the quest and wealth from the three indestructibles; of supreme enlightenment. the six thoughts to dwell upon from • Luùc ñoù taâm con ñaëng thanh tònh, ngôïi concentration on the Dharma; the six khen chöa töøng coù, cuùi ñaàu ñaûnh leã döôùi points of reverent harmony in a monastery chôn oâng Duy Ma Caät. Con lieàn môû chuoãi form the straightforward mind; right deeds Anh Laïc giaù ñaùng traêm ngaøn löôïng vaøng from pure livelihood; joy in the pure mind daâng leân, oâng khoâng chòu laáy. Con noùi: from nearness to saints and sages; non- "Thöa cö só! Xin ngaøi haõy naïp thoï, tuøy yù rising of hate for bad people from the Ngaøi cho!" OÂng Duy Ma Caät lieàn laáy effective control of mind; retiring from the chuoãi Anh Laïc chia laøm hai phaàn, moät world from the profound mind; practice in phaàn ñem cho ngöôøi aên xin heøn haï nhöùt accordance with the preaching from the trong hoäi, coøn moät phaàn ñem daâng cho 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

vaø Ñöùc Nan Thaéng Nhö Lai, laïi thaáy chuoãi supreme enlightenment. Hence I am not Anh Laïc ôû treân ñöùc Phaät kia bieán thaønh qualified to call on Vimalakirti to enquire boán truï ñaøi quyù baùu, boán maët ñeàu trang after his health." nghieâm röïc rôõ khoâng ngaên che nhau—I • Nhö theá, caùc Boà Taùt ñeàu tuaàn töï ñeán tröôùc myself realized purity and cleanness of Phaät trình baøy choã boå duyeân cuûa mình, vò mind which I had never experienced naøo cuõng khen ngôïi, thuaät laïi nhöõng lôøi before. I then bowed my head at his feet oâng Duy Ma Caät vaø ñeàu noùi: "Khoâng and took out my priceless necklace of kham laõnh ñeán thaêm beänh oâng."—Thus precious stones which I offered to him but each of the Bodhisattvas present related he refused it. I then said: 'Venerable his encounter with Vimalakirti and Upasaka, please accept my present and do declined to call on him to enquire after his what you like with it.' He took my health. necklace and divided it in two, offering Ñaïi Thí Thaùi Töû: Coøn goïi laø Naêng Thí Thaùi half to the poorest beggar in the assembly Töû, laø tieàn thaân cuûa Ñöùc Phaät Thích Ca, khi and the other half to the 'Invincible ngaøi nhaän ñöôïc long ngoïc vaø do bôûi naêng löïc Tathagata' whose radiant land was then cuûa ngoïc naày maø ngaøi ñaõ laøm vôi nhöõng nhu visible to all those present, who saw the caàu caàn kíp cuûa nhöõng ngöôøi ngheøo—Prince half-necklace transformed into a precious "Giver." The great princely almsgiver, a

tower in all its majesty on four pillars former incarnation of sakyamuni (Sakyamuni which did not shield one another. in previous life), when he obtained the magic • Sau khi oâng Duy Ma Caät hieän thaàn bieán dragon-pearl and by its power relieved the xong, laïi noùi raèng: “Neáu ngöôøi thí chuû needs of all the poor. duøng taâm bình ñaúng thí cho moät ngöôøi aên ** For more information, please see Ñaïi YÙ. xin raát heøn haï xem cuõng nhö töôùng phöôùc Ñaïi Thí Vöông: Mihirakula. ñieàn cuûa Nhö Lai, khoâng phaân bieät, loøng Ñaïi Thieân: Ma-Ha-Ñeà Baø—Maha-deva (skt). ñaïi bi bình ñaúng, khoâng caàu quaû baùo, ñoù 1) Tieàn kieáp cuûa Phaät Thích Ca laø Töù Thieân goïi laø ñaày ñuû phaùp thí vaäy.”—After this Vöông: A former incarnation of supernatural transformation, Vimalakirti Sakyamuni as Cakravarti. said: ‘He who gives alms to the poorest 2) Danh hieäu cuûa Ma Heâ Thuû La Thieân hay beggar with an impartial mind performs an Ñaïi Töï Nguyeän Thieân: A title of act which does not differ from the field of Mahesvara or Great God of Free Will. blessedness of the Tathagata, for it derives 3) Teân moät vò tyø kheo trong Ñaïi Chuùng Boä, from great compassion with no xuaát gia khoaûng 100 naêm sau ngaøy Phaät expectation of reward. This is called the nhaäp dieät, oâng cuõng bò coi nhö laø ngöôøi complete bestowal of Dharma.’ theo huøa vôùi Vua A Duïc ñònh gieát heát • Trong thaønh nhöõng ngöôøi aên xin heøn haï nhöõng ngöôøi trong Thöôïng Toïa Boä; tuy nhaát thaáy thaàn löïc nhö vaäy vaø nghe lôøi noùi nhieân ngöôøi ñöùng ñaàu trong Thöôïng Toïa kia, ñeàu phaùt taâm Voâ thöôïng Chaùnh ñaúng Boä chaïy thoaùt ñöôïc sanh xöù Ka Thaáp Di Chaùnh giaùc. Vì theá neân con khoâng kham La—An able suppporter of the laõnh ñeán thaêm beänh oâng Duy Ma Caät— Mahasanghikah, whose date is given as After witnessing Vimalakirti’s about a hundred years after the Buddha’s supernatural power, the poorest beggar death, but he is also described as a who had also listened to his expounding of favourite of Asoka, with whom he is the Dharma developed a mind set on

associated as persecutor of the Sthavirah; Ñaïi Thieän Lôïi: See Ñaïi Thieän Ñaïi Lôïi. however, the head of which escaped into Ñaïi Thieän Tri Thöùc: Nhöõng thieän höõu tri kashmir thöùc lôùn—Well acquainted with the good— Ñaïi Thieân Theá Giôùi: Vuõ truï cuûa 3000 theá Great friends. giôùi bao goàm 1.000 tieåu thieân theá giôùi, 1.000 Ñaïi Thieát Vi Sôn: Nuùi Ñaïi Thieát Vi— trung thieân theá giôùi, vaø 1.000 ñaïi thieân theá Mahacakravala (skt)—Nuùi saét bao quanh theá giôùi—A major chiliocosmos—Universe of giôùi—The great circular “iron” enclosure; the 3000 great chiliocosmos. higher of the double circle of mountains Ñaïi Thieân Vöông: Töù Ñaïi Thieân Vöông— forming the outer periphery of every world, Maharaja—The four guardians of the universe. concentric to the seven circles around Sumeru. Ñaïi Thieän Ñaïi Lôïi: Söï lôïi ích lôùn keát quaû Ñaïi Thieâu Chích Nguïc: Pratapana (skt)— cuûa vieäc thieän laønh—Implying the better one See Ñaïi Vieâm Nhieät. is the greater the resultting benefit—The great Ñaïi Thoï: benefit that results from goodness. 1) Great tree. Ñaïi Thieän Ñòa Phaùp: Möôøi phaùp thieän hay 2) Theo toâng Thieân Thai, Boà Taùt ñöôïc xem möôøi taâm sôû trong Caâu Xaù Luaän—The ten nhö ñaïi thoï: According to the T’ien-T’ai mental conditions for cultivation of goodness school,

Bodhisattva is considered as a in the Kosa Sastra: great tree. (A) Ñaïi Thoï Khaån Na La Vöông: The King of 1) Tín: Ñöùc tin—Faith. the mahadruma Kinnaras—Indra's musicians, 2) Caàn: Sieâng naêng—Zeal. who live on Gandha-madana. 3) Xaû: Khoâng vöôùng maéc—Renunciation. Ñaïi Thoï Khaån Na La Vöông Sôû Vaán 4) Taøm: Xaáu hoå ñoái vôùi loãi laàm cuûa chính Kinh: Kinh ñöôïc Ngaøi Cöu Ma La Thaäp dòch mình—Shame for one's own sins. sang Hoa ngöõ—The sutra on the King of the 5) Quyù: Xaáu hoå ñoái vôùi loãi laàm cuûa ngöôøi— Mahadruma Kinnaras, translated into Chinese Shame for another's sins. by Kumarajiva. 6) Khoâng tham: No desire. 7) Khoâng saân: No dislike. Ñaïi Thoâng Hoøa Thöôïng: Hoøa Thöôïng 8) Baát toån haïi (ngöôøi vaø vaät): No harm. Thaàn Tuù, moät trong nhöõng ñeä töû quan troïng 9) Khinh an: Calmness. nhöùt cuûa Nguõ Toå Hoaèng Nhaãn—Most 10) Töï chuû: Khoâng buoâng lung phoùng tuùng— Venerable Shen-Hsiu, one of the most Self-control. important disciples of the fifth patriarch. (B) Ñaïi Thoâng Trí Thaéng Phaät: Mahabhijna- 1) Thoï: Feeling. Jnanabhibhu—Moät vò Phaät vôùi toái thöôïng 2) Töôûng: Perception. thoâng trí trong coõi nöôùc Haûo Thaønh 3) Tö: Contemplation. (Sambhava), Kyø Kieáp (Kalpa) cuûa ngaøi teân laø 4) Xuùc: Touch. Ñaïi Töôùng (Maharupa). Ngaøi ñaõ qua möôøi 5) Duïc: desire. kieáp thieàn ñònh ñeå thaønh Phaät, vaø sau ñoù laïi lui 6) Tueä: Wisdom—Insight. veà 84.000 kieáp thieàn ñònh nöõa, trong khi möôøi 7) Nieäm: Mindfulness. saùu vöông töû cuûa ngaøi vaãn tieáp tuïc thuyeát 8) Taùc YÙ: To have the thought arise—Beget. phaùp, trong soá ñoù thì A Di Ñaø laø vöông töû thöù 9) Thaéng Giaûi: Supreme liberation. chín vaø Thích Ca Maâu Ni laø vöông töû thöù 16— 10) Tam Ma Ñòa: (See Samadhi). The great Buddha of supreme penetration and

wisdom—A fabulous Buddha whose realm Ñaïo tuyeät vôøi. Ñöùc Phaät Thích Ca Maâu Ni laø was Sambhava, his kalpa Maharupa. Having taám göông bôûi söï nghieäp cuûa chính Ngaøi ñeå spent ten middling kalpas in ecstatic con ngöôøi noi theo. Muïc tieâu söï nghieäp cuûa meditation he became a Buddha, and retired Ngaøi laø Giaùc Ngoä vaø Phaät Quaû, vaø con ñöôøng again in meditation for 84.000 kalpas, during cuûa Ngaøi laø Boà Taùt Ñaïo. Ñaïi Hoäi Keát Taäp which his sixteen sons continued his preaching Kinh Ñieån laàn thöù ba ñöôïc trieäu taäp vaøo thôøi as Buddhas, among which Amitabha is his Hoaøng Ñeá A Duïc ôû theá kyû thöù ba tröôùc Taây ninth son and Sakyamuni is his sixteen son. Lòch, ñaõ coù ít nhaát laø möôøi taùm tröôøng phaùi, Ñaïi Thoáng: Vò Taêng cai quaûn Taêng Ni caû moãi tröôøng phaùi ñeàu coù hoïc thuyeát vaø giôùi luaät nöôùc, ñöôïc thaønh laäp döôùi thôøi Hoaøng Ñeá nhaø rieâng. Coù hai tröôøng phaùi chieám öu theá trong Tuøy—The head of the order, an official caùc cuoäc tranh luaän taïi Ñaïi Hoäi, moät tröôøng instituted by Wen-Ti of the Sui dynasty. phaùi Luaän Giaûi goïi laø Tyø Baø Sa Luaän Boä, vaø Ñaïi Thuï: See Ñaïi Thoï. moät tröôøng phaùi thöïc hieän Ña Nguyeân goïi laø Nhöùt Thieát Höõu Boä. Ñaïi Hoäi quyeát ñònh theo Ñaïi Thuyeàn: Ñaïi Thöøa, con thuyeàn lôùn cöùu laäp tröôøng cuûa tröôøng phaùi Luaän Giaûi vaø chính ñoä chuùng sanh—Mahayana, the great ship of quan ñieåm cuûa tröôøng phaùi naày ñöôïc truyeàn salvation. sang Tích Lan bôûi nhöõng nhaø truyeàn giaùo cuûa Ñaïi Thuyeàn Sö: Phaät laø vò thuyeàn tröôûng

cuûa Vua A Duïc, caàm ñaàu bôûi chính con cuûa vua laø con thuyeàn cöùu ñoä—The Buddha, the captain Thaùi Töû Mahendra. Taïi ñoù tröôøng phaùi naày of the great ship of salvation. ñöôïc bieát laø tröôøng phaùi Nguyeân Thuûy. Coøn Ñaïi Thuûy Hoûa Tai: Mahapralaya (skt)—Söï nhöõng ngöôøi uûng hoä tröôøng phaùi Nhöùt Thieát hoaïi dieät cuoái cuøng cuûa vuõ truï vôùi gioù, nöôùc luït Höõu Boä haàu heát di cö ñeán Kashmir thuoäc mieàn vaø löûa—The final and utter destruction of a Taây Baéc xöù AÁn Ñoä, nôi ñaây tröôøng phaùi naày universe by wind, flood and fire. trôû neân noåi tieáng do söï phoå caäp vieân maõn cuûa Ñaïi Thöøa: Mahayana (skt)—Thöôïng thöøa— Boà Taùt Ñaïo. Tuy nhieân, taïi moät Ñaïi Hoäi Keát Dieäu Thöøa—Thaéng Thöøa—The Great Taäp khaùc (Ñaïi Hoäi laàn thöù tö), ñöôïc toå chöùc Vehicle—Coã xe lôùn, moät trong hai nhaùnh lôùn döôùi thôøi Hoaøng Ñeá Ca Nò Saéc Ca taïi thaønh Ca Phaät giaùo (Tieåu thöøa vaø Ñaïi thöøa). Ñaïi thöøa Thaáp Di La vaøo theá kyû thöù nhaát sau Taây Lòch. xuaát hieän vaøo khoaûng theá kyû thöù I tröôùc CN, Hai tröôøng phaùi quan troïng nöõa xuaát hieän, noùi laø coã xe lôùn vì toâng chæ cuûa noù laø giuùp tröôøng phaùi Phaân Bieän Thuyeát Boä vaø tröôøng ñöôïc nhieàu ngöôøi cuøng giaûi thoaùt. Kyø thaät chuû phaùi Kinh Löôïng Boä. Hai tröôøng phaùi naày baát ñích cuûa Ñaïi thöøa laø cöùu ñoä nhöùt thieát chuùng ñoàng nhau veà tính xaùc thöïc cuûa Vi Dieäu Phaùp. sanh. Moät trong nhöõng ñieåm toái quan troïng cuûa Tröôøng phaùi Phaân Bieän Thuyeát Boä cho raèng Phaät giaùo Ñaïi thöøa laø noù nhaán maïnh ñeán giaù ñöôïc chính Ñöùc Phaät thuyeát giaûng, trong khi trò cuûa ngöôøi taïi gia. Noù cho raèng nhöõng ngöôøi tröôøng phaùi Kinh Löôïng Boä thì cho raèng Vi theá tuïc cuõng coù theå ñaït tôùi ñaïi giaùc vaø Nieát Dieäu Phaùp khoâng phaûi do Ñöùc Phaät thuyeát baøn neáu ngöôøi aáy chòu coá coâng tu haønh. Nhöõng giaûng. Vaøo luùc naày, nhöõng moâ taû cuûa Ñaïi heä phaùi Ñaïi thöøa chính laø Hoa Nghieâm, Thieân Thöøa cho chuùng ta bieát moät soá caùc ñaïi hoäi ñaõ Thai, Thieàn vaø Tònh Ñoä...Baéc Toâng: Phaät ñöôïc trieäu taäp ñeå bieân soaïn kinh ñieån theo Giaùo truyeàn veà phöông Baéc qua Trung Hoa, truyeàn thoáng Ñaïi Thöøa. ÔÛ phía baéc vaø phía Moâng Coå, Ñaïi Haøn, Nhaät vaø Vieät Nam. Chuùng nam AÁn Ñoä, cuõng nhö taïi Nalanda trong Ma ta ai cuõng phaûi thöøa nhaän raèng Ñaïi Thöøa ñaõ Kieät Ñaø, ngöôøi ta nghieân cöùu vaø giaûng daïy Ñaïi ñoùng goùp raát nhieàu vaøo tö töôûng vaø vaên hoùa Thöøa. Nhieàu baûn vaên Ñaïi Thöøa lieân quan ñeán Phaät Giaùo. Noù ñaõ saûn sinh ra lyù töôûng Boà Taùt Ñöùc Phaät Di Laëc, vò Phaät töông lai vaø nhieàu

Boà Taùt treân trôøi. Giaùo lyù Ñaïi Thöøa cuõng nhö emulate. The goal of this career was giaùo lyù cuûa caùc tröôøng phaùi khaùc baét ñaàu xuaát Enlightenment and Buddhahood, and the way hieän döôùi hình thöùc vaên töï khoaûng 500 naêm was the way of the Bodhisattva. The Third sau ngaøy Ñöùc Phaät nhaäp dieät. Nhöõng kinh ñieån Council was held during the reign of Emperor Ñaïi Thöøa sôùm nhaát nhö kinh Phaùp Hoa vaø Baùt Asoka in the third century B.C., there were Nhaõ ñöôïc phoå bieán tröôùc theá kyû thöù nhaát sau already at least eighteen schools, each with its Taây Lòch. Coát tuõy cuûa quan nieäm Ñaïi Thöøa laø own doctrines and disciplinary rules. Among töø bi cho taát caû chuùng sanh vaø phöông tieän them, two schools dominated

the deliberations thieän xaûo ñeå hoùa ñoä chuùng sanh. Vôùi trieát lyù at the Third Council, an analytical school thaâm saâu vaø loøng töø bi phoå quaùt, vaø xöû duïng called Vibhajyavadins, and a school of realistic phöông tieän thieän xaûo, Phaät Giaùo Ñaïi Thöøa ñaõ pluralism known as the Sarvastivadins. The nhanh choùng loâi cuoán quaàn chuùng, khoâng Council decided in favor of the analytical nhöõng ôû AÁn Ñoä maø coøn taïi nhieàu nôi môùi phaùt school and it was the views of this school that trieån Phaät giaùo nhö ôû Trung AÙ. Khôûi thuûy cuûa were carried to Sri Lanka by Asoka's Phaät Giaùo Ñaïi Thöøa coù theå tìm thaáy ôû thôøi kyø missionaries, led by his son Mahendra. There sô khôûi cuûa Ñaïi Chuùng Boä vaø thôøi kyø sô khôûi it became known as the Theravada. The cuûa Kinh Ñieån Ñaïi Thöøa. Vaøo theá kyû ñaàu sau adherents of the Sarvastivada mostly migrated Taây Lòch, söï hình thaønh Ñaïi Thöøa Phaät Giaùo to Kashmir in the north west of India where the thöïc söï hoaøn taát vaø taát caû nhöõng kinh ñieån Ñaïi school became known for its popularization of Thöøa chuû yeáu vaãn coøn toàn taïi ñeán ngaøy nay. the path of the perfections of the Bodhisattva. Treân lyù thuyeát maø noùi, Ñaïi Thöøa Phaät giaùo However, another Council (the Fourth Council) ñöôïc chia laøm hai heä tö töôûng: Trung Luaän vaø was held during the reign of King Kanishka in Duy Thöùc Du Giaø—Northern or Mahayana— the first century A.D. in Kashmir; two more Major Vehicle—The greater vehicle, one of important schools emerged, the Vaibhashikas the two great schools of Buddhism (Hinayana and the Sautrantikas. These two differed on and Mahayana). The Mahayana arose in the the authenticity of the Abhidharma; the first century BC. It is called Great Vehicle Vaibhashikas holding that the Abhidharma was because its objective is the salvation of all taught by the Buddha, while the Sautrantikas beings. It opens the way of liberation to a great held that it was not. By this time, Mahayana number of people and indeed, expresses the accounts tell us, a number of assemblies had intentionto liberate all beings. One of the most been convened in order to compile the critical in Mahayana is that it stresses the scriptures of the Mahayana tradition, which value on laypersons. It emphasizes that were already reputed to be vast in number. In laypersons can also attain nirvana if they strive the north and south west of India as well as to free themselves from worldly bondages. Nalanda in Magadha, the Mahayana was Major Mahayana sects include Hua-Yen, T'ien studied and taught. Many of the important T'ai, Zen and the Pure Land. It should be texts of the Mahayana were believed to have noted that Mahayana spread from India to been related by Maitreya, the future Buddha Tibet, China, Korea and Viet Nam. We must and other celestial Bodhisattvas. The written recognize that the Mahayana has contributed a texts of Mahayana as well as those of other great deal to Buddhist thought and culture. It schools began to appear about 500 years after has produced a wonderful Path of the Buddha's Nirvana. The earliest Mahayana Bodhisattvas. Sakyamuni Buddha set an sutras such as the Lotus Sutra and the Sutra of example by his own career that people could the Perfection of Wisdom are usually dated

before the first century A.D. The essence of divided into five classes corresponding to the the Mahayana Buddhism is the conception of Mahayana theory of the Buddha's life: compassion for all living beings. The 1) Hoa Nghieâm Thôøi: Hay nhöõng thôøi phaùp Mahayana, with its profound philosophy, its ñöôïc Phaät thuyeát ngay sau khi ngaøi thaønh universal compassion and its abundant use of ñaïo—The Avatamsaka or the sermons skillful means, rapidly began to attract the first preached by Sakyamuni right after his majority of people, not only in India, but in the enlightenment. newly Buddhist lands of central Asia. The 2) Phöông Ñaúng Thôøi: Vaipulya. origin of Mahayana may be traced to an earlier 3) Baùt Nhaõ Thôøi: Prajna-Paramita. school known as Mahasanghika and earlier 4) Phaùp Hoa Thôøi: Saddharma-Pundarika. literary sources known as Mahayana Sutras. 5) Nieát Baøn Thôøi: Mahaparinirvana. By the first century A.D., the formation of the ** For more information, please see Ñaïi Thöøa Mahayana Budhism was virtually complete, Giôùi. and most of the major Mahayana sutras were Ñaïi Thöøa Khôûi Tín Luaän: Mahayana- in existence. Theoretically speaking, sraddhotpada-sastra—The Mahayana Mahayana Buddhism is divided into two Awakening of Faith, distributed by Asvaghosa systems of thought: the Madhyamika and the (Maõ Minh)—See Khôûi Tín Luaän. Yogacara. Ñaïi Thöøa Kinh: Mahayana sutras. Ñaïi Thöøa Cô Baûn: Mahayana-fundament. Ñaïi Thöøa Laêng Giaø Kinh Duy Thöùc Ñaïi Thöøa Dieäu Kinh: The Lotus Sutra—See Luaän: Vimsatikavijnaptimatratasiddhi-sastra Kinh Dieäu Phaùp Lieân Hoa. by Vasubandhu (Theá Thaân). Ñaïi Thöøa Ñaûnh Vöông Kinh: Duy Ma Caät Ñaïi Thöøa Luaän: Abhidharma of the Töû Sôû Vaán Kinh—Ñaïi Phöông Ñaúng Ñaûnh Mahayana. Vöông Kinh—Vimalakirti-Nirdesa-Sutra. Ñaïi Thöøa Nhaân: Nhaân cuûa Ñaïi thöøa hay Boà Ñaïi Thöøa Giaùo: Giaùo phaùp Ñaïi thöøa— Ñeà taâm—Mahayan cause—The mind of Mahayana—See Ñaïi Thöøa. enlightenment (Boà ñeà taâm). Ñaïi Thöøa Giaùo Cöûu Boä: See Toâng Phaùi. Ñaïi Thöøa Nhò Chuûng Thaønh Phaät: The Ñaïi Thöøa Giôùi: Boà Taùt giôùi—The two Mahayana kinds of Buddhahood: commandments or prohibitions for 1) Baûn lai Phaät taùnh: Buddhahood of natural Bodhisattvas or monks—Commandments for purity, for every one has the inherent Bodhisattvas—See Giôùi Cuï Tuùc, Möôøi Giôùi nature. Troïng, and Boán Möôi Taùm Giôùi Khinh. 2) Thaønh töïu Phaät taùnh: Buddhahood Ñaïi Thöøa Giôùi Kinh: attained by practice. Kinh ñieån Ñaïi Thöøa hay nhöõng kinh ñieån daïy Ñaïi Thöøa Phaùp: Mahayana Doctrine—Ñaïi veà ñaïo phaùp laøm Phaät. Nhöõng kinh ñieån maø Thöøa khoâng nhöõng laø moät trieát lyù vaø taâm lyù Ñöùc Phaät ñaõ giaûng daïy, ñöôïc vieát laïi baèng chöõ phaùt trieån cao ñoä vaø thaâm saâu, maø noù cuõng laø AÁn Ñoä vaø dòch ra chöõ Trung Hoa. Toaøn taïng moät coã xe naêng ñoäng ñeå ñaït thaønh Phaät quaû. ñöôïc chia laøm naêm loaïi töông öùng theo giaùo Giaùo phaùp tu taäp caên baûn cuûa Ñaïi Thöøa laø thuyeát ñaïi thöøa maø Ñöùc Phaät ñaõ giaûng trong vieäc tu taäp Luïc Ñoä Ba La Maät, trong ñoù trí suoát cuoäc ñôøi cuûa Ngaøi—The Mahayana tueä vieân maõn laø caùi ñænh cao nhaát, vì söï hieåu sutras—The Sutra-Pitaka or discourses bieát tröïc tieáp saâu saéc veà taùnh khoâng seõ bieán ascribed to the Buddha, presumed to be written ñoåi vieäc thöïc haønh boá thí, trì

giôùi, nhaãn nhuïc, in India and translated into Chinese. These are

tinh taán vaø thieàn ñònh thaønh vieân maõn. Vai troø that we see the emptiness of the subject, cuûa trí tueä vieân maõn thaät laø ñoäc ñaùo trong saùu object, as well as action of the other five ñöùc haïnh vieân maõn, vì döôùi aùnh saùng cuûa trí perfections. For example, in the perfection of tueä vieân maõn, chuùng ta thaáy roõ taùnh khoâng cuûa generosity, it is the perfection of wisdom that chuû theå, khaùch theå cuõng nhö haønh ñoäng cuûa causes us to understand the emptiness of the naêm ñöùc haïnh kia. Thí duï nhö trong vieäc boá subject of the action of giving or the giver, the thí, chính trí tueä vieân maõn khieán cho chuùng ta emptiness of the object of giving or the hieåu ñöôïc tính khoâng cuûa chuû theå hay ngöôøi recipient, and the emptiness of the gift. cho, tính khoâng cuûa khaùch theå hay ngöôøi nhaän, Similarly, in the perfections of morality, vaø tính khoâng cuûa taëng vaät. Töông töï, trong patience, energy, and meditation, it is through ñöùc haïnh vieân maõn cuûa trì giôùi, nhaãn nhuïc, understanding the perfection of wisdom that tinh taán, vaø thieàn ñònh, chính laø do söï hieåu bieát one understands the purity or emptiness of the trí tueä vieân maõn maø chuùng ta coù theå hieåu ñöôïc subject, object, and action present in every söï thanh tònh hay tính khoâng cuûa chuû theå, sphere of action. The practice of the six khaùch theå, vaø haønh ñoäng hieän dieän trong töøng paramitas results in the accomplishment of the phaïm vi haønh ñoäng. Haønh trì saùu ñöùc haïnh two accumulations of merit and knowledge. vieân maõn ñöa ñeán vieäc thuû ñaéc coâng ñöùc vaø The perfection of generosity, morality, and kieán thöùc. Ñöùc haïnh boá thí, trì giôùi, vaø nhaãn patience result in the accumulation of merit; nhuïc vieân maõn seõ daãn ñeán söï tích luõy coâng while those of meditation and wisdom result in ñöùc; trong khi thieàn ñònh vaø trí tueä vieân maõn the accumulationof knowledge; the perfection laïi daãn ñeán söï tích luõy kieán thöùc caàn thieát cho of energy is necessary in both accumulations vieäc tu taäp; ñöùc haïnh tinh taán caàn thieát cho caû of merit and knowledge. These two coâng ñöùc vaø kieán thöùc. Caû hai thöù coâng ñöùc vaø accumulations is very necessary for the kieán thöùc ñeàu toái caàn thieát cho vieäc tu taäp ñeå cultivation and achievement of the ñaït thaønh Phaät quaû. Ngoaøi ra, boán taâm voâ Buddhahood. Besides, four infinite minds or löôïng hay boán ñöùc haïnh phaùt sinh ra caùc ñöùc four perfections of virtues may also be termed haïnh cöùu ñoä vò tha. Chuùng laø nhöõng ñaïi stereological or altruistic perfections. They nguyeän cuûa nhöõng baäc giaùc ngoä muoán giaûi are great vows of the enlightened ones with thoaùt chuùng sanh. Nhöõng baäc giaùc ngoä naày intention to free all sentient beings. These duøng ñuû moïi phöông tieän thieän xaûo ñeå ñoä mình Enlightened Beings use all kinds of skillful ñoä ngöôøi—The Mahayana is not only a highly means to save themselves as well as to save developed and profound philosophy and others. psychology, it is also an accessible, dynamic Ñaïi Thöøa Phaùp Sö: Mahayana Master. vehicle for achievement of Buddhahod. The Ñaïi Thöøa Phöông Ñaúng Kinh Ñieån: Kinh basic practice doctrine of Mahayana Buddhism Ñaïi Thöøa noùi veà bình ñaúng tính cuûa vuõ truï— is the cultivation of the six paramitas; among The sutras and scriptures of the Mahayana, them, the perfection of

wisdom is the crown of their doctrines being square and correct for all the six perfections, for it is the penetrative, equally or universal. direct understanding of emptiness will Ñaïi Thöøa Quang Minh Ñònh: transform the practices of generosity, morality, Mahayanaprabhana (skt)—Moät trong nhöõng patience, energy, and meditation into tam ma ñòa—One of the samadhis. perfections. The role of the perfection of Ñaïi Thöøa Taâm: Taâm Ñaïi Thöøa hay tìm veà wisdom is unique among the six perfections, taâm Phaät qua phaùp tu Ñaïi Thöøa—The mind or for it is in the light of the perfection of wisdom

heart of the Mahayana—Seeking the mind of 2) Tö Ñaø Haøm: Sakrdagamin. Buddha by means of Mahayana. 3) A Na Haøm: Anagamin. Ñaïi Thöøa Thieân: Trôøi Ñaïi Thöøa, moät danh 4) A La Haùn: Arhan. hieäu daønh cho Huyeàn Trang, Moäc Xoa Ñeà Ñaïi Thöøa Vaø Nguyeân Thuûy: Mahayana Baø—Mahayana-deva—A title given to Hsuan- and Theravada—Theo Hoøa Thöôïng K. Sri Tsang, who was always styled Moksa-deva. Dhammananda trong Nhöõng Haït Ngoïc Trí Tueä Ñaïi Thöøa Thieän Caên Giôùi: Theá giôùi Taây Phaät Giaùo, Söï khaùc bieät giöõa Ñaïi Thöøa vaø Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—The Nguyeân Thuûy bôûi nhöõng giaùo lyù caên baûn sau Mahayana good roots realm—The Amitabha ñaây—According to Most Venerable K. Sri Pure-Land of the West. Dhammananda in The Gems of Buddhism Ñaïi Thöøa Toâng: Sau khi Ñöùc Phaät dieät ñoä, Wisdom, here are the similarities and Phaät giaùo chia ra laøm nhieàu toâng phaùi; hai loaïi differences of basic fundamental teachings chính laø Tieåu Thöøa vaø Ñaïi Thöøa. Nhöõng ai caàu between Mahayana and Theravada: chöùng ngoä A-La-Haùn thì goïi laø Tieåu Thöøa, (A) Nhöõng giaùo lyù gioáng nhau—Similar nhöõng ai caàu thaønh Phaät thì goïi laø Ñaïi Thöøa. teachings: Luùc ñaàu ngay khi Phaät nhaäp dieät, chæ coù hai • Caû hai ñeàu coâng nhaän Ñöùc Phaät Thích Ca toâng Trung Quaùn vaø Du Giaø goïi laø Ñaïi Thöøa, laø baäc Ñaïo Sö—Both accept Sakyamuni soá coøn laïi laø Tieåu Thöøa. Trung Quaùn töùc laø Buddha as the Teacher. Tam Luaän Toâng vaø Du Giaø töùc laø Phaùp Töôùng • Töù Dieäu Ñeá gioáng nhau cho caû hai tröôøng Toâng beân Trung Quoác. Taïi Nhaät thì Caâu Xaù vaø phaùi—The Four Noble Truths are exactly Thaønh Thöïc toâng laø Tieåu Thöøa, soá coøn laïi laø the same in both schools. Ñaïi Thöøa—The school of Mahayana—After • Baùt Chaùnh Ñaïo cuõng y nhau nôi hai the Buddha's death, Buddhism was divided tröôøng phaùi—The Eightfold Noble Path is into many schools. The two main branches exactly the same in both schools. were Hinayana and Mahayana. Whoever • Lyù Duyeân Sinh hay Lyù Duyeân Khôûi cuõng seeks to become an arhat belongs to the y nhö nhau taïi hai tröôøng phaùi naày—The Hinayana; while whoever seeks to become a Paticca-samappada or the Dependent Buddha belongs to the Mahayana. Right after Origination is the same in both schools. the Buddha' deaththe school of Mahayana, • Caû hai ñeàu baùc boû yù kieán veà moät ñaáng toái attributed to the rise in India of the thöôïng vaø thoáng trò theá giôùi naày—Both Madhyamika (the school ascribed to rejected the idea of a supreme being who Nagarjuna) and the Yoga; the rest of the sects created and governed this world. belonged to the Hinayana. The Madhyamika • Caû hai ñeàu coâng nhaän Voâ Thöôøng,

Khoå, and Yoga were called Tsan-Luan and Voâ Ngaõ, vaø Giôùi Ñònh Hueä nhö nhau chöù Dharmalaksana in China. In Japan, only Kosa khoâng coù gì khaùc bieät—Both accept and Satyasiddhi belong to the Hinayana; the Anica, Dukkha, Anatta and Sila, Samadhi, rest of other schools belong to the Mahayana. Panna without any difference. (B) Nhöõng giaùo lyù khaùc nhau—Different Ñaïi Thöøa Trang Nghieâm Kinh Luaän: teachings: Mahayanasutra-lamkara-tika—An exposition • Ñieåm khaùc bieät roõ reät laø lyù töôûng Boà Taùt. of the teaching of the Vijnana-vada school. Theo giaùo lyù Ñaïi Thöøa, Boà Taùt ñaïo laø con Ñaïi Thöøa Töù Quaû: The four fruits or ñöôøng daãn ñeán thaønh Phaät, chöù khoâng bodhisattva stages in Mahayan: phaûi laø A La Haùn—An obvious different 1) Tu Ñaø Hoaøn: Srota-apanna.

point is the Bodhisattva ideal. According Ñaïi Thöøa Voâ Thöôïng Phaùp: The supreme to the Mahayana doctrines, the Mahayana. Bodhisattva Way is a way that leads to Ñaïi Thöïc Quang: Ma Ha Ca Dieáp— Buddhahood while Theravada is for Mahakasyapa (skt)—He who drank in light, Arahantship. with is mother's milk, she having become • Theo giaùo lyù Nguyeân Thuûy, Phaät, Bích radiant with golden-hued light through Chi, Duyeân Giaùc ñeàu laø nhöõng A La Haùn. obtaining a golden-coloured pearl, a relic of Moät ñeä töû Phaät cuõng coù theå trôû thaønh moät Vipasyin, the first of the seven former vò A La Haùn—According to the Theravada Buddhas. doctrines, the Buddha, Pratyekabuddha Ñaïi thöông: Big business. are also Arahant. A disciple can also Ñaïi Tòch Dieät: Ñaïi Nieát Baøn—Parinirvana— become an Arahant. The great nirvana—The great extinction and • Kinh ñieån Ñaïi Thöøa khoâng bao giôø duøng passing over from mortality—See Ñaïi Baùt töø A La Haùn Thöøa, hoï chæ duøng Boà Taùt Nieát Baøn. Thöøa, Thanh Vaên Thöøa, Duyeân Giaùc Thöøa, trong khi caùc töø treân Nguyeân Thuûy Ñaïi Tòch Ñònh: Ñaïi Tòch Ñònh Tam Muoäi— goïi laø Giaùc Ngoä—The Mahayana texts Ñaïi Tòch Tính Dieäu Tam Ma Ñòa—Tam Ma never use the term Arahantyana or Ñòa hay pheùp thieàn ñònh maø Nhö Lai ñaõ vaøo Arahant Vehicle. They use three terms vôùi traïng thaùi tònh tòch vaø söï taäp trung hoaøn Bodhisattvayana, Sravakayana, and toaøn vaéng baëc nhöõng xao xuyeán loaïn ñoäng (lìa Pratyekabuddhayana. In the Theravada moïi taùn ñoäng, roát raùo tòch tónh)—The samadhi tradition these three terms are called which the Tathagata enters, of perfect Bodhis. tranquility and concentration with total • Vaøi ngöôøi cho raèng Nguyeân Thuûy ích kyû absence of any perturbing element vì Nguyeân Thuûy daïy tìm kieám söï giaùc ngoä (parinirvana). cho töï thaân, coøn Ñaïi Thöøa vò tha vì Ñaïi Ñaïi Tòch Ñònh Tam Muoäi: See Ñaïi Tòch Thöøa chuû tröông töï giaùc, giaùc tha, giaùc Ñònh. haïnh vieân maõn—Some people consider Ñaïi Tòch phaùp vöông: Ñaïi tòch tónh hay nieát that Theravada is selfish because it baøn cuûa phaùp vöông Ñaïi Nhöït Nhö Lai—The teaches that people should seek their own great tranquil or nirvana dharma-king salvation, while Mahayana is altruistic (Vairocana—Ñaïi Nhöït Nhö Lai). because it teaches that people should save Ñaïi Tòch Thaát Tam Muoäi: See Ñaïi Tòch other people before attaining Buddhahood Ñònh. (self-benefiting for the benefit of others Ñaïi Tòch Tính Dieäu Tam Ma Ñòa: See Ñaïi and attaining of Buddhahood). Tòch Ñònh. Ñaïi Thöøa Voâ Taùc Ñaïi Giôùi: Theo toâng Ñaïi Tòch Tónh Tam Ma Ñòa: See

Ñaïi Tòch Thieân Thai, thì Ñaïi Thöøa giôùi khoâng lieân heä gì Ñònh. ñeán nhöõng haønh ñoäng beân ngoaøi, maø chæ laø Ñaïi Tieân: Maharsi (skt)—Nhöõng vò Thaùnh nhöõng bieán ñoåi töø beân trong—The Mahayana Phaät töû—Thanh Vaên hay Phaät—Buddhist great moral law involving no external action; a saints as superior to ordinary immortals— T'ien-T'ai expression for the inner change Sravalas—Buddhas. which occurs in the recipient of ordination; it is Ñaïi Tieân Giôùi: Nhöõng giôùi luaät nhaø Phaät— the activity within. The Buddha's laws or commands.

Ñaïi Tieân Giôùi Kinh: Kinh vieát veà giôùi luaät Chính giöõa coù thaùp Ña Baûo Nhö Lai, cao ba nhaø Phaät—Sutra or scriptures on the Buddha's taàng. Beân phaûi thaùp laø khu töôïng Phaät nhaäp laws or commands. Nieát Baøn. Beân trong thaùp coù nhöõng töôïng Phaät Ñaïi Tieáu Minh Vöông: Vajrahasa (skt)— Thích Ca, Phaät Ña Baûo, vaø boán töôïng cuûa caùc The great laughing king (Ming-Wang). ngaøi A Nan, Ñaïi Ca Dieáp, Vaên Thuø, Theá Chí, Ñaïi Tieåu Nhò Thöøa: Hai coã xe, Ñaïi vaø Tieåu cuõng nhö töôïng Phaät Di Laëc vaø caùc töôïng cuûa caùc vò hoä phaùp ñöôïc thôø ôû taàng döôùi ñaát— Thöøa—The two vehicles, Mahayana and Name of a newly built Great Vana located by Hinayana. the first highway towards Vuõng Taøu, about 45 Ñaïi Tín: Great root of faith—Ñaïi tín laø nieàm miles northeast of Saigon City. In 1958, Most tin saâu saéc, laø goác reã lôùn cuûa nieâm tin, ñöôïc Venerable Thích Thieän Hoa and Most coi nhö moät trong ba ñieàu kieän caên baûn cuûa Venerable Thích Thieän Hoøa asked for the Thieàn taäp. Hai ñieàu kieän kia laø ñaïi nghi vaø ñaïi government's permission to change the one quyeát—Great root of faith; the strong faith that hundred hectares wild land into a construction is considered one of the three "pillars" pf the site in Baø Ròa province to build Great Vana practice of Zen. The other two essentials are Pagoda. Entering the main gate made of stone great doubt and great resolve. in 1974, one can see the pagoda on the left Ñaïi Tín Taâm: Loøng tin lôùn vaø vöõng chaéc—hand side, being built in 1958 in the form of Veà nöông vôùi Phaät, ñaëc bieät laø Phaät A Di "Kung" word. The large area of the pagoda is Ñaø—Great or firm faith—Surrender to divided into many partitions; one partition is Buddha, especially to Amitabha. where the statue of Lord Buddha in His Holy Ñaïi Tín Taâm Haûi: Taâm coù loøng tin lôùn nhö Birth, placed on the left hand side; the statue beå caû—A heart of faith great as the ocean. of Preaching Buddha is placed on the right Ñaïi Tinh Taán Boà Taùt: Sura (skt)—Moät hand side. In the middle of the area stands Ña trong 16 vò Boà Taùt hay Toân giaû cuûa Hieàn Kieáp Baûo stupa, three-storeyed. On the right side of ôû ngoaïi khu phía Nam cuûa Maïn Ñoà La Kim the stupa is the partition of the statue of the Cang giôùi—A hero bodhisattva, one of the Parinirvana Buddha. Inside the upper storey sixteen bodhisattvas of the southern external stand the sakyamuni Buddha statue, Ña Baûo region of the Vajradhatu. Buddha statue and those of four Bodhisattvas; Ñaïi Toaøn: Perfect Ananada, Mahakasyapa, Manjusri, and Ñaïi Toøng Laâm: Teân cuûa moät Toøng Laâm môùi samantabhadra. The statues of Maitreya xaây döïng, toïa laïc beân Quoác loä 1 ñi Vuõng Taøu, Buddha and four Dharma Guardians are khoaûng 45 daäm veà phía ñoâng baéc thaønh phoá worshipped on the ground storey. Saøi Goøn. Naêm 1958, Hoøa Thöôïng Thích Thieän Ñaïi Toäi: Grave

offence. Hoa vaø Hoøa Thöôïng Thích Thieän Hoøa xin Ñaïi Toång Töôùng Phaùp Moân: Thöïc theå cuûa Chaùnh phuû thôøi baáy giôø cho khai phaù khu ñaát chaân nhö roäng lôùn thaâu toùm heát thaûy—The hoang treân moät traêm maãu ñeå laäp Ñaïi Toøng Bhutatathata as the totality of things and Mind Laâm. Sau chieác coång lôùn, xaây baèng ñaù vaøo as the Absolute. naêm 1974, chuøa Ñaïi Toøng Laâm naèm beân traùi Ñaïi Trai Hoäi: Ngaøy leã cuùng döôøng thöùc aên ñöôïc xaây töø naêm 1958, kieán truùc theo kieåu chöõ cho chö Taêng—A feast given to monks. “Coâng.” Khu vöïc roäng lôùn naày ñöôïc chia laøm Ñaïi Trang Nghieâm: Mahavyuha—Greatly nhieàu khu: khu töôïng Phaät Ñaûn Sanh naèm beân adorned. traùi, khu töôïng Phaät thuyeát phaùp naèm beân phaûi. Ñaïi Trang Nghieâm Kinh: Kinh Ñaïi Phöông

Quaûng, trong ñoù Ñöùc Phaät keå veà cuoäc ñôøi cuûa thieân troïng veà duy taâm luaän phuû ñònh, neân thôøi Ngaøi treân cung trôøi Ñaâu Suaát vaø söï xuoáng theá baáy giôø naûy leân moät tröôøng phaùi tích cöïc laø Töù cöùu ñoä chuùng sanh cuûa Ngaøi—Vaipulya- Luaän Toâng, baèng caùch theâm vaøo moät taùc phaåm mahayuha-sutra, in which the Buddha thöù tö cuûa Ngaøi Long Thoï, ñoù laø boä Ñaïi Trí Ñoä describes his life in the Tushita heaven and his Luaän. Boä luaän naày goàm 100 quyeån do ngaøi dscent to save the world. Long Thoï Boà Taùt soaïn, giaûi thích veà Ñaïi phaåm Ñaïi Trang Nghieâm Kinh Luaän: Baùt Nhaõ Kinh, trong ñoù Ngaøi Long Thoï thieát Sutralankara-sastra (skt)—15 quyeån ñöôïc ngaøi laäp quan ñieåm “Nhaát Nguyeân” cuûa mình moät Maõ Minh Boà Taùt bieân soaïn vaø ngaøi Cöu Ma caùch xaùc quyeát hôn trong baát cöù taùc phaåm naøo La Thaäp dòch sang Hoa ngöõ vaøo khoaûng naêm khaùc. Trong luaän thích naày ngaøi Long Thoï chuù 405 sau Taây Lòch—15 books composed by thích veà Ñaïi Baùt Nhaõ Kinh, coù moät chuù giaûi veà Asvaghosa and translated into Chinese by nhöõng nguyeân lyù caên baûn naày: taát caû caùc söï Kumarajiva in 405 A.D.. theå bò chi phoái bôûi ñieàu kieän voâ thöôøng(sarva- Ñaïi Trang Nghieâm Theá Giôùi: Theá giôùi samskara-anitya hay chö haønh voâ thöôøng); moïi trang nghieâm hay theá giôùi cuûa Ngaøi Hö Khoâng yeáu toá ñeàu khoâng coù töï ngaõ (sarva-dharma- Taïng Boà Taùt—The great ornate world, the anatman hay chö phaùp voâ ngaõ), vaø Nieát Baøn laø universe of Akasagarbha Bodhisattva. söï vaéng laëng (nirvana-santam hay Nieát Baøn tòch tónh). Tam phaùp aán hay ba daáu hieäu cuûa Ñaïi Trí: Mahamati or Mahaprajna (skt). phaùp coù theå ñöôïc quaûng dieãn thaønh boán baèng • Trí lôùn hay trí hueä sieâu vieät cuûa chö Phaät: caùch theâm vaøo moät daáu hieäu khaùc: taát caû ñeàu Great mind—Great wisdom—Buddha- leä thuoäc khoå ñau (sarva-duhkkam) hay thaät wisdom—Omniscience. töôùng aán. Coù theå dòch chöõ ‘thaät töôùng aán’ laø • Moät danh hieäu cuûa ngaøi Vaên Thuø Sö Lôïi ‘baûn theå’ (noumenon). Toâng Thieân Thai giaûi Boà Taùt——A title of Manjusri (Vaên Thuø thích ‘thaät töôùng’ nhö laø ‘voâ töôùng’ hay ‘voâ Sö Lôïi Boà Taùt). thaät,’ nhöng khoâng coù nghóa laø meâ voïng; voâ • Toaøn theå ngoâi nhaø ñoà soä cuûa ñaïo Phaät töôùng hay voâ thaät ôû ñaây coù nghóa laø khoâng coù döïng treân hai truï lôùn laø ñaïi trí vaø ñaïi bi. moät traïng thaùi hay töôùng naøo ñöôïc thieát laäp Trí chuyeån thaønh bi vaø bi chuyeån thaønh trí. baèng luaän chöùng hay ñöôïc truy nhaän bôûi tö Tuy hai maø moät, maëc duø

treân theá ñöùng cuûa töôûng; noù sieâu vieät caû ngoân thuyeát vaø taâm con ngöôøi, ta phaûi noùi ñeán nhö hai söï vieäc töôûng. Laïi nöõa, Thieân Thai giaûi thích noù nhö laø khaùc nhau, nhöng kyø thaät chuùng keát hôïp 'nhaát ñeá' (eka-satya), nhöng 'nhaát' ôû ñaây laïi thaønh moät; khoâng phaûi keát hôïp baèng khoâng phaûi laø nhaát cuûa danh soá, noù chæ cho toaùn, maø laø keát hôïp baèng taâm: There are 'tuyeät ñoái.' Nguyeân lyù cuûa hoïc thuyeát Thieân two pillars supporting the great edifice of Thai quy tuï treân thaät töôùng ñoù cuûa vaïn phaùp. Buddhism: The Great Wisdom Tuy nhieân, vì caû Tam Luaän vaø Töù Luaän ñeàu töø (Mahaprajna) and the Great Compassion tay Ngaøi Long Thoï maø ra caû neân khuynh (Mahakaruna). The wisdom flows from the höôùng toång quaùt cuûa nhöõng luaän chöùng sieâu compassion and the compassion from the hình trong hai phaùi naày cuõng gaàn gioáng nhau. wisdom, for the two are in fact one, though Kinh ñöôïc ngaøi Cöu Ma La Thaäp dòch sang from the human point of view we have to Hoa ngöõ vaøo khoaûng nhöõng naêm 397-415 sau speak of them as two. As the two are thus Taây Lòch—As the San-Lun School is much one, not mathematically united, but inclined to be negativistic idealism, there arose spiritually coalesced. the more positive school, called Shih-Lun or Ñaïi Trí Ñoä Luaän: Vì phaùi Tam Luaän quaù Four-Treatise School, which adds a fourth text

by Nagarjuna, namely, the Prajnaparamita- omniscience. Sastra. This sastra is composed of 100 books Ñaïi Trí Taïng: Taïng Trí Tueä cuûa Phaät—The ascribed to Magarjuna on the greater Prajna- Buddha-wisdom store. paramita sutra, in which we see that Nagarjuna Ñaïi Trieát Gia: Great philosopher. established his monistic view much more Ñaïi Tröôïng Phu: Great man. affirmatively than in any other text. In Ñaïi Tu Haønh Giaû: Mahayogayogin (skt)— Nagarhuna's commentary on the Ngöôøi daán thaân mình vaøo söï tu taäp lôùn lao daãn Mahaprajnaparamita there is an annotation of ñeán Phaät quaû—He who exerts himself in the the fundamental principles: All conditioned great discipline leading up to Buddhahood. things are impermanent (sarva-sanskara- anityam); all elements are selfless (sarva- Ñaïi Töø: Most merciful—Great merciful— dharma-anatman); and Nirvana is quiescence Great compassion. (nirvana-santam), in which it is said that these Ñaïi Töø AÂn Töï: Chuøa Ñaïi Töø AÂn ñöôïc moät vò 'three law-seals' (signs of Buddhism) can be hoaøng thaùi töû (ñôøi vua Ñöôøng Thaùi Toâng) xaây extended to four by adding another, all is taïi Kinh Ñoâ Tröôøng An vaøo ñôøi Ñaïi Ñöôøng suffering (sarva-duhkham), or can be abridged naêm 648 sau Taây Lòch. Nôi ñaây Traàn Huyeàn to one 'true state' seal. The 'true state' may be Trang ñaõ soáng vaø laøm vieäc trong suoát cuoäc ñôøi translated as 'noumenon.' This school cuûa oâng—The moanstery of "Great Kindness interprets the 'true state' as 'no state' or 'no and Grace," built in Ch'ang-An by the crown truth,' but it does not mean that it is false; 'no prince of T'ai-T'ang in 648 A.D. It is said that truth' or 'no state' here means that it is not a Hsuan-Tsang lived and worked. truth or a state established by argument or Ñaïi Töø AÂn Töï Tam Taïng: Moät danh hieäu conceived by thought but that it transcends all cuûa Traàn Huyeàn Trang—Tripitaka of the speech and thought. Again, T'ien-T'ai "Great Kindnes and Grace" Monastery, a title

interprets it as ‘one truth’ (eka-satya), but of Hsuan-Tsang. ‘one’ here is not a numerical ‘one;’ it means Ñaïi Töø Ñaïi Bi: Ñöùc töø bi roäng lôùn, nhöõng ‘absolute.’ The principle of the T’ien-T’ai ñaëc tính cuûa chö Phaät vaø chö Boà Taùt; ban vui doctrine centers on this true state of all cöùu khoå. Ñaëc bieät aùm chæ Ngaøi Quaùn Theá AÂm elements. However, all texts from San-Lun Boà Taùt—Great mercy and great pity—Great and Shih-Lun are being from Nagarjuna’s Compassionate, characteristics of Buddhas and hand, the general trend of metaphysical Bodhisattvas; kindness in giving joy and saving argument is much the same. The sastra was from suffering. It especially applied to Kuan- translated into Chinese by Kumarajiva in Yin around 397-415 A.D. Ñaïi Töø Sanh Boà Taùt: Vò thöù naêm treân vieän ** For more information, please see Trí Ñoä Tröø Caùi Chöôùng trong Maïn Ñoà La Thai Taïng Luaän. Giôùi—The director or fosterer of pity among Ñaïi Trí Hueä Moân: Phaùp moân Ñaïi Trí Hueä, all the living. The fifth in the court of phaân bieät vôùi Ñaïi Hueä Moân—The Buddha- Garbhadhatu group. door of great wisdom, as contrasted with that Ñaïi Töø Toân: Ñöùc Di Laëc Boà Taùt—The of Great Compassion. Honoured One with great kindness— Ñaïi Trí Quaùn Ñaûnh Ñòa: The stage of the Maitreya. great wisdom chrism, or anointing of a Buddha, Ñaïi Töû: as having attained to the Great Wisdom or 1) Caùi cheát lôùn, töø ngöõ cuûa nhaø Thieàn aùm chæ

caùi cheát cuûa “caùi toâi” daãn ñeán söï taùi sanh La—Ma Heâ Thaáp Phaït La—Chuùa teå cuûa lôùn hay ñaïi giaùc thaâm saâu. Ñaây khoâng tam thieân theá giôùi; coù hai loaïi—Lord of phaûi laø caùi cheát cuûa thaân theå, maø laø caùi the present chiliocosm, or universe; he is cheát cuûa aûo aûnh veà caùi toâi, cuûa söï muø described under two forms: quaùng—The great death; a Ch’an 1) Tyø Xaù Xaø Ma Heâ Thuû La: Pisaca- expression for the death of ego, which Mahesvara (skt)—Teân cuûa moät loaøi quyû leads to “great rebirth” or “profound ñöôïc Ma Heâ Thuû La luaän sö thôø cuùng, loaøi enlightenment.” This expression does not quyû naày coù ba maét taùm tay, cöôõi boø traéng; refer to physical death, but rather to the boø traéng laø bieåu tröng cuûa Tyø Xaù Xaø. Maät death of the illusion of ego, of delusion. giaùo laïi cho ñaây laø Ñöùc Ñaïi Nhöït Nhö Lai 2) Theo Thieàn toâng thì Ñaïi Töû Ñeå Nhaân laø öùng hieän. Hoï coøn cho raèng vò Töï Taïi ngöôøi ñaõ taän dieät phieàn naõo vaø voïng Thieân naày hieän ñuû moïi hình vaø coù raát thöùc—According to the Zen Sect, great nhieàu teân nhö Tyø Nöõu Thieân, Na La Dieân death means one who has swept away Thieân, Phaïm Thieân…Vôï cuûa vò Thieân naày completely all illusions, or all teân laø Ñaïi Töï Taïi Thieân Phuï Bhima— consciousness. Head of the demons, he is represented Ñaïi Töû Ñeå Nhaân: See Ñaïi Töû (2). with three eyes and eight arms, and riding Ñaïi Töï: Mahavihara (skt)—Ngoâi chuøa lôùn, on a white bull; a bull or a linga being his ñaët bieät ngoâi chuøa ôû Tích Lan vaøo thôøi Phaùp symbol. The esoteric school takes him for Hieån ñeán vieáng khoaûng naêm 400 sau Taây Lòch, the transformation body of vairocana, and coù khoaûng 3000 Taêng chuùng ñang tu taäp—The as appearing in many forms, Visnu, great monastery, especially that in Ceylon Narayana, Brahma…His wife is Bhima. visited by Fa-Hsien in about 400 A.D., when it 2) Tònh Cö Ma Heâ Thuû La: Suddhavasa had 3,000 inmates. (skt)—Tònh Cö

Ma Heâ Thuû La Thieân, ñöôïc moâ taû nhö moät vò Boà Taùt ñaõ ñaït ñeán Ñaïi Töï Taïi: Isvara—Thöôøng duøng ñeå chæ chö thaäp ñòa, ñòa cao nhaát trong Thaäp Ñòa Boà Phaät vaø chö Boà Taùt—Self-existent— Taùt, nghóa laø ñang ôû ngöôõng cöûa böôùc vaøo Independent—Absolute—Used of Buddhas Phaät quaû—Pure dwelling deva, he is and Bodhisattvas. described as a bodhisattva of the tenth or Ñaïi Töï Taïi Cung: the highest degree, on the point of (A) Cung Ma Heâ Thuû La Thieân treân ñænh cuûa entering the Buddhahood coõi saéc giôùi: The abode of Mahesvara at Ñaïi Töôùng: Maharupa—Great form—The the apex of the form realm. kalpa of Mahabhijna-jnanabhibhu, who is to (B) Ñieàu kieän hay laø nôi cao nhaát maø Boà Taùt appear as Buddha in a realm called Sambhava. ñaït tôùi ñeå töø ñoù ñi vaøo Phaät quaû: The condition or place from which the highest Ñaïi Töôùng Quoác Töï: Chuøa Ñaïi Töôùng type of Bodhisattva proceeds to Quoác taïi huyeän Khai Phong tænh Hoà Nam, Buddhahood—For more information, Trung quoác, chuøa ñöôïc xaây vaøo naêm 555 sau please see Ñaïi Töï Taïi Thieân (B)-2. Taây Lòch, ñöôïc xaây laïi vaøo naêm 996, vaø ñöôïc lieân tuïc truøng tu vaøo nhöõng ñôøi Nguyeân Minh. Ñaïi Töï Taïi Thieân: Ñeán cuoái ñôøi nhaø Minh chuøa bò ngaäp vì côn luõ (A) Cung trôøi thöù saùu hay laø cung trôøi cao nhöùt luït cuûa soâng Hoaøng Haø, caùc trieàu vua Thuaän trong luïc duïc thieân—The sixth or the Trò vaø Caøng Long cuûa Thanh trieàu tieáp tuïc highest of the six desire-heavens. truøng tu—The great aid-the-dynasty monastery (B) Mahesvara or Siva (skt)—Ma Heâ Thuû

at Kaifeng, Honan, China, founded in 555 Quang Minh ñöôïc xaây leân vaøo ñôøi nhaø Toáng A.D., rebuilt in 996, repaired by the Yuan and khoaûng naêm 765—A monastery for Uigur Ming emperors. At the end of the Ming Manichaens, ordered to be built by the Sung dynasty, the monastery was swept away in a dynasty in 765 A.D. Yellow River flood, rebuilt under Shun Chih Ñaïi Vieâm Nhieät: Pratapana or and Ch'ien Lung of the Xing dynasty. Mahatapana—Ñòa nguïc cöïc noùng, laø ñòa nguïc Ñaïi Töôïng Taïng: Great elephant or naga thöù baûy trong taùm nguïc noùng—The hell of treasure, an incense supposed to be produced great heat, the seventh of the eight hot hells. by nagas or dragons fighting. Ñaïi Vieân Caûnh Trí: Adarsa-jnana (skt)—Trí Ñaïi Tyø Kheo: See Ñaïi Tyø Kheo Taêng and to lôùn vieân maõn hay trí hieån hieän caùc saéc töôùng Ñaïi Hoøa Thöôïng. trong caûnh trí cuûa Nhö Lai—Great perfect Ñaïi Tyø Kheo Tam Thieân Uy Nghi Kinh: mirror wisdom—Perfect all-reflecting Buddha- The Sutra of Three Thousand Dignified Forms wisdom. for ordained Monks. Ñaïi Vieân Caûnh Trí Quaùn: Quaùn veà caùi trí Ñaïi Tyø Kheo Taêng: Great Bhiksus, one of to lôùn toaøn thieän cuûa Nhö Lai hay phaùp quaùn virtue and old age—See Ñaïi Hoøa Thöôïng. Nhaäp Ngaõ Ngaõ Nhaäp. Thaân Phaät vaø ta nhö Ñaïi Tyø Loâ Giaù Na Phaät: Ñaïi Nhöït Nhö nhieàu taám göông troøn ñaët ñoái dieän nhau, göông Lai—Mahavairocana (skt)—See Vairocana. vaø aûnh caùi naày nhaäp vaøo caùi kia—A meditation on the reflection of the perfect Ñaïi Tyû: Moät teân goïi lòch söï cho caùc vò nöõ Buddha-wisdom in every being, that as an Phaät töû thuaàn thaønh, taïi gia hay xuaát gia— image may enter into any number of reflectors, Elder sister, a courtesy title for a lay female so the Buddha can enter into me and I into devotee, or a nun. him. Ñaïi Uy Ñöùc: Mahatejas

(skt)—Coù khaû naêng Ñaïi Vieân Giaùc: Söï giaùc ngoä to lôùn vieân maõn phaù aùc laø uy, coù coâng hoä thieän thì goïi laø ñöùc— hay laø Phaät trí—Great and perfect Awe-inspiring power or virtue—Able to enlightenment—Buddha wisdom. supress evil-doers and protect the good. 1) Ñaïi Uy Ñöùc trong Ca Laâu La Vöông: A Ñaïi Vieân Tòch Nhaäp: Great entrance into king of Garudas. perfect rest—See Ñaïi Baùt Nieát Baøn. 2) Ñaïi Uy Ñöùc trong Minh Vöông: Title of a Ñaïi Vieân Trí: Great Perfect Wisdom—Ñaïi protector of Buddhism. vieân trí laø Phaät trí. Ñaây laø trí bieát taát caû vaø Ñaïi Uy Ñöùc Giaû: Ñaïi Uy Ñöùc Minh Vöông, toaøn veïn. Nhöõng baäc giaùc ngoä nhö Duyeân Giaùc danh hieäu cuûa vò Minh Vöông hoä trì Phaät vaø Thanh Vaên cuõng coù trí tueä, nhöng trí tueä giaùo—Title of a protector of Buddhism. naày so vôùi ñaïi vieân trí thì quaù nhoû—Great Perfect Wisdom is the wisdom of all knowing, Ñaïi Uy Ñöùc Minh Vöông: See Ñaïi Uy Ñöùc perfection, etc. Other enlightened beings such and Ñaïi Uy Ñöùc Giaû. as Pratyeke-Buddhas and Sravakas also have Ñaïi Uy Ñöùc Toân: See Ñaïi Uy Ñöùc and Ñaïi wisdom bu their wisdom is infinitely small Uy Ñöùc Giaû. compaired to the “Great Perfect Wisdom. Ñaïi ÖÙng Cuùng: Moät trong möôøi danh hieäu Ñaïi Voõng: The main principle of Budhism, cuûa Nhö Lai—The Great worshipful—One of likened to the great rope of a net. the ten titles of a Buddha. Ñaïi Voâ Löôïng Thoï Kinh: Ñaïi Kinh—The Ñaïi Vaên Haøo: Great writer. Great Infinite Life Sutra—See Kinh Voâ Löôïng Ñaïi Vaân Quang Minh Töï: Chuøa Ñaïi Vaân

Thoï. should practice the contemplation of the Ñaïi Vöïc Long: Dignaga (skt)—Maha-twelve conditions of cause-and-effect (nidana). Dignaga—Cuõng ñöôïc bieát döôùi teân Traàn Na, He spent most of his life to revive and expand laø vò luaän sö AÁn Ñoä noåi tieáng veà Nhaân Minh Buddhism in North Vietnam. He passed away Hoïc vaøo theá kyû thöù naêm sau Taây Lòch. Nhöõng in 1180, at the age of 61. taùc phaåm cuûa oâng chæ ñöôïc bieát qua nhöõng Ñaïi Xaûo: Very skilful. dòch phaåm Taây Taïng maø thoâi—Also known as Ñaïi Xí Thaïnh Quang: Kim Luaân Phaät Ñaûnh Jina, founder of the Medieval school of Toân—The Great Blazing Perfect Light (title of Buddhist Logic about the fifth century A.D. His a Buddha). works are known only in Tobetan translation. Ñaïi Xích Hoa: Mahamanjusaka—Ma-ha- Ñaïi Vöông: maïn-thuø-sa—Rubia cordifolia, from which 1) Ñaïi Hoaøng Ñeá: Emperor—Your Majesty. madder is made. 2) Moät trong Töù Thieân Vöông: Maharaja Ñaïi Y: Y cuûa chö Taêng, may baèng caùch gheùp (skt)—See Töù Thieân Vöông. vaûi vaøo nhau, töø chín ñeán hai möôi laêm Ñaïi Xa: Coã xe lôùn maø Ñöùc Phaät ñaõ ñeà caäp khi mieáng—The monk’s patch-robe, made in noùi veà caên nhaø löûa trong Kinh Phaùp Hoa—The varying grades from nine to twenty-five great bullock-cart in the parable of the burning patches. house. Ñaïi Y Vöông: Moät danh hieäu cuûa Phaät vaø Boà Ñaïi Xaù: General amnesty. Taùt—Great Lord of healing, an epithet of Ñaïi Xaû: Great abandonment. Buddhas and bodhisattvas. Ñaïi Xaû Thieàn Sö: Zen Master Ñaïi Xaû Ñaïi YÙù: (1120-1180)—Thieàn sö Vieät Nam, queâ ôû Haø 1) YÙ chính cuûa kinh ñieån—The general Ñoâng, Baéc Vieät. Ngaøi xuaát gia luùc tuoåi haõy meaning (summary or idea) of a sutra. coøn raát treû vaø trôû thaønh ñeä töû cuûa Thieàn sö 2) Moät vò ñoàng töû, tieàn thaân cuûa Phaät Thích Ñaïo Hueä. Ngaøi laø phaùp töû ñôøi thöù 10 doøng Ca, muoán cöùu giuùp

nhöõng ngöôøi ngheøo Thieàn Voâ Ngoân Thoâng. Ngaøi thöôøng ôû Tuyeân trong nöôùc, lieàn xuoáng bieån ñònh taùt caïn Minh Hoã Nham laäp chuøa giaùo hoùa. Moät hoâm ñeå tìm chaâu baùu. Vua Trôøi Ñeá Thích caûm vua Lyù Anh Toâng cho trieäu sö vaøo trieàu ñeå hoûi thoâng beøn giuùp söùc; thaàn bieån sôï haõi phaûi xem sö coù phaùp naøo trò ñöôïc chöùng phieàn ñöa ngoïc ra—The name of a youth, a muoän cuûa vua hay khoâng. Sö baûo vua neân thöïc former incarnation of Sakyamuni; to save taäp quaùn "Thaäp Nhò Nhaân Duyeân." Haàu heát his nation from their poverty, he plunged cuoäc ñôøi cuûa ngaøi, ngaøi chaán höng vaø hoaèng into the sea to obtain a valuable pearl hoùa Phaät giaùo taïi Baéc Vieät. Ngaøi thò tòch naêm from the sea-god who, alarmed by the aid 1180, thoï 61 tuoåi—A Vietnamese Zen master rendered by Indra, gave up the pearl. from Haø Ñoâng, North Vietnam. He left home Ñaïi YÙ Kinh: Kinh vieát veà moät vò ñoàng töû, and became a disciple of Ñaïo Hueä since he tieàn thaân cuûa Phaät Thích Ca, ñöôïc Caàu Na Baït was very young. He was the Dharma heir of Ñaø La ñôøi Toáng dòch sang Hoa ngöõ—The the tenth generation of the Wu-Yun-T'ung Zen Sutra written about a youth, an incarnation of Sect. He always stayed at Tuyeân Minh Hoã Sakyamuni Buddha, translated by Nham to build temples to save people. One Gunabhadra in the Sung dynasty. day, king Lyù Anh Toâng summoned him to the ** For more information, please see Ñaïi YÙ. capital to ask if he had any Dharma to control Ñaïi Yeáu: Essential. the king's depression. He told the king that he

Ñam Boå La: See Ñaûm Boä La. naêm 400 sau Taây Lòch (ngaøi nguyeân laø moät vò Ñam Meâ: quoác vöông, sau khi nghe thuyeát phaùp trong 1) (n) Passion—Indulgence. loøng hoan hyû, beøn boû cung ñieän xuaát gia)—A 2) (v) To indulge—To have a great desire noted monk in India around 400 A.D. for—To have a passion for. Ñaøm Ma Da Xaù: Dharmayasas (skt)—Moät vò Ñaùm Buïi: A chester of dust Tyø Kheo noåi tieáng cuûa AÁn Ñoä (Taøu dòch laø Phaùp Minh) vaøo khoaûng nhöõng naêm 400 sau Ñaùm Ma: Funeral—Ñi döï ñaùm ma: To go to Taây Lòch—A noted monk in India around 400 someone's funeral—To attend someone's A.D. funeral. Ñaùm Maây: A mass of clouds. Ñaøm Ma Nan Ñeà: Dharmanandi (skt)—Moät vò Taêng noåi tieáng cuûa AÁn Ñoä (Taøu dòch laø Ñaøm: Phaùp Hyû) vaøo khoaûng nhöõng naêm 400 sau Taây 1) Ñaàm: A pool. Lòch, ñeán Tröôøng An, Trung Quoác, dòch boä 2) Saâu: Deep. Kinh A Haøm—A noted Indian monk around 3) Ñaøm luaän: To talk—To chat—To discuss. 400 A.D., came to Chang-An, China, translated 4) Hyù luaän: To gossip—To boast. the Agama Sutra. 5) Ñaùm maây che phuû maët trôøi: Clouds Ñaøm Nghò: To discuss and consult, or covering the sun—Spreading clouds. deliberate. Ñaøm AÂn: AÂn saâu hay troïng aân—Profound Ñaøm Nghóa: Baøn luaän veà nghóa lyù—To gace or favour. discuss the meaning. Ñaøm Baø: Moät töø ngöõ duøng ñeå chæ ngöôøi aên Ñaøm Phaùn: To negotiate. thòt choù—A term defined as eater of dog's flesh. Ñaøm Thaïnh Vaân Nham Thieàn Sö: Zen master Yun-Yan-T'an-Sheng—Thieàn Sö Ñaøm Ñaøm Baùt Kinh: Dharmapada (skt)—See Thaïnh sanh naêm 780 taïi Kieán Xöông. Ñaøm Kinh Phaùp Cuù. Thaïnh laø moân ñoà vaø laø ngöôøi keá vò Phaùp cuûa Ñaøm Hoa: Hoa Öu Ñaøm—Udumbara Döôïc Sôn Duy Nghieãm, vaø laø Thaày cuûa ñaïi flower—See Öu

Ñaøm Ba La. Thieàn Sö Ñoäng Sôn Löông Giôùi. Theo Caûnh Ñaøm Khoâng Thuyeát Höõu: Baøn khoâng noùi Ñöùc Truyeàn Ñaêng Luïc, Ñaøm Thaïnh xuaát gia coù hay tranh caõi laãn nhau veà thuyeát "Höõu" vaø raát sôùm. Ban ñaàu sö ñeán tham hoïc vôùi Baù "Khoâng" trong Phaät giaùo—To discuss non- Tröôïng Hoaøi Haûi ngoùt hai möôi naêm maø chöa existence and talk of existence, i.e. to discuss ngoä huyeàn chæ. Baù Tröôïng qui tòch, sö ñeán the meaning of reality; in discussing non- tham hoïc vaø trôû thaønh ñeä töû Döôïc Sôn Duy existence to talk of the existing; it is a phrase Nghieãm. Chính nôi ñaây Phaùp Nhaõn cuûa oâng expressing confusion of ideas or argument. ñöôïc khai môû. OÂng ñöôïc Döôïc Sôn xaùc nhaän Ñaøm Laâm: Phoøng giaûng trong töï vieän—A laøm ngöôøi keá vò Phaùp—Zen master Yun-Yan- monastic schoolroom. T'an-Sheng was born in 780 in Jian-Chang. Ñaøm Luaän: To discuss—To converse—To Yun-Yan was a student and dharma successor chat—To talk. of Yueh-Shan Wei-Yen, and the master of the Ñaøm Ma: See Dharma in Sanskrit/Pali- great Ch'an master Tung-Shan Liang-Chieh. Vietnamese Section. According to The Ching-Te-Ch'uan-Teng-Lu, Ñaøm Ma Ca: Dharmakara (skt)—Ñaøm Ma Yun-Yan left home at an early age. Although Ca Löu—Moät vò Taêng noåi tieáng taïi AÁn Ñoä he studied for about twenty years under Bai- (Taøu dòch laø Phaùp Taïng) vaøo khoaûng nhöõng Zhang-Huai-Hai he did not attain

enlightenment. After Bai-Zhang passed away, it?'" Yao-Shan said: "Why didn't you tell he became a disciple of Yao-Shan-Wei-Yan. me this before. Thanks to you today T've There his dharma eye opened and he was finally seen elder brother Hai." Upon confirmed by Yueh-Shan as his dharma hearing these words Yun-Yan attained successor. enlightenment. • Vaân Nham ñöôïc nhaéc tôùi trong caùc ví duï • Moät hoâm Döôïc Sôn hoûi: "Ngoaøi choã Baù thöù 70, 72 vaø 89 cuûa Bích Nham Luïc—We Tröôïng ngöôi coøn ñeán ñaâu chaêng?" Sö encounter Yun Yan in examples 70, 72 thöa: "Con töøng ñeán Quaûng Nam." Döôïc and 89 in Pi-Yan-Lu. Sôn hoûi: "Ta nghe noùi ngoaøi cöûa thaønh • Döôïc Sôn hoûi sö: "ÔÛ ñaâu ñeán?" Sö thöa: Ñoâng ôû Quaûng Chaâu coù moät hoøn ñaù bò "ÔÛ Baù Tröôïng ñeán." Döôïc Sôn hoûi: "Baù Chaâu chuû dôøi ñi chaêng?" Sö noùi: "Chaúng Tröôïng coù ngoân cuù gì ñeå chæ daïy ñoà nhöõng Chaâu Chuû, duø hôïp taát caû ngöôøi toaøn chuùng?" Sö thöa: "Thöôøng ngaøy hay noùi quoác dôøi cuõng chaúng ñoäng."—One day 'Ta coù moät caâu ñaày ñuû traêm vò.'" Döôïc Yao-Shan asked Yun-Yan: "Besides living Sôn hoûi: "Maën laø maën, laït laø laït, khoâng at Mount Bai-Zhang, where else have you maën khoâng laït laø vò thöôøng, theá naøo moät been?" Yun-Yan answered: "I was in caâu ñaày ñuû traêm vò?" Sö khoâng ñaùp Kuang-Nan (Southern China)." Yao-Shan ñöôïc—Yao-Shan asked him: "Where have said: "I've heard that east of the city gate you come from?" Yun-Yan said: "From of Kuang-Chou there is a great rock that bai-Zhang." Yao-Shan asked: "What did the local governor can't move, is that so?" Bai-Zhang say to his disciples?" Yun-Yan Yun-Yan said: "Not only the governor! said: "He often said, 'I have a saying Everyone in the country together can't which is the hundred tastes are move it." complete.'" Yao-Shan said: "Something • Moät hoâm, Döôïc Sôn hoûi: "Ta nghe ngöôi salty tastes salty. Something bland tastes bieát laøm sö töû muùa phaûi chaêng?"

Sö thöa: bland. What is neither salty nor bland is a “Phaûi.” Döôïc Sôn hoûi: “Muùa ñöôïc maáy normal taste. What is meant by the phrase, suaát?” Sö thöa: “Muùa ñöôïc saùu suaát.” ‘One hundred tastes are complete?’” Yun- Döôïc Sôn noùi: “Ta cuõng muùa ñöôïc.” Sö Yan couldn’t answer. hoûi: “Hoøa Thöôïng muùa ñöôïc maáy suaát?” • Hoâm khaùc, Döôïc Sôn hoûi: “Baù Tröôïng noùi Döôïc Sôn ñaùp: “Ta muùa ñöôïc moät suaát.” phaùp gì?” Sö thöa: “Coù khi thaày thöôïng Sö noùi: “Moät töùc saùu, saùu töùc moät.”—One ñöôøng ñaïi chuùng ngoài yeân, caàm gaäy ñoàng day, Yao-Shan asked: “I’ve heard that you thôøi ñuoåi tan heát, laïi goïi: “Ñaïi chuùng!” can tame lions. Is that so?” Yun-Yan said: Chuùng xoay ñaàu laïi, thaày baûo’AÁy laø gì?’” “Yes.” Yao-Shan said: “How many can Döôïc Sôn baûo: “Sao khoâng sôùm noùi theá you tame?” Yun-Yan said: “Six.” Yao- ñoù? Hoâm nay nhôn ngöôi thuaät laïi, ta ñöôïc Shan said: “I can tame them too.” Yun- thaáy Haûi Huynh.” Ngay caâu noùi aáy, sö tænh Yan asked: “How many does the master ngoä, leã baùi—Then Yao-Shan said: “What tame?” Yao-Shan said: “One.” Yun-Yan else did Bai-Zhang say?” Yun-Yan said: said: “One is six. Six is one.” “Once Bai-Zhang entered the hall to • Sau sö ñeán Qui Sôn Linh Höïu, Qui Sôn address the monks. Everyone stood. He hoûi: “Nghe tröôûng laõo ôû Döôïc Sôn laøm sö then used his staff to drive everyone out. töû muùa phaûi chaêng?” Sö ñaùp: “Phaûi.” Qui The he yelled at the monks, and when Sôn hoûi: “Thöôøng muùa hay coù khi nghæ?” they looked back at him he said: ‘What is Sö ñaùp: “Caàn muùa thì muùa, caàn nghæ thì

nghæ.” Qui Sôn hoûi: “Khi nghæ sö töû ôû choã forward and asked: “How many classic naøo?” Sö ñaùp: “Nghæ! Nghæ!”—Later, books are there in his house?” Yun-Yan Yun-Yan was at Mount Kui. Kui-Shan said: “Not a single word.” T’ong-Shan asked him: “I’ve often heard that when said: “Then how can he be so you were at Yao-Shan you tamed lions. Is knowledgeable?” Yun-Yan said: “Day and that so?” Yun-Yan said: “Yes.” Kui-Shan night he has never slept.” T’ong-Shan asked: “Were they always under control, said: “Can he be asked about a certain or just sometimes?” Yun-Yan said: “When matter?” Yun-Yan said: “What he answers I wanted them under control they were is not spoken.” under control. When I wanted to let them • Sö hoûi vò Taêng: “ÔÛ ñaâu ñeán?” Taêng thöa: loose, they ran loose.” Kui-Shan said: “Theâm höông roài ñeán.” Sö hoûi: “Thaáy “When they ran loose where they were?” Phaät chaêng?” Vò Taêng noùi: “Thaáy.” Sö Yun-Yan said: “They’re loose! They’re hoûi: “Thaáy ôû ñaâu?” Vò Taêng noùi: “Thaáy ôû loose!” haï giôùi.” Sö noùi: “Phaät xöa! Phaät xöa!”— • Sö naáu traø, Ñaïo Ngoâ hoûi: “Naáu traø cho Zen master Yun-Yan asked a monk: ai?” Sö ñaùp: “Coù moät ngöôøi caàn.” Ñaïo “Where have you come from?” The monk Ngoâ hoûi: “Sao khoâng daïy y töï naáu?” Sö said: “From T’ien-Xiang (heavenly ñaùp: “Nay coù toâi ôû ñaây.”—Yun-Yan was figure).” Yun-Yan said: “Did you see a making tea. T’ao-Wu asked him: “Who Buddha or not?” The monk said: “I saw are you making tea for?” Yun-Yan said: one.” Yun-Yan asked: “Where did you see “There’s someone who wants it.” T’ao- him?” The monk said: “I saw him in the Wu then asked: “Why don’t you let him lower realm.” Yun-Yan said: “An ancient make it himself?” Yun-Yan said: Buddha! An ancient Buddha!” “Fortunately, I’m here to do it.” • Ngaøy hai möôi saùu

thaùng möôøi naêm 841, • Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, sau khi sö nhuoám beänh. Sau khi taém goäi xong, sö sö ñeán Hoà Nam, truï trì nuùi Vaân Nham keâu chuû söï baûo: "Saém söûa trai, ngaøy mai (vaùch ñaù maây), huyeän Du, Ñaøm Chaâu. Sö coù Thöôïng Toïa ñi." Ñeán toái ñeâm hai möôi laáy teân nuùi naày laøm teân mình. Moät hoâm, baûy, sö thò tòch. Sau khi thò tòch sö ñöôïc sö baûo chuùng: "Coù ñöùa treû nhaø kia, hoûi vua ban hieäu "Ñaïi Sö Khoâng Truï"—On ñeán khoâng coù gì noùi chaúng ñöôïc." Ñoäng the twenty-sixth day of the tenth month in Sôn Löông Giôùi hoûi: "Trong aáy coù kinh 841, he became ill. After giving orders to saùch nhieàu ít?" Sö thöa: Moät chöõ cuõng have the bath readied he called the head khoâng." Ñoäng Sôn noùi: "Sao ñöôïc bieát of the monks and instructed him to prepare nhieàu theá aáy?" Sö thöa: "Ngaøy ñeâm chöa a banquet for the next day because a töøng nguû." Ñoäng Sôn hoûi: "Laøm moät vieäc monk was leaving. On the evening of the ñöôïc chaêng?" Sö thöa: "Noùi ñöôïc laïi twenty-senventh he died. After his death, chaúng noùi."—Acording to The Ching-Te- he received the posthumous title "Great Ch'uan-Teng-Lu, later he went to live on Teacher No Abode." Mount Yun-Yen (Cloud-Crag) in Hu-Nan, Ñaøm Thoaïi: Conversation. from which his name derived. After Ñaøm Thuï: Caây Voâ Öu—Udambara tree— becoming an abbot, Yun-Yan addressed See Öu Ñaøm Ba La. the monks, saying: "There is the son of a Ñaøm Tieáu: To mock—To laugh at—To certain household. There is no question ridicule. that he can't answer." T'ong-Shan came

Ñaøm Voâ: See Dharma in Sanskrit/Pali- Ñaïm Tinh Khí Quyû: Pisaca (skt)—See Vietnamese Section. Pisaca in Sanskrit/Pali-Vietnamese Section Ñaøm Voâ Ñöùc: Dharmagupta (skt)—Ñaøm Ma and Quyû Vöông Ñaïm Tinh Khí in Vietnamese-Cuùc—Ñaøm Ma Ñöùc—Ñaøm Ma Quaät Ña Ca— English Section. Ñaït Ma Cuùc Ña—Ñaøm Voâ Cuùc Ña—Moät Ñaïm Tình: Indifference. trong nhöõng ñeä töû noåi tieáng cuûa Öu Ba Cuùc Ñan: Ña, toå thöù tö taïi AÁn Ñoä. Ñaøm Ma Cuùc Ña laø vò 1) Maøu ñoû—Red—Cinnabar colour. toå saùng laäp ra tröôøng phaùi Ñaøm Voâ Ñöùc Boä, 2) Phöông thuoác: A remedy—Drug—Elixir. phaùt trieån maïnh ôû Tích Lan vaøo khoaûng nhöõng Ñan Beän Vaøo Nhau: To be woven. naêm 400 sau Taây Lòch (Ñaøm Voâ Ñöùc coøn coù Ñan Ñieàn: Khu vöïc döôùi ruùn—The pubic nghóa laø Phaùp Taïng hay Phaùp Kính, töùc laø Boä region, about 2 ½ below the navel. Töù Phaàn Luaät)—Dharmagupta, one of the Ñan Haø: Thieàn sö noåi tieáng Trung quoác (739-famous disciples of the fourth Indian patriarch, 824), laø moân ñoà keá vò cuûa Thaïch Ñaàu Hy Upagupta. Dharmagupta was the founder of Thieân. OÂng noåi tieáng vì thaùi ñoä vaø baûn taùnh töï Dharmagupta school, which flourished in nhieân cuûa mình. Ngöôøi ta keå raèng trong moät Ceylon around 400 A.D. laàn veà thaêm Maõ toå, trong khi ngoài chôø Maõ Toå Ñaøm Voâ Ñöùc Boä: Boä luaät töù phaàn ñaët ra bôûi ra tieáp, oâng beøn nhaûy thoùt leân vai töôïng Vaên ngaøi Ñaøm Voâ Ñöùc—The four-division Vinaya Thuø. Chö Taêng trong töï vieän cuûa Maõ Toå toû ra of the Dharmagupta school—See Luaät Töù giaän döõ, nhöng khi Maõ Toå ra ñoùn thì Ngaøi cöôøi Phaàn. tieáp Ñan Haø maø raèng: "Con cuûa ta, con thaät laø Ñaøm Voâ Ñöùc Giôùi Boån: The four-division töï nhieân." Moät laàn khaùc khi oâng gheù laïi moät

Vinaya of the Dahrmagupta school—See Luaät thieàn vieän, vì trôøi laïnh neân oâng laáy pho töôïng Töù Phaàn. Phaät treân chaùnh ñieän xuoáng ñoát ñeå söôûi aám. Sö Ñaøm Voâ Ñöùc Luaät: The four-division truï trì traùch oâng baát kính vôùi moät pho töôïng Vinaya of the Dharmagupta school—See Luaät thieâng lieâng, thì oâng traû lôøi raèng oâng ñoát ñeå laáy Töù Phaàn. xaù lôïi, vò sö töôûng oâng ngôø ngheäch, beøn cöôøi Ñaøm Voâ Lan: Dharmaraksa (skt)—Moät vò maø hoûi vaën laïi oâng laøm sao tìm ñöôïc xaù lôïi Taêng noåi tieáng ôû AÁn Ñoä vaøo khoaûng nhöõng trong pho töôïng goã traû laïi cho sö, Ñan haø beøn naêm 400 sau Taây Lòch (Taøu dòch laø Phaùp cöôøi to maø raèng: “theá sö laïi traùch ta ñoát goã?”— Chaùnh)—A noted monk in India around 400 Tan Hsia—A famous Chinese Zen master A.D. (739-824), a student and dharma succesor of Ñaûm: Gaùnh vaùc—To carry—To undertake. Shih-t’ou His-ch’ien. He was famous for his Ñaûm Baûo: To guarantee—To warrant. natural personality. It is said that one time he returned to see Ma-tsu and while waiting for Ñaûm Boä La: Tambula or Djambala (skt)— Ma-tsu to come out to welcome him, he sat Ñam Boå La—Teân moät loaïi quaû duøng nhö himself astride the neck of a statue of Manjusri thuoác—Piper Betel, name of a fruit used as and caused ourageous opposition from all the medicine. monks in Ma-tsu’s monastery; however, when Ñaûm Ñang: To bear—To take on—To Ma-tsu came out, greeted him with a smile undertake. and the words: “My son, you are very natural.” Ñaûm Nhaän: To assume—To undertake. Another time when he wandered around the Ñaïm Baïc: Simple. country, once he spent the night in a Zen Ñaïm Thuûy: Fresh color. temple. It was so cold outside, so he took a

wooden buddha statue off the shrine to make a Ñaøn Ñaø: See Ñaøn Ñaëc. fire to warm himself. The abbot (temple priest) Ñaøn Ñaëc: Dantaloka (skt)—Ñaøn Ña La Ca— told him that as a monk, he should pay respect Ñaøn Ña Laïc Ca—Ñaøn Ñaø—Ñaøn Ñöùc—Moät to the sacred statue. Tan Hsia said, “If you say ngoïn nuùi thuoäc xöù Kieän Ñaø La, baây giôø goïi laø so, I will get the Buddha’s relics out of the Kashmiri-Ghar, Peshawar (now in Pakistan), ashes and give them back to you." The abbot baéc AÁn Ñoä, nôi maø Thaùi töû Tu Ñaïi Noa soáng, laughed thinking that this is a dull monk. He coù ngöôøi noùi hoài Ñöùc Phaät chöa thaønh ñaïo, told Tan Hsia, “How can you expect to find ngaøi ñaõ tu khoå haïnh treân nuùi naày—A Buddha’s relics in wood?” Tan-Hsia burst out mountain near Varucha, with a cavern, now laughing and replied,”Why are you bearing me called Kashmiri-Ghar, in Gandara, Peshawar, then for burning the wood?” northern India, where Sudana lived, or as some Ñan Taâm: Fidelity. says the place where Sakyamuni, when Ñaùn: Bình minh—Dawn. Siddhartha, underwent his ascetic sufferings. Ñaùn Quaù Lieâu: Phoøng trong töï vieän daønh Ñaøn Ñoä: Moät trong luïc ñoä Ba La Maät, boá thí cho caùc vò du taêng nguû nghæ (caùc vò du taêng ñeå cöùu ñoä—The paramita of charity or thöôøng ñi vaøo phoøng naày tröôùc khi ñeán chaøo vò almsgiving, the first of the six paramitas. sö truï trì)—A room in a monastery at which a Ñaøn Gia: See Ñaøn Chuû. wandering monk stays. Ñaøn Höông: Sandalwood. Ñaùn Quaù Taêng: Vò taêng troï qua ñeâm hay caùc Ñaøn Laâm: Röøng caây chieân ñaøn, tieáng chæ töï vò du

taêng—A wandering monk, who stays for vieän—A forest of sandal-wood, a monastery. a night. Ñaøn Na: Coâng ñöùc boá thí cho ngöôøi ngheøo Ñaùn Voïng: Ngaøy ñaàu vaø ngaøy giöõa thaùng hay cho chö Taêng Ni—Cuùng döôøng chö Taêng (moàng moät vaø raèm)—The new moon and full Ni nhöõng thöù caàn thieát trong cuoäc soáng haèng moon—The first and the fifteen of the moon. ngaøy nhö aên, maëc, ôû, bònh. Chö Taêng Ni phaûi Ñaøn: neân luoân nhôù raèng nôi ñaøn na tín thí laø naëng 1) Ñaøn thôø: An altar—An open altar. ñeán noåi chæ moät haït gaïo ñaõ naëng baèng hoøn nuùi 2) Ñaøn Na: Donation—Charity— Tu Di. Khi chö Taêng Ni ñaõ töø boû cuoäc soáng theá Almsgiving—Bestowing—See Ñaøn Na. tuïc, hoï hoaøn toaøn tuøy thuoäc vaøo cuûa boá thí cuûa 3) Goã ñaøn höông: Sandalwood—A hard ñaøn na, nhöõng ngöôøi laøm vieäc caät löïc ñeå cuùng wood. döôøng quaàn aùo, thöïc phaåm, thuoác men, meàn 4) Maïn Ñaø La: Trong Maât Giaùo, Ñaøn coù muøng. Hoï phaûi laøm vieäc vaát vaû voâ cuøng ñeå nghóa laø Maïn Ñaø La, taát caû chö toân ñöôïc vöøa lo cho gia ñình vöøa hoä trì Tam Baûo. Coù khi ñaët vaøo trong ñoù ñeå thôø—In the esoteric hoï laøm khoâng ñuû aên maø hoï vaãn saún saøng hoä trì. cult, altar also means a mandala, where all Ñoâi khi Phaät töû taïi gia laø nhöõng keû khoâng nhaø, objects of worship grouped together. theá maø hoï vaãn daønh duïm ñeå cuùng döôøng Tam Ñaøn AÙp: To oppress—To suppress—To Baûo. Chính vì nhöõng lyù do ñoù, söï laïm duïng quell—To put down—To squelch. tieàn cuûa Tam Baûo hay cuûa cuùng döôøng, thì moãi Ñaøn Ba La Maät: Dana paramita (skt)—See haït gaïo moãi taát vaûi laø nôi naàn Tam Baûo. Neáu Ñaøn Na, and Luïc Ñoä Ba La Maät in chö Taêng Ni khoâng duïng coâng tu haønh vaø Vietnamese-English Section. giuùp ngöôøi khaùc cuøng tu haønh giaûi thoaùt, thì Ñaøn Chuû: Danapati (skt)—Vò thí chuû—Lord baát cöù thöù gì hoï vay taïo trong ñôøi naày hoï seõ of charity—A patron. phaûi ñeàn traû trong nhöõng kieáp lai sanh baèng caùch sanh laøm noâ leä, laøm choù, laøm heo, laøm boø

laøm traâu, vaân vaân—Almsgiving—Donation— who live on rocks by the seashore. Charity—Offerings—The virtue of almsgiving Ñaøn Tín: to the poor and the needy—Offer gifts to 1) Boá thí vaø tín taâm: Almsgiving and faith. Bhikhu or community of Bhikhus. Offerings to 2) Loøng tín ngöôõng cuûa thí chuû: The faith of the monks and the nuns necessary things for a an almsgiver. monastic living from lay Buddhists (clothes, Ñaøn Vieät: Danapati (skt). food, medicine, blankets, etc)—Monks and 1) Phaät töû: Buddhist followers. nuns should always remember their debts to 2) Ngöôøi boá thí: Almsgivers—Patrons. the giveers are so heavy that even a grain of 3) Ngöôøi thoaùt nghieäp ngheøo do tu haïnh boá rice weighs the wieght of a Sumeru Mountain. thí: One who escapes the karma of Once Monks and Nuns renounced their worldly poverty by giving. life, they totally depend on the people who ** For more information, please see Ñaøn na. make charitable donations such as clothes, Ñaûn: Duy chæ—Only. food, medicine and blankets. These givers Ñaûn Khoâng: Chæ laø khoâng, moät töø ñöôïc toâng work hard to make their living, to take care of Thieân Thai duøng ñeå chæ heä thoáng Tieåu Thöøa themselves and to support the Order. chính thoáng (Tieåu thöøa phaân tích chö phaùp, chæ Sometimes, no matter how hard

they work, yet thaáy caùi khoâng maø khoâng thaáy caùi baát khoâng, they don't'have enough to live on. Lay neân goïi laø "Ñaûn Khoâng." Haøng Boà Taùt Ñaïi Buddhists are sometimes homeless, yet they Thöøa phaân tích chö phaùp nhö huyeãn nhö moäng, still save money to support the Sangha. For caùi theå cuûa noù töùc laø khoâng, baát khoâng, neân those reasons, if the Sangha misuse the goïi laø "Baát Ñaûn Khoâng.")—Only non- moneyor whatever offered, then every seed of existence, or immateriality, a term used by rice, every milimeter of fabric shall have their T'ien-T'ai to denote the orthodox Hinayana debts. If the Monks and the Nuns don't do their system. best to cultivate themselves and help liberate others, whatever they receive in this life must Ñaûn: See Ñaûn Nhaät. be repaid in the next reincarnation to the Ñaûn Nhöït: Birthday. fullest by becoming slaves, or being dogs, pigs, Ñaûn Sinh Hoäi: Ngaøy leã Phaät Ñaûn Sinh, vaøo cows, water buffalos, etc. ngaøy moàng 8 thaùng 4—An assembly to Ñaøn Na Baùt Ñeå: Danapati (skt)—See Ñaøn celebrate a birthday, e.g. the Buddha's on the Na. 8th of the 4th month. Ñaøn Na Ñöôøng: Danna's Hall—Donors' Ñaõn: Khieáp sôï—Dread. Hall. Ñaõn Ña: Danta (skt)—Raêng—Tooth—Teeth. Ñaøn Na Töï: Chuøa nôi ñaøn na tín thí cuùng Ñaõn Ña Gia Saéc Ña: Dantakastha (skt). döôøng taïo phöôùc—A monastery where people 1) Caây nhai cho saïch raêng: Tooth stick, said make their almsgiving to cultivate their merits. to be chewed as a dentifrice. Ñaøn Thí: Dana (skt)—Almsgiving— 2) Teân cuûa moät loaïi caây moïc leân töø choã Ñöùc Bestowing—Charity—See Ñaøn Na. Phaät boû caây taêm xæa raêng cuûa Ngaøi: The Ñaøn Thí Ca A Lan Nhaõ: Dandaka- name of a tree grown from a tooth-pick aranyaka (skt)—Moät trong ba loaïi aån só Ñaøn of the Buddha. Thí Ca, nhöõng vò soáng treân nhöõng phieán ñaù gaàn Ñaïn: Vieân ñaïn—A bullet—Shot. bôø bieån—Dandaka forest hermits, one of the Ñaïn Chæ: Buùng moùng tay. Moät khoaûng thôøi three classes of hermits, interpreted as those gian töông ñöông vôùi 20 caùi khaûy moùng tay—

To snap the fingers, in assent, in joy, in Ñaùng Kieáp: See Ñaùng ñôøi. warning; a measure of time equal to twenty Ñaùng Kính: Worthy of respect. winks. . Ñaùng Leõ: Instead of. Ñaïn Ña: Danta (skt)—Raêng—Tooth. Ñaùng Ngôø: Doubtful. Ñaïn Ña Laïc Ca: Dantalokagiri (skt)—Moät Ñaùng Phaït: Worthy of punishment— ngoïn nuùi gaàn thaønh Varusa, coù hang ñoäng nôi Punishable. Sudana ñaõ töøng truù nguï. Baây giôø ñöôïc goïi laø Ñaùng Sôï: Dreadful. Kashmiri-Ghar—A mountain (the montes Daedali of Justinian) near Varusa with its Ñaùng Thöông Haïi: Pitious—Pitiful— cavern, where Sudana lived. Now called Pitiable. Kashmiri-Ghar. Ñaùng Tin: Trust-worthy—Credible—To be Ñaïn Traïch Ca: Dandaka (skt)—Teân cuûa moät believed. vò vua—Name of a king. Ñaùng Toäi: To deserve punishment. Ñaïn Traïch Ca Laâm: Khu röøng Ñaïn Traïch Ñaùng Traùch: Blameworthy. Ca, nôi ñaõ bò moät vò Tieân taøn phaù vì bò quoác Ñaùng Troïng: Worthy of respect— vöông Ñaïn Traïch Ca cöôùp vôï—The forest of Respectfully. Dandaka, destroyed by a rsi because the king Ñaõng Trí: Inability to think coherently— had carried off the rsi's wife, saying a rsi had Absent-minded—Forgetful. no need for one. Ñanh Theùp: Forceful—Energetic. Ñang Ñeâm: By the night. Ñaùnh Boùng: To polish. Ñang Khi: While. Ñaùnh Daáu: To mark. Ñang Luùc: While. Ñaùnh Deïp: To repress. Ñang Thònh: Prevailing. Ñaùnh Ñaøng Xa:

To swing one's arms. Ñang Thôøi: At that time—At that moment. Ñaùnh Ñuoåi: To chase—To expel. Ñang Toàn Taïi: Existent. Ñaùnh Giaù: To estimate—To value—To Ñaùng: To deserve. appraise—To assess. Ñaùng Cheâ: Blameworthy—Blamable—Ñaùnh Lieàu: To risk—To take a chance—To Censurable. adventure to do something. Ñaùng Cheát: Worthy of death. Ñaùnh Löøa: To cheat—To deceive. Ñaùng Ñôøi: To deserve well. Ñaùnh Nhau: Conflict. Ñaùng Gheùt: Undesirable—Damnable— Ñaùnh Tan Söï Ngôø Vöïc: To divert (dispel) a Hateful. doubt. Ñaùng Giaù: Valuable—To be worth. Ñaùnh Tan Söï Ngôø Vöïc Trong Nhaø Ñaùng Höôûng Thuï: Enjoyable. Thieàn: To dispel the doubts of Zen disciples. Ñaùng Keå: Remarkable—Daáu hieäu ñaùng keå: Ñaùnh Thöùc: To awake—To wake someone Remarkable indication. up. Ñaùng Khen: Praise-worthy—Worthy of Ñaùnh Troáng Laõng: To evade a subject—praise—Commendable. To divert by speaking another subject. Ñaùng Khieån Traùch: See Ñaùng cheâ. Ñaønh Phaän: To resign oneself. Ñaùng Khinh: Despicable—Contemptible— Ñaønh Raèng: Although—Though. Deserving to be despised.

Ñaûnh Leã: Ñaûnh leã baèng caùch naèm moïp, ñaàu Ñaùo Bæ Ngaïn: Paramita (skt)—Ba La Maät ñuïng chaân vò maø ta muoán ñaûnh leã—To Ña—Vöôït qua bieån sanh töû ñeå ñeán bôø Nieát prostrate oneself with the head at the feet of Baøn (Para coù nghóa laø bôø beân kia, mita coù the one reverenced. nghóa laø ñeán)—To reach the other shore Ñao: (nirvana). 1) Löôõi dao: Knife. Ñaùo Ñaàu: Vaøo phuùt choùt—At the end—When 2) Ñau ñôùn: Grieved—Distressed. the end is reached. Ñao Ñoà: The hells of swords—The gati or Ñaøo: path of rebirth as an animal—So called 1) Ñaøo thoaùt: To escape—To escape. because animals are subjects of the butcher's 2) Ñaøo tî: To flee—To escape. knife. 3) Röõa cho saïch: To wash—To cleanse. Ñao Lôïi Thieân: Trayastrimsas (skt)— Ñaøo Naïn: To ward off a danger. Tavatimsa (p)—Ñaùt Lôïi Da Ñaùt Lôïi Xa Ñaøo Saâu: To deepen. Thieân—Ña La Daï Ñaêng Laêng Xaù Thieân—Coõi Ñaøo Taïo: To create—To form. trôøi duïc giôùi thöù hai, treân coõi Dieâm Phuø Ñeà. Ñaøo Thaûi: Theo thaàn thoaïi AÁn Ñoä Giaùo, thì coõi trôøi naày 1) Pheá boû: To eliminate. naèm beân treân nuùi Tu Di, coù 32 Thieân thaønh, 2) Ñaây laø thôøi thöù tö trong naêm thôøi giaùo moãi beân coù taùm thaønh; thaønh trung taâm goïi laø thuyeát cuûa Ñöùc Phaät, theo toâng Thieân Thai Hyû Kieán Thaønh nôi truù nguï cuûa vua trôøi Ñeá thì ñaây laø giai ñoaïn ñaøo thaûi nhöõng taø Thích ngaøn ñaàu ngaøn maét boán tay, cung ñieän kieán hay tình caûm chaáp tröôùc beân ngoaøi cuûa oâng goïi laø Bì Xa, nôi cö nguï cuûa baø vôï baèng lyù "khoâng."—The fourth of the five Saci vaø 119.000 tyø thieáp. Haèng thaùng Töù Thieân periods of Buddha's teaching, according to vöông phaûi baùo caùo vôùi oâng nhöõng thieän aùc coõi T'ien-T'ai, i.e. the sweeping away of false theá gian—The second of the desire-heavens, ideas, produced by appearance, with the the heaven of Indra. It is the Svarga of Hindu doctrine of the Void, or the reality behind mythology, situated on Meru with thirty-two the seeming. deva-cities, eight on each side; a central city is Ñaøo Thieàn: Troán ra khoûi thieàn ñònh (yù noùi coù Sudarsana, or Amaravati, where Indra, with ngöôøi chæ haønh thieàn theo moät thôøi khoùa nhaát 1,000 heads and eyes and four arms,

lives in ñònh naøo ñoù maø thoâi, tôùi cöû tôùi giôø thì ngoài, his palace called Vaijayanta, and revels in coøn thì cöù buoâng lung phoùng daät)—To escape numberless sensual pleasures together with his in or from meditation or thought. wife Saci and with 119,000 concubines. There he receives the monthly reports of the four Ñaøo Thoaùt: See Ñaøo. Maharajas as to the good and evil in the world. Ñaøo Vong: To run away—To flee. The whole myth may have an astronomical or Ñaûo: meteorological background. 1) Teù ngaõ: To fall—To lie down—To pour. Ñao Phong: The wind that cuts all living 2) Ñieân ñaûo: Upside down—On the contrary. beings to pieces—Disintegrating force at 3) Taø vaïy: Inverted—Perverted. death. Ñaûo Ñieân: Upside down. Ñao Sôn: The hill of swords in one of the Ñaûo Hôïp: A fallacious comparison in hells. syllogism. Ñaùo: Ñeán—To reach—To arrive. Ñaûo Huyeàn: Ullambana (skt)—Vu Lan Boàn—Ngöôøi cheát bò ñoïa vaøo ñòa nguïc vaø bò

treo ngöôïc. Muoán cöùu hoï thoaùt khoûi caûnh treo ** For more information, please see Maït Giaø, ngöôïc naày thaân quyeán phaûi cuùng giaûi ñaûo and Baùt Chaùnh Ñaïo. huyeàn vaø trai Taêng (ñeå nhôø thaàn löïc caàu Ñaïo An: Tao An—Hoïc giaû Phaät giaùo quan nguyeän cuûa nhieàu ngöôøi nhôø ñoù maø vong linh troïng nhaát cuûa Trung quoác vaøo theá kyû thöù IV ñöôïc sieâu thoaùt)—Hanging upside down; the sau Taây lòch (312-385). Ñaïo An sanh ra taïi ñaát condition of certain condemned souls, Phuø Lieãu, thuoäc xöù Thöôøng Sôn, ôû mieàn baéc especially for whom the Ullambana or Trung Hoa, trong gia ñình theo Khoång giaùo, Lambana festival is held in seventh month. nhöng oâng xuaát gia tu Phaät naêm 12 tuoåi. Vì Ñaûo Kieán: Voïng kieán ñieân ñaûo hay caùi hieåu töôùng maïo xaáu neân oâng khoâng ñöôïc ngöôøi thaáy sai ngöôïc vôùi söï thaät, cho voâ thöôøng laø trong chuøa neå troïng cho maáy. Veà sau oâng du thöôøng, cho khoå laø laïc, cho voâ ngaõ laø ngaõ, vaø phöông hoïc ñaïo, gaëp Ngaøi Phaät Ñoà Tröøng oâng cho baát tònh laø tònh—Upside down or inverted lieàn xin theo laøm ñeä töû nöông hoïc. Moãi khi views, seeing things as they seem not as they Phaät Ñoà Tröøng giaûng kinh thì oâng truøng thuaät are, e.g. the impermanent as permanent, laïi, lôøi giaûng vaø yù nghóa ñeàu dieãn ñaït ñeán möùc misery as joy, non-ego as ego, and impurity as sieâu quaàn, laøm cho thính chuùng thaûy ñeàu kinh purity. haõi. OÂng ñaõ nghieân cöùu nhieàu vaên baûn khaùc Ñaûo Loän: To turn upside down. nhau cuûa Kinh Baùt Nhaõ vaø thöïc haønh thieàn Ñaûo Ly: The fallacy of using a comparison in ñònh. OÂng ñaõ bình giaûi nhöõng kinh vaên naày a syllogism which does not apply. ngay trong nhöõng naêm ñaàu trong ñôøi tu taäp cuûa oâng, vaø oâng cuõng chính laø hoïc giaû Phaät giaùo Ñaûo Ngaõ: Caùi ngaõ khoâng coù thöïc teá vì caùi ngaõ ñaàu tieân phoái hôïp giöõa Baùt Nhaõ vaø Thieàn Na, do voïng kieán ñieân ñaûo, moät trong boán thöù ñieân laø ngöôøi khai saùng moät trong nhöõng tröôøng ñaûo—The conventional ego, the reverse of phaùi Phaät giaùo Trung quoác ñaàu tieân, tröôøng reality. phaùi naày ñöôïc trieån khai töø Kinh Baùt Nhaõ Ba Ñaûo Ngöôïc: To reverse. La Maät maø oâng ñaõ daøy coâng nghieân cöùu. Hoïc Ñaûo Phaøm: Phaøm phu hay ngöôøi chöa giaùc thuyeát veà “Khoâng toàn taïi caên baûn,” tröôøng ngoä, nhìn söï vaät moät caùch ñieân ñaûo— phaùi naày tin raèng caùch duy nhaát ñeå giaûi thoaùt Perverted folks, the unenlightened who see

khoûi nhöõng raøng buoäc cuûa mình laø baèng caùch things upside down. giöõ cho tinh thaàn trong “khoâng toàn taïi.” OÂng Ñaûo Vuõ: To pray for rain. cuõng laø ngöôøi ñaàu tieân laäp ra baûn danh muïc Ñaïo: kinh ñieån baèng Hoa ngöõ thôøi baáy giôø. OÂng (I) Troäm ñaïo: To rob—A robber—Bandit— ñöôïc coi laø ngöôøi ñaàu tieân khôûi xöôùng vieäc thôø Pirate—Stealing—See Troäm Caép. Phaät Di Laëc. Thôøi baáy giôø, vì chöa coù Luaät (II) Troàng luùa: Growing rice. Taïng ñaày ñuû neân oâng ñaõ quy ñònh nhöõng quy (III) Marga (skt)—Con ñöôøng—Coù hai con taéc chính veà sinh hoaït chung cho caùc ñeä töû cuûa ñöôøng—The way—There are two ways: mình. Nhöõng sinh hoaït naày bao goàm nhöõng 1) Doøng sanh töû: The way of transmigration nghi leã toân vinh Ñöùc Phaät nhö ñi voøng quanh by which one arrives at a good or bad caùc töôïng, phöông phaùp giaûi thích kinh ñieån, existence. aên uoâáng trong töï vieän, vaø nghi leã boá taùt. Vì 2) Ñöôøng Boà ñeà hoaëc giaùc ngoä daãn ñeán bao giôø oâng cuõng xem troïng thieàn ñònh, neân Nieát baøn: The way of bodhi or nhieàu ngöôøi coi oâng nhö moät trong nhöõng cha enlightenment leading to nirvana through ñeû cuûa Thieàn Toâng Trung Hoa, trong khi nhieàu spiritual stages. ngöôøi khaùc xem oâng nhö laø ngöôøi thaät söï saùng

laäp ra Thieàn toâng Trung Hoa. Ngöôøi ta noùi circumabulation of statues, methods of raèng Ñaïo An Phaùp Sö coù moät töôùng laï laø nôi expounding the sutras, communal meals, and caùnh tay traùi cuûa ngaøi noåi leân moät cuïc thòt u, the uposatha ceremonies. Because of his gioáng nhö hình caùi aán, neân ngöôøi ñöông thôøi emphasis on the importance of meditation cuõng goïi ngaøi laø “Thuû AÁn Hoøa Thöôïng.”—The practice, many people regarded him as one of most important Chinese Buddhist scholar of the fathers of Dhyana Buddhism in China, the 4th century AD (312-385). He was born in while many others considered him as the Fu-Lieu area of Tsang-Shan region in northern actual founder of Chinese Ch’an. It is said that China into a Confucianist family; however, by Dharma Master Tao-An had a unique the age of twelve he became a novice in the characteristic in that his left arm had a great Buddhist monastic order. Because he was so protrusion of flesh, resembling a seal; thus, physically unattractive, not many people at the many people of the day called him “Seal- temple respected him greatly. Later, he Holding Great Master.” traveled abroad to learn Buddhism. He met a Ñaïo Caùn: Coïng rôm—Rice straw. great venerable Fu-Tu-Tzeng. He immediately Ñaïo Caám: asked to follow to learn from this great master. 1) Baát cöù thöù gì caám kî trong ñaïo giaùo hay Each time Fu-Tu-Tzeng explained the Sutra he trong ñôøi soáng tu haønh: Whatever is repeated the teachings. The words and prohibited by the religion or the religious meanings were explained and clarified to the life. highest level, leading the listeners to feel 2) Giôùi Thanh Tònh, Ba La Maät thöù nhì trong overwhelmed in astonishment at his Luïc Ba La Maät: sila, the second paramita, extraordinary penetration and knowledge of moral purity. the Dharma he had leanred. He studied various Ñaïo Chaân: Thieàn Sö Ñaïo Chaân (1579- prajnaparamita texts and the sutras dealing 1638)—Zen Master Ñaïo Chaân—Thieàn sö Vieät with the practice of dhyana. He composed Nam vaøo ñaàu vaø giöõa theá kyû thöù 17, queâ ôû commentaries on these texts very early on in Phuùc Kheâ, Baéc Vieät.

Tuïc danh laø Vuõ Khaéc his life, and he was also the first scholar who Minh. Ngaøi laø ñeä töû cuûa Thieàn sö Ñaïo Long. joined the Prajna and Dhyana. He was Sau khi Thaày cuûa ngaøi thò tòch, ngaøi tieáp tuïc truï considered the first founder of one of the early taïi chuøa Phaùp Vuõ tu haønh vaø thò tòch khoaûng schools of Chinese Buddhism, which naêm 1638. Luùc tröôùc khi vieân tòch, ngaøi ñaõ cho developed out of his engagement with the bieát nhuïc thaân seõ khoâng bò hö thoái. Söï vieäc Prajnaparamita Sutra. This was the school of quaû ñuùng nhö theá, nhöng veà sau naày, ngöôøi ta fundamental nonbeing, which believed that cuõng öôùp vaøo nhuïc thaân cuûa ngaøi moät soá chaát liberation from all spiritual fetters can only be lieäu ñeå haïn cheá söùc taøn phaù cuûa thôøi gian—A attained through the mind's dwelling in Vietnamese Zen master from Phuùc Kheâ, Baéc nonbeing. He was also the first one who Vieät, in the early and middle of the compiled catalogue of sutras, listing those seventeenth century. His secular name was Vuõ already available in Chinese translation. He is Khaéc Minh. He was a disciple of Zen Master considered the originator of the cult of Ñaïo Long. After his master passed away, he Maitreya. At his time, due to lack of a stayed at Phaùp Vuõ Temple to cultivate. He complete Vinaya-pitaka, he established passed away in about 1638. Before his death, guidelines for the communal life of his he told his disciples that his body would not be followers. These guidelines included rites for decayed. It happened as he said. However, veneration of the Buddha, such as

recently, some new techniques have been tuøng khaùc—The implements of the faith, such applied to reduce the decomposition to the as garments, begging-bowl, and other body. accessories which aid one in the Way—See Ñaïo Chieâu: T'ao-Chiao (628-700)—Moät Taùm Moùn Caàn Duøng Cuûa Phaät. Taêng só Nhaät Baûn ñöôïc göûi sang Trung Hoa Ñaïo Daãn: Daãn ñaïo—To lead. naêm 653; oâng thoï phaùp vôùi Huyeàn Trang hôn Ñaïo Dieãn: Stage-manager. 10 naêm. Huyeàn Trang ñaëc bieät daïy oâng veà Ñaïo Ñaït: To express one's opinion. phaùp Thieàn Quaùn vaø khieán oâng truyeàn baù Ñaïo Ñeá: Chaân lyù thöù tö trong Töù Dieäu Ñeá, laø phöông ñoâng, töùc Nhaät Baûn. Tröôùc khi khôûi chaân lyù dieät khoå, laø Baùt Thaùnh Ñaïo—The path haønh trôû veà Nhaät Baûn, oâng ñöôïc thaày cho leading to the end (extinction) of suffering, the nhieàu boä kinh, luaän vaø sôù vieát veà Duy Thöùc fourth of the four axioms, i.e. the eightfold Luaän. Hoài höông, Ñaïo Chieâu khôûi söï truyeàn noble path . baù Duy Thöùc taïi chuøa Nguyeân Höng—T'ao- ** For more information, please see Töù Dieäu Chiao (628-700), a Japanese priest, was sent to Ñeá, Baùt Chaùnh Ñaïo, and Ba Möôi Baûy China in 653. He studied under Hsuan-Tsang Phaåm Trôï Ñaïo. for more than ten years. Hsuan- Ñaïo Ñôøi: Dharma and life—Religion and life. Tsangespecially instructed him in Meditation or Zen and recommended that he propagate its Ñaïo Ñöùc: practice to the East (Japan). Before his 1) Ñaïo vaø ñöùc haïnh: Religion and virtue— departue, he received from his teacher several Morality—Virtue—Morals—Ethical. sutras, treatises and commentaries on the 2) Ñöùc Phaät laø moät nhaø ñaïo ñöùc vó ñaïi kyø taøi works of Idealism. On his return home, he at chöa töøng thaáy treân hoaøn vuõ: Buddha is a once set out to transmit the

Idealist doctrine in the greatest ethical man of genius ever the monastery of Gwangoji. bestowed upon the world. Ñaïo Chuùng: Ñaïo Ñöùc Giaû: A fake. 1) Taêng chuùng: The body of monks. Ñaïo Ñöùc Laàn Laàn Suy Vi: Morality and 2) Nhöõng ngöôøi tu taäp: Those who practice virtue gradually decline. religion. Ñaïo Ñöùc Suy Vi: Morals and virtues have Ñaïo Chuûng Tính: Moät trong saùu chuûng tính broken down. trong tieán trình töø Boà Taùt leân Phaät, ñaïo chuûng Ñaïo Ñöùc Uyeân Thaâm: High moral. tính laø töø chuûng taùnh Phaät tieán tu chöùng ñaéc Ñaïo Gia Toâ: Catholicism. “Trung Ñaïo”—One of the six germ-natures or Ñaïo Giaû: Ngöôøi haønh trì Phaät phaùp—One roots of Bodhisattva development, the nature who practises Budhism. possessing the seed of Buddhahood. The stage Ñaïo Giai Phuø Dung Thieàn Sö: Zen master in which the “middle” way is realized. T’ao-jia-Fu-Rong—See Phuø Dung Ñaïo Giai Ñaïo Chuûng Trí: Moät trong ba trí, Boà Taùt trí Thieàn Sö. duøng taát caû phöông tieän ñeå cöùu ñoä chuùng Ñaïo Giao: Taùc ñoäng hoå töông giöõa haønh giaû sanh—The wisdom which adopts all means to vaø Phaät, ñaáng ñaùp öùng laïi öôùc voïng cuûa haønh save all the living, one of the three wisdom. giaû—Mutual interaction between the ** For more information, please see Tam individual seeking the truth and the Buddha Trí (A) (2). who responds to his aspirations; mutual Ñaïo Cuï: Nhöõng moùn caàn thieát treân ñöôøng tu intercourse through religion. haønh nhö y aùo, baùt khaát thöïc, vaø nhöõng ñoà phuï Ñaïo Giaùo:

1) Laõo Giaùo: Taoism. Ñaïo Hueä Thieàn Sö: Zen Master Ñaïo Hueä 2) Chaùnh ñaïo hay ñaïo Phaät: The teaching of (?-1172)—Thieàn sö Vieät Nam, queâ ôû Nhö the right way, i.e. Buddhism. Nguyeät, Baéc Vieät. Naêm 25 tuoåi ngaøi xuaát gia Ñaïo Haønh: Thöïc haønh chaân lyù—To practice laøm ñeä töû cuûa Thieàn sö Thoâng Bieän. Ngaøi laø the Buddha-truth. phaùp töû ñôøi thöù 9 cuøa doøng Thieàn Voâ Ngoân Ñaïo Haïnh: Haønh vi ñaïo ñöùc—Virtuous— Thoâng. Naêm 1159, vua Lyù Anh Toâng göûi chieáu Conduct according to Buddha-truth—The chæ trieäu ngaøi veà kinh trò beänh cho Hoaøng Coâ discipline of religion. Thuïy Minh. Khi ngaøi vöøa ñeán nôi thì Hoaøng Ñaïo Haïnh Thieàn Sö: Zen Master Ñaïo Haïnh Coâ Thuïy Minh cuõng vöøa laønh beänh. Töø ñoù (?-1115)—Thieàn sö Vieät Nam, queâ ôû Baéc Vieät. danh tieáng ngaøi lan roäng ñeán noåi raát nhieàu Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Kieàu Trí ngöôøi tìm tôùi caàu phaùp vôùi ngaøi. Nhaân ñoù ngaøi Huyeàn, nhöng khoâng theå kheá ngoä ñöôïc. Veà quyeát ñònh khoâng trôû veà nuùi, maø laøm du Taêng sau ngaøi ñeán phaùp hoäi cuûa Thieàn sö Suøng ñoä ngöôøi. Ngaøi thò tòch naêm 1172—A Phaïm vaø trôû thaønh moät trong nhöõng ñeä töû noåi Vietnamese Zen master from Nhö Nguyeät, tieáng nhaát cuûa Suøng Phaïm taïi chuøa Phaùp Vaân. North Vietnam. He left home at the age of 25 Ngaøi laø Phaùp töû ñôøi thöù 12 doøng Tyø Ni Ña Löu and became a disciple of Zen master Thoâng Chi. Veà sau ngaøi truï taïi chuøa Thieân Phuùc ñeå Bieän. He was the dharma heir of the ninth hoaèng phaùp cho ñeán khi ngaøi thò tòch vaøo naêm generation of the Wu-Yun-T’ung Zen Sect. In 1115. Ngaøi ñaõ ñeå laïi toaøn thaân xaù lôïi. Ñeán khi 1159, king Lyù Anh Toâng sent an Imperial trieàu ñaïi nhaø Minh xaêm laêng nöôùc Vieät, thì hoï Order to summon him to the royal palace to ñem toaøn thaân xaù lôïi cuûa ngaøi maø ñoát ñi—A treat a

disease of Hoaøng Coâ Thuïy Minh. When Vietnamese Zen master from North Vietnam. he just arrived at the great citadel, Hoaøng Coâ He left home and became a disciple of Zen Thuïy Minh was just cured too. Since then, his Master Kieàu Trí Huyeàn, but could not achieve reputation spread so quickly that so many his enlightenment. Later, he came to the people arrived to study Dharma with him. At Dharma assembly of Zen Master Suøng Phaïm that time, he decided not to return to the at Phaùp Vaân Temple and became one of the mountain any more. He became a wandering latter's one of the most outstanding disciples. monk traveling along the country to save He was the Dharma heir of the twelfth people. He passed away in 1172. generation of the Vinitaruci Zen Sect. Later, Ñaïo Höõu: Co-religionist. he stayed at Thieân Phuùc Temple to expand Ñaïo Khí: Buddhism until he passed away in 1115. He 1) Phaùp Khí hay baäc nhaân taøi coù caên cô tu left his whole body relics. Later, when the haønh Phaät ñaïo hay coù khaû naêng gaùnh vaùc Ming Dynasty invaded Vietnam, they burnt his ñaïo nghieäp—A vessel of religion, the body relics. capacity for Buddhism. Ñaïo Hieäu: Teân ñaïo cuûa moät vò Taêng—The 2) Hôi thôû, naêng löïc thieát yeáu, trong vieäc tu literary name of a monk. haønh Phaät ñaïo: The breath, a vital energy Ñaïo Hoùa: Chuyeån hoùa chuùng sanh baèng Phaät in practising the Buddhist religion. phaùp hay baèng chaân lyù—To transform or Ñaïo Khieâm: Thieàn sö Ñaïo Khieâm—Zen convert others through the truth of Buddhism; master Tao-Ch'ien—Moät Thieàn sö ñôøi nhaø converted by the truth. Toáng, ñeä töû cuûa Thieàn sö Ñaïi Hueä Toâng Caûo. Ñaïo Hoïc: Religious study or religious Sau khi hoïc thieàn nhieàu naêm nhöng khoâng education. nhaäp lyù, neân sau ñoù sö ñöôïc phaùi ñi haønh cöôùc

ôû phöông xa, ngaøi toû veû thaát voïng. Moät cuoäc pity on him and said: "I will accompany you on vieãn du keùo daøi ñeán saùu thaùng trôøi chaéc chaén this trip and do all that I can for you. There is raèng seõ laø moái chöôùng ñaïo hôn laø trôi duyeân no reason why you cannot go on with your cho oâng. Moät oâng baïn ñoàng haønh teân laø Toâng meditation even while travelling." They stayed Nguyeân thöông haïi oâng neân noùi: "Toâi seõ theo together. One evening, Tao-Ch'ien oâng treân ñöôøng haønh cöôùc, seõ laøm nhöõng gì coù despairingly implored his friend to assist him theå laøm ñöôïc ñeå giuùp oâng. Khoâng coù lyù do naøo in the solution of the mystery of life. Tsung- khieán oâng phaûi boû dôû vieäc tham thieàn, caû ñeán Yuan said: "I am willing to help you in every lyù do xeâ dòch." Theá roài caû hai cuøng leân ñöôøng. way, but there are five things in which I cannot Moät ñeâm kia, Ñaïo Khieâm tuyeät voïng naøi nó be of any help to you. These you must look ngöôøi baïn giuùp oâng veùn maøn bí maät cuûa vuõ truï after yourself." Tao-Ch'ien expressed the vaø nhaân sinh. Ngöôøi baïn ñaùp: "Toâi saün saøng desire to know what they were. Tsung-Yuan giuùp oâng baát cöù thöù gì, nhöng coù naêm ñieàu toâi said: "For instance, when you are hungry or khoâng theå giuùp oâng. Nhöõng ñieàu aáy töï oâng thirsty, I can bring drinks and foods to you, but phaûi ñaûm ñöông laáy." Ñaïo Khieâm xin cho bieát I cannot eat for you, for my eating of food or laø nhöõng ñieàu gì. OÂng baïn ñaùp: "Chaúng haïn drinking does not fill your stomach. You must nhö khi oâng maëc aùo hay aên côm, toâi coù theå drink and eat yourself. Neither can I move my

mang aùo hay thöùc aên thöùc uoáng ñeán cho oâng, bowels for you. When you want to respond to nhöng toâi khoâng theå maëc hay aên duøm oâng the calls of nature, you must take care of them ñöôïc, vì toâi aên toâi uoáng khoâng laøm no bao töû yourself, for I cannot be of any use to you. And oâng ñöôïc. OÂng phaûi töï mình maëc hay aên laáy. then it will be nobody else but yourself that Khi oâng ñaïi tieåu tieän, thì oâng phaûi töï mình ñaïi will carry this corpse of yours along this tieåu tieän laáy, chöù toâi khoâng theå ñaïi tieåu tieän highway." This remark at once opened the thay oâng ñöôïc. Roát heát chính laø oâng, khoâng theå mind of the truth-seeking monk, who, ai khaùc, phaûi mang caùi thaây cheát naày cuûa oâng transported with his discovery, did not know suoát khoaûng ñöôøng tröôøng naày." Lôøi nhaän xeùt how to express his joy. Tsung-Yuan now told phuùt choác môû taâm ngöôøi caàu ñaïo; Ñaïo Khieâm Tao-Ch'ien that his work was done and that his möøng quaù vôùi ñieàu khaùm phaù ñeán khoâng coøn further companionship would have no bieát noùi gì ñeå toû nieàm vui. Baáy giôø Toâng meaning after this. So they parted company Nguyeân môùi noùi raèng coâng quaû oâng ñaõ troøn, töø and Tao-Ch'ien was left alone to continue the nay söï ñi chung khoâng coøn yù nghóa nöõa. Theá trip. After the half year, Tao-Ch'ien came back roài hai ngöôøi chia tay nhau. Ñaïo Khieâm tieáp to his own monastery. Ta-Hui-Zong-Kao, his tuïc cuoäc haønh trình moät mình. Saùu thaùng sau, master, happened to meet him on his way Ñaïo Khieâm trôû veà chuøa cuõ. Sö Phuï laø Ñaïi Hueä down the mountain, and made the following Toâng Caûo xuoáng nuùi tình côø gaëp oâng ñang leân remark: "This time you know it all."—For chuøa, beøn cöôøi noùi: "Baây giôø thì ñeä töû ñaõ bieát more information, please see Ñaïi Hueä Toâng nhö theá naøo roài chöù?"—Zen master Tao- Caûo. Ch'ien flourished during the Sung dynasty. He Ñaïo Khoång (Nho): Confucianism. spent so many years to study Zen without Ñaïo Kieåm: Söï keàm cheá kieåm soaùt giôùi success with his master. He was disappointed haïnh—The restraints, or control, of religion. when he was sent on an errand to a distant city. Ñaïo Laïc: Nieàm vui toân giaùo (tu haønh)—The A trip requiring half a year to finish would be a joy of religion. hindrance rather than a help to his cultivation. Ñaïo Laõo: Ñaïo giaùo—Taoism. Tsung-Yuan, one of his fellow-monks, took

Ñaïo Laâm: Moät thieàn sö noåi tieáng cuûa Trung Ñaïo Lyù Voâ Vi: The unconditioned—Tinh Hoa vaøo ñôøi nhaø Ñöôøng. OÂng cuõng ñöôïc goïi laø yeáu cuûa ñaïo lyù voâ vi laø laøm taát caû moïi vieäc Ñieåu Saøo vì oâng hay toïa thieàn treân caùc caønh (höõu vi) maø khoâng thaáy vieäc laøm cuõng khoâng caây—A well-known Chinese Zen master thaáy ai laøm—The essence of the during the T'ang dynasty. He was also called unconditioned is to do or practise all Bird's Net from his habit of doing meditation conditioned dharmas without seeing no on the branches of trees. subjective nor objective marks of practice. ** For more information, please see Baïch Laïc Ñaïo Minh Thieàn Sö: Zen Master T'ao- Thieân. Ming—See Traàn Toân Tuùc Ñaïo Minh Thieàn Sö. Ñaïo Laâm Thieàn Sö: Zen Master Ñaïo Laâm Ñaïo Moân: (?-1203)—Thieàn sö Vieät Nam, queâ ôû Chu 1) Coång vaøo ñaïo: The gate of the Way or of Dieân, Baéc Vieät. Ngaøi xuaát gia vaø trôû thaønh ñeä truth, religion, etc. töû

cuûa Thieàn sö Phaùp Dung taïi chuøa Höông 2) Nhöõng toâng phaùi khaùc nhau trong ñaïo Nghieâm. Ngaøi laø phaùp töû ñôøi thöù 16 cuûa doøng Phaät: The various schools of Buddhism. Thieàn Tyø Ni Ña Löu Chi. Veà sau ngaøi truï taïi Ñaïo Nghóa: Moral principle. chuøa Long Vaân ôû Long Phuùc ñeå tieáp tuïc hoaèng Ñaïo Nghieäp: Nhöõng thieän nghieäp daãn tôùi phaùp cho ñeán khi ngaøi thò tòch vaøo naêm 1203— Phaät quaû nhö tu trì, giöõ giôùi, thöïc taäp thieàn A Vietnamese Zen master from Chu Dieân, ñònh (ñoái laïi vôùi phuùc nghieäp nhö boá thí, cuùng North Vietnam. He left home and became a döôøng): The karma of religion which leads to disciple of Zen master Phaùp Dung at Höông Buddhahood, i.e to observe moral precepts, Nghieâm Temple. He was the dharma heir of and to practise meditation. the sixteenth generation of the Vinitaruci Zen Ñaïo Ngoä Vieân Trí Thieàn Sö: Zen master Sect. Later, he stayed at Long Vaân Temple at T'ao-Wu-Yuan-Zhi—See Vieân Trí Ñaïo Ngoâ Long Phuùc to expand Buddhism until he Thieàn Sö. passed away in 1203. Ñaïo Nguyeân: Ñaïo Loaïi Trí: Moät trong taùm trí, laø trí hueä 1) Baét ñaàu chaùnh phaùp—The beginning of nhôø quan saùt ñaïo ñeá cuûa saéc giôùi vaø voâ saéc the right doctrine. giôùi maø coù ñöôïc—The wisdom obtain through 2) Dogen—Teân ngöôøi saùng laäp ra Thieàn Taøo insight into the way of release in the upper Ñoäng cuûa Nhaät Baûn. Ngaøi noåi tieáng khoâng relams of form and formlessness, one of the phaûi chæ vì ñaïo haïnh nghieâm tuùc cuûa oâng eight kinds of wisdom. laø moät trong nhöõng trieát gia xuaát chuùng Ñaïo Luaät: Law. cuûa Nhaät Baûn. OÂng ñaët ra caùc qui ñònh veà Ñaïo Löïc: Naêng löïc ñeán töø söï giaùc ngoä—The giôùi luaät cuûa caùc tu vieän Thieàn toâng vaø ñaõ power which comes from enlightenment or the ñöôïc taát caû caùc tín ñoà cuûa Phaät giaùo Thieàn right doctrine. toâng Nhaät Baûn chaáp nhaän. Trong soá caùc Ñaïo Löu: Doøng chaân lyù, hay doøng tieán ñeán baøi thuyeát phaùp cuûa oâng thì baøi "Chaùnh chaân lyù Phaät, hay Thieàn Toâng—The stream of Phaùp Nhaõn Taïng" ñöôïc xem laø moät trong truth; the flow or progress of Buddha-truth; the nhöõng cuoán saùch trieát lyù xuaát saéc cuûa spread of a particular movement, e.g. the Nhaät Baûn—Name of the founder of the Ch'an school. Soto Zen sect in Japan. He is known not Ñaïo Lyù: Nguyeân taéc ñaïo lyù cuûa Phaät vaø only for his religious character but also as Laõo—Ethical codes, dogma, doctrine, truth, one of the most prominent philosophers of principles of Buddhism, Taoism, ect. Japan. He laid down rules of conduct in

Zen monasteries which were accepted by thieän laønh, töø phaøm ñeán Thaùnh, töø meâ sang all followers of Zen Buddhism in Japan. giaùc—Buddhism is the only way that leads Among his discourses, the most important people from the evil to the virtuous, from is called "The Essence of the True deluded to fully enlightened sagehood—See Doctrine," which is considered to be one Buddha in English-Vietnamese Section, and of the most eminent philosophical works in Phaät Giaùo in Vietnamese-English Section. Japan. Ñaïo Phaät Cheát: Dead Buddhism—Ñaïo Phaät Ñaïo Nha: Nhöõng maàm naåy Chaân Lyù—The cheát laø ñaïo Phaät qua nhöõng hình thöùc toå chöùc sprouts or seedlings of Buddha-truth. röôøm raø, nghi leã coå ñieån, cuùng kieán, kinh keä Ñaïo Nhaõn: baèng nhöõng ngoân ngöõ xa laï laøm cho giôùi

treû 1) Con maét nhôø tu haønh ñaéc ñaïo maø coù: Söùc hoang mang. Töø ñoù giôùi treû nhìn veà nhöõng nhìn cuûa "Ñaïo Nhaõn" khoâng coøn bò ngoâi chuøa nhö moät vieän döôõng laõo cuûa oâng giaø chöôùng ngaïi che laáp, thaáy ñöôïc thoâng suoát baø caû, cho nhöõng ngöôøi thieáu töï tin, hoaëc cho qua khoâng gian vaø thôøi gian—The eye nhöõng thaønh phaàn meâ tín dò ñoan—Dead attained through the cultivation of Buddhism is a kind of Buddhism with its Buddha-truth. superfluous organizations, classical rituals, 2) Con maét nhìn hay quan saùt ñaïo phaùp: Con multi-level offerings, dangling and maét thaáy ñöôïc caùc giaùo phaùp, phaân bieät incomprehensible sutras written in strange ñöôïc chaùnh taø chôn voïng—The eye which languages which puzzle the young people. In sees all the truth. their view the Buddhist pagoda is a nursing Ñaïo Nhaân: home, a place especially reserved for the 1) Baäc döï löu: One who has entered the way, elderly, those who lack self-confidence or who or stream-enterer—See Töù Thaùnh Quaû are superstituous. (B) (a) (1). Ñaïo Phong: Ñaïo phong hay löïc chuyeån hoùa 2) Baäc caàu tu giaùc ngoä, nhö Boà Taùt: One who trong ñaïo Phaät, cuõng laø söï öùc ñoaùn veà nhöõng seeks enlightenment, or Bodhisattva—See gì seõ xaõy ra trong töông lai—The wind of Boà Taùt. Buddha-truth, as a transforming power; also as 3) Tu Só Laõo Giaùo hay Ñaïo Giaùo: Taoist a prognosis of future events. priest. Ñaïo Quaû: Nirvana (skt)—Nieát baøn nhôø ñaïo Ñaïo Nhaát Maõ Toå Thieàn Sö: See Ma-Tzu. quaû Boà Ñeà maø chöùng ñaéc—The result of the Ñaïo Nho: Confucianism. Buddha-way, i.e. nirvana. Ñaïo Phaùp: Con ñöôøng hay phöông phaùp daãn Ñaïo Quaùn: ñeán nieát baøn—The way or method to attain 1) Ñaïo: Thöïc haønh Boà Taùt ñaïo cöùu ñoä chuùng nirvana sanh—Religious practices or external influence, i.e. Bodhisattva's way to save Ñaïo Phaùp Trí: Trí tueä dieät tröø taø kieán meâ sentient beings. hoaëc do quaùn "Ñaïo Ñeá" maø coù ñöôïc—The 2) Quaùn: Quaùn khoâng lyù ñeå ñaït ñöôïc noäi wisdom which rids one of false views in regard tueä—Meditative practices on the reality to to marga, or the eight fold noble path. obtain internal vision. Ñaïo Phaåm: Phaåm loaïi cuûa ñaïo phaùp— Ñaïo Quang: AÙnh ñaïo vaøng cuûa Phaät Toå— Religious or monastic grade, or grades. The light of Buddha-truth. Ñaïo Phaät: Buddhism—Ñaïo Phaät laø con Ñaïo Só: ñöôøng duy nhaát ñöa con ngöôøi töø hung aùc ñeán 1) AÅn só: A hermit (Taoist hermit).

2) Taêng só aån tu: Buddhist monks. (reinforcing) the bodhi mind. 3) Phaät Thích Ca Maâu Ni: Sakyamuni Ñaïo Taâm Thieàn Sö: Thieàn Sö Ñaïo Taâm— Buddha. Zen Master Ñaïo Taâm—Thieàn sö Vieät Nam Ñaïo Sinh: Nhaø sö noåi tieáng cuûa Trung quoác vaøo ñaàu vaø giöõa theá kyû thöù 17, queâ ôû Phuùc (355-434), ngöôøi saùng laäp ra phaùi Nieát Baøn. Kheâ, Baéc Vieät. Tuïc danh laø Vuõ Khaéc Tröôøng OÂng ñaõ coäng taùc vôùi Ngaøi Cöu Ma La Thaäp ñeå (chaùu keâu baèng chuù cuûa Thieàn Sö Ñaïo Chaân dòch Kinh Lieân Hoa. OÂng khoâng ñeå laïi taùc Vuõ Khaéc Minh). Ngaøi laø ñeä töû cuûa Thieàn sö phaåm naøo; tuy nhieân, luaän ñieåm cuûa oâng ñoùng Ñaïo Chaân. Sau khi Thaày cuûa ngaøi thò tòch, ngaøi vai troø quan troïng trong vieäc phaùt trieån Phaät tieáp tuïc truï taïi chuøa Phaùp Vuõ tu haønh cho ñeán giaùo Trung quoác. OÂng cho raèng moïi thöïc theå, khi thò tòch, khoâng roõ naêm naøo.

Luùc tröôùc khi ngay caû nhöõng Xieån ñeà, ñeàu coù baûn taùnh Phaät vieân tòch, ngaøi ñaõ cho bieát nhuïc thaân seõ khoâng vaø coù theå hieåu ñöôïc ngay baèng moät ñaïi giaùc bò hö thoái. Söï vieäc quaû ñuùng nhö theá, nhöng veà baát thaàn—An important Chinese monk (355- sau naày, ngöôøi ta cuõng öôùp vaøo nhuïc thaân cuûa 434), the founder of the Nirvana schol of early ngaøi moät soá chaát lieäu ñeå haïn cheá söùc taøn phaù Chinese Buddhism. He cooperated with cuûa thôøi gian—A Vietnamese Zen master from Kumarajiva to translate the Lotus Sutra. He Phuùc Kheâ, Baéc Vieät, in the early and middle of did not hand down any work; however, his the seventeenth century. His secular name was commentaries played an important role in the Vuõ Khaéc Tröôøng. He was a disciple of Zen development of Chinese Buddhism. He Master Ñaïo Chaân (his uncle). After his master believed that “everybody including passed away, he stayed at Phaùp Vuõ Temple to ichchantikas possess Buddha-nature and can cultivate until he passed away, the year of his realize in a sudden enlightenment.” passing away was unknown. Before his death, Ñaïo Sö: Nakaya (skt). he told his disciples that his body would not be 1) Chö Phaät vaø chö Boà Taùt: Buddhas and decayed. It happened as he said. However, Bodhisattvas. recently, some new techniques have been 2) Baäc Thaày höôùng daãn ñöa ngöôøi ñeán vôùi applied to reduce the decomposition to the nhöõng lôøi Phaät daïy: Master, leader or body. guide, one who guides men to Buddha’s Ñaïo Theå: Ñaïo theå hay chaân nhö laø neàn cuûa teaching. ñaïo, nhö töï taâm thanh tònh—The embodiment 3) Nhöõng vò Thaày hay laõnh ñaïo trong nghi leã of truth, the fundament of religion, i.e. the Phaät giaùo: The leaders of the ritual in natural heart or mind, the pure nature, the Buddhist services. universal mind, the bhutatathata. Ñaïo Sö Thöïc Tieån: Practical teacher. Ñaïo Thieân Chuùa: Catholicism. Ñaïo Sö Voâ Song: An unequaled teacher. Ñaïo Thieàn: Thích Ñaïo Thieàn vaøo khoaûng theá Ñaïo Taëc: Burglars and bandits—Thieves and kyû thöù naêm sau Taây Lòch, ngöôøi Giao Chæ, sôùm felons. xuaát gia soáng ñôøi tònh haïnh cuûa moät nhaø sö. Ñaïo Taâm: Ngaøi coù khaû naêng thuyeát giaûng kinh Tam Taïng 1) Tín Taâm: Religious faith. kinh ñieån moät caùch thoâng suoát. Ngaøi thích soáng 2) Boà Ñeà Taâm: Bodhi mind. nôi röøng saâu nuùi thaúm vaø khoâng giao thieäp 3) Taâm tu taäp chaùnh ñaïo tìm caàu giaùc ngoä: vôùi keû cao sang, maø ngöôïc laïi luoân soáng ñôøi The mind which bent on the right way, cuûa moät nhaø du Taêng khoå haïnh. Ngaøi thò tòch which seeks enlightenment. naêm 527 luùc ñoù ngaøi ñöôïc 70 tuoåi—Thích Ñaïo Thieàn, a Vietnamese monk in the fifth century Ñaïo Taâm Taêng Tieán: Advancing

A.D. He left home in his young age to live a vaø ngoài xuoáng! Ñöøng tieáp tuïc ñoïc kinh maø pure life of a monk. He was able to preach the khoâng chòu haønh trì nöõa.” Moät hoâm treân ñöôøng Tripitaka without any problems. He liked to ñi gaëp Toå Taêng Xaùn, Ñaïo Tín lieàn thöa: “Xin live in the deep forest with high mountains Hoøa Thöôïng daïy con phaùp moân giaûi thoaùt.” Toå and did not like to associate with the rich. He troá maét nhìn baûo: “Ai troùi buoäc ngöôi?” Ñaïo always lived an ascetic life of a wandering Tín thöa: “Khoâng ai troùi buoäc.” Toå baûo: “Vaäy monk. He passed away in around 527 at the thì caàu giaûi thoaùt ñeå laøm gì?” Caâu traû lôøi nhö age of

seventy. saám seùt aáy ñaõ ñaùnh ñoäng taâm cuûa vò sö treû, Ñaïo Thuï: khieán ngaøi lieàn ñaïi ngoä. Ñaïo Tín lieàn suïp laïy 1) Caây Boà Ñeà nôi maø Phaät thaønh ñaïo—The Toå. Veà sau ngaøi ñöôïc truyeàn y baùt laøm Toå thöù bodhi-tree, under which the Buddha tö cuûa doøng Thieàn Trung Quoác. Theo Thieàn sö attained enlightenment—For more D.T. Suzuki trong Thieàn Luaän, Taäp I, döôùi traøo information, please see Nguyeân Caùt Thuï Töù Toå Ñaïo Tín, Thieàn chia ra laøm hai ngaønh. and Boà Ñeà Thoï. Ngaønh ñaàu goïi laø 'Ngöu Ñaàu Thieàn' ôû nuùi 2) Do ñaïo laøm taêng tröôûng thieän caên neân ví Ngöu Ñaàu vaø khoâng ñöôïc coi nhö Thieàn chaùnh vôùi caây: Buddhism with its powers of toâng. Tuy nhieân, ngaønh naày ñaõ sôùm mai moät growth and fruitfulness. sau khi vò toå khai saùng ra noù laø Phaùp Dung Ñaïo Thuaät: Phöông phaùp hay ngheä thuaät tu vieân tòch. Ngaønh sau do Hoaèng Nhaãn thoáng haønh cuûa ñaïo Phaät—The methods, or arts, of quaûn; ñoù laø ngaønh Thieàn coøn toàn taïi ñeán ngaøy the Buddhist religion. hoâm nay—Tao-Hsin (580-651), the fourth patriarch of Zen in China, the student and Ñaïo Thuûy: Nöôùc Chaân Lyù röûa saïch moïi ueá dharma successor of Seng-Ts'an and the nhieãm—The water of Truth which washes master of Hung-Jen. Tao Hsin was different away defilement. from other patriarchs preceeding him who Ñaïo Thöù: Thöù vò giaùc ngoä—The stages of were still strongly influenced by the orthodox enlightenment, or attainment. Mahayana tradition and sutras. We can find in Ñaïo Thöùc: his works paragraphs encouraged disciples to 1) Kieán thöùc veà toân giaùo: The knowledge of meditate: "Let's sit in meditation, Sitting is the religion basis, the fundamental development of 2) Trí tueä ñaït ñöôïc qua tieán trình tu taäp Phaät enlightenment. Shut the door and sit! Don't phaùp: The wisdom, or insight, attained continue to read sutras without practicing." through Buddhism. One day Tao Hsin stopped the Third Patriarch Ñaïo Tieân: Taoism. Seng-Ts'an on the road and asked: "Honorable Ñaïo Tin Laønh: Protestantism. Master! Please be compassionate to show me Ñaïo Tín: Toå thöù tö cuûa doøng Thieàn Trung the door to liberate." The Patriarch stared at quoác (580-651), laø ngöôøi keá vò toå Taêng Xaùn vaø him and earnestly said: "Who has restrained laø thaày cuûa Hoaèng Nhaãn. Khaùc vôùi caùc toå you, tell me." Tao-Hsin replied: "No Sir, no Thieàn ñôøi tröôùc vaãn coøn chòu aûnh höôûng naëng one has." The Patriarch then retorted: "So, neà cuûa Kinh ñieån, Ñaïo Tín ñaõ cho thaáy moät xu what do you wish to be liberated from now?" höôùng ñaëc tröng veà Thieàn. Moät ñoaïn trong caùc This sharp reply thundered in the young tröôùc taùc cuûa oâng oâng ñaõ vieát: "Haõy ngoài thieàn monk's head. As a result, Tao-Hsin awaked ñònh vôùi loøng haêng haùi, vì Thieàn laø caên baûn laø instantaneously, and prostrated the Patriarch in neàn taûng phaùt trieån giaùc ngoä. Haõy ñoùng cöûa laïi appreciation. Thereafter, he was bestowed with robe and bowl to become the Fourth

Patriarch of the Zen Sect in China. According entering it. I saluted and asked him to Zen master D.T. Suzuki in the Essays in Zen 'Where does the Venerable Upasaka Buddhism, Book I, under Tao-Hsin, the fourth come form? patriarch, Zen in China was divided into two • Duy Ma Caät ñaùp: "Toâi töø Ñaïo traøng branchesThe one known as 'Niu-T'ou-Ch'an' ñeán."—Vimalakirti replied: "From a at Mount Niu-T'ou, and was

considered not bodhimandala (a holy site).” belonging to the orthodox line of Zen. • Quang Nghieâm hoûi: “Ñaïo traøng laø gì?”— However, this branch did not survive long after Glorious Light asked him: ‘Where is this the passing of its founder, Fa-Jung. The other bodhimandala?’ branch was headed by Hung-Jen, and it is his • Duy Ma Caät ñaùp: “Tröïc taâm laø Ñaïo traøng, school that has survived till today. vì khoâng hö doái; phaùt haïnh laø Ñaïo traøng, Ñaïo Traøng: Bodhi-mandala (skt)—Boà Ñeà vì laøm xong caùc vieäc; thaâm taâm laø ñaïo Maïn Ñaø La. traøng, vì theâm nhieàu coâng ñöùc; Boà Ñeà taâm 1) Nôi hay choã Phaät thaønh ñaïo: A place, or laø ñaïo traøng, vì khoâng sai laàm; boá thí laø seat where Buddha attained ñaïo traøng, vì khoâng mong phöôùc baùu; trì enlightenment. giôùi laø ñaïo traøng, vì ñöôïc nguyeän ñaày ñuû; 2) Nôi chuùng ta tu haønh tìm caàu chaân lyù: A nhaãn nhuïc laø ñaïo traøng, vì ñoái chuùng sanh place of truth where we strive in pursuit of taâm khoâng chöôùng ngaïi; tinh taán laø ñaïo the truth. traøng, vì khoâng bieáng treã; thieàn ñònh laø 3) Nôi cuùng döôøng Phaät: An object or place ñaïo traøng, vì taâm ñieàu nhu; trí hueä laø ñaïo for religious offerings. traøng, vì thaáy roõ caùc Phaùp; töø laø ñaïo traøng, 4) Nôi daïy ñaïo, hoïc ñaïo, hay tu taäp: A place vì ñoàng vôùi chuùng sanh; bi laø ñaïo traøng, vì for teaching, learning, or practising nhaãn chòu söï khoå nhoïc; hyû laø ñaïo traøng, vì religion. öa vui Chaùnh Phaùp; xaû laø ñaïo traøng, vì töø 5) Phaùp haønh ñeà ñaéc ñaïo: A place, or loøng thöông gheùt; thaàn thoâng laø ñaïo traøng, method, for attaining to Buddha-truth. vì thaønh töïu Phaùp luïc thoâng; giaûi thoaùt laø 6) Theo Kinh Duy Ma Caät, Phaät baûo Boà Taùt ñaïo traøng, vì giaùo hoùa chuùng sanh; töù Quang Nghieâm ñeán thaêm beänh cö só Duy nhieáp laø ñaïo traøng, vì nhieáp ñoä chuùng sanh Ma Caät duøm Phaät. Quang Nghieâm baïch ña vaên laø ñaïo traøng, vì ñuùng theo choã Phaät: “Baïch Theá Toân! Con khoâng kham nghe maø thöïc haønh; phuïc taâm laø ñaïo laõnh ñeán thaêm beänh oâng. Vì sao? Nhôù laïi traøng, vì chaùnh quaùn caùc Phaùp; ba möôi ngaøy tröôùc con ôû trong thaønh Tyø Xaù Ly baûy phaåm trôï ñaïo laø ñaïo traøng, vì boû Phaùp vöøa ra, luùc ñoù oâng Duy Ma Caät môùi vaøo höõu vi; töù ñeá laø ñaïo traøng, vì chaúng doái thaønh, con lieàn chaøo vaø hoûi raèng: “Cö só töø laàm theá gian; duyeân khôûi laø ñaïo traøng, vì ñaâu ñeán ñaây?”—According to the töø voâ minh cho ñeán laõo töû ñeàu khoâng heát; Vimalakirti Sutra, the Buddha asked caùc phieàn naõo laø ñaïo traøng, vì bieát laø voâ Glorious Light Bodhisattva to visit ngaõ; taát caû caùc Phaùp laø ñaïo traøng, vì bieát Vimalakirti to enquire his health on the caùc Phaùp voán khoâng; haøng ma laø ñaïo Buddha’s behalf. Glorious Light replied: traøng, vì khoâng lay ñoäng; tam giôùi laø ñaïo “World Honoured One, I am not qualified traøng, vì khoâng choã ñeán; sö töû hoáng laø to call on him to enquire after his health. ñaïo traøng, vì khoâng sôï seät; thaäp löïc, voâ uùy, The reason is that once while I was baát coäng phaùp laø ñaïo traøng, vì khoâng caùc leaving Vaisali I met Vimalakirti who was loãi; tam minh laø ñaïo traøng, vì khoâng coøn ngaïi; moät nieäm bieát taát caû caùc Phaùp laø ñaïo

traøng, thaønh töïu nhöùt thieát chuûng trí. Nhö enlightenment. Control of the mind is the vaäy Thieän nam töû! Neáu Boà Taùt ñuùng theo Bodhimandala, because of its correct caùc Phaùp Ba la maät maø giaùo hoùa chuùng perception of all things. The

thirty-seven sanh, thôøi bao nhieâu vieäc laøm, hoaëc nhöùt contributory stages to enlightenment are cöû nhöùt ñoäng, phaûi bieát ñeàu laø töø nôi ñaïo the bodhimandala, for they keep from all traøng maø ra, ôû nôi Phaät Phaùp vaäy—worldly activities. The four noble truths Vimalakirti replied: 'The straightforward are the bodhimandala, because they do not mind is the bodhimandala, for it is free deceive. The twelve links in the chain of from fasehood. The initiated mind is the existence are the bodhimandala, because bodhimandala, for it can keep discipline. of their underlying nature which is infinite. The profound mind is the bodhimandala, Troubles (klesa) are the bodhimandala, for for it accumulates merits. The their underlying nature is reality. Living enlightened mind is the bodhimandala for beings are the bodhimandala, because it is infallible. Charity (dana) is the they are (basically) egoless. All things are bodhimandala, for it does not expect the bodhimandala, for they are empty. reward. Discipline (sila) is the The defeat of demons is the bodhimandala, for it fulfills all vows. bodhimandala, for it is imperturbable. The Patience (ksanti) is the bodhimandala for three realms (of desire, form and beyond it has access to the minds of all living form) are the bodhimandala, for beings. Zeal (virya) is the bodhimandala, fundamentally they lead to no real for it is free from remissness. Serenity destination. The lion's roar is the (dhyana) is the bodhimandala, because of bodhimandala, because of its fearlessness. its harmonious mind. Wisdom (prajna) is The ten powers (dasabla), the four kinds the bodhimandala, for it discerns all of fearlessness and the eighteen things. Kindness (maitri) is the unsurpassed characteristics of the Buddha bodhimandala, for it treats all living beings are the bodhimandala, for they are on an equal footing. Compassion (karuna) faultless. The three insights are the is the bodhimandala, because of its great bodhimandala, for they are free from all forbearance. Joy (mudita) is the remaining hindrances. The knowledge of bodhimandala, for it is pleasant. all things in the time of a thought is the Indifference (upeksa) is the bodhimandala, for it brings omniscience bodhimandala, for it wipes out both love (sarvajna) to perfection. Thus, son of good and hate. Transcendental efficiency is the family, a Bodhisattva should convert living bodhimandala, for it perfects all the six beings according to the various modes of supernatural powers (sadabhijna). perfection (paramitas) and all his acts, Liberation is the bodhimandala, for it turns including the raising or lowering of a foot, its back to all phenomenal conditions. should be interpreted as coming from the Expedient devices (upaya) are the seat of learning (bodhimandala); he bodhimandala, for they teach and convert should thus stay within the Buddha living beings. The four winning actions of Dharma.' a Bodhisattva are the bodhimandala, for • Khi oâng Duy Ma Caät noùi Phaùp aáy, naêm they benefit all living beings. Wide traêm vò Thieân nhôn ñeàu phaùt taâm Voâ knowledge through hearing the Dharma is thöôïng Chaùnh ñaúng Chaùnh giaùc—While the bodhimandala, for its practice leads to Vimalakirti was thus expounding the

Dharma, five hundred devas developed Vinaya school (702-760), during the T'ang their minds set on supreme enlightenment. dynasty, the third generation dharma successor

Ñaïo Traøng Thanh Tònh: State of purity. of Shen-hsiu. He was the one who brought to Ñaïo Traøng Thaàn: Nhöõng vò thaàn baûo veä ñaïo Japan in 732 he was not only the doctrine of traøng—Tutelary deities of Buddhist religious Vinaya, but also the Avatamsaka and the places, etc. Northern school of Zen. It is said that T'ao- Ñaïo Traøng Thuï: The bodhidruma, or tree Hsuan also assisted Hsuan-Tsang in his translations. under which the Buddha attained enlightenment—See Boà Ñeà Thoï. Ñaïo Öng Thieàn Sö: Thieàn Sö Vaân Cö Ñaïo Öng laø moät ñeä töû noåi tieáng vaø Phaùp Töû cuûa Ñaïo Trí: Trí hieåu ñaïo hay hieåu Baùt Thaùnh Thieàn Sö Ñoäng Sôn Löông Giôùi. Naêm sanh ñaïo. Trí hueä ñaït ñöôïc qua hieåu thoâng con cuûa Ngaøi khoâng ai bieát—Zen master Yun-Ju- ñöôøng giaûi thoaùt ñeå ñi vaøo coõi treân—Religious T'ao-Ying was a noted disciple and Dharma wisdom; the wisdom which understands the heir of Zen Master T'ong-Shan-Liang-Jie. His principles of marga, the eightfold path—The year of birth was unknown. wisdom obtained through insight into the way • Moät hoâm Ñoäng Sôn hoûi: "Töø ñaâu ñeán?" of release in the upper realms of form and Sö thöa: "Töø Thuùy Vi ñeán." Ñoäng Sôn laïi formlessness. hoûi: "Thuùy Vi coù lôøi gì daïy ñoà chuùng?" Sö Ñaïo Trung Thieän Hieáu: Zen Master Ñaïo thöa: "Thuùy Vi cuùng döôøng La Haùn, con trung Thieän Hieáu—Thieàn sö Vieät Nam, ñôøi 38 hoûi 'Cuùng döôøng La Haùn, La Haùn coù ñeán doøng Laâm Teá. Khoâng ai bieát ngaøi queâ quaùn ôû chaêng?'Thuùy Vi beøn hoûi con: 'Moãi ngaøy ñaâu. Ngaøi khai sôn chuøa Long Höng taïi tænh oâng aên gì?'" Ñoäng Sôn hoûi: "Thaät coù lôøi Soâng Beù vaø chuøa Linh Sôn taïi tænh Taây Ninh, naày chaêng?" Sö thöa: "Coù." Ñoäng Sôn Nam Vieät. Haàu heát cuoäc ñôøi ngaøi, ngaøi hoaèng noùi: "Chaúng uoång tham kieán baäc ñaït hoùa taïi mieàn Nam nöôùc Vieät—A Vietnamese ñaïo." Ñoaïn Ñoäng Sôn hoûi: Xaø Leâ teân gì?" Zen Master. His origin was unknown. He was Sö thöa: "Teân Ñaïo Öng." Ñoäng Sôn noùi: the Dharma heir of the 38th generation of the "Haõy nhìn leân roài noùi laïi." Sö thöa: "Noùi Linn-Chih Zen Sect. He was the founder of leân treân töùc chaúng teân Ñaïo Öng." Ñoäng Long Höng temple in Soâng Beù province and Sôn noùi: "Ngöôi ñaùp töông tôï vôùi ta luùc Linh Sôn temple in Taây Ninh province in South ñeán Vaân Nham."—One day T'ong-Shan Vietnam. He spent most of his life to expand asked Yun-Ju: "Where have you come and revive Buddhism in South Vietnam. from?" Yun-Ju said: "From Shui-Wei." Ñaïo Tuïc: Taêng vaø tuïc—Monks and laymen. T'ong-Shan said: "What teaching does Ñaïo Tuyeân: Nam Sôn Luaät Sö, hay Nam Sôn Shui-Wei convey to his disciples?" Yun- Ñaïi Sö, moät nhaø sö thuoäc phaùi Luaät toâng taïi Ju said: "Once, when Shui-Wei was Trung quoác (702-760) vaøo ñôøi nhaø Ñöôøng. OÂng making offerings to the sacred images, I laø haäu dueä thuoäc theá heä thöù ba cuûa doøng Thieàn asked him: 'If you make offerings to the Thaàn Tuù. Vaøo naêm 732, oâng chaúng nhöõng laø arhats, will they come or not?' Shui-Wei: ngöôøi ñaõ ñöa sang Nhaät Baûn tröôøng phaùi Luaät 'Aren't you able to every day?'" T'ong- Toâng, maø oâng coøn ñöa sang ñoù Hoa Nghieâm Shan said: "Did he really say that or vaø phaùi Thieàn Baéc Toâng. Ngöôøi ta noùi raèng not?" Yun-Ju said: "Yes." T'ong-Shan Ñaïo Tuyeân cuõng laø ngöôøi trôi giuùp Huyeàn said: "Don't dimiss it when a great man Trang trong coâng vieäc phieân dòch kinh ñieån— appears!" Then

T’ong-Shan asked Yun- T’ao-Hsuan, a celebrated Chinese master of

Ju: “What is your name?” Yun-Ju said: eventually teach the whole country.” “T’ao-Ying.” T’ong-Shan said: “Look up Yun-Ju said: “No, I won’t.” T’ong-Shan and then say it.” Yun-Ju said: “If I look said: “If you go like this, then your up, then there’s nothing named ‘T’ao- disciples will gain a way of entrance.” Ying’” T’ong-Shan said: “You talk just Yun-Ju said: “No such way.” T’ong-Shan like I did when I spoke with T’ao-Wu.” said: “No such way? I challenge you to • Vaân Cö hoûi Ñoäng Sôn: “Theá naøo laø yù Toå show me.” Yun-Ju said: “If there’s such a Sö?” Ñoäng Sôn ñaùp: “Sau naøy Xaø Leâ coù path, then I’ll leave you immediately to nôi choán ôû yeân, chôït coù ngöôøi ñeán hoûi nhö go on it.” T’ong-Shan said: “In the future, theá, phaûi ñaùp laøm sao?”—Yun-Ju asked a thousand or ten thousand people won’t T’ong-Shan: “What was the First be able to grab this disciple.” Ancestor’s intention?” T’ong-Sha • Sö theo Ñoäng Sôn loäi qua suoái. Ñoäng Sôn answered: “Behind him as a reed hat.” hoûi: “Nöôùc caïn saâu?” Sö thöa: “Chaúng Yun-Ju said: My fault.” öôùt.” Ñoäng Sôn baûo: “Keû thoâ.” Sö thöa: • Ñoäng Sôn hoûi: “Ta nghe Hoøa Thöôïng Tö “Thænh thaày noùi.” Ñoäng Sôn noùi: “Chaúng Ñaïi sanh laøm vua nöôùc Nhaät laø thaät giaû?” khoâ.”—Yun-Ju was crossing a river with Sö thöa: “Neáu laø Tö Ñaïi, Phaät coøn chaúng T’ong-Shan. T’ong-Shan asked: “How laøm, huoáng laø laøm vua.” Ñoäng Sôn gaät deep is it?” Yun-Ju said: “It’s not wet.” ñaàu. Moät hoâm, Ñoäng Sôn hoûi: “Töø ñaâu T’ong-Shan said: “You rustic!” Yun-Ju ñeán?” Sö thöa: “Ñaïp nuùi ñeán.” Ñoäng Sôn said: “What would you say Master?” hoûi: “Quaû nuùi naøo neân ôû?” Vaân Cö thöa: T’ong-Shan said: “Not dry.” “Coù quaû nuùi naøo chaúng neân ôû.” Ñoäng Sôn • Sö caát thaûo am nôi Tam Phong, traûi qua noùi: “Theá aáy laø caû nöôùc ñeàu bò Xaø Leâ tuaàn nhaät khoâng xuoáng trai ñöôøng. Ñoäng chieám heát.” Vaân Cö noùi: “Chaúng phaûi.” Sôn thaáy laï hoûi: “Maáy ngaøy nay sao ngöôi Ñoäng Sôn noùi: “Theá aáy laø ngöôi ñaõ ñöôïc khoâng ñeán thoï trai?” Sö thöa: “Moãi ngaøy ñöôøng vaøo?” Vaân Cö noùi: “Khoâng coù Thieân Thaàn cuùng döôøng.” Ñoäng Sôn ñöôøng.” Ñoäng Sôn noùi: “Neáu khoâng baûo: “Ta baûo ngöôi laø keû vaãn coøn kieán ñöôøng laøm sao ñöôïc cuøng laõo Taêng gaëp giaûi. Ngöôi raûnh chieàu laïi.” Chieàu, sö nhau?” Vaân Cö noùi: “Neáu coù ñöôøng thì ñeán. Ñoäng Sôn goïi: “Öng am chuû!” Sö leân cuøng Hoøa Thöôïng caùch nuùi vaäy.” Ñoäng tieáng: “Daï!” Ñoäng Sôn baûo: “Chaúng nghó Sôn noùi: “Keû naày veà sau ngaøn muoân thieän, chaúng nghó aùc laø caùi gì?” Sö trôû veà ngöôøi naém chaúng ñöùng.”—Once, T’ong- am ngoài yeân laëng leõ, Thieân Thaàn tìm maõi Shan said to Yun-Ju: “I heard that a monk khoâng thaáy, traûi ba ngaøy nhö theá môùi thoâi named ‘Great Thought’ was born in the ñeán cuùng döôøng.”—Yun-Ju built a cottage Kingdom of Wie and became the king. Is on nearby San-Feng peak. For ten days this true or not?” “If his name was ‘Great thereafter he didn’t return to the monk’ Thought,’ then even the Buddha couldn’t hall. T’ong-Shan asked him: “Why haven’ do it.” T’ong-Shan agreed. One day you come to meals lately?” Yun-Ju said: T’ong-Shan asked: “Where are you “Everyday a heavenly spirit brings me going?” Yun-Ju said: “Tramping on the food.” T’ong-Shan said: “I say you’re a mountain.” T’ong-Shan said: “How can person. Why do you still have such an the

mountain endure?" Yun-Ju said: understanding? Come see me tonight!" "How can it not endure?" T'ong-Shan That evening when Yun-Ju came to see said: "If you go on like this, then you'll T'ong-Shan, T'ong-Shan called out to

him: "Hermit-Ying!" Yun-Ju answered: Ñaùt Ñoà: Danda (skt)—A staff. "Yes?" T'ong-Shan said: "Nothing of Ñaùt La Daï Da: Traya (skt)—Three, with good and not thinking of evil, what is it?" special reference to the Triratna. Yun-Ju went back to his cottage and sat in Ñaùt Lyù Phaït Ly Ca: Tricivaraka (skt)—Ba Zen meditation. Because of this the god loaïi y phuïc cuûa moät vò Taêng—The three couldn't fins him, and after three days did garments of a monk. not come again." Ñaùt Na: See Ñaøn Na. • Thieàn sö Ñaïo Öng Vaân Cö thò tòch naêm 901—He died in 901 A.D. Ñaùt Phöôïc: Tvam (skt)—Anh—Thou—You. Ñaïo Vò: The stages in the attainment of Ñaùt Saùt Na: Trna (skt). Buddha-truth. 1) Moät khoaûng thôøi gian goàm 120 saùt na, hay moät khoaûnh khaéc, moät caùi nhaùy maét—A Ñaïo YÙ: See Ñaïo Taâm. length of time consisting of 120 ksana, or Ñaïo Yeáu: Nhöõng yeáu lyù cuûa ñaïo Phaät—The moments, or a "wink." fundamentals of Buddhism. 2) Moät khoaûng thôøi gian cuûa 20 nieäm: The Ñaùp: time for twenty thoughts. 1) Ñaùp lôøi: To respond—To reply. Ñaùt Taùc Ca: Taksaka (skt)—Teân cuûa moät 2) Ñaùp taï: To return thanks. loaïi long vöông—Name of a dragon-king. Ñaùp Höông: Caém höông vaøo loø, nhö moät vò Ñaùt Tha: Tadyatha (skt)—Ñaøn Nhó—Sôû Vò— sö caém höông cho thí chuû (khaùch vì ta maø ñeán Whereas—As here follows. ñoát höông, ta ñaùp taï baèng caùch ñôû laáy höông Ñaùt Tha Nghieät Ña: See Ñaùt Tha Yeát Ña. maø caém vaøo loø)—To stick in incense sticks, as a monk does in acknowledgement of those of Ñaùt Tha Yeát Ña: Tathagata (skt)—Ñaùt Tha worshippers. Nghieät Ña—Nhö Lai—Thus Come One. Ñaùp Laïi: To respond—To answer. Ñaït: Ñaùp öùng: To quench. 1) Ñaït ñeán: To reach to—To transfer. 2) Ñi Ñeán moïi nôi: Reaching everywhere. Ñaùp Lyù Ma: See Dharma in Sanskrit/Pali- 3) Caùi chuoâng coù quaû laéc ôû giöõa: A bell with Vietnamese Section. a clapper. Ñaùp Ma: Tamas (skt)—Ñaùp ma coù nghóa laø Ñaït Baø: See Gandharva in Sanskrit/Pali- aùm, lo, giaän, hay khoå ñau—Darkness, gloom, Vietnamese Section. grief, anger, suffering. Ñaït Ña: Devadatta (skt)—See Ñeà Baø Ñaït Ña Ñaùp Maït Toâ Phaït Na: Tamasavana (skt)— in Vietnamese-English Section, and Devadatta AÙm Laâm Töï Vieän, coù leõ ôû khu Jalandhara, nôi in Sanskrit/Pali-Vietnamese Section. ñaõ xaõy ra cuoäc keát taäp kinh ñieån laàn thöù tö döôùi trieàu vua Kaniska—A monastery "Dark Ñaït Ñeán: To attain—To reach to. Forest," possibly that of Jalandhara where the Ñaït Ñeán Ñænh: To be towering. "fourth synod" under Kaniska held its Ñaït Ñeán Toaøn Haûo: Achievement of sessions—See Keát Taäp Kinh Ñieån (4). perfection. Ñaïp Ñoå: To destroy. Ñaït Ñöôïc: Ñaùt: Bi ñaùt—Distressed—Pity. • Ñaït tôùi: Labhati (p)—To obtain—To Ñaùt Baùt Na: Tapana (skt)—Burning— attain. Scorched—Parched grain. • Coù theå ñaït ñöôïc: Labbho (p)— Attainable—Obtainable. Ñaùt Ñieät Tha: See Ñaùt Tha.

Ñaït Ñöôïc Giaûi Thoaùt Cho Rieâng Mình: Ñaït Thaán: Daksina (skt). To achieve self-liberation. 1) Cuûa boá thí: A gift. Ñaït Ñöôïc Taùnh Giaùc: Buddhi-labhati (p)— 2) Nhaän cuûa cuùng döôøng: The To attain awareness. acknowledgement of a gift. Ñaït

Ñöôïc Trí Hueä: Jnanam-labhati (p)—To 3) Caùnh tay phaûi maø chö Taêng Ni luoân duøng acquire wisdom—To attain knowledge or ñeå nhaän ñoà boá thí töø thí chuû, sau ñoù ñaùp wisdom. laïi baèng moät thôøi thuyeát phaùp: The right hand which receives the gift. Ñaït Haït La: Dahara (skt)—Vò Taêng coøn treû, 4) Phía Nam: The south. thoï cuï tuùc giôùi chöa ñaày 10 naêm—Small, 5) Theo Eitel trong Trung Anh Phaät Hoïc Töø young monk, ordained less than ten years. Ñieån, Ñaït Thaán laø teân moät vuøng ñaát ôû Ñaït La Tyø Ñoà: Dravida (skt)—Moät khu vöïc phía Nam AÁn Ñoä baây giôø laø cao nguyeân veà phía bôø bieån ñoâng cuûa Ñeà Caêng—A district Ñeà Caêng, nam Behar, thöôøng hay laãn loän on the east coast of the Deccan. vôùi Ñaïi Taàn Quoác—According to Eitel in Ñaït Lai Laït Ma: Dalia-Lama (skt)—Vò laõnh The Dictionary of Chinese-English ñaïo phaùi Phaät Giaùo Taây Taïng aùo vaøng, cuõng laø Buddhist Terms, Daksina is an ancient vò laõnh ñaïo cuûa Taây Taïng—The head of the name for Deccan, situated south of behar, Yellow-robe sect of Tibetan Buddhism, and and that is often confounded with the chief of the nation. eastern Roman empire. ** For more information, please see Dalai Ñaït Thaáu: To comprhend—To penetrate. Lama in Sanskrit/Pali-Vietnamese Section. Ñaït Thuûy: See Anavatapta in Sanskrit/Pali- Ñaït Leâ Xaù Na: Darsana (skt)—See Ñaït Lôïi Vietnamese Section. Saéc Trí. Ñaït Trí: Enlightened mind. Ñaït Lôïi Saéc Trí: Drsti (skt)—Ñaït Leâ Xaù Na. Ñaït Trí: See Anavatapta in Sanskrit/Pali- 1) Kieán trong taø kieán: Seeing, viewing, Vietnamese Section. views, ideas, opinion; especially seeing the seeming as if real, therefore, incorrect Ñaït Truyeàn: To transmit. views, false opinions. Ñaït Tu: Dasyu (skt)—Ñaït Thuû. 2) Ngaõ Kieán: Cho raèng coù moät caùi ngaõ haèng 1) Ngöôøi Phaät töû vôùi hieåu bieát thieån baïc vaø höõu—The false idea of a permanent self. tu haønh caïn côït, chæ noùi maø khoâng tu: A Ñaït Ma: See Dharma in Sanskrit/Pali- Buddhist who has little knowledge of Vietnamese Section. Buddhism, who only speaks of Buddhism without any real cultivation. Ñaït Ma Ñaø Ñoâ: Dharmadhatu (skt)—See 2) Loaïi ngöôøi man rôï: Barbarians. Phaùp Giôùi, and Nguõ Phaùp Giôùi in Vietnamese- 3) Quyû: Demons. English Section. Ñaït Ma Kî: Kyû nieäm ngaøy thò tòch cuûa Toå Ñau Ñôùn: Pangs—Pain. Boà Ñeà Ñaït Ma, ngaøy 5 thaùng möôøi aâm lòch— Ñau Ñôùn Cuûa Caùi Cheát: The pangs of The anniversary of Bodhidharma's death, fifth death of the tenth month. Ñau Khoå: Suffering—pain Ñaït Ma Toâng: The Tamo or Dharma sect Ñau Khoå Khoâng Chòu Ñöïng Ñöôïc: (Meditation or Intuitional School)—See Thieàn Unbearable sufferings. Toâng. Ñau Loøng: Heart-rending—Heart broken Ñaït Naõ: See Ñaït Thaán. Ñau Thöông: Painful—Sorrowful.

Ñau Xoùt: To sorrow. nhö bieån lôùn, Nieát Baøn ví nhö bôø beân kia). Ñaùy Loøng: Bottom of one's heart. Vöôït qua ñöôïc bieån sinh töû ñeán beân kia bôø Nieát Baøn goïi laø ñaéc ñoä (trong kinh Di Ñaøy Ñoïa: To ill-treat—To maltreat—To Giaùo, Ñöùc Phaät ñaõ daïy: "Nhöõng ngöôøi misuse. ñaùng ñöôïc ñoä, duø laø trôøi hay ngöôøi ñeàu ñaõ Ñaéc: ñöôïc ñoä. Nhöõng ngöôøi chöa ñöôïc ñoä cuõng • Ñöôïc, nhaän ñöôïc: Patilabhati (p)—Prapta ñaõ taïo nhaân duyeân ñöôïc ñoä)—To obtain (skt)—Ñaït ñöôïc—Thu ñöôïc—To get—To transport across the river of obtain—To attain—To get—To receive— transmigration; to obtain salvation. To gain—To regain. 2) Nghi

thöùc Sa Di caét toùc xuaát gia cuõng • Ñang ñaéc: Patilabha (p)—Acquisition— ñöôïc goïi laø “Ñaéc Ñoä: A Sramanera enters Attainment—Gaining—Obtaining. the monastic life. Ñaéc Baát Thoái Chuyeån A Naäu Ña La Tam Ñaéc Giôùi: Ñöôïc trao truyeàn giôùi phaùp, hieåu Mieäu Tam Boà Ñeà: To attain Annuttara- vaø haønh trì giôùi phaùp moät caùch tinh chuyeân— samyak-sambodhi. To obtain the commandments; to attain to the Ñaéc Chí: Pleased—Content—Satisfied. understanding and performance of the moral Ñaéc Duïng: To be useful. law. Ñaéc Ñaïi Theá: Mahasthamaprapta (skt)—Teân Ñaéc Giôùi Sa Di: Moät vò Tyø Kheo phaïm giôùi, cuûa Ñaïi Theá Chí Boà Taùt, coøn goïi laø Ñaéc Theá lieàn phaùt loà saùm hoái tröôùc chuùng Taêng, taâm Chí Boà Taùt. Tieáng Phaïn laø Ma Ha Na Baùt, vò khoâng che daáu, ñöôïc chuùng Taêng baïch töù yeát coù ñaïi löïc, ngoài beân phaûi cuûa Ñöùc A Di Ñaø, ma vaø trao cho phaùp hoïc giôùi. Maëc duø vò naày tieâu bieåu cho trí tueä lôùn lao cuûa chö Boà Taùt khoâng coøn laø Tyø Kheo nöõa, nhöng vaãn ñöôïc (Ngaøi laø moät ngoâi trong A Di Ñaø Tam Toân, maëc aùo caø sa nhö moät vò Sa Di ñang hoïc giôùi, tieâu bieåu cho trí tueä, trong khi Ñöùc Quaùn Theá chöù khoâng bò loaïi khoûi giaùo ñoaøn—A monk AÂm tieâu bieåu cho töø bi. Töø bi vaø trí tueä keát hôïp who is restored, or not unfrocked, on laïi thaønh ngoâi chaùnh giaùc, töùc laø ngoâi vò cuûa confession of his sin. Ñöùc Phaät A Di Ñaø)—Name of Ñaéc Hueä: Pannaya-patilabha (p)—Attainment Mahasthamaprapta, he who has obtained great of wisdom. power, or stability, who sits on the right of Ñaéc Keá: Successful scheme—Good scheme. Amitabha, controlling all wisdom—See Ñaéc La Lö Ca: Trailokya (skt)—See Triloka Mahasthama in Sanskrit/Pali-Vietnamese in Sanskrit/Pali-Vietnamese Section. Section. Ñaéc Lôïi: Profitable—Advantageous. Ñaéc Ñaïo: Nhaäp Nieát baøn hay ñaït ñeán Nieát Ñaéc Löïc: To try one’s best. baøn nhôø vaøo giôùi, ñònh, hueä vaø ñaït ñöôïc giaùc ngoä (trí tueä ñoaïn tröø laäu hoaëc, chöùng ñöôïc ñeá Ñaéc Ngö Vong Thuyeân: lyù goïi laø ñaïo, nhôø thöïc haønh tam hoïc maø phaùt 1) Ñöôïc caù queân nôm—Having caught the sinh ra trí tueä ñoù thì goïi laø “ñaéc ñaïo”)—To fish, the trap may be forgotten, i.e. it is of enter into Nirvana—To attain Nirvana—To secondary importance. obtain the way, or religion; by obedience to 2) Vong aân boäi nghóa: Ingratitude. the commandments, practice of meditation, Ñaéc Nhaõn Laâm: Aptanetravana (skt)—Khu and knowledge, to attain enlightenment. röøng maø nôi ñoù nhöõng ngöôøi aån tu seõ laáy laïi Ñaéc Ñoä: ñöôïc nhaõn taïng—The forest of recovered 1) Ñöôïc ñöa sang bôø giaûi thoaùt (sinh töû ví eyes.

Ñaéc Nhaân Taâm: To win the heart of the nhaän ñöôïc chuùt ñoà aên naøo caû. Khi Ma people. vöông hoûi chaâm bieám, “Ngaøi coù ñoùi Ñaéc Nhaäp: Nhaäp vaøo Phaät ñaïo (tröø ñöôïc khoâng?” Ñöùc Phaät vui veû giaûi nghóa thaùi voïng nieäm töùc laø ñaéc nhaäp)—To attain entry, ñoä tinh thaàn cuûa nhöõng ai thoaùt khoûi moïi e.g. to Buddha-truth. chöôùng ngaïi, Ngaøi ñaùp: “Sung söôùng thay, chuùng ta soáng khoâng bò ñieàu gì chöôùng Ñaéc Quaû: Ñaït ñöôïc quaû vò—To obtain the ngaïi. Ta thöôøng soáng an vui nhö caùc vò fruit of deeds or life. thaàn ôû coõi Trôøi Quang AÂm—At the time of Ñaéc Quaû Giaùc Ngoä: To attain the Buddha, once the Buddha went Enlightenment—To achieve awakening—To seeking alms in a village. Owing to the

become a Buddha—To become an intervention of Mara, the Buddha did not Enlightened One. obtain any food. When the Mara Ñaéc Quaû Voâ Thöôïng Boà Ñeà: To obtain the questioned the Buddha rather sarcastically highest perfect bodhi (wisdom or knowledge). whether he was hungry or not, the Buddha Ñaéc Sanh Cöïc Laïc Quoác Ñoä: To attain solemnly explained the mental attitude of birth in the Ultimate Bliss Land. those who were free from impediments, Ñaéc Taïng: Srgarbha (skt)—See Tònh Nhaõn, and replied: “Ah, happily do we live, we and Nguõ Nhaõn in Vietnamese-English Section. who have no impediments. Feeders of joy Ñaéc Thaéng: Chieán thaéng—To be shall wee be even as the gods of the victorious—To obtain the victory. Radiant Realm.” Ñaéc Thaèng: Sôïi daây troùi buoäc chuùng sanh • Moät dòp khaùc, Ñöùc Phaät vaø caùc ñeä töû cuûa vaøo cuûa caûi taøi saûn (taát caû caùc phaùp cuûa höõu Ngaøi an cö vaøo muøa möa taïi moät ngoâi tình chuùng ñeàu khoâng ngoaøi thaân, hay troùi laøng theo lôøi môøi cuûa moät ngöôøi Baø La buoäc nôi thaân, neân ví ñoù nhö sôïi daây. Nhö caùc Moân. Ngöôøi naày queân haún vieäc tieáp teá nghieäp thieän aùc maø mình taïo ra ñaõ thuoäc veà thöïc vaät cho Ñöùc Phaät vaø Taêng Giaø. Trong quaù khöù, nhöng quaû cuûa chuùng vaãn coøn troùi suoát ba thaùng, ngaøi Muïc Kieàn Lieân ñaõ buoäc laáy chuùng ta)—The cord, or bond, of phaûi xung phong duøng thaàn thoâng ñi xin ñoà attaining the bondage of possession (past aên, theá maøÑöùc Phaät khoâng heà coù moät lôøi deeds, good or bad, happened in the past; phaøn naøn vaø chòu duøng coû khoâ cuûa ngöïa however, they are still binding us in the do moät oâng laùi ngöïa cuùng döôøng—On present with their results). another occasion, the Buddha and his Ñaéc Thaát: Gain and loss—Ñöùc Phaät daïy: disciples observed the rainy season in a village at the invitation of a brahmin who, “Phaät töû neân can ñaûm chaáp nhaän söï thua thieät. however, completely fogot to attend the Ta phaûi tröïc dieän vôùi söï thua loã moät caùch bình needs of the Buddha and the Sangha. thaûn vaø laáy noù laøm moät cô hoäi ñeå trau doài Throughout the period of three months, nhöõng ñöùc haïnh cao sieâu.”—The Buddha although Venerable Moggallana taught: Buddhists should courageously accept volunteered to obtain food by his psychic losses. One must face these losses with powers, the Buddha making no equanimity and take them as an opportunity to complaint, was contented with the fodder cultivate our sublime virtues. of horses offered by a horse dealer. • Trong thôøi Ñöùc Phaät coøn taïi theá, moät laàn ngaøi ñi khaát thöïc taïi moät laøng. Do söï can Ñaéc Theá: To have the advantage. thieäp cuûa Ma vöông, Ñöùc Phaät khoâng Ñaéc Thôøi: To have the opportunity.

Ñaéc Thoaùt: Thuaát khoûi khoå ñau cuûa sanh Ñaém Ñuoái: Distractedly—Passionately. töû—To attain deliverance from the misery of Ñaèm Thaém: Profound. reincarnation. Ñaén Ño: To deliberate—To consider Ñaéc Thôøi: To have the opportunity. carefully. Ñaéc Toäi: To be guilty. Ñaêng: Ñaéc Tuûy: Ñaéc ñöôïc coát tuûy hay choã cuøng cöïc 1) Ñaêng quang: Baét ñaàu—To inaugurate— cuûa lyù nhieäm maàu (theo Truyeàn Ñaêng Luïc, toå To start. Boà Ñeà Ñaït Ma noùi vôùi Hueä Khaû, ta ñaõ traûi qua 2) Ñeøn: Dipa (skt)—A lamp—Lantern. chín naêm muoán trôû veà Thieân Truùc. Hueä Khaû 3) Gheá: A stool—Bench—Footstool. ñaûnh leã thaày,

roài lui laïi haàu phía sau. Toå Ñaït 4) Leân: To ascend—To advance. Ma daïy: “OÂng ñaõ ñaït ñöôïc choã coát yeáu cuûa Ñaêng Dieät: Ñeøn taét—The extinction of a ta.” Lieàn quay laïi baûo Hueä Khaû: “Ngaøy xöa lamp. Ñöùc Nhö Lai ñem chính phaùp nhaõn taïng giao Ñaêng Ñaøn Thuyeát Phaùp: Thaêng toïa—To phoù cho ngaøi Ca Dieáp, vaø truyeàn thöøa maõi ñeán ascend the platform to preach (to expound the ta. Nay ta giao phoù cho oâng, oâng haõy giöõ gìn. sutras). Ta trao aùo Caø sa cho oâng ñeå laøm tín.”)—To Ñaêng Hoûa: Dipapradipa (skt)—AÙnh löûa hay obtain the marow, the secret, the essence. aùnh saùng cuûa ñeøn—Lamp-light. Ñaéc YÙ: Ñaêng Khoa: To pass an examination. 1) Ñöôïc nhö yù nguyeän, hay ñaït ñöôïc muïc Ñaêng Kyù: To register. ñích: Satisfied—Content—To obtain one’s desires or aims. Ñaêng Lung: Ñaêng Lö—Ñeøn loàng—A 2) Hieåu ñöôïc nghóa cuûa kinh ñieån: To obtain lantern. the meaning of a sutra. Ñaêng Lö: See Ñaêng Lung. Ñaëc: Ñaêng Minh: Ngoïn ñeøn saùng treo tröôùc hình 1) Boø ñöïc: A Bull. töôïng Phaät, laø bieåu töôïng cuûa trí tueä Phaät— 2) Ñaëc bieät: Outstanding—Special. The lamp hung before the image or statue of a Ñaëc AÂn: Special favor. Buddha, a symbol of his wisdom. Ñaëc Bieät: Special—Distinctive. Ñaêng Minh Phaät: Nhaät Nguyeät Ñaêng Minh Phaät—Moät vò Phaät ñöôïc nhaéc ñeán trong Kinh Ñaëc Ñieåm: Special mark—Characteristics. Phaùp Hoa (vò Phaät thôøi quaù khöù ñaõ thuyeát Kinh Ñaëc Kyø Noa Giaø Ñaø: Daksinagatha (skt)— Phaùp Hoa)—A Buddha mentioned in the Lotus Baøi Giaø Ñaø caàu phuùc cho thí chuû (baøi keä tuïng Sutra, who preached the Lotus Sutra in the caàu phuùc cho thí chuû cuùng döôøng Tam Baûo)— past. A song offering, or expression of gratitude by ** For more information, please see Nhaät a monk for food or gift. Nguyeät Ñaêng Minh Phaät. Ñaëc Nhieäm: Special mission. Ñaêng Quang: Ñaëc Phaùi: To send on a special mission. 1) AÙnh saùng ñeøn: The light of a lamp— Ñaëc Quyeàn: Special right—Privilege. Lantern light. Ñaëc Saéc: Outstanding. 2) Leân ngoâi hay leân ngai: Enthronement— Ñaëc Thaéng: Special—Extraordinary. To inaugurate—See Ñaêng Toïa. Ñaëc Tính: Nature—Characteristic. Ñaêng Thôøi: Ngay töùc khaéc—At once— Ñaëc Toân: The oustanding honoured one. Immediately.

Ñaêng Toøa: Böôùc leân toøa (moät vò Phaùp Sö saép served. thuyeát phaùp)—To ascend the throne. Ñaúng Daãn: Samahita (skt)—Tam Ma Heâ Ñaêng Trình: To set out, to start one’s way. Ña—Teân cuûa moät loaïi ñònh, maø khi nhaäp vaøo Ñaêng Truï: Boà Taùt tieán vaøo ngoâi Thaäp Truï— thì caû thaân laãn taâm ñeàu chuyeân chuù taïo neân söï The advance of the Bodhisattva to the ten an hoøa bình ñaúng cuûa thaân taâm—Body and grounds. mind both fixed or concentrated in samadhi. Ñaéng Ñaéng: Rather bitter. Ñaúng Dieäu Giaùc Vöông: King of Universal and Supernatural Illumination. Ñaèng: Daây leo—Creepers—Canes. Ñaèng Ñaúng: For a long time. Ñaúng Ñeá: Teân goïi khaùc cuûa tuïc ñeá— Ordinary rules of life; common morality. Ñaèng Xaø: Thaáy daây maø cho laø raén (chæ taâm Ñaúng Giaùc: Samyak-sambodhi (skt). meâ môø cuûa chuùng sanh)—Seeing a cane and 1) Söï giaùc ngoä cuûa chö Phaät bình ñaúng nhaát thinking it a snake. nhö: Absolute universal enlightenment, Ñaúng: omniscience, a quality of a term for a 1) Bình ñaúng: Equal. Buddha. 2) Song song: Parallel. 2) Quaû vò thöù 51 trong 52 quaû vò maø Boà Taùt 3) Ñaúng caáp: A

class, grade, rank. phaûi traûi qua treân ñöôøng ñi ñeán quaû vò 4) Nôi nôi bình ñaúng: Equal everywhere— Phaät—The balanced state of truth—The Equivalence—Equality—Balance. fifty-first of the fifty-two stages through 5) Phoå quaùt: Universal. which a bodhisattva is supposed to pass Ñaúng Chaùnh Giaùc: Samyak-sambodhi on the road to Buddhahood. (skt)—Tam Mieäu Ta Boà Ñeà—Tam Mieäu Tam 3) Ñaúng Giaùc ñi tröôùc Dieäu Giaùc hay Phaät Phaät Ñaø. Quaû Giaùc Ngoä: The attainment of the 1) Chaùnh Bieán Tri: Complete perfect Buddha-enlightenment which precedes knowledge. the final stage of truth. 2) Phaät Trí: Buddha-knowledge. Ñaúng Giaùc Hueä: The wisdom of 3) Chaùnh Ñaúng Chaùnh Giaùc: Omniscience; understanding of nirvana. the bodhi of all Buddhas. Ñaúng Giaùc Vò: Bodhisattva-stage. 4) Moät trong möôøi danh hieäu cuûa Phaät: One of the ten titles of the Buddha—See Thaäp Ñaúng Hoaït: Samjiv (skt)—Phuïc hoaït laïi hay Hieäu in Vietnamese-English Section, and soáng laïi—Revive—Re-animate—Samyak-sambuddha in Sanskrit/Pali- Resurrection. Vietnamese Section. Ñaúng Hoaït Ñòa Nguïc: Ñòa nguïc ñaàu tieân Ñaúng Chuùng Sanh Giôùi: Phoå giôùi chuùng trong taùm ñòa nguïc noùng—The first of the sanh (goïi chung cho heát thaûy chuùng sanh)— eight hot hells—See Ñòa Nguïc (A) (a) (1). The universal realm of living beings. Ñaúng Löõ: Chö Taêng Ni cuøng moät ñaúng caáp Ñaúng Cuùng: Ñaúng Ñaéc hay nghi thöùc aên cuûa (hay cuøng nieân laïp)—Of the same class, chö Taêng. Sau khi thöùc aên ñöôïc phaân phoái company or fellow. baèng nhau thì vò Duy Na hay vò sö chuû leã Ñaúng Löu: Nishyanda (skt). xöôùng caâu “Ñaúng Cuùng” roài thì chö Taêng môùi 1) Doøng troâi chaûy khoâng phaân bieät: baét ñaàu aên—Synchronous offering, i.e. the Flowing-out or down—Outflow, regular simultaneous beginning of a meal when the flow, equal current. master of ceremonies cries that the meal is 2) Do nhaân maø troâi chaûy tôùi quaû, do goác maø

troâi chaûy tôùi ngoïn töông töï gioáng nhau: Boà Taùt Ñaúng nhöùt thieát Phaät hoài höôùng hay laø Like producing like; the equality of cause ñeä tam hoài höôùng trong thaäp hoài höôùng. and effect; like causes produce like 1) Ñaïi Boà Taùt tuøy thuaän tu hoïc ñaïo hoài effects; of the same order. höôùng cuûa tam theá chö Phaät: Enlightening Ñaúng Löu Quaû: Nisyanda-phala (skt). beings follow and cultivate the path of 1) Moät trong naêm quaû, töø thieän nhaân sinh ra dedication of the Buddhas of past, future thieän quaû, töø aùc nhaân sinh ra aùc quaû, töø voâ and present. kyù nhaân sinh ra voâ kyù quaû (töø caùi thieän 2) Luùc tu hoïc ñaïo hoài höôùng naày Boà Taùt taâm cuûa yù nghó tröôùc, maø chuyeån thaønh thaáy—When they practice and learn the thieän taâm sau; hoaëc töø caùi baát thieän taâm path of dedication in this way: cuûa yù nghó tröôùc, maø sinh ra caùi baát thieän a. Boà Taùt thaáy taát caû luïc traàn saéc, thinh, taâm sau, hay baát thieän nghieäp cuûa yù nghó höông, vò, xuùc, phaùp, hoaëc toát hoaëc xaáu sau), tính quaû gioáng tính nhaân maø troâi cuõng chaúng sanh loøng öa hay gheùt: When chaûy ra neân goïi laø Ñaúng Löu Quaû—One they perceive any objects of sense, of the five fruits, uniformly continuous whether pleasant or unpleasant, they do effect, like effetcs arise from like causes, not conceive like or dislike. e.g. good from good, evil from evil; b. Taâm ñöôïc töï taïi, khoâng loãi

laàm, roäng lôùn, present condition in life from conduct in thanh tònh, hoan hyû, vui thích: Their minds previous existence; hearing from sound, are free, without faults, broad, pure, etc. joyful, blissful. 2) Loaïi naøo sanh ra loaïi ñoù: Like producing c. Lìa nhöõng öu naõo: Free from all sorrows like; The equality of cause and effect; like and troubles. causes produce like effects. d. Taâm yù nhu nhuyeãn: Their minds are Ñaúng Löu Töông Tuïc: Moãi loaïi ñeàu khoâng flexible. thay ñoåi tính chaát cuûa mình trong voøng luaân e. Caùc caên thanh löông: Their senss are pure chuyeån lieân tuïc—Of the same nature, or and cool. character; connected as cause and effect. 3) Boà Taùt tu taäp Thieän Caên hoài höôùng— Enlightening beings cultivate dedication of Ñaúng Nguyeän: Phoå nguyeän cuûa chö Phaät ñeàu roots of goodness: gioáng nhau—The universal vows common to a. Ñaïi Boà Taùt ñöôïc an laïc nhö vaäy, laïi phaùt Buddhas. taâm hoài höôùng chö Phaät, töï nghó raèng— Ñaúng Nhöùt Ñaïi Xa: Theo Kinh Phaùp Hoa When great enlightening beings gain such (Phaåm Thí Duï), ñaây laø chieác xe Traâu Traéng peace and bliss, they become even more maø vò tröôûng giaû duøng ñeå daãn duï caùc con trong determined, dedicating their determination nhaø löûa tam giôùi, vì nhö phöông tieän ñeå phoå to the Buddhas with these thoughts: cöùu chuùng sanh—According to the Lotus Sutra, • Nguyeän ñem thieän caên cuûa mình vun troàng this is the highest class great cart, i.e. universal hoâm nay laøm cho söï vui cuûa chö Phaät caøng salvation. theâm—With the roots of goodness, they Ñaúng Nhöùt Thieát Phaät Hoài Höôùng (The are planting, they vow to cause the bliss Flower Adornment Sutra—Chapter 25—Ten of the Buddhas to increase more and Dedications): Great enlightening beings' more: dedication equal to all Buddhas or the third • Söï vui nôi an truï baát tö nghì cuûa Phaät: The dedication in the ten dedications (Kinh Hoa bliss of the unconceivable abode of Nghieâm—Phaåm 25—Thaäp Hoài Höôùng)—Ñaïi Buddhas.

• Söï vui nôi tam muoäi voâ tæ cuûa chö Phaät: They do not regress on the way to The bliss of the peerless concentration of omniscience. Buddhas. • Chaúng boû ñaïi tinh taán: They do not give • Söï vui ñaïi töø bi voâ haïn löôïng: The bliss of up great effort. unlimited compassion. • Thuû hoä moân Boà Ñeà: They preserve all the • Söï vui giaûi thoaùt cuûa taát caû chö Phaät: The foundations of goodness of the gates of bliss of liberation of all Buddhas. enlightenment. • Söï vui ñaïi thaàn thoâng khoâng ngaèn meù: • Taát caû thieän caên coù theå khieán chuùng sanh The bliss of unlimited spiritual power. lìa boû ngaõ maïn, phaùt Boà Ñeà taâm, chí • Söï vui voâ löôïng löïc roát raùo roäng lôùn: The nguyeän ñöôïc thaønh töïu vieân maõn: They bliss of vast, ultimate, immeasurable are able to cause sentient beings to give power. up conceit, set their minds on • Söï vui tòch tònh lìa nhöõng tri giaùc: The enlightenment, and fulfill their aspiration. bliss of tranquility detached from all • An truï nôi choã truï cuûa Boà Taùt: Abide in cognition. the abode of all Enlightening Beings. • Söï vui thöôøng chaùnh ñònh truï nôi voâ ngaïi • Ñöôïc caùc caên minh lôïi cuûa Boà Taùt: Attain truï: The bliss of abiding in the state of the clear, sharp senses of Enlightening nonobstruction, always rightly Beings. concentrated. • Tu taäp thieän caên, chöùng Phaät chuûng trí: • Söï vui thöïc haønh haïnh voâ nhò khoâng ñoåi Cultivate roots of goodness, and realize

khaùc: The bliss of carrying out the practice omniscience. of nondualism without change. c. Ñaïi Boà Taùt ñem thieän caên hoài höôùng Boà b. Ñaïi Boà Taùt ñem nhöõng thieän caên hoài Taùt nhö theá roài, laïi ñem hoài höôùng taát caû höôùng Phaät xong, laïi ñem thieän caên hoài chuùng sanh—Having thus dedicated their höôùng Boà Taùt—Once great enlightening roots of goodness to Enlightening Beings, beings have ddicated their roots of they then dedicate them to all sentient goodness to the Buddhas, they also beings: dedicate these virtues to the enlightening • Nguyeän cho taát caû chuùng sanh coù bao beings: nhieâu thieän caên nhaãn ñeán raát ít chöøng • Laøm cho ngöôøi chöa vieân maõn ñöôïc vieân khaûy moùng tay, ñeàu ñöôïc thaáy Phaät, nghe maõn: To cause those who have not phaùp, kính Taêng: Wishing that the roots of fulfilled their vows to fulfill them. goodness of all sentient beings, even the • Laøm cho ngöôøi taâm chöa thanh tònh ñöôïc slightest, even seeing a Budha, hearing thanh tònh:To cause those whose minds teaching, or respecting holy mendicants, are not yet pure to attain purity. but for the time of a fingersnap. • Laøm cho ngöôøi chöa troøn ñuû Ba-La-Maät • Nguyeän nhöõng thieän caên kia ñeàu lìa ñöôïc troøn ñuû: To cause those who have chöôùng ngaïi: Wishing all be free from not fulfilled the ways of transcendence to obstruction. fulfill them. • Nguyeän nieäm Phaät vieân maõn: Wishing • Laøm cho chuùng sanh ñöôïc an truï nôi taâm they reflect on the completeness of kim cang Boà Ñeà: To cause sentient beings Buddhas. to settle in the indestructible will for • Nguyeän nieäm Phaùp phöông tieän: enlightenment. Wishing they reflect on the techniques of • Nôi nhöùt thieát trí ñöôïc baát thoái chuyeån: the teaching.

• Nguyeän nieäm Taêng toân troïng: Wishing e. Nguyeän ñöôïc söï an laïc cuûa chö Phaät: they reflect on the nobility and importance Wishing to attain the peace of the of the community. Buddhas. • Nguyeän chaúng lìa thaáy Phaät: Wishing f. Nguyeän thaân taâm thanh tònh: Wishing to that they not be separated from vision of be pure in body and mind. the Buddha. g. Nguyeän chöùng nhöùt thieát trí: Wishing to • Nguyeän taâm ñöôïc thanh tònh: Wishing realize omniscience. their minds become pure. 5) Ñaïi Boà Taùt coù bao nhieâu thieän caên ñeàu do • Nguyeän ñöôïc caùc Phaät phaùp: Wishing that ñaïi nguyeän phaùt khôûi, chaùnh phaùt khôûi, they attain the qualities of Buddhahood. tích taäp, chaùnh tích taäp, taêng tröôûng, chaùnh • Nguyeän xaây voâ löôïng coâng ñöùc: Wishing taêng tröôûng, ñeàu khieán roäng lôùn ñaày ñuû: that they build up immeasurable virtue. The foundations of goodness of great • Nguyeän thanh tònh nhöõng thaàn thoâng: Enlightening Beings are all corectly Wishing that they purify spiritual powers. initiated, built up, and developed by great • Nguyeän boû nieäm nghi phaùp: Wishing vows, causing them to expand and to be that they give up doubts about the completely fulfilled. truth. 6) Luùc ñaïi Boà Taùt soáng taïi gia—When great • Nguyeän an truï ñuùng Phaät giaùo: Wishing Enlightening Beings live at home: that they live according to the teaching. a. Tuy cuøng vôï con ôû chung nhöng chöa töøng d. Boà Taùt vì Thanh Vaên, Duyeân Giaùc laïi taïm boû taâm Boà Ñeà: Though live at home cuõng hoài höôùng nhö vaäy: As they make with spouses and children, Enlightening such dedication to sentient beings, they Beings never for a

moment give up the also make such dedication for the determination for enlightenment. Buddhist disciples and the individual b. Luoân tö duy caûnh nhöùt thieát chuûng trí: illuminates. With correct mindfulness, they always 4) Chö Boà Taùt laïi nguyeän—Enlightening meditate on the realm of all knowledge. beings also vow: c. Luoân töï ñoä, ñoä tha khieán ñöôïc roát raùo: a. Nguyeän taát caû chuùng sanh lìa haún ñòa They always liberate themselves and nguïc, ngaï quyû, suùc sanh, Dieâm-La-vöông, others, enable them to reach the ultimate. vaân vaân: They also pray that all sentient d. Luoân duøng phöông tieän giaùo hoùa quyeán beings forever leave all miserable places thuoäc cuûa mình, khieán ai cuõng vaøo trí Boà like hells, hungry ghosts, and animality, an Taùt vaø thaønh thuïc giaûi thoaùt: They always so on. use appropriate means to transform the b. Nguyeän taêng tröôûng taâm Boà Ñeà: Wishing members of their own households, causing that they further develop the supreme will them to enter the knowledge of for enlightenment. Enlightening Beings and causing them to c. Nguyeän chuyeân yù sieâng caàu nhöùt thieát develop to maturity and attain liberation. chuûng trí: Wishing that they concentrate e. Daàu taïi gia, ôû chung cuøng quyeán thuoäc maø their minds on the earnest search for khoâng sanh loøng chaáp tröôùc: Though they knowledge of all means of liberation. live at home with relatives, their minds d. Nguyeän lìa haún söï huûy baùng chaùnh phaùp have no attachments. cuûa chö Phaät: Wishing that they never f. Vì boån nguyeän ñaïi bi maø hieän ôû nhaø, vì töø repudiate the true teaching of the taâm maø tuøy thuaän vôï con, nôi ñaïo thanh Buddhas. tònh Boà Taùt vaãn khoâng chöôùng ngaïi: By

their basic great great compassion they • Thöôøng quaùn saùt chö Phaät Boà Ñeà: Always remain in home life, and because of their contemplating the enlightenment of all kindness they harmonize with their Buddhas. spouses and children, with no hindrance to • Boû haún taát caû nhöõng phaùp taïp nhieãm: the pure Way of Enlightening Beings. They forever abandon all impure ways. g. Daàu Boà Taùt ôû nhaø taïo laäp söï nghieäp, • Tu haønh taát caû choã sôû hoïc cuûa Boà Taùt: nhöng chöa töøng taïm boû taâm nhöùt thieát trí: Cultivating practice of what all Though great enlightening beings be in Enlightening Beings learn. home life and work at various • Nôi ñaïo nhöùt thieát trí khoâng bò chöôùng occupations, they never for a moment give ngaïi: They encounter no obstruction on up the will for omniscience. the path of omniscience. h. Trong nhöõng maëc y phuïc, aên thöïc phaåm, • Truï nôi trí ñòa: Stand on the ground of uoáng thuoác men, taém röûa, xoay ngoù, ñi, knowledge. ñöùng, ngoài, naèm, thaân, ngöõ, yù hoaëc nguû • Öa thích tuïng taäp: They are devoted to hoaëc thöùc, vaân vaân, loøng Boà Taùt luoân recitation and learning. höôùng ñeán ñaïo voâ thöôïng giaùc, chuyeân • Duøng voâ löôïng trí hueä chöùa nhoùm nhöõng nhieáp nieäm tö duy nôi ñaây khoâng luùc naøo thieän caên: Collect roots of goodness by taïm boû: Whether they are dressing, eating, means of immeasurable knowledge. taking medicine, washing, looking around, • Taâm chaúng luyeán thích taát caû theá gian: walking, standing still, sitting, reclining, Their minds have no affection for any speaking, thinking, asleep or awake, mundane realm. whatever they are doing their minds • Chaúng nhieãm tröôùc nôi coâng haïnh thöïc always dedicate it to the path of

haønh cuûa mình: They are not obsessed omniscience. They concentrate and with what they practice. contemplate unremittingly, because they • Chuyeân taâm thoï trì giaùo phaùp cuûa chö want to aid all sentient beings and settle Phaät: They wholeheartely accept and hold them in enlightenment. the principles of the Buddhas' teachings. i. Vì muoán lôïi ích taát caû chuùng sanh—For • Boà Taùt taïi gia nhieáp khaép nhöõng thieän caên the sake of all sentient beings: khieán ñöôïc taêng tröôûng maø hoài höôùng chö • Boà Taùt an truï voâ löôïng ñaïi nguyeän Boà Ñeà: Phaät voâ thöôïng Boà Ñeà: Though they are With imeasurable great vows. living at home, they cultivate and • Nhieáp thuû voâ soá thieän caên: They embody internalize roots of goodness in every countless great roots of goodness. way, cause them to grow, and dedicate • Sieâng thöïc haønh nhöõng ñieàu laønh: them to the unsurpassed enlightenment, Diligently cultivating virtues. which is the essence of the Buddhas. • Cöùu ñoä khaép taát caû moïi loaøi: To save 7) Boà Taùt luùc thí cho suùc sanh aên moät naém everyone. moät hoät ñeàu nguyeän raèng: At such a time, • Xa lìa taát caû kieâu maïn phoùng daät: They Enlightening Beings, even when they are forever divorce arrogance and indulgence. feeding domestic animals, all make this • Quyeát ñònh ñeán böïc nhöùt thieát trí: Proceed vow: surely toward the state of omniscience. a. Nguyeän seõ laøm cho caùc loaøi naày thoaùt • Troïn chaúng ñeå taâm ñeán nhöõng ñaïo khaùc: khoûi thoï baùo suùc sanh maø ñöôïc lôïi ích an Never conceiving any intention of turning vui roát raùo giaûi thoaùt: They vow to cause to another path. these creatures to leave the realm of

animality, to be helped and comforted and of compassion. ultimately be liberated. • Khieán taát caû ñöôïc vui thanh tònh: To cause b. Ra khoûi haún bieån khoå: Having forever them all to attain pure bliss. crossed over the ocean of suffering. • Khieán chuùng sanh gìn giöõ thieän caên: To c. Döùt haún khoå thoï: Eternally annihilating cause snetient beings to preserve painful sensations. foundations of goodness. d. Tröø haún khoå uaån haønh uaån: Forever • Khieán chuùng sanh gaàn guûi Phaät phaùp: To removing suffering physical and mental cause sentient beings to draw near to the elements. qualities of Buddhahood. e. Döùt haún khoå giaùc, khoå töï, khoå haïnh, khoå • Khieán chuùng sanh ra khoûi caûnh ma ñeå vaøo nhôn, khoå boån vaø caùc khoå xöù: Eternally caûnh Phaät: To cause sentient beings to cutting off painful feeling, accumulation of leave the realms of demons and enter the pain, painful actions, the cause of pain, the realm of Buddhas. root of suffering, and painful situations. • Khieán chuùng sanh döùt gioáng theá gian maø 8) Boà Taùt chuyeân taâm töôûng nhôù taát caû gieo gioáng Phaät: To cause sentient beings chuùng sanh, duøng thieän caên naày maø hoài to cut off the seeds of mundanity and plant höôùng nhöùt thieát chuûng trí: With their roots the seeds of enlightenment. of goodness in the forefront, Enlightening *** Khieán chuùng sanh truï trong phaùp tam Beings dedicate them to knowledge of theá bình ñaúng: To cause sentient beings to ways of liberation for all beings. abide in the truth which is equal in all 9) Boà Taùt sô phaùt taâm—Enlightening Beings times. forst engender the determination for 10) Bao nhieâu thieän caên ñaõ, seõ vaø ñang taäp enlightenment: hoïp ñeàu ñem hoài höôùng—Enlightening a. Nhieáp khaép

chuùng sanh: They include all Beings dedicate all roots of goodness they sentient beings. have collected, will collect and are b. Tu nhöõng thieän caên ñem hoài höôùng taát caû collecting: chuùng sanh: Cultivating the foundations of a. Boà Taùt laïi nghó raèng: “Nhö chö Phaät vaø goodness and dedicating them to all Boà Taùt quaù khöù thöïc haønh nhöõng söï cung sentient beings: kính cuùng döôøng chö Phaät: Enlightening • Khieán hoï ñöôïc thoaùt ly sanh töû: To cause beings form this thought: “As the all sentient beings to leave the plain of Buddhas and Enlightening Beings of the birth and death. past have practiced and respectfully • Khieán hoï ñöôïc söï khoaùi laïc voâ ngaïi cuûa serving all enlightening ones. caùc Nhö Lai: To cause them to attain the b. Ñoä chuùng sanh khieán ñöôïc giaûi thoaùt: unhindered bliss of the enlightened. Liberating sentient beings so that they be • Khieán hoï ra khoûi bieån phieàn naõo: To forever emanicipated. cause them to emerge from the ocean of c. Sieâng naêng tu taäp taát caû thieän caên ñeàu afflictions. ñem hoài höôùng: Diligently cultivating • Khieán hoï tu ñaïo Phaät: To cause them to and practicing all roots of goodness and practice the path of the Buddha teachings. dedicating them all. • Khieán chuùng sanh töø taâm cuøng khaép: To • Khoâng chaáp tröôùc: Without attachment. fill everywhere with kindness. • Khoâng töïa nôi saéc: Without depending on • Khieán chuùng sanh bi löïc cuøng khaép: To form. cause sentient beings to have vast powers • Khoâng nhieãm nôi thoï: Without

attachment to sensation. b. Hieåu phaùp nhö vaäy: Undestand these • Khoâng töôûng ñieân ñaûo: Without principles in this way. erroneous conceptions. c. Y phaùp nhö vaäy maø phaùt taâm tu taäp chaúng • Chaúng khôûi haønh: Without creating fixed traùi töôùng: Based on these principles patterns. determine to learn and act, not violating • Chaúng theo thöùc: Without grasping the specifics of the teachings. consciousness. d. Bieát choã tu nhö huyeãn, nhö aûnh, nhö traêng • Boû rôøi saùu traàn: Detached from the senses. ñaùy nöôùc, nhö aûnh trong göông, nhôn • Chaúng truï theá phaùp: Not dwelling on duyeân hoøa hieäp maø hieån hieän nhaãn ñeán things of the world. böïc Nhö Lai roát raùo: They know that what • Thích ñaïo xuaát theá: Delighting in is practiced is like illusions, like shadows, transcendence. like the moon’s image in the water, like • Bieát taát caû phaùp ñeàu nhö hö khoâng, khoâng reflections in a mirror, manifested by the töø ñaâu ñeán, baát sanh baát dieät, khoâng chôn combination of causes and conditions, thaät, khoâng nhieãm tröôùc: Knowing that all proceeding thus up to the ultimate stage of things are empty as space, come from enlightenment. nowhere, are unborn and not perishing, 15) Boà Taùt laïi nghó raèng: “Nhö chö Phaät thôøi and have no true reality, they have no quaù khöù luùc tu haïnh Boà Taùt ñem nhöõng attachments. thieän caên hoài höôùng nhö vaäy, chö Phaät 11) Chö Boà Taùt ñeàu xa lìa nhöõng kieán chaáp hieän taïi vaø vò lai ñeàu cuõng nhö vaäy— phaân bieät, chaúng ñoäng, chaúng chuyeån, Great Enlightening Beings also form this chaúng maát chaúng hoaïi: Enlightening thought: “Just as the Buddhas of the past, Beings avoided all discrinminatory views; when cultivating enlightening practice, they were imperturbable and unaffected dedicated roots of goodness in this way, by anything; they never lost awareness or and so do and will the

Buddhas of the calm. present and future: 12) Chö Boà Taùt truï nôi thöïc teá, khoâng töôùng, a. Nay toâi cuõng neân phaùt taâm nhö choã phaùt lìa töôùng, maø chæ laø nhöùt töôùng: They taâm cuûa chö Phaät, ñem nhöõng thieän caên abide in reality without form, detached maø duøng hoài höôùng—So too should I from all appearances, all being one. arouse my will and dedicate roots of 13) Boà Taùt thaâm nhaäp taát caû phaùp taùnh nhö goodness like those Buddhas: vaäy, thöôøng thích tu taäp thieän caên phoå • Hoài höôùng ñeä nhöùt: With foremost moân, ñeàu thaáy taát caû chuùng hoäi chö Phaät: dedication. Enlightening Beings entered deeply into • Hoài höôùng thaéng: Excellent dedication. the nature of all things; they always • Hoài höôùng toái thaéng: Supreme dedication. happily practiced all-sided virtues, and • Hoài höôùng thöôïng: Superior dedication. saw the congregation of all Buddhas. • Hoài höôùng voâ thöôïng: Unexcelled 14) Nhö taát caû söï hoài höôùng thieän caên cuûa chö dedication. Phaät thôøi quaù khöù, Boà Taùt cuõng—Just as • Hoài höôùng voâ ñaúng: Peerless dedication. all those Enlightening Beings of the past • Hoài höôùng voâ ñaúng ñaúng: Unequalled dedicated roots of goodness, Enlightening dedication. Beings also: • Hoài höôùng voâ tæ: Incomparable dedication. a. Tu taäp Hoài Höôùng nhö vaäy: Practice • Hoài höôùng toân: Honorable dedication. dedication in this way. • Hoài höôùng dieäu: Sublime dedication.

• Hoài höôùng bình ñaúng: Impartial dedication. dedication. m. Nhoå haún taát caû coäi goác chaáp tröôùc: They • Hoài höôùng chaùnh tröïc: Straightforward extirpate the roots of grasping and dedication. attachment forever. • Hoài höôùng ñaïi coâng ñöùc: Virtuous Ñaúng Quaùn: Quaùn nieäm söï lyù bình ñaúng, dedication. xem tam giôùi laø nhö nhau, laø khoâng, khoâng laø • Hoài höôùng quaûng ñaïi: Far-reaching voâ sôû höõu, xem chuùng sanh laø bình ñaúng ñeàu dedication. nhö con cuûa chính mình—The beholding of all • Hoài höôùng thieän: Good dedication. things as equal, e.g. as unreal, or immaterial; • Hoài höôùng thanh tònh: Pure dedication. or of all beings without distinction, as one • Hoài höôùng ly aùc: Dedication free from beholds one's child, i.e. without respect of evil. person. • Hoài höôùng baát tuøy aùc: Dedication not Ñaúng Taâm: Caùi taâm bình ñaúng ñoái vôùi heát going wrong. thaûy chuùng sanh, khoâng coù keû oaùn ngöôøi thaân, 16) Boà Taùt ñem thieän caên hoài höôùng nhö coi taát caû ñeàu nhö nhau: Equal mind; of the vaäy—Once enlightening beings have same mental characteristics; the universal dedicated roots of goodness in this way: mind common to all. a. Thaønh töïu thaân, ngöõ, yù thanh tònh: They Ñaúng Thaân: Taïo laäp hình töôïng cuûa chö toân, accomplish pure action of body, speech gioáng nhö thaân töôïng cuûa ngöôøi thöôøng—A and mind. life-size image or portrait. b. Truï nôi an truï cuûa Boà Taùt, khoâng coù loãi Ñaúng Trí: laàm: They abide in the abode of 1) Moät trong möôøi trí, trí hieåu bieát theá tuïc— enlightening beings without any faults. Common knowledge, which only knows c. Tu taäp nghieäp laønh: They practice good phenomena. works. 2) Teân cuûa moät loaïi thieàn ñònh—A name for d. Lìa caùc söï aùc nôi thaân vaø ngöõ: They get fixation of the mind, or concentration in rid of evils of action and speech. dhyana; an equivalent of samapatti—See e. Taâm yù khoâng toäi loãi: Their minds are Samapatti in Sanskrit/Pali-Vietnamese without flaw or

defilement. Section. f. Tu nhöùt thieát trí: They cultivate ** For more information, please see Thaäp Trí. omniscience. g. Truï nôi taâm quaûng ñaïi: They abide in an Ñaúng Trì: Moät loaïi ñònh, giöõ mình buoâng xaû immeasurably broad mind. khoâng vöôùng maéc—Holding oneself in h. Bieát taát caû phaùp khoâng sôû taùc: They know equanimity, a samadhi. all phenomena create nothing. Ñaúng Töø: Töø bi bình ñaúng ñoái vôùi heát thaûy i. Truï phaùp xuaát theá: They abide in chuùng sanh, khoâng phaân bieät—Universal or transmundane states. equal mercy toward all beings without j. Chaúng nhieãm theá phaùp: They are not distinction. influenced by things of the world. Ñaúng Vò: Tính ñöùc duy nhaát moät yù vò bình k. Phaân bieät roõ voâ löôïng caùc nghieäp: They ñaúng cuûa Nieát Baøn—Of equal flavour, of the analyze and comprehend innumerable same character (nirvana). actions. Ñaúng Voâ Giaùn Duyeân: Söï lieân tuïc khoâng l. Thaønh töïu hoài höôùng phöông tieän kheùo giaùn ñoaïn cuûa doøng tö töôûng (taâm nieäm tröôùc leùo: They fully develop skill in means of

dieät thì taâm nieäm sau lieàn sinh, nieäm tröôùc which produces willow-floss. nieäm sau moãi nieäm ñeàu ngang nhau)— Ñaâu Laâu Baø: Turuska (skt)—Loaïi nhang Uninterrupted continuity, especially of thôm AÁn Ñoä—Indian incense. thought, or time. Ñaâu Sa: Tusara (skt)—Söông mai—Frost. Ñaép Ñoåi: To live from day to day (from hand Ñaâu Suaát: Tusita (skt). to mouth). 1) Dieäu tuùc, hyû tuùc: Coøn goïi laø Thöôïng tuùc Ñaép Y: Donning a dharma robe. hay tri tuùc—Contented, satisfied, gratified. Ñaét: Expensive—Dear. Heaven of Satisfaction Ñaët Chuyeän: To fabricate (make up a story. 2) Coøn goïi laø Ñaâu Suaát Ñaø, Ñaâu Suaát Ñoùa, Ñaäm Ñaø: Warm—Friendly. hay Ñaâu Thuaät, töùc laø cung trôøi Ñaâu Suaát, coõi trôøi duïc giôùi thöù tö, nôi cö nguï cuûa chö Ñaàn ñoän: Dull. Boà Taùt tröôùc khi ñaït thaønh quaû vò Phaät. Ñaàn Ñoän Ngu Xuaãn: Dull and foolish. Cung trôøi naày naèm giöõa coõi trôøi Daï Ma vaø Ñaáng Cao Caû: Exalted beings Laïc Bieán Hoùa Thieân. Coõi trôøi Ñaâu Suaát Ñaáng Chí Toân: The Supreme. chia laøm hai phaàn, noäi vieän vaø ngoaïi vieän. Ñaáng Giaùc Ngoä: The All-Knowing One—A Noäi vieän cuûa coõi trôøi naày coù coõi Tònh Ñoä Full Enlightened—Buddha is an All-Knowing cuûa Ñöùc Di Laëc, cuõng gioáng nhö Ñöùc One. Thích Ca vaø chö Phaät, ñeàu phaûi sanh veà Ñaáng Phaùp Vöông: The King of Dharma. coõi trôøi naày tröôùc khi laøm Phaät. Thoï meänh Ñaáng Phaùp Vöông Voâ Thöôïng: The cuûa chö Phaät taïi cung trôøi Ñaâu Suaát laø Supreme King of Dharma. 4.000 naêm treân coõi trôøi naày (moät ngaøy treân Ñaáng Theá Toân: Bhagava trôøi Ñaâu Suaát töông ñöông vôùi 400 naêm ñòa giôùi), nghóa laø töông ñöông vôùi 584 Ñaáng Saùng Taïo: Creator trieäu naêm—Name of the Tusita heaven, Ñaáng Sieâu Nhaân: Supreme Being. the fourth devaloka in the six passion-Ñaáng Tænh Ngoä: An awakened one. realms (duïc giôùi), or desire realms, the Ñaáng Toái Thöôïng: The Supreme. Delightful Realm, the abode of Ñaát Lieàn: Continents. Bodhisattvas in their last existence before Ñaâu: attaining Buddhahood. This heaven is 1) Caùi noùn che chôû: A helmet—A hood. between the Yama and Nirmanarati 2) Caùi tuùi: A pocket. heavens. This heaven consists of an inner Ñaâu Baø: Thaùp—A stupa. and an outer court. Its inner department is the Pure Land of Maitreya who, like Ñaâu

Daï: Trôøi Ñaâu Suaát vaø trôøi Daï Ma—The Sakyamuni and all Buddhas, is reborn Tusita and the Yama heavens—See Ñaâu Suaát, there before descending to earth as the and Daï Ma Thieân. next Buddha; his life there is 4,000 Tusita Ñaâu Ñaâu: Everywhere. years, or (each day there is equal to 400 Ñaâu Ñoù: Somewhere. earth-years) 584 million such years. Ñaâu La: Tula (skt). 3) Di Laëc Boà Taùt laø baäc Nhaát Sanh Boå Xöù, 1) Coøn goïi laø Ñoá La hay Ñoå La, dòch laø hoa hieän ôû cung trôøi Ñaâu Suaát; Ngaøi seõ thaønh döông lieãu, boâng, hay keùn taàm, tô lieãu: Phaät trong töông lai vaø keá vò Ñöùc Thích Floss, e.g. willow-floss, wild silk. Ca Maâu Ni Phaät. Coù ngöôøi muoán tu Tònh 2) Teân cuûa loaïi caây Ñaâu La: Name of a tree Ñoä caàu veà cung trôøi Ñaâu Suaát, ñôïi ñeán khi

Boà Taùt giaùng theá thaønh Phaät, seõ theo Ngaøi chuùng sanh neân veà Cöïc Laïc. Phöông tieän maø haï sanh, roài trong ba hoäi Long Hoa seõ naày raát giaûn dò, haønh giaû chæ caàn nieäm ñöôïc chöùng quaû Thaùnh. Theo hai ñaïi sö Phaät A Di Ñaø, cô caûm hôïp nhau, lieàn ñöôïc Trí Giaû vaø Thieân Nhö trong Tònh Ñoä Thaäp vaõng sanh. Nhö ôû theá gian chieâu moä Nghi Hoaëc Vaán Luaän, caàu veà Ñaâu Suaát ngöôøi, neáu keû naøo muoán gia nhaäp thì cô cuõng coù theå goïi laø nghe ñaïo, thaáy Phaät, hoäi hôïp nhau, lieàn thaønh söï vieäc: Even gaàn gioáng nhö caàu veà Taây Phöông. Nhöng though we may cultivate the Ten Virtues, xeùt kyõ laïi trong aáy coù söï hôn keùm raát xa. it is not certain that we will achieve rebirth Xin keå ra hai vieäc ñeå luaän—Maitreya in the Tusita Heaven. As stated in the Bodhisaatva is a One-Life Bodhisattva sutras: “The practitioner must cultivate the who is now in the Tusita Heaven. He will various samadhi and enter deeply into become a Buddha in the future and right concentration to obtain rebirth in the succeed Sakyamuni Buddha. Someone Inner Court of the Tusita Heaven.” From thinks that they should cultivate the loftier that we can deduce that Maitreya aspects of the Ten Virtues and seek to be Bodhisattva lacks the expedient of reborn in the Tusita Heaven, to see ‘welcoming and escorting.’ This cannot be Maitreya Bodhisattva in person. When the compared to the power of Amitabha time comes for Him to descend to earth Buddha’s Original Vow and His power of and become a Buddha, they will follow light, which can gather in and rescue all Him and certainly achieve Sagehood in sentient beings who concentrate on Him. the course of His three teaching Moreover, when Sakyamuni Buddha assemblies. According to Masters Chih-I explained the meaning of the ‘welcoming and T’ien-Ju in The Pure Land Buddhism, and escorting’ expedient in his exposition seeking rebirth in the Tusita Heaven could of the nine grades of rebirth, he earnestly be considered equivalent to hearing the enjoined sentient beings to seek rebirth in Dharma and seeing the Buddha. It seems the Western Pure Land. This expedient is very similar to seeking rebirth in the very simple. The practitioner need only Western Pure Land. However, upon close recite the name of Amitabha Buddha and, scrutiny, there are many great differences thanks to the congruence of sentiment and between the two. Let us cite two points for response, he will immediately achieve the sake of discussion: rebirth. This is analogous to an enlistment a) Duø chuùng ta coù tu thaäp thieän, chöa chaéc ñaõ campaign: those who wish to join the army ñöôïc sanh veà Ñaâu Suaát. Kinh

Di Laëc may do so immediately, as their desire Thöôïng Sanh noùi: “Haønh giaû phaûi tu caùc parallels the goal of the state. moân tam muoäi ñi saâu vaøo chaùnh ñònh, môùi b) Ñaâu Suaát Thieân Cung daàu sao cuõng ôû ñöôïc sanh leân Noäi Vieän Thieân Cung Ñaâu trong Duïc giôùi, neân keû thoái vò raát nhieàu. Suaát.” Xeùt qua phöông dieän aáy, ta thaáy Di Nôi aáy chim, nöôùc, röøng, caây gioù, aâm nhaïc Laëc Boà Taùt khoâng coù phöông tieän tieáp khoâng phaùt ra tieáng phaùp, coù theå khieán daãn, ñaâu baèng söùc boån nguyeän cuøng söùc chuùng sanh phuïc dieät phieàn naõo nhôù nghó quang minh cuûa Ñöùc A Di Ñaø, coù naêng löïc Tam Baûo, phaùt loøng Boà Ñeà. Traùi laïi coøn nhieáp thuû vaø teá ñoä nhöõng chuùng sanh nieäm coù nöõ nhaân gaây taêng thöôïng duyeân cho Phaät. Laïi khi Ñöùc Phaät Thích Ca noùi veà taâm tröôùc nhieãm nguõ duïc cuûa haønh giaû. nghóa phöông tieän tieáp daãn trong cöûu Maø veû xinh ñeïp cuûa caùc thieân nöõ aáy laïi vi phaåm giaùo moân, Ngaøi ñaõ aân caàn khuyeân dieäu tuyeät vôøi, laøm cho chö Thieân ñaém

meâ, ít coù vò naøo traùnh khoûi. Sao baèng coõi comparison, yet the differences between Cöïc Laïc caây chim tuyeân dieäu phaùp, gioù the Pure Land and the Tusita Heaven are nhaïc dieãn Boà Ñeà, chuùng sanh nghe roài already obvious. How can there be any phieàn naõo ñeàu tieâu tan, ñaïo taâm taêng tieán? further doubt or hesitation? Moreover, to Coõi Tònh Ñoä cuûa Phaät A Di Ñaø khoâng coù be reborn in the Pure Land is to be assured ngöôøi nöõ vaø keû phaùt taâm nhò thöøa, chæ of attaining the Tolerance of Non-Birth, thuaàn laø nhöõng phaùp luõ ñaïi thöøa thanh with no possible retrogression to the Triple tònh, phieàn naõo aùc nghieäp khoâng theå phaùt World nor bondage to the karma of Birth khôûi; nhö theá laøm sao haønh giaû khoâng mau and Death. chöùng quaû vò voâ sanh? Chæ so saùnh qua Ñaâu Suaát Thieân: See Ñaâu Suaát in vaøi ñieàu maø söï hôn keùm ñaõ hieån nhieân, Vietnamese-English Section. coøn chi phaûi nghi ngôø do döï? Hôn nöõa, Ñaâu Suaát Thieân Töû: Coøn goïi laø Ñòa Nguïc moät khi ñaõ vaõng sanh Tònh Ñoä, quyeát seõ Thieân Töû. Ñöùc Phaät Thích Ca khi coøn laø moät vò chöùng quaû voâ sanh phaùp nhaãn, khoâng moät Boà Taùt ñaõ töø cung trôøi Ñaâu Suaát phoùng haøo keû naøo thoái ñoïa trôû laïi Tam Giôùi, bò quang chieáu thaúng vaøo khaép möôøi phöông, nghieäp sanh töû buoäc raøng—The Tusita khieán chuùng sanh trong coõi Ñòa Nguïc khôûi caên Heaven is, after all, stil within the Realm laønh, nhôø ñoù maø thoaùt khoûi caûnh ñòa nguïc— of Desire to which our Saha World The Tusita prince, i.e. Sakyamuni, whose light belongs. Therefore, those who retrogress while he was in Tusita shone into hell and are legion. In that Heaven, the birds, saved all its occupants. Thus he is also called rivers, forests, trees, wind, ects. Do not Prince of Hades. preach the Dharma and thus cannot help Ñaáu: Caùi ñaáu duøng ñeå ñong thoùc—A bushel. sentient beings destroy afflictions, focus Ñaáu Muï: Marici (skt)—Ma Lôïi Chi—Thieân on the Triple Jewel nor develop the Bodhi haäu—Queen of heaven. Mind. Moreover, in that realm, there are goddesses who kindle the five desires in Ñaáu Phuï Thieân Toân: The husband of Marici the Minds of celestial beings, to the point (Thieân haäu). where few of them escape distraction and Ñaàu: infatuation. How can this be compared to 1) Chuû choát: Chief. the Western Pure Land, where the trees 2) Ñöùng ñaàu: First. and

birds proclaim the wonderful Dharma 3) Neùm—To cast—To throw into. and the wind sings of enlightenment, 4) Thuû laõnh: The head. destroying the afflictions of sentient Ñaàu Baéc Dieän Taây: Theo Kinh Nieát Baøn: beings and reinforcing the Bodhi Mind of “Ñaàu quay veà phöông baéc, maët ngoaûnh sang practitioners? Moreover, in the Pure Land phöông taây, naèm nghieâng veà beân phaûi, ñoù laø of Amitabha Buddha, there are no töôùng Nieát Baøn cuûa Nhö Lai.” (Baáy giôø Ñöùc seductive beings or beings concerned with Theá Toân , ba laàn nhaäp thieàn ñònh, ba laàn daïy self-enlightenment alone. There are only baûo töù chuùng xong, ngöôøi beøn naèm nghieâng pure vessels of the Mahayana way. treân giöôøng thaát baûo, ñaàu quay veà phöông Therefore, afflictions and evil karma baéc, chaân chæ phöông nam, maët ngoaûnh sang cannot arise. Under these circumstances, phöông taây, löng quay veà phöông ñoâng. Tôùi how can cultivators fail to achieve the nöûa ñeâm, ngöôøi chöùng ñeä töù thieàn, tòch nhieân stage of non-retrogression swiftly? We laëng leõ. Vaøo luùc aáy trong khoaûnh khaéc, Ngaøi have only drawn a few points of chöùng Ñaïi Baùt Nieát Baøn.)—According to The

Nirvana Sutra: “Head north face west, lying on Ñaàu Ñaø: Dhutanga or Dhuto (p)—Dhuta the right side, the proper attitude in which to (skt)—Mendicant conducts—Ñoã Ña—Ñoã sleep, the position of the dying Buddha.” Traø—An ascetic—A monk engaged in Ñaàu Cô: austerities—Tu haønh khoå haïnh hay pheùp tu taåy 1) Chuïp laáy thôøi cô: To avail oneself of an röûa, ruõ saïch ba loaïi tham tröôùc veà quaàn aùo, ñoà opportunity. aên, vaø nôi ôû. Haïnh Ñaàu Ñaø bao goàm 12 haïnh 2) Quy-y Phaät phaùp ñeå tìm caàu giaùc ngoä: To vaø luaät cho ngöôøi tu theo phaùp “Khaát Thöïc”— surrender onself to the principles of the Hard practice or discipline to shake off or Buddha in search of perfect cleanse sins. To get rid of the trials of life; enlightenment. discipline to remove them and attain nirvana. 3) Nhöõng ñieàu caûm nghó trong giaây phuùt môû To practise or to cultivate to release from ties con maét hueä cuûa caùc Thieàn sinh—This is to clothing, food, and dwelling. Mendicant what a Zen practitioners perceive or feel conducts include twelve conducts and precepts at the time when their mental eye opened. which those who practice the Dharma of “Food Ñaàu Cô Keä: Gatha of enlightenment—Theo Begging” must accord to. Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, ** For more information, please see Thaäp Nhò raát nhieàu thieàn sö coøn löu laïi nhöõng baøi thô goïi Ñaàu Ñaø. laø keä ghi laïi nhöõng ñieàu caûm nghó trong phuùt Ñaàu Haøng: To surrender. giaây môû con maét hueä. Nhöõng baøi keä naày coù Ñaàu Hoa: Daâng hoa cuùng döôøng—To cast or teân rieâng laø ‘Ñaàu Cô Keä,’ nguï yù giöõa thaày vaø offer flowers in worship. troø coù söï tinh yù hôïp nhau—According to Zen Ñaàu Hoa Tam Muoäi Da: Tam muoäi thöù nhì master D.T. Suzuki in the Essays in Zen trong Nguõ Chuûng Tam Muoäi—The second of Buddhism, Book I, some masters have left in the five samadhi—See Nguõ Chuûng Tam Muoäi. the form of verse known as ‘gatha’ what they Ñaàu Phuïc: To surrender—To submit. perceived or felt at the time when their mental Ñaàu Quang: AÙnh saùng treân ñænh ñaàu Ñöùc eye was opened. The verse the special name Phaät vaø caùc vò La Haùn (cuõa moät böùc töôïng)— of ‘Enlightenment Gatha’ which shows the The halo or

nimbus on or round the head of the agreement between the master and his Buddha and Arhats (of an image). followers in enlightenment. Ñaàu Thai: Thaân naày cheát, thaân kia sanh. Ñaàu Cöu La: Dukula (skt)—Loaïi vaûi mòn Chuùng sanh sanh töû vì nghieäp löïc— laøm töø voû caây Ñaàu Cöu La—A species of Transmigation—Reincarnation—The passing plant, fine cloth made of the inner bark of this away from one body to be reborn in another plant, silken cloth. body. Where the being will be reborn depends Ñaàu Dieän Taùc Leã: Cuùi ñaàu ñaûnh leã döôùi on his accumulated good or bad karma. chaân vò toân giaû (theo Trí Ñoä Luaän, treân cô theå Ñaàu Thaân: Töï neùm mình hay töï cheá mình ngöôøi ta choã quyù nhaát laø caùi ñaàu, vì noù ôû treân (trong tu taäp)—To cast away, or surrender heát, vaø coù naêm tình baøy toû; trong khi chaân laø one's body or oneself. boä phaän haï tieän nhaát, vì noù ôû döôùi cuøng vaø luoân daãm leân nhöõng choã baát tònh. Vì theá ñeå toû Ñaàu Thuû: Nhaø chuøa chia caùc dòch Taêng ra loøng toân quyù, ta neân laáy caùi cao quyù nhaát cuûa laøm hai ban, "Ñaàu Thuû" laø vò sö troâng coi mình ñeå leã laïy caùi haï tieän nhaát cuûa ngöôøi)— coâng vieäc trong chuøa, vaên phoøng naèm veà phía To bow the head and face in worship or taây cuûa töï vieän, ngang haøng vôùi "Tri Söï" (tri söï reverence, to fall prostrate in reverence. laø vò Taêng troâng coi Ñoâng Ban), chæ döôùi

quyeàn truï trì (caùc vò Tieàn Ñöôøng Thuû Toïa, vaø the taught. Haäu Ñöôøng Thuû Toïa ñeàu laø Ñaàu Thuû)—The Ñaäu Giaø Lam: Masura Sangharama (skt)— chief monk or director of affairs in a Moät töï vieän coå, chöøng 200 daäm ñoâng nam monastery, next below the abbot, whose office Mongali—An ancient vihara about 200 miles locates on the west side or western band of the southeast of Mongali. monastery. Ñaäu Khö: Duhkha (skt)—Baùch Böùc—Phieàn Ñaàu Thuû Tri Söï: naõo—Khoå, ñeá thöù nhaát trong töù dieäu ñeá (taát caû 1) See Ñaàu Thuû. moïi haønh vi ñeàu do caùi taâm höõu vi gaây ra 2) See Tri Söï. thöôøng bò voâ thöôøng hoaïi giôùi böùc baùch khieán Ñaàu Tuï: Ñaàu tay aùo—Head-sleeve. cho phaûi phieàn naõo)—Suffering—Pain— Ñaàu Töû: T'ou-Tzu. Trouble—Distressed, the first of the four 1) Teân cuûa moät ngoïn ñoài vaø töï vieän: Name dogmas or Noble Truth, is that all life is of a hill and monastery. involved, through impermanence, in distress. 2) Teân cuûa Thieàn Sö noåi tieáng Nghóa Thanh Ñaày Loøng Töø Bi: To be full of compassion. taïi nuùi Thö Chaâu: Nam of a famous monk Ñaåy Lui: To push back. I-Ch'ing at Shu-Chou mountain—See Ñe Doïa: To frighten—To menace—To Nghóa Thanh Thieàn Sö. threaten—To intimidate—Phaät giaùo khoâng ñe Ñaàu Töû Thieàn Sö: doïa con ngöôøi baèng nhöõng sôï haõi giaû töôûng vaø 1) Zen master T'ou-Tzi—See Ñaïi Ñoàng maëc caûm toäi loãi—Buddhism does not frighten Thieàn Sö. people with imaginary fears and guilt-feelings. 2) Zen Master T'ou-Tzi-Yi-Qing—See Nghóa Ñeø Ñaàu Côûi Coå Ngöôøi Coâ Theá: To oppress Thanh Thieàn Sö. (crush down) the weak. Ñaàu Uyeân: Moät trong saùu khoå haïnh ngoaïi Ñeø Naëng: To press down. ñaïo, töï neùm mình xuoáng vöïc saâu vôùi hy voïng Ñem Theo: To carry about—To bring with. vaõng sanh coõi trôøi—To cast oneself into an Ñen Baïc: Ungrateful. abyss, hoping for eternal life, one of the six duskara-carya (ascetic practices) of the Ñen Toái: Dark—Tö töôûng ñen

toái: Dark externalists. thoughts. Ñaàu Uyeân Ngoaïi Ñaïo: See Ñaàu Uyeân. Ñeïp Duyeân: To marry. Ñaåu: Laéc—To shake. Ñeïp Ñeõ: Beautiful—Fine. Ñaåu Taåu: Dhuta (skt)—Ñaàu Ñaø—Laéc hay Ñeïp Loøng: Satisfied—Content. phuûi. Ai thöïc haønh ñöôïc pheùp naày töùc laø coù theå Ñeïp Maét: Pleasant to the eye. phuûi boû phieàn naõo, lìa tham duïc, nhö giô chieác Ñeïp Maët: To do honor to aùo leân maø giuõ heát buïi baëm—Stirring up to Ñeïp Tuyeät: Very beautiful. duty—Discipline. Ñeo Vieäc Theá Tuïc: Weighed down by ** For more information, please see Ñaàu Ñaø. mundane preoccations. Ñaäu: Ñeâ: 1) Ñaäu: Beans—Peas. 1) Thaáp—Low. 2) Trì hoaõn: Delay. 2) Haï thaáp: To lower—To let down. Ñaäu Cô: Giaùo phaùp Tieåu Ñaïi Ñoán Tieäm chæ Ñeâ Heøn: Mean—Abject—Base—Vile. laø nhöõng phöông tieän, ñeàu döøng laïi ôû töøng caên Ñeâ La Traïch Ca: Tiladhaka or Tiladaka or cô nhaát ñònh—Adaptation of the teaching to Tilasakya (skt)—Ñeâ La Thích Ca—Theo Eitel

trong Trung-Anh Phaät Hoïc Töø Ñieån, thì ñaây laø Ñeá Thanh: Indranila (skt)—An emerald. moät töï vieän khoaûng ba do tuaàn veà phía Taây Ñeá Thaát La Xoa: Tisya-raksita (skt)—Moät cuûa Nalanda, coù leõ baây giôø laø laøng Thelari gaàn thöù thieáp cuûa vua A Duïc, keû thuø vaø cuõng laø Boà Ñeà Ñaïo Traøng—According to Eitel in the ngöôøi bò Kunala phuï tình—A concubine of Dictionary of Chinese-English Buddhist Terms, Asoka, the rejected lover and enemy of this is a monastery three yodjana west of Kunala. She is said to be Asoka's second wife. Nalanda, perhaps the modern village of Ñeá Thích: Indra (skt)—Coøn goïi laø Thích Ca Thelari near Gaya. Ñeà Hoaøn Nhaân Ñaø La, goïi taét laø Thích Ñeà Ñeá: Hoaøn Nhaân, caùch dòch môùi laø Thích Ca Ñeà Baø 1) Chaân ngoân: Sacca (p)—Satya (skt)—A Nhaân Ñaït La hay Naêng Thieân Ñeá—Vua Trôøi truth—A dogma—An axiom—See Nhò Ñeá Thích, vò chuû cuûa coõi Trôøi Ñao Lôïi hay laø Ñeá, and Töù Dieäu Ñeá. ba möôi ba taàng trôøi (Ngaøi ôû thaønh Hyû Kieán 2) Ñeá vöông: Ruler—Sovereign. treân ñænh nuùi Tu Di, thoáng lónh ba möôi ba coõi 3) Ngaït muõi: Stuffed nose. trôøi, thuoäc thöôïng taàng coõi trung giôùi, cao hôn 4) Phaùn xeùt: To judge—To examine into— trôøi Töù thieân, nhöng thaáp hôn trôøi Daï Ma. Teân To investigate. tieáng Phaïn cuûa Ngaøi laø Thích Ca Ñeà Hoaøn Ñeá Cung: Indradhanus (skt)—Coøn goïi laø Ñeá Nhôn Ñaø La, goïi taét laø Thích Ñeà Hoaøn Nhôn. Thích Cung hay Ñeá Thieân Cung. Khi Ñöùc Thích Ca ñaûn sanh, ngaøi coù ngöï 1) Caàu voàng: The rainbow. xuoáng ñoùn möøng. Ngaøi khuyeán khích Ñöùc 2) Caây cung cuûa Thieân Ñeá: Indra's bow. Thích Ca xuaát gia. Khi Ñöùc Thích Ca saép nhaäp Ñeá Cö: Nôi cö nguï cuûa Trôøi Ñeá Thích—The dieät, Ngaøi cuøng vôùi boán vò Thieân vöông ngöï abode of Indra. ñeán vaø nguyeän vôùi Phaät raèng ngaøi seõ thöôøng Ñeá Lôïi Da Cuø Du Neâ Giaø: Tiryagyoni-gati xuyeân hoã trôï Tam Baûo. Trong nhieàu tieàn kieáp (skt)—Suùc sanh ñaïo—The animal path of cuûa Ñöùc Phaät, ngaøi vaãn thöôøng thò hieän ñeå thöû reincarnation. haïnh Boà Taùt cuûa Phaät)—Sovereign Sakra; Ñeá Nham: Indrasilaguha (skt)—Coøn goïi laø mighty lord of devas; Lord of the Ñeá Nham Quaät, hang cuûa Ñeá Thích ôû Na Lan Trayastrimsas, i.e. the thirty-three heavens. He Ñaø, thuoäc xöù Ma Kieät Ñaø, nôi maø vua Trôøi Ñeá is also styled Sakradevanam Indra. Thích ñöôïc Ñöùc Phaät Thích Ca giaûi thích thoûa Ñeá Thích Bình: Chieác bình cuûa vua Trôøi Ñeá ñaùng nhöõng nghi

vaán cuûa mình—Indra's cave Thích, chöùa taát caû nhöõng gì Ngaøi caàn. Cuõng at Nalanda in Magadha, where Indra is goïi laø bình coâng ñöùc hay bình thieän taøi—The supposed to have sought relief for his doubts vase of Indra, from which came all things he from the Buddha. needed; also called vase of virtue, or of worth, Ñeá Sa: Tisya (skt). or of good fortune. 1) Teân cuûa moät vò coå Phaät: An ancient Ñeá Thích Cung: Indradhanus (skt)—See Ñeá Buddha. Cung. 2) Teân cuûa cha ngaøi Xaù Lôïi Phaát: Name of Ñeá Thích Thieân: See Thieân Ñeá Thích. father of Sariputra. Ñeá Thieân Cung: Indradhanus (skt)—See Ñeá Taâm: Danh hieäu maø vua Ñöôøng Thaùi Ñeá Cung. Toâng ban cho Phaùp Sö Ñoã Thuaän, sô toå toâng Ñeá Thích Voõng: Indra-jala (skt)—See Baûo Hoa Nghieâm—Title given to Tu-Shun, founder Voõng. of the Hua-Yen school, by T'ang-T'ai-Tsung. Ñeá Töôùng: Indra-dhvaja (skt)—Vò Phaät trì vì

phía taây nam vuõ truï cuûa chuùng ta, ngöôøi ta noùi nhieàu toäi phæ baùng giaùo phaùp Phaät. Hai laàn Ñeà vò Phaät naày cuøng thôøi vôùi Phaät Thích Ca. Ngaøi Baø Ñaït Ña möu aùm haïi Ñöùc Phaät. Laàn thöù laø con trai thöù baûy cuûa Phaät Ñaïi Thoâng Trí nhaát, oâng ñöùng treân ñoài laên ñaù xuoáng laøm Ñöùc Thaéng—A Buddha, said to have been a Phaät bò thöông, nhöng nhôø y só Kyø Baø chöõa trò contemporary of Sakyamuni, living south-west Ñöùc Phaät khoâng heà haán gì. Laàn thöù hai Ñeà Baø of our universe, an incarnation of the seventh xuùi duïc nhöõng ngöôøi quaûn töôïng thaønh Vöông son of Mahabhijnajnana-bhibhu. Xaù thaû voi say Nalagiri chaïy ra ñöôøng ñeå gieát Ñeá Voõng: Indra-jala (skt)—See Baûo Voõng. Phaät, nhöng khi voi ñeán gaàn Phaät voi quyø Ñeà: xuoáng döôùi chaân Ngaøi. Theo truyeàn thoáng Ñaïi 1) Chaát daàu hay bô: Oil or butter. thöøa, Ñeà Baø ñöôïc coi nhö laø vò Boà taùt nghòch, 2) Ñeà cao: To praise—To extol. ngöôøi ñaõ duøng phöông tieän thieän xaûo giuùp Phaät 3) Ñeà caäp: To mention (touch upon) a ñaït ñöôïc ñaïi giaùc. Vaøo cuoái ñôøi, Ñeà Baø Ñaït subject. Ña nhaän bieát loãi laàm cuûa mình. Ngaøy noï, oâng 4) Ñeà cöông: Thesis. ñang treân ñöôøng ñeán gaëp Ñöùc Phaät ñeå saùm 5) Ñeà ñaït (yù kieán): To present (recommend) hoái, nhöng chöa kòp tôùi gaëp Phaät thì oâng ñaõ bò opinion or suggestion. löûa ñòa nguïc ñoát chaùy. Trong Kinh Hoa 6) Ñeà muïc: Subject—text—A heading—A Nghieâm, Phaät ñaõ khaúng ñònh raèng chính Ñeà Baø theme, etc. ñaõ mang laïi nhöõng lôïi ích khoâng töôûng töôïng 7) Ñeà hueà: Harmony—Concord. ñöôïc cho Phaät giaùo, vaø Ngaøi ñaõ thoï kyù raèng 8) Ñeà nghò: Proposal—To state—To sau naày Ñeà Baø seõ thaønh Phaät. Ñeà Baø laø moät mention. ñaïi Boà Taùt maø haønh vi vaø cöû chæ cuûa oâng chæ 9) Ñeà phoøng: To take precautions. coù Phaät môùi hieåu ñöôïc. OÂng ñöôïc Phaät thoï kyù 10) Ñeà ra (caâu hoûi): To raise a question. thaønh Phaät hieäu laø Thieân Vöông Nhö Lai— 11) Ñeà taøi: Subject (of a sutra). Devadatta, son of Dronodana raja, and cousin 12) Ñeà xuaát: To bring forward (views). of Sakyamuni Buddha. At first, he was a 13) Ñeà xöôùng: To take initiative. follower of the Buddha, but later he became his most persistent enemy. He often committed Ñeà Baø: Deva (skt)—Ñeà Hoøa—Chö Thieân nôi many offenses against the Buddha and His coõi trôøi Phaïm Thieân, hay chö Thieân noùi chung, Teachings. Devadatta tried twice to kill the laø nhöõng chuùng sanh vaãn coøn luaân hoài sanh Buddha. The first time, from the hill, he flung a töû—General

designation of the gods of stone at the Buddha; the Buddha was injured Brahmanism, and of all the inhabitants of but soon recovered after treatment by Jivaka Devalokas who are still subject to physician. The second time, he incited the metempsychosis. elephant keepers in Rajagaha of the ancient 1) Thieân: Celestial. kingdom of Magadha to release a drunken 2) Ñaïi Thieân: Mahadeva. elephant Nalagiri and let him loose on the 3) Phaïm Thieân Nhaân: Inhabitants of the street to kill the Buddha. But when the Brahmalokas. elephant came close to the Buddha, he bowed 4) Thieân Thaàn: Celestial spirits down at his feet. According to Mahayana Ñeà Baø Ñaït Ña: Devadatta (skt)—Ñeà Baø Ñaït Tradition, Devadatta is considered to be a Ña, con trai cuûa Hoäc Phaïn Vöông, anh em hoï bodhisattva in disguised who thought his vôùi Phaät Thích Ca. Thoaït ñaàu, oâng laø ñeä töû cuûa constant needling of the Buddha help the Phaät, nhöng veà sau oâng trôû thaønh keû luoân thuø Buddha perfect his enlightenment (who only hieàm ganh gheùt vôùi Phaät. OÂng thöôøng phaïm committed these offenses as a skillful method

for the Buddha to make more good laws and 2) Kieâng aên thòt: Not to eat meat. precepts for the Order). Near the end of his 3) Kieâng aên muoái: Not to take salt. life, Devadatta realized his mistakes. One day, 4) Neân maëc aùo chaúng may caét (trong khi he was coming to the Buddha to ask for his Phaät cho maëc vaûi vuïn may thaønh caø sa): forgiveness, but before he reached the To wear unshaped garments. Buddha, he was consumed by hell-fire. In the 5) Khoâng neân ôû chuøa caän keà beân thoân xoùm: Dharma Flower Sutra, the Buddha says he has To live apart from hamlets. brought unimaginable advantages to Buddhism (B) (with regard to Buddha's precepts) and even 1) Suoát ñôøi maëc phaán taûo y: To wear only gave him the prophecy to attain Buddhahood. cast-off rags at all times. He is a Maha-Bodhisattva whose conduct and 2) Troïn ñôøi khaát thöïc: Khaát thöïc baát cöù luùc actions can only be understood by the Buddha. naøo chaúng keå ngaøy ñeâm, trong khi Phaät Nevertheless, he is predicted to become a chæ cho ñi khaát thöïc vaøo buoåi saùng—To Buddha as Devaraja. beg for food at all times, while the Buddha Ñeà Baø Boà Taùt: Devabodhisattva (skt)—Ñeà only allows begging for food in the Baø Boà Taùt, Ñoäc Nhaõn Ñeà Baø (chæ coù moät maét morning (before noon time). vì ngaøi ñaõ boá thí cho Thieân Thaàn con maét kia), 3) AÊn baát cöù luùc naøo, trong khi Phaät chæ cho sanh tröôûng taïi vuøng Pataliputra, ñeä töû cuûa pheùp aên ngaøy moät ngoï: To have meals any ngaøi Long Thoï. Ngaøi laø vò toå thöù 14 taïi AÁn Ñoä. time during the day, while the Buddha Ñeà Baø Boà Taùt ñaõ cuøng vôùi Ngaøi Long Thoï laäp only allows one set of meal a day at noon ra Tam Luaän Toâng—The one-eyed deva time. (Aryadeva or Kanadeva), a monk of 4) Troïn ñôøi thöôøng ôû choã troáng vaéng, trong Pataliputra, a disciple of Nagarjuna, fourteenth khi Ñöùc Phaät cho pheùp caùc ñeä töû cuûa Ngaøi patriarch; along with Nagarjuna he is counted coù theå ôû nôi troáng vaéng hay ôû trong tònh as founder of the Madhyamika School. xaù: To dwell in the open at all times, while Ñeà Baø Ñòa Ñeà Baø: Devatideva (skt). the Buddha allows his disciples to dwell 1) Thieân Thöôïng Thieân: The god of gods. both in the open air and in the monastery. 2) Teân cuûa Ñöùc Phaät tröôùc khi Ngaøi xuaát gia: 5) Troïn ñôøi

chaúng aên thòt caù, söõa, bô: Not to Name of the Buddha before he left home. take flesh, milk, or butter. Ñeà Baø Ma La Baù Baïi: Deva-mara-papiyan Ñeà Baø Teâ Na: Devasena (skt). (skt)—Ma Vöông—Mara—The evil one, king 1) Thieân Chuùng: Celestial host. of demons. 2) Teân cuûa moät vò A La Haùn: Name of an Arhat. Ñeà Baø Nguõ Phaùp: Ñeà Baø Nguõ Taø Phaùp— Naêm taø phaùp cuûa Ñeà Baø Ñaït Ña neâu ra khi Ñeà Baø Thieát Ma: Devaksema or Ñöùc Phaät coøn taïi theá (Ñeà Baø Ñaït Ña ñaõ duøng Devasarman (skt)—Teân theo chöõ Haùn laø Hieàn naêm taø phaùp naày ñeå phaù söï hoøa hôïp trong Tòch. Ngaøi laø vò A La Haùn ñaõ soaïn boä A Tyø Taêng ñoaøn. Ñoù laø toäi naëng nhaát trong nguõ Ñaït Ma Thöùc Thaân Tuùc Luaän, trong ñoù oâng nghòch toäi, naêm taø phaùp aáy tuy coù veû gioáng vôùi phuû nhaän caùi "ngaõ." Saùch ñöôïc ngaøi Huyeàn töù y phaùp, nhöng kyø thaät laø traùi yù Phaät—The Trang dòch sang Hoa ngöõ khoaûng naêm 649 five obnoxious rules of Devadatta: sau Taây Lòch—An Arhat who wrote the (A) 1) Chaúng neân thuï duïng söõa: Not to take milk in any forms.

Abhidharma Vijnana Kaya Pada, in which he Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, denied the ego. It was translated into Chinese Dinabha laø Thaàn Maët Trôøi, ñöôïc ngoaïi ñaïo thôø by Hsuan-Tsang around 649 A.D. taïi Persia—According to Eitel in The Ñeà Baø Toâng: Coøn goïi laø Long Thoï Toâng (do Dictionary of Chinese-English Buddhist Terms, hai vò ñaïi só Long Thoï vaø Ñeà Baø saùng laäp). Dinabha, the sun-god, worshipped by "heretics Coøn goïi laø Tam Luaän Toâng—The school of in Pesia." Nagarjuna, so called after Aryadeva. Also Ñeà Phoøng: To prevent—To take precautions. called Madhyamika. Ñeà Ra: To enunciate. Ñeà Ña Ca: Dhrtaka (skt)—See Hai Möôi Ñeà Taëng: To dedicate. Taùm Toå AÁn Ñoä (5). Ñeà Teâ: Khôi daäy hay khuaáy ñoäng taâm thöùc Ñeà Ña La Tra: Dhrtarastra (skt)—Trì Quoác cuûa ñeä töû—To arouse or stimulate a student. Thieân Vöông, Hoaøng Hoä Phaùp ôû beân phía Ñeà Thoï: Caây Boà Ñeà Coå—The bodhidruma ñoâng cuûa nuùi Tu Di, moät trong Töù Thieân tree. Vöông—One of the four maharajas, the yellow Ñeà Vaân Baùt Nhaõ: Devaprajna (skt)—Thieân guardian eastward of Sumeru. Trí Tyø Kheo hay Ñeà Vaân Baùt Nhaõ Sa Moân, ** For more information, please see Töù Thieân ngöôøi ñaõ dòch saùu taùc phaåm Phaät Giaùo sang Vöông (1). Hoa ngöõ khoaûng nhöõng naêm 689-691 sau Taây Ñeà Ha: Deha (skt)—Thaân—The body. Lòch vaøo ñôøi nhaø Ñöôøng—A sramana of ** For more information,please see Baùt trung Kustana (Khotan) who translated six works Chaâu (2). around 689-691 A.D. during the T'ang dynasty. Ñeà Hoøa: Deva (skt)—See Ñeà Baø. Ñeà Vò Ba Lôïi: Ñeá Leâ Phuù Ta vaø Qua Ly Vò, Ñeà Hoaøn: Deva (skt)—See Ñeà Baø. teân hai ngöôøi laùi buoân ñaõ daâng leân Ñöùc Phaät Ñeà Hoà: Moät trong naêm thöùc aên cheá ra töø söõa, luùa maïch vaø maät sau khi Ngaøi giaùc ngoä (hai laø moùn boå döôõng nhaát, ñöôïc toâng Thieân Thai oâng ñaõ ñöôïc Ñöùc Phaät ban cho moùng tay vaø ví vôùi giaùo phaùp cuûa Phaät trong kinh Nieát Baøn toùc ñeå ñöa veà döïng thaùp thôø)—Trapusa and vaø Phaùp Hoa—One of the five main products Bhallika, the two merchants who offered from milk, a rich liquor skimmed from boiled Sakyamuni barley and honey after his butter; clarified butter; ghee; used for the enlightenment. perfect Buddha-truth, as

found according to Ñeà Xaù: Ñeå Sa. T'ien-T'ai, in Nirvana and Lotus sutras. 1) Ngoâi sao thöù 23 trong 28 sao cuûa choøm Ñeà La: Teân goïi taét cuûa Phieán Ñeà La, teân goïi sao Quyû Tuù, coù lieân heä vôùi choøm Siva: cuûa moät ngöôøi khoâng ñaày ñuû nam caên nöõ caên The twenty-third of the twenty-eight (Xöa coù 5 vò Tyø Kheo muoán ñöôïc lôïi loäc, neân constellations in Cancer; it has connection aên baän traù hình laø baäc Thaùnh giaû. Coù moät with Siva. ngöôøi ñaøn baø tin töôûng beøn cuùng döôøng. Vì theá 2) Thuyeát phaùp cöùu ñoä cho moïi ngöôøi— ngöôøi ñaøn baø ñöôïc phöôùc lôùn, coøn 5 vò Tyø Interpreted as preaching and ferrying Kheo kia khi cheát bò ñoïa xuoáng ñòa nguïc. Sau people over the stream of transmigration. ñoù taùi sanh laøm ngöôøi baùn nam baùn nöõ)—An 3) Teân cuûa Ñöùc Phaät Ñeå Sa, vò ñaõ töøng daïy abbreviation of Sandhila, one with abnormal Ñöùc Phaät Thích Ca vaø Di Laëc trong tieàn sexual organs. kieáp: Name of Tisya Buddha who taught Ñeà Muïc: See Ñeà (5). Sakyamuni and Maitreya in a former Ñeà Na Baø: Dinabha or Dinesvara (skt)—Theo incarnation.

Ñeà Xaù Na: Desaniya (skt)—Phaùt loà saùm hoái Ñeå Sa: See Ñeà Xaù. (töï neâu toäi hay töï thuù toäi maø baûn thaân maéc Ñeå Sa Phaät: Phaát Sa Phaät—Teân moät vò coå phaûi tröôùc chuùng)—Confession. Phaät—Name of an ancient Buddha. Ñeà Xaù Ni: Pratidesaniya (skt)—See Ba La Ñeå Taâm: To hold in the mind. Ñeà Xaù Ni. Ñeå Taâm Ghi Nhôù: To take heed and bear Ñeà Xuaát: To propose—To suggest. something in mind. Ñeà Xöôùng: Caùc vò toâng töôïng cuûa thieàn gia Ñeå YÙ: To pay attention—To take notice of. neâu ra cöông yeáu cuûa toâng moân cho moân ñoà tu Ñeå Yeân: To leave someone or something taäp, tuy coù giaûng ngöõ luïc, cuõng chæ neâu ra alone. cöông yeáu cuûa toâng moân, chöù khoâng thuyeát Ñeä: giaûng (caùc toâng phaùi khaùc thì thuyeát giaûng, coøn 1) Ñeä töû: Disciple. Thieàn moân thì baát laäp vaên töï, giaùo ngoaïi bieät 2) Em trai: Younger brother. truyeàn, tröïc chæ nhaân taâm, kieán taùnh thaønh 3) Thöù ñeä: Number—Degree—Sign of the Phaät)—To initiate—To mention, to deliver ordinals. oral instruction, or the gist of a subject as done Ñeä Baùt Thöùc: Teân khaùc cuûa A Laïi Da Thöùc, in the Intuitional School. . thöùc thöù 8 trong taùm thöùc (ñaây laø thöùc caên baûn Ñeå: cuûa moïi thöùc khaùc)—The eighth vijnana, 1) Ñaùy: Bottom—Basis. another name for Alaya-vijnana. This is the 2) Huùc: Traâu boø huùc khi giaän döõ—To butt mind-essence, the root and essence of all against, as an angry bull. things—See A Laïi da Thöùc. Ñeå Daønh: To save—To economize. Ñeä Da Na: Dhyana (skt)—See Thieàn Ñònh in Ñeå Haï: Vietnamese-English Section, and Dhyana in 1) Beân döôùi: Below. Sanskrit/Pali-Vietnamese Section. 2) Döôùi ñaùy: At the bottom. Ñeä Luïc AÁm: A sixth skandha—Ngoaøi nguõ 3) Giai caáp thaáp nhaát: The lowest classe of aám ra, khoâng coù aám thöù saùu, yù noùi söï vaät men. khoâng coù nhö loâng ruøa söøng thoû vaäy—A sixth Ñeå Laät Xa: Tiryagyoni (skt)—Chuûng loaïi suùc skandha: as there are only five skandhas it sanh, ñaëc bieät noùi veà luïc suùc—The animal means the non-existent, i.e. the tutle's hairs species, animals, especially the six domestic and rabbit horns. animals. Ñeä Nguõ Ñaïi: Moïi saéc phaùp chæ coù töù ñaïi (ñaát, Ñeå Lyù: nöôùc, löûa, gioù), chöù khoâng coù ñaïi thöù naêm, yù 1) Ba: Three—Tri. noùi söï

vaät khoâng hieän höõu nhö loâng ruøa söøng 2) Luaät caên baûn: The fundamental principle thoû vaäy—The fifth element, or the non- or law. existent, i.e. the turtoise's hairs and rabbit Ñeå Lyù Tam Muoäi Da: Ba thöù tam muoäi da horns (no such things really exist). goàm kim cöông, lieân hoa, Phaät boä Tam muoäi Ñeä Nhò Naêng Bieán: Ñeä nhò naêng bieán hay da—Trisamaya. teân goïi khaùc cuûa Maït Na Thöùc, hay taâm thöùc Ñeå Moät Beân: To put aside—To put on one bieán ñoäng vì nhöõng caûnh giôùi beân ngoaøi— side. The second power of change, the klistamano- Ñeå Ngaïn Ña: Tinanta or Tryanta (skt)— vijnana, disturbed-mind, consciousness, or self- Described as the singular dual, and plural consciousness which gives form to the endings in verbs. universe—See Maït Na Thöùc.

Ñeä Nhò Nguyeät: Ngöôøi coù taät nhaùy maét neân Nieát Baøn—The highest bliss—Nirvana. thaáy vaàng traêng thöù hai, ñaây laø ñieàu khoâng coù Ñeä Nhöùt Nghóa Quaùn: Pheùp quaùn toái thaät maø chæ laø aûo töôûng cuûa thò giaùc—A double thöôïng cuûa toâng Thieân Thai hay Trung Quaùn— or second moon, which is an optical illusion, The highest meditation of T'ien-T'ai, the unreal. meditation on the Mean. Ñeä Nhò Thieàn: Coøn goïi laø ñeä nhò tónh löï hay ** For more information, please see Tam coõi thieàn thöù hai trong töù thieàn thieân cuûa coõi Quaùn. Saéc giôùi (cuoäc ñaïi thuûy tai thôøi kieáp maït, nöôùc Ñeä Nhöùt Nghóa Taát Ñaøn: Moät trong töù taát chæ daâng ñöôïc ñeán coõi trôøi naày maø thoâi)—The ñaøn, chaân lyù cao nhaát cuûa Phaät laøm thöùc tænh second dhyana, a degree of contemplation khaû naêng cao toät cuûa chuùng sanh ñeå ñaït ñöôïc where reasoning gives way to intuition. The giaûi thoaùt—One of the four types of siddhanta, second three rupa heavens. the highest Siddhanta or Truth, the highest Ñeä Nhöùt: The first—Supreme—Prime— universal gift of Buddha, his teaching which Chief. awakens the highest capacity in all beings to Ñeä Nhöùt Cuù: Maãu töï ñaàu tieân "a" hay laø chöõ attain salvation. ñaàu tieân cuûa trí tueä—The first and supreme ** For more information, please see Töù Taát letter, a, or the alpha of all wisdom. Ñaøn in Vietnamese-English Section. Ñeä Nhöùt Nghóa: Nghóa caên baûn toái thöôïng Ñeä Nhöùt Nghóa Trí: Trí tueä toái thöôïng—The cuûa söï lyù hay chaân lyù toái thöôïng, hay söï giaùc highest knowledge, or wisdom. ngoä—The supreme or fundamental meaning, Ñeä Nhöùt Thöøa: Teân khaùc cuûa Ñaïi Thöøa the supreme reality, i.e. enlightenment. (theo Kinh Hoa nghieâm, ñeä Nhöùt Thöøa hay Ñeä Nhöùt Nghóa Ñeá: Moät trong hai ñeá, chaân Ñaïi Thöøa, hay Thaéng Thöøa vöôït treân Nhò Thöøa lyù thaâm dieäu, teân goïi ñoái laïi vôùi tuïc ñeá. Ñeä cuûa haøng Thanh Vaên, Duyeân Giaùc, vì ñaây laø nhöùt nghóa ñeá coøn goïi laø chaân ñeá, Thaéng nghóa Toái Thöôïng Thöøa laøm lôïi ích cho heát thaûy ñeá, Nieát baøn, chaân nhö, thöïc töôùng, trung ñaïo, chuùng sanh)—The supreme vehicle—Another phaùp giôùi, chaân khoâng, vaân vaân (theo Ñaïi name for Mahayana. Thöøa Nghóa Chöông, ñeä nhöùt nghóa ñeá coøn goïi Ñeä Nhöùt Thöùc: teân khaùc cuûa A Laïi Da Thöùc laø chaân ñeá, ñoái laïi vôùi tuïc ñeá hay voïng ñeá)— (thöùc thöù nhöùt trong taùm thöùc tính veà taàm quan One of the two truths, the highest truth, the troïng hay töø goác leân ngoïn)—The first vijnana, supreme truth or reality, the ultimate meaning, another name for

Alaya-vijnana—See A Laïi the paramount truth in contrast with the Da Thöùc. seeming; also called Veritable truth, sage- Ñeä Nhöùt Tòch Dieät: Chaân lyù toái thöôïng, nieát truth, surpassing truth, nirvana, bhutatathata, baøn—The supreme reality, nirvana. madhya, sunyata, etc. Ñeä Tam Ñòa Boà Taùt: The Third Ground Ñeä Nhöùt Nghóa Khoâng: Caùi khoâng tuyeät ñoái Bodhisattva. hay Nieát Baøn cuûa Ñaïi Thöøa, duø töø naày cuõng Ñeä Tam Naêng Bieán: Khaû naêng bieán hieän duøng cho Nieát Baøn Tieåu Thöøa, nhö caùi khoâng theo caûnh beân ngoaøi cuûa luïc thöùc, coøn goïi laø cuûa Tieåu thöøa chæ thieân veà caùi "ñaõn khoâng" maø luïc thöùc—The third power of change, i.e. the thoâi—The highest Void or reality, the six senses or vijnana. Mahayana nirvana, though it is also applied to ** For more information, please see Luïc Thöùc. Hinayana nirvana—See Baát Tö Nghì Khoâng. Ñeä Tam Thieàn: Coõi thieàn thöù ba trong töù Ñeä Nhöùt Nghóa Laïc: Hyû laïc toái thöôïng hay thieàn thieân cuûa coõi Saéc giôùi (trong ñoù coù 3 coõi

trôøi laø Thieåu Tònh, Voâ Löôïng, vaø Bieán Tònh)— ** For more information, please see Töù Thieàn The third dhyana, a degree of contemplation in Thieân in Vietnamese-English Section. which ecstasy gives way to serenity; also a Ñeä Töû: Disciples. state, or heaven, corresponding to this degree Ñeä Töû Cuoái Cuøng Cuûa Phaät: Tu Baït Ñaø of contemplation, including the third three of La, vò ñeä töû cuoái cuøng cuûa Ñöùc Phaät taïi thaønh the rupa heavens (minor purity, infinite purity, Caâu Thi Na (luùc aáy Tu Baït La ñaõ treân 100 and universal purity heavens). tuoåi)—Subhadra, the Buddha's last disciple in ** For more information, please see Töù Thieàn Kusinagara (Subhadra was over 100 years old Thieân in Vietnamese-English Section. when he became the Buddha's disciple). Ñeä Thaäp Baùt Nguyeän: Nguyeän thöù 48 trong Ñeâm Traêng Raèm: In the moonlit night. 48 lôøi nguyeän cuûa Ñöùc Phaät A Di Ñaø, nguyeän Ñeám Xæa: To pay attention to—To take cöùu ñoä heát thaûy chuùng sanh—The eighteenth notice. of Amitabha's forty-eight vows, the one Ñeán Gaàn: To approach—To come close vowing salvation to all believers. (near) to. ** For more information, please see Töù Thaäp Baùt Nguyeän. Ñeán Gaàn Choã Nhö Lai Thaønh Chaùnh Ñeä Thaát Tieân: Vò Tieân thöù baûy trong baûy vò Giaùc: To approach the entries into Tieân, teân khaùc cuûa Ñöùc Phaät Thích Ca Maâu Ni enlightenment of all Buddhas. (vò Phaät thöù baûy trong baûy vò coå Phaät)—The Ñeán Nay: Till now—Up to now—Up until seventh "immortal," the last of the seven now. Buddhas, sakyamuni. Ñeàn Buø: To pay someone compensation in Ñeä Thaát Tình: Caùi caên thöù baûy, töùc laø caùi cash—To compensate for—To make up for. khoâng coù (vì chæ coù saùu caên maø thoâi). Caùch noùi Ñeàn Ôn: To render thanks—To repay. naày cuõng gioáng nhö noùi 13 nhaäp hay 19 giôùi Ñeàn Toäi: To pay for one's sin. (trong khi treân thöïc teá chæ coù 12 nhaäp vaø 18 Ñeàn Traû Tuùc Nghieäp: To repay one's giôùi maø thoâi)—A seventh sense, non-existent, previous karmic debts. like a thirteenth base of perception, or a Ñeàu Ñaën: Ñeàu ñeàu—Regular. nineteenth dhatu. Ñi Baùch Boä: To go for a walk. Ñeä Töù Thieân: Moät teân khaùc cuûa coõi trôøi Ñaâu Ñi Bieån Coù Ñoâi, Tu Haønh Coù Baïn: As a Suaát, coõi trôøi thöù tö trong saùu coõi trôøi duïc proverb says: "Sea travellers should

always be giôùi—Another name for Tusita, which was in couple, practicing dharma should always be regarded as the fourth of the six heavens in the conducted with friends." world of desire. ** For more information, please see Tusita in Ñi Chaân Ñaát: To go barefooted. Sanskrit/Pali-Vietnamese Section and Ñaâu Ñi Chaäp Chöông: To go with short and Suaát in Vietnamese-English Section. unsteady steps—To toddle. Ñeä Töù Thieàn: Coõi thieàn thöù tö trong töù thieàn Ñi Chuøa: To go to the temple. thieân cuûa coõi Saéc giôùi, coøn goïi laø ñeä töù tónh löï Ñi Ñeán Quaû Vò Phaät: To lead to the hay choán laéng suy thöù tö. Ñaây laø caûnh giôùi cao ultimate goal of Buddhahood. nhaát—The fourth dhyana, a degree of Ñi Ñöôøng Taét: To go the shortest way. contemplation when the mind becomes Ñi Haøng Hai: To play a double game. indifferent to pleasure and pain; also the last Ñi Haønh Cöôùc: Anupubbena-carikam- eight rupa heavens. caramano (p)—See Haønh Cöôùc.

Ñi Kinh Haønh: Ñi thieàn haønh—To stroll Ñi Voøng: To go around. around—To circle on foot—To Ñi Xuoáng: To go down. circumambulate. Ñòa: Ñi Laïc: To lose one's way—To go astray. 1) Prthivi (skt)—The earth—Ground. Ñi Leùn: To go in secret. 2) Bhumi (skt)—Place—Situation. Ñi Leân: To go up. Ñòa Baø Ha La: Divakara (skt)—Teân cuûa moät Ñi Lui: To walk backwards. nhaø sö ngöôøi mieàn Trung AÁn (vaøo khoaûng 676- Ñi Luûi Thuûi: To go alone. 688 sau taây Lòch). Ngöôøi Trung Hoa goïi laø sö Nhaät Chieáu—Name of an Indian monk Ñi Mau: To go fast (quickly). (sramana) from central India (676-688 A.D.). Ñi Nhieãu Baûy Voøng: Moät nghi thöùc coå The Chinese call him Jih-Zhao. truyeàn AÁn Ñoä treân 2.500 naêm tröôùc, ñeå bieåu loä Ñòa Ca Baøn Phöôïc Na Taêng Giaø Lam: loøng kính troïng vaø ngöôõng moä vôùi Phaät— Dirghabhavana-samgharama (skt)—Moät töi Circle seven times—A traditional ritual, vieän gaàn Khotan, nôi coù moät töôïng Phaät maëc practiced in India over 2,500 years ago, to aùo luïa—A monastery near Khotan, with a show respect and admiration for the Buddha. statue dressed in silk. Ñi Nhieãu Quanh: Padakkhina (p)—Loái chaøo Ñòa Chuûng: Moät trong töù ñaïi chuûng—Earth- cung kính baèng caùch ñi voøng quanh theo chieàu seed—Atoms of the element earth, one of the kim ñoàng hoà (töø beân phaûi moät ngöôøi hay ñoái four elements. töôïng)—A mode of reverential salutation by walking clockwise (round a person or object, Ñòa Cö Thieân: Bhumy-avacara-deva (skt)— keeping the right side turned to him). Trôøi Ñeá Thích ôû treân ñænh nuùi Tu Di, nhöng naèm beân döôùi Khoâng Cö Thieân—Indra's Ñi Thaêm Ai: To visit someone. heaven on the top of Sumeru, and below the Ñi Thaúng: To go straight—To go right on. heaven in space. Ñi Theo: To accompany—To go with. Ñòa Doõng: To spring forth or burst from the Ñi Thieàn Haønh: Ñi kinh haønh—To walk earth—See Tuøng Ñòa Doõng Xuaát and Tuøng slowly and enjoybly without thinking about Ñòa Doõng Xuaát Boà Taùt. anything. Ñòa Ñaïi: Prthivi-dhatu (skt)—Moät trong töù ñaïi Ñi Thong Thaû: To walk leisurely. (ñaát, nöôùc, löûa, gioù)—Earth, as one of the four Ñi Thuït Luøi: To go backwards. elements (ñaát: earth, nöôùc: water, löûa: fire, Ñi Tìm Chaân Lyù: To find the truth. gioù: wind). Ñi Tôùi Ñi Lui: To go to and fro—To walk up Ñòa Ñaøn: and down. Ñòa Ñeå Ca: Dhitika (skt)—Moät vò sö AÁn Ñoä Ñi Tröôùc: To forego. thôøi coå xöa vôùi teân Trung Hoa laø Höõu Quyù— Ñi Töù Taùn:

To dispart—To go in different An ancient Indian monk whose Chinese name directions. is Yu-Kuei (Ashamed—Shy). Ñi Töø Nhaø Naày Sang Nhaø Kia: To go from Ñòa Ñoäng: Ñoäng ñaát, moät trong nhöõng daáu door to door. hieäu cuûa Phaät löïc—Earthquake—the earth Ñi Vaøo: To enter—To go in. shaken—One of the signs of Buddha-power. Ñi Vaøo Cuoäc Soáng Tröôøng Cöûu: The Ñòa Giôùi: Ñòa Ñaïi, moät trong töù ñaïi. Ñòa giôùi entrance to eternal life. coù nhöõng taùnh sau—The realm of earth, one of the four elements. The ground or realm of

earth has the following characteristics: Yen). According to Prof. Junjiro Takakusu in 1) Naêng Trì: Capable of maintaining. the Essentials of Buddhist Philosophy, prior to 2) Naêng Sinh: Capable of producing. the Avatamsaka School there was in China a 3) Sôû Y: On which things rely. school named Ti-Lun which was founded on Ñòa Haønh Tieân: Earth-immortals, or genii, Vasubandhu's commentary on the Dasa- one of the classes of rsis; i.e. bhudeva or bhumi-Sutra. The text was translated into Brahman. Chinese in 508-512 A.D. by Bodhiruci, Ñòa Luaân: Moät trong nguõ luaân (naêm voøng Ratnamati, and Buddhasanta, all from India. troøn); nguõ luaân thöôøng ñöôïc ñaët treân ñænh caùc There appeared in time a split in the Ti-Lun thaùp hay chuøa—The earth-wheel, one of the School. Tao-Ch'ung, a pupil of Bodhiruci, five circles, i.e. space, wind, water, earth and lived in the north district of Lo-Yang and above them fire; the five wheels or umbrellas exercised a great influence on the people, shown on the top of certain stupas or pagodas. while Hui-Kuang, a pupil of Ratnamati, lived in the south district of the capital and was Ñòa Luaän: "Phaùi Ñòa Luaän Trung quoác baøn equally influential in his religious activities. veà caùc xöù sôû." Moät tröôøng phaùi sôùm cuûa Trung The line of tehthermer was called 'the Branch Quoác döïa treân caên baûn luaän cöù cuûa Ngaøi Theá of the Northern Path. The line of the former Thaân veà Dashabhumika, ñöôïc dòch ra tieáng was called "The Branch of Northern Path," and Hoa naêm 508. Moät trong nhöõng chi nhaùnh cuûa that of the latter "the branch of the Southern phaùi naày veà sau laø tröôøng phaùi Hoa Nghieâm. Path." Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, tröôùc Hoa Nghieâm Ñòa Luaän Toâng: Ti-Lun School. toâng, ôû Trung Hoa ñaõ coù moät phaùi mang teân laø (A) Lòch söû thaønh laäp Ñòa Luaän Toâng— Ñòa Luaän Toâng, y cöù treân baûn luaän giaûi cuûa History of formation of the Ti-Lun School: ngaøi Theá Thaân veà Thaäp Ñòa Kinh (Dasa-bhumi See Ñòa Luaän. Sutra). Taùc phaåm naày ñöôïc phieân dòch sang (B) Chi phaùi Ñòa Luaän Toâng—Branches of the Haùn vaên trong nhöõng naêm 508-512 sau Taây Ti-Lun School: Theo Giaùo Sö Junjiro Lòch do coâng trình cuûa ngaøi Boà Ñeà Löu Chi, Takakusu trong Cöông Yeáu Trieát Hoïc Böûu Hueä, vaø Phaät Ñaø Phieán Ña, taát caû ñeàu töø Phaät Giaùo, sau thôøi Boà Ñeà Löu Chi, Böûu AÁn Ñoä. Veà sau moät cuoäc phaân chia trong Ñòa Hueä vaø Phaät Ñaø Phieán Ña, phaùi Ñòa Luaän Luaän Toâng xaõy ra. Ñaïo Suûng, moät moân ñeä cuûa chia laøm hai phaùi—According to Prof. Boà Ñeà Löu Chi, truù ôû phía baéc thaønh Laïc Junjiro Takakusu in the Essentials of Döông vaø gaây ñöôïc aûnh höôûng lôùn trong quaàn Buddhist Philosophy, after the time of chuùng, trong khi Tueä Quang, ñoà ñeä cuûa Böûu Bodhiruci, Ratnamati, and Buddhasanta, Hueä, truù ôû phía nam hoaøng thaønh

vaø cuõng coù Ti-Lun School was divided into two aûnh höôûng khoâng keùm trong nhöõng hoaït ñoäng branches: toân giaùo cuûa oâng. Doøng thöù nhaát ñöôïc goïi laø 1) Baéc Ñaïo Phaùi—Northern Path: “Baéc Ñaïo Phaùi” vaø doøng thöù hai laø “Nam Ñaïo • Do Ñaïo Suûng, moät ñoà ñeä cuûa Boà Ñeà Löu Phaùi.”—School of treatise on the Bhumis, an Chi, saùng laäp—The Northern Path was early Chinese Buddhist school based on a founded by Tao-Ch’ung, a pupil of commentary by Vasubandhu on the Bodhiruci. Dashabhumika which translated into Chinese • Tröôøng phaùi naày chuû tröông A Laïi Da phi in 508. A branch of this school became the thöïc vaø bieät laäp vôùi Chaân Nhö—This predecessor of the Avatamsaka school (Hua- branch believes that Alaya-consciousness

is unreal (false) and separate from Kuang seemed to have been more a Thusness. scholar than a propagandist. He was well • Khôûi ñaàu döôøng nhö Baéc Ñaïo Phaùi thònh versed in Sanskrit, having studied under hôn, vì nghe Ñaïo Suûng coù hôn möôøi ngaøn Buddhabhadra and Ratnamati and ñoà ñeä vaø chính oâng ñöôïc taùn döông nhö laø understoof the points of dispute as to the moät trong saùu baäc ñaïi Thaùnh cuûa trieàu nhaø Dasa-bhumi text. He had ten able pupils Traàn, vaø veà sau nhö laø moät trong möôøi ñaïi among them Fa-Shang (495-580) was the hieàn cuûa trieàu ñaïi nhaø Tuøy. Nhöng vì moät most prominent. The literary activity of his vaøi lyù do naøo ñoù maø truyeàn nhaân cuûa oâng pupils also was worthy of admiration. ñaõ khoâng thaønh coâng nhö oâng—At the However, when Tu-Shun, the nominal outset the Northern Path seemed to have founder of the Hua-Yen School, made his flourished as the founder Tao-Ch'ung is appearance on the scene, the best workers said to have had more than ten thousand of this line were all attracted around him. pupils, he himself having been honored as Or, we can say at best the Ti-Lun School one of the six Great Virtuous Men of the was finally united with the new rising Ch’eân Dynasty and later as one of the ten school of the Hua-Yen philosophy. Great Virtuous Men of the Sui Dynasty. Ñòa Nguïc: Niraya (p)—Naraka (skt)—Niraya But for some reason his successors did not (p). succeed so well. • Ñòa nguïc, moät trong saùu ñöôøng sanh töû 2) Nam Ñaïo Phaùi—The Southern Path: luaân hoài, laø con ñöôøng ñi xuoáng, nôi • Do Tueä Quang, moät ñoà ñeä cuûa Böûu Hueä khoâng vui maø chæ coù khoå sôû—Hell or earth saùng laäp—The Southern Path as founded prison, one of the six gati or ways of by Hui-Kuang, a pupil of Ratnamati. transmigration, the downward path to • Tröôøng phaùi naày chuû tröông A Laïi Da thöïc hell—A place of joyless and suffering— höõu vaø ñoàng nhaát vôùi Chaân Nhö—This The realm of hell beings—Earth-prison. school believes that Alaya-consciousness There are different kinds of hells. is real and identical with Thusness. • Theo Vi Dieäu Phaùp cuûa Ngaøi Bhikkhu • ÔÛ Nam Ñaïo, Tueä Quang coù veû laø moät hoïc Bodhi, ñòa nguïc laø caûnh giôùi sinh toàn thaáp giaû hôn laø moät nhaø truyeàn giaùo. OÂng thaâm nhöùt, nôi coù nhieàu caûnh khoå, nôi chuùng hieåu Phaïn ngöõ, ñaõ töøng theo hoïc vôùi Giaùc sanh phaûi traû nhöõng nghieäp baát thieän ñaõ Hieàn (Buddhabhadra) vaø Böûu Hueä taïo trong quaù khöù. Ñaây khoâng phaûi laø ñòa (Ratnamati)vaø thoâng hieåu nhöõng ñieåm nguïc tröôøng cöûu, ñeán luùc traû xong nghieäp tranh luaän chung

quanh Kinh Thaäp Ñòa. xaáu, chuùng sanh baát haïnh coù theå taùi sanh OÂng coù möôøi ñeä töû taùi naêng, trong soá ñoù, vaøo moät caûnh giôùi khaùc, an vui haïnh phuùc Phaùp Thöôïng (495-580) laø loãi laïc nhaát. nhôø vaøo caùc nghieäp thieän—According to Hoaït ñoäng vaên hoïc cuûa caùc ñoà ñeä cuûa oâng the Abhidharma, composed by Bhikkhu cuõng ñaùng thaùn phuïc. Tuy nhieân, khi Ñoã Bodhi, Hell (Niraya) is the lowest plane of Thuaän, khai toå chính thuùc cuûa toâng Hoa existence, the place of most intense Nghieâm xuaát hieän, thì nhöõng vò hoaït ñoäng suffering. It is said that beings in the Hell tích cöïc cho phaùi naày ñeàu bò thu huùt bôûi have to suffer the result of their evil oâng ta. Vaäy chuùng ta coù theå noùi raèng Ñòa deeds in the past. This is not a permanent Luaän toâng sau cuøng ñaõ ñöôïc hôïp nhaát vôùi hell, once these beings pay all retributions moät toâng phaøi höng khôûi, ñoù laø trieát hoïc for their past unwholesome karmas, they Hoa Nghieâm—In the Southern Path, Hui-

can be reborn in a better and happier 7) Ñaïi Nhieät (Ñaïi thieâu chích—Ñaïi vieâm plane owing to their past wholesome nhieät) Ñòa Nguïc. Ñòa nguïc noùng nhaát trong karmas: taùm ñòa nguïc noùng nôi ñaây moïi vaät ñeàu bò (A) Caên Baûn Ñòa Nguïc: Central or radical naáu chaûy ra: Mahatapana (skt & p)—The hells. hottest hells. Hells of molten leads. a) Baùt Nhieät Ñòa Nguïc: Taùm ñòa nguïc noùng 8) Voâ Giaùn Ñòa Nguïc: Avici (skt & p)—Nôi trong vuøng Nam cuûa chaâu Dieâm Phuø Ñeà— toäi nhaân bò hình phaït ñau ñôùn cheát roài taùi The eight hot hells, located under the sanh khoâng ngöøng ñeå chòu khoå—Avici southern continent of Jambudvipa: hell, the last of the eight hot hells, or 1) Ñaúng Hoaït (Caùnh hoaït) Ñòa Nguïc: unintermitted suffering, where sinners die Samjiva (skt)—Sanjiva (p)—Töôûng Ñòa and are reborn to suffer without interval Nguïc—Sau nhieàu nhuïc hình khoå sôû, nhö (in which punishment, pain, birth, death chaët, ñaâm, baàm, cheùm, tuy theá sau moät continue without intermission). côn gioù laïnh thoåi vaø taâm thöùc vaø mang noù (B) Baùt Haøn Ñòa Nguïc: Taùm ñòa nguïc laïnh— trôû traàn theá hay daàn daàn tænh laïi nhö tröôùc The eight cold hells: ñeå tieáp tuïc thoï hình—Rebirth, where after 1) AÙt Phuø Ñaø Ñòa Nguïc: Arbuda—Nôi toäi many kinds of suffering, a cold wind blows nhaân luoân bò boûng gioäp vì laïnh—Where over the soul and returns it to this life as it the cold causes blisters. was before. The hell in which the denizens 2) Ni Cheá Boä Ñaø Ñòa Nguïc: Nirarbuda—Nôi are chopped, stabbed, ground, and ñoù laïnh ñeán noåi nhöõng boûng gioäp bò beå ra pounded, but by a cool wind are brought gaây ñau ñôùn voâ cuøng—Colder condition back to life, to undergo renewed torment. causing the blisters to burst to cause even 2) Haéc Thaèng Ñòa Nguïc: Kalasutra (skt)— more painful. Kalasutta (p)—Nôi nhöõng toäi phaïm bò 3) AÙt Trieát Xaù: Atata—Nôi chæ coù aâm thanh buoäc baèng daây xích ñen, roài bò baèm vaø cöa töø ñoâi moâi ñoâng ñaù—Where there is the ra töøng maûnh—Where the sufferer is only possible sound from frozen lips. bound with black chains and chopped or 4) A Ba Ba Ñòa Nguïc: Habava or Apapa— sawn asunder. Nôi quaù laïnh neân chæ coù aâm “A Ba” laø 3) Tuyeán Hôïp (Chuùng hôïp) Ñòa Nguïc: nghe ñöôïc—Where it is so cold that only Samghata (skt)—Sanghata (p)—Nôi maø this sound can be uttered. nhieàu hình phaït

suïp nuùi ñeø leân toäi nhaân— 5) Hoå Hoå Baø Ñòa Nguïc: Ahaha, Hahadhara, Where are multitudes of implements of Hahava, or Huhuva (skt)—Nôi laïnh quaù torture, or the falling of mountains upon neân toäi nhaân chaúng thoát ra lôøi, duy chæ coù the sufferer. aâm thanh “Hoå hoå baø” xuyeân qua coå hoïng 4) Hieäu Kieáu Ñòa Nguïc: Raurava (skt)— cuûa hoï laø nghe ñöôïc. Phaät giaùo Nam Toâng Roruva (p)—Ñòa nguïc maø toäi nhaân than khoâng coù yù nieäm veà loaïi ñòa nguïc naày—khoùc—Hells of crying and wailing. Where only this sound can be uttered. This 5) Ñaïi Kieáu Ñòa Nguïc: Maharaurava (skt)— is where the condemned neither stir nor Maharoruva (p)—Ñòa nguïc nôi toäi nhaân speak, but the cold air passing through than khoùc khoâng ngöøng—Hells of great their throats produces this sound (ahaha, wailing. hahadhara, hahava, or huhuva). This hell 6) Vieâm Nhieät Ñòa Nguïc: Tapana (skt & p)— is unknown to the Southern Buddhism. Nôi toäi nhaân bò löûa ñoát—Hells of flames 6) Öu Baùt La Ñòa Nguïc: Utpala—Nôi da and burning. ñoâng ñaù nhö nhöõng boâng sen xanh—

Where the skin is frozen like blue lotus Uniterrupted hell. buds. Ñòa Nguïc Döông Ñoàng: Molten Brass Hell. 7) Baùt Ñaëc La Ñòa Nguïc: Padma—Chuùng Ñòa Nguïc Ña Saân: Much Hatred Hell. sanh bò reùt caét da, nôi da ñoâng laïi vaø vôõ Ñòa Nguïc Ñao Ñoà: Hell of Swords—Where tung ra nhö nhöõng boâng sen ñoû—Where the leaves and grasses are sharp-edged swords. the skin is frozen and bursts open like red Ñòa Nguïc Ñaïo: Ñòa Nguïc Thuù—Moät trong lotus buds. saùu neûo luaân hoài cuûa chuùng sanh, nhöõng chuùng 8) Ma Ha Baùt Ñaëc Ma Ñòa Nguïc: Maha- sanh maéc toäi khi cheát seõ bò ñoïa vaøo ñaây—The padma—Hoàng Lieân Ñaïi Hoàng Lieân Ñòa hell-gati, or destiny of reincarnation in the Nguïc—Nôi quaù laïnh laøm cho da ñoâng laïi hells, one of the six gati or ways of vaø vôõ tung ra nhö nhöõng nuï sen ñoû—transmigration. Where it is very cold that the skin is frozen and bursts open like great red lotus Ñòa Nguïc Ñoàng Toûa: Hell of Brazen Locks. buds. Ñòa Nguïc Giaùp Sôn: Squeezing Mountain (C) Ñòa Nguïc Phuï (Caän bieân): 16 ñòa nguïc phuï Hell. caän—Secondary hells—Adjacent hells— Ñòa Nguïc Kieáu Khaáp: The hell of wailing. Sixteen inferior hells (each hot hell has a Ñòa Nguïc Kieáu Oaùn: Hell of Crying Out. door on each of its four sides, opening Ñòa Nguïc Löu Hoûa: Hell of Flowing Fire. from each such door are four adjacent Ñòa Nguïc Phi Ñao: Hell of Flying Knives hells. Ñòa Nguïc Thieân Nhaãn: Hell of Thousand (D) Coâ Ñoäc Ñòa Nguïc: Lokantarika (skt)—Ñòa Blades. nguïc coâ ñoäc toïa laïc nôi khoâng trung hay vuøng nuùi, sa maïc, vaø beân döôùi ñaát (moãi toäi Ñòa Nguïc Thieân Töû: Ñaâu Suaát thieân töû— nhaân bò ñaøy vaøo ñòa nguïc naày tuøy nghieäp The prince of Hades (Sakyamuni)—The cuûa töøng ngöôøi khaùc nhau maø bò ñaøy rieâng immediate transformation of one in hell into a ôû nhöõng nôi khaùc nhau)—Isolate hells deva because he had in a previous life known situated in space, or in mountains, deserts, of the merit and power of the Hua-Yen Sutra. below and above the earth. Ñòa Nguïc Thieâu Cöôùc: Hell of Burning Ñòa Nguïc AÅm Huyeát: Hell of Blood Foot. Drinking. Ñòa Nguïc Thieâu Thuû: Hell of Burning Ñòa Nguïc Baûo Truï: Hell of Embracing Hands. Pillar. Ñòa Nguïc Thoâng Thöông: Hell of Piercing Ñòa Nguïc Baït Thieät: Hell of Pulling Spears. Tongues.

Ñòa Nguïc Thuù: See Ñòa Nguïc Ñaïo. Ñòa Nguïc Canh Thieät: Hell of Plowing Ñòa Nguïc Tranh Luaän: Hell of Quarreling. Tongues. Ñòa Nguïc Voâ Giaùn: A Tyø ñòa nguïc, ñòa nguïc Ñòa Nguïc Caän Bieân: Adjacent hells cuoái cuøng trong taùm ñòa nguïc nôi nhöõng chuùng Ñòa Nguïc Caên Boån: The eight hot hells sanh toäi phaïm cheát vaø taùi sanh khoâng ngöøng nghæ—Avici Hell—The hell of no interval— Ñòa Nguïc Caän Bieân: Adjacent hells. Interrupted hell—The last of the eight great Ñòa Nguïc Coâ Ñoäc: Isolated hells hot hells where whose suffers die and reborn Ñòa Nguïc Cöù Nha: Hell of Sawing Teeth. incessantly. Ñòa Nguïc Cöïc Voâ Giaùn: Ultimately Ñòa Noäi: Annexes, or subsidiary buildings in

the grounds of a monastery. 2) Hình aûnh “Ñòa Taïng” thöôøng phoå bieán taïi Ñòa Taøi Tueä Ñoàng Töû: See Ñòa Trì Tueä caùc xöù vieãn ñoâng hôn laø taïi AÁn Ñoä. Taïi Ñoàng Töû. caùc xöù ñoâng AÙ, ngaøi phoå caäp chæ sau Ngaøi Ñòa Taùng: Choân döôùi ñaát, moät trong boán loaïi Quaùn Theá AÂm Boà Taùt—Ksitigarbha or toáng taùng ngöôøi cheát—Ground-burial, one of “Earth-Womb” Bodhisattva is more the four forms of burial—See Töù Taùng. popular in the Far East than he ever was in India. In East Asia, he is popular only after Ñòa Taïng: Earth-Store—Ksihitigarbha—Avalokitesvara Bodhisattva. Earth-treasury. 3) Cuõng nhö taát caû caùc vò Boà Taùt khaùc, ngaøi ** See Ñòa Taïng Boà Taùt. Ñòa Taïng mong moûi cöùu ñoä chuùng sanh Ñòa Taïng Boà Taùt: Ksitigarbha (skt) ñang laên troâi trong coõi Ta Baø nguõ tröôïc aùc (I) YÙ nghóa vaø lòch söû cuûa Ngaøi Ñòa Taïng— theá, nhöng ñaëc bieät laø Ngaøi cöùu ñoä hoï The meanings and history of Ksitigarbha. khoûi caûnh a tyø ñòa nguïc—Like all other 1) Moät trong taùm vò Boà Taùt Nhaäp Thieàn Bodhisattvas, he aspires to deliver sentient Ñònh. Vò Boà Taùt ñaõ cöùu ñoä chuùng sanh ñau beings wandering astray in the three khoå nôi ñòa nguïc. Hình aûnh Ñòa Taïng laø realms and six paths of mundane hình aûnh cuûa moät trong boán vò Boà Taùt lôùn existence, but he specializes in delivering trong Phaät giaùo Trung Hoa. Trong moät quaù beings from hell. khöù xa xöa, Ñòa Taïng xuaát thaân töø moät gia 4) Taïi Nhaät Baûn, Boà Taùt Ñòa Taïng phoå bieán ñình Baø La Moân; tuy nhieân khi quay veà nhö laø moät vò cöùu ñoä linh hoàn caùc treû con, vôùi ñaïo Phaät, Ngaøi ñaõ theä nguyeän vôùi Phaät ñaëc bieät laø nhöõng thai nhi bò phaù—In raèng, “Ñòa nguïc vò khoâng, theä baát thaønh Japan, this Bodhisattva is popular as the Phaät.” Ngaøi cuõng muoán thaønh Phaät, nhöng saviour of the souls of dead children, theà khoâng thaønh Phaät khi taát caû chuùng particularly aborted ones. sanh ñeàu thoaùt khoûi voøng luaân hoài sanh töû. (II) Phaân loaïi Ñòa Taïng—Categories of Ngaøi thöôøng ñöùng, tay phaûi caàm tích Ksitigarbha—There are several groups of tröôïng, tay traùi caàm ngoïc minh chaâu— Ksitigarbha: Earth-Store Bodhisattva, one of the groups 1) Luïc Ñòa Taïng: Six Ti-Tsang—See Luïc of eight Dhyani Bodhisattvas, who saves Ñòa Taïng. suffering beings in the hells, usually 2) Luïc Söù Giaû: Six messengers—See Luïc represented standing, holding in his right Ñòa Taïng. hand a pilgrim’s staff, and in his left hand 3) Dieân Meänh Ñòa Taïng: Vò Boà Taùt kieåm a pearl. One of the four great bodhisattvas soaùt söï tröôøng thoï cuûa sinh meänh—Yenin Chinese Buddhism. In a long long time Ming Ti-Tsang, who controls length of ago, Ti-ts’ang was from a

Brahmin days and who is approached, as also may family, converted to Buddhism and took a be Pu-Hsien, his two assistants are: vow before the Buddha that, “He would a) Chöôûng Thieän Ñieàu Ngöï Phaùp Tính: never become a Buddha if there’s still Supervisor of good. even one being in the hell.” He also b) Chöôûng AÙc Haøng Phuïc Voâ Minh: wanted to become a Buddha, but not Supervisor of evil. before he had liberated all beings from the 4) Thaéng Quaân Ñòa Taïng: Vò Ñòa Taïng ñöôïc cycle of life and death. He is usually caùc toâng Maät Giaùo thôø phöôïng. Lôïi ích khi represented standing, holding in his right thôø phöôïng Ngaøi thì raát nhieàu—The Tihand a pilgrim’s staff, and in left a pearl. Tsang of the conquering host, he is

chiefly associated with the esoteric cults. 2) Neáu gaëp keû troäm caép, thôøi ngaøi daïy roõ quaû The benefits derived from his worship are baùo ngheøo khoán khoå sôû—If he meets many. robbers and petty thieves, he speaks of a Ñòa Taïng Boån Nguyeän: Earth-Store retribution of poverty and acute suffering. Bodhisattva’s original vows—Theo Kinh Ñòa 3) Neáu gaëp keû taø daâm thôøi ngaøi daïy roõ quaû Taïng Boà Taùt Boån Nguyeän, Ñöùc Phaät daïy: baùo laøm chim se seõ, boà caâu, uyeân öông—“Nhöõng chuùng sanh trong coõi Dieâm Phuø Ñeà, töø If he meets those who commit sexual nôi thaân khaåu yù taïo taùc, keát quaû traêm ngaøn misconduct, he speaks of the retribution of muoân söï baùo öùng nhö theá, nay chæ noùi sô löôïc being born as pigeons and as mandrin ñoù thoâi. Nhöõng nghieäp caûm sai khaùc cuûa chuùng ducks and drakes. sanh trong choán Dieâm Phuø Ñeà nhö theá, Ñòa 4) Neáu gaëp keû noùi lôøi thoâ aùc, thôøi ngaøi daïy Taïng Boà Taùt duøng traêm ngaøn phöông tieän ñeå roõ quaû baùo quyeán thuoäc kình choáng giaùo hoùa. Nhöõng chuùng sanh aáy tröôùc phaûi chòu nhau—If he meets those of harsh speech, laáy caùc quaû baùo nhö theá, sau laïi ñoïa vaøo ñòa he speaks of the retribution of a quarreling nguïc traûi qua nhieàu kieáp khoâng luùc naøo thoaùt family. khoûi. Vì theá neân caùc oâng laø baäc baûo veä ngöôøi 5) Neáu gaëp keû hay khinh cheâ, thôøi ngaøi daïy cuøng baûo trôï coõi nöôùc, chôù ñeå nhöõng nghieäp roõ quaû baùo khoâng löôõi vaø mieäng lôû—If he chöôùng ñoù laøm meâ hoaëc chuùng sanh”— meets slanderers, he speaks of the According to the Earth-Store Bodhisattva’s retribution of a tongueless and cankerous Original Vows Sutra, the Buddha taught: mouth. “Sentient beings in the Jambudvipa make 6) Neá u gaëp keû quaù noùng giaän, thôøi ngaøi daïy hundreds of thousands of differing retributions roõ quaû baùo thaân hình xaáu xí taøn taät—If he resulting from the habitual evil deeds of body, meets those with anger and hatred, he mouth and mind committed by the living speaks of being ugly and crippled. beings of Jambudvipa. Since the living beings 7) Neáu gaëp keû boûn xeûn thôøi ngaøi daïy roõ quaû of Jambudvipa have such differing karmic baùo caàu muoán khoâng ñöôïc toaïi nguyeän— responses, Earth Store Bodhisattva uses If he meets those who are stingy, he hundreds of thousands of expedient means to speaks of frustrated desires. teach and transform them. The living beings 8) Neáu gaëp keû ham aên, thôøi ngaøi daïy roõ quaû who commit offenses must first undergo baùo ñoùi, khaùt vaø ñau coå hoïng—If he retributions such as these and, then, fall into meets gluttons, he speaks of the the hells, where they pass through kalpas with retribution of hunger, thirst and sicknesses

no moment of escape. You should therefore (illnesses) of the throat. protect people and protect their countries. Do 9) Neáu gaëp keû buoâng lung saên baén, thôøi ngaøi not allow living beings to be confused by these daïy roõ quaû baùo kinh haõi ñieân cuoàng maát manifold deeds." Thus Earth-Store Bodhisattva maïng—If he meets those who enjoy vows: hunting, he speaks of a frightening 1) Ngaøi Ñòa Taïng Boà Taùt neáu gaëp keû saùt haïi insanity and disastrous fate. loaøi sinh vaät, thôøi daïy roõ quaû baùo vì öông 10) Neá u gaëp keû traùi nghòch cha meï, thôøi ngaøi luïy ñôøi tröôùc maø phaûi bò cheát yeåu—If daï y roõ quaû baùo trôøi ñaát tru luïc—If he Earth Store Bodhisattva meets those who meets those who rebel against their take life, he speaks of a retribution of a parens, he speaks of the retribution of short lifespan. being killed in natural disasters. 11) Neáu gaëp keû ñoát nuùi röøng caây coû, thôøi ngaøi

daïy roõ quaû baùo cuoàng meâ ñeán cheát—If he behead, chop up or othewise harm living meets those who set fire to mountains or beings, he speaks of the retribution of forests, he speaks of the retribution of repayment in kind. seeking to commit suicide in the confusion 19) Neáu gaëp keû phaù giôùi phaïm trai, thôøi ngaøi of insanity. daïy roõ quaû baùo caàm thuù ñoùi khaùt—If he 12) Neáu gaëp cha meï gheû aên ôû ñoäc aùc, thôøi meets those who violate precepts and the ngaøi daïy roõ quaû baùo thaùc sanh trôû laïi hieän regulations of pure eating, he speaks of ñôøi bò roi voït—If he meets malicious the retribution of being born as birds and parents or step-parents, he speaks of the beasts suffering from hunger and thirst. retribution of being flogged in future lives. 20) Neáu gaëp keû ngaõ maïn coáng cao, thôøi ngaøi 13) Neáu gaëp keû duøng löôùi baét chim non, thôøi daïy roõ quaû baùo heøn haï bò ngöôøi sai ngaøi daïy roõ quaû baùo coát nhuïc chia lìa—If khieán—If he meets those who are he meets those who net and trap young arrogant and haughty, he speaks of the animals, he speaks of the retribution of retribution of being servile and of low being separated from their own children. classes. 14) Neáu gaëp keû huûy baùng Tam Baûo, thôøi ngaøi 21) Neáu gaëp keû ñaâm thoïc gaây goå, thôøi ngaøi daïy roõ quaû baùo ñui, ñieác, caâm, ngoïng—If daïy roõ quaû baùo khoâng löôõi hay traêm he meets those who slander the Triple löôõi—If he meets those whose double- Jewel, he speaks of the retribution of tongued behavior causes dissension and being blind, deaf or mute. discord, he speaks of retribution of 15) Neáu gaëp keû khinh cheâ giaùo phaùp, thôøi ngaøi tonguelessness (being mute) and speech daïy roõ quaû baùo ôû maõi trong aùc ñaïo—If he impediments. meets those who slight the Dharma and 22) Neáu gaëp keû taø kieán meâ tín, thôøi ngaøi daïy regard the teachings with arrogance, he roõ quaû baùo thoï sanh vaøo choán heûo laùnh— speaks of the retribution of dwelling in the If he meets those of deviant view, he evil paths forever. speaks of the retribution of rebirth in the 16) Neáu gaëp keû laïm phaù cuûa thöôøng truï, thôøi frontier regions. ngaøi daïy roõ quaû baùo öùc kieáp luaân hoài nôi Ñòa Thaàn: The earth-devi—Land Deities— ñòa nguïc—If he meets those who destroy See Ñòa Thieân. or misuse possessions of the permanently Ñòa Thieân: Prthivi (skt)—Ñòa Thieân, moät dwelling, he speaks of the retribution of trong boán vò Chaáp kim cang thaàn trong Kim revolving in the hells for millions of Cang giôùi—The earth-deva, one of the four

kalpas. with thunderbolts in the Vajradhatu group. 17) Neáu gaëp keû laøm oâ nhuïc ngöôøi tònh haïnh Ñòa Thieân Caáu: The earth-deva in the vaø vu baùng Taêng giaø, thôøi ngaøi daïy roõ quaû Garbhadhatu group. baùo ôû maõi trong loaøi suùc sanh—If he Ñòa Thieân Haäu: Earth-devi—See Ñòa Thieân. meets those wo defile the pure conduct of others and falsely accuse the Sangha, he Ñòa Thöôïng: On the ground—Above the speaks of the retribution of an eternity in ground. the animal realm. Ñòa Tieân: Earth-rsis—Subterranean—Earth- 18) Neáu gaëp keû duøng nöôùc soâi hay löûa, cheùm immortals—Earth genii—Land Fairies. chaët, gieát haïi sanh vaät, thôøi ngaøi daïy roõ Ñòa Tieàn: Nhöõng giai ñoaïn tröôùc Sô Ñòa cuûa quaû baùo phaûi luaân hoài thöôøng maïng laãn Boà Taùt—The stages of a bodhisattva before nhau—If he meets those who scald, burn, the initial stage.

Ñòa Traàn: Earth-dust—Atoms of the earth Luïc Ñieåm Taùi Sanh. element—Dust of the earth. Ñieåm Sô Khôûi: Initial point. Ñòa Trí Baø: Titibha (skt)—Moät ngoïn nuùi cao Ñieåm Taâm: Buoåi aên saùng nheï—A snack, or ñaëc bieät—A particular high mountain (1,000 light repast in the morning, not a proper meal. quadrillion). Ñieåm Thaïch: Khi Ñaïo Sinh (355-434) giaûng Ñòa Trì (Taøi) Hueä Ñoàng Töû: Ñoàng töû kieåm Kinh Nieát Baøn, ñeán choã Xieån Ñeà thaønh Phaät, soaùt taøi saûn traàn theá, vò söù giaû thöù tö beân traùi ñaù nghe coøn phaûi gaät ñaàu (Sö Ñaïo Sinh ngöôøi cuûa Ngaøi Vaên Thuø treân Phaùp Giôùi—The youth thôøi Ñoâng Taán khoaûng 355-434, coù laàn giaûng who controls earthly possessions, the fourth on veà thuyeát xieån ñeà thaønh Phaät, bò moïi ngöôøi left of the messengers of Majusri in the coâng kích khai töø, sö phaûi aån cö veà Lö Sôn. Garbhadhatu group. Theo truyeàn thuyeát thì sau khi veà Lö Sôn, sö Ñòa Trung: See Ñòa Noäi. baøy nhöõng hoøn ñaù quanh thaûo am ra laøm ñeä töû Ñòa Vò: Position—Place—State. roài tieáp tuïc giaûng veà xieån ñeà thaønh Phaät. Ñaù nghe ñeàu gaät ñaàu. Veà sau, kinh Ñaïi Baùt Nieát Ñòch: Baøn do Ñaøm Voâ Saám dòch truyeàn ñeán phöông 1) Keû thuø: Enemy. nam, noäi dung veà xieån ñeà thaønh Phaät gioáng 2) Choáng laïi: To oppose—To compete. nhö ñieàu ngaøi Ñaïo Sinh ñaõ giaûng, moïi ngöôøi Ñòch Chöùng: Phuû ñònh vaø xaùc ñònh— luùc ñoù môùi nhaän ra sö laø ngöôøi gioûi. Luùc ñoù Opposition and affirmation—Negative and môùi coù caâu “Sinh coân thuyeát phaùp, ngoan positive. thaïch ñieåm ñaàu,” nghóa laø khi oâng Sinh thuyeát Ñieàm Baùo Tröôùc: Forerunner. phaùp thì ñaù cöùng cuõng phaûi gaät ñaàu)—The Ñieàm Ñaïm: Calm—Quiet—Sedate. stones nodded in approval, when T’ao-Sheâng Ñieàm Gôû: Bad omen. read the Nirvana Sutra. Ñieàm Laï: Strange omen. Ñieåm Töïa: Strong point. Ñieàm Laønh: Good omen. Ñieåm Xuaát Phaùt: Point of departure. Ñieàm Nhieân: Indifferent. Ñieân: Ñieàm Tónh: To keep calm or cool. 1) Laät uùp ngöôïc laïi—Overturn—Upset— Ñieàm Toát: Good omen. Upside down. Ñieàm Xaáu: Bad omen. 2) Traùn hay ñænh ñaàu: The forehead or top. Ñieåm: Ñieân Cuoàng: Mad—Crazy. 1) Moät chaám, moät ñieåm—A dot—Nod— Ñieân Daïi: See Ñieân khuøng. Punctuate. Ñieân Ñaûo: Viparyaya (skt). 2) Tieáng ñoàng hoà ñieåm: The stroke of a (A) Nghóa cuûa Ñieân Ñaûo—The meanings of clock. Inversions: 3) Kieåm ñieåm: To check off. 1) Sai laàm: Error. Ñieåm Ñaêng: Ñoát ñeøn—To light a lamp. 2) Söï ñaûo loän ngöôïc söï lyù, nhö cho voâ thöôøng

Ñieåm Hoùa: Caûi hoùa—Touch into activity, or laø thöôøng—Upside down, perversion, inverted; contrary to reality; to believe conversion. things as they seem to be, e.g. the Ñieåm Huyeät: To hit a mortal point. impermanent to be permanent; the Ñieåm Maët: To shake (point) one's finger at apparent ego to be real. someone's face. (B) Phaân loaïi Ñieân Ñaûo—Categories of Ñieåm Noùng Toái Haäu: Last warm spot—See

Inversions: Ñieän: 1) Tam Ñieân Ñaûo: Three inversions—See 1) Daâng leã: To offer. Tam Ñieân Ñaûo. 2) Ñeàn chuøa: A temple—A hall—A place. 2) Töù Ñieân Ñaûo: Four inversions—See Töù 3) Ñieån chôùp: Lightning. Ñieân Ñaûo. 4) Töôïng tröng cho voâ thöôøng: Symbolizes 3) Thaát Ñieân Ñaûo: Seven inversions or the impermanence and transient. upside down views—See Thaát Ñieân Ñaûo. Ñieän AÛnh: Söï voâ thöôøng cuûa vaïn höõu cuõng 4) Baùt Ñieân Ñaûo: Eight upside down views— gioáng nhö aùnh ñieän chôùp—Impermanence of See Baùt Ñieân Ñaûo. all things like lightning and shadow. Ñieân Ñaûo Voïng Töôûng: Upside down and Ñieän Chuû: Ñieän Ti—Teân goïi khaùc cuûa chöùc illusive ideas. Tri Ñieän trong chuøa—Another name for the Ñieân Khuøng: To be foolish. warden of a temple. Ñieân Tieát: Furious. Ñieän Hoûa Thaïch Quang: See Ñieän Quang Ñieàn: Thaïch Hoûa. 1) Ñieàn vaøo choã troáng: To fill in (up)—To Ñieän Phaät: Buddhist shrine. complete the blank. Ñieän Quang Thaïch Hoûa: Coøn goïi laø Ñieän 2) Land—Field. Hoûa Thaïch Quang, ví söï vieäc nhanh nhö laøn 3) Phöôùc Ñieàn: Nôi gieo troàng phöôùc ñöùc—A ñieån chôùp—Lightning and flint-fire, transient. place or state , for the cultivation of Ñieän Thôø Phaät Tyø Loâ Giaù Na: Vairocana's meritorious or other deeds. Hall. ** For more information, please see Ñieän Ti: See Ñieän Chuû. Phöôùc Ñieàn. Ñieän Traø: Daâng cuùng traø leân Ñöùc Phaät, Toå, Ñieàn Laêng: Thaùp—A raised mound, or a hay chö höông linh—To make an offering of stupa. tea to a Buddha, founder of a sect, and/or Ñieàn Töôùng Y: AÙo Caø Sa chaáp laïi bôûi nhieàu spirits. maûnh troâng gioáng nhö hình nhöõng bôø ruoäng— Ñieáng Hoàn: To frighten someone out of his A patch-robe, its patches resembling the wits. rectangular divisions of fields. Ñieáng Ngöôøi: To be frightened to death. Ñieàn Vöông: Udayana (skt)—See Öu Ñieàn. Ñieäp: Baûn vaên thö—Records—Tablets. Ñieån: Kinh ñieån—Canon—Rule. Ñieát: Con ñæa—A leech. Ñieån Coá: Historical references. Ñieâu Ñöùng: Miserable—Unfortunate. Ñieån Khaùch: Vò Taêng phuï traùch vieäc tieáp khaùch trong töï vieän—The monk who takes Ñieâu Khaéc: Sculpture charge of visitors in a monastery. Ñieâu Khaéc Treân Ñaù: Sculpture in stone. Ñieån Laõm: Phaàn toùm löôïc nhöõng ñieåm chính Ñieâu Linh: See Ñieâu ñöùng. yeáu trong kinh—Summary of the essentials of Ñieâu Ngoa: Lying—False. a sutra, or canonical book. Ñieâu Taøn: Ruined—Desolate. Ñieån Toïa: Vò Taêng phuï traùch veà vieäc saép xeáp Ñieáu: Caâu caù—To angle—To fish. choã ngoài, choã ñöùng, giöôøng chieáu, vaø aên uoáng Ñieáu Ngöõ: Naém baét lôøi noùi, hay söï hieåu bieát trong töï vieän—The verger who indicates the cuûa ñeä töû—Angling words or questions—To order of sitting, standing, bedding, mat, and fish out what a student knows. food, etc. in a monastery. Ñieàu:

1) AÂm ñieäu cuûa baøi haùt: A song-tune. Ñieàu Kieän Caùch: Conditional mood. 2) Ñieàu hoøa: To harmonize—To regulate— Ñieàu Kieän Chuû Nghóa: Conditionalism. To control—To change about. Ñieàu Kieän Tieân Quyeát: Precondition. 3) Ñieàu leä: A law—An order. Ñieàu Kieän Traàn Theá: Worldly condition Ñieàu Baø Ñaït Ña: Devadatta (skt)—See Ñeà Ñieàu Kyø Dieäu: Wonderful things. Baø Ñaït Ña. Ñieàu Leä: Regulation—Rule. Ñieàu Chaéc Chaén: This is a certainty. Ñieàu Ngöï: Thuaàn hoùa nhö chuû thuaàn hoùa voi Ñieàu Chi: Theo Eitel trong Trung Anh Phaät ngöïa, hay Ñöùc Phaät thuaàn hoùa nhöõng duïc voïng Hoïc Töø Ñieån, thì ñaây laø vuøng maø xöa kia cuûa chuùng sanh—To tame and control as a ngöôøi Tajiks ñaõ ñònh cö, gaàn hoà Sirikol— master does a wild elephant or horse, or as the According to Eitel in The Dictionary of Buddha brings the passions of men under Chinese-English Buddhist Terms, this is the control. region where the Tajiks anciently settled, near the Sirikol lake. Ñieàu Ngöï Sö: See Ñieàu Ngöï Tröôïng Phu. Ñieàu Chænh: To adjust. Ñieàu Ngöï Tröôïng Phu: Purusa-damya- sarathi (skt)—Ñieàu Ngöï Sö—Moät danh hieäu Ñieàu Ñoä: Moderate. cuûa Phaät vì Ngaøi coù theå giuùp chuùng sanh ñieàu • Ñaëc bieät noùi veà ñieàu ñoä veà vaät chaát— ngöï nhöõng ham muoán duïc voïng—A title of the Moderate—Temperate—To arrange—To Buddha given to him as a master who tame calculate—To manage, especially relating and control the passions of men. to provision for material needs. • Theo Kinh Phaùp Cuù, caâu 325, Ñöùc Phaät Ñieàu Phuïc: To discipline—To bring under daïy—According to the Dharmapada Sutra, control. verse 325, the Buddha taught: “Nhö heo Ñieàu Phuïc Ma Quaân: To control or kia öa nguû, laïi tham aên, keû phaøm ngu vì subjugate evil spirits. tham aên öa nguû, neân phaûi bò tieáp tuïc sanh Ñieàu Phuïc Thaân Khaåu YÙ: To bring into maõi trong voøng luaân hoài—The stupid one, submission the body, mouth, and will. who is torpid, gluttonous, sleepy and rolls Ñieàu Phuïc Voïng Taâm: about lying like a hog nourished on pig- 1) Theo doøng thieàn Phaät giaùo, ñeå ñieàu phuïc wash, that fool finds rebirth again and voïng taâm, chuùng ta phaûi khoâng boû gì vaøo again.” trong ñoù (voâ taâm)—According to the Ñieàu Haønh: To handle—To manage. Buddhist Zen, to tame the deluded mind Ñieàu Kieän: Condition. we must not have any thing in it (take the Ñieàu Kieän Beân Ngoaøi: Taát caû nhöõng trôû mind of non-existence or the empty mind). ngaïi vaø baát toaøn khoâng do nhöõng ñieàu kieän 2) Theo Kinh Duy Ma Caät, luùc cö só Duy Ma beân ngoaøi, maø laø do taâm taïo. Neáu chuùng ta Caät laâm beänh; vaâng meänh Phaät, Vaên Thuø khoâng coù söï tænh laëng noäi taâm, khoâng coù thöù gì Sö Lôïi Boà Taùt ñeán thaêm cö só—According beân ngoaøi coù theå mang laïi haïnh phuùc cho to the Vimalakirti Sutra, when Upasaka chuùng ta—External conditions—Problems and Vimalakirti was sick; obeying the dissatisfaction do not develop because of Buddha’s command, Manjusri external conditions, but from our own mind. If Bodhisattva called on Vimalakirti to we don’t have internal peace, nothing from enquire after his health outside can bring us happiness. • Vaên Thuø hoûi: “Cö só! Boà Taùt coù beänh phaûi ñieàu phuïc taâm mình nhö theá naøo?”—

Manjusri asked: “How does a sick KHOÂNG cuõng khoâng nöõa.’—Now that he Bodhisattva control his mind?” knows the source of his illness, he should • Duy Ma Caät

ñaùp—Vimalakirti replied: forsake the concept of an ego and a living a) “Boà Taùt coù beänh phaûi nghó theá naày: ‘Ta being. He should think of things (dharma) nay beänh ñaây ñeàu töø caùc moùn phieàn naõo, thus: ‘A body is created by the union of all ñieân ñaûo, voïng töôûng ñôøi tröôùc sanh ra, laø sorts of dharmas (elements) which alone phaùp khoâng thaät coù, laáy ai chòu beänh ñoù. rise and all, without knowing one another Vì sao? Vì töù ñaïi hoøa hôïp giaû goïi laø thaân, and without announcing their rise and maø töù ñaïi khoâng chuû, thaân cuõng khoâng fall.’ In order to wipe out the concept of ngaõ. Laïi nöõa, beänh naày khôûi ra ñeàu do things (dharmas) a sick Bodhisattva should chaáp ngaõ, vì theá ôû nôi ngaõ khoâng neân think thus: ‘This notion of dharma is also sanh loøng chaáp ñaém.’—“A sick an inversion which is my great calamity. Bodhisattva should think thus: ‘My illness So I should keep from it.’ What is to be comes from inverted thoughts and troubles kept from? From both subject and object. (klesa) during my previous lives but it has What does this keeping from subject and no real nature of its own. Therefore, who object mean? It means keeping from is suffering from it? Why is it so? Because dualities. What does this keeping from when the four elements unite to form dualities mean? It means not thinking of a body, the former are ownerless and the inner and outer dharmas (i.e. contraries) latter is egoless. Moreover, my illness by the practice of impartiality. What is comes from my clinging to an ego; hence I impartiality? It means equality (of all should wipe out this clinging.’ contraries e.g.) ego and nirvana. Why is it b) Baây giôø ñaõ bieát goác beänh, tröø ngay ngaõ so? Because both ego and nirvana are töôûng vaø chuùng sanh töôûng, phaûi khôûi void. Why are both void? Because they phaùp töôûng. Neân nghó raèng: ‘Thaân naày chæ exist only by names which have no do caùc phaùp hieäp thaønh, khôûi chæ laø phaùp independent nature of their own. “When khôûi, dieät chæ laø phaùp dieät. Laïi caùc phaùp you achieve this equality you are free aáy ñeàu khoâng bieát nhau, khi khôûi khoâng from all illnesses but there remains the noùi noù khôûi, khi dieät khoâng noùi noù dieät?’ conception of voidness which also is an Boà Taùt coù beänh muoán dieät tröø phaùp töôûng illusion and should be wiped out as well.’ phaûi nghó raèng: ‘Phaùp töôûng naày cuõng laø c) Vò Boà Taùt coù beänh duøng taâm khoâng thoï ñieân ñaûo, ñieân ñaûo töùc laø beänh lôùn, ta neân maø thoï caùc moùn thoï, neáu chöa ñaày ñuû xa lìa noù.’ Theá naøo laø xa lìa? Lìa ngaõ vaø Phaät phaùp cuõng khoâng dieät thoï maø thuû ngaõ sôû. Theá naøo laø lìa ngaõ vaø ngaõ sôû? Laø chöùng. Duø thaân coù khoå, neân nghó ñeán lìa hai phaùp. Theá naøo laø lìa hai phaùp? Laø chuùng sanh trong aùc thuù maø khôûi taâm ñaïi khoâng nghó caùc phaùp trong , ngoaøi, maø bi. Ta ñaõ ñieàu phuïc ñöôïc taâm ta, cuõng neân thöïc haønh theo bình ñaúng. Sao goïi laø bình ñieàu phuïc cho taát caû chuùng sanh. Chæ tröù ñaúng? Laø ngaõ bình ñaúng, Nieát Baøn bình beänh chaáp maø khoâng tröø phaùp, daïy cho döùt ñaúng. Vì sao? Ngaõ vaø Nieát Baøn hai phaùp tröø goác beänh. Sao goïi laø goác beänh? Nghóa naày ñeàu khoâng. Do ñaâu maø khoâng? Vì do laø coù phan duyeân, do coù phan duyeân maø vaên töï neân khoâng. Nhö theá, hai phaùp thaønh goác beänh. Phan duyeân nôi ñaâu? ÔÛ khoâng coù taùnh quyeát ñònh. Neáu ñaëng nghóa trong ba coõi. Laøm theá naøo ñoaïn phan bình ñaúng ñoù, thì khoâng

coù beänh chi khaùc, duyeân? Duøng voâ sôû ñaéc; neáu voâ sôû ñaéc thì chæ coøn coù beänh KHOÂNG, maø beänh khoâng coù phan duyeân. Sao goïi laø voâ sôû

ñaéc? Nghóa laø ly hai moùn chaáp. Sao goïi laø nhö ngöôøi chieán thaéng keû oaùn taëc môùi laø hai moùn chaáp? Nghóa laø chaáp trong vaø doõng, coøn vò naøo tröø caû giaø, beänh, cheát nhö chaáp ngoaøi; ly caû hai ñoù laø voâ sôû ñaéc—A theá môùi goïi laø Boà Taùt—Manjusri, this is sick Bodhisattva should free himself from how a sick Bodhissattva should control his the conception of sensation (vedana) when mind. Top wipe out suffering from old experiencing any one of its three states age, illness and death is the Bodhisattva's (which are painful, pleasurable and bodhi (enlightened practice). If he fails to neither painful nor pleasurable feeling). do so his practice lacks wisdom and is Before his full development into unprofitable. For instance, a Bodhisattva is Buddhahood (that is before delivering all (called) courageous if he overcomes living beings in his own mind) he should hatred; if in addition he wipes out (the not wipe out vedana for his own benefit concept of) old age, illness and death he is with a view to attaining nirvana for a true Bodhisattva. himself only. Knowing that the body is e) Boà Taùt coù beänh neân nghó theâm theá naày: subject to suffering he should think of 'Nhö beänh cuûa ta ñaây, khoâng phaûi laø thaät, living beings in the lower realms of khoâng phaûi coù; beänh cuûa chuùng sanh cuõng existence and give rise to compassion (for khoâng phaûi thaät, khoâng phaûi coù.' Khi quaùn them). Since he has succeeded in saùt nhö theá, ñoái vôùi chuùng sanh neáu coù controlling his false views,, he should khôûi loøng ñaïi bi aùi kieán thì phaûi boû ngay. guide all living beings to bring theirs under Vì sao? Boà Taùt phaûi döùt tröø khaùch traàn control as well. He should uproot theirs phieàn naõo maø khôûi ñaïi bi, chôù ñaïi bi aùi (inherent) illnesses without (trying to) kieán ñoái vôùi sanh töû coù taâm nhaøm chaùn, wipe out non-existence dharmas neáu lìa ñöôïc aùi kieán thì khoâng coù taâm (externals for sense data). For he should nhaøm chaùn, sanh ra nôi naøo khoâng bò aùi teach them how to cut off the origin of kieán che ñaäy, khoâng coøn bò söï raøng buoäc, illness. What is the origin of illness? It is laïi noùi phaùp côûi môû söï raøng buoäc cho their clinging which causes their illness chuùng sanh nöõa. Nhö Phaät noùi: 'Neáu mình What are the objects of their clinging? bò troùi maø laïi ñi môû troùi cho ngöôøi khaùc, They are the three realms (of desire, form khoâng theå ñöôïc; neáu mình khoâng bò troùi and beyond form). By what means should môùi môû troùi cho ngöôøi khaùc ñöôïc.'—A they cut off their clinging? By means (of sick Bodhisattva should again reflcect: the doctrine that) nothing whatsoever can Since my illness is neither real nor be found, and (that) if nothing can be existing, the illnesses of all living beings found there will be no clinging. What is are also unreal and non-existent. But meant by 'nothing can be found? It means while so thinking if he develops a great (that) apart from dual views (There is compassion derived from his love for nothing else that can be had). What are living beings and from his attachment to dual views? They are inner and outer this false view, he should (immediately) views beyond which there 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 develping 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

keep from this love and these wrong views bieát khaép caùc taâm, taâm sôû cuûa chuùng sanh he will be free from hatred, and wherever laø haïnh Boà Taùt. Duø thöïc haønh saùu pheùp he may be reborn he will not be hindered thaàn thoâng maø khoâng döùt heát laäu hoaëc by love and wrong views. His next life will phieàn naõo laø haïnh Boà Taùt. Duø thöïc haønh be free from obstructions and he will be töù voâ löôïng taâm maø khoâng tham ñaém sanh able to expound the Dharma to all living veà coõi Phaïm theá (Phaïm Thieân) laø haïnh Boà beings and free them from bondage. As Taùt. Duø thöïc haønh thieàn ñònh, giaûi thoaùt the Buddha has said, there is no such thing tam muoäi, maø khoâng theo thieàn ñònh thoï as untying others when one is still held in sanh laø haïnh Boà Taùt. Duø thöïc haønh töù bondage for it is possible to untie others nieäm xöù maø khoâng hoaøn toaøn lìa haún thaân, only after one is free from bonds. thoï, taâm, phaùp laø haïnh Boà Taùt. Duø thöïc f) Ngaøi Vaên Thuø Sö Lôïi! Boà Taùt coù beänh haønh töù chaùnh caàn maø khoâng rôøi thaân taâm neân ñieàu phuïc taâm mình nhö theá, maø tinh taán laø haïnh Boà Taùt. Duø thöïc haønh töù khoâng truï trong ñoù, cuõng khoâng truï nôi nhö yù tuùc maø ñaëng thaàn thoâng töï taïi laø taâm khoâng ñieàu phuïc. Vì sao? Neáu truï nôi haïnh Boà Taùt. Duø thöïc haønh nguõ caên maø taâm khoâng ñieàu phuïc laø phaùp cuûa phaøm phaân bieät raønh reõ caùc caên lôïi ñoän cuûa phu, neáu truï nôi taâm ñieàu phuïc laø phaùp chuùng sanh laø haïnh Boà Taùt. Duø thöïc haønh cuûa Thanh Vaên, cho neân Boà Taùt khoâng truï nguõ löïc maø öa caàu thaäp löïc cuûa Phaät laø nôi taâm ñieàu phuïc hay khoâng ñieàu phuïc, haïnh Boà Taùt. Duø thöïc haønh baûy phaùp giaùc lìa hai phaùp aáy laø haïnh Boà Taùt. ÔÛ trong chi maø phaân bieät roõ trí tueä cuûa Phaät laø sanh töû maø khoâng bò nhieãm oâ, ôû nôi Nieát haïnh Boà Taùt. Duø thöïc haønh baùt chaùnh ñaïo Baøn maø khoâng dieät ñoä haún laø haïnh Boà maø öa tu voâ löôïng Phaät ñaïo laø haïnh Boà Taùt. Khoâng phaûi haïnh phaøm phu, khoâng Taùt. Duø thöïc haønh caùc phaùp chæ quaùn trôï phaûi haïnh Hieàn Thaùnh laø haïnh Boà Taùt. ñaïo maø troïn khoâng thieân haún nôi tòch dieät Khoâng phaûi haïnh nhô, khoâng phaûi haïnh (Nieát Baøn) laø haïnh Boà Taùt. Duø thöïc haønh saïch laø haïnh Boà Taùt. Tuy vöôït khoûi haïnh caùc phaùp baát sanh baát dieät, maø duøng töôùng ma maø hieän caùc vieäc haøng phuïc ma laø haûo trang nghieâm thaân mình laø haïnh Boà haïnh Boà Taùt. Caàu nhöùt thieát trí, khoâng caàu Taùt. Duø hieän oai nghi theo Thanh Vaên, saùi thôøi laø haïnh Boà Taùt. Duø quaùn saùt caùc Duyeân Giaùc maø khoâng rôøi Phaät phaùp laø phaùp khoâng sanh maø khoâng vaøo chaùnh vò haïnh Boà Taùt. Duø tuøy theo töôùng hoaøn toaøn (chôn nhö) laø haïnh Boà Taùt. Quaùn möôøi hai thanh tònh cuûa caùc phaùp maø tuøy theo choã duyeân khôûi maø vaøo caùc taø kieán laø haïnh Boà sôû öùng hieän thaân laø haïnh Boà Taùt. Duø quaùn Taùt. Nhieáp ñoä taát caû chuùng sanh maø khoâng saùt coõi nöôùc cuûa chö Phaät troïn vaéng laëng meâ ñaém chaáp tröôùc laø haïnh Boà Taùt. Öa xa nhö hö khoâng maø hieän ra raát nhieàu

coõi lìa maø khoâng nöông theo söï döùt ñoaïn thaân Phaät thanh tònh laø haïnh Boà Taùt. Duø chöùng taâm laø haïnh Boà Taùt. Tuy ôû trong ba coõi ñaëng quaû Phaät, chuyeån Phaùp Luaân, nhaäp maø khoâng hoaïi phaùp taùnh laø haïnh Boà Taùt. Nieát Baøn maø khoâng boû ñaïo Boà Taùt laø Tuy quaùn 'Khoâng' maø gieo troàng caùc coäi haïnh Boà Taùt vaäy—Manjusri, a sick coâng ñöùc laø haïnh Boà Taùt. Duø thöïc haønh voâ Bodhisattva should thus control his mind töôùng maø cöùu ñoä chuùng sanh laø haïnh Boà while dwelling in neither the (state of) Taùt. Duø thöïc haønh voâ taùc maø quyeàn hieän controlled mind nor its opposite, that of thoï thaân laø haïnh Boà Taùt. Duø thöïc haønh voâ uncontrolled mind. For if he dwells in (the khôûi maø khôûi taát caû caùc haïnh laø haïnh Boà state of) uncontrolled mind, this is Taùt. Duø thöïc haønh saùu phaùp Ba la maät maø stupidity and if he dwells in (that of)

controlled mind, this is the sravaka stage. keeps (all thoughts) from rising he Hence a Bodhisattva should not dwell in performs all good deeds; this is either and so keep from both; this is the Bodhisattva conduct. Although he practice of the Bodhisattva stage. When practices the six perfections (paramitas) staying in the realm of birth and death he he knows all the mental states of living keeps from its impurity, and when beings; this is Bodhisattva conduct. dwelling in nirvana he keeps from (its Although he poesses the six supernatural condition of) extinction of reincarnation powers he refrains from putting an end to and escape from suffering; this is the all worldy streams; this is Bodhisattva practice of the Bodhisattva stage. That conduct. Although he practices the four which is neither worldly nor saintly is infinite states of mind, he does not wish to Bodhisattva development (into be reborn in the Brahma heavens, this Buddhahood). That which is neither Bodhisattva conduct. Although he impure nor pure is Bodhisattva practice. practices meditation, serenity (dhyana), Although he is beyond the demonic state liberation and samadhi, he does not avail he appears (in the world) to overcome himself of these to be reborn in dhyana demons; this is Bodhisattva conduct. In his heavens; this is Bodhisattva conduct. quest of all knowledge (sarvajna) he does Although he practice the four states of not seek it at an inappropriate moment; mindfulness he does not keep for ever this is Bodhisattva conduct. Although he from the karma of body and mind; this is looks into the uncreated he does not Bodhisattva conduct. Although he achieve Buddhahood; this is practices the four right efforts he persists Bodhisattva conduct. Although he looks in physical and mental zeal and devotion; into nidana (or the twelve links in the this is Bodhisattva conduct. Although he chain of existence) he enters all states of practices the four Hinayana steps to perverse views (to save living beings); this supernatural powers he will continue is Bodhisattva conduct. Although he helps doing so until he achieves all Mahayana all living beings he does not give rise to supernatural powers; this is Bodhisattva clinging; this is Bodhisattva conduct. conduct. Although he practices the five Although he keeps from the phenomenal spiritual faculties of the sravaka stage he he does not lean on the voidness of body discerns the sharp and dull potentialities of and mind; this is Bodhisattva conduct. living beings; this is Bodhisattva

conduct. Although he passes through the three Although he practices the five powers of worlds (of desire, form and beyond form) the sravaka stage he strives to achieve the he does not injure the Dharmata; this is ten powers of the Buddha; this is the Bodhisattva conduct. Although he Bodhisattva conduct. Although he realizes the voidness (of thing) he sows practices the seven Hinayana degrees of the seeds of all merits; this is Bodhisattva enlightenment he discerns the Buddha's conduct. Although he dwells in all-wisdom (sarvajna); this is Bodhisattva formlessness he continues delivering conduct. Although he practices the living beings; this is Bodhisattva conduct. eightfold noble truth (of Hinayana) he Although he refrains from (creative) delights in treading the Buddha's activities he appears in his physical body; boundless path; this is Bodhisattva this is Bodhisattva conduct. Although he conduct. Although he practices

samathavipasyana which contributes to the evil. realization of bodhi (enlightenment) he Ñieàu YÙ Haøng Ma: To control the will and to keeps from slipping into nirvana; this is subdue the evils. Bodhisattva conduct. Although he Ñieåu: Chim—A bird. practices the doctrine of not creating and Ñieåu Ñaïo: not annihilating things (dharma) he still 1) Ñöôøng ñi cuûa chim, yù noùi nhöõng vieäc khoù embellishes his body with the excellent khaên, bí aån: The path of the birds, evasive, physical marks of the Buddha; this is mysterious, difficult, as is the mystic life. Bodhisattva conduct. Although he appears 2) Moät hoøn ñaûo thaàn thoaïi chæ coù theå bay ñeán as a sravaka or a pratyeka-buddha, he ñoù maø thoâi: A fabulous island only does not stray from the Buddha Dharma; reached by flight. this is Bodhisattva conduct. Although he Ñieåu Thöû Taêng: has realized ultimate purity he appears in 1) Ñieåu Thöû Taêng laø vò Taêng phaù giôùi, ñöôïc bodily form to do his work of salvation; ví vôùi moät loaøi coù thaân hình nöûa chim nöûa this is Bodhisattva conduct. Although he chuoät: A "bat monk," i.e. one who breaks sees into all Buddha lands which are the commandments, with elusiveness of a permanently still like space, he causes creature that is partly bird and partly them to appear in their purity and mouse. cleanness; this is Bodhisattva conduct. 2) Ngöôøi noùi chuyeän khoâng coù nghóa lyù gioáng Although he has reached the Buddha stage nhö tieáng rít cuûa loaøi chim hay chuoät: One which enables him to turn the wheel of the who chatters without meaning like the Law (to preach the Dharma) and to enter twittering of birds or the squeaking of rats. the state of nirvana, he does not forsake the Bodhisattva path; this is bodhisattva Ñieåu Tích: Daáu tích maø chim ñaõ ñeå laïi trong conduct." khoâng trung, ñaây laø ñieàu khoâng töôûng—The tracks left in the air by a flying bird, unreal. Ñieàu Tieát: To harmonize and moderate. Ñính Chaùnh: To contradict a statement. Ñieàu Tra: Investigation. Ñình: Ñieàu Trò: Therapies. 1) Ñieän: Hall. Ñieàu Tröïc Ñònh: Theo söï giaûi thích cuûa toâng 2) Ñieàu ñình: To settle. Thieân Thai, Ñieàu Tröïc Ñònh coù nghóa laø laøm 3) Ñình hoaûn: To stop—To rest—To delay. cho hoøa hôïp hay haøi hoøa taâm baèng caùch söõa 4) Traùn: Forehead. chöõa ñieàu chænh nhöõng thöù baát thöôøng vaø laéng 5) Trieàu ñình: Court. taâm khoâng cho noù voïng ñoäng laõng xao— Ñình Hoaõn: To postpone—To put off—To According to the T'ien-T'ai sect, "Ñieàu Tröïc defer—To

delay. Ñònh" means to harmonize the discord of the mind, to straighten its irregularities, and quiet Ñình Nghi: Nghi thöùc khi tieán vaøo chaùnh ñieän its distractions. trong buoåi leã—The ceremony on entering the Ñieàu Tuïng: AÂm ñieäu trong baøi tuïng—Hymns hall for service. and chants of gatha. Ñình Taâm: Giöõ taâm trong thieàn ñònh—To Ñieàu Y: AÙo ñaép töøng maûnh cuûa chö Taêng fix or settle the mind in meditation—See Nguõ Ñình Taâm Quaùn. Ni—The monk's patch-robe. Ñình Taâm Quaùn: See Nguõ Ñình Taâm Quaùn. Ñieàu YÙ: Kieåm soaùt taâm yù vaø haøng phuïc ma quaân—To control the will, and to subdue its Ñænh:

1) Ñieåm cao nhaát: Highest—Summit— transmigration. Apex—Zenith. Ñænh Töôùng: 2) Ñænh ñaàu: Top of the head—Crown. 1) Cuïc thòt treân ñænh ñaàu Ñöùc Nhö Lai, coøn Ñænh Chaâu: Töôùng cuïc thòt troøn nhö vieân goïi laø voâ kieán ñænh vì heát thaûy trôøi ngöôøi ngoïc treân ñænh ñaàu cuûa Ñöùc Phaät—The gem in khoâng theå thaáy ñöôïc, ñaây moät trong 32 the head-dress, or coiffure; the protubereance töôùng haûo cuûa Phaät: The protuberance on on the Buddha' brow. the Buddha's brow, one of the thirty-two Ñænh Leã: See Ñaûnh Leã. marks of a Buddha. Ñænh Luaân: Voøng baùnh xe treân ñænh thaùp, 2) Pho töôïng baùn thaân cuûa moät vò toå trong hay ñænh ñaàu—A wheel or disc at the top of a chuøa cuõng ñöôïc goïi laø "ñænh töôùng": An temple, or on the head. image or portrait of the upper half of the body. Ñænh Moân Nhaõn: Trôøi Ma Heâ Thuû La coù ba maét, maét naèm doïc treân traùn ñöôïc goïi laø "ñænh Ñònh: Samdhi (skt)—Hoaøn toaøn chuù taâm vaøo moân nhaõn"—One of the three eyes of moät chuû ñeà thieàn quaùn—Composing the Mahesvara, the middle upstanding eye in mind—Intent contemplation—Perfect Mahesvara's forehead. absorption of thought into the one object of meditation. Abstract meditation, the mind fixed Ñænh Phaùp: The level of the summit—See in one direction, or field. Töù Gia Haïnh (2) (d). ** For more information, please see Nhò Ñænh Quang: AÙnh haøo quang treân ñænh ñaàu Chuûng Ñònh. cuûa hình töôïng Phaät hay Boà Taùt—The halo Ñònh Buïng: To intend to do something. round the head of an image of a Buddha or a Bodhisattva. Ñònh Caên: 1) Ñònh laø goác reã cuûa moïi "ñöùc."— Ñænh Saøo: Ngoài toïa thieàn saâu ñeán ñoä thaân theå Meditation as the root of all virtue. khoâng ñoäng ñaäy khieán chim choùc ñeán laøm toå ôû 2) Moät trong Nguõ Caên: One of the five roots treân ñænh ñaàu—Contemplation so profound (indriya)—See Nguõ Caên. that a bird may build its nest on the ** For more information, please see Nguõ Caên individual's head. (C). Ñænh Sinh Vöông: Murdhaja-raja (skt). Ñònh Chí: To make up one's mind—To 1) Vò thieân vöông sanh ra töø vöông mieän treân decide. ñænh ñaàu: The king born from the crown of the head. Ñònh Choã: To apoint the place. 2) Teân cuûa vò Chuyeån Luaân Thaùnh Vöông laø Ñònh Danh: Vyapadisati (skt)—Goïi teân hay taèng toå cuûa boä toäc Thích Ca: Name of the ñaët teân—To designate—To call a name—To first cakravarti ancestors of the Sakya give a name or title. clan. Ñònh Ñeà: Postulate. 3) Teân cuûa tieàn thaân Ñöùc Phaät Thích Ca: The Ñònh Ñoaït: To determine—To decide. name is also applied to a former Ñònh Giaùc Chi: Ñònh giaùc phaàn—Samadhi- incarnation of Sakyamuni. bodhyanga (skt)—Ñònh giaùc phaàn, moät trong Ñænh Thaïch: Luaân hoài sanh töû ñöôïc ví nhö thaát giaùc chi, laø moät

trong nhöõng cöûa ngoõ hoøn ñaù naëng ñeå treân ñænh ñaàu caàn phaûi loaïi boû quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø caøng sôùm caøng toát—Like a heavy stone on the chuùng ta nhaän bieát ñöôïc söï caân baèng cuûa vaïn head, to be got rid of with speed, e.g. phaùp—The enlightenment of meditation, one

of the seven bodhyanga, or the balanced state töû ñôøi thöù saùu cuûa doøng Thieàn Voâ Ngoân is one of the most important to the great Thoâng. Sau ñoù ngaøi dôøi veà truï taïi chuøa Caûm enlightenment; for with it, we recognize that ÖÙng ôû Thieân Ñöùc ñeå tieáp tuïc hoaèng döông all dharmas are in equilibrium. Phaät phaùp cho ñeán khi thò tòch vaøo naêm 1051— ** For more information, please see Thaát Boà Name of a Vietnamese monk from Chu Minh, Ñeà Phaàn in Vietnamese-English Section. North Vietnam. He left home when he was Ñònh Hoïc: Hoïc qua thieàn ñònh (khaû naêng thu very young and became one of the most nhieáp nhöõng tinh thaàn phaân taùn hoãn loaïn ñeå outstanding disciples of Zen Master Ña Baûo. hieåu roõ ñaïo lyù vaø thaáy töï tính cuûa mình), moät After the latter's death, he became the trong tam hoïc (giôùi, ñònh, tueä)—Learning Dharma heir of the sixth lineage of the Wu- through meditation, one of the three learnings Yun-T'ung Zen Sect. Later he went to Thieân (Morality-Giôùi, Meditation-Ñònh, Wisdom- Ñöùc and stayed at Caûm Thaønh Temple to Hueä). expand the Buddha Dharma until he passed Ñònh Hueä: away in 1051. 1) Meditation and wisdom—Wisdom arising Ñònh Khoâng: Thieàn Sö Ñònh Khoâng (730- from meditation. 808)—Zen Master Ñònh Khoâng (730-808)— 2) Teân cuûa moät Thieàn sö Vieät Nam ôû Caåm Thieàn sö Vieät Nam, queâ taïi Coå Phaùp, Baéc Ñieàn Phong Chaâu, Baéc Vieät. Cuøng vôùi Vieät. Sö con nhaø danh giaù, xuaát gia khi ñaõ lôùn Vaïn Haïnh, ngaøi ñaõ toân Thieàn OÂng Thieàn tuoåi, nhöng tu haønh thieàn ñònh raát tinh chuyeân Sö laøm sö phuï vaø ñaõ trôû thaønh Phaùp töû ñôøi tònh haïnh. Luùc ñaàu sö khai sôn chuøa Quyønh thöù 13 doøng Thieàn Tyø Ni Ña Löu Chi. Ít Laâm ôû Coå Phaùp. Ít laâu sau ñoù, sö dôøi veà truï taïi laâu sau ñoù sö veà truï taïi chuøa Quang Höng, chuøa Thieàn Chuùng ôû Thieân Ñöùc. Sö thò tòch trong phuû Thieân Ñöùc. Ngaøy thò tòch cuûa sö khoaûng naêm 808—A Vietnamese Zen master khoâng ai bieát—Name of a Vietnamese from Coå Phaùp, North Vietnam. He was from a Zen master from Caåm Ñieàn, Phong Chaâu, noble family, left home in his old age; North Vietnam. Together with Vaïn Haïnh, however, he focused on practicing meditation Ñònh Hueä honored Zen Master Thieàn OÂng vigorously. First, he built Quyønh Laâm Temple as their master. He became the Dharma in Coå Phaùp. Sometime later, he moved to stay heir of the twelfth lineage of the at Thieàn Chuùng Temple in Thieân Ñöùc. He Vinitaruci Zen Sect. Sometime later he passed away in 808 AD. moved and stayed at Quang Höng Temple Ñònh Kieán: Prejudiced (fixed) ideas. in Thieân Ñöùc to expand the Buddha Ñònh Lieäu: To make arrangements. Dharma. When he passed away was Ñònh Luaät: Law unknown. Ñònh Luaät Vuõ Truï: Universal law. Ñònh Hueä Giaûi Thoaùt: Complete Ñònh Löõ: Baïn ñoàng tu hay baïn thieàn— deliverance in regard to both wisdom and Fellow-monks—Fellow meditators vision. Ñònh Löïc: Samadhibhala (skt). Ñònh Höông: Zen Master Ñònh Höông (?- 1) Ñònh löïc thieàn quaùn coù theå phaù vôû moïi 1051)—Teân cuûa moät Thieàn sö

Vieät Nam, queâ loaïn töôûng, moät trong nguõ löïc—The ôû Chu Minh, Baéc Vieät. Ngaøi xuaát gia vaøo luùc power of samadhi—The power of haõy coøn raát treû vaø trôû thaønh moät trong nhöõng meditation—The power of abstract or ñeä töû xuaát saéc cuûa Thieàn Sö Ña Baûo. Sau khi estatic meditation, ability to overcome all Thieàn sö Ña Baûo thò tòch, ngaøi trôû thaønh phaùp disturbing thoughts, the fourth of the five

powers (bala). room for the idea of “Creation” in Buddhism. 2) Nhieáp Taâm: Powers of mind-control. Ñònh Nghieäp: Ñònh Meänh: Soá phaän ñaõ ñöôïc ñònh tröôùc— 1) Söï taùi sanh ñöôïc quyeát ñònh bôûi nghieäp Fate—Determined period of life. Phaät giaùo thieän aùc trong quaù khöù—Fixed karma— khoâng ñeå taâm ñeán caùc thuyeát taát ñònh hay baát Rebirth determined by the good or bad ñònh, bôûi vì Phaät giaùo chuû tröông lyù thuyeát töï deeds in the past. do yù chí giöõa caùc laõnh vöïc nhaân sinh. Do ñoù, 2) Vieäc thöïc haønh thieàn ñònh vaø keát quaû taát Phaät giaùo khoâng lieân heä ñeán thuyeát ñònh meänh, yeáu cuûa noù: The work of meditation with noù khoâng chaáp nhaän söï hieän höõu cuûa moät ñònh its result. meänh. Theo ñaïo Phaät, chuùng sanh moïi loaøi Ñònh Nghieäp Baát Ñònh Nghieäp: Fixed nhaän ñôøi soáng hieän höõu nhu laø keát quaû töï taïo, Karma and Non-fixed Karma—Trong voøng vaø ngay ôû hieän taïi, chuùng cuõng ñang töï taïo laáy luaân hoài sanh töû, chuùng sanh ñaõ töøng taïo ra voâ keát quaû. Soáng cheát khoâng phaûi laø ñònh meänh soá nghieäp toäi khaùc nhau, nhöng öôùc löôïc laïi coù tröôùc cho moät chuùng sanh, maø chæ ñôn thuaàn maø noùi thì coù hai loaïi: Ñònh Nghieäp vaø Baát laø haäu thaân cuûa nghieäp. Ai haønh ñoäng, sôùm Ñònh Nghieäp. Ñònh Nghieäp laø thöù nghieäp nhöùt muoän gì roài cuõng phaûi gaët laáy haäu quaû, chöù ñònh phaûi bò quaû baùo chöù khoâng theå naøo traùnh khoâng ai coù khaû naêng quyeát ñònh vaän maïng khoûi. Trong khi Baát Ñònh Nghieäp laø loaïi cuûa ai trong vuõ truï naày caû. Trong Kinh Phaùp nghieäp coù theå bò quaû baùo, maø cuõng coù theå Cuù, Ñöùc Phaät ñaõ daïy: “Taát caû chuùng ta ñeàu laø traùnh ñöôïc, hoaëc laø chuyeån töø naëng thaønh nheï, keát quaû cuûa nhöõng gì chuùng ta ñaõ tö töôûng; noù hay chuyeån quaû baùo sôùm thaønh ra quaû baùo nöông töïa treân caùc tö töôûng cuûa chuùng ta.” Vì muoän. Tuy nhieân, duø laø ñònh nghieäp hay baát theá laøm gì coù choã ñöùng cho quan nieäm veà “Taïo ñònh nghieäp, ngöôøi Phaät töû neân luoân nhôù moät Hoùa” trong ñaïo Phaät—Buddhism has no söï thaät tuyeät ñoái raèng: “Taát caû caùc toäi nghieäp concern with either determinism or taïo ra, khoâng toäi nghieäp naøo maø chaúng coù quaû determinateness because it is a religion of self-baùo caû.”—Along the circle of births and creation. It holds the theory of free will within deaths, sentient beings have created infinite the sphere of human beings. Buddhism, types of karma, but overall, there are two kinds therefore, has nothing to do with fatalism, for it of karma: fixed or determinate karma and non- does not admit the existence of anything like fixed or indeterminate karma. Fixed karma is a destiny or the decree of fate. According to kind of karma that is certain to have karmic Buddhism, all living beings have assumed the consequences and is absolutely unavoidable. present life as the result of self-creation, and While the non-fixed karma is a kind of

karma are, even at present, in the midst of creating that has potential for having karmic retribution, themselves. Birth and death are not the but it is also possible to avoid or change from predestined fate of a living being but only a heavy to light consequences, or change from corollary of action or karma. One who acts early retribution to later. Generally speaking, must sooner or later reap the result of such no matter what kind of karma, Buddhists action. Nobody can determine the fate of should remember an absolute truth that: “No anybody else in this universe. In the karma created will go without having karmic Dharmapada Sutra, the Buddha taught: “All retribution.” that we are is the result of what we have Ñònh Nghieäp Dieäc Naêng Chuyeån: Ñònh thought; it is founded on our thoughts; it is Nghieäp Coù Theå Ñöôïc Chuyeån Hoùa—Ngay caû made up of our thoughts.” Thus, there is no ñònh nghieäp cuõng coù theå ñöôïc chuyeån hoùa

baèng caùch thöïc taäp giôùi Phaät hay nhôø thaàn löïc Ñònh Taâm Ñònh YÙ: A mind fixed in cuûa chö Phaät hay chö Boà Taùt—Even the meditation—A fixed mind samadhi—A mind determined fate can be changed by practicing fixed on the Pure Land and its glories. the Buddhism precepts or by the powers of Ñònh Taâm Tam Muoäi: Quaùn Phaät Tam Buddhas and Bodhisattvas. Muoäi—Quaùn töôûng tuïng nieäm (veà söï baùo ñaùp Ñònh Nhaãn: Kieân nhaãn trong thieàn ñònh— y baùo vaø chaùnh baùo)—A fixed mind samadhi, Patience and perseverance in meditation. i.e. fixed on the Pure Land and its glories. Ñònh Phi: Caùc Thieân nöõ ôû Maïn Ñoà La ñeàu Ñònh Thaân: Ñònh thaân, moät trong nguõ phaàn töôïng tröng cho Ñònh Moân; nam phoái vôùi tueä, phaùp thaân—The Dharmakaya of meditation, nöõ phoái vôùi ñònh—The female figures one of the five forms of the Buddha-dharma- representing meditation in the mandalas; male kaya. is wisdom, female is meditation. ** For more information, please see Nguõ Phaàn Ñònh Taùn: Ñònh Taâm Taùn Taâm. Phaùp Thaân. 1) Taâm ñònh ngöôïc laïi vôùi taâm taùn loaïn. Taâm Ñònh Thieän: Thieän nghieäp ñaï ñöôïc qua thieàn ñònh baèng thieàn, ñoái laïi vôùi taâm taùn vôùi ñònh, ngöôïc laïi vôùi thieän nghieäp ñaït ñöôïc baèng nhöõng loaïn ñoäng. Ñaây laø taâm cuûa nhöõng caùch vun boài—Goodness achieved by baäc Thaùnh—A settled mind verse A meditation, in contrast with goodness wandering mind—A mind organized by cultivated during normal life (Taùn thieän). meditation or disorganized by distraction. Ñònh Thuûy: Ñònh taâm trong saùng ví nhö maët The characteristic of the saint and sage. nöôùc phaúng laëng—Calm waters—Quieting the 2) Taùn Taâm: Taâm taùn loaïn hay töï taùnh cuûa waters of the heart, and so beholding the nhöõng haïng phaøm phu—A mind Buddha, as the moon is reflected in still water. disorganized by distraction or a wandering Ñònh Tính: mind of common untutored man. The 1) Taùnh Ñònh: Fixed natures. distracted heart may have the following 2) Taâm Ñònh: Fixed mind. distinctions: Ñònh Tính Duyeân Giaùc: See Ñònh Tính Nhò • Thieän: Good. Thöøa. • Baát Thieän: Bad. • Trung Tính: Indifferent. Ñònh Tính Hyû Laïc Ñòa: Nhò Thieàn Saéc Giôùi, trong ñoù chuùng sanh soáng trong traïng thaùi Ñònh Taùn Nhò Thieän: Caû hai thöù “ñònh” vaø thieàn ñònh kyø dieäu, nhôø ñoù maø naûy sinh söï vui “taùn” ñeàu ñöôïc xem laø Thieän—Both a definite söôùng taâm thöùc—The

second dhyana of form, subject for meditation and an indefined field in which the occupants abide in surpassing are considered as valuable. meditation or trance, which produces mental Ñònh Taùnh: Fixed nature—Settled mind. joy. Ñònh Taùnh Hyû Laïc Ñòa: Nhò Thieàn Thieân Ñònh Tính Nhò Thöøa: Baäc coù chuûng töû voâ trong coõi trôøi saéc giôùi, trong ñoù chö thieân vöôït laäu cuûa Thanh Vaên Duyeân Giaùc, chæ caàn tu qua thieàn ñònh ñeå sanh hyû laïc—The second theo nhôn Thanh Vaên Duyeân Giaùc ñeå chöùng dhyana heaven form, in which the occupants quaû A La Haùn, chöù khoâng caàu mong tieán leân abide in surpassing meditation or trance, which ngoâi vò Phaät—Sravakas and Pratyeka- produce mental joy. buddhas, whose mind is fixed on arahanship, Ñònh Taâm: Ñònh YÙ—Taâm chuyeân chuù vaøo and not on Buddhahood. thieàn ñònh—A mind fixed in meditation—The Ñònh Trí: Thieàn ñònh vaø trí hueä—Meditation meditative mind—A mind fixed on goodness.

and wisdom. confused and say that concentration and Ñònh Tuï: Moät trong Tam Tuï—Accumulation wisdom are different. Concentration and of samadhi, one of the three accumulations. wisdom are one substance, not two. Ñònh Tueä: Concentration is the substance of wisdom, (I) Nghóa cuûa Ñònh Tueä—The meanings of and wisdom is the function of “Concentration and Wisdom”: Thieàn ñònh concentration. Where there is wisdom, (thu nhieáp nhöõng tö töôûng hoãn taïp) vaø trí concentration is in the wisdom. Where tueä (quaùn chieáu thaáu suoát söï lyù), gioáng there is concentration, wisdom is in the nhö hai caùnh tay, tay traùi laø thieàn ñònh, tay concentration. If you understand this phaûi laø trí tueä—Meditation and wisdom, principle, you understand the balanced two of the six paramitas; likened to the study of concentration and wisdom. two hands, the left meditation, the right Students of the Way, do not say that first wisdom. there is concentration, which produces (II) Ñònh Tueä theo quan ñieåm cuûa Luïc Toå Hueä wisdom, or that first there is wisdom, Naêng trong Kinh Phaùp Baûo Ñaøn, Phaåm which produces concentration: do not say Thöù Tö—Concentration and Wisdom that the two are different. To hold this according to the Sixth Patriarch’s point of view implies a duality of dharma. If your view in the Dharma Jewel Platform Sutra, speech is good, but your mind is not, then Chapter Fourth: concentration and wisdom are useless • Toå daïy chuùng raèng: Naày thieän tri thöùc! because they are not equal. If mind and Phaùp moân cuûa ta ñaây laáy ñònh tueä laøm speech are both good, the inner and outer goác, ñaïi chuùng chôù laàm noùi ñònh tueä rieâng. are alike, and concentration and wisdom Ñònh tueä moät theå khoâng hai. Ñònh laø theå are equal. Self-enlightenment, cultivation, cuûa tueä, tueä laø duïng cuûa ñònh. Ngay khi and practice are not a matter for debate. If tueä, ñònh ôû taïi tueä; ngay khi ñònh, tueä ôû taïi you debate which comes first, then you ñònh. Neáu bieát ñöôïc nghóa naày töùc laø caùi are similar to a confused man who does hoïc ñònh tueä bình ñaúng. Nhöõng ngöôøi hoïc not cut off ideas of victory and defeat, but ñaïo chôù noùi tröôùc ñònh roài sau môùi phaùt magnifies the notion of self and dharmas, tueä, hay tröôùc tueä roài sau môùi phaùt ñònh, and does not disassociate himself from the moãi caùi rieâng khaùc. Khôûi caùi thaáy nhö theá four makrs. aáy, thì phaùp coù hai töôùng. Mieäng noùi lôøi • Toå laïi noùi theâm: “Naày thieän tri thöùc! Ñònh thieän, maø trong

taâm khoâng thieän thì khoâng tueä ví nhö caùi gì? Ví nhö ngoïn ñeøn vaø aùnh coù ñònh tueä, ñònh tueä khoâng bình ñaúng. saùng. Coù ngoïn ñeøn töùc coù aùnh saùng, khoâng Neáu taâm mieäng ñeàu laø thieän, trong ngoaøi ñeøn töùc laø toái, ñeøn laø theå cuûa aùnh saùng, moät thöù, ñònh tueä töùc laø bình ñaúng. Töï ngoä aùnh saùng laø duïng cuûa ñeøn; teân tuy coù hai tu haønh khoâng ôû choã tranh caõi, neáu tranh maø theå voán ñoàng moät. Phaùp ñònh tueä naày tröôùc sau töùc laø ñoàng vôùi ngöôøi meâ, khoâng laïi cuõng nhö theá."—The Patriarch added: döùt söï hôn thua, trôû laïi taêng ngaõ vaø phaùp, "Good Knowing Advisors, what are khoâng lìa boán töôùng—The Master concentration and wisdom like? They are instructed the assembly: "Good Knowing like a lamp and its light. With the lamp, Advisors, this Dharma-door of mine has there is light. Without the lamp, there is concentration and wisdom as its darkness. The lamp is the substance of the foundation. Great assembly, do not be light and the light is the function of the lamp. Although there are two names, there

is one fundamental substance. The dharma Ñoaùn Tröôùc: To foretell—To foresee. of concentration and wisdom is also thus." Ñoaøn: Ñònh Töôùng: Töôùng thöôøng truï baát bieán (heát 1) Baêng (nhaïc): Band. thaûy moïi phaùp trong theá gian ñeàu khoâng coù 2) Moät khoái: A mass—A lump. ñònh töôùng)—The appearance of meditation— 3) Moät nhoùm: A group—A company. Fixity—Determined—Determination— 4) Quaû caàu: A ball. Unchanging—Nirvana—All phenomena have 5) Troøn: Round. no fixity. Ñoaøn Baùi: Moïi ngöôøi cuøng quyø laïy vôùi Ñìu Hiu: Gloomy. nhau—To kneel, or worship altogether as a Ñoïa: company. 1) Rôi rôùt: To fall. Ñoaøn Thöïc: See Suyeån Thöïc. 2) Rôi rôùt töø cao xuoáng thaáp, töø nôi toát xuoáng Ñoaøn Tu Khoå Haïnh: A band of ascetics. nôi xaáu: To fall from a higher to a lower Ñoaøn Tuï: To reunion—To bring together. place or condition. Ñoaûn Tröôøng: Short and long. Ñoïa Ñaøy: To maltreat—To ill-treat. Ñoaïn: Ñoïa La Baùt Ñeå: Dvarapati or Dvaravati 1) Caét ñöùt: Uccheda (skt)—To cut off—To (skt)—Moät vöông quoác coå naèm treân cao get rid of—To cause to cease. nguyeân vuøng Irawaddy—An ancient kingdom 2) Moät ñoaïn, moät phaàn: A section. on the upper Irawaddy. 3) Moät ñoaïn vaên: A paragraph. Ñoïa Laïc: Decadent. 4) Moät mieáng: A piece. Ñoaùi Hoaøi: To think of—To remember. Ñoaïn AÙc: Caét ñöùt moïi aùc nghieäp—To cut off Ñoaùi Thöông: To have mercy (pity) on. evil, or wickedness. Ñoaùi Töôûng: To think of someone. Ñoaïn Daâm: Cutting off lust—See Töù Giôùi Ñoan: (D) (1). 1) Baét ñaàu: Beginning—Coming forth— Ñoaïn Dieät: Elementary principles—A point either • Ñoaïn dieät: Ucchindati (p)—Ucchinatti beginning or end. (skt)—To annihilate—To extirpate—To 2) Ñoan chính: Proper—Straight. destroy utterly. 3) See Ñoan Trang. • Söï ñoaïn dieät: Uccheda (p & skt)— Ñoan Chính: Proper—Properly—Ordered— Annihilation—Annihilationism—Rectitude—Integrity. Destruction—Extirpation. Ñoan Nghieâm: In strict propriety. 1) Khi chuùng ta ñoaïn dieät heát loøng tham vaø Ñoan Taâm Chính YÙ: Taâm ñoan chính yù, duïc voïng, thì söï khoå ñau seõ chaám döùt— khoâng laøm vieäc aùc—With a proper mind and Eliminate—Eradicate—Remove— regulated will, doing no evil.

Extinct—When we remove all craving and desire from our mind, suffering will come Ñoan Toïa: Ngoài thaúng vaø ñuùng caùch (toïa to an end. thieàn)—To sit straight and proper. 2) Giaùo thuyeát ngoaïi ñaïo choái boû luaät nhôn Ñoan Trang: Dignity—Decent (a). quaû cuûa nghieäp: The heterodox teaching Ñoaùn AÙn: To judge. which denies the law of cause and effect, Ñoaùn Ñuùng: To guess right. i.e. karma. Ñoaùn Sai: To guess wrong. Ñoaïn Dieät Kieán: Uccheda-drsti (skt)—Ñaây

laø quan ñieåm cuûa nhoùm theo duy vaät quyeát hieän töôïng vaø baùm vaøo chuû nghóa hoaøn toaøn ñònh chuû nghóa—View of extinction—The huûy dieät, nghóa laø khi cheát laø chaám döùt taát caû, standpoint of materialistic determinism. ñoái laïi vôùi chuû tröông cho raèng thaân taâm laø Ñoaïn Dieät Thuyeát: Ucchedavada (p & thöôøng truï baát dieät; caû hai ñeàu laø taø kieán— skt)—Ñoaïn dieät thuyeát ñoái laïi vôùi Thöôøng Nihilism—Holding to the view of total haèng thuyeát—Negativism or Nihilism opposed annihilation, or the view that death ends life, to eternalism—See Luïc Sö Ngoaïi Ñaïo. or world-extinction and the end of causation, in Ñoaïn Ñaïo: contrast with the view that body and soul are 1) Giai ñoaïn phaùt trieån khi phieàn naõo ñoaïn eternal, both views being heterodox—The taän—The stage in development when philosophic doctrine that denies a substantial illusion is cut off. reality to the phenomenal universe—Holding 2) Cutting off stealing—See Töù Giôùi (D) (3). to the view of total annihilation. Ñoaïn Ñaàu Toäi: Boán toäi daâm duïc, troäm caép, Ñoaïn Maït Ma: Marmacchid (skt)—Noãi ñau saùt sanh, vaø voïng ngöõ laø nhöõng toäi Ba La Di ñôùn cuøng cöïc luùc laâm chung vì töû huyeät bò toån (parajika), töùc laø toäi cheùm ñaàu. Tyø Kheo phaïm haïi (noãi ñau naày chæ coù trong duïc giôùi chöù toäi naày laø maát heát tö caùch trong giaùo ñoaøn, töïa khoâng coù trong saéc giôùi vaø voâ saéc giôùi)—To nhö ñaõ bò cheùm ñaàu, khoâng theå soáng laïi ñöôïc cut through wound, or reach vital parts; cause vaäy—The “top off the head” sins, i.e. adultery, to die. stealing, killing, lying, sins which entail Ñoaïn Nhuïc: Mamsa-bhak-sana-vinivrtta immediate exclusion from the order. (skt)—Caám aên thòt. Tieåu Thöøa khoâng caám Ñoaïn Ñoà: Trong caùc dòp leã, caám khoâng ñöôïc duøng thòt (tam tònh, nguõ tònh, hay cöûu tònh saùt sanh thuù vaät—To prohibit butchering of nhuïc), coøn trong luaät Ñaïi Thöøa Boà Taùt ñaïo, animals, on special occasions. laáy taâm ñaïi bi laøm goác neân nghieâm caám vieäc aên thòt (trong Kinh Ñaïi Baùt Nieát Baøn, Ngaøi Ca Ñoaïn Ñöùc: Ñoaïn taän phieàn naõo duïc voïng vaø Dieáp hoûi Ñöùc Theá Toân: “Vì sao maø Theá Toân chöùng nhaäp nieát baøn voâ thöôïng, moät trong ba laïi khoâng cho aên thòt?” Ñöùc Theá Toân baûo: “AÊn ñöùc cuûa Nhö Lai—The merit of cutting off all thòt laø laøm maát ñi haït gioáng töø bi.”)—To forbid illusion and perfecting of supreme nirvana, one flesh; meat was permitted by the Buddha of the Buddha’s three kinds of virtue—See under the Hinayana cult, but forbidden in Tam Ñöùc (B) (2). Mahayana under the Bodhisattva cult. Ñoaïn Hoøa: Quyeát ñònh baøn caõi vaø ñi ñeán hoøa Ñoaïn Phuïc: Caét ñöùt vaø cheá ngöï hay khuaát hôïp (Taêng chuùng)—To decide a dispute and phuïc (khoâng cho phieàn naõo vaø ma quaân aån nuùp cause harmony. trong thaân taâm)—To cut off and overcome Ñoaïn Hoaëc: Döùt boû meâ laàm voïng hoaëc (baèng (passion and illusion). chaân trí)—To bring illusion to an end. Ñoaïn

Quaû: Nirvana. Ñoaïn Hoaëc Phoå: Universal cutting off of Ñoaïn Saùt: Cutting off killing—See Töù Giôùi delusions. (D) (2). Ñoaïn Keát: Caét ñöùt söï troùi buoäc cuûa phieàn naõo Ñoaïn Taän AÙc Nghieäp: To annihilate evil duïc voïng—To cut off the bonds, i.e. of karma. passion. Ñoaïn Kieán: Ucchedaditthi (p)— Ñoaïn Thaát: Thaát thöù baûy hay thaát cuoái cuøng cuûa baûy thaát—The final seventh, i.e. forty-Ucchedadarsana (skt)—Annihilation-illusion or ninth day of obsequies for the dead. Annihilation-view—Phuû nhaän söï hieän höõu cuûa

Ñoaïn Thieän Caên: Caét ñöùt vaø ñoaïn taän thieän the scriptures. caên—To cut off or destroy, roots of goodness. Ñoïc Kinh Maø Khoâng Lieãu Nghóa Kinh Ñoaïn Thieän Xieån Ñeà: Chaúng Khaùc Chi Ñeám Tieàn Cho Keû 1) Loaïi cöïc aùc ñaõ döùt boû heát moïi thieän caên, Khaùc Maø Mình Vaãn Ngheøo Naøn: To recite neân khoâng bao giôø thaønh Phaät ñöôïc: The sutras without thoroughly understanding the icchanti, or outcast, who cannot attain meaning is the same as counting other Buddhahood, i.e. a man of great people's money while we are still remaining wickedness. poor and destitute ourselves. 2) Vò Boà Taùt ñaïi bi khoâng muoán thaønh Phaät Ñoïc Sö: A reader to an assembly. vì muoán löu chuyeån trong coõi Ta Baø ñeå Ñoïc Thaàm: To read to oneself. cöùu ñoä chuùng sanh: A bodhisattva who Ñoïc Tuïng: Reading and reciting. separates himself from Buddhahood to save all beings. Ñoùi Khaùt: To be hungry and thirsty. Ñoaïn Thöïc: Ñoùn Röôùc: To welcome—To receive 1) AÊn kieâng hay aên chay: To fast. someone with a warm reception. 2) Töï nhòn ñoùi: To starve oneself voluntarily. Ñong: To measure. Ñoaïn Thöôøng: Ñoùng: 1) Chaám döùt vaø tieáp tuïc: End and 1) To close—To shut. continuance. 2) To build. 2) Ñoaïn kieán vaø thöôøng kieán: Annihilation Ñoùng Caën: To form a deposit. and Permanence. Ñoùng Cöûa: To close the door. 3) Töû vaø baát töû: Death and immortality. Ñoùng Traêng: To fetter. Ñoaïn Thöôøng Nhò Kieán: See Ñoaïn Ñoâ: Thöôøng. 1) Ñoâ thò—Metropolis, imperial city or Ñoaïn Tröø Chöôùng Ngaïi: To overcome domain. hindrances (illusion, karma and suffering). 2) Taát caû: All. Ñoaïn Tröôøng: Painful. Ñoâ Giaùm Töï: Coøn goïi laø Ñoâ Toång, teân goïi Ñoaïn Tuyeät: Severance. khaùc cuûa chöùc Ñoâ Toång—The director or Ñoaïn Voïng: Cutting off lying—See Töù Giôùi second in command of a monastery. (D) (4). Ñoâ Hoùa La: Tukhara (skt)—Theo Eitel trong Ñoaït: See Ñoaït Laáy. Trung Anh Phaät Hoïc Töø Ñieån, Ñoâ Hoùa La coøn Ñoaït Hoàn Quyû: Loaïi quyû ñi thu hoàn ngöôøi goïi laø nöôùc Nguyeät Chi, goïi theo töø ñòa lyù hoïc saép cheát (coøn hai loaïi quyû nöõa laø "ñoaït tinh thì ñaây laø xöù sôû cuûa baêng tuyeát, vuøng maø baây quyû" vaø "phöôïc phaùch quyû")—A demon that giôø goïi laø Badakchan, vaø caùc nhaø ñòa lyù AÛ Raäp carries off the soul. vaãn coøn goïi laø Tokharestan. Theo nhaân chuûng thì ñaây vuøng cuûa daân toäc Tocharoi hay Indo-Ñoaït Tinh Quyû: Loaïi quyû ñi thu tinh linh cuûa Scythians (ngöôøi Trung Quoác goïi laø Tocharoi ngöôøi saép cheát—A demon that carries off the Tartars), bò ngöôøi Hung Noâ ñuoåi chaïy veà vital breath of the dying. phöông nam, chieám vuøng Trans-oxania, tieâu Ñoaït Laáy: Giöït laáy baèng vuõ löïc—To take by dieät vöông quoác Ñaïi Haï vaøo naêm 126 tröôùc force—To snatch—To seize. Taây Lòch, vaø cuoái cuøng chieám vuøng Punjab, Ñoïc: To read. Cashmere, vaø phaàn lôùn laõnh thoå AÁn

Ñoä. Vò Ñoïc Kinh: To recite one's prayers—To read

vua noåi tieáng cuûa xöù naày laø Kanichka— 5) Saùt haïi—To butcher—To kill. According to Eitel in Chinese-English Buddhist 6) Sôn pheát hay chaø xaùt: To smear or rub. Terms, Tukhara, the Yueh-Chih country, a Ñoà Caùt: Xoa höông vaøo tay, vaø caét ñöùt tay laø topographical term designating a country of ice hai thaùi cöïc bieåu loä thöông vaø gheùt (Phaät laáy and frost (tukhara), and corresponding to the hai hình aûnh naày ñeå ví vôùi hai loaïi nhaân duyeân present Badakchan which Arab geographers aân oaùn)—To anoint the hand, or cut it off, still call Tokharestan. An ethnographical term instances of love and hatred. used by the Greeks to designate the Tocharoi Ñoà Caùt Ni: Dakini (skt)—Coøn goïi laø Ñoà Chæ or Indo-Scythians, and likewise by Chinese Ni, Naõ Caùt Nhó, hay Xaù Chæ Ni,Daï Xoa hay writers applied to the Tochari Tartars who quyû noùi chung, nhöng ñaëc bieät laø loaïi quyû driven on by the Huns (180 B.C.) conquered chuyeân moi moùc tim gan ngöôøi ñeå luyeän ma Trans-Oxania, destroyed the Bactrian kingdom thuaät taø thuaät—Yaksas or demons in general, in 126 B.C., and finally conquered the Punjab, but especially those which eat a man's vitals; Cashmere, and the greater part of India. Their they are invoked in witchcraft to obtain power. greatest king was Kanichka. Ñoà Chuùng: The company of disciples. Ñoâ Suaát Thieân: Tusita (skt)—See Tushita in Ñoà Coâ: Hai haïng ñoà teå vaø baùn haøng rong. Sanskrit/Pali-Vietnamese Section, and Ñaâu Chieân Ñaø La laø teân goïi cuûa ngöôøi thuoäc giai Suaát in Vietnamese-English Section. caáp thaáp nhaát trong xaõ hoäi thôøi Ñöùc Phaät coøn Ñoâ Söû Ña: Coøn goïi laø Ñaâu Saét Ña, Ñaâu Söû taïi theá—Butcher and huckster. Candala is the Ña, Ñoå Söû Ña, teân goïi cuõ cuûa Ñaâu Suaát "generic name for a man of lowest and most Thieân—The Tusita Heaven. despite tribe in Indian society during the Ñoâ Thò Vöông: Vò thöù taùm trong 10 vò Dieâm Buddha's time." Vöông, troâng coi Ñaïi Nhieät Ñòa Nguïc (nguïc Ñoà Ñeä: Disciple—Follower. naày roäng 500 do tuaàn, trong ñoù coù 16 ñòa nguïc Ñoà Ñoäc Coå: Troáng coù treùt thuoác ñoäc khieán nhoû. Toäi nhaân maõn nguïc naày thì ñöôïc giaûi vaøo ngöôøi nghe phaûi cheát ngay—A drum smeared ñieän thöù 9)—The ruler of the eighth hot hell. with poison to destroy those who hear it. Ñoâ Toång: See Ñoâ Giaùm Töï. Ñoà Hoâi Ngoaïi Ñaïo: Pamsupatas, or Ñoâ Tra Ca: Tutaka (skt)—Coøn goïi laø Ñoát Tra Pasupatas (skt)—Ñoà ñeä cuûa phaùi ngoaïi ñaïo Ca. boâi tro—Followers of Siva, Saiva ascetics; a 1) Söï vui möøng—Joyful sound, united voice; class of heretics who smeared themselves with derivation uncertain. ashes. 2) Teân cuûa moät loaøi chim: Name of a bird. Ñoà Höông: Xoa höông leã Phaät—To rub the Ñoá Baát Nam: Irsyapandaka (skt)—Baát löïc, body with incense or scent to worship Buddha. moät trong naêm loaïi "thaùi giaùm"—Impotent Ñoà Laêng Huyeän, UÙc Sôn Chuû: Tu-Ling-except when aroused by jealousy, one of the Huen-Yu (?-1049). five classes of ""eunuchs." • Ñoà Laêng Huyeän, UÙc sôn chuû laø ñeä töû cuûa Ñoá Kî: Envy—Jealous. Döông kyø, thöôøng cuùng thöïc cho caùc Ñoà: Thieàn Taêng treân ñöôøng haønh cöôùc moãi 1) Baûn ñoà: A map—A plan. khi ngang qua chuøa cuûa sö. Moät hoâm sö 2) Con ñöôøng: A road—Way. tieáp ñoùn moät thaày Taêng töø Döông Kyø ñeán 3) Ñoà aùn: Phöông caùch—Method. vaø hoûi toâng chæ Thieàn cuûa Toå sö

cuûa Thaày 4) Ñoà ñeä: A follower—A disciple. Taêng laø gì? Thaày Taêng noùi: “Sö toå cuûa toâi

thöôøng hay hoûi moân ñoà nhö sau, ‘coù moät Illuminating the blue mountains in thaày Taêng hoûi Phaùp Ñaêng traêm thöôùc ñaàu endlessundulations. gaäy laøm sao böôùc tôùi?’ Phaùp Ñaêng baûo, Ñoà Loâ Ñaøn Na: Dronodana (skt)—See Hoäc ‘AÙ!’” Khi Ñoà Laêng Huyeän UÙc nghe Phaïn Vöông. chuyeän naày, suy nghó raát nhieàu. Moät hoâm Ñoà Tuùc Daàu: Phaùi ngoaïi ñaïo xoa daàu döôùi ñöôïc môøi ra ngoaøi, Ñoà Laêng cöôõi moät con chaân ñeå traùnh beänh hoaïn—Oil rubbed on the löøa khaäp khieång, khi baêng qua moät caây feet to avoid disease. caàu, con löøa bò keït chaân vaøo moät caùi loã, Ñoà Tyø: Coøn goïi laø Traø Tyø—Cremation. khieán sö bò teù nhaøo. Sö la leân “AÙ!” Hoát Ñoå Ñoàng: On an average. nhieân tieáng la ñaùnh thöùc caùi yù bò che khuaát cuûa mình, vaø sö toû ngoä. Sö laøm baøi keä giaûi Ñoå Haøo Quang: To see stars. baøy: Ñoå Khuøng: To lose one’s temper. “Ngaõ höõu thaàn chaâu nhaát loõa Ñoå Loãi: To blame on someone—To blame Cöûu bò traàn lao cô toûa something on someone. Kim trieâu traàn taän quang minh Ñoå Quaïu: To get angry. Chieáu kieán sôn haø vaïn ñoùa. Ñoå Thöøa Oan: To accuse falsely. (Ta coù thaàn chaâu moät haït Ñoã: Laâu bò buïi môø che khuaát 1) Ngöøng laïi—To stop. Ngaøy nay saïch buïi saùng tröng 2) Troâng thaáy: To look at—To see. Soi thaáy nghìn truøng non nöôùc). Ñoã Ña: See Ñaàu Ñaø. Tu-Ling-Hsuen-Yu, a disciple of Yang- Chi, used to feed Zen monks on pilgrimage, Ñoã Hoùa La: Tukhara (skt)—Nöôùc Höõu Chi, who passed by his temple. One day he baây giôø laø Badakchan maø caùc nhaø ñòa lyù AÛ entertained a monk from Yang-Chi and asked Raäp vaãn coøn goïi laø Ñoã Hoùa La what his master’s teaching of Zen was. The (Tokharestan)—The present Badakchan which monk said: “My master would usually ask his Arab geographers still call Tokharestan. pupils the following: A monk came to Fa-Teâng Ñoã Khaåu: Im mieäng—To shut the mouth—To and asked, ‘How should one advance a step render speechless. when he comes to the end of a pole one Ñoã Loã: Turuska olibanum (skt). hundred feet long?’ Fa-Teâng said: ‘Oh’” When 1) Moät loaïi nhang thôm cuûa AÁn Ñoä—Indian Tu-Ling Hsuen-Yu was told of this story, it incense. made him think a great deal. One day being 2) Moät loaïi nhöïa duøng laøm nhang thôm. invited out, Tu-Ling rode on a lame donkey, Ngöôøi ta noùi caây cuûa noù gioáng nhö caây and when he was crossing a bridge the donkey ñaøo, moïc trong vuøng Atali, Trung AÙ, nhöïa got one of its legs caught in a hole, and this at cuûa noù chaûy ñaày treân caùt—Gum used for once overthrew the rider on the ground. He incense. It is said to resemble peach resin loudly exclaimed ‘Oh!’ and evidently the and grow in Atali of Central Asia. Its gum exclamation waked up his hidden flow out on to the sands. consciousness to a state of enlightenment. The Ñoã Söû Ña Thieân: The Tusita heaven—See verse gives vent to his experience: Tushita in Sanskrit/Pali-Vietnamese Section. “I have one jewel shining bright, Ñoä: Paramita (skt)—Ba La Maät. Long buried it was underneath worldly worries (I) Nghóa cuûa “Ñoä”—The meanings of This morning the dusty veil is off, “Paramita.” And restored its lustre,

1) Dòch laø vöôït qua. Sanh töû ví nhö bieån, nieát vaäy—An epithet of Sakyamuni Buddha who baøn laø vöôït qua bieån sanh töû qua bôø beân rescues all the living from being consumed by kia laø—Interpreted by “to ferry over,” or their desires, which resemble the burning rock “save.” The mortal life of reincarnations is in the ocean above purgatory. the sea; nirvana is the other shore. Ñoä Sanh: Teá ñoä hay ñoä thoaùt chuùng sanh 2) Ñoä coøn coù nghóa laø xuaát gia nhö chö Taêng thoaùt khoûi meâ ñoà taêm toái ñeå ñeán beán bôø giaùc Ni: It also means to leave the world as a ngoä—Salvation—rescue all beings or help monk or nun. others liberate or free from delusions. (II) Phaân loaïi “Ñoä”—Categories of Paramitas. Ñoä Thaân: To earn a living. 1) Nguõ Ñoä: Five paramitas—See Nguõ Ñoä. Ñoä Theá: Cöùu ñoä chuùng sanh—To help 2) Luïc Ñoä: Six paramitas—See Luïc Ñoä Ba mankind—To get through life; to pass safely La Maät. through this life. Also to save the world. 3) Thaäp Ñoä: Ten paramitas—See Thaäp Ñoä. Ñoä Thò Vöông: The ruler of the Hot Hell. Ñoä Khoa: Chö Taêng môùi xuaát gia phaûi laøu Ñoä Thoaùt: Ñoä ngöôøi thoaùt khoûi voøng luaân hoài thoâng moät phaàn naøo ñoù trong tam taïng kinh sanh töû—Saving—Taking across—Rescuing— ñieån ñeå chuaån bò thi “Ñoä Taêng.” Leä naày baét To give release from the wheel of ñaàu töø ñôøi Ñöôøng Trung Toâng beân Trung transmigration; enlightenment. Quoác—The portion of the sutras supposed to be learned by religious novices as preparation Ñoä Thoaùt Chuùng Sanh: To save sentient for leaving the world as monks. beings—Theo Kinh Duy Ma Caät, khi ñeán thaêm beänh cö só Duy Ma Caät, Duy Ma Caät coù noùi Ñoä Laïc Xoa: 1,000,000—One million. vôùi ngaøi Vaên Thuø Sö Lôïi Boà Taùt veà “Ñoä Thoaùt Ñoä Löôïng: Generous. Cuùng Sanh” nö sau—According to the Ñoä Ngöôøi: To take someone across- Vimalakirti Sutra, when Manjusri Bodhisattva • Ñaõ ñoä: Has been taken across. called to enquire after Vimalakirti’s health, • Ñöông ñoä: Are being taken across. Vimalakirti told Manjusri about “saving • Chöa ñoä (seõ ñoä): Will be taken across. sentient beings” as follows: Ñoä Nhaát Thieát Theá Gian Khoå Naõo: • Vaên Thuø laïi hoûi Duy Ma Caät: “Muoán ñoä Sarvaloka-dhatu-padravodvega-pratyuttirna chuùng sanh, Boà Taùt phaûi töø nhöõng gì?”— (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Manjusri asked: “What should a Töø Ñieån, thì ñaây laø vò cöùu vôùt taát caû con ngöôøi Bodhisattva wipe out in order to liberate töø theá giôùi khoå naõo. Ñaây laø moät vò Phaät giaû living beings?” töôûng cö nguï veà phöông taây cuûa vuõ truï chuùng • Duy Ma Caät ñaùp: “Muoán ñoä thoaùt chuùng ta, laø tieàn thaân cuûa ngöôøi con thöù möôøi cuûa sanh tröôùc nhaát phaûi töø phieàn naõo cuûa Phaät Ñaïi Thoâng Trí Thaéng—According to Eitel hoï.”—Vimalakirti replied: “When in The Dictionary of Chinese-English Buddhist liberating living beings, a Bodhisattva Terms, this one who redeems men from the should first wipe out their klesa (troubles misery of all worlds. A fictitious Buddha who and causes of troubles)?” dwelled west of our universe, an incarnation of • Vaên Thuø hoûi: “Muoán töø phieàn naõo, phaûi the tenth son of Mahabhijnajnana-bhibhu. thöïc haønh nhöõng gì?”—Manjusri asked: Ñoä OÁc Tieâu: Danh hieäu cuûa Ñöùc Phaät Thích “What should he do to wipe out klesa?” Ca Maâu Ni, ngöôøi cöùu ñoä chuùng sanh khoûi bò • Duy Ma Caät ñaùp: “Phaûi thöïc haønh

chaùnh ñoát chaùy bôûi löûa duïc voïng cuûa chính hoï, gioáng nieäm.”—Vimalakirti replied: “He should nhö ñaù chaùy trong bieån beân treân ñòa nguïc uphold right mindfulness.”

• Vaên Thuø hoûi: “Theá naøo laø thöïc haønh is the root of inverted thinking.” chaùnh nieäm?”—Manjusri asked: “What • Vaên Thuø hoûi: “Khoâng truï laáy gì laøm should he do to uphold right mindfulness?” goác?”—Manjusri asked: “What is the root • Duy Ma Caät ñaùp: Phaûi thöïc haønh phaùp of non-abiding?” khoâng sanh khoâng dieät: Vimalakirti • Duy Ma Caät ñaùp: “Khoâng truï thì khoâng replied: “He should advocate the unborn goác. Thöa ngaøi Vaên Thuø, ôû nôi goác khoâng and the undying.” truï maø laäp taát caû phaùp.”—Vimalakirti • Vaên Thuø hoûi: “Phaùp gì khoâng sanh, phaùp replied: “Non-abiding is rootless. gì khoâng dieät? “Manjusri asked: “What is Manjusri, from this non-abiding root all the unborn and what is the undying?” things arise.” • Duy Ma Caät ñaùp: “Phaùp baát thieän khoâng Ñoä Trì: To help—To assist. sanh, phaùp thieän khoâng dieät.”: Vimalakirti Ñoä Vong: To conduct a requiem mass. replied: “The unborn is evil that does not Ñoä Voâ Cöïc: Paramita (skt)—Tieáng Phaïn Ba arise and the undying is good that does not La Maät Ña (dòch cuõ laø Ñoä Voâ Cöïc, dòch môùi laø end.” Ñaùo Bæ Ngaïn)—To ferry across, or save, • Vaên Thuø hoûi: “Phaùp thieän vaø phaùp baát without limit—See Paramitas in Sanskrit/Pali- thieän laáy gì laøm goác?”—Manjusri asked: Vietnamese Section. “What is the root of good and evil?” Ñoác Thuùc: To encourage. • Duy Ma Caät ñaùp: “Laáy thaân laøm goác.”—Vimalakirti replied: “The body is the root Ñoäc: of good and evil.” 1) Ñoäc Nhaát: Only—Sole. • Vaên Thuø hoûi: “Thaân laáy gì laøm goác?”— 2) Ñôn Ñoäc: Leõ loi—Solitary. Manjusri asked: “What is the root of the 3) Chaát Ñoäc: Poison. body?” 4) Traâu hay boø con: Vatsa (skt)—A calf— • Duy Ma Caät ñaùp: “Laáy tham duïc laøm Young animal. goác.”—Vimalakirti replied: “Craving is 5) Ñöùa treû: A child. the root of the body.” Ñoäc AÛnh Caûnh: Nhöõng ñieàu kieän töôûng • Vaên Thuø hoûi: “Tham duïc laáy gì laøm töôïng hay phaân bieät taø voïng nhaát thôøi, aûo goác?”—Manjusri asked: “What is the root töôûng vaø khoâng thaät—Imaginary or illusory of craving?” conditions, ideal and unsubstantial. • Duy Ma Caät ñaùp: “Laáy hö voïng phaân bieät Ñoäc Buïng: Wicked—Cruel. laøm goác.”—Vimalakirti replied: “Baseless Ñoäc Chieám: To monopolize. discrimination is the root of craving.” Ñoäc Coâ Laïc Ca: Dukula (skt)—A Loaïi vaûi • Vaên Thuø hoûi: “Hö voïng phaân bieät laáy gì mòn hay moät loaïi næ—Fine cloth or a kind of laøm goác?”—Manjusri asked: “What is the linen. root of baseless discrimination?” Ñoäc Coå Chöõ: Kim Cang moät tay—The • Duy Ma Caät ñaùp: “Laáy töôûng ñieân ñaûo single-arm vajra. laøm goác.”—Vimalakirti replied: “Inverted Ñoäc Cö: Soáng ñôn ñoäc nhö moät aån só— thinking is the root of discrimination.” Dwelling alone as a hermit. • Vaên Thuø hoûi: “Töôûng ñieân ñaûo laáy gì laøm goác?”—Manjusri asked: “What is the root Ñoäc Döôïc: of inverted thinking?” 1) Chaát ñoäc: Poison. • Duy Ma Caät ñaùp: “Laáy khoâng truï laøm 2) Nhöõng ngöôøi con trai uoáng chaát ñoäc cuûa goác.”—Vimalakirti replied: “Non-abiding cha trong phaåm Phoå Moân Kinh Phaùp Hoa:

The sons who drank their father's poisons Ñoäc Long: Theo Ñaïi Trí Ñoä Luaän, ñaây laø con in the Lotus Sutra, Chapter Universal roàng ñoäc, ñaõ chaáp nhaän giôùi phaùp vaø thoaùt Door. khoûi hình roàng, nhö Ñöùc Phaät Thích Ca Maâu Ñoäc Ñaéc: First prize. Ni trong tieàn kieáp—According to the Maha- Ñoäc Ñoaùn: Arbitrary—Dogmatic. Paramita Sastra, this is a poisonous dragon, Ñoäc Ñoaùn Luaän: Dogmatism. who accepted the commandments and thus escaped from his dragon form, i.e. Sakyamuni Ñoäc Giaû: Reader—Audience. in a former incarnation. Ñoäc Giaùc: Independently awakened, or alone Ñoäc Nhaát Phaùp Giôùi: Nhaát Chaân Phaùp Giôùi (lonely) enlightenment—See Ñoäc Giaùc Phaät in (Hieån Giaùo)—Theo Maät giaùo thì Ñoäc Nhaát Vietnamese-English Section, and Pratyeka- Phaùp Giôùi laø heát thaûy phaùp giôùi laø nhaát phaùp buddha in Sanskrit/Pali-Vietnamese Section. (laáy moät phaùp maø thu ñöôïc muoân phaùp)— Ñoäc Giaùc Phaät: Pratyeka-buddha (skt)— According to the esoteric schools, this is the Bích Chi Phaät—Trong thôøi khoâng coù Phaät, one and only universal dharma-realm, or ngöôøi töï quaùn saùt möôøi hai nhaân duyeân maø tu reality, behind all phenomena. haønh giaùc ngoä thì goïi laø Ñoäc Giaùc Phaät, tuy Ñoäc Nhaát Voâ Nhò: Peerless nhieân chæ giaûi thoaùt vaø giaùc ngoä cho caù nhaân mình maø thoâi (Laân Giaùc Duï laø nhöõng ngöôøi tu Ñoäc Phuï: Wicked woman. taäp moät mình; Boä Haønh Duï laø nhöõng ngöôøi tu Ñoäc Quyeàn: Sole right—Copy right. haønh cuøng vôùi thieän tri thöùc)—Who are Ñoäc Sinh Ñoäc Töû Ñoäc Khöù Ñoäc Lai: enlightened in the twelve nidanas (Thaäp nhò Chuùng ta sinh töû hay ñeán ñi moät mình—Alone nhaân duyeân); however, the objective is we are born and die, or come and go. personal salvation or own enlightenment. Ñoäc Taøi: Dictatorial. ** For more information, please see Duyeân Ñoäc Taâm: Malignity. Giaùc. Ñoäc Tham: Cuoäc gaëp gôõ rieâng cuûa ñeä töû vaø Ñoäc Giaùc Tieân Nhaân: Ekasrnga or Unicorn thaày trong phoøng cuûa thaày—A private rsi (skt)—Nhaát Giaùc Tieân Nhaân—Ngöôøi tieân consultation of a disciple with his master in the moät söøng—The ascetic who fell through the master's chamber. There are three types: wiles of a woman. 1) Thính Tham: Laéng nghe caùc baøi giaûng Ñoäc Haïi: Harmful. chung cuûa thaày veà thieàn taäp, thöôøng laø Ñoäc Keá: Wicked plot (scheme). töøng nhoùm. Thính Tham coù tính caùch baét Ñoäc Kha Ña: Duskrta (skt)—Toäi—Offence. buoäc vôùi nhöõng ngöôøi môùi baét ñaàu tu— Ñoäc Khí: Listening to the master geneal lecturs on 1) Hôi ñoäc toûa ra töø ba chaát ñoäc tham, saân, si: Zen pactice, usually in a group. This is Poison vapour, emitted by the three mandatory for all beginners. poisons (desire, hatred and ignorance). 2) Ñoäc Tham: Gaëp gôõ moät mình vôùi thaày vaøo 2) Ví thaân ngöôøi nhö moät nôi chöùa chaát ñoäc: nhöõng luùc ñaõ ñònh tröôùc. Ñoäc Tham khoâng The poison vessel, the body. baét buoäc—Meeting singly with the master at given periods. This is optional. Ñoäc Khoâng: Caùi lyù khoâng cuûa vaïn höõu chæ laø 3) Ñaëc Tham: Gaëp gôõ thaày moät caùch bí maät moät (chuùng ta tuøy theo söï duyeân maø noùi veà caùi baát cöù luùc naøo, ngaøy hay ñeâm, khi coù khoâng cuûa caùc phaùp)—The one immaterial nhöõng tình huoáng ñaëc bieät—Visiting reality behind all phenomena. secretly at any time, day or night, when Ñoäc Laäp: Independent.

special circumstances warrant it. The Dictionary of Chinese-English Buddhist Ñoäc Thaûo: Venomous plants. Terms, Vatsa is the founder of the Ñoäc Thaân: Single—Unmarried. Vatsiputriyas., one of the main divisions of the Sarvastivada (Vaibhasika) school; they were Ñoäc Thaàn Giaùo: Monotheism. considered schismatics through their insistence Ñoäc Thieân Nhò Coå: Hai loaïi troáng tieâu bieåu on the reality of the ego; their failure in points cho Phaät taùnh coù theå tieâu dieät nhöõng ñieàu quaáy of discipline," etc.; the Vinaya as taught by this aùc—The two kinds of drums, representing the school has never reached China." Buddha-nature which can slay all evil: Ñoäc Töû Boä: Vatsiputriya (skt)—Ñoäc Töû Boä 1) Ñoäc Coå: Poison-drum. voán laø moät boä phaùi cuûa Chaùnh Löõïng Boä • Lôøi noùi ñaéng cay ñeå traán aùc ñieàu aùc: (Sammitiya), noåi leân trong soá caùc boä phaùi Phaät Harsh or stern words for repressing evil. giaùo vì hoï chuû tröông thuyeát 'moät thöïc theå • Nghòch Phaùp: Phaùp traùi duyeân— vónh cöûu trong moät con ngöôøi' (pudgala), vaø Misleading teaching. quaû quyeát raèng neáu khoâng coù pudgala thì cuõng 2) Thieân Coå: Deva-drum. khoâng coù söï taùi sinh. Theá Thaân trong cuoán A • Lôøi noùi hoøa dòu sanh ra ñieàu thieän: Gentle Tyø Ñaït Ma Caâu Xaù Luaän ñaõ coá tìm caùch baét words for producing good. cheït quan ñieåm naày. Theo Ñoäc Töû Boä thì • Chaùnh Phaùp: Giaùo phaùp thuaän duyeân— 'pudgala' khoâng ñoàng nhaát, cuõng khoâng khaùc Correct teaching. bieät vôùi nguõ uaån. Cuõng gioáng nhö Höõu Boä, hoï Ñoäc Thuï: cho raèng moät A La Haùn vaãn coù theå bò thoái 1) Moät loaïi caây ñoäc: A poison tree. chuyeån, vaø ngöôøi ngoaïi ñaïo cuõng coù theå ñaït 2) Moät vò AÙc Taêng: An evil monk. ñeán quyeàn löïc sieâu nhieân. Cuõng gioáng nhö Ñoäc Tieån: Muõi teân ñoäc, ví vôùi phieàn naõo— Chaùnh Löõïng Boä, hoï cho raèng chö Thieân Poison arrow, i.e. illusion. khoâng theå coù cuoäc soáng phaïm haïnh. Hoï cuõng Ñoäc Tính: Toxicity—Poisonousness. tin laø coù thaân trung aám. Cuõng nhö Hoùa Ñòa Boä, Ñoäc Toá: Toxin. hoï chæ tin vaøo naêm muïc cuûa Baùt Thaùnh Ñaïo. Ñoäc Toân: Theo truyeàn thuyeát thì döôùi trieàu vua Harsa, 1) Vò duy nhaát ñaùng toân kính—The alone tröôøng phaùi naày ñöôïc ngöôøi em gaùi cuûa nhaø honoured one. vua laø Rajyasri baûo trôï—The Vatsiputriyas 2) Phaät: Buddha. was the sub-ect of the Sammitiyas. They Ñoäc Truøng: Venomous. believed in 'the permanent substance of an Ñoäc Töû: Vatsa (skt)—Ngöôøi saùng laäp ra Ñoäc individual.' This school took its stand on passages in sacred texts which contain the Töû Boä. theo Eitel trong Trung Anh Phaät Hoïc word 'pudgala' and contended that, without the Töø Ñieån, Ñoäc Töû (coù thuyeát noùi luùc oâng soáng ôû existence of such a pudgala, rebirth could not nuùi röøng vaéng veû ñaõ taïp giao vôùi traâu caùi maø be contemplated. Vasubandhu in his sanh ra con trai noái doõi ñeán ngaøy nay) nguyeân Abhidharma-kosa tried, in a special chapter at laø ngoaïi ñaïo, veà sau quy y ñaàu Phaät, vaø laø the end of the book, to refute this view. The ngöôøi ñaõ saùng laäp ra Ñoäc Töû Boä, moät trong pudgala, according to Vatsiputriyas, was nhöõng boä phaùi chaùnh Nhaát Thieát Höõu Boä; laäp neither the same as nor different from the ra thuyeát "phi töù phi ly chi ngaõ," nghóa laø caùi skandhas. Like the Sarvastivadins, they ngaõ khoâng gaén lieàn cuõng khoâng rôøi nguõ uaån, believed that an Arhat could fall and that neân hoï

chaúng giöõ giôùi luaät, traùi laïi vôùi yù chæ heretics could also attain miraculous powers. A maø Ñöùc Phaät ñaõ laäp ra—According to Eitel in

god, according to their sub-sect, the Ñoái Chaát: To confront—To bring to face-to- Sammitiyas, could not practise the holy life. face. They also believed in antara-bhava and, like Ñoái Chieáu: Contrast. the followers of the Abhidharma, believed in a Ñoái Cô: Ñoái ñaùp tuøy theo caên cô cuûa ngöôøi stage, between the first and second trance of nghe—To respond to the opportunity, or the the Sautrantikas, where vitarka, the first capacity of hearers. application of thought, disappears, but a vicara, Ñoái Dieän: To face—To confront. or continued reflection, remains. Like the Mahisasaka, they believed in the five factors Ñoái Döông: One who drew out remarks or of the Noble Path. It is said that during the sermons from the Buddha. reign of Harsha, this school was patronized by Ñoái Ñaõi: Ñaõi ñoái—Relationship—In relation his sister Rajasrit. with (one thing associated with another). Ñoäc Töû Ñaïo Nhaân: Ngoaïi ñaïo phuï vaøo Phaät Ñoái Ñaøm: To converse. phaùp trong Tieåu Thöøa chaáp vaøo lyù “khoâng Ñoái Ñaùp: Questions and answers. kieán”—Heretical followers of Hinayana, who Ñoái Ñaàu: To face—To confront with hold a false doctrine of the Void, teaching it as someone. total non-existence or nihilism. Ñoái Ñaàu Vôùi Söï Thaät: To face realities. Ñoäc Vieân: See Anathapindika and Kyø Thoï Ñoái Khaùng: To resist—To stand up against. Caáp Coâ Ñoäc Vieân. Ñoái Laäp: Apavada (skt). Ñoäc Xaø: • To oppose. 1) Raén ñoäc: A poisonous snake. • Refutation. 2) YÙù noùi töù ñaïi ñaát, nöôùc, löûa, gioù coù theå laøm Ñoái Ngaïn: Bæ ngaïn—The other shore—The toån haïi con ngöôøi: The four elements of opposite bank. the body, earth, water, fire and wind which Ñoái Phaùp: Abhidharma (skt)—Phaùp ñoái quaùn harm a man by their variation, i.e. hay ñoái höôùng, nghóa laø duøng trí hueä cuûa baäc increase and decrease. Thaùnh ñaïo voâ laäu ñeå ñoái quaùn caùi lyù cuûa töù ñeá 3) Vaøng: Gold. Nieát Baøn—The corresponding law, the Ñoâi: Moät ñoáng—A heap—A pile. philosophy in the Buddha’s teaching, the Ñoâi AÙp Ñòa Nguïc: Teân goïi khaùc cuûa Chuùng abhidharma; comparison of cause and effect— Hôïp Ñòa Nguïc, trong ñòa nguïc coù nuùi Ñaïi See Abhidharma in Sanskrit/Pali-Vietnamese Thaïch ñeø naùt thaân theå toäi nhaân—The hell of Section. crushing, the third great hell in which sinners Ñoái Phaùp Luaän: Teân khaùc cuûa A Tyø Ñaït Ma are crushed to death. Luaän—Another name for Abhidharma sastra. Ñoái: Ñoái Phaùp Taïng: Luaän Taïng, taïng thöù ba 1) Ñoái dieän: To face—Opposite. trong tam taïng kinh ñieån—The third section of 2) Ñoái ñaùp: To reply—To respond. the Tripitaka, the sastra, or Abhidharma. 3) Song ñoái: Pair. Ñoái Phaùp Toâng: Toâng phaùi theo A Tyø Ñaït 4) Tyû ñoái: To compare. Ma Luaän—The Abhidharma sect. Ñoái Caùo Chuùng: Ngöôøi laøm trung gian (ñaët Ñoái Phoù: To face—To deal with. ra nhöõng caâu hoûi) cho Phaät thuyeát phaùp cho töù chuùng, ñaëc bieät laø Ngaøi A Nan—The Ñoái Thoaïi Noäi Taâm: Inner dialogue. intermediary for the Buddha’s address to the Ñoái Thuû: Phaùt loà saùm hoái baèng caùch maët ñoái assembly, especially Ananda. maët vôùi vò Y Chæ Sö—Face to face confession.

Ñoái Trò: Pratipaksa (skt)—Ñoaïn tröø phieàn Hoaøng Thaïch Quaät, hay Hang Ñoäng Ñoân naõo baèng caùch ñoái ñaàu vaø cheá ngöï—To Hoaøng (naèm veà phía ñoâng nam huyeän Ñoân eliminate afflictions—To subdue afflictions by Hoaøng thuoäc tænh Cam Tuùc, coù ngoïn nuùi Minh responding or facing up to and controlling Sa, döôùi chaân nuùi coù chuøa Tam Giôùi, quanh them. chuøa coù haøng ngaøn hang ñoäng. Tröôùc kia goïi laø Ñoái Töôïng Cuûa Söï Hoaïi Dieät: Ñoái töôïng ñoäng Nghìn Phaät vì xung quanh vaùch ñaù ñeàu cuûa cuûa söï hoaïi dieät laø voâ thöôøng, khoå vaø baát coù chaïm troå hình töôïng Phaät). Vaøo nam 1900 tònh—Subject to destruction—Impermanence, coù moät vò Taêng queùt doïn caùt buïi trong chuøa, töø suffering and impurity are subject to choã töôøng vôû tình côø nhìn thaáy moät caên phoøng destruction. trong ñoù chöùa ñaày kinh saùch. Khi môû saùch ra thaáy nhöõng saùch naày ñöôïc cheùp töø theá kyû thöù Ñoái Töôïng Nhaän Bieát: An object of naêm ñeán theá kyû thöù 10 (trong khoaûng trieàu ñaïi experience. nhaø Ñöôøng. Coù leõ vaøo thôøi Taây Haï loaïn laïc Ñoái Töôïng Nhìn Thaáy: Visible objects. neân ngöôøi ta ñem caát saùch vaøo ñaây). Moät Ñoái Töôïng Xuùc Chaïm: Tangible objects. ngöôøi Anh Sir Aurel Stein laø ngöôøi ñaàu tieân ñaõ Ñoái Xuùc Leã: Thôø phöôïng toân kính baèng maët mang moät soá saùch naày ra ngoaøi—Cave- ñoái maët—To worship, or pay respects, face to temples of the thousand Buddhas; where a face. monk in 1900 A.D. , sweeping away the Ñoái Xöùng: Symmetrical. collected sand, broke through a partition and Ñoài Baïi: Corrupt—Debauched—Immoral— found a room full of sutras, ranging in date Depraved. from the beginning of the 5th to the end of the Ñoài Phong: Depraved customs. 10th century, together with block prints and Ñoåi Chuû: To change hands—To pass into paintings, first brought to light by Sir Aurel Stein. someone else's possession. Ñoåi Gioïng: To change one's voice. Ñoán: 1) Ngaõ daäp ñaàu—To fall headlong—To Ñoåi Höôùng: Turnabout. prostrate. Ñoåi Höôùng Hoaøn Toaøn: A complete turn 2) Töùc thì: Ngay töùc khaéc, ñoái laïi vôùi "tieäm" about. hay töø töø—At one time—At once— Ñoåi Taùnh: To change one's character. Suddenly—Immediate; make ready; used Ñoåi YÙ: To change one's mind. chiefly in contrast with "gradually". Ñoäi Ôn: To be grateful. Ñoán Chæ: YÙ chæ ñoán ngoä—The will or aim of Ñoân: immediate attainment. 1) Ñoân ñoác: To urge. Ñoán Cô: caên cô töùc thì giaùc ngoä—The 2) Ñoân haäu (hieàn laønh löông thieän)— capacity or opportunity for immediate Honest—Staunch. elightenment. Ñoân Ñoác: To push—To urge—To hurry. Ñoán Ñaïi: Ñoán giaùo Ñaïi Thöøa, chæ Kinh Hoa Ñoân Hoaøng: Teân moät thaønh phoá trong thaønh Nghieâm laø boä kinh khi Ñöùc Phaät môùi thaønh Kansu, gaàn ñoù coù Vaïn Phaät Ñoäng—The city in ñaïo, ñoán thuyeát Ñaïi Thöøa giaùo cho caùc vò Boà Kansu near which are the Cave-temples of Taùt ñoán nhaäp—The Immediate school and thousand Buddhas—See Ñoân Hoaøng Thaïch sutra of the Mahayana, i.e. the Hua-Yen. Thaát. Ñoán Ñònh: Vaøo thieàn ñònh vaø taäp trung tö Ñoân Hoaøng Thaïch Thaát: Coøn goïi laø Ñoân töôûng töùc thì—To enter dhyana with

immediate concentration—To concentrate China, in contrast with the Northern school of immediately. "gradual" enlightenment, or Hinayana or other Ñoán Ñoaïn: Caét ñöùt

ngay töùc khaéc taát caû moïi methods of gradual attainment. This school phieàn naõo—To cut off at once stroke all the was founded by the sixth patriarch Hui-Neng. passions. Immediate awakening or Immediate teaching Ñoán Ñoán Vieân: Thuyeát töùc thì giaùc ngoä cuûa or practice for awakening for the advanced— toâng Hoa Nghieâm, töø ñöôïc Ngaøi Tröøng Quaùn See Ñoán Giaùo. duøng khi ngaøi boû toâng Phaùp Hoa ñeå qua toâng Ñoán Ngoä Boà Taùt: Vò Boà taùt coù khaû naêng ñaït Hoa Nghieâm—Instantaneous perfect thaønh ñaïo quaû töùc thì maø khoâng phaûi traûi qua enlightenment of the Hua-Yen, a term used by nhöõng giai ñoaïn khaùc—A bodhisattva who Ch'eâng-Kuan, who left the Lotus for the Hua- attains immediately without passing through Yen. the various stages. Ñoán Giaùo: Ñoán ngoä laø giaùo phaùp toái thöôïng Ñoán Ngoä Nhaát Thôøi: Momentariness—Söï thöøa coù coâng naêng giuùp giaùc ngoä töùc thì. Giaùo Chöùng ngoä dieãn ra moät caùch ñöôøng ñoät; vaø ñoù phaùp naày lieân heä vôùi tröôøng phaùi Hoa Nghieâm laø moät kinh nghieäm trong nhaát thôøi. Thöïc söï, vaø Thieàn. Ñoán ngoä giaûng veà thöïc chöùng chaân khoâng phaûi laø ñöôøng ñoät vaø nhaát thôøi, thì lyù töùc thì khoâng tuøy thuoäc vaøo nhöõng thôøi khoâng phaûi laø ngoä. Ñoán laø ñaëc ñieåm cuûa doøng giaûng thuyeát baèng lôøi hay qua nhöõng giai ñoaïn Thieàn Hueä Naêng, keå töø khôûi nguyeân cuûa noù khaùc nhau—Perfect sudden teaching, sudden vaøo cuoái theá kyû thöù baûy. Ñoái thuû cuûa Ngaøi laø teaching, perfect and immediate teaching, a Thaàn Tuù, nhaán maïnh treân söï khai trieån tuaàn töï supreme teaching which enables ones to attain cuûa taâm thöùc. Nhö vaäy caùc ñoà ñeä cuûa Hueä enlightenment immediately, or the doctrine Naêng hieån nhieân laø nhöõng ngöôøi tích cöïc chuû that enlightenment or Buddhahood may be tröôøng giaùo lyù ñoán ngoä. Kinh nghieäm ñoán ngoä attained at once, or immediate teaching of the naày môû ra moät nhaõn giôùi hoaøn toaøn môùi meû higher truth without preliminary stages. It is ngay trong moät khoaûnh khaéc (ekamuhurtena) usually associated with the Avatamsaka and vaø toaøn theå ñôøi soáng baáy giôø ñöôïc ñaùnh giaù töø Zen schools—Sudden teaching expounds the moät quan ñieåm môùi meû haún—Enlightenment abrupt realization of the iltimate truth without comes upon one abruptly and is a momentary relying upon verbal explanations or experience. In fact, if it is not abrupt and progression through various stages of practice. momentary, it is not enlightenment. This Ñoán Kinh: Cheùp laïi Kinh Phaùp Hoa chæ trong abruptness is what characterizes the Hui-Neng voøng moät ngaøy—To copy the Lotus Sutra at school of Zen ever since its proclamation late one sitting. in the seventh century. His opponent Shen- Hsiu was insistent on a gradual unfoldment of Ñoán Ngoä: Lyù thuyeát giaùc ngoä baát thaàn do Zen consciousness. Hui-Neng's followers were Thieàn Nam Toâng chuû tröông, ngöôïc laïi vôùi thus distinguished as strong upholders of the Thieàn Baéc Toâng hay phaùi ñaïi giaùc tuaàn töï cuûa doctrine of abruptness. This abrupt experience Tieåu Thöøa. Tröôøng phaùi naày do Luïc toå Hueä of enlightenment, then, opens up in one Naêng, toå thöù saùu cuûa doøng Thieàn trung Hoa moment (ekamuhurtena) an altogehter new chuû xöôùng. Ñoán ngoä daønh cho nhöõng baäc vista, and the whole existence appraised from thöôïng caên thöôïng

trí—The doctrine of quite a new angle of observation. “sudden” enlighenment (instantly to apprehend, or attain to Buddha-enlightenment) Ñoán Phaùp: Töùc thì hieåu bieát vaø giaùc ngoä, ñoái associated with the Southern school of Zen in laïi vôùi tieäm phaùp—Immediate apprehension or

enlightenment as opposed to gradual nieäm; voâ truï laø baûn taùnh cuûa ngöôøi. ÔÛ theá development. gian naøo laø thieän aùc, toát xaáu, cho ñeán Ñoán Taû: See Ñoán Kinh. nhöõng vieäc oaùn cuøng vôùi thaân, ngoân ngöõ Ñoán Thaønh Chö Haønh: Töùc thì hoaøn thaønh xuùc chaïm, hö doái tranh ñua, vaân vaân, thaûy taát caû caùc haønh—The immediate fulfilment of ñeàu ñem veà khoâng; khoâng nghó traû thuø haïi all acts, processes, or disciplines by the laïi, trong moãi nieäm khoâng nghó caûnh tröôùc, fulfilment of one. neáu nieäm tröôùc, nieäm hieän taïi, nieäm sau, trong moãi nieäm töông tuïc khoâng döùt goïi laø Ñoán Tieäm: heä phöôïc. Ñoái treân caùc phaùp moãi nieäm (I) Nghóa cuûa Ñoán Tieäm—The meanings of khoâng truï, töùc laø khoâng phöôïc, ñaây laø laáy Sudden and Gradual Teaching: Ñoán giaùo voâ truï laøm goác. Naày thieän tri thöùc! Ngoaøi ñoái laïi vôùi tieäm giaùo. Ñoán giaùo vaø Tieäm lìa taát caû töôùng goïi laø voâ töôùng, hay lìa nôi giaùo laø hai tröôøng phaùi, cuøng tieâu bieåu cho töôùng, töùc laø phaùp theå thanh tònh, ñaây laø giaùo lyù nhaø Phaät, thích hôïp vôùi chuùng sanh laáy voâ töôùng laøm theå. Naày thieän tri thöùc! tuøy caên cô trình ñoä. Vì vaäy ñeà cao giaùo Ñoái treân caùc caûnh, taâm khoâng nhieãm, goïi phaùp naày vaø phæ baùng giaùo phaùp kia laø söï laø voâ nieäm. Ñoái treân nieäm thöôøng lìa caûnh, chaáp tröôùc ñieân daïi, khoâng thích hôïp vôùi chaúng ôû treân caûnh maø sanh taâm. Neáu chæ ngöôøi Phaät töû—Immediate, or sudden, traêm vaät chaúng nghó, nieäm phaûi tröø heát, attainment, in contrast with gradualness. moät nieäm döùt töùc laø cheát, roài seõ sanh nôi The two schools of Zen, the Gradual and khaùc, aáy laø laàm to. Ngöôøi hoïc ñaïo suy the Sudden, represent different facets of nghó ñoù, neáu khoâng bieát caùi yù cuûa phaùp the same teaching adapted to different thì töï taâm laàm coøn coù theå, laïi daïy ngöôøi types of people in different location. To khaùc, töï meâ khoâng thaáy laïi coøn cheâ bai praise one school while disparaging the kinh Phaät, vì theá neân laäp voâ nieäm laøm other is therefore a form of crazy toâng. Naày thieän tri thöùc! Theá naøo laø laäp voâ attachment, not appropriate for any nieäm laøm toâng? Chæ vì mieäng noùi thaáy Buddhists. taùnh, ngöôøi meâ ôû treân caûnh coù nieäm, treân (II) “Ñoán Tieäm” theo quan ñieåm cuûa Luïc Toå nieäm laïi khôûi taø kieán, taát caû traàn lao voïng Hueä Naêng trong Kinh Phaùp Baûo Ñaøn, töôûng töø ñaây maø sanh. Töï taùnh voán khoâng Phaåm thöù Tö—“Sudden and Gradual moät phaùp coù theå ñöôïc, neáu coù sôû ñaéc, Teachings” according to the Sixth voïng noùi hoïa phöôùc töùc laø traàn lao taø kieán, Patriarch’s point of view in the Dharma neân phaùp moân naày laäp voâ nieäm laøm toâng. Jewel Platform Sutra, Chapter Four: Toå Naày thieän tri thöùc! Voâ laø voâ vieäc gì? Nieäm daïy chuùng raèng: “Naày thieän tri thöùc! Xöa laø nieäm vaät naøo? Voâ ñoù laø khoâng coù hai nay chaùnh giaùo khoâng coù ñoán tieäm, taùnh töôùng, khoâng coù caùc taâm traàn lao; nieäm laø ngöôøi töï coù lôïi ñoän, ngöôøi meâ thì laàn laàn nieäm chaân nhö baûn taùnh. Chaân töùc laø theå kheá hôïp, ngöôøi ngoä thôøi

choùng tu, töï bieát cuûa nieäm, nieäm töùc laø duïng cuûa chaân nhö, boån taâm, töï thaáy boån taùnh, töùc laø khoâng coù chaân nhö töï taùnh khôûi nieäm, khoâng phaûi sai bieät, do ñoù neân laäp ra giaû danh ñoán maét tai muõi löôõi hay khôûi nieäm, chaân nhö tieäm. Naày thieän tri thöùc! Phaùp moân cuûa ta coù taùnh cho neân khôûi nieäm, chaân nhö neáu ñaây töø tröôùc ñeán nay, tröôùc laäp voâ nieäm khoâng coù taùnh thì maét tai saéc thanh chính laøm toâng, voâ töôùng laøm theå, voâ truï laøm khi aáy lieàn hoaïi. Naày thieän tri thöùc! Chaân boån. Voâ töôùng laø ñoái vôùi töôùng maø lìa nhö töï taùnh khôûi nieäm, saùu caên tuy coù thaáy töôùng; voâ nieäm laø ñoái vôùi nieäm maø khoâng nghe hieåu bieát maø khoâng nhieãm muoân

caûnh, maø chôn taùnh thöôøng töï taïi neân kinh should always be separate from states; do noùi: “Hay kheùo phaân bieät caùc phaùp töôùng not give rise to thought about them. If you maø ñoái vôùi nghóa ñeä nhaát khoâng coù merely do not think of hundred things, and ñoäng.”—The Master instructed the so completely rid yourself of thought, then assembly: “Good Knowing Advisors, the as the last thought ceases, you die and right teaching is basically without a undergo rebirth in another place. That is a division into ‘sudden’ and ‘gradual.’ great mistake, of which students of the People’s natures themselves are sharp or Way should take heed. To misinterpret the dull. When the confused person who Dharma and make a mistake yourself gradually cultivates and the enlightened might be acceptable but to exhort others to person who suddenly connects each do the same is unacceptable. In your own recognize the original mind and see the confusion you do not see, and, moreover, original nature, they are no different. you slander the Buddha's Sutras. Therefore, the terms sudden and gradual Therefore, no-thought is to be established are shown to be false names. Good as the doctrine. Good Knowing Advisors, Knowing Advisors, this Dharma-door of why is no-thought established as the mine, from the past onwards, has been doctrine? Because there are confused established the first with no-thought as its people who speak of seeing their own doctrine, no-mark as its substance, and no- nature, and yet they produce thought with dwelling as its basis. No-mark means to be regard to states. Their thoughts cause apart from marks while in the midst of deviant views to arise, and from that, all marks. No-thought means to be without defilement and false thinking are created. thought while in the midst of thought. No- Originally, not one single dharma can be dwelling is the basic nature of human obtained in the self-nature. If there is beings. In the world of good and evil, something to attain, or false talk of attractiveness and ugliness, friendliness misfortune and blessing, that is just and hostility, when faced with language defilement and deviant views. Therefore, which is offensive, critical, or this Dharma-door establishes no-thought argumentative, you should treat it all as as its doctrine. Good Knowing Advisors, empty and have no thought of revenge. In ‘No’ means no what? ‘Thought’ means every thought, do not think of former thought of what? ‘No’ means two marks, states. If past, present, and future thoughts no thought of defilement. ‘Thought’ succeed one another without interruption, means thought of the original nature of it is bondage. Not to dwell in dharmas True Suchness. True Suchness is the from thought to thought is to be free

from substance of thought and thought is the bondage. That is to take no-dwelling as function of True Suchness. The True the basis. Good Knowing Advisors, to be Suchness self-nature gives rise to thought. separate from all outward marks is called It is not the eye, ear, nose, or tongue ‘no-mark.’ The ability to be separate from which can think. The True Suchness marks is the purity of the Dharma’s possesses a nature and therefore gives substance. It is to take no-mark as the rise to thought. Without True Suchness, substance. Good Knowing Advisors, the the eye, ear, forms, and sounds non-defilement of the mind in all states is immediately go bad. Good Knowing called ‘no-thought.’ In your thoughts you Advisors, the True Suchness self-nature

gives rise to thought, and the six faculties, Ñoän Thoå: To vanish under ground. although they see, hear, feel, and know, Ñoâng: are not defiled by the ten thousand states. 1) Muøa Ñoâng: Hima or Hemanta (skt)— Your true nature is eternally independent. Winter. Therefore, the Vimalakirti Sutra says, "If 2) Höôùng Ñoâng: Purva (skt)—East. one is well able to discriminate all dharma 3) Ñoâng ñuùc: Crowded—Numerous. marks, then, in the primary meaning, one Ñoâng Am: The eastern hall of a monastery. does not move.’" Ñoâng An Cö: Cuõng gioáng nhö Haï An Cö, Ñoán Tieäm Tu Haønh: Two views of nhöng muøa Ñoâng An Cö baét ñaàu töø 16 thaùng realization: 10 ñeán 15 thaùng gieâng—The winter retreat, 1) Ñoán ngoä: Ngoä töùc thì hoaëc ngay luùc thöïc from 16th of the 10th month to 15 of the 1st taäp—Sudden or Instantaneous month. realization—Realization occurs at the time Ñoâng Chí: Winter solstice. of practice. 2) Tieäm ngoä: Chöùng ngoä töø töø theo tieán trình Ñoâng Daï: Ñeâm tröôùc hoâm Ñoâng Chí—The tu taäp—Gradual realization—Realization night before the winter soltice. occurs gradually as a process continuing Ñoâng Ñòa: See Ñoâng Ñoä in Vietnamese- over a period of long line of moments. English Section. Ñoán Vieân: Ñoán giaùo vaø Vieân giaùo, hay con Ñoâng Ñoä: ñöôøng ñi ñeán giaùc ngoä cuûa toâng Thieân Thai, 1) Nöôùc Taøu: The eastern land (China). tröôøng phaùi Phaùp Hoa—The immediate and 2) Ñoâng Tònh Ñoä cuûa Ñöùc Haï Sanh Di Laëc complete way of enlightenment of the T’ien- Toân Phaät: The Eastern Paradise which is T’ai Lotus School. presided by Maitreya, the Coming Ñoàn Ñaõi: To spread a rumour. Buddha. Ñoàn Nhaõm: To spread a false rumour. Ñoâng Ñoä Cöûu Toå: See Thieân Thai Cöûu Toå. Ñoän: Ñoâng Ñoä Ñaïi Sö: See Thieân Thai Ñaïi Sö. 1) AÅn troán: To retire—To vanish. Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn: Möôøi taùm 2) Ngu doát: Blunt—Dull—Stupid—See Ñoän baäc Thöôïng Thuû trong soá 123 baäc Hieàn cuûa Caên. Baïch Lieân Xaõ—Eighteen highest virtues Ñoän Caên: Dull—Of dull capacity—Unable to among 123 high virtues of the White Lotus receive Buddha-truth. Congregation. 1) Hueä Vieãn Ñaïi Sö: Great Master Hui- Ñoän Cô: See Ñoän Caên. Yuan. Ñoän Söû: Naêm söù giaû cuûa söï ngu ñoän hay meâ 2) Hueä Vónh Ñaïi Sö: Great Master Hui-Vinh. chaáp vaøo caùi hoaëc cuûa söï, ñoái laïi vôùi nguõ lôïi 3) Hueä Trì Phaùp Sö: Dharma Master Hui-Tsi. söû—The five envoys of stupidity, i.e. of the 4) Ñaïo Sanh Phaùp Sö: Dharma Master Tao- lower passions, in contrast with the five higher Sinh. wholesome deeds—See Nguõ Ñoän Söû, and Nguõ 5) Phaät Ñaø Da Xaù Toân giaû: Great Venerable Lôïi Söû. Buddhayasas. Ñoän Theá: Traùnh xa theá

tuïc ñeå trôû thaønh Taêng 6) Phaät Ñaø Baït Ñaø La Toân giaû: Great só hay aån só—To retire from the world and Venerable Buddhabhadra. become a monk, or to withdraw from the 7) Hueä Dueä Phaùp Sö: Dharma Master Hui- community and become a hermit. Due.

8) Ñaøm Thuaän Phaùp Sö: Dharma Master China. Tan-Shuan. Ñoâng Phöông: The east—Eastern region. 9) Ñaïo Kính Phaùp Sö: Dharma Master Tao- Ñoâng Phöông Huyeàn Bí: Mysterious East. Ching. Ñoâng Sôn: 10) Ñaøm Haèng Phaùp Sö: Dharma Master Tan- 1) Nuùi Ñoâng: An eastern hill. Hung. 2) Ñoâng Sôn Töï: An Eastern Hill Monastery. 11) Ñaïo Bính Phaùp Sö: Dharma Master Tao- Ñoâng Sôn Boä: Purvasailah (skt)—Phaät Baùt Bing. Theá La Boä—Moät trong naêm heä phaùi cuûa Ñaïi 12) Ñaøm Tieân Phaùp Sö: Dharma Master Tan- Chuùng Boä—One of the five divisions of the Tsien. Mahasamghikah school—See Taây Sôn Truï Boä. 13) Danh só Löu Di Daân: Famed Scholar Liu- Di-Ming. Ñoâng Sôn Phaùp Moân: Phaùp moân cuûa Nguõ 14) Danh só Loâi Thöù Toân: Famed Scholar Lui- Toå Hoaèng Nhaãn, truï trì taïi Hoaøng Mai Ñoâng Tsi-Tsun. Vieän (chuøa veà phía ñoâng cuûa nuùi Hoaøng 15) Danh só Vöông Daõ: Famed Scholar Wang- Mai)—The Dharma Door (Intuitive School) De. from the fifth patriarch Hung-Jen, who resided 16) Danh só Vöông Thuyeân: Famed Scholar at Huang-Mei eastern monastery. Wang Tsuyen. Ñoâng Sôn Truï Boä: Purvasailah (skt)—See 17) Danh só Toân Bính: Famed Scholar Tsun Taây Sôn Truï Boä. Bing. Ñoâng Sôn Töï: Purvasaila-samgharama 18) Danh só Chaâu Tuïc Chi: Famed Scholar (skt)—Töï vieän naèm veà phía ñoâng cuûa nuùi Tsu-Ji. Dhanakataka—A monastery east of ** For more information, please see Hueä Dhanakataka. Vieãn. Ñoâng Taây Nhò Ban: See Tri Söï Ñaàu Thuû. Ñoâng Maïn Ñaø La: Maïn Ñaø La veà phía ñoâng Ñoâng Thaéng Thaàn Chaâu: Purvavideha cuûa Thai Taïng Gioùi—The eastern mandala, (skt)—Phaät Baø Ñeà—Phaät Baø Tyø Ñeà Ha—See that of Garbhadhatu. Töù Chaâu (4). Ñoâng Maät: Maät giaùo taïi Nhaät Baûn, ñoái laïi Ñoâng Thuyeàn: Teân cuûa moät ngoâi chuøa coå ôû vôùi Maät giaùo cuûa toâng Thieân Thai (Ñoâng Maät Hueá, Trung Vieät. Teân hieäu ñaày ñuû cuûa chuøa laø cho raèng Ñöùc Ñaïi Nhaät vaø Thích Ca laø khaùc Linh Sôn Ñoâng Thuyeàn Töï, toïa laïc treân moät theå, coøn Taây Maät cho raèng Ñöùc Ñaïi Nhaät vaø ñænh ñoài thoaùng ñaõng taïi aáp Cö Só, laøng Döông Thích Ca laø ñoàng theå)—The eastern esoteric Xuaân Thöôïng. Chuøa voán do Hoøa Thöôïng Teá or Shingon Sect of Japan, in contrast with the Vyõ, moät trong nhöõng cao tuùc cuûa Toå Lieãu T'ien-T'ai esoteric sect. Quaùn khai sôn vaøo khoaûng giöõa theá kyû thöù 18. Ñoâng Nguïc: Ban ñaàu chuøa chæ laø moät thaûo am. Sau khi Hoøa 1) Ñænh Thaùi Sôn thuoäc tænh Ñoâng Sôn, moät Thöôïng Teá Vyõ thò tòch, sö Ñaïi Quang Tueä trong naêm ñænh nuùi thieâng lieâng ôû Trung Chieáu keá tuïc truï tri, nhöng traûi qua nhöõng bieán Quoác: The Eastern Peak T'ai-Shan in ñoäng vaøo cuoái theá kyû thöù 18, chuøa trôû thaønh Shan-Tung, one of the five sacred peaks in hoang pheá. Hôn möôøi naêm sau, khi vua Gia China. Long ñaõ leân ngoâi, ñeå töôûng nhôù ñeán daáu tích 2) Vò Thaàn taïi ñænh Ñoâng Nguïc, baûo hoä khaép cuûa moät cao tuùc cuûa toå Lieãu Quaùn, Hoøa Trung Hoa: The god or spirit of this peak, Thöôïng Ñaïo Taâm Trung Haäu beân chuøa whose protection is claimed all over Thuyeàn Toân

ñaõ döïng laïi thaûo am. Naêm 1838,

hoaøng nöõ thöù 13 cuûa vua Gia Long laø Nguyeãn Gia Long already ascended the throne. Most Phöôùc Ngoïc Cô, sau khi choàng con maát sôùm, Venerable Ñaïo Taâm Trung Haäu from Thuyeàn ñaõ xuoáng toùc thoï giôùi Sa Di vôùi Hoøa Thöôïng Toân temple rebuilt the thatched house as a Taùnh Khoâng, ñaõ xaây döïng moät töø ñöôøng phía dedication to the relic of the living place of sau chuøa laøm nôi thôø töï choàng con maât sôùm, one of Patriarch Lieãu Quaùn's best disciples. In hoï haøng cuûa baø, vaø cho chính baø veà sau naày. 1838, the thirteenth princess of king Gia Long, Ñeán naêm 1842, baø ngoïc Cô vôùi tö caùch laø Hoäi Nguyeãn Phöôùc Ngoïc Cô, who left home and Chuû cuûa chuøa, ñaõ cuøng vôùi nhöõng baø con trong became a novice with Most Venerable Taùnh hoaøng toäc ñöùng ra ñaûm traùch vieäc truøng tu Khoâng after her husband and children passed chuøa. Qui moâ truøng tu goàm chaùnh ñieän vuoâng away in their young age, built a worship house moät gian hai chaùi, phöông tröôïng, Taêng xaù, in the back of the temple to worship her thieàn ñöôøng, haäu lieâu hôn möôøi phoøng. Ñoàng husband and children, her dead relatives, as thôøi ñuùc moät töôïng Tam Theá Phaät, Phaät Quaùn well as for her worship after her death. In AÂm baèng ñoàng, cuõng nhö caùc töôïng khaùc vaø 1842, as head of the congregation, she together caùc phaùp khí trong chuøa, cuøng ñaïi hoàng chung with her realtives in the royal family undertook naëng naëng 398 caân. Sau khi vieäc truøng tu hoaøn the reconstruction of the temple. The new taát, Hoøa Thöôïng Teá Chính Boån Giaùc, taêng structure consisted of a square main hall with cang chuøa Giaùc Hoaøng ñaõ sang ñeå chöùng minh two side-rooms, the headmonk's residence, trong cuøng naêm aáy. Sau khi baø Ngoïc Cô thò houses for staff, meditation hall, and a back tòch, chuøa Ñoâng Thuyeàn ñöôïc giao cho caùc vò house with more than ten rooms. The set of thöøa töï thuoäc hai thoân Döông Xuaân Thöôïng vaø statues of Past, Present and Future Buddhas Haï troâng coi, löu truyeàn ñöôïc ba ñôøi. Ñeán naêm and a statue of Avalokitesvara Bodhisattva in 1978, vò thöøa töï cuoái cuøng ñaõ hieán chuøa laïi cho bronze were cast, and a great-size bell, 398 giaùo hoäi, sö baø Dieäu Khoâng ñaûm nhaän vieäc truï pounds, and most of other statues in the temple trì vaø truøng tu chuøa, ñaõ cöû Ni sö Dieäu Ñaït töø were made this time. After the reconstruction chuøa Hoàng AÂn ra troâng coi. Naêm 1987 vaø was completed, Most Venerable Teá Chính Boån 1989, toân taïo laïi töø ñöôøng Coâng chuùa, xaây Giaùc, a royal-recognized monk from Giaùc döïng haäu lieâu, tònh traø, cuõng nhö coång tam Hoaøng temple, inaugurated the new temple in quan. Ngaøy nay chuøa Ñoâng Thuyeàn vaãn coøn the same year. After the princess' death, giöõ ñöôïc neùt coå kính vôùi kieåu kieán truùc buoåi Ñoâng Thuyeàn temple was entrusted to the ñaàu trieàu Nguyeãn—Name of an ancient heirs in the princess' family in Döông Xuaân temple in Hueá, Central Vietnam. The full Thöôïng and Haï hamlets. The worship was thus name is Linh Sôn Ñoâng Thuyeàn Töï, situated carried on for three generations. The in 1978, on an open hill at Cö Só hamlet, Döông Xuaân the last heir of the family submitted the temple Thöôïng village. The temple was built in the to the Buddhist official authority. Most middle of the eighteenth century by Most venerable Nun Dieäu

Khoâng assigned Nun Venerable Teá Vyõ, one of the highly Dieäu Ñaït from Hoàng AÂn temple to take charge enlightened disciples of Patriarch Lieãu Quaùn. of the temple. In 1987 and 1989, Bhikkhuni From the beginning, the temple was only a Dieäu Ñaït rebuilt the princess' worship house, thatched house. After the the death of Most the back house, tea house, and a three- Venerable Teá Vyõ, Venerable Ñaïi Quang Tueä entrance gate. Ñoâng Thuyeàn nowadays still Chieáu took over. However, after the crises in keeps its antique appearance in the the late eighteenth century, the temple was left architectural style of the earliest times of the in ruins. More than ten years later, when king Nguyeãn Dynasty.

Ñoâng Tònh: Nhaø xí trong töï vieän—The pivy Ñoàng La: Pheøng la duøng trong nghi leã—A in a monastery. gong. Ñoâng Trieàu: Saùng sôùm ngaøy Ñoâng Chí—The Ñoàng Lieâu: Baïn ñoàng hoïc—Fellow-student. morning of the winter soltice. Ñoàng Loaïi: (People) of the same race, class Ñoàng: or order. 1) Cuøng nhau: Together—Mutual—Same. Ñoàng Loaït: Unanimously—With one voice— 2) Ñoàng trinh: A virgin. In chorus. 3) Ñöùa treû: A youth—A boy—A girl. Ñoàng Loøng: Unanimous. 4) Kim loaïi baèng ñoàng: Tamra (skt)— Ñoàng Lung Ma: Druma (skt). Brass—Copper. 1) Teân cuûa loaïi caây: A tree in general. Ñoàng Bònh: To have the same illness. 2) Vua cuûa loaøi Khaån Na La hay caùc vò nhaïc Ñoàng Bònh Töông Laân: Birds of the same trôøi: A king of the Kinnaras, or feather flock together. Gandharvas, the celestial musicians. Ñoàng Chaân: Töø ñeå goïi caùc vò Sa Di, baûn taùnh Ñoàng Moân: Schoolfellow. ñôn giaûn nhö treû con—A term for a monk, who Ñoàng Nghóa Vôùi: To be synonymous with. should have the child-nature of simplicity. Ñoàng Nghieäp: Of the same profession—Co- Ñoàng Chaân Truï: Truï thöù taùm trong thaäp truï, worker—Colleague. sô sinh ôû nhaø Phaät—The stage of youth in Ñoàng Nhöùt: Identical—The very same. Buddhahood, the eighth of the ten grounds. Ñoàng Phaåm: See Ñoàng Loaïi. Ñoàng Chuûng: People of the same race. Ñoàng Sanh Thaàn: The guardian spirit. Ñoàng Cö Phaät Ñoä: The realm where Ñoàng Sanh thieân: Vò trôøi baûo hoä, sanh ra common beings and saints dwell together. cuøng luùc vôùi ngöôøi maø vò aáy baûo hoä che chôû Ñoàng Danh Thieân: Vò trôøi coù cuøng teân vôùi vò (moãi ngöôøi ngay töø luùc sanh ra ñaõ coù hai vò maø vò aáy che chôû baûo hoä—The deva who has Ñoàng Sanh Thieân vaø Ñoàng Danh Thieân baûo hoä the same name as the one he protects. che chôû)—The guardian deva, who is born or Ñoàng Ñaïo: Of the same religion. produced simultaneously with the person he Ñoàng Ñeàu: Equal. protects. Ñoàng Ñieäu: Harmony. Ñoàng Söï: Samanarthata (skt)—Working Ñoàng Giaùo: The unitary school—See Bieät together—See Töù Nhieáp Phaùp (4). Giaùo. Ñoàng Thanh: Unanimously—With one Ñoàng Haønh: Cuøng nhau thöïc taäp hay cuøng voice—In chorus. nhau tu haønh—To go together—To go in Ñoàng Thanh Töông ÖÙng, Ñoàng Khí company—To practice religion together. Töông Caàu: Birds of the same feather flock Ñoàng Hoùa: To assimilate. together. Ñoàng Hoïc: Ñoàng Theå: Coù cuøng moät taùnh chaát nhö nöôùc 1) Baïn cuøng lôùp hay cuøng tröôøng: Fellow- vaø soùng—Of the same body or nature, as water student—School-mate—Class-mate. and wave. 2) Cuøng chung hoïc vôùi nhau: To learn

or Ñoàng Theå Töø Bi: Look on all study together. sympathetically as of the same nature as one Ñoàng Höông: Fellow-countryman. (fellow-feeling and compassion). Ñoàng Khoâng Moâng Quaïnh: Desert place. Ñoàng Thính Dò Vaên: Theo toâng Thieân Thai,

cuøng nghe moät thöù phaùp taïi cuøng moät toøa, Ñoäng Gia: See Taøo Ñoäng. nhöng laïi hieåu khaùc nhau—According to the Ñoäng Haï: See Taøo Ñoäng. T'ien-T'ai sect, this means to hear the same Ñoäng Loøng: Touched—Moved—Affected. words, but understand differently. Ñoäng Loøng Töø: To be moved or touched by Ñoàng Thôøi: At the same time— one's compassion. Simultaneously—Contemporarily. Ñoäng Löïc: Motive power. Ñoàng Tieàn: Tieàn baèng ñoàng—Copper money, Ñoäng Sôn: See Löông Giôùi Ñoäng Sôn Thieàn or cash. Sö. Ñoàng Töû: Kamura (skt)—Cöu Ma La—Cöu Ñoäng Sôn Löông Giôùi: Tung-Shan-Lieng- Ma La Ca. Chieh—OÂng sanh naêm 807 sau Taây Lòch, laø toå 1) Teân goïi chung treû con—A boy—Youth— thöù nhaát cuûa phaùi Taøo Ñoäng Trung Quoác vaø A child. ngöôøi ñaõ thieát ñònh Naêm Vò hay Nguõ Sôn Taøo 2) Vò Boà Taùt ñöôïc coi nhö laø con cuûa Nhö Ñoäng. Ñoäng Sôn ñeán vôùi Thö Sôn Hueä Sieâu. Lai: A Bodhisattva as son of the Hueä Sieâu hoûi: "OÂng ñaõ truï taïi moät phöông, nay Tathagata. ñeán ñaây laøm gì?" Ñoäng Sôn noùi: "Toâi bò daøy 3) Vò Thaùi Töû: A prince. voø bôûi moät moái ngôø, khoâng bieát phaûi laøm sao 4) Ñoàng töû bieäu thò cho söï thanh tònh vaø voâ tö neân ñeán ñaây." Hueä Sieâu goïi lôùn: "Löông Giôùi! löï vaø laø hoùa thaân cuûa nhöõng ñaïi Boà Taùt: (teân thaät cuûa Ñoäng Sôn)" Ñoäng Sôn caát tieáng: Young children symbolize purity and "Daï!" Hueä Sieâu hoûi: "Caùi gì theá?" Ñoäng Sôn innocence and are the transformation khoâng bieát traû lôøi ra sao, vaø Hueä Sieâu noùi bodies of Maha-Bodhisattvas. ngay: "Phaät ñeïp quaù, chæ hieàm khoâng coù löûa Ñoàng Töôùng: All things, pure or impure, are saùng!" Theo Truyeàn Ñaêng Luïc, vì khoâng coù fundamentally of the same universal. löûa saùng neân söï voâ trí khoâng ñöôïc thaép saùng, Ñoàng YÙ: To agree—To concur—To agree khi bieát ñöôïc ñieàu naày, seõ coù söï thaép saùng. with someone's opinion—To be in agreement OÂng tòch naêm 869 sau Taây Lòch—He was born with someone. in 807 A.D. He was the first Patriarch of the Ñoäng: T'ao-Tung Sect and formulator of the Five 1) Chuyeån ñoäng: Töï tính cuûa gioù gaây ra söï Degrees. Tung-Shan came to see Hui-chao of chuyeån ñoäng (cuûa caùc ñaïi khaùc)—Move— Shu-Shan, and the latter asked: "You re Motion—Mutable—Movement arises already master of a monastery, and what do from the nature of wind which is the cause you want here?" Tung-Shan said: "I am of motion. distressed with a doubt and do not know what 2) Hang ñoäng: A hole—A cave. to do, hence my coming here." The master Ñoäng Baát Ñoäng Phaùp: Caùc phaùp trong duïc called out: "O Liang-Chieh!" which was Tung- giôùi voâ thöôøng nhanh choùng goïi laø ñoäng phaùp; Shan's real name, and Liang Chieh replied at caùc phaùp treân hai coõi saéc vaø voâ saéc giôùi vónh once, "Yes, sir." Hui-Chao asked: "What is cöûu baát ñoäng neân goïi laø baát ñoäng phaùp—The that?" Chieh failed to answer, and Hui-Chao mutable and immutable, the changing and the gave this judgment, "Fine Buddha no doubt, unchanging, the Kamadhatu, or realms of and what a pity he has no flames." According

metempsychosis and the two higher realms, to the Transmision of the Lamps, as he has no Rupadhatu and Arupadhatu. flames, his ignorance is not illuminating. When Ñoäng Cô Thuùc Ñaåy: Motivation. he becomes conscious of the fact, there is enlightenment. He died in 869 A.D.

** Please see Löông Giôùi Ñoäng Sôn Thieàn Sö. laø giai ñoaïn cuûa töï do noäi taïi troïn veïn—In Ñoäng Sôn Nguõ Vò: Naêm caáp baäc chöùng ngoä the fifth and highest grade, form and do Ñoäng Sôn Löông Giôùi thieát laäp. Gioáng nhö emptiness mutually penetrate to such a 10 baøi keä chaên traâu, ñaây laø caùc möùc ñoä khaùc degree that no longer is ther consciousness nhau veà söï thaønh töïu trong nhaø Thieàn—Five of either. Ideas of enlightenment or degrees of Tung-Shan-Liang-Chieh—Like the delusion entirely vanish. This is the stage Ten Osherding Verses, these are different of perfect inner freedom. levels or degrees of Zen realization formulated Ñoäng Thöôïng: See Taøo Ñoäng. by Zen master Tung-Shan-Liang-Chieh: Ñoát Höông: To burn incense. 1) Chaùnh Trung Thieân: Ngoâi vò thöù nhaát Ñoát Nhang: See Ñoát Höông. nhaän thöùc veà theá giôùi hieän töôïng ngöï trò, Ñoät: nhöng noù ñöôïc nhaän thöùc nhö laø chieàu 1) Ñoät nhieân: Suddenly—Abruptly— kích cuûa ngaõ tuyeät ñoái—The first level in Unexpectedly. which realization of the world of 2) Nhoâ ra: To protrude. phenomena is dominant, but it is perceived Ñoät Baø: Dhupa (skt)—Nhang thôm— as a dimension of the absolute self. Incense—Frankincense—Fragrant gum. 2) Thieân Trung Chaùnh: Giai ñoaïn thöù nhì naày hình thaùi voâ phaân bieät ñeán vôùi giai ñoaïn Ñoät Bieán: To transform suddenly. tröôùc moät caùch maõnh lieät vaø söï phaân bieät Ñoät Ca: Durga, Bhima, or Marici (skt)— bò ñaåy luøi vaøo phía sau—The second level Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, or second stage the undifferentiated Ñoät Ca laø vôï cuûa Ma Heâ Thuû La Thieân, ngöôøi aspect comes strongly to the fore and maø moãi naêm vaøo muøa thu ngöôøi ta ñeàu phaûi diversity recedes into background. daâng cuùng thòt ngöôøi—According to Eitel in 3) Chaùnh Trung Lai: Giai ñoaïn thöù ba laø ngoâi The Dictionary of Chinese-English Buddhist vò trong aáy khoâng coøn yù thöùc veà thaân hay Terms, Durga is the wife of Mahesvara, to taâm. Caû hai ñaõ ñöôïc xaû boû hoaøn toaøn— whom human flesh was offered once a year in The third grade is a level of realization autumn. wherein no awareness of body or mind Ñoät Caùt La: Duskrta (skt)—Dukkata (p)— remains; both “drop away” completely. Ñoät Caùt Laät Ña—Ñoät Saét Kyû Lyù Ña—AÙc taùc 4) Thieân Trung Chí: Giai ñoaïn thöù tö, vôùi nôi thaân nghieäp vaø khaåu nghieäp (coøn goïi laø ngoâi vò naày, tính duy nhaát cuûa moãi söï vaät thöùc-xoa-giaø-la-ni)—Wrong-doing—Evil ñöôïc nhaän thöùc ôû möùc ñoä ñoäc nhaát. Baây action—Misdeed—Sin—External sins of body giôø nuùi laø nuùi, soâng laø soâng; chöù khoâng and mouth, i.e. deed and words. coøn nuùi ñeïp soâng buoàn nöõa—The fourth Ñoät Khôûi: To break out suddenly. grade is the singularity of each object is Ñoät Loä Naõ: Drona (skt)—Teân moät vò Baø La perceived at its highest degree of Moân, ngöôøi ñaõ laõnh phaàn chia ñeàu xaù lôïi cuûa uniqueness. Now mountain is mountain, Phaät ñeå ngaên chaän söï tranh chaáp cuûa caùc quoác river is river; ther is no such a beautiful or vöông thaùi töû—A Brahman who is said to have

loving mountain or a boring river. divided the cremation remains of the Buddha 5) Kieâm Trung Ñaùo: ÔÛ vò thöù naêm hay laø to prevent strife for them among contending möùc cao nhaát, saéc vaø khoâng töông töùc princes. töông nhaäp ñeán ñoä khoâng coøn yù thöùc caû Ñoät Ngoä: To awake suddenly. hai, caùc yù nieäm ngoä meâ ñeàu bieán maát, ñaây Ñoät Nhaäp: To break into—To burst into.

Ñoät Nhieân: See Ñoät. 4) Ngöôi nay ñaõ gioáng ngoïn laù heùo khoâ; Ñoät Saét Kyû Lyù Ña: Duskrta (skt)—See Ñoät Dieâm ma söù giaû (töû thaàn) ôû saùt beân mình. Caùt La. Ngöôi ñang ñöùng tröôùc ngöôõng cöûa cheát, böôùc löõ ñoà ngöôi thieáu haún tö löông—You Ñoät Taát Caùt Laät Ña: Duskrta (skt)—Teân are like a withered leaf now. The ñaày ñuû cuûa Ñoät Caùt La—A complete name for messenger of death is waiting for you. Duskrta—See Ñoät Caùt La. You are standing at the threshold of your Ñôø Ngöôøi: Dumb with amazement. departure, but you have no provision for Ñôøi: Life. your journey (Dharmapada 235). Ñôøi Baát Haïnh: A wretched life. 5) Ngöôi haõy töi taïo cho mình moät hoøn ñaûo Ñôøi Ñôøi: Forever—Eternally—Perpetually. an toaøn, gaáp ruùt tinh caàn laøm keû khoân Ñôøi Naøo: Never. ngoan, goät saïch bao nhieâu phieàn naõo traàn Ñôøi Ngöôøi: Man's life. caáu, ñeå böôùc leân Thaùnh caûnh cuûa haøng Lôøi Phaät daïy veà "Ñôøi Ngöôøi" trong Kinh Phaùp chö thieân—Make yourself an island. Be Cuù—The Buddha's teachings of "Man's life" wise to strive quickly! When you cleanse in the Dharmapada Sutra: your impurities, you will enter into the 1) Ngöôøi kia vì khoâng hieåu raèng: "Chuùng ta heavenly world of the Ariyas (gods) saép bò huûy dieät, neân môùi phí söùc tranh luaän (Dharmapada 236). hôn thua. Neáu hoï hieåu roõ ñieàu ñoù, thì 6) Ñôøi soáng ngöôi nay saép luïn taøn, ngöôi chaúng coøn tranh luaän nöõa."—Some never ñang dòch böôùc gaàn Dieâm vöông, giöõa sees that everybody perishes in any ñöôøng ñaõ khoâng nôi ngôi nghæ, böôùc löõ argument. Those who realize this, do not haønh ngöôi cuõng thieáu haún tö löông—Your argue (Dharmapada 6). life has come to an end now. You stand in 2) Nhöõng ngöôøi chæ muoán soáng trong khoaùi death presence. There is no resting place laïc, khoâng chòu nhieáp hoä caùc caên, aên uoáng for you on the way, but you have no voâ ñoä, bieáng nhaùc chaúng tinh caàn, hoï laø provision (are not prepared) for your ngöôøi deã bò ma nhieáp phuïc nhö caønh meàm journey (Dharmapada 237). tröôùc côn gioù—Those who only want to 7) Ngöôi haõy taïo laáy cho mình moät hoøn ñaûo live with pleasant things, with senses an toaøn, gaáp ruùt tinh caàn laøm keû khoân unrestrained, in food immoderate, ngoan, goät saïch bao nhieâu phieàn naõo traàn indolent, inactive, are quickly overthrown caáu, chôù trôû lui ñöôøng sanh laõo nguy by the mara as a weak tree breaks before nan—Make an island for yourself. Be a big wind (Dharmapada 7). wise to strive quickly! When you cleanse 3) Nhöõng ngöôøi nguyeän ôû trong caûnh chaúng your impurities, you will not come back khoaùi laïc, khoân kheùo nhieáp hoä caùc caên, again to birth and old age (Dharmapada uoáng aên tieát ñoä, vöõng tin vaø sieâng naêng, 238). ma khoâng deã gì thaéng hoï, nhö gioù thoåi nuùi Ñôøi Ngöôøi Laø Moät Caây Neán Ñang Chaùy: ñaù—Those who contemplate "impurities," Man's life is a burning candle. with senses restrained, moderate in food, Ñôøi Sau: Future generations. faithful and active, mara cannot

overthrow Ñôøi Soáng: Life. him as it's impossible for the wind to Ñôøi Soáng Cao Ñeïp: A life of beauty. overthrow a rocky mountain (Dharmapada Ñôøi Soáng Ñaïo Lyù: Religious life. 8). Ñôøi Soáng Thanh Tònh Vaø Bình Dò: A pure

simple life. saùng hoa lau chaúng gioáng nhau."—One Ñôøi Soáng Vaät Chaát: Material life. day he entered the hall and addressed the Ñôøi Tö: Private life. monk, saying, "Within the cosmos, inside the universe, at the very center, there is a Ñôøi Xöa: Ancient times. jewel concealed in form mountain. Ñôïi Chôø: To expect. Dharma master Zhao says that you can Ñôïi Thôøi: To wait for an opportunity. only point at tracks and speak of traces of Ñôn: this jewel, and that you cannot hold it up 1) Ñôn leû: Single—Alone. for others to see. But today I split open the 2) Hoùa ñôn: A bill—A cheque. universe, break apart form mountain and 3) Moät: One. hold it forth for all of you to observe. 4) Soá leû: Odd numbers. Those with the eye of wisdom will see it." Ñôn AÂm: Monosyllabic. Dan-Xia hit the floor with his staff and Ñôn Ñieàn: Udana (skt)—Ñieåm khoaûng moät said, "Do you see? A white egret stands in taát döôùi ruùn, laø nôi chöùa ñöïng nhöõng nguyeân lyù the snow, but its color is different. It taát yeáu, coù theå laøm bieán ñoåi söï luaân löu cuûa doesn't resemble the clear moon or the doøng baát töû—A spot about an inch below the water reeds!" navel where lies the reservoir of vital principle • Sö thöôïng ñöôøng, nhaéc laïi Ñöùc Sôn daïy which can be transmuted unto the Elexir of chuùng noùi: "Toâng ta khoâng ngöõ cuù, khoâng Immortality. moät phaùp cho ngöôøi." Ñöùc Sôn noùi thoaïi Ñôn Ñoäc: Solitary—Alone—Isolated. theá aáy, ñaùng goïi laø chæ bieát vaøo coû tìm Ñôn Giaûn: Simple. ngöôøi, baát chôït toaøn thaân buøn nöôùc. Chín chaén xem ra, chæ ñuû moät con maét. Neáu laø Ñôn Haø Töû Thuaàn: Thieàn sö Ñôn Haø Töû Ñôn Haø thì khoâng theá. Toâng ta coù ngöõ cuù Thuaàn sanh naêm 1064 taïi tænh Töù Xuyeân, laø ñao vaøng caét chaúng môû, saâu xa chæ huyeàn moät trong nhöõng ñaïi ñeä töû cuûa Thieàn sö Phuø dieäu, ngoïc nöõ ñeâm mang thai—Dan-Xia Dung. OÂng thoï cuï tuùc giôùi vaøo naêm hai möôi entered the hall and said, De-Shan spoke tuoåi. Sö truï taïi nuùi Ñôn Haø, thuoäc tænh Töù as follows: "My doctrine is without words Xuyeân—Zen master Dan-Xia-Zhi-Chun was and phrases, and truthfully, I have no born in 1064 in Si-Chuan province, one of the Dharma to impart to people." You can say great disciples of Zen master Fu-Rong. He was De-Shan knew how to go into the grass to ordained at the age of twenty. He resided at save people. But he didn't soak the whole Mount Dan-Xia. body in muddy water. If you look carefully • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: you see he has just one eye. But as for me, "Trong caøn khoân giöõa vuõ truï, ôû trong coù my doctrine has words and phrases, and a moät hoøn ngoïc aån taïi hình sôn. Trieäu Phaùp golden knife can't cut it open. It is deep, Sö noùi vaäy, chæ coù theå chæ vaøo daáu vaø noùi mysterious, and sublime. A jade woman veà veát, chöù khoâng theå caàm laáy maø chæ baøy conceives in the night." cho ngöôøi. Ngaøy nay Ñôn Haø môû toaùt vuõ • Sö thöôïng ñöôøng: "Döøng döøng ñuùng ngoï truï ñaäp naùt hình nuùi, caàm laáy maø chæ baøy coøn thieáu nöûa, laëng laëng canh ba vaãn cho moïi ngöôøi quan saùt. Nhöõng ngöôøi coù chöûa troøn, saùu cöûa chaúng töøng bieát hôi aám, tueä nhaõn coù theå thaáy ñöôïc." Ñôn Haø caàm laïi qua thöôøng ôû tröôùc traêng

trong.”—Dan- gaäy doïng xuoáng saøn noùi: “Coù thaáy khoâng? Xia entered the hall and said, “At high Coø traéng treân tuyeát saéc vaãn khaùc, Traêng noon is still lacks half. In the quiet night it

is still not complete. Households haven’t haït meø—A single hempseed a dayto which the known the intimate purpose, always going Buddha reduced his food before his and coming before the clear moon.” enlightenment. • Sö thöôïng ñöôøng thuyeát: “Traêng saùng Ñôn Na: Putana (skt)—A female demon— chieáu soi ñaàm trong baøy boùng, nöôùc khoâng See Boá Ñaùt Na and Phuù Ñôn Na. coù yù thaám traêng, traêng khoâng coù taâm soi Ñôn Sô: See Ñôn giaûn. nöôùc, traêng nöôùc caû hai ñeàu queân môùi Ñôn Thuaàn: Unmixed—Pure—Not ñaùng goïi laø ñoaïn. Vì theá noùi: Vieäc leân trôøi containing any other substance. caàn phaûi thoåi maát, vieäc thaäp thaønh caàn Ñôn Vò: phaûi deïp maát, neùm vaøng vang tieáng chaúng 1) Choã ngoài ñaõ ñöôïc ghi vaøo danh saùch: A caàn xoay nhìn. Neáu hay nhö theá môùi hieåu listed position, or seat. nhaèm trong dò loaïi maø ñi. Quyù vò ñeán trong 2) Choã ngoài moät ngöôøi: A single seat. aáy laïi thaáu hieåu chaêng? Sö im laëng moät luùc laïi noùi: Thöôøng ñi chaúng caát nhaân gian Ñuû: Sufficient—Adequate—Enough. böôùc, mang loâng ñoäi söøng laãn ñaát buøn.”— Ñuû AÊn: To be well off—To have enough to Dan-Xia entered the hall said, “The eat. precious moon streams its shining light, Ñuû Duøng: See Ñuû. spreading out vast and clear. The water Ñuû Khaû Naêng: To be capable (efficient). reflects, but does not absorb its essence, Ñuû Maët: Everybody is present. nor does the moon rend its shining mind. Ñuû Söùc: To be competent (able). When water and moon are both forgotten, Ñuû taøi: See Ñuû Söùc. this may be called cut-off. Therefore, it is said: Things rising to heaven must fall Ñuû Trí Khoân: Sufficient intelligence. back to earth. What is fully completed is Ñuû Tö Caùch: To be qualified to do inevitably lacking. Cast off the desire for something. reputation and don’ look back. If you can Ñua Ñoøi: To imitate. do this, you can then walk in the fantastic Ñua Taøi: To compete with someone in talent. diversity. And when you have reached this Ñua Tranh: To compete. place, have you seen it all? After a long Ñuøa Côït: To jest—To joke. pause Dan-Xia said: If you are not Ñuùc Chuoâng: To cast a bell. devoted to walking among people, then you fall into the dirt and mud wearing Ñuùc Töôïng: To cast a statue. feathers and horns.” Ñuïc Nöôùc Beùo Coø: To fish in troubled • Thieàn Sö Ñôn Haø thò tòch vaøo muøa xuaân waters. naêm 1117. Thaùp coát cuûa sö ñöôïc döïng leân Ñuùng: Right—Proper. ôû phía nam Hoàng Sôn, baây giôø laø thaønh Ñuùng Ñaén: Decent. phoá Vuõ Haùn, tænh Hoà Baéc—Dan-Xia died Ñuùng Luùc: Right time—Right moment. in the spring of the year 1117. A monment Ñuùng Ngöôøi Ñuùng Choã: The right man in and the master’s complete remains were the right place. placed in a stupa south of Mount Hong, Ñuøng Ñuøng: Violently. now is Wu-Han city, Hubei province. Ñuïng Chaïm Quyeàn Lôïi: Interests conflict. Ñôn Ma: Tröôùc khi Phaät thaønh ñaïo, trong khi coøn tu khoå haïnh, Ngaøi chæ aên moãi ngaøy moät Ñuoác: Torch. Ñuoåi: To drive someone out—To dismiss—To

discharge—To expel. phöông—The scent of flowers does not Ñuùt Loùt: To bribe. blow against the wind, nor does the Ñuït Möa: To take shelter from the rain. fragrance of

sandalwood and jasmine, but the fragrance of the virtuous blows against Ñöa Maét Nhìn: To gaze. the wind; the virtuous man pervades every Ñöa Tin: To bring news. direction (Dharmapada 54). Ñöa Taän Tay: To give something into 2) Höông chieân ñaøn, höông ña giaø la, höông someone's hands. baït taát kyø, höông thanh lieân, trong taát caû Ñöa Tôùi: Conductive to—To evoke. thöù höông, chæ thöù höông ñöùc haïnh laø hôn Ñöùc: Guna (skt)—Virtue—Moral—Moral caû—Of little account is the fragrance of power—Moral excellence. sandal-wood, lotus, jasmine; above all Ñöùc Bình: Coøn goïi laø Hieàn Bình, Thieän Bình, these kinds of fragrance, the fragrance of hay Caùt Töôøng Bình (ngöôøi coù chieác bình naày virtue is by far the best (Dharmapada 55). seõ caàu gì ñöôïc naáy)—The vase or talisman of 3) Höông chieân ñaøn, höông ña giaø la ñeàu laø power. thöù höông vi dieäu, nhöng khoâng saùnh baèng Ñöùc Boån: höông ngöôøi ñöùc haïnh, xoâng ngaùt taän chö 1) Caên baûn ñaïo ñöùc cuûa cuoäc soáng: The root thieân—Of little account is the fragrance of of the moral life, or of religious power. sandal; the fragrance of the virtuous rises 2) Danh hieäu cuûa Ñöùc Phaät A Di Ñaø nhö laø up to the gods as the highest (Dharmapada caên baûn cuûa moïi ñöùc haïnh: Name for 56). Amitabha as rot of all virtue 4) Ngöôøi naøo thaønh töïu caùc giôùi haïnh, haèng Ñöùc Dò Moäng Sôn: See Moäng Sôn Ñöùc Dò. ngaøy chaúng buoâng lung, an truï trong chính trí vaø giaûi thoaùt, thì aùc ma khoâng theå doøm Ñöùc Duïc: Moral education. ngoù ñöôïc—Mara never finds the path of Ñöùc Ñieàn: Ruoäng coâng ñöùc, aùm chæ nhöõng those who are virtuous, careful in living baäc A La Haùn, Boà Taùt, vaø Phaät—Field of and freed by right knowledge virtue, or of religious power, i.e. the cult of (Dharmapada 57). arhats, bodhisattvas, and Buddhas. 5) Giaø vaän soáng ñöùc haïnh laø vui, thaønh töïu Ñöùc Ñoä: Virtuous and generous. chaùnh tín laø vui, ñaày ñuû trí tueä laø vui, Ñöùc Haûi: AÛnh höôûng cuûa coâng ñöùc saâu roäng khoâng laøm ñieàu aùc laø vui—To be virtue nhö bieån caû meânh moâng—The ocean like until old age is pleasant; to have steadfast character and influence of virtue. faith is pleasant; to attain wisdom is Ñöùc Haïnh: Coâng ñöùc vaø coâng haïnh tu trì— pleasant; not to do evil is pleasant Virtues—Virtuous—Morality—Good (Dharmapada 333). conduct—Moral conduct and religious Ñöùc Höông: Höông thôm ñöùc haïnh—The exercises, or discipline. fragrance of virtue. Nhöõng lôøi Phaät daïy veà "Ñöùc Haïnh" trong Kinh Ñöùc Maãu: Meï cuûa moïi coâng ñöùc, nhö nieàm Phaùp Cuù—The Buddha's teachings on tin laø caên baûn cuûa cuoäc soáng toân giaùo—The "Virtues" in the Dharmapada Sutra: mother of virtue, i.e. faith which is the root of 1) Muøi höông cuûa caùc thöù hoa, duø laø hoa the religious life. chieân ñaøn, hoa ña giaø la, hay hoa maït ly Ñöùc Moân: Virtuous family. ñeàu khoâng theå bay ngöôïc gioù, chæ coù muøi Ñöùc Nieäm: Hoøa Thöôïng Thích Ñöùc Nieäm, höông ñöùc haïnh cuûa ngöôøi chaân chính, tuy moät trong nhöõng danh Taêng Vieät Nam thôøi caän ngöôïc gioù vaãn bay khaép caû muoân

ñaïi. Naêm 1978, ngaøi nhaän baèng Tieán Só Phaät • OÂng sanh vaøo naêm 780 sau Taây Lòch, laø Hoïc taïi Ñaøi Loan. Cuøng naêm aáy, ngaøi laø chuû moät trong nhöõng ñaïi sö ñôøi nhaø Ñöôøng. tòch hieäp hoäi cöùu trôï ngöôøi tî naïn. Vaøo naêm OÂng laø ñeà taøi cuûa nhieàu coâng aùn. Moät 1981, ngaøi thaønh laäp Phaät Hoïc

Vieän Quoác Teá trong nhöõng coâng aùn naày keå laïi chuyeän ñeå ñaøo taïo chö Taêng Ni, cuõng nhö phieân dòch oâng giaùc ngoä khi thaày oâng (Long Ñaøm) vaø in aán kinh luaät luaän Phaät giaùo. Vaøo naêm thoåi taét caây ñuoác hay "Caây Ñuoác Long 1992, ngaøi laø Thöôïng Thuû cuûa Giaùo Hoäi Vieät Ñaøm." OÂng tòch vaøo naêm 865 sau Taây Nam Thoáng Nhaát taïi Hoa Kyø. Ngaøi cuõng ñaõ Lòch. Theo Thieàn Sö D.T. Suzuki trong vieát vaø in nhieàu saùch Phaät giaùo trong ñoù coù taäp Thieàn Luaän Taäp II, Ñöùc Sôn khoâng chæ Ñaïi Thöøa Tònh Ñoä Luaän vaø Phaùp Ngöõ Luïc, gioûi veà Kinh Kim Cang maø coøn gioûi caû veà vaân vaân—Most Venerable Thích Ñöùc Nieäm, nhöõng ngaønh trieát hoïc Phaät giaùo khaùc nhö one of the most outstanding Vietnamese Caâu Xaù vaø Du Giaø Luaän. Nhöng ban ñaàu monks in the modern era. In 1978, he obtained ngaøi choáng ñoái Thieàn moät caùch quyeát lieät, his Ph.D. in Buddhist study at Taiwan vaø chuû ñích ra khoûi vuøng ñaát Chaâu laø ñeå University. In the same year, he was also the tieâu huûy Thieàn. Duø sao, ñaây cuõng laø ñoäng President of the Refugee Relief Association in cô ñieàu ñoäng beà maët cuûa taâm thöùc ngaøi; Taiwan. In 1981, he founded the International coøn nhöõng gì troâi chaûy beân trong chieàu saâu Buddhist Monastic Institute in the United thì ngaøi hoaøn toaøn khoâng yù thöùc ñeán. Ñònh States to train monks and nuns as well as to luaät taâm lyù veà söï töông phaûn chaéc coù theá translate and publish Buddhist sutras, vinaya, löïc vaø ñöôïc taêng cöôøng choáng laïi ñoäng löïc and commentaries. In 1992, he was head of the beà maët khi ngaøi gaëp moät ñòch thuû hoaøn Leadership Council Vietnamese-American toaøn baát ngôø döôùi hình thöùc moät chuû quaùn Unified Buddhist Congress, an umbrella baùn traø. Laàn ñaàu tieân ñoái ñaùp vôùi Suøng organizarion covering several Buddhist Tín veà Ñaàm Roàng, lôùp voû chaéc cöùng cuûa organizations in the United States. He also taâm trí Ñöùc Sôn bò ñaäp naùt hoaøn toaøn, giaûi wrote and published several Buddhist books toûa taát caû nhöõng theá löïc aån naáp saâu xa including A Commentary On Mahayana trong taâm thöùc cuûa ngaøi. Roài khi ngoïn Pureland Thought, Thích Ñöùc Nieäm's Dharma ñuoác boãng döng bò thoåi taét, taát caû nhöõng gì Talks, etc. ngaøi ñaõ töø choái tröôùc khi coù bieán coá naày Ñöùc Phaät: See Buddha in Sanskrit/Pali- baây giôø ñöôïc laáy laïi voâ ñieàu kieän. Ñoù laø Vietnamese Section. moät ñaïi bieán toaøn dieän cuûa taâm trí. Caùi ñaõ Ñöùc Phaät Thích Ca Maâu Ni: Sakyamuni töøng ñöôïc traân troïng naày chaúng ñaùng baèng Buddha—See Buddha in Sanskrit/Pali- moät coïng rôm —He was born in 780 A.D., Vietnamese Section. one of the great Zen master during the T'ang dysnasty. He is the subject of Ñöùc Phong: Gioù coâng ñöùc hay söùc maïnh toân several koans. One of which tells how he giaùo—The wind of virtue, or of religious attained enlightenment through his master power. blowing out of a candle. He died in 865 Ñöùc Só: Ñöùc Só laø moät töø duøng ñeå goïi vò Taêng A.D. According to Zen Master D.T. döôùi thôøi nhaø Ñöôøng—Virtuous scholar, a term Suzuki in the Essays in Zen Buddhism, for a monk during the T'ang dynasty. Te-Shan was learned not only in the Ñöùc Sôn Tuyeân Giaùm: Thieàn sö Ñöùc Sôn Vajracchedika, but in other departments of Tuyeân Giaùm—Zen master Te-Shan-Hsuan- Buddhist philosophy such as the Chien (780-865). Abhidharma-soka and the Yogacara. But

in the beginning he was decidedly against Cang, nhöng caûm höùng cuûa hoï ngöôïc Zen, and the object of his coming out of chieàu nhau. Chuû ñích ñaàu tieân cuûa Ñöùc Chou district was to annihilate it. This at Sôn laø ñi tôùi Long Ñaøm, nôi ñaây coù moät any rate was the motive that directed the Thieàn sö teân laø Suøng Tín. Treân ñöôøng leân surface current of his consciousness; as to nuùi, ngaøi döøng chaân taïi moät quaùn traø vaø what was going on underneath he was hoûi baø chuû quaùn coù caùi gì ñieåm taâm. altogether unaware of it. The “Ñieåm taâm” trong tieáng Haùn vöøa coù nghóa psychological law of contrariness was laø aên saùng, maø cuõng coù nghóa laø “chaám undoubtedly in force and was ñieåm taâm linh.” Thay vì mang cho du strengthened as agianst his Taêng nhöõng ñoà aên ñieåm taâm theo lôøi yeâu superficialmotive when he encountered a caàu, baø laïi hoûi: “Thaày mang caùi gì treân most unexpected opponent in the form of a löng vaäy?” Ñöùc Sôn ñaùp: “Nhöõng baûn sôù tea-house keeper. His first talk with giaûi cuûa kinh Kim Cang.” Baø giaø noùi: “Thì Ch’ung-Hsin concerning the Dragon’s ra theá! Thaày cho toâi hoûi moät caâu coù ñöôïc Pool (Lung-T’an) completely crushed the khoâng? Neáu Thaày traû lôøi truùng yù toâi xin hard crust of te-Shan’s mentality, ñaõi thaày moät böõa ñieåm taâm; neáu thaày chòu releasing all the forces deeply hidden in thua, xin thaày haõy ñi choã khaùc.” Ñöùc Sôn his consciousness. When the candle was ñoàng yù. Roài baø chuû quaùn traø hoûi: “Trong suddenly blown out, all that was negated kinh Kim Cang toâi ñoïc thaáy caâu naày ‘quaù prior to this incident unconditionally khöù taâm baát khaû ñaéc, hieän taïi taâm baát khaû reasserted itself. A complete mental ñaéc, vò lai taâm baát khaû ñaéc. Vaäy thaày cataclysm took place. What had been muoán ñieåm caùi taâm naøo?” Caâu hoûi baát ngôø regarded as most precious was now not töø moät ngöôøi ñaøn baø queâ muøa coù veû taàm worth a straw. thöôøng aáy ñaõ hoaøn toaøn ñaûo loän taøi ña vaên • Ñöùc Sôn noåi tieáng veà loái vung gaäy, oâng quaûng kieán cuûa Ñöùc Sôn, vì taát caû kieán cuõng laø ngöôøi hoïc Kinh Kim Cöông tröôùc thöùc cuûa ngaøi veà Kim Cang cuøng nhöõng sôù khi qui ñaàu theo Thieàn. Khaùc vôùi tieàn boái giaûi cuûa kinh chaúng gôïi höùng cho ngaøi cuûa mình töùc Luïc Toå Hueä Naêng, Ñöùc Sôn chuùt naøo caû. Nhaø hoïc giaû ñaùng thöông naày hoïc giaùo lyù cuûa kinh ñieån raát nhieàu vaø ñoïc phaûi ra ñi maø chaúng ñöôïc böõa aên. Khoâng roäng caùc kinh sôù; vaäy kieán thöùc veà kinh nhöõng chæ coù theá, ngaøi coøn phaûi töø boû caùi yù Baùt Nhaõ cuûa ngaøi coù heä thoáng hôn cuûa ñònh laø khuaát phuïc caùc Thieàn sö, bôûi neáu Hueä Naêng. Ngaøi nghe noùi phaùi Thieàn naày chaúng laøm gì ñöôïc vôùi moät baø giaø queâ xuaát hieän ôû phöông Nam, theo ñoù moät muøa thì mong gì khuaát phuïc noåi moät Thieàn ngöôøi coù theå thaønh Phaät neáu naém ngay sö thöïc thuï—Te-Shan, who is noted for his ñöôïc baûn tính uyeân nguyeân cuûa mình. swinging a staff, was also a student of the Ngaøi nghó ñaây khoâng theå laø lôøi daïy cuûa Vajracchedika Sutra before he was chính Ñöùc Phaät, maø laø cuûa Ma vöông, roài converted to Zen. Different from his quyeát ñònh ñi xuoáng phöông Nam. Veà predecessor, Hui Neng, he was very phöông dieän naày, söù meänh cuûa ngaøi laïi learned in the teaching of the sutra and khaùc vôùi Hueä Naêng. Hueä Naêng thì muoán was extensively read in its thaâm nhaäp tinh thaàn cuûa kinh

Kim Cang commentaries, showing that his döôùi söï daãn daét cuûa Nguõ Toå, coøn yù töôûng knowledge of the Prajnaparamita was cuûa Ñöùc Sôn laø muoán phaù huûy Thieàn toâng more sytematic than was Hui-Neng''. He neáu coù theå ñöôïc. Caû hai ñeàu hoïc kinh Kim heard of this Zen teaching in the south,

according to which a man could be a poor scholar had to go without his Buddha by immediately taking hold of his breakfast. Not only this, he also had to inmost nature. This he thought could not abandon his bold enterprise to defeat the be the Buddha's own teaching, but the teachers of Zen; for when he was no Evil One's, and he decided to go down match even for the keeper of a rodside tea south. In this respect his mission again house, how could he expect to defeat a differed from that of Hui-Neng. Hui Neng professional Zen master? wished to get into the spirit of the • Ngay tröôùc khi gaëp gôõ Long Ñaøm Suøng Vajracchedika under the guidance of the Tín, chaéc chaén ngaøi ñaõ phaûi xeùt laïi söù Fifth Patriarch, while Te-Shan's idea was meänh cuûa mình. Ñeán khi gaëp Long Ñaøm to destroy Zen if possible. They were both (caùi ñaàm roàng) Suøng Tín ngaøi noùi: "Toâi students of the Vajracchedika, but the nghe ngöôøi ta noùi nhieàu veà Long Ñaøm; sutra inspired them in a way diametrically baây giôø thaáy ra thì chaúng coù roàng cuõng opposite. Te-Shan's first objective was chaúng coù ñaàm gì ôû ñaây heát." Suøng Tín traû Lung-T'an where resided a Zen master lôøi oân hoøa: "Quaû thöïc oâng ñang ôû giöõa called Ch'ung-Hsin. On his way to the Long Ñaøm. Cuoái cuøng Ñöùc Sôn quyeát ñònh mountain he stopped at a tea house where ôû laïi Long Ñaøm vaø theo hoïc Thieàn vôùi he asked the woman-keeper to give him Thieàn sö naày—Even before he saw some refreshments. In Chinese, Ch'ung-Hsin, master of Lung-T'an, he was "refreshment" not only means "tien-hsin" certainly made to think more about his (breakfast), but literally, it means "to self-imposed mission. When Te-Shan saw punctuate the mind." Instead of setting out Ch'u'g-Hsin, he said: "I have heard people the request refreshments for the tired talked so much of Lung-T'an (dragon's monk-traveller, the woman asked: ""What pool), yet as I see it, there is no dragon are you carrying on your back?" Te-Shan here, nor any pool.""Ch''ng-Hsin quietly replied: "They are commentaries on the said: ""ou are indeed in the midst of Lung- Vajracchedika." The woman said: "The T'an." Te-Shan finally decided to stay at are indeed! May I ask you a question? If Lung-T'an and to study Zen under the you can answer it to my satisfaction, you guidance of its master. will have your refreshments free; but if • Moät buoåi chieàu, ngaøi ngoài ôû ngoaøi thaát, you fail, you will have to go somewhere laëng leõ nhöng haêng say tìm kieám chaân lyù. else." To this Te-Shan agreed. The Suøng Tín hoûi: "Sao khoâng vaøo?" Ñöùc Sôn woman-keeper of the tea house then ñaùp: "Trôøi toái." Toå sö beøn thaép moät ngoïn proposed the following: "I read in the ñuoác trao cho Ñöùc Sôn. Luùc Ñöùc Sôn saép Vajracchedika that the mind is obtainable söõa ñoùn laáy ñuoác thì Suøng Tín beøn thoåi taét neither in the past, nor in the present, nor maát. Nhaân ñoù taâm cuûa Ñöùc Sôn ñoät nhieân in the future. If so, which mind do you môû roäng tröôùc chaân lyù cuûa ñaïo Thieàn. Ñöùc wish to punctuate?" This unexpected Sôn cung kính laøm leã, vaø Toå sö hoûi: "Thaáy question from an apparently insignificant gì?" Ñöùc Sôn ñaùp: "Töø nay trôû ñi

chaúng country-woman completely upset coøn chuùt nghi ngôø nhöõng thoaïi ñaàu naøo knapsackful scholarship of Te-Shan, for all cuûa laõo Hoøa Thöôïng nöõa.” Saùng hoâm sau, his knowledge of the vajracchedika Ñöùc Sôn mang taát caû nhöõng saùch sôù giaûi together with its various commentaries veà Kinh Kim Cang maø ngaøi ñaõ coi troïng gave him no inspiration whatever. The vaø ñi ñaâu cuõng mang theo, neùm heát vaøo

löûa vaø ñoát thaønh tro, khoâng chöøa laïi gì heát. monk, whose teeth are as sharp as swords, Ngaøi noùi: “Ñaøm huyeàn luaän dieäu cho ñeán and mouth is as red as a basin of blood, a ñaâu cuõng chaúng khaùc ñaëc moät sôïi loâng blow on his head will not make him turn vaøo giöõa hö khoâng voâ taän; coøn cuøng kieáp back; later he will ascend the top of a taän soá tìm kieám then choát maùy huyeàn vi sheer mountain to establish my sect.” nhö ñoå moät gioït nöôùc xuoáng vöïc saâu • Veà sau khi Ñöùc Sôn ñaõ trôû thaønh moät baäc khoâng ñaùy, chaúng thaám vaøo ñaâu. Hoïc vôùi thaày, ngaøi thöôøng noùi vôùi keû hoûi ñaïo: “Duø chaúng hoïc, mình ta bieát.” Saùng hoâm sau, noùi ñöôïc hay noùi khoâng ñöôïc, nhaø ngöôi Hoøa Thöôïng Long Ñaøm thöôïng ñöôøng cuõng laõnh ba chuïc heøo.” Moät vò Taêng hoûi: thuyeát phaùp. Ngaøi goïi Taêng chuùng laïi noùi: “Phaät laø ai?” Ñöùc Sôn baûo: “Phaät laø moät “Trong ñaây coù moät laõo Taêng raêng nhö laõo Tyø Kheo beân trôøi Taây.” Vò Taêng laïi röøng göôm, mieäng tôï chaäu maùu, ñaùnh moät hoûi: “Giaùc laø theá naøo?” Ñöùc Sôn beøn ñaäp heøo chaúng ngoaùi coå, luùc khaùc laïi leân choùt cho ngöôøi hoûi moät gaäy vaø baûo: “Ñi ra khoûi nuùi chôùn chôû döïng ñaïo cuûa ta ôû ñaáy.”—ñaây; ñöøng coù tung buïi quanh ta.” Moät thaày One evening he was sitting ouside the Taêng khaùc muoán bieát ñoâi ñieàu veà Thieàn, room quietly and yet earnestly in search of nhöng Ñöùc Sôn naït noä: “Ta chaúng coù gì the truth. Ch’ung-Hsin said: “Why do you maø cho, haõy xeùo ñi.”—Afterwards, when not come in?” Te-Shan replied: “It is Te-Shan himself became a master, he dark.” Whereupon Ch’ung-Hsin lighted a used to say to an inquirer: “Whether you candle and handed to Te-Shan. When Te- say ‘yes,’ you get thirty blows; whether Shan was about to take it, Ch’ung-Hsin you say ‘no,’ you get thirty blows just the blew it out. This suddenly opened his mind same.” A monk asked him: “Who is the to the truth of Zen teaching. Te-Shan Buddha?” Te-Shan relpied: He is an old bowed respectfully.” The master asked: monk of the Western country.” The monk “What is the matter with you?” Te-Shan continued to ask: “What is asserted: “After this, whatever enlightenment?” Te-Shan gave the propositions the Zen masters may make questioner a blow, saying: “You get out of about Zen, I shall never again cherish a here; do not scatter dirt around us!” doubt about them.” The next morning Te- Another monk wished to know something Shan took out all his commentaries on the about Zen, but Te-Shan roared: “I have Vajracchedika, once so valued and nothing to give, begone!” considered so indispensable that he had to Ñöùc Thieàu Thieàn Sö: Zen master Te- carry them about with him wherever he Shao—Thieàn sö Ñöùc Thieàu sanh naêm 881, laø went, committed them to the flames and ñeä töû vaø phaùp töû cuûa Thieàn sö Vaân Ích Phaùp turned them all into ashes. He exclaimed: Nhaõn—Zen master Te-Shao was

born in 881, “However deep your knowledge of was a disciplie and Dharma heir of Fa-Yan- abstrue philosohy, it is like a piece of hair Wen-Yi. placed in the vastness of space; and • Sö tham vaán Hoøa Thöôïng Tuaàn ôû Long however important your experience in Nha. Sö hoûi: “Baäc toân huøng vì sao gaàn worldly things, it is like a drop of water chaúng ñöôïc?” Long Nha ñaùp: “Nhö löûa thrown into an unfathomable abyss.” The vôùi löûa.” Sö hoûi: “Chôït gaëp nöôùc ñeán thì next morning, Zen master Lung-T’an sao?” Long Nha baûo: “Ngöôi chaúng bieát.” entered the hall to preach the assembly, Sö laïi hoûi: “Trôøi chaúng che ñaát chaúng chôû, said: "Among you monks, there is a old

lyù naày theá naøo?” Long Nha ñaùp: “Neân nhö like melting ice. Te-Shao went to Fa-Yan theá.” Sö khoâng laõnh hoäi ñöôïc, lieàn caàu xin with news of this event. Fa-Yan is chæ daïy. Long Nha baûo: “Ñaïo giaû! Ngöôi reported to have said: “Later you will be veà sau töï bieát.”—Upon meeting Long-Ya, the teacher of kings. I won’t compare with Te-Shao asked: “Why can’t the people of the brilliance of your attainment on the today reach the level of the ancient ancestral way.” This shows that Zen is not worthies?” Long-Ya said: “It’s like fire to be sought in ideas or words, but at the and fire.” Te-Shao said: “If suddenly same time it also shows that without ideas there’s water, then what?” Long-Ya said: or words Zen cannot convey itself to “Go! You don’t understand what I’m others. To grasp the exquisite meaning of saying.” Te-Shao also asked Long-Ya: Zen as expressing itself in words and yet “What is the meaning of the ‘sky can’t not in them. cover it, the earth can’t contain it’?” Long- • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp. Ya said: “It’s just like that.” Te-Shao Coù moät vò Taêng hoûi: “Ngöôøi xöa noùi thaáy asked the same question repeatedly, but Baùt Nhaõ töùc bò Baùt Nhaõ raøng buoäc, chaúng each timeLong-Ya gave the same answer. thaáy Baùt Nhaõ cuõng bò Baùt Nhaõ raøng buoäc. Finally, when he asked again, Long-Ya Sao ñaõ thaáy Baùt Nhaõ maø coøn bò Baùt Nhaõ said: “I’ve already spoken, now you go raøng buoäc laø gì?” Sö hoûi: “OÂng noùi Baùt find out on your own.” Nhaõ thaáy caùi gì?” Vò Taêng hoûi: “Chaúng • Moät hoâm, Phaùp Nhaõn thöôïng ñöôøng, coù vò thaáy Baùt Nhaõ thì bò raøng buoäc nhö theá Taêng hoûi: “Theá naøo laø moät gioït nöôùc ôû naøo?” Sö ñaùp: “OÂng noùi Baùt Nhaõ chaúng nguoàn Taøo?” Phaùp Nhaõn ñaùp: “Laø gioït thaáy caùi gì?” Roài sö tieáp: “Neáu thaáy Baùt nöôùc ôû nguoàn Taøo.” Vò Taêng aáy môø mòt Nhaõ, ñoù chaúng phaûi laø Baùt Nhaõ; chaúng thoái lui. Sö ngoài beân caïnh hoaùt nhieân khai thaáy Baùt Nhaõ, ñoù cuõng chaúng phaûi laø Baùt ngoä, bình sanh nhöõng moái nghi ngôø döôøng Nhaõ. Baùt Nhaõ laø caùi gì maø noùi laø thaáy, vaø nhö baêng tieâu, caûm ñoäng ñeán rôi nöôùc maét chaúng thaáy?” Sö laïi tieáp: “Neân ngöôøi xöa öôùt aùo. Sö trình choã sôû ngoä cho Phaùp noùi: ‘Neáu thieáu moät phaùp, chaúng thaønh Nhaõn. Phaùp Nhaõn baûo: “Ngöôi veà sau seõ phaùp thaân; neáu thöøa moät phaùp, chaúng laøm thaày Quoác Vöông, khieán aùnh ñaïo thaønh phaùp thaân; neáu coù moät phaùp ñeå vaøng cuûa Toå Sö caøng roäng lôùn, ta khoâng thaønh chaúng thaønh phaùp thaân; neáu khoâng saùnh baèng.” Treân ñaây cho chuùng ta thaáy, moät phaùp naøo ñeå thaønh, cuõng chaúng thaønh Thieàn khoâng theå caàu ñöôïc trong ngoân ngöõ phaùp thaân.’ Chö Thöôïng

Toïa, ñoù laø chaân vaên töï, daàu Thieàn vaãn duøng ngoân ngöõ vaên toâng Baùt Nhaõ.”—One day he entered the töï ñeå truyeàn ñaït. Ngöôøi tu Thieàn naém laáy hall to preach. A monk asked: “I dieäu lyù Thieàn qua ngoân ngöõ, chöù khoâng understand this was an ancient wise man’s phaûi trong ngoân ngöõ—One day, as Fa-Yan saying ‘When a man sees Prajna he is tied resided in the hall, a monk asked him: to it; when he sees it not he is also tied to “What is a single drop of the Cao source?” it.’ Noe I wish to know how it is that man Fa-Yan said: “A single drop of Cao seeing Prajna could be tied to it.” The source.” The monk dejectedly retreated. master said: “You tell me what it is that Later, as Te-Shao reflected on this is seen by Prajna.” The monk asked: exchange while meditating, he suddenly “When a man sees not Prajna, how could experienced enlightenment, with the he be tied to it?” The master said: “You obstructions of everyday life flowing away tell me if there is anything that is not seen

by Prajna.” The master then went on: T’ien-T’ai Buddhism, a temple named “Prajna seen is no Prajna, nor is Prajna Bai-Sa (White Sands) on Mount T’ien- unseen Prajna; how could one apply the T’ai. There he found that the records of predicate, seen or unseen, to Prajna? the T’ien-T’ai school were largely lost or Therefore, it is said of old that ‘When one in a state of disrepair because of the social thing is missing, the Dharmakaya is not upheaval accompanying the end of the complete; when one thing is superfluous, T’ang dynasty. Te-Shao assisted with the the Dharmakaya is not complete; and retrieval of lost T’ien-T’ai doctrinal text again when there is one thing to be from Korea, thus restoring that school in asserted the Dharmakaya is not complete; China. The king of the kingdom of Wu- when there is nothing to be asserted, the Yue invited Te-Shao to reside and teach at Dharmakaya is not complete.’ This indeed the famous lake city of Hang-Chou and the essence of Prajna.” honoured him with the title “National • Moät hoâm khaùc, sö thöôïng ñöôøng baûo: “Toái Teacher.” nay khoâng ai ñöôïc hoûi, ai hoûi seõ laõnh ba • Sö thò tòch naêm 972—he passed away in möôi heøo.” Baáy giôø coù moät nhaø sö vöøa 972. böôùc ra laøm leã, ngaøi beøn ñaùnh. Nhaø sö noùi: Ñöùc Tin: Faith. “Chöa hoûi caâu naøo, sao Hoøa Thöôïng laïi Ñöùc Tính Caàn Thieát: Essential qualities. ñaùnh?” Sö hoûi: “OÂng ngöôøi xöù naøo?” Nhaø Ñöùc Töï: See Swastika in Sanskrit/Pali- sö ñaùp: “ÔÛ Taân La (Cao Li).” Sö noùi: Vietnamese Section. “Ñaùng laõnh ba chuïc heøo tröôùc khi leân Ñöùc Xoa Ca: Taksaka (skt)—Moät trong töù thuyeàn.”—Another day he entered the hall long vöông—One of the four dragon-kings. and declared: “I shall not allow any questioning tonight; questioners will get Ñöùng Daäy: To stand up—To get up—To rise thirty blows.” A monk came forward, and to. when he was about to make bows, Te- Ñöùng Ñaén: Decent—Ñuùng ñaén. Shan gave him a blow. The monk said: Ñöùng Ñaàu: To head—To be chief of. “When I am not even proposing a Ñöùng Ñôø Ra: To be stupified. question, why should you strike me so?” Ñöùng Muõi: To assume all the responsibility. He asked: “Where is your native place?” Ñöùng Nghieâm: To stand at attention. The monk said: “I come from Hsin-Lo Ñöùng Söûng: To remain motionless. (Korea).” Te-Shan said: “You deserve thirty blows even before you got into the Ñöùng Trô Trô: To stand motionless. boat.” Ñöùng Tuoåi:

To be middle-aged. • Sö daïo nuùi Thieân Thai xem nhöõng di tích Ñöùng Yeân: To stand (keep—remain) still. cuûa Hoøa Thöôïng Thieàn Sö Trí Khaûi, Ñöøng Laøm Vieäc Gì Mình Khoâng Muoán döôøng nhö choã mình ôû cuõ. Sö laïi ñoàng hoï Ngöôøi Khaùc Laøm Cho Mình: Do as you vôùi Trí Khaûi. Ngöôøi ñöông thôøi goïi sö laø would be done by. Haäu Thaân Trí Khaûi. Ban ñaàu sö truï taïi Ñöøng Laõng Phí Thôøi Gian: Don't waste Baïch Sa. Luùc ñoù, Thaùi Töû Trung Hieán any moment of time (time). Vöông traán ôû Thai Chaâu, nghe danh sö Ñöøng Sôï: Don't be afraid. thænh ñeán hoûi ñaïo. Sö baûo: "Ngaøy sau laøm chuû thieân haï neân nhôù ôn Phaät phaùp."—Te-Ñöøng Tin Vaøo: Not to believe in. Shao traveled to reside at the home of Ñöøng Xem Loãi Ngöôøi, Haõy Xem Loãi

Mình: Let's not seek others' faults, but one's duty, etc. own deeds. Ñöông Theå: Baûn theå—The present body or Ñöøng Xeùt Ngöôøi Qua Beà Ngoaøi: Don't person; in body or person. judge a man from his outside—Don't judge Ñöông Theå Töùc Khoâng: See Theå Khoâng. people by their appearance. Ñöông Vò Töùc Dieäu: Vieäc gì maø ôû ñuùng choã Ñöôïc: To gain cuûa noù cuõng ñeàu vi dieäu caû, nhö ñoäc döôïc Ñöôïc Giaûi Thoaùt: To be free cuõng coù coâng duïng cuûa ñoäc döôïc, löông döôïc Ñöôïc Xoa Dòu: To be placated cuõng coù coâng duïng cuûa löông döôïc— According to its place, or application, Ñöôïc Xöû Duïng: To be used wonderful or effective; e.g. poison as poison, Ñöông: medicine as medicine. 1) Ñaûm ñöông: To undertake. Ñöôøng: 2) Thích hôïp: Suitable—Proper. 1) Ñöôøng thaúng: A line. 3) Töông ñöông: Be equal to. 2) Hoang ñöôøng: Wild—Untrue. 4) Töông lai: In the future. 3) Nhaø Ñöôøng beân Trung Quoác, khoaûn töø Ñöông Cô: Ñöùc Phaät thuyeát phaùp hôïp vôùi naêm 618 ñeán 907 sau Taây Lòch: The T'ang caên cô cuûa chuùng sanh khieán hoï ñöôïc an laïc—dynasty, around 618-907 A.D. in China. To suit the capacity or ability, i.e. of hearers, 4) Saûnh ñöôøng: Prasada (skt)—Hall— as did the Buddha; to avail oneself of an Temple—Court. opportunity. Ñöôøng Chính: The right way. Ñöông Cô Chuùng: Moät trong töù chuùng, Ñöôøng Chuû: Vò chuû Dieân Thoï Ñöôøng, laøm ñöông cô chuùng laø caùc vò nghe, thoï nhaän vaø chuû teá caùc buoåi leã—The head of a hall on a haønh trì tinh chuyeân nhöõng gì Phaät daïy trong special occasion—The leader of the Hall. Kinh Phaùp Hoa—One of the four kinds of disciples, those hearers of the Lotus who were Ñöôøng Coâng Danh: Path of glory. adaptable to its teaching, and receive it—See Ñöôøng Danh Lôïi: Path of wealth and fame. Töù Chuùng (B) (2). Ñöôøng Ñaàu: See Phöông Tröôïng in Ñöông Döông: Döôùi aùnh maët trôøi—In the Vietnamese-Englich Section. sun, in the light. Ñöôøng Ñöôøng: Majestic—Stately. Ñöông Höõu: The future ditto (existence). Ñöôøng Hoaøng: Openly—In the open. Ñöông Lai: Ñöôøng Quyeân: Boû ñi vì khoâng coù giaù trò—To 1) Ñôøi vò lai hay cuoäc ñôøi seõ ñeán sau naày: cast away as valueless. The future life. Ñöôøng Sanh Maïng: Life line on the palm of 2) Vieäc seõ ñeán: That which is to come, the the hand. future. Ñöôøng Sanh Töû Luaân Hoài: The way of the Ñöông Lai Haï Sanh Di Laëc Toân Phaät: transmigration. The Soon-To-Come Honoured Buddha Ñöôøng Tam Taïng: Töùc ngaøi Tam Taïng Maitreiya. Huyeàn Trang, vì ngaøi tinh thoâng tam taïng Ñöông Phaän: Tuøy theo ñieàu kieän, ñòa vò vaø kinh ñieån sau khi ñi Thieân Truùc thænh kinh veà

nhieäm vuï cuûa mình (caùc nhaø Thieân Thai laäp ra neân goïi laø Tam Tam Phaùp Sö, ngaøi soáng vaøo töø "Ñöông Phaän" noùi veà töù giaùo "Taïng Thoâng thôøi nhaø Ñöôøng neân coù bieät hieäu laø Ñöôøng Bieät Vieân" moãi giaùo ñeàu coù giaùo Ñöông Phaän Tam Taïng—The T'ang Tripitaka, a name for cuûa mình)—According to condition, position, Hsuan-Tsang—See Huyeàn Trang.

Ñöôøng Taêng: T'ang monk, especially Hsuan- thing for one who has a pure conscience. Tsang as the T'ang monk—See Huyeàn Trang. Ñöôøng Taét: A short cut—Shortest way. Coû daïi khoâng caàn phaûi gieo troàng: Weeds want no sowing. Ñöôøng Thaùp: Ñieän ñöôøng vaø thaùp mieáu— Temples and monasteries in general. Coù coâng maøi saét coù ngaøy neân kim: By hard Ñöôøng Thöôïng: Teân goïi khaùc cuûa vò Phöông labor one will succeed. Tröôïng trong töï vieän, hay caùc vò sö truï trì (Ñöôøng Ñaàu Hoøa Thöôïng)—The head of the Choù suûa maëc choù, löõ haønh cöù ñi: The dogs hall or monastery—An abbot. bark, but the caravan goes on. Ñöôøng Ti: See Ñöôøng Tö. Ñöôøng Tu Khoå Haïnh: Con ñöôøng khoù thöïc Choïn baïn maø chôi: Better be alone than in ill haønh, phaûi duøng nhieàu coâng phu khoå haïnh vaø company. phaûi thöïc taäp trong voâ löôïng kieáp ñeå ñaït ñöôïc ñaïi giaùc—Difficult path of practice—The ÔÛ ñôøi khoâng coù gì laø vónh cöûu: The morning exertion of strenuous effort in austere practice sun never lasts a day. for countless aeons in order to attain enlightenment. Ñöôøng Tö: Bieät hieäu cuûa vò Duy Na trong töï vieän, chòu traùch nhieäm caùc coâng vieäc ôû Taêng ñöôøng—Hall Chief—The controller of the business in a monastery.

Chaâm Ngoân Tuïc Ngöõ—Precepts and Proverbs:

Ñôøi laø eâm dòu vaø hoan hyû vôùi nhöõng ai coù taâm hoàn thuaàn khieát: Life is a sweet and joyful

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.