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

Sthavira (Thöôïng Toïa Boä) in

E Sanskrit/Pali-Vietnamese Section. EÂ Ñoâ: Hetu (skt)—Nhaân—A cause. Logical reason. EÂ Ñoâ Phí Ñaø: Hetuvidya (skt)—See Nhaân Minh, and Nhaân Minh Luaän in Vietnamese- E: to be afraid of—To fear. English Section. E Deø: To fear—To fear for. EÂ La: Hidda (skt)—Khu vöïc caùch Jellalabad E Leä: To be bashful—To be shy. khoaûng 5 daäm veà phía nam—A district about 5 EÙm Nheïm: To cover up. miles south of Jellalabad. EÙo Le: Troublesome. EÂ Ma Boä Ña: Ñaáng trò vì xöù Tuyeát Hi Maõ, EØo Uoäc: Frequently ill—Often in bad health. thuoäc doøng doõi Dö Thieân Vöông—A ruler of EÛo Laû: Slender—Thin. the Himalayas, in the retinue of Vaisravana. EÙp: To squeeze—To press—To extract. EÂ Ma Boä Ña Boä: Haimavatah (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, EÂ EÙp Buoäc: To compel—To oblige—To Ma Boä Ña Boä laø moät trong naêm chi phaùi cuûa constrain—To force. Ñaïi Chuùng Boä—According to Eitel in The EÙp Duyeân: To compel a girl to marry Dictionary of Chinese-English Buddhist Terms, someone against her will. Haimavatah is a school of the snow mountains, EÙp Lieãu Naøi Hoa: To commit a rape on a a schismatic philosophical school, one of the woman. five subdivisions of the Mahasanghikah. EÙp Loøng: To force (constrain) oneself. ** For more information, please see EÙp Naøi: To insist someone to do something Mahasamghikah in Sanskrit/Pali- which is against his or her will. Vietnamese Section. EÙp Uoång: See EÙp buoäc. EÂ Maët: To be shameful. EÙp Xaùc: Austerity EÂ Mình: Aching all over the body. EÙp Xaùc Khoác Lieät: Severe austerity EÁ: EÂ: Daám chua—Pickle. 1) EÁ aåm: To be unwanted. EÂ AÅm: Painful. 2) Teá: To offer in sacrifice. EÂ Baùt La Ñeå Daõ: See Hetupratyaya (skt) in EÁ Ca: Eka (skt)—Moät—Ñôn—One—Once— Sanskrit/Pali-Vietnamese Section. Single—Unique. EÂ Baït Ñaø: See EÂ Ma Boä Ña. EÁ La Baùt Ñaùt La: Elapattra (skt). EÂ Cheà: Shameful—Worn out by shame. 1) Teân moät loaøi roàng ñaõ ñeán tham vaán vôùi Ñöùc Thích Ca Maâu Ni veà vaán ñeá taùi sanh EÂ Ñaâu Baø Ñaø Boä: Hetuvadapurva Sthavirah treân ñöôøng cao hôn—A naga who is said (skt)—Phaùi Nguyeân Thuûy Thöôïng Toïa Boä, to have consulted Sakyamuni about rebirth moät trong nhöõng chi phaùi cuûa Ñaïi Chuùng Boä— in a higher sphere. The first school of the Sthaviras treating of 2) Moät loaïi caây keø ñaõ bò loaøi roàng naày phaù causality, or hetuvada. It was a subdivision of huûy tröôùc ñaây: A palm-tree formerly the sarvastivadah. destroy by that naga. ** For more information, please see Sarvastivada (Ñaïi Chuùng Boä), and EÁ Thaân Döôïc: Loaïi thuoác taøng hình—A drug

for making the body invisible. Ganh Tî: Jealousy—To envy someone. EÁ Tieàn: Cuùng giaáy tieàn ngay tröôùc huyeät Gaùnh: To be in charge. moä—Offerings of paper money at the grave. Gaùnh Chöõ Khoâng: To carry the term EÂm AÙi: Tranquil—Peaceful—Calm. “Emptiness.”—See Chaáp Khoâng. EÂm Ñeàm: Serene—Calm—Peaceful. Gaùnh Naëng: Burden—Heavy load. EÂm Thaám: Peaceful—Amicable. Gaùnh Saàu: A burden of sorrow. Gaùnh Vaùc: To shoulder—To

take on a responsibility. Gaït: To cheat—To deceive—To fool—To trick. Gaït Gaãm: Deceiving.

G Gaït Nöôùc Maét (Gaït Leä): To suppress one's tears. Gay Caán: Thorny matter. Gay Gaét: Bitter. Gaù Nghóa Kim Baèng: To form a friendship Gay Go: Terrible—Desperate—Keen. with. Gaõy: To break off. Gaù Nghóa Vôï Choàng: To get married. Gaõy Ñoå: To collapse—To fall in. Gaï: To coax someone into doing something. Gaõy Goïn: Concise. Gaùc Chuoâng: Bell-tower. Gaém Gheù: To aim at. Gaùc Qua Theá Söï, Ruõ Saïch Thaân Taâm: Gaëm Nhaám: Gnawing. To put aside all mundane affairs and cleanse Gaén Boù: Abhinivesa (p & skt). one's body and mind. (n) Attachment—Adgering to—Inclination to. Gaïch Boû: To cross out—To delete—To (v) To become fond of—To be attached to. cancel. Gaén Lieàn Vôùi: Adherence—Adherent (a). Gai Goùc: Thorny—Obstacles--Difficulties Gaêng: Tense. Gai Maét: To offend the eye—To shock the Gaéng: To strive—To endeavour. eye. Gaéng Göôïng: Unwillingly—Reluctantly. Gaøi Baãy: To lay (set) a trap. Gaéng Söùc: To make every effort—To do Gan Lì: Brave—Valiant—Venturesome one's best—To make every endeavor. —Fearless—Bold—Daring. Gaép: To pick up with chopsticks. Gaùn Cho: To attach—To Impulate—To label. Gaëp: To meet—To encounter—To see. Gaøn Gaøn: To be a little mad (crazy). Gaëp Dòp: To find the favorable occasion. Gaïn Ñuïc Loùng Trong: To decant and Gaëp May: To be lucky—Fortunate—In luck. purify. Gaëp Naïn: To be in danger. Gaïn Loïc: Refinement. Gaëp Nhau: To meet one another. Ganh Ñua: To compete with someone. Gaëp Raéc Roái: To face trouble. Ganh Gheùt: Jealous contempt—To be jealous of someone—Envy and hate. Gaëp Thình Lình: To meet accidentally—To

run across. Gaáp Ba: Threefold. Gaëp Vaän May: See Gaëp May. Gaáp Ruùt: See Gaáp (1). Gaëp Vaän Ruûi: To be down with one's luck. Gaäp Gheành: Uneven—Bumpy—Rough. Gaét Gao: Severe—Hard—Difficult. Gaät Ñaàu: To give a nod of assent. Gaét Goûng: Bad-tempered. Gaät Guø: To nod repeatedly. Gaët: To harvest—To reap. Gaãu: Taùn gaãu—To join in the conversation. Gaët Nhöõng Gì Baïn Gieo: Reap what you Gaây: sow. 1) To quarrel. Gaàm Maët Xuoáng: To bow one's head and 2) To create (gaây ra)—To cause. appear to be ashamed (in an ashamed Gaây Döïng: To establish. manner). Gaây Goã: To pick a quarrel—Quarrelling. Gaàm Theùt: To roar. Gaây Haán: To provoke hostilities. Gaãm: To ponder—Gaãm theá söï: To ponder the Gaây Loän: To quarrel—To dispute. affairs of the world. Gaây Nhieàu AÙc Nghieäp: To create a great Gaàn Cheát: Near death—About to die—At the deal of bad karma. point of death. Gaây Nhieàu Laàm Loãi Toäi AÙc: To engage in Gaàn Ñaát Xa Trôøi: To be at death's door— wrongful acts. To have one's foot in the grave. Gaây Oaùn: To create (stir up) hatred. Gaàn Ñaây: Recently—Lately. Gaây Thuø: To create enemies. Gaàn Guûi: Close to someone. Gaây Voán: To raise capital. Gaàn Guûi Ngöôøi Laønh Nhö Ñi Trong Gaày Goø: Thin. Söông Muø, Khoâng Thaáy Öôùt AÙo, Nhöng Gaày Moøn: To grow thin. Söông Ñaõ Thaám Vaøo Da. Gaàn Guûi Keû Gaày Yeáu: Sickly. AÙc, Theâm AÙc Tri Kieán, Chaúng Choùng Gheù Bôø: To come on board. Cuõng Chaày Seõ Coù Ngaøy Gaây Taïo Toäi Ghen Gheùt: Jealous—Envious—To envy— AÙc,

Tröôùc Maét Chòu Quaû Baùo, Cheát Roài To Begrudge. Phaûi Traàm Luaân: Staying with noble and Gheùt: Hate—Anger—Ire—Buddha taught: good people is like walking through morning “When you hate others, you yourself become dew. You will not feel the wetness of the dew, unhappy. But when you love others, everyone yet gradually it will penetrate your skin. is happy.” Staying with mean and wicked people, you can Gheâ Gôùm: See Gheâ sôï. only develop wrong views and create negative Gheâ Rôïn: Dreadful. karma. Soon you will be acquired and revolved in the three evil paths. Gheâ Sôï: Frightful—Awful. Gaàn Möïc Thì Ñen, Gaàn Ñeøn Thì Saùng: A Ghi Khaéc: To impress deeply. man is known by the companion he keeps. Ghi Loøng: To engrave—To impress deeply in Gaáp: one’s memory. 1) Urgent—Pressing. 2) Folding—Fold.

Ghi Loøng Taïc Daï: See Ghi loøng. Gia Duïng: Family use. Ghi Nhaän: To acknowledge. Gia Ñaïo: Family situation. Ghieàn: To be addicted to. Gia Ñinh: Servant. Ghieàn Röôïu: To be addicted to drink. Gia Ñình: Family—Household—Home. Gì: Gia Ñình Haïnh Phuùc: A happy family. 1) What ? Gia Ñöôøng: Ancestral altar 2) Whatever ? Gia Giaûm: To increase and decrease Gì Nöõa: What else ? Gia Giaùo: Family education. Gì Theá: What’s the matter ? Gia Haïn: To extend—To prolong time-limit. Gia: Gia Haønh: Prayoga (skt)—Gia Haønh Ñaïo— 1) Gia ñình: Family—Home. Gia Haønh Vò—Gia taêng duïng coâng maø tu 2) Taùn thaùn: To commend. haønh—Added progress—Intensified effort— 3) Taêng theâm: To increase—To augment— Earnest endeavour. To add—To put on. Gia Haønh Thieän: Tu Ñaéc Thieän—Phöông 4) Toát: Good—Excellent—Praiseworthy. Tieän Thieän—Thieän taâm do phöông tieän tu Gia AÂn: To grant a favour. haønh maø chöùng ñaéc ñöôïc, ñoái laïi vôùi sinh ñaéc Gia Baù: Baùc—Uncle (elder brother of the thieän—Goodness acquired by effort, or works father). as differentiated from natural goodness. Gia Baûo: Family treasure—Treasure of the Gia Haønh Vò: Vò thöù hai trong töø vò cuûa Duy family. Thöùc Toâng—The second of the four stages of Gia Bò: See Gia Hoä. the sect of consciousness. Gia Bieán: Family disaster. Gia Heä: Genealogy. Gia Boäc: Servant. Gia Hieán: Family rules. Gia Caûnh: Situation of the family—Family Gia Hình: To execute. condition—Family circumstance. Gia Hoä: Nhôø Phaät löïc gia hoä—Blessing— Gia Caàm: Poultry. Divine or Buddha aid or power bestowed on Gia Caåu: Phieàn naõo baùm theo thaân ngöôøi khoù the living, for their protection or perfection. döùt boû ñöôïc nhö choù giöõ nhaø—A domestic dog, Gia Huaán: See Gia giaùo. i.e. trouble, which ever dog one steps. Gia Löïc: Löïc gia bò cuûa chö Phaät vaø chö Boà Gia Chaùnh: Housekeeping. Taùt—Added strength or power (by the Gia Chuû: Kulapati (skt)—Vò chuû gia ñình—Buddhas or Bodhisattavas)—Aid. Head of the family—Householder—Head of Gia Maãu: Mother. the household. Gia Mieáu: Family temple. Gia Coâng: To make every effort—To Gia Nghieâm: Father. endeavor. Gia Nghieäp: Family property. Gia Cö: Habitation—Dwelling—Abode. Gia Nhaân: Servants. Gia Dó: Moreover—Furthermore—Besides— Gia Nhaäp: To join. In addition. Gia Noâ: See Gia nhaân. Gia Du Ñaø La: Yasodhara Gia Phaû: Family register.

Gia Phaùp: See Gia Hieán. implies prayer, because of obtaining the Gia Phong: Family customs. Buddha’s power and transferring it to others. In general it means to aid or to

support. Gia Phuï: See Gia Nghieâm. Gia Quyeán: Family. Gia Trì Cuùng Vaät: Trì chuù vaøo nhöõng vaät cuùng, ñeå traùnh khoâng cho ma quyû cöôùp maát Gia Sa: Kasaya (skt)—Caø Sa—A colour hay laøm cho nhöõng thöùc aên naày baát tònh—To composed of red and yellow. repeat tantras over offerings, in order to Gia Suùc: Domestic animals. prevent demons from taking them or making Gia Söû: Family history—Family register. them unclean. Gia Söï: Family matter. Gia Trì Löïc: Adhisthana (skt)—See Gia Trì Gia Söùc: See Gia Coâng. in Vietnamese-English Section, and Gia Taøi: Family inheritance. Adhisthana in Sanskrit/Pali-Vietnamese Gia Taêng: To augment—To add—To Section. increase. Gia trì Thaønh Phaät: Nhôø Phaät löïc gia trì maø Gia Taâm: To apply one's mind to something. ñöôïc thaønh Phaät Quaû—By the aid of Buddha Gia Taäp: Moät chuùng hoäi hoaøn haûo—An to enter the Buddhahood. excellent (delightful) assembly, or meeting. Gia Trì Thaân: Thaân gia trì hay döïa vaøo söï Gia Taåu: Chò hay em daâu—Sister-in-law. gia trì maø hieän khôûi Phaät thaân, hay laø ÖÙng Thaân—The body which the Buddha depends Gia Teá: Family ceremony. upon for his manifestation (the nirmanakaya). Gia Thaát: Family—Household. Gia Trì Tröôïng: Chieác gaäy laøm baèng caønh Gia Theá: Family situation. ñaøo, duøng chaân ngoân maø gia trì roài goõ vaøo vai Gia Thi: Kasa (skt)—Visibility—Splendour— ma nöõ hoaëc ñaùnh vaøo choã ñau cuûa ngöôøi A species of grass. beänh—A wand made of peach wood laid on in Gia Thuùc: Chuù—Uncle (younger brother of driving out demons, or in healing disease, the the father). painful place being beaten. Tantras are Gia Thuoäc: Relatives. repeated while the wand is used on the patient. Gia Tieân: Ancestors—Forefathers. Gia Truyeàn: Truyeàn laïi töø ñôøi naày sang ñôøi Gia Toå: Great Grand father. khaùc, töø cha meï sang con caùi—To be Gia Toác: To accelerate. transmitted from one generation to another— Passed on from parents to child—Hereditary. Gia Toäc: Family. Gia Vuï: Family obligations. Gia Traïch: House—Dwelling. Gia Vuï Chöa Xong, Chöøng Naøo Môùi Gia Trì: Adhisthana (skt)—Ñòa Saét Vó Naêng—Gia trì coù nghóa laø nhôø vaøo Ñöùc Phaät, Tu? Unfinished family obligations, when can ngöôøi ñaõ duøng söùc cuûa chính mình ñeå gia hoä one practise ? vaø trì giöõ cho chuùng sanh yeáu meàm ñang tu Giaù: Naày—This. haønh; gia trì coøn coù nghóa laø caàu ñaûo, vì mong Giaù Caù: Caùi naày—This. caàu Phaät löïc hoä trì cho tín giaû. Noùi chung gia Giaù Coâ: Chim ña ña—A partridge. trì coù nghóa laø "hoä trì'—To depend upon— Giaù Coâ Ban: Moät loaïi nhang loám ñoám nhö boä Dependence on the Buddha, who confers his loâng chim ña ña—Spotted like a partridge, a strength on all who seek it and upholds them; it kind of incense.

Giaù Lyù: Choã naày—This place—Here. Magadha, Buddhagaya, northwest of Giaù Na: Tyø Loâ Giaù Na—See Vairocana. present Gaya, near which Sakyamuni became Buddha. Giaù Trò: Worth. 3) Moät loaøi voi Gaja: An elephant. Giaù Trò Nhaân Loaïi: The worth of mankind 4) Nuùi Ñaàu Voi—Gajasirsa (skt)— Giaø: Elephant's Head Mountain—Hai ñænh ñaõ 1) Che daáu: To hide—To hinder—To ñöôïc noùi ñeán—Two are mentioned: cover—To screen. a) Moät gaàn nuùi Linh Thöùu: One is near 2) Ñöôïc duøng thay theá cho chöõ "Ca": "Vulture Peak." Interchanged with "Ca." b) Moät gaàn

Boà Ñeà Ñaïo Traøng: One is near 3) Kieát giaø phu toïa: Ngoài kieåu chaân naày treùo the Gaya. leân chaân kia—To sit cross-legged—See Giaø Da Ca Dieáp: Gayakasyapa (skt)—Yeát Kieát Giaø. Di Ca Dieáp, moät ngöôøi em cuûa Ñaïi Ca Dieáp, 4) Laõo: To grow old—To get old. tröôùc kia theo taø giaùo, thôø thaàn löûa, veà sau trôû Giaø AÙc: See Giaø Toäi. thaønh moät trong möôøi moät ñeä töû noåi tieáng cuûa Giaø Baø: Bhagavan (skt)—Giaø Phaïm—See Phaät, thaønh Phaät teân laø Samantaprabhsa—A Baït Daø Phaïm. brother of Mahakasyapa, orginally a fire- Giaø Cheá: Giaø Giôùi—Nhöõng luaät phuï hay thöù worshipper, one of the eleven foremost luaät maø Phaät cheá ra nhö caám uoáng röôïu, ñoái disciples of buddha, to become laïi vôùi “taùnh giôùi” laø nhöõng giôùi luaät caên baûn samantaprabhasa Buddha. cuûa con ngöôøi nhö caám gieát ngöôøi—A Giaø Da Xaù Ña: Gayasata (skt)—Vò Toå AÁn secondary commandments, deriving from the Ñoä thöù möôøi taùm, ngöôøi ñaõ laøm vieäc naëng mandate of Buddha, i.e. against drinking wine, nhoïc trong nhoùm nguôøi Tokhari—The as opposed to a commandment based on the eighteenth Indian patriarch, who laboured primary laws of human nature, i.e. against among the Tokhari—See Hai Möôi Taùm Toå murder. AÁn Ñoä (18). Giaø Chæ: Chöõ vieát taét cuûa chöõ “Taêng Giaø Leâ” Giaø Di Ni: Gamini (skt)—Vò vua maø ngöôøi ta coù nghóa laø aùo caø sa—An abbreviation for noùi raèng ñaõ ñöôïc Ñöùc Phaät thuyeát giaûng moät “Sanghati” means robe. kinh noùi veà nhaân quaû, cuõng nhö thieän vaø baát Giaø Chieáu: thieän nghieäp cuøng vôùi quaû baùo cuûa chuùng—A 1) Giöõ kín hay tieát loä: Ñeø neùn hay boäc loä— king whom the is said to have addressed a To suppress or to reveal or to illuminate. sutra about causes and effects, as well as 2) Phaù hoaïi hay xaây döïng: Destructive or wholesome and unwholesome deeds and their constructive. consequences. 3) Phuû nhaän hay xaùc nhaän: To negate or to Giaø Di Ni Kinh: Ñöùc Phaät giaûng thuyeát quaû affirm. baùo roõ raøng cho vua Giaø Di Ni, gioáng nhö ñaù Giaø Da: vaø daàu, moät thöù chìm, moät thöù noåi—A sutra in 1) Thaân theå: Kaya (skt)—The body. which the Buddha expounded clearly for King 2) Giaø Xa: Gaya (skt)—Moät thaønh phoá trong Gamini on wholesome and unwholesome thaønh Ma Kieät Ñaø, taây baéc cuûa Boà Ñeà deeds as well as their consequences—See Giaø Ñaïo Traøng, gaàn nôi maø Ñöùc Thích Ca Di Ni. Maâu Ni ñaõ thaønh Phaät—A city of Giaø Ñaø Ca: Cataka (skt)—Chim seû, chæ uoáng

nöôùc möa—A sparrow, which is supposed only 1) Keä: Verse. to drink falling rain. 2) Giaùo ñieån cuûa ngöôøi Sikhs—The Giaø Ñoaïn: Camara (skt)—Giaø Maït La—Teân scriptures of the Sikhs. cuûa moät trong nhöõng vuøng trung taâm cuûa mieàn Giaø Leâ Daï: Carya (skt)—Haïnh Kieåm— nam chaâu Dieâm Phuø Ñeà (Giaø Maït La Chaâu vaø Actions—Doings—Proceedings. Phieät La Giaø Maït La Chaâu)—Name of one of Giaø Lôïi Da: See Giaø Leâ Daï. the central parts of the southern continent, Giaø Maït La: See Giaø Ñoaïn. Jambudvipa. Giaø Na: Gana or Ghana (skt)—Cöùng chaéc, Giaø Giôùi: See Giaø Cheá. daày—Solid—Thick. Giaø Khoå: Old age is suffering Giaø Na Ñeà Baø: Ariyadeva or Kanadeva Giaø La: Tagara (skt)—Teân goïi taét cuûa Ña Giaø (skt)—Ca Na Ñeà Baø—Toå thöù 15, ñeä töû cuûa Leâ, moät loaïi goã thôm—Putchuk, incense. Ngaøi Long Thoï—Fifteenth patriarch, disciple Giaø La Daï Xoa: Kalaka

(skt)—Moät loaøi Daï of Nagarjuna—See Hai Möôi Taùm Toå AÁn Ñoä. Xoa ñaõ laøm oâ nhieãm taâm cuûa ngaøi Xaù Lôïi Phaát Giaø Nan: Nhöõng cuoäc khaûo saùt ñeå nhaän Taêng trong luùc haønh thieàn, maø ngaøi khoâng hay bieát Ni thoï cuï tuùc giôùi.—Tests for applicants for gì—A yaksa who smote (defiled) Sariputra on full orders. the head while in meditation, without his 1) Giaø: 16 giôùi phuï naèm trong giôùi caám caên perceiving it. baûn cuûa Phaät nhö khoâng uoáng röôïu—16 Giaø La Ñaø: Kharadiya (skt). secondary commandments, derving from 1) Ngoïn nuùi nôi maø Ñöùc Phaät ñaõ thuyeát the mandate of Buddha, e.g. against giaûng kinh Ñòa Taïng Thaäp Luaän (nôi ôû drinking wine. cuûa chö vò Boà Taùt)—The mountain where 2) Nan: 13 giôùi chaùnh naèm trong nhöõng luaät the Buddha is supposed to have uttered leä chính yeáu nhö khoâng saùt sanh—13 the Abode of Ti-Tsang. types of moral conduct based on the 2) Ngoâi vò Giaù La Ñaø cuûa Boà Taùt (do tu taäp primary laws of human nature, e.g. against nhieàu a taêng kyø kieáp Minh Ba La Maät maø murder, ect. thaønh töïu, ñaây laø haïnh voâ töôùng maø thoï trì Giaø Nua: To grow old and gray. chö phaùp)—A Bodhisattva stage attained Giaø Phaïm: Bhagavan (skt)—Giaø Baø—See after many kalpas. Baït Daø Phaïm. Giaø La Ni: Ghrana (skt)—Kieát La Naõ—Muøi Giaø Phaïm Ba Ñeà: Gavampati (skt)—Ngöu höông—Smell—Scent. Vöông, teân cuûa moät vò A La Haùn—Lord of Giaø Lam: Sangharama or Sanghagara (skt)—cattle, name of an arhat. 1) Chuùng vieân hay vöôøn saân töï vieân nôi Taêng Giaø Phaïm Ñaït Ma: Bhagavaddharma chuùng ôû: The park of a monastery. (skt)—Moät vò Taêng ngöôøi AÁn Ñoä ñaõ dòch 2) Chuøa hay töï vieän: A monastery— quyeån Kinh “Thieân Thuû Thieân Nhaõn Ñaïi Bi” Convent—Pagoda—Temple. sang Hoa ngöõ vaø thôøi nhaø Ñöôøng—An Indian Giaø Lam Thaàn: Theo Ñöùc Phaät, coù 18 vò Giaø monk who translated the “Kuan-Yin with Lam Thaàn trong moãi töï vieän—According to Great Compassion of Thousand-Arms-and- the Buddha, there are eighteen guardian spirits Thousand-Eyes” Sutra into Chinese during the of a monastery. T’ang dynasty. Giaø Lan Tha: Grantha (skt). Giaø Phu Toïa: Theá ngoài treùo chaân—To sit

cross-legged—See Kieát Giaø. “Fallacy” Giaø Tha: Gatha (skt)—Baøi tuïng theo vaàn 1) Khoâng thaät: Unreal—No reality—False— ñieäu, thöôøng goàm 32 chöõ goïi laø “Coâ Khôûi Fallacious—Futile—Untrue—Vain. Tuïng,” phaân bieät vôùi “Truøng Tuïng” nghóa laø 2) Möôïn: To borrow. laäp laïi lôøi cuûa caâu tröôùc—Recitation—Song— 3) Giaû boä: Giaû taù—To pretend—To A metrical narrative or hymn, with moral assume—To suppose. purport, described as generally composed of 4) Theo Phaät giaùo, giaû coù nghóa laø chö phaùp thirty-two characters, and called a detached voâ thöôøng vaø khoâng coù thöïc theå, duyeân stanza, distinguished from geya, which hôïp hay möôïn caùc phaùp khaùc maø coù, nhö precedes the ideas of preceding prose möôïn uaån maø coù chuùng sanh, möôïn coät passages. keøo maø coù nhaø cöûa. Taát caû chæ laø hieän Giaø Tính: Hai loaïi giôùi luaät—The two kinds töôïng giaû taïm vaø khoâng thaät: In Buddhism of commandments: nothing is real and permanent, the five 1) Giaø Giôùi: Nhöõng luaät phuï—Secondary aggregates make up beings, pillars and commandments—See Giaø Cheá. rafters make a house, etc. All is temporal 2) Tính Giôùi: Nhöõng luaät leä chính ngoaøi xaõ and merely phenomenal, fallacious, and

hoäi—Primary commandments—See Giaø unreal. Giôùi. (B) Phaân loaïi giaû—Categories of “Fallacy” 1) Nhò Giaû: Two fallacious postulates—See Giaø Tình: Ñeø neùn duïc voïng—To repress Nhò Giaû. passions. 2) Tam Giaû: Three fallacious postulates— ** For more information, please see Bieåu Ñöùc. See Tam Giaû. Giaø Toäi: Loaïi toäi phuï khi haønh giaû phaïm Giaû Boä: To pretend. nhöõng giôùi phuï nhö uoáng röôïu (theo nhaø Phaät hay tyø kheo thì ñaây laø toäi, nhöng khoâng phaûi laø Giaû Daïng: To disguise oneself. caùi toäi töø töï tính), ñeå ñoái laïi vôùi nhöõng tính toäi Giaû Danh: Samketa or Vitatha-naman (skt)— (toäi chính) nhö gieát ngöôøi—The second kinds Daáu hieäu hay caùi töôïng tröng taïm thôøi— of sin when cultivators commit the secondary Provisionary symbol or sign. commandments, i.e. commiting drinking wine, • Caùc phaùp do nhaân duyeân giaû hôïp taïm bôï as opposed to commiting the primary sin, i.e. maø coù chöù khoâng coù thöïc theå: All murdering. dharmas are empirical combinations Giaø Vaên Ñoà: Camunda (skt). without permanent reality. 1) Taät ñoá cuûa ngöôøi nöõ: Haïng ñaøn baø hay • Caùc phaùp voâ danh, do ngöôøi ta giaû trao ganh gheùt—A Jealous woman. cho caùi teân, chöù ñeàu laø hö giaû khoâng thöïc: 2) Noä Thaàn: An angry spirit. False and fictitious—Unreal names, i.e. 3) Quyû Nhaäp Traøng: Loaïi aùc quyû chieâu hoàn nothing has a name of itself, for all names ngöôøi cheát ñeå gieát keû thuø—Evil Demon, are mere human appellations. one used to call up the dead to slay an • Trong Kinh Laêng Giaø, Ñöùc Phaät nhaéc ngaøi enemy. Mahamati: “Naøy Mahamati! Vì bò raøng buoäc vaøo caùc teân goïi, caùc hình aûnh vaø daáu Giaø Xa Ñeà: Gachati (skt)—Tieán boä— hieäu, neân phaøm phu ñeå maëc cho taâm thöùc Progress. cuûa hoï lang baït.”—In the Lankavatara Giaû: Sutra, the Buddha reminded Mahamati: (A) Nghóa cuûa Giaû—The meanings of

“Mahamati! As they are attached to chöù khoâng coù thöïc theå (hoøa hôïp aét phaûi coù ly names, images, and signs, the ignorant taùn, ñoù laø söï hoøa hôïp nhöùt thôøi chöù khoâng vónh allow their minds to wander away.” cöûu)—Phenomena are combinations of Giaû Danh Boà Taùt: Baäc ñöôïc goïi laø Boà Taùt vì elements without permanent reality— ñaõ ñaït ñeán “thaäp tín”—One who may be called Phenomena, empirical combinations without a bodhisattva because he has attained the Ten permanent reality. Faiths. Giaû Hôïp Chi Thaân: See Giaû Hôïp Thaân. Giaû Danh Höõu: Moät trong tam höõu, moïi vaät Giaû Hôïp Thaân: Thaân giaû hôïp—The hieän höõu nhôø söï phoái hôïp cuûa caùc vaät khaùc vaø emperical body. chæ laø goïi teân theo loái kinh nghieäm (nhö boán Giaû Höõu: Caùc phaùp hay hieän töôïng do nhaân thöù saéc, thinh, höông, vò, xuùc, nhaân duyeân hoøa duyeân sinh ra, nhö boùng hoa trong nöôùc, hay hôïp vôùi nhau ñeå thaønh moät caùi gì ñoù trong moät aùnh traêng nôi ñaùy gieáng, khoâng coù thöïc tính. thôøi gian höõu haïn roài tan hoaïi, chaúng haïn nhö Tuy khoâng coù thöïc tính, laïi khoâng phaûi laø phaùp söõa boø, kyø thaät laø do boán thöù aáy duyeân hôïp maø hö voâ. Söï hieän höõu cuûa chö phaùp chæ laø giaû thaønh, chöù khoâng bao giôø coù caùi töï theå cuûa höõu, neáu khoâng muoán noùi laø khoâng hôn gì söï söõa)—One of the three kinds of existence, hieän höõu cuûa loâng ruøa söøng thoû—The things which exist only in name, i.e. all things

phenomenal which no more exists than turtle's are combinations of other things and are hair or rabbit's horns. empirically named. Giaû Maïo: To falsify—To counterfeit—To Giaû Danh Theá Gian: Coøn goïi laø chuùng sanh forge—To fake. theá gian, hay höõu tình theá gian. Taát caû caùc loaïi Giaû Moân: Toâng phaùi maø giaùo thuyeát döïa vaøo höõu tình trong theá gian ñeàu laø giaû danh theá nhöõng coâng ñöùc cöùu ñoä töø nhöõng hình thöùc hay gian (vì höõu tình laø danh töï giaû thieát nôi nguõ nghi leã beân ngoaøi, chöù khoâng phaûi tín taâm beân uaån chöù khoâng coù thöïc theå)—The world of trong nhö nieàm tin vaøo Ñöùc Phaät A Di Ñaø— unreal names, i.e the phenomenal world of The sect which relies on the externals or sentient beings. external works for salvation, in contrast with Giaû Danh Töôùng: Names—Which are faith in Amitabha. merely indications of the temporal. Giaû Ngaõ: Caùi ngaõ khoâng thöïc, hoøa hôïp bôûi Giaû Doái: Insincere—Deceitful—False. nguõ uaån (phaøm phu hay ngoaïi ñaïo thì voïng Giaû Duï: for example—For instance. chaáp cho ñoù laø thöïc, baäc Thaùnh giaùc ngoä cho Giaû Ñaïo Ñöùc: Hypocritical. ñoù laø caùi giaû ngaõ; tuy nhieân, neáu cöù khö khö Giaû Ñònh: Ñaïo Phaät khoâng coù giaû ñònh, maø chaáp giöõ cho raèng giaû ngaõ laø "voâ" laø rôi vaøo döïa treân söï kieän, do ñoù khoâng bao giôø laùnh xa chaáp thuû taø kieán "khoâng")—The empirical ego aùnh saùng trí tueä—Assumption—Buddhism of the five skandhas. starts with no assumptions. It stands (bases) on Giaû Ngu: To play the fool—To pretend facts, therefore, it never shuns the dry light of ignorance. knowledge. Giaû Nhö: If—Supposing that. Giaû Gaïo: To pound rice. Giaû Nhö AÙc Nghieäp Coù Hình Töôùng, Giaû Hoøa Hôïp: See Giaû Hôïp. Möôøi Phöông Hö Khoâng Chaúng Theå Giaû Hôïp: Hieän töôïng tuøy theo nhaân duyeân Dung Chöùa Heát: In the Avatamsaka Sutra, maø giaû hoøa hôïp, laø söï phoái hôïp cuûa caùc yeáu toá, the Buddha taught: "Supposing that evil karma

had physical form, the empty space of the ten Giaùc: directions could not contain it." 1) Visana (skt)—Caùi söøng—A horn—A Giaû Nhö Loøng Tham Duïc Coù Hình trumpet. Töôùng, Tam Thieân Ñaïi Thieân Theá Giôùi 2) Ngaãm nghó sô qua (thoâ tö) hay caûm Cuõng Chaúng Theå Dung Chöùa Heát: If giaùc—To sense—To apprehend—To be greed and desire had physical form, three aware. thousand great chiliocosmos could not contain 3) Giaù c laø söï nhaän bieát hay söï hieåu bieát: them. Buddhi (p & skt)—Awareness, knowledge, or understanding. Giaû Quaùn: Moät trong ba loaïi quaùn cuûa toâng 4) Giaùc laø ñaõ tænh thöùc, tænh ngoä hay giaùc Thieân Thai, quaùn saùt chö phaùp laø giaû taïm. ngoä, ñoái nghóa vôùi meâ môø, ngu daïi vaø doát Quaùn saùt veà söï thaät töông ñoái cuûa hieän töôïng, naùt—Buddha means awakened, awake, or do ñoù chæ laø söï hieän höõu giaû taïm, so vôùi thieàn enlightened, in contrast with silly and dull, quaùn veà "Taùnh Khoâng."—One of the three stupid, and foolish (mudha). kinds of contemplation of T'ien-T'ai sect, 5) Bodhi or Buddhiboddhavya (skt)—Tieáng contemplation of all as unreal, transient or Phaïn laø Boà Ñeà coù nghóa laø giaùc saùt hay temporal—Meditation on the relative truth or giaùc ngoä. Giaùc coù nghóa laø söï bieát vaø caùi phenomenal and therefore illusory existence, coù theå bieát ñöôïc—Bodhi from bodha, in comparison with the meditation

on the void “knowing, understanding,” means (Khoâng quaùn). enlightenment, illumination. ** For more information, please see Khoâng Buddhiboddhavya also means knowing Giaû Trung in Vietnmaese-English Section. and knowable. Giaû Saéc: Voâ bieåu saéc hay hình thöùc beân a) Giaùc saùt laø nhaän ra caùc chöôùng ngaïi phieàn trong, nhö höông vò khoâng coù hình theå— naõo gaây haïi cho thieän nghieäp: To realize, Invisible or internal form, i.e. spiritual form. to perceive, or to apprehend illusions Giaû Söû: See Giaû Nhö. which are harmful to good deeds. Giaû Thieát: Hypothesis. b) Giaùc ngoä laø nhaän bieát caùc chöôùng ngaïi che Giaû Thuyeát: Prajnapti (skt)—Hoïc thuyeát döïa laáp trí tueä hay caùc hoân aùm cuûa voâ minh vaøo hieän töôïng hay caáu truùc taâm thöùc— nhö giaác nguû (nhö ñang nguû say chôït tænh): Ordinary teaching—Doctrines dervied from To enlighten or awaken in regard to the the phenomenal or mental construction, or real in contrast to the seeming, as to ideation. awake from a deep sleep. Giaû Thöïc: Giaû vaø thöïc—False and true— ** For more information, please see Quaùn (I). Unreal and real—Empirical and real. Giaùc Chaân Nhö: See Chaân Nhö. Giaû Traù: Deceitful—False. Giaùc Chi: The various branches or modes of Giaû Trang: To disguise onself. enlightenment—See Giaùc Phaàn, Thaát Boà Ñeà Giaû Tu: Sham cultivator. Phaàn, and Ba Möôi Baûy Phaåm Trôï Ñaïo. Giaû Töø: To bid farewell. Giaùc Chöùng: The evidence of the senses. Giaû Töø Coõi Ñôøi: To bid farewell to this Giaùc Duïng: Hoùa Thaân—See Nirmanakaya world. (skt), Tam Thaân, and Tam Baûo. Giaû Vôø: To pretend—To make believe. Giaù c Ñaø: Nhöõng voïng töôûng taø kieán maø moät vò sö chaáp vaøo cuõng gioáng nhö löøa ngöïa mang

chôû ñoà vaät khoâng khaùc—Perverted doctrines Thieàn sö Vieät Nam, queâ taïi Baéc Vieät. Ngaøi and wrong thoughts, which weigh down a xuaát gia naêm 25 tuoåi, cuøng vôùi Khoâng Loä trôû monk as a pack on an animal. thaønh ñeä töû cuûa Thieàn sö Haø Traïch taïi chuøa Giaùc Ñaïo: Con ñöôøng giaùc ngoä—The way of Dieân Phöôùc. Ngaøi laø phaùp töû ñôøi thöù 10 doøng enlightenment. Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi cuõng tieáp ** For more information, please see Thaát Boà tuïc daïy thieàn vaø keá thöøa doøng Thieàn Khoâng Ñeà Phaàn and Baùt Chaùnh Ñaïo. Loä, do Thieàn sö Khoâng Loä saùng laäp. Vua Lyù Giaùc Ñeá: See Giaùc Vöông. Thaàn Toâng nhieàu laàn thænh ngaøi vaøo cung, nhöng ngaøi ñeàu töø choái—A Vietnamese Zen Giaùc Giaû: Buddha (p & skt)—Baäc giaùc ngoä, master from North Vietnam. He left home at nhö Phaät, töï giaùc giaùc tha, giaùc haïnh vieân the age of 25. First, he and Khoâng Loä became maõn—An Enlightened (Awakened) One, disciples of Zen master Haø Traïch at Dieân especially a Buddha, enlightened self and Phöôùc Temple. He was the Dharma heir of the others—See Phaät in Vietnamese-English tenth generation of the Wu-Yun-T’ung Zen Section, and Buddha in English-Vietnamese Sect. Later, he continued to teach Zen of the Section. Khoâng Loä Zen Sect, which was founded by Giaùc Haûi: Zen master Khoâng Loä. King Lyù Thaàn Toâng 1) Giaùc tính saâu saéc bao la nhö bieån caû: Sea invited him to the Royal Palace so many times, of knowledge—The fathomless ocean of but he refused to go. enlightenment or Buddha-wisdom. Giaùc Haønh: Phöông thöùc tu haønh ñeå ñaït tôùi 2) Teân cuûa moät

ngoâi chuøa coå noåi tieáng, toïa giaùc ngoä cho mình vaø cho ngöôøi—The laïc trong quaän 6, thaønh phoá Saøi Goøn, Nam procedure, or discipline, of the attainment of Vieät Nam. Chuøa ñöôïc baø Traàn Thò Lieãu enlightenment for self and others. xaây naêm 1887. Hoøa Thöôïng Hoaèng AÂn ñaët teân Giaùc Haûi vaø cöû Hoøa Thöôïng Töø Phong Giaùc Hoa: Hoa giaùc ngoä—The flower of veà truï trì. Naêm 1929, Hoøa Thöôïng Töø enlightenment, which opens like a flower. Phong truøng tu chuøa laïi nhö ngaøy nay. Maët Giaùc Huøng: Phaät laø vò chuùa teå hay anh huøng tröôùc chuøa coù bao lam ñaép noåi vaø khaéc giaùc ngoä—The lord or hero, of enlightenment, taùm haøng chöõ Haùn noùi veà tieåu söû Ñöùc Buddha. Phaät—Name of a famous ancient pagoda, Giaùc Kieân: Söï giaùc ngoä kieân coá chaéc chaén— located in the Sixth district, Saigon City, Firm, or secure enlightenment. South Vietnam. The pagoda was built in Giaùc Laâm: Teân cuûa moät ngoâi chuøa coå, toïa laïc 1887 by Ms. Traàn Thò Lieãu. Most trong quaän Taân Bình, thaønh phoá Saøi Goøn, Nam Venerable Hoaèng AÂn named it Giaùc Haûi Vieät Nam. Chuøa xöa treân goø Caåm Sôn, do Lyù and appointed Most Venerable Töø Phong Thuïy Long, ngöôøi xaõ Minh Höông, ñaõ quyeân Head of the pagoda. In 1929, Most tieàn cuûa ñaøn na tín thí ñeå döïng leân vaøo muøa Venerable Töø Phong had it rebuilt as it is xuaân naêm 1744, vaøo ñôøi Chuùa Nguyeãn Phuùc seen today. On the upper part of its Khoaùt. Naêm 1804, Hoøa Thöôïng Vieân Quang façade, there is a bas-relief on which were ñaõ xaây laïi ngoâi chuøa. Naêm 1909, hai vò Hoøa carved eight lines of Chinese characters Thöôïng Hoàng Höng vaø Nhö Phoøng ñaõ cho describing Sakyamuni Buddha’s truøng tu laïi nhö kieán truùc hieän nay. Chuøa ñöôïc biography. xaây theo hình chöõ “Tam” goàm chaùnh ñieän, Giaùc Haûi Thieàn Sö: Zen master Giaùc Haûi— giaûng ñöôøng, phoøng aên. Hai beân chaùnh ñieän laø

hai boä thaäp baùt La Haùn, moät côû lôùn vaø moät côû ** For more information, please see Phaät Maãu. nhoû. Chuøa coù caû thaûy 113 pho töôïng baèng goã Giaùc Ngaïn: Bôø giaùc ngoä maø Ñöùc Phaät ñaõ ñaït mít, sôn son theáp vaøng. Taát caû nhöõng pho ñeán khi vöôït qua bieån khoå ñau phieàn naõo— töôïng, caùc boä bao lam, baøn gheá, baøi vò, thaùp Shore of enlightenment (the Buddhist land), moä, vaân vaân ñeàu ñöôïc chaïm khaéc thaät tinh which Buddha has reached after crosing the xaûo—Name of an ancient temple, located in sea of illusion. Taân Bình district, Saigon City, South Vietnam. Giaùc Ngoä: Bujjhati (p)—Bodhum or In the spring of 1744, under the reign of Lord Sambodhi (skt)—Tænh—Tænh thöùc— Nguyeãn Phuùc Khoaùt, a Chinese man whose Enlightenment—To wake up—To awake—To name was Li Juei Lung from Minh Höông come to oneself—To awaken—To become village, raised the devotees’ money to build enlightened—To be awakened—To the temple on Caåm Sôn Hill. In 1804, it was comprehend spiritual reality—To understand rebuilt by Most Venerable Vieân Quang. In completely—All-Knowing—Attainment of 1909, Most Venerable Hoàng Höng and Nhö Enlightenment—See Enlightenment in Phoøng had it reconstructed as it is seen today. English-Vietnamese Section. Giaùc Laâm Temple wa designed in the form of Giaùc Ngoä Taâm: Awakened Mind—Theo the word “San,” consisting of the Main Hall, Hoøa Thöôïng Thích Thieàn Taâm trong Lieân the Lecture

Hall (auditorium), and the dining Toâng Thaäp Tam Toå, giaùc ngoä taâm bao goàm room. On both sides of the Main Hall stand two nhöõng ñieåm giaùc ngoä sau ñaây—According to sets od statues of the Eighteen Arahats (one Most Venerable Thích Thieàn Taâm in The set is of big size and the other of small size). In Thirteen Patriarchs of Pureland Buddhism, the temple, there are 113 wooden statues in awakened mind must include the following all, most of which are made of jacktree wood. awakenings: The are gilded and painted in red. The statues, 1) Thaân naày chaúng phaûi TA vaø CUÛA TA, maø carving frames, tables, chairs, tomb stupas, etc. ñoù chæ laø moät söï toång hôïp giaû taïm cuûa töù all are painstakingly carved. ñaïi (ñaát, nöôùc, löû, gioù) maø thoâi: This body Giaùc Lieãu: Thaáu hieåu hoaøn toaøn vaø roõ raøng— is not ME (self) or MINE (self-belonging), Completely and clearly enlightened—To but is only a temperary collaboration of apprehend clearly. the four great elements (land, water, fire, Giaùc Loä: Way of enlightenment—See Thaát and wind). Boà Ñeà Phaàn and Baùt Chaùnh Ñaïo. 2) TAÂM THÖÙC PHAÂN BIEÄT naày cuõng theá, Giaùc Maãu: noù chæ laø söï toång hôïp cuûa saùu traàn laø saéc, 1) Meï cuûa söï giaùc ngoä: Mother of thinh, höông, vò. Xuùc, vaø phaùp maø thoâi. Do enlightenment. vaäy neân noù cuõng chaúng phaûi laø TA vaø 2) Danh hieäu cuûa ngaøi Vaên Thuø vaø coâng ñöùc CUÛA TA nöõa. Hieåu ñöôïc nhö vaäy, haønh cuûa ngaøi nhö vò hoä trì maät trí. Chö Phaät giaû tu taäp seõ döùt tröø nhöõng thöù sau ñaây— quaù khöù, hieän taïi vaø vò lai ñeàu ñaït ñöôïc söï The discriminating mind is the same way; giaùc ngoä töø nôi ngaøi—A title of Manjusri it is the result from the combination of the as the eternal guardian of mystic wisdom, six elements of form, sound, odor, flavor, all Buddhas, past, present, and future, touch and dharma. Therefore, it is also not deriving their enlightenment from him as ME or SELF-BELONGING either. If its guardian. cultivators are able to penetrate and

comprehend in this way, they will be able Sensations and properties—Objects of the to eliminate the followings: body and mind as sense organs. a) Hai thöù troùi buoäc laø NGAÕ vaø NGAÕ SÔÛ. Giaùc Phaùp Töï Tính YÙ Thaønh Thaân: Ngaõ vaø Ngaõ sôû ñaõ khoâng, töùc nhieân seõ döùt Dharmasvabhavanabodhamanomayakaya tröø ñöôïc caùi “Ngaõ Töôùng” hay caùi “Chaáp (skt)—Caùi thaân do yù sinh ñöôïc mang khi töï Ta”: Two types of bondage of SELF and tính cuûa caùc söï vaät ñöôïc hieåu laø voâ töï tính— SELF-BELONGING. If there is no “Self” The will-body assumed when the self-nature of or “Self-belonging,” then the Self-Form, things is understood as having no self-nature. or the characteristic of being attached to Giaùc Phaàn: Bodhyanga (skt)—Seven the concept of self will be eliminated bodhyanga—Seven limbs of enlightenment— immediately. Seven charateristics of bodhi—Seven bodhi b) Söï “Chaáp coù nôi ngöôøi khaùc” hay “Nhôn shares. Töôùng” cuõng khoâng: The Other’s Form or ** For more information, please see Thaát Boà the characteristic of clinging to the Ñeà Phaàn and Ba Möôi Baûy Phaåm Trôï Ñaïo. concept of other people does not exist Giaùc Quan: Organs of sense—Sense either. organs—Sensibleness—Perceptibility. c) Söï chaáp “Coù” nôi taát caû chuùng sanh hay Giaùc Quan Caên Baûn: The sense bases—See “Chuùng Sanh Töôùng”: The Sentient Luïc Caên. Beings Form or the

characteristic of clinging to the existence of all other Giaùc Quan Thöù Saùu: The sixth sense. sentient beings will no longer exist. Giaùc Quaùn: Suy nghó thoâ sô vaø suy nghó d) Söï chaáp “Thoï Giaû Töôùng” hay khoâng coù ai töôøng taän, caû hai ñeàu haïi ñeán vieäc ñònh taâm chöùng ñaéc: The Recipient-Form is also hay thieàn ñònh—Awareness and pondering, eliminated. acts of intellectuation, both of them hindrances ** Vì Boán Töôùng Chuùng Sanh ñeàu bò döùt tröø, to abstraction, or dhyana. neân haønh giaû lieàn ñöôïc Giaùc Ngoä— Giaùc Saùch: Giaùc ngoä khoûi phieàn naõo aùc Because these four form-characteristics of nghieäp—To awaken and stimulate the mind sentient beings no longer exist, the against illusion and evil. practitioners will attain Enlightenment. Giaùc Sôn: Chaân lyù Phaät phaùp cao thaâm nhö Giaùc Ngoä Toái Thöôïng: Supreme nuùi (giaùc ngoä)—The mountain of enlightenment. enlightenment, i.e. Buddha-truth. Giaùc Ngoä Trí: Trí giaùc ngoä—Enlightened Giaùc Taâm: Bodhihrdaya or Bodhicitta (skt)— wisdom; wisdom that extends beyond the Ñaïo Giaùc Taâm—Boà Ñeà Taâm—Caùi dieäu taâm limitations of time and sense (omniscience). baûn giaùc hay baûn taùnh nguyeân thuûy cuûa con Giaùc Nhaân: Ngöôøi giaùc ngoä ñaõ thaáu trieät ngöôøi—The mind of enlightenment, the chaân lyù—An enlightened man who has illuminated mind, the original nature of man. apprenhended Buddha-truth. Giaùc Tha: Giaùc ngoä cho ngöôøi khaùc, ñoái laïi Giaùc Nhaät: Ngaøy giaùc ngoä—Timelessness, vôùi töï giaùc (sau khi töï mình ñaõ giaùc ngoä laïi eternity, changelessness, the bodhi-day which thuyeát phaùp ñeå giaùc ngoä cho ngöôøi khaùc, khieán has no change. hoï ñöôïc khai ngoä vaø giuùp hoï rôøi boû moïi meâ Giaùc Nhö: See Chaân Nhö. laàm vaø khoå naõo trong voøng luaân hoài— Enlightening or awakening of others, in Giaùc-Phaùp: Sparsa and dharma (skt)—

contrast with self-enlightening. True Nature or Buddha Nature. The ** For more information, please see Nhò Giaùc enlightened mind free from all illusion. The (C). mind as the agent of knowledge, or Giaùc Thaønh: enlightenment. In the Thirteen Patriarchs of 1) Boà Ñeà Ñaïo Traøng nôi Phaät thaønh ñaïo: Pureland Buddhism, the Tenth Patriarch Gaya, where the Buddha attained Ching-She confirmed: “Mind, Buddha, and enlightenment—See Boà Ñeà Ñaïo Traøng. Sentient Beings, all three are not any different. 2) Thaønh trì giaùc ngoä, nôi maø phieàn naõo Sentient beings are Buddhas yet to be attained, khoâng theå xaâm nhaäp ñöôïc: The walled while Amitabha is Buddha who has attained. city of enlightenment, into which illusion Enlightened Nature is one and not two. Even cannot enter. though we are delusional, blind, and ignorant, Giaùc Thieân: Teân cuûa moät ngoâi chuøa trong thò but even so our Enlightened Nature has never xaõ tænh Vónh Long, Nam Vieät Nam. Chuøa been disturbed. Thus, once seeing the light, all ñöôïc kieán laäp naêm 1906 vaø ñaõ ñöôïc truøng tu will return to the inherent enlightenment nhieàu laàn—Name of a temple in Vinh Long nature.” Town, Vinh Long province, South Vietnam. ** For more information, please see Phaùp The temple was built in 1906 and has been Thaân. rebuilt many times. Giaùc Töôùng: Baùo Thaân—See Giaùc Thôøi: See Giaùc Nhaät. Sambhogakaya, and Tam Thaân. Giaùc Thuï: Giaùc Uyeån: 1) Vun troàng coâng ñöùc

ñeå ñaït ñöôïc giaùc ngoä 1) Vöôøn Giaùc Ngoä: Garden of enlightenment. (thieän caên coâng ñöùc coù theå khai ngoä chính 2) Tònh Ñoä: Pure Land. giaùc): To plant virtue in order to attain 3) Taây Phöông Cöïc Laïc: Western Paradise. enlightenment. 4) Taâm: Mind. 2) Ñöùc Phaät ñaéc ñaïo döôùi goác caây Taát Ba La, Giaùc Vò: Ngoäi vò chaùnh giaùc hay ngoâi vò cuûa neân caây ñoù ñöôïc goïi laø caây Boà Ñeà: The baäc ñaõ thaønh Phaät—The stage of perfect tree of knowledge, or enlightenment, the enlightenment, that of Buddha. pippala under which the buddha attained Giaùc Vieân: Teân cuûa moät ngoâi chuøa coå toïa laïc enlightenment, also called Bodhidruma. trong khu vöïc Ñaàm Sen, quaän 11, thaønh phoá Giaùc Taùnh: Buddhata (skt)—Coøn goïi laø Chaân Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc Hoøa taùnh hay Phaät taùnh. Giaùc taùnh laø taùnh giaùc ngoä Thöôïng Höông Ñaêng xaây vaøo naêm 1805 vôùi saún coù ôû moãi ngöôøi, hieåu roõ ñeå döùt boû moïi thöù teân laø Quan AÂm Vieân. Ñeán naêm 1850, chuøa meâ muoäi giaû doái. Trong Lieân Taâm Thaäp Tam ñöôïc Toå Haûi Tònh ñoåi laïi laø Giaùc Vieân Töï. Toå, Ñaïi Sö Haønh Saùch ñaõ khaúng ñònh: “Taâm, Naêm 1899, chuøa ñöôïc Hoøa Thöôïng Hoaèng AÂn Phaät, vaø Chuùng sanh khoâng sai khaùc. Chuùng truøng tu, naêm 1910 Hoøa Thöôïng Nhö Phoøng laïi sanh laø Phaät chöa thaønh; A Di Ñaø laø Phaät ñaõ truøng tu laàn nöõa. Chuøa coù 153 pho töôïng vaø 57 thaønh. Giaùc taùnh ñoàng moät chôù khoâng hai. bao lam coù giaù trò veà maët ngheä thuaät chaïm troå Chuùng sanh tuy ñieân ñaûo meâ laàm, song Giaùc Gia Ñònh ñaàu theá kyû 20. Trong Chaùnh ñieän, coù Taùnh chöa töøng maát; chuùng sanh tuy nhieàu boä ñeøn Döôïc Sö cao 3 thöôùc, coù 49 vò Phaät kieáp luaân hoài, song Giaùc Taùnh chöa töøng ñoäng. cöôõi long phuïng. Chaân ñeøn baèng goã chaïm khaéc Chính theá maø Ñaïi Sö daïy raèng moät nieäm hoài hình ba con sö töû. Trong Chaùnh ñieän cuõng coù quang thì ñoàng veà nôi baûn ñaéc.”—Also called boä lö ñoàng cao 41 phaân, hai beân laø hai ñaàu

roàng. Taùc phaåm chaïm troå hình “Baùch Ñieåu,” frolicking, thinking, etc. In the East cao 3,3 meùt, ñaõ trôû thaønh maãu möïc chaïm troå Compartment of the pagoda, there are carved treân goã cuûa thaønh Gia Ñònh vaøo ñaàu theá kyû 20. draftsdescribing the ancient topics of literature Caùc nhaø ñieâu khaéc ñaõ kheùo saép xeáp 94 con and history of Meng Liang’s Catching Horses, chim, töø chim treân trôøi, ñeán chim ôû soâng raïch, Fisherman’s Getting Fish, Lu-Wang’s Angling, ñuû côû, phaùc hoïa theo ñuû moïi tö theá daùng neùt, the set of Fisherman, Woodcutter, Farmer, and phong caùch, tính tình, phaûn aûnh cuoäc soáng cuûa Reader, Su-Wu’s Raising Goats, etc. These loaøi chim töø caûnh aên nguû, tranh moài, ñuøa giôûn, drafts were carved in accordance with four- suy nghó, vaân vaân. Beân meù Ñoâng Lang, coù season fruits in South Vietnam. nhöõng bao lam ñöôïc taïo theo caùc ñeà taøi coå Giaùc Vöông: Vua cuûa söï giaùc ngoä hay Ñöùc ñieån nhö Maïnh Löông Baét Ngöïa, Ngö OÂng Phaät—The king of enlightenment, the Ñaéc Lôïi, Laõ Voïng Ngoài Caâu, Ngö Tieàu Canh enlightened king, or the Buddha. Ñoäc, Toâ Vuõ Chaên Deâ, vaân vaân, keát hôïp vôùi Giaùc YÙ: Bodhi (skt)—Awakening idea. hoa traùi boán muøa cuûa mieàn Nam—Name of a Giai: Taát caû—All. pagoda, located at Ñaàm Sen area, Eleventh Giai Caáp Lao Ñoäng: The working class. District, Saigon City, South Vietnam.

Formerly, it was called Quan AÂm Garden Giai Caáp Thöôïng Löu: The upper class. established by Ch'an Master Höông Ñaêng in Giai Caáp Trí Thöùc: Intelligentsia. 1805. Up to 1850 it was renamed Giaùc Vieân Giai Caáp Trung Löu: The middle class. Pagoda by Patriarch Haûi Tònh. It was rebuilt Giai Caáp Voâ Saûn: Proletariat. many times, in 1899 by Most Veneable Hoaèng Giai Caáp Xaõ Hoäi: The caste system—Class AÂn, in 1910 by Most Venerable Nhö Phoøng. of society. The pagoda has conserved 153 statues and 57 Giai Khoâng: Taát caû ñeàu laø khoâng—All is carved drafts which are highly evaluated in empty and void. wood sculptural art of Saigon City in the early Giai Laõo Baùch Nieân: Baùch nieân giai laõo— years of the twentieth century. In the Main To live together until a hundred years old. Hall stands the Döôïc Sö Lantern, 3 meters high. It describes 49 Buddhas riding dragons Giai Ngaãu: Well-assorted couple. and phoenixes. The base of the latern is carved Giai Phaåm: Fine literary work. in the three-wooden lion shape. In the shrine, Giai Thoaïi: Episode. there is a 41-centimeter high bronze incense Giaûi: burner placed between two dragon heads. The 1) Giaûi: Cöûa quan—An official building. masterpiece "Baùch Ñieåu," placed in the Main 2) Giaûi thích: To explain—To expound. Hall, 3.3 meters, has become a typical pattern 3) Giaûi thoaùt: Moksa, Mukti, Vimoksa, of wood-carved art in Gia Ñònh Citadel in the Vimukti (skt)—To unloose—To let go— early twentieth century. The craftsmen To release—To disentangle. skillfully arranged ninety-four birds together, 4) Giaûi Ñaõi: Kausidya (skt)—Löôøi bieáng big and small, on the sky or on the bank of a hay khoâng heát söùc vôùi vieäc trì giôùi— river. The birds were described in all Idle—Lazy—Negligent—Indolent, lazy positions, postures, characters, activities or remiss in discipline. reflecting vivid, various life of bird species as Giaûi Baøy Taâm Söï: To open one's heart. they are eating, sleeping, fighting for food, Giaûi Caûnh Thaäp Phaät: Toâng Hoa Nghieâm

khi laáy trí chaân thöïc ñeå giaûi kieán phaùp giôùi ñaõ thaùng baûy hay raèm thaùng taùm (vaøo ngaøy naày laäp ra thuyeát vaïn höõu voâ töï thaäp Phaät nghóa laø chö Taêng Ni thöïc haønh pheùp Töï Töù)—The chuùng sanh ñeàu gioáng nhö Phaät döôùi möôøi hình dismissing of the summer retreat on the thöùc—All existence discriminated as ten forms fifteenth day of the seventh month (or the of Buddha. The Hua-Yen school sees all things fifteenth day of the eighth month). as pan-Buddha, but dicriminates them into ten Giaûi Haønh: Tri giaiû vaø tu haønh—To forms: understand and do—Interpretation and 1) Chuùng Sanh Thaân: All the living. conduct. 2) Quoác Ñoä Thaân: Countries or places. Giaûi Haønh Ñòa: Töø lyù giaûi hay hieåu ñöôïc 3) Nghieäp Thaân: Karma. maø tu haønh—The stage of apprehending and 4) Thanh Vaên Thaân: Sravakas. following the teaching. 5) Bích Chi Phaät Thaân: Pratyeka-buddhas. Giaûi Haïnh: Interpretation and conduct. 6) Boà Taùt Thaân: Bodhisatvas. Giaûi Haïnh Thaân: Thaân giaûi thoaùt moïi phieàn 7) Nhö Lai Thaân: Tathagatas. tröôïc ñeå ñaït tôùi Phaät Quaû—Bodies set free 8) Trí Thaân: Jnanakaya. from all physical taint, thus attaining to 9) Phaùp Thaân: Dharmakaya. Buddhahood. 10) Hö Khoâng Thaân: Space, i.e. each is a corpus of the Buddha. Giaûi Hoøa: To reconcile—To conciliate—To make peace. Giaûi Cheá: See Giaûi Haï. Giaûi Hoäi: Samvetti (skt)—Nhaän ra hay nhaän

Giaûi Cöùu: To rescue—To save. thöùc thaáu ñaùo—To recognize or to Giaûi Ñaõi: See Giaûi (4). comprehend. Giaûi Ñaõi Taëc: Teân giaëc löôøi bieáng laøm trì treä Giaûi Keát: To untie. vieäc tieán tu—The robber indolence—The Giaûi Khoâng: Ngoä giaûi thaáy khoâng töôùng cuûa robber of the religious progress. chö phaùp (trong soá ñeä töû cuûa Phaät coù ngaøi Tu Giaûi Ñaùp: To reply—To answer. Boà Ñeà laø baäc giaûi khoâng ñeä nhaát)—To Giaûi Ñoaùn: To interpret. apprehend, or interprete the immateriality of Giaûi Ñoäc: To detoxicate—To be antidotal. all things. Giaûi Giôùi: Pheùp tu cuûa Maät toâng hay Chaân Giaûi Khuyeân: To console—To comfort. Ngoân (Keát giôùi laø thaâu toùm phaùp giôùi veà moät Giaûi Lyù Noäi Taâm: The analysts of personal moái hay bieåu thò cuûa moät phaùp giôùi; trong khi exoerience. giaûi giôùi laø môû ra moät traàn hoäi ôû phaùp giôùi, laø Giaûi Maïn Giôùi: Giaûi Maïn Quoác—Coõi naày ôû bieåu thò cuûa nhieàu phaùp giôùi. Giaûi heát töøng aán phía Taây Dieâm Phuø Ñeà, giöõa ñöôøng ñi ñeán minh keát giôùi. Khi Keát giôùi thì töøng chaân ngoân Cöïc Laïc, chuùng sanh trong coõi naày nhieãm thoùi phaûi tuïng ba laàn, nhöng khi giaûi giôùi thì chæ giaûi ñaõi vaø ngaõ maïn, khoâng coøn muoán tinh taán tuïng moät laàn. Khi giaûi giôùi thì duøng pheùp neùm ñeå sinh vaøo coõi Cöïc Laïc nöõa—A country that hoa ñeå tieån vò boån toân, khi neùm hoa thì neùm veà lies on the west of Jambudvipa, between this höôùng baûn thoå cuûa chö Phaät hay cung phaùp world and the Western Paradise, in which giôùi. Chö Phaät seõ ngöi treân caùc hoa ñoù)—To those who are reborn become slothful and release or liberate the powers by magic words, proud, and have no desire to be reborn in the in esoteric practice. Paradise. Giaûi Haï: Giaûi Cheá—Giaûi haï an cö vaøo raèm Giaûi Maïn Quoác: See Giaûi Maïn Giôùi.

Giaûi Minh: To explain clearly. languages of all beings. Giaûi Muoän: To relieve the sadness (tedium). Giaûi Oan: Giaûi Naïn: To deliver from a danger. 1) Laøm toû roõ söï buoäc toäi baát coâng: To clear of one’s unjust charge. Giaûi Ngheä: To leave the profession. 2) Teân cuûa moät ngoâi chuøa treân nuùi Yeân Töû. Giaûi Nghóa: To interpret—To expound—To Nuùi Yeân Töû coøn goïi laø Baïch Vaân Sôn, cao explain. treân 3.000 boä Anh, chöông 7 daäm veà phía Giaûi Ngoä: Parijneya (skt). taây baéc thò xaõ Uoâng Bí, tænh Quaûng Ninh, 1) Giaûi thích roõ raøng söï hieåu laàm: To clear a Baéc Vieät Nam. Treân nuùi Yeân Töû coù nhieàu misunderstanding—To comprehend—To chuøa nhö chuøa Caám Thöïc, chuøa Laâu be ascertained. Ñoäng, chuøa Hoa Yeân, vaø chuøa Giaûi Oan. 2) Giaûi thoaùt vaø giaùc ngoä: Release and Coù moät giai thoaïi veà chuøa Giaûi Oan naèm awareness. beân caïn con suoái tröôùc kia coù teân laø Hoà 3) Giaûi thoaùt baèng söï giaùc ngoä: The attaining Kheâ. Khi vua Traàn Nhaân Toâng vaøo nuùi of liberation through enlightenment. Yeân Töû, nhieàu cung nöõ cuõng ñi theo ngaøi, Giaûi Ngoä Vaø Chöùng Ngoä: Awakening and nhaø vua keâu hoï quay veà. Ñeå toû loøng trung Enlightenment—Phaûi coù moät söï phaân bieät roõ trinh, caùc cung nöõ ñaõ gieo mình xuoáng raøng giöõa giaûi ngoä (moät söï tænh thöùc lôùn— doøng suoái. Ña soá ñöôïc cöùu soáng vaø döïng great awakening) vaø chöùng ngoä hay ñaït ñöôïc nhaø beân phía ngoaøi chuøa, coøn soá bò cheát ñaïi giaùc toái thöôïng. Giaûi ngoä laø ñaït ñöôïc tueä chìm vua cho laäp ñaøn caàu sieâu,

neân töø ñoù giaùc töông ñöông vôùi tueä giaùc Phaät qua Thieàn chuøa ñöôïc döïng beân caïnh bôø suoái cuõng ñònh hay trì nieäm. Giaûi ngoä coù nghóa laø thaáy mang teân laø chuøa Giaûi Oan—Name of a “Taùnh,” laø hieåu ñöôïc baûn maët thaät cuûa chö temple, located on Mount Yeân Töû. Mount phaùp, hay chôn lyù. Tuy nhieân, chæ sau khi yeân Töû also called Baïch Vaân Sôn, over thaønh Phaät thì ngöôøi ta môùi noùi laø thaät söï ñaït 3,000 feet high, about 7 miles north-west ñöôïc ñaïi giaùc toái thöôïng—A clear distinction of Uoâng Bí town, Quaûng Ninh province, should be made between Awakening to the North Vietnam. In the area of Mount Yeân Way and attaining the way or attaining Töû, there are many temples such as Caám Supreme Enlightenment. To experience the Thöïc, Laâu Ñoäng, Hoa Yeân, and Giaûi Oan. Awakening is to achieve a level of insight and There was a legend related to Giai Oan understanding equal to that of the Buddha Temple which stands by Giai Oan Spring, through Zen meditation or Buddha recitation. whose old name was Hoà Kheâ. As King Awakening is to see one’s nature, to Traàn Nhaân Toâng entered the mountain, comprehend the true nature of things, or the many royal ladies followed him. The King Truth. However, only after becoming a asked them to come back. Instead, they Buddha can one be said to have attained threw themselves into the spring in order Supreme Enlightenment or attained the Way. to show their loyalty. Most of them were Giaûi Nguy: To get someone out of a danger. rescued from death, and later settled Giaûi Nhaát Thieát Chuùng Sanh Ngoân Ngöõ: outside the temple. The rest died from Sarva-ruta-kausalya (skt)—Thaàn thoâng quaùn drowning, were celebrated a mass for trieät taát caû caùc thöù ngoân ngöõ cuûa chuùng sanh— peace of their souls at Giai Oan Temple Supernatural power of interpreting all the by the spring.

Giaûi Phaùp: Solution. death. Giaûi Phieàn: See Giaûi muoän. 3) Giaû i thoaùt laø lìa boû moïi troùi buoäc ñeå ñöôïc töï taïi, giaûi thoaùt khoûi voøng luaân hoài sanh Giaûi Phoùng: To liberate—To affranchise— töû, côûi boû troùi buoäc cuûa nghieäp hoaëc, thoaùt To emancipate—To free. ra khoûi nhöõng khoå ñau phieàn naõo cuûa nhaø Giaûi Quaùn Quaân: Championship. löûa tam giôùi: Moksha means the escaping Giaûi Quyeát: To solve—To resolve from bonds and the obtaining of freedom, Giaûi Saàu: See Giaûi Muoän. freedom from transmigration, from karma, Giaûi Thaâm Maät Kinh: Sandhi-Nirmocana- from illusion, from suffering of the burning Sutra (skt)—Giaùo ñieån chính cuûa Phaùp Töôùng house in the three realms (lokiya). Toâng, ñöôïc ngaøi Huyeàn Trang dòch sang Hoa 4) Giaûi thoaùt coù nghóa laø Nieát Baøn: Moksha ngöõ vaøo khoaûng theá kyû thöù naêm sau Taây denotes nirvana—See Nieát Baøn in Lòch—The chief text of the Dharmalaksana Vietnamese-English Section, and Nirvana school, translated into Chinese by Hsuan- in Sanksrit/Pali-Vietnamese Section. Tsang around the fifth century A.D. 5) Giaûi thoaùt laø teân goïi khaùc cuûa söï giaûi Giaûi Theå: To dissolve. thoaùt ñaït ñöôïc qua thieàn ñònh: Moksha is Giaûi Thích: To interpret—To explain another name for freedom obtained in Giaûi Thích Sai Laàm: Misinterpretations. dhyana-meditation—See Tam Giaûi Thoaùt, and Baùt Giaûi Thoaùt Tam Muoäi. Giaûi Thoaùt: Mukti or Vimutti (p)—Moksha 6) Giaûi thoaùt laø moät trong nguõ phaàn phaùp (skt). thaân Phaät: Moksha is one of the five (A) Giaûi thoaùt:

To deliver—To emancipate— characteristics of Buddha—See Nguõ Phaàn To emancipate from transmigration—To Phaùp Thaân Phaät. get free—To liberate—To get rid of—To 7) Trong Phaät giaùo, Phaät khoâng phaûi laø ngöôøi release—To release and take off—To giaûi thoaùt cho chuùng sanh, maø Ngaøi chæ release from the round of birth and daïy hoï caùch töï giaûi thoaùt—In Buddhism, it death—To set free—Setting free. is not the Buddha who delivers men, but (B) Söï giaûi thoaùt: Vimutti (p)—Vimukti he teaches them to deliver themselves, (skt)—Deliverance—Emancipation— even as he delivered himself. Liberation—Realization of liberation. (D) Phaân Loaïi giaûi thoaùt—Categories of (C) Nghóa cuûa giaûi thoaùt—The meanings of Moksha: Moksha: a) Nhò chuûng giaûi thoaùt—Two kinds of 1) Giaûi thoaùt khoûi voøng luaân hoài sanh töû, giaûi liberation: thoaùt khoûi moïi trôû ngaïi cuûa cuoäc soáng, 1) Höõu vi giaûi thoaùt: Active or earthly nhöõng heä luïy cuûa duïc voïng vaø taùi sanh: To deliverance to arhatship. Deliverance from all the trammels of life, 2) Voâ vi giaûi thoaùt: Nirvana-deliverance. the bondage of the passion and ** For more information, please see Nhò Giaûi reincarnation. Thoaùt. 2) Giaûi thoaùt toái haäu, giaûi thoaùt vónh vieãn, b) Tam Giaûi Thoaùt—Three kinds of giaûi thoaùt khoûi söï taùi sanh trong voøng luaân liberation—See Tam Giaûi Thoaùt. hoài sanh töû: Final emancipation or c) Baùt Giaûi Thoaùt Tam Muoäi: Eight forms of liberation, eternal liberation, release from liberation—See Baùt Giaûi Thoaùt Tam worldly existence or the cycle of birth and

Muoäi. perceive what Suchness is? And is this not Giaûi Thoaùt Baùt Nhaõ Ba La Maät: Prajna- self-realization?" Paramita Emancipation—Theo Kinh Hoa • Dieäu Nguyeät ñaùp: "Khoâng phaûi vaäy. Nghieâm—According to the Avatamsaka Sutra: Khoâng heà do nghe vaø tö duy maø ñöôïc töï • Thieän Taøi Ñoàng Töû hoûi Dieäu Nguyeät chöùng ngoä. Naày thieän nam töû, ñoái vôùi Tröôûng Giaû: "Laøm sao ñeå hieän tieàn chöùng nghóa naày ta phaûi laáy moât thí duï, ngöôi ñaéc moân giaûi thoaùt Ba La Maät?"— haõy laéng nghe! Thí duï nhö trong moät sa Sudhana asked Sucandra: "How does one maïc meânh moâng khoâng coù suoái vaø gieáng, come to the Prajna-paramita emancipation vaøo muøa xuaân hay muøa haï khi trôøi noùng, face to face? How does one get this coù moät ngöôøi khaùch töø taây höôùng veà ñoâng realization?" maø ñi, gaëp moät ngöôøi ñaøn oâng töø phöông • Tröôûng Giaû Dieäu Nguyeät ñaùp: "Moät ngöôøi ñoâng ñeán, lieàn hoûi gaõ raèng 'toâi nay noùng hieän tieàn thaân chöùng moân giaûi thoaùt naày vaø khaùt gheâ gôùm laém; xin chæ cho toâi nôi khi naøo ngöôøi aáy phaùt khôûi taâm Baùt Nhaõ naøo coù suoái trong vaø boùng caây maùt meû ñeå Ba La Maät vaø cöïc kyø töông thuaän; roài thì toâi coù theå uoáng nöôùc, taém maùt, nghæ ngôi ngöôøi aáy chöùng nhaäp trong taát caû nhöõng gì vaø töôi tænh laïi?' Ngöôøi ñaøn oâng beøn chæ maø mình thaáy vaø hieåu."—Sucandra daãn caën keõ raúng 'cöù tieáp tuïc ñi veà höôùng answered: "A man comes to this ñoâng, roài seõ coù con ñöôøng chia laøm hai emancipation face to face when his mind neûo, neûo phaûi vaø neûo traùi. Baïn neân haõy is awakened to Prajnaparamita and stands theo neûo beân phaûi vaø gaéng söùc maø ñi tôùi in a most

intimate relationship to it; for chaéc chaén baïn seõ ñeán moät nôi coù suoái then he attains self-realization in all that trong vaø boùng maùt.’ Naøy thieän nam töû, baây he perceives and understands.” giôø ngöôi coù nghó raèng ngöôøi khaùch bò • Thieän Taøi Ñoàng Töû laïi thöa: “Coù phaûi do noùng vaø khaùt töø höôùng taây ñeán kia, khi nghe nhöõng ngoân thuyeát vaø chöông cuù veà nghe noùi ñeán suoái maùt vaø nhöõng boùng caây, Baùt Nhaõ Ba La Maät maø ñöôïc hieän chöùng lieàn tö duy veà vieäc ñi tôùi ñoù caøng nhanh hay khoâng?”—Sudhana asked: “Does one caøng toát, ngöôøi aáy coù theå tröø ñöôïc côn attain self-realization by listening to the khaùt vaø ñöôïc maùt meû chaêng?”—Sucandra talks and discourses on Prajnaparamita?” said: “That is not so. Self-realization never • Dieäu Nguyeät ñaùp: “Khoâng phaûi. Bôûi vì comes from mere listening and thinking. O Baùt Nhaõ Ba La Maät thaáy suoát theå taùnh son of a good family, I will illustrate the chaân thaät cuûa caùc phaùp maø hieän chöùng matter by analogy. Listen! In a great vaäy.”—Sucandra replied: “That is not so. desert there are no springs or wells; in the Because Prajnaparamita sees intimately spring time or summer time when it is into the truth and reality of all things.” warm, a traveller comes from the west • Thieän Taøi laïi thöa: “Haù khoâng phaûi do going eastward; he meets a man coming nghe maø coù tö duy vaø do tö duy vaø bieän from the east and asks hm: '‘ am terribly luaän maø ñöôïc thaáy Chaân Nhö laø gì? Vaø haù thirsty, please tell mewhere I can find a ñaây khoâng phaûi laø töï chöùng ngoä hay spring and a cool refreshing shade where I sao?”—Sudhana asked: Is it not that may drink, bathe, rest, and get revived.’ thinking comes from hearing and that by The man from the east gives the traveller, thinking and reasoning one comes to as desired, all the information in detail,

saying: ‘When you go further east the road Son of a good family, the desert means divides itself into two, right and left. You birth and death; the man from the west take the right one, and going steadily means all sentient beings; the heat means further on you will surely come to a fine all forms of confusion; thirst is greed and spring and a refreshing shade. Now, son of lust; the man from the east who knows the a good family, do you think that the thirsty way is the Buddha or the Bodhisattva who, traveller from the west, listening to the abiding in all-knowledge has penetrated talk about the spring and the shady trees, into the true nature of al things and the and thinking of going to that place as reality of sameness; to quench the thirst quickly as possible, can be relieved of and to be relieved of the heat by drinking thirst and heat and get refreshed? of the refreshing fountain means the • Thieän Taøi ñaùp: “Daï khoâng; ngöôøi aáy realization of the truth by oneself. khoâng theå laøm theá ñöôïc; bôûi vì ngöôøi aáy • Dieäu Nguyeät tieáp: “Naøy thieän nam töû, chæ tröø ñöôïc côn noùng khaùt vaø ñöôïc maùt caûnh giôùi töï chöùng cuûa caùc Thaùnh giaû aáy meû khi naøo theo lôøi chæ daãn cuûa keû kia maø khoâng coù saéc töôùng, khoâng coù caáu tònh, ñi ngay ñeán doøng suoái roài uoáng nöôùc vaø khoâng coù thuû xaû, khoâng coù tröôïc loaïn; taém ôû ñoù.”—Sudhana replied: “No, he thanh tònh toái thaéng; taùnh thöôøng baát hoaïi; cannot; because he is relieved of thirst and duø chö Phaät xuaát theá hay khoâng xuaát theá, heat and gets refreshed only when, as ôû nôi

phaùp giôùi taùnh, theå thöôøng nhaát. Naøy directed by the other, he actually reaches thieän nam töû, Boà Taùt vì phaùp naày maø haønh the fountain and drinks of it and bathes in voâ soá caùi khoù haønh vaø khi chöùng ñöôïc it." phaùp theå naày thì coù theå laøm lôïi ích cho heát • Dieäu Nguyeät noùi theâm: “Naøy thieän nam thaûy chuùng sanh, khieán cho caùc loaøi chuùng töû, ñoái vôùi Boà Taùt cuõng vaäy, khoâng phaûi sanh roát raùo an truï trong phaùp naày. Naøy chæ do nghe, tö duy vaø hueä giaûi maø coù theå thieän nam töû, ñoù laø phaùp chaân thaät, khoâng chöùng nhaäp heát thaûy phaùp moân. Naøy thieän coù töôùng dò bieät, thöïc teá, theå cuûa Nhaát nam töû, sa maïc laø chæ cho sanh töû; ngöôøi thieát trí, caûnh giôùi baát tö nghì, phaùp giôùi khaùch ñi töø taây sang ñoâng laø chæ cho caùc baát nhò ñoù laø moân giaûi thoaùt vieân maõn.”— loaøi höõu tình; noùng böùc laø taát caû nhöõng söï Sucandra added: “O son of a good family, töôùng meâ hoaëc; khaùt töùc laø tham vaø aùi the realm of self-realization where all the ngaõ; ngöôøi ñaøn oâng töø höôùng ñoâng ñeán vaø wise ones are living is free from bieát roõ ñöôøng loái laø Phaät hay Boà Taùt, an materiality, fre from purities as well as truï trong Nhaát Thieát Trí, caùc ngaøi ñaõ thaâm from defilements, free from grasped and nhaäp chaân taùnh cuûa caùc phaùp vaø thaät nghóa grasping, free from murky confusion; it is bình ñaúng; giaûi töø khaùt chaùy vaø thoaùt khoûi most excellently pure and in its nature noùng böùc nhôø uoáng doøng suoái maùt laø chæ indestructible; whether the Buddha cho söï chöùng ngoä chaân lyù bôûi chính appears on earth or not, it retains its mình.”—Sucandra added: “Son of a good eternal oneness in the Dharmadhatu. O family, even so with the Bodhisattva. By son of a good family, the Bodhisattva merely listening to it, thinking of it, and because of this truth has disciplined intellectually understanding it, you will himself in innumerable forms od never come to the realization of any truth. austerities, and realizing this Reality

within himself has been able to benefit all Giaûi Thoaùt Laø Caên Traàn Khoâng Dính beings so that they find herein the ultimate Maéc: Emancipation means no cohesion abode of safety. O son of a good family, between sense organs and external objects. truth of self-realization is validity itself, Giaûi Thoaùt Moân: Vimokshamukha or something unique, reality-limit, the Moksa-dvara (skt)—Emancipation-entrance—substance of all-knowledge, the Gate of emancipation. inconceivable, non-dualistic Dharmadhatu, (A) Nghóa cuûa cöûa giaûi thoaùt—The meanings and the perfection of emancipation.” of the door of release—Cöûa giaûi thoaùt, • Nhö vaäy moân giaûi thoaùt Ba La Maät phaûi giai ñoaïn thieàn quaùn laøm vaéng laëng khaùi ñöôïc chöùng ngoä baèng kinh nghieäm caù bieät nieäm hay ao öôùc (khoâng, voâ töôùng vaø voâ cuûa mình; coøn nhö chæ nghe vaø hoïc hoûi nguyeän)—The door of release—The stage thoâi thì chuùng ta khoâng caùch gì thaâm nhaäp of meditation characterized by vacuity and vaøo giöõa loøng chaân taùnh cuûa thöïc taïi absence of perception or wishes—The ñöôïc—Thus, to Prajnaparamita gate of libertaion. emancipation must be personally (B) Phaân loaïi giaûi thoaùt moân—Categories of experienced by us, and that mere hearing gates of enlightenment used by the about it, mere learning of it, does not help Buddha: us to penetrate into the inner nature of 1)

Trí moân: Cöûa trí cuûa Phaät, ñi thaúng vaøo töï Reality itself. mình giaûi thoaùt—Wisdom gate—Buddha- Giaûi Thoaùt Boà Taùt: Inexhaustible Intention wisdom gate, which directs to the Bodhisattva. enlightenment of self. Giaûi Thoaùt Chính Mình: Self-salvation. 2) Bi moân: Cöûa Bi cuûa Phaät ñi vaøo cöùu ñoä Giaûi Thoaùt Chöôùng: Hindrances to chuùng sanh—Pity gate—Buddha-pity gate, deliverance. which directs to the salvation of others. Giaûi Thoaùt Ñaïo: Moksa-marga (skt). Giaûi Thoaùt Ngay Trong Ñôøi Naày: Tònh Ñoä 1) Con ñöôøng giaûi thoaùt khoûi moïi khoå ñau Toâng cho raèng trong thôøi Maït Phaùp, neáu tu taäp phieàn naõo baèng caùch chöùng ngoä chaân lyù: caùc phaùp moân khaùc maø khoâng coù Tònh Ñoä, raát The way of release (the way or path of khoù maø ñaït ñöôïc giaûi thoaùt ngay trong ñôøi naày. liberation from) all sufferings by Neáu söï giaûi thoaùt khoâng ñöôïc thöïc hieän ngay realization of truth. trong ñôøi naày, thì meâ loä sanh töû seõ laøm cho 2) Ñaïo Phaät, ñaïo xuaát ly giaûi thoaùt: The way haïnh nguyeän cuûa chuùng ta trôû thaønh nhöõng tö or doctrine of liberation (emancipation— töôûng troáng roãng. Phaät töû thuaàn thaønh neân luoân Release)—Buddhism. caån troïng, khoâng neân ca ngôïi toâng phaùi mình Giaûi Thoaùt Giôùi: Giôùi cuûa ngöôøi xuaát gia ñeå maø haï thaáp toâng phaùi khaùc. Phaät töû chôn thuaàn trôû thaønh Taêng só—The commandments neân luoân nhôù raèng taát caû chuùng ta laø Phaät töû vaø accepted on leaving the world and becoming a cuøng tu theo Phaät, duø phöông tieän coù khaùc, disciple or a monk. nhöng chuùng ta coù cuøng giaùo phaùp laø Phaät Giaûi Thoaùt Haûi: Bieån giaûi thoaùt—The ocean Phaùp, vaø cuøng cöùu caùnh laø giaùc ngoä giaûi thoaùt of liberation. vaø thaønh Phaät—The Pure Land Sect believes that during this Dharma-Ending Age, it is Giaûi Thoaùt Khoûi Goâng Cuøm: To free men difficult to attain enlightenment and from its fitters. emancipation in this very life if one practices

other methods without following Pure Land at Giaûi Thoaùt Thaân: the same time. If emancipation is not achieved 1) Thaân giaûi thoaùt: The body of liberation. in this lifetime, one’s crucial vows will become 2) Thaân Phaät giaûi thoaùt moïi chöôùng ngaïi empty thoughts as one continues to be deluded phieàn naõo: The body of Buddha released on the path of Birth and Death. Devoted from klesa, i.e. passion, affliction. Buddhists should always be very cautious, not 3) Moät trong nguõ phaàn Phaùp Thaân Phaät: One to praise one’s school and downplay other of the five attributes of the dharmakaya or schools. Devoted Buddhists should always spiritual body of Tathagata—See Nguõ remember that we all are Buddhists and we all Phaàn Phaùp Thaân Phaät. practice the teachings of the Buddha, though Giaûi Thoaùt Thieân: Moksadeva (skt)—See with different means, we have the same Moäc Xoa Ñeà Baø and Pratimoksa. teachings, the Buddha’s Teachings; and the Giaûi Thoaùt Tri Kieán: The knowledge and same goal, emancipation and becoming experience of nirvana. Buddha. Giaûi Thoaùt Töôùng: Töôùng giaûi thoaùt, moät Giaûi Thoaùt Nguyeät Boà Taùt: Moon of trong tam töôùng giaûi thoaùt—The mark or Liberation Bodhisattva. condition of liberation—Release from the idea Giaûi Thoaùt Nhó: Tai chæ coøn nghe chaân lyù of transmigration, one of the three forms or daãn tôùi Nieát baøn—The ear

of deliverance— positions. The ear for hearing the truth which leads to ** For more information, please see Tam nirvana (the ear freed, hearing the truth is the Töôùng. entrance to nirvana). Giaûi Thoaùt Vò: Höông vò giaûi thoaùt hay Nieát Giaûi Thoaùt Phong: Gioù giaûi thoaùt khoûi löûa Baøn—The flavour of liberation (release), or khoå ñau traàn theá—The wind of liberation from nirvana. the fires of worldly suffering. Giaûi Thoaùt Xöù: See Baùt Giaûi Thoaùt Tam Giaûi Thoaùt Phuïc: Quaàn aùo cuûa söï giaûi Muoäi. thoaùt—The clothing of liberation. Giaûi Thoaùt Y: Giaûi Thoaùt Taøng Töôùng Y— Giaûi Thoaùt Quan: Noùn giaûi thoaùt—The Caø Sa—The garment of liberation, the robe— crown of release. See Caø Sa. Giaûi Thoaùt Roát Raùo: The eventual Giaûi Thuyeát: To expound—To explain—To realization of liberation. interpret. Giaûi Thoaùt Sanh Töû: Release from the Giaûi Tri Kieán: Giaûi thoaùt vaø giaûi thoaùt tri bonds of births and deaths—Nirvana. kieán, phaàn thöù naêm trong nguõ phaàn phaùp thaân Giaûi Thoaùt Taøng Töôùng Y: See Caø Sa. cuûa Nhö Lai: A Buddha's understanding, or Giaûi Thoaùt Thanh Tònh Phaùp: Phaùp thanh interpreted as release, or nirvana, the fifth of tònh daãn ñeán Nieát Baøn—The pure dharma the five attributes of the dharmakaya or which leads to nirvana. spiritual body of Tathagata. Giaûi Thoaùt Thanh Tònh Phaùp Ñieän: ** For more information, please see Nguõ Phaàn Thanh tònh phaùp toøa cuûa Nieát Baøn, nôi truï cuûa Phaùp Thaân Phaät. Phaùp thaân Phaät—The pure dharma-court of Giaûi Trí: To amuse—To divert—To relax. nirvana, the sphere of nirvana, the abode of Giaûi Tröø: To annul—To emancipate. the dharmakaya. Giaûi Vieän: Kho thoùc luùa trong töï vieän—A

monastery granary. maïng taêng daàn. Caû hai laøm thaønh 20 kieáp, 10 Giaûi Vieän Chuû: Vò Taêng troâng coi kho thoùc giaûm, 10 taêng—The decreasing kalpas in luùa trong töï vieän—The head of the granary in which the period of life is gradually reduced, a monastery. in contrast with the increasing kalpas (taêng Giaõi Baøy: To make known one's feelings or kieáp). Together they form twenty kalpas, ten thoughts. decreasing and ten increasing. Giaõi Loøng: To show one's feelings. Giaûm Phaït: To mitigate a penalty. Giaõi Naéng: To expose oneself in the sun. Giaûm Phí: Caét giaûm chi phí caù nhaân, ñeå duøng vaøo vieäc boá thí—To cut down one's personal Giam Haõm: To imprison—To detain—To expenditure for the sake of charity. confine. Giam Loûng: To keep a close watch on Giaûm Söùc: To diminish in strength. someone, not to let that person to go out of a Giaûm Thieåu: To lessen—To diminish—To limit. decrease—To reduce. Giaùm: Giaûm Thoï: To shorten one's life. 1) Giaùm ñònh: To survey—To examine. Giaûm Toäi: See Giaûm Phaït. 2) Giaùm thò: To superintend—To oversee— Gian AÙc: Dishonest and wicked. A warden of a jail. Gian Daâm: To commit adultery—To be 3) Taám kieáng—A mirror. adulterous. 4) Thaùi giaùm: A palace-eunuch. Gian Doái: Dishonest—Deceitful. Giaùm Ñònh: To examine and to decide. Gian Huøng: Scoundrel. Giaùm Hoä: Guardian. Gian Laän: To cheat—To trick. Giaùm Thaâu: See Giaùm Töï. Gian Nan: Dificult—Laborous—Hard. Giaùm Töï: Sö Tri Söï hay vò sö troâng coi moïi Gian Nhaân: Malefactor—Wrongdoer. vieäc trong töï vieän—A warden monk in a Gian Phi: See Gian Nhaân. monastery—The warden or

superintendent of Gian Phuï: Adulteress. a monastery, especially the one who controls its material affairs. Gian Taø: Treacherous. Giaùm Vieän: See Giaùm Töi. Gian Taëc: Bandit. Giaûm: Gian Teá: Spy. 1) Giaûm thieåu: To deminish—To decrease— Gian Tham: Greedy. To reduce. Gian Thoâng: Adulterous. 2) Giaûn löôïc: To abbreviate. Gian Traù: Deceitful—fraudulent— Giaûm Bôùt: To relieve—To lessen—To Deceptive—Fraudulent—Crafty—To cheat. diminish—To reduce—To decrease—To Gian Truaân: Hard and miserable. subside. Gian Xaûo: Crafty—Cunning. Giaûm Hình: See Giaûm khinh. Giaùn: Giaûm Khinh: To extenuate an offence—To 1) Can giaùn: To admonish. attenuate. 2) Con giaùn: Cockroach—Black beetle. Giaûm Kieáp: Trong giai ñoaïn giaûm kieáp, sanh 3) Giaùn ñoaïn: Between—Intermission— maïng giaûm daàn, ngöôïc laïi vôùi taêng kieáp sinh Interval—Space—To didive—To

intervene—To interfere—To separate. Trung Quoác, nôi tröôùc ñaây Thieàn Toâng raát Giaùn Caùch: Trong luùc, trong khi, hay giai höng thònh: Jiang-Si and Hu-Nan in China, ñoaïn xaõy ra moät bieán coá—Interval, where and whence the Zen (Ch'an) or intermission, but it is chiefly used for during, Intuitive movement had its early spread. while, or a period of an event. 3) Ñeä töû cuûa Thieàn Toâng: A title being Giaùn Ñieäp: Espionage—Spy. applied to followers of the Zen sect. Giaùn Ñoaïn: Giaùn caùch ñoaïn tuyeät—To Giang Taây: Danh hieäu cuûa Maõ Toå, moät vò interrupt—To interfere and stop. cao Taêng taïi tænh Giang Taây, thò tòch vaøo naêm 788—A title of Ma-Tsu, who was a noted Giaùn Saéc: Maøu phuï, ñoái laïi vôùi naêm maøu monk in Jiang-Si, died in 788. chính—Intermediate colors, i.e. not primary ** For more information, please see Ma-Tsu. colours; in contrast with the five primary colours—See Nguõ Saéc. Giang Thieân Töï: Chuøa Giang Thieân treân nuùi Kim Sôn thuoäc Thanh Giang, tænh Giang Toâ— Giaùn Tieáp: Indirectly. The River and Sky monastery on Golden Giaùn Vöông: Can giaùn moät vò vua—To Island, Ching-Jiang, Jiang-Su. admonish a king. Giang Töû: Giaûn: 1) Doøng soâng: A river. 1) Löïa choïn—To pick—To choose—To 2) Doøng soâng Döông Töû—The Yangtze select. River. 2) Xem xeùt: To examine. Giaùng: 3) Theû (thöôøng laøm baèng truùc hay tre): A 1) Ñi xuoáng: To descend—To send down. tablet (usually made of bamboo). 2) Giaùng caáp: To degrade—To demote—To Giaûn Bieät: Löïa choïn hay phaân bieät (löïa choïn subdue. vaø phaân bieät söï gioáng vaø khaùc nhau cuûa caùc 3) Giaùng theá: Ñaûn sanh xuoáng traàn, nhö phaùp ñeå laøm saùng toû söï khaùc bieät cuûa tröôøng hôïp Ñöùc Phaät—To descend to chuùng)—To select or to differentiate. earth from above, as recorded of the Giaûn Dò Hoùa: To simplify. Buddha. Giaûn Sö: Choïn löïa ñaïo sö (A Xaø Leâ). Vò sö Giaùng Ñaûn: Coøn goïi laø Ñaûn Sinh, Giaùng ñöôïc löïa choïn nhöng khoâng ñuû khaû naêng, giôùi Sinh, hay Ñaûn Nhaät, laø ngaøy kyû nieäm giaùng ñöùc vaø ñaïo haïnh khieán ngöôøi ñi vaøo taø ñaïo (vì traàn cuûa Ñöùc Phaät (ngaøy Ñöùc Phaät Thích Ca theá choïn thaày phaûi choïn ngöôøi xöùng ñaùng)— ñaûn sinh, theo lòch söû laø cuoái tieát xuaân, ñaàu haï, One chosen to be a teacher; but not yet fit for a khí trôøi maùt meû, ñieàu hoøa. Ngay khi Ñöùc Phaät full appointment. vöøa ñaûn sinh thì coù caùc vò Phaïm Thieân, Ñeá Giaûn Tieän: Easy—Simple and practical. Thích, Töù Thieân Vöông ñoùn röôùc vaø taém cho Giaûn Traïch: Choïn löïa—To choose—To

Ngaøi baèng caùc thöù nöôùc thôm. Vì theá maø sau select. khi Ñöùc Phaät nhaäp dieät, haøng naêm cöù ñeán ngaøy Giaûn Yeáu: Simple and essential. Phaät ñaûn laø caùc chuøa coù leä “Moäc Duïc” hay Giang: Con soâng—A river. taém röûa cho töôïng Phaät)—The anniversary of Giang Hoà: the descent, i.e. the Buddha’s birthday, not the conception. 1) Ñi khaép moïi nôi: To travel everywhere. 2) Chæ hai tænh Giang Taây vaø Hoà Nam beân Giaùng Haï: Xuoáng traàn, nhö Phaät Thích Ca xuoáng töø cung trôøi Ñaâu Suaát—To come down

to this world—To descend into the world, as expounder—Teacher. the Buddha is said to have done from the Giaûng Thuyeát: To give a lecture—To Tusita heaven. expound—To discourse—To preach. Giaùng Hieän: To appear to this world. Giaûng Toâng: Tröø Thieàn toâng vaø Luaät toâng Giaùng Hoïa: To bring disasters to. coøn caùc toâng phaùi khaùc cuûa ñaïo Phaät ñeàu ñöôïc Giaùng Laâm: Ñeán töø beân treân, nhö tröôøng hôïp goïi laø giaûng toâng, töùc laø ñeàu giaûng thuyeát Ñöùc Phaät vaø chö Thaàn duøng thaàn tuùc thoâng ñi nghóa kinh, ñaøm luaän vaø chæ roäng cho moân ñoà laïi ñaây ñoù vaø giaùng laâm töø treân cao—To phöông phaùp tu haønh—The preaching sects, descend, draw near from above, condescend, i.e. all except the Ch’an, or intuitional, and the e.g. the Buddha, the spirits, etc. Vinaya, or ritual sects. Giaùng Sinh: See Giaùng Haï. Giaønh: To fight over—To Dispute. Giaùng Thai: Giaùng haï vaøo thai cung cuûa Giao: Hoaøng Haäu Ma Da—The descent into Maya’s 1) Chaát keo—Glue—Gum. womb. 2) Giaûi giao: To hand over. Giaùng Thaàn: Thaàn thöùc cuûa Ñöùc Phaät giaùng 3) Giao ñieåm: Intersection. haï vaøo thai cung cuûa Hoaøng Haäu Ma Da—The 4) Giao nhau: To intertwine—To twist—To descent of Buddha’s spirit into Maya’s womb; intermingle. also to bring down spirits as does a Giao Boàn Töû: spiritualistic medium. 1) Hoäp keo—A glue-pot. Giaùng Theá: The descend to earth from above 2) Chöõ vieát dính nhau: Running handwriting. (as Buddhas). Giao Du: To frequent—To company with Giaûng: Thuyeát giaûng—To explain—To someone. preach—To discourse—To talk. Giao Ñieåm: To hand over and check. Giaûng Baøi: To explain a lesson. Giao Ñoäng: Disturbances Giaûng Dieãn: See Giaûng Thuyeát. Giao Ñöôøng: Giao cho ai nhieäm vuï quaûn Giaûng Ñaïo: To preach a religion ñöôøng hay töï vieän—To hand over charge of the hall or monastery. Giaûng Ñöôøng: Preaching hall—Lecture hall. Giaûng Giaûi: To expound—To interpret—To Giao Haûo: To be in friendly terms with—To entertain friendly relation with. explain. Giaûng Haï: Ñi xuoáng buït khi chaám döùt giaûng Giao Hoaøn: To return—To give back. thuyeát—To descend the pulpit when end of Giao Höông: Höông nhöïa cuûa moät loaïi caây discourse. hoã phaùch—Incense of the liquid amber tree. Giaûng Hoøa: To reconcile—To make peace— Giao Höõu: Amicable relations. To negotiate for peace. Giao Loä: Maøn naïm ngoïc troâng gioáng nhö Giaûng Khoa: Course of study. nhöõng gioït söông treo—A curtain festooned with jewels, resembling hanging dewdrops. Giaûng Kinh: To expound the sutra. Giaûng Luaän: To dissert—To explain and to Giao Phoù: To entrust—To trust—To confide—To hand over. discuss. Giaûng Nghóa: See Giaûng Giaûi. Giao Söùc: Trang söùc hay trang phuïc baèng maøu xaùm, hoãn hôïp ñen vaøng—Adorned or Giaûng Sö: Dharma expounder—An

robed in grey, a mixture of black and yellow. Giaùo Hoùa Vaø Söûa Ñoåi: Teach and Giao Thieäp: To be in contact with—To transform. associate—To enter a relationship with. Giaùo Hoäi: Congregation—An assembly for Giao Thôøi: Period of transition. instruction. Giaùo: Pravacana (skt)—Lôøi giaùo huaán cuûa Giaùo Hoäi Phaät Giaùo: Buddhist Thaùnh nhaân—Agama—To teach—To Congregation. instruct—Doctrine—Religion—Cult. Giaùo Hoäi Phaät Giaùo Hoøa Haûo: Hoøa-Haûo Giaùo Chuû: Vò khai saùng neàn ñaïo, nhö Ñöùc Buddhism Congregation—See Phaät Giaùo Hoøa Phaät Thích Ca Maâu Ni—The founder of a Haûo. religion, i.e. The sakyamuni Buddha. Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só: Giaùo Chöùng: Giaùo thuyeát vaø nhöõng baèng Sangha Bhikshu Buddhist Association. chöùng chöùng ngoä—Teaching and evidence, Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só doctrine and its evidential results, or Theá Giôùi: Giaùo Hoäi Taêng Giaø Khaát Só Theá realization. Giôùi ñöôïc Hoøa Thöôïng Thích Giaùc Nhieân, moät Giaùo Daân: baäc Tam Taïng Phaùp Sö, thaønh laäp vaøo naêm 1) Giaùo hoøa daân chuùng: To educate the 1978 taïi Hoa Kyø, thoaùt thai töø Giaùo Hoäi Taêng people. Giaø Khaát Só Vieät Nam saùng laäp bôûi Ñöùc Toân 2) Töø ngöõ ñöôïc duøng tín höõu tinh Laønh—The Sö Minh Ñaêng Quang vaøo naêm 1944— term for Christians. International Sangha Bhikshu Buddhist Giaùo Duïc: To educate—To bring up. Association, founded in 1978 in the United Giaùo Ñaïo: States by Most Venrable Thích Giaùc Nhieân, a 1) Chæ daïy vaø höôùng daãn—The way of Tripitaka teacher of dharma. ISBBA was instruction—To instruct and to lead. originated from the Vietnamese Sangha 2) Chæ daïy cho con ñöôøng tu haønh—To teach Bhikshu Buddhist Association whose founder a way or religion—The way of teaching. was late Great Venerable Minh Ñaêng Quang 3) Con ñöôøng ñöôïc chæ daïy khaùc vôùi con in 1944. ñöôøng ñaït ñöôïc baèng tueä giaùc—The way **For more information, please see Giaùo Hoäi of teaching or to teach a way or religion; a Taêng Giaø Khaát Só Vieät Nam in Vietnamese- taught way contrasted with an intuitional English Section. way. Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Giaùo Ñaàu: To start—To begine—Prologue. Vieät Nam: Giaùo hoäi Phaät Giaùo Taêng Giaø Giaùo Ñieån: Kinh ñieån hay ñieån tòch cuûa moät Khaát Só Vieät Nam ñöôïc Ñöùc Toân Sö Minh toân giaùo—The scriptures of Buddhism Ñaêng Quang saùng laäp naêm 1944. Giaùo Hoäi Giaùo Ñieàu: Religious dogmatism. ñöôïc saùng laäp trong giai ñoaïn suy ñoài cuûa Phaät giaùo Vieät Nam. Ñöùc Toân Sö ñaõ kheùo leùo phoái Giaùo Ñoà: Disciples. hôïp giöõa hai truyeàn thoáng giaùo lyù Nam vaø Baéc Giaùo Hoùa: Giaùo hoùa baèng caùch chæ daïy ngöôøi Toâng ñeå laøm giaùo lyù caên baûn cho Giaùo Hoäi. boá thí trì giôùi---To transform by instruction— Khoâng bao laâu sau ngaøy ñöôïc Ñöùc Ngaøi thaønh To teach and to convert—To cause another to laäp, haøng trieäu tín ñoà ñaõ theo Ngaøi tu taäp. give alms and to observe precepts. Tieáng Ñöùc Ngaøi vang voïng, tuy nhieân Ñöùc Giaùo Hoùa Quaàn Sanh: To teach and convert Ngaøi thình lình vaéng boùng vaøo naêm 1954, töø or transform men.

naêm ñoù Giaùo Hoäi chính thöùc töôûng nieäm ngaøy giôùi cuûa Ñöùc Nhö Lai nhö Töù Dieäu Ñeá, Thaäp Ñöùc Ngaøi vaéng boùng. Sau khi Ñöùc Ngaøi vaéng Nhò Nhaân

Duyeân, vaø Baùt Thaùnh Ñaïo—The boùng Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só fundamental teachings (principles) of a Vieät Nam ñaõ phaùt trieån nhanh hôn treân moät religion---Doctrine—Dogmas—Fundamental bình dieän roäng hôn töø khaép caùc mieàn Nam teachings of the Buddha, i.e. the four truths, Vieät ra taän Baéc Trung Vieät vôùi haøng trieäu trieäu the twelve nidanas, the eighfold noble truth. tín ñoà—Vietnamese Sangha Bhikshu Buddhist Giaùo Lyù Nguyeân Thuûy: Original teaching. Association, founded in 1944 by the Late Most Giaùo Meänh: To instruct—To command—The Honourabled One Minh Ñaêng Quang. The commands of a sect or school. school was established during declined period Giaùo Moân: Toâng phaùi hay toâng moân—A of the Vietnamese Buddhism. Most religion—A sect. Honourabled One Minh Ñaêng Quang cleverly Giaùo Nghóa: The meaning of a teaching or combined both doctrines from Theravada doctrine. (Hinayana) and Mahayana to make the doctrine for the Vietnamese Sangha Buddhism. Giaùo Ngoaïi: Not long after he founded The Vietnamese 1) Beân ngoaøi toâng phaùi: Outside the sect, or Sangha Buddhism, millions of followers school, or church. followed him to practise. He was so famous; 2) Toâng phaùi khoâng truyeàn baèng nhöõng lôøi however, he suddenly disappeared in 1954. He daïy trong kinh ñieån, maø laø taâm truyeàn was officially considered missing in 1954. taâm—Instruction or teaching from After he disappeared, the Vietnamese Sangha outsiders. Special transmission outside of Bhikshu Buddhism developed quicker on a the teaching. The intuitive school which larger scale from all over the South Viet Nam does not rely on texts or writings, but on to North of Central Viet Nam with millions personal communication of its tenets, more followers. either oral or otherwise, including direct contact with the Buddha or object of Giaùo Hoäi Phaät Giaùo Vieät Nam: worship. Vietnamese Buddhist Congregation. Giaùo Noäi: Giaùo noäi cuûa toâng phaùi laø toâng Giaùo Hoäi Phaät Giaùo Vieät Nam Thoáng phaùi nöông vaøo nhöõng lôøi daïy cuûa Ñöùc Phaät Nhaát: Vietnamese Unified Buddhist trong kinh ñieån—Within instruction in the sect Congregation. or church; especially those who receive normal Giaùo Huaán: To instruct—To teach—To instructions or teaching from the scriptures or educate. written canon. Giaùo Leã: Religious rites. Giaùo Ngoaïi Bieät Truyeàn: Theo truyeàn Giaùo Leänh: Giaùo leänh cuûa toâng phaùi— thuyeát Phaät giaùo thì söï truyeàn thuï rieâng bieät Religious intructions (directions)—The beân ngoaøi caùc kinh ñieån ñaõ ñöôïc baét ñaàu ngay commands of a sect or school. töø thôøi Phaät Thích ca vôùi thôøi thuyeát giaûng treân Giaùo Lyù: Dassannam (p)—Darsana (skt)— ñænh Linh Thöùu. Tröôùc moät nhoùm ñoâng ñoà ñeä, Doctrine—Philosophical system—Doctrinal Phaät chæ giô cao moät boâng sen maø khoâng noùi system—See Giaùo Lyù Caên Baûn. moät lôøi naøo. Chæ coù ñeä töû Ñaïi Ca Dieáp boãng Giaùo Lyù Caên Baûn: Ñaïo lyù caên baûn cuûa toân ñaïi ngoä, hieåu ñöôïc yù Phaät vaø mæm cöôøi. Sau ñoù giaùo. Nhöõng lôøi thuyeát phaùp vaø nhöõng huaán Phaät ñaõ goïi Maha Ca Dieáp, moät ñeä töû vöøa giaùc ngoä cuûa Ngaøi. Ca Dieáp cuõng chính laø vò tröôûng

laõo ñaàu tieân cuûa doøng thieàn AÁn ñoä—Special giaùo phaùp—The body, or corpus of doctrine; transmission outside of the teaching. According the whole teaching.

to a Buddhist legend, the special transmission Giaùo Thoï: outside the orthodox teaching began with the 1) Daïy—To instruct—To give instruction. famous discourse of Buddha Sakyamuni on 2) Thaày daïy (A xaø Leâ): Instructor— Vulture Peak Mountain (Gridhrakuta). At that Preceptor—See Acarya in Sanskrit/Pali- time, surrounded by a crowd of disciples who Vietnamese Section. had assembled to hear him expound the Giaùo Thoï Sö: Acarya (skt)—A Xaø Leâ—Thaày teaching. The Buddha did not say anything but daïy phaùp—Instructor or preceptor. holding up a lotus flower. Only Kashyapa Giaùo Thoï Thieän Tri Thöùc: Teaching understood and smiled. As a result of his spiritual advisor. master, he suddenly experienced a break Giaùo Tích: Daáu tích cuûa toân giaùo—The through to enlightened vision and grasped the vestiges, or evidence of a religion; e.g. the essence of the Buddha's teaching on the spot. doctrines, institutions, and examples of The Buddha confirmed Mahakashyapa as his teachings of Buddha and the saints. enlightened student. Mahakashyapa was also the first patriarch of the Indian Zen. Giaùo Töôùng: Giaùo phaùp ñaëc bieät cuûa moät toâng phaùi—The particular teaching of a sect. Giaùo Phaùi: Religious sect. ** For more information, please see Giaùo Giaùo Phaùn: Giaùo thuyeát cuûa nhöõng toâng phaùi Phaùn. khaùc nhau, nhö nguõ thôøi baùt giaùo cuûa toâng Giaùo Voõng: The teaching of Buddha viewed Thieân Thai, Hoa Nghieâm nguõ giaùo, hay töù as a net to catchand save mortals. giaùo—The various divisions of teaching or doctrine, such as the T'ien-T'ai theory of the Giaûo: So saùnh—To compare—Compared five periods of Sakyamuni's life, the five with—Similar to. classes of doctrine or five divisions of teaching Giaûo Löôïng: So saùnh—To compare—To of the Hua-Yen sect, the four styles of collate—Compared with—Comparative. teaching. Giaûo Söùc: Trang nghieâm—To adorn— Giaùo Phaùp: Dharma-desana (skt)— Ornament. Doctrine—Dharma—Giaùo phaùp cuûa Ñöùc Phaät: Giaùp: Buddha Dharma or Buddha's sermons. 1) Voû hay noùn boïc beân ngoaøi: Scale— Giaùo Phaùp Moân: The Sutra-Studies school. Mail—Helmet. Giaùo Quaùn: 2) Can thöù nhaát trong möôøi can: The first of 1) Giaùo thuyeát vaø thieàn quaùn—Teaching and the ten celestial stems. meditation. 3) Goø maù: Cheeks—Jaws. 2) Giao phaùp vaø thieàn quaùn cuûa Ñöùc Phaät: Giaùp Maõ: The Buddha's doctrine and meditation 1) Ngaøy xöa coù tuïc veû töôïng Thaàn hay Phaät Giaùo Saéc: Meänh leänh cuûa sö phuï hay nghieâm leân giaáy roài ñem cuùng teá: A picture, phuï—The commands of a master or father. formerly shaped like a horse, of a god or a Buddha, in a ceremony. Giaùo Só: Buddhist missionary. 2) Ngaøy nay chæ coøn veõ hình moät con ngöïa Giaùo Sinh: Student teacher. maø thoâi: Now a picture of a horse only. Giaùo Theå: Theå tính giaùo phaùp hay toaøn theå Giaùp Sôn: Teân cuûa moät töï vieän vaø Thieàn sö

Thieän Hoäi ôû Leã Chaâu döôùi thôøi nhaø Ñöôøng— angry—To lose one's temper. Name of a monastery and monk in Li-Chou Giaõy Giuïa: To struggle. during the T'ang dynasty—See Thieän Hoäi Giaëc Giaû: Hostility—War. Thieàn Sö. Giaêng: To extend—To spread—To stretch. Giaùp Sôn Thieàn Sö: Zen Master Zhia- Giaèng Co: To pull about. Shan—See Thieän Hoäi Thieàn Sö. Giaác Moäng: A dream. Giaùp Truï AÁn: A digital or manual sign, Giaän: To get angry. indicating mail and helmet. • Hai tay

chaáp tröôùc ngöïc: Two palms in Giaän Caêm Gan: Boiling with anger. front of the chest. Giaän Töùc Buoàn Phieàn: Anger and • Ñaàu hai ngoùn troû chaäp laïi vaø chaïm vaøo acrimony. ñaàu hai ngoùn giöõa: Two forefinger tips Giaät Luøi: To move back. touch the two middle finger tips. Giaáu: To hide—To conceal. • Hai ngoùn caùi chaïm nhau vaø chæ thaúng leân Giaáu Maët: To hide one's face. treân: Two thumb tips touch and point Giaáu Taøi: To conceal one's talents. straight upward. Giaáu Teân: Anonymous. • Töø töø di chuyeån hai ñaàu ngoùn troû vaøo khoaûng giöõa cuûa hai ngoùn tay giöõa: Giaày Voø: To torment—To worry. Slowly move the two forefinger tips to Gieøm Pha: To backbite—To blacken—Noùi the middle of the two middle fingers. haønh noùi toûi—To spell ill of someone. Giaùp Xa: Hai goø maù troøn ñeàu, moät trong 32 Gieøm Pha Vaø Möu Haïi: To slander and to töôùng haûo cuûa Ñöùc Phaät—The cheeks look for ways to harm someone. rounded, one of the thirty-two characteristics Gieo Caên Laønh Veà Sau: To garden merits of a Buddha. and virtues for the future. ** For more information, please see Tam Thaäp Gieo Gioù Gaët Baõo: He who sows the wind Nhò Haûo Töôùng Cuûa Phaät. shall reap the whirlwind. Giaøu Coù: See Giaøu Sang. Gieo Raéc: To scatter—To disseminate—To Giaøu Loøng Töø Thieän: Charitable. spread abroad. Giaøu Sang: Wealth—Rich. Gieát: To kill—To murder—To slay. Lôøi Phaät daïy veà "Giaøu sang" trong Kinh Phaùp Gìn Giöõ: To preserve. Cuù—The Buddha's teachings on "Wealth" in Gioûi Dang: Clever at—Good at. the Dharmapada Sutra: "Giaøu sang chæ laøm haïi Gioøn: Crispy. ngöôøi ngu chöù khoâng phaûi ñeå caàu sang bôø giaùc. Gioïng Mieãn Cöôõng: Constrained voice. Ngöôøi ngu bò taøi duïc haïi mình nhö mình ñaõ vì taøi duïc haïi ngöôøi khaùc—Riches ruin the Gioïng Töi Nhieân: natural tone of voice. foolish, not the seekers of Nirvana. He who Gioâng Gioáng: Somewhat alike (similar). craves for wealth destroys himself as if he Gioáng Heät: To be very much alike. were ruining others." (Dharmapada 355). Gioáng Nhö: To be analogous. Giaøu Sang Hay Ngheøo Khoù: Rich or poor. Giôø Ngoï: Noontime. Giaác Moäng: Dream Giôùi: Giaän: To be angry—In a temper—To get (I) Nghóa cuûa giôùi—The meaning of "sila"

1) Giôùi luaät: Sila (skt). yeáu toá boài döôõng ñôøi soáng taâm linh, giuùp • Nhöõng qui taéc caên baûn trong ñaïo Phaät: cho taâm deã daøng an truï vaø tónh laëng. Basic precepts, commandments, discipline, Ngöôøi coù taâm nguyeän thaønh ñaït traïng thaùi prohibition, morality, or rules in taâm trong saïch cao thöôïng nhaát haèng thöïc Buddhism. haønh phaùp thieâu ñoát duïc voïng, chaát lieäu • Haønh trì giôùi luaät giuùp phaùt trieån ñònh löïc, laøm cho taâm oâ nhieãm. Ngöôøi aáy phaûi luoân nhôø ñònh löïc maø chuùng ta thoâng hieåu giaùo suy tö raèng: "Keû khaùc coù theå gaây toån phaùp, thoâng hieåu giaùo phaùp giuùp chuùng ta thöông, nhöng ta quyeát khoâng laøm toån taän dieät tham saân si vaø tieán boä treân con thöông ai; keû khaùc coù theå saùt sanh, nhöng ñöôøng giaùc ngoä: Observe moral precepts ta quyeát khoâng saùt haïi sinh vaät; keû khaùc develops concentration. Concentration coù theå laáy vaät khoâng ñöôïc cho, nhöng ta leads to understanding. Continuous quyeát khoâng laøm nhö vaäy; keû khaùc coù theå understanding means wisdom that enables soáng phoùng tuùng lang chaï, nhöng ta quyeát us to eliminate greed, anger, and giöõ

mình trong saïch; keû khaùc coù theå aên noùi ignorance and to advance and obtain giaû doái ñaâm thoïc, hay thoâ loã nhaûm nhí, liberation, peace and joy. nhöng ta quyeát luoân noùi lôøi chaân thaät, ñem 2) See Giôùi Sa Di, and Tam Hoïc (1) in laïi hoøa hôïp, thuaän thaûo, nhöõng lôøi voâ haïi, Vietnamese-English Section. nhöõng lôøi thanh nhaõ dòu hieàn, ñaày tình 3) Giôùi luaät maø Ñöùc Phaät ñaõ ban haønh khoâng thöông, nhöõng lôøi laøm ñeïp daï, ñuùng luùc phaûi laø nhöõng ñieàu raên tieâu cöïc maø roõ ñuùng nôi, ñaùng ñöôïc ghi vaøo loøng, cuõng raøng xaùc ñònh yù chí cöông quyeát haønh nhö nhöõng lôøi höõu ích; keû khaùc coù theå thieän, söï quyeát taâm coù nhöõng haønh ñoäng tham lam, nhöng ta seõ khoâng tham; keû toát ñeïp, moät con ñöôøng toaøn haûo ñöôïc ñaép khaùc coù theå ñeå taâm cong queïo quaøng xieân, xaây baèng thieän yù nhaèm taïo an laønh vaø nhöng ta luoân giöõ taâm ngay thaúng—This haïnh phuùc cho chuùng sanh. Nhöõng giôùi code of conduct is the stepping-stone to luaät naày laø nhöõng quy taéc ñaïo lyù nhaèm taïo the Buddhist way of life. It is the basis for döïng moät xaõ hoäi chaâu toaøn baèng caùch ñem mental development. One who is intent on laïi tình traïng hoøa hôïp, nhaát trí, ñieàu hoøa, meditation or concentration of mind thuaän thaûo vaø söï hieåu bieát laãn nhau giöõa should develop a love of virtue that ngöôøi vôùi ngöôøi—The code of conduct set nourishes mental life makes it steady and forth by the Buddha is not a set of mere calm. This searcher of highest purity of negative prohibitions, but an affirmation of mind practises the burning out of the doing good, a career paved with good passions. He should always think: “Other intentions for the welfae of happiness of may harm, but I will become harmless; mankind. These moral principles aim at others may slay living beings, but I will making society secure by promoting unity, become a non-slayer; others may wrongly harmony and mutual understanding among take things, but I will not; others may live people. unchaste, but I will live pure; other may 4) Giôùi laø neàn taûng vöõng chaéc trong loái soáng slander, talk harshly, indulge in gossip, but cuûa ngöôøi Phaät töû. Ngöôøi quyeát taâm tu I will talk only words that promote haønh thieàn ñònh ñeå phaùt trí hueä, phaûi phaùt concord, harmless words, agreeable to the taâm öa thích giôùi ñöùc, vì giôùi ñöùc chính laø ear, full of love, heart pleasing, courteous,

worthy of being borne in mind, timely, fit (3A) Giôùi Kieâng vaø Khoâng Kieâng: The virtues to the point; other may be covetous, but I of Abstinence and Non-Abstinence will not covet; others may mentally lay 1) Giôùi Kieâng: Abstinence—Kieâng khoâng hold of things awry, but I will lay mental laøm ñieàu aùc nhö khoâng gieát haïi chuùng hold of things fully aright.” sanh—Abstinence from evil deeds such as (II) Phaân loaïi giôùi—Categories of “sila”— abstinence from killing living beings, etc. Theo Ngaøi Bhadantacariya Buddhaghosa 2) Khoâng Kieâng: Non-Abstinence—Khoâng trong Thanh Tònh Ñaïo, giôùi ñöôïc phaân loaïi Kieâng giôùi bao goàm nhöõng taùc ñoäng cuûa theo ñaëc tính keát hôïp cuûa noù—According “Haønh” trong möôøi hai nhaân duyeân—Non- to Bhadantacariya Buddhaghosa in The Abstinence consisting in Volition in the Path of Purification, sila is classified on its twelve links. own characteristic of composing: (4A) Giôùi coù hai loaïi Leä Thuoäc vaø Khoâng Leä (A)

Hai loaïi giôùi—Two kinds of “sila”: Thuoäc. (1A) Coù hai loaïi Haønh vaø Chæ: It is of two 1) Leä Thuoäc: Dependence—Coù hai loaïi-- kinds as keeping and avoiding. There are two kinds. 1) Haønh: Keeping—Something should be a. Leä thuoäc do Tham: Dependence through done—Vieäc gì ñoù neân laøm thì goïi laø haønh. Craving 2) Chæ (Traùnh): Avoiding—Something should b. Leä thuoäc do Taø kieán: Dependence through not be done—Vieäc gì ñoù khoâng neân laøm false views. goïi laø Chæ hay Traùnh. 2) Khoâng Leä Thuoäc: Independence—Giôùi (2A) Coù hai loaïi laø giôùi thuoäc chaùnh haïnh vaø Xuaát Theá vaø giôùi theá gian laøm ñieàu kieän giôùi khôûi ñaàu ñôøi soáng phaïm haïnh: It is of tieân quyeát cho giôùi xuaát theá—The two kinds as that of good behavior and that supramundane and the mundane that is of the beginning of the life of purity. pre-requisite for the aforesaid 1) Chaùnh haïnh: Good behavior—Nhöõng gì supramundane. ñöôïc Ñöùc Theá Toân tuyeân thuyeát laø chaùnh (5A)Giôùi coù hai loaïi Taïm Thôøi vaø Troïn Ñôøi— haïnh, laø caùch cö xöû toát ñeïp nhaát ngoaøi taùm It is of two kinds as Temporary and giôùi (Saùt, Ñaïo, Daâm nôi thaân; noùi doái, noùi Lifelong. aùc, noùi thoâ vaø noùi voâ ích nôi khaåu; vaø 1) Taïm Thôøi: Temporary—Giôùi ñöôïc thoï coù chaùnh maïng trong Baùt Thaùnh Ñaïo)—Good haïn ñònh thôøi gian—Virtue that is behavior is what the Buddha announced undertaken after deciding on a time limit. for the sake of good behavior, is the best 2) Troïn Ñôøi: Lifelong—Giôùi ñöôïc thoï trì ñeán kind of behavior. This is the term for khi maïng chung—Lifelong virtue is that Virtue other than these eight precepts practised in the same way as the (Killing, Stealing, and Sexual misconduct temporary virtue, but undertaking it for as in the body; Lying, Malicious speech, long as life lasts. Harsh speech, and Gossip in Mouth; and (6A)Giôùi Höõu Haïn vaø Giôùi Voâ Haïn—It is of Right Livelihood). two kinds as Limited and Unlimited: 2) Giôùi Khôûi Ñaàu Cuoäc Soáng Phaïm Haïnh: 1) Giôùi Höõu Haïn: Limited Virtue—Giôùi Höõu Beginning of the life of purityby keeping Haïn laø giôùi bò haïn heïp vaøo danh lôïi, (observing) the above mentioned eight quyeán thuoäc, chaân tay hoaëc maïng soáng— precepts. The limited virtue is that seen to be

limited by gain, fame, relatives, limbs or a. Giôùi phaùt sanh nhôø tinh taán, duïc, nhöùt taâm life. vaø traïch phaùp ôû möùc trung bình—The 2) Giôùi Voâ Haïn: Unlimited Virtue—Giôùi medium is produced by medium zeal, khoâng bò haïn heïp trong voøng lôïi danh, energy or inquiry. quyeán thuoäc, hay maïng soáng ñöôïc goïi laø b. Thoï giôùi vì mong ñöôïc quaû baùo coâng ñöùc: Patisambhida hay laø Giôùi Voâ Haïn—Virtue To undertake precepts out of desire for the that is not limited to gain, fame, relatives fruits of merit. or life is called Patisambhida or Unlimited c. Giôùi theá gian maø khoâng oâ nhieãm: Virtue. Undefiled mundane virtue. (7A)Hai loaïi Theá Gian vaø Xuaát Theá Gian—It d. The purpose of practice is for one’s own is of two kinds as Mundane and deliverance: Giôùi thöïc haønh ñeå giaûi thoaùt Supramundane Virtue. rieâng mình. 1) Giôùi Theá Gian: Mundane Virtue—Giôùi 3) Giôùi baäc Thöôïng: The Superior. theá gian ñem laïi moät höõu laäu nhö thaân a. Giôùi baäc Thöôïng laø giôùi phaùt sanh nhôø cao caûnh toát ñeïp trong töông lai—The ñoä tinh taán, nhaát taâm vaø traïch phaùp—The mundane virtue brings about improvement

superior is produced by superior zeal, in future becoming. energy and inquiry. 2) Giôùi Xuaát Theá Gian: Supramundane b. Vì toân quí maø thoï giôùi: To undertake Virtue—Giôùi xuaát theá gian ñem laïi söï precepts for the sake of the noble states. thoaùt khoûi Höõu hay thoaùt khoûi voøng luaân c. Giôùi xuaát theá: Supramundane virtue. hoài sanh töû—The supramundane virtue d. Vì thöïc haønh caùc haïnh Ba La Maät giaûi brings about the escaping from Becoming thoaùt chuùng sanh maø thoï giôùi: The virtue or escaping from the cycle of births and of the perfections practised for the deaths. deliverance of all sentient beings. (B) Ba loaïi giôùi—Three kinds of "sila": (2B)Ba loaïi Giôùi Vò Kyû, Vò Tha vaø Vò Phaùp— (1B)Ba loaïi Giôùi Haï, Trung vaø Thöôïng— Three kinds of precepts of Giving Three kinds of Precepts as Inferior, Precedence to Self, Giving Precedence to Medium and Superior: the World, Giving Precedence to the 1) Giôùi baäc Haï: The Inferior. Dharma: a. Giôùi phaùt sanh do ít tinh taán, ít duïc, ít nhaát 1) Giôùi Vò Kyû (Giôùi thöïc haønh vì baûn thaân)— taâm vaø ít traïch phaùp—The inferior is Virtue giving precedence to self—Muoán produced by inferior zeal, purity of boû nhöõng gì khoâng thích hôïp vôùi töï ngaõ: consciousness, energy or inquiry. To undertake precepts out of self-regard b. Vì ham danh maø thoï giôùi: To undertake by one one who regards self and desires to precepts out of fame. abandon what is unbecoming to self. c. AÙc giôùi, khen mình coù giôùi cheâ ngöôøi taø 2) Giôùi Vò Tha—Giôùi thöïc haønh vì quan taâm giôùi: Only I am possessed of virtue, other ñeán theá gian, vì muoán ngöôøi ñôøi khoûi chæ people are Ill-conducted and ill-natured. trích: Virtue giving precedence to the d. Giôùi coù ñoäng löïc tham aùi, ñöa ñeán taùi world—To undertake precepts out of sanh: The purpose of keeping precepts is regard for the world and out of desire to to enjoy continued existence. ward off the censure of the world. 2) Giôùi baäc Trung: The Medium. 3) Giôùi Vò Phaùp—Giôùi thöïc haønh vì toân troïng

Phaùp vaø Luaät: Virtue giving precedence to Whether he has committed an offence is the Dharma—To undertake precepts out dubious. of regard for the Dharma and out of desire (5B)Giôùi Höõu Hoïc, Voâ Hoïc, Khoâng Höõu Hoïc to honor the majesty of the Dharma. Hay Voâ Hoïc—Virtue of the Trainer, (3B)Giôùi Chaáp Thuû (dính maéc), Khoâng Chaáp Virtue of the Nontrainer, and that of the Thuû, vaø An Tònh—Adhered to, Not neither-trainer-nor-nontrainer: ahdered to, and Tranquilized: 1) Giôùi Höõu Hoïc—Virtue of the Trainer: 1) Giôùi Chaáp Thuû—Dính maéc vaøo tham ñaém Giôùi töông öng vôùi boán ñaïo vaø ba quaû vaø taø kieán: Adhered to through craving ñaàu—Virtue associated with the four paths and false views. and with the first three fruitions (See Töù 2) Giôùi Khoâng Chaáp Thuû—Not ahdered to: Thaùnh Quaû). a. Giôùi ñöôïc thöïc haønh bôûi phaøm phu höõu 2) Giôùi Voâ Hoïc—Virtue of the non-trainer: ñöùc laøm ñieàu kieän tieân quyeát cho ñaïo loä: Giôùi töông öng vôùi quaû A La Haùn—Virtue Practised by magnanimous ordinary that associated with the fruition of people as the prerequisite of the path. Arahanship (See Töù Thaùnh Quaû). b. Giôùi töông öùng vôùi ñaïo loä ôû caùc vò höõu 3) Khoâng Höõu Hoïc Khoâng Voâ Hoïc—Virtue hoïc: Precets that associated with the path of neither trainer nor non-trainer: Nhöõng in trainers. loaïi giôùi coøn laïi—The remaining kinds of 3)

Tranquilized precepts—Giôùi an tònh: Giôùi virtues. töông öùng vôùi quaû cuûa höõu hoïc vaø voâ (C) Boán loaïi giôùi—Four kinds of “sila”: hoïc—Precepts that associated with (1C)Boán loaïi giôùi Thoái Giaûm, Tuø Ñoïng, Taêng trainers’ and nontrainers’ fruition is Tieán vaø Thaâm Nhaäp—Four kinds of virtue tranquilized. of Partaking of diminution, Stagnation, (4B)Ba loaïi Giôùi Thanh Tònh, Baát Tònh vaø Khaû Distinction, and Penetraion: Nghi—Pure, Impure and Dubious: 1) Giôùi Thoái Giaûm—Partaking of diminution: 1) Giôùi Thanh Tònh—Pure Precepts: Giôùi a. Hoïc tu vôùi aùc tri thöùc: Cultivate with the ñöôïc vieân maõn do moät ngöôøi chöa töøng unvirtuous. phaïm, hoaëc ñaõ phaïm maø ñaõ saùm hoái— b. Khoâng gaàn guûi baäc giôùi ñöùc: Not to visit Precepts fulfilled by one who has the virtuous. committed no offence or has committed c. Khoâng thaáy ngu si: Not to see ignorance. offence, but already made a repentance d. Khoâng thaáy phaïm giôùi: No fault in a after committing one. transgression. 2) Giôùi Khoâng Thanh Tònh—Impure e. Taâm thöôøng taø tö duy: Mind is full with Precepts: Giôùi bò vi phaïm maø chöa phaùt loà wrong thoughts. saùm hoái—One who breaks precepts but f. Caùc caên khoâng phoøng hoä: Not to guard has not made a repentance. one’s own faculties. 3) Giôùi Khaû Nghi—Dubious: 2) Giôùi Tuø Ñoïng—Partaking of Stagnation: a. Moät ngöôøi coøn nghi khoâng bieát vieäc naày a. Ngöôøi coù taâm töï maõn vôùi giôùi ñaõ thaønh coù phaûi laø giôùi toäi hay khoâng: Virtue in töïu: One whose mind is satisfied with one who is dubious about whether a thing virtue that has been achieved. constitutes an offence. b. Khoâng nghó ñeán thieàn ñònh maø chæ an phaän b. Khoâng bieát ñaõ vi phaïm vaøo giôùi naøo: trong giôùi: Contented with mere

virtuousness, not striving for higher human beings. meditations. 2) Giôùi Coå Tuïc—Moãi ñòa phöông, toâng phaùi 3) Giôùi Taêng Tieán—Partaking of Distinction: coùa luaät rieâng goïi laø Giôùi Theo Tuïc Leä: Ngöôøi ñang an truï trong giôùi luaät, maø luoân Customary virtue—Each locality’s or coá gaéng ñaït ñeán muïc tieâu baèng thieàn sect’s own rules of conduct. ñònh—One who abide by virtues, but 3) Giôùi Taát Yeáu—Giôùi khoâng coù tö töôûng always strives with concentration for his duïc nhieãm: Necessary virtue—No thought aim. of men that is connected with the cords of 4) Giôùi Thaâm Nhaäp—Partaking of sense desire. Penetration: Ngöôøi nhaän bieát raèng chæ thaáy 4) Giôùi Do Nhaân Veà Tröôùc—Giôùi cuûa nhöõng giôùi khoâng chöa ñuû, neân höôùng ñeán ly duïc ngöôøi thanh tònh vaø cuûa tieàn thaân Phaät khi baèng caùch trì Giôùi—One who realizes that haønh Boà Taùt haïnh: The virtue of pure to see Virutes is not enough, he aim his beings or of Bodhisattva in his various dispassion through keeping precepts. births. (2C)Boán Loaïi giôùi: Tyø Kheo, Tyø Kheo Ni, (4C)Boán loaïi Giôùi: Giôùi Boån (Ba Ñeà Moäc Giôùi cuûa Ngöôøi chöa thoï Cuï Tuùc, Giôùi Taïi Xoa—Patimokkha), Giôùi Phoøng Hoä Caùc Gia—Virtue of Bhikkhus, of Bhikkhunis, Caên, Giôùi Thanh Tònh Sanh Maïng, Giôùi of Not-Fully-Admitted, of the Laity. Lieân Heä Boán Vaät Duïng—Virtue of 1) Giôùi Tyø Kheo—The virtue of Bhikkhus: Patimokkha Restraint, Virtue of Restraint Coù nhöõng giôùi daønh cho Tyø Kheo—There of Sense Faculties, Virtue of Purification are precepts for Bhikkhus to keep (See of Livelihood, and Virtue Concerning Giôùi Cuï Tuùc). Requisites: 2) Giôùi

Tyø Kheo Ni—The virtue of 1) Giôùi Ba Ñeà Moäc Xoa: Virtue of Bhikkhunis (See Giôùi Cuï Tuùc). Patimokkha—Giôùi nhö Ñöùc Theá Toân moâ 3) Giôùi cuûa Ngöôøi chöa thoï Cuï Tuùc—The taû: “Vò Tyø Kheo soáng cheá ngöï vôùi söï cheá virtue of the not-fully-admitted (See Giôùi ngöï cuûa giôùi boån, ñaày ñuû haønh xöù vaø Sa Di). chaùnh haïnh, thaáy sôï haõi trong nhöõng loãi 4) Giôùi Taïi Gia: The virtue of the Laity— nhoû, neân vò aáy laõnh thoï caùc hoïc giôùi—The Nguõ giôùi hay Thaäp Thieän, khi coù theå giöõ virtue described by the Blessed One Thus, troïn ñôøi vaø Taùm Giôùi trong ngaøy Boá Taùt “Here a Bhikkhu dwells restrained with (Baùt Quan Trai) daønh cho Phaät töû taïi gia— the Patimokkha restraint, possessed of the Five or ten precepts, as permanent proper conduct and resort, and seeing fear undertaking, eight precepts as the factors in the slightest fault, he trains himself by of the Uposatha Day for male and female undertaking the precepts of training. fay followers. 2) Giôùi Phoøng hoä caùc Caên—Virtue of (3C)Boán loaïi, Giôùi Töï Nhieân, Giôùi Theo Coå restraint of the sense faculties: Tuïc, Giôùi Taát Yeáu, Giôùi Do Nhaân veà a. Khi maét thaáy saéc, khoâng naém giöõ töôùng Tröôùc—Natural, Customary, Necessary, chung töôùng rieâng: On seeing a visible Due to Previous Causes: object with eye, he apprehends neither the 1) Giôùi Töï Nhieân—Söï khoâng phaïm cuûa signs nor the particulars. nhöõng ngöôøi ôû Baéc Cu Loâ Chaâu: The non- b. Khi nhaõn caên khoâng ñöôïc phoøng hoä, khieán transgression on the part of Uttarakuru cho tham aùi, öu saàu vaø baát thieän phaùp khôûi

leân, vò aáy lieàn bieát maø trôû veà hoä trì nhaõn the four requisites that is purified by the caên, thöïc haønh söï hoä trì nhaõn caên: When reflection stated in the way beginning he left the eye faculty unguarded, evil and ‘Reflecting wisely, he uses the robe only unprofitable states of covetousness and for protection from cold. grief may invade him; he immediately (III) Dhatu (skt)—Ñaø Ñoâ—Coõi—A realizes them and turns back to guard the boundary—Limit—Region—See Dhatu in eye faculty, undertakes the restraint of the Sanskrit/Pali-Vietnamese Section. eye faculty. Giôùi Ba La Maät: Giôùi luaät, Ba La Maät thöù c. Khi tai nghe tieáng, muõi ngöûi muøi, löôõi hai trong saùu Ba La Maät—Moral precepts— neám vò, thaân xuùc chaïm, yù nhaän thöùc caùc The second of the six paramitas. phaùp, vò aáy khoâng naém giöõ töôùng chung, ** For more information, please see Luïc Ñoä khoâng naém giöõ töôùng rieâng, maø quay veà Ba La Maät. hoä trì yù caên: On hearing a sound with ear, Giôùi Ba Li: Upali (skt)—Giôùi Baø Li. smelling an odour with the nose, tasting a 1) Öu Baø Li, moät ngöôøi thôï hôùt toùc thuoäc giai flavor with the tongue, touching a tangible caáp thuû ñaø la, veà sau oâng trôû thaønh moät object with the body, cognizing a mental trong möôøi ñeä töû noåi baäc cuûa Ñöùc Phaät, object with the mind, he apprehends noåi tieáng vì söï hieåu bieát vaø tinh chuyeân neither the signs nor the particulars; if he haønh trì giôùi luaät cuûa oâng. OÂng laø moät left the mind faculty unguarded, evil and trong ba vò tröôûng laõo trong laàn keát taäp unprofitable states of covetousness and kinh ñieån laàn thöù nhaát, vaø noåi tieáng veà grief might invade him, he immediately vieäc keát taäp Luaät Taïng, vì theá oâng coù danh realizes this and goes back to enter upon hieäu laø “Trì Giôùi.”—A barber of Sudra the way of its restraint, he

guard the mind caste, who became one of the ten faculty, undertakes the restraint of the outstanding disciples of Sakyamuni, mind faculty. famous for his knowledge and practice of 3) Giôùi Thanh Tònh Maïng Soáng—Virtue of the Vinaya. He was one of the three Livelihood Purification: Söï töø boû nhöõng taø sthaviras of the first Synod, and reputed as maïng, khoâng vi phaïm saùu hoïc giôùi lieân heä the principal compiler of the Vinaya, ñeán caùch sinh soáng, taø maïng loâi keùo theo hence his title “Keeper of the laws.” nhöõng aùc phaùp nhö löøa ñaûo, ba hoa, hieän 2) Coøn moät ngöôøi khaùc cuõng teân Öu Baø Li laø töôùng cheâ bai, laáy lôïi caàu lôïi— ñeä töû cuûa ngoaïi ñaïo Ni Kieàn Töû: There Abstinence from such wrong livelihood as was another Upali, a Nirgrantha ascetic. entails transgression of the six training Giôùi Boån: Pratimoksa (skt)—Ba La Ñeà Moäc precepts announced to respect to Xoa—See Pratimoksha in Sanskrit/Pali- livelihood and entails the evil states Vietnamese Section. beginning with ‘scheming, talking, hinting, Giôùi Caám: Nhöõng giôùi luaät ngoaøi giôùi caên belittling, pursuing gain with gain. baûn—Prohibitions arising out of the 4) Giôùi Lieân Heä Ñeán Boán Vaät Duïng—Virtue fundamental rules. concerning Requisites: Söï söû duïng boán vaät duïng, ñöôïc thanh tònh nhôø giaùc saùt. Nhö Giôùi Caám Thuû Kieán: Silavrataparamarsa khi noùi chaân chaùnh giaùc saùt, vò aáy thoï (skt)—Upholding forbidden religious practices. duïng y phuïc ñeå che thaân khoûi reùt—Use of • Chaáp thuû vaøo nhöõng giôùi luaät taø vaïy, nhö nhöõng ngöôøi tu khoå haïnh cöïc ñoan, ñaây laø

moät trong töù thuû—Clinging to heterodox Sangha in Mahayana Buddhism: ascetic views, i.e. those of ultra- 1) 250 giôùi Tyø kheo: For a monk from asceticism, one of the four attachments Theravada is 227 and from Mahayana is (catuh-paramarsa). 250. • Taïi AÁn Ñoä vaãn coøn coù ngöôøi tuaân thuû giôùi 2) 348 giôùi Tyø kheo Ni: For a nun is 348. caám thuû cuûa ngoaïi ñaïo nhö daèn ñaù vaøo (B) Cuï Tuùc Giôùi theo truyeàn thoáng Nguyeân buïng hay neùm mình töø treân cao xuoáng löûa Thuûy—Full commandments in Theravada ñeå ñöôïc höôûng phöôùc—In India there are Buddhism: still people who still uphold heterodox 1) 227 giôùi troïng cho caû Tyø Kheo vaø Tyø beliefs such as pressing the belly with a Kheo Ni, vaø coøn nhieàu giôùi khinh. Ngaøy stone or throwing oneself from a high naøo maø vò Taêng hay Ni coøn maëc aùo caø sa position into a fire in order to enjoy laø ngaøy ñoù caùc vò naày phaûi giöõ 227 giôùi blessings. troïng vaø nhieàu giôùi khinh khaùc—227 ** For more information, please see Tam Keát, major commandments for both Bhikkhus and Töù Thuû. and Bhikkhunis. There are a lot of other Giôùi Caáp: minor commandments. As long as he or 1) Thöøa Caáp Giôùi Hoaõn: Mong muoán phaùt she is still wearing the yellow robe, he or trieån trí tueä hôn laø thoï giôùi (Duy Ma she is bound to observe 227 major Caät)—One who is zealous for knowledge commandments, apart from many other rather than the discipline (Vimalakirti). minor ones. 2) Giôùi Caáp Thöøa Hoaõn: Mong muoán thoï giôùi Giôù i Ñaøn: Ñaøn traøng truyeàn thuï giôùi phaùp— hôn laø phaùt trieån trí tueä—One who zealous The altar of the law—The altar at which the for the discipline rather than for commandments are received by the novices. knowledge (Tieåu Thöøa). Giôùi Ñieäp: Ñoä Ñieäp—Giaáy chöùng nhaän ñaõ 3) Thöøa Giôùi Caâu

Caáp: Boà Taùt Ñaïi Thöøa ñöôïc truyeàn giôùi, giuùp ích cho du taêng khaát só nhaán maïnh ñeán caû hai—Mahayana (chöùng nhaän cho moïi ngöôøi bieát ñaây laø vò Taêng Bodhisattvas emphasize on both. ñaõ thoï cuï tuùc giôùi)—A certificate of ordination 4) Thöøa Giôùi Caâu Hoaõn: Loaïi khoâng nghó of a monk (a monk's certificate), useful to a ñeán caû trí tueä laãn giôùi luaät—One who is wandering or travelling monk. indifferent to both discipline and Giôùi Ñònh: To set a limit (boundary) to. knowledge. Giôùi Ñònh Hueä: Discipline, meditation and Giôùi Caáp Thöøa Hoaõn: See Giôùi Caáp (2). wisdom—Neáu khoâng coù giôùi haïnh thanh tònh Giôùi Caáu: Nguoàn coäi laøm oâ ueá giôùi luaät (ñaøn seõ khoâng theå ñình chæ söï loaïn ñoäng cuûa tö baø)—The source of defiling the töôûng; neáu khoâng ñình chæ söï loaïn ñoäng cuûa tö commandments (woman). töôûng seõ khoâng coù söï thaønh töïu cuûa tueä giaùc. Giôùi Chaâu: Nhöõng ngöôøi tu trì giôùi luaät thanh Söï thaønh töïu cuûa tueä giaùc coù nghóa laø söï vieân tònh, trang nghieâm kính caån vaø ñaùng quyù nhö maõn cuûa tri thöùc vaø trí tueä, töùc giaùc ngoä troïn chaâu baùu—The commandments, or rules, are veïn. Ñoù laø keát quaû cuûa chuoãi töï taïo vaø lyù like pure white pearls, adorning the wearer. töôûng cuûa ñôøi soáng töï taùc chuû—Without purity Giôùi Cuï Tuùc: Full commands for Sangha: of conduct there will be no calm equipoise of (A) Cuï Tuùc Giôùi theo truyeàn thoáng Phaät Giaùo thought; without the calm equipoise of thought Ñaïi Thöøa—Full commandments for there will be no completion of insight. The

completion of insight (prajna) means the pervading influences. perfection of intellect and wisdom, i.e., perfect Giôùi Khí: Nhöõng ngöôøi ñuû tö caùch thoï giôùi enlightenment. It is the result of self-creation hay khoâng bò ngaên caûn gia nhaäp giaùo ñoaøn, and the ideal of the self-creating life. chaúng haïn nhö nhöõng ngöôøi khoâng gieát cha 1) Giôùi: Sila (skt)—Giôùi giuùp loaïi boû nhöõng meï, khoâng huûy baùng Tam Baûo, vaân vaân— aùc nghieäp.—Discipline (training in moral Those who meet the criteria to receive the discipline) wards off bodily evil. rules, i.e. one who is not debarred from 2) Ñònh: Dhyana (skt)—Ñònh giuùp laøm yeân entering the order, such as not killing parents, tónh nhöõng nhieãu loaïn tinh thaàn— not slandering the Triratna, etc. Meditation (training the mind) calms ** For more information, please see Nguõ mental disturbance. Nghòch. 3) Tueä: Prajna (skt)—Hueä giuùp loaïi tröø aûo Giôùi Khoâng Thieàn Sö: Zen Master Giôùi voïng ñeå ñaït ñöôïc chaân lyù—Wisdom Khoâng—Thieàn sö Vieät Nam, queâ ôû Maõn Ñaåu, (training in wisdom) gets rid of delusion Baéc Vieät. Khi haõy coøn nhoû ngaøi raát thích Phaät and proves truth. phaùp. Khi xuaát gia, ngaøi ñeán chuøa Nguyeân Giôùi Ñöùc: Ñöùc hay löïc cuûa giôùi luaät—Virtue Hoøa treân nuùi Chaân Ma laø ñeä töû cuûa Thieàn sö of morality—The power of the discipline. Quaûng Phöôùc. Ngaøi laø phaùp töû ñôøi thöù 15 cuûa Giôùi Haûi: Giôùi luaät thanh khieát nhö nöôùc doøng Thieàn Tyø Ni Ña Löu Chi. Sau ñoù, ngaøi bieån—The rules are pure and purify like the dôøi veà nuùi Lòch Sôn caát am tu thieàn trong naêm waters of the ocean. hay saùu naêm môùi xuoáng nuùi laøm du Taêng ñi Giôùi Haïn: Limited—Restricted. hoaèng hoùa Phaät phaùp. Vua Lyù Thaàn Toâng Giôùi Haïnh Tinh Nghieâm: One should keep nhieàu laàn göûi chieáu chæ

trieäu hoài ngaøi veà kinh, the precepts strictly. nhöng ngaøi ñeàu töø choái. Veà sau, baát ñaéc dó ngaøi phaûi vaâng meänh veà truï taïi chuøa Gia Laâm Giôùi Heä: Söï raøng buoäc veà nghieäp cuûa ba ñeå giaûng phaùp. Veà giaø, ngaøi trôû veà coá höôngvaø coõi—The karma which binds to the infinite, i.e. truï taïi chuøa laøng Thaùp Baùt. Haàu heát cuoäc ñôøi to any one of the three regions. ngaøi, ngaøi hoaèng hoùa vaø truøng tu treân 95 ngoâi Giôùi Hieàn: Silabhadra (skt)—See Thi La Baït chuøa—A Vietnamese zen master from Maõn Ñaø La. Ñaåu, North Vietnam. When he was very Giôùi Hoøa Thöôïng: See Giôùi Sö. young, he was so much interested in the Giôùi Hoïc: Tu hoïc giôùi luaät, moät trong tam hoïc Buddha Dharma. He left home to become a cuûa Phaät giaùo, hai phaàn khaùc laø ñònh vaø hueä— monk and received complete precepts with zen The study of the rules or discipline, or the master Quaûng Phöôùc at Nguyeân Hoøa Temple commandments, one of the three departments, on Mount Chaân Ma. He was the dharma heir of the other two being meditation and philosophy. the fifteenth generation of the Vinitaruci Zen ** For more information, please see Tam Hoïc. Sect. Later, he moved to Mount Lòch Sôn to Giôùi Höông: Ñöùc trì giôùi gioáng nhö höông build a small temple to practise meditation for thôm toûa khaép muoân phöông (muøi höông cuûa five or six years. Then he left the mountain to caùc loaïi goã chieân ñaøn hay caùc loaøi hoa khoâng become a wandering monk to expand theå bay khaép muoân phöông, duy chæ höông Buddhism along the countryside. He stopped thôm trì giôùi laø bay khaép)—The perfume of by Thaùnh Chuùc Cave and stayed there to the commandments or rules, i.e. their practise ascetics for six years. He refused so

many summons from King Lyù Thaàn Toâng. restraint or Vinaya Pitaka—Commandments, Later, he unwillingly obeyed the king’s last second main division of the Tripitaka (canon), summon to go to the capital and stayed at Gia vinaya includes the following: Laâm Temple to preach the Buddha Dharma. 1) Nguõ Giôùi Caên Baûn: The five basic When he was old, he returned to his home commandments—See Nguõ Giôùi. village and stayed at a temple in Thaùp Baùt 2) Baùt Giôùi: Eight commandments—See Baùt village. He spent most of his life to expand Giôùi. Buddhism and rebuild more than 95 temples. 3) Thaäp Giôùi: Ten commandments—See Giôùi Khuyeán: Ngaên caám khoâng cho laøm ñieàu Thaäp Giôùi and Thaäp Giôùi Phaïm Voõng aùc, khuyeán taán laøm nhöõng ñieàu thieän (chôù laøm Kinh. ñieàu aùc, vaâng laøm nhöõng ñieàu laønh)— 4) Sa Di Giôùi: Ten commandments taken by Prohibitions from evil and exhortations to a sramanera—See Sa Di Giôùi and Giôùi Sa good. Di. Giôùi Kieán Thuû: Taø kieán hay nhöõng hieåu bieát 5) Tyø Kheo Giôùi: 250 commandments taken sai laàm veà giöõ giôùi—Wrong views in by a monk—See Cuï Tuùc Giôùi. understanding the precepts—Ñaây laø kieán thuû 6) Tyø Kheo Ni Giôùi: 348 commandments moät chieàu. Nhöõng ngöôøi cho raèng tu taäp Phaät taken by a nun—See Cuï Tuùc Giôùi. phaùp vôùi khoâng tu taäp cuõng vaäy thoâi. Moät loái 7) Baùt Kính Giôùi: The eight commandments giôùi kieán thuû khaùc cho raèng sau khi cheát thì given to a nun before letting her entering con ngöôøi ñaàu thai laøm con ngöôøi, thuù laøm thuù, the Bhiksuni Order—See Baùt Kính Giaùo.

hoaëc giaû khoâng coøn laïi thöù gì sau khi cheát. Loái Giôùi Luaät Thieàn Ñònh: Discipline of mental kieán thuû naày laø trieát hoïc cuûa nhöõng nhaø duy concentration. vaät choái boû luaät nhaân quaû—This is a biased Giôùi Löïc: Coâng duïng söùc maïnh cuûa giôùi luaät viewpoint tending to favor one side. Those hoaëc cuûa vieäc gìn giöõ giôùi luaät khieán cho ngöôøi who conceive this way think that practicing giöõ nguõ giôùi ñöôïc taùi sanh laøm ngöôøi, ngöôøi Buddha's teachings is equivalent to not giöõ thaäp thieän ñöôïc sanh leân coõi trôøi—The practicing it. Another biased one claims that, power derived from observing the after death man will be reborn as man, beast as commandments, enabling one who observes beast, or that there is nothing left after death. the five commandments to be reborn among The last viewpoint belongs to a materialistic men, and one who observes the ten positive philosophy that rejects the law of causality. commands to be born among devas. Giôùi Laïp: Soá naêm thoï giôùi cuûa moät vò Tyø Giôùi Moân: Tu haønh giôùi luaät laø cöûa vaøo giaûi Kheo (vò thöù cuûa Tyø Kheo tuøy theo giôùi laïp thoaùt—The way or method of the nhieàu ít maø xaùc ñònh)—The number of years a commandments or rules—Obedience to the monk has been ordained. commandments as a way of salvation. ** For more information, please see Laïp, Haï Giôùi Ngoaïi: Quoác ñoä ôû ngoaøi ba coõi Duïc giôùi, Laïp, and Phaùp Laïp in Vietnamese-English Saéc giôùi, vaø Voâ saéc giôùi. Ngoaøi ba coõi naày laø Section. coõi tònh ñoä cuûa chö Phaät, Boà Taùt—The pure Giôùi Luaät: Sila and Vinaya (skt)—Giôùi luaät realms, or illimitable "spiritual" regions of the cuûa Phaät cheá ra, phaàn chính thöù nhì trong Tam Buddhas and Bodhisattvas outside the three Taïng Kinh Ñieån, giôùi luaät bao goàm nhöõng giôùi limitations of desire, form, and formlessness. sau ñaây—Rules—Rules of law—Moral Giôùi Ngoaïi Lyù Giaùo: Thieân Thai Vieân

Giaùo—Boà Taùt haøng Vieân giaùo meâ caùi lyù neân hoaëc khieán con ngöôøi tieáp tuïc laên troâi trong khinh nheï phöông tieän, chæ duøng lyù maø noùi luaân hoài sanh töû—Illusion of, or in, the three thaúng dieäu lyù cuûa heát thaûy vaïn phaùp laø thöïc realms (desire, form, and formlessness) which töôùng cuûa trung ñaïo—T'ien-T'ai's complete gives rise to rebirths, one of the three illusions. teaching, or the school of the complete ** For more information, please see Tam Buddha-teaching concerned itself with the Hoaëc in Vietnamese-English Section. Sunya doctrines of the infinite, beyond the Giôùi Noäi Lyù Giaùo: Thoâng Giaùo—Ñaây laø teân realms of reincarnation, and the development maø caùc nhaø Thieân Thai goïi Thoâng Giaùo. of the bodhisattva in those realms. Thoâng giaùo baøn veà söï töôùng coù keùm hôn Taïng Giôùi Ngoaïi Söï Giaùo: Thieân Thai Bieät Giaùo, nhöng xeùt kyõ thaáy lyù cuõng khaù saâu saéc, Giaùo—Moät töø maø toâng Thieân Thai duøng ñeå ñaït tôùi sinh töùc voâ sinh, khoâng töùc baát khoâng, goïi Bieät giaùo. Caùc vò Boà Taùt Bieät giaùo duø neân khen laø Giôùi Noäi Lyù Giaùo—T'ien-T'ai khoâng coøn vöôùng baän bôûi sanh töû tam giôùi, considered the intermediate or interrelated nhöng vaãn coøn chaáp vaøo lyù trung ñaïo maø phaân teaching to be an advance in doctrine on the bieät voâ löôïng söï phaùp, neân toâng Thieân Thai last, partially dealing with the "emptiness" and duøng Bieät giaùo laøm phöông tieän ñeå giaùc ngoä advancing beyond the

merely relative. ñaïo lyù—T'ien-T'ai's term for differentiated Giôùi Noäi Söï Giaùo: Taïng Giaùo—Thieân Thai teaching, which concerned itself with the cho raèng Tam Taïng Giaùo cuûa Tieåu Thöøa tuy practice of the bodhisattva life, a life not laø phaùp moân nghieân cöùu tinh thaâm veà caùc söï limited to three regions of reincarnation, but töôùng nhö nguõ uaån, thaäp nhò söû, thaäp baùt giôùi, which had not attained to its fundamental nhöng xeùt kyû thì raát thoâ thieån, neân cheâ laø Giôùi principles. Noäi Söï Giaùo—T'ien-T'ai's term for the Giôùi Nhaãn: Söï nhaãn nhuïc ñoøi hoûi nôi ngöôøi Tripitaka school, i.e. Hinayana, which deals thoï giôùi—Patience acquired by the observance rather with immediate practice, confining itself of the discipline. to the five skandhas, twelve stages, and Giôùi Noäi: Goàm ba coõi Duïc giôùi, Saéc giôùi vaø eighteen regions, and having but imperfect Voâ saéc giôùi, khoâng vöôït ra ngoaøi ba coõi naày— ideas of illimitable. Within the region—Limited—Within the Giôùi Phaït: Caûnh caùo vaø raên phaït—To warn confines of the three regions of desire, form, and punish; to punish for breach of the and formlessness, and not reaching out to the commandments or rules. infinite. Giôùi Phaåm: Phaåm loaïi cuûa giôùi nhö nguõ giôùi, Giôùi Noäi Giaùo: Hai toâng phaùi Thieân Thai thaäp thieän, vaân vaân—The diferent groupings (Giôùi Noäi Söï Giaùo hay Taïng Giaùo vaø Giôùi Noäi or subjects of the commandments, or Lyù Giaùo hay Thoâng Giaùo) chæ daïy cho chuùng discipline, i.e. the five basic rules, the ten sanh ñang chìm ñaém trong ba coõi bieát döùt boû commandments, etc. meâ hoaëc kieán tö maø ra khoûi ba coõi naày— ** For more information, please see Giôùi Luaät. T'ien-T'ai's two schools. Giôùi Phaän: Ba coõi Duïc giôùi, Saéc giôùi, vaø Voâ 1) See Giôùi Noäi Söï Giaùo, and Thieân Thai saéc giôùi—Any region or division, especially Tam Giaùo (C). the regions of desire, form, and formlessness. 2) See Giôùi Noäi Lyù Giaùo, and Thieân Thai Giôùi Sa Di: Thaäp giôùi Sa di—The ten Tam Giaùo (C). commands for the ordained: Giôùi Noäi Hoaëc: Moät trong tam hoaëc, kieán tö 1) Khoâng saùt sanh: Not to kill.

2) Khoâng troäm cöôùp: Not to steal. cho laøm leã thoï giôùi cuï tuùc—Samaya 3) Khoâng daâm duïc: Not to commit adultery. commandments—The rules to be strictly 4) Khoâng noùi doái: Not to lie (speak falsely). observed before full ordination in the esoteric 5) Khoâng uoáng röôïu: Not to drink wine. sects. 6) Khoâng duøng ñoà trang söùc hay nöôùc hoa: Giôùi Taïng: Vinaya Pitaka (skt)—Luaät Not to use adornment of flower, nor Taïng—The collection of rules. perfume. Giôùi Taát: Giôùi Taát hay quyø goái chaân phaûi khi 7) Khoâng muùa haùt, ñôøn ñòch cuõng khoâng xem thoï giôùi—The "commandments' knee," i.e. the muùa haùt ñôøn ñòch: Not to perform as an right knee bent as when receving the actor, singing, nor playing musical comandments. instrument. Giôùi Thaïch: Giôùi Töû Kieáp vaø Baøn Thaïch 8) Khoâng naèm giöôøng cao roäng: Not to sit on Kieáp. Giôùi Töû Kieáp nghóa laø voâ löôïng kieáp elevated, broad and large beds. (see Giôùi Töû Kieáp)—Mustard-seed kalpa and 9) Khoâng aên saùi giôø: Not to eat except in rock kalpa, the former interpreted as regular hours. immeasurable kalpas, the latter the time 10) Khoâng caát giöõ tieàn, vaøng baïc hay chaâu required to rub away a rock 40 mile-square by baùu: Not to possess money, gold, silver, or passing a soft cloth over it once every century. precious

things. Giôùi Thanh Tònh: Sila-visuddhi (p & skt)— Giôùi Saùt: To abstain from killing. Purity of life—Keeping the precepts perfectly. Giôùi Saéc: To abstain from sexual relations. Giôùi Theå: Giôùi ñöôïc thöïc haønh qua thaân taâm Giôùi Sö: Giôùi Hoøa Thöôïng—Vò Hoøa Thöôïng ngöôøi thuï giôùi (moät khi ñaõ tu haønh nhö vaäy thì laøm pheùp truyeàn thuï giôùi cho ñeä töû—The giôùi theå cuûa ngöôøi aáy coù khaû naêng phoøng ngöøa teacher of the discipline, or the taø phi, ngaên chaën ñieàu aùc)—The embodiment commandments (to the novice). of the commandments in the heart of the Giôùi Sö Nguõ Ñöùc: Naêm ñöùc cuûa giôùi sö— cultivator. (recipient). The five virtues of the teacher of the Giôùi Thieän: Caên thieän ñöôïc vun ñaép do vieäc discipline: thoï trì giôùi luaät, neáu thoï trì nguõ giôùi seõ ñöôïc 1) Trì Giôùi: Tuaân thuû giôùi luaät—Obedience tieáp tuïc sanh vaøo coõi ngöôøi, neáu tu taäp thaäp to the rules. thieän seõ ñöôïc sanh vaøo coõi trôøi hay sanh laøm 2) Thaäp Haï: Xuaát gia 10 naêm hay coù möôøi quoác vöông—The good root of keeping the tuoåi haï trôû leân (vaøi toâng phaùi ñoøi hoûi töø 20 commandments, from which springs the power tuoåi haï trôû leân)—Ten years as a monk for one who keeps the five to be reborn as a (some sects require 20 years or more). man; or for one who keeps the ten to be reborn 3) Thoâng Hieåu Luaät Taïng: Khaû naêng giaûi in the heaven, or as a king. thích giôùi luaät—Ability to explain the Giôùi Thieäu: To present—To introduce vinaya. Giôùi Thuù: Ba coõi saùu ñöôøng (tam giôùi luïc 4) Thoâng Suoát Thieàn Ñònh: Meditation. thuù) laø xöù sôû cuûa luaân hoài sanh töû—The three 5) Thoâng Suoát Vi Dieäu Phaùp (Kinh Taïng) regions (desire, form, and formlessness) and Khaû naêng giaûi thích kinh phaùp—Ability to the six paths or six gati, i.e. the sphere of explain the Abhidharma. transmigration. Giôùi Tam Muoäi: Giôùi tam muoäi ñöôïc chö Giôùi Thuû: Chaáp chaët vaøo nhöõng giôùi luaät taø Taêng Ni thoï trì nghieâm nhaët tröôùc khi ñöôïc cho

vaïy—Clinging to the commandments of Buddha is as rare as the hitting of a heterodox teachers. needle’s point with a mustard-seed thrown ** For more information, please see Giôùi Caám from afar. Thuû Kieán, Töù Thuû, Nguõ Kieán Thoâ Thieån, 5) Giôùi Töû Kieáp: Voâ löôïng kieáp— and Nguõ Kieán Vi Teá. Immeasurable kalpas—See Giôùi Töû Kieáp. Giôùi Thuû Kieán: See Giôùi Caám Thuû Kieán. Giôùi Töû Kieáp: Laáy Giôùi Töû Kieáp ñeå ví vôùi Giôùi Thuû Söù: Meâ môø do baùm víu vaøo nhöõng moät thôøi gian thaät daøi nhö vieäc laøm troáng moät giôùi luaät taø ñaïo hay phieàn naõo do vieäc meâ thaønh phoá vuoâng vöùc moãi caïnh laø 100 do tuaàn, chaáp vaøo giöõ giôùi—The delusion resulting baèng caùch moãi theá kyû laáy ra moät haït caûi—A from clinging to heterodox commandments. mustard-seed kalpa, i.e. as long as the time it Giôùi Traàn Tuïc: Secular world. would take to empty a city 100 yojanas square, by extracting a seed once every century. Giôùi Truïc: The rules—The rut or way of the commandments Giôùi Töûu: To abstain from wine. Giôùi Tröôøng: Ñaïo traøng hay giôùi ñaøn nôi chö Giôùi Tyø Kheo: Bhikshu Precepts—See Giôùi Taêng Ni laøm leã thoï giôùi—The place where Cuï Tuùc. monks are given the commandments. Giôùi Tyø Kheo Ni: Bhikshuni Precepts—See Giôùi Töôùng: Töôùng traïng khaùc bieät cuûa caùc Giôùi Cuï Tuùc. giôùi töø nguõ giôùi ñeán 250 giôùi Tyø Kheo—The Gioàng: A row.

commandments or rules in their various forms, Gioàng Thaønh: Teân cuûa moät ngoâi chuøa trong from the basic five moral precepts to 250 tænh An Giang, Nam Vieät Nam—Name of a commandments for monks. temple in An Giang province, South Giôùi Töû: Sarsapa (skt)—Xaù Lôïi Sa Baø—Taùt Vietnam—See Long Höng (2). Lôïi Saùt Baû—Haït caûi. Giuøm: To aid—To help. 1) Laáy haït caûi ñeå ví vôùi khoaûng thôøi gian moät Giuùp: To help—To assist—To aid—To back phaàn möôøi trieäu taùm traêm möôøi saùu ngaøn up—To give a hand—To support. do tuaàn (moät do tuaàn töông ñöông vôùi 10 Giuùp Moät Tay: To give someone a hand. daäm Anh): A measure of length Giuùp Ngöôøi Giaûm Bôùt Khoå Ñau: To help 10,816,000 part of a yojana. others relieve themselves from suffering 2) Laáy haït caûi ñeå ví vôùi söùc naëng moät phaàn Giuùp Nhau: To help one another. ba möôi hai "thaûo töû" hay "gram" cuûa Trung Quoác: A weigh of the 32nd part of a Giöõ Bình Tónh: To keep one's composure—raktika, 2 3/16 grains. To govern one's temper. 3) Vì tính haït caûi cöùng vaø cay neân Maät Giaùo Giöõ Chöøng: To keep an eye on. laáy noù laøm bieåu töôïng khaéc phuïc phieàn Giöõ Gìn: To preserve—To guard—To naõo vaø ma quaân—On account of its maintain—To conserve—To be careful. hardness and bitter taste it is used as a Giöõ Giôùi: To observe moral precepts—To symbol for overcoming illusions and keep moral disciplines. demons by the esoteric sects. Giöõ Khö Khö: To keep something for 4) Theo Kinh Nieát Baøn, laáy haït caûi neùm vaøo someone. ñaàu muõi kim töø xa ñaõ laø khoù, Phaät ra ñôøi Giöõ Kín: To keep secret. coøn khoù hôn theá aáy: According to The Giöõ Lôøi Höùa: To keep one's promise. Nirvana Sutra, the appearance of a

Giöõ Mieäng: To hold one's tongue. Giöõ Nhaø: Vì luyeán aùi vaø nghieäp löïc, chuùng ta coù theå taùi sanh laøm choù giöõ nhaø trong kieáp lai sinh—To guard the house—To take care of the house—Because of the attachment and its karma, we may reincarnate and become a dog to guard our own house in the next life. Giöõa Ban Ngaøy: In broad daylight. H Giöõa Bieån Ñôøi Sanh Töû: In the open sea Ha Baø Baø: Hahava or Ababa (skt)—Ñòa nguïc (life) of birth and death thöù tö trong taùm ñòa nguïc laïnh, nôi toäi nhaân chæ Giöõa Doøng Sanh Töû: In the midstream of coù theå reân kheû nhöõng aâm thanh naày (ha baø birth and death. baø)—The fourth of the eight cold hells, in Giöôøng Gai: Bed of thorns. which the suferers can only utter these sounds. Giöït Mình: To startle. Ha La La: Atata (skt)—Ñòa nguïc thöù ba trong Goõ Moõ: To beat gong. taùm ñòa nguïc laïnh, nôi toäi nhaân chæ coù theå reân Goïi Hoàn: To call forth a spirit. kheû nhöõng aâm thanh "ha la la."—The third of the eight cold hells, in which the suferers can Goà Gheà: Uneven—Rough—Unlevelled. only utter these sounds. Goàm Coù: To be consist of. Ha Maät: Hami (skt)—Theo Eitel trong Trung Goät Röûa: To cleanse—To clean and to wash. Anh Phaät Hoïc Töø Ñieån, Ha Maät laø moät vöông Gôõ Roái: To disentangle. quoác vaø thaønh phoá coå ôû Trung AÙ, naèm veà phía Gôïi Chuyeän: To strike up a conversation. ñoâng baéc hoà Lop. Töø thôøi Haùn ñeán Ñöôøng Gôùm: Dreadful—Disgusting—Horrible. ñöôïc bieát ñeán qua teân Y-Vuõ, baây giôø ñöôïc daân Goâng Cuøm: Fitter. Turki-Mohammadans goïi laø Kumul. Vì laø ñòa Göûi Thoâng Ñieäp: To give a message. ñieåm chính yeáu cung caáp nöôùc trong vuøng Göôm Trí Tueä: The sword of Buddha- trong hôn 1.500 naêm, neân Ha Maät laø

moät ñaàu caàu cho coâng cuoäc baønh tröôùng veà phía Trung truth—Able to cut off the functioning of AÙ cuûa caùc vöông trieàu Trung Quoác— illusion. According to Eitel in The Dictionary of Göông: Example—Model—Pattern—To set Chinese-English Buddhist Terms, Hami is an an example. ancient kingdom and city in central Asia, Göông Ñöùc Haïnh: Pattern of virtue. northeast of lake Lop. From Han to T'ang Göông Maãu: Examplary. times known as I-Wu, now called Kumul by Göông Saùng: Brilliant example. Turki Mohammadans. For more than 1,500 Göông Sen: Lotus seed pod. years, owing to its location and supply of Göông Toát: Good example. water, Hami was a bridge-head for the Göông Xaáu: Bad example. expansion and control of the outposts of the Chinese empire in Central Asia. Göôïng Daäy: To try to get up—To raise oneself after a fall. Ha Traùch Kieän Ñoä: Pheùp khieån traùch thöù baûy trong hai möôi pheùp khieån traùch chö Taêng Göôïng Gaïo: Reluctantly—Unwillingly. Ni sai traùi—The eleventh of the twenty rules

for monks, dealing with rebuke and causes one to leap with joy at half-truths. punishment of a wrongdoer. Haø Sa: Haèng Haø Sa—Nhieàu nhö caùt soâng Haø: Haèng—The sands of Ganges (vast in number). 1) Boâng luïc bình laù nhoû: A small-leaved Haø Taát: Taïi sao laïi caàn phaûi nhö vaäy?—Why water-lily. should it necessarily be? 2) Toâm: Shrimp. Haø Tieän: Misery—Stingy. 3) Haø Moâ: Con coùc—A frog. Haø Traïch Thaàn Hoäi Thieàn Sö: Zen master 4) Soâng: River—See Nhò Haø AÁn Ñoä. He-Ze-Shen-Hui—See Thaàn Hoäi Haø Traïch 5) Theá naøo: How—What. Thieàn Sö. Haø Da: Haya (skt)—Teân tieáng Phaïn cuûa Maõ Haø Trung: Teân cuûa moät ngoâi chuøa coå ôû Hueá, Ñaàu Quan AÂm—Sanskrit name for the horse- Trung Vieät. Chuøa toïa laïc taïi xaõ Vinh Haø, quaän head form of Kuan-Yin. Phuù Vang. Naêm 1677, au khi khai sôn Thaäp Haø Da Yeát Lôïi Baø: Hayagriva (skt)—Haï Daõ Thaùp Di Ñaø ôû Qui Nhôn, Toå Nguyeân Thieàu Hoät Lôïi Phaït—Teân cuûa moät vò Maõ Ñaàu Minh gheù laïi Hueá vaø ñöôïc leänh chuùa trôû veà Trung Vöông hay Minh Vöông Coå Ngöïa—Horse- Quoác ñeå thænh theâm danh Taêng vaø phaùp khí. neck, a form of Visnu, name of a Ming-Wang. Trong soá phaùp khí coù töôïng Boà Taùt Quaùn AÂm, Haø Da Yeát Lôïi Baø Quan Theá AÂm Boà Taùt côû lôùn hôn ngöôøi thaät. Toå muoán ñöa töôïng naày Thuï Phaùp Ñaøn: Kinh giaûi thích veà ñaøn phaùp leân kinh ñoâ Hueá, nhöng khi thuyeàn chôû ngang cuûa Ñöùc Maõ Ñaàu Quan AÂm, moät quyeån, khoâng qua xaõ Haø Trung thì bò maéc caïn maø khoâng roõ ai ñaõ dòch ra Hoa ngöõ—Hayagriva-Dharma- caùch gì ñaåy noåi. Toå nghó laø do cô duyeân neân Platform Sutra, explaining about the dharma thænh töôïng vaøo thôø taïi chuøa laøng Haø Trung ñeå which Horse-head Kuan-Yin expounded, one thôø. Töø ñoù chuøa laøng Haø Trung trôû thaønh danh book and the translator was unknown. lam quoác töï döôùi thôøi chuùa Nguyeãn Phöôùc Haø Da Yeát Lôïi Baø Töôïng Phaùp: Kinh noùi Chaâu. Sau ñoù, Toå Nguyeân Thieàu phuïng meänh veà töôïng phaùp vaø ñaøn phaùp cuûa Maõ Ñaàu Quan chuùa veà truï trì chuøa Haø Trung. Roài traûi qua AÂm—The sutra explaining about the dharma nhöõng naêm cuoái theá kyû thöù 18, chuøa ñaõ bò hö forming and dharma platform of Horse-head hoûng tieâu ñieàu. Döôùi trieàu nhaø Nguyeãn, chuøa Kuan-Yin. ñaõ ñöôïc truøng tu. Hieän nay chuøa ñöôïc mang Haø

Ñaûm: Gaùnh vaùc treân vai—To carry, bear teân Phoå Thaønh. Ngöôøi ta keå raèng chieác ñaïi on the back or shoulder. hoàng chung cuûa chuøa voán laø chuoâng cuûa chuøa Phoå Thaønh beân laøng Ngaân Ñieàn, huyeän Gia Haø La Hoã La: Rahula (skt)—La Haàu La. Ñònh, Phuû Thuaän An, ñuùc naêm 1762, khoâng roõ 1) Teân cuûa con trai Phaät Thích Ca Maâu Ni: cô duyeân naøo maø trôû thaønh phaùp khí cuûa chuøa Rahula, name of Sakyamuni's son. Haø Trung treân 100 naêm qua. Vì vaäy thay vì giöõ 2) Teân cuûa moät loaøi A-Tu-La: Name of a teân Haø Trung thì ngöôøi cuûa nhöõng theá heä sau kind of asura. naày laïi ñoåi teân chuøa laø Phoå Thaønh, teân ñöôïc Haø Löïc Bì Ñaø: Rigveda (skt)—Moät trong khaéc treân chuoâng—Name of an ancient temple boán phaàn cuûa kinh Veä Ñaø—One of the four in Hueá, Central Vietnam. The temple is divisions of Vedas. located in Vinh Haø village, Phuù Vang district. Haø Moâ Thieàn: Loaïi thieàn coùc nhaùi (cöùng In 1677, after building Thaäp Thaùp Di Ñaø in Qui nhaéc), khoâng linh hoaït, nhaûy muùa vui ñuøa khi Nhôn, Patriarch Nguyeân Thieàu came to Hueá chæ bieát nöûa vôøi chaân lyù—Frog samadhi, which and obeyed the order of the Lord, he travelled

back to Kuang-Chou to invite more celebrated offerings in congratulation. Chinese monks and obtain more ritual 3) Muøa heø: Summer. instruments. Among these ritual instruments, Haï An Cö: See Haï Toïa. there was a stone statue of Avalokitesvara Haï Boái Quaùn: Thieàn quaùn theo loái Tònh Ñoä. Bodhisattva, bigger than life size, which sat on Theo Kinh Voâ Löôïng Thoï, nhöõng ai phaïm phaûi a lotus pedestal also made of stone. The statue toäi nguõ nghòch vaø thaäp aùc seõ rôi vaøo caùc ñöôøng should have been bound for Hueá Citadel, döõ cuûa ñòa nguïc; tuy nhieân, neáu kheùo bieát trì however, when passing by Haø Trung village, nieäm hoàng danh Phaät A Di Ñaø, hoï vaãn ñöôïc the shp got stuck and no efforts could free it. cöùu ñoä. Hoï vaãn thoaùt khoûi voâ löôïng kieáp luaân The Patriarch was convinced that this was a hoài khoå sôû vaø trong luùc laâm chung seõ nhìn thaáy token of destiny. Thus, the patriarch decided to Lieân Hoa vaø baèng caùch töôûng nghó ñeán moät fix the statue in the village temple for worship. nieäm Di Ñaø seõ ñöôïc vaõng sanh vaøo coõi nöôùc Since then, the village temple became a Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—A meditation national temple during the reign of Lord of the Amitabha sect. According to the Infinite Nguyeãn Phöôùc Chaâu. After that, patriarch Life Sutra, those who have committed the five Nguyeân Thieàu moved to stay at Haø Trung rebellious sins (nguõ nghòch) and the ten evils temple. Haø Trung temple fell into (thaäp aùc) should have fallen into the lowest deteriorations in the years of the late 18th gati (be rebirth in the uninterrupted hells); century. Then it was restored under the reign however, if they invoke the name of of the Nguyeãn Dynasty. Now the temple name Amitabha, they can still obtain salvation. They is Phoå Thaønh. It is said that the great bell of can still escape countless of reincarnation and the temple formerly belonged to Phoå Thaønh suffering and on dying they will behold a lotus temple at Ngaân Ñieàn village, Gia Ñònh district, flower and by response of a single thought on Thuaän An province. It was cast in 1762 for an the name of Amitabha, will enter the Pure unknown reason, the bell has been a ritual Land of Amitabha. instruments of Haø trung Temple for the last

Haï Caên: Lamakindriya (p)—Low (dull) 100 years. As a result, instead of keeping its capacities—Low spiritual faculty—Sanh ra vôùi old name, people of later generations renamed caên taùnh keùm coõi hay khaû naêng hieåu ñöôïc Phaät the temple Phoå Thaønh after the name given on phaùp raát thaáp—Those born with base the bell. characters or of low capacity to understand Haø Töï Sanh: Theá thì vieäc aáy xaõy ñeán nhö dharma. theá naøo?—How does it thus happened? Haï Chuùng: Haø Tî Chæ: See Avici in Sanskrit/Pali- 1) Baûy chuùng ñeä töû ñöùng sau haøng Tyø Kheo Vietnamese Section. vaø Tyø Kheo Ni: The seven lower orders of Haû Daï: Content-Satisfied. disciples who are ranked below the monks Haû Giaän: To give way to anger. and the nuns. Haï: 2) Chuùng Tyø Kheo vaøo ngaøy an cö kieát haï: 1) Hina (p & skt)—Döôùi thaáp: Low— The assembly of monks at the summer below—Inferior. retreat. 2) Haï giaûi: Vui möøng khi chaám döùt ngaøy an Haï Chuûng: Gieo gioáng—To sow the seed— cö kieát haï, chö Taêng Ni ñöôïc caùc thí chuû To preach—To teach. According to the cuùng döôøng möøng tuoåi haï—To make Chinese Buddhism, there are three periods:

1) Gieo: To sow the Buddha's seed—When human lives is in compliance with the the seed of Budha's teaching is sown in Compassion which the Buddha had taught. the heart. 3) Xem thieân vaên: Moät loái soáng taø maïng 2) Quaû thuïc: Chín—When it ripens. khaùc laø xem thieân vaên—Another wrong 3) Thoaùt: When it is stripped or harvested way of earning a living is to look up and (when one abandons all things). telling or guessing as in astrology. Haï Chuyeån: Luaân hoài ñi xuoáng. Nhöõng haønh 4) Ngheânh Khaåu Thöïc (boùi queû): Fortune- ñoäng ñi ngöôïc laïi Phaät taùnh gaây neân luaân hoài telling. ñi xuoáng—The downward turn in Haï La Ñaø: Hrada (skt). transmigration—Acts which are against the 1) Hoà: A lake—A pool. primal true, or Buddha-nature cause 2) Tia saùng: A ray of light. transmigration. Haï Laïp: Tuoåi cuûa Taêng Ni ñöôïc tính baèng soá Haï Ñaúng: Inferior rank. an cö kieát haï maø caùc vò ñaõ traûi qua—Sau kieát Haï Ñòa: Phaàn döôùi cuûa 52 caáp phaùt trieån Boà haï an cö, chö Taêng Ni naøo ñaõ nhaäp haï ñeàu taùt—The lower region or the lower half of the ñöôïc taêng moät tuoåi ñaïo. Quyeàn ñi tröôùc cuûa fifty-two grades of bodhisattva development. Taêng Ni trong ñoaøn tuøy thuoäc vaøo tuoåi haï Haï Ñieàn: Ploughing Festival. laïp—The age of a monk as monk, the years of his ordination, or the years a person has been a Haï Gioïng: To lower one's voice. monk are counted by the number of summer Haï Giôùi: The lower world—The human retreats passed. To receive one's monastic world. age—To add to one's monastic age on the Haï Hoùa: To save those below. conclusion of the summer retreat—The Haï Hoùa Chuùng Sanh: Moät trong nhöõng precedence of monks and nuns in the Order is haïnh cuûa moät vò Boà Taùt: Thöôïng caàu Phaät ñaïo, determined by the number of summer retreats haï hoùa chuùng sanh—Below, to transform all they have attended. beings, one of the great vows of a Bodhisattva: Haï Lieät: Lamako (p)—Thaáp keùm—Teä— Above, to seek Bodhi; below, to transform all Bad—Inferior—Low—Vile. beings. Haï Lieät Thöøa: The inferior and mean yana. Haï Khaåu Thöïc: Moät vò sö kieám soáng baèng Haï Löu: caùch caøy caáy hay nhöõng phöông phaùp taø vaïy 1) Low class. khaùc. Moät trong

boán caùch soáng taø meänh cuûa 2) Downstream. ngöôøi xuaát gia—A monk earns his living Haï Maõn: See Haï Maït. (livelihood) by bending down to cultivate the land. One of the four heterodox means of Haï Maït: Söï keát thuùc cuûa kyø an cö kieát haï, living of a monk. nhaèm ngaøy raèm thaùng baûy aâm lòch—The end 1) Taêng Ni laøm vieäc kieám soáng: A monk or of the summer retreat, the 15th of the 7th month, nun earns his or her living by bending lunar calendar. down to cultivate the land. Haï Mình: To demean –To humble oneself— 2) Boác thuoác kieám soáng; tuy nhieân neáu boác To condescend. thuoác vì nhaân ñaïo cöùu ngöôøi laø ñuùng vôùi Haï Naïi Sa: Hamsa (skt)—Loaøi ngan hay loøng bi maãn Phaät daïy: Colect herbs for a ngoãng, cuøng hoï vôùi loaøi vòt—A goose. living; however, collecting herbs to save Haï Nguïc: To imprison—To put in prison.

Haï Nguyeân: The fifteen of the tenth moon. Sanh—One who enters the Pure Land of Haï Ngöõ: Chæ thò—To give instructions. Amitabha in the lowest of the three lowest classes (those who should be fallen into Haï Phaåm: The lowest quality—Ba phaåm the lowest gati because of their sins; thaáp nhaát trong Cöûu Phaåm Tònh Ñoä cuûa Ñöùc however, by invoking the name of Phaät A Di Ñaø—The three lowest of the nine Amitabha they can escape countless ages classes born in the Amitabha Pure Land: of reincarnation and suffering, and on 1) Haï phaåm thöôïng sanh: Ngöôøi vaøo phaåm dying will behold a lotus flower like the cao nhöùt cuûa haï phaåm, nhöõng ngöôøi gaây sun, and by responding of a single thought, toäi taïo nghieäp, nhöng khoâng huûy baùng will enter the Pure Land). kinh ñieån vaø vaøo cuoái ñôøi maø chòu nieäm Hoàng danh A Di Ñaø Phaät—One who Haï Phaåm Haï Sanh: Caáp thaáp nhaát trong enters the Pure Land of Amitabha in the Tònh Ñoä—The lowest type of incarnated highest of the three lowest classes (those beings with corresponding to the karma—The who committed all sins and karma except lowest grade in the Pure Land. dishonoring the sutras; however, at the Haï Phöông Theá Giôùi: This world. end of life, the person clasps his hands and Haï Só: A so-call disciple of Buddhism, but say NAMO AMITABHA, that person will profits neither to self nor others. be born in the Pure Land Precious Lake). Haï Tam Ñoà: Ba ñöôøng döõ ñi xuoáng (Ñòa 2) Haï phaåm trung sanh: Trung sanh cuûa Haï nguïc, ngaï quyû, suùc sanh)—The three lower phaåm Tònh Ñoä, nhöõng ngöôøi phaù giôùi, aên path of the six destinations or gati (Hells, caép cuûa Taêng chuùng vaø laïm duïng giaùo hungry ghosts and animals). phaùp; tuy nhieân vaøo cuoái ñôøi nghe ñöôïc Haï Thuû: Ngaøy ñaàu cuûa kyø an cö kieát haï— thaàn löïc cuûa Phaät A Di Ñaø maø taùn thaùn The first day, or beginning, of the retreat. baèng moät nieäm, seõ ñöôïc vaõng sanh vaøo Haï Haï Thöøa: The lower yana—Hinayana. phaåm Trung sanh Tònh Ñoä—One who Haï Toïa: enters the Pure Land of Amitabha in the 1) Kyø thieàn ñònh trong muøa an cö kieát haï hay middle of the three lowest classes (those muøa möa: The period of the summer who have broken all the commandments, retreat for meditation, known as varsas, even stolen from monks and abuse the the rains. law; however, at the end of life, the 2) Vò Taêng coù ít hôn 10 naêm haï laïp: A monk person hears of the great power of or nun who has less than ten years of Amitabha and assents with but a thought, renunciation. the person

will be received into the paradise). Haï Traàn: The lower gati, the hells, hungry 3) Haï phaåm haï sanh: Phaåm thaáp nhöùt trong ghosts, animals. Haï phaåm Tònh Ñoä, nhöõng ai bò rôi vaøo Haï Trung: Giöõa muøa heø, giöõa kyø an cö kieát nhöõng ñöôøng döõ, nhöng chòu nieäm hoàng haï, hay kyø haïn 90 ngaøy an cö kieát haï—During danh Phaät A Di Ñaø seõ ñöôïc thoaùt khoûi voâ the summer, the middle of the summer; the löôïng kieáp taùi sanh khoå sôû, vaø vaøo cuoái rainy season spent by the monks of India in ñôøi seõ nhìn thaáy Lieân Hoa nhö aùnh maët retirement. trôøi, vaø chæ baèng moät nieäm taùn thaùn, ngöôøi Haï Tuaàn: The last ten days (decade) of a ñoù seõ ñöôïc vaõng sanh vaøo Haï Phaåm Haï month.

Haïc: Con haïc—A crane—An egret. Haïc Uyeån: See Haïc Laâm. Haïc Laëc Na: See Haïc Laëc Na Daï Xa. Haùch Dòch: Authoritative. Haïc Laëc Na Daï Xa: Haklenayasas or Haïch Mieäng: Oral examination. Padmaratna (skt)—The twenty-third Haïch Saùch: To insist upon—To demand. patriarch—See Hai Möôi Taùm Toå AÁn Ñoä. Hai Loaïi Boá Thí: Two kinds of donation or Haïc Laâm: almsgiving: 1) Khu röøng Haïc Laâm, nôi Ñöùc Phaät nhaäp 1) Theá gian: Ordinary alms. dieät, ôû giöõa hai haøng caây Ta La, nhöõng 2) Xuaát theá gian: Spiritual gifts. caây naày boãng nôû hoa traéng gioáng nhö Hai Loaïi Nhaân Quaû: See Nhò chuûng nhaân nhöõng con haïc traéng neân coù teân laø “Haïc quaû. Laâm” (theo Kinh Nieát Baøn thì khi Phaät Hai Loaïi Thoûa Thích: Two kinds of nhaäp Nieát Baøn, röøng caây Sa La ôû thaønh pleasure—Theo Kinh Nieäm Xöù, coù hai loaïi Caâu Thi Na ñeàu bieán thaønh traéng gioáng thoûa thích—According to the Satipatthana nhö haïc traéng vaäy)—Crane grove, a name Sutta, there are two kinds of pleasure. for the place where Sakyamuni died, 1) Thoûa Thích Theá Gian: Samisa sukha (p)— when the trees burst into white blossom Pleasant worldly feeling. resembling a flock of white cranes. 2) Thoûa Thích Sieâu Theá Gian: Niramisa 2) Haïc Laâm Töï: Teân cuûa moät töï vieän naèm veà sukha (p)—Thoûa thích sieâu theá gian cao phía baéc AÁn Ñoä—Crane-Garden quyù hôn thoûa thích theá gian—Pleasant Monastery, name of a monastery in unworldly feeling, which is far superior to northern India. samisa sukha. Haïc Maït: Homa (skt)—See Hoä Ma. Hai Loaïi Vaän Haønh Cuûa Taâm: Two kinds Haïc Taùt La: Hasara (skt)—Theo Eitel trong of functioning of the mind—Trong Nghieân Cöùu Trung Anh Phaät Hoïc Töø Ñieån, Haïc Taùt La laø Kinh Laêng Giaø, Thieàn Sö D.T. Suzuki ñaõ phaân teân cuûa thuû phuû thöù nhì cuûa Tsaukuta, coù leõ bieät hai loaïi vaän haønh cuûa taâm—In The baây giôø laø Assaia Hazareh, naèm giöõa Ghuznee Studies of The Lankavatara Sutra, Zen Master vaø Kandahar thuoäc A Phuù Haõn—According to D.T. Suzuki distinguished two kinds of Eitel in The Dictionary of Chinese-English functioning of the mind: Buddhist Terms, Hasara is the second capital 1) Vaän Haønh Tuøy Thuoäc vaøo Taâm Phaân Bieät: of Tsaukuta, perhaps modern Assaia Hazareh, Coøn goïi laø söï phaân bieät trí, ñöôïc haøng nhò between Ghuznee and Kandahar in thöøa nhaän bieát. Noù ñöôïc goïi laø ÖÙng Thaân Afghanistan. hay caùi thaân ñaùp öùng. Vì hoï khoâng bieát Haïc Taát Na: Hosna or Ghazna (skt)—Theo raèng ñaây laø do caùi taâm sinh khôûi hay Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa chuyeån thöùc phoùng chieáu ra, neân hoï töôûng Giaùo Sö Soothill, Haïc Taát Na laø thuû phuû cuûa

noù laø caùi gì ôû beân ngoaøi hoï, vaø khieán cho Tsaukuta, baây giôø laø Ghuznee, thuoäc A Phuù noù mang moät hình töôùng coù thaân theå maø Haõn—According to Eitel in The Dictionary of khoâng theå coù moät caùi bieát thoâng suoát veà Chinese-English Buddhist Terms, Ghazna is baûn chaát cuûa noù: This functioning is the capital of Tsaukuta , the present Ghuznee, dependent on the Individualizing Mind or Ghazni in Afghanistan. and is perceived by the minds of the two- Haïc Thuï: See Haïc Laâm. vehicle followers. It is known as

Responding Body. As they do not know be exhausted, it goes beyond all the that this is projected by their Evolving conditions of determination. According to Mind, they take it for something external the needs of all beings it becomes visible to themselves, and making it assume a and is always held by them, it is neither corporeal form, fail to have a thorough destroyed nor lost sight of. All such knowledge of its nature. characteristics of the Body are the 2) Vaän Haønh Tuøy Thuoäc Vaøo Nghieäp Thöùc: perfuming effect of the immaculate deeds Ñaây laø loaïi vaän haønh xuaát hieän vôùi taâm such as the virtues of perfection and also Boà Taùt naøo ñaõ nhaäp vaøo con ñöôøng Boà the work of the mysterious perfuming Taùt tính cuõng nhö ñoái vôùi taâm cuûa nhöõng innate in the Tathagata-garbha. As it is vò ñaõ ñaït ñeán ñòa cao nhaát. Loaïi naày ñöôïc thus possession of immeasurably blissful goïi laø Baùo Thaân. Caùi thaân coù theå nhìn qualities, it is called Recompense Body. thaáy ñöôïc trong voâ soá hình töôùng, moãi Hai Loøng: Double-faced—Two-faced hình töôùng coù voâ soá neùt, vaø moãi neùt cao Hai Loái Tu Haønh: Two paths of vôøi vôùi voâ soá caùch, vaø caùi theá giôùi trong cultivation—Theo Thaäp Truï Tyø Baø Sa Luaän, ñoù thaân truù nguï cuõng ñöôïc trang nghieâm coù hai loái tu haønh—According to The theo voâ soá theå caùch. Vì thaân theå hieän khaép Commentary on the Ten Stages of moïi nôi neân noù khoâng coù giôùi haïn naøo caû, Bodhisattvahood, there are two paths of noù coù theå khoâng bao giôø suy dieät, noù vöôït cultivation. khoûi moïi hoaøn caûnh. Tuøy theo yeâu caàu (I) Nan Haønh Ñaïo—The Difficult Path: Nan cuûa chuùng sanh tín thuû. Noù khoâng bò ñoaïn haønh ñaïo laø chuùng sanh ôû coõi ñôøi nguõ dieät cuõng khoâng bieán maát. Nhöõng ñaëc tröôïc aùc theá naày ñaõ traûi qua voâ löôïng ñôøi ñieåm aáy cuûa thaân laø nhöõng keát quaû huaân chö Phaät, caàu ngoâi A Beä Baït Trí, thaät laø taäp cuûa nhöõng haønh ñoäng thuaàn khieát nhö raát khoù ñöôïc. Noãi khoù naày nhieàu voâ soá caùc ñöùc haïnh toaøn haûo hay Ba La Maät, vaø nhö caùt buïi, noùi khoâng theå xieát; tuy nhieân, cuõng laø söï huaân taäp vi dieäu voán saün coù ñaïi loaïi coù naêm ñieàu—The difficult path trong Nhö Lai Taïng. Vì coù ñöôïc caùc tính refers to the practices of sentient beings in chaát voâ löôïng an laïc nhö theá neân noù ñöôïc the world of the five turbidities, who, goïi laø Baùo Thaân: This functioning is through countless Buddha eras, aspire to dependent on the Karma-consciousness, reach the stage of Non-Retrogression. The that is, it appears to the minds of those difficulties are truly countless, as Bodhisattvas who have just entered upon numerous as specks of dust or grains of the path of Bodhisattvahood as well as of sand, too numerous to imagine; however, those who have reached the highest stage. there are basically five major kinds of This is known as the Recompense

Body. difficulties: The body is visible in infinite forms, each 1) Ngoaïi ñaïo daãy ñaày laøm loaïn Boà Taùt phaùp: form has infinite marks, and each mark is Externalists are legion , creating confusion excellent in infinite ways, and the world in with respect to the Bodhisattva Dharma. which the Body has its abode is also 2) Bò ngöôøi aùc hay keû voâ laïi phaù hö thaéng embellished in manners infinite varying. ñöùc cuûa mình: Evil beings destroy the As the Body is manifested everywhere, it practitioner's good and wholesome has no limitations whatever, it can never virtues.

3) Deã bò phöôùc baùo theá gian laøm ñieân ñaûo, distance may be thousands of miles far coù theå khieán hoaïi maát phaïm haïnh: away, his destination will be reached Worldly merits and blessings can easily sooner or later. Similarly, a common lead the practitioner astray, so that he being, relying on the power of a 'universal ceases to engage in virtuous practices. mornach' or a deity, can traverse the five 4) Deã bò laïc vaøo loái töï lôïi cuûa Thanh Vaên, continents in a day and a night, this is not laøm chöôùng ngaïi loøng ñaïi töø ñaïi bi: It is due to his own power, but, rather, to the easy to stray onto the Arhat's path of self- power of the monarch. benefit, which obstructs the Mind of great b) Coù keû suy theo lyù maø cho raèng haïng phaøm loving kindness and great compassion. phu höõu laäu khoâng theå sanh veà Tònh Ñoä vaø 5) Bôûi duy coù töï löïc, khoâng tha löïc hoä trì, khoâng theå thaáy thaân Phaät. Nhöng coâng ñöùc neân söï tu haønh raát khoù khaên; ví nhö ngöôøi nieäm Phaät thuoäc veà voâ laäu thieän caên, haïng queø yeáu ñi boä moät mình raát ö laø khoù nhoïc, phaøm phu höõu laäu do phaùt taâm Boà Ñeà caàu moät ngaøy chaúng qua ñöôïc vaøi daëm ñöôøng: sanh Tònh Ñoä vaø thöôøng nieäm Phaät, neân Relying exclusively on self-power, coù theå phuïc dieät phieàn naõo, ñöôïc vaõng without the aid of the Buddha's power, sanh, vaø tuøy phaàn thaáy ñöôïc thoâ töôùng cuûa make cultivation very difficult and Phaät. Coøn baäc Boà Taùt thì coá nhieân ñöôïc arduous; it is like the case of a feeble, vaõng sanh, laïi thaáy töôùng vi dieäu cuûa Phaät, handicapped person, walking alone, who ñieàu aáy khoâng coøn nghi ngôø chi nöõa. Cho can only go so far each day regardless of neân Kinh Hoa Nghieâm noùi: "Taát caû caùc how much effort he expends. coõi Phaät ñeàu bình ñaúng nghieâm tònh, vì (II) Dò Haønh Ñaïo—The Easy Path: chuùng sanh haïnh nghieäp khaùc nhau neân a) Dò haønh ñaïo laø chuùng sanh ôû coõi naày neáu choã thaáy chaúng ñoàng nhau.": Some tin lôøi Phaät, tu moân nieäm Phaät nguyeän veà people, reasoning according to Tònh Ñoä, taát seõ nhôø nguyeän löïc cuûa Phaät 'noumenon,' or principle may say that nhieáp trì, quyeát ñònh ñöôïc vaõng sanh common beings, being conditioned, cannot khoâng coøn nghi. Ví nhö ngöôøi nöông nhôø be reborn in the Pure Land or see the söùc thuyeàn xuoâi theo doøng nöôùc, tuy Buddha's body. The answer is that the ñöôøng xa ngaøn daëm cuõng ñeán nôi khoâng virtues of Buddha Recitation are maáy choác. Laïi ví nhö ngöôøi taàm thöôøng 'unconditioned' good roots. Ordinary, nöông theo luaân baûo cuûa Thaùnh Vöông coù impure persons who develop the Bodhi theå trong moät ngaøy moät ñeâm du haønh khaép Mind, seek rebirth and constantly practice naêm chaâu thieân haï; ñaây khoâng phaûi do söùc Buddha Recitation can subdue and destroy mình, maø chính nhôø theá löïc cuûa Chuyeån afflictions, achieve rebirth and,

depending Luaân Vöông: The easy path of cultivation on their level of cultivation, obtain vision means that, if sentient beings in this world of the rudimentary aspects of the Buddha believe in the Buddha's words, practice (the thirty-two marks of greatness, for Buddha Recitation and vow to be reborn in example). Bodhisattvas, naturally, can the Pure Land, they are assisted by the achieve rebirth and see the subtle, loftier Buddha's vow-power and assured of aspects of the Buddha, i.e., the Dharma rebirth. This is similar to a person who body. There can be no doubt about this. floats downstream in a boat; although the Thus the Avatamsaka Sutra states: "All

the various Buddha lands ar equally Combination.

purely adorned. Because the karmic 24) Baát hoøa hieäp taùnh: Anyathatva (skt)—practices of sentient beings differ, their Discontinuity.

perceptions of these lands are different." Hai Möôi Boán Phieàn Naõo Phuï: Theo Tam

Hai Maët: Double-faced—Two-faced. Thaäp Tuïng cuûa Ngaøi Theá Thaân, coù hai möôi

Hai Moùn AÊn Tinh Thaàn: See Nhò Thöïc. boán tuøy phieàn naõo—According to

Hai Möôi Boán Phaùp Baát Töông Öng Vasubandhu's Trimsika, there are twenty-four secondary afflictions.

Trong Duy Thöùc Hoïc: The twenty-four

1) Phaãn: Krodha (skt)—Baát nhaãn hay söï

Non-interactive Activity Dharmas:

noùng giaän—Impatience or anger.

1) Ñaéc: Prapti (skt)—Attainment.

2) Saân: Upanada (skt)—Söï saân haän—Hatred

2) Maïng caên: Jivitendriya (skt)—Life or resentment.

faculty.

3) Phuù: Mraksha (skt)—Söï che daáu—

3) Chuùng ñoàng phaän: Nikaya-Sabhaga

Hypocrisy or concealment.

(skt)—Generic Similarity.

4) Naõo: Pradasa (skt)—Lôøi noùi gaây ra phieàn

4) Dò sanh taùnh: Visabhaga (skt)— naõo cho ngöôøi—Stinging talk or worry.

Dissimilarity.

5) Taät: Irshya (skt)—Söï ñoá kî hay ganh

5) Voâ töôûng ñònh: Asamjnisamapatti (skt)— gheùt—Envy or jealousy.

No-thought samadhi.

6) Xan: Matsarya (skt)—Söï keo kieát boûn

6) Dieät taän ñònh: Nirodha-samapatti (skt)— xeûn—Stinginess.

Samadhi of extinction.

7) Cuoáng: Maya (skt)—Lôøi noùi löøa doái—

7) Voâ töôûng baùo: Asamjnika (skt)—Reward

Deceit or manipulation.
of No-Thought.
8) Sieåm: Sathya (skt)—Söï nònh noït—
8) Danh thaân: Namakaya (skt)—Bodies of
Duplicity or undully flattering.
nouns.
9) Kieâu Maïn: Mada and Mana (skt)—Söï
9) Cuù thaân: Padakaya (skt)—Bodies of kieâu maïn—Arrogance or conceitedness.
sentences.
10) Haïi: Vihimsa (skt)—Gaây toån haïi cho
10) Vaên thaân: Vyanjanakaya (skt)—Bodies of ngöôøi khaùc—Hurting others or destructive.
phonemes.
11) Voâ Taâm: Ahri (skt)—Söï khoâng hoå theïn—
11) Sanh: Jati (skt)—Birth.
Shamelessness, self-shameless, or have no
12) Truï: Sthiti (skt)—Dwelling.
shame of self.
13) Laõo: Jara (skt)—Aging.
12) Voâ Quyù: Atrapa (skt)—Söï khinh suaát—
14) Voâ thöôøng: Anityata (skt)—
Recklessness, or have no shame around
Impermanence.
other people.
15) Löu chuyeån: Pravritti (skt)—Revolution.
13) Hoân Traàm: Styanam (skt)—Söï trì treä—
16) Ñònh dò: Pratiniyama (skt)—Distinction.
Torpidity or drowsiness.
17) Töông öng: Yoga (skt)—Interaction.
14) Traïo Cöû: Uddhava (skt)—Söï chao ñaûo—
18) Theá toác: Java (skt)—Speed.
Fluctuations, or instability of mind and
19) Thöù ñeä: Anukrama (skt)—Sequence.
body.
20) Thôøi: Kala (skt)—Time.
15) Baát Tín: Asraddha (skt)—Söï khoâng tin—
21) Phöông: Desha (skt)—Direction.
Unbelief or faithlessness.
22) Soá: samkhya (skt)—Numeration.

16) Giaûi Ñaõi: Kausidya (skt)—Söï bieáng

23) Hoøa hieäp taùnh: Samagri (skt)—

nhaùc—Indolence or laziness. Consciousness that accompanied by joy, 17) Phoùng Daät: Pramada (skt)—Söï buoâng dissociated from knowledge, prompted. lung—Thoughtlessness, uninhibitedness, 5) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh or lack of self-mastery. cuøng thoï xaû, lieân hôïp vôùi tri kieán: 18) Thaát Nieäm: Mushitasmritita (skt)—Söï maát Consciousness that accompanied by chaùnh nieäm—Senselessness. equanimity, associated with knowledge, 19) Taùn Loaïn: Vikshepa (skt)—Traïng thaùi taùn unprompted. loaïn khoâng oån ñònh—Uncollected state or 6) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï unsteadiness. xaû, lieân hôïp vôùi tri kieán: Consciousness 20) Baát Chaùnh Kieán: Asamprajanya (skt)—Söï that accompanied by equanimity, hieåu bieát khoâng ñuùng—Inaccuracy of associated with knowledge, prompted. knowledge, or do not understand in a 7) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh proper manner. cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán: 21) AÙc Taùc: Kaukritya (skt)—Söï laøm aùc—Evil Consciousness that accompanied by doing. equanimity, dissociated from knowledge, 22) Thuïy Mieân: Middha (skt)—Söï buoàn nguõ unprompted. hay meâ traàm—Drowsiness. 8) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 23) Taàm: Vitarka (skt)—Söï truy taàm nghieân xaû, khoâng lieân hôïp vôùi tri kieán: cöùu—Investigation. Consciousness that accompanied by 24) Töù: Vicara (skt)—Söï suy nghó hay doø equanimity, dissociated from knowledge, xeùt—Reflection. prompted. Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi: (B) Taùm loaïi Taâm Quaû Duïc Giôùi—Eight kinds Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù of Sense-Sphere Resultant Consciousness: hai möôi boán taâm ñeïp—According to the 9) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh Abhidharma, there are twenty-four Sense- cuøng thoï hyû, lieân hôïp vôùi tri kieán: Sphere Beautiful Consciousnesses: Consciousness that accompanied by joy, (A) Taùm Loaïi Taâm Thieän—Eight Sense- associated with knowledge, unprompted. Sphere Consciousness: 10) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 1) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh hyû, lieân hôïp vôùi tri kieán: Consciousness cuøng thoï hyû, lieân hôïp vôùi tri kieán: that accompanied by joy, associated with Consciousness that accompanied by joy, knowledge, prompted. associated with knowledge, unprompted. 11) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 2) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï cuøng thoï hyû, khoâng lieân hôïp vôùi tri kieán: hyû, lieân hôïp vôùi tri kieán: Consciousness Consciousness that accompanied by joy, that accompanied by joy, associated with dissociated from knowledge, unprompted. knowledge, prompted. 12) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 3) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh hyû, khoâng lieân hôïp vôùi tri kieán: cuøng thoï hyû, khoâng lieân hôïp vôùi tri kieán: Consciousness that accompanied by joy, Consciousness that accompanied by joy, dissociated from knowledge, prompted. dissociated from knowledge, unprompted. 13) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 4) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï cuøng thoï xaû, lieân hôïp vôùi tri kieán: hyû, khoâng lieân hôïp vôùi tri kieán: Consciousness that accompanied by

equanimity, associated with knowledge, associated with knowledge, prompted. unprompted. 23) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 14) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán: xaû, lieân hôïp vôùi tri kieán: Consciousness Consciousness that accompanied by that accompanied by equanimity, equanimity, dissociated from knowledge, associated with knowledge, prompted. unprompted. 15) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 24) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán: xaû, khoâng lieân hôïp vôùi tri kieán: Consciousness that accompanied by Consciousness that accompanied by equanimity, dissociated from knowledge, equanimity, dissociated from knowledge, unprompted. prompted. 16) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Hai Möôi Cha Meï Vaø Quyeán Thuoäc Cuûa xaû, khoâng lieân hôïp vôùi tri kieán: Moät Vò Boà Taùt: Theo Thieàn Sö D.T. Suzuki Consciousness that acompanied by trong Thieàn Luaän Taäp III, chö Boà Taùt coù hai equanimity, dissociated from knowledge, möôi cha meï vaø quyeán thuoäc—According to prompted. Zen Master D.T. Suzuki in Essays in Zen (C) Taùm Loaïi Taâm Haønh—Eight kinds of Buddhism, Book III, Bodhisattvas have twenty Sense-Sphere Functional Consciousness: parents and relatives: 17) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 1) Baùt Nhaõ laø meï: Paramita (skt)—Prajna is cuøng thoï hyû, lieân hôïp vôùi tri kieán: his mother. Consciousness that accompanied by joy, 2) Phöông tieän laø cha: Upaya (skt)—Skilful associated with knowledge, unprompted. means is his father. 18) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 3) Boá thí laø ngöôøi nuoâi naáng: Dana (skt)— hyû, lieân hôïp vôùi tri kieán: Consciousness Charity is his wet nurse. that accompanied by joy, associated with 4) Trì giôùi laø ngöôøi troâng nom: Sila (skt)— knowledge, prompted. Morality is his supporter. 19) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 5) Nhaãn nhuïc laø ñoà trang söùc: Ksanti (skt)— cuøng thoï hyû, khoâng lieân hôïp vôùi tri kieán: Patience is his decoration. Consciousness that accompanied by joy, 6) Tinh taán laø ngöôøi thuû hoä: Virya (skt)— dissociated from knowledge, unprompted. Strenuousness or energy is his nurse. 20) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 7) Thieàn ñònh laø ngöôøi taém röõa: Dhyana hyû, khoâng lieân hôïp vôùi tri kieán: (skt)—Meditation is his cleaner. Consciousness that accompanied by joy, 8) Thieän höõu tri thöùc laø ngöôøi daïy doã: Good dissociated from knowledge, prompted. friends are his instructors. 21) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 9) Caùc Boà Ñeà phaàn laø baïn ñoàng haønh: All cuøng thoï xaû, lieân hôïp vôùi tri kieán: factors of enlightenment are his Consciousness that accompanied by companions. equanimity, associated with knowledge, 10) Caùc Boà taùt laø anh em: All Bodhisattvas unprompted. are his brothers. 22) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 11) Boà Ñeà taâm laø nhaø cöûa: Bodhicitta (skt)— xaû, lieân hôïp vôùi tri kieán: Consciousness The Bodhicitta is his home. that accompanied by equanimity, 12) Ñi ñuùng theo chaùnh ñaïo laø caùch haønh xöû

taïi nhaø: To conduct himself in accordance hard for a poor man to be generous). It is with the truth is his family manners. difficult to practice charity when we are 13) Caùc

truï ñòa laø choã ôû: Bhumi (skt)—The poor and destitute because under such Bhumis are his residence. conditions, even if we have the will, we 14) Caùc phaùp nhaãn laø gia toäc: The Kshantis lack the means. To force ourselves to are his family members. practice charity must entail sacrifices. 15) Caùc nguyeän laø gia giaùo: The vows are his 2) Giaøu sang vaø coù quyeàn theá maø phaùt taâm tu family motto. haønh laø khoù: Giaøu sang maø chòu hoïc ñaïo 16) Thöïc haønh coâng haïnh laø gia nghieäp: To tu haønh laø khoù, bôûi giaøu sang tuy coù söùc promote deeds of devotion is his family boá thí, song laïi bò caûnh duïc laïc loâi cuoán, legacy. khoù buoâng boû thaân taâm ñeå tu haønh—It is 17) Khieán keû khaùc chaáp nhaän Ñaïi Thöøa laø gia difficult to study the Way when one has vuï: To make others accept Mahayana is power and wealth (it is hard for a rich and his family business. powerful man to learn the way). It is 18) Ñöôïc thoï kyù trong moät ñôøi nöõa laø soá phaän difficult to study the Dharma when we are cuûa ngaøi nhö vò thaùi töû noái nghieäp trong wealthy and eminent, because under such vöông quoác chaùnh phaùp: To be anointed favorable circumstances, we may have the after being bound for one more birth is his means, but we are pulled away by destiny as crown prince in the kingdom of opportunities for enjoyment and self- Dharma. gratification. 19) Caùc Ba La Maät laø con thuyeàn Baùt Nhaõ 3) Töø boû theá tuïc ñeå ñöông ñaàu vôùi töû thaàn laø ñöa ngaøi ñaùo bæ ngaïn Giaùc Ngoä: Paramitas ñieàu khoù (xaû thaân caàu ñaïo laø khoù): It is are the Prajna Boat which conveys him to difficult to abandon life and face the another shore of Enlightenment. certainty of death (it is hard to seek 20) Thaønh töïu trí tueä vieân maõn cuûa Nhö Lai laø Enlightenment at the cost of self- neàn taûng cuûa gia quyeán thanh tònh cuûa sacrifice). ngaøi: To arrive at the full knowledge of 4) Gaëp ñöôïc kinh Phaät laø ñieàu khoù: It is Tathagatahood forms the foundation of his difficult to encounter the Buddha sutras (it pure family relationship. is hard to hear the teaching of Buddha). Hai Möôi Ñieàu Khoù: Trong Kinh Töù Thaäp 5) Ñöôïc sanh ra vaøo thôøi coù Phaät laø ñieàu Nhò Chöông, Ñöùc Phaät daïy: “Coù hai möôi ñeàu khoù: Sanh gaëp ñôøi Phaät laø khoù, nhö Ñaïi khoù maø chuùng sanh thöôøng gaëp phaûi”—In the Trí Ñoä Luaän noùi: “ÔÛ nöôùc Xaù Veä goàm Sutra of Forty-Two Sections, the Buddha chín traêm ngaøn daân maø chæ coù moät phaàn ba taught: “There are twenty difficulties people trong soá ngöôøi naày ñöôïc gaëp thaáy Phaät, always encounter”: moät phaàn ba soá ngöôøi tuy nghe danh tin 1) Ngheøo maø phaùt taâm boá thí laø khoù: Ngheøo töôûng nhöng khoâng thaáy gaëp, vaø moät phaàn khoå maø muoán thöïc haønh boá thí quaû laø khoù, ba soá ngöôøi hoaøn toaøn khoâng ñöôïc nghe bôûi ngheøo khoå duø muoán boá thí, nhöng ngaët bieát cuõng khoâng ñöôïc thaáy. Ñöùc Phaät ôû taïi vì coù loøng maø thieáu söùc, neáu gaéng göôïng xöù naày giaùo hoùa tröôùc sau hai möôi laêm boá thí taát caû aûnh höôûng ñeán söï soáng cuûa naêm, maø coøn ba öùc ngöôøi khoâng thaáy gaëp cuûa mình neân phaûi hy sinh lôùn lao—It is nghe bieát, thì nhöõng keû sanh nhaèm ñôøi difficult to give when one is poor (it is Phaät nhöng ôû caùch xa, hoaëc sanh tröôùc hay

sau khi Phaät ra ñôøi, taát caû cô duyeân gaëp tantamount to meeting Him. On the other Phaät hoaëc nghe Phaät Phaùp laø ñieàu khoâng hand, if we do not follow His

teaching, phaûi deã. Tuy khoâng gaëp Phaät maø y theo even while near Him, we are still far Phaät phaùp tu haønh, thì cuõng nhö gaëp Phaät. away. Thus, Devadatta, Sakyamuni Neáu khoâng theo lôøi Phaät daïy, duø ôû gaàn Buddha's very own cousin, as well as Phaät, vaãn laø xa caùch. Khi xöa Ñeà Baø Ñaït Bhikshu Sunaksatra who attended the Ña laø em hoï cuûa Ñöùc Phaät cuõng nhö Tyø Buddha personally for twenty years, both Kheo Thieän Tinh laøm thò giaû cho Phaät hai descended into the hells because they möôi naêm, vì khoâng giöõ ñuùng theo ñöôøng strayed from the Path. There is also the ñaïo, neân keát cuoäc bò ñoïa vaøo ñòa nguïc. Baø case of an old woman in the eastern laõo ôû phía ñoâng thaønh Xaù Veä, sanh cuøng quarterof Sravasti who was born at exactly ngaøy cuøng giôø vôùi Phaät, nhöng voâ duyeân the same moment as Sakyamuni Buddha, neân khoâng muoán thaáy Phaät. Theá cho neân yet, because she lacked causes and thaáy ñöôïc Phaät, nghe ñöôïc phaùp, y theo conditions, wished neither to see nor to lôøi daïy phuïng haønh, phaûi laø ngöôøi coù meet Him. Thus, not everyone can see the nhieàu caên laønh phöôùc ñöùc nhaân duyeân—It Buddhas and listen to the Dharma. is difficult to be born at the time of a Extensive good roots, merits, virtues and Buddha (while the Buddha is in the favorable conditions are required. world). The difficulty of being born during 6) Choáng laïi ñöôïc vôùi tham duïc laø ñieàu khoù: the lifetime of a Buddha is mentioned in It is difficult to resist lust and desire . the Perfection of Wisdom Treatise as 7) Thaáy ñöôïc vieäc maø khoâng phaûi boû coâng follows: "In the town of Sravasti, north of tìm caàu laø ñieàu khoù: It is difficult to see India, out of a total population of nine good things and not seek them. hundred thousand, only one-third had 8) Bò sæ nhuïc maø khoâng sanh taâm töùc giaän laø actually seen and met Sakyamuni Buddha, ñieàu khoù: It is difficult to be insulted and another one-third had heard His Name and not become angry (It is hard not to get believed in Him but had not actually seen angry when one is insulte). or met Him, while the remaining one-third 9) Coù quyeàn theá maø khoâng laïm duïng laø ñieàu had not seen, heard or even learned of His khoù: It is difficult to have power and not existence. Sakyamuni Buddha taught in abuse it. Sravasti for some twenty-five years, yet a 10) Tieáp xuùc vôùi söï vieäc maø khoâng bò vöôùng full one-third of the town's population maéc laø ñieàu khoù: It is difficult to come in were completely unaware of His contact with things and have no existence. Is it any wonder, then, that attachment to them or no thoughts of them those who were born during Sakyamuni (It is hard not to be disturbed by external Buddha's time but did not reside in conditions and circumstances). Sravasti, or those who happened to be 11) Quaûng hoïc Phaät phaùp laø ñieàu khoù: It is born before or after His time, would find it difficult to be greatly learned in the difficult to learn of Him or hear the Dharma (It is hard to apply onself to study Dharma. However, even though we may widely and thoroughly). not be able to meet Sakyamuni Buddha, 12) Boû ñöôïc töï maõn vaø coáng cao ngaõ maïn laø cultivating according to the Dharma is ñieàu khoù: It is difficult to get rid of self-

satisfaction and pride (It is hard to keep those who possess only scant and shallow onself humble). roots must find it difficult to meet good 13) Khoâng khinh thöôøng

ngöôøi sô cô (chöa hoïc spiritual advisors. Even when they do so Phaät phaùp) laø ñieàu khoù: It is difficult not to and hear the Dharma, if they do not slight those who have not yet studied the understand its meaning, or merely grasp at Dharma. appearances and forms, refusing to follow 14) Tu taäp cho taâm ñöôïc thanh tònh laø ñieàu it, no benefit can possibly result. khoù: It is difficult to practice equanimity of According to the Brahma Net and mind (It is hard to keep the mind pure Avatamsaka Sutras, we should ignore against instincts of the body). appearances and external forms when 15) Khoâng nhaøn ñaøm hyù luaän laø chuyeän khoù: seeking a good spiritual advisors. For It is difficult not to gossip. example, we should disregard such traits 16) Gaëp ñöôïc thieän höõu tri thöùc laø ñieàu khoù: as youth, poverty, low status or lack of Nay Ñöùc Phaät ñaõ nhaäp dieät, caùc baäc thieän education, unattractive appearance or tri thöùc thay theá Ngaøi ra hoaèng döông ñaïo incomplete features, but should simply phaùp, neáu thaân caän nghe lôøi khuyeân daïy tu seek someone conversant with the haønh cuûa quyù ngaøi, taát cuõng ñöôïc giaûi Dharma, who can be of benefit to us. Nor thoaùt. Nhöng keû caên laønh sô baïc, gaëp should we find fault with good spiritual thieän tri thöùc cuõng khoù. Duø coù duyeân ñöôïc advisors for acting in certain ways, as it thaáy maët nghe phaùp, song neáu khoâng hieåu may be due to a number of reasons, such nghóa lyù, hoaëc chaáp hình thöùc beân ngoaøi as pursuing a secret cultivation practice or maø chaúng chòu tin theo, thì cuõng voâ ích. following an expedient teaching. Or else, Theo Kinh Phaïm Voõng vaø Hoa Nghieâm, they may act the way they do because muoán tìm caàu thieän tri thöùc, ñöøng caâu neä while their achievements may be high, theo hình thöùc beân ngoaøi; nhö chôù chaáp their residual bad habits have not been ngöôøi ñoù treû tuoåi, ngheøo naøn, ñòa vò thaáp, extinguished. If we grasp at forms and hoaëc doøng doõi haï tieän, töôùng maïo xaáu xa, look for faults, we will forfeit benefits on caùc caên chaúng ñuû, maø chæ caàu ngöôøi thoâng the path of cultivation. hieåu Phaät phaùp, coù theå laøm lôïi ích cho 17) Thaáy ñöôïc töï taùnh maø tu taäp laø ñieàu khoù: mình. Laïi ñoái vôùi baäc thieän tri thöùc chôù It is difficult to see one's own Nature and neân tìm caàu söï laàm loãi, bôûi vò ñoù coù khi study the Way. maät haïnh tu haønh, vì phöông tieän hoùa ñoä, 18) Cöùu ñoä chuùng sanh theo ñuùng hoaøn caûnh hoaëc ñaïo löïc tuy cao song taäp khí coøn cuûa hoï laø ñieàu khoù: It is difficult to save chöa döùt, neân môùi coù haønh ñoäng nhö sentient beings with means appropriate to vaäy—It is difficult to meet good knowing their situations. advisor (It is hard to find good friends). 19) Thaáy söï vieäc maø khoâng bò caûm xuùc laø Although Sakyamuni Buddha has now ñieàu khoù: It is difficult to see a state and entered Nirvana, good spiritual advisors not be moved by it (It is hard not to argue are taking turns preaching the Way in His about right and wrong). stead. If we draw near to them and 20) Hieåu vaø thöïc haønh ñuùng theo chaùnh phaùp practice according to their teachings, we laø ñieàu khoù: It is difficult to have a good can still achieve liberation. Nevertheless, understanding of skill-in-means and apply

to it well (It is hard to find and learn a voâ taän: They have deeply delved into the good method). ocean of inexhaustible eloquence. Hai Möôi Quyeán Thuoäc Cuûa Chö Boà

12) Hoï ñaõ chöùng ñaéc tri kieán giaûng thuyeát Taùt: Theo Thieàn Sö D.T. Suzuki trong Thieàn chaùnh phaùp cho heát thaûy chuùng sanh: They Luaän Taäp III, chö Boà Taùt coù hai möôi cha meï all have acquired the knowledge of how to vaø quyeán thuoäc—According to Zen Master explain the truths for all beings. D.T. Suzuki in Essays in Zen Buddhism, 13) Hoï ñaõ hoaøn toaøn töï taïi ñoái vôùi haønh vi cuûa Bodhisattvas have twenty parents and mình neân coù theå du haønh khaép theá giôùi relatives—See Hai Möôi Cha Meï Vaø Quyeán khoâng trôû ngaïi nhö ñi giöõa hö khoâng: They Thuoäc Cuûa Chö Boà Taùt. are complete masters of their conduct so that they move about in the world as Hai Möôi Saùu Ñaëc Tính Cuûa Chö Boà freely as in space. Taùt Trong Chuùng Hoäi Hoa Nghieâm: 14) Hoï ñaõ chöùng ñaéc caùc naêng löïc kyø dieäu cuûa Twenty-six characteristics of Bodhisattvas in moät vò Boà Taùt: They are in possession of the Gandavyuha Assembly. all the miraculous powers belonging to a 1) Hoï bieát raèng chö phaùp nhö huyeãn: They Bodhisattva. know that all dharmas are like Maya. 15) Söï duõng maõnh vaø tinh taán cuûa hoï coù theå 2) Hoï bieát chö Phaät nhö aûnh: They know that phaù vôõ ñoäi quaân Ma vöông: Their strength all Buddhas are like shadows. and energy will crush the army of Mara. 3) Hoï bieát heát thaûy loaøi thoï sinh nhö moäng: 16) Trí löïc cuûa hoï quaùn trieät töø quaù khöù, hieän They know that all existence with its rise taïi ñeán vò lai: Their knowledge power and fall is like a dream. penetrates into the past, present, and 4) Hoï bieát heát thaûy nghieäp baùo nhö boùng future. trong göông: They know that all forms of 17) Hoï bieát raèng taát caû caùc phaùp ñeàu nhö hö karma are like images in a mirror. khoâng, hoï thöïc haønh haïnh khoâng choáng 5) Hoï bieát heát thaûy caùc phaùp khôûi leân nhö ñoái, khoâng chaáp tröôùc caùc phaùp: They quaùng naéng: They know that the rising of know that all things are like space, they all things is like fata-morgana. practice non-resistance, and are not 6) Hoï bieát heát thaûy theá gian ñeàu nhö hoùa: attached to them. They know that the worlds are mere 18) Duø hoï sieâng naêng khoâng meät moûi vì lôïi transformations. ích cuûa moïi ngöôøi, nhöng bieát raèng khi 7) Hoï ñaõ thaønh töïu möôøi naêng löïc: They are duøng nhaát thieát trí ñeå quaùn saùt, caùc phaùp all endowed with the ten powers. voán khoâng töø ñaâu ñeán: Though they work 8) Hoï ñaõ thaønh töïu trí hueä: They are all indefatigably for others, thay know that endowed with knowledge. when things are observed from the point 9) Hoï ñaõ thaønh töïu toái thaéng: They are all of view of all-knowledge, nobody knows endowed with dignity. whence they come. 10) Hoï ñaõ thaønh töïu quyeát tín cuûa Nhö Lai, 19) Duø hoï nhaän thaáy coù moät theá giôùi khaùch khieán hoï coù theå caát tieáng roáng cuûa sö töû: quan, hoï bieát raèng hieän höõu cuûa theá giôùi They are all endowed with faith of the voán laø baát khaû ñaéc: Though they Tathagata, which enable them to roar like recognize an objective world, they know lions. that its existence is something 11) Hoï ñaõ vaøo saâu trong bieån caû cuûa bieän taøi

unobtainable. Buddha. 20) Baèng trí tueä toái thaéng, hoï töï hieän thaân voâ 3) Vì Thanh Vaên khoâng chöùng thöïc quan cuøng töï taïi: They enter into all the worlds nieäm raèng vuõ truï daãy ñaày caùc quoác ñoä cuûa by means of incorruptible

knowledge. Phaät trong möôøi phöông theá giôùi, moãi 21) Hoï thaùc sanh vaøo taát caû caùc theá giôùi, hoùa quoác ñoä ñeàu coù moät hoaït caûnh vi dieäu cuûa hieän ñuû loaïi hình töôùng: They are born in heát thaûy chö Phaät: Because Sravakas have all the worlds, take all forms. not approved the notion that the universe 22) Trong taát caû theá giôùi, hoï töï hieän thaân voâ is filled with Buddha-lands in all the ten cuøng töï taïi: In all the worlds they reveal directions where there is a fine aray of all themselves with the utmost freedom. Buddhas. 23) Hoï bieán ñoåi caûnh vi teá thaønh caûnh quaûng 4) Vì Thanh Vaên khoâng ca ngôïi nhöõng thò ñaïi, bieán ñoåi caûnh roäng lôùn thaønh caûnh vi hieän kyø dieäu ñöôïc dieãn xuaát bôûi chö Phaät: teá: They transform a small area into an Because Sravakas have not given praise to extended tract of land, and the latter again the various wonderful manifestattions put into a small area. forward by the Buddhas. 24) Ngay trong moät nieäm dieän kieán heát thaûy 5) Vì Thanh Vaên khoâng khôûi taâm mong caàu chö Phaät: All the Buddhas are revealed in Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc coù one single moment of their thought. theå chöùng ñaéc ngay giöõa luaân hoài: 25) Hoï ñöôïc thaàn löïc cuûa chö Phaät gia hoä: The Because Sravakas have not awakened the powers of all the Buddhas are added on to desire after Supreme Enlightenment them. attainable in the midst of transmigration. 26) Trong chôùp maét hoï thaáy heát caû vuõ truï maø 6) Vì Thanh Vaên khoâng khuyeán daãn keû khaùc khoâng chuùt laãn loän, vaø ngay trong moät saùt oâm aáp loøng mong caàu Voâ Thöôïng Chaùnh na; vaø hoï coù theå du haønh khaép taát caû moïi Ñaúng Chaùnh Giaùc: Because Sravakas theá giôùi: They survey the entire universe have not induced others to cherish the in one glance and are not all confused; and desire after Supreme Enlightenement. they are able to visit all the worlds in one 7) Vì Thanh Vaên khoâng theå keá tuïc gia moment. nghieäp Nhö Lai: Because Sravakas have Hai Möôi Söï Khaùc Bieät Giöõa Thanh Vaên not been able to continue the Tathagata- Vaø Boà Taùt: Theo Thieàn Luaän cuûa Thieàn Sö family. D.T. Suzuki, taäp III, coù hai möôi söï khaùc bieät 8) Vì Thanh Vaên khoâng baûo hoä heát thaûy giöõa Thanh Vaên vaø Boà Taùt—According to The chuùng sanh: Because Sravakas have not Essays in Zen Buddhism, book III, there are taken all beings under their protection. twenty differences between Sravakas and 9) Vì Thanh Vaên khoâng khuyeân keû khaùc thöïc Bodhisattvas: thi caùc Ba La Maät cuûa Boà Taùt: Because 1) Vì phöôùc giöõa Thanh Vaên vaø Boà Taùt Sravakas have not advised others to khoâng ñoàng: Because the stock of merit is practice the Paramitas of the Bodhisattva. not the same. 10) Vì khi coøn laên loän trong voøng soáng cheát 2) Vì Thanh Vaên ñaõ khoâng thaáy, ñaõ khoâng töï Thanh Vaên ñaõ khoâng khuyeán duï keû khaùc mình tu taäp caùc coâng ñöùc cuûa Phaät: tìm caàu con maét trí tueä toái thaéng: Because Because the Sravakas have not seen, and while yet in the transmigration of birth and disciplined themselves in the virtues of the death, Sravakas have not pesuaded others

to seek for the most exalted wisdom-eye. 19) Vì Thanh Vaên khoâng ñaït ñöôïc nhöõng hoan 11) Vì Thanh Vaên ñaõ khoâng tu taäp taát caû hyû phaán khôûi cuûa Boà Taùt: Beause phöôùc nghieäp ñeå laøm naûy sinh nhaát thieát Sravakas have not attained the most trí: Because Sravakas have not disciplined exhilarating excitements

(prativega- themselves in all the stock of merit from vivardhana) of the Bodhisattva. which issues all-knowledge. 20) Vì Thanh Vaên khoâng chöùng ñöôïc taát caû 12) Vì Thanh Vaên khoâng hoaøn thaønh taát caû traïng thaùi taâm linh keå treân, trong con maét phöôùc nghieäp ñeå thaønh töïu Phaät Quaû: trí tueä cuûa Phoå Hieàn maø haøng Thanh Vaên Because Sravakas have not perfected all Duyeân Giaùc coi nhö xa laï: Because the stock of merit which makes the Sravakas have not realized all these appearance of the Buddha possible. spiritual states belonging to the wisdom- 13) Vì Thanh Vaên khoâng laøm taêng tröôûng eye of Samantabhadra to which Sravakas quoác ñoä cuûa Phaät baèng caùch tìm caàu trí and Pratyekabuddhas are strangers. tueä bieán hoùa: Because Sravakas have not Hai Möôi Taùm Ñieàu Lôïi Trong Vieäc added the enhencement of the Buddha- Cuùng Döôøng Hình Töôïng Ngaøi Ñòa land by seeking for the knowledge of Taïng: Theo Kinh Ñòa Taïng Boà Taùt Boån transformation. Nguyeän, Ñöùc Phaät baûo ngaøi Hö Khoâng Taïng 14) Vì Thanh Vaên khoâng thaâm nhaäp caûnh giôùi Boà Taùt: “Laéng nghe! Laéng nghe cho kyõ! Ta seõ ñöôïc quaùn saùt vôùi con maét Phaät: Because vì oâng maø noùi roõ vieäc aáy cho. Trong ñôøi sau, Sravakas have not entered into the realm ngöôøi thieän nam cuøng thieän nöõ naøo thaáy hình which is surveyed by the Bodhisattva-eye. töôïng cuûa ngaøi Ñòa Taïng Boà Taùt vaø nghe kinh 15) Vì Thanh Vaên ñaõ khoâng tìm caàu phöôùc naày, cho ñeán ñoïc tuïng, duøng höông hoa, ñoà aên nghieäp ñeå laøm naûy sinh sôû kieán voâ tyû vöôït moùn uoáng, y phuïc, vaät baùu maø boá thí cuùng ngoaøi theá giôùi naày: Because Sravakas döôøng ngôïi khen chieâm leã thôøi keû aáy ñöôïc hai have not sought the stock of merit which möôi taùm ñieàu lôïi ích nhö sau ñaây—According produces an incomparable insight going to the Earth Store Bodhisattva’s Original Vows beyond this world. Sutra, the Buddha told Empty Space Treasure 16) Vì Thanh Vaên khoâng phaùt nguyeän thieát Bodhisattva: “Listen attentively! Listen laäp Boà Taùt Ñaïo: Because Sravakashave attentively! I shall enumerate them and not made any of the vows constituting describe them to you. If there are good men or Bodhisattvahood. women in the future who see Earth Store 17) Vì Thanh Vaên khoâng tuøy thuaän vôùi taát caû Bodhisattva’s image, or who hear this sutra or nhöõng gì phaùt xuaát töø naêng löïc gia trì cuûa read or recite it; who use incense, flowers, Phaät: Because Sravakas have not food and drink, clothing, or gems as offerings; conformed themselves to all that is the or if they praise , gaze upon, and worship him, product of the Tathagata’s sustaining they will benefit in twenty-eight ways: power. 1) Caùc haøng trôøi roàng thöôøng hoä nieäm—Gods 18) Vì Thanh Vaên khoâng nhaän bieát raèng taát caû and dragons will be mindful of them and caùc phaùp laø nhö huyeãn vaø Boà Taùt nhö protect them. moäng: Because Sravakas have not 2) Quaû laønh caøng ngaøy caøng theâm lôùn—The realized that all things are like Maya and fruits of their goodness will increase daily. the Bodhisattvas are like a dream. 3) Chöùa nhoùm nhaân voâ thöôïng cuûa caùc baäc

Thaùnh—They will accumulate superior ngaïi—They will always arrive at their causes of Sagehood. destination. 4) Maõi khoâng coøn thoái thaát ñaïo Boà Ñeà— 22) Ñeâm naèm chieâm bao an oån vui veû—At They will not retreat from Bodhi. night their

dreams will be peaceful and 5) Ñoà maëc moùn aên doài daøo ñaày ñuû—Their happy. food and drink will be abundant. 23) Nhöõng ngöôøi thaân toäc ñaõ cheát coù toäi thôøi 6) Nhöõng beänh taät khoâng ñeán ñöôïc nôi ñöôïc khoûi khoå—Their deceased ancestors thaân—Epidemics will not touch them. will leave suffering behind. 7) Khoûi nhöõng tai naïn veà löûa vaø nöôùc—They 24) Neáu veà ñôøi tröôùc coù phöôùc thôøi ñöôïc thoï will not encounter disasters of fire and sanh veà coõi vui söôùng—And they will water. receive the blessings from their past lives 8) Khoâng bò haïi bôûi naïn troäm cöôùp—They to aid their rebirth. will not have any difficulties with thieves 25) Caùc baäc Thaùnh ngôïi khen—They will be or armed robbers. praised by the sages. 9) Ngöôøi khaùc thaáy ñeán lieàn sanh loøng cung 26) Caên taùnh lanh lôïi thoâng minh—They will kính—They will be respected by all who be intelligent and they will have sharp see them. faculties. 10) Caùc haøng quyû thaàn theo hoä trì—They will 27) Giaøu loøng töø maãn—They will have be aided by ghosts and spirits. magnanimous, kind and sympathetic 11) Ñôøi sau thaân nöõ seõ chuyeån thaønh thaân (compassionate) hearts. nam—Women will be reborn as men. 28) Roát raùo thaønh Phaät—They will ultimately 12) Ñôøi sau seõ laøm con gaùi haøng Vöông Giaû, realize Buddhahood. Ñaïi Thaàn—If born as women, they will be Hai Möôi Taùm Taàng Trôøi: twenty-eight daughters of kings and ministers. divine realms. 13) Thaân töôùng xinh ñeïp—They will have Hai Möôi Taùm Toå AÁn Ñoä: Theo tröôøng handsome features. phaùi Thieàn, thì nhaø Thieàn khoâng truyeàn baèng 14) Phaàn nhieàu ñöôïc sanh veà coõi trôøi—They giaùo phaùp maø baèng Taâm truyeàn Taâm. Coù 28 vò will often be born in the heavens. Toå taïi AÁn Ñoä—According to the Zen sect, 15) Hoaëc laøm baäc vua chuùa—They may be men who inherited and passed on teaching of emperors or kings. Sakyamuni which was not expounded in words 16) Coù trí saùng bieát roõ vieäc trong nhöõng ñôøi but transmitted from mind to mind. There are tröôùc—They will know their past lives. twenty eight Indian Patriarchs: 17) Coù mong caàu chi cuõng ñeàu ñöôïc toaïi yù— 1) Ma Ha Ca Dieáp: Mahakashyapa—OÂng They will attain whatever they seek. sanh ra trong moät gia ñình Baø-la-moân, 18) Quyeán thuoäc an vui—Their families will ngoaïi oâ cuûa thaønh Vöông Xaù, moät trong be happy. möôøi ñaïi ñeä töû cuûa Phaät, ngöôøi ta noùi oâng 19) Caùc tai vaï baát ngôø ñeàu döùt saïch—All laø moät trong nhöõng ñeä töû vöôït troäi caùc ñeä disasters will be eradicated. töû khaùc veà maët buoâng xaû vaø haïnh ñaàu ñaø. 20) Caùc nghieäp veà aùc ñaïo ñeàu tröø haún—They Sau khi Phaät nhaäp dieät, Ñaïi Ca Dieáp ñaõ will eternally be apart from bad karmic noái tieáp Phaät höôùng daãn Taêng ñoaøn. OÂng paths. cuõng laø ngöôøi chuû toïa hoäi ñoàng kieát taäp 21) Ñi ñeán ñaâu cuõng ñeàu khoâng bò söï trôû kinh ñieån ñaàu tieân—He was born into a

Brahmin family, on the outskirts of cuûa Öu Ba Cuùc Ña. OÂng ñeán xöù Rajagrha, one of the Buddha's great Madhyadesa nôi ñaây oâng laøm leã quy y thoï disciples. He was said to be foremost giôùi cho Micchaka vaø 8.000 ñeä töû— among the ten great disciples in non- According to Eitel in The Dictionary of attachment, and foremost at the practice of Chinese-English Buddhist Terms, Dhrtaka, austerity. After the Buddha's death, the fifth patriarch "Unknown to Southern Mahakasyapa succeeded the Buddha

as a Buddhists, born in Magadha, a disciple of leader of Buddhist Order. He also Upagupta, went to Madhyadesa where he presided the First Council at Rajagrha. converted the heretic Micchaka and his 2) A Nan: Ananda—OÂng laø anh em cuøng cha 8,000 followers. khaùc meï vôùi Phaät, laø moät trong möôøi ñaïi 6) Di Giaø Ca: Mikkaka—Micchaka or ñeä töû cuûa Phaät. OÂng coøn laø thò giaû cuûa Michchhaka—Theo Eitel trong Trung Anh Phaät. OÂng coù moät trí nhôù tuyeät haûo ñeán ñoä Phaät Hoïc Töø Ñieån, Di Giaø Ca laø moät cö trong laàn ñaàu keát taäp kinh ñeån, oâng ñaõ nhôù daân thuoäc trung boä AÁn Ñoä, hoaèng hoùa laïi vaø truøng tuïng tam taïng kinh ñieån—He vuøng Baéc AÁn, roài ñeán Ferghana nôi maø was the Buddha's half brother, one the the oâng ñaõ choïn Baø Tu Maät laøm toå thöù baûy. Buddha's ten great disciples. He served as OÂng thò tòch baèng löûa tam muoäi cuûa chính the Buddha's attendant. He had excellent mình—According to Eitel in The memory that he was able to remember and Dictionary of Chinese-English Buddhist reciting the Buddha's discourses Terms, Mikkaka, a native of Central India, (Tripirtaka) at the first Council. who laboured in Northern India 3) Thöông Na Hoøa Tu: S(h)anavasa or transported himself to Ferghana where he Shanakavasa. chose Vasumitra as his successor. He died 4) Öu Ba Cuùc Ña: Upagupta—Ngöôøi sanh ra by the fire of samadhi of his own. trong giai caáp Thuû Ñaø La (giai caáp haï tieän 7) Baø Tu Maät: Vasumitra—Moät cö daân vuøng nhaát trong xaõ hoäi AÁn Ñoä), gia nhaäp Taêng Baéc AÁn, sanh ra vaøo cuoái theá kyû thöù nhaát ñoaøn luùc 17 tuoåi. Ngaøi noåi tieáng nhö moät sau Taây lòch. OÂng laø ngöôøi ñaõ toå chöùc Ñaïi vò Phaät, döôùi trieàu vua A Duïc, vaø laø thaày hoäi Keát taäp Kinh ñieån laàn thöù tö taïi vöông cuûa vua A Duïc, ngaøi ñaõ trôû thaønh vò toå thöù quoác Kaniska—A native of Northern tö cuûa AÁn Ñoä, 100 naêm sau ngaøy Phaät Indian state of Gandhara, born at the end nhaäp Nieát Baøn—A Sudra by birth, who of the first century AD. He is said to have entered upon monastic life when 17 years organized the Fourth Council in the of age. He was renowned as almost a Kingdom of Kaniska. Buddha, lived under king Asoka, and 8) Phaät Ñaø Nan Ñeà: Buddhanandi. teacher of Asoka, and is reputed as the 9) Phaät Ñaø Maät Ña: Buddhamitra. fourth patriarch, 100 years after the 10) Hieáp Toân Giaû: Bhikshu Pars(h)va or nirvana. Parshwa—Laø moät cö daân vuøng Trung AÁn. 5) Ñeà Ña Ca: Dhitaka or Dhritaka (skt)— OÂng laø ngöôøi chuû toïa Ñaïi hoäi kieát taäp kinh Theo Eitel trong Trung Anh Phaät Hoïc Töø ñieån laàn thöù tö—A native of Central India. Ñieån, Ñeà Ña Ca, toå thöù naêm taïi AÁn Ñoä, He is also said to have presided over the khoâng ñöôïc Phaät Giaùo Nam Truyeàn bieát Fourth Council. ñeán, sanh tröôûng taïi xöù Ma Kieät Ñaø, ñeä töû 11) Phuù Na Daï Xa: Punyayas(h)as—Moät cö

daân cuûa vöông quoác coå Kosala, doøng doõi (skt)—Sôû dó goïi laø Kanadeva vì oâng chæ coù nhaø hoï Coà Ñaøm, sanh ra taïi Pataliputra, moät maét. Kana theo Phaïn ngöõ laø moät maét. hoaèng hoùa vuøng Varanasi. OÂng chính laø OÂng coøn ñöôïc goïi laø Aryadeva. OÂng soáng ngöôøi ñaõ quy y cho Maõ Minh Boà Taùt—A taïi mieàn Nam AÁn vaøo khoaûng theá kyû thöù native of the ancient Indian state of ba tröôùc Taây lòch. Ngöôøi ta keå raèng oâng bò Kosala, descendant of Gautama family, moät

ngöôøi ngoaïi ñaïo aùm haïi—He was born in Pataliputra, laboured in Varanasi called Kanadeva because he had only one and converted Asvaghosa. eye. The Sanskrit “Kana” means one- 12) Maõ Minh: Asvaghosha—Cö daân cuûa thaønh eyed. He was also called Aryadeva. He Xaù Veä. OÂng laø taùc giaû cuûa quyeån Buddha lived in Southern India in the third century carita (Tieåu Söû Ñöùc Phaät)—A native of and is said to have been killed by a non- Sravasti. He was the author of the Buddha Buddhist. Carita, a biography of the Buddha. 16) La Haàu La Da: Arya Rahulata—Voán laø 13) Ca Tyø Ma La: Bhikshu Kapimala—Laø moät cö daân cuûa thaønh Ca Tyø La Veä, maø moät cö daân cuûa xöù Ma Kieät Ñaø, vuøng baây giôø laø Nepal—A native of trung AÁn. Thoaït ñaàu oâng laø thuû laõnh cuûa Kapilavastu, in present day Nepal. treân 3000 ngoaïi ñaïo, nhöng sau khi gaëp 17) Taêng Giaø Nan Ñeà: Samghanandi—Voán laø Ngaøi Maõ Minh, oâng ñaõ chöùng ñöôïc chaân cö daân cuûa thaønh Vöông Xaù, kinh ñoâ cuûa lyù, vaø sau naày ñem Phaät phaùp truyeàn baù vöông quoác coå Kosala—A native of the khaép mieàn Taây AÁn—A native of central city of Sravasti, the capital of the ancient Indian state of Magadha. It is said that at state of Kosala. first he led a group of three thousand non- 18) Taêng Giaø Da Xaù: Daø Da Xaù Ña— Buddhists, but later he met Asvaghosha, Samgayashas or Gayasata (skt). realized the truth, and spread the Dharma 19) Cöu Ma La Ña: Kumarata. through the West of India. 20) Xaø Daï Ña: Jayata (skt)—Voán laø cö daân 14) Long Thoï: Nagarjuna—Teân Vieät Nam laø vuøng Baéc AÁn, thaày daïy cuûa ngaøi Theá Thaân Long Thoï hay Long Thaéng. Long Thoï Boà Taùt—A native of Northern India, soáng vaøo khoaûng theá kyû thöù nhì hay thöù ba teacher of Vasubandhu. tröôùc Taây lòch. OÂng sanh ra trong moät gia 21) Baø Tu Baøn Ñaàu: Vasubandhu—Theá Thaân ñình Baø la moân ôû mieàn Nam AÁn. OÂng xuaát Boà Taùt, sanh taïi Purusapura (gaàn gia vaø trôû thaønh moät Tyø kheo cuûa tröôøng Peshawar baây giôø), kinh ñoâ cuûa Gandhara phaùi Tieåu Thöøa, nhöng sau ñoù oâng ñaõ du (baây giôø laø moät phaàn cuûa A Phuù Haûn)— haønh ñeán Tuyeát Sôn vaø tu hoïc theo tröôøng He was born in the fifth century in phaùi Ñaïi Thöøa—Vietnamese name is Purusapura (close to present-day Long Thoï or Long Thaéng. Nagarjuna Peshawar), the capital of Gandhara (now lived in the second or third century AD. is part of Afghanistan). He was born into a Brahmin family in ** For more information, please see Thieân Southern India. When he became a monk Thaân in Vietnamese-English Section. he first studied Hinayana canon, but later 22) Ma Noâ La: Manorhita or Manura—Con he travelled to the Himalaya and learned Vua xöù Nadai, trôû thaønh Taêng só naêm 30 the teachings of Mahayana. tuoåi—The son of the King of Nadai, 15) Ca Na Ñeà Baø: Aryadeva or Kanadeva became a monk at the age of 30.

** For more information, please see Maït Noâ became the Buddhist Patriarch there—See Haït Laït Tha. Boà Ñeà Ñaït Ma. 23) Haïc Laëc Na: Haklena or Haklenayasas or Hai Nghóa: Double meaning. Padmaratna (skt)—Sanh ra trong moät gia Hai Phaùp Cô Baûn Veà Caùc Thieän Phaùp: ñình Baø-la-moân, trong xöù cuûa vua Theo Töông Öng Boä Kinh, Phaåm Ambapali, coù Tokhara. OÂng ñaõ truyeàn baù ñaïo Phaät vaøo hai phaùp cô baûn veà caùc thieän phaùp—According vuøng Trung AÁn—He was born

into a to The Connected Discourses of the Buddha, Brahmin family in a place said to be of Chapter Ambapali, there are two starting king Tokhara. He spreaded the Buddha's points of wholesome states: Teachings in Central India. 1) Giôùi Kheùo Thanh Tònh: Virtue that is well 24) Sö Töû Tyø Kheo: Aryasimha or Bhikshu purified. Simha—Sanh ra trong moät gia ñình Baø-la- a) Y cöù treân giôùi: Based upon virtue. moân ôû Trung AÁn. OÂng laø ngöôøi ñaõ truyeàn b) An truù treân giôùi: Established upon virtue. baù Phaät giaùo veà phía Baéc AÁn Ñoä. Ngöôøi ta 2) Tri Kieán Chaùnh Tröïc: View that is keå raèng oâng ñaõ bò vua xöù Kashmira haønh straight. quyeát—He was born into a Brahmin Hai Saéc Thaùi Cuûa Ñôøi Soáng Phaät Töû: family in Central India. He spreaded the Two aspects of the Buddhist life—Theo Kinh Buddha's Teachings in the Northern India. Hoa Nghieâm, coù hai saéc thaùi cuûa ñôøi soáng Phaät It is said that he was executed by the king töû—According to the Avatamsaka Sutra, there of Kashmira. are two aspects of the Buddhist life: 25) Baø Xaù Tö Ña: Vasiasita or Baysyasita— 1) Phaùt Boà Ñeà taâm hay laøm troåi daäy khaùt Laø moät cö daân cuûa vuøng Taây AÁn, hoaèng voïng mong caàu giaùc ngoä toái thöôïng: hoùa vuøng Trung AÁn. Ngöôøi ta noùi oâng maát Raising the desire for supreme khoaûng naêm 325 sau Taây Lòch—A native enlightenment—Phaùt Boà Ñeà taâm trong of Western India, who laboured in Central Phaïn ngöõ laø "Bodhicittapada," noùi cho ñuû India. The date of his death is given as 325 laø "Anuttarayam-Samyaksambodhi- A.D. cittam-utpadam," töùc laø phaùt khôûi "Voâ 26) Baát Nhö Maät Ña: Punyamitra—Moät cö Thöôïng Chaùnh Ñaúng Chaùnh Giaùc Taâm." daân cuûa vuøng Baéc AÁn—A native of Trong Kinh Hoa Nghieâm, Ñöùc Phaät daïy: Northern India. "Trong theá gian naày ít ai coù theå nhaän bieát 27) Baùt Nhaõ Ña La: Prajnatara—Sanh ra trong moät caùch saùng toû Phaät Phaùp Taêng laø gì; ít moät gia ñình Baø La moân ôû vuøng Ñoâng ai thaønh tín böôùc theo Phaät Phaùp Taêng; ít AÁn—He was born into a Brahmin family ai coù theå phaùt taâm voâ thöôïng boà ñeà; tu in Eastern India. haønh Baùt Nhaõ laïi caøng ít nöõa. Tinh taán tu 28) Boà Ñeà Ñaït Ma: Bodhidharma—OÂng laø haønh Baùt Nhaõ cho ñeán ñòa vò Baát Thoái con trai thöù ba cuûa moät vò vua mieàn Nam Chuyeån vaø an truï trong Boà Taùt Ñòa laïi AÁn. Sau khi keá tuïc Toå Baùt Nhaõ Ña La, caøng ít hôn gaáp boäi."—The Sanskrit oâng ñaõ du haønh baèng ñöôøng bieån sang Taøu phrase for 'the desire for enlightenment' is (502) vaø trôû thaønh vò Toå ñaàu tieân ôû ñaây— 'bodhicittotpada," which is the He was the third son of a Southern Indian abbreviation of 'Anuttarayam- king. After having succeeded Master samyaksambodhi-cittam-utpadam,' that is, Prajnatara, he sailed to China ((502) and 'to have a mind raised to supreme

enlightenment.' In the Avatamsaka Sutra, pilgrim had his first awakening of the the Buddha taught: "There are only a few desire (cittotpada) under the direction of people in this world who can clearly Manjusri, and his later pilgrimage perceive what the Buddha, Dharma, and consisted wholly in inquiries into living the Sangha are and faithfully follow them; life of enlightenment (bodhicarya). So fewer are those who can raise their minds says Manjusri to his disciple when he to supreme enlightenment; fewer still are sends Sudhana off on his long, arduous those who practice

prajnaparamita; fewer ‘Pilgrim’s Progress’: “Well done, well and fewer still are those who, most done, indeed, son of a good family! steadfastly practicing prajnaparamita and Having awakened the desire for supreme finally reaching the stage of no-turning enlightenment, you now wish to seek for back, abide in the state of the life of the Bodhisattva. Oh! Son of a Bodhisattvahood. good family, it is a rare thing to see beings 2) Thöïc haønh ñaïo Boà Taùt, töùc laø haïnh cuûa Boà whose desire is raised to supreme Taùt Phoå Hieàn. Thieän Taøi Ñoàng Töû enlightenment; but it is a still rarer thing to (Sudhana) sau khi ñaõ phaùt taâm döôùi söï chæ see beings who, having awakened the daãn cuûa Ngaøi Vaên Thuø, töø ñoù veà sau cuoäc desire for supreme enlightenment, haønh höông cuûa oâng hoaøn toaøn nhaém vaøo proceed to seek for the life of the vieäc hoûi thaêm caùch thöùc thöïc haønh haïnh Bodhisattva. Therefore, oh, son of a good Boà Ñeà (bodhicarya). Cho neân ngaøi Vaên family, if you wish to attain the knowledge Thuø noùi vôùi ñeä töû cuûa mình, khi ngaøi chæ which is possessed by the All-knowing thò Thieàn Taøi Ñoàng Töû ra ñi cho moät cuoäc one, be ever assiduous to get associated löõ haønh tröôøng kyø vaø gian khoå: “Laønh with good friends (kalyanamitra). In the thay! Laønh thay! Thieän nam töû! Sau khi ñaõ Prajnaparamita Sutra, after the awakening phaùt taâm mong caàu giaùc ngoä toái thöôïng, of the desire for supreme enlightenment is baây giôø laïi muoán tìm hoïc haïnh cuûa Boà the practice of Prajnaparamitas. In the Taùt. Thieän nam töû, ít thaáy coù ai phaùt taâm Avatamsaka Sutra, this practice is deeply mong caàu giaùc ngoä toái thöôïng, maø nhöõng associated with the life of the Bodhisattva ai sau khi ñaõ phaùt taâm mong caàu giaùc ngoä known as Samantabhadra, and the toái thöôïng laïi coøn tìm hoïc haïnh cuûa Boà Bodhicarya, the life of enlightenment, is Taùt, caøng ít thaáy hôn. Vì vaäy, thieän nam identified with the Bhadracarya, the life of töû, neáu muoán thaønh töïu Nhaát Thieát Chuûng Bhadra, that is Samantabhadra. Trí, haõy tinh taán thaân caän caùc baäc thieän Hai Traêm Naêm Möôi Giôùi Tyø Kheo: Two höõu tri thöùc (kalyanmitra).” Theo Kinh Baùt hundred fifty precepts—Rules or disciplines to Nhaõ, sau khi phaùt taâm Boà Ñeà laø thöïc haønh be observed by fully ordained monks: Baùt Nhaõ Ba La Maät. Trong khi theo Hoa 1) Ba La Di Phaùp: (4) Boán giôùi saùt, ñaïo, Nghieâm thì söï thöïc haønh ñoù ñöôïc thaét chaët daâm, voïng: Parajika—Four unpardonable vôùi coâng haïnh cuûa Phoå Hieàn Boà Taùt vaø offences of killing, theft, sexual sinh hoaït cuûa söï giaùc ngoä ñöôïc ñoàng hoùa intercourse and lying. vôùi Phoå Hieàn Haïnh: Practicing the life of 2) Taêng Taøn: (13) Möôøi ba giôùi caám (laäu, the Bodhisattva, that is, the Bodhisattva thaát, ma xuùc, thoâ ngöõ, thaùn thaân, moâi Samantabhadra. Sudhana, the young nhôn, voâ chuû phoøng, höõu chuû phoøng, voâ

caên baùng, giaû caên baùng, trôï phaù taêng, oâ gia Haøi Ñaøm: Humorous talk. taán, cöï taêng giaùn)—Samgha-Avashesha— Haøi Ñoàng: Infant—Baby. Thirteen major prohibitions. Monks who Haøi Kòch: Comedy. violate these are divested of membership Haøi Loøng: satisfied—Content. in the Order of a certain period. 3) Nhò Baát Ñònh (Bình xöù baát ñònh vaø loä xöù Haûi: Sagara (skt)—Bieån—Sea—Ocean. baát ñònh): Aniyata—(2) The Haûi AÁn: Coøn goïi laø Haûi AÁn Ñònh, teân cuûa tam

indeterminate group—Prohibitions related muoäi maø Phaät ñaõ sôû ñaéc. Bieån thieàn ñònh bao to offences which are committed either in la cuûa Phaät maø taát caû caùc phaùp ñeàu hieän ra a place where one can be seen or in a trong bieån trí ñoù—The ocean symbol, place where one cannot be seen (being indicating the vastness of the meditation of the alone with a woman). The punishment for Buddha, the vision of all things—See Haûi AÁn this type of sin varies according to the Tam Ma Ñòa. circumstances. Haûi AÁn Tam Ma Ñòa: Traïng thaùi taäp trung ôû 4) Ni Taùt Kyø Baø Daät Ñeà: (30) Ba möôi giôùi möùc ñoä cao, ñöôïc noùi ñeán trong Kinh Hoa veà y baùt vaät duïng—Xaû ñoïa, öng xaû ñoái Nghieâm, traïng thaùi taâm nhö ñaïi döông, moät khi trò—Naihisargika-prayashchittika—Thirty tónh laëng vaø khoâng gôïn soùng seõ phaûn chieáu standards, whose violation is said to cause moïi vaät trong vuõ truï, quaù khöù, hieän taïi vaø vò one to fall into the evil paths. lai—A state of concentration of the highest 5) Ba Daät Ñeà: Shuddha-prayashchittka—90 level, mentioned in the Avatamsaka Sutra. The giôùi öùng ñoái trò phaûi phaùt loà tröôùc töù mind is likened to the ocean, which when calm chuùng—Ninty standards, violation of and without a single wave, can reflect which requires public confession. everything throughout the cosmos, past, 6) Töù Ñeà Xaù Ni: Pratideshaniya—(4) Boán present and future—See Haûi AÁn. giôùi khinh öng phaùt loà khi coù ngöôøi bieát Haûi AÁn Tam Muoäi: See Ñaïi Haûi AÁn. (phi thaân nhi thuû thöïc, thöïc nhi chæ thoï Haûi Bình Baûo Taïng: Zen Master Haûi Bình thöïc, hoïc gia thoï thöïc, lan nhaõ thoï thöïc)— Baûo Taïng (1818-1862)—Thieàn sö Haûi Bình Four lesser standards, the breaking of Baûo Taïng, moät thieàn sö noåi tieáng cuûa Vieät which requires confession when one Nam vaøo tieàn baùn theá kyû thöù 19, queâ ôû Phuù becomes aware of his error. Yeân. Ngaøi xuaát gia vaø thoï giôùi cuï tuùc vôùi 7) Baù chuùng hoïc phaùp: Shaiksha-dharma—Thieàn sö Taùnh Thoâng Sôn Nhaân taïi chuøa Baùt 100 giôùi nhoû caàn phaûi hoïc cho bieát—One Nhaõ treân nuùi Long Sôn, tænh Phuù Yeân. Khi Hoøa hundred very minor standards, which are Thöôïng Sôn Nhaân thò tòch, ngaøi trôû thaønh Phaùp easily broken but which should be borne in töû ñôøi thöù 40 doøng Laâm Teá. Haàu heát cuoäc ñôøi mind for one's self-development. ngaøi hoaèng hoùa taïi mieàn Nam Trung Vieät. 8) Thaát dieät traùnh: Adhikarana-shamatha— Ngaøi thò tòch naêm 1862—A Vietnamese (7) Baûy ñieàu leä duøng ñeå giaûi hoøa trong famous monk from Phuù Yeân, South Vietnam. Giaùo Hoäi—Seven rules for settling He left home and received complete precepts disputes within the Order. with Zen Master Taùnh Thoâng Sôn Nhaân at Baùt ** For more information, please see Cuï Tuùc Nhaõ Temple on Mount Long Sôn in Phuù Yeân Giôùi Tyø Kheo. province. When his master passed away, he Haùi Quaû: To pick the fruit. became the Dharma heir of the fortieth

generation of the Linn-Chih Zen Sect and 1) Choã ngoài hoäi hoïp cuûa Thaùnh chuùng, nhöõng spent most of his life to expand the Buddha vò coù ñöùc ñoä saâu roäng lôùn nhö bieån caû: Dharma in the southern parts of Central The assembly of the saints, who have Vietnam. He passed away in 1862. great virtues. Haûi Chaâu: Chaâu ngoïc cuûa bieån caû, thöôøng 2) Nghóa trang: A cemetery. naèm saâu trong loøng bieån, khoù maø laáy ñöôïc— Haûi Long Vöông: Vua cuûa loaøi roàng bieån

Ocean pearls, things hard to obtain. (theo Kinh Phaät Thuyeát Haûi Long Vöông, ngaøy Haûi Chuùng: Giaùo hoäi cuûa chö Taêng Ni ñöôïc aáy Ñöùc Phaät ñang ôû nuùi Linh Thöùu, khi ñaïi ví nhö Haûi Chuùng hay Haûi hoäi, vì ñaây cuõng laø chuùng ñang quaây quaàn, chôït thaáy Haûi Long söï hoäi hoïp lôùn cuûa nhöõng ngöôøi ñoàng lyù töôûng Vöông daãn voâ soá quyeán thuoäc ñeán. Ñöùc Phaät giaûi thoaùt nhö chæ moät vò maën cuûa muoái— beøn giaûng thuyeát thaâm phaùp. Haûi Long Vöông Ocean assembly, i.e. a great assembly of hoan hyû thænh Phaät xuoáng Long cung ñeå ñöôïc monks, the whole body of monks. cuùng döôøng vaø ñöôïc nghe thuyeát phaùp. Ñöùc Haûi Ñaïo: Sea route. Phaät nhaän lôøi, Long vöông laøm moät toøa ñieän lôùn, trang trí baèng thaát baûo nhö löu ly, xa cöø, Haûi Ñaêng: Giaùo phaùp Phaät xuyeân qua theá xích chaâu, maõ naõo, vaân vaân, chung quanh naïm giôùi khoå ñau taêm toái nhö ngoïn haûi ñaêng chieáu vaøng roøng. Laïi cho laøm con ñöôøng loùt baèng toaøn nhaân loaïi—Beacon light (Lighthouse)— toaøn vaøng baïc vaø löu ly töø bôø bieån ñeán Long The Dharma of the Buddha goes through a cung ñeå ñoùn Ñöùc Theá Toân vaø ñaïi chuùng. Ñöùc world of suffering and darkness like a beacon Theá Toân daãn voâ löôïng ñaïi chuùng ñeán Long light to guide and illuminate mankind. cung, ngoài leân toøa sö töû treân ñaïi ñieän roài Haûi Ñöùc: Taùm ñöùc taùnh (taùnh chaát) hay khaû thuyeát phaùp ñeå giaùo hoùa quyeán thuoäc cuûa naêng cuûa bieån—The eight virtues, or powers Long Vöông)—The Ocean-Naga, or Dragon of the ocean. King of the Ocean. 1) Bao la: Vastness. Haûi Long Vöông Kinh: Kinh maø Ñöùc Phaät 2) Haûi trieàu ñuùng quy ñònh: Tidal regularity. ñaõ thuyeát nôi thuûy cung ñeå cöùu ñoä quyeán 3) Khoâng dung chöùa xaùc cheát (taát caû xaùc cheát thuoäc cuûa Long Vöông—The sutra which the cuûa chuùng höõu tình ñeàu bò taáp vaøo bôø): Buddha preached in the Ocean-naga's palace Throwing out of the dead. to save beings in the ocean. 4) Chöùa thaát baûo: Containing the seven kinds of pearls. Haûi Löu: Sea current. 5) Thaâu nhieáp ñaïi haø maø khoâng heà taêng haûi Haûi Ngaïn: Sea shore. trieàu: Absorption of all rivers without Haûi Ninh: Teân moät ngoâi chuøa coå toïa laïc taïi increase. laøng Vónh Nieäm, huyeän An Haûi, tænh Haûi 6) Thaâu nhieáp ñaïi vuõ maø khoâng heà taêng haûi Phoøng. Chuøa tröôùc ñaây ñöôïc xaây treân Kinh trieàu: Absorption of all rain without Baéc vaøo thôøi Haäu Leâ. Vaøo naêm 1931, chuøa increase. ñöôïc dôøi veà Haûi Phoøng, vaø ñöôïc nhaân daân ñòa 7) Chöùa kình ngö: Holding the most mighty phöông cuùng cho hoäi Ñoàng Thieän, vì vaäy maø fish. chuøa coøn coù teân laø chuøa Ñoàng Thieän. Trong 8) Ñoàng moät vò maën: Universal unvarying saân chuøa coù hai ngoâi thaùp ghi 40 böùc kyù hoïa saltness. ghi laïi lòch söû xaây döïng thaønh phoá Haûi Haûi Haø: Sea and river. Phoøng—Name of an ancient temple, located in Haûi Hoäi: Vónh Nieäm village, An Haûi district. The

previous temple was built in Kinh Baéc area Trong Kinh Phaùp Cuù, caâu 125, Ñöùc Phaät daïy— during the late Leâ dynasty. In 1931, it was According to the Dharmapada Sutra, verse moved to Haûi Phoøng, and then offered to Ñoàng 125, the Buddha taught: "Ñem aùc yù xaâm phaïm Thieän Association, therefore it was also called ñeán ngöôøi khoâng taø vaïy, thanh tònh vaø voâ Ñoàng Thieän Temple. In the courtyard of the nhieãm, toäi aùc seõ trôû laïi keû laøm aùc nhö ngöôïc temple, there are two stupas

with 40 pictures gioù tung buïi—Whoever harms a harmless illustrating the history of building of Hai Phoøng person who is pure and guiltless, the evil falls City. back upon that fool, like dust thrown against Haûi Quyùnh Töø Phong: Zen Master Haûi the wind." Quyùnh Töø Phong (1728-1811)—Vò sö Vieät Ham: Greedy—Wanting very much. Nam, queâ ôû Baéc Ninh. Vaøo luùc 16 tuoåi, ngaøi Ham Chuoäng Hoøa Bình : Peace-loving. ñeán chuøa Lieân Toâng, ñaûnh leã Thieàn Sö Baûo Ham Cuûa: Greedy of property. Sôn Döôïc Tính. Ngaøi trôû thaønh ñeä töû cuûa Baûo Ham Danh: Greedy for fame. Sôn vaø Phaùp töû ñôøi thöù 40 doøng Laâm Teá. Haàu Ham Lôïi: Greedy of gain. heát cuoäc ñôøi ngaøi hoaèng phaùp ôû mieàn Baéc Vieät Nam. Ngaøi thò tòch naêm 1811, thoï 84 tuoåi—A Ham Muoán: Desire—To covet. Vietnamese monk from Baéc Ninh. At the age Ham Thích: To desire—To be fond of. of 16, he came to Lieân Toâng Temple to pay Ham Tieàn: Greedy of money. homage to Zen Master Baûo Sôn Döôïc Tính Ham Uoáng: Wanting to drink (liquor). and became the latter's disciple. He was the Ham Vui: To devote oneself to. pleasures— 40th generation of the Linn Chih Zen Sect. He To indulge in pleasures. spent most of his life to expand the Buddha Haøm: Dharma in North Vietnam. He passed away in 1) Ngaäm trong mieäng—To hold in the mouth. 1811, at the age of 84. 2) Maën: Salty—Salted. Haûi Trieàu AÂm: AÂm thanh cuûa haûi trieàu ñöôïc Haøm Hoa: Trong sen buùp, ví nhö nhöõng ví nhö tieáng thuyeát phaùp cuûa Phaät, oai maõnh ngöôøi ñang chôø sen nôû ñeå vaõng sanh Cöïc vaø vang doäi khaép nhö tieáng soùng bieån (Haûi Laïc—In the closed lotus flower, i.e. those who Trieàu AÂm coøn duøng ñeå chæ thanh danh cuûa chö await the opening of the flower for rebirth in Phaät vaø chö Boà Taùt toûa roäng khaép muoân Paradise. phöông, ai nghe tôùi cuõng neã sôï nhö söï huøng vó Haøm Hoà: Inconsiderably—AÊn noùi haøm hoà: cuûa soùng bieån. Soùng bieån tuy voâ nieäm nhöng To speak inconsiderably. khoâng traùi thôøi, cuõng gioáng nhö aâm thanh thuyeát phaùp tuïng kinh cuûa chö Taêng Ni luoân Haøm Linh: See Haøm Sanh. luoân thích hôïp vôùi thôøi cô)—The ocean tide Haøm Loaïi: All sentient beings—Haøm Thöùc— voice, i.e. of the Buddha. See Haøm Sanh. Haûi Vöông: God of the seas. Haøm Sanh: Haøm tình—Haøm Thöùc—Haøm Haõi Huøng: Dreadful—Frightful. linh hay chuùng sanh coù maïng soáng—All beings possessing feeling—All sentient beings. Haïi: Himsa or Vihimsa (skt)—Harmful— Detrimental—Hurtful. Haøm Thuûy: Salt water. Haïi Söùc Khoûe: Harmful to health. Haøm Tình: Chuùng sanh höõu tình, coù caûm thoï—All beings, possessing feeling, sentience. Haïi Töôûng: Tö töôûng muoán haïi ngöôøi khaùc— The wish or thought to injure others. Haøm Trung Giaùo: Giaùo lyù thoâng giaùo cuûa

Toâng Thieân Thai, noùi veà Trung Ñaïo (töùc laø Ñaø—The heart, core, mind, soul. Thoâng giaùo trong Töù Giaùo Thieân Thai) giöõa Haïn: Tieåu Thöøa vaø Ñaïi Thöøa—A T'ien-T'ai term 1) Coá ñònh: To fix. for the interrelated teaching which was 2) Giôùi haïn—Limit—Boundary. midway between or interrelated with Haïn Cheá: To limit—To bound—Limitation— Hinayana and Mahayana. Restriction. ** For more information, please see Thieân Haïn Phaàn: Haïn cheá yù nghieäp, hay tu taäp ñeå Thai Hoùa Phaùp Töù Giaùo. haïn cheá nhöõng loãi laàm khoâng coá yù—Limited, Haùn: e.g. limited culpability by reason of accident, 1) Ngöôøi Haùn: Chinese.

unintentional error. 2) Soâng Haùn Giang: The River Han. Haøng Long: Haøng phuïc roàng döõ, nhö baét noù 3) Trieàu ñaïi nhaø Haùn: The Han dynasty. phaûi chui vaøo bình baùt nhö Ñöùc Phaät ñaõ laøm— Haøn: To subdue nagas, e.g. to compel a naga to 1) Sita (skt)—Laïnh—Cold. enter an almsbowl as did the Buddha. 2) Ngheøo: In poverty. Haøng Long Phuïc Hoå: To subdue nagas and Haøn Gaén: To heal. subjugate tigers. Haøn Laâm: Haøng Long Vöông Kinh: Kinh giaûng veà 1) Citavana (skt)—Thi Ña Baø Na—Khu röøng caâu chuyeän Ñöùc Phaät haøng phuïc roàng döõ—A laïnh nôi mai taùng nhöõng ngöôøi cheát (ñaây sutra preached about the story of subduing laø khu röøng ôû caïnh thaønh Vöông Xaù, nôi nagas of the Buddha—See Haøng Long. maø xaùc ngöôøi cheát ñöôïc ñem vaøo ñaây cho Haøng Ma: Haøng phuïc ma quaân nhö Ñöùc Phaät keân keân ræa thòt)—The cold forest where ñaõ laøm khi Ngaøi vöøa thaønh Chaùnh Giaùc (Khi the dead were exposed (to be devoured by Ñöùc Phaät saép söûa thaønh chaùnh giaùc, Ngaøi ngoài vultures). ôû Boà Ñeà Ñaïo Traøng, thì coù vò trôøi thöù saùu ôû coõi 2) Nghóa ñòa: A cemetery. duïc giôùi hieän töôùng aùc ma ñeán thöû thaùch Ngaøi 3) Accademy. baèng ñuû thöù nguy haïi, hoaëc duøng lôøi ngon ngoït Haøn Laâm Vieän: Academy. duï doã, hoaëc duøng uy löïc böùc haïi. Tuy nhieân, Haøn Moân: Needy family. ñöùc Phaät ñeàu haøng phuïc ñöôïc taát caû)—To Haøn Nguïc: Ñòa nguïc laïnh—The cold hells— overcome demons, e.g. as the Buddha did at See Ñòa Nguïc (A) (b). his enlightenment. Haøn Nhaân: A poor man. Haøng Phuïc: Abhicaraka (skt)—To subdue— Haøn Nho: A poor, needy scholar. To tame—Subjugation—Tieáng Phaïn laø A Tyø Haøn Nöõ: A poor girl. Giaù Loã Ca, moät trong töù ñaøn phaùp cuûa toâng Chaân Ngoân, nghóa laø haøng phuïc ma quaân söùc Haøn Phong: Cold wind. trí tueä vaø loøng töø bi cuûa mình—One of the four Haøn Só: A poor student. kinds of altar-worship of the Shingon sect, Haøn Thöû: Laïnh vaø noùng—Cold and heat. exorciser; magic; subjugator of demons—See Haøn Thöû Bieåu: Thermometer. Töù Chuûng Ñaøn Phaùp. Haøn Vi: Poor and humble. Haøng Phuïc Phieàn Naõo: Coù boán caùch cho Haõn: Moà hoâi—Sweat. ngöôøi Phaät töû haøng phuïc phieàn naõo—Subduing Haõn Laät Ñaø: Hrd or Hrdaya (skt)—Caøn Laät afflictions—There are four basic ways for a

Buddhist to subdue afflictions: Haïng Thöù: Fourth-class honor. 1) Haøng phuïc phieàn naõo baèng taâm: Subduing Haïng Thöôïng Löu: People of high class. afflictions with the mind bygoing deep into Haïng Toái Öu: Suma-cum claud honor. meditation or Buddha recitation. Haïng Trung Löu: People of middle class. 2) Haøng phuïc phieàn naõo baèng quaùn chieáu söï baát tònh, voâ thöôøng vaø voâ ngaõ cuûa vaïn vaät: Haïng Öu: First-class honor. Subduing afflictions by visualizing the Hanh Thoâng: Flowing—Easy. principles of impurity, suffering, Haønh: impermanence and no-self. 1) Ñi: To go. 3) Haøng phuïc phieàn naõo baèng caùch rôøi boû 2) Laøm: Asevati (p)—Asev (skt)—To act— hieän tröôøng: Subduing afflictions by To do—To perform—To practice. leaving the scene and slowly sip a glass of 3) Haïnh Kieåm: Conduct. water to cool ourselves down. 4) Haønh uaån: Sankhara (p)—Samskara 4) Haøng phuïc phieàn naõo baèng caùch saùm hoái (skt)—Yeáu toá caáu taïo haønh ñoäng (mental nghieäp chöôùng qua tuïng kinh nieäm chuù: formation forces or

volitional impulses, or Subduing afflictions with repentance and intentions that precede an action)—Nhieäm recitation sutras, mantras, or reciting the vuï cuûa “Haønh” laø chuyeån taâm veà moät ñoái noble name of Amitabha Buddha. töôïng naøo ñoù, nhaän bieát vaø thöïc chöùng ñoái Haøng Phuïc Taâm: To subdue one’s mind. töôïng. Nhö vaäy “Haønh” laø caên baûn cho taát Haøng Phuïc Voïng Taâm: To subdue one’s caû nhöõng mong öôùc cuûa chuùng ta (mong false mind. öôùc nôi thaân, khaåu vaø yù qua haønh ñoäng, lôøi noùi vaø tö töôûng)—Mental formation—Haøng Tam Theá: Vò Minh Vöông kieåm soaùt Intention—Volition—Mental vaø haøng phuïc tam theá tham saân si, nhö Haøng functioning—Whatever is done by mind, Tam Theá Minh Vöông—To subdue the three mouth, or body in thought, word, or worlds of desire, resentment, and stupidity, as deed—The function of mental factor conqueror of them, e.g. Trailokya-vijaya- intention is to move our mind toward an raja—See Haøng Tam Theá Minh Vöông. object, to perceive and realize it. Thus Haøng Tam Theá Minh Vöông: Trailokya- mental factors intention is the basis for all vijaya-raja (skt)—Coøn goïi laø Nguyeät Yeâm Toân our wishes (wishing in body, speech and Thaéng Tam Theá Vöông. Vò Minh Vöông chinh mind)—See Nguõ Uaån. phuïc ba moùn ñoäc haïi tham, saân, si, trong quaù • Söï caáu taïo: Formation. khöù, hieän taïi vaø vò lai. Vò Minh Vöông naày ngöï • YÙ muoán haønh ñoäng: Volitional actions. trò nôi ñoâng phöông—The Maharaja who • Khuynh höôùng cuûa taâm: Tendencies of subdues all resisters (of desire, resentment, mind. and stupidity) in the three realms, past, • Löïc caáu taïo taâm: Mental formation forces. present, and future, represented with black • Phaùp duyeân hôïp hay phaùp höõu vi: face, three eyes, four protruding teeth, and Compounded things or conditioned things. fierce laugh. This raja controls and subdues the 5) Thöïc haønh: To practice—There are two demons in the east. kinds of practice—Coøn goïi laø Haïnh, töùc laø Haøng Thuï: Avenues of trees—Trees in rows. phaàn thöïc haønh, hay söï haønh trì. Theo Haïng Bình: Second-class honor. Tònh Ñoä Toâng, haønh laø thieát thöïc xöng Haïng Bình Thöù: Third-class honor. nieäm danh hieäu Phaät A Di Ñaø cho ñeán

nhöùt taâm vaø caûm öùng ñaïo giao ñeå ñöôïc especially of the Buddha, with the right Ñöùc Phaät A Di Ñaø tieáp daãn—According to shoulder toward it. the Pureland Buddhism, practice means Haønh Ñoäng: Karma—Action—Deed—Act. one must recite the Amitabha Buddha with Haønh Ñoäng Coù Chuû Taâm: Willful action. the utmost sincerely to the point of Haønh Ñoäng Coù Chuû YÙ: To commit achieving one-mind or single-minded intentionally. recitation in order to establish the Haønh Ñoäng Do Taùc Lyù: Volitional unimaginable connections and having the activities. Buddha rescue and deliver the cultivator to the Western Pureland after death. Haønh Ñoäng Khoâng Phaân Bieät: a. Phaùp haønh: Practice based on the teaching Avikalpapracara (skt)—Deeds of non- of Dharma. discrimination. b. Tín haønh: Practice based on belief. Haønh Ñoäng Vôùi Taâm Roäng Löôïng vaø Haønh Chaùnh: Administration. Loøng Töø Bi: To act with kindness and love. Haønh Chöùng: Tu haønh vaø chöùng ngoä. Döïa Haønh Ñöùc: Tu taäp ñöùc haïnh—The virtue of vaøo haønh ñaïo maø chöùng lyù. Haønh laø nhaân vaø performance—Discipline to perform viruous chöùng lyù laø

quaû—Action and proof; knowledge deeds. or assurance derived from doing; practice of Haønh Giaû: Acarin (skt)— religious discipline and the resulting 1) Ngöôøi thò giaû ôû phöông tröôïng: An abbot's enlightenment. attendant. Haønh Cuùng Döôøng: 2) Ngöôøi haønh thieàn: Zen Practitioner. 1) Ñi ñeán chuøa ñeå cuùng döôøng: To go to a 3) Vò ñeä töû tu haønh theo Phaät—One who temple to make offerings. performs the duties of a disciple. 2) Thöïc haønh thieän phaùp ñeå cuùng döôøng chö Haønh Giaû Coù Bi Taâm: Compassionate Phaät—The making of offerings by cultivators (practitioners). performing wholesome deeds. Haønh Giaùo: Tu taäp hay thöïc haønh y theo luaät Haønh Cöôùc: Anupubbena-carikam-caramano taïng maø Phaät ñaõ cheá ra—To carry out the (p). vinaya disciple (Vinaya)—To preach. • Ñi töø nôi naày ñeán nôi khaùc: To wander Haønh Haï: Tormenting—To torture—To from place to place. torment. • Du Taêng tu haønh theo loái du phöông Haønh Haï Thaân Xaùc Quaù Ñaùng: Extreme hoaèng hoùa—A wandering monk who of tormenting the body. wanders to convert people. Haønh Hoa: Daâng hoa cuùng döôøng—To offer Haønh Cöôùc Taêng: Vrajaka (skt)—A flowers. wandering religious monk. Haønh Hoùa: Du haønh hoaèng phaùp ñeå hoùa ñoä Haønh Dinh: Headquarters. chuùng sanh—To go and convert. Haønh Ñaïo: Haønh Hung: To act with violence. 1) Ñi theo chaân lyù cuûa Phaät: To walk in the Haønh Höông: way, follow the Buddha-truth. 1) Ñi haønh höông: To go on pilgrimate. 2) Tròch vai phaûi, ñi nhieãu voøng quanh hình 2) Daâng höông cuùng Phaät: To offer incense töôïng, ñaëc bieät laø hình töôïng Ñöùc Phaät: to in front of the altar of the Buddha. make procession round an image,

Haønh Höõu: The reality of karma—See Thaát assiduously—Assiduous practice (asevana). Chuûng Höõu. Haønh Ngheà: To practice a profession. Haønh Khaát: Ñi xin aên—To go begging, or Haønh Nghi: Tu haønh ñuùng theo luaät nghi, ñaëc asking for alms. bieät cho chö Taêng Ni—To perform the proper Haønh Khoå: Ñau khoå laø haäu quaû taát yeáu cuûa duties, especially of monks and nuns. haønh ñoäng—The suffering inevitably Haønh Nghieäp: Vieäc laøm cuûa thaân, khaåu, yù consequent on action. (vieäc laøm thieän aùc seõ gaùnh chòu quaû baùo khoå Haønh Khoâng: Pracarita (skt)—Caùi khoâng veà vui)—The activities of thought, word, deed, haønh ñoäng, moät trong baûy loaïi khoâng— moral action; karma. Emptiness of action, one of the seven Haønh Nguyeän: Haønh ñoäng cuûa thaân vaø yù Sunyatas—See Thaát Chuûng Khoâng (4). nguyeän cuûa taâm (nöông töïa haønh nguyeän maø Haønh Kieän Ñoä: Haønh Uaån, uaån thöù tö trong tu haønh)—Action of the body and vow of the nguõ uaån—The samskara skandha, the fourth of mind—Act and vow, resolve or intention; to the five skandhas. act out one's vows; to vow. ** For more information, please see Haønh Uaån Haønh Nguyeän Boà Ñeà: Tu haønh nhöõng gì and Nguõ Uaån. mình phaùt nguyeän (nguyeän laø taát caû chuùng Haønh Laïc: To rejoice. sanh ñeàu haøm chöùa Nhö Lai taïng tính, ñeàu coù Haønh Leã: To celebrate. theå an truï ôû voâ thöôïng Boà Ñeà, neân nguyeän ñem phaùp Ñaïi Thöøa Vi Dieäu maø ñoä taän)—To Haønh Lyù: Nhöõng haønh ñoäng thöôøng nhaät, ñi, start out for bodhi-mind to act out one's vows ñöùng, naèm, ngoài, aên, uoáng, nguû, nghæ, suy nghó, to save all living beings (all beings possess vaân vaân—The common acts of daily life, Tathagata-garbha

nature and can become a going, standing, lying, siting, eating, drinking, Buddha; therefore, vow to save them all). sleeping, resting, thinking, etc. Haønh Maõn: Sö Haønh Maõn ôû chuøa Phaät Luõng, Haønh Nhaân: Tu Haønh Nhaân—Ngöôøi du haønh hay haønh giaû tu theo Phaät; ñeä töû Phaät—A thaân theá cuûa sö ít ñöôïc ai bieát ñeán, nhöng traveller, wayfarer; a follower of Buddha; a ngöôøi ta tin raèng sö laø ngöôøi ñaõ cung caáp cho disciple. Thieàn sö Kinh Kheâ kinh ñieån giaùo boån cuûa toâng Thieân Thai vaøo cuoái theá kyû thöù taùm— Haønh Phaït: To punish. Hsing-Man, a monk of the Fo-Lung monastery, Haønh Phaät Taùnh: The Buddha-nature in about whom little is known, but who is action or development. accredited with supplying Dengyo of Japan ** For more information, please see Nhò Phaät with T'ien-T'ai scriptures in the latter part of Taùnh. the eighth century. Haønh Quaû: Haønh nghieäp vaø quaû baùo. Quaû Haønh Maãu: Matrka (skt)—Ma Ñöùc Lyù Ca— baùo taát yeáu döïa vaøo nhaân cuûa haønh nghieäp— "Meï cuûa nghieäp," thí duï trong Vi Dieäu Phaùp, Deed and result—The inevitable sequence of chæ roõ nghieäp sanh nghieäp, hay laø moät haønh act and its effect. ñoäng ñöa ñeán (saûn sanh) moät haønh ñoäng Haønh Saùch Ñaïi Sö: Hsing-She—Theo Hoøa khaùc—The "mother of karma," i.e. the Thöôïng Thích Thieàn Taâm trong Lieân Toâng Abhidharma-pitaka, which shows that karma Thaäp Tam Toå, Haønh Saùch ñaïi sö, töï laø trieät produces karma, one act producing another. Löu, ngöôøi ñôøi nhaø Thanh. Ngaøi laø con cuûa Haønh Mieân Maät: Asevita (skt)—To practice oâng Töôûng Toaøn Xöông, moät baäc laõo nho ôû

vuøng Nghi Höng. Thaân phuï cuûa ngaøi laø baïn Grat Master lived during the Ch'ing Dynasty. ngoaøi ñôøi cuûa Hoøa Thöôïng Thanh Ñöùc, töùc laø His father was the worldly friend of Great Ngaøi Haùm Sôn Ñaïi Sö. Nieân hieäu Thieân Khaûi Master Ñöùc Thanh, also known as Greta thöù 6, sau khi Haùm Sôn Ñaïi Sö thò tòch ñöôïc ba Master Haùm Sôn. In the sixth year of the naêm, moät ñeâm noï oâng Töôûng Toaøn Xöông T'ien-Ksi reign period, three years after Great moäng thaáy Haùm Sôn ñi vaøo nhaø cuûa mình. Master Haùm Sôn had passed away, one night Cuõng trong ñeâm aáy. Haønh Saùch Ñaïi sö ñöôïc while dreaming Mr. Toan Xöông saw Great sanh ra ñôøi. Nhaân ñoù, ngaøi ñöôïc thaân phuï ñaët Master Haùm Sôn come into his home. It was cho ngoaïi hieäu laø Haùm Moäng (Moäng thaáy also during that night the Great Master Hsing- Haùm Sôn). Ñeán khi khoân lôùn, thaân phuï thaân She was born. Given this circumstance, he was maãu keá tieáp qua ñôøi. Ngaøi thöông caûm söï theá given the nickname Haùm Dreaming. When he voâ thöôøng, neân coù yù nieäm thoaùt tuïc. Naêm hai had grown up, both his parents passed away. möôi ba tuoåi, ngaøi theá phaùt xuaát gia vôùi Hoøa He had a deep sadness for the impermanence Thöôïng Nhöôïc Am ôû chuøa Lyù An. Suoát naêm of life; thus, he had the thought of abandoning naêm daøi, ngaøi tu haønh tinh taán, khoâng heà ñaët the worldly life to take a religious path. In his löng xuoáng naèm, do ñoù ngaøi ñöôïc toû suoát twenty-third year; the Great Master shaved his nguoàn chôn, ngoä vaøo phaùp taùnh. Sau khi head to join the order with Great Master Nhöôïc Am Hoøa Thöôïng thò tòch. Ngaøi qua truï Nhöôïc Am at Lyù An Temple. After year long, trì chuøa Baùo AÂn.

Thôøi gian naày ngaøi ñöôïc baïn he cultivated diligently, never once lying down ñoàng tham (baïn cuøng tu) laø Töùc An Thieàn Sö on his back; thus, he gained a deep khuyeân tu Tònh Ñoä. Keá ñoù ngaøi laïi ñöôïc gaëp understanding of the truths, penetrated the Tieàu Thaïch Phaùp Sö höôùng daãn veà Thieân Thai teachings and became awakened to the Giaùo Quaùn, vaø sau ñoù ngaøi laïi cuøng vôùi Tieàu Dharma Nature. After Great Master Nhöôïc Thaïch Phaùp Sö ñoàng nhaäp thaát tu moân Phaùp Am passed away, he went to the Baùo AÂn Hoa Tam Muoäi. Nhôø ñoù maø trí hueä huaân tu töø Temple to assume the Headmaster position. kieáp tröôùc cuûa ngaøi khai phaùt, ngoä suoát ñeán coát During this period, he befriended a fellow tuûy cuûa Thai Giaùo. Nieân hieäu Khang Hy thöù 2, cultivator, Zen Master Tuùc An, who ngaøi caát am ôû nuùi Phaùp Hoa, beân bôø soâng Taây encouraged him to practice Pureland Kheâ taïi Haøng Chaâu, chuyeân tu Tònh Ñoä. Nhaân Buddhism as the two studied and examined ñoù ñaët teân choã ôû cuûa mình laø Lieân Phuï Am. Buddhism. Thereafter, he met Dharma Master Ñeán naêm Khang Hy thöù 9, ngaøi veà truï trì chuøa Tieàu Thaïch who guided him to examine Phoå Nhaân ôû Ngö Sôn, ñeà xöôùng thaønh laäp Lieân “T’ien-Tai Zen Meditation” and eventually, Xaû. Hoïc giaû caùc nôi höôûng quy tuï veà raát ñoâng. both of them retreated to practice the Dharma Ngaøi truï trì taïi chuøa Phoå Nhaân ñöôïc 13 naêm. Door of Dharma Flower Samadhi (Lotus Nieân hieäu Khang Hy thöù 21, ngaøy moàng 9 Samadhi). For this reason, his wisdom of thaùng 7, ngaøi thò tòch, thoï ñöôïc 55 tuoåi— former lives began to blossom and he was able According to Most Venerable Thích Thieàn to penetrate into the root and core of the T’ien- Taâm in The Thirteen Patriarchs of Pureland T’ai’ Doctrine. The second year of the Khaùnh- Buddhism, Great Venerable Master Hsing-Hyû reign period, he built a small temple at the She’s self-given name is Che-Liu. He was the Dharma Flower Mountain, on the bank of Taây son of Mr. Tuong-Toan-Xuong, an elderly Kheâ River at the Heng-Chou region to focus Confucianist in the Nghi Höng region. The his practice on Pureland Buddhism. Then in the

ninth year of the Khaùnh Hyû reign period, he Haønh Tuùc: Ví trí tueä laø maét vaø söï tu haønh laø came down the mountain to assume the chaân—As works are the feet, so wisdom is the headmaster position at Phoå Nhaân Temple at eye. Wu-Tai-Shan region and initiated the building Haønh Tö Thanh Nguyeân Thieàn Sö: of the Lotus Mandala. Scholars and Seventh Generation of Chinese Zen (First intellectuals from everywhere began to gather Generation after the Sixth Patriarch Hui- to cultivate in a great number. He held the Neng)—Xing-Si-Quing-Yuan—Thieàn Sö Haønh headmaster position at Phoå Nhaân Temple for Tö taïi nuùi Thanh Nguyeân, sanh naêm 660 sau thirteen years. On July 9th of the twenty-first Taây Lòch, laø moät ñeä töû xuaát saéc cuûa Luïc Toå year of the Khang-Hy reign period, he gained Hueä Naêng. OÂng xuaát gia töø thuôû nhoû. Sau naày rebirth. He was 55 years old. nghe coù Luïc Toå Hueä Naêng ôû Taøo Kheâ, sö lieàn Haønh Söû: To make use of—To use—To ñeán tham hoïc. Haønh Tö hoûi Luïc Toå, “Phaûi laøm utilize. vieäc gì ñeå khoûi rôi vaøo nhöõng traïng thaùi phaùt Haønh Thieän: trieån taâm linh?” Toå gaïn hoûi laïi, “OÂng töøng laøm 1) Laøm vieäc thieän: To do good—To perform vieäc gì?” Haønh Tö traû lôøi, “Toâi

khoâng thöïc good deeds or whlesome deeds—To offer haønh töù dieäu ñeá." Toå noùi laïi, "Vaäy rôi vaøo caùi up deeds of goodness. gì?" Haønh tö ñaùp laïi, "Töù Thaùnh Ñeá cuõng 2) Nghieäp thieän: Deeds that are good. chaúng laøm, thì laøm gì coù rôi vaøo giai ñoaïn phaùt 3) Nhöõng lôøi Phaät daïy veà "Haønh Thieän" trieån taâm linh naøo?" Toå thaàm thaùn phuïc vaø höùa trong Kinh Phaùp Cuù—The Buddha's nhaän Haønh Tö. Daàu taïi Taøo Kheâ taêng chuùng teachings on "To do good" in the khaù ñoâng, Haønh Tö ñöôïc Toå cho ñöùng ñaàu Dharmapada Sutra: trong chuùng. Moät hoâm Toå goïi Haønh Tö laïi baûo, • Nhöõng ngöôøi taïo caùc thieän nghieäp, laøm "Töø tröôùc y phaùp caû hai ñeàu ñöôïc thaày truyeàn xong chaúng chuùt aên naên, coøn vui möøng cho troø, y ñeå tieâu bieåu laøm tin, phaùp ñeå aán hôùn hôû, vì bieát mình seõ thoï laáy quaû baùo taâm, nay khoâng coøn sôï ngöôøi chaúng tin. Ta töø töông lai—The deed is well done when, ngaøy nhaän y ñeán nay ñaõ gaëp nhieàu tai naïn khoù after having done it, one repents not, and khaên. Hôn nöõa, ñôøi sau laém caïnh tranh. Y ñeå when, with joy and pleasure, one reaps the laïi Sôn Moân, ngöôi ñeán moät phöông truyeàn baù fruit thereof (Dharmapada 68). phaùp ta khoâng cho ñöùt ñoaïn. Thieàn Sö Haønh Haønh Thuï: Haøng Thuï—Röøng caây thaønh haøng Tö thò tòch naêm 740 sau Taây Lòch—Xing-Si thaønh loái—Tree in rows—A avenue of trees. Quing-Yuan was born in 660 A.D., an eminent Haønh Tín: Tu taäp vaø tin töôûng—Act and student of the Sixth Patriarch Hui-Neng. He faith—Doing and believing—Acting out one's left home when he was young. Upon hearing belief. that the Sixth Patriarch Hui-Neng was preaching at T'ao-Xi, he traveled there to Haønh Trì: Conduct and keeping—Practice study with him. Xing-Si asked the Sixth and continuance. Patriarch, "In all that I do, how can I avoid Haønh Trình: Itinerary. falling into stages of spiritual development?" Haønh Truï Toïa Ngoïa: Ñi Ñöùng Naèm Ngoài The Sixth Patriarch said, "How do you (boán uy nghi bao goàm heát moïi ñoäng taùc cuûa practice?" Xing-Si said, "I don't even pratice ngöôøi tu haønh duø xuaát gia hay taïi gia, luùc thieàn the four noble truths." The Sixth Patriarch said, ñònh cuõng nhö luùc bình thöôøng)—Walking, "What stage have you fallen into?" Xing-Si Standing, Sitting and Lying.

said, "Without even studying the four noble "What is the great meaning of the truths, what stages could I have fallen into?" Buddhadharma?" Xing-Si said: "What is The Sixth Patriarch esteemed Xing-Si's ability. the price of rice in Lu-Ling?" Although there were many in the congrgation, • Thieàn sö haønh Tö thò tòch naêm 740 sau Xing-Si was selected as head monk. Taây lòch—Zen master Xing-Si died in 740 One day the Sixth Patriarch said to Xing-Si, A.D. "In the past, the robe and teaching have been Haønh Töù Y: The four reliances of ascetic passed down together, each generation of practictioners—See Töù Y (A). teacher and student passing them on in turn. Haønh Töôùng: The robe has been evidence of the 1) Hoaït ñoäng: Activity—Performance transmission. The authentic teaching is passed 2) Taùc duïng nhaän thöùc cuûa taâm thöùc (haønh laø from mind to mind. Now I have suitable heirs. haønh giaûi hieåu bieát; töôùng laø töôùng maïo, Why worry about not having evidence of neáu hieåu ñöôïc töôùng maïo cuûa söï vaät thì transmission? Since I received the robe I have goïi

laø haønh töôùng): Mental activity. encountered innumerable difficulties. Haønh Töôïng: Phong tuïc ôû Taây Vöïc moãi naêm Moreover, in future times, the competition for vaøo ngaøy Phaät ñaûn sanh, ngöôøi ta toâ ñieåm preeminence between Zen schools will be trang hoaøng töôïng Phaät cho buoåi leã dieãn haønh even greater. The robe remains at the Zen trong kinh thaønh—To take an image of Buddha Mountain Gate. You must establish a separate in procession; it was a custom observed on assembly and expound the teaching. Don't Buddha's birthday acording to the Records of allow my Dharma to be cut off. the Western Lands (records of the Land of the • Moät hoâm Thieàn sö Thaàn Hoäi ñeán tham Buddha). vaán, sö hoûi: "ÔÛ ñaâu ñeán?" Thaàn Hoäi ñaùp: Haønh Uaån: Samskara (skt)—Haønh uaån, uaån "Taøo Kheâ ñeán." Sö hoûi: "YÙ chæ Taøo Kheâ thöù tö trong nguõ uaån. Haønh ñoäng daãn ñeán haäu theá naøo?" Thaàn Hoäi chænh thaân roài thoâi. Sö quaû moät caùch taát yeáu—Aggregate of volition, baûo: "Vaãn coøn ñeo ngoùi gaïch." Thaàn Hoäi the fourth of the five skandhas. Action which hoûi: "ÔÛ ñaây Hoøa Thöôïng coù vaøng roøng inevitably passes on its effects. cho ngöôøi chaêng?" Sö hoûi: Giaû söû coù cho, oâng ñeå vaøo choã naøo?"—One day, He-Ze- Haønh Vi: Deed—Act—Action. Shen-Hui came to visit the master. Xing-Si Haønh Vi Toát: Good deeds said: "Where have you come from?" Haønh Vi Xaáu: Bad deeds. Shen-Hui said: "From Cao-Xi." Xing-Si Haønh Vuõ: said: "What is the essential doctrine of 1) Laøm möa: To rain, or produce rain. Cao-Xi?" Shen-Hui suddenly stood up 2) Haønh Vuõ, teân cuûa moät vò ñaïi thaàn cuûa vua straight. Xing-Si said: "So, you're still just Bình Sa Vöông: Varsakara, name of a carrying common tiles." Shen-Hui said: minister of king Bimbisara. "Does the Master not have gold here to Haønh Xaùc: Self-mortification give people?" Xing-Si said: "I don't have Haønh Xí: Ñi caàu (nhaø xí); nhaø caàu nôi maø any. Where would you go to find some?" chuùng ta ñi, aån duï thaân ngöôøi ueá tröôïc—To go • Coù vò Taêng ñeán hoûi sö: "Theá naøo laø ñaïi yù to the privy; the privy to which one goes, Phaät phaùp?" Sö ñaùp: "Gaïo ôû Loâ Laêng giaù metaphor of the human body as filthy. bao nhieâu?"—A monk asked Xing-Si: Haønh Xöû Ñuùng: To tackle in the right

perspective. söùc maïnh, taøi saûn vaø con caùi, vaân vaân. Haønh Xöû Khoâng Sai Laàm: To behave Ñöùc Phaät khoâng khuyeân chuùng ta töø boû impeccably. cuoäc soáng traàn tuïc vaø ruùt lui veà soáng aån Haønh Yeáu: The requirements for action; to daät. Tuy nhieân, Ngaøi khuyeân Phaät töû taïi do that which is most important. gia, söï vui höôûng cuûa caûi khoâng nhöõng naèm trong vieäc xöû duïng cho rieâng mình, Haõnh Dieän: To be proud. maø neân ñem phuùc lôïi cho ngöôøi khaùc. Haïnh: Acara (p & skt)—Behavior— Nhöõng caùi maø chuùng ta ñang coù chæ laø taïm Conduct—Manner of action. bôï. Nhöõng caùi maø chuùng ta ñang gìn giöõ, Haïnh EÙp Xaùc: Penance. roát roài chuùng ta cuõng boû chuùng maø ñi. Chæ Haïnh Kieåm Toát: Good conduct. coù nhöõng nghieäp seõ phaûi theo chuùng ta Haïnh Laønh: Good or right conduct—Good or suoát neûo luaân hoài. Ñöùc Phaät daïy veà haïnh right behavior—Good or right manners. phuùc cuûa ngöôøi cö só nhö sau: "Soáng Haïnh Ngoä: A happy meeting. ngheøo veà vaät chaát maø tinh thaàn thoaûi maùi Haïnh Nguyeän: Vow—To act out one's vow. laø haïnh phuùc. Soáng ñôøi khoâng bò cheâ

traùch Haïnh Phuùc: Happiness—Welfare—Caùi gì laø haïnh phuùc, vì ngöôøi khoâng bò cheâ traùch laø phuùc laønh cho chính mình vaø cho ngöôøi mang laïi thoaûi maùi laø haïnh phuùc—What can khaùc. Ngöôøi ñoù ñöôïc moïi ngöôøi ngöôõng be borne with ease is happiness. moä vaø caûm thaáy sung söôùng hôn khi 1) Haïnh phuùc bình thöôøng laø thoûa maõn söï truyeàn caûm ñöôïc laøn soùng hoøa bình sang khao khaùt. Tuy nhieân, ngay khi ñieàu mong ngöôøi khaùc. Tuy nhieân, raát khoù maø khoâng muoán vöøa ñöôïc thöïc hieän thì chuùng ta laïi bò moïi ngöôøi cheâ traùch. Vì theá ngöôøi trí mong muoán moät thöù haïnh phuùc khaùc, vì cao thöôïng neân coá soáng döûng döng vôùi söï loøng theøm muoán ích kyû cuûa chuùng ta khen cheâ beân ngoaøi, coá ñaït ñöôïc haïnh khoâng cuøng taän: Ordinary happiness is the phuùc tinh thaàn baèng caùch vöôït qua laïc thuù gratification of a desire. However, as soon vaät chaát.” Sau ñoù Ñöùc Phaät tieáp tuïc nhaéc as the thing desired is achived the we nhôû chö Taêng Ni: “Haïnh phuùc Nieát Baøn laø desire something else or some other kind daïng thöùc haïnh phuùc giaûi thoaùt khoå ñau of happiness, for our selfish desires are cao thöôïng nhaát.”: The Buddha endless. enumerates some kinds of happiness for a 2) Tieàn khoâng mua ñöôïc haïnh phuùc, hay söï layman. They are the happiness of giaøu coù thöôøng khoâng mang laïi haïnh phuùc. possession, health, wealth, longevity, Kyø thaät, haïnh phuùc thöïc söï chæ tìm thaáy beauty, joy, strength, property, children, trong noäi taâm chöù khoâng nôi cuûa caûi, etc. The Buddha does not advise all of us quyeàn theá, danh voïng hay chieán thaéng: to renounce our worldly lives and Money cannot buy happiness, or wealth pleasures and retire to solitude. However, does not always conduce to happiness. In he advised lay disciples to share the fact, real happiness is found within, and is enjoyment of wealth with others. We not be defined in terms of wealth, power, should use wealth for ourselves, but we honours, or conquests. should also use wealth for the welfare of 3) Ñöùc Phaät ñaõ neâu leân caùc loaïi haïnh phuùc others. What we have is only temporary; cho ngöôøi cö só taïi gia: “Haïnh phuùc coù söùc what we preserve we leave and go. Only khoûe, coù cuûa caûi, soáng laâu, ñeïp ñeõ, vui veû,

karmas will have to go with us along the we dwell in good health! (Dharmapada endless cycle of births and deaths. The 198). Buddha taught about the happiness of lay • Sung söôùng thay chuùng ta soáng khoâng disciples as follows: “A poor, but peace tham duïc giöõa nhöõng ngöôøi tham duïc; giöõa life is real happiness. Leading a blameless nhöõng ngöôøi tham duïc, chuùng ta soáng life is one of the best sources of happiness, khoâng tham duïc—Oh! Happily do we live for a blameless person is a blessing to without greed for sensual pleasures among himself and to others. He is admired by all the greedy! Among the greedy we dwell and feels happier, being affected by the free from greed! (Dharmapada 199). peaceful vibrations of others. However, it • Sung söôùng thay chuùng ta soáng khoâng bò is very difficult to get a good name from ñieàu gì chöôùng ngaïi. Ta thöôøng soáng vôùi all. The wisemen try to be indifferent to nhöõng ñieàu an laïc nhö caùc vò thaàn giöõa coõi external approbation, try to obtain the trôøi Quang-AÂm—Oh! Happily do we live spiritual happiness by transcending of without any hindrances. We shall always material

pleasures." Then the Buddha live in peace and joy as the gods of the continued to remind monks and nuns: Radiant Realm (Dharmapada 200). "Nirvana bliss, which is the bliss of relief • Thaéng lôïi thì bò thuø oaùn, thaát baïi thì bò ñau from suffering, is the highest form of khoå; chaúng maøng tôùi thaéng baïi, seõ soáng happiness." moät ñôøi hoøa hieáu an vui vaø haïnh phuùc— 4) Nhöõng lôøi daïy cuûa Ñöùc Phaät veà Haïnh Victory breeds hatred, defeat breeds Phuùc trong Kinh Phaùp Cuù—The Buddha's suffering; giving up both victory and teachings on Happiness in the defeat will lead us to a peaceful and Dharmapada Sutra: happy life (Dharmapada 201). • Haïnh phuùc thay ñöùc Phaät ra ñôøi! Haïnh • Neáu boû vui nhoû maø ñöôïc höôûng vui lôùn, phuùc thay dieãn noùi Chaùnh phaùp! Haïnh keû trí seõ laøm nhö theá—If by giving up a phuùc thay Taêng giaø hoøa hôïp! Haïnh phuùc small happiness or pleasure, one may thay doõng tieán ñoàng tu!—Happy is the behold a larger joy. A far-seeing and wise birth of Buddhas! Happy is the teaching of man will do this (a wise man will leave the the True Law! Happy is the harmony in small pleasure and look for a larger one) the sangha! Happy is the discipline of the (Dharmapada 290). united ones! (Dharmapada 194). 5) See Kinh Haïnh Phuùc in Appendix E. • Sung söôùng thay chuùng ta soáng khoâng thuø Haïnh Phuùc Baát Dieät: Eternal happiness. oaùn giöõa nhöõng ngöôøi thuø oaùn; giöõa nhöõng Haïnh Phuùc Giaûi Thoaùt: The bliss of ngöôøi thuø oaùn, ta soáng khoâng thuø oaùn— freedom. Oh! Happily do we live without hatred Haïnh Phuùc Traøn Treà: Intense happiness. among the hateful! Among hateful men Haïnh Phuùc Toái Thöôïng: Supreme we dwell unhating! (Dharmapada 197). happiness—Nirvana. • Sung söôùng thay chuùng ta soáng khoâng taät beänh giöõa nhöõng ngöôøi taät beänh; giöõa Haïnh Phuùc Trong Tònh Laëng: The bliss of nhöõng ngöôøi taät beänh chuùng ta soáng khoâng solitude. taät beänh—Oh! Happily do we live in good Haïnh Phuùc Tröôøng Cöûu: Everlasting health among the ailing! Among the ailing happiness. Haïnh Phuùc Töông Ñoái: Relative happiness.

Haïnh Phuùc Vaät Chaát: Material well-being. Haïo Dieäu: Vó ñaïi vaø huyeàn dieäu—Vast and Haïnh Vaän: Good luck—Good fortune. mysterious. Haïnh Yeåm Ly: Haïnh chaùnh nguõ duïc—The Haïp: To suit—To agree. practice of disgust at the five desires. Haïp Nhau: To get along well. Hao Giaûm: To diminish—To decrease—To Haït: lessen. 1) See Haït Buïi and Haït Caùt. Hao Moøn: Worn out. 2) Ñui Muø: Blind. Hao Toán: Costly. Haït Boä Ña: Adbhuta (skt)—Thaàn thoâng Hao Toån: To spend much money. huyeàn dieäu—Remarkable—Miraculous— Supernatural. Haùo Danh: To thirst after honor and fame. Haùo Höùc: Enthusiastic. Haït Buïi: A specks of dust. Haøo: Loâng meàm—Soft hair. Haït Caùt: A grain of sand. Haøo Hieäp: Gallant. Haït La Haàu: Rohu (skt)—Moät thaønh phoá coå vaø tænh Tukhara, naèm veà phía nam soâng Haøo Mi: Loâng traéng giöõa hai chaân maøy cuûa Oxus—An ancient city and province of Phaät—The white hair between Buddha's Tukhara, south of the Oxus. eyebrows. Haït Laït Li: Harali (skt)—Vaûi deät baèng moät Haøo Nhoaùng: Showy. loaïi loâng mòn—Cloth woven of fine hair. Haøo Quang: Halo. Haït Leä Phieät Ña: Revata (skt)—Teân cuûa Haøo Töôùng: Töôùc loâng traéng giöõa hai chaân moät vò sö AÁn

Ñoä—Name of an Indian monk. maøy cuûa Phaät, moät trong 32 töôùng haûo—The Haït Lôïi Naõ: Harina (skt)—Nhöõng loaïi nai— white hair between Buddha's eyebrows, one of Deer of several kinds. the thirty-two signs of a Buddha. Haït Lôïi Sa Phaït Ñan Na: Harsavardhana Haûo: Good—Well—To be fond of. (skt)—Vua xöù Kanyakubja, vò hoä phaùp Phaät Haûo Chieáu: Good at shining—A mirror. giaùo vaøo khoaûng nhöõng naêm 625 sau Taây Haûo Haïng: Good quality. Lòch—King of Kanyakubja, protector of Haûo Hieäp: To be in accord (agreement). Buddhism about 625 A.D. Haûo Sinh: Love of the living—Love of life. Haït Luõ Sinh: Moät keû muø quaùng—A blind, Haûo Söï: A good business. stupid man. Haûo Taâm: Kindness—Kindheart. Haït Lö: Haûo Thanh: Good voice (sound). 1) Con löøa muø—A blind or folded donkey. Haûo Thanh Ñieåu: Chim coù aâm toát, coù theå laø 2) Ngu si: Stupid. Ca Laêng Taàn Giaø—A bird with a beautiful Haït Ngoïc: Pearl—Precious stone. note, maybe a Kalavinka. Haït Söông: A dew-drop. Haûo Töôùng: A good appearance (omen or Haït Trai: See Haït ngoïc. sign). Haït Xoaøn: A diamond. Haûo YÙ: Good intention. Hay Gaây Goã: To be quarrelsome. Haõo Huyeàn: Unreal—Vain. Hay Giaän: To become angry quickly—To Haïo: Roäng lôùn—Vast—Great. have a short temper—Quick-tempered. Hay Hay: Rather good-looking.

Hay Ho: Interesting. Nguyeät. Hay Noùi: Talkative. Haéc Phong: Gioù baõo ñen toái—Black wind, Hay Tin: To learn the news—To be informed i.e. a dark storm. of the news. Haéc Thaèng: Kalasutra (skt)—Haéc Thaèng Ñòa Haõy Töï Bieát Mình: Know yourself. Nguïc—The black-rope, or black-bonds hell— See Ñòa Nguïc (A) (a) (2). Haéc: 1) Maøu ñen: Kala or Krsna (skt)—Black— Haéc Thieân: Mahakala (skt)—Coøn goïi laø Ñaïi Dark. Haéc Thieân Thaàn, quyeán thuoäc cuûa Ñaïi Töï Taïi 2) Möïc: Ink. Thieân, voán teân Loâ Naïi La (Rudra), dòch laø baïo aùc, vò coù taùm tay ba maét—The black-deva, a Haéc AÙm: Black, dark, secluded, shut off; in title of Siva, the fierce Rudra, a black or dark- darkness, ignorant. blue deity with eight arms and three eyes. Haéc Baïch: Haéc Vaän: Ill-luck. 1) Hai phaàn trong thaùng, phaàn traêng khuyeát, vaø phaàn traêng ñaày: The two halves of the Haéc Xaø: Duïc voïng vaø phieàn naõo ñöõïc ví vôùi month, the waning and the waxing. con raén ñoäc—The black adder, or venomous 2) Maøu traéng vaø maøu ñen: Black and white. snake, i.e. klesa, passion, or illusion. 3) Xaáu vaø toát: Evil and good. Haéc Xæ: Matutacandi (skt)—Loaïi quyû La saùt Haéc Chuûng: Black race. raêng ñen—Black teeth, name of one of the raksasi. Haéc Daï Thaàn: Kalaratri (skt)—Coøn goïi laø AÙm Haï Thieân, Haéc AÙm Thieân, hay Haéc Daï Haéc Y: Y aùo maøu ñen, moät thôøi laø y aùo cuûa Thieân, tieáng Phaïn laø Ca La Ca Ñeå Maëc, moät chö Taêng Ni, ñeå phaân bieät vôùi y aùo cuûa phaøm trong ba baø hoaøng haäu cuûa vua Dieâm Ma, ñaây nhaân maøu traéng—Black garments, or dark laø vò Thaàn troâng coi theá gian nöûa ñeâm, luùc toái monastic clothes, at one time said to have been trôøi—One of the three queens of Yama, who the garb of the monk to distinguish him from controls midnight. the ordinary people who wore white. Haéc Ñaïo: Black path—AÙc ñaïo—Negative Haêm Doïa: To threaten—To intimidate—To path. menace. Haéc Nghieäp: Moät trong boán loaïi nghieäp, aùc Haêm Hôû: With fervour (zeal). nghieäp sinh khoå quaû ñen toái—One of the four Haèm

Haèm: Angry—Furious. kinds of karma, black karma, or evil deeds Haèn Hoïc: To bear a grudge. which produce like karmaic results—See Töù Haún Hoi: Properly—Correctly. Nghieäp. Haêng Haùi: Eagerness—Fervour—Ardour. Haéc Nguyeät: Krsnapaksa (skt)—Nöûa thaùng Haèng: Luoân luoân, thöôøng thöôøng—Constant— trôøi toái hay nöûa thaùng sau tính theo aâm lòch Perseverance—Persistence. (theo Taây Vöïc Kyù, töø ngaøy traêng baét ñaàu Haèng Cöûu: Everlasting—Eternal. khuyeát ñeán ngaøy 30 trong thaùng, goïi laø “Haéc Haèng Giaø: Soâng Haèng Haø—The river Phaàn.” Haéc phaàn coù theå laø 14 hay 15 ngaøy tuøy Ganges—See Haèng Haø. theo thaùng thieáu hay ñuû)—The darkening or latter half of the month, the period of the Haèng Giaø Ñaït: Gangadatta (skt)—Con trai waning moon. cuûa moät tröôûng giaû giaøu coù vaø laø moät ñeä töû cuûa Ñöùc Phaät—Son of a wealthy landowner and Haéc Phaàn: Krsnapaksa (skt)—See Haéc

disciple of the Buddha. Ñaây laø haïnh nguyeän thöù chín trong Phoå Hieàn Haèng Giaø Ñeà Baø: Gangadevi (skt)—Haø Thaäp Haïnh Nguyeän. Haèng thuaän chuùng sanh laø Thieân, teân moät vò nöõ ñeä töû cuûa Ñöùc Phaät tuøy thuaän chuùng sanh moïi loaøi maø thaät haønh (truyeàn thuyeát cha meï baùi leã Thaàn soâng Haèng cuùng döôøng vaø cung kính nhö cha meï, hoaëc maø sanh ra naøng neân coù teân naày) —Name of a nhö caùc baäc Boà Taùt hay Phaät. Neáu chuùng sanh female disciple of the Buddha. bònh thì chuùng ta laøm löông y; neáu chuùng sanh Haèng Giaø Haø: Ganges (skt)—Soâng Haèng laïc ñöôøng thì chuùng ta vì hoï maø chæ cho con Haø—The Ganges River—See Haèng Haø. ñöôøng chaùnh; nôi ñeâm toái chuùng ta vì hoï maø laøm ñuoác saùng, ngöôøi caàn aên chuùng ta cho aên; Haèng Giaø Sa: Haèng Sa—Ganga-nadi-valuka ngöôøi caàn uoáng chuùng ta cho uoáng, vaân vaân. (skt)—Haèng haø sa soá—As the sands of Tuøy thuaän chuùng sanh laø tuøy thuaän chö Phaät, Ganges, numberless. cuùng döôøng chuùng sanh laø cuùng döôøng chö Haèng Haø: Soâng Haèng Haø, theo truyeàn thuyeát Phaät, laøm cho chuùng sanh haïnh phuùc laø laøm chaûy ra töø trung taâm loå tai cuûa Thaàn Ma Heâ cho chö Phaät hoan hyû—This is the ninth of the Thuû La, chaûy vaøo hoà A Naäu Ñaït (maø ngaøi ten conducts and vows of Samantabhadra Huyeàn Trang ghi trong Taây Du Kyù laø Caêng Bodhisattva. To accommodate and benefit all Giaø), chaûy qua Ngöu Khaåu (coù nôi noùi laø Sö living beings means we will accord with and Töû Khaåu, hay Kim Töôïng Khaåu), ñoaïn chaûy take care of all living beings, making offerings quanh hoà roài ñoå ra bieån theo höôùng ñoâng nam. to all living beings as if we made offerings to Haèng Haø laø moät con soâng raát lôùn vaø raát daøi ôû all Buddhas, honors and serves them as if we AÁn Ñoä. Döôùi ñaùy vaø doïc theo hai beân bôø cuûa honored and served all Buddhas and con soâng naày coù raát nhieàu caùt—Ganges, said Bodhisattvas. We should be a good doctor for to drop from the centre of Siva’s ear into the the sick and suffering, lead those who have Anavatapta lake, passing through an orifice lost their way to the right road, be a bright light called (variously) ox’s mouth, lion’s mouth, for those in the dark night, give food to the golden elephant’s mouth, then round the lake hungry, give drink to the thirsty, and so on. If and out to the ocean on the south-east. Ganges we accord with living beings, then we accord River (Gangha) is

a very large and long river with and make offerings to all Buddhas. If in India. The bed and banks of this river are honor and serve living beings, we then honor covered with innumerable grains of sands. and serve the Thus Come Ones. If we make Haèng Haø Sa Soá: Soá nhieàu voâ keå— living beings happy, we are making all Thus Numberless—Incalculable—Countless. Come Ones happy. Haèng Ngaøy: Everyday—Daily. Haèng Thuûy: Soâng Haèng—The river Haèng Sa: Ganges—See Haèng Haø. 1) Con ngoãng: Hamsa (skt)—A goose. Haèng Thöôøng: Thöôøng haèng—Constant— 2) Nhieàu nhö caùt soâng Haèng: Ganga-nadi- Regular. valuka (skt)—As the sands of Ganges Haét Hô Haét Haõi: Panic-striken. (numberless)—Countless. Haét Huûi: To neglect. Haèng Saûn: Real estate. Haâm Moä: To be fond of—To have admiration Haèng Taâm: Kindhearted—Generous. for. Haèng Thuaän Chuùng Sanh: To Haåm Hiu: Unfortunate—Unlucky. accommodate and benefit all living beings— Haäm Höïc: Displeased.

Haân: Vui thích (teân cuûa moät taâm sôû ñoái laïi vôùi Haáp Daãn: Attractive. yeám hay chaùn gheùt)—Delight—Joy—Elated— Haáp Thuï: To absorb—To receive. Elevated. Haát Huûi: To neglect. Haân Caàu: Tìm caàu vui thích—To seek gladly. Haàu: Con khæ—Monkey. Haân Caàu Tònh Ñoä: Caàu mong ñöôïc vaõng Haàu Thôøi: Giôø Thaân töø 3 ñeán 5 giôø chieàu— sanh Tònh Ñoä—To seek rebirth in the Pure The hours of the monkey, the time from Land—See Yeám Ly Ueá Ñoä. 3:00PM to 5:00PM. Haân Giôùi: Coõi vui thích cuûa chö Hieàn Haäu: Thaùnh—The joyful realm of saints and sages. 1) Haäu hyû: Roäng raõi—Generous. Haân Haïnh: To be honoured—To have the 2) Sau: After—Behind—Posterior. honour. 3) Veà sau: Later. Haân Hoan: Joyful—Merry. Haäu Baùo: Future retribution—Quaû baùo cuûa Haán: Gaây haán—To provike hostilities. moät hay nhieàu ñôøi sau taïo neân bôûi caùi nghieäp Haän: Thuø gheùt—Hate—Hatred—Annoyed— thieän aùc cuûa ñôøi naày. Ñôøi nay laøm laønh aùc, maø Vexed. qua ñeán ñôøi thöù hai, thöù ba, hay laâu hôn nöõa Haän Thuø: Haän—Hatred. môùi ñöôïc höôûng phöôùc laønh, hay thoï laõnh quaû Nhöõng lôøi Phaät daïy veà “Haän Thuø” trong Kinh baùo aùc. Haäu baùo sôùm muoän khoâng nhöùt ñònh, Phaùp Cuù—The Buddha’s teachings of nhöng chaéc chaén laø khoâng theå naøo traùnh khoûi. “Hatred” in the Dharmapada Sutra: Heã taïo nghieäp, duø thieän hay duø aùc, chaéc chaén 1) “Ngöôøi kia laêng maï toâi, ñaùnh ñaäp toâi, phaù sôùm muoän gì seõ phaûi thoï laõnh quaû baùo. Chính haïi toâi, vaø cöôùp ñoaït cuûa toâi.” Ai coøn oâm vì theá maø coå ñöùc daïy: “Thieân voõng khoâi khoâi, aáp taâm nieäm aáy, thì söï oaùn haän khoâng theå sô nhi baát laäu,” vaø “Giaû söû baù thieân kieáp, sôû naøo döùt heát—“He abused me, he beat me, taùc nghieäp baát vong; nhaân duyeân hoäi ngoä thôøi, he defeated me, he robbed me.” Hatred quaû baùo hoaøn töï thoï,” coù nghóa laø löôùi trôøi tuy will never leave those who dwell on such thöa loàng loäng, nhöng moät maûy loâng cuõng thoughts (Dharmapada 3). khoâng loït khoûi, vaø giaû söû nhö traêm ngaøn kieáp 2) “Ngöôøi kia laêng maï toâi, ñaùnh ñaäp toâi, phaù ñi nöõa thì nghieäp gaây taïo vaãn coøn, khi nhôn haïi toâi, vaø cöôùp ñoïat cuûa toâi.” Ai boû ñöôïc duyeân ñaày ñuû thì baùo öùng seõ ñeán khoâng sai. taâm nieäm aáy, thì söï oaùn giaän töï nhieân san Coù nhöõng tröôøng hôïp ñaùng chuù yù

maø ngöôøi baèng---“He abused me, he hit me, he Phaät töû phaûi hieåu roõ ñeå traùnh khoâng bò hieåu defeated me, he robbed me.” Hatred will laàm veà luaät nhaân quaû: laøm döõ ôû kieáp naày maø leave those who do not harbor such vaãn ñöôïc giaøu sang, laø vì kieáp tröôùc ñaõ töøng thoughts (Dharmapada 4). laøm phöôùc, cuùng döôøng, boá thí. Caùi nhaân döõ ôû 3) ÔÛ theá gian naày, chaúng phaûi haän thuø tröø kieáp naày vì môùi gieo neân chöa thaønh ra quaû ñöôïc haän thuø, chæ coù töø bi môùi tröø ñöôïc aùc; trong khi caùi nhôn laønh trong kieáp tröôùc haän thuø. Ñoù laø ñònh luaät cuûa ngaøn xöa—In hay nhieàu kieáp tröôùc, vì ñaõ gieo laâu, neân ñaõ this world, hatred never destroys chín muøi, neân quaû giaøu sang phaûi troå. Cuõng (eliminates) hatred, only love does. This is nhö vaäy, aên ôû hieàn laønh maø vaãn cöù ngheøo an eternal law (Dharmapada 5). cuøng, hoaëc luoân bò caùc ñieàu khoå sôû, hoaïn naïn, vaân vaân, aáy laø vì nhôn laønh môùi gieo trong Haän Thuø Suoát Kieáp: Enmities. kieáp naày maø thoâi, neân quaû laønh chöa troå; coøn Haáp: To suck up. bao nhieâu nhaân aùc kieáp tröôùc, ñaõ gieo laâu roài

neân quaû döõ ñaõ ñeán thôøi ñieåm chín muøi —The planted, have not had the proper time to grow retribution received in the next or further into wholesome fruition. However, the incarnation for the deeds done in this life. wholesome and wicked deeds in the former Wholesome and unwholesome karma are lives which had been planted long long ago, created in this life, but sometimes the karma have had the proper time to come to fruition in will pass through the second, third life, or even the present life. longer before one is able to reap the Haäu Boái: Future generations. meritorious retributions or endure the evil Haäu Daï: Thôøi thöù ba vaø cuõng laø thôøi choùt consequences. Whether these future trong ñeâm (ñeâm chia laøm ba thôøi sô, trung, vaø retributions are earlier or later is not absolute, haäu)—The third division of the night. but it is absolutely unavoidable. If there is Haäu Dueä: Descendants. action, whether it is good or evil, there will be Haäu Ñaõi: To treat well. consequences sooner or later. Ancient sages taught: “The heaven’s net may be thin, but Haäu Ñaéc Trí: Coøn goïi laø Phaân Bieät Trí, töùc even a hair will not fall through,” and laø caùi trí chaân chaùnh, saâu kính, ngaàm hôïp chaân “supposing hundreds of thousands of lives nhö, trí sôû ñaéc theo sau caên baûn trí—Detailed have passed, but the karma created still or specific knowledge or wisdom succeeding remains; when destinies, circumstances come upon or arising from fundamental knowledge to fruition, the appropriate retributions will not (Caên baûn trí)—See Phaân Bieät Trí. be denied.” There are some noticeable Haäu Höõu: situations which Buddhists should clearly 1) Quaû baùo thôøi vò lai: Future karma. understand to prevent any misunderstanding 2) Thaân ñôøi sau: The person in the about the law of cause and effect: Those who subsequent incarnation. commit evil in this life, yet continue to 3) Thaân taùi sinh cuoái cuøng cuûa baäc A La Haùn prosper; it is because they have only began to hay Boà Taùt: The final incarnation of the commit transgressions in this life. However, in arhat, or bodhisattva. the former lives, they have already formed Haäu Lai: The time to come—Future. wholesome merits, make offerings and Haäu Nghieäp: Upapajjavedaniya (p)— charitable donations. The evil deeds of this life Subsequently

effective karma—Theo A Tyø which have just been planted, have not had Ñaït Ma Luaän (Vi Dieäu Phaùp), haäu nghieäp laø the proper time to form unwholesome loaïi nghieäp maø quaû cuûa noù, neáu coù, seõ phaûi troå consequences; while the wholesome deeds in trong kieáp keá lieàn kieáp hieän taïi; neáu khoâng troå the former lives planted long ago, have had sanh ñöôïc trong kieáp lieàn keá tieáp aáy thì haäu the time to come to fruition in the present life. nghieäp seõ trôû neân voâ hieäu löïc. Moät thí duï veà There are also other circumstances, where quaû troå sanh trong kieáp keá lieàn sau kieáp hieän people practice good deeds, yet they continue taïi ñöôïc keå nhö sau. Coù ngöôøi laøm coâng cho to suffer, experience setbacks, misfortunes, nhaø trieäu phuù noï, moät ngaøy raèm, sau khi laøm etc. that is because they have just learned to vieäc cöïc nhoïc ngoaøi ñoàng, chieàu veà thaáy caû practice wholesome conducts in the present nhaø ñeà thoï baùt quan trai giôùi trong ngaøy aáy. life. Otherwise, in the former lives, they have Maëc daàu chæ coøn coù nöûa ngaøy, anh lieàn xin thoï created many unwholesome deeds. The giôùi vaø nhòn ñoùi buoåi chieàu hoâm ñoù. Baát haïnh wholesome deeds in this life have just been thay, saùng hoâm sau anh qua ñôøi. Nhôø taâm

trong saïch nghieâm trì baùc quan trai giôùi, anh generations. sanh leân coõi trôøi. Moät thí duï khaùc laø vua A Xaø 4) Tuoåi treû: Youth. Theá, con vua Bình Sa Vöông, lieàn sau khi cheát, Haäu Taï: To reward liberally. taùi sanh vaøo caûnh khoå vì ñaõ mang troïng toäi Haäu Taâm: Post-mental state. gieát cha—According to the Abhidharma, Haäu Thaân: Thaân cuûa kieáp sau—The body or subsequently effective karma is a karma person in the next stage of transmigration. which, if it is to ripen, must yield its results in Haäu Theá: the existence immediately following that in 1) Ñôøi sau: The life after this. which it is performed; otherwise, it becomes 2) Nhöõng theá heä veà sau naày: Later defunct. An example of Upapajjavedaniya, a generations or ages. millionaire’s servant returned home in the evening after his laborious work in the field, to Haäu Thuyeát: see that all were observing the eight precepts 1) Hoïc thuyeát cuûa ñôøi sau, hay ñöôïc noùi veà as it was the full-moon day. Learning that he sau naày: Spoken later, or after (a also could observe them even for half a day, doctrine). he took the precepts and fasted at night. 2) Thuaät ngöõ cuûa Nhaân Minh (moät trong ba Unfortunately he died on the following chi “toân, nhaân, vaø duï”): The predicate of morning and as a result of his good action was the major premiss of a syllogism. born as a Deva. Another good example of Haäu Tieán: Underdeveloped—Backward. subsequently effective karma, Ajatasatru, son Haäu YÙ: Good intent. of King Bimbisara, was born, immediately Heù Moâi: To utter one’s lips. after his death, in a state of misery as the Heù Môû: To half-open. result of killing his father. Heøn Moïn: Ignoble—Humble—Mean— Haäu Nguõ Baùch Nieân: Pratirupaka (skt). Despicable. 1) Thôøi kyø 500 naêm sau cuøng: The last of the Heøn Nhaùt: Cowardly period of 500 years when strife would Heïn Laàn Heïn Löïa: Empty promise— prevail. Practice whatever you can practice today. Do 2) Thôøi Töôïng Phaùp, 500 naêm sau ngaøy Phaät not put off until tomorrow what you can nhaäp Nieát Baøn: Symbol, formal, or image practice today because you may never have period, 500 years after the nirvana—See

tomorrow: Haõy tu taäp nhöõng gì ta coù theå tu taäp Töôïng Phaùp. hoâm nay, chôù ñöøng heïn laàn heïn löïa ñeán ngaøy Haäu Phaùp: The latter, or symbol, age of mai vì bieát ñaâu mình seõ chaúng bao giôø coù ngaøy Buddhism—See Töôïng Phaùp. mai. Haäu Phöông: In the rear. Heùo Taøn: To fade—To wither—To shrivel Haäu Quaû: Consequence. up. Haäu Quang: AÙnh haøo quang sau böùc töôïng— Heä: The halo behind the image. 1) Coät troùi: To fasten—To attach to. Haäu Sanh: 2) Coät troùi tö töôûng: To fix the thought on. 1) Ñieàu kieän taùi sanh cuûa ñôøi sau: The after 3) Raøng buoäc: Connect—Bind—Involve—To condition of rebirth. be attached to. 2) Sanh sau: Later born. Heä Chaâu: Chaúng bieát trong aùo cuûa mình coù 3) Theá heä ñôøi sau: The later, or younger

buoäc haït chaâu, laïi töôûng mình ngheøo khoán maø Heät: Close resemblance. ñi xin aên—A peral fastened in a man's Hi: Saùng röïc—Light—Bright—Splendid— garment, yet he, in ignorance of it, is a beggar. Prosperous. Heä Duyeân: See Duyeân. Hi Vaän: See Hy Vaän. Heä Nieäm: Raøng buoäc yù nieäm theo moät höôùng Hí Hôûn: Joyful—Full of joy. nhaát ñònh, chaúng nghó gì khaùc (ñeâm ngaøy Hieám: Rare. thöôøng raøng buoäc nieäm, chôù nghó tôùi caûnh duïc, Hieàm Khích: To detest—To hate. ngöôïc laïi luoân nghó tôùi caûnh Taây Phöông Cöïc Laïc)—To fix the mind, attention, or thought Hieàm Nghi: To suspect. on—To think of—To be drawn to—Always Hieàm Oaùn: To bear a grudge. think of the western paradise, not thinking of Hieåm AÙc: Wicked. desires. Hieåm Ñòa: Dangerous area. Heä Phöôïc: Hieåm Ñoäc: See Hieåm AÙc. 1) Troùi buoäc (phieàn naõo troùi buoäc thaân taâm Hieåm Ngheøo: Perilous—Full of obstacles. laøm maát töï do): To fasten to—To tie— Hieåm Trôû: Full of obstacles. Tied to, e.g. things, or the passions. Hieåm Yeáu: Dangerous area. 2) Phieàn naõo: Affliction. Hieân Ngang: Proud—Haughty. Heä Thoáng: System. Hieán: Daâng hieán—To offer up—To present. Heä Thoáng Tö Töôûng Thích Hôïp: A rational system of thoughts Hieán Chöông: Charter. Heä Troïng: Important—Vital. Hieán Keá: To offer a scheme. Heä Tröôùc: See Duyeân. Hieán Phaùp: Constitution. Heân: To be lucky. Hieán Thaân: Hieán thaân laøm vaät teá—To offer up one's body as a sacrifice. Heân Xui: Lucky and unlucky. Hieàn: Bhadra (skt). Heát Hôi: To be out of breath. 1) Hieàn Ñöùc: Wise and Virtuous— Heát Hy Voïng: Without hope—To despair—Virtuous—Good and excellent in To lose all hope. character. Heát Keá: To be at the end of one's resourses. 2) Hieàn Nhaân: Sage—A wise and virtuous Heát Loøng: To be devoted to—With all one's man. heart—Heartily—Wholehearted. 3) Haøng thöù hai sau baäc Thaùnh: Second rank Heát Loøng Tuøy Hyû: Wholehearted rejoice. to a saint. Heát Nhaün: All finished. Hieàn Bình: Bhadra-kumbha (skt)—Thieän Heát Noùi: To find nothing more to say. Bình—Bình Nhö YÙ—Höõu Ñöùc Bình—Bình Heát Phöông: To be at the end of one's Kieát Töôøng, töø ñoù chuùng ta coù theå caàu moïi resources. chuyeän thieän laønh—Auspicious jar—Magic bottle, from which all good things may be Heát Söùc: To be exhausted—At the end of wished. one's tether. Hieàn Ñaäu: AÁn Ñoä—Thieân Truùc—Hindu— Heát Theá: See Heát phöông. India. Heát Thôøi: To be on the down grade. Hieàn Giaû: Heát Tieät: See Heát Nhaün.

1) Baát cöù ai giöõ ñòa vò cao hay coù baûn taùnh Hieàn Laønh Phuùc Haäu: Good-natured and toát: Anyone occupying a superior position, benevolent. or a good man in general. Hieàn Löông: Honest. 2) Baäc hieàn nhaân, nhöng chöa vöôït thoaùt Hieàn Maãu: Virtuous mother. ñöôïc phieàn naõo, cuõng nhö chöa thaáu ñaït Hieàn Naêng: Virtuous and talented. heát chaân lyù: A good and wise man, not yet free from illusion or fully Hieàn Nhaân: Virtuous man—A wise and comprehending reality. virtuous man. Hieàn Haïnh: Meek and virtuous. Hieàn Thaùnh: Hieàn vaø Thaùnh laø nhöõng baäc thieän laønh trí tueä—Both Hsien (hieàn) and Hieàn Haäu: Meek and loyal.—Benevolent Sheâng (Thaùnh) are those who are noted for Hieàn Hoøa: Meek and affable. goodness, and those who are also noted for Hieàn Hoä: Bhadrapala (skt). wisdom, or insight. 1) Vò Boà Taùt taïi gia, laø moät trong nhöõng ñaïi 1) Hieàn laø baäc coøn trong haøng phaøm phu, ñeä töû taïi gia cuûa Phaät trong thôøi Phaät coøn chöa ñoaïn hoaëc, chöa chöùng lyù, cuõng nhö taïi theá: One of the great lay disciples of chöa kieán ñaïo: The “Hsien” are still of the the Buddha, who kept the faith at home at ordinary human standard. They are still in the time of the Buddha. the moral plane and have not eliminated 2) Vò Boà Taùt ñaõ cuøng vôùi 500 vò khaùc khinh illusion, have not attained the upward huûy Phaät trong moät tieàn kieáp, veà sau quy-y attainments, have not yet have insight into Phaät vaø trôû thaønh Phaät—A Bodhisattva absolute reality. who with 500 others slighted Sakyamuni 2) Thaùnh laø caùc baäc khoâng coøn ôû ñòa vò phaøm in a previous existence, was converted and phu nöõa, maø caùc ngaøi ñaõ vöôït qua moïi became a Buddha. phieàn naõo (ñoaïn hoaëc), phaùt voâ laäu trí, vaø 3) Hình töôïng cuûa Hieàn Hoä thöôøng ñöôïc ñaët chöùng toaøn lyù. Caùc ngaøi ñaõ ñaït ñöôïc treân trong phoøng taém cuûa töï vieän: An image of ñòa vò thaáy ñaïo—The “Sheâng” are no Bhadrapala is kept in the monastic longer of ordinary human standard bathroom. because they transcend in wisdom Hieàn Kieáp: Bhadra-kalpa (skt)—Thieän character and cut off illusion and have Kieáp—Thôøi ñaïi maø chuùng ta ñang soáng (kieáp insight into absolute reality. They have ñaõ qua laø Trang nghieâm Kieáp, kieáp saép tôùi laø attained the upward attainments Tinh Tuù Kieáp). Hieàn kieáp keùo daøi 236 trieäu Hieàn Theâ: Virtuous wife. naêm, nhöng chuùng ta ñaõ traûi qua 151 trieäu Hieàn Thuû: naêm. Trong moät ngaøn vò Phaät Hieàn Kieáp thì 1) Hieàn Nhaân hay ngöôøi daãn ñaàu: Sage head Phaät Thích Ca laø vò thöù tö vaø Phaät Di Laëc laø vò or leader. thöù 995 noái tieáp—The age in which we are 2) Toân hieäu duøng goïi moät vò tyø kheo: A term living now—The present kalpa—The present of address to a monk. period. It is to last 236 million years, but over 3) Teân moät vò Boà Taùt trong Kinh Hoa 151 million have already elapsed. There are Nghieâm: Name of a Bodhisattva in the one thousands Buddhas, Sakyamuni was the Hua-Yen Sutra. fourth and Maitreya will be the 995th to 4) Hieàn Thuû Phu Nhaân: Teân moät vò Hoaøng succeed him. Haäu nöôùc Tính Sa ñöôïc noùi ñeán trong Hieàn Laønh: Gentle and meek.

Kinh Hoa Nghieâm—Name of a queen duøng, ngoaïi tröø Chaân Ngoân Toâng)—Exoteric mentioned in the Hua-Yen Sutra. or general scriptures, as distinguished from the 5) Toå Hieàn Thuû hieäu Phaùp Taïng, vò toå thöù ba esoteric,

occult, or tantric scriptures. cuûa toâng Hoa Nghieâm. Duôùi thôøi ngaøi Hieån Linh: To appear (supernaturally). ngöôøi ta goïi toâng Hoa Nghieâm laø Hieàn Hieån Loä: Vyanjita (skt)—To reveal—To Thuû Toâng—The third patriarch Fa-Tsang, disclose—Clearly manifested. of the Hua-Yen sect, which is also known Hieån Maät: Hieån giaùo vaø Maät giaùo—Exoteric by his title Hsien-Shou-Tsung. and Esoteric. Hieàn Thuû Kinh: Kinh noùi veà caùc vò hieàn 1) Hieån Giaùo: Taát caû caùc toâng phaùi, ngoaïi töø thuû—A sutra mentioned about the sages—See toâng Chaân Ngoân—All sects except the Hieàn Thuû. Shingon Sect. Hieàn Thuû Toâng: Hsien-Shou Tsung—See 2) Chaân Ngoân toâng: Chaân Ngoân toâng tu taäp Hieàn Thuû (5). nhöõng nghi thöùc Du Giaø—The Shingon, or Hieàn Thuïc: Honest. True-word sect is the esoteric sect, which Hieàn Trieát: The sages. exercises occult rites of Yoga character. Hieàn Töø: Indulgent. Hieån Maät Nhò Giaùo: See Hieån Maät. Hieån: Hieän ra roõ raøng—To manifest—To Hieån Minh: eveal—To open. 1) Saùng toû: Brilliant—Clear—Open— Hieån Baøy: Revealing. Manifest—Pure—Reveal. 2) Hieån thuyeát vaø minh thuyeát: Open and Hieån Boån: Hieån Loä Baûn Ñòa—Chæ vieäc hieån hidden—External and internal. loä baûn ñòa xa xöa cuûa Ñöùc Thích Ca Nhö Lai trong Phaåm Thoï Löôïng trong Kinh Phaùp Hieån Nhieân: Obviously—Evidently. Hoa—The revelation of Buddha's fundamental Hieån Saéc: Nhöõng maøu saéc thaáy ñöôïc nhö ñoû, or eternal life in the Lotus Sutra. xanh, hoàng, vaân vaân—The visible or light Hieån Chaùnh: Noùi roõ yù nghóa trung thöïc ñeå colors---The colours red, blue, pink, etc. phaù taø chaáp—To reveal (show) the truth, Hieån Thaùnh: To sanctify. reveal that which is correct. Hieån Thò: Hieån loä taát caû baûn tính cuûa chuùng Hieån Ñaït: To succeed brilliantly. sanh (caùc phaùp lyù söï nhaân quaû maø Ñöùc Phaät ñaõ Hieån Ñieån: Exoteric scriptures. hieån thò)—To reveal—To indicate. Hieån Giaùo: Giaùo thuyeát maø Ñöùc Thích Ca Hieån Thöùc: Alaya-vijnana (skt)—A Laïi da thuyeát giaûng (hai boä Kim Taïng Giôùi vaø Thai thöùc, chöùa ñöïng moïi chuûng töû thieän aùc, hieån Taïng Giôùi cuûa Ñöùc Ñaïi Nhaät Nhö Lai laø Maät hieän ñöôïc heát thaûy moïi caûnh giôùi—Open giaùo)—Open (Exoteric or general) teaching—knowledge—Manifest—The store of The exoteric teachings or schools (Vajradhatu knowledge where all is revealed, either good and Garbhadhatu of Vairocana belong to or bad. esoteric teaching). Hieån Toâng: Toâng chæ cuûa Hieån giaùo, ñoái laïi Hieån Haùch: Brilliant—Glorious. vôùi Maät giaùo (töø Chaân Ngoân Toâng, taát caû caùc toâng phaùi khaùc ñeàu laø Hieån Toâng)—The Hieån Hieän: To appear clearly. esoteric sects, in contrast with the esoteric. Hieån Kinh: Kinh ñieån cuûa Hieån Giaùo (taát caû Hieån Vinh: Glorious (brilliant) and caùc toâng phaùi Ñaïi Thöøa vaø Tieåu Thöøa ñeàu honorable.

Hieän: Hieän Ñaïi: Contemporary period—Present 1) Xuaát hieän: To appear—Visible— times. Present—To manifest. Hieän Ñoà Maïn Ñaø La: Maïn Ñaø La cuûa hai 2) Hieän taïi: Present—Now. boä Thai Taïng vaø Kim Cang Giôùi (hieän ra töø 3) Hieån hieän: Apparent—Visible. treân khoâng trung neân goïi laø hieän ñoà. Maïn Ñaø Hieän Baùo: Immediate retribution—Quaû baùo La Kim Cang do caùc caùc phaùp sö Kim Cang hieän ñôøi cho nhöõng haønh ñoäng toát xaáu trong Trí, Baát Khoâng

truyeàn laïi. Cuõng coù thuyeát noùi hieän taïi. Thí duï nhö ñôøi naày laøm laønh thì ngay caû hai ñeàu do phaùp sö Thieän Voâ UÙy truyeàn ôû ñôøi naày coù theå ñöôïc höôûng phöôùc; coøn ñôøi laïi)—The two revealed or revealing mandalas, naày laøm aùc, thì ngay ôû ñôøi naày lieàn bò mang tai the Garbhadhatu and Vajradhatu hoïa—Present-life recompense for good or evil Hieän Ñöông: Hieän taïi vaø töông lai—Present done in the present life. For example, if and future. wholesome karma are created in this life, it is Hieän Giôø: At this moment. possible to reap those meritorious retributions Hieän Haønh: A Laïi Da coù khaû naêng sinh ra in this present life; if evil karma are committed nhaát thieát phaùp hay chuûng töû. Töø chuûng töû naày in this life, then the evil consequences will maø sinh ra phaùp taâm saéc hay hieän haønh—Now occur in this life. going, or proceeding; present or manifest Hieän Chöùng: Pratyaksha (skt). activities. • Nhaän thöùc ngay lieàn dieäu quaû: The Hieän Haønh Phaùp: Töø haït gioáng A Laïi Da immediate realization of enlightenment or hieån hieän thaønh moïi phaùp haønh ñoäng—Things nirvana—Inner realization—Immediate in present or manifested action, phenomena in perception. general. • Khi moät söï vaät xuaát hieän tröôùc moät cô Hieän Hình: To manifest—To appear. quan caûm giaùc hay caên thì cô quan naày nhaän thöùc noù vaø nhaän bieát noù laø moät caùi gì Hieän Höõu: Existence—Existing. ôû beân ngoaøi. Ñaây laø caùi bieát ngay lieàn, taïo Hieän Ích: Ích lôïi hieän ñôøi—Benefit in the thaønh neàn taûng cho taát caû caùc hình thöùc present life. bieát khaùc: When an object appears before Hieän Khôûi Quang: Haøo quang beân ngoaøi a sense-organ, the latter perceives it and cuûa Phaät (tuøy theo hoaøn caûnh beân ngoaøi), ñoái recognizes it as something external. This laïi vôùi thöôøng quang cuûa Phaät—The light in is immediate knowledge, forming the temporary manifestations—The phenomenal basis of all other forms of knowledge. radiance of Buddha which shines out when Hieän Chöùng Löôïng: Hoïc hay tìm hieåu qua circumstances require it, as contrasted to his thaáy bieát—Learning by seeing and noumenal radiance which is constant. understanding. Hieän Leân: See Hieän Hình. Hieän Coù: Existent. Hieän Löôïng: Lyù luaän hay löôïng tri hieän thöïc Hieän Dieän: To be present. cuûa caùc phaùp ñeå bieát töï töôïng chöù khoâng nhaèm Hieän Duï: Moät caùch so saùnh bao goàm döõ kieän phaân bieät—Reasoning from the manifest— hay hoaøn caûnh hieän taïi—A comparison Appearance, i.e. smoke. consisting of immediate facts, or ** For more information, please see Nhò circumstances. Löôïng. Hieän Nghieäp: Ditthadhammavedaniya (p)—

Immediately effective karma—Theo A Tyø Ñaït garment to wear when they went outdoor. Ma Luaän (Vi Dieäu Phaùp), hieän nghieäp laø One day the husband heard the Dharma nghieäp maø quaû cuûa noù phaûi troå sanh trong from the Buddha and was so pleased with kieáp hieän taïi (nghieäp troå quaû töùc khaéc); neáu the doctrine that he wished to offer his khoâng thì noù seõ trôû thaønh voâ hieäu löïc— only upper garment to the Buddha, but his According to the Abhidharma, immediately inate greed would not permit him to do so. effective karma is a karma which, if it is to He combatted with his mind and, ripen, must yield its results in the same eventually overcoming his greed, offered existence in which it is performed; otherwise, the

garment to the Buddha and exclaimed, if it does not meet the opportunity to ripen in “I have won, I have won.” Upon learning the same existence, it becomes defunct. This this story, the king was so delighted and in karma is divided into two parts: appreciation of his generosity, the king a) Quaû laønh troå sanh trong kieáp hieän taïi: presented him with 32 robes. The devout Trong Truyeän Coå Phaät Giaùo coù moät caâu husband kept one for himself, and another chuyeän veà “Quaû Laønh Troå Sanh Ngay for his wife, and offered the rest to the Trong Kieáp Hieän Taïi” nhö sau. Vaøo thôøi Buddha and the Order. Ñöùc Phaät coøn taïi theá, coù hai vôï choàng b) Quaû döõ troå sanh trong kieáp hieän taïi: Trong ngöôøi kia chæ coù moät caùi aùo choaøng che Truyeän Coå Phaät Giaùo coù moät caâu chuyeän thaân. Khi choàng coù vieäc ñi ñaâu, maëc aùo, veà “Quaû Döõ Troå Sanh Ngay Trong Kieáp thì vôï phaûi ôû nhaø. Neáu vôï ñi thì choàng ôû Hieän Taïi” nhö sau. Moät ngöôøi thôï saên daét nhaø. Moät ngaøy kia, choàng ñi nghe Ñöùc baày choù vaøo röøng ñeå saên thuù, thaáy beân Phaät thuyeát phaùp, laáy laøm thoûa thích beøn ñöôøng coù moät vò Tyø Kheo ñang ñi khaát naåy sinh yù ñònh muoán daâng leân Phaät caùi aùo thöïc. Ñi caû buoåi khoâng saên ñöôïc gì, ngöôøi duy nhaát aáy, nhöng loøng luyeán aùi coá höõu thôï saên laáy laøm böïc töùc cho raèng xui vì cuûa con ngöôøi troåi leân, vaø moät cuoäc tranh giöõa ñöôøng gaëp ñaïo só. Luùc trôû veà laïi cuõng ñaáu vôùi chính mình dieãn ra trong loøng anh. gaëp vò ñaïo só aáy, neân ngöôøi thôï saên noåi Sau cuøng taâm boá thí cheá ngöï ñöôïc loøng côn giaän xua choù caén vò sö. Maëc daàu vò sö luyeán aùi. Anh heát söùc vui möøng maø reo heát lôøi naên næ van lôn, ngöôøi thôï saên vaãn leân raèng: “Ta ñaõ chieán thaéng, ta ñaõ chieán cöông quyeát khoâng tha. Khoâng coøn caùch thaéng” vaø haønh ñoäng ñuùng y nhö sôû naøo khaùc, vò sö beøn treøo leân caây ñeå traùnh nguyeän, ñem daâng caùi aùo duy nhaát cuûa hai baày choù döõ. Ngöôøi thôï saên beøn chaïy ñeán vôï choàng leân Phaät. Caâu chuyeän loït ñeán tai goác caây giöông cung baén leân, truùng nhaèm vua. Ñöùc vua beøn hoan hyû truyeàn leänh ban goùt chaân vò sö. Trong luùc quaù ñau ñôùn, vò cho anh ta 32 boä aùo. Ngöôøi choàng moä ñaïo sö ñaùnh rôi caùi y xuoáng ñaát, chuïp leân ñaàu naày löïa ra moät caùi cho mình, moät caùi cho vaø bao truøm leân toaøn thaân teân thôï saên. vôï, coøn bao nhieâu ñem daâng heát cho Ñöùc Baày choù töôûng laàm laø vò sö ñaõ teù xuoáng, Phaät vaø Taêng ñoaøn—The result of a good neân aùp laïi caén xeù chính chuû cuûa mình— karma reaped in this life. In the Buddhist The result of a bad karma reaped in this Legends, there is a story about the result life. In the Buddhist Legends, there is a of a good karma reaped in this life. At the story about the result of a bad karma time of the Buddha, a couple of husband reaped in this life. At the time of the and wife who possessed only one upper Buddha, there was a hunter who went

hunting to the forest, followed by his dogs, To appear—To manifest. met by the wayside a monk who was Hieän Sinh: Cuoäc soáng hieän taïi—The present proceeding on his almsround. As the life. hunter could not procure any game he Hieän Sinh Lôïi Ích: Nhöõng lôïi ích hieän ñôøi thought it was due to the unfortunate trong vieäc cuùng döôøng chö Phaät—Benefits in meeting of the monk. While returning the present life from serving Buddha. home he met the same monk and was Hieän Taïi: deeply

engraved at this second encounter. • Baây giôø—Ngay luùc naày—Now—At In spite of the entreaties of the innocent present—At this moment. monk, the hunter set the dogs on him. • Phaät giaùo tin vaøo hieän taïi. Vôùi caùi hieän taïi Finding escape therefrom, the monk laøm caên baûn ñeå lyù luaän veà quaù khöù vaø climbed a tree. The wicked hunter ran up töông lai. Hieän taïi chính laø con, laø keát quaû the tree, and pierced the soles of the cuûa quaù khöù; hieän taïi roài seõ trôû thaønh cha monk's feet with the point of an arrow. meï cuûa töông lai. Caùi thöïc cuûa hieän taïi The pain was so excruciating that the robe khoâng caàn phaûi chöùng minh vì noù hieån the monk was wearing fell upon the hunter nhieân—Buddhism believes in the present. completely covering him. The dogs, With the present as the basis it argues the thinking that the monk had fallen from the past and future. The present id the tree, devoured their own master. offspring of the past, and becomes in turn Hieän Quaù Vò: Hieän taïi, quaù khöù, vò lai— the parent of the future. The actuality of Present, past, and future. the present needs no proof as it is self- Hieän Quaùn: Tueä hieän quaùn chaân lyù—To evident. meditate on or insight into—Present insight Hieän Taïi Hieàn Kieáp: The present into the deep truth of Buddhism—Immediate bhadrakalpa. presentations. Hieän Taïi, Quaù Khöù, Vò Lai: Hieän quaù vò— Hieän Quang Thieàn Sö: Zen Master Hieän Present, past and future. Quang (?-1221)—Thieàn sö Vieät Nam, queâ ôø Hieän Taïi Theá: Thaêng Long, Baéc Vieät. Luùc 11 tuoåi ngaøi xuaát 1) Theá giôùi hieän taïi: The present world. gia vaø trôû thaønh ñeä töû cuûa Thieàn sö Thöôøng 2) Moät trong tam theá: See Hieän Taïi, Quaù Chieáu. Sau khi thaày thò tòch, ngaøi gaëp vaø trôû Khöù, Vò Lai. thaønh ñeä töû cuûa Thieàn sö Trí Thoâng. Ngaøi laø Hieän Thaønh: Self-evidence of existing. phaùp töû ñôøi thöù 14 doøng Thieàn Voâ Ngoân Thoâng. Ngaøi thò tòch naêm 1221—A Hieän Thaân: Vietnamese Zen master from Thaêng Long, 1) Thaân hieän taïi: Embodiment—The present North Vietnam. At the age of 11, he left home body. and became a disciple of Zen master Thöôøng 2) Hieän thaân cuûa chö Phaät vaø chö Boà Taùt Chieáu. After his master passed away, he met döôùi nhieàu hình thöùc ñeå cöùu ñoä chuùng and became a disciple of Zen master Trí sanh: The various bodies or manifestations Thoâng. He was the dharma heir of the in which Buddhas and Bodhisattvas reveal fourteenth generation of the Wu-Yun-T'ung themselves. Zen Sect. He passed away in 1221. Hieän Thaân Thuyeát Phaùp: To manifest body Hieän Ra: To come out—To become visible— and to preach Dharma.

Hieän Thaät: Real—Actual. Hieän Töôùng Cuûa Nghieäp Si: The Hieän Theá: Ñôøi hieän taïi hay quaûng ñôøi con manifestation of the karma of delusion ngöôøi ta ñang soáng—The present world. (ignorance). Hieän Thôøi: At the present time—Now. Hieän Töôùng Thoâ Thieån: Gross Hieän Thöùc: manifestation. 1) Moät trong ba thöùc ñöôïc noùi trong Kinh Hieän Töôùng Vi Teá: Subtle manifestation. Laêng Giaø: Direct knowledge or Hieän Töôïng: Phenomenon—Adornment— manifesting wisdom, one of the thre states All manifestation—Adornment of space—The mentioned in the Lankavatara Sutra—See features of the world—Theo Ngaøi Long Thoï Tam Thöùc. trong trieát hoïc Trung Quaùn, hieän töôïng voán coù 2) Teân khaùc cuûa A Laïi Da

thöùc: Moïi phaùp ñaëc tính nhö laø bieåu hieän cuûa thöïc taïi hay theá ñeàu döïa vaøo A Laïi Da thöùc maø hieån hieän ñeá, bôûi vì chuùng phuû moät böùc maøn leân thöïc taïi. (caùc phaùp ñeàu hieån hieän treân baûn thöùc neân Nhöng ñoàng thôøi, chuùng cuõng coù nhieäm vuï chæ goïi laø hieän thöùc)—Another name of ñöôøng daãn ñeán thöïc taïi nhö laø cô sôû cuûa hieän Alayavijnana, on which all things depend töôïng—According to Nagarjuna in the for realization, for it completes the Madhyamaka philosophy, phenomena are knowledge of the other vijnanas—See A characterized as samvrti because they cover Laïi Da Thöùc. the real nature of all things, or they throw a 3) Moät trong naêm thöùc ñöôïc noùi ñeán trong veil over Reality. At the same time they serve Khôûi Tín Luaän: Representation as a pointer to Reality as their ground. consciousness or or perception of an Hieän Töôïng Kyø Laï: Strange phenomena. external world, one of the five parijnanas Hieän Töôïng Luaän: Phenomenalism—See mentioned in the Awakening of Faith— Thaät Töôùng Luaän. See Nguõ Thöùc. Hieän Töôïng Töï Nhieân: A natural Hieän Tieàn: phenomenon. 1) Hieän taïi, ngay luùc naày—Now—At this Hieän Töôïng Vaø Thöïc Theå: Phenomenon moment—At the present time. and noumenon—Theo toâng Thieân Thai, thöïc 2) Hieån hieän ngay tröôùc maët: Manifest töôùng hay thöïc theå chæ ñöôïc theå nhaän qua caùc before one. hieän töôïng. Chöông hai cuûa Kinh Phaùp Hoa Hieän Tieàn Ñòa: Giai ñoaïn thöù saùu trong thaäp noùi: “Nhöõng gì Ñöùc Phaät ñaõ thaønh töïu laø phaùp ñòa Boà Taùt, ñòa vò toái thaéng trong ñoù chaân nhö toái thöôïng, hy höõu, vaø khoù hieåu. Chæ coù chö ñaõ hieän leân—The sixth of the ten stages of the Phaät môùi thaáu suoát ñöôïc thöïc töôùng cuûa taát caû bodhisattva, in which the bhutatathata (chaân caùc Phaùp, töùc laø taát caû caùc phaùp ñeàu nhö thò nhö) is manifested to him. töôùng, nhö thò theå, nhö thò nhaân, nhö thò löïc, Hieän Tình: Present situation. nhö thò taùc, nhö thò duyeân, nhö thò quaû, nhö thò Hieän Traïng: Present condition. baùo, nhö thò baûn maït cöùu caùnh.” Qua nhöõng Hieän Töôùng: Theo Khôûi Tín Luaän, hieän bieåu hieän naày cuûa nhöõng hieän töôïng hay cuûa töôùng coù nghóa laø caûnh giôùi töôùng hay caûnh chaân nhö, chuùng ta thaáy ñöôïc thöïc töôùng. giôùi beân ngoaøi—According to The Awakening Ñuùng hôn, nhöõng bieåu hieän naày töùc laø thöïc of Faith, manifest forms mean the external or töôùng. Khoâng coù thöïc theå beân ngoaøi hieän phenomenal world. töôïng, chính nôi hieän töôïng laø thöïc theå—The

true state or noumenon can be realized only intelligent, but cunning. through phenomena. In the second chapter of Hieät Hueä: Chæ trí hueä theá gian (thoâng minh, the Lotus Sutra, it is said: "Wha“ the Buddha khoân lanh maø xaûo traù)—Worldly wisdom, has accomplished is the dharma foremost, rare clever, intelligent, but cunning. and inconceivable. Only the Buddhas can Hieät Tueä: See Hieät Hueä. realize the true state of all dharmas; that is to Hieáu: Filial—Obedient. say, all dharmas are thus formed, thus-natured, Hieáu Danh: Eager for fame. thus-substantiated, thus-caused, thus-forced, thus-activated, thus-circumstanced, thus- Hieáu Döôõng: To nurse one’s parents. effected, thus-remunerated and thus- Hieáu Ñeå: Dutiful to one’s parents and beginning-ending-completing.” Through these

submissive to one's elder brothers. manifestations of Thusness or phenomena we Hieáu Ñoäng: Restless. can see the true state. Nay, these Hieáu Kyø: To be curious. manifestations are the true state. There is no Hieáu Nam: Pious or filial son. noumenon besides phenomenon; phenomenon Hieáu Nöõ: Pious girl. itself is noumenon. Hieáu Phuïc: Tang phuïc—Mourning dress— Hieän Töôïng Vuõ Truï: Universal phenomena. Mourning clothes for parents. Hieän Voâ Löôïng Thaân: To manifest Hieáu Saéc: To have a weakness for woman. boundless bodies. Hieáu Thaûo: Pious. Hieáp: Hieáu Thuaän: Obedient—Pious and 1) Beï söôøn: The ribs. submissive. 2) Hieáp ñaùp—To oppress—Forceful. Hieáu Trung: Piety and loyality. Hieáp Só: Bodhisattva (skt)—Coøn goïi laø Hieáp Thò hay Hieäp Thò, hai vò Boà Taùt ñöùng hai beân Hieáu Töû: See Hieáu Nam. moät vò Phaät, beân phaûi vaø beân traùi (nhö hai Hieåu: Ngaøi Quaùn AÂm vaø Theá Chí laø hai vò hieáp só 1) Hieåu bieát: To understand—To know—To cuûa Ñöùc Phaät A Di Ñaø; hai ngaøi Nhaät Quang make known. vaø Nguyeät Quang laø hai vò hieáp só cuûa Ñöùc 2) Roõ raøng: Trong saùng—Shining—Clear. Phaät Döôïc Sö; hai ngaøi Vaên Thuø vaø Phoå Hieàn 3) Bình Minh: Dawn. laø hai vò hieáp só cuûa Ñöùc Phaät Thích Ca)—The Hieåu Bieát: two assistants of a Buddha, etc., right and • Hieåu bieát (v): Janati (p)—Jnatum (skt)— left—See Tam Thaùnh. Understanding—Knowledge—To Hieäp: comprehend—To gain knowledge. 1) Keïp naùch—To clasp under the arm. • Söï hieåu bieát (n): Jananam (p)—Jna (skt)— 2) OÂm aáp: AÁp uû—To cherish. Knowing—Understanding. Hieäp Hoøa: To be in accord. Hieåu Bieát Haïn Heïp: Understanding is not Hieäp Hoäi: Association. comprehensive. Hieäp Löïc: To join force with. Hieåu Bieát Saâu Xa: Penetrative understanding Hieäp Söùc: See Hieäp Löïc. Hieåu Coå: Troáng tænh thöùc vaøo buoåi bình Hieäp Trì: See Hieáp Só. minh—The reveilleù drum at dawn. Hieät: Khoân lanh maø xaûo traù—Clever,

Hieåu Coâng: See Nguyeân Hieåu. quaû baùo ba ñôøi, laøm laønh ñöôïc phöôùc, laøm döõ Hieåu Laàm: To misunderstand—To mang hoïa laø chuyeän ñöông nhieân. Ngöôøi trí misconceive. bieát söûa ñoåi hình, keû daïi luoân hôøn vôùi boùng. Tröôùc caûnh nghòch caûnh thuaän caûnh, ngöôøi con Hieåu Lieãu: Laøm cho saùng toû—To make clear. Phaät chôn thuaàn ñeàu an nhieân töï taïi, chöù Hieåu Ngaàm: To understand through hints. khoâng oaùn trôøi traùch ñaát—A mirror reflects Hieåu Noâng Caïn Heïp Hoøi: Sperficial and beauty and ugliness as they are, the Buddha's narrow understanding of the issue. Teachings prevail forever, knowing that Hieåu Roõ: To understand clearly. requital spans three generations, obviously Hieåu YÙ: To know someone's intention. good deeds cause good results, evil deeds Hieäu: causes evil results. The wise know that it is the 1) Daáu hieäu: A sign—A mark. object before the mirror that should be 2) Hieäu trieäu: To call. changed, while the dull and ignorant waste Hieäu Ñính: To revise. time and effort hating and resenting the image Hieäu Khieáu Ñòa Nguïc: Raurava (skt)—Ñòa in the mirror. Encountering good or adverse circumstances, devoted Buddhists should nguïc nôi naïn nhaân luoân than khoùc—The hell always be peaceful, not resent the heaven nor of wailing—See Ñòa Nguïc (A) (a) (4). hate the earth—See Tam Baùo. Hieäu Löïc: Effective—Efficient—Valid. Hình Nhö:

To seem—To appear. Hieäu Nghieäm:See Hieäu löïc. Hình Noäm: Mannequin. Hieäu Naêng: Competance—Capacity. Hình Phaùp: See Hình Luaät. Hieäu Quaû: To be effective Hình Phaït Khoå Sai: penal servitude. Hình: Form—Figure—Appearance—The body. Hình Saéc: Samsthanarupa (skt)—Hieån saéc coù hình hay tính chaát ñaëc thuø cuûa hình thöùc nhö Hình AÛnh Thoaùng Qua: A faint glymse daøi, ngaén, vuoâng, troøn, cao, thaáp, thaúng, cong, Hình Daùng: Appearance. vaân vaân—The characteristics of form (long, Hình Dung: See Hình daùng. short, square, round, high, low, straight, Hình Haøi: Body and skeleton. crooked, etc). Hình Luaät: Criminal law. Hình Sôn: Thaân hình, so saùnh vôùi moät ngoïn Hình Maïo: Form—Appearance. nuùi—The body, comparable to a mountain. Hình Maïo Duïc: Duïc veà saéc ñeïp hình töôùng, Hình Söï: Criminal affairs. moät trong luïc duïc---The desire awakened on Hình Thöùc: Form. seeing a beautiful form, one of the six desires Hình Thöùc Beà Ngoaøi: External practice— (luïc duïc). Formality—External form. Hình Ngay Boùng Thaúng: Neáu baïn muoán Hình Thöùc Tinh Teá: Subtle form. gaët quaû vò Phaät, baïn phaûi gieo chuûng töû Phaät— Hình Töôùng: Formal or spatial, as length and A straight mirror image requires a straight breadth, etc. object. If you want to reap the “Buddhahood,” Hình Töôïng: Pratima (skt)—Hình töôïng you must sow the Buddha-seed—Hình ñeïp xaáu Phaät—An image or likeness of Buddha. theá naøo, boùng hieän trong göông cuõng nhö theá aáy, lôøi Phaät daïy muoân ñôøi vaãn theá, bieát ñöôïc Hình Töôïng Veõ Cuûa Boà Taùt Ñòa Taïng: Earth Store Bodhisattva’s image.

Hình Töôïng Veõ Cuûa Phaät: Buddha’s Virtue, name of Subhavyuha when incarnated image. as a member of Sakyamuni’s retinue. Hæ Voâ Löôïng Taâm: Boundless joy on seeing Hoa Haäu: The queen of beauty—The beauty others rescued from suffering. queen. Híp Maét: To close the eyes. Hoa Hoøe: Flowery. Hiu Haét: To blow lightly. Hoa Hoàng: Hiu Hiu: To blow very lightly. 1) Rose. 2) Commission—Trade allowance. Hiu Quaïnh: Deserted—Lonely. Hoï Haøng: Relatives. Hoa Khai: Söï xuaát hieän cuûa moïi hieän töôïng—The appearance of phenomena. Hoï Ngoaïi: Relation on the mother’s side. Hoa Khai Kieán Phaät: Hoa sen nôû thaáy Phaät. Hoï Noäi: Relation on the father’s side. To see the Buddha when the lotus blooms— Hoa: Kusuma, Puspa, or Padma (skt). Theo thuyeát Tònh Ñoä, nhöõng ai chuyeân taâm trì 1) Hoa, ñaëc bieät laø hoa sen, moät trong saùu nieäm hoàng danh Phaät A Di Ñaø, sau khi cheát seõ loaïi vaät ñeå cuùng ñöôøng Phaät: Flower— vaõng sanh Cöïc Laïc—According to the Pure Blossom—Flowery, especially the lotus, Land Doctrine, those who decisively recite the one of the six objects for offerings—For name of Amitabha Buddha will be reborn in more information, please see Lieân Hoa. the Western Pure Land after passing away. 2) Khoan Hoøa: Vì hoa nhu nhuyeãn khieán Hoa Khai Theá Giôùi Khôûi: Vò toå thöù 27 taïi loøng ngöôøi khoan hoøa—Pleasure. AÁn Ñoä laø Baùt Nhaõ Ña La ñaõ daïy: “Hoa khai 3) Xa Hoa: To waste—To spend—To theá giôùi khôûi,” nghóa laø hieän töôïng vaø söï hieän profligate. höõu cuï theå chæ laø moät—The twenty-seventh 4) Hoa Nghieâm: Hoa töôïng tröng cho vaïn patriarch, Master Prajnatara, said, “Flowers haïnh phoâ baøy trang nghieâm—To ornate— opening are the occurrence of the world,” in To

decorate—Glory—Splendour. other words, phenomena and concrete 5) Hoa Sen: Padma (skt)—The lotus flower. existence are just one. 6) Hoa Trôøi: Celestial flowers. Hoa Khoâi: See Hoa haäu in Vietnamese- Hoa Baùo: Flower-recompense—Quaû baùo English Section. töông öùng vôùi nhaân gieo, nhaân laønh quaû laønh Hoa Laâm: Teân moät ngoâi chuøa coå noåi tieáng nhaân aùc quaû aùc—The fruit corresponds to the toïa laïc trong thò xaõ Cao Laõnh, Nam Vieät Nam. seed, good for good and evil for evil. Theo taøi lieäu cuûa chuøa thì chuøa ñöôïc xaây döïng Hoa Cung: See Hoa Lung. töø theá kyû thöù 19. Kieán truùc chuøa hieän nay laø Hoa Daïi: Wild flowers. keát quaû cuûa kyø truøng tu naêm 1972. Beân phaûi Hoa Ñaøi: Ñaøi hoa sen—The lotus seat or chuøa coù ba thaùp thôø caùc vò Hoøa Thöôïng Nhö throne. Leã, Giaùc Ngoä vaø Nhöït Lang, laø nhöõng vò Toå Hoa Ñaøm: Udambara (skt)—Hoa Öu Ñaøm. Laâm Teá taïi Vieät Nam ñôøi thöù 39, 40 vaø 41— Hoa Ñöùc Boà Taùt: Padmasri (skt)—Vò Boà Taùt Name of a famous ancient pagoda located in cuûa Hoa Sen saùng choùi, teân cuûa Dieäu Trang Cao Laõnh town, South Vietnam. According to Nghieâm khi coøn laø moät thaønh vieân trong thaân the documents in the pagoda, it was built in the quyeán cuûa Phaät Thích Ca Maâu Ni—Lotus- nineteenth century. The present structure Brillance Bodhisattva, translated as Lotu- results from the reconstruction in 1972. On the

right side of the pagoda stand three stupas of Ñoâng Taán, khoaûng naêm 406 sau Taây Lòch, Most Venerable Nhö Leã, Giaùc Ngoä, and Nhöït 60 quyeån, coøn goïi laø Luïc Thaäp Hoa Lang, who were respectively the 39th, 40th, and Nghieâm hay Taán Kinh, hay kinh cuõ: 60 41th Patriarchs of the Lin-Chi of the Vietnam books translated by Buddhabhadra, who Buddhist Sangha. arrived in China around 406 A.D., also Hoa Lôïi: Income. known as the East-Chin Sutra or the old Hoa Lung: sutra. 1) Roã ñöïng hoa sen: Flower baskets for 2) Baûn dòch cuûa ngaøi Thöïc Xoa Nan Ñaø ñôøi scattering lotus flowers. Ñöôøng, vaøo khoaûng naêm 700 sau Taây 2) Roã ñöïng hoa laù noùi chung: Baskets for Lòch, 80 quyeån, coøn goïi laø Baùt Thaäp Hoa leaves and flowers in general. Nghieâm, Ñöôøng Kinh, hay Kinh môùi: 80 books translated by Siksananda, about 700 Hoa Maïn: Kusuma-mala (skt)—Voøng hoa A.D., also known as the T'ang Sutra or the trang söùc cuûa phuï nöõ AÁn Ñoä—Chaplet of new sutra. flowers used as adornments for Indian women. 3) Baûn dòch cuûa ngaøi Baùt Nhaõ ñôøi Ñöôøng, Hoa Maét: To be dazzled. khoaûng naêm 800 sau Taây Lòch, 40 quyeån, Hoa Maãn: See Hoa Lung. coøn goïi laø Töù Thaäp Hoa nghieâm. Baûn dòch Hoa Maàu: Agricultural produce. naày bao goàm phaàn Hoa Nghieâm AÂm Hoa Muïc: Maét ñeïp nhö hoa sen xanh—Eyes Nghóa cuûa ngaøi Hueä Uyeån bieân soaïn naêm like the blue lotus (pure). 700 sau Taây Lòch: 40 books translated by Hoa Muoän: Late flower. Prajna around 800 A.D. This translation Hoa Myõ: Beautiful—Splendid. also included the Dictionary of Classic by Hoa Nghieâm: Avatamsa (skt). Hui-Yuan in 700 A.D. 1) Voøng hoa trang söùc—A ring-shaped Hoa Nghieâm Nguõ Giaùo: See Nguõ Thôøi ornament—The flower-adorned, or a Giaùo, and Nguõ Giaùo in Vietnamese-English garland. Section. 2) Teân cuûa Kinh Hoa Nghieâm: The name of Hoa Nghieâm Nhöùt Thöøa: Taát caû chuùng the Hua-Yen Sutra. sanh nhôø moät ñaïo duy nhaát maø thaønh Phaät, hay 3) Teân cuûa Toâng Hoa Nghieâm (moät toâng taát caû ñeàu y nöông theo Hoa Nghieâm

Nhöùt phaùi duøng teân kinh naày laøm choã sôû y vaø Thöøa maø thaønh Phaät ñaïo—The One Vehicle of phaùp moân cho toâng phaùi mình): The name Hua-Yen (Avatamsaka-yana) for bringing all of the Hua-Yen school. to Buddhahood. Hoa Nghieâm Kinh: Avatamsaka-sutra Hoa Nghieâm Phaùp Giôùi: Realm of (skt)—Ñaïi Phöông Quaûng Phaät Hoa nghieâm Dharma—The plan of Avatamsaka—See Kinh—See Kinh Hoa Nghieâm in Vietnamese- Dharmadhatu in Sanskrit/Pali-Vietnamese English Section and Kinh Hoa Nghieâm Phaåm Section. Phoå Hieàn Haïnh Nguyeän in Appendix A (5). Hoa Nghieâm Tam Muoäi: Phaät Hoa Nghieâm Hoa Nghieâm Kinh Tam Dòch: Ba baûn dòch Tam Muoäi hay tam muoäi Phaät, coi duyeân khôûi cuûa Kinh Hoa Nghieâm beân Trung Quoác— voâ taän cuûa nhaát chaân phaùp giôùi laø moät phaùp Three translations of the Avatamsaka-sutra in giôùi tinh thaàn tröôøng cöûu maø taát caû caùc hoaït China. ñoäng cuûa Phaät ñeàu môû ra töø ñoù—The Buddha- 1) Baûn dòch cuûa ngaøi Phaät Ñaø Baït Ñaø ñôøi samadhi of an eternal spiritual realm from

which all Buddha activities are evolved. kinh A Haøm vaø caùc giaùo lyù khaùc—Prior to Hoa Nghieâm Tam Thaùnh: Ba vò Vua trong the Avatamsaka School, there were in Hoa Nghieâm, Phaät Tyø Loâ Giaù Na ôû giöõa, Phoå China schools named Ti-Lun and Fa-Tsing Hieàn beân traùi vaø Vaên Thuø beân phaûi—The which were founded on Vasubandhu's three kings in Avatamsaka, Vairocana in the commentary on the Dasa-Bhumi-Sutra. center, Samantabhadra in the left, and The text was translated into Chinese in Manjusri in the right. 508-512 A.D. by Bodhiruci, Ratnamati and Hoa Nghieâm Tam Vöông: See Hoa Buddhasanta, all from India. According to Nghieâm Tam Thaùnh. Prof. Junjiro Takakusu in The Essentials of Buddhist Philosophy, "Wreath" means Hoa Nghieâm Thôøi: Thôøi kyø thöù nhaát trong "flower-ornament" and is considered a naêm thôøi giaûng phaùp cuûa Ñöùc Phaät, thôøi Hoa translation of the Sanskrit term Nghieâm ñöôïc Ñöùc Phaät thuyeát giaûng ngay sau "Avatamsaka" denoting a wreath or khi Ngaøi giaùc ngoä—The first of the "five garland. It is the name of a Sutra in which periods" during which the Avatamsaka- Sutra the mystic doctrine of the Buddha was delivered by Sakyamuni Buddha Mahavairocana is minutely described. The immeditely after his enlightenment. scripture is said to have been preached by ** For more information, please see Nguõ Thôøi the Buddha soon after his Enlightenment, Giaùo (1). but none of those listening to him could Hoa Nghieâm Toâng: understand a word of it as if they were (A) Nguoàn goác toâng Hoa Nghieâm—The origin deaf and dumb. Therefore he began anew of the Hua-Yen Sect: to preach the easy four Agamas • Tröôùc Hoa Nghieâm toâng, ôû Trung Hoa ñaõ (discourses) and other doctrines. coù moät phaùi mang teân laø Ñòa Luaän Toâng • Kinh Hoa Nghieâm laø nhöõng gì Ngaøi thuyeát vaø Phaùp Tính Toâng (see Ñòa Luaän Toâng giaûng laàn ñaàu, cuõng laø nhöõng gì Ngaøi and Phaùp Tính Toâng), y cöù treân baûn luaän chöùng ngoä. Chaân lyù maø Ngaøi chöùng ngoä giaûi cuûa Theá Thaân veà Thaäp Ñòa Kinh. Taùc ñöôïc tuyeân thuyeát minh nhieân. Chæ baäc ñaõ phaåm naày ñöôïc phieân dòch sang Haùn vaên tieán boä nhö moät vò Boà Taùt môùi coù theå hieåu trong naêm 508-512 do coâng trình cuûa Boà ñöôïc Ngaøi, coøn phaøm

phu hoaøn toaøn Ñeà Löu Chi, Böûu Hueä vaø Phaät Ñaø Phieán khoâng theå thaáu ñöôïc baûn yù cuûa Ngaøi— Ña. Theo Giaùo Sö Junjiro Takakusu trong What he preached first was what he had Cöông Yeáu Trieát Hoïc Phaät Giaùo, Hoa realized in his Enlightenment. The truth he Nghieâm nghóa laø “Trang nghieâm baèng had conceived was proclaimed exactly as hoa” vaø ñöôïc coi nhö moät dòch ngöõ töø it was. An advanced personage such as a tieáng Phaïn Avatamsaka chæ cho traøng hoa Bodhisattva or saintly person might have hay voøng hoa. Ñaây laø danh hieäu cuûa understood him, but an ordinary person quyeån kinh trong ñoù giaùo nghóa bí maät cuûa could not grasp his ideas at all. Ñöùc Phaät Ñaïi Nhaät ñöôïc moâ taû raát tæ mæ. • Dòch baûn kinh Hoa Nghieâm baèng Haùn vaên Kinh Hoa Nghieâm ñöôïc coi nhö laø do Ñöùc coù ba boä: Baùt Thaäp, Luïc Thaäp vaø Töù Thaäp Phaät thuyeát ngay sau khi Ngaøi thaønh ñaïo, Hoa Nghieâm. Hai baûn ñaàu khoâng coøn nhöng thính chuùng nhö caâm nhö ñieác nguyeân baûn Phaïn ngöõ; baûn cuoái Hoa khoâng ai hieåu ñöôïc moät lôøi. Do ñoù Ngaøi Nghieâm 40 quyeån, coøn ñöôïc nguyeân baûn laïi baét ñaàu thuyeát phaùp deã hôn, laø boán

Phaïn ngöõ laø Ganda-vyuha (Phaåm Nhaäp is stated that the Bodhisattva Manjusri is Phaùp Giôùi). Baûn vaên naày moâ taû cuoäc living on the Ch’ingliang Mountain in chieâm baùi thöïc hieän bôûi Thieän Taøi, thaêm China, and is proclaiming the laws at al vieáng 53 Thaùnh ñòa cuûa ñaïi só Taêng löõ vaø times. Tis Ch’ingliang Mountain is cö só. Muïc ñích cuûa cuoäc chieâm baùi naày laø identified with with the Wu-T’ai Mountain ñeå chöùng ngoä nguyeân lyù Phaùp giôùi—The of China. The name Wu-T’ai or five Avatamsaka Sutra is represented in heights itself seems to indicate Panca- Chinese by three recensions, in eighty, sikha or five top-knots, a name of sixty, and forty Chinese volumes. Of the Manjusri. The great Avatamsaka first two we do not possess their sanskrit Monastery of that mountain is the shrine original. For the last, the forty-volume sacred to that Bodhisattva. Such a belief in text, we have its original which is called India as well as in China seems to go back Ganda-vyuha. In the text, a pilgrimage to the fifth century A.D. or still earlier. undertaken by the young Sudhana to visit (B) YÙ nghóa vaø giaùo thuyeát cuûa Toâng Hoa fifty-three worthies, religious and secular, Nghieâm—The meanings and doctrine of is described. The object of the pilgrimage the Avatamsaka sect: was to realize the principle of Dharma- • Hoa Nghieâm Toâng laáy Kinh Hoa Nghieâm dhatu or the Realm of Principle or laøm choã döïa—The Avatamsaka sect or Elements. school whose foundation works in the • Taïi AÁn Ñoä, toâng Hoa Nghieâm khoâng ñöôïc Avatamsaka-sutra. coi nhö laø moät toâng phaùi ñoäc laäp. Tuy • Theo Giaùo Sö Junjiro Takakusu trong nhieân söï tích chieâm baùi cuûa Thieän Taøi Cöông Yeáu Trieát Hoïc Phaät Giaùo, lyù vieân ñöôïc keå tæ mæ trong Divya-avadana, vaø dung cuûa toâng Hoa Nghieâm ñöôïc phaùt cuoäc haønh trình naày ñöôïc mieâu taû tæ mæ trieån chính yeáu laø ôû Trung Hoa. Ñaây laø trong nhöõng ñieâu khaéc ôû Java. Trong kinh ñieåm son cho nhöõng coâng trình hoïc thuaät noùi raèng Boà Taùt Vaên Thuø Sö Lôïi ngöï treân cuûa Phaät giaùo Trung Hoa. Nhö caùc toâng nuùi Thanh Löông ôû Trung Hoa, vaø thuyeát phaùi khaùc, toâng Hoa Nghieâm ñöôïc thaønh phaùp trong moïi thôøi. Nuùi Thanh Löông laäp treân neàn

taûng lyù nhaân quaû duy taâm, naày ñoàng hoùa vôùi Nguõ Ñaøi Sôn ôû Trung nhöng theo chuû tröông cuûa Hoa Nghieâm, Hoa. Chính danh töø "Nguõ Ñaøi" hình nhö lyù thuyeát naày coù ñaëc ñieåm rieâng. Ñaáy laø chæ cho Panca-sikha hay nguõ ñaûnh, moät "Phaùp giôùi duyeân khôûi."—The Totalistic danh hieäu cuûa Vaên Thuø. Ñaïi Töï Vieän Hoa principle of the Hua-Yen School was Nghieâm treân nuùi naàylaø thaùp thieâng thôø vò developed chiefly in China. It is indeed a Boà taùt naày. Ñöùc tin veà Ngaøi ôû AÁn cuõng glory of the learned achievements of nhö ôû Trung Hoa, hình nhö coù töø theá kyû Chinese Buddhism. The Hua-Yen School thöù naêm sau Taây Lòch hay sôùm hôn—In stands as other schools do, on the basis of India, the Avatamsaka School is not the theory of causation by mere ideation, known as an independent school. but as held in the Hua-Yen School, the However, the story of Sudhana's theory has a peculiarity. It is designated pilgrimage is minutely told in the Divya- "the theory of universal causation of avadana, and his journey is depicted in Dharmadhatu."—See Phaùp Giôùi Duyeân detailed sculptures in Java. In the sutra it Khôûi.

(C) Chö Toå Toâng Hoa Nghieâm taïi Trung Emperor T'ang T'ai-Tsung of Tang invited Quoác—Patriarchs of the Hua-Yen School him to his palace and gave him the title of in China: 'the Venerable Imparial Heart." He was 1) Ngaøi Ñeá Taâm Ñoã Thuaän beân Trung Hoa believed to be an incarnation of Majusri. laøm thuûy toå, ngaøi thò tòch naêm 640. Sau khi T'u-Shun died in 640 A.D. and was chính thöùc khai saùng toâng Hoa Nghieâm, thì followed by: taát caû ñoà ñeä cuûa Ñòa Luaän Toâng Nam Ñaïo 2) Vaân Hoa Trí Nghieãm Phaùp Sö laøm toå thöù Phaùi thaûy ñeàu bò thu huùt quanh ngaøi. Töø hai: Yun-Hua-Chih-Yen, the second ñoù Ñòa Luaän toâng ñöôïc coi nhö keát hôïp patriarch—Trí Nghieãm laø ñoà ñeä taøi ba cuûa vôùi Hoa Nghieâm Toâng. Theo Giaùo Sö Ñoã Thuaän, leân keá toå cuûa toâng phaùi naày. Junjiro Takakusu trong Cöông Yeáu Trieát Trí Nghieãm ñöôïc Ñoã Thuaän truyeàn cho Hoïc Phaät Giaùo, Hoa Nghieâm toâng, sau khi moân tu quaùn. Trí Nghieãm vieát nhieàu saùch ñaõ tieáp nhaän Ñòa Luaän Toâng, khai saùng veå nhöõng caên baûn cuûa caùc giaùo thuyeát cuûa moät thôøi kyø phoàn thònh cho Phaät Giaùo thaày mình—An able pupil of Tu-Shun, Trung Hoa. Cô sôû cuûa hoïc thuyeát ñaõ ñöôïc Chih-Yen (602-668), the succeeding thieát laäp ngay töø ñoù bôûi nhaø taøi danh Ñoã patriarch of the school, received from Tu- Thuaän. Phaùp danh oâng laø Phaùp Thuaän, Shun all the culture of contemplation. He nhöng vì gia ñình oâng hoï Ñoã neân oâng ñöôïc wrote several important books on the basis goïi laø Ñoã Thuaän. OÂng noåi tieáng nhö laø of his teacher's instructions. moät thuaät só vaø vua Ñöôøng Thaùi Toân ñaõ 3) Hieàn Thuû Phaùp Taïng Phaùp Sö laøm toå thöù töøng cho vôøi oâng vaøo cung vaø phong oâng ba: Hsien-Shu-Fa-Tsang, the third töôùc hieäu "Tam Ñeá Toân Giaû." Ngöôøi ta tin patriarch—Phaùp Taïng coù coâng heä thoáng raèng oâng laø hoùa thaân cuûa Ngaøi Vaên Thuø sö hoùa toaøn boä neàn trieát hoïc Hoa Nghieâm. Lôïi Boà Taùt. Ngaøi Ñoã Thuaän ñaõ ñöôïc noái Hoaït ñoäng cuûa oâng khoâng nhöõng chæ laø truyeàn bôûi nhöõng vò sau ñaây: founded in coâng trình vaên hoïc, maø coøn caû ôû dòch China by Ti-Hsin-T'u-Shun. When Tu- thuaät vaø dieãn giaûng. Coù baûy taùc phaåm Shun, the

nominal founder of the Hua-Yen ñöôïc xem laø do ngaøi vieát ra. Trong soá ñoù School, appeared on the scene, the best coù quyeån Hoa Nghieâm Nhaát Thöøa Giaùo workers of the Ti-Lun School were all Nghóa Phaân Teá Chöông, baøn luaän veà yù attracted around him. Since then, the Ti- nghóa ñoäc ñaùo cuûa giaùo lyù Nhaát Thöøa Lun School was united with the Hua-Yen (Ekayana) thuoäc kinh Hoa Nghieâm; quyeån School. According to Prof. Junjiro Hoa Nghieâm Kinh Minh Phaùp Phaåm Noäi Takakusu in the Essentials of Buddhist Laäp Tam Baûo Chöông; vaø quyeån Hoa Philosophy, the Hua-Yen School, having Nghieâm Kinh Sö Töû Chöông Vaân Giaûng absorbed the Ti-Lun School, opened a Loaïi Giaûi—Fa-Tsang (643-712) was flourishing period of Chinese Buddhism. responsible for the final systematization of The foundation-stone of the Hua-Yen the philosophy. His activity was not only doctrine was laid once and for all by the in literary work but also in translations and famous Tu-Shun. His Buddha name was lectures. Seven works are ascribed to him. Fa-Shun, but his family name was Tu, Among these are Hua-Yen-Yi-Shan- people generally called him Tu-Shun. He Chiao-I-Fan-Tshi-Chzang, a treatise on the was famous as a miracle worker, and distinction of the meaning of the doctrine

of one vehicle (Ekayana) of the Hoa Ngoân: Flowery words. Avatamsaka sutra; Hua-Yen Ching-Ming- Hoa Nieân: Heyday of youth. Fa-Fin-Nei-Li-San-Pao-Chzang, and the Hoa Phaïm: See Hoa Phaïn. Hua-Yen-Ching-Shi-Tsu-Chzang-Yun- Hoa Phaïn: Trung Hoa vaø AÁn Ñoä—China and Chiang-lei-Chie. India. 4) Thanh Löông Tröøng Quaùn Phaùp Sö laøm toå thöù tö: Ch'ing-Liang-Ch'eâng-Kuan, the Hoa Phaùt: Kusuma-mala (skt)—A wrath of fourth patriarch—Tröøng Quaùn (760-820), flowers. moät ñoà ñeä khaùc, ñöôïc truy taëng Töù Toå vì Hoa Phöông: The flowery region—Phöông noã löïc haêng haùi cuûa oâng trong vieäc baùc boû Nam coù nhieàu hoa—The South, the flowery dò thuyeát cuûa Hueä Vieãn, cuõng laø moät ñoà region. ñeä cuûa Phaùp Taïng. Ñoàng thôøi Tröøng Quaùn Hoa Quaû: Flower and fruit. coøn taùi laäp giaùo thuyeát cuûa Thaày mình Hoa Quang: Padmaprabha (skt)—Trong Kinh trong thuaàn nhaát nguyeân thuûy cuûa noù— Phaùp Hoa, Phaät thoï kyù cho toân giaû Xaù Lôïi Phaát Ch'eâng-Kuan (760-820), another pupil of sau naày seõ thaønh Phaät hieäu laø Hoa Quang— Fa-Tsang, was honored as the fourth Lotus-radiance—The name by which Sariputra patriarch for his earnest effort in refuting is to be known as a Buddha. the heresy of Hui-Yuan, also a pupil of Fa- Hoa Quang Ñaïi Ñeá: Asvakarna (skt)—Theo Tsang. Ch'eâng-Kuan also restored his Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Hoa teacher's doctrine to its original purity. Quang Ñaïi Ñeá, thaàn löûa cuûa Trung Quoác, tieàn 5) Khueâ Phong Toâng Maät Thieàn Sö laøm toå thaân ñaàu tieân cuûa Ñöùc Phaät Thích Ca ñöôïc noùi thöù naêm: Zen master Kuei-Feng-Tsung- ñeán trong 1.000 vò Phaät—According to Eitel in Mi, the fifth patriarch. The Dictionary of Chinese-English Budhist 6) Maõ Minh Boà Taùt laøm toå thöù saùu: Terms, Asvakarna, the Chinese god of fire, Asvaghosa Bodhisattva, the sixth mentioned in a list of 1,000 Buddhas and "who patriarch. is reported to have lived here in his first 7) Long Thoï Boà Taùt laøm toå thöù baûy: incarnation." Nagarjuna Bodhisattva, the seventh Hoa Quang Nhö Lai: Padmaprabha-Buddha patriarch. (skt)—See Hoa Quang, and Xaù Lôïi

Phaát. (D) Söï truyeàn baù cuûa Toâng Hoa Nghieâm taïi Hoa Quang Phaät: Padmaprabha-Buddha Nhaät—The propagation of the (skt)—See Hoa Quang, and Xaù Lôïi Phaát. Avatamsaka sect in Japan 1) Toâng Hoa Nghieâm ñöôïc truyeàn sang Nhaät Hoa Raâm: Grey hair. vaøo ñaàu nhaø Ñöôøng vaø raát thònh haønh taïi Hoa Sen: Moät bieåu töôïng cuûa Phaät giaùo— ñaây: The Avatamsaka school was Lotus flower, a symbol of Buddhism. imported into Japan early in the T'ang Hoa Só: Puspadanti (skt)—Teân cuûa moät La saùt dynasty and flourished there. nöõ—Flowery teeth—Name of a raksasi. 2) Taïi Nhaät toâng naày laáy giaùo thuyeát Phaùp Hoa Sôn: Moät trong naêm ngoïn nuùi thieâng Tính neân cuõng coù teân laø Phaùp Tính Toâng: lieâng cuûa Trung quoác—One of the Five Sacret In Japan, it held the doctrine of the Mountains of China—See Cöûu Hoa Sôn. Dharma-nature, by which name it was also Hoa Tai: Ear-ring. called the "Dharma-nature" sect. Hoa Taøn: Faded flower.

Hoa Taïng: Lotus treasury. the Lotus which contains a store of myriads of Hoa Taïng Baùt Dieäp: Maïn Ñaø La cuûa Thai worlds—See Hoa Vöông Theá Giôùi. Taïng Giôùi—The mandala of Garbhadhatu. **For more information, please see Baùo Ñoä , and Phaät Ñoä in Vietnamese-English Section. Hoa Taïng (Döõ) Cöïc Laïc: Theá giôùi Hoa Taïng coù nguoàn vui kyø dieäu khoâng gì hôn—The Hoa Tay: Skilled hands. Lotus world and that of Perfect Joy of Hoa Thai: Thai Lieân Hoa trong ñoù nhöõng keû Amitabha and other Buddhas. nghi hoaëc vaø moûng ñöùc seõ bò giöõ laïi trong 500 Hoa Taïng Giôùi: See Lieân Hoa Taïng Theá naêm, khoâng thaáy ñöôïc Tam Baûo, gioáng nhö Giôùi. ñöùa treû bò boïc trong thai meï, chæ ñöôïc thaáy Phaät nghe phaùp vaø vaõng sanh khi naøo Hoa Hoa Taïng Giôùi Hoäi: See Hoa Taïng Theá Thai môû ra—The lotus womb in which Giôùi. doubters and those of little virute are detained Hoa Taïng Theá Giôùi: Theo Kinh Hoa in semi-bliss for 500 years before they can be Nghieâm, ñaây laø phaùp hoäi cuûa theá taïng hay coõi born into the Pure Land by the opening of the nöôùc Tònh Ñoä cuûa Phaät Tyø Loâ Giaù Na, maø lotus. cuõng laø coõi Tònh Ñoä cuûa chö Phaät. Taàng döôùi Hoa Thaønh: Kusumapura (skt)—Nôi trò vì cuøng laø phong luaân, treân phong luaân coù bieån cuûa Vua A Duïc—The city of flowers. The "Höông Thuûy" troài ra ñoùa Ñaïi Lieân Hoa ngaøn residence of King Asoka. caùnh, trong ñoùa sen naày chöùa voâ soá nhöõng theá giôùi khaùc nhau, goïi taét laø "Hoa Taïng Theá Giôùi Hoa Thò: See Pataliputra in Sanskrit/Pali- (coøn goïi laø Baùo Ñoä hay Phaät Ñoä. Caùc Ñöùc Vietnamese Section. Phaät chöùng ñaëng Voâ Thöôïng Chaùnh Ñaúng Hoa Thò Thaønh: Kusumapura or Puspapura Chaùnh Giaùc/Anuttara-Samyak-Sambodhi, duøng (skt)—The city of flowers, or the palace of tònh thöùc chuyeån bieán ra caùc theá giôùi, vì theá flowers—See Pataliputra in Sanskrit/Pali- cho neân goïi laø theá giôùi chö Phaät. Tieáng Phaïn Vietnamese Section. laø ksetra, nghóa laø coõi hay coõi nöôùc. Vì laø choã Hoa Thieân: Tröôøng phaùi Hoa Nghieâm vaø ôû cuûa baùo thaân neân goïi laø "baùo ñoä." Kinh Hoa Thieân Thai—The Avatamsaka (Hua-Yen) and Nghieâm/Avatamsaka-Sutra noùi: "trong bieån T'ien T'ai schools. höông thuûy sanh hoa sen lôùn, trong hoa sen Hoa Thuû: Tay chaáp theo kieåu hoa sen—The haøm chöùa theá giôùi nhö soá vi traàn, cho neân goïi hands folded lotus fashion. laø hoa taïng theá giôùi haûi." Hoa sen lôùn laø thí duï Hoa Tieâu:

Aviator—Pilot. chôn nhö phaùp giôùi. Hoa sen moïc töø trong buøn Hoa Toïa: Toøa sen maø chö Phaät vaø chö Boà Taùt nhô maø khoâng nhieãm muøi buøn, ví nhö chôn nhö ngoài—The lotus throne on which Buddhas and tuy ôû khaép theá gian nhöng khoâng bò theá gian Bodhisattvas sit. laøm oâ nhieãm. Moãi theá giôùi ñeàu laø choã cö truù Hoa Toïa Quaùn: Quaùn töôûng hình töôïng cuûa cho loaøi höõu tình)—According to the Flower Ñöùc Phaät A Di Ñaø—To contemplate the image Adornment Sutra, the lotus store, or the lotus of Amitabha Buddha. world, the Pure Land of Vairocana, also the Pure Land of all Buddhas in their Hoa Traøng: Voøng hoa—Garland—Wreath. sambogakaya (enjoyment bodies). Above the Hoa Töôi: Fresh flower. wind or air circle is a sea of fragrant water, in Hoa Öu Baùt: Udambara (skt)—See Öu Ñaøm which is the thousand-petal lotus with its Ba La Hoa. infinite variety of worlds, hence the meaning is Hoa Vieân: Flowers garden.

Hoa Vöông Theá Giôùi: Lieân Hoa Taïng theá believers to give alms for worship. giôùi, nôi ôû cuûa Phaät Tyø Loâ Giaù Na—The world Hoùa Chuyeån: To transform, convert from evil of the lotus-king (that of Vairocana—Tyø Loâ to good, from delusion to deliverance. giaù Na Phaät)—See Hoa Taïng Theá Giôùi. Hoùa Coâng: Ngoaïi ñaïo tin raèng coù moät ñaáng Hoùa: taïo hoùa hay thöôïng ñeá ñaõ taïo döïng leân vaïn 1) Nairmanika (skt)—Bieán ñoåi, giaùo hoùa, vaät—Externalists believe that there exists a höôùng daãn vaøo ñaïo Phaät—To transform— so-call “Creator” or “God.” Metamorphose—Conversion by Hoùa Coâng Qui Kyù: Coâng ñöùc hoùa ñoä ngöôøi instruction into Buddhism—Magic power khaùc seõ trôû thaønh coâng ñöùc cuûa chính mình vì of transformation. söï taêng tröôûng nôi trí tueä vaø giaûi thoaùt; ñaây laø 2) Haøng hoùa: Goods—Wares. giai ñoaïn thöù ba trong Quaùn Haïnh Nguõ Phaåm Hoùa Boà Taùt: Moät vò Phaät hay Boà Taùt hoùa Vò cuûa toâng Thieân Thai—The merit of thaân thaønh moät vò phaøm Boà Taùt—A Buddha or converting others becomes one’s own (in bodhisattva transformed into a human increased insight and liberation); it is the third bodhisattva—A bodhisattva in various stage of merit of the T’ien-T’ai five stages of metamorphoses. meditation and action. Hoùa Caûnh: Moâi tröôøng, ñieàu kieän hay hoaøn Hoùa Cung Ñieän: Cung ñieän hoan hyû ñöôïc caûnh nôi Phaät hoùa ñoä chuùng sanh—The region, giöõ treân tay thöù 40 cuûa Thieân Thuû Quan AÂm— condition, or environment of Buddha The magical palace, or, palace of joy, held in instruction or conversion. the fortieth left hand of Kuan-Yin of the ** For more information, please see Hoùa Ñoä. thousand hands. Hoùa Cheá Nhò Giaùo: Luaät Toâng chia moät ñôøi Hoùa Cung Ñieän Thuû: Caùnh tay thöù 40 cuûa giaùo hoùa cuûa Ñöùc Phaät ra laøm hai phaàn: Hoùa Thieân Thuû Quaùn AÂm—The fortieth hand of the Giaùo vaø Cheá Giaùo—The twofold division of Kuan-Yin of the thousand hands—See Hoùa the Buddha’s teaching into converting or Cung Ñieän. enlightening and discipline, as made by Hoùa Duyeân: Nguyeân nhaân Phaät vaø Boà Taùt Vinaya School. giaùng traàn hoùa ñoä chuùng sanh—The cause of a 1) Hoùa Giaùo: Giaûng chung cho Taêng tuïc veà Buddha’s or bodhisattva’s coming to the world, lyù nhôn quaû—The Buddha’s teaching on i.e. the transformation of the living. enlightening, explaining on the cause and Hoùa Daïi: To go (become) mad. effect. Hoùa

Ñaøn: Choã ñeå thieâu hoùa thi haøi cuûa vong 2) Cheá Giaùo: Giaûng veà giôùi phaùp cho haøng nhaân—The altar of transformation, i.e. xuaát gia—The Buddha's teaching on crematorium. discipline, especially for monks and nuns. Hoùa Ñaïo: Ñaïo hay con ñöôøng höôùng daãn vaø Hoùa Cheá Nhò Moân: See Cheá Hoùa Nhò Giaùo. giaùo hoùa—The way of conversion— Hoùa Chuû: Transformation or development—To instruct 1) Ngöôøi chuû trì vieäc giaùo hoùa: The lord of and guide—See Tam Luaân Hoùa Ñaïo. transformation or conversion. Hoùa Ñaïo Löïc: Naêng löïc giaùo hoùa vaø daãn 2) Ñöùc Phaät: The Buddha. daét—Power to instruct and guide. 3) Ngöôøi boá thí cuùng döôøng: An Almsgiver. ** For more information, please see Tam Löïc. 4) Ngöôøi khuyeán hoùa tín ñoà ñeå hoï cuùng Hoùa Ñòa Boä: Mahisasakah (skt)—Söï laãn loän döôøng Tam Baûo: One who exhorts

veà tröôøng phaùi naày phaàn lôùn do bôûi coù ñeán hai ego; the production of taint by five nhoùm cuûa tröôøng phaùi ñaõ thònh haønh ôû hai giai perceptions; the theory of nine kinds of ñoaïn khaùc nhau. Theo taøi lieäu Pali thì Chaùnh activity. It was called the school which denied Ñòa Boä laø moät trong hai möôi toâng phaùi Tieåu reality to past and future. The Mahisasakas Thöøa, töø phaùi Thuyeát Nhaát Thieát Höõu Boä maø first believed that the Arhats were not subject taùch ra rieâng sau khi Phaät nhaäp dieät ñöôïc 300 to retrogression, and there was no antara- naêm. Boä chuû cuûa boä phaùi naày voán laø quoác bhava, ot interim existence between this life vöông, ngöôøi ñaõ giaùo hoùa nhaân daân trong bôø and the next. The Sangha included the Buddha coõi ñaát nöôùc mình cai quaûn, neân goïi laø hoùa ñòa. and therefore charities given to the former Giaùo phaùp cuûa phaùi boä naày cuõng gioáng nhö were more meritorious than those given to the Ñaïi Chuùng Boä, cho raèng hieän taïi laø höõu theå, buddha only. It is interesting to notethat the coøn quaù khöù vaø vò lai laø voâ theå. Giaùo phaùp boä later Mahisasakas held views contrary to those naày cuõng chuû tröông khoâng vaø voâ ngaõ maø hieän held by the earlier followers of the sect. They quaùn nhaát thôøi; thöøa nhaän taïp nhieãm sanh ra believed in the existence of the past, the future bôûi naêm thöùc. Toâng phaùi coøn ñaët ra ra chín thöù and anatra-bhava. voâ vi (see Cöûu Voâ Vi Phaùp). Vì phuû nhaän höõu Hoùa Ñoä: theå nôi quaù khöù vaø vò lai neân toâng phaùi naày 1) Giaùo hoùa vaø cöùu ñoä—To save—To coøn ñöôïc goïi laø Phaùp Voâ Phaùp Lai Toâng. Hoùa rescue—To convert and transport—To Ñòa Boä tin raèng A Lan Haùn khoâng coøn bò thoái transform other beings—See Hoùa Caûnh. chuyeån, khoâng coù thaân trung aám giöõa kieáp naày 2) Moät trong ba loaïi quoác ñoä; ñaây laø coõi nöôùc vôùi kieáp keá tieáp. Hoï cuõng cho raèng trong Taêng cuûa nhöõng ngöôøi coøn phaûi luaân chuyeån giaø coù Phaät, neân cuùng döôøng cho chö Taêng seõ trong luaân hoài sanh töû: One of the three coù nhieàu coâng ñöùc hôn laø chæ cuùng döôøng cho kinds of lands or realms; it is any land or Ñöùc Phaät. Ñieàu ñaùng chuù yù laø Hoùa Ñòa Boä veà realm whose inhabitants are subject to sau laïi coù quan ñieåm traùi ngöôïc vôùi nhöõng reincarnation. ngöôøi theo Hoùa Ñòa Boä luùc ban ñaàu. Nhöõng 3) Coõi nöôùc an truï cuûa bieán hoùa thaân Phaät, ngöôøi Hoùa Ñòa Boä veà sau naày tin raèng coù quaù goàm hai loaïi: Any land which a Buddha is khöù, coù vò lai vaø thaân

trung aám—The converting, or one in which the confusion regarding this school is largely due transformed body of a Buddha. These to the fact that there were two groups of this lands are of two kinds school which were prominent at two different • Thanh tònh nhö coõi trôøi Ñaâu Suaát: Pure periods. According to Pali sources, like Tusita heaven, and Mahisasakah was one of the twenty Hinayana • OÂ tröôïc nhö coõi Sa Baø: Vile or unclean sects, an offshoot from Sarvastivadah school, like this world. supposed to have been founded 300 years after 4) Toâng Thieân Thai thì cho raèng ñoù laø coõi the nirvana. The name Mahisasakah is said to Taây Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di be that of a ruler who converted his land or Ñaø: T'ien-T'ai defines the transformation people, or rectified his land. The doctrines of realm of Amitabha as the Pure Land of the the school are said to be similar to those of the West. Mahasanghika, and to have maintain the 5) Caùc toâng phaùi khaùc thì cho raèng ñoù vöøa laø reality of the present, but not of the past and hoùa ñoä maø cuõng laø baùo ñoä: Other schools future; also the doctrine of the void and non- speak of the transformation realm as the

realm on which depends the nirmanakaya. 800 human years; life lasts 8,000 years; its ** For more information, please see Nhò Ñoä inhabitants are eight yojanas in height, and and ÖÙng Ñoä. ligh-emitting; mutual smiling produces Hoùa Giaø: To become old. impregnation and children are born on the Hoùa Giaûi Chöôùng Duyeân: To clear up knees by metamorphosis, at birth equal in (dissolve) obstructing conditions. development to human children of twelve. Hoùa Giaûi Nghi Chaáp: To dissolve Hoùa Laõo: See Hoùa Giaø. (annihilate) the suspicion. Hoùa Lôïi Taäp Di Ca: Kharismiga (skt)—Moät Hoùa Giaûi Trôû Ngaïi: To annihilate the vöông quoác coå naèm treân thöôïng nguoàn soâng barriers or hindrances. Oxus, moät phaàn cuûa Tukhara—An ancient kingdom on the upper Oxus, which formed part Hoùa Giaûi Voâ Minh: To eliminate ignorance. of Tukhara, the Kharizm of Arabic Hoùa Haønh: Giaùo hoùa baèng thuyeát phaùp vaø geographers. haønh trì giôùi luaät Phaät—Conversion through Hoùa Lyù: Lyù bieán hoùa cuûa söï vaät, bieán chuyeån preaching and observing Buddhist precepts. lieân tuïc, khoâng ngöøng nghæ—The law of ** For more information, please see Hoùa Cheá phenomenal change, which never rests. Nhò Giaùo (2). Hoùa Haïnh Nhò Giaùo: The two lines of Hoùa Meã: Gaïo cuûa ñaøn na tín thí—Rice obtained by monastic begging and the oering teaching, i.e. in the elements for conversion of exhortation or instruction. and admission. Hoùa Hieän: Söï xuaát hieän hay hình töôùng cuûa Hoùa Nghi: Nhöõng nguyeân taéc hay phöông thöùc cöùu ñoä do Phaät ñaët ra—The rules or moät vò Phaät hay Boà Taùt nhaèm cöùu ñoä chuùng methods laid down by the Buddha for sanh, coù theå döôùi baát cöù hình thöùc naøo (ñuû caùc salvation. loaïi hình töôùng) tuøy theo cöùu caùnh—The appearance or forms of a Buddha or Hoùa Nghi Töù Giaùo: Toâng Thieân Thai chia bodhisattva for saving creatures may take any giaùo phaùp Phaät ra laøm boán loaïi—T'ien-T'ai form required for that end. divided the Buddha's teaching into four modes of conversion or enlightenment: Hoùa Laïc Thieân: Nirmanarati (skt)—Joy-born 1) Ñoán: Direct or sudden. Heaven—Laïc Bieán Hoùa Thieân, taàng trôøi thöù 2) Tieäm: Gradual. naêm trong luïc duïc thieân, khoaûng 640.000 do 3) Bí maät: Soteric. tuaàn beân treân nuùi

Tu Di, ôû treân Ñaâu Suaát 4) Baát ñònh: Variable. Thieân, nhöng döôùi Tha Hoùa Töï Taïi Thieân. Coõi trôøi naày laáy 800 naêm treân coõi ngöôøi laøm moät Hoùa Nguyeân: Baét ñaàu giaùo phaùp cuûa Phaät— ngaøy moät ñeâm. Thoï meänh cuûa chö thieân ôû ñaây The beginning of the Buddha's teaching. laø 8000 naêm tuoåi. Chö thieân treân coõi trôøi naày Hoùa Nhaân: Chö Thieân hay Phaät hieän thaønh coù thaân cao taùm do tuaàn, thaân thöôøng toûa haøo hình ngöôøi—A deva or Buddha transformed quang, höôùng vaøo nhau maø cöôøi khi giao hoan, into human shape. con ñöôïc hoùa sinh töø nôi ñaàu goái cuûa nam nöõ, Hoùa Nhaân Nöõ: Moät chuùng sanh coõi trôøi trong môùi sinh ra laø baèng treû 12 tuoåi nôi coõi ngöôøi— loát ngöôøi nöõ—A deva in female form. The fifth of the six desire-heaven, 640,000 Hoùa Nhaân Thuyeát: Nhöõng ngöôøi coù theå yojanas above Meru; it is next above the thuyeát Phaät phaùp—Those who testified to Tusita (fourth devaloka). A day there is equal Buddhism (were able to preach Buddhist

doctrine)—See Nguõ Chuûng Thuyeát Nhaân. Hoùa Sanh: Moät trong boán hình thöùc sanh— Hoùa Nhaân Thuyeát Kinh: See Nguõ Chuûng Hoùa sinh tröïc tieáp hay khoâng döïa vaøo ñaâu Thuyeát Nhaân. boãng nhieân maø sinh ra, khoâng coù cha meï. Baèng Hoùa Ni: Thaàn löïc cuûa Phaät hay Boà Taùt, coù theå caùch hoùa sanh naày, chö Boà Taùt töø cung trôøi hoùa thaân thaønh moät ni sö—The power of a Ñaâu Suaát coù theå xuaát hieän treân traàn theá baát cöù Buddha or bodhisattva, to be transformed into luùc naøo tuøy yù ñeå cöùu ñoä chuùng sanh (chö Phaät a nun. vaø chö Boà Taùt ñeàu baét nguoàn töø söï hoùa sanh Hoùa Phaùp: Phaùp moân hoùa ñaïo hay phöông kyø dieäu nhö vaäy). Nhöõng hình thöùc hoùa sanh phaùp giaùo hoùa—Instruction in the Buddhist nhö moái, A Tu La, Ngaï quyû, chuùng sanh ñòa principles—Theo Toâng Thieân Thai, ñeå hoùa ñoä nguïc, caû chuùng sanh treân Tònh Ñoä, hay laø theá chuùng sanh, Phaät Thích Ca duøng boán phöông giôùi môùi khôûi ñaàu (con ngöôøi kieáp sô). Ñaây laø phaùp—According to the T'ien Tai Sect, the moät trong boán hình thöùc sanh saûn cuûa chuùng Buddha utilized four methods to save sentient sanh, khoâng coù cha meï, maø lôùn leân töùc thì— beings: Aupapadaka—Aupapaduka (skt)—One of the 1) Tuïng: Noäi dung giaûng daïy caên cöù theo four forms of birth—Direct metamorphosis or Tam Taïng Kinh Ñieån—Preaching in birth by transformation, without parentage— accordance with the Tripitaka Basket. Transformational birth—Any form of existence 2) Thoâng: Noäi dung giaûng daïy thoâng suoát by which required form is attained in an instant vôùi caùc trình ñoä, moïi ngöôøi ñeàu hieåu in full maturity. By this birth bodhisattvas ñöôïc—Interrelated preaching. residing in Tusita can appear on earth any time 3) Bieät: Noäi dung giaûng chæ thích hôïp vôùi at will to save beings (the dhyani-buddhas and trình ñoä cuûa moät soá ngöôøi: Differentiated bodhisattvas are also of such miraculous preaching. origin)—Ethereal birth—Form of metamorphic 4) Vieân: Giaùo lyù troøn ñaày hoaøn thieän, chæ tröïc birth, as with moths, asuras, hungry ghosts, and tieáp vaøo thöïc taïi—A complete, all- inhabitants of hells, and the Pure Lands, or first embracing preaching. newly evolved world—One of the four forms ** For more information, please see Hoùa of birth, which is by transforming, without Nghi. parentage, attained

in an instant in full maturity. Hoùa Phaùp Töù Giaùo: Boán giai ñoaïn hoùa phaùp cuûa ñöùc Phaät—Four periods of the Buddha's Hoùa Sanh Töø Lieân Hoa: To spring to life teaching during his life time—See Hoùa Phaùp. from a lotus. Hoùa Phaät: Nirmanabuddha or Hoùa Saéc Thaân: A Buddha's or bodhisatva's Nairmanikabuddha (skt)—Theo Kinh Quaùn Voâ metamorphoses of body, or incarnation at will. Löôïng Thoï thì hoùa thaân Phaät hay thaân Phaät Hoùa Taùc: To transform into—To create—To ñöôïc hoùa hieän tuøy yù. Phaät hay Boà Taùt coù khaû make. naêng voâ haïn veà söï hieän bieán—According to Hoùa Taâm: Taâm trong hoùa thaân cuûa Phaät hay the Contemplation on the Infinite Life Sutra, Boà Taùt, taâm coù caùi nhìn nhö thöïc—The mind an incarnate or metamorphosed Buddha— in the transformation body of the Buddha or Buddhas and Bodhisattvas have universal and bodhisattva, which apprehends things in their unlimited powers of appearance. reality. ** For more information, please see Nguõ Thaàn Hoùa Tha: Giaùo hoùa ngöôøi khaùc—To save Thoâng and Luïc Thoâng. others.

Hoùa Tha Thoï: Thaân Phaät tröôøng thoï vaø vónh Hoùa Tieàn Phöông Tieän: Taát caû hay töøng haèng ñeå cöùu ñoä chuùng sanh (chuùng sanh coù theå phaàn phöông tieän ñöôïc giaûng daïy cho thích teá ñoä thì nhieàu voâ haïn, neân ñöùc ñaïi bi cuûa chö hôïp vôùi ñieàu kieän hoaøn caûnh tröôùc thôøi coù Phaät cuõng maõi maõi khoâng döùt)—Buddha's long Kinh Quaùn Voâ Löôïng Thoï—All the expedient, or eternal life spent in saving others, implying or partial, teaching suited to the conditions Buddha's powers of unlimited salvation. before the time of the Infinite Life Sutra (Wu-Hoùa Thaønh: Liang-Shou-Ching). 1) Thaønh phoá aûo töôûng trong Kinh Dieäu Phaùp Hoùa Tieàn Töï: Lôøi môû ñaàu trong Quaùn Kinh Lieân Hoa; laø Nieát baøn taïm thôøi vaø khoâng Hoùa Tieàn cuûa ngaøi Thieän Ñaïo—The preface hoaøn toaøn trong tröôøng phaùi Tieåu thöøa— to the "Quaùn Kinh Hoùa Tieàn" by Shan-Tao of The magic or illusion city in the Wonder the T'ang dynasty. Lotus Sutra; it typifies temporary or Hoùa Trang: To disguise oneself—To incomplete nirvana (the imperfect nirvana camouflage. of Hinayana). Hoùa Tuïc Keát Duyeân: Vì cô duyeân hoùa ñoä 2) To transform into—To change into. chuùng sanh—For the sake of converting the Hoùa Thaân: To embody—Transformation people. body—Apparitional body—Buddha Hoùa Töôùng: Töôùng hoùa hieän cuûa Phaät vaø Boà Nirmanakaya which may take any form at Taùt ñöôïc caùc Ngaøi duøng ñeå hoùa ñoä chuùng will—See Tam Thaân (B) (3). sanh—The transformation form or body in Hoùa Thoå: Coõi nöôùc nôi Phaät hoùa ñoä chuùng which the Buddha or Bodhisattva converts the sanh—The realm where the Buddha save living. sentient beings. Hoùa Töôùng Tam Baûo: Hoùa töôùng Tam Baûo 1) Coõi Cöïc Laïc cuûa Phaät A Di Ñaø: The Pure theo Tieåu Thöøa laø thaân Phaät 16 boä, phaùp Phaät, Land of Amitabha Buddha. thaäp nhò nhaân duyeân, Taêng giaø, vaø caùc ñeä töû 2) Coõi Ta Baø cuûa Phaät Thích Ca: The Saha cuûa Ngaøi nhö A La Haùn vaø Duyeân Giaùc— World of Sakyamuni Buddha. Nirmanakaya Buddha in the Triratna forms. In Hoùa Thuoäc: Phaät vaø Boà taùt coù nhöõng quyeán Hinayana, these are the human 16-foot thuoäc töø xöa ñaõ ñònh giaùo hoùa—The converted Buddha, his dharma as revealed in the four followers of a Buddha or bodhisattva.

axioms and twelve nidanas, and his sangha, or Hoùa Tích: Di tích (daáu veát) giaùo hoùa chuùng disciples, such as arhats and pratyeka-buddhas. sanh cuûa Ñöùc Phaät—The trace or evidences of Hoøa: the Buddha's transforming teaching. 1) Haøi hoøa: Harmony Hoùa Tieàn: Trong Tònh Ñoä, töø naày coù nghóa laø 2) An hoøa: Peace. tröôùc thôøi coù kinh Quaùn Voâ Löôïng Thoï. Theo 3) Hoøa tan: To mingle—To mix. Thieân Thai thì töø naày coù nghóa laø tröôùc thôøi coù 4) Hoøa ñieåm: To tie—Equality of scores. Kinh Phaùp Hoa—In the Amitabha cult, this 5) Hoøa hieäp: To unite with. term means before the time of the Hoøa Giaø La: Vyakarana (skt). Contemplation on the Infinite Life Sutra (the 1) Phaùp cuù hay vaên phaïm—Grammar— term means before its first sutra). With T'ien- Analysis. T'ai cult or the Lotus School, this term means 2) Thoï Kyù: Söï thoï kyù cuûa Ñöùc Phaät veà söï "before the Lotus." haïnh phuùc trong töông lai cuûa ñeä töû—

Prediction od change of form, i.e. by the Reverencing—Worshipping. Buddha of the future felicity and realm of Hoøa Nam Thaùnh Chuùng: Reverence to the a disciple, hence Kaundinya is known as multitude of sages (usually announced at the Vyakarana Kaundinya. end of any ceremony). Hoøa Giaûi: To reconcile—To conciliate—To Hoøa Nghò: To negotiate for peace. mediate. Hoøa Nhaõ: Affable. Hoøa Haûo: Agreement—Concord. Hoøa Sôn: Teân cuûa moät vò Taêng truï trì taïi Hoøa Hoøa Hôïp: Phaät daïy raèng tröôùc khi laøm baát cöù Sôn Töï ôû Caùt Chaâu, sö tòch naêm 960 sau Taây thöù gì, Taêng Ni vaø chuùng taïi gia phaûi ñoaøn keát Lòch—Ho-Shan, name of an abbot at Ho-Shan vaø hoøa hôïp—To unite—To blend—To be in monastery in Chi-Chou, who died in 960 A.D. congruence with—United and harmonious— Hoøa Thuaän: Harmonious and compliant. The Buddha taught that before doing anything Hoøa Thöôïng: Most Venerable. else, all the monks, the nuns and layfollowers 1) Hoøa Thöôïng: Töø duøng ñeå chæ moät vò Taêng must be united and harmonious. cao tuoåi haï—A general term for a senior Hoøa Hôïp Chuùng: Four monks or more live monk. in the same place and observe pure precepts 2) Löïc Sinh: Moät vò Taêng cao haï trong töï together—Boán vò Taêng trôû leân, cuøng ôû moät vieän, nhôø vò naày maø ñaïo löïc cuûa caùc ñeä töû nôi, cuøng giöõ giôùi thanh tònh thì goïi laø moät Hoøa ñöôïc sinh ra—A senior monk who is Hôïp Taêng—See Luïc Hoøa in Vietnamese- strong in producing or begetting strength in English Section. his disciples. Hoøa Hôïp Haûi: Taêng chuùng trong töï vieän hoøa 3) OÂ Xaõ: Vandya (skt)—See Hoøa Thöôïng hôïp thaønh moät theå, gioáng nhö nöôùc bieån chæ (6). thuaàn moät vò—A monastery where all are of 4) Phaùp Sö: Vò Taêng cao tuoåi haï vaø cuõng laø one mind as the sea is of one taste. vò Phaùp Sö—A senior monk and teacher of Hoøa Hôïp Taêng: Hoøa hôïp chuùng—A doctrine. samgha—See Luïc Hoøa in Vietnamese-English 5) Tri Höõu Toäi Tri Voâ Toäi: Moät vò Taêng cao Section. haï, ngöôøi coù khaû naêng bieän bieät toäi khoâng Hoøa Hoäi: To blend—To unite. toäi—A senior monk, a discerner of sin Hoøa Höông Hoaøn: Moät loaïi vieân ñöôïc laøm from not sin, or the sinful from the not- baèng caùch hoøa troän nhieàu loaïi boät höông thôm, sinful. ñeå ví vôùi Phaät phaùp bao truøm voâ soá phaùp—A 6) Öu Baø Ñaø Da: Upadhyaya (skt)—Ngöôøi ta pill compounded of many kinds of incense noù i töø naày xuaát phaùt töø töø "OÂ Xaõ"

hay typifying that in the one Buddha-truth lies all “Hoø a Xaõ” ñöôïc duøng ôû Ñieàn Quoác. Phaïn truth. Ngöõ giaûng giaûi laø Öu Baø Ñaø Da, moät vò thaày thaáp hôn thaáp A Xaø Leâ—Teacher or Hoøa Khí: Atmosphere of harmony. preceptor. It is said to be derived from Hoøa Muïc: Concord—Harmony. Khotan in the form of Vandya. The Hoøa Nam: Vandana (skt)—Baø Nam—Baïn Sanskrit term used in its interpretation is Ñaøm—Baïn Ñeà—Phieàn Ñaïm—Baøn Ñaïm— Upadhyaya, a sub-teacher of the Vedas, Baøn Ñoà Vò—Baøn Na Mò—Baïn EÅ—Baïn Ñaøn inferior to an acarya. Nam—Cuùi ñaàu ñaûnh leã hay leã baùi, leã kính— **For more information, please see Öu Baø Ñaø Obeisance—Prostration—Bowing the head— Da in Vietnamese-English Section.

Hoøa Tu Caùt: Vasuki (skt)—Vua cuûa loaøi balloons—The ball on top of a pagoda. roàng hay cöûu thuû long (roàng chín ñaàu)—Lord Hoûa Chuûng Cö Só: Teân chæ chung nhöõng of nagas, name of a dragon king, with nine ngöôøi theo ñaïo Baø La Moân, thôø Thaàn Löûa— heads. Brahmans, servers of the sacred fire. Hoøa Tu Maät Ña: Vasumitra (skt)—Sö Theá Hoûa Daï: Hava (skt)—To call—To invoke. Höõu, chuû trì Ñaïi Hoäi Kieát Taäp Kinh Ñieån laàn Hoûa Dieäm Sôn: Volcano. thöù hai taïi Kashmia vaøo khoaûng ñaàu Taây Hoûa Dieäm Tam Muoäi: Hoûa Quang Tam Lòch—The head monk who presided the Muoäi—Hoûa Sinh Tam Muoäi—Theo kinh Second Council in Kashmia in about the first Tröôøng A Haøm, ñaây laø Tam Ma Ñòa maø Phaät century AD. vaøo, trong ñoù Ngaøi phoùng hoûa ñeå löôùt qua ñoäc Hoûa: long—According to the Long Agama, this is 1) Sao Hoûa (planet): Angaraka (skt)—Mars. the samadhi entered into by the Buddha, in 2) Löûa: Tejo (skt)—Fire—Flame. which he emitted flames to overcome a 3) Thi Khí: Löûa ngoïn—Teân cuûa vò Phaät thöù poisonous dragon. 999—Fire in the sense of flame—The Hoûa Dieäu: Hoûa tinh, moät trong cöûu tinh, ñöôïc name of the 999th Buddha of the kalpa ñaët baøy veà phía nam cuûa Kim Cang Vieän trong preceding this. Thai Taïng Giôùi—Mars, one of the nine Hoûa AÁn: AÁn tam giaùc (ba goùc) ñænh quay leân. luminaries, shown south of the Diamond Hall AÁn tam giaùc baèng caùch beän nhöõng ngoùn tay in the Garbhadhatu. phaûi vaø traùi vaøo nhau—The fire sign, for which Hoûa Ñaïi: Moät trong töù ñaïi (ñaát, nöôùc, löûa, a triangle pointing upwards is used; a gioù)—The element fire, one of the four triangular arrangement of fingers of the right elements (earth, water, fire, and wind). hand with the left. Hoûa Ñaøn: Hoûa Baûn: Taám goã treo trong nhaø beáp, ñaùnh 1) Giaøn löûa ñeå thieâu xaùc: Fire altar. leân ñeå baùo hieäu chö taêng Ni laø côm nöôùc ñaõ 2) Homa or fire worship. saún saøng—The “fire-board” or wooden plaque, Hoûa Ñaïo: Hoûa ñoà hay ñòa nguïc, moät trong hung in the kitchen, the striking of which warns tam ñoà aùc ñaïo—The fiery way (the destiny of the monks that the meal is ready. the hot hells, one of the three evil destinies). Hoûa Baïn: Hoûa ñaàu quaân (ngöôøi troâng coi beáp Hoûa Ñaàu: Vò sö troâng coi nhaø truø trong töï nuùc) trong töï vieän—The fire-tender in a vieän—A monastery cook. monastic kitchen. Hoûa Ñaàu Kim Cang: Moät trong nhöõng vò Hoûa Bieän: Citrabhanu (skt)—Moät trong möôøi Minh Vöông—One of the Ming-Wang. nhaø vaên lôùn cuûa AÁn Ñoä ñoàng thôøi vôùi Ngaøi Hoûa Ñieàn: See Hoûa Baïn. Theá Thaân; tuy nhieân,

söï kieän naày khoâng ñaùng ñöôïc tin caäy laém—One of the ten great writers Hoûa Ñænh Sôn: Ñænh gaàn nuùi Thieân Thai, nôi of the Indian Dharmalaksana, a contemporary Toå Sö Thieân Thai ñaõ haøng phuïc ñöôïc ma and colleague of Vasubandhu; however, this is quaân—A peak near T'ien-T'ai, where the still doubtful. founder of that school overcame Mara. Hoûa Caåu: Choù phun löûa trong ñòa nguïc—A Hoûa Ñònh: Moät pheùp Thieàn ñònh khieán thaân Fire-vomiting dog in the hell. ngöôøi phaùt ra löûa—The fire dhyana. Hoûa Chaâu: Fire-pearls—Fire balls—Fire Hoûa Ñoà: The hells of fire—See Hoûa Ñaïo.

Hoûa Ñöùc Tinh Quaân: Hoûa Tinh, ñöôïc coi Hoûa Khaùch: Hoûa Ñieàn—The monk who nhö vì thoáng trò nguõ tinh (naêm vì sao), baøi vò attends to the fire—See Hoûa Baïn. ñöôïc ñaët ôû phía nam caùc chuøa vaø ngaøy thôø Hoûa Khang: Haàm löûa—The fiery pit: cuùng vaøo caùc ngaøy moàng 4 hay 18; vò naày cuõng 1) Haàm löûa nguõ duïc: The fiery pit of the five ñöôïc coi nhö laø Vieâm Ñeá—The ruler over the desires. five stars, Mars, whose tablet hangs in the 2) Haàm löûa luïc ñaïo haï: Ba ñöôøng döôùi trong southside of a temple and whose days of luïc ñaïo—The fiery pit of the three worship, to prevent conflagrations, are the destinies: fourth and eighteenth of each moon; he is • Ñòa Nguïc: Hells. identified with the ancient emperor Yen-Ti • Suùc Sanh: Animals. (Vieâm Ñeá). • Ngaï Quyû: Hungry ghosts. ** For more information, please see Hoûa Hoûa La: Hora (skt)— Dieäu. 1) Thôøi giôø: Time. Hoûa Giôùi: Hoaû Vieän hay laø moät trong boán 2) Giôø: Hour—Hours. giôùi hay töù ñaïi (ñaát, nöôùc, löûa, gioù)—The 3) Noùi veà chieâm tinh töû vi—Astrologically a realm of fire, or one of the realms of the four horoscope. elements (earth, water, fire, and wind). 4) Ngöôøi ta noùi ñaây laø xöù maø Nhaát Haønh ñaõ ** For more information, please see Hoûa nghieân cöùu veà chieâm tinh—Said to be the Vieän. country where I-Shing studied astronomy. Hoûa Giôùi Chaân Ngoân: See Hoûa Giôùi Chuù. Hoûa Linh: Chuoâng löûa hay chuoâng caûnh baùo Hoûa Giôùi Chuù: Hoûa Giôùi Chaân Ngoân hay laø caån thaän vôùi löûa—Fire-bell, in warning to be teân Ñaø La Ni cuûa Ñaáng Baát Ñoäng Toân—A careful with fire. dharani of Aryacalanatha. Hoûa Loø: The homa—The fire altar. Hoûa Giôùi Ñònh: Agni-dhatu-samadhi (skt)— Hoûa Loâ: The fire altar of the esoterics. Thieàn quaùn vaøo giai ñoaïn cuoái cuûa theá giôùi bò Hoûa Luaân: Alatacakra (skt)—Tuyeàn Hoûa tieâu huûy baèng löûa—The meditation on the Luaân—Löûa cuoän troøn hay quay tít thaønh hình final destruction of the world by fire. voøng troøn nhö nhö baùnh xe löûa, bieåu töôïng cuûa Hoûa Hoaûn Boá Caø Sa: Loaïi aùo caø sa duøng aûo töôûng—Whirling fire (fire whirled in a loâng cuûa loaøi hoûa thöû (chuoät löûa) maø deät, löûa circle), the whole circle seeming to be on fire, chaúng theå ñoát chaùy ñöôïc, khi aùo dô chæ caàn the emblem of illusion—A fire-wheel—A neùm vaøo löûa maø giaët laø saïch—An asbestos wheel of fire, produced by rapidly whirling a cassock; also a non-inflammable robe said to fire-brand, a symbol of the unreality of the be made of the hair of the fire rat. visible, since such a wheel does not exist. Hoûa Huyeát Ñao: Tam AÙc Ñaïo—The three Hoûa Luaân AÁn: Daáu aán hình thaønh baèng caùch devil destinies: chuïm hai naém tay vôùi hai ngoùn troû chuïm vaøo 1) Hoûa Ñoà (ñöôøng löûa): Ñòa nguïc—The nhau

laøm thaønh moät daáu tam giaùc löûa—A sign hells—The fiery path or destiny. made by putting the double fists together and 2) Huyeát Ñoà (ñöôøng maùu): Suùc sanh—opening the index fingers to form the fire-sign, Animals—The bloody path or destiny. a triangle. 3) Ñao Ñoà (ñöôøng ñao): Ngaï quyû—Hungry Hoûa Nguïc: Fire hells. ghosts—The knife-sharp path or destiny. Hoûa Nhöùt Thieát Xöù: Moät trong nhöõng phaùp

thieàn quaùn (möôøi nhöùt thieát xöù) trong giai ñoaïn destruction—The calamity of fire. cuoái cuøng khi theá giôùi bò löûa taøn phaù—One of ** For more information, please see Tam Tai. the meditations on the final destruction of all Hoûa Taùng: Jhapita (skt)—Ngöôøi cheát ñem things by fire—One of the ten universals. thieâu, coøn laïi tro coát ñem choân, moät trong boán Hoûa Phaùp: Hoûa loø duøng trong nhöõng muïc loaïi ma chay—Cremation, the relics being tieâu hay nghi thöùc cuùng teá huyeàn bí veà löûa cuûa buried, one of the four methods of bury (Hoûa Maät Toâng—The homa or fire service of the taùng: Fire, Thuûy taùng: Water, Thoå taùng: esoterics for magical purposes. Ground, Laâm taùng: Buried in the forest). Hoûa Phaàn Ñòa Nguïc: Teân khaùc cuûa Tieâu Hoûa Thang: The hell of liquid fire. Nhieät Ñòa Nguïc, nôi toäi nhaân bò löûa thieâu Hoûa Thaàn: Thaàn löûa ôû AÁn Ñoä, ñöôïc noùi ñeán ñoát—The scorching hell, where sinners are nhö vò thaàn thöù boán möôi boán trong ñeàn thôø burnt up. Baùch Thaàn cuûa Kinh Veä Ñaø, trong ñoù Ñaïi Hoûa Quang: A fire flame—A fire light. Phaïm Thieân ñöôïc xem nhö laø ñeä nhöùt—The Hoûa Quang Ñònh: Thieàn ñònh phaùt ra löûa ñeå gods of fire in India, stated as numbering forty-töi ñoát thaân khi nhaäp dieät—The flame dhyana four in the Verdic pantheon, with Mahabrahma by which the body is self-immolated. as the first. Hoûa Quang Tam Muoäi: Löûa Tam Muoäi— ** For more information, please see Hoûa Moät pheùp Thieàn ñònh khieán thaân ngöôøi phaùt ra Thieân. löûa, cuõng laø ñeä töù thieàn ñònh—The flame Hoû a Thieân: Hoûa Thaàn—Hoûa Thieân ñöôïc samadhi, also styled the fourth dhyana. trình baøy trong nhoùm thöù möôøi hai trong Kim ** For more information, please see Hoûa Cang vieän thuoäc Thai Taïng Phaùp Giôùi—The Dieäm Tam Muoäi. fire devas shown as the 12th group in the Hoûa Quang Toân: See Hoûa Thieân. diamond court of the Garbhadhatu. Hoûa Sinh: Hoûa Sanh—The fire-dhyana—See ** For more information, please see Hoûa Thaàn. Hoûa Ñònh. Hoûa Sinh Tam Muoäi: Löûa phaùt ra töø Tam Hoû a Thöû: Fire rat. Ma ñòa, duøng ñeå töï thieâu hay caùc coâng duïng Hoûa Thöïc: Homa (skt)—Pheùp Hoä Ma hay khaùc. Ñaëc bieät lieân heä vôùi Baát Ñoäng Toân vaø pheùp cuùng döôøng chö Taêng baèng caùch ñem caùc Chaân Ngoân Du Giaø, keát hôïp ngöôøi tu vôùi Ngaøi vaät cuùng neùm vaøo loø löûa—Burnt offerings, as vaø naêng löïc cuûa Ngaøi—A flame-emtting in the homa worship. samadhi—The power to emit flames from the Hoûa Tinh: Angaraka (skt)—Sao Hoûa—The body for auto holocaust or other purposes. It is planet Mars. especially associated with Aryacalanatha and Hoûa Tònh: Purified—Thöùc aên ñöôïc laøm saïch Shingon practice of the yoga which unites the nhôø naáu chín baèng löûa—Food made clean by devotee to him and his powers. fire or cooking. ** For more information, please see Hoûa Hoûa Toác: Very urgent—Most immediate. Dieäm Tam

Muoäi. Hoûa Toân: See Hoûa Thaàn. Hoûa Tai: Moät trong ba tai naïn lôùn, hoûa tai Hoûa Traïch: A burning house—Theo Kinh thöôøng xaûy ra trong thôøi kyø hoaïi dieät cuûa moät Phaùp Hoa, Ñöùc Phaät daïy: “Ba coõi khoâng an, theá giôùi—One of the three major catastrophe, döôøng nhö nhaø chaùy, söï khoå daãy ñaày, raát ñaùng the conflagration catastrophe, for world sôï haõi.” Thaät vaäy, chuùng ta thaáy cuoäc soáng

treân coõi ñôøi naày naøo coù ñöôïc bình an laâu daøi. burning house (married monks). Thaûm caûnh xaõy ra khaép nôi, binh ñao, khoùi Hoûa Tröôùng: Soå saùch ghi soá gaïo naáu vaø soá löûa, thieân tai, baõo luït, ñoùi keùm, thaát muøa, xaõ ngöôøi ñöôïc phuïc vuï trong chuøa—The kitchen hoäi thì daãy ñaày troäm cöôùp, gieát ngöôøi, hieáp account of the rice cooked and person served daâm, löôøng gaït, vaân vaân khoâng bao giôø thoâi in a monastery. döùt. Coøn veà noäi taâm cuûa mình thì ñaày daãy caùc Hoûa Tuï: söï lo aâu, buoàn phieàn, aùo naõo, vaø baát an. Trong 1) Ñoáng löûa: Accumulated fires. kinh Phaùp Cuù, caâu 146, Ñöùc Phaät daïy: “Laøm 2) Söï keát tuï hoûa ñòa nguïc: Accumulated sao vui cöôøi, coù gì thích thuù, khi ôû trong coõi ñôøi one’s own hell-fires. luoân luoân bò thieâu ñoát? ÔÛ trong choã toái taêm 3) Thaân nhö moät cuïm löûa ñaùng sôï, löûa giaän böng bít, sao khoâng tìm tôùi aùnh quang hôøn vaø duïc voïng: The body as a heap of minh?”—According to the Lotus Sutra, the fire to be feared, the fire of angry- Buddha taught: “The three worlds are unsafe, passions. similar to a house on fire, sufferings are Hoûa Tuï Phaät Ñaûnh: Quang Tuï Phaät Ñaûnh— rampant, deserving to be fearful.” In fact, we Phoùng Quang Phaät Ñaûnh. can never experience peacetime on earth very 1) Moät trong nhöõng tieàn kieáp taùi sanh cuûa long. Everywhere there are weapons, fires, Phaät Thích Ca, teân AÁn Ñoä aâm Haùn laø Ñeá natural disasters, floods, famine, loss of Tuï La, Chöôùc Yeát La, Phaï Lyù Ñeå (maät harvest, etc. Societies are filled with robberies, hieäu laø Thaàn thoâng Kim Cang): One of the murders, rapes, frauds, deceptions, etc. All incarnations of Sakyamuni, whose Indian these continue without any foreseeable end. name is given as Tejorasi-Cakravarti. To speak of our individual mind, everyone is 2) Moät trong naêm vò Phaät Ñaûnh: One of the burdened with worries, sadness, depression, five kinds of Universal Wise Sovereign and anxieties, etc. In the Dharmapada Sutra, (Sakyamuni in the third court of the verse 146, the Buddha taught: “How can there Garbhadhatu). be laughter, how can there be joy, when the Hoûa Tuï Tieân: Vò Thaàn boån meänh vaø vôï cuûa whole world is burnt by the flames of passions oâng ta beân treân Thai Taïng Phaùp Giôùi—This and ignorance? When you are living in genius and his wife are shown above darkness, why wouldn’t you seek the light?” Vaisramana in the Garbhadhatu. Hoûa Traïch Duï: Thí duï veà nhaø löûa ñang Hoûa Töø Phaùp: Hoûa Phaùp—The directions for chaùy, moät trong baûy nguï ngoân trong Kinh Dieäu the fire sacrifices in the Atharva-veda, the Phaùp Lieân Hoa, trong ñoù oâng Tröôûng giaû duøng fourth veda. ñeå daãn duï nhöõng ñöùa con voâ taâm baèng nhöõng phöông tieän xe deâ, xe nai, xe traâu, ñaëc bieät laø Hoû a Vieän: Hoûa Giôùi—Kim Cang Vieâm—Saân Baïch Ngöu Xa—The burning house, one of the löûa, moät loaïi quaùn töôûng trong ñoù haønh giaû töï seven parables in the Wonder Lotus

sutra, thaáy mình ñang bò löûa bao boïc (keát hoûa aán from which the owner tempts his heedless thaân xoay ba voøng veà phía phaûi, laáy thaân laøm children by the device of the three kinds of trung taâm ñeå quaùn töôûng moät ñaïi hoûa vieän vaây carts (goat, deer and bullock), especially the quanh)—The “fire-court,” a kind of white bullock cart. contemplation, in which the devotee sees Hoûa Traïch Taêng: Vò Taêng trong nhaø löûa hay himself encircled by fire—A kind of contemplation, in which devotee sees himself vò Taêng maø vaãn coøn coù vôi con—Monks in the encircled by fire after circumambulating three

times to the right while making the fire sign. never lasts long. ** For more information, please see Hoûa Giôùi. Hoïa Töôïng: Paintings of images. Hoûa Xa: The fiery chariot of the hells. Hoïa Voâ Ñôn Chí: Misfortunes never come Hoûa Xa Ñòa Nguïc: Chuùng sanh trong hoûa xa singly ñòa nguïc thöôøng bò ñoùng baêng, roài sau ñoù ñöôïc Hoaïch: ñöa vaøo nhöõng chieác xe boác löûa laøm thieâu ruïi 1) Baét ñöôïc: To seize—To catch—To thaân, cöù nhö theá maø trong moät ngaøy phaûi cheát obtain—To recover. ñi soáng laïi ñeán 90 öùc laàn—Hells of the fire- 2) Hoaïch ñònh: To sketch—To plan—To chariot, and the fire-pit with its fiery wheels, devise. the sufferer first freezes, then is tempted into 3) See Vaïc. the chariot which bursts into flames and he 4) Veõ: To draw—To pain a picture. perishes in the fire pit, a process each sufferer Hoaïch Bính: Veõ baùnh maø aên, moät töø Thieàn repeats daily 90 kotis of times. Toâng duøng ñeå chæ kinh ñieån nhö baùnh veõ chæ laø Hoûa Xaù: Moät loaïi lö höông (lö nhang, ñaëc thöùc aên voâ boå—Pictured biscuits, a term of the bieät, vôùi hai voøng troøn noåi coù naép)—A kind of Intuitive school for the scriptures, i.e. useless censer, made in two super-imposed circles as food. with a cover. Hoaïch Ñaéc: See Hoaïch (2). Hoûa Xaø: Raén phun löûa trong ñòa nguïc—The Hoaïch Ñònh: To define—To form. fire-vomiting serpent in the hell. Hoaïch Sa: Osh or Ush (skt)—Moät vöông Hoïa: quoác coå naèm veà phía baéc cuûa Sita, coù leõ baây 1) Veõ: To draw—To paint—To sketch. giôø laø Ingachar; raát coù theå laø Uch-Turfan hay 2) Tai hoïa: Calamity—Misfortune—Woe. Yangishahr—An ancient kingdom, north of Hoïa Chaêng: Maybe—Perhaps. Sita, probably the present Ingachar, possibly Hoïa Chuûng: Seeds of misfortunes. Uch-Turfan or Yangishahr. Hoïa Haïi: Misfortunes. Hoaïch Thaïch: Khaéc treân ñaù, nghóa laø ñeå laïi Hoïa Hình: To draw a picture. daáu veát cuï theå—Sculpture in stone, which Hoïa Hoaèng: Rarely. remains. Hoïa May: See Hoïa Hoaèng. Hoaïch Thang Ñòa Nguïc: Ñòa nguïc vôùi nhöõng vaïc naáu saét noùng chaûy—The purgatory Hoïa Phöôùc: Misfortune and happiness. of caldrons of molten iron. Hoïa Thaïch: Neùt veõ treân ñaù, vaên hoa thöôøng Hoaïch Thuûy: Gioáng nhö veõ moät ñöôøng trong coøn (gioáng nhö loøng saân haän hay aùc nghieäp)— nöôùc, khoâng ñeå laïi moät daáu veát gì, laø ñieàu Sculpture in stone—A painting of a rock: khoâng theå ñöôïc—Like drawing a line across though the water of the water-colour rapidly water, which leaves no trace, this is disappears, the painting remains. It is likened impossible, unlike. with the hatred or evil deeds. Hoïa Thai: See Hoïa chuûng. Hoaïch Töôïng: Hình töôïng veõ—Portraits, paitings of images, mandalas. Hoïa Thuûy: Veõ moät ñöôøng qua nöôùc (seõ Hoaøi: Mang trong loøng—To carry in the mind, khoâng ñeå laïi daáu veát gì,

cuõng gioáng nhö thaân or heart—To embrace—To cherish. naày nieäm nieäm khoâng truï)—Like drawing a line across water. It is likened our body which Hoaøi Baûo: To cherish—To keep in one's heart.

Hoaøi Baûo To Lôùn: High aspiration. decay of the body due to the Hoaøi Coá Höông: To think of one's native contradictions of the four great elements. land. b) Noãi khoå khi nieàm vui bò huûy hoaïi: The suffering of decay of reaction from joy, Hoaøi Coå: To remember things in the past etc. Hoaøi Haûi Baù Tröôïng Thieàn Sö: Zen ** For more information, please see Tam master Bai-Zhang-Huai-Hai—See Baùch Khoå, and Baùt Khoå in Vietnamese-English Tröôïng Hoaøi Haûi Thieàn Sö. Section. Hoaøi Höông: To be anxious to return home. Hoaïi Kieán: Taø kieán baïi hoaïi, aùm chæ ñoaïn Hoaøi Linh: Teân goïi khaùc cuûa chuùng höõu tình kieán—Corrupt or bad views, the advocacy of hay laø loaøi chöùa ñöïng linh thieâng hay thaàn thöùc total annihilation. (gioáng nhö khi noùi haøm thöùc laø chöùa ñöïng tri Hoaïi Kieáp: Samvarta (skt)—Moät trong töù thöùc, haøm tình laø chöùa ñöïng tình caûm)—Spirit- kieáp, khi vuõ truï hay tam thieân ñaïi thieân theá enfolders, i.e. all conscious beings. giôùi bò huûy dieät—The kalpa of destruction— Hoaøi Nghi: Vicikitsa (skt)—Doubtful. The periodical gradual destruction of a Hoaøi Nhöôïng Thieàn Sö: Zen Master Nan- universe, one of its four kalpas. Yueh-Huai-Rang—See Nam Nhaïc Hoaøi ** For more information, please see Töù Kieáp. Nhöôïng Thieàn Sö. Hoaïi Lö Xa: Xe löøa ñaõ hö hoaïi, aùm chæ nhò Hoaøi Nieäm: To think of. thöøa—A worn-out donkey cart, i.e. Hinayana. Hoaøi Thoá: Sasa-dhara (skt)—Ngöôøi luoân oâm Hoaïi Phaùp: aáp boùng nguyeät (suy nghó vaån vô)—The hare- 1) Tieán trình hoaïi dieät: Any process of bearer, or in Chinese the hare-embracer. destruction or decay. Hoaøi Voïng: To hope. 2) Theo taäp tuïc AÁn Ñoä, hoûa thieâu xöông coát Hoaïi: Huûy dieät hay hoaïi dieät—To go to ruin— ngöôøi quaù vaõng ñeå nhöõng thöù naày khoâng To decay—To perish—To destroy—To spoil— coøn loâi keùo ngöôøi aáy tieáp tuïc laên troâi trong Worn out—Rotten—Bad. luaân hoài sanh töû nöõa: According to Indian Hoaïi Dieät: To annihilate—Annihilation— customs, to burn the bones of a deceased Extinguish. person so that they may not draw him to Hoaïi Ñaïo: Phaù hoaïi chaân lyù hay ñaïo phaùp reborth any longer. baèng nhöõng haønh ñoäng baïi hoaïi—To destroy Hoaïi Saéc: Kasaya (skt). the truth, or the religion, e.g. by evil conduct. 1) Maøu toái: Broken colour (not a bright Hoaïi Ñaïo Sa Moân: Vò Sa Moân phaù hoaïi colour). 2) Maøu phuï (khoâng phaûi laø naêm maøu chính): chaân lyù hay ñaïo phaùp baèng nhöõng haønh ñoäng A secondary color (not the five primary baïi hoaïi (moät trong boán loaïi Sa Moân)—A colours). monk who destroys the truth, or the religion by 3) Maøu trung tính, hay laø maøu ñöôïc nhuoäm his evil conduct. töø caùc maøu khaùc: It is described as a Hoaïi Khoå: Moät trong tam khoå, noåi khoå cuûa söï neutral colour through the dyeing out of hoaïi dieät—One of the three aspects of dukkha, the other colours. the suffering of decay, or destruction. 4) Luaät nhaø Phaät laø nhuoäm sao cho aùo caø sa a) Noãi khoå do söï hoaïi dieät cuûa thaân, khi töù coù maøu hoaïi saéc—A fundamental rule in ñaïi luoân laán aùt laãn nhau: The suffering of Buddhism is to dye the kasaya with a

secondary color. “Hoan Hyû Nhaät”—Every 15th day of the Hoaïi Saéc Y: Hoaïi Saéc Naïp—AÙo daønh cho month. chö Taêng Ni—Rag-robe, or robe for monks 2) Ngaøy raèm thaùng baûy hay thaùng taùm laø and nuns. ngaøy hoan hyû, ngaøy ñoù Ñöùc Phaät vaø giaùo Hoaïi Sôn: Theo Kinh A Haøm: “Sinh, laõo, ñoaøn chaám döùt leã an cö kieát haï—The beänh, töû laøm suy hao con ngöôøi gioáng nhö söï happy day of the Buddha, and of the order, hao moøn cuûa quaû nuùi vaäy (Suy Hao Sôn)— i.e. that ending the “retreat,” 15th day of According to The Agama Sutra: “as the hills the seventh or eighth moon. wear down, so is it with man.” Hoan Hyû Quang Phaät: Amitabha (skt)— Hoaïi Töôùng: Traïng thaùi hoaïi dieät cuûa söï vaät, Buddha of Joyful Light. moät trong saùu töôùng cuûa vaïn höõu—The aspect, Hoan Hyû Quoác: Abhirati (skt)—Dieäu Hyû or state of destruction or decay, one of the six Quoác—Teân coõi Tònh Ñoä cuûa Ñöùc A Suùc Beä characteristics found in everything. Phaät ôû veà phöông ñoâng cuûa vuõ truï (Kinh Phaùp ** For more information, please see Luïc Hoa, phaåm Hoùa Thaønh Duï)—The happy land, Töôùng in Vietnamese-English Section. or paradise of Aksobhya, east of our universe. Hoan: Nanda (skt)—See Hoan Hyû. Hoan Hyû Taâm: Rejoicing Mind—Theo Hoøa Hoan Hyû: Nanda (skt)—Pleased—Thöôïng Thích Thieàn Taâm trong Lieân Toâng Delightful—Joyful—Full of joy—Take delight Thaäp Tam Toå, Hoan Hyû Taâm goàm coù hai taâm in—Pleasure—Glad—Ñöùc Phaät luoân hoan hyû sau ñaây—According to Most Venerable Thích laøm ñieàu lôïi laïc cho chuùng sanh—A Buddhist Thieàn Taâm in The Thirteen Patriarchs of always takes delight in doing good things to Pureland Buddhism, rejoicing mind includes others—Hoan hyû coøn laø moät trong nhöõng cöûa the following two minds: ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø 1) Tuøy Hyû Taâm: Tuøy hyû laø vui theo caùc söï taâm ta luoân an tònh—Delight is one of the most vui veû vaø haïnh phuùc cuûa ngöôøi. Tuøy hyû important entrances to the great taâm döùt tröø ñöôïc caùc chöôùng nghieäp veà taät enlightenment; for it is the mind of peace and ñoá, ích kyû, nhoû nhen, vaân vaân: Accepting tranquility. Mind. Accepting means to feel happy for others’ joy and happiness. Accepting mind Hoan Hyû Ñòa: Pramudita (skt)—Sô ñòa trong has the special characteristics that can Thaäp Ñòa Phaät Thöøa—The bodhisattva’s stage eliminate various karmic obstructions of joy, the first of his ten stages (bhumi). including jealousy, stinginess, pettiness, **For more information, please see Thaäp Ñòa etc. Phaät Thöøa (1). 2) Hyû Xaû Taâm: Hyû xaû laø vui maø tha thöù loãi Hoan Hyû Hoaøn: Hoan Hyû Ñoaøn—Teân moät laàm cuûa ngöôøi khaùc. Hyû xaû taâm döùt tröø loaïi baùnh laøm baèng maät—Joy-buns, a name for ñöôïc caùc chöôùng nghieäp veà haän thuø, baùo a kind of honey-cake. phuïc, vaân vaân: Forgiving Mind. Forgiving Hoan Hyû Hoäi: The festival of All Souls—means to forgive happily others’ mistakes See Vu Lan Boàn in Vietnamese-English and transgressions. Forgiving mind has the Section, and Ullambana in Sanskrit/Pali- special characteristics that can solve and Vietnamese Section. destroy karmic obstructions including Hoan Hyû Nhaät: vengeance and grudges. 1) Ngaøy raèm haèng thaùng ñöôïc goïi laø ngaøy Hoan Hyû Thieân: See Hoan Laïc Thieân.

Hoan Hyû Uyeån: See Hoan Hyû Vieân. circumstances Hoan Hyû Vieân: Nandana-vana (skt)—Hoan Hoaøn Dieät: Hyû Uyeån—Hoan Laïc Vieân—Hyû Laâm Uyeån— 1) Nhaäp Nieát Baøn: To enter Nirvana. Moät trong boán vöôøn cuûa Ñeá Thích ôû coõi trôøi 2) Tu ñaïo chöùng quaû Nieát Baøn ñeå thoaùt khoûi Ñao Lôïi, vöôøn naày ôû veà phía baéc cuûa thaønh Hyû voøng sanh töû luaân hoài: To escape the Kieán (chö Thieân vaøo ñaây thì töï naûy ra söï hoan Samsara (the cycle of birth and death). To hyû)—Garden of joy, or Joy-grove garden; one return to nirvana and escape from the of the four gardens of Indra's paradise, north backward flow to transmigration. of his central city. Hoaøn Haûo: Perfect—Excellent. Hoan Laïc: See Hoan Hyû. Hoaøn Hoàn: To recover—To regain one's Hoan Laïc Ñòa: Pramudita (skt)—Land of consciousness. Joy. Hoaøn Höông: Hoan Laïc Thieân: Ñaïi Thaùnh Thieân—Thaùnh 1) To return of incense offered. Thieân laáy hình hai vôï choàng thaân ngöôøi ñaàu 2) Veà nhaø: To return home. voi oâm laáy nhau laøm baûn toân. Vò Nam Thieân laø Hoaøn Laïi: To return—To give back. con tröôûng cuûa Ñaïi Töï Taïi Thieân, moät ñaïi Hoaøn Leã: See Hoaøn Baùi. hoang thaàn baïo haïi theá giôùi. Vò Nöõ Thieân laø Hoaøn Moân: Moät trong saùu dieäu moân hay saùu Quan AÂm hoùa hieän oâm laáy vò Nam Thieân aáy, phaùp moân kyø dieäu cho ngöôøi tu Phaät, trôû veà khieán cho vò Nam Thieân taâm ñöôïc hoan hyû ñeå vôùi chính mình ñeå bieát caùi taâm naêng quaùn laø deïp boû caùi thoùi baïo haïi—The joyful devas— khoâng coù thaät—One of the six wonderful Devas of pleasure, represented as two figures strategies or doors for Buddhist cultivators, i.e. embracing each other, with elephants' heads to realize by introspection that the thinker, or and human bodies; the two embracing figures introspecting agent, is unreal. are interpreted as Ganesa, the eldest son of ** For more information, please see Luïc Dieäu Siva, and an incarnation of Kuan-Yin; the Moân. elephant-head represents Ganesa; the origin is Hoaøn Myõ: Perfectly beautiful. older than the Kuan-Yin idea and seems to be Hoaøn Nguyeân: a derivation from the Sivaitic linga-worship. 1) Trôû veà nguyeân quaùn: To return home. Hoan Laïc Vieân: See Hoan Hyû Vieân. 2) Trôû veà coäi nguoàn baèng caùch ñoaïn tröø taát Hoan Ngheânh: To welcome—To applaud caû meâ laàm maø böôùc vaøo caûnh giaùc ngoä: Hoaùn Chuyeån: To exchange. To return to the source, i.e. abandon or Hoaøn: eradicate all illusions and turn to 1) Caây duøng laáy haït laøm chuoãi: A tree whose enlightenment. hard, black seeds are used for beads. Hoaøn Nhaân: teân goïi taét cuûa Thích Ñeà Hoaøn 2) Caây truï: A pillar—Post. Nhaân—An abbreviation for Indra. 3) Chieác voøng (saét)—A metal ring—A ring. Hoaøn Nieân Laïc: Moät loaïi thuoác laøm cho 4) Traû laïi: To repay. ngöôøi ta treû trung yeâu ñôøi nhö nhöõng naêm coøn 5) Trôû laïi: To return. nieân thieáu—A drug to return to the years and Hoaøn Baùi: Laïy taï—To return of a salute. restore one's youth. Hoaøn Caûnh: Environment—Circumstance Hoaøn Phuùc: Perfect happiness. Hoaøn Caûnh Thuaän Tieän: Favorable Hoaøn Sinh:

1) Cheát ñi soáng laïi (phuïc sinh): To revive. 3) Hoang ñaøng: Reckless. 2) Taùi sanh vaøo coõi Ta Baø: To come to life 4) Hoang vu—Wild—Waste—Empty. again—To return to life; to be reborn in Hoang Daõ: See Hoang (1). this world. Hoang Ñieàn: Uncultivated field. 3) Töø nhò thöøa taùi sanh trôû laïi ñeå hoaøn taát tu Hoang

Ñöôøng: Fabulous—Hard or ñaïo Phaät thöøa: To be reborn from the impossible to believe Hinayana nirvana in order to be able to Hoang Khoâng: Empty—Deserted. attain to Mahayana Buddhahood. 4) Nhöõng tu só phaù giôùi bò khai tröø, sau ñoù Hoang Ngoân: Lie—Falsehood. bieát phaùt loà saùm hoái, neân ñöôïc cho trôû laïi Hoang Pheá: In ruin. giaùo ñoaøn: Restoration to the order, after Hoang Phí: Extravagant—To squander one's repentance for sin. money. Hoaøn Taát: Finished. Hoang Sô: Neglected. Hoaøn Thaønh: To accomplish—To finish. Hoang Taøn: Devastated—In ruins. Hoaøn Thieän: Perfection. Hoang Vaéng: Deserted. Hoaøn Toaøn: Perfect—Impeccable—Clean— Hoang Vu: Desolate—Deserted. Entire—Complete—Faultless—Ngoaøi Nieát Hoaøng: Maøu vaøng—Yellow. baøn ra, khoâng coù haïnh phuùc hoaøn toaøn treân ñôøi Hoaøng AÂn: Imperial favor naày—Beside nirvana, there is no such thing as Hoaøng Baù: See Hoaøng Baù Hy Vaän. perfect bliss. Hoaøng Baù Hy Vaän: Huang-Po-Hs'i-Yun. Hoaøn Toaøn Hoaïi Dieät: Complete • Moät trong nhöõng thieàn sö noåi baäc vaøo ñôøi annihilation nhaø Ñöôøng. OÂng laø sö phuï cuûa moät thieàn Hoaøn Tuïc: Trôû laïi ñôøi soáng theá tuïc (coù theå töï sö noåi tieáng teân Laâm Teá. Thieàn sö Hoaøng yù hoaøn tuïc hay phaïm toäi bò khai tröø khoûi giaùo Baù queâ taïi tænh Phuùc Kieán, laø ñeä töû cuûa ñoaøn maø phaûi hoaøn tuïc)—To go back to the Thieàn Sö Baù Tröôïng—One of the secular life—To leave the monastic order and outstanding Zen masters during the T'ang return to lay life—To return to the world from dynasty. He was the master of another the order. famous Zen master named Lin-Chi. Zen Hoaøn Töôùng: Töø coõi Tònh Ñoä trôû laïi coõi ueá master Huang-Po-Hs'i-Yun was born in ñoä, ñeå cöùu ñoä chuùng sanh—To return to the Fu-Jian Province, was a disciple of Bai- world from the Pure Land, to save its people. Zhang. Hoaøn Vuõ: The universe. • Trong khi ñi daïo nuùi Thieân Thai, sö gaëp Hoaøn Xuyeán: Nhaãn vaø voøng ñeo tay—A moät vò taêng, noùi chuyeän vôùi nhau nhö ñaõ finger-ring and armlets. quen bieát töø laâu, nhìn kyõ laø ngöôøi Muïc Hoaõn Laïi: To postpone—To defer—To Quang Xaï. Hai ngöôøi ñoàng haønh, gaëp moät delay—To put off to a later time khe suoái ñaày nöôùc chaûy maïnh, sö loät muõ choáng gaäy ñöùng laïi. Vò Taêng kia thuùc sö Hoaïn Naïn: Calamity—Misfortune ñoàng qua, sö baûo: "Huynh caàn qua thì töï Hoang: qua." Vò Taêng kia lieàn veùn y, böôùc treân 1) Hoang daõ: A wilderness—Uncultivated. soùng nhö ñi treân ñaát baèng. Qua ñeán bôø, vò 2) Hoang daïi (taùnh tình): An angry Taêng kia xaây laïi hoái: "Qua ñaây! Qua appearance.

ñaây!" Sö baûo: "Baäy! Vieäc aáy töï bieát. Neáu from?" Huang-Po said: "So grand and toâi sôùm bieát seõ chaët baép ñuøi huynh." Vò imposing, I've come from south of the Taêng kia khen: "Thaät laø phaùp khí Ñaïi mountains." Bai-Zhang said: "So grand Thöøa, toâi khoâng bì kòp." Noùi xong, khoâng and imposing, what are you doing?" thaáy vò Taêng aáy nöõa—While on his Huang-Po said: "So grand and imposing, journey to Mount T'ien-T'ai, Huang-Po I'm not doing anything else." Huang-Bo met another monk. They talked and laugh, bowed and said: "From high antiquity, just as though they were old friends who what is the teaching of this order?" Bai- had long known one another. Their eyes Zhang remained silent. Huang-Po said: gleamed with

delight as they then set off “Don’t allow the descendants to be cut traveling together. Coming to the fast off.” Bai-Zhang then said: “It may be said rapids of a stream, they removed their hats that you are a person.” Bai-Zhang then and took up staffs to walk across. The arose and returned to his abbot’s quarters. other monk tried to lead Huang-Po across, Huang-Po followed him there and said: saying: “Come over! Come over!” Huang- “I’ve come with a special purpose.” Bai- Po said: “If Elder Brother wants to go Zhang said: “If that’s really so, then across, then go ahead.” The other monk hereafter you won’t disappoint me.” then began walking across the top of the • Moät hoâm Baù Tröôïng hoûi sö: “ÔÛ ñaâu ñeán?” water, just as though it were dry land. The Sö thöa: “Nhoå naém döôùi nuùi Ñaïi Huøng monk turned to Huang-Po and said: ñeán.” Baù tröôïng hoûi: “Laïi thaáy ñaïi truøng “Come across! Come across!” Huang-Po chaêng?” Sö laøm tieáng coïp roáng. Baù tröôïng yelled: Ah! You self-saving fellow! If I caàm buùa thuû theá. Sö voã vaøo chaân Baù had known this before I would have Tröôïng moät caùi. Baù tröôïng cöôøi boû ñi. Sau chopped off your legs!” The monk cried ñoù Baù tröôïng thöôïng ñöôøng daïy chuùng: out: “You’re truly a vessel for the “Döôùi nuùi Ñaïi Huøng coù con ñaïi truøng, caùc Mahayana, I can’t compare with you!” ngöôi neân xem. Laõo Baù Tröôïng naøy hoâm And so saying, the monk vanished. nay ñích thaân boãng gaëp vaø bò caén moät • Moät hoâm, Baù Tröôïng hoûi: “Chöõng chaïc to caùi.”—One day, Bai-Zhang asked Huang- lôùn töø ñaâu ñeán?” Sö thöa: “Chöõng chaïc to Bo: “Where have you been?” Huang-Po lôùn töø Laõnh Nam ñeán.” Baù Tröôïng hoûi: said: “I’ve been picking mushrooms at the “Chöõng chaïc to lôùn seõ vì vieäc gì?” Sö ñaùp: base of Mount Great Hero.” Bai-Zhang “Chöõng chaïc to lôùn chaúng vì vieäc gì said: “Did you see a big tiger?” Huang-Po khaùc.” Sö lieàn leã baùi hoûi: “Töø tröôùc toâng roared. Bai-Zhang picked up an ax and thöøa chæ daïy theá naøo?” Baù tröôïng laëng assumed a pose as if to strike Huang-Po. thinh. Sö thöa: “Khoâng theå daïy ngöôøi sau Huang-Bo then hit him. Bai-Zhang laø döùt haún maát.” Baù tröôïng baûo: “Seõ noùi laughed “Ha, ha,” and returned to his rieâng vôùi ngöôi.” Baù Tröôïng ñöùng daäy ñi room. Later Bai-Zhang entered the hall vaøo phöông tröôïng. Sö ñi theo sau thöa: and said to the monks: “At the base of “Con ñeán rieâng moät mình.” Baù tröôïng baûo: Great Hero Mountain there’s a tiger. You “Neáu vaäy, ngöôi sau seõ khoâng coâ phuï monks should go take a look at it. Just ta.”—One day, Bai-Zhang asked: So grand today, I myself suffered a bite from it.” and imposing, where have you come • Sö ôû choã Nam Tuyeàn. Moät hoâm, toaøn

chuùng ñi haùi traø, Nam Tuyeàn hoûi: “Ñi baûo: “Caùc ngöôi toaøn laø boïn aên heøm, theá ñaâu?” Sö thöa: “Ñi haùi traø.” Nam Tuyeàn maø xöng haønh khaát ñeå cho ngöôøi cheâ cöôøi. laïi hoûi: “Ñem caùi gì haùi?” Sö ñöa con dao Thaø cam thaáy taùm traêm, moät ngaøn ngöôøi leân. Nam Tuyeàn baûo: “Taát caû ñi haùi giaûi taùn, chôù khoâng theå giaûi taùn, khoâng theå traø.”—Once, Huang-Po was at Nan- chòu söï oàn naùo. Ta khi ñi haønh khaát hoaëc Chuan-Pu-Yuan’s temple and participated gaëp döôùi reã coû coù caùi aáy, laø ñem heát taâm in picking tea leaves. Nan-Chuan asked tö xem xeùt noù. Neáu bieát ngöùa ngaùy khaû dó him: “Where are you going?”

Huang-Po laáy ñaõy ñöïng gaïo cuùng döôøng. Trong luùc said: “To pick tea leaves.” Nan-Chuan ñoù, neáu deã daøng nhö caùc ngöôi hieän giôø thì said: “What will you use to pick them?” laøm gì coù vieäc ngaøy nay. Caùc ngöôi ñaõ Huang-Po took his knife and held it xöng laø haønh khaát, caàn phaûi coù chuùt ít tinh straight up. Nan-Chuan said: “You’ve only thaàn nhö theá, môùi coù theå bieát ñaïo. Trong acted as guest. You haven’t acted as host.” nöôùc Ñaïi Ñöôøng khoâng coù Thieàn Sö Huang-Po stabbed three holes in the air. sao?”—One day, Zen master Huang-Po Nan-Chuan said: “Everyone is going to entered the hall to speak. When a very pick tea leaves.” large assembly of monks had gathered, he • Hoâm noï, Nam Tuyeàn baûo sö: “Laõo Taêng said: “What is it that you people are all ngaãu höùng laøm baøi ca “Chaên Traâu,” môøi seeking here?” He then use his staff to try Tröôûng Laõo hoøa. Sö thöa: “Toâi töï coù thaày and drive them away, but they didn’t roài.”—One day, Nan-Chuan said to leave. So Huang-Po returned to his seat Huang-Bo: “I have a song called ‘Ode of and said: “You people are all dreg- the Oxherd.’ Can you recite it?” Huang-Po slurpers. If you go on a pilgrimage seeking said: “I am my own teacher right here.” in this way you’ll just earn people’s • Sö töø giaû ñi nôi khaùc, Nam Tuyeàn tieãn ñeán laughter. When you see eight hundred or a coång, caàm chieác muõ cuûa sö ñöa leân hoûi: thousand people gathered somewhere you “Tröôûng Laõo thaân to lôùn maø chieác muõ nhoû go there. There’s no telling what trouble vaäy?” Sö thöa: “Tuy nhieân nhö theá, ñaïi this will cause. When I was traveling on thieân theá giôùi ñeàu ôû trong aáy.” Nam pilgrimage and cam upon some fellow Tuyeàn baûo: “Vöông Laõo Sö vaäy.” Sö ñoäi ‘beneath the grass roots’ (a teacher), then muõ ra ñi—Huang-Po was taking his leave I’d hammer him on the top of the head and of Nan-Chuan. Nan-Chuan accompanied see if he understood pain, and thus support Huang-Po to the monastery gate. Lifting him from an overflowing rice bag! If all I up Huang-Po’s hat, Nan-Chuan said: ever found were the likes of you here, “Elder, your physical size is not large, but then how would we ever realize the great isn’t your hat too small?” Huang-Po said: matter that’s before us today? If you “Although that’s true, still the entire people want to call what you’re doing a universe can fit inside it.” Huang-Po then ‘pilgrimage,’ then you should show a little put on his hat and left. spirit! Do you know that today in all the • Moät hoâm sö thöôïng ñöôøng, ñaïi chuùng vaân great T’ang there are no Zen teachers?” taäp, sö baûo: “Caùc ngöôi! Caùc ngöôi muoán • Coù vò Taêng hoûi: “Baäc toân tuùc ôû caùc nôi caàu caùi gì?” Sö caàm tröôïng ñuoåi chuùng. hôïp chuùng chæ daïy, taïi sao noùi khoâng Ñaïi chuùng khoâng tan. Sö laïi ngoài xuoáng Thieàn Sö?” Sö baûo: “Chaúng noùi khoâng

thieàn, chæ noùi khoâng sö. Xaø Leâ chaúng thaáy and heritical teachings and you’ll deal sao, döôùi Maõ Toå Ñaïi Sö coù taùm möôi boán with the world’s affairs with ease. But if ngöôøi ngoài ñaïo traøng , song ñöôïc chaùnh you don’t understand, and only study some nhaõn cuûa Maõ Toå chæ coù hai ba ngöôøi, Hoøa words and phrases or recite sutras, and Thöôïng Loâ Sôn Qui Toâng laø moät trong soá then put them in your bag and set off on aáy. Phaøm ngöôøi xuaát gia phaûi bieát söï phaàn pilgrimate saying: ‘I understand Zen,’ the töø tröôùc laïi môùi ñöôïc. Vaû nhö, döôùi Töù Toå, will

they be of any benefit even for your Ñaïi sö Ngöu Ñaàu Phaùp Dung noùi doïc noùi own life and death? If you're unmindful of ngang vaãn chöa bieát then choát höôùng the worthy ancients you'll shoot straight thöôïng. Coù con maét naøy môùi bieän ñöôïc into hell like an arrow. I know about you toâng ñaûng taø chaùnh. Ngöôøi hieän giôø khoâng as soon as I see you come through the hay theå hoäi, chæ bieát hoïc ngoân ngöõ, nghó temple gate. How will you gain an nhaàm trong ñaõy da töùc choã ñeán an oån, understanding? You have to make an xöng laø ta töï hoäi thieàn, laïi thay vieäc sanh effort. It isn't an easy matter. If you just töû cho ngöôøi ñöôïc chaêng? Khinh thöôøng wear a sheet of clothing and eat meals, baäc laõo tuùc vaøo ñòa nguïc nhanh nhö teân then you'll spend your whole life in vain. baén. Ta vöøa thaáy ngöôi vaøo cöûa lieàn bieát Clear-eyed people will laugh at you. ñöôïc roài. Laïi bieát chaêng? Caàn kíp noã löïc Eventually the common people will just chôù dung dò. Thoï nhaän cheùn côm manh aùo get rid of you. If you go seeking far and cuûa ngöôøi maø ñeå moät ñôøi qua suoâng, wide, how will this resolve the great ngöôøi saùng maét cheâ cöôøi. Ngöôøi thôøi gian matter? If you understand, then you sau haún seõ bò ngöôøi tuïc loâi ñi. Phaûi töï xem understand. If you don't, then get out of xa gaàn caùi gì laø vieäc treân maët? Neáu hoäi here! Take care!" lieàn hoäi, neáu khoâng hoäi giaûi taùn ñi. Traân • Thieàn sö Hoaøng baù thò tòch naêm 850. Sau troïng!"—A monk then asked: "In all khi thò tòch sö ñöôïc vua ban hieäu "Ñoaïn directions there are worthies expounding Teá Thieàn Sö"—He died in 850. After his to countless students. Why do you say death, he received the posthumous title there are no Zen teachers?" Huang-Po "Zen Master Removing Limits." said: "I didn't say there is no Zen, just that Hoaøng Baù Thieàn Phaùi: Phaùi Thieàn Hoaøng there are no teachers. None of you see Baù, phaùi Thieàn do Thieàn sö Hoaøng Baù saùng that although Zen master Ma-Tsu had laäp—Huang-Po Zen Sect, founded by Zen eighty-four Dharma heirs, only two or Master Huang-Po—See Hoaøng Baù Hy Vaän. three of them actually gained Ma-Tsu's Hoaøng Cung: Imperial palace. Dharma eye. One of them is Zen master Hoaøng Dieän Laõo Töû: Chæ Ñöùc Phaät Thích Kui-Zong of Mount Lu. Home leavers Ca Maâu Ni, vì toaøn thaân hình töôïng cuûa ngaøi must know what has happened in former toûa ra maøu vaøng kim—Yellow-faced Lao-Tzu, times before they can start to understand. i.e. Buddha, because his images are gold- Otherwise you will be like the Fourth colour. Ancestor's student Niu-T'ou, speaking Hoaøng Dieäp: Coøn goïi laø Hoaøng Dieäp Chæ Ñeà high and low but never understanding the hay duøng laù vaøng cuûa caây döông laøm vaøng ñeå critical point. If you possess the Dharma doã khoùc treû con. Duøng "Hoaøng Dieäp Chæ Ñeà" eye, then you can distinguish between true ñeå ví vôùi vieäc Ñöùc Phaät thuyeát giaûng veà laïc

quaû treân coõi trôøi ñeå ngaên ngöøa söï xaáu aùc cuûa Tieân, South Vietnam. He passed away in 1737. theá gian—Yellow willow leaves, resembling Hoaøng Long Töû Taâm Ngoä Taân Thieàn Sö: gold, given to children to stop their crying; the See Ngoä Taân Töû Taâm Thieàn Sö. evanescent joys of the heavens offered by Hoaøng Long Töï: Hoaøng Long Töï thuoäc tænh Buddha to curb evil. Giang Taây. Sôû dó ñöôïc goïi teân Hoaøng Long vì Hoaøng Dieäp Chæ Ñeà: See Hoaøng Dieäp. töông truyeàn ngaøi Tueä

Nam ñaõ nhìn thaáy roàng Hoaøng Döông Moäc Thieàn: Caây hoaøng vaøng bay leân treân soâng keá caïnh—Huang-Lung, döông laø moät loaïi caây raát khoù troàng, hôn nöõa the Yellow Dragon monastery in Jiang-Si khi gaëp naêm nhuaàn thì noù co laïi, cho neân töø province. So called because people said that “Hoaøng Döông Moäc Thieàn” ñöôïc duøng ñeå aùm Hui-Nan saw a yellow dragon arose from the chæ nhöõng keû tham thieàn thoái chuyeån vaø ñaàn river nearby. ñoän—The yellow poplar meditation. The Hoaøng Maïo Giaùo: Moät toâng phaùi thuoäc Laït yellow poplar grows slowly, and in years with Ma Giaùo, maëc toaøn ñoà vaøng, ñöôïc Ñaïi Sö intercalary months is supposed to recede in Toâng-Khaùch-Ba saùng laäp naêm 1417, sau khi growth; hence the term refers to the laät ñoå Hoàng Maïo Giaùo, töùc giaùo phaùi maëc toaøn backwardness, or decline of stupid disciples. maøu ñoû. Hoaøng Giaùo ñöôïc tìm thaáy phaàn lôùn ôû Hoaøng Ñaïo: Zodiac. Taây Taïng vaø Moâng Coå—The yellow sect of Hoaøng Ñeá: King—Emperor. Lamaism, founded in 1417 by Tson-Kha-Pa, Hoaøng Gia: The imperial (royal) family. Sumatikirti, who overthrew the decadent sect, which wears red robes, and established the Hoaøng Giaùo: See Hoaøng Maïo Giaùo. sect that wears yellow, and which at first was Hoaøng Hoân: Evening. noted for the austere life of the monks; it is Hoaøng Kim: The yellow metal (gold). found chiefly in Tibet and Mongolia. Hoaøng Kim Traïch: Teân goïi ngoâi giaø lam töø Hoaøng Moân: Pandaka (skt)—Khoâng coù nam söï tích tröôûng giaû Tu Ñaït ñem vaøng phuû ñaày caên—Eunuchs. vöôøn Kyø Thoï ñeå mua noù, xaây döïng tònh xaù vaø Hoaøng Phan: Phöôùn giaáy maøu vaøng treo treân hieán cho Ñöùc Phaät—Golden abode, i.e. a moä chí—Yellow paper streamers hung on a monastery, so called after the Jetavana vihara, grave. for whose purchase the site was covered with Hoaøng Thaùi Töû: Crown prince. gold. Hoaøng Long Hueä Nam Thieàn Sö: Zen Hoaøng Thaønh: Royal city. Master Huang-Lung-Hui-Nan—See Hueä Nam Hoaøng Thaân: The king’s relatives on the Hoaøng Long Thieàn Sö. paternal side. Hoaøng Long Thang: Dragon soup—See Hoaøng Thích: The king’s relatives on his Long Thang. maternal side. Hoaøng Long Thieàn Sö: Zen Master Hoaøng Hoaøng Toäc: Royal/imperial family. Long (?-1737)—Thieàn sö Hoaøng Long, queâ ôû Hoaøng Tuyeàn: Suoái vaøng hay aâm phuû—The Bình Ñònh, Trung Vieät. Haàu heát cuoäc ñôøi ngaøi yellow spring—The shades. hoaèng hoùa ôû Haø Tieân, Nam Vieät. Ngaøi thò tòch Hoaøng Y: Maøu vaøng laø maøu cuûa y aùo Taêng naêm 1737—A Vietnamese Zen Master from Ni, nhöng vì maøu vaøng laø moät trong naêm maøu Bình Ñònh, Central Vietnam. He spent most of chính, neân ñem ra may aùo laø khoâng hôïp phaùp his life to expand the Buddha Dharma in Haø vaø vì theá maø duøng maøu nhuoäm hoån hôïp giöõa

vaøng vaø xaùm ñeå thaønh maøu vaøng thaúm— Living—To retrive. Yellow robes of the monks, but as yellow is a Hoaït Nhi Töû: Teân cuûa caây Boà Ñeà—A name prime colour and therefore unlawful, the for the bodhi-tree—See Boà Ñeà Thoï. garments are dyed a mixture, yellowish-grey. Hoaït Phaät: Vò Phaät soáng, danh hieäu cuûa Hoä Hoaønh: Ñoä Khaéc Ñoà, hay ñöùc Ñaït Lai Laït Ma, coù khaû 1) Ngang taøng: Arrogant. naêng tieáp tuïc taùi sanh, giöõ nhöõng chöùc vuï saún 2) Truïc ngang: A

crossbar—Crosswise. giöõ ñeå hoaèng phaùp ñoä sanh (caùc vuøng Moâng, Hoaønh Thuï: Hoaønh Tung hay Ngang Doïc— Taïng vaø Thanh Haûi ñeàu coù)—A living Crosswise and upright, to lay across or stand Buddha, i.e. a reincarnation Buddha, e.g. upright. Hutuktu, Dalai Lama. Hoaønh Thuyeát Tung Thuyeát: Thuyeát phaùp Hoaït Quoác: Ghur or Ghori (skt)—Ñoå Hoùa voâ ngaïi—Vertically preach and horizontally La—Theo Taây Vöïc Kyù, Hoaït Quoác laø teân moät preach—To preach without restriction in any vöông quoác coå ôû vuøng Taân Cöông—According direction. The Great T'ang Chronicles of the Western Hoaønh Tieät: Caét ngang doøng sinh töû cuûa ba World, Ghori is an ancient kingdom in coõi saùu ñöôøng maø vaõng sanh Cöïc Laïc—To end Turkestan, north west of China. (thwart, intercept, cut off) reincarnation and Hoaéc: Chôùp nhoaùng—Quickly—Suddenly. enter Paradise. Hoaëc: Hoaønh Tuùng: Ngang doïc—Across and 1) Taát caû: Entirely. direct—Crosswise and lengthwise. 2) Nghi hoaëc: Moha (skt)—Illusion— Hoaønh Xuaát: Baèng caùi taâm töï löïc trì trai giöõ Delusion—Doubt—Unbelief. giôùi, tu caùc haïnh ñònh taùn ñeå ñöôïc sanh vaøo 3) Phieàn naõo: Klesa (skt)—Distress— coõi hoùa ñoä phöông tieän goïi laø "Hoaønh Xuaát," Passion—Temptation—Trouble. ngöôïc laïi vôùi Hoaønh Sieâu, coù nghóa laø nghe vaø Hoaëc...Hoaëc: Whether...or. tin vaøo baûn nguyeän cuûa Phaät A Di Ñaø ñeå ñöôïc Hoaëc Chöôùng: Moät trong tam chöôùng, tham vaõng sanh thaúng vaøo coõi baùo ñoä chaân thöïc— saân si laøm chöôùng ngaïi che laáp chaùnh ñaïo—By discipline to attain to temporary nirvana, in The hindrance or obstruction of the delusive contrast with happy salvation to Amitabha's passions to entry into truth, one of the three paradise through trust in him. kinds of hindrance. Hoaïnh Phaùt: ill-gotten. ** For more information, please see Tam Hoaïnh Taøi: Ill-gotten gains. Chöôùng. Hoaïnh Taøi Baát Phuù: Ill-gotten gains seldon Hoaëc Coù Toäi Hoaëc Khoâng Coù Toäi: prosper. Whether guilty or innocent. Hoaïnh Töû: To die innocently. Hoaëc Ñoàng: Cuøng nhau—All together. Hoaït: Jivaka or Jiva (skt)—Soáng ñoäng, linh Hoaëc Giaû: Maybe—Perhaps—Or else. hoaït—Alive—Living—Lively—Revive— Hoaëc Nghieäp Khoå: Caùc phieàn naõo nhö tham, Movable. saân, si thì goïi laø hoaëc; nhöõng vieäc laøm thieän aùc Hoaït Baùt: Active—Fluent—To be a fluent y vaøo caùi hoaëc naày goïi laø nghieäp; laáy nghieäp speaker. naày laøm nhaân sinh töû nieát baøn goïi laø khoå— Hoaït Ñoäng: Functioning Illusion, accordant action, and suffering—The pains arising from a life of illusion, such as Hoaït Meänh: Soáng hay soáng laïi—Life—

greed, hatred, ignorance. thaàm nhaän bieát ñaây laø ngöôøi seõ ñöôïc truyeàn ** For more information, please see Nghieäp, thöøa veà sau naày. Ñaây chæ laø thuaät chôi chöõ, vì Khoå, Tam Ñaïo, and Phieàn Naõo Nghieäp Khoå noùi veà toäc hoï hay danh taùnh vaø boån theå hay töï Hoaëc Nhaân: taùnh, ngöôøi Trung Hoa ñeàu ñoïc chung laø 1) Ngöôøi phieàn naõo: A deluded person. 'taùnh.' Toå Ñaïo Tín hoûi laø hoûi veà danh taùnh, 2) Ngöôøi gaây phieàn naõo hay laøm ngöôøi khaùc coøn caäu beù Hoaèng Nhaãn laïi ñaùp veà töï taùnh, phieàn naõo: To delude others. caäu ñaõ möôïn chöõ ñoàng aâm aáy coát ñöa ra kieán Hoaëc Nhieãm: Söï ueá nhieãm cuûa phieàn naõo giaûi cuûa mình. Thaät vaäy veà sau naày Hoaèng (tham saân si laøm nhieãm

baån chaân taùnh)—The Nhaãn ñöôïc Toå Ñaïo Tín truyeàn y baùt laøm toå thöù taint of delusion, the contamination of illusion. naêm cuûa doøng Thieàn Trung Quoác. Ñaïo tröôøng cuûa Toå Hoaèng Nhaãn ôû Hoaøng Mai, taïi ñaây Toå Hoaëc Thuù: Höôùng ñi ñeán phieàn naõo—The noùi phaùp vaø daïy Thieàn cho ñoà chuùng naêm way or direction of illusion, delusive objective, traêm ngöôøi. Nhieàu ngöôøi cho raèng ngaøi laø vò interpreted as deluded in fundamental Thieàn sö ñaàu tieân coù yù ñònh giaûi thoâng ñieäp principles. Thieàn theo giaùo lyù Kim Cang. Tröôùc thôøi Hoaëc Tröôùc: Söï troùi buoäc cuûa phieàn naõo— Hoaèng Nhaãn, thöôøng caùc vò Thieàn sö hoaèng The bond of illusion—The delusive bondage of hoùa trong im laëng, khieán ñaïi chuùng chuù yù; caùc desire to its environment. ngaøi laùnh aån treân nuùi cao, xa caûnh gioù buïi cuûa Hoaèng: theá gian, neân khoâng ai bieát vieäc laøm cuûa caùc 1) Roäng lôùn: Great—Vast—Spacious. ngaøi phaûi traùi theá naøo maø ñònh luaän. Nhöng 2) Hoaèng truyeàn: To enlarge—To spread Hoaèng Nhaãn laø vò ñaõ coâng khai xuaát hieän giöõa abroad. ñaïi chuùng, vaø doïn ñöôøng cho ngöôøi keá vò cuûa Hoaèng Döông Chaùnh Phaùp: To propagate mình laø Hueä Naêng—Hung-Jeân, a noted monk. The True (Correct) Dharma. He was the fifth patriarch, a disciple of the Hoaèng Döông Phaät Phaùp: To propagate the fourth patriarch Tao-Hsin, and the master of Dharma. the sixth patriarch Hui-Neng. Hung-Jen came Hoaèng Giaùo: See Hoaèng Phaùp (1). from the same province as his predecessor, Hoaèng Nhaãn: Zen master Hung-Jen (601- Tao-Hsin in Ch'i-Chou. Hung-Jen came to the 674)—Moät vò sö noåi tieáng, toå thöù naêm cuûa fourth patriarch when he was still a little boy; Thieàn Toâng Trung Hoa, ñeä töû cuûa Töù Toå Ñaïo however, what he pleased his master at their Tín, vaø laø thaày cuûa Luïc Toå Hueä Naêng. Hoaèng first interview was the way he answered. Nhaãn cuøng queâ vôùi Toå Ñaïo Tín, ôû Kyø Chaâu. When Tao-Hsin asked what was his family Hoaèng Nhaãn ñeán vôùi Töù Toå khi ngaøi coøn laø name, which pronounced 'hsing' in Chinese, moät ñöùa treû; tuy nhieân, ñieàu maø ngaøi ñaõ laøm he said: "I have a nature (hsing), and it is not haøi loøng sö phuï laø vôùi cung caùch traû lôøi cuûa an ordinary one." The patriarch asked: "What ngaøi qua cuoäc noùi chuyeän ñaàu tieân. Khi töù toå is that?" Hung-Jen said: "It is the Buddha-hoûi ngaøi veà hoï maø tieáng Trung Hoa goïi laø nature (fo-hsing)." The patriarch asked: "Then 'Taùnh' thì ngaøi ñaùp: "Con coù taùnh, nhöng you have no name?" Hung-Jun replied: "No, chaúng phaûi laø taùnh thöôøng." Toå beøn hoûi: "Vaäy master, for it is empty in its nature." Tao-Hsin laø taùnh gì?" Hoaèng Nhaãn ñaùp: "Laø Phaät taùnh." knew this boy would be an excellent candidate Toå laïi hoûi: "Con khoâng coù taùnh sao?" Hoaèng for the next patriarch. Here is a play of words; Nhaãn ñaùp: "Nhöng taùnh voán laø khoâng." Toå the characters denoting 'family name' and that

for 'nature' are both pronounced 'hsing.' When Hoïc: Siks (skt). Tao-Hsin was referring to the 'family name' 1) (n) Learning—The process of acquiring the young boy Hung-Jen took it for 'nature' knowledge. purposely, whereby to express his view by a 2) (v) To learn—To study—To read. figure of speech. Finally, Hung-Jen became Hoïc Ñaïo: To learn the Truth. the fifth patriarch of the Chinese Zen line. His Hoïc Ñoøi: To

imitate—To follow in a bad temple was situated in Wang-Mei Shan way. (Yellow Plum Mountain), where he preached Hoïc Ñoà: A student or disciple. and gave lessons in Zen to his five hundred pupils. Some people said that he was the first Hoïc Giaû: Saiksa (skt). Zen master who attempted to interpret the 1) Hoïc giaû ngoaøi ñôøi: Scholars. message of Zen according to the doctrine of 2) Hoïc giaû trong ñaïo: Ngöôøi vaãn coøn tu hoïc the Diamond Sutra. Before the time of Hung- chöù chöa ñaït ñöôïc quaû vò A La Haùn—A Jen, Zen followers had kept quiet, though student—One who is still under working steadily, without arresting public instruction, who has not yet reached the attention; the masters had retired either into arhat position. the mountains or in the deep forests where Hoïc Giaû Phaät Giaùo: Buddhist scholars. nobody could tell anything about their doings. Hoïc Giaùo Thaønh Meâ: Hoïc giaùo phaùp cuûa But Hung-Jen was the first who appeared in Phaät maø vaãn naûy sinh nhöõng kieán giaûi sai the field preparing the way for his successor, laàm—To study the Buddha's teaching yet Hui-Neng. interpret it misleadingly, or falsely. Hoaèng Phaùp: Hoïc Haønh: To study and to practice. 1) Hoaèng Tuyeân—Hoaèng Giaùo—Hoaèng Hoïc Haïnh: Instruction and behavior. Thoâng—Ñem chaân lyù Phaät roäng truyeàn Hoïc Hoûi: See Hoïc. khaép nôi—Widely to proclaim the Hoïc Hoái: Hoïc saùm hoái, nhö khi moät vò taêng Buddhist-truth. phaïm toäi tìm caùch saùm hoái—Studying to 2) Teân cuûa moät vò sö noåi tieáng: Hung-Fa, repent, as when a monk having committed sin name of a noted monk. seeks to repent. Hoaèng Theä: Vast or universal vows of a Hoïc Laáy: To educate oneself. Buddha or a Bodhisattva, especially Hoïc Loùm: To learn by hearsay—To learn Amitabha's forty-eight vows—See Töù Thaäp merely by listening and observing. Baùt Nguyeän (Amitabha's forty-eight vows). Hoïc Luaät: To study law. Hoaèng Thoâng: See Hoaèng Phaùp (1). Hoïc Löõ: Nhöõng vò Taêng cuøng tu hoïc vôùi Hoaèng Trí: Hoaèng Trí laø teân cuûa ngaøi Chaùnh nhau—Fellow-students, the company of monks Giaùc nuùi Thieân Ñoàng vaøo ñaàu theá kyû thöù 12— who are studying. Hung-Chih, posthumous name of a monk of T'ien-T'ung monastey, Ningpo, early in the Hoïc Lyù Thuyeát: Academic study. twelfth century. Hoïc Ngheà: To learn a trade. Hoaèng Tuyeân: See Hoaèng Phaùp (1). Hoïc Nhaân: Student or disciple. Hoùc Buùa: Very difficult (hard). Hoïc Phaùi: School—Sect. Hoùc Hieåm: Very dangerous. Hoïc Phaùp Nöõ: Siksamana (skt)—Thöùc Xoa Ma Na—A novice—An observer of the six

commandments. question. Hoïc Roäng: Learned. Hoûi Doø: To make inquiries. Hoïc Sinh: A student or disciple. Hoûi Ñaïo: To seek guidance in the dharma. Hoïc Thuaät: Academic. Hoûi Thaêm: To ask about someone. Hoïc Thuoäc Loøng: To learn by heart—To Hoùng Maùt: To go outside for fresh air. memorize. Hoûng: To fail—To miss. Hoïc Thuyeát: Doctrine—Teaching. Hoïp Söùc: To join forces. Hoïc Thöùc: Learning—Knowledge. Hoâ: San hoâ—Coral. Hoïc Thöùc Uyeân Thaâm: Profound learning. Hoâ Ñoà Khaéc Ñoà: Hutuktu (skt)—Hoà Thoå Hoïc Voâ Hoïc: Khaéc Ñoà—Danh hieäu cuûa caùc vò Laït Ma Phaät (A) Hoïc: Nghieân cöùu chaân lyù ñeå döùt ñöôïc Giaùo Moâng Coå, nhöõng vò naày cöù tieáp tuïc taùi voïng hoaëc—One who is still learning— sinh, giöõ chöùc vuï cuûa mình ñeå hoaèng hoùa One who is still

studying religion in order chuùng sanh—A chief Lama of Mongolian to get rid of illusion. Buddhism, who is repeatedly reincarnated to a) Ba quaû ñaàu cuûa Töù Thaùnh Quaû Tieåu keep the title and to save sentient beings. Thöøa—The first three stages of the Hoâ Haáp: Thôû ra thôû vaøo—To exhale and Hinayana (see Töù Thaùnh Quaû): inhale. • Tu Ñaø Hoaøn: Srota-apanna (skt)—Döï Hoâ Hoâ: Raurava (skt)—Hieäu Kieáu ñòa nguïc Löu—Stream-entry. hay hoûa nguïc noùng thöù tö—The fourth hot hell. • Tö Ñaø Haøm: Sakradagamin (skt)—Nhaát ** For more information, please see Ñòa Nguïc Lai—Once-Return. (A) (a) (4). • A Na Haøm: Anagamin (skt)—Baát Lai— Hoâ Lieân: Bình ñöïng haït ñeå teá leã, ñaây laø moät Non-return. loaïi ñaù quyù—A sacrificial grain-vessel; b) Thaäp Truï Boà Taùt trong Ñaïi Thöøa—The described as a precious stone. ten stages of Bodhisattva in the Hoâ Ma: See Hoä Ma. Mahayana—See Thaäp Truï Boà Taùt. (B) Voâ Hoïc: Ngöôøi khoâng coøn hoïc nöõa vì ñaõ Hoà: ñoaïn taän voïng hoaëc vaø ñaït thaønh giaùc 1) Taïi sao—Theá naøo: Why—How. ngoä—One who is no longer studying 2) Hoà nöôùc: A lake. because he has cut off all illusions—One 3) Hoà tieâu: Pepper. who has attained enlightenment. Hoà Chuûng Toäc: a) A La Haùn hay Baát sanh trong Tieåu Thöøa 1) Chuûng toäc ôû mieàn Taây AÙ: Of West Asian laø baäc voâ hoïc: Arhat (Worthy of race. Offerings) or No-birth in the Hinayana. 2) Töø duøng ñeå chæ Ñöùc Phaät trong moät soá b) Phaät laø baäc voâ hoïc trong Ñaïi Thöøa: The kinh ñieån Trung Hoa: A term applied to Buddha in the Mahayana. the Buddha in some Chinese sutras. ** For more information, please see Höõu Hoà Ñaïo Nhaân: Taêng só töø trung AÙ hay AÁn Hoïc, Voâ Hoïc, and Töù Thaùnh Quaû. Ñoä—Monks from cental Asia or India. Hoïc Vuï: Educational affiars. Hoà Kinh: Kinh ñieån cuûa ngöôøi Hoà—Hun Hoøe Nhai Töï: See Hoàng Phuùc Töï. classics. Hoûi: To ask—To interrogate—To inquire—To Hoà Loaïn: Hoån loaïn—Disorderly—Without

order. another a gift or duty—Theo Kinh Phaïm Voõng Hoà Lö Giaù Na: Gorocana (skt)—Moät chaát thì coù boán loaïi Hoã Duïng Toäi—According to nhuoäm maøu saùng ñöôïc laøm baèng nöôùc tieåu hay the Brahma Net Sutra, there are four kinds: maät boø—A bright yellow pigment prepared 1) Tam Baûo Hoã Duïng: Duøng tieàn cuùng döôøng from the urine or bile of a cow. ñuùc töôïng Phaät xaøi cho in kinh hay cho Hoà Mî: To impassion. chö Taêng Ni: The fault of transferring gift given for an image of a Buddha to spend Hoà Nam: Tænh Hoà Nam beân Trung Quoác— for publishing scriptures or expenditures of The province of Hunan in China. monks and nuns. Hoà Quî: See Hoã Quî. 2) Ñöông Phaàn Hoã Duïng: Duøng tieàn cuûa Hoà Thöïc Kieän: Hujikan (skt)—Moät vöông cuùng ñeå ñuùc töôïng Thích Ca vaøo vieäc ñuùc quoác coå naèm veà phía taây nam cuûa Balkh—An töôïng Di Laëc, hoaëc duøng tieàn cuùng döôøng ancient kingdom south-west of Balkh. cuûa chuøa A ñem cho chuøa B—The fault of Hoà Toâ Ña: Moät loaøi buøa ñeå choáng laïi nhöõng transferring gift given for an image of hôi ñoäc—A charm, or incantation against evil Sakyamuni to make one for Maitreya, or vapours, etc. transferring gift given to Temple A to Hoà Töû: Temple B. 1) Moät töø maø ngöôøi Trung Hoa duøng ñeå chæ 3) Töôïng Baûo Hoã Duïng: Duøng tieàn cuùng rôï Hoà ôû phöông taây vaø phöông baéc nöôùc döôøng in

kinh ñieån vaøo vieäc taïc töôïng Taøu—Hun or Turk, term which Chinese Phaät hay Boà Taùt—The fault of transferring people used to call people in the west and gift given for publishing scriptures to make north of China. image of Buddhas or Bodhisattvas. 2) Teân tieáng loùng cuûa Toå Boà Ñeà Ñaït Ma: A 4) Nhaát Nhaát Hoã Duïng: Duøng laãn loän böøa baõi nickname for Bodhidharma. hay laïm duïng taøi saûn cuûa nhaø chuøa— Hoå: Vyaghra (skt)—A tiger. Misuse the property of the temple. Hoå Hoå Baø: Hahava (skt)—The fifth hell— Hoã Khöu Thieàn Sö: Hoã Khöu Thieàn sö laø See Ñòa Nguïc (b) (5). ñeä töû cuûa thieàn sö Vieân Ngoä. Sau khi xuaát gia Hoå Khaâu Sôn: Hu-Ch'iu-Shan—Teân moät töï luùc coøn treû, Hoã Khöu theo toâng phaùi Thieân vieän ôû Toâ Chaâu, nôi phaùt xuaát moät toâng phaùi Thai, nhöng ba naêm sau, oâng ñaõ töø boû Thieân Thieàn, ñöôïc Ngaøi Thieäu Long saùng laäp—A Thai ñeå tu taäp thieàn ñònh vôùi thieàn sö Vieân monastery at Soo-Chou, which gave rise to a Ngoä—Huguo, a disciple of Yuan-Wu. After branch of he Ch'an school, founded by Shao- entering monastic life as a young man, he Lung. studied T'ien-T'ai doctrines for three years, Hoå Ngöôi: Ashamed—Shameful—Humility but gave up this pursuit to study under Zen master Yuan-Wu. and shame. Hoå Phaùch: Asmagarbha (skt)—Hoå phaùch laø Hoã Quî: Quyø theo kieåu ngöôøi Hoà, hai ñaàu goái xuoáng ñaát moät löôït nhö kieåu quyø ôû AÁn Ñoä; ôû moät trong thaát baûo—One of the saptaratna, Trung Hoa thì ñaàu goái traùi ñöôïc ñaët xuoáng ñaát amber, or yellow amber—See Thaát Baûo. tröôùc—The Hun way of kneeling or kneeling Hoå Theïn: See Hoå Ngöôi. with both knees at once, as in India; in China Hoã Duïng Toäi: Toäi laïm duïng duøng laãn loän the left knee is first placed on the ground, right caùc vaät cuûa Tam Baûo—The fault of knee up. transferring from one object of worship over to

Hoã Sa Giaø Lam: Hamsa-samgharama (skt)— a) Töù Hoä Ma—There are four kinds of Coøn goïi laø Taêng Sa Giaø Lam hay Öng sa Giaø braziers: Lam, coù nghóa laø Daõ Ngan Giaø lam (chuøa • Loø hình baùn nguyeät töôïng tröng cho ngoãng Hoang) treân Indrasailaguha, nôi maø chö "Nhieáp Thieän Phaùp" hay trieäu taäp thieän Taêng Ni ñaõ moät laàn thoaùt ñoùi nhôø söï töï hy sinh loaïi: Vasikarana (skt)—Phaï Thuûy Ca La thaân maïng cuûa moät con ngoãng trôøi— "Wild Naõ—Semi-circular brazier for dominating, goose monastery," on Mount Indrasailaguha, interpreted as calling down the good by whose inmates were once saved from starving means of enchantments. by the self-sacrifice of a wild goose. • Loø hình traêng troøn töôïng tröng cho "Töùc Hoã Töông: Reciprocity—Mutual. Tai Phaùp" hay tröø tai öông: Santika (skt)— Phieám Ñeå Ca—Round brazier meaning to Hoã Töông Taùc Duïng: Interaction. end calamities. Hoä: Baûo hoä hay che chôû—To protect—To • Loø hình vuoâng töôïng tröng cho "Taêng Ích guard. Phaùp" hay laøm taêng phuùc: Pustika (skt)— Hoä Ñoàng Töû Phaùp Thaàn: Vò thaàn baûo hoä Boá Saét Trí Ca—Square brazier for treû em khoûi bò 15 quyû döõ aùm haïi—Guardian or prosperity. protector (spirit) who protects the young • Loø hình baùt giaùc töôïng tröng cho "Haøng against the fiften evil spirits which seek to Phuïc Phaùp" hay haøng phuïc aùc ñaûng: harm them. Abhicaraka (skt)—A Tyø Giaø Loã Ca— Hoä Giôùi Thaàn: Chæ naêm vò Thieân Thaàn hoä trì Octagonal brazier

meaning exorcising the naêm giôùi luaät (baûo veä nhöõng ngöôøi trì giôùi)— evil. The five guardian spirits of each of the five b) Nguõ Hoä Ma—Five kinds of braziers: See commandments. Nguõ Chuûng Hoä Ma. Hoä Ma: Homa (skt). 3) Theo Eitel trong Trung Anh Phaät Hoïc Töø 1) Voán chæ vieäc ñoát löûa teá trôøi cuûa ñaïo thôø Ñieån cuûa GS Soothill, Hoä Ma laø teân cuûa löûa Baø La Moân: Described as originally a moät thaønh phoá naèm veà bieân giôùi phía taây burnt offering to Heaven (Brahmins). cuûa nöôùc Ba Tö thôøi coå, coù leõ baây giôø laø 2) Nghóa cuûa Hoä Ma theo Maät Giaùo—The Humoon—According to Eitel in The meanings of homa according to the Dictionary of Chinese-English Budhist esoterics: Terms, composed by Professor Soothill, (A) Leã teá löûa (cuûa Maät Giaùo). Maät giaùo baét Homa is a city on the eastern frontier of chöôùc pheùp teá löûa, duøng löûa tieâu bieåu cho Persia, perhaps the modern Humoon. trí tueä ñeå ñoát cuûi phieàn naõo, vaø töø ñoù Hoä Meänh: Baûo veä sinh meänh—Protection of chuaån bò thöùc aên nieát baøn. Coù boán loaïi life. loø—An oblation by fire (of esoteric sects). Hoä Minh Ñaïi Só: Prabhapala (skt)—Hoä The esoterics adopted the idea of Quang, teân cuûa Phaät Thích Ca khi Ngaøi coøn ôû worshipping with fire, symbolizing wisdom treân cung trôøi Ñaâu Suaát, tröôùc khi giaùng traàn— as fire burning up the faggots of passion Guardian of light or illumination, name of and illusion, and therewith preparing Sakyamuni when in the Tusita heaven before nirvana as food. earthly incarnation. (B) Phaân loaïi Hoä Ma theo Maät giaùo— Hoä Nieäm: Categories of homa according the 1) Baûo hoä öùc nieäm (khieán caùi aùc beân ngoaøi esoterics:

khoâng xaâm phaïm thì goïi laø hoä, khieán ñieàu Even though that person already set her or thieän ôû beân trong ñöôïc naåy nôû thì goïi laø his mind on rebirth, may be an upward nieäm): To guard and care for, protect and path; however, when the relatives weep keep in mind. and lament would arouse deep-seated 2) Hoä nieäm laø phöông thöùc tuïng nieäm cuûa feeling of love-attachment in that person, nhöõng ngöôøi tu theo Tònh Ñoä, giuùp cho thus he or she will certainly sink in the ngöôøi quaù vaõng ñöôïc vaõng sanh Tònh Ñoä. cycle of births and deaths, wasting all her Thaønh vieân trong gia ñình ngöôøi saép cheát or his whole-life efforts in cultivation— cuõng nhö baø con phaûi luoân bình tónh, buoàn See Supportive Recitation. nhöng khoâng khoùc, töø luùc ngöôøi aáy trôû 3) See Thieän Ñaïo Nieäm Phaät Chæ Giaùo. bònh naëng cho ñeán luùc laâm chung. Chuùng Hoä Phaùp: ta phaûi luoân nhôù raèng ñaây laø giai ñoaïn cuûa 1) UÛng hoä chaùnh phaùp cuûa Ñöùc Phaät: thaân trung aám, giai ñoaïn chuyeån tieáp quan Dharma Guardian—Dharma protector— troïng nhöùt trong kieáp chuùng sanh. Ñaây laø To protect and maintain the Buddha-truth. giai ñoaïn maø ngöôøi laâm chung ñang ñöùng 2) Teân cuûa ngaøi Dharmapala, ngöôøi nam AÁn, tröôùc ngaõ reõ giöõa quyû, ngöôøi, phaøm moät hoïc giaû noåi tieáng trong giôùi Phaät hoïc. Thaùnh. Trong giai ñoaïn naày ñieàu quan Sanh ra sau khi Phaät nhaäp Nieát Baøn 1000 troïng nhaát neân laøm laø cuøng nhau hoä nieäm. naêm. Hoä Phaùp nhìn nhaän söï khaùc bieät giöõa Duø cho ngöôøi aáy ñaõ coù yù höôùng sanh veà töôùng (laksana) vaø taùnh (svabhava) cuûa coõi naøo, coù theå laø coõi thieän; tuy nhieân, söï caùc phaùp, töùc Chaân, Nhö (Tathata). YÙ kieán than khoùc cuûa ngöôøi

thaân laøm khôi daäy cuûa oâng ñöôïc xem nhö laø thuoäc theá tuïc ñeá nieäm luyeán aùi trong ngöôøi aáy, do vaäy (lyù theá luaän) chöù khoâng thuoäc ñeä nhaát ngöôøi aáy coù theå rôi trôû veà voøng sanh töû, nghóa ñeá (paramartha satya). Theá tuïc ñeá uoång phí moät ñôøi tu—To conduct cho raèng söï vaø lyù luoân luoân song haønh vaø Supportive Recitation—Supportive ta khoâng bao giôø coù theå phaân bieät ñöôïc Recitation is recitation performed by one chuùng baèng caùch toång hôïp, yù kieán nhö vaäy or more Pure Land practitioners alongside khoâng ñuùng haún laø Ñaïi Thöøa maø goàm caû a dying person, to assist him in achieving nöûa phaàn Tieåu Thöøa cho neân Phaùp Töôùng rebirth in the Pure Land. Family members Toâng ñöôïc xem nhö laø Baùn Ñaïi Thöøa: and relatives of a dying person should Name of Dharmapala, native of south remain calm, show sorrow without India, a famous scholar throughout the weeping or lamenting from the time that Buddhist world. He was born 1000 years person becomes gravely ill until her or his after the Buddha's nirvana. Dharmapala last moments. We should always recognized the distinction between the remember that this is the Bardo stage, the specific character (laksana) and the nature most important juncture in any being's (svabhava) of dharma, i.e., Thusness life. This is the period where the dying (Tathata). His point of view was that of person is standing in front of a crossroads what is called the 'worldly truth' (laukika- which separate demons from humans, and satya) and not the 'highest truth' the mundane from the transcendental. At (paramartha-satya). The worldly truth this time the most important thing to do is assumes the fact and principle always go to recite the supportive recitation together. 'parallel' and can never be synthetically

identified. Such a view is not quite thieân vöông laø nhöõng vò baûo veä chuùng sanh Mahayanistic but is half Hinayistic, and on thoaùt khoûi söï taøn haïi cuûa caùc loaøi quyû thaàn aùc that account the Dharmalaksana school is ñoäc.")—Four Heaven kings or Lokapalas of generally classified as quasi- the Heaven of the Four Kings, each protecting Mahayanistic. one of the four quarters of space, the guardians Hoä Phaùp Thaàn: Boán vò thaàn hoä phaùp thöôøng of the world and of the Buddhist faith. This thaáy nôi cöûa vaøo caùc chuøa hay töï vieän—Four first-level heaven is halfway up Sumeru Lokapalas, usually seen at the entrance to Moountain and in each of its directions, North, Buddhist temples or monasteries. South, East, West. ** For more information, please see Töù Thieân ** For more information, please see Töù Thieân Vöông. Vöông. Hoä Phuø: Buøa ñöôïc duøng bôûi tröôøng phaùi Maät Hoä Toáng: To convoy—To escort. Toâng—A charm used by the esoterics. Hoä Trì: Viharapala (skt)—Hoä trì töï vieän hay Hoä Quoác: See Hoä Quoác Töù Thieân Vöông. Tam Baûo—Supporter—Guardian deity of a Hoä Quoác Töù Thieân Vöông: Boán vò Thieân monastery. vöông hoä theá—The four Lokapalas, or Hoä Trì Caùc Caên: Rastrapalas, who protect a country—See Hoä • Theo Kinh Sa Moân Quaû trong Tröôøng Boä Theá Töù Thieân Vöông. Kinh, Ñöùc Phaät ñaõ daïy veà moät vò Tyø Kheo Hoä Taát Na: Hupian (skt)—Theo Eitel trong Hoä Trì Caùc Caên—According to the trung Anh Phaät Hoïc Töø Ñieån, Hoä Taát Na laø Samannaphala Sutta in the Long kinh ñoâ cuûa Vridjisthana, coù leõ laø xöù laùng Discourses of the Buddha, the Buddha gieàng cuûa

vuøng maø baây giôø goïi laø Charekoor, taught about “a guardian of the sense- naèm veà phía baéc cuûa Cabool—According to door.” Eitel in The Dictionary of Chinese-English • Theá naøo laø vò Tyø Kheo hoä trì caùc caên? Khi Buddhist Terms, Hupian is the capital of maét thaáy saéc, Tyø Kheo khoâng naém giöõ Vridjisthana, probably in the neighbourhood of töôùng chung, khoâng naém giöõ töôùng rieâng. the present Charekoor, to the north of Cabool. Nhöõng nguyeân nhaân gì, khieán nhaõn caên khoâng ñöôïc cheá ngöï, khieán tham aùi, öu bi, Hoä Thaân: To defend (protect) oneself— caùc aùc, baát thieän khôûi leân, Tyø Kheo töï cheá Protection of the body, for which the charm ngöï nguyeân nhaân aáy, hoä trì nhaõn caên, thöïc last named is used, and also other methods. haønh söï hoä trì nhaõn caên. Khi tai nghe Hoä Thaát: Retreats assistant. tieáng, muõi ngöûi höông, thaân caûm xuùc, yù Hoä Theá Giaû: Boán vò Thaàn canh giöõ töù phöông nhaän thöùc caùc phaùp, vò aáy khoâng naém giöõ hay chuû hoä cuûa theá giôùi—The four Lokapalas töôùng chung, khoâng naém giöõ töôùng rieâng. or heaven kings—See Hoä Theá Töù Thieân Nguyeân nhaân gì khieán yù caên khoâng ñöôïc Vöông. cheá ngöï, khieán tham aùi, öu bi, caùc aùc, baát Hoä Theá Töù Thieân Vöông: Boán vò Thieân thieän phaùp khôûi leân, Tyø Kheo cheá ngöï vöông ôû coõi Trôøi Töù Thieân Vöông, moãi vò canh nguyeân nhaân aáy, hoä trì yù caên, thöïc haønh söï giöõ moät phöông, yù noùi Thaàn Hoä Phaùp. Coõi Trôøi hoä trì yù caên. Vò aáy nhôø söï hoä trì cao quyù thöù nhöùt naày naèm giöõa chöøng nuùi Tu Di. Moãi caùc caên aáy, neân höôûng laïc thoï noäi taâm, vò moãi höôùng, Baéc, Nam, Ñoâng, Taây (Kinh khoâng vaån ñuïc: How does a monk become Duy Ma Caät, phaåm Phöông Tieän: “Hoä theá töù a guardian of the sense-door? Here a

monk, on seeing a visible object with the 3) Voâi: Lime. eye, does not grasp at its major signs or Hoâi Ñaàu Thoå Dieän: Boâi tro leân ñaàu vaø boâi secondary characteristics. Because greed ñaát leân maët (loái tu khoå haïnh cuûa ngoaïi ñaïo)— and sorrow, evil unskilled states, would To put ashes on the head and dust on the face. overwhelm him if he dwelt leaving this Hoâi Haø: Doøng nham thaïch hay löûa, bieán taát eye-faculty unguarded, so he practises caû thaønh tro—A river of lava or fire, reducing guading it, he protects the eye-faculty, all to ashes. develops restraint of the eye-faculty. On Hoâi Nhaân: Ngoaïi ñaïo duøng moät hình töôïng hearing a sound with the ear…; on baèng tro hay ñaù voâi ñöôïc laøm ñeå thôø phöôïng smelling an odour with the nose…; on ngaøy baûy laàn bôûi ngöôøi ñaøn baø maø hoân nhaân bò tasting a flavour with the tongue…; on trôû ngaïi vì khoâng ñöôïc suûng aùi—Heretics used feeling an object with the body…; on an image of ash or lime made and worshipped thinking a thought with the mind, he does seven times a day by a woman whose not grasp at its major signs or secondary marriage is hindered by unpropitious characteristics, he develops restraint of the circumstances. mind-faculty. He experiences within Hoâi Sa: Nhöõng vò Sa Moân tu khoå haïnh baèng himself the blameless bliss that comes caùch phuû tro ñaày mình, hay töï ñoát thòt mình— from maintaining this Ariyan guarding of Ascetics who cover themselves with ashes, or the faculties. burn their flesh. Hoä Trì Phaät: Buddha’s supporter. Hoâi Sôn Chuû Boä: Toâng phaùi Hoâi Sôn, moät Hoä Trì Tam Baûo: Supporter of the Triple trong hai möôi toâng phaùi Tieåu Thöøa—Sect of Gem.

Limestone hill dwellers, onr of the twenty Hoä Trôï: To help one another. Hinayana schools. Hoä Veä: To guard. Hoâi Thaân Dieät Trí: Ngoaïi ñaïo khoå haïnh cho Hoäc: Drona (skt). raèng phaù huûy thaân theå ñeå dieät taâm maø ñaït ñeán 1) Caùi hoäc baèng goã ñeå chöùa ñoà—A tub, or caûnh giôùi nieát baøn—Destruction of the body wooden vessel. and annihilation of the mind, for the attainment 2) Caùi Hoäc duøng ñeå ño löôøng: A measure of of nirvana. capacity—A square wooden vessel, a Hoái: bushel. 1) Hoái haän: Ksama (skt)—To repent—To Hoäc Phaïn Vöông: Dronodana (skt)—Teân regret. tieáng Phaïn laø Ñoà Loâ Ñaøn Na, dòch laø Coác 2) Hoái thuùc: To urge—To press—To hurry. Tònh, laø con vua Sö Töû Giaùp, laø moät trong 3) Ngaøy cuoái cuûa thaùng: The last day of the nhöõng ngöôøi em trai cuûa Tònh Phaïn Vöông, laø moon—Night—Dark. cha cuûa Ñeà Baø Ñaït Ña vaø Mahanama, laø chuù Hoái Ñöôøng Toå Taâm: See Toå Taâm Hoái cuûa Ñöùc Phaät—One of the younger brothers of Ñöôøng Hoaøng Long. Suddhodana, a prince of Magadha, father of Hoái Haû: To hurry. Devadatta and Mahanama, and uncle of Hoái Haän: Hoái haän coù nghóa laø caûm thaáy tieác Sakyamuni. cho nhöõng haønh ñoäng trong quaù khöù. Hoái haän Hoâi: cho nhöõng vieäc laøm baát thieän hay khoâng coù 1) Muøi hoâi: Smell bad—Stink. ñaïo ñöùc trong quaù khöù laø hoái haän tích cöïc; tuy 2) Tro: Ash—Hot or fiery as ash.

nhieân neáu hoái tieác cho nhöõng vieäc laøm toát 1) Demitting the good to all others— trong quaù khöù laø hoái haän tieâu cöïc—To Dedication—Hoài höôùng coâng ñöùc thieän regret—To repent—Regret can be either a laønh cuûa moät ngöôøi hay moät vaät, ñeán cho wholesome or unwholesome or neutral mind. moät ngöôøi hay moät vaät khaùc: Transfer of Regret is a mind which feels sorrow or merit—To turn towards—To turn remorse about past actions. Regret for something from one person or thing to negative past actions (non-virtuous) is a another positive regret; however, regret for positive 2) Hoài höôùng coâng ñöùc laø muïc tieâu hay past actions (virtuous) is a negative regret. höôùng ñi maø Boà Taùt vaø Phaät ñaõ taän tuïy tu Hoái Quaù: Saùm hoái toäi loãi vôùi Tam Baûo—To haønh cöùu ñoä chuùng sanh. Ñaây laø moät trong regret one’s faults, or error. nhöõng yù nieäm ñaëc bieät nhaát trong Phaät Hoái Saùm Phaùp: Nghi thöùc phaùt loà saùm hoái Giaùo Ñaïi Thöøa: Transference of merit— toäi loãi—The rules fo repentance and The goal or direction of bodhisattva or confession—See Tam Chuûng Saùm Hoái, Taùc Buddha which devotes all merits to the Phaùp Saùm, Thuû Töôùng Saùm, and Voâ Sanh Hoái salvation of others. This is one of the most in Vietnamese-English Section. outstanding ideas of Mahayana Buddhism. (B) Baøi keä hoài höôùng—The gatha of Hoái Taâm: Regret. parinama: Hoái Thuùc: To urge—To press. Tuïng kinh coâng ñöùc thuø thaéng haïnh. Hoài: Voâ bieân thaéng phöôùc giai hoài höôùng. 1) Hoài hoaûn: To cancel. Phoå nguyeän phaùp giôùi chö chuùng sanh 2) Traû laïi: To give back—To return Toác vaõng voâ löôïng quang Phaät saùt. something. Nguyeän tieâu tam chöôùng tröø phieàn naõo 3) Trôû veà: To return—To turn back—To Nguyeän ñaéc trí hueä chôn minh lieãu. revolve. Phoå nguyeän toäi chöôùng taát tieâu tröø. Hoài Coá: To look back. Theá theá thöôøng haønh Boà taùt Ñaïo. Hoài Cö: To return to the homeland. Nguyeän sanh Taây phöông

Tònh ñoä trung. Hoài Ñaïi Nhaäp Nhaát: Trôû veà vaø gia nhaäp Cöûu phaåm Lieân Hoa vi phuï maãu. vaøo Nhaát Thöøa Giaùo (Ñaïi Thöøa)—To turn to Hoa khai kieán Phaät ngoä voâ sanh. and enter the One Vehicle of Mahayana. Baát thoái Boà taùt vi baïn löõ. Hoài Ñaùp: To answer—To reply. Nguyeän dó thöû coâng ñöùc. Hoài Gia: To go home. Phoå caäp ö nhöùt thieát. Ngaõ ñaúng döõ chuùng sanh. Hoài Giaùo: Mohammedanism. Giai coïng thaønh Phaät ñaïo. Hoài Hoäp: To tremble with excitement. I dedicate the merit and virtue of reciting Hoài Höông: To return to one's native land sutras. (homeland). With all its superior, limitless blessing. Hoài Höôùng: Parinamana (skt)—To turn With all the universal vow that all beings towards—To turn something from one person in all realms. or thing to another—Transference of merit, Will quickly go to the Land of the Buddha especially of one's merits to another. of Limitless Light (Amitabha). (A) YÙ nghóa cuûa hoài höôùng—The meanings of I vow to eradicate the three obstructions Parinamana:

and all afflictions. Phaät"—"If any sentient beings wishing to I vow to obtain wisdom and to obtain true be reborn in my land, recite my name understanding. with utmost sincerity up to ten times, yet I make a universal vow that the obstacles doesn't achieve rebirth, I will not become of my offenses will be totally eliminated. a Buddha." And that in life after life we shall • Sau khi laäp laïi lôøi nguyeän cuûa Phaät xong, constantly practice the path of the haønh giaû töï phaùt nguyeän: "Con nguyeän Bodhisatvas. nöông nhôø Phaät löïc, döùt tröø chöôùng ngaïi, We vow that they will be born in the toäi dieät phöôùc sanh, luùc laâm chung bieát Western Pure Land. tröôùc ngaøy giôø, cuõng nhö ñöôïc Phaät vaø With the nine grades of Lotus flowers as Thaùnh chuùng tieáp daãn vaõng sanh, thöôïng parents. phaåm thöôïng sanh, choùng ngoä Phaät thöøa When the flowers open, they will see the cöùu ñoä chuùng sanh muoân loaøi."—After Buddha and become enlightened to the repeating the 18th vow of Amitabha, unproduced. practictioner should make a self-vow as Anh the irreversible Bodhisattvas will be follow: "I vow to seek the assistance of their companions the Buddha's compassionate power to I vow that merit and virtue from this. transgression and all other obstructions, at Will go everywhere and reach everyone. the same time to develop merits and I and all other sentient beings. virtues. I will have the ability to know in Will all realize the Buddha-path. advance the day and time of my passing Hoài Höôùng Caùc Haïnh Laønh Caàu Veà away, I will then be welcome and Tònh Ñoä: To dedicate (transfer) all the merits escorted by Amitabha Buddha and all and virtues towardrebirth in the Pure Land. saints, to swiftly awaken the Buddhahood and rescue all other sentient beings." Hoài Höôùng Tònh Ñoä: Transference of merits to the Pure Land—Sau khi nieäm Phaät, haønh Hoài Höu: To retire on a pension. giaû phaûi duøng taâm chí thaønh hoài höôùng. Haønh Hoài Kinh: To come back to the capital. giaû coù theå nguyeän phaùt taâm Boà ñeà, moät loøng Hoài Kî: The days on which the day of death quy maïng Ñöùc A Di Ñaø, vaø sanh veà coõi Taây is remembered. phöông Tònh Ñoä. Sau ñoù haønh giaû duøng taâm Hoài Leã: Ñaùp leã—To return or acknowledge a chí thaønh laäp laïi lôøi nguyeän thöù 18 trong Töù courteousy or gift. Thaäp Baùt nguyeän cuûa Ñöùc A Di Ñaø nhö sau— Hoài Lyù Höôùng Söï: To turn from theory to

After recitation with an utterly sincere mind, practice. practictioner should transfer the merits by Hoài Moân: Dower—Marriage settlement in promising to develop the Bodhicitta (Bodhi favour of daughter. mind) and earnestly taking refuge in Amitabha Hoài Naøo: When ? Buddha and seeking rebirth in the Pure Land, then making the 18th vow of Amitabha Buddha Hoài Naõy: A moment ago—Just now. as follows: Hoài Ngoä: To turn and apprehend—To be • "Neáu chuùng sanh naøo muoán veà nöôùc ta, converted to Buddhism. heát loøng xöng danh cho ñeán möôøi laàn, nhö Hoài Nhaân Höôùng Quaû: Chuyeån töø nhaân ñeán khoâng ñöôïc sanh veà, ta theà khoâng thaønh quaû—To turn from cause to effect.

Hoài Phuïc: To recover—To recuperate. 1) Hieåu roõ: To apprehend—Skilled in. Hoài Quang Bieán Chieáu: See Hoài quang 2) Hoäi chuùng: Assembly—Association— phaûn chieáu in Vietnamese-Englishe Section. Society—Company. 3) Hoäi hoïp: To meet—To assemble—To Hoài Quang Phaûn Chieáu: Hoài quang bieán collect—To unite. chieáu—Phaûn quang töï kyû hay töï soi laïi laáy 4) Hoäi thoaïi: To associate—To mình—To turn the light inwards on oneself, or communicate. to concern oneself with one's own duty. Hoài Qui: To go back—To return. Hoäi AÙi Höõu: Friendly society. Hoài Sinh: To come to life again—To Hoäi Chuùng: Hoäi hoïp toaøn theå nhöõng thaønh vieân trong Taêng ñoaøn—To assemble the resuscitate. community, or company; to meet all. Hoài Söï Höôùng Lyù: To turn form practice to Hoäi Dòch: To assemble and explain the theory. meaning; to comprehend and explain. Hoài Taøi: Payment by a donor of sums already Hoäi Dieän: To meet face to face. expended at his request by a monastery. Hoài Taâm: Hoái caûi maø quay veà vôùi Ñaïi Hoäi Ñaøm: To converse. Thöøa—To turn the mind or heart towards Hoäi Ñaéc: Mahayana—To regret—To repent. 1) Gaëp gôõ: To meet with. 2) Hieåu roõ: To comprehend—To understand. Hoài Taâm Giôùi: Commandments bestowed on the converted or repentant. Hoäi Ñoàng: Council—Assembly—Meeting. Hoài Taâm Saùm Hoái: Chuyeån taâm töø xaáu aùc Hoäi Ñoøi Hoûi Nöõ Quyeàn: Suffragetes trôû veå löông haûo—To turn the mind from evil Hoäi Haï: Vò Taêng keùm tuoåi haï trong giaùo to good—To repent. ñoaøn—The lower, or junior member of an Hoài Theá Höôùng Xuaát Theá: To turn from assembly, or company. this world to what is beyond this world—To Hoäi Khaùnh: Teân moät ngoâi chuøa coå noåi tieáng, turn from the worldly to the unworldly. toïa laïc trong xaõ Phuù Cöôøng, thò xaõ Thuû Daàu Hoài Thí: See Hoài Höôùng. Moät, Nam Vieät Nam. Chuøa ñöôïc xaây döïng vaøo naêm 1741 döôùi trieàu vua Leâ Hieån Toâng. Naêm Hoài Thuù: Hoài taâm höôùng theo ñaïo Phaät—To 1860, naêm Töï Ñöùc thöù 13, quaân Phaùp ñoát huûy turn from other things to Buddhism. chuøa. Naêm 1868, Hoøa Thöôïng Chaùnh Ñaéc xaây Hoài Tieåu Höôùng Ñaïi: Chuyeån töø töï lôïi ñeán laïi, nhöng trong thôøi gian chieán tranh vôùi quaân lôïi tha—To turn from self-benefit to benefiting Phaùp chuøa laïi bò hö haïi naëng neà. Naêm 1917, others. giaûng ñöôøng vaø taây lang ñöôïc truøng tu, vaø veà Hoài Tænh: To regain consciousness—To sau naày ñoâng lang vaø ngoâi chaùnh ñieän cuõng become conscious. ñöôïc truøng tu laïi. Caùc pho töôïng trong chaùnh Hoài Toá: Retroactive. ñieän ñeàu ñöôïc taïc baèng goã, sôn son theáp vaøng, Hoài Tröôùc:

Formerly—Previously. coù ba taám bao lam chaïm töù linh, cöûu long vaø Hoài Töï Höôùng Tha: To turn from oneself to thaäp baùt La Haùn. Hai beân töôøng chaùnh ñieän coù another. töôïng thaäp baùt La Haùn vaø thaäp ñieän Dieâm Hoài Töôûng: To recall—To recollect. Vöông. Caùc taùc phaåm chaïm troå naày ñöôïc taïc Hoài xöa: Once upon a time—In former time. vaøo nhöõng naêm cuoái theá kyû thöù 19, ñaàu theá kyû 20 do caùc nhoùm thôï noåi tieáng ôû Thuû Daàu Moät Hoäi:

nhö Tröông Vaên Can, Nguyeãn Vaên Ba, Saùu time ago, and was rebuilt in 1914. Nhoàng thöïc hieän. Töôïng La Haùn baèng goã, moãi Hoäi Nghò: Conference. töôïng cao 76 phaân, ngang 41 phaân, caû beä cao 1 Hoäi Nghò Giaùo Duïc: Educational meùt 7. Töôïng Dieâm Vöông cao 1 meùt, ngang conference. 63 phaân—Name of a famous ancient pagoda Hoäi Phöôùc: Teân cuûa moät ngoâi chuøa coå noåi located in Phuù Cöôøng village, Thuû Daàu Moät, tieáng toïa laïc trong aáp Phuù Nhuaän, xaõ An Myõ, South Vietnam. It was built in 1741, under thò xaõ sa Ñeùc, tænh Sa Ñeùc, Nam Vieät Nam. Emperor Leâ Hieån Toâng. In 1860, the thirteenth Chuøa ñöôïc baø Traàn Thò Ngoân döïng töø naêm Töï Ñöùc year, it was burnt down by the French 1842. Khôûi ñaàu noù chæ laø moät caùi am nhoû goïi army. Most Venerable Chaùnh Ñaéc had it laø chuøa Baø Ñònh (vì baø Ngoân coù phaùp danh laø rebuilt in 1868, but later it was damaged again Dieäu Ñònh). Naêm 1847, baø Ngoân caàu thænh during the wartime. In 1917, the auditorium Hoøa Thöôïng Giaùc Laâm ñaët teân chuøa laø Hoäi and east compartment were rebuilt, and later Phöôùc Töï. Naêm 1848, baø thænh thaày Phoå Minh the west compartment and the Main Hall were töø chuøa Giaùc Laâm veà truï trì. Thaày Phoå Minh also rebuilt. All the statues placed in the Main baét tay xaây chuøa töø naêm 1849 ñeán naêm 1892 Hall are cast in wood, gilded and painted in thì hoaøn thaønh. Töø ñoù ñeán nay chuøa ñaõ ñöôïc red. There are three carved drafts decorated truøng tu nhieàu laàn—Name of a famous ancient with the images of the four sacred animals, the pagoda, located in Phuù Nhuaän hamlet, An Myõ nine dragons and the Eighteen Arahats. On village, Sa Ñeùc town, Sa Ñeùc province, South both walls of the Main Hal stand the statues of Vietnam. The pagoda was built in 1842. At the Eighteen Arahats and Ten Halls of Yama first it was a small temple possessed by Ms. of Hell. Created in the late years of the Traàn Thò Ngoân and called Lady Ñònh Pagoda. nineteenth century, these wooden carved In 1847, Ms. Ngoân whose Dharma name is masterpieces were completed by the famous Dieäu Ñònh, worshipped the Buddhism and engravers from Thuû Daàu Moät town like requested the Most Venerable Head of Giaùc Tröông Vaên Can, Nguyeãn Vaên Ba, Saùu Nhoàng Laâm Pagoda to name it Hoäi Phöôùc Pagoda. In and workers of sugar and sugar-candy 1848 she requested Master Phoå Minh from workshops. The statues of Eighteen Arahats, Giaùc Laâm pagoda to head Hoäi Phöôùc Pagoda. made of wood, each 0.76 meter high, 0.41 Master Phoå Minh began to build the pagoda meter wide. Its pedestal is 0.10 meter high and from 1849 to 1892. It has been restored many the base is 1.7 meters high. The statue of times. Yama Hell is made of wood, 1 meter high and Hoäi Phöôùc Thieän: Benevolent agency 0.63 meter wide. Hoäi Sôn: Teân cuûa moät ngoâi chuøa coå toïa laïc Hoäi Kieán: To meet face to face—To trong thoân Caàu OÂng Taùng, xaõ Long

Bình, interview. huyeän Thuû Ñöùc, Thaønh phoá Saøi Goøn, Nam Hoäi Kín: Secret meeting (society). Vieät Nam. Chuøa ñöôïc Thieàn sö Khaùnh Long Hoäi Linh: Teân cuûa moät ngoâi chuøa coå trong xaây vaøo cuoái theá kyû thöù 18, treân moät ngoïn ñoài thaønh phoá Caàn Thô, tænh Caàn Thô, Nam Vieät beân doøng soâng Ñoàng Nai. Theo Gia Ñònh Nam. Chuøa ñöôïc xaây döïng töø laâu vaø ñöôïc Thaønh Thoâng Chí: “khi khaùch leo ñoài du truøng tu naêm 1914—Name of an ancient ngoaïn, ngoù xuoáng ñaïi giang, coù caûm töôûng nhö temple, located in Cantho City, Cantho ñaõ ra ngoaøi voøng theá tuïc.” Chuøa coù nhieàu pho province, South Vietnam. It was built a long töôïng goã quyù töø theá kyû thöù 19, trong ñoù coù pho

töôïng cuûa Boà Taùt Ñaïi Theá Chí cao 1 meùt 14, (1794-1884) vaø ñeä töû cuûa ngaøi laø Hoøa Thöôïng phaàn toøa sen vaø ñeá cao 34 phaân, beà ngang giöõa Thieäu Lonïg(1835-1929) ñaõ theo phu ñoàn ñieàn hai ñaàu goái laø 44 phaân. Beân ngoaøi chuøa coù ruùt veà Myõ Thieän (nay thuoäc Caùi Beø) laäp chuøa thaùp thôø Toå Khaùnh Long, vaø treân bia thaùp ñeà: ñoåi hieäu laø Hoäi Thoï Töï. Tröôùc naêm 1945, chuøa “Hoäi Sôn Khai Thuûy Laâm Teá thöôïng chaùnh Hoäi Thoï cuõng quy moâ vaø traùng leä khoâng keùm toâng. Ñaïo Thaønh Khaùnh Long Hoøa Thöôïng Toå chuøa Kim Chöông thuôû tröôùc. Khi thöïc daân Thaùp.”—Name of an ancient temple, located Phaùp trôû laïi, vì sôï chuùng chieám chuøa laøm ñoàn in Caàu OÂng Taùng hamlet, Long Bình village, neân Taêng chuùng vaø tín ñoà ñaõ thieâu huûy ngoâi Thuû Ñöùc district, Saøi Goøn City, South Vietnam. chuøa roài ruùt vaøo chieán khu. Hieän chuøa coøn giöõ It was built by Ch’an Master Khaùnh Long in ñöôïc boä töôïng thôø, nhieàu baøi vò vaø phaùp khí the late eighteenth century, on a hill adjacent cuûa chuøa coå Kim Chöông cuøng ba ngoâi baûo to the Ñoàng Nai river. According to Gia Ñònh thaùp cuûa Hoøa Thöôïng Minh Giaùc, Hoøa Thöôïng Thaønh Thoâng Chí, as visitors go up to the hill Thieäu Long vaø Quaûng Tuïc—Name of an for sightseeings, they face the great river and ancient pagoda located in Myõ Höng hamlet, have a feeling of being out of this world. There Thieän Töù village, Caùi Beø district, Myõ Tho are many precious wooden statues conserved province, South Vietnam. It is also called Caùi in the pagoda since the nineteenth century. Coû Patriarch Temple. Its original name was Among them, the statue of Mahasthama- Kim Chöông Pagoda, being offered three times Bodhisattva is the oldest one, enshrined in the the gold board “Royal Recognisation” by the Main Hall. It is 1.14 meters high, the base and Nguyeãn dynasty. The first time it was called the lotus pedestal is 0.34 meter high, and the Royal Recognized Kim Chöông Pagoda; the width between the two knees is 0.44 meter. second time, Royal Recognized Phoå Quang Outside of the pagoda, stands the stupa of Pagoda; and the third time Royal Recognized Patriarch Khaùnh Long. The stele of the stupa Thieân Töôøng Pagoda. After the French colonist reads, “The stupa of Patriarch Khaùnh Long of troops attacked and occupied the Gia Ñònh the Original Lin-Chi Sect.” rampart, Most Venerable Minh Giaùc (1794- Hoäi Tam Quy Nhaát: Quy tuï tam thöøa veà 1884) and his disciples, Most Venerable Thieäu nhaát thöøa nhö lôøi thuyeát giaûng cuûa Phaät trong Long (1835-1929) followed a group of Kinh Phaùp Hoa (tröôùc kia Phaät thuyeát tam thöøa plantation workers to arrive in Myõ Thieän (now chæ laø

phöông tieän ñeå daãn duï chuùng sanh maø called caùi Beø district, Myõ Tho province) to thoâi)—To unite the three vehicles in one, as in build a pagoda that they named Hoäi Thoï. Prior the Lotus sutra. to 1945, Hoäi Thoï Pagoda was as great and Hoäi Thoï: Teân cuûa moät ngoâi chuøa coå toïa laïc magnificient as Kim Chöông Pagoda. When trong thoân Myõ Höng, xaõ Thieän Töù, huyeän Caùi French colonist returned, monks, nuns as well Beø, tænh Myõ Tho, Nam Vieät Nam. Chuøa coøn coù as believers burnt the pagoda for fearing that teân laø Toå Ñình Caùi Coû. Teân nguyeân thuûy cuûa the French troops would take it and serve as a noù laø Kim Chöông, ñaõ ba laàn ñöôïc trieàu ñình barrack. After burning the pagoda, they nhaø Nguyeãn ban baûng vaøng “Saéc Töù.” Laàn thöù withdrew into the guerilla base. The pagoda nhaát laø Saéc Töù Kim Chöông; laàn thöù hai laø Saéc has still kept the pedestals of the statues, the Töù Phoå Quang, vaø laàn thöù ba laø Saéc Töù Thieân tablets and worshipped implements and ritual Töôøng Töï. Sau khi quaân Phaùp ñaùnh chieám appliances of Kim Chöông Pagoda, as well as thaønh Gia Ñònh, Hoøa Thöôïng Minh Giaùc three precious stupas of Most Venerable Minh

Giaùc, Most Venerable Thieäu Long and Most minh.” Giaù troáng vaø chuoâng ñöôïc chaïm ñuïc töø Venerable Quaûng Tuïc. In the Main Hall, there goác ñaïi thoï treân moät traêm naêm—Name of a is the statue of Amitabha Buddha, made of famous ancient pagoda located in Quôùi Sôn clay village, Chaâu Thaønh district, Beán Tre Hoäi Thoâng: Giaûi quyeát vaø thoáng nhaát nhöõng province, South Vietnam. The pagoda was tö töôûng dò bieät—To compare and adjust; built by Most Venerable Long Thieàn in the compound; to bring into agreement; to solve middle of the eighteenth century in the reign and unify conflicting ideas. of Lord Voõ Vöông Nguyõn Phuùc Khoaùt (1738-Hoäi Thöùc: Phöông thöùc hay quy luaät cuûa giaùo 1765). The Most Venerable was from Quaûng ñoaøn—The manners, customs, or rules of an Ngaõi province. He entered the monkhood at assembly, or community. Nuùi Ñaù Pagoda and followed the local people to move into the new land of Bình Ñaïi district, Hoäi Thöông: To meet and to negotiate. adjacent to the bank of the River Tieàn in order Hoäi Toân: Teân moät ngoâi chuøa coå noåi tieáng, toïa to found Hoäi Toân Pagoda to propagate The laïc trong xaõ Quôùi Sôn, huyeän Chaâu Thaønh, Lord Buddha’s Dharma. The next Head of the tænh Beán Tre, Nam Vieät Nam. Chuøa do Hoøa pagoda was Most Venerable Khaùnh Höng of Thöôïng Long Thieàn xaây caát vaøo giöõa theá kyû the thirty-sixth generations of theLin-Chi thöù 18 döôùi trieàu chuùa Voõ Vöông Nguyeãn Ch’an Sect (he originally entered monkhood at Phuùc Khoaùt (1738-1765). Hoøa Thöôïng voán Höng Long pagoda but headed Ñöùc Laâm ngöôøi Quaûng Ngaõi, tu hoïc taïi chuøa Nuùi Ñaù, ñaõ pagoda). Most venerable Khaùnh Höng did theo daân di cö vaøo vuøng ñaát môùi thuoäc huyeän restore the pagoda in the early nineteenth Bình Ñaïi, beân bôø soâng Tieàn, laäp neân chuøa Hoäi century, decorate the Buddha statue and Toân ñeå hoaèng döông Phaät Phaùp. Vò truï trì keá Dharma Objects as well as have the great bell tieáp laø Hoøa Thöôïng Khaùnh Höng, phaùi Laâm cast in 1805. The Most Venerable Baûo Chaát, Teá ñôøi thöù 36 (ngaøi nguyeân tu taïi chuøa Höng Quaûng Giaùo, and Taâm Ñònh were the Long vaø truï trì chuøa Ñöùc Laâm) ñöùng ra truøng

successive heads of the pagoda. Most tu chuøa vaøo ñaàu theá kyû thöù 19, toân taïo töôïng Venerable Taâm Ñònh organised a Phaät vaø phaùp khí, ñuùc ñaïi hoàng chung naêm reconstruction of the pagoda late in 1884. In 1805. Nhöõng vò Hoøa Thöôïng truï trì keá tieáp laø 1886 he left for Hueá to have some Buddha chö Hoøa Thöôïng Baûo Chaát, Quaûng Giaùo, vaø statues and those of the Ten Kings of Hell cast Taâm Ñònh. Ngaøi Taâm Ñònh ñaõ toå chöùc truøng tu in bronze for worshipping in the pagoda. The chuøa vaøo cuoái naêm 1884. Naêm 1886, ngaøi ra successive Heads were Most Venerable Chaùnh Hueá ñeå ñuùc moät soá töôïng Phaät vaø töôïng Thaäp Hoøa, and Chôn Tònh. At present, the pagoda Ñieän Dieâm Vöông baèng ñoàng veà thôø ôû chuøa. still keeps sevaral wooden boards used in Keá tieáp laø nhöõng vò Hoøa Thöôïng truï trì Chaùnh printing the Buddhist canonical books. Besides Hoøa, Chôn Tònh. Chuøa hieän nay coøn giöõ moät are some vestiges of the nineteenth century. In soá baûn goã khaéc kinh chöõ Haùn, moät soá coå vaät the pagoda garden stand fifteen precious cuûa theá kyû thöù 19. Trong vöôøn chuøa coù 15 baûo stupas. Hoäi Toân Pagoda was restored again in thaùp. Chuøa laïi ñöôïc truøng tu vaøo naêm 1947. 1947. The pagoda still has the great bell cast Ñaïi hoàng chung chuøa ñöôïc ñuùc naêm 1805, treân in 1805. The Chinese characters carved on the chuoâng coù khaéc chöõ Haùn: “Gia Long, AÁt Söûu bell read “Ritually inaugurated on the good nieân, thaäp nhaát nguyeät, kieán nhöït chuù cuùng, day of the elventh month of Aát Söû year, in the Hoäi Toân Töï, thöôïng Khaùnh haï Höng chöùng

Gia Long dynasty, under the recognition o f Hoân Thuù: Marriage certificate. Most Venerable Khaùnh Höng, Head of Hoäi Hoân Thuïy: Lethargy—See Hoân Traàm. Toân Pagoda. There are also ancient thunder Hoân Thöùc: Kieán thöùc hoân aùm meâ muoäi— drum stand and bell support, made of one- Dull or confused knowledge. hundred-year-old secular tree. Hoân Traàm: Thina (p)—Dullness (thaån thôø)— Hoäi Töông Teá: Mutual aid association. Idleness (ngaày ngaät)—Sloth—Torpor—Sunk in Hoäi YÙ: stupor—To lose consciousness—Khi haønh 1) To comprehend—To understand. thieàn, thænh thoaûng traïng thaùi taâm cuûa haønh giaû 2) To meet to discuss. rôi vaøo moät vuøng naëng neà toái aùm (meâ môø) vaø Hoân: buoàn nguû, ñaây laø voïng chöôùng hoân traàm— 1) Hoaøng Hoân: Buoåi chieàu—Dusk. When practicing meditation, sometimes 2) Hoân Muoäi: Hoân AÙm—Confused— cultivators drift into a dark heavy mental state, Stupefied—Dull. akin to sleep, this is the delusive obstruction of 3) Hoân Nhaân: To get married. drowsiness. 4) Hoân traàm: Confused—Stupified. Hoân Traàm Thuïy Mieân: Thinamiddham Hoân Chung: See Hoân Coå. (p)—Sloth and torpor. Hoân Coå: Loaïi troáng ñeå ñaùnh baùo hieäu giôø Hoân Tuùy: Matta (skt)—Say luùy tuùy— khaéc buoåi toái (ba hoài troáng moãi hoài ñaùnh 120 Drunk—Intoxicated. duøi)—The bell, or drum, at dusk. Hoân Öôùc: Engagement. Hoân Hoái: Toái aùm—Obscure—Dark. Hoàn: Hoân Leã: The wedding ceremony—Marriage. 1) Taâm thöùc: Vijnana (skt)—Mind—Soul— Hoân Maëc Ña: Kandat (skt)—Thuû ñoâ cuûa Conscious mind. Tamasthiti, coù leõ laø Kunduz, nhöng theo Eitel 2) Thaàn thöùc: Spirit—Soul (of the dead). trong Trung Anh Phaät Hoïc Töø Ñieån thì Hoàn Bay Phaùch Laïc: Panmic (terror)- Kundoot laïi caùch Jshtrakh 40 daäm

veà phía stricken. baéc—The capital of Tamasthiti, perhaps the Hoàn Nhieân: Spontaneous—Natural. modern Kunduz, but according to Eitel in The Hoàn Phaùch: Teân goïi khaùc cuûa taâm thaân. Hoàn Dictionary of Chinese-English Buddhist Terms, laø taâm thöùc, coù dieäu duïng nhöng khoâng coù hình "Kundoot is about 40 miles north of Jshtrakh. haøi, phaùch laø hình theå vaø laø choã cho taâm thöùc Hoân Meâ: To faint—To fall down in a faint— nöông vaøo—Animus and anima—The spiritual To lose consciousness. nature or mind, and the animal soul; the two Hoân Muoäi: Stupid. are defined as mind and body or mental and Hoân Nhaân: To get married—Marriage. physical, the invisible soul inhabiting in the Hoân Phoái: See Hoân nhaân. visible body, the former being celestial, the Hoân Phu: Chuù reã—Bridegroom—Fianceù. latter terrestrial. Hoân Thaønh: Thaønh luõy toái taêm, choã maø keû Hoàn Ra Khoûi Xaùc: To disembody the soul. phaøm phu hoân aùm nöông naùu—The dim city, Hoàn Thaàn: Teân goïi khaùc cuûa taâm thöùc. Tieåu the abode of the common, unenlightened man. Thöøa laäp ra saùu thöùc, Ñaïi Thöøa laäp ra taùm thöùc Hoân Theâ: Coâ daâu—Bride—Fianceeù. naày ñoái vôùi nhuïc theå goïi laø "hoàn thaàn," maø ngoaïi ñaïo goïi laø "linh hoàn"—Another name Hoân Thô: See Hoân thuù. for "Consciousness." Hinayana considered the

six kinds of consciousness as "Vijnana." where flesh of the sufferers bursts open like Mahayana considered the eight kinds of red lotuses. consciousness as "Vijnana." Externalists Hoàng Nhan Ña Truaân: Beautiful women considered "vijnana" as a soul. often have many misfortunes. Hoàn Vía: Soul and vital spirits. Hoàng Phuùc: Hoån: See Hoån Ñoän. 1) Ñaïi haïnh phuùc: Great happiness. Hoån Ñoän: Mixed—Confused— 2) Teân cuûa moät ngoâi chuøa toïa laïc trong quaän Intermingled—Turbid—Chaotic—In disorder. Ba Ñình, thaønh phoá Haø Noäi, Baéc Vieät Hoån Heån: To gasp for breath—To pant. Nam. Chuøa coøn coù teân laø Chuøa Hoøe Nhai. Töông truyeàn chuøa ñöôïc xaây vaøo thôøi nhaø Hoãn Haøo: Impolite—Rude. Lyù, vaø ñaõ traûi qua caùc cuoäc truøng tu vaøo Hoãn Hôïp: Mixed—Joint. nhöõng naêm 1687, 1899, vaø 1952. Beân phaûi Hoãn Loaïn: Confused—Disordered. chuøa coù thaùp AÁn Quang, ñöôïc döïng leân ñeå Hoáng Haùch: To use authority (show power) kyû nieäm Hoøa Thöôïng Thích Quaûng Ñöùc töï in a wrong manner—To domineer. thieâu naêm 1963. Chuøa coøn laø Toå Ñình cuûa Hoàng: Aruna or Rakta (skt)—Rosy—Pink-- Thieàn phaùi Taøo Ñoäng. Hieän Hoøa Thöôïng Red. Thích Ñöùc Nhuaän truï trì chuøa. Trong chuøa Hoàng AÂn: Great favour. coù moät soá bia ñaù, ñaëc bieät laø bia döïng naêm Hoàng Chí: Great will. 1703, ghi roõ vò trí chuøa ôû phöôøng Hoøe Hoàng Chung: Great bell Nhai, taïi Ñoâng Boä Ñaàu, nhôø theá maø caùc nhaø söû hoïc ngaøy nay xaùc ñònh ñöôïc vò trí Hoàng Chuûng: The red race. quaân ñoäi Vieät Nam chieán thaéng quaân ñoäi Hoàng Danh: Great fame Moâng Coå vaøo naêm 1258. Trong chuøa coøn Hoàng Giaùo: Hoàng Y Phaùi—Phaùi Laït Ma aùo löu giöõ nhieàu pho töôïng baèng goã vaø ñoàng, ñoû cuûa Taây Taïng (giaùo chuû ñöôïc pheùp laáy vôï ñaëc bieät laø pho töôïng keùp baèng goã vaøo vaø keá truyeàn theo huyeát thoáng). Moân phaùi naày thôøi Haäu Leâ. Theo saùch Thieàn Sö Vieät löu haønh ôû phía nam Taây Taïng—The red sect, Nam cuûa Hoøa Thöôïng Thích Thanh Töø: i.e. the Zva-dmar, or Shamar, the

lder “Trong chuøa coù töôïng vua Leâ Hy Toâng ñeå Lamaistic sect of Tibet, who wear red clothes töôïng Phaät treân löng quyø saùm hoái.”: Name and hats. This sect is popular in southern Tibet. of a temple, located in Ba Ñình district, Hoàng Haøo: To have a rosy complexion. Hanoi City, North Vietnam. It is also Hoàng Lieân Ñaïi Hoàng Lieân: Maha-padma called Hoàng Phuùc Töï. It was said that Hoøe (skt)—See Ñòa Nguïc (b) (8). Nhai Temple was built in the Lyù dynasty Hoàng Lieân Hoa: Padma (skt)—Boâng sen and rebuilt in 1687, 1899, and 1952. On ñoû—The red lotus. the right side of the temple stands AÁn Hoàng Lieân Ñòa Nguïc: Baùt Ñaëc Ma Ñòa Quang stupa built to memorized Most Nguïc—Ñòa nguïc ñöôïc goïi theo teân “hoàng Venerable Thích Quaûng Ñöùc who burnt lieân,” laø ñòa nguïc thöù baûy trong baùt haøn ñòa himself in 1963. The temple is also nguïc, nôi maø da thòt cuûa toäi nhaân vì quaù laïnh considered the Patriarch House of the Taøo maø nôû toeùt ra nhö nhöõng caùnh sen ñoû—The Ñoäng Ch’an Sect. Most Venerable Thích hell called after the name of the Padma (red Ñöùc Nhuaän is now Head or abbot of the lotus), the seventh of the eight cold hells, temple. Hoøe Nhai Temple has some

famous stelae, especially the stele that (skt)—Theo Eitel trong Trung Anh Phaät Hoïc was built in 1703, showing that the temple Töø Ñieån, Hoät Loä Taát Neâ laø moät vöông quoác coå was situated in Hoøe Nhai quarter, Ñoâng gaàn hai thaønh Kulm vaø Kunduz, thuoäc vuøng Boä Ñaàu. This important fact helped the baéc AÁn Ñoä—According to Eitel in The historians locate the place where Vietnam Dictionary of Chinese-English Buddhist Terms, Army won over Yuan army in 1258. The Hrosminkan is an ancient kingdom near Khulm statue is placed in the Main Hall. A great and Kunduz, northern India. deal of wooden and bronze statues have Hoät Lyù: Hrih [Ha-Ra-I-Ah] (skt)—Hoät Lyù been conserved in the temple. The most Caâu—Chuûng töû cuûa Ñöùc A Di Ñaø vaø Ñöùc extraordinary is a wooden double statue Quaùn Theá AÂm (hoät-lyù hay “ha-ra-i-ah” laø caâu cast in the late Leâ dynasty. According to chaân ngoân, taát caû cung ñieän, caây coái, ao baùu, Vietnam Ch’an Masters, composed by chim choùc ôû coõi Cöïc Laïc ñeàu do chöõ Hoät Lyù Ch’an Master Thich Thanh Töø, “the naày maø sanh ra)—A germ-word of Amitabha Buddha statue was placed on king Leâ Hy and Kuan-Yin. Toâng statue’s back as the King kneeling in Hoät Lyù Caâu: Hrih (skt)—See Hoät Lyù. repentance.” Hôø Höõng: Negligent—Careless—Indifferent. Hoàng Taùo: Rose apple Hôi Thôû: Breath span. Hoàng Thuûy: Flood. Hôn: More than. Hoàng Traàn: Red dust—Universe—World Hôøn Giaän: To become angry and bear Hoàng Vaän: good luck—Good fortune grudges. Hoàng Y: Cardinal. Hôïp: Hoát: See Hoát Nhieân. 1) Thich hôïp: Suitable—Comfortable— Hoát Laãm: Khulm (skt)—Moät vöông quoác coå Agreeing with—In accordance with—In naèm giöõa Balkh and Kunduz—An ancient accord. kingdom and city between Balkh and Kunduz. 2) Hôïp nhau: Hôïp laïi—To bring together— Hoát Loä Ma: Shaduman (skt)—Moät khu vöïc To unite. trong xöù Tukhara thôøi coå, naèm veà phía baéc cuûa Hôïp Chöôûng: Wakhan—A district of ancient Tukhara, north 1) Chaáp möôøi ngoùn tay hay hai baøn tay vaøo of Wakhan. nhau: To bring the ten fingers or two Hoát Nhieân: Suddenly—All of a sudden. palms together.

Hoät: Caùi nuùt—A knot. 2) Anjali (skt)—Chaáp hay tay chaøo—Hay baøn tay chaáp vaøo nhau—Hai baøn tay ñeå Hoät Lôïi Ñaø Da: Hrdaya (skt)—Haõn Laät beân nhau trong tö theá khaát thöïc, naâng töø töø Ñaø—Hoät Lyù Ñaø Da—Hoät Lyù Na Da—Hoät Lyù leân traùn nhö moät daáu hieäu khaån khoaûn vaø Naõi Da—Chaân thöïc taâm hay kieân thöïc taâm. Coù toân kính—Salutation with joined hands— choã noùi laø "nhuïc ñoaøn taâm hay hoät lyù ñaø da," Joining the palms together—The open coù choã laïi cho laø "kieân thöïc taâm hay can laät ñaø hands placed side by side and slightly da."—The heart—The mind—Some forms are holowed (as if by a beggar to receive applied to the physical heart, others somewhat food; hence when raised to the forehead, a discriminately to the tathagata-heart, or the mark of supplication) reverence, true, natural, innocent heart. salutation—For more information, please Hoät Loä Taát Neâ: Hrosminkan or Semenghan

see Anjali in Sanskrit/Pali-Vietnamese aên: Strongly smelling vegetables, e.g. Section. onion, garlic, leeks, etc., forbidden to Hôïp Duïng: In accordance with need— Buddhist vegetarians. Suitable. 5) Taát caû nhöõng thöïc phaåm khoâng phaûi laø Hôïp Ñaøn: United or common altar. thöïc phaåm aên chay: Any non-vegetarian food. Hôïp Hoøa: In accord. 6) Xoâng öôùp: To perfume—To make Hôïp Laïi: To come together. fragrant. Hôïp Leä: In accordance (agreement) with Huaân Luïc Höông: Kunduruka (skt)—See rules and regulations. Moäc Höông. Hôïp Lieân Hoa: Hoa sen buùp. Maät giaùo duøng Huaân Taân: Nhöõng rau caûi hay thöïc phaåm coù ñeå ví vôùi taâm cuûa phaøm phu—A closed lotus muøi cay vaø noàng—Strong or peppery flower. Esoteric Buddhism utilizes this term to vegetables or foods—See Nguõ Taân. indicate ordinary people's mind. Huaân Taäp: Vasita (skt)—Fumigation— Hôïp Löïc: To join (combine) forces. Influence. Hôïp Lyù: Logical—Rational—Reasonable. • Xoâng öôùp thoùi quen hay söï hieåu bieát xuaát Hôïp Nghi: Appropriate—Fitting—Suitable. phaùt töø kyù öùc: Habitual perfuming, Hôïp Nhöùt: Fuse. perfumed habits, or knowledge which is Hôïp Phaùp: Legal—Lawful. derived from memory. Hôïp Quaàn: To join—To unite. • Chaân nhö khoâng thieän khoâng aùc laïi bò Hôïp Taùc: Cooperation. nhieãm thieän aùc, gioáng nhö quaàn aùo khoâng muøi, maø bò ngöôøi ta ñem xòt muøi thôm thuùi Hôïp Thöùc Hoùa: To give legitimacy—To vaøo chuùng vaäy—To fumigate perfume, i.e. regularize. influence of unenlightenment, ignorance, Huù Hoàn: To call back a soul. or blind fate, on the unconditioned Huû: Thoái röõa—Rotten—Sloughing. producing the conditioned. The defiling, Huû Baïi: Corrupt—Depraved. inter-perfuming of bhutatathata, of Huû Laïn Döôïc: Purgatives—Diuretics—See ignorance, of the impirical mind, and of Traàn Khí Döôïc. the empirical world. Huû Laäu: Old-fashioned. Huaân Taäp Chuûng Töû: Vasanavija (skt)— Huû Nho: Old-fashioned scholar. Memory-seeds—Caùc haït gioáng taäp khí trong Huû Tuïc: Depraved customs. moïi haønh ñoäng, taâm linh vaø vaät lyù, taïo ra chuûng töû haït maàm cuûa noù, nhöõng chuûng töû naày Huaân: Vas (skt). ñöôïc gieo trong A Laïi Da ñeå ñöôïc naåy maàm 1) Boác khoùi: To smoke—To fumigate. veà sau döôùi nhöõng ñieàu kieän thuaän lôïi. Huaân 2) Laøn khoùi: Fog. taäp chuûng töû laø yù nieäm quan troïng trong Duy 3) Moät loaïi caây toûa ra muøi thôm (caây hueä): Thöùc Hoïc cuûa caùc ngaøi Voâ

Tröôùc vaø Theá Vasana (skt)—A fragrant plant which Thaân—Every act, mental and physical, leaves expels noxious influences. its seeds behind, which is planted in the Alaya 4) Moät loaïi rau hay thaûo moäc coù muøi haêng for future germination under favorable nhö haønh, toûi, kieäu, vaân vaân, nhöõng ngöôøi conditions. This notion plays an important role aên chay theo ñaïo Phaät khoâng ñöôïc pheùp in the Vijnaptimatra school of Asanga and

Vasubandhu. 1) AÂn hueä: Kind—Gracious. Huaân Tu: Huaân taäp—To accumulate. 2) Prajna or Jnana (skt)—See Tueä. Huaân Tu Phöôùc Hueä: Huaân taäp coâng ñöùc Hueä AÁn: See Tueä AÁn. vaø tí hueä—To have accumulated merits and Hueä Caên: See Tueä Caên. wisdom. Hueä Caàn Phaät Giaùm: Thieàn sö Hueä Caàn Huaân Töûu: Thöùc aên maën vaø röôïu—Non- Phaät Giaùm, queâ ôû Thaùi Bình, Trung Quoác, traûi vegetarian foods and wine. qua nhieàu naêm hoïc hoûi Thieàn vôùi nhieàu vò toân Huaán: To teach—To instruct. tuùc vaø nghó mình thaønh töïu vieân maõn. Nhöng Huaán Duïc: To educate. Nguõ Toå sôn Phaùp Dieãn khoâng chòu aán chöùng cho sôû kieán, neân loøng phaån haän. Sö töø giaû ñoàng Huaán Hoái: See Huaán. baïn laø Phaät Quaû. Nhöng Phaät Quaû thì quay veà Huaán Thò: To teach—To instruct. Nguõ Toå vaø nhôø ngaøi maø chöùng ngoä trieät ñeå. Huaán Luyeän Tinh Thaàn: Mind-training. Phaät Giaùm cuõng trôû veà cuøng luùc, nhöng thöïc Huaán Töø: Instructions. taâm thì muoán ñi nôi khaùc. Tuy nhieân, Phaät Quaû Huïc Haëc: To nag to quarrel. khuyeân sö haõy ôû laïi vôùi thaày, baûo raèng: Hueâ Laâm: Teân moät ngoâi chuøa môùi kieán taïo, “Chuùng ta môùi rôøi nhau hôn moät thaùng nhöng toïa laïc trong laøng Phuù Myõ, huyeän Chaâu so vôùi laàn tröôùc, sö huynh thaáy toâi ra sao?” Sö Thaønh, Vuõng Taøu, Nam Vieät Nam. Chuøa ñöôïc ñaùp: “Choã ngôø cuûa toâi laø ôû ñaáy.” YÙ nghóa cuûa xaây naêm 1975 vaø ñöôïc Ni Si Nhö Thanh môû cuoäc baøn luaän naày laø Phaät Quaû ñaõ chöùng ngoä roäng thaønh moät ngoâi giaø lam thanh tònh u ngay sau khi trôû veà vôùi thaày cuõ cuûa mình. Söï nhaõ—Name of a newly built pagoda, located kieän ñoù xaõy ra trong moät thaùng caùch maët ñoàng in Phuù Myõ village, Chaâu Thaønh district, Vuõng baïn, ñaõ taïo ra moä bieán chuyeån trong ñôøi taâm Taøu, South Vietnam. The pagoda was built in linh cuûa Phaät Quaû, khieán cho Phaät Giaùm laáy 1975 and was enlarged to become a quiet, laøm laï ñaâu laø nguyeân nhaân vaø yù nghóa cuûa söï secluded pagoda by Venerable Bikkhuni Nhö caûi hoùa aáy—Zen Master Hui-Ch’in-Fo-Chien Thanh. of T’ai-Ping, China, studied Zen for many Hueâ Nghieâm: Teân moät ngoâi chuøa toïa laïc years under different masters and thought he trong thò traán Thuû Ñöùc, huyeän Thuû Ñöùc, thaønh was fully accomplished in it. But Fa-Yen of phoá Saøi Soøn, Nam Vieät Nam. Chuøa ñöôïc Toå Mount Wu-Tsu Shan refused to sanction his Quaûng Nhôn taïo döïng vaøo theá kyû thöù 18 vaø view, which offended him greatly. He left the ñöôïc truøng tu nhieàu laàn. Trong chuøa hieän coøn master, as did his friend Fo-Kuo. But the latter löu laïi baøi thô cuûa Hoøa Thöôïng Hueä Löu göûi returned to Wu-Tsu and attained full cho laøng Linh Chieåu Ñoâng naêm 1897—Name realization under him. Fo-Chien also came of a temple located in Thuû Ñöùc town, Thuû Ñöùc back after a while, but his real intention wa to district, Saøi Goøn City, South Vietnam. The go

somewhere else. Fo-Kuo, however, advised temple was founded by Patriarch Quaûng Nhôn him to stay with the master, saying: “We have in the eighteenth century and has been ben separated from each other more than a restored many times. The temple has still month, but what do you think of me now since conserved Most venerable Hueä Löu’s poem I saw you last?” Fo-Chien replied: “This is written to people in Linh Chieåu Ñoâng village what puzzles me.” The significance of this in 1897. conversation is that Fo-Kuo, as was already Hueä: recorded under him, had his enlightenment

soon after he came back to his former master. • Veà sau khi Phaät Giaùm noùi chuyeän veà This fact, occuring during the month’s Thieàn, coù nhaéc ñeán chuyeän Ñoâng Töï hoûi separation from his friend, had caused such a Ngôõng Sônveà Traán haûi minh chaâu. Noùi change in Fo Kuo’s spiritual life that Fo-Chien ñeán choã ‘khoâng coù lyù ñeå toû baøy,’ Phaät wondered what was the cause and meaning of Quaû hoûi: “Ñaõ baûo minh chaâu naèm saün this transformation. trong tay, taïi sao laïi coøn khoâng lôøi ñoái • Phaät Giaùm quyeát ñònh ôû laïi nuùi Nguõ Toå ñaùp, khoâng lyù ñeå toû baøy?” Nhöng hoâm vôùi laõo sö Phaùp Dieãn cuûa mình vaø ngöôøi sau sö baûo: “Ñoâng Töï chæ muoán coù moät baïn toát Phaät Quaû. Moät hoâm, Phaùp Dieãn ñeà haït chaâu maø thoâi, nhöng caùi ñieàu Ngöôõng cöû vaán ñaùp giöõa Trieäu Chaâu vaø moät thaày Sôn ñöa ra chæ laø caùi gioû tre cuõ kyõ.” Phaät Taêng—Fo-Chien decided to stay at Wu- Quaû aán chöùng sôû kieán naày, nhöng khuyeân Tsu Shan with his old master Fa-Yen and sö haõy gaëp rieâng Hoøa Thöôïng—Later his good friend Fo-Kuo. One day, Fa-Yen when Fo-Kuo and Fo-Chien were talking referred to the conversation between on Zen, mention was made of Tung-Szu’s Chao-Chou and a monk: asking Yang-Shan about the bright gem • Thaày Taêng hoûi: “Thoùi nhaø cuûa Hoøa from the sea of Chen. When the talk Thöôïng laø gì?”—The monk asked: “What turned to ‘no reasoning to advance,’ Fo- is your way of teaching?” Kuo demanded, “When it is said that • Trieäu Chaâu ñaùp: “Laõo Taêng tai ñieác, xin there are no words for reply, nor is there noùi to hôn.”—Chao-Chou replied: “I am any reasoning to advance?” Fo-Chien did deaf; speak louder, please.” not know what reply to make. On the • Thaày Taêng laëp laïi caâu hoûi. Trieäu Chaâu following day, however, he said: “Tung- beøn noùi: “OÂng hoûi thoùi nhaø cuûa ta, vaø ta Szu wanted the gem and nothing else, but hieåu thoùi nhaø cuûa oâng roài ñoù.”—The what Yang-Shan produced was just an old monk repeated the question. Then Chao- wicker work.” Fo-Kuo confirmed the Chou said: “You ask me about my way of view, but told him to go and see the teaching, and I have already found out master personally. yours.” • Moät hoâm, böôùc vaøo phöông tröôïng cuûa • Vaán ñaùp naày laøm cho taâm trí cuûa Phaät Hoøa Thöôïng, vöøa saép môû lôøi thì Hoøa Giaùm khai thoâng toû ngoä. Baáy giôø sö hoûi Thöôïng maéng chöûi thaäm teä. Phaät Giaùm Phaùp Dieãn: “Xin thaày chæ thò cho ñaïo lyù khoán naïn phaûi lính quyùnh ruùt lui. Trôû veà roát raùo cuûa Thieàn laø gì?”—This lieâu, ñoùng cöûa naèm maø loøng haän thaày conversation served to open Fo-Chien’s khoâng nguoâi—One day, when Fo-Chien mind to enlightenment. He now asked the came to the master’s room and was at the master: “Please point out for me what is point of addressing him, the master the ultimate truth

of Zen.” rebuked him terribly. Poor Fo-Chien had • Phaùp Dieãn ñaùp: “Sum la vaïn töôïng ñöôïc to retire in a mostawkward maner. Back aán thaønh Nhaát phaùp.”—Fa-Yen replied: in his own quarters, he shut himself up in “A world of multiplicities is all stamped the room while his heart was in rebellion with the one.” against the master. • Phaät Giaùm ñaûnh leã roài lui ra—Fo-Chien • Phaät Quaû aâm thaàm bieát chuyeän ñoù, ñi ñeán bowed and retired. lieâu ñoàng baïn vaø goõ cöûa. Phaät Giaùm goïi

ra: “Ai ñoù?” Khi bieát ñaáy laø oâng baïn thaân and Chien called on the master, who, Phaät Quaû, sö baûo Phaät Quaû haõy vaøo. Phaät seeing them approach, abruptly remarked: Quaû e deø hoûi: “Sö huynh coù gaëp laõo Hoøa “O brother Ch’ien, this time you surely Thöôïng khoâng? Vieäc baùi phoûng ra sao?” have it.” Sö phieàn traùch baïn raèng: “Bôûi nghe sö Hueä Cöï: See Tueä Cöï. huynh khuyeân neân toâi oû laïi ñaây; keát cuïc Hueä Ñaêng: See Tueä Ñaêng. vieäc löøa phænh naày laø gì? OÂi ñaõ bò laõo Hoøa Hueä Ñaêng Vöông: See Tueä Ñaêng Vöông. Thöôïng maéng chöûi thaäm teä.” Phaät Quaû Hueä Giaùc Lang Nha Thieàn Sö: Zen master baät cöôøi ha haû vaø baûo: “Huynh coù nhôù Lang-Ye-Hui-Jue—See Quaûng Chieáu Hueä ngaøy kia huynh noùi gì vôùi toâi khoâng?” Giaùc Thieàn Sö. Phaät Giaùm yù hoûi: “Nghóa laø gì?” Phaät Quaû beøn theâm: “Haù khoâng phaûi sö huynh baûo Hueä Giaûi: See Tueä Giaûi. raèng Ñoâng Töï chæ muoán haït chaâu maø Hueä Giaûi Thoaùt: Taâm giaûi thoaùt khoûi si meâ thoâi, coøn caùi ñieàu Ngöôõng Sôn ñöa ra laø baèng trí hueä—A mind delivered from caùi gioû tre cuõ kyõ?”—Fo-Kuo found this ignorance by wisdom—The arhat’s quietly, and came to his friend’s room and deliverance from hindrances to wisdom. knocked at the door. Fo-Chien called out, ** For more information, please see Tueä Giaûi “Who is it?” Finding that it was his dear Thoaùt. friend Fo-Kuo, he told Kuo to come in. Hueä Hoïc: See Tueä Hoïc. Fo-Kuo innocently asked: “Did you see Hueä Huyeãn: See Tueä Huyeãn. the master? How was the interview?” Fo- Hueä Khaû: Theo Truyeàn Ñaêng Luïc, Hueä Khaû Chien now reproached him saying: “It (487-593) laø moät nhaø nho nhieät taâm, moät maãu was according to your advice that I have ngöôøi taùnh tình phoùng khoaùng, roäng raõi, duø ñaõ stayed here, and what is the outcome of quen vôùi saùch Nho Laõo, nhöng luoân luoân the trick? I have been terribly rebuked by khoâng haøi loøng vôùi nhöõng thuyeát aáy vì ngaøi that old master of ours.” Fo-Kuo burst out thaáy chuùng chöa ñöôïc thaáu ñaùo. Khi nghe tin into a hearty laugh and said: “Do you Boà Ñeà Ñaït Ma töø AÁn sang, ngaøi tìm ñeán gaëp remember what you told me the other Toå Boà Ñeà Ñaït Ma ôû Thieáu Laâm Töû ñeå hoûi day?” Fo-Chien discontentedly said: phaùp. Khi ñeán caàu ñaïo vôùi toå Ñaït Ma, nhöng “What do you mean?” Fo-Kuo then thaày cöù ngoài im laëng quay maët vaøo vaùch. Hueä added: “Did you say that while Tung-Szu Khaû suy nghó: “Ngöôøi xöa caàu ñaïo ñeán phaûi wanted the gem and nothing else, and cheû xöông laáy tuûy, ñoå maùu nuoâi ngöôøi ñoùi, xoûa what Yang-Shan produced was just an old toùc phuû ñöôøng laày, hay ñeán caû gieo mình vaøo wicker workd?” mieäng coïp ñoùi. Coøn ta laø keû naøo? Ta haù khoâng • Khi nghe ñoàng baïn nhaéc laïi caâu noùi cuûa theå hieán mình ñeå phuïng thôø chaùnh phaùp hay

mình, Phaät Giaùm thaáy ngay yeáu ñieåm cuûa sao?" vaøo ngaøy moàng chín thaùng chaïp cuøng mình. Roài thì caû hai ñöôïc Hoøa Thöôïng naêm, vì muoán laøm cho toå coù aán töôïng saâu ñaäm, goïi; vöøa thaáy hai ngöôøi, Hoøa Thöôïng noùi oâng ñaõ ñöùng trong tuyeát laïnh, roài quyø goái trong ngay: "Möøng cho anh Caàn, vieäc lôùn ñaõ saân phuû ñaày tuyeát trong nhieàu ngaøy. Baáy giôø xong!"—When his own statement was Toå Boà Ñeà Ñaït Ma ñoäng loøng thöông xoùt beøn repeated now by his friend, Fo-Chien at hoûi: "Nhaø ngöôi muoán gì maø ñöùng maõi trong once saw the point. Thereupon both Kuo tuyeát nhö theá?" Hueä Khaû ñaùp: "Toâi ñeán ñeå

mong ñöôïc lôøi daïy voâ giaù cuûa thaày; ngöôõng ngoaøi. Ngaøy kia, trong khi sö ñang noùi phaùp mong thaày môû cöûa töø bi duoãi tay teá ñoä quaàn ngoaøi cöûa tam quan chuøa Khuoân Cöùu thì trong sanh ñau khoå naày." Toå baûo: "Giaùo lyù voâ chuøa vò truï trì hoïc cao danh voïng laø phaùp sö thöôïng cuûa Phaät chæ coù theå hieåu khi ñaõ traûi qua Bieän Hoøa ñang giaûng kinh Nieát Baøn. Boån ñaïo moät thôøi gian daøi caàn khoå, nhaãn caùi khoù nhaãn, uøn uøn boû vò phaùp sö ñöùng giaûng moät mình ñeå haønh caùi khoù haønh. Nhöõng ngöôøi trí vaø ñöùc ra bu quanh oâng thaày ñang giaûng giöõa trôøi. thaáp keùm maø loøng thì khinh maïn, ñaâu coù theå Chaéc laø luùc aáy quaàn aùo cuûa sö beâ boái laém, gheù maét troâng vaøo chaân thöøa cuûa ñaïo Phaät; chæ tuyeät khoâng coù gì toû ra sö thuoäc haøng giaùo luoáng coâng maø thoâi." Hueä Khaû bò xuùc caûm saâu phaåm. Phaùp sö thaáy vaäy noåi giaän, ñeán ñaàu caùo xa, vaø cuoái cuøng ñeå chöùng toû taám loøng thaønh vôùi quan treân veà oâng ñaïo aên maøy kia truyeàn taø khaån mong ñöôïc hoïc hoûi ñaïo lyù cuûa chö Phaät, giaùo. Do ñoù Hueä Khaû bò baét, vaø bò xöû giaûo. ngaøi ñaõ duøng dao chaët ñöùt caùnh tay traùi cuûa Ngaøi khoâng heà keâu oan, maø ngöôïc laïi cöù moät mình daâng leân Toå ñeå ñöôïc nhaän laøm ñeä töû. möïc bình thaûn thuaän theo, cho raèng ñuùng vôùi Sau khi ñöôïc Toå Boà Ñeà Ñaït Ma nhaän laøm ñeä luaät nhaân quaû raèng sö coù moät moùn nôï cuõ caàn töû. Toå nhaän xeùt: "Ñöøng ñi tìm caùi chaân lyù naày phaûi traû. Noäi vuï xaõy ra trong naêm 593, sö thoï ôû keû khaùc." Sau khi ñöôïc Toå nhaän laøm ñeä töû, 107 tuoåi—According to the Transmission of Hueä Khaû hoûi Toå: "Taâm con khoâng an, xin Hoøa the Lamp, Hui-K'o (487-593), a strong-minded Thöôïng daïy phaùp an taâm." Toå nhìn thaúng baûo: Confucian scholar, a liberated minded, open- "Ñem taâm ra ta an cho." Hueä Khaû xoay tìm laïi hearted kind of person. He thoroughly taâm mình, khoâng thaáy boùng daùng, beøn thöa vôùi acquainted with Confucian and Taosit Toå: "Con tìm taâm khoâng ñöôïc." Toå baûo: "Ñöøng literature, but always dissatisfied with their lo, ta ñaõ an taâm cho ngöôi roài." Qua ñoù Hueä teachings because they appeared to him not Khaû lieàn ngoä. Hueä Khaû trình baøy ñuû caùch hieåu quite thorough-going. When he heard of cuûa oâng veà taùnh lyù cuûa taâm, nhöng laàn naøo Toå Bodhidharma coming from India, he came to cuõng moät möïc baûo 'chaúng phaûi,' maø cuõng Bodhidharma and asked for instruction at Sha- khoâng baûo noùi gì veà taâm theå voâ nieäm. Moät Lin Temple, when arrived to seek the dharma hoâm Hueä Khaû noùi: "Ta ñaõ döùt heát chö duyeân with Bodhidharma, but the master was always roài." Toå hoûi: "Ngöôi khoâng bieán thaønh hö voâ found sitting silently

facing the wall. Hui-K'o ñoaïn dieät chöù?" Hueä Khaû ñaùp: "Chaúng thaønh wondered to himself: "History gives examples ñoaïn dieät." Toå laïi hoûi: "Laáy gì laøm tin chaúng of ancient truth-seekers, who were willing for phaûi laø ñoaïn dieät?" Hueä Khaû ñaùp: "Do caùi bieát the sake of enlightenment to have the marrow töï nhieân vaäy, coøn noùi thì chaúng ñöôïc." Toå noùi: extracted from their bones, their blood spilled "Ñoù laø choã bí quyeát taâm truyeàn cuûa chö Phaät, to feed the hungry, to cover the muddy road ngöôi chôù ngôø gì heát." Cuoái cuøng Hueä Khaû with their hair, or to throw themselves into the ñöôïc truyeàn y baùt laøm Nhò Toå Thieàn Toâng mouth of a hungry tiger. What am I? Am I not Trung Hoa keá nghieäp toå Boà Ñeà Ñaït Ma. Sau also able to give myself up on the altar of ngaøy töø giaû Toå caát böôùc du phöông, sö khoâng truth?" On the ninth of December of the same hoaèng hoùa ngay, maø taïm laùnh aån giöõa lôùp haï year, to impress Bodhidharma, he stood still löu cuøng khoå, khoâng ñeå loä chaân töôùng moät cao under the snow, then knelt down in the snow- Taêng trang nghieâm trí hueä. Daàu vaäy, sö vaãn covered courtyard for many days. tuøy duyeân hoùa ñoä. Sö luoân giöõ veû ñieàm ñaïm Bodhidharma then took pity on him and said: khieâm cung, chöù khoâng phoâ tröông ra beà "You have been standing in the snow for some

time, and what is your wish?" Hui-K'o replied: "For I know it always in a most intelligible "I come to receive your invaluable instruction; manner, but to express it in words, that is please open the gate of mercy and extend your impossible." The Patriarch said: "That is the hand of salvation to this poor suffering mortal." mind-essence itself transmitted by all the Bodhidharma then said: "The incomparable Buddhas. Habour no doubts about it." teaching of the Buddha can be comprehended Eventually Hui-K'o received the teaching only after a long and hard discipline and by directly "mind-to-mind." Subsequently, he enduring what is most difficult to endure and inherited his robe and alms-bowl to become practising what is most difficult to practise. the Second Patriarch of the Chinese Zen Sect Men of inferior virtue and wisdom who are (the successor of Bodhidharma). After he left light-hearted and full of self-conceit are not the master, he did not at once begin his able even to set their eyes on the truth of preaching, hiding himself among people of Buddhism. All the labor of such men is sure to lower classes of society. He evidently shunned come to naught." Hui-K'o was deeply moved being looked up as a high priest of great and in order to show his sincerity in the desire wisdom and understanding. However, he did to be instructed in the teaching of all the not neglect quietly preaching the Law Buddhas, he finally cut off his left arm in whenever he had an occasion. He was simply appeal to be received as disciple. Until he quiet and unassuming, refusing to show seemd to be well prepared, Bodhidharma call himself off. But one day when he was him in and asked: "What do you wish to discoursing about the Law before a three- learn?" Hui-K'o replied: "My mind is always entrance gate of a temple, there was another disturbed. I request your honor that I could be sermon going on inside the temple by a taught a way to pacify it." Bodhidharma then resident priest, learned and honoured. The ordered: "Bring me your troubled mind and I audience, however, left the reverend

lecturer will calm it down for you." Hui-K'o replied: inside and gathered around the street-monk, "But Honorable Master, I could not locate it." probably clad in rags and with no outward Bodhidharma then said: "Don't worry, disciple. signs of ecclesiastical dignity. The high priest I have appeased your mind for you already." got angry over the situation. He accused the With that short encounter, Hui-K'o beggar-monk to the authorities as immediately became enlightened. Hui-K'o promulgating a false doctrine, whereupon Hui- tried so many times to explain the reason of K'o was arrested and put to death. He did not mind, but failed to realize the truth itself. The specially plead innocent but composedly Patriarch simple said: "No! No! And never submitted, saying that he had according to the proposed to explain to his disciple what was law of karma an old debt to pay up. This took the mind-essence in its thought-less state. One place in 593 A.D. and he was one hundred and day, Hui-K'o said: "I know now how to keep seven years old when he was killed. myself away from all relationships." The Hueä Khai: Thieàn sö Hueä Khai, theo Truyeàn Patriarch queried: "You make it total Ñaêng Luïc, laø ñeä töû cuûa Thieàn sö Vaïn Thoï annihilation, do you not?" Hui-K'o replied: Suøng Quaùn.—Zen master Hueä Khai (1183- "No, master, I do not make it a total 1260), according to Transmission of the Lamp, annihilation." The Patriarch asked: "How do was a disciple of Wan-Shou-Ch'ung-Kuan. you testify your statement?" Hui-K'o said: • Khi sö thaáu hieåu nhöõng leõ bí aån cuûa Thieàn

nhôø tham cöùu chöõ 'Voâ,' sö töï giaûi baøy thaønh taäp. Khoâng saép ñaët thöù töï cuûa boán baèng baøi thô sau ñaây—When he möôi taùm taéc ôû ñaây, goïi chung laø Voâ Moân understood the secrets of Zen by the study Quan—Hui-K'ai dedicated his Wu-Men- of the word 'Wu,' he expressed himself in Kuan (The Gateless Frontier Pass) to the the following verse: Emperor Li-Tsung in celebration of the Trôøi quang maây taïnh, saám daäy vang löøng fourth anniversary (1229) of his Moïi vaät treân ñaát, maét boãng môû böøng coronation. In the preface, he says: "In all Muoân hoàng nghìn tía cuoái ñaàu laøm leã the teaching of the Buddha the most Nuùi Tu Di cuõng nhaåy muùa vui möøng. essential thing is to grasp the Mind. While (Thanh thieân baïch nhaät nhaát thanh loâi there are so many entrances leading to it, Ñaïi ñòa quaàn sinh nhaõn hoaùt khai the most central one is without a gate. Vaïn töôïng sum la teà kheå thuû How do you get them into this gateless Tu di boät khieáu vuõ tam ñaøi). entrance? Have you not heard this said by From the blue sky, the sun glowing white, ancient worthy: 'Things that come through a peal of thunder! a gate are worthless, anything obtained by All living things on earth open their eyes a relative means is bound for final widely, multiplicities endless uniformly destruction?' Such statements as these bow their heads in respect; look very much like stirring up waves Lo and behold, Mt. Sumeru is off its base when there is no wind, like pricking a sore dancing a three-stage platform (san-tai). on the smooth skin. As to those who seek • Theo Thieàn Luaän, Taäp II cuûa Thieàn sö wisdom in the words, or who attempt to D.T. Suzuki, Hueä Khai ñaõ ñeà taëng Voâ beat the moon with a stick , or who scratch Moân Quan cho Toáng Lyù Toâng ñeå cung an itching over the shoe, what real chuùc nhaø vua vaøo dòp kyû nieäm boán naêm concern have they with the truth? While I ñaêng vò cuûa vua (1229).

Trong baøi töïa, sö was spending a summer at Lung-Hsiang of vieát: “Taát caû nhöõng lôøi daïy cuûa Phaät laáy Eastern China in the first year of Sha-Ting Taâm laøm toâng, laáy khoâng cöûa laøm cöûa vaøo (1228), I had to look after a number of Ñaïo. Ñaõ laø khoâng cöûa, laøm sao vaøo ñöôïc? student-monks who wished to be Haù khoâng nghe coå nhaân coù noùi: ‘Vaøo baèng instructed in Zen. So, I made use of the cöûa khoâng phaûi laø ñoà quí, do duyeân maø coù ancient masters’ koans as a piece of brick roài thuûy chung cuõng thaønh hoaïi.’ Noùi nhö which is used for knocking at the gate. The theá töïa hoà khoâng gioù maø soùng daäy, da thòt students were thus disciplined each toát maø noåi gheõ. Nhöõng ai tìm lyù trong lôøi, according to his ability. The notes chaúng khaùc naøo vaùc gaäy quô traêng, caùch gradually accumulated and finally came to giaøy gaõi ngöùa. Coù gì lieân quan ñeán söï thaät assume a book-form. There is no ñaâu? Muøa haï nieân hieäu Thieäu Ñònh thöù systematic arrangement in the forty-eight nhaát (1228), toâi laøm thuû chuùng ôû Long cases herein collected. The general name Töôøng vaø Ñoâng Gia, nhaân ñöôïc Taêng “Wu-Men-Kuan” has been given to them. chuùng thænh giaûng phaùp, beøn ñem coâng aùn Hueä Khaûi: Hueä Khaûi, moät vò sö vaø taùc giaû cuûa coå nhaân laøm vieân gaïch doäng cöûa. Tuøy cuûa nhieàu luaän noåi tieáng, cuõng ñöôïc bieát qua theo caên cô maø daãn daét ngöôøi tu hoïc. Sao teân Trí Khaûi, soáng vaøo khoaûng theá kyû thöù luïc nhöõng lôøi bình giaûi laïi, roài boãng döng saùu—Hui-K’ai, a monk and author of many

famous sastras, also known as Chih-K’ai of the • Moät hoâm, sö cuoán reøm, maét sö nhìn vaøo sixth century. aùnh saùng cuûa ñeøn loàng, boãng nhieân ñaïi Hueä Kieám: See Tueä Kieám. ngoä. Hoâm sau sö beøn laøm baøi tuïng: Hueä Kieán: See Tueä Kieán. “Ñaïi sai daõ ñaïi sai Quyeän khôûi lieâm lai kieán thieân haï Hueä Kính: See Tueä Kính. Höõu nhôn vaán ngaõ thò haø toâng? Hueä Laõng Thieàn Sö: Zen master Hui-Nieâm khôûi phaát töû phaùch khaåu ñaø.” Lang—Thieàn sö Trung Hoa, soáng vaøo khoaûng (Raát sai cuõng raát sai ñaàu theá kyû thöù 9, moät trong nhöõng ñeä töû noåi Vöøa cuoán reøm leân thaáy thieân haï. tieáng cuûa Thieàn Sö Thaïch Ñaàu Hy Thieân. Moät Coù ngöôøi hoûi ta laø tu toâng gì maø hoâm Hueä Laõng hoûi Thaïch Ñaàu: “Phaät laø ai?” chöùng ñaéc? Ta seõ caàm caây phaát töû leân Thaïch Ñaàu noùi: “Nhaø ngöôi khoâng coù Phaät nhaèm mieäng ñaùnh). taùnh.” Hueä Laõng laïi hoûi: “Caû loaøi maùy cöïa One day when he rolled up a bamboo cuõng khoâng?” Thaïch Ñaàu ñaùp: “Loaøi maùy cöïa screen and his eye fell upon the light of a coù Phaät taùnh.” Hueä Laõng hoûi: “Hueä Laõng naøy lantern. At that moment he woke up. The sao khoâng coù Phaät taùnh?” Thaïch Ñaàu noùi: “Vì next day he composed the following verse ngöôi khoâng chòu mình coù.” Do caâu noùi naày to attest to his understanding: cuûa Thaïch Ñaàu laøm thöùc tænh söï voâ trí cuûa Hueä “I was so far off, Laõng, töø ñoù maø toû ngoä—A Chinese Zen Then all the earth was revealed when master, flourished in the beginning of the ninth I rolled up a screen. century, one of the most outstanding disciples If any asks me to explain our school, of Zen master Shih-T’ou-His-T’ien. One day I’ll raise the whisk and slap his Hui Lang asked Shih-T’ou: “Who is the mouth.” Buddha?” Shih-T’ou said: “You have no • Sau khi Tröôøng Khaùnh trình keä leân Tuyeát Buddha nature.” Hui-Lang asked: “How about Phong, Tuyeát

Phong noùi vôùi Huyeàn Sa: these beings that go wriggling about?" Shih- "Keû naày ñaõ trieät ngoä." Huyeàn Sa thöa: T'ou replied: "They rather have the Buddha- "Chöa ñöôïc, ñaây laø yù thöùc laøm ra, ñôïi nature." Hui-Lang asked again: "How is that I khaùm phaù ra môùi tin chaéc." Chieàu ñeán, am devoid of it?" Shih-T'ou said: "Because chuùng Taêng vaøo phaùp ñöôøng thöa hoûi. you do not acknowledge it yourself." This is Tuyeát Phong noùi vôùi sö: "Ñaàu Ñaø Bò chöa said to have awakened Hui-Lang to his own chaáp nhaän oâng, thaät coù chaùnh ngoä ôû tröôùc ignorance which now illuminates—See Thaïch chuùng noùi ra xem." Sö lieàn noùi baøo tuïng: Ñaàu Hy Thieân. "Vaïn töôïng chi trung ñoäc loä thaân Hueä Laêng Tröôøng Khaùnh Thieàn Sö: Zen Duy nhôn töï khaúng naõi vi thaân master Hui-Leng-Chang-Shing—Thieàn Sö Hueä Tích thôøi maäu höôùng ñoà trung mích Laêng Tröôøng Khaùnh sanh naêm 854 taïi Dieâm Kim nhaät khaùn nhö hoûa lyù baêng." Chaâu (baây giôø laø taây nam thaønh phoá Haûi Ninh, (Chính trong vaïn töôïng hieän toaøn thaân tænh Trieát Giang). Sö laø ñeä töû cuûa Thieàn Sö Chæ ngöôøi töï nhaän môùi laø gaàn Nghóa Toàn Tuyeát Phong—Zen master Hui- Thuôû xöa laàm nhaém ngoaøi ñöôøng kieám Leng was born in 854 in Yan-Chou (now Ngaøy nay xem laïi baêng trong loø). southwest of the modern city of Hai-Ning in Tuyeát Phong nhìn Huyeàn Sa noùi: "Khoâng Zhe-Jiang Province). He was a disciple of theå laø yù thöùc laøm ra." Sö hoûi Tuyeát Phong: Xue-Feng-Yi-Ts'un.

"Moät ñöôøng töø tröôùc chö Thaùnh truyeàn went into Xue-Feng-s quarters for an trao thænh thaày chæ daïy?" Tuyeát Phong interview. Xue-Feng asked him: "What is laëng thinh. Sö leã baùi roài lui ra. Tuyeát it?" Chang-Shing said: "The weather is Phong mæm cöôøi. Sö vaøo phöông tröôïng clear. It's a good day for Pu-Qing." Hsuan- tham vaán Tuyeát Phong. Tuyeát Phong hoûi: Sha said: "Your answer is not apart from "Laø caùi gì?" Sö thöa: "Ngaøy nay thôøi trong the great mystery." An thus Chang-Shing's phôi baép laø toát." Huyeàn Sa noùi: "Caâu traû enlightenment was confirmed. lôøi cuûa oâng khoâng rôøi ñaïi maät." Töø ñoù söï • Sö trôû thaønh Phaùp Töû vaø löu laïi Tuyeát giaùc ngoä cuûa sö ñöôïc xaùc quyeát—After Phong 29 naêm. Ñeán naêm 906, sö nhaän lôøi Chang-Shing presented this verse to his ñeán truï trì chuøa Chieâu Khaùnh, vaø löu laïi teacher Xue-Feng. Xue-Feng presented it ñaây hôn möôøi laêm naêm. Sö thò tòch naêm to the senior monk Hsuan-Sha and said: 932—Chang-Shing remained with Xue- "This disciple has penetrated the Way." Feng for twenty-nine years, becoming his Hsuan-Sha said: "I don't approve. This Dharma heir. In 906, he accepted to come verse could have been composed with to live at Zhao-Shing Temple, where he mundane conscious understanding. We remained for more than fifteen years. He have to test him further before we can passed away in 932. confirm him." That evening, when the Hueä Laâm: Thích Hueä Laâm chuøa Taây Minh monks assembled for a question-and- ñôøi nhaø Ñöôøng, ñeä töû cuûa moät nhaø sö AÁn Ñoä laø answer session, Xue-Feng said to Chang- ngaøi Baát Khoâng. OÂng tröôùc taùc boä Töï Ñieån Shing: "Ascetic Bei (Hsuan-Sha) doesn't Phaät Giaùo Hueä Laâm AÂm Nghóa (100 quyeån), approve your understanding. If you have döïa vaøo nhöõng tröôùc taùc cuûa caùc ngaøi Huyeàn been genuinely enlightened, please Öng, Hueä Uyeån, Khuy

Kyø, vaø Vaân Coâng. OÂng present your understanding now to the baét ñaàu coâng trình vaøo naêm 788 vaø hoaøn thaønh assembly." Chang-Shing then recited vaøo naêm 810 sau Taây Lòch. OÂng coøn ñöôïc another verse, saying: ngöôøi ñôøi goïi laø Ñaïi Taïng AÂm Nghóa Ñaïi Sö— "Amidst the myriad realms the solitary Hui-Lin, a disciple of the Indian monk Amogha body is revealed. (Baát Khoâng). He made the dictionary of Only persons self-allowing are intimate sounds and meanings of Buddhist words and with it. phrases, based upon the works of Hsuan-Ying, Before, I wrongly searched amongst the Hui-Yuan, K'uei-Chi, and Yun-Kung, in 100 paths, books. He began the work in 788 AD and But today I see, and it's like ice in fire." ended it in 810 AD. He is also called the Great Xue-Feng then looked at Hsuan-Sha and Treasure of sounds and meanings. said: "I don't accept this. It still could be Hueä Lôïi: Toû loøng töø aùi laøm lôïi chuùng sanh— composed with conscious understanding." To show kindness to and benefit others. Chang-Shing then asked Xue-Feng: Hueä Löïc: Moät trong nguõ löïc—Trí tueä coù khaû "Please, Master, demonstrate what has naêng dieät töø ñöôïc phieàn naõo—One of the five been passed down by all the Patriarchs." powers—The power of wisdom (prajna) which Xue-Feng remained silent. Chang-Shing help destroying all illusion and delusion. then bowed and walked out of the hall. Hueä Löu: See Tueä Löu. Xue-Feng smiled. When Chang-Shing Hueä Meänh:

1) Phaùp thaân laáy trí tueä laøm thoï meänh. Meänh talking about Yun-Men's Dharma and cuûa trí tueä yeáu ôùt thì caùi theå cuûa phaùp thaân Yun-Feng said: "Although Huai-Cheng seõ töû vong—Wisdom life, or wisdom as came after Yun-Men, his Dharma is life, wisdom being the basic of spiritual different." Huang-Long asked: "What's character. different about it?"Yun-Feng said: "Yun- 2) Tieáng toân xöng ñeå goïi haøng Tyø Kheo—A Men's Dharma is like making cinnabar term to address to a monk. with nine turns of the grinder, or touching Hueä Minh: Hsuan-Lang—See Huyeàn Lang. iron and turning it to gold. But Huai- Hueä Muïc: See Tueä Muïc. Cheng's medicine is old hat to the disciples, and if you stick it in the forge it Hueä Nam Hoaøng Long Thieàn Sö: Zen melts away." Huang-Long grew angry and master Hui-Nan-Huang-Lung—Thieàn sö Hueä threw a cushion at Yun-Feng. The next Nam Hoaøng Long sanh naêm 1002 taïi Tín day Yun-Feng apologized and said: "Yun- Chaâu, ñeä töû cuûa Thieàn Sö Thaïch Söông Sôû Men's bearing is like that of a king. Are Vieân—Zen master Hui-Nan-Huang-Lung was you willing to die beneath his words? born in 1002 in Hsin-Chou, was a disciple of Huai-Cheng also imparts a Dharma to Shi-Shuang-Ch'u-Yuan. people. Death words. But these death • Nhôn dòp sö vaø Vaên Duyeät cuøng ñi Taây words, can they also give people life?" Sôn, ban ñeâm nghæ laïi, hai ngöôøi ñaøm ñaïo. Yun-Feng then turned to leave, but Vaên Duyeät noùi: "Thieàn Sö Hoaøi Tröøng tuy Huang-Long pulled him back, saying: "If laø con chaùu Vaân Moân, nhöng phaùp ñaïo that's so, then what teacher now lives up coøn khaùc xa Vaân Moân." Sö hoûi: "Khaùc ôû to your meaning?" Yun-Feng said: "Shi- choã naøo?" Vaên Duyeät ñaùp: ""Vaân Moân Shuang-Ch'u-Yuan's methods are known nhö ñôn sa ñaõ chín phen luyeän, ñeå vaøo saét everywhere and all the disciples can see lieàn bieán thaønh vaøng; Hoaøi Tröøng nhö that he's unsurpassed. Huang-Lung ñöôïc Hoàng

Ngaân nhìn thaáy ñeïp maét, maø thought to himself , Master Yueh is a ñeå vaøo loø lieàn chaûy." Sö noåi giaän caàm student of Da-Yu, but he's sending me to chieác goái neùm Vaên Duyeät. Saùng ra Vaên see Shi-Shuang. How can this be?" Duyeät xin loãi laïi noùi: "Chí khí Vaân Moân • Sö lieàn söûa soaïn khaên goùi saùng hoâm sau nhö vua, cam chòu töû ngöõ sao?" Hoaøi leân ñöôøng. Ñi ñeán nöûa ñöôøng, sö nghe Töø Tröøng coù phaùp daïy ngöôøi laø töû ngöõ. Töû Minh moãi vieäc ñeàu löøa ñaûo thieàn sinh, lieàn ngöõ maø hay laøm ngöôøi soáng ñöôïc sao?" thoái chí khoâng ñi. Sö ôû taïi laøng Bình nhieàu Noùi xong, Vaên Duyeät lieàn boû ñi. Sö keùo ngaøy. Keá, sö leân Hoaønh Nhaïc ñeán chuøa laïi noùi: "Neáu vaäy thì ai coù theå hôïp yù Phöôùc Nghieâm yeát kieán Thieàn sö Hieàn, thaày?" Vaên Duyeät baûo: "Thaïch Söông Sôû Thieàn sö Hieàn cöû sö laøm thô kyù. Chôït Vieân thuû ñoaïn vöôït caû moïi nôi, thaày muoán Thieàn sö Hieàn tòch, Quaän thuù môøi Töø yeát kieán thì khoâng neân chaäm treã." Sö thaàm Minh ñeán truï trì. Ñöôïc tin naày, sö raát hoan nghó: "Ñaây laø vieäc lôùn cuûa ngöôøi haønh hyû coù cô hoäi ñeå nghieäm xeùt lôøi Vaên Duyeät khaát vaäy, Vaên Duyeät laø ñoà ñeä Nham noùi. Töø Minh ñeán, sö troâng thaáy thaân taâm Thuùy, maø daïy ta ñeán yeát kieán Thaïch ñeàu cung kính. Nghe Töø Minh luaän noùi Söông thì coù lieân heä ñeán oâng ñaâu?"— phaàn nhieàu cheâ caùc nôi moãi ñeàu thuoäc taø Huang-Long was traveling with Zen giaûi. Chính choã Sö ñöôïc maät chæ nôi Phaàn master Wen-Yueh. One night they were

Ñaøm cuõng bò baùc boû. Sö nhôù laïi lôøi noùi phöông noåi tieáng khaép tuøng laâm, neáu coøn cuûa Vaên Duyeät luùc bình nhaät raát ñuùng. Sö coù nghi ngôø chaúng caàn khoå caàu nhö vaäy, lieàn thay ñoåi quan nieäm noùi: "Ñaïi tröôïng haõy ngoài maø thöông löôïng." Töø Minh lieàn phu trong thaâm taâm cöù nghi ngaïi hoaøi goïi thò giaû ñem gheá môøi sö ngoài. Sö vaãn töø sao?"—Huang-Lung then went to seek out choái vaø thaønh khaån tha thieát caàu chæ daïy. Shi-Shuang. While on the way he heard Töø Minh baûo: "Thô kyù hoïc thieàn Vaân Moân that Shi-Shuang was not taking students, aét khoâng ñöôïc yeáu chæ aáy. Nhö noùi: "Tha so he went instead to Mount Heng, where Ñoäng Sôn ba gaäy." Ñoäng Sôn khi aáy neân he visited the teacher Fu-Yan Xian. Fu- ñaùnh hay chaúng neân ñaùnh?" Sö thöa: "Neân Yan gave Huang-Lung the job of temple ñaùnh." Töø Minh nghieâm nghò baûo: "Nghe secretary. Shortly thereafter Fu-Yan died, tieáng ba gaäy lieàn cho laø neân aên gaäy, vaäy and the governor appointed Shi-Shuang to oâng töø saùng ñeán chieàu nghe chim keâu replace him. When Shi-Shuang arrived, he troáng ñaùnh, tieáng chuoâng tieáng baûng, cuõng disparaged everything at the temple, neân aên ba gaäy. AÊn gaäy ñeán luùc naøo môùi ridiculing everything he saw as wrong. thoâi." Sö chæ nhìn söûng maø thoâi. Töø Minh Huang-Lung was deeply disappointed with baûo: "Toâi luùc ñaàu nghi khoâng theå laøm thaày Shi-Shuang's manner. When Huang-Lung oâng. Giôø ñaây ñaõ ñuû tö caùch laøm thaày oâng. visited Shi-Shuang in his abbot's room, OÂng haõy leã baùi ñi. Sö leã baùi xong, ñöùng Shi-Shuang said: "Huai-Cheng studied daäy. Töø Minh nhaéc lôøi tröôùc: "Neáu oâng Yun-Men' Zen, so he must surpass Yun- bieát ñöôïc yù chæ Vaân Moân thì, Trieäu Chaâu Men's teaching. When Yun-Men spared thöôøng noùi: 'Baø giaø ôû Ñaøi Sôn bò ta khaùm T'ong-Shan Shou-Chu three blows with phaù,'

thöû chæ ra choã khaùm phaù xem?" Sö staff, did T'ong-Shan suffer the blows or maët noùng höïc, moà hoâi xuaát haïn, khoâng not?" Huang-Lung said: "He suffered the bieát ñaùp theá naøo—When Huang-Lung blows." Shi-Shuang said fiercely: "From visited Shi-Shuang in his abbot's room, morning till night the magpies ry and the Shi-Shuang said, "Huai-Cheng sutdied crows caw, all of them in response to the Yun-Men's Zen, so he must surpass Yun- blows they've suffered." Shi-Shuang then Men's teaching. When Yun-Men spared sat in a cross-legged position, and Huang-Dong-Shan Shou-Chou three blows with Lung lit incense and blowed to him. Shi- the staff, did Dong-Shan suffer the blows Shuang later asked: "Zhao-Chou sai: 'The or not?" Huang-Lung said, "He suffered old lady of Mount T'ai, I'll go check her the blows." Shi-Shuang said piercely, out for you.' But where was the place he "From morning till night the magpies cry checked her out?" Huang-Lung sweated and the crows caw, all of them in response profusely but he couldn't answer. to the blows they've suffered." Shi-

• Sö lieàn vaøo thaát Töø Minh, thöa: "Hueä Nam Shuang then sat in a cross-legged position, do toái doát troâng ñaïo maø chöa thaáy, giôø and Huang-Lung lit incense and bowed tham thieàn khi hoâm, nghe thaày daïy nhö him. Shi-Shuang later asked, "Zhao-Chou ngöôøi ñi laïc ñöôøng ñöôïc xe chæ nam. Cuùi said, 'The old lady of Mount Tai—I'll go xin Hoøa Thöôïng ñaïi töø boá thí phaùp khieán check her out for you.' But where was the cho con döùt heát nghi ngôø." Töø Minh cöôøi placehe checked her out?" Huang-Lung baûo: "Thô kyù ñaõ laõnh ñoà chuùng vaø du sweated profusely but couln't answer.

• Hoâm sau sö laïi vaøo thaát, bò Töø Minh maéng ñaïi ngoä vì vaøo luùc thieáu thôøi nghe ñöôïc chöûi. Sö hoå theïn, nhìn nhöõng ngöôøi hai moät ñoaïn trong Kinh Kim Cang. Ngaøy kia, beân noùi: "Chính vì chöa hieåu caâu quyeát sau khi gaùnh cuûi baùn taïi moät tieäm khaùch, nghi, maéng chöûi ñaâu phaûi qui cuû töø bi thí ngaøi ra veà thì nghe coù ngöôøi tuïng kinh phaùp!" Töø Minh cöôøi noùi: "Ñoù laø maéng Phaät. Lôøi kinh chaán ñoäng maïnh tinh thaàn chöûi sao?" Ngay caâu noùi aáy, sö ñaïi ngoä. cuûa ngaøi. Ngaøi beøn hoûi khaùch tuïng kinh gì Laøm bøi tuïng: vaø thænh ôû ñaâu. Khaùch noùi töø Nguõ Toå ôû "Kieät xuaát tuøng laâm thò Trieäu Chaâu Hoaøng Mai. Sau khi bieát roõ ngaøi ñem loøng Laõo baø khaùm söù moät lai do khao khaùt muoán hoïc kinh aáy vôùi vò thaày Nhö kim töù haûi thanh nhö caûnh naày. Hueä Naêng beøn lo lieäu tieàn baïc ñeå laïi Haønh nhôn maïc dæ loä vi thuø." cho meï giaø vaø leân ñöôøng caàu phaùp. Veà (Gioûi vöôït tuøng laâm laø Trieäu Chaâu sau ngaøi ñöôïc choïn laøm vò toå thöù saùu qua Laõo baø nôi khaùm khoâng moái manh baøi keä chöùng toû noäi kieán thaâm haäu maø oâng Hieän nay boán bieån nhö göông saùng ñaõ nhôø ngöôøi khaùc vieát duøm ñeå ñaùp laïi vôùi Boä haønh thoâi chôù gheùt con ñöôøng). baøi keä cuûa Thaàn Tuù. Nhö moät vò laõnh ñaïo The next day, Huang-Lung went to Shi- Thieàn Toâng phöông Nam, oâng daïy thieàn Shuang's room again. Shishuang berated ñoán ngoä, qua thieàn ñònh maø nhöõng tö him unceasingly. Huang-Long said: "Is töôûng khaùch quan vaø voïng chaáp ñeàu tan cursing a compassionate way of carrying bieán. Luïc Toå Hueä Naêng khoâng bao giôø out the teaching?" Shi-Shuang yelled: chính thöùc trao ngoâi toå cho ngöôøi ñaéc phaùp "Try

cursing and see!" At these words cuûa oâng, do vaäy maø coù khoaûng troáng; tuy Huang-Lung experienced a great nhieân, nhöõng vò sö xuaát chuùng cuûa caùc theá awakening. He the wrote the following heä keá tieáp, ôû Trung Hoa, Vieät Nam (ñaëc verse: bieät laø doøng Laâm Teá), vaø Nhaät Boån, ñeàu "The eminent adept Zhao-Chou ñöôïc kính troïng vì thaønh quaû saùng choùi Had his reasons for checking out the old cuûa hoï—He was born in 638 A.D., one of lady. the most distinguished of the Chinese Now the four seas are like a mirror, masters during the T'ang dynasty, the And a pilgrim no longer hates the road." sixth patriarch of Intuitional or meditation • Sö thò tòch naêm 1069—He passed away in sect (Zen Buddhism) in China. Hui-Neng 1069. came from Hsin-Chou in the southern Hueä Naêng: parts of China. His father died when he 1) Khaû naêng cuûa trí tueä: The power of was very young. It is said that he was very wisdom. poor that he had to sell firewood to support 2) Luïc Toå Hueä Naêng: Hui-Neng (638-713)— his widowed mother; that he was illiterate; Moät trong caùc nhaø sö xuaát chuùng ñôøi nhaø that he became enlightened in his youth Ñöôøng, sanh naêm 638 sau Taây Lòch, toå thöù upon hearing a passage from the Diamond saùu cuûa Thieàn Toâng Trung Hoa. Hueä sutra. One day, he came out of a house Naêng laø ngöôøi huyeän Taân Chaâu xöù Laõnh where he sold some fuel, he heard a man Nam, moà coâi cha töø thuôû nhoû. Ngöôøi ta noùi reciting a Buddhist Sutra. The words ngaøi raát ngheøo neân phaûi baùn cuûi nuoâi meï deeply touched his heart. Finding what giaø goùa buïa; raèng oâng muø chöõ; raèng oâng sutra it was and where it was possible to

get it, a longing came over him to study it before the patriarch. The patriarch asked: with the master. Later, he was selected to Where do you come from?" Hui-Neng become the Sixth Patriarch through a replied: "I am a farmer from Hsin-Chou verse someone wrote for him to respon to from the southern part of China." The Shen-Hsiu demonstrating his profound patriarch asked: "What do you want insight. As leader of the Southern branch here?" Hui-Neng replied: "I come here to of Ch'an school, he taught the doctrine of wish to become a Buddha and nothing Spontaneous Realization or Sudden else." The patriarch said: "So you are a Enlightenment, through meditation in southerner, but the southerners have no which thought, objectively and all Buddha-nature; how could you expect to attachment are eliminated. The Sixth attain Buddhahood?" Hui-Neng Patriarch Hui-Neng never passed on the immediately responded: "There may be patriarchy to his successor, so it lapsed. southerners and northerners, but as far as However, the outstanding masters of Buddha-nature goes, how could you make succeeding generations, both in China, such a distinction in it?" This pleased the Vietnam (especially Lin-Chi) and Japan, master very much. Hui-Neng was given an were highly respected for their high office as rice-pounder for the Sangha in attainments. the temple. More than eight months, it is • Khi tôùi Hoaøng Mai, ngaøi laøm leã ra maét said, he was employed in this menial Nguõ Toå. Nguõ toå hoûi: "OÂng töø ñaâu ñeán?" labour, when the fifth patriarch wished to Hueä Naêng ñaùp: "Töø Laõnh Nam ñeán." Toå select his spiritual successor from among hoûi: "OÂng muoán caàu gì?" Hueä Naêng ñaùp: his many disciples. One day the patriarch "Chæ caàu laøm

Phaät chöù khoâng caàu gì made an announcement that any one who khaùc." Toå noùi: "Ngöôøi Laõnh Nam khoâng could prove his thorough comprehension coù taùnh Phaät, sao laøm Phaät ñöôïc?" Hueä of the religion would be given the Naêng ñaùp ngay: "Thöa Toå, ngöôøi coù nam patriarchal robe and proclaimed as his baéc, taùnh Phaät haù vaäy sao?" Lôøi ñaùp ñeïp ligitimate heir. At that time, Shen-Hsiu, loøng Toå laém. Theá roài Hueä Naêng ñöôïc giao who was the most learned of all the cho coâng vieäc giaõ gaïo cho nhaø chuøa. Hôn disciples and thoroughly versed in the lore taùm thaùng sau maø Hueä Naêng chæ bieát coù of his religion, and who was therefore coâng vieäc haï baïc aáy. Ñeán khi Nguõ Toå ñònh considered by his fellow monks to be the choïn ngöôøi keá vò ngoâi Toå giöõa ñaùm moân heir of the school, composed a stanza nhaân. Ngaøy kia Toå baùo caùo vò naøo coù theå expressing his view, and posted it on the toû ra ñaït lyù ñaïo, Toå seõ truyeàn y phaùp cho outside wall of the meditation hall, which maø laøm Toå thöù saùu. Luùc aáy Thaàn Tuù laø read: ngöôøi hoïc cao nhaát trong nhoùm moân ñoà, Thaân thò Boà ñeà thoï, vaø nhuaàn nhaõ nhaát veà vieäc ñaïo, coá nhieân Taâm nhö minh caûnh ñaøi ñöôïc ñoà chuùng coi nhö xöùng ñaùng nhaát Thôøi thôøi thöôøng phaát thöùc, höôûng vinh döï aáy, beøn laøm moät baøi keä Vaät xöû nhaï traàn ai. trình choã hieåu bieát, vaø bieân nôi vaùch beân (Thaân laø caây Boà Ñeà, chaùi nhaø chuøa. Keä raèng—When he Taâm nhö ñaøi göông saùng reached Wang-Mei, he came and bowed Luoân luoân sieâng lau chuøi

Chôù ñeå dính buïi baëm). cherished the idea that the author of this The body is like the bodhi tree, gatha would surely be awarded the prize. The mind is like a mirror bright, But when they awoke the next morning Take heed to keep it always clean, they were surprised to see another gatha And let no dust accumulate on it. written alongside of it. The writer of these Ai ñoïc qua cuõng khoaùi traù, vaø thaàm nghó lines was an insignificant layman in the theá naøo taùc giaû cuõng ñöôïc phaàn thöôûng service of the monastery, who spent most xöùng ñaùng. Nhöng saùng hoâm sau, vöøa thöùc of his time inpounding rice and splitting giaác, ñoà chuùng raát ñoåi ngaïc nhieân khi thaáy wood for the temple. He has such an moät baøi keä khaùc vieát beân caïnh nhö sau. unassuming air that nobody ever thought Taùc giaû cuûa baøi keä naày laø moät cö só much of him, and therefore the entire chuyeân lo taïp dòch döôùi beáp, suoát ngaøy chæ community was now set astir to see this bieát böõa cuûi, giaõ gaïo cho chuøa. Dieän maïo challenge made upon its recognized ngöôøi quaù taám thöôøng ñeán noãi khoâng maáy authority. But the fifth patriarch saw in this ai ñeå yù, neân luùc baáy giôø toaøn theå ñoà chuùng unpretentious monk a future leader of raát ñoãi söûng soát. Nhöng Toå thì thaáy ôû vò mankind, and decided to transfer to him Taêng khoâng tham voïng aáy moät phaùp khí the robe of his office. He had, however, coù theå thoáng laõnh ñoà chuùng sau naày, vaø some misgivings concerning the matter; nhaát ñònh truyeàn y phaùp cho ngöôøi. Nhöng for the majority of his disciples were not Toå laïi coù yù lo, vì haàu heát moân ñoà cuûa Toå enlightened enough to see anything of ñeàu chöa ñuû hueä nhaõn ñeå nhaän ra aùnh tröïc deep religious intuition in the lines by the giaùc thaâm dieäu trong nhöõng haøng chöõ treân rice-pounder, Hui-Neng. If he were cuûa ngöôøi giaõ gaïo Hueä Naêng.

Neáu Toå publicly awarded the honour they might do coâng boá vinh döï ñaéc phaùp aáy leân e nguy him harm. So the fifth patriarch gave a hieåm ñeán taùnh maïng ngöôøi thoï phaùp. Neân secret sign to Hui-Neng to come to his Toå ngaàm baûo Hueä Naêng ñuùng canh ba, khi room at midnight, when the rest of the ñoà chuùng nguû yeân, vaøo tònh thaát Toå daïy monks were still asleep. The he gave him vieäc. Theá roài Toå trao y phaùp cho Hueä the robe as insignia of his authority and in Naêng laøm tín vaät chöùng toû baèng côù ñaéc ackowledgement of his unsurpassed phaùp voâ thöôïng, vaø baùo tröôùc haäu vaän cuûa spiritual attainment, and with the ñaïo Thieàn seõ röïc rôõ hôn bao giôø heát. Toå assurance that the future of their faith coøn daën Hueä Naêng chôù voäi noùi phaùp, maø would be brighter than ever. The patriarch haõy taïm mai danh aån tích nôi röøng nuùi, then advised him that it would be wise for chôø ñeán thôøi cô seõ coâng khai xuaát hieän vaø him to hide his own light under a bushel hoaèng döông chaùnh phaùp. Toå coøn noùi y until the proper time arrived for the public phaùp truyeàn laïi töø Toå Boà Ñeà Ñaït Ma laøm appearance and active propaganda, and tín vaät sau naày ñöøng truyeàn xuoáng nöõa, vì also that the robe which was handed down töø ñoù Thieàn ñaõ ñöôïc theá gian coâng nhaän, from Bodhi-Dharma as a sign of faith khoâng caàn phaûi duøng y aùo tieâu bieåu cho should no more be given up to Hui-Neng" tín taâm nöõa. Ngay trong ñeâm aáy Hueä successors, beause Zen was now fully Naêng töø giaõ toå—All those who read these recognized by the outside world in general lines were greatly impressed and secretly and there was no more necessity to

symbolize the faith by the transference of ngay caùi chaân lyù caên baûn maø baáy laâu nay the robe. That night Hui-Neng left the mình tìm kieám khaép beân ngoaøi ôû muoân monastery. vaät. Caùi hieåu cuûa oâng baây giôø laø caùi hieåu Keä raèng—The gatha read: cuûa ngöôøi uoáng nöôùc laïnh noùng töï bieát. Boà ñeà boån voâ thoï, OÂng caûm ñoäng quaù ñoãi ñeán toaùt moà hoâi, Minh caûnh dieät phi ñaøi, traøo nöôùc maét, roài cung kính ñeán gaàn Toå Baûn lai voâ nhaát vaät, chaép tay laøm leã, thöa: “Ngoaøi lôøi maät yù Haø xöù nhaï traàn ai ? nhö treân coøn coù yù maät naøo nöõa khoâng?” (Boà ñeà voán khoâng caây, Toå noùi: “Ñieàu toâi noùi vôùi oâng töùc chaúng Göông saùng cuõng chaúng ñaøi, phaûi laø maät. Neáu oâng töï soi trôû laïi seõ thaáy Xöa nay khoâng moät vaät, caùi maät laø ôû nôi oâng.”—Three days after Choã naøo dính buïi baëm?) Hui-Neng left Wang-Mei, the news of The Bodhi is not like the tree, what had happened in secret became (Bodhi tree has been no tree) noised abroad throughout the monastery, The mirror bright is nowhere shinning, and a group of indignant monks, headed (The shining mirror was actually none) by Hui-Ming, pursued Hui-Neng, who, in As there is nothing from the first, accordance with his master’s instructions, (From the beginning, nothing has existed) was silently leaving the monastery. When Where can the dust itself accumulate? he was overtaken by the pursuers while (How would anything be dusty?) crossing a mountain-pass far from the • Ngöôøi ta keå raèng ba ngaøy sau khi Hueä monastery, he laid down his robe on a rock Naêng rôøi khoûi Hoaøng Mai thì tin maät near by and said to Hui-Ming: “This robe truyeàn y phaùp traøn lan khaép choán giaø lam, symbolizes our

patriarchal faith and is not moät soá Taêng phaãn uaát do Hueä Minh caàm to be carried away by force. Take this ñaàu ñuoåi theo Hueä Naêng. Qua moät heûm along with you if you desired to." Hui- nuùi caùch chuøa khaù xa, thaáy nhieàu ngöôøi Ming tried to lift it, but it was as heavy as ñuoåi theo kòp, Hueä Naêng beøn neùm caùi aùo a mountain. He halted, hesitated, and phaùp treân taûng ñaù gaàn ñoù, vaø noùi vôùi Hueä trembled with fear. At last he said: "I Minh: "AÙo naày laø vaät laøm tin cuûa chö Toå, come here to obtain the faith and not the haù duøng söùc maø tranh ñöôïc sao? Muoán laáy robe. Oh my brother monk, please dispel thì cöù laáy ñi!" Hueä Minh naém aùo coá dôû my ignorance." The sixth patriarch said: leân, nhöng aùo naëng nhö nuùi, oâng beøn "If you came for the faith, stop all your ngöøng tay, boái roái, run sôï. Toå hoûi: "OÂng hankerings. Do not think of good, do not ñeán ñaây caàu gì? Caàu aùo hay caàu Phaùp?" think of evil, but see what at this moment Hueä Minh thöa: "Chaúng ñeán vì aùo, chính your own original face even before you vì Phaùp ñoù." Toå noùi: "Vaäy neân taïm döùt were born does look like." After this, Hui- töôûng nieäm, laønh döõ thaûy ñöøng nghó tôùi." Ming at once perceived the fundamental Hueä Minh vaâng nhaän. Giaây laâu Toå noùi: truth of things, which for a long time he "Ñöøng nghó laønh, ñöøng nghó döõ, ngay trong had sought in things without. He now luùc aáy ñöa toâi xem caùi boån lai dieän muïc understood everything, as if had taken a cuûa oâng tröôùc khi cha meï chöa sanh ra cupful of cold water and tasted it to his oâng." Thoaït nghe, Hueä Minh boãng saùng roõ own satisfaction. Out of the immensity of

his feeling he was literally bathed in tears thì ngaøi chæ löïa rau maø aên.' Luïc Toå khoâng and perspirations, and most reverently aên thòt khoâng phaûi vì Ngaøi chaáp chay chaáp approaching the patriarch he bowed and khoâng chay, maø vì loøng töø bi voâ haïn cuûa asked: "Besides this hidden sense as is ngaøi—In the Platform Sutra, the Chinese embodied in these significant words, is Patriarch Hui Neng relates that after there anything which is secret?" The inheriting the Dharma, robes, and bowl patriarch replied: "In what I have shown to from the Fifth Patriarch, he spent years in you there is nothing hidden. If you reflect seclusion with a group of hunters. At within yourself and recognize your own mealtimes, they cooked meat in the same face, which was before the world, secrecy pot with the vegetables. If he was asked to is in yourself." share, he would pick just only the • Ngaøi cuõng daïy raèng: "Khoâng ngôø töï taùnh vegetables out of the meat. He would not mình voán thanh tònh, voán khoâng sanh eat meat, not because he was attached to khoâng dieät, voán töï ñaày ñuû, voán khoâng dao vegetarianism, or non-vegetarianism, but ñoäng, voán sanh muoân phaùp." because of his limitless compassion. • He also said: "It was beyond my doubt ** For more information, please see Hui- that: Neng in Sanskrit/Pali-Vietnamese Section. The True Nature has originally Hueä Naêng Thaàn Tuù: Hai vò ñaïi ñeä töû cuûa been serene Nguõ Toå Hoaèng Nhaãn—The two prominent The True Nature has never been disciples of the fifth patriarch Hung-Jeân: born nor extinct. (A) Hueä Naêng—Hui-Neng: The True Nature has been self- ** Sau thôøi Nguõ Toå, Thieàn Toâng Trung Quoác fulfilled. bò chia laøm hai nhaùnh. Trung Hoa Baéc The True

Nature has never been Toâng daãn ñaàu bôûi Thaàn Tuù bò mai moät sau changed. ñoù ít laâu; Trung Hoa Nam Toâng do ngaøi The True Nature has been giving Hueä Naêng daãn ñaàu maø aâm höôûng vaãn coøn rise to all things in the world." ñeán hoâm nay—After the fifth patriarch • Nhöõng lôøi thuyeát giaûng cuûa oâng ñöôïc löu passed away, Chinese Ch'an sect was giöõ laïi trong Phaùp Baûo Ñaøn Kinh, taùc divided into two, the northern school phaåm Phaät phaùp duy nhaát cuûa Trung Quoác leaded by Sheân-Hsiu, which faded away ñöôïc toân xöng laø "Kinh." OÂng tòch naêm not long after that; while the sourthern 713 sau Taây Lòch—His words are school survived, became prominent and preserved in a work called the Platform echoed until today: Sutra, the only sacred Chinese Buddhist • Hueä Naêng: Hui-Neng—See Hueä Naêng. writing which has been honoured with the • Nam Nhaïc: Nan-Yueh—See Nam Nhaïc title Ching or Sutra. He died in 713 A.D. Hoaøi Nhöôïng. • Trong Phaùp Baûo Ñaøn Kinh, Luïc Toå keå laïi • Thanh Nguyeân: Ch'ing-Yuan—See Haønh raèng sau khi ñöôïc truyeàn phaùp vaø nhaän y Tö Thanh Nguyeân Thieàn Sö. baùt töø Nguõ Toå, ngaøi ñaõ soáng nhöõng naêm • Thaïch Ñaàu: Shih-T'ou—See Thaïch Ñaàu aån daät trong röøng vôùi nhoùm thôï saên. Khi Hy Thieân Thieàn Sö. tôùi giôø aên, ngaøi noùi 'nhöõng ngöôøi thôï saên • Maõ Toå: See Ma-Tsu. naáu thòt vôùi rau caûi. Neáu hoï baûo ngaøi aên (B) Thaàn Tuù—Shen-Hsiu

** Moät ñeä töû cuûa Nguõ Toå Hoaèng Nhaãn, daãn at the pagoda in 1954 and in 1969. The ñaàu Trung Quoác Baéc Toâng; tuy nhieân, stupa of Arahat was built in the backyard toâng phaùi naày khoâng toàn taïi bao laâu—One behind the Main Hall in 1962. It is an of the disciples of the fifth patriarch Hung- octagonal stone stupa, 2.1 meters high. Jeân. Shen Hsiu led the northern school; Three Arahat images are engraved on however, this school did not survive. three stone boards of each side. An image Hueä Nghóa: See Tueä Nghóa. of Arahat is engraved on one board, 1.7 Hueä Nghieâm: meters high and 0.6 meter wide. The set of 1) Teân moät ngoâi chuøa noåi tieáng naèm trong eighteen Arahats, chosen as the most quaän Phuù Nhuaän, thaønh phoá Saøi Goøn, Nam beautiful paintings by Queen Mother Tsih- Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Thoï Tsi in the Ch'ing dynasty, was created by Daõ xaây naêm 1954. Ñaây laø ngoâi toå ñình cuûa Master Chu Tsian from tsih Ch'uan. nhöõng Phaät töû Trung Hoa theo toâng phaùi Painter Tzuo-Pai-T'ao, a Chinese Hoa Nghieâm. Chuøa coøn nhieàu pho töôïng craftsman living in Saigon, did carve the lôùn nhö töôïng Ñöùc Phaät A Di Ñaø, Thích stone boards onto the stupa. Ca Nhö Lai, vaø Phaät Döôïc Sö ñaép sôn 2) Teân moät ngoâi chuøa noåi tieáng trong quaän maøi, ñöôïc thænh töø Hoàng Koâng veà naêm Bình Chaùnh, thaønh phoá Saøi Goøn, Nam 1954. Chuøa ñaõ hai laàn toå chöùc ñaïi giôùi ñaøn Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Thieän vaøo naêm 1964 vaø naêm 1969. Thaùp La Haùn Hoøa xaây döïng naêm 1962, vaø ñöôïc truøng tu ñöôïc xaây ôû saân sau Chaùnh ñieän vaøo naêm vaøo naêm 1969. Chuøa laø nôi tu hoïc cuûa chö 1962, thaùp hình luïc giaùc, moãi caïnh 2,1 Taêng töø naêm 1963 döôùi caùc teân: Tröôøng meùt, coù ba taám bia ñaù khaéc noåi ba vò La Trung Ñaúng Phaät Hoïc Chuyeân Khoa, Phaät Haùn, moãi taám cao 1,7 meùt, chieàu ngang 60 Hoïc Vieän Hueä Nghieâm, Vieän Cao Ñaúng phaân. Boä thaäp baùt La Haùn do oâng Truùc

Phaät Hoïc Hueä Nghieâm. Trong chuøa coù Thieân, moät cao Taêng taïi tænh Töù Xuyeân moät pho töôïng Phaät ñuùc naêm 1974, baèng veõ, ñöôïc Töø Hy Thaùi Haäu ñôøi nhaø Thanh xi maêng coát saét, cao 4,5 thöôùc, roäng 4,5 choïn laøm boä tranh ñeïp nhaát. Hoïa só Taû thöôùc giöõa hai ñaàu goái—Name of a Baïch Ñaøo, ngöôøi Vieät goác Hoa sinh soáng famous pagoda located in Bình Chaùnh taïi Saøi Goøn ñaõ khaéc maãu ñaù naày vaøo district, Saigon City, South Vietnam. It thaùp—Name of a famous Chinese pagoda was built in 1962 by Most Venerable located in Phuù Nhuaän district, Saigon City, Thích Thieän Hoøa, and rebuilt in 1969. It South Vietnam. The pagoda was built in has been a training center for monks since 1954 by Most Venerable Thoï Daõ. It is a 1963 under the following names: High Chinese monastery belonging to the School of Buddhist Studies; Hueä Nghieâm Chinese Hua-Yen Sect. Hueä Nghieâm Institute of Buddhist Studies; Hueä nghieâm Pagoda conserved a great deal of great Buddhist College. There is a statue of statues, among them are those of Sakyamuni Buddha, mde of iron and Amitabha Buddha, Sakyamuni Buddha concrete, 4.50 meters high, 4.50 meters and Bhaisajya Buddha, all coated with wide between the two knees, cast in 1974. lacquer and brought from Hong Kong in Hueä Nghieäp: See Tueä Nghieäp. 1954. There were two great ceremonies of Hueä Nguyeät: Jnanacandra (skt)—Hueä handing down the monkish precepts held Nguyeät laø taùc giaû cuûa boä Ngoaïi Ñaïo Luaän

Thaéng Toâng Thaäp Cuù Nghóa Luaän, ñöôïc Ngaøi distric, Beán Tre province, South Vietnam. The Huyeàn Trang dòch sang Hoa ngöõ—Author of pagoda was built a long long time ago in the the non-Buddhist Vaisesika-nikaya- land of one hectare wide. Previously it was dasapadartha-sastra, wich was translated into only a small temple. In 1784, Most Venerable Chinese by Hsuan-Tsang. Minh Hoøa of Long Thaïnh Patriarch temple (Baø Hueä Nhaõn: See Tueä Nhaõn. Hom, Gia Ñònh) was requested to build the Hueä Nhaät: pagoda in Beán Tre. According to the records of 1) Trí hueä Phaät: Wisdom-sun—Buddha- the pagoda, it was headed by ten Ch'an wisdom. Masters (Nhö Vieân, Nhö Chôn, Nhö Tuyeàn, 2) Hueä Nhaät laø moät vò Taêng noåi tieáng vaøo Hoàng AÛnh, Chí Thieän, Ñaït Quang, Nhöït Kænh, ñôøi nhaø Ñöôøng, taùc giaû cuûa nhieàu boä luaän Nhöït Ñònh, and Böûu Ngoïc). Since 1956, noåi tieáng (oâng laø ñeä töû cuûa Nhaát Haønh), Master Böûu Ngoïc has been Head of the oâng ñaõ töøng haønh höông AÁn Ñoä vaø ôû laïi pagoda until now. Hueä Quang Pagoda has ñaây ñeán 13 naêm, oâng tòch vaøo naêm 748 been restored many times. The latest sau Taây Lòch vôùi danh hieäu laø Tam Taïng restoration was in 1960. There are many Bi Maãn—Hui-Jih, a celebrated T'ang painstakingly carved old statues, made of monk and author (disciple of I-Ching) who wood and bornze and worshipped in the Main also went on pilgrimage to India and spent Hall. thirteen years there, died in 748 AD. Hueä Sieâu: Vò sö trung Quoác du haønh sang AÁn Hueä Phöôïc: See Tueä Phöôïc. Ñoä—Hui-Ch'ao, a Chinese monk who travelled in India. Hueä Quaùn: Moät trong nhöõng phuï taù chính trong vieäc dòch kinh cuûa ngaøi Cöu Ma La Hueä Sinh Thieàn Sö: Zen Master Hueä Sinh Thaäp, Hueä Quaùn maát naêm 424 sau Taây Lòch—(?-1063)—Thieàn sö Vieät Nam, queâ ôû laøng Hui-Kuan, one of Kumarajiva's chief

assistants Ñoâng Phuø Lieät, quaän Traø Sôn, Haø Noäi, Baéc in translation, died in 424 AD. Vieät Nam. Naêm 19 tuoåi, ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Ñònh Hueä. Ngaøi trôû thaønh Hueä Quang: Teân moät ngoâi chuøa coå noåi tieáng Phaùp töû ñôøi thöù 13 doøng Thieàn Tyø Ni Ña Löu toïa laïc trong xaõ Thò Traán, huyeän Gioàng Troâm, Chi. Sau khi Thaày ngaøi thò tòch, ngaøi trôû thaønh tænh Beán Tre, Nam Vieät Nam. Chuøa ñaõ coù töø du Taêng khaát só ñi khaép ñoù ñaây ñeå hoaèng hoùa laâu ñôøi, luùc ñaàu chæ laø moät caùi am nhoû. Ñeán Phaät giaùo. Naêm 1028, vua Lyù Thaùi Toâng göûi naêm 1784, Hoøa Thöôïng Minh Hoøa thuoäc Toå saéc chæ trieäu hoài ngaøi veà kinh ñoâ ñeå thuyeát Ñình Long Thaïnh (Baø Hom, Gia Ñònh) ñöôïc phaùp cho hoaøng gia. Nhaø vua luoân luoân toân môøi veà Beán Tre döïng chuøa. Theo taøi lieäu lòch kính ngaøi nhö Quoác Sö, vaø thænh ngaøi truï taïi söû cuûa chuøa, chuøa ñaõ traûi qua 10 ñôøi truyeàn chuøa Vaïn Tueá ôû Thaêng Long. Haàu heát ñôøi thöøa vôùi möôøi vò thieàn sö (Nhö Vieân, Nhö ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo Chôn, Nhö Tuyeàn, Hoàng AÛnh, Chí Thieän, Ñaït taïi Baéc Vieät. Ngaøi thò tòch naêm 1063—A Quang, Nhöït Kænh, Nhöït Ñònh, vaø Böûu Ngoïc). Vietnamese Zen master from Ñoâng Phuø Lieät, Thaày Böûu Ngoïc truï trì töø naêm 1956 ñeán nay. Traø Sôn district, Hanoi, North Vietnam. When Chuøa ñaõ ñöôïc truøng tu nhieàu laàn. Gaàn nhaát laø he was 19, he left home and became a disciple ñôït truøng tu naêm 1960. Trong chaùnh ñieän coù of Zen Master Ñònh Hueä. He became the nhieàu töôïng goã vaø ñoàng ñöôïc chaïm troå coâng Dharma heir of the thirteenth generation of the phu—Name of a famous ancient pagoda Vinitaruci Zen Sect. Later, he wandered all located in Thò Traán village, Gioàng Troâm

over the place to expand Buddhism. In 1028, three steps.” The monk said: “What for?” King Lyù Thaùi Toâng sent an Imperial order to Hui-Qing-Ba-Jiao said: “Go back three summon him to the capital to preach Buddha steps.” Dharma to the royal family. The king always • Coù vò Taêng hoûi: “Giaëc ñeán caàn ñaùnh, respected and honored him as the National khaùch ñeán caàn xem, chôït gaëp khaùch giaëc Teacher, and invited him to stay at Vaïn Tueá ñoàng thôøi ñeán thì laøm sao?”Sö baûo: Temple in Thaêng Long Citadel. He spent most “Trong thaát coù moät ñoâi giaøy coû raùch.” Vò of his life to revive and expand Budhhism in Taêng noùi: “Chæ nhö ñoâi giaøy coû raùch laïi North Vietnam. He passed away in 1063. kham thoï duïng chaêng?” Sö noùi: “OÂng neáu Hueä Soá: See Tueä Soá. ñem ñi, tröôùc hung sau chaúng kieát.”—A Hueä Taïng: See Tueä Taïng. monk asked: “Isn’t it that when a thief comes you must beat him, when a guest Hueä Taùnh: Wisdom-nature. comes you must greet him? So what do Hueä Taâm: The mind of glowing wisdom. you do when a thief and guest both Hueä Thanh Ba Tieâu Thieàn Sö: Zen master arrive?” Hui-Qing-Ba-Jiao said: “In the Hui-Qing-Ba-Jiao—Thieàn Sö Hueä Thanh, goác room there are a pair of worn-out grass ngöôøi Ñaïi Haøn, laø ñeä töû cuûa Thieàn Sö Quang sandals.""The monk said: “If the sandals Duõng Nam Thaùp—Zen master Hui-Qing-Ba- are worn-out, do they have any use or Jiao came from Korea, was a disciple of not?" Hui-Qing-Ba-Jiao said: “If you use Kuang-Yong-Nan-T’a. them, then wherever you go, before you • Sö thöôïng ñöôøng caàm gaäy ñöa leân baûo unlucky, behind you misfortune.” chuùng: “Caùc oâng coù

caây gaäy thì ta cho caùc • Coù vò Taêng hoûi: “Chaúng hoûi hai ñaàu ba coå, oâng caây gaäy, caùc oâng khoâng coù caây gaäy thænh thaày chæ thaúng baûn lai dieän muïc.” Sö thì ta cöôùp caây gaäy caùc oâng.” Sö choáng ngoài thaúng laëng thinh—A monk asked: gaäy ñöùng, roài böôùc xuoáng toøa—Zen “Without asking about principles or points master Hui-Qing-Ba-Jiao entered hall and of discussion, I invite the master to point held up his staff and said to the monks: “If directly at the original face.” Hui-Qing- you have a staff, I give you a staff. If you Ba-Jiao sat upright, silently. don’t have a staff, then I take it away from Hueä Thaéng: Thieàn Sö Thích Hueä Thaéng (?- you.” Then, using his staff for support, he 519), moät trong nhöõng thieàn sö ngöôøi Giao Chæ got down and left the hall. noåi tieáng vaøo theá kyû thöù naêm, xuaát gia töø thuôû • Coù vò Taêng hoûi: “Theá naøo laø nöôùc Ba Tieâu nhoû ôû chuøa nuùi Tieân Chaâu, theo Thieàn sö Ñaït (caây chuoái)?” Sö ñaùp: “Muøa ñoâng aám muøa Ma Ñeà Baø tu taäp. Sau ñöôïc Thaùi Thuù Löu Tích haï maùt.” Taêng hoûi: “Theá naøo laø kieám thoåi vôøi veà kinh ñoâ Baønh Thaønh. Sö thò tòch khoaûng loâng (kieám beùn thoåi sôïi loâng qua lieàn naêm 519, luùc ñoù sö ñöôïc 70 tuoåi—Zen Master ñöùt)?” Sö tieán ba böôùc. Theá naøo laø Hoøa Thích Hueä Thaéng, one of the most outstanding Thöôïng moät caâu vì ngöôøi? Sö ñaùp: “Chæ e Vietnamese Zen Master in the fifth century Xaø Leâ chaúng hoûi.”—A monk asked Hui- AD. He left home in his young age at Mount Qing: “What is banana juice?” (Ba-Jiao Tieân Chaâu Temple. He then practiced translates as ‘banana’). Ba-Jiao said: meditation with Zen Master Dharmadeva. “Winter warm, summer cool.” A monk Later, he was invited to Bing-Sheng by Liu- asked: “What is the blown feather sword?” Ch’ih. He passed away in around 519, at the Hui-Qing-Ba-Jiao said: “Come forward

age of 70. monastic life, first studying under a Vinaya Hueä Thaân: See Tueä Thaân. master. From the time he received Dharma Hueä Tòch Thieàn Sö: Zen Master Hui-Ji transmission from the Sixth Patriarch Hui Yang-Shan—See Ngöôõng Sôn Hueä Tòch Thieàn Neng, he remained in Dang-Zi Valley on Bai- Sö. Ya Mountain in Nan-Yang, not leaving there for forty years. His reputation spread to the Hueä Tònh: Moät vò Taêng noåi tieáng ñôøi nhaø emperor in the capital city. In the second year Ñöôøng (ngöôøi Chaân Ñònh, Thöôøng Sôn), ngaøi of Shang-Yuan era, the emperor Su-Zong, vöøa tröôùc taùc vöøa phieân dòch, ngaøi cuõng ñöôïc dispatched an envoy to invite him to the trieàu ñình chæ ñònh giuùp ngaøi Huyeàn Trang Imperial Capital and there he taught Dharma phieân dòch kinh ñieån, nhöng khoâng hoaøn thaønh for three T’ang emperors, thus earning the title vì tình traïng söùc khoûe—Hui-Ching, a noted “National Teacher.” At that time, a famous T’ang monk, translator and author, who was Indian monk named “Big Ears Tripitaka” came commanded to assist Hsuan-Tsang in his from the west to stay at the capital city. He translations but was unable through failing climed to have telepathic powers. The health. emperor Su-Zong called on the “National Hueä Trung Thieàn Sö: Nam Döông Hueä Teacher” to test this monk. When Tripitaka Trung—Doøng Thieàn thöù baûy taïi Trung Hoa saw the National Teacher, he bowed and stood (thöù hai sau Luïc Toå Hueä Naêng)—Sanh naêm in deference to his right. 675 sau Taây Lòch, thöôøng ñöôïc goïi baèng • Moät hoâm coù moät vò sö

hoûi Hueä Trung, “Quoác Sö,” laø moät ñeä töû noåi baäc cuûa Luïc Toå “Theá naøo laø Phaät?” Sö ñaùp, “Taâm töùc Hueä Naêng. Queâ oâng ôû taïi moät thaønh phoá maø Phaät.” Vò sö laïi hoûi, “Taâm coù phieàn naõo ngaøy xöa teân laø Chaâu Kî. Sö xuaát gia töø thuôû chaêng?” Quoác Sö traû lôøi, “Taùnh phieàn naõo nhoû, ban ñaàu theo hoïc vôùi moät luaät sö. Sau khi töï lìa.” Vò sö tieáp tuïc hoûi, “Nhö vaäy chuùng ñöôïc taâm aán nôi Luïc Toå Hueä Naêng, sö veà coác ta khoâng caàn ñoaïn lìa phieàn naõo hay sao?” Ñaûng Töû treân nuùi Baïch Nhai taïi Nam Döông, Quoác Sö traû lôøi, “Ñoaïn phieàn naõo töùc goïi vaø tu haønh ôû ñaây trong suoát boán möôi naêm nhò thöøa. Phieàn naõo khoâng sanh goïi laø Ñaïi chöa töøng xuoáng nuùi. Ñaïo haïnh cuûa sö ñöôïc Nieát Baøn.”—One day a monk asked him, daân chuùng ñoàn ñaõi ñeán tai nhaø vua. Naêm “What is Buddha?” The National Teacher Thöôïng Nguyeân thöù hai ñôøi Ñöôøng, vua Tuùc said, “Mind is Buddha.” A monk asked Toâng sai söù giaû ñeán trieäu thænh oâng veà kinh, vaø again, “Does mind have defilements?” taïi ñaây oâng ñaõ daïy Phaät phaùp cho ba trieàu vua The National Teacher said, “Defilements, Ñöôøng, neân ñöôïc danh hieäu laø Quoác Sö. Vaøo by their own nature, drop off.” A monk thôøi ñoù coù moät vò sö AÁn Ñoä ñeán töø Thieân Truùc continued to ask, “Do you mean that we teân laø: Ñaïi Nhó Tam Taïng,” töï noùi coù hueä nhaõn shouldn’t cut them off?” The National vaø tha taâm thoâng. Vua muoán traéc nghieäm neân Teacher said, “Cutting off defilements is môøi oâng ñeán ra maét Quoác Sö. Ñaïi Nhó Tam called the second vehicle. When Taïng vöøa thaáy Quoác Sö lieàn leã baùi vaø ñöùng defilement do not arise, that is called great haàu beân phaûi—Nan-Yang-Hui-Zhung was born nirvana.” in 675 A.D., often referred to as “National • Moät vò sö khaùc hoûi, “Ngoài thieàn quaùn tònh Teacher,” was an eminent student of the Sixth laøm gì?” Quoác Sö ñaùp, “Chaúng caáu chaúng Patriarch, Hui-Neng. He came from an ancient tònh ñaâu caàn khôûi taâm quaùn töôûng tònh.”— city named Chou-Ji. As a boy, he entered

Another monk asked, “How does one sit in lieãu nghóa kheá hôïp vôùi nguoàn taâm cuûa meditation and observe purity?” The mình, kinh khoâng lieãu nghóa chaúng neân National Teacher said, “There being phoái hôïp. Nhö boïn truøng trong thaân sö töû, neither pollution nor purity, why do you khi vì ngöôøi laøm thaày, neáu dính maéc danh need to assume a posture of observing lôïi beøn baøy ñieàu dò ñoan, theá laø mình vaø purity.” ngöôøi coù lôïi ích gì? Nhö ngöôøi thôï moäc • Moät vò sö khaùc laïi hoûi, “Thieàn sö thaáy gioûi, buùa rìu khoâng ñöùt tay hoï. Söùc con voi möôøi phöông hö khoâng laø phaùp thaân lôùn chôû, con löøa khoâng theå kham ñöôïc.” chaêng?” Quoác Sö ñaùp, “Laáy taâm töôûng • The National Teacher always taught, nhaän, ñoù laø thaáy ñieân ñaûo.” Vò sö laïi hoûi, “Those who study Zen should venerate the “Taâm töùc laø Phaät, laïi caàn tu vaïn haïnh words of Buddha. There is but one vehicle chaêng?” Quoác Sö ñaùp, “Chö Thaùnh ñeàu ñuû for attaining Buddhahood, and that is to hai thöù trang nghieâm (phöôùc hueä), nhöng understand the great principle that is to coù traùnh khoûi nhaân quaû ñaâu.” Ñoaïn Quoác connect with the source of mind. If you Sö noùi tieáp, “Nay toâi ñaùp nhöõng caâu hoûi haven’t become clear about the great cuûa oâng cuøng kieáp cuõng khoâng heát, noùi

principle then you haven't embodied the caøng nhieàu caøng xa ñaïo. Cho neân noùi: teaching, and you are like a lion cub Thuyeát phaùp coù sôû ñaéc, ñaây laø daõ can keâu; whose body is still irritated by fleas. And thuyeát phaùp khoâng sôû ñaéc, aáy goïi sö töû if you become a teacher of others, even hoáng."— Another monk asked, "When a attaining some worldly renown and Zen master obsrves that everything in the fortune, but you are still spreading ten directions is empty, is that the falsehoods, what good does that you do or dhrmakaya?" The National Teacher said, anyone else? A skilled axeman does not "Viewpoints attained with the thinking harm himself with the axe head. What is mind are upside down." A monk asked, inside the incense burner can't be carried "Aside from mind is Buddha, are there by a donkey." any other practices that can be • Hueä Trung Nam Döông ñöôïc nhaéc tôùi undertaken?" The National Teacher said, trong thí duï thöù 17 cuûa Voâ Moân Quan, "All of the ancient sages possessed the cuõng nhö trong caùc thí duï 18, 69 vaø 99 cuûa two grandattributes, but does this allow Bích Nham Luïc—Hui-Zhong-Nan-Yang them to dispel cause and effect?" He then appears in example 17 of the Wu-Men- continued, "The answers I have just given Kuan, and in examples 18, 69 and 99 of you cannot be exhausted in an the Pi-Yen-Lu. incalculable eon. Saying more would be • Moät trong nhöõng coâng aùn noåi tieáng nhaát far from the Way. Thus it is said that when cuûa Hueä Trung laø "Ba laàn Quoác Sö goïi" the Dharma is spoken with an intention of cuûa Voâ Moân Quan 17. Ba laàn Quoác Sö goïi gaining, then it is just like a barking fox. ñaày tôù cuûa mình vaø ba laàn ngöôøi naày ñaùp When the Dharma is spoken without the laïi. Quoác sö noùi: "Cho ñeán baây giôø ta nghó intention of gaining, then it is like a lion's raèng chính ta quay löng laïi phía con. Baây roar." giôø ta môùi bieát raèng chính con quay löng • Quoác Sö thöôøng daïy chuùng, "Ngöôøi hoïc laïi phía ta."—One of the most famous thieàn toâng neân theo lôøi Phaät, laáy nhaát thöøa koans in which National Teacher appears

is "The National Teacher called three Hueä Uyeån AÂm Nghóa: The Dictionary of times." (Wu-Men-Kuan 17): "Three times sounds and meanings—See Hueä Uyeån. the National Teacher called his monastic Hueä Vaên: Hueä Vaên ñöôïc xem laø Thuûy Toå servant and three times the servant cuûa toâng Thieân Thai ôû Trung Quoác, oâng töøng answered. The National Teacher said, laø moät hoïc giaû vó ñaïi vaø laø moät laõnh tuï cuûa 'Until now I thought I was turning my back haøng traêm hoïc chuùng. Khi oâng khaùm phaù ra on you. But it's really you who are turning moät baøi tuïng keä veà Trung Ñaïo trong Trung your back on me.'" Quaùn Luaän vaø moät lôøi bình chuù lieân quan ñeán • Sö thò tòch naêm 775 sau Taây Lòch—He chöõ 'trí' trong Ñaïi Trí Ñoä Luaän cuûa Ngaøi Long died in 775 A.D. Thoï, oâng lieàn giaùc ngoä. Baøi keä aáy nhö sau: Hueä Tuùc: See Tueä Tuùc. Chuùng duyeân sôû sinh phaùp Hueä Tö: Toân giaû Nam Nhaïc Hueä Tö, vò toå thöù Ngaõ thuyeát töùc thò khoâng ba cuûa toâng Thieân Thai (neáu tính töø ngaøi Long Dieäc vi thò giaû danh Thoï). Hueä Tö ñöôïc thaày laø Hueä Vaên daïy doã Dieäc thò Trung Ñaïo nghóa. taän tình. Khi oâng mang beänh, oâng nhaän raèng (Nhöõng gì khôûi leân do caùc duyeân beänh phaùt khôûi töø taïo taùc, roài thì taïo taùc phaùt Ta goïi chuùng töùc thò khoâng khôûi töø

taâm vaø khoâng coù thöïc taïi khaùch quan. Vaø cuõng laø giaû danh Neáu theo daáu ñeán coäi nguoàn cuûa noù trong taâm, Laïi cuõng laø yù nghóa cuûa Trung Ñaïo). ta khoâng theå naém giöõ taïo taùc ñöôïc, vaø thaân cuûa Ñieàu naày seõ khieán cho duyeân khôûi ñoàng nghóa chuùng ta nhö boùng maây coù ñaëc tính rieâng bieät vôùi Khoâng vaø laø moät danh goïi taïm thôøi cuûa nhöng khoâng coù thöïc taïi tính. Nhaän thöùc nhö Trung Ñaïo Tam Ñeá (ba chaân lyù) cuûa Thieân theá, oâng lieàn ñaït ñöôïc thanh tònh trong taâm. Thai toâng (see Tam Ñeá Vieân Dung). Hueä Vaên Naêm 544 oâng aån cö treân nuùi Ñaïi Toâ ôû Quaûng laïi coøn tìm thaáy trong Ñaïi Trí Ñoä Luaän moät Chaâu, nôi ñaây oâng giaûng daïy haøng traêm ñoà ñoaïn noùi veà nhaän thöùc nhöõng chuûng loaïi cuûa ñeä—Hui-Ssu (514-577), the third patriarch of ñaïo lyù hay ñaïo chuûng trí, nhaän thöùc veà vaïn söï the T'ien-T'ai school (if counted from höõu hay nhaát thieát trí vaø nhaän thöùc veà caùc Nagarjuna). Hui-Ssu received careful training chuûng loaïi cuûa taát caû vaïn söï höõu hay nhaát thieát from his teacher, Hui-Wen. When he became chuûng trí. Do ñaïo chuûng trí maø chöùng ñöôïc ill, he realized that ilness originates from nhaát thieát trí. Roài nhôø trí naày maø ñaït ñöôïc nhaát action which, in turn, originates from the mind thieát chuûng trí. Vaø do trí naày, quaù trình ngöng and has no objective reality. If we trace to its treä cuûa tham aùi bò caét ñöùt. Khi chuù thích veà source in the mind, action cannot be seized and ñoaïn vaên treân ñaây, Long Thoï noùi: "Taát caû our body is like the shadow of cloud which has nhöõng khía caïnh cuûa trí tueä baøn ôû ñaây ñeàu specific character but no reality. He thus ñöôïc chöùng ngoä ngay cuøng moät luùc. Nhöng ñeå acquired purity of his mind. In 554, he returned taêng tieán söï lyù giaûi veà trí tueä vieân maõn hay Baùt to Mount Tasu in Kuang-Chou, where he Nhaõ Ba La Maät, chuùng ñöôïc traàn thuaät rieâng taught many hundred pupils. reõ theo thöù töï." Ñoïc chuù thích naày, Hueä Vaên Hueä Uyeån: Moät nhaø sö noåi tieáng vaøo thôøi nhaø hoäi ngay yù nghóa. Nhaän thöùc veà caùc chuûng loaïi Ñöôøng, oâng cuõng laø taùc giaû cuûa boä Töï Ñieån cuûa ñaïo lyù laø nhaän thöùc veà ñaïo lyù hay ñaïo Phaät Giaùo Hueä Uyeån AÂm Nghóa—Hui-Yuan, a chuûng trí soi saùng theá giôùi cuûa sai bieät vaø giaû noted T'ang monk, the author of the dictionary danh. Nhaän thöùc veà vaïn söï höõu hay nhaát thieát of sounds and meanings—See Hueä Laâm. trí laø nhaän thöùc veà phi höõu vaø khaùm phaù theá

giôùi voâ sai bieät vaø bình ñaúng, trong khi nhaän path is the knowledge of the path or teaching thöùc veà caùc chuûng loaïi cuûa vaïn söï höõu hay that illumines the world of distinction and mere nhaát thieát chuûng trí laø nhaän thöùc cuûa quan name. The knowledge of all that exists is that ñieåm trung dung soi saùng trung ñaïo khoâng of non-existence (sunyata) and reveals the nghieâng veà höõu hay voâ, sai bieät hay voâ sai world of non-distinction and equality, while the bieät. Theá laø chöùng ngoä ba trí tueä cuûa toâng phaùi knowledge of the species of all that exists is naày ñöôïc ñaït ñeán: The founder of the T'ien- the knowledge of the middle view that T'ai School in China is Hui-Wen (550-577) illumines the Middle Path which inclines who seems to have been a great scholar and a neither to existence nor to non-existence and leader of many hundreds of students. When he neither to distinction nor to

non-distinction. discovered a verse on the Middel Path in the Thus the threefold knowledge of this school is Madhyamika Sastra and an annotation obtained. concerning the word ‘insight’ in the Hueä Vaân: See Tueä Vaân. Mahaprajnaparamita Sastra both by Hueä Vieån: Hui-Yuan—Hueä Vieãn Ñaïi Sö, sô Nagarjuna, he at once awoke to the truth. The Toå cuûa Tònh Ñoä Toâng Trung Quoác, ngaøi hoï verse runs as follows: Coå, nguyeân quaùn thuoäc xöù Laâu Phieàn, quaän “What is produced by causes, Nhaïn Moân, tænh Sôn Taây. Ngaøi sanh ra vaøo ñôøi That, I say, is identical with Void. vua Vuõ Ñeá nhaø Taán. Thôøi naày Trung Quoác goïi It is also identical with mere name. laø thôøi “Nguõ Hoà.” Maëc daàu soáng trong caûnh It is again the purport of the Middle Path.” loaïn laïc nhieãu nhöông, nhöng caùc tö töôûng vaø This would make the causal origination hoïc thuyeát cuûa chö Thaùnh Hieàn lan roäng ñaõ töø (Pratitya-samutpada) a synonym of ‘Void’ laâu, neân ngay töø thuôû aáu thô ngaøi ñaõ thaám (Sunyata) and the temporary name of the nhuaàn neáp soáng thuaàn phong ñaïo ñöùc. Naêm 13 Middel Path. The triple truth of the T’ien- tuoåi ngaøi ñöôïc song thaân cho ñi hoïc. Khoâng T’aiSchool originates here. Hui-Wen further bao laâu sau, ngaøi ñaõ laøu thoâng Nho, Laõo, found in the Mahaprajnaparamita a sentence Trang, cuøng Baùch Gia Chu Töû. Naêm 21 tuoåi, concerning the knowledge of the species of the ngaøi caûm thaáy nhöõng hoïc thuyeát sôû ñaéc khoâng path of teaching, the knowledge of all that theå giaûi quyeát ñöôïc vaán ñeà sinh töû luaân hoài maø exists, and the knowledge of the species of all ngaøi vaãn haèng thao thöùc, neân ngaøi cuøng vôùi that exists. By the knowledge of the species of moät soá aån só du phöông tìm ñaïo, nhö luùc aáy coù the path, the knowledge of all that exists is naïn “Thaïch Hoà” neân giao thoâng trôû ngaïi vaø chí obtained. By this, the knowledge of the species nguyeän cuûa ngaøi khoâng thaønh. Khoâng laâu sau of all that exists is attained. By this last, the ñoù, moät baäc danh taêng ñaïo cao ñöùc troïng teân residue of human desire is cut off. In laø Ñaïo An Phaùp Sö taïi nuùi Haèng Sôn, vaân taäp annotating the above passage, Nagarjuna says: Taêng chuùng, giaûng daïy kinh ñieån, caùc haøng “All the aspects of knowledge now in question ñaïo tuïc, vua quan ñeàu höôùng veà. Ngaøi nghe are obtained at the same time. But in order to danh meán ñöùc beøn tìm ñeán quy-y tu taäp. Sau promote the understanding of the perfection of khi nghe Ñaïo An Phaùp Sö giaûng kinh Baùt Nhaõ, wisdom (parjnaparamita), they are propounded ngaøi ñöôïc thoâng suoát, toû ngoä. Töø ñoù ngaøi distinctly one after another.” Reading this chuyeân taâm sôùm hoâm ñoïc tuïng suy nghó nghóa annotation, Hui-Wen at once understood the lyù vaø tu taäp. Ñaïo An Phaùp Sö thaáy bieát neân meaning. The knowledge of the species of the khen ngôïi veà sau Phaät phaùp ñöôïc löu thoâng nôi

Ñoâng Ñoä aâu cuõng nhôø nôi Hueä Vieãn. Nieân had been around for a long time. Therefore, hieäu Thaùi Nguyeân thöù 6, ngaøi ñeán nuùi Loâ Sôn from childhood, the Great Master was thuoäc tænh Giang Taây, laäp tònh xaù cho ñoà chuùng immersed in a life of virtues and ethics. At the tu taäp vaø môøi moät baïn ñoàng tu laø ngaøi Hueä age of thirteen, his parents sent him to school. Vónh ñeán cuøng tu. Sau ñoù quan Thaùi Söû Hoaøn Soon after, he completely mastered subject Y phaùt taâm caát chuøa

Ñoâng Laâm Thaàn Vaän Töï matters in Confucianism, Taoism, Chuang-Tzu, cho ngaøi hoaèng hoùa ôû phía ñoâng nuùi Loâ Sôn. as well as Legalism. When he was twenty-one Trong thôøi gian taïi Loä Sôn, ngaøi ñaõ tröôùc taùc years old, he felt his knowledge did not vaø phieân dòch ñeán haøng traêm thöù kinh luaät vaø provide answers to the matter of life and death luaän. Tuy xieån döông Tònh Ñoä, nhöng Ñaïi Sö and the cycle of rebirths which he often cuõng vaãn löu taâm ñeán caùc phaùp moân khaùc, vieát thought and pondered. Therefore, he and some nhieàu baøi töïa kinh, luaän cuøng hoaøn thaønh ñöôïc other Taoist cultivators considered traveling moät soá taùc phaåm nhö sau: abroad to learn from different spiritual 1) Ñaïi Trí Luaän Yeáu Löôïc goàm 20 quyeån. teachers. However, during that time, the 2) Phaùp Taùnh Luaän. “Thaïch Hoà” Rebellion had begun; thus, the 3) Sa Moân Baát Kính Vöông Giaû Luaän. roads were blocked and their wish went 4) Ñaïi Thöøa Nghóa Chöông goàm ba quyeån. unfulfilled. Not long thereafter, a well-known 5) Thích Tam Baûo Luaän. great master named Dharma Master Tao-An, 6) Minh Baùo ÖÙng Luaän. living Haèng Sôn Mountain, assembling 7) Sa Moân Ñaûn Phuïc Luaän. Buddhist monks and lay people including royal 8) Bieän Taâm Thöùc Luaän. magistrates and the educated, teaching and 9) Phaät AÛnh Taùn. elucidating sutras ordained. Hearing and 10) Du Loâ Sôn Thi. admiring this Great Master’s virtues, he found 11) Loâ Sôn Löôïc Kyù. his way there to learn and eventually became 12) Du Sôn Kyù. a disciple. After hearing Dharma Master tao- Ngoaøi ra Ñaïi Sö coøn thaønh laäp Baïch Lieân Xaõ, An expound the Maha-Prajna Sutra, he fully quy tuï hôn 3000 vò, trong ñoù coù 123 vò ñöôïc toân penetrated the teachings and was awakened. laø Hieàn, trong 123 baäc Hieàn naày coù 18 baäc From that time on, day and night he diligently Thöôïng Thuû , ñöôïc goïi laø Ñoâng Laâm Thaäp Baùt chanted and read sutras, pondering their deep Ñaïi Hieàn. Sö truï taïi Loä Sôn treân 30 naêm vaø thò and hidden meanings as well as practicing the tòch naêm 83 tuoåi. Vua An Voõ Ñeá ñôøi nhaø Taán Dharma teachings. Master Tao-An was aware saéc phong ngaøi laø “Loâ Sôn Toân Giaû, Hoàng Loâ of this, so he praised Hui-Yuan that in the Ñaïi Khanh, Baïch Lieân Xaõ Chuû—The Great future, when the Buddha Dharma is spread Master Hui-Yuan, the first Patriarch of widely in China, Hui-Yuan would be the best Chinese Pureland Buddhism, his family’s person. In the sixth year of Thaùi Nguyeân reign name Coå, originated in the Laâu Phieàn village, period, Hui-Yuan traveled to Loâ Sôn Nhaïn Moân district, Shan-Tsi province. He was Mountain in Jiang-Tsi province, where he built born while Emperor Wu-Ti of the Chin a monastery and dwelt there. He invited a Dynasty. This period in Chinese history is former fellow cultivator named Hui-Vinh to often referred as “Five barbarians.” Despite come to stay and aid each other on their the country being in a state of chaos, the ideas cultivated paths. Later, a governor named and teachings left behind by previous sages Hoaøn-Y volunteered to build for him another

temple named Ñoâng Laâm Thieân Vaän Töï on Wicked. the eastern side of Lu Mountain. At Lu Hung Haõn: Fiery—Ardent. Mountain, he wrote hundreds of different Hung Hieåm: See Hung AÙc. commentary books of various sutras. Although Hung Haønh: Loaøi boø saùt baèng buïng, nhö loaøi the great master concentrated his

energy into raén—Creatures that crawls on their bellies, propagating Pureland Buddhism, he still like snakes. devoted some of his time to other Dharma Hung Phaïm: Murderer. Doors. He wrote many Buddhist texts, basing on sutras and other commentary texts. These Hung Söï: Disastrous affairs. texts include: Hung Taøn: Cruel—Brutal. 1) Great Wisdom, 20 volumes. Hung Thaàn: Evil genius. 2) Dharma Nature Commentary. Hung Thuû: See Hung phaïm. 3) Buddhist Masters Do Not Have to Honor Hung Tín: Bad news. Loyalty. Hung Töï: Daáu kieát töôøng treân ngöïc cuûa Phaät, 4) The Meanings of Mahayana Buddhism. moät trong 32 töôùng haûo—The svastika on 5) The Triple Jewels Commentary. Buddha's breast, one of the thirty-two marks. 6) Minh Baûo ÖÙng Commentary. Huøng: Con gaáu—A bear. 7) Ordained Buddhist Do Not Have To Honor Royalty. Huøng Bieän: Eloquent. 8) Bieän Taâm Thöùc Commentary. Huøng Boà Taùt: Moät vò Boà Taùt hieän thaân döôùi 9) Phaät AÛnh Taùn Commentary. moä t con gaáu ñeå cöùu moät ngöôøi saép cheát baèng 10) Du Loä Sôn Poetry. caùch baùo cho nhöõng thôï saên bieát choã nguû cuûa 11) Loä Sôn Löôïc Kyù. chính mình ñeå hoï ñeán baén laáy thòt cöùu ngöôøi 12) Du Sôn Kyù. saép cheát aáy—A bodhisattva who appeared as a Besides, he founded the White Lotus bear and saved a dying man by providing him Congregation, composed of more than 3,000 with food; he told hunters of its lair; they killed Buddhists. Among them, 123 were honored as it, gave him of its flesh, and he died. the Virtuous. Additionally, 18 were considered Huøng Cöôøng: Powerful. as the Highest Virtues. They were often Huøng Hoå: Vehement—Violent. referred as Ñoâng Laâm Temple's Eighteen Huøng Nhó Sôn: Nuùi Huøng Nhó hay nuùi Tai Greatly Virtuous Beings. Great Master Hui- Gaáu, nôi maø Toå Boà Ñeà Ñaït Ma thò tòch— Yuan resided in Mt. Lu for more than 30 years. Bear's Ear Mount, the place where He died at the age of 83. After his death, Bodhidharma was buried. Emperor An-Wu-Ti honored the great master Huøng Traùng: Mighty—Powerful—Grand with the title "The Venerable Mount Lu Great style (lit). Gentleman Hong Lo Headmaster of White Huït: Lotus." 1) To miss. ** For more information, please see Ñoâng 2) Deficiency—Deficit. Laâm Thaäp Baùt Ñaïi Hieàn. Huy Hoaøng: Splendid—Glorious— Hueânh Hoang: Bombastic. Magnificient. Hung: Phaàn buïng vaø ngöïc—Breast. Huûy: To destroy—To break down—To Hung AÙc: Cruel—Ferocious—Fierce— abolish—To defame.

Huûy Baùng: To defame—To slander—To Huyeàn Giaùc Vónh Gia Thieàn Sö: Thieàn sö vilify. Huyeàn Giaùc—Zen master Hsuan-Chiao— Huûy Baùng Phaät Phaùp: To slander (defame) Doøng Thieàn Thöù Baûy ôû Trung Quoác (doøng thöù the Buddha's teachings (the Buddha or his nhì sau Hueä Naêng)—Sö Huyeàn Giaùc ôû Vónh teaching). Gia, OÂn Chaâu, coøn ñöôïc goïi laø Minh Ñaïo, coù Huûy Baùng Tam Baûo: To vilify the three raát ñoâng ñeä töû. Huyeàn Giaùc xuaát gia raát sôùm. treasures. OÂng hoïc taát caû caùc kinh ñieån quan troïng cuûa Huûy Boû Nhöõng Nghi Thöùc Röôøm Raø: To Phaät giaùo, ñaëc bieät oâng hieåu saâu nhöõng tö töôûng cuûa toâng Thieân Thai. OÂng thöôøng ñöôïc abolish all verbose ceremonies. ngöôøi ñôøi nhôù ñeán qua teân ñeäm "Ngöôøi Khaùch Huûy Dieät: To destroy completely. Qua Ñeâm." Ngöôøi ta noùi sö giaùc ngoä chæ sau Huûy Hoaïi: To demolish—To devastate—To

moät ñeâm ñöôïc ñaøm ñaïo vôùi Luïc Toå Hueä destroy. Naêng, vì vaäy maø sö cuõng ñöôïc bieát ñeán nhö laø Huyeân Naùo: Noisy—Clamorous. Nhöùt Tuùc Giaùc (ôû troï moät ñeâm maø giaùc ngoä). Huyeát Ñoà: The hells of blood. Chính vì vaäy maø ngöôøi ta noùi sö laø ñeä töû cuûa Huyeàn: Treo—To suspend—To hang. Luïc Toå Hueä Naêng. Sö thò tòch vaøo naêm 713 sau Huyeàn AÛo: Mysterious. Taây Lòch—The seventh generation of Chinese Huyeàn Bí: Hidden—Occult. Zen (the second generation after Hui-Neng)— Hsuan-Chiao, a Wen-Chou monk, also named Huyeàn Caûnh: Sö Huyeàn Caûnh ñôøi Ñöôøng Ming-Tao. He was born in 665 A.D. in (vaøo khoaûng naêm 606 sau Taây Lòch), noåi tieáng Wenchou. Hsuan-Chiao left home to become a nhôø nhöõng thôøi thuyeát phaùp vaø thay quaù nhieàu Buddhist monk at an early age and he studied y aùo—Hsuan-Ching, a monk noted for his all the important Buddhist sutras. He was preaching and for his many changes of especially well-versed in the teachings of the garments (around 606 A.D.) during the T'ang T'ien-T'ai school. He was one of the great dynasty. disciples of Hui-Neng. It is said that he had a Huyeàn Cao: Sö Huyeàn Cao, ôû Thieåm Taây, raát large number of followers. He is often coù theá löïc veà chính trò, nhöng veà sau bò gieát remembered by his nickname, the "Overnight theo leänh cuûa vua Vuõ Ñeá, vaøo khoaûng naêm Guest," due to his legendary brief encounter 400 sau Taây Lòch—Hsuan-Kao, a famous with his teacher. He is said to have attained Shensi monk, influential politically, later killed enlightenment in one night after a dharma talk by order of the emperor Wu Ti, around 400 with the Sixth Patriarch Hui Neng, hence is A.D.. known as An Overnight Enlightenment. For Huyeàn Dieäu: Marvelous—Mysterious. this reason, people said he was a disciple of Huyeàn Ñaøm: Lôøi phi loä veà cöông lónh yeáu Hui Neng. He died in 713 A.D. nghóa cuûa vaên kinh—A foreword, or • Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, khi introduction, to a discourse on a scripture, ñeán Taøo Kheâ, sö tay caàm tích tröôïng, vai outlining the main ideas. mang bình baùt ñi nhieãu Toå ba voøng. Toå Huyeàn Ñaïo: The profound doctrine hoûi: "Phaøm Sa Moân phaûi ñuû ba ngaøn oai (Buddhism). nghi, taùm muoân teá haïnh, Ñaïi ñöùc laø ngöôøi Huyeàn Giaùc: Ñaït ñöôïc giaùc ngoä moät caùch baát phöông naøo ñeán, maø sanh ñaïi ngaõ maïn thaàn—To attain enlightenment suddenly. nhö vaäy?" Sö thöa: "Sanh töû laø vieäc lôùn,

voâ thöôøng quaù nhanh." Toå baûo: "Sao respects to the Sixth Patriarch. He then khoâng ngay nôi ñoù theå nhaän laáy voâ sanh, advised that he was immediately lieãu chaúng mau ö?" Sö thöa: "Theå töùc voâ departing. The Sixth Patriarch said: "Don't sanh, lieãu voán khoâng mau." Toå khen: go so quickly!" Hsuan-Chiao said: "Ñuùng theá! Ñuùng theá!" Luùc ñoù ñaïi chuùng "Fundamentally there is nothing moving. nghe noùi ñeàu ngaïc nhieân. Sö beøn ñaày ñuû So how can something be too quick?" The oai nghi leã taï Toå. Choác laùt sau sö xin caùo Sixth Patriarch said: "How can one know töø. Toå baûo: "Trôû veà quaù nhanh." Sö thöa: there's no movement?" Hsuan-Chiao said: "Voán töï khoâng ñoäng thì ñaâu coù nhanh." Toå "The distinction is completely of the baûo: "Caùi gì bieát khoâng ñoäng?" Sö thöa: master's own making." The Sixth "Ngaøi töï phaân bieät." Toå baûo: "Ngöôi ñöôïc Patriarch said: "You have

fully attained yù voâ sanh raát saâu.” Sö thöa: “Voâ sanh coù yù the meaning of what is unborn.” Hsuan- sao?” Toå baûo: “Khoâng yù thì caùi gì bieát Chiao said: “So, does what is unborn have phaân bieät?” Sö thöa: “Phaân bieät vaãn coù a meaning?” The Sixth Patriarch said: nhöng khoâng coù yù nghóa.” Toå khen: “Laønh “Who makes a distinction about whether thay! Laønh thay!” Sö ôû laïi ñaây moät ñeâm there is a meaning or not?” Hsuan-Chiao ñeå hoûi theâm ñaïo lyù. Saùng hoâm sau sö cuøng said: “Distinctions are meaningless.” The Huyeàn Saùch ñoàng xuoáng nuùi trôû veà OÂn Sixth Patriarch shouted: “Excellent! Chaâu, nôi nhieàu ñeä töû tìm ñeán ñeå tham Excellent! Now just stay here a single vaán vaø caàu hoïc vôùi oâng—According to night!” The next day, Hsuan-Chiao The Ching-Te-Ch’uan-Teng-Lu, when descended the mountain and returned to Hsuan-Chiao arrived in Tsao-Ch’i to visit Wen-Chou, where Zen students gathered the Sixth Patriarch. Upon first meeting to study with him. Hui-Neng, Hsuan-Chiao struck his staff on • Trong “Chöùng Ñaïo Ca” Thieàn Sö Huyeàn the ground and circled the Sixth Patriarch Giaùc ñaõ daïy: three times, then stood there upright. The “Lieãu töùc nghieäp chöôùng baûn lai khoâng Sixth Patriarch said: “This monk possesses Vò lieãu öng tu hoaøn tuùc traùi.” the three thousand noble characteristics (Khi toû roõ roài thì nghieäp chöôùng hoùa thaønh and eighty thousand fine attributes. Ok khoâng, chöa toû roõ nôï xöa ñaønh trang traûi). monk! Where have you come from? How In his “Song of Enlightenment” Zen have you attained such self-possession?” master Hsuan-Chiao said: Hsuan-Chiao said: “The great matter of “When truly understood, all karmic birth and death does not tarry.” The Sixth obstructions, in their essence, are empty, Patriarch said: “Then why not embody When there is no realization, all debts what is not born and attain what is not must be paid.” hurried?” Hsuan-Chiao said: “What is “Ma ni chaâu nhaân baát thöùc embodied is not subject to birth. What is Nhö Lai taøng lyù thaân thaâu ñaéc attained is fundamentally unmoving.” The Luïc ban thaàn duïng khoâng baát khoâng Sixth Patriarch said: “Just so! Just so!” Nhaát thoûa vieân quang saéc phi saéc.” Upon hearing these words, everyone (Ngoïc ma-ni, ngöôøi chaúng bieát among the congregation of monks was Nhö Lai kho aáy thaâu troïn heát astounded. Hsuan-Chiao formally paid his Saùu ban thaàn duïng khoâng chaúng khoâng

Moät ñieåm vieân quang saéc chaúng saéc). embracing character of Buddha-truth. “You have a mani jewel, but you don’t Huyeàn Khoâng: Suspended in space. know, Huyeàn Kyù: Thoï kyù—Prediction—Prophecy— That Tathagata store can gather To prophesy—See Thoï Kyù. everything. Huyeàn Laõng: Hueä Minh—Taû Kheâ—Sö The six magical powers seem to be Huyeàn Laõng ñôøi nhaø Ñöôøng, coøn ñöôïc goïi laø nothing, but not really void. Hueä Minh hay Taû Kheâ, queâ ôû Trieát Giang, sö The round, bright ball has a form, but it is noåi tieáng nhôø tu khoå haïnh vaø ôû trong moät caên formless.” phoøng trong suoát 30 naêm. Sö tòch naêm 854 sau • Trong caùch giaûng daïy Phaät Phaùp, Vónh Taây Lòch, thoï 83 tuoåi—Hsuan-Lang, a Gia Huyeàn Giaùc keát hôïp trieát hoïc phaùi Chekiang monk of the T’ang dynasty, noted for Thieân Thai vaø phöông phaùp Thieàn vôùi caáu his influence on his disciples and for having truùc lyù thuyeát maø oâng boå sung theâm baèng remained in one room for

over thirty years. He pheùp bieän chöùng Madhyamika. Nhöõng taùc died in 854 A.D., at 83 years of age. phaåm cuûa oâng ñöôïc löu giöõ döôùi nhan ñeà Huyeàn Löu: Nhöõng vò sö thuoäc toâng phaùi aùo :Toaøn Taäp cuûa Thaày Thieàn Vónh Gia ñen—The black-robed sect of monks. Huyeàn Giaùc.”—Hsuan-Chiao combined in his teaching of the Buddha dharma the Huyeàn Moân: Phaùp moân huyeàn dieäu, chæ philosophy of the T’ien-T’ai school and chung cho Phaät Giaùo—The profound school the practice of Ch’an. He also introduced (Buddhism). into the theoretical superstructure of the Huyeàn Nghóa: latter the dialectic of the Madhyamika. His (A) Nghóa lyù u huyeàn hay thaâm dieäu—The writings are preserved in the Collected deep meaning—The meaning of the Works of Ch’an Master Yun-Chia-Hsuan- profound. Chiao. (B) Phaàn töï luaän ôû ñaàu caùc kinh ñöôïc toâng • Sö thò tòch naêm 713—He died in 713. Thieân Thai giaûi thích baèng naêm taàng thaâm Huyeàn Giaùm Cö Só: Moät ngöôøi AÁn Ñoä, nghóa—It refers chiefly to the T’ien-T’ai ngöôøi ñaõ baûo boïc moät vò sö AÁn Ñoä teân method of teaching which was to proceed Dharmapala soaïn boä Duy Thöùc Traïch Luaän— from a general explanation of the content An Indian, the patron of an Indian monk and the meaning of the various great Dharmapala, author of the Sastra of the sutras to a discussion of the deeper Selective Consciousnesses. meaning: 1) Thích Danh: Explanation of the terms. Huyeàn Hoaëc: Legendary. 2) Bieän Theå: Definition of the substance. Huyeàn Huaán: Black instruction—The 3) Minh Toâng: Making clear the principles. profound teaching of the Buddha’s truth. 4) Luaän Duïng: Discussing of their Huyeàn Khoaùng: application. 1) Huyeàn bí vaø söï traûi roäng: Mystery and 5) Phaùn Giaùo: Discriminating the doctrine. extensiveness. Huyeàn Nhöùt: Luaän sö Huyeàn Nhöùt cuûa Phaùp 2) Treo trong khoaûng khoâng traûi roäng ra nhö Töôùng Toâng vaøo thôøi nhaø Ñöôøng—Hsuan-I, a maët trôøi treo trong khoâng gian, yù noùi chaân commentator of the Dharmalaksana school lyù Phaät Phaùp oâm troïn taát caû—Hanging and during the T’ang dynasty. widespread, e.g. sun and sky, or all-

Huyeàn Phaïm: Sö Huyeàn Phaïm ñôøi Ñöôøng, “Ñuùng laø oâng ñang la caø ôû ñoäng ma.” sö cuõng laø moät nhaø tröôùc taùc kinh saùch Phaät Ngaøy kia Huyeàn Sa ñaõi traø vò voõ quan Vi giaùo. Ngöôøi ta noùi sö cuøng thôøi vôùi ngaøi Huyeàn Giaùm Quaân. Vi hoûi: “Theá naøo laø caùi ta Trang, nhöng coù ngöôøi noùi sö laø ñeä töû cuûa ngaøi duøng moãi ngaøy maø chaúng bieát?” Huyeàn Sa Huyeàn Trang—Hsuan-Fan, a T’ang monk and khoâng ñaùp maø môøi vò quan duøng traùi caây. editor, said to be a contemporary of Hsuan- Vi duøng roài, laëp laïi caâu hoûi. Sö noùi: “Ñoù Tsang, some say his disciple. chính laø caùi ta duøng moãi ngaøy maø chaúng Huyeàn Sa: Thieàn sö Huyeàn Sa (835-908)— bieát.” Ngaøy khaùc, coù vò Taêng hoûi Huyeàn Zen master Hsuan-Sha—Thieàn Sö Toâng Nhaát Sa: “Xin Hoøa Thöôïng chæ cho con con ôû nuùi Huyeàn Sa, tænh Phuùc Kieán, coù ñeán 800 ñöôøng vaøo ñaïo.” Huyeàn Sa hoûi: “OÂng coù ñeä töû. Chuû ñeà thuyeát phaùp chính cuûa oâng laø nghe tieáng suoái roùc raùch ñoù khoâng?” Vò nghieäp vaø nhöõng khuyeát taät cuûa con ngöôøi nhö Taêng ñaùp: “Daï coù.” Huyeàn Sa noùi: “Ñoù laø ñui, ñieác, caâm, vaân vaân—Hsuan-Sha, a famous choã vaøo cuûa oâng.” Phöông phaùp cuûa

Fukien monk who had over 800 disciples. His Huyeàn Sa coát laøm cho ngöôøi tìm chaân lyù chief subjects were the fundamental ailmens töï mình hieåu thaúng trong chính mình theá of men, such as blindness, deafness, and naøo laø chaân lyù, thay vì thaâu thaäp laáy kieán dumbness. thöùc qua tay trung gian, vì Thieàn khoâng • Coù moät vò Taêng hoûi Huyeàn Sa: "Theá naøo bao giôø vieän ñeán cô trí suy luaän maø luoân laø caùi töï kyû cuûa ngöôøi hoïc ñaïo?" Sö hoûi luoân chæ thaúng ñeán nhöõng gì ta tìm caàu— laïi ngay: "OÂng duøng caùi töï kyû aáy ñeå laøm Another time, a monk asked Hsuan-Sha: gì?" Khi noùi ñeán caùi 'toâi' laø töùc khaéc vaø "I understand you to say that the wole chaén chuùng ta ñang taïo ra theá hai ñaàu cuûa universe is one transpicuous crystal; how caùi toâi vaø caùi chaúng phaûi toâi, nhö theá laø rôi do I get at the sense of it?" Hsuan-Sha vaøo laàm laãn cuûa trí thöùc luaän—A monk said: "The whole universe is one asked Hsuan-Sha: "What is my self?" transpicuous crystal, and what is the use of Hsuan-Sha at once replied: "What would understanding it?" The following day, you do with a self?" When talking about Hsuan-Sha asked the monk: "The whole self, we immediately and inevitably universe is one transpicuous crystal, and establish the dualism of self and not-self, how do you understand it? The monk thus falling into the errors of replied: "The whole universe is one intellectualism. transpicuous crystal, and what is the use of • Laàn khaùc coù moät vò Taêng hoûi Huyeàn Sa: understanding it?" Hsuan-Sha said: "I "Troäm nghe Hoøa Thöôïng coù noùi suoát möôøi know that you are living on the cave of phöông theá giôùi laø moät khoái minh chaâu, demons." On another occasion, while caâu aáy neân hieåu theá naøo?" Huyeàn Sa ñaùp: Hsuan-Sha was treating an army officer "Suoát möôøi phöông theá giôùi laø moät khoái called Wei to tea, the latter asked: "What minh chaâu, hieåu ñeå laøm gì?" Ngaøy hoâm does it mean when they say that in spite of sau Huyeàn Sa hoûi laïi vò Taêng: "Möôøi our having it everyday we do not know phöông theá giôùi laø moät khoái minh chaâu, it?" Hsuan-Sha without answering the oâng hieåu theá naøo?" Vò Taêng ñaùp: "Suoát question took up a piece of cake and möôøi phöông theá giôùi laø moät khoái minh offered it to him. After eating the cake the chaâu, hieåu ñeå laøm gì?" Huyeàn Sa noùi: officer asked the master again, who then

remarked: "Only we do not know it even nhieät taâm vôùi Duy Thöùc Toâng. Tuy nhieân, yù when we are using it every day." Another kieán cuûa caùc giaùo sö cuûa oâng sai bieät nhau quaù day, a monk came to Hsuan-Sha and nhieàu khieán oâng khoâng theå nhaän thaáy vò naøo laø asked: "How can I enter upon the path of taøi gioûi nhaát theo oâng, chính vì theá maø oâng beøn truth?" Hsuan-Sha asked: "Do you hear quyeát ñònh Taây du vôùi hy voïng tìm ñöôïc moät the murmuring of the stream?" The monk luaän sö taøi ba. Tuy nhieân, khi oâng xin pheùp rôøi said: "Yes, I do." Hsuan-Sha said: "That khoûi Trung Hoa thì hoaøng ñeá nhaø Ñöôøng is the way where you enter." Hsuan-Sha's khoâng cho, nhöng vôùi söï kieân trì cuûa oâng, naêm method was thus to make the seeker of the 29 tuoåi oâng baét ñaàu cuoäc haønh trình. Cuoäc Taây truth directly realize within himself what it du khôûi haønh töø Tröôøng An vaøo naêm 629. was, and not to make him merely the Huyeàn Trang leân ñöôøng moät caùch bí maät, ngaøy possessor of a second-hand knowledge, for nghæ ñeâm ñi.

Cuøng naêm ñoù, oâng chæ ñeán ôû Zen never appeals to our reasoning Karakobjo, thuoäc xöù Taây Khöông. Sau ñoù, oâng faculty, but points directly at the very ñeán Turfan, trung taâm vuøng sa maïc Goâ Bi, object we want to have. . ngaøy nay haàu nhö bieán maát hoaøn toaøn, nhöng • OÂng tòch naêm 908 sau Taây Lòch—He died luùc aáy ñang roän raøng vôùi cuoäc soáng kinh teá, in 908 A.D. chính trò vaø vaên hoùa phoàn thònh vôùi nhöõng Huyeàn Sa Sö Bò: See Huyeàn Sa. ngöôøi daân theo ñaïo Phaät, noùi tieáng baûn ñòa Huyeàn Sôù: Huyeàn Chæ Phaùp Hoa Kinh Huyeàn Tocharian. Vua nöôùc naày laø Ch'u-Wen-Tai Nghóa cuûa toâng Thieân Thai—A T'ien-T'ai (620-640) coù nguoàn goác Trung Hoa, oâng ta laø commentary on the contents and meaning of chö haàu cuûa nöôùc Thoå Nhó Kyø vaø coù nhieàu the Lotus Sutra and critical commentary on the quan heä vôùi vua Ñöôøng Thaùi Toâng. OÂng vöøa text. môøi vöøa ra leänh cho Huyeàn Trang ôû laïi Turfan: ** For more information, please see "Traãm muoán giöõ ngöôi laïi ñeå toû loøng ngöôõng Huyeàn Nghóa. moä, yù traãm ñaõ quyeát khoâng theå chuyeån dôøi, ñieàu aáy coøn khoù hôn laø chuyeån nuùi Thaùi Sôn." Huyeàn Toân: Great grandson. Huyeàn Trang kieân cöôøng ñaùp laïi: "Haï thaàn vì Huyeàn Toâng: The profound principles or Chaùnh Phaùp thieâng lieâng maø ñeán ñaây, beä haï propositions, i.e. Buddhism. coù theå giöõ laïi naém xöông khoâ cuûa thaàn, nhöng Huyeàn Trang: Hsuan-Tsang (600-664)—Vò khoâng theå coù quyeàn löïc gì vôùi yù chí cuûa thaàn." Taêng noåi tieáng Trung quoác vaøo naêm (600-664) OÂng nhaát ñònh laøm y nhö theá, khoâng heà ñoäng sau Taây Lòch, ngöôøi thoï giôùi cuï tuùc naêm 622 ñeán thöùc aên suoát ba ngaøy, nhaø vua lo sôï vaø vaø ñaõ laøm moät cuoäc haønh höông AÁn Ñoä coù leõ phaûi chìu theo yù oâng. Sau ñoù Huyeàn Trang giöõa nhöõng naêm 627 vaø 629 vaø trôû veà Trung ñoàng yù ôû laïi theâm moät thaùng nöõa ñeå thuyeát quoác vaøo naêm 633, oâng ñaõ thaâu thaäp ñöôïc 657 phaùp taïi trieàu ñình. Heát haïn moät thaùng nhaø vua quyeån, nhieàu tranh töôïng vaø 150 xaù lôïi (coù ñeå oâng ñi vôùi lôøi giôùi thieäu vôùi caùc vua laân saùch noùi cuoäc haønh höông khaép xöù AÁn Ñoä noåi caän. Töø Turfan, oâng ñi ñeán Kara-shahr, cuõng laø tieáng cuûa oâng töø naêm 629 ñeán naêm 645). OÂng moät thaønh phoá noåi tieáng cuûa Tocharian, vôùi cuõng ñaõ tröôùc taùc quyeån "Ñaïi Ñöôøng Taây Vöïc khoaûng möôøi tu vieän vaø hai ngaøn Taêng só phaùi Kyù." Truôùc khi haønh höông AÁn Ñoä, khi coøn ôû Tieåu Thöøa. Sau ñoù oâng ñeán Kucha, vöông queâ höông, oâng ñaõ töøng döï thính caùc buoåi quoác nhoû coù naêm ngaøn Taêng só ñöôïc nhaø vua giaûng thuyeát veà Ñaïi Thöøa Nhieáp Luaän vôùi hôn taän tình che chôû. Taïi Kuch, Huyeàn Trang coù baûy luaän sö khaùc nhau. OÂng laø moät hoïc giaû raát

nhöõng cuoäc tranh luaän toân giaùo vôùi caùc Taêng só len thoâ, ñaây cuõng laø saûn phaåm cuûa xöù naày." Coù Tieåu Thöøa, voán khoâng saún saøng tieáp nhaän boä möôøi ngoâi chuøa Phaät Giaùo vôùi khoaûng vaøi Du Giaø Luaän maø Huyeàn Trang ñöa ra. Theá ngaøn tu só. Huyeàn Trang cuõng ñeà caäp ñeán caùc nhöng söï tranh luaän naày khoâng laøm Huyeàn hang ñoäng noåi tieáng vaø hai böùc töôïng Phaät Trang vaø Tröôûng Laõo Moksagupta baát hoøa. khoảng loà, cao khoûaûg 50 meùt vaø 35 meùt. Ñoaïn Sau ñoù, Huyeàn Trang vöôït qua caùc khe nuùi oâng rôøi Bamiyan

ñeå ñi Kapisa (nay laø laøng Pamirs vaø Bactria ñeå ñi ñeán Samarquand, teân Begram ôû veà phía Baéc cuûa Kabul) qua ñeøo cuõ laø Marakanda, laø moät ñoâ thò coå vaøo theá kyû Shibar hieåm trôû, cao ñeán 2.800 meùt. Taïi ñaây thöù baûy. Ñaây laø kinh ñoâ cuûa nöôùc Sogdiana vaø Huyeàn Trang vaøo ôû trong moät tu vieän Tieåu laø traïm döøng chaân quan troïng tieáp theo cuûa Thöøa. Sau khi traûi qua muøa an cö kieát haï 630 Huyeàn Trang. Ñaây laø chaën cuoái cuûa caùc loä sau Taây lòch taïi ñaây, Huyeàn Trang laïi leân trình löõ haønh giöõa AÁn Ñoä vaø Trung Hoa. ñöôøng ñi veà phía Ñoâng ñeå ñeán Jalalabad, ngaøy Thaønh phoá naày ñang dao ñoäng giöõa ñaïo thôø tröôùc laø Nagarahara, qua ngaû Lampaka. Ñeán Löûa (Baùi Hoûa Giaùo) vaø ñaïo Phaät. Cuoäc vieáng ñaây oâng môùi ñöùng treân ñaát AÁn Ñoä. OÂng ñaõ vieát thaêm cuûa Huyeàn Trang ñaõ caûi thieän raát nhieàu veà Lampaka nhö sau: “ÔÛ Lampaka, ñaát ñai veà tình traïng ñaïo Phaät ôû vöông quoác Thoå Nhó thích hôïp cho vieäc troàng luùa vaø saûn xuaát ñöôïc Kyø-Ba Tö naày. OÂng ñaõ trieäu taäp moät hoäi nghò nhieàu mía. Khí haäu khaù eâm dòu. Coù moät ít trong ñoù oâng ñaõ truyeàn giôùi cho moät soá Taêng só söông giaù nhöng khoâng bao giôø coù tuyeát. vaø phuïc hoài laïi caùc tu vieän cuõ ñeå coù nôi tu Ngöôøi daân ôû ñaây soáng trong sung tuùc, an laïc vaø haønh. Sau ñoù, oâng vöôït Thieát Moân (ranh giôùi thích haùt ca. Phaàn ñoâng hoï maëc quaàn aùo baèng phía nam cuûa ñeá quoác Thoå Nhó Kyø) vaø soâng vaûi traéng vaø öa nhöõng ñoà trang söùc laáp laùnh Oxus ñeå ñeán Bactria. Bactria coù leõ ñaõ tieáp saëc sôû.” Töø Lampaka, Huyeàn Trang ñi vaøo nhaän ñaïo Phaät töø raát laâu vaøo thôøi caùc ñoaøn Gandhara qua ngaû ñeøo Khyber. Ñaây laø moät truyeàn giaùo cuûa vua A Duïc. Huyeàn Trang ñaõ thaùnh ñòa thöù hai cuûa Phaät giaùo, nôi coù söï phaùt thaêm vieáng kinh ñoâ cuûa Bactria laø thaønh phoá trieån cuûa ngheä thuaät suoát gaàn saùu theá kyû khoâng Balkh. Taïi ñaây haõy coøn raát nhieàu tu vieän, maëc giaùn ñoaïn döôùi aûnh höôûng cuûa Hy Laïp-La Maõ. duø ñaõ bò ñoå naùt do rôi Hung Noâ gaây neân vaøo Peshawar, kinh ñoâ cuûa Kanishka, laø nôi ñaõ saûn theá kyû thöù naêm vaø thöù saùu. Duø raèng caùc tu sinh ra Voâ Tröôùc vaø Theá Thaân, hai ñaïi luaän sö vieän naày thuoäc phaùi Tieåu Thöøa nhöng Huyeàn AÁn Ñoä maø Huyeàn Trang töøng nghe noùi ñeán Trang vaãn coù quan heä thaân thieän vôùi hoï. Sau nhieàu. Nhöng khi oâng tôùi Peshawar thì nôi ñaây ñoù, Huyeàn Trang vöôït daõy nuùi Hindu Kush vaø ñaõ traûi qua söï taøn phaù cuûa Hung Noâ. OÂng buoàn ñeán Bamiyan, moät traïm döøng chaân quan troïng baõ ghi laïi: “Doøng doõi hoaøng gia bò xoùa saïch vaø haøng ñaàu treân ñöôøng töø Trung AÙ ñeán AÁn Ñoä. nöôùc naày bò saùp nhaäp vaøo vöông quoác Kapisa. Caùc nhaø khaûo coå ngaøy nay ñeàu phaûi khaâm Phoá laøng gaàn nhö troáng vaéng hoang taøn, chæ phuïc söï chính xaùc cuûa ñoaïn moâ taû cuûa Huyeàn coøn thaáy moät soá ít daân cö. Goùc hoaøng thaønh Trang veà caûnh trí ôû ñaây. OÂng noùi: “Veà phía Peshawar coù khoaûng moät ngaøn gia ñình. Voâ soá Baéc, nôi naày döïa vaøo bôø ñaù doác ñöùng. Xöù naày chuøa chieàn Phaät giaùo trong caûnh ñieâu taøn vaø coù troàng baép muøa ñoâng nhöng chæ coù moät soá ít hoang pheá. Caùc chuøa naày ñeàu bò coû moïc um troå boâng vaø ra traùi. Mamiyan thích hôïp cho tuøm vaø mang moät veû coâ lieâu ñeán naõo loøng. vieäc chaên nuoâi gia suùc

neân coù raát nhieàu cöøu vaø Phaàn lôùn caùc thaùp cuõng bò ñoå naùt." Rôøi ngöïa. Khí haäu raát laïnh. Phong tuïc taäp quaùn Gandhara, Huyeàn Trang vöôït soâng AÁn Haø ñeå coøn thoâ sô. Quaàn aùo laøm baèng loâng thuù vaø sôïi ñeán thaêm Taksasila. ÔÛ ñaây cuõng coù nhieàu tu

vieän bò rôï Hung Noâ taøn phaù. Töø ñaây, oâng ñi 645. Töø naêm 653 cho ñeán cuoái ñôøi vaøo naêm moät ñoaïn nöõa ñeå ñeán Kashmir, nôi Phaät giaùo 664, oâng ñaõ truï taïi Töø AÂn Töï taïi kinh ñoâ vaãn coøn thònh haønh. Vaãn coøn ñoä moät traêm tu Tröôøng An. OÂng ñaõ dòch 1335 quyeån, bao goàm vieän vôùi naêm ngaøn Taêng só, vaø ñaát nöôùc naày boä Thaønh Duy Thöùc Luaän (Vijnaptimatrata- vaãn coøn meán nhôù caùc vò vua A Duïc vaø Ca Nò siddhi) cuûa Ngaøi Hoä Phaùp. OÂng cuõng laø Tam Saéc Ca. Nhaø vua ôû Kashmir tieáp ñoùn oâng moät Taïng Phaùp sö. Khi ôû AÁn Ñoä oâng ñöôïc ban taëng caùch toân troïng taïi kinh thaønh Pravarapura nhöõng danh hieäu Ma Ha Da Na Ñeà Baø vaø Moäc (Srinagar). Taïi ñaây, Huyeàn Trang ñöôïc gaëp Xoa Ñeà Baø. Huyeàn Trang thuoäc tröôøng phaùi moät hoïc giaû Ñaïi Thöøa baûy möôi tuoåi vaø qua vò Du Giaø vaø oâng cuõng ñöôïc coi nhö laø ngöôøi naày, Huyeàn Trang ñaõ coù theå tieáp nhaän ñöôïc saùng laäp ra toâng Phaùp Töôùng taïi Trung Quoác. trieát hoïc Phaát giaùo ôû daïng thuaàn khieát nhaát. Huyeàn Trang ñaõ baét ñaàu moät kyû nguyeân lòch OÂng ôû laïi Kashmir hai naêm, keå töø thaùng naêm söû môùi veà phieân dòch kinh ñieån, vaø nhöõng taùc naêm 631 ñeán thaùnh tö naêm 633, ñeå nghieân cöùu phaåm phieân dòch cuûa oâng ñöôïc ngöôøi ta goïi laø giaùo lyù vaø sao cheùp caùc boä kinh luaän Phaät giaùo "Taân Dòch," ñeå ñoái laïi vôùi nhöõng dòch phaåm ñeå mang veà Trung Quoác. Töø Kashmir ñi xuoáng "Cöïu Dòch" cuûa nhöõng ngöôøi tröôùc oâng. ÔÛ phía Nam, traïm döøng chaân ñaàu tieân cuûa oâng laø Trung Quoác, oâng ñöôïc kính troïng ñeán noãi khi Sakala, nôi ñoùng ñoâ cuûa hoaøng ñeá Hy Laïp oâng thò tòch, nhaø vua ñaõ baõi trieàu trong ba Menander ngaøy xöa vaø cuûa baïo chuøa Hung Noâ ngaøy—A Famous Chinese Monk (600-664 Mahirakula gaàn ñaây. Ñaây cuõng laø nôi truù nguï AD), who was fully ordained in 622 and made cuûa ñaïi luaän sö Theá Thaân hai traêm naêm tröôùc a famous pilgrim to India (maybe in between khi Huyeàn Trang ñeán. Maõi ñeán naêm 633 hay 627 and 629) and he got back to China in 633 muoän hôn nöõa, oâng môùi ñeán Na Lan Ñaø, gaàn and presented his collection of 657 works, thaønh Vöông Xaù nôi maø Giôùi Hieàn, baáy giôø ñaõ beside amny images, pictures and 150 relics 106 tuoåi, ñang laø thuû toøa cuûa tröôøng ñaïi hoïc (some said his famous pilgrim throughout India naày. Huyeàn Trang thoï phaùp vôùi giôùi Hieàn was from 629 to 645). He also presented the nhöõng hoïc thuyeát quan troïng cuûa Phaät giaùo; manuscript of his famous "Record of Western beân caïnh ñoù, Thaéng Quaân cuõng laø ngöôøi ñaõ Countries" (Ñaïi Ñöôøng Taây Vöïc Kyù). While töøng giaûng daïy nhieàu vaán ñeà quan troïng cho still at home in China, he heard lectures on the Huyeàn Trang. Tröôùc tieân Huyeàn Trang hoïc veà Samparigraha doctrine from more than seven Duy Thöùc Hoïc do Theá Thaân caûi toå qua boä luaän different teachers. He was actually an earnest Duy Thöùc (Vjinaptimatrata), keá ñeán laø Thöïc student of the Idealistic School. However, the Taïi luaän cuõng cuûa Theá Thaân qua boä A Tyø

Ñaït opinions of his teachers varied greatly and, Ma Caâu Xaù Luaän (Abhidharma-kosa). Sau gaàn since he could not see which was the best to 17 naêm du hoïc taïi AÁn Ñoä, Huyeàn Trang hoài follow, he decided to go to India where he höông naêm 644. Treân ñöôøng veà, oâng ñaõ ñi qua hoped to find an able instructor. However, caùc nöôùc Kashgar, Yarkand vaø Khotan, vaø when he applied for permission to leave phaûi löu laïi nhöõng nôi naày baûy taùm thaùng ñeå China, the Emperor refused it, but with his boå khuyeát caùc baûn thaûo bò maát trong khi vaän strong faith he was able to set forth his journey chuyeån, cuõng nhö chôø ñôïi pheùp cho hoài höông when he was 29 years old. He travelled cuûa trieàu ñình vì möôøi naêm tröôùc oâng ñaõ ra ñi secretly, hiding by day and travelling by night. khoâng coù pheùp vua. Sau khi nghæ laïi Ñoân In 629 he started from Ch'ang-An for India. In Hoaøng moät thôøi gian, oâng ñeán Tröôøng An naêm 629 he was still in Karakobjo in Sin-Kiang.

Later, he arrived in Turfan, a country in the important halt. It was the terminus of the central part of the Gobi desert. It has been caravan routes between India and China. It disappeared, but at that time, it flourished with wavered between Zoroastrianism and lively economic, political and cultural life of a Buddhism and Hsuan-Tsang's visit did much to Buddhist population speaking a dialect of raise the status of Buddhism in this Turko- Tocharian. Its ruler, Ch'u-Wen-Tai (620-640), Iranian kingdom. He held an assembly at was of Chinese descendant. He was a a vassal which he ordained a number of monks and of the Turkish Khan and had relations with restored the old monasteries for worship. T'ang-T'ai-Tsung. His invitation to Hsuan- Later, he crossed the Gates of Iron (the Tsang was a command and Hsuan-Tsang was southern frontier of the Western Turkish almost carried off by force to Turfan. The king Empire) and the Oxus River to arrive at said: "I insist on keeping you in order to offer Bactria. Bactria, then probably received its you my homage, and it would be easier to shift Buddhism very early from the missions of the mountain of Pamir than to shake my Asoka. When staying in Bactria, Hsuan-Tsang determination." Hsuan-Tsang replied: "It is for visited Balkh, the capital city. Balkh still had the sublime Law that I have come, the king many monasteries, in spite of the ruin wrought will only be able to keep my bones; he has no by the Huns in the fifth and sixth centuries, and power over my spirit nor my will." He was so though they were all Hinayanist, Hsuan-Tsang determined and refused to touch food for three always kept friendly relationship with them. days; the king became worried and yielded. Later, Hsuan-Tsang crossed the Hindu Kush to Hsuan-Tsang agreed to stay for another month reach Bamiyan, a station of primary to preach at the Court, and at the end of the importance on the road from Central Asia to month the king let him go and introduced him India. Modern archaeologists were struck by to all the kings on his route. From Turfan, he the accuracy of his description of the site. He proceeded to Kara-shahr, also a Tocharish- says: : "On the north, it leans against the steep speaking city, which contained some ten rock. This country has winter corn, but few monasteries and two thousand monks of the flowers and fruits. It is suitable for cattle Hinayana sect. Later, he arrived in Kucha, a breeding and abounds in sheep and

horses. small kingdom with five thousand monks well The climate is very cold. Manners are rough. protected by its king. In Kucha, Hsuan-Tsang Clothing is of fur and coarse woollen engaged in religious disputations with materials, which are also products of the Hinayana monks who did not take kindly to the country." There were ten Buddhist monasteries Yoga-sastra which Hsuan-Tsang preferred. with several thousand monks in them. Hsuan- However, the differences in these disputations Tsang also mentioned about the two colossal did not harm the friendly and amiable relations statues of the Buddha, about 170 and 115 feet. between Hsuan-Tsang and the old sage Then, Hsuan-Tsang left Bamiyan for Kapisa Moksagupta of Kucha. Later, Hsuan-Tsang (now the village of Begram to the north of crossed the passes of Pamirs and Bactria to Kabul) by the difficult pass of Shibar, about arrive in Samarquand. At that time, 9,000 feet high. After spending the summer of Samarquand, Marakanda of old, was already 630 A.D. there, he took the road to the east an ancient city in the seventh century. It was again and reached Jalalabad, ancient the capital of Sogdiana and Hsuan-tsang's next Nagarahara, through Lampaka. Here he was

on Indian soil. Hsuan-Tsang wrote about purity the tradition of the idealist school of Lampaka as follows: "At Lampaka the ground Buddhist philosophy. He spent two years in is suitable for the cultivation of rice, and Kashmir, from may 631 to April 633, studying produces a large quantity of sugar-cane. The philosophy and having Buddhist sutras and climate is fairly mild. There is some frost but sastras copied to take home with him to China. never snow. The inhabitants live in ease and Going south from Kashmir, one of his first happiness, and love song. The majority are halting place was Sakala (Sialkot), the seat of clothed in white cotton, and like to adorn their the Greek King Menander of the old times, costume with brilliantly colored ornaments." and the Hun Tyrant Mahirakula or more recent From Kampaka, Hsuan-Tsang entered times. This is also the place where Gandhara by the Khyber Pass. This was the Vasubandhu stayed two centuries earlier. In second holy land of Buddhism where art had 633 or later he arrived in Nalanda near flourished for nearly six centuries without a Rajagrha, where Silabhadra, 106 years of age, break under strong Greco-Roman influence. was the head of the university. There, Hsuan- Peshawar, the capital of Kanishka, had given Tsang studied under Silabhadra the important birth to Asanga and Vasubandhu, the two chief doctrines of Buddhism; besides, Jayasena, who authors of mystical idealism so dear to Hsuan- also instructed Hsuan-Tsang on certain Tsang. But when he came to Peshawar, it had questions. First, Hsuan-Tsang studied about the suffered from the Huns like other places. He reformed idealism of Vasubandhu in his noted sadly: "The royal race is wiped out and Vijnaptimatrata and then the realism of the the country has been annexed to the kingdom same author in his Abhidharma-kosa. After of Kapisa. Towns and villages are almost almost seventeen years sojourn in India, he empty and abandoned, and only a few came home in 644. On his way home, he inhabitants are seen in the country. One corner passed through Central Asian States of of the royal town (Peshawar) contains about a Kashgar, Yarkand and Khotan, where he thousand families. There are innumerable stayed for

seven or eight months to replace the Buddhist monasteries which are in ruins and manuscripts lost on the way, and awaited the deserted. They are overgrown with weeds and permission of the imperial government to they make a mournful solitude. The majority return to the country which he had left ten of the stupas are also in ruins." Leaving years earlier without a proper permit. After Gandhara, Hsuan-Tsang crossed the Indus at resting sometime in Tun-Huang, he Udakakhanda and visited Taksasila where approached Ch'ang-An in the Spring of 645 there were too many monasteries ruined by the A.D. From 653 A.D. until the end of his life in Huns. From there he went to Kashmir where 664 A.D., he spent the rest of his life at Töø AÂn Buddhism still prevailed. There were still a Töï in the capital of China at that time, Tröôøng hundred monasteris with five thousand monks An, to translate 1335 books of sutras, including and the country cherished memories of Asoka the Completion of Mere Ideation and Kanishka. The king of Kashmir received (Dharmapala's Vijnaptimatrata-siddhi). He him with great honour in his capital, was known as a Tripitaka teacher of Dharma Pravarapura (Srinagar). Hsuan-Tsang found (Tam Taïng Phaùp Sö). He was also known as there a Mahayanist Venerable aged seventy, Mahayanadeva and Moksadeva when he was from whom he was able to receive in all its in India. Hsuan-Tsang himself belonged to the

Yogacara (Consciousness-Only) school and is vieän treân theá giôùi, trong ñoù coù 32 chuøa taïi often regarded as the founder of the Fa-Hsiang vuøng Baéc Myõ chaâu, AÂu chaâu, trong khi nhieàu or Chinese Yogacara school. Hsuan-Tsang chuøa khaùc traûi roäng ñeán caùc vuøng Neùpal vaø started a new epoch in the history of the Coäng Hoøa Zaire (Coâng Goâ)—Most Venerable translation of sutras, and his translations are Thích Huyeàn Vi, one of the most outstanding called the 'new translations,' in contrast to the Vietnamese monks in the modern era. In 1970, 'Old Translations' of those done before him In he obtained his Ph.D. at Magadha University China, Hsuan-Tsang was so venerated that (Patna—India) for a critical study of the Life upon his death in 664, the emperor canceled and Work of Sariputra. He established Linh his audience for three days. Son Monastery in Paris, France in late 1970s Huyeàn Töôûng: Uneasy—Anxious—Worried. and currently directing the system of Linh Son Huyeàn Uyeån: Sö Huyeàn Uyeån, moät vò sö coù Monasteries in the world, including many aûnh höôûng raát lôùn ôû Thieåm Taây, ngöôøi ñaõ soáng temples in France, Canada, and the United töø thôøi kyø Baéc Chu ngöôïc ñaõi vaø tieâu dieät ñaïo States. His works include 'The Four Phaät, qua ñeán ñôøi Tuøy vaø ñôøi Ñöôøng khi ñaïo Abhidharmic Realms,' 'La Vie de Bouddha Phaät ñöôïc chaán höng laïi—Hsuan-Yuan, an Sakyamuni,' 'Dharma talks,' etc. In keeping influential Shensi monk who lived through the his vows to expand Buddhism in the West, persecution of Buddhism in the Northern Chou Dharma Master Thích Huyeàn Vi established a dynasty into the Sui and T'ang dynasties. record of 46 temples worldwide, among which 32 are in North America and Europe, while Huyeàn ÖÙng: others are located in such far away places as 1) Caûm öùng u huyeàn: Deep or abstruse Nepal and Republic Zaire (Congo). response. 2) Sö Huyeàn ÖÙng ñôøi nhaø Ñöôøng, taùc giaû cuûa Huyeãn AÛo: See

Maya in Sanskrit/Pali- boä Huyeàn ÖÙng AÂm Nghóa hay Nhöùt Thieát Vietnamese Section. AÂm Nghóa, goàm 25 quyeån: Hsuan-Ying, Huyeãn Caûnh: Mayavishaya (skt)—Caûnh giôùi the author in the T'ang dynastyof the cuûa huyeãn aûo—The realm of maya. Buddhist Dictionary, 25 books. Huyeãn Hoùa: Maya (skt)—False—Illusion—Huyeàn Vi: Subtle. Illusory—Magical illusion—Unreal— Huyeàn Vi Hoøa Thöôïng: Hoøa Thöôïng Thích Unreality. Huyeàn Vi, moät trong nhöõng danh Taêng Vieät Huyeãn Hoaëc: Deluding—Deceiving. Nam thôøi caän ñaïi. Ngaøi ñaäu Tieán Só Phaät Hoïc Huyeãn Moäng: Vain dream. vôùi luaän aùn veà cuoäc ñôøi vaø söï nghieäp cuûa Ngaøi Huyeãn Sö: Maya-krit (skt)—Conjurer— Xaù Lôïi Phaát naêm 1970 taïi tröôøng Ñaïi Hoïc Ma Illusory maker—Juggler. Kieät Ñaø. Cuoái thaäp nieân 70s, ngaøi thaønh laäp töï Huyeãn Thuaät: Maya (skt)—Magic—See vieän Linh Sôn ôû Ba Leâ, Phaùp quoác, vaø hieän Maya in Sanskrit/Pali-Vietnamese Section. nay ngaøi laøm coá vaán cho heä thoáng caùc chuøa Huyeãn Töôùng: Maya-nimitta (skt)—Illusory Linh Sôn treân theá giôùi, bao goàm caùc chuøa ôû appearance. Phaùp, Gia Naõ Ñaïi, vaø Myõ quoác. Nhöõng taùc Huyeän UÙc Ñoà Laêng: Hsuen-Yu-Tu-Ling— phaåm cuûa ngaøi goàm coù Cuoäc Ñôøi Ñöùc Phaät See Ñoà Laêng Huyeän UÙc. Thích Ca, Phaùp Ñaøm, vaân vaân. Vì haïnh nguyeän hoaèng döông Phaät Phaùp veà phöông Huyeát: Blood. Taây, ngaøi ñaõ coá gaéng thaønh laäp ñöôïc 46 chuøa Huyeát Boàn Kinh: Nöõ Nhaân Huyeát Boàn

Kinh—Muïc Lieân Chính Giaùo Huyeát Boàn Ñaïi Huyønh Saéc Huyønh Quang: Yellow colored Thöøa Phaùp Baûo Chö Phaåm Kinh—Theo Eitel yellow light. trong Trung Anh Phaät Hoïc Töø Ñieån, kinh naày Hö: dieãn taû hình phaït taém maùu cuûa ñaøn baø trong 1) Hö khoâng: Sunya (skt)—Empty— ñòa nguïc. Ñaây laø söï baøy veõ cuûa ngöôøi Taøu. Vacant—Unreal—Unsubstantial— Eitel noùi raèng "Boàn nhao (cuûa ñaøn baø ñeû) naày Untrue—In vain. bao goàm moät hoà maùu khoảng loà vaø khoâng ai coù 2) Hö hoaïi: Corrupt—Decayed—Rotten— theå thoaùt khoûi ñòa nguïc naày moät khi ñaõ bò loït Spoiled. vaøo, töø phi coù nhöõng nghi thöùc ñaëc bieät—The 3) Khoâng hoaït ñoäng: Out of order—Broken. sutra describing the blood bath for women in Hö AÛo: Vain—Unreal—False. Hades; it is a Chinese invention and is called Hö Baùo: To report falsely. by Eitel "the placenta tank, which consists of an immense pool of blood and from this hell, it Hö Cuoàng Ngöõ: Untrue or misleading talk, is said, no release is possible;" but there are which is against the fourth commandment. ceremonies for release from it. Hö Danh: Vainglory. Huyeát Ñoà: Moät trong tam ñoà, teân khaùc cuûa Hö Doái: Nih-satya (skt)—False—Untrue. suùc sanh ñaïo—One of the three gati, another Hö Ñôøi: Spoiled life. name for the gati or destiny of rebirth as an Hö Ñöôøng: Teân cuûa moät vò Taêng noåi tieáng animal. ñôøi Toáng—Hsu-T'ang, name of a noted monk Huyeát Haûi: Bieån maùu, ví nhö ñòa nguïc vaø of the Sung dynasty. nhöõng taùi sanh haï thuù—The sea of blood, i.e. Hö Giaû: Baseless—False. the hells and lower incarnations. Hö Haïi: Damaged. Huyeát Maïch: Huyeát maïch bao goàm ñoäng Hö Hoaïi: Decay—Damaged. maïch vaø tænh maïch keá noái nhau (ví nhö caùc Hö Khoâng: Sunya (skt)—Caùch goïi khaùc cuûa toâng phaùi ñeàu coù toâng chæ uyeân aùo do chö toå hö voâ, khoâng hình chaát khoâng chöôùng

ngaïi. Hö caùc ñôøi truyeàn laïi, ñôøi ñôøi truyeàn noái nhö khoâng coù nghóa laø vuõ truï phi vaät chaát phía sau huyeát maïch trong cô theå con ngöôøi, keá noái taát caû moïi hieän töôïng—Empty—Void—Space nhau, luoân luoân noái theo ngöôøi tröôùc, vaø môû (Akasa)—Empty space—Absolute freedome loái cho ngöôøi sau)—The arteries and veins, of space. The immaterial universe behind all linked closely connected. phenomena Huyeát Nhuïc: Maùu thòt (ruoät thòt)—Blood and 1) Hö nghóa laø khoâng hình chaát: Asaka is flesh. defined as that which is without shape, or Huyeát OÂ Trì: Ao maùu hay hoà maùu, moät trong substantiality. caùc ñòc nguïc—The pool, or lake, of blood in 2) Khoâng nghóa laø khoâng chöôùng ngaïi: Sunya one of the hells. is defined as that which has no resistance. Huyeát Thö: Ñöôïc vieát baèng chính maùu cuûa ** For more information, please see Nhò Hö mình—Written with one’s own blood. Khoâng. Huynh: Elder brother. Hö Khoâng Döïng: Akasagarbha or Huynh Ñeä: Elder and younger brothers. Ganganagarbha (skt). Huyønh: AÙnh laäp loøe maøu vaøng—Twinkle— 1) Hö khoâng thai taïng: The womb of space. Glitter. 2) Teân ñaáng Hö Khoâng Taïng Trung Toân trong Maïn Ñaø La Thai Taïng Giôùi: Moät vò

Boà Taùt trong trung öông Thai Taïng giôùi— Ma—The four heavens of desire above The central bodhisattva in the court of Sumeru in space, from Yama heaven upwards. space in the garbhadhatu group. He is Hö Khoâng Trí: Spacelike knowledge. also: Hö Khoâng Truï: Akasa-pratisthita (skt). a) Ngöôøi hoä trì kho taøng cuûa Khoâng Tueä: 1) Teân cuûa ngöôøi con thöù naêm cuûa Ñaïi Guardian of the treasure of all wisdom and Thoâng Toái Thaéng Nhö Lai, vò Boà taùt truï veà achievement. phöông nam cuûa vuõ truï: name of the fifth b) Uy löïc cuûa ngaøi buûa ñi naêm höôùng trong son of Mahabhijna Buddha, a Bodhisattva hö khoâng—His powers extend to the five to the south of our universe. directions of space. 2) Truï trong hö khoâng—Abiding in space. Hö Khoâng Giôùi: Caùi ñaïi “khoâng” maø maét Hö Khoâng Truï Boà Taùt: Boà Taùt truï phía nhìn thaáy ñöôïc—The visible vault of space. nam vuõ truï—A bodhisattva who abides in the Hö Khoâng Hoa: Hoa ñoám hieän ra tröôùc maét, south of our universe. xaõy ra nôi ngöôøi bò hoa maét, duøng ñeå ví vôùi söï Hö Khoâng Voâ Vi: Akasa (skt)—Moät trong vaät khoâng coù thöïc theå—Spots in front of nhöõng phaùp voâ vi, hö khoâng voâ vi hay khoâng (before) the eyes, Muscoe volitantes, i.e. gian khoâng haïn löôïng, khoâng bieân teá, khoâng unreal things. tòch dieät, khoâng chöôùng ngaïi—One of the Hö Khoâng Luaân: See Nguõ Luaân (C) (1). assamskrta dharmas, passive void or space. Hö Khoâng Nhaõn: Hö Naùt: Decayed. 1) Maét cuûa hö khoâng, hay phi vaät chaát: The Hö Ngoân: Lôøi noùi khoâng thaät, laøm ngöôøi ta eye of space, or the immaterial. hieåu sai leäch, ñi ngöôïc laïi giôùi caám thöù tö— 2) Teân cuûa Phaät Maãu Toân trong nhoùm thai False words—Expletive (a)—Empty words—taïng giôùi: Name of the mother of Buddhas Baseless talk—Untrue or misleading talk in the garbhadhatu group. which is against the fourth commandment. Hö Khoâng Phaùp Thaân: Moät trong naêm loaïi Hö Nguïy: Unreal—Deceptive. phaùp thaân—One of the five kinds of a Hö Nhöôïc: Feeble—Weak. Buddha’s dharmakaya—See Nguõ Chuûng Phaùp Hö Soá: Abstract number. Thaân. Hö Söï: Untrue things. Hö Khoâng

Taïng: Akasagarbha (skt)—See Hö Khoâng Döïng. Hö Taâm: Taâm khieâm cung töø toán (xem ngaõ nhö khoâng)—Humble mind, or heart. Hö Khoâng Taïng Boà Taùt: Akasagarbha— Bodhisattva of Space. Hö Taâm Hôïp Chöôûng: Moät trong nhöõng caùch chaøo, chaáp hai tay chaøo vôùi taâm khieâm Hö Khoâng Thaân: Thaân töôùng nhö hö khoâng toán—One of the ways of greeting, folding two cuûa Ñöùc Tyø Loâ Giaù Na (töï taïi, voâ danh, voâ hands to greet someone with a humble mind or töôùng, voâ ngaïi)—The body which fills space, heart. Vairocana. Hö Thai: To miscarry. Hö Khoâng Thaàn: Sunyata (skt)—Tieáng Phaïn laø Thuaán Nhaõ Ña, vò Thaàn laøm chuû baàu Hö Thöïc: False or true. trôøi—The god of space. Hö Töø: Expletive. Hö Khoâng Thieân: Boán coõi trôøi duïc giôùi, naèm Hö Vaân: Nir-megha (skt)—Cloudless. beân treân nuùi Tu Di, vaø beân döôùi coõi trôøi Dieäm Hö Vaân Hoøa Thöôïng: Most Venerable

Hsu-Yun (1840-1959)— Ngaøi laø moät danh • Trong Kinh Laêng Giaø, Ñöùc Phaät nhaéc nhôû Taêng noåi tieáng cuûa Phaät Giaùo trung Hoa thôøi Mahamati: “Naøy Mahamati, khoâng phaân caän ñaïi. Thieàn sö Hö Vaân sanh quaùn taïi tænh bieät caùc söï vaät ñuùng nhö caùc söï vaät trong Phuùc Kieán, Trung Quoác, xuaát gia naêm 19 tuoåi. chính chuùng nghóa laø hö voïng.”—In the Vaøo naêm 20 tuoåi, ngaøi thoï cuï tuùc giôùi vôùi Thaày Lankavatara Sutra, the Buddha reminded Dieäu Lieân vaø coù Phaùp danh laø Ku-Yen. Naêm Mahamati: “Oh Mahamati, by being false 56 tuoåi, ngaøi thaønh töïu giaùc ngoä taïi Döông it is meant not to discriminate things as Chaâu. Töø ñoù veà sau ngaøi baét ñaàu coâng vieäc they are in themselves.” hoaèng hoùa, vaø ñöôïc môøi veà ñaûm nhaän chuøa ** For more information, please see Meâ Hoaëc Luïc Toå ôû Taøo Kheâ ñang hoài xuoáng doác. Ngaøi and Voâ Minh. ñaõ truøng tu chuøa Luïc Toå vaø nhieàu chuøa vieän Hö Voïng Luaân: Vì sanh töû luaân hoài chæ laø khaùc. Beân caïnh ñoù, ngaøi ñaõ saùng laäp ra nhieàu nöông theo sôû caûm cuûa hoaëc nghieäp hö giaû, tröôøng hoïc vaø beänh vieän cho daân ngheøo. Sau chöù theå cuûa noù khoâng phaûi laø chaân thöïc, neân ñoù ngaøi du haønh sang Maõ Lai vaø Thaùi Lan. goïi baùnh xe sanh töû luaân hoài laø “hö voïng Ngaøi ñaõ daïy phaùp cho Vua vaø hoaøng gia Thaùi luaân”—The unreal wheel of life, or Lan. Ngaøi trôû veà Trung Quoác vaø thò tòch naêm transmigration. 120 tuoåi—Zen Master Hsu-Yun was regarded Hö Voïng Phaùp: Phaùp cuûa nguõ duïc (saéc, as the most outstanding Buddhist of Chinese thanh, höông, vò, xuùc), vì theå cuûa noù hö giaû Order in the modern era. He was born in Fu- khoâng thöïc neân goïi laø “hö voïng phaùp”)— Kien Province in 1840, left home at the age of Unreal things or sensations, such as those 19. When he was 20, he took precepts with perceived by the senses. Master Miao-Lien and received harma name Hö Voâ: Thöïc theå cuûa chö phaùp laø troáng roãng, Ku-Yen. When he was 56 years old, he khoâng thöïc—Nothingness, empty (a), non- achieved final awakening at Kao-Min-Ssu in existent (a), unreal (a). Yang-Chou. Thereafter, he began his teaching Hö Voâ Thaân: Thaân Phaät laø thaân phi vaät chaát, work. He was invited to take charge of the thong dong töï taïi, khoâng coøn bò giôùi haïn nöõa—Sixth Patriarch’s Temple (Ts’ao-Chi), then The immaterial Buddha body, the spirit free very rundown. He restored the Ts’ao-Chi from all limitations. Temple along with many other temples and monasteries. He also founded many schools Höùa: Cho pheùp—To

engage—To admit—To and hospitals for the poor. He also traveled to promise—To grant. Malaysia and Thailand, and taught Dharma for Höùa Chaéc Lôøi: To give one's words with the king and the royal family in Thailand. He good faith. passed away in 1959, when he was 120 years Höùa Chuaån: To approve. old. Höùa Haõo: Höùa suoâng—Empty promise. Hö Vinh: See Hö danh. Höùa Heïn: To promise—To promise someone Hö Voïng: Vitatham (skt). something • Hö voïng hay söï hö nguïy: Falsehood. Höùa Khaû: Chuaån thuaän hay cho pheùp— • Nhöõng caùi khoâng thöïc giaû doái, traùi vôùi Grant—Permit—Admit. chaân lyù—Vitatha (skt)—Unreal and Höùa Nguyeän: To vow—To make a vow. false—Baseless—Non-existence Höùa Suoâng: Empty promise. (Abhuta). Höng Döông Thanh Phaåu Thieàn Sö: Zen

master Xing-Yang-Qing-Pou—See Thanh Vietnamese herb store is a place where Phaåu Höng Döông Thieàn Sö. Vietnamese medicinal herbs are free given, Höng Ñöùc: To promote virtue. has been operating since 1954. The store gives Höng Khôûi: To rise. more or less 500 prescriptions to the local people every day. Höng Minh: Teân moät ngoâi chuøa noåi tieáng toïa laïc trong quaän saùu, thaønh phoá Saøi Goøn, Nam Höõng Hôø: Indifferent—Cold. Vieät Nam, do ngaøi Minh Trí cuûa phaùi Tònh Ñoä Höôõn: Relaxed. Cö Só kieán thieát vaø khaùnh thaønh naêm 1936. Heä Höông: phaùi Tònh Ñoä coù khoaûng 187 chi hoäi töø Khaùnh 1) Gandha (skt). Hoøa ñeán Caø Mau. Moãi chi hoäi ñeàu coù toå chöùc a) Muøi höông: Aroma—Incense—Fragrance. phoøng thuoác nam Phöôùc Thieän, nôi phaùt thuoác b) Khöùu giaùc: Moät trong luïc giaùc—The sense mieãn phí cho ñoàng baøo—Name of a famous of smell, i.e. one of the sadayatana, six pagoda located in the Sixth district, Saigon senses. City, South Vietnam. It is a Patriarch Temple c) Höông laø söù giaû cuûa Phaät khuyeán khích of the Vietnam Pure Land Buddhist Laypeople loøng tin vaø nhieät taâm haønh trì: Incense is Association built by Sir. Minth Trí and one of the Buddha's messengers to inaugurated in 1936. The Pure Land sect has stimulate faith and devotion. got 187 branches from Khaùnh Hoøa province to 2) Laøng xaõ: Village—Country. Caø Mau province. Each branch of the pagoda Höông Chuù: Moät loaïi nhang thôm ñöôïc quaán organized a Vietnamese Herb store named thaønh cuoän nhö oáng chæ—Thread incense (in Phöôùc Thieän, where Vietnamese medicinal coils); a lamp or candle giving a fragrant herbs are given. odour; incense and candles. Höng Pheá: Properity and decadence. Höông Duïc: Söï ham muoán muøi thôm—The Höng Quaûng Töï: Teân cuûa moät ngoâi chuøa desire for fragrance—The lust of the nasal toïa laïc trong thò xaõ Caø Mau, tænh Caø Mau, organ. Nam Vieät Nam. Chuøa ñöôïc xaây döïng töø thaäp Höông Ñieän: Ñieän thôø Tam Baûo hay Phaät nieân 1950, thuoäc Phaät Giaùo Vieät Nam Tònh Ñoä Ñieän—The incense hall, especially the large Cö Só, hoaøn taát xaây döïng vaøo naêm 1963. Chuøa hall of the Triratna. goàm moät chaùnh ñieän, moät giaûng ñöôøng, vaø moät Höông Giôùi: Ngoâi ñeàn hay ngoâi chuøa— phoøng thuoác Nam phöôùc thieän. Phoøng thuoác Incense region, a temple. Nam phöôùc thieän cuûa chuøa coù töø naêm 1954, Höông Haûi: hoaït ñoäng lieân tuïc töø naêm 1954, phaùt thuoác 1) Bieån öôùc thôm quanh nuùi Tu Di (ñaây laø Nam mieãn phí cho ñoàng baøo ñòa phöông. Moãi bieån nöôùc thôm trong theá giôùi Lieân Hoa ngaøy chuøa caáp

trung bình 500 thang thuoác cho taïng)—The scented ocean surrounding nhaân daân trong vuøng—Name of a temple, Sumeru. located in Caø Mau town, Caø Mau province, 2) Teân cuûa moät ngoâi chuøa coå, toïa laïc taïi xaõ South Vietnam. The temple was built in the Phuø Ñoång, huyeän Gia Laâm, thaønh phoá Haø 1950s, belonged to the Vietnam Pure Land Noäi, Baéc Vieät Nam. Chuøa coøn ñöôïc goïi laø Laymen Buddhist Association and was built chuøa Linh ÖÙng. Chuøa ñaõ ñöôïc xaây döïng töø completely in 1963. The temple comprises of raát laâu, ñöôïc coi nhö moät Ni Vieän Phaät the Main Hall, the Lecture Hall, and Phöôùc Giaùo ñaàu tieân töø ñôøi nhaø Lyù. Ni Sö Dieäu Thieän Vietnamese herb store. Phöôùc Thieän

Nhaân (1041-1113) ñaõ töøng truï trì vaø hoaèng Höông Hoaøn: Quaû caàu höông—Incense hoùa taïi ñaây. Ni Sö voán laø ñeä töû cuûa Thieàn balls. Sö Chaân Khoâng, ñôøi thöù 17, doøng Tyø Ni Höông Hoàn: Soul of a dead person. Ña Löu Chi. Theo saùch Thieàn Uyeån Taäp Höông Khoùi: Incense and smoke—Ancestor Anh, Ngoïc Kieàu töùc Ni Sö Dieäu Nhaân laø worship. con gaùi cuûa Phuøng Loaùt Vöông, ñöôïc vua Höông Laâm Tröøng Vieãn Thieàn Sö: Zen Lyù Thaùnh Toâng nuoâi ôû trong cung töø nhoû, master Xiang-Lin-Cheng-Yuan—See Tröøng sau gaõ cho quan Chaâu Muïc hoï Leâ. Khi Vieãn Thieàn Sö. choàng cheát baø vaøo chuøa Höông Haûi tu. Chuøa ñöôïc xaây caát töø tröôùc theá kyû thöù Höông Laâu: Daøn höông nôi hoûa taùng kim naêm vaø ñaõ ñöôïc truøng tu nhieàu laàn: Name thaân Ñöùc Phaät—The fragrant pyre on which of an ancient temple, located in Phuø Ñoång the body of Buddha was consumed. village, Gia Laâm district, Haø Noäi City, Höông Loø: A Censer. North Vietnam. It is also called Linh ÖÙng Höông Long Naõo: Scented dragon's brains, Temple. It was built a long long time ago. camphor—See Kieát Boá La. The temple was considered the first Höông Loâ: See Höông Loø. Buddhist Nunnery (Institute for Nuns) in Höông Nghieâm Thieàn Sö: Zen Master the Lyù dynasty. Most Venerable Bikkhuni Hsiang-Yen-Zhi-Hsien—Thieàn Sö Höông Dieäu Nhaân (1041-1113) was once head of Nghieâm Trí Nhaøn, queâ ôû Thanh Chaâu (baây giôø the temple preached the Buddha's thuoäc tænh Sôn Ñoâng), laø ñeä töû cuûa Toå Baùch teaching in the area. She was Cha'n Tröôïng Hoaøi Haûi. Khi Baùch Tröôïng qua ñôøi, Master Chaân Khoâng's disciple, belonging ngaøi sang tieáp tuïc coâng quaû vôùi Toå Quy Sôn vaø to the seventeenth succession of the line trôû thaønh ñeä töû cuûa Thieàn Sö Qui Sôn (Linh of Vinitaruci. According to Thieàn Uyeån Höïu cuõng laø moät cao ñeä cuûa Toå Baùch Taäp Anh, Most Venerable Bikkhuni Dieäu Tröôïng)—Zen master Hsiang-Yen-Zhi-Hsien Nhaân or Lady ngoïc Kieàu, her worldly was born in Shing-Chou (now in Shan-T'ung name, was Phuøng Loaùt Vöông's daughter. Province), was a disciple of Zen master Pai- She was adopted by King Leâ Thaùnh Toâng Ch'ang-Huai-Hai. After the master's death, he since she was young. When growing up went to Kwei-Shan (who was also a senior she got married to a Mandarin of Chaâu disciple of Pai-Ch'ang. Muïc rank (local oficial) whose last name • Moät hoâm, Qui Sôn baûo: "Ta nghe ôû choã was Leâ. After her husband's death, she Thieàn Sö Baù Tröôïng hoûi moät ñaùp möôøi, devoted her life to the Buddhist nunhood hoûi möôøi ñaùp traêm, ñoù laø ngöôøi thoâng at Höông Haûi Temple. The temple was minh lanh lôïi,

yù töôûng laø coäi goác sanh töû. built before the fifth century and has been Giôø ñaây ta khoâng hoûi ngöôi nhöõng gì rebuilt and restored many times. ngöôi nhôù töø kinh ñieån, maø thöû noùi moät Höông Hoa: Höông vaø hoa, hai trong caùc caâu khi cha meï chöa sanh xem?”—One moùn ñoà cuùng Phaät—Incense and flowers, day Kwei-Shan said to Hsiang-Yen: “I’ve offering to the Buddha. heard that you are an intelligent monk at Höông Hoûa: Höông ñoát vaø ñeøn thaép (nhöõng Pai-Zhang, responding ten times for what vaät ñöôïc duøng trong nghi leã trong caùc töï you’re asked. Now I’m not asking you vieän)—Incense and candles or lamps. about what recorded or what can be

learned from the scriptures! You must say höông nhaém höôùng Qui Sôn ñaûnh leã, ca something from the time before you were tuïng raèng: “Hoøa Thöôïng töø bi ôn nhö cha born and before you could distinguish meï, khi tröôùc neáu vì con noùi roài thì laøm gì objects. I want to record what you say.” coù ngaøy nay.” Sö laøm baøi keä: • Sö bò moät caâu hoûi naày laøm môø mòt khoâng “Nhaát kích vong sôû tri ñaùp ñöôïc. Trôû veà lieâu, sö soaïn heát saùch vôû Caùnh baát giaû tu trì ñaõ hoïc qua, tìm moät caâu ñaùp troïn khoâng Ñoäng dung döông coå loä theå coù. Sö than: “Baùnh veõ chaúng no buïng Baát ñoïa thieåu nhieân cô.” ñoùi.” Ñeán caàu xin Qui Sôn noùi phaùp, Qui- (Moät tieáng queân sôû tri Sôn baûo: “Neáu ta noùi cho ngöôi, veà sau Chaúng caàn phaûi tu trì ngöôi seõ chöôõi ta; ta noùi laø vieäc cuûa ta ñaâu Ñoåi saéc baøy ñöôøng xöa can heä gì ñeán ngöôi?” Sö beøn ñem nhöõng Chaúng rôi cô laëng yeân). saùch vôû ñaõ thu thaäp ñöôïc ñoàng thôøi ñoát “Xöù xöù voâ tuùng tích heát, coi nhö baùnh veõ aên maáy cuõng chaúng Thinh saéc ngoaïi oai nghi no. Sö noùi: “Ñôøi naày chaúng hoïc Phaät phaùp Chö nhôn ñaït ñaïo giaû nöõa, chæ laøm Taêng thöôøng laøm vieäc côm Haøm ngoân thöôïng thöôïng cô.” chaùo, khoûi nhoïc taâm thaàn.” Sö khoùc töø giaû (Nôi nôi khoâng daáu veát Qui-Sôn ra ñi—Hsiang-Yen was confused Oai nghi ngoaøi saéc thinh. and unable to answer. He sat in deep Nhöõng ngöôøi baäc ñaït ñaïo thought for some time and then mumbled Ñeàu goïi thöôïng thöôïng cô). a few words to explain his understanding. Hsiang-Yen tearfully left Kwei-Shan. He But Kwei-Shan couldn’t accept this. then went traveling and eventually resided Hsiang-Yen said: “Then would the master at Nan-Yang, the site of the grave of please explain it?” Kwei-Shan said: What National Teacher Nan-Yang Hui-Zhong. I might say would merely be my own One day as Hsiang-Yen was scything understanding. How could it benefit your grass, a small piece of he tile was knocked own view?” Hsiang-Yen returned to the through the air and struck a stalk of monk’s hall and search through the books bamboo. Upon hearing the sound of the he had collected, but he couldn’t find a tile hitting the bamboo, Hsiang-Yen single phrase that could be used to answer instantly experienced vast enlightenment. Kwei-Shan’s question. Hsiang-Yen then Hsiang-Yen then bathed and lit incense. sighed and said: “A picture of a cake can’t Bowing in the direction of Kwei-Shan, he satisfy hunger.” He the burned all his said: “The master’s great compassion books and said: “During this lifetime I exceeds that of one’s parents! Back then if won’t study the essential doctrine. I’ll just you had explained it, then how could this become a common mendicant monk,

and I have come to pass?” Hsiang-Yen then won’t apply my mind to this any more.” wrote a verse: • Thaúng ñeán Nam Döông choã di tích Quoác “One strike and all knowledge is Sö Hueä Trung, sö truï taïi ñaây. Moät hoâm forgotten. nhôn cuoác coû treân nuùi, löôïm hoøn gaïch No more the mere pretense of practice. neùm truùng caây tre vang tieáng. Sö chôït tænh Transformed to uphold the ancient path, ngoä phaù leân cöôøi. Sö trôû veà taém goäi thaép Not sunk in idle devices.”

“Far and wide, not a trace is left. “Last year’s poverty was not real poverty. The great purpose lies beyond sound and This year’s poverty is finally genuine form. poverty. In every direction the realized Way, In last year’s poverty there was still Beyond all speech, the ultimate principle.” ground where I could plant my hoe, • Qui Sôn nghe ñöôïc, noùi vôùi Ngöôõng Sôn: In this year’ poverty, not even the hoe “Keû naày ñaõ trieät ngoä.” Ngöôõng Sôn thöa: remains.” “Ñaây laø maùy taâm yù thöùc tröôùc thuaät ñöôïc, • Ngöôõng Sôn baûo: “Sö ñeä ngoä Nhö Lai ñôïi con ñeán nôi khaùm phaù môùi chaéc.” thieàn maø chöa ngoä Toå Sö thieàn.” Sö laïi Ngöôõng Sôn ñeán thaêm sö, baûo: “Hoøa noùi baøi keä: Thöôïng khen ngôïi sö ñeä ñaõ phaùt minh ñaïi “Ngaõ höõu nhaát cô söï, thöû noùi toâi nghe?” Sö ñoïc baøi tuïng Thuaàn muïc thò y tröôùc cho Ngöôõng Sôn nghe. Ngöôõng Sôn Nhöôïc nhôn baát hoäi baûo: “Ñoù laø do tröôùc kia hoïc taäp ghi nhôù Bieät hoaùn Sa Di.” maø thaønh, neáu thaät chaùnh ngoä haõy laøm baøi (Ta coù moät cô, chôùp maét chæ y baøi tuïng khaùc. Sö noùi baøi khaùc: Neáu ngöôøi chaúng hoäi, Rieâng goïi Sa Di). “Khöù nieân baàn vò thò baàn Ngöôõng Sôn gaät ñaàu vaø veà thöa laïi Qui- Kim nieân baàn thuûy nhò baàn Sôn: “Ñaùng möøng! Sö ñeä Trí Nhaøn ñaõ ngoä Khöù nieân baàn du höõu tarc chuøy chi ñòa Toå Sö Thieàn.”—Yang-Shan said: “I grant Kim nieân baàn chuøy daõ voâ.” that you have realized the Zen of the (Naêm xöa ngheøo chöa thaät ngheøo Tathagatas. But as for the Zen of the Naêm xöa ngheøo môùi thaät ngheøo Ancestors, you haven’t seen it in your Naêm xöa ngheøo vaãn coøn coù ñaát caém duøi dreams.” Hsiang-Yen then composed Naêm nay ngheøo duøi cuõng khoâng). another verse that said: Hsiang-Yen then dispatched a monk to “I have a function take the verse to Kwei-Shan and recite it. It’s seen in the twinkling of an eye. Upon hearing it, Kwei-Shan said to Yang- If others don’t see it, Shan: “This disciple has penetrated!” They still can’t call me a novice.” Yang-Shan said: “This is a good When Yang-Shan heard this verse, he representation of mind function. But wait reported to Kwei-Shan: “It’s wonderful and I’ll personally go and check out Hsiang-Yen has realized the Zen of the Hsiang-Yan’s realization.” Later Yang- Ancestors!” Shan met with Hsiang-Yen and said: • Sö thöôïng ñöôøng daïy chuùng: “Ví nhö “Master Kwei-Shan has praised the great ngöôøi leo leân caây cao, döôùi laø vöïc thaúm matter of your awakening. What do you ngaøn thöôùc. Ngöôøi aáy mieäng ngaäm caønh say as evidence for it?” Hsiang-Yen then caây, chôn khoâng ñaïp choã naøo, tay khoâng recited his previous verse. Yang-Shan baùm vaøo ñaâu. Chôït coù ngöôøi ñeán hoûi: “YÙ said: “This verse could be composed from Toå Sö töø AÁn Ñoä sang.” Neáu môû mieäng the things you’ve studied earlier. If ñaùp thì maát maïng naùt thaân, baèng chaúng you’ve had a genuine enlightenment, then ñaùp thì phuï loøng ngöôøi hoûi. Chính khi aáy say something else to prove it.” Hsiang- phaûi

laøm sao?” Khi aáy coù Thöôïng Toïa Yen then composed a verse that said: Chieâu böôùc vaøo thöa: “Chaúng hoûi khi ñaõ

leo leân caây, luùc chöa leo leân caây thì theá meaning of Kwei-Shan’s action?” The naøo?” Sö beøn hoûi thaày Taêng: “Töø ñaâu monk replied: “The master’s idea is to ñeán?” Thaày Taêng ñaùp: “Töø Qui Sôn ñeán.” elucidate mind along with matter, to Sö hoûi: “Gaàn ñaây Hoøa Thöôïng ôû Qui Sôn reveal truth by means of an objective coù lôøi daïy gì?” Thaày Taêng ñaùp: “Khi coù reality.” Hsiang-Yen said: “Your ngöôøi hoûi yù chæ cuûa Toå sö töø Taây laïi laø gì understanding is alright as far as it goes. thì Hoøa Thöôïng ñöa caây phaát töû leân.” Sö But what is the use of hurrying so to beøn hoûi: “Caùc huynh ñeä ôû ñoù hieåu yù chæ theorize?” The monk now turned around cuûa Hoøa Thöôïng ra sao?” Thaày Taêng ñaùp: and asked: “What will be your “Hoï dieãn giaûi raèng Hoøa Thöôïng muoán noùi understanding about Kwei-Shan?” Hsiang- ‘töùc saéc minh taâm, phuï vaät hieån lyù.’” Sö Yen held up his stick like the other master, baûo: “Hieåu thì phaûi hieåu ngay. Neáu khoâng then laughed: “Ha! Ha!" hieåu, lyù luaän coù ích gì?” Thaày Taêng lieàn • Moät baøi keä khaùc cuûa Thieàn Sö Höông hoûi sö hieåu Hoøa Thöôïng Qui Sôn nhö theá Nghieâm: naøo?” Sö beøn ñöa caây phaát töû leân, ñoaïn “Töû thoát maãu traùc ngaøi cöôøi ha haû—Hsiang-Yen entered the Töû giaùc maãu xaùc hall and addressed the monks, saying: Töû maãu caâu vong “Talking about this, you could compare it ÖÙng duyeân baát thaùt.” to a person who has climbed a tree and is (Con keâu meï moå, con bieát xaùc meï grasping a branch, supported only by his Con meï ñeàu queân, hôïp duyeân chaúng loá). teeth. His feet are hanging freely, as are • Sö tuøy cô daïy chuùng nhöõng lôøi ñôn giaûn. his hands. Suddenly someone down on the Sö ñeå laïi hôn hai traêm baøi tuïng ñoái cô öùng ground yells out to him: ‘What is the duïng khoâng theo qui luaät nhö nhöõng baøi meaning of the First Ancestor coming keä vöøa keå treân, caùc nôi truyeàn baù raát thònh from the west?’ To not answer isn’t haønh—To all of his disciples, Hsiang-Yen acceptable, but if he does so he’ll fall, and provided his teachings in a clear and so lose his life. At this very moment what direct manner. He left more than two can he do?” At that time a monk named hundred verses such as these above Tiger Head Zhao came forth from the mentioned ones that were composed to congregation and addressed Hsiang-Yen, meet the situations he encountered. These saying: "“eaving aside the question of the unmetered verses were popular tree top, I ask the master to comment throughout the country. about before climbing the tree."” Hsiang- • Thieàn sö Höông Nghieâm thöôøng noùi ñeán Yen asked the monk: “Where are you caùi ngheøo laø söï caàn thieát cho söï tu haønh form?” The monk replied: “From Kwei- nhö sau—Zen master Hsiang-Yen always Shan.” Hsiang-Yen asked: “There was talked about the poverty as a ‘must’ for once a monk who asked Wei-Shan his life of cultivation as follows: concerning the Patriarch’s idea of coming “Naêm tröôùc ngheøo chöa thaät ngheøo to China, and how did Kwei-Shan reply?” Naêm nay ngheøo môùi thaät ngheøo The monk said: “Kwei Shan gave no Naêm tröôùc ngheøo khoâng ñaát caém duøi answer but held up his baton.” Hsiang-Yen Naêm nay ngheøo duøi cuõng khoâng coù asked: “Now, how do you understand the noát.”

“My last year’s poverty was not yellowish-grey. poverty enough, 2) Maøu aùo caø sa cuûa nhaø sö: The colour of a My poverty this year is poverty monk’s robe. indeed; Höông Phong Sôn: Truï xöù cuûa Boà Taùt In my poverty last year there was Höông Quang—The abode of the odhisattva room for a gimlet’s point, of Fragrance and Light. But this year even the gimlet is gone.” Höông Quang Boà Taùt: Bodhisattva of Moät Thieàn sö khaùc ñaõ bình giaûng baøi keä Fragrance and Light. ngheøo cuûa Thieàn sö Höông Nghieâm nhö Höông Quang Trang Nghieâm: Höông sau—Later, there was a Zen master who Nghieâm laø vò chuù taâm quaùn chö Phaät trôû neân commented on this verse of poverty by thaâm nhaäp vaøo höông quang cuûa Phaät—One Hsiang-Yen in the following verse: whose mind meditates on Buddha becomes “Khoâng duøi khoâng ñaát chöûa raèng ngheøo interpenetrated and glorified by Buddha- Coøn bieát mình ngheøo töùc chaáp ngheøo. Roát fragrance and light. raùo ngheøo laø nhö theá aáy: boån lai chöa thaáy Höông Saùt: Chuøa Phaät Giaùo—An incense Moät ai ngheøo.” ksetra, i.e. a monastery. “Neither a gimlet’s point nor the room for it; but this is not yet real poverty: Höông Saéc: Fragrance and beauty. As long as one is conscious of having Höông Sôn: Gandhamadana (skt). nothing, there still remains the guardian of 1) Höông Sôn laø moät trong möôøi ngoïn nuùi poverty. trong huyeàn thoaïi Phaät Giaùo Trung Hoa, I am lately poverty-stricken in all nuùi toïa laïc trong vuøng hoà Anavatapta beân conscience, Taây Taïng: Incense mountain, one of the For from the very beginning I do not see ten fabulous mountains known to Chinese even the one that is poor.” Buddhism, located in the region of the Duø theá naøo ñi nöõa, thì chính caùi ngheøo ñaõ Anavatapta lake in Tibet. giuùp cho Höông Nghieâm coù moät cuoäc soáng 2) Nuùi Coân Sôn, nôi khaån na la hay caùc vò tu haønh toát ñeïp vaø cuoái cuøng trôû thaønh moät nhaïc coâng cuûa vua trôøi Ñeá Thích cö nguï trong nhöõng Thieàn sö noåi tieáng trong trong caùc röøng caây: The Kunlun range, Thieàn toâng Trung Hoa—No matter what among its great trees dwell the Kinnaras, happened, poverty was the main reason to Indra’s musicians. cause Hsiang-Yen to have a good life of 3) See Thieân Truø. cultivation and finally he became one of Höông Sö: Village teacher. the most famous Zen masters in Chinese Höông Taäp: Theo Kinh Hö Khoâng Taïng Boà Zen sect. Taùt: “Taây phöông ñi qua 80 haèng haø sa soá theá Höông Nhaân: Ngöôøi trong laøng—Country giôùi, coù moät coõi Phaät teân laø Nhaát Thieát Höông people, people of one’s village. Taäp, coõi nöôùc ñoù coù Ñöùc Phaät teân laø Thaéng Höông Nhaäp: Loå muõi hay höông ñöôïc ngöõi Hoa Phu Taïng Nhö Lai. Ñöùc Phaät ñoù ñang thaáy laø do ôû muõi—The sense of smell and its chuyeån dieäu phaùp cho ñaïi chuùng. ÔÛ ñoù coù vò organ, the nose. Boà Taùt teân laø Hö Khoâng Taïng.”—The name Höông Nhieãm: of the western Buddha land in which Akasa 1) Maøu naâu saåm: Incense-coloured, Bodhisatva lives, described in the

Akasagarbha-sutra. incense, which surpasses that of all other Höông Thang: Moät loaïi nöôùc thôm goàm 32 lands. chaát hôïp laïi, ñöôïc duøng ñeå “taåy thaân” trong leã 2) Nhaø beáp hay nhaø truø cuûa töï vieän: The quaùn ñaûnh—A fragrant liquid of thirty-two kitchen and food of a monastery. ingredients, used by the secret sects in Höông Traàn: Grandharammana (p)—The washing the body at the time of initiation.

odourferous object—Höông traàn laø muøi höông Höông Thaàn: Höông AÂm Thaàn, moät trong cuûa luïc traàn nhö saéc, thanh, höông, vò, xuùc, Thieân Long Baùt Boä Thaàn. Thaàn Caøn Thaùt Baø phaùp..., khieán ngöôøi ngöûi thaáy coù caûm giaùc (nhaïc coâng cuûa trôøi Ñeá Thích) aên höông thôm, khoaùi laïc (ngöôøi tu Phaät, ñoái vôùi nhöõng muøi neân höông thôm toûa ra töø trong cô theå—The thôm khoâng vui thích, ñoái vôùi muøi thoái khoâng gods of fragrance and music,i.e. the khoù chòu, maø giöõ mình töï nhieân tröôùc höông Gandharvas who live on Gandha-madana. The traàn)—The atom or element of smell, one of musicians of Indra. the six gunas. Höông Thaát: Gandhakuti (skt)—Nhaø höông Höông Truø: Nhaø beáp cuûa töï vieän—The hay phoøng cuûa Ñöùc Theá Toân—House of fragrant kitchen, i.e. a monastery kitchen. insence, where Buddha dwells (a temple). Höông Tuïc: Village customs. Höông Thôm: Fragrance—Perfume. Höông Töôïng: Höông Thuûy: Nöôùc thôm cuùng Phaät—Water 1) Nhang thôm ñöôïc cuoän thaønh khoanh, scent or perfume. ñöôïc ñoát leân ñeå ño thôøi gian—Incense Höông Thuûy Haûi: See Höông Haûi. made in coils and burnt to measure the time. Höông Thuûy Tieàn: Döôùi thôøi nhaø Toáng khi 2) Gandhahasti (skt)—Höông Töôïng, Höông An Loäc Sôn chieám cöù kinh thaønh Tröôøng An, Hueä,ï hay Baát Khaû Töùc, laø moät trong 16 vò ñaõ ra leänh thu tieàn thueá Taêng goïi laø höông toân giaû ñôøi Hieàn Kieáp: Fragrant elephant; thuûy tieàn ñeå duøng vaøo vieäc quaân söï—Money one of the sixteen honoured ones of the given to monks which in turns paying in for Bhadra-kalpa. military expenses during the Sung dynasty 3) Theo Kinh Hoa Nghieâm (phaåm Boà Taùt when An-Lu-Shan occupied the capital Truï Xöù), Boà Taùt Höông Töôïng cuøng ba Ch'ang-An. ngaøn quyeán thuoäc thöôøng hay thuyeát phaùp Höông Thöïc: Thöùc aên baèng höông thôm, hay treân nuùi Höông Tuï ôû phöông Baéc: laáy höông thôm laøm thöùc aên—Fragrant food, According to The Flower Ornament Sutra or fragrance for food. (Chapter Bodhisattva Abodes), Höông Tích: Gandhahasti Bodhisatva in the north, who 1) Höông Tích laø teân Ñöùc Phaät ôû theá giôùi lives on the Gandhamadana mountain, Chuùng Höông, ñöôïc noùi ñeán trong Kinh together with his three thousand retinues Duy Ma Caät. Cö daân cuûa coõi nöôùc naày preached the Buddha Teaching. soáng vaøo höông thôm cuûa nhang, höông aáy Höông Töôïng Chi Vaên: ñöôïc xeáp vaøo haïng nhaát so vôùi höông 1) Caâu Xaù Luaän: A narrative in the thôm cuûa thaäp phöông theá giôùi nhaân thieân: Abhidharma kosa. Hsiang-Chi, the Buddha of Fragrance 2) Kinh ñieån Phaät giaùo: A title for Buddhist Land, described in the Vimalakirti Sutra. Canon. The inhabitants live on the odour of Höông Töôïng Ñaïi Sö: Vò sö noåi tieáng teân

Phaùp Taïng, vò toå thöù ba cuûa toâng Hoa Höôûng Thoï: To enjoy longevity. Nghieâm—A famous monk named Fa-Tsang, Höôûng Thuï: See Höôûng. the third patriarch of the Hua-Yen school Höôûng ÖÙng: To respond to. Höông Vöông: Gandharaja (skt)—Nhöõng Höu: ñaàu ngoùn tay cuûa töôïng Boà Taùt Höông Vöông 1) Chim Cuù meøo: See Höu Löu (1). nhoû ra nöôùc cam loà—A bodhisattva in whose 2) Veà höu: To retire. image the finger tips are shown as dripping 3) Ruùt lui: To resign—To give up. ambrosia. 4) Töø boû: To disist. Höông Vöông Quaùn AÂm: Kuan-Yin Höu Boång: Retirement pension. Gandharaja. Höu Ñoà: Töø boû con dao ñoà

teå—To desist Höôùng: from butchering. 1) Höôùng ñi: Direction. Höu Löu: Uluka (skt). 2) Höôùng veà: Towards—Facing— 1) Chim cuù meøo (loaøi chim ban ngaøy khoâng Heretofore. thaáy gì): An owl. 3) Ñi veà höôùng: To go towards. 2) Moät nhaø trieát hoïc noåi tieáng tröôùc thôøi Ñöùc Höôùng Bæ Hoái Toäi: Pratidesaniya (skt)—See Phaät Thích Ca 800 naêm: A celebrated Ba La Ñeà Xaù Ni. philosopher, said to have lived 800 years Höôùng Daãn: To conduct—To lead—To before Sakyamuni. direct—To guide. Höu Trí: See Höu. Höôùng Ñaïo: To show the way. Höõu: Höôùng Haï: Ñi töø ngoïn ñeán goác—To trace (A) Nghóa cuûa Höõu—The meanings of Höõu: downwards (from branches to root). 1) Daksina (skt)—Tay phaûi—Beân phaûi—The Höôùng Thieän: Inclined to the good. right hand—On the right. Höôùng Thöôïng: Ascendant—Inclined to the 2) “Höõu” ñoái laïi vôùi “Voâ” vaø “Khoâng”—The good. opposite of “Wu,” “Not,” and “Non- Höôûng: existence.” 1) Höôûng thuï: To enjoy—To taste—To offer 3) Hieän Höõu: Bhava (skt)—To exist—To up. have—Becoming—Existence. 2) Löông phaïn: Rations—Food. 4) Moät trong möôøi hai nhaân duyeân, vò thöù taïo 3) AÂm höôûng: Pratisrut (skt)—Tieáng vang— nghieäp (nhö laø nhaân) coù theå ñöa ñeán quaû Echo—Resonance. baùo trong töông lai: One of the twelve Höôûng Cuùng: Cuùng döôøng thöïc phaåm— nidanas—The condition, considered as Offerings of food. cause which produces effect. 5) Teân cuûa “Quaû.” Haäu quaû cuûa “Nhaân”— Höôûng Duïng: To make use of something. The effect, the consequence of cause. Höôûng Ñöôøng: Nôi cuùng teá thôø phöôïng toå 6) Baát cöù thöù gì trong coõi höõu hình hay voâ tieân—The hall of offerings, an ancestral hall. hình. ÔÛ ñaây coù nghóa laø söï soáng cheát noái Höôûng Lôïi: To enjoy the benefits. tieáp, hay söï baét ñaàu vaø chaám döùt— Höôûng Phuùc: To enjoy (taste) happiness Anything that can be relied upon in the Höôûng Söùc Khoûe Toát: To enjoy good visible or invisible realm. It mans any health. state which lies betwee birth and death, or

beginning and end. goïi laø “höõu chaáp thoï,” söï vaät ngoaøi thaân thì goïi (B) Phaân loaïi Höõu—Categories of Höõu: See laø “voâ chaáp thoï.”—The perceived (perceptive) Nhò Chuûng Höõu. perception—We can perceive the four Höõu Ba Ñeä Da Daï: Upadhyaya (skt)—Hoøa elements (earth, water, fire and air) in our Thöôïng—Beân AÁn Ñoä töø naày duøng ñeå goïi moät body; however, we can’t with the vò thaày, ñaëc bieät laø thaày daïy kinh Veä Ñaø. Phaät environments. töû chaáp nhaän töø naày vaø daàn daàn quen goïi Höõu Chi: chung cho chö Taêng—In India a teacher 1) Coù caønh nhaùnh: To have a branch. especially of the Vedangas, a term adopted by 2) Moät chi trong thaäp nhò nhôn duyeân: Bhava the Buddhists and gradually applied to all (skt)—One of the twelve nidanas. monks. Höõu Chí Caùnh Thaønh: Where there’s a Höõu Bieân: Moät thaùi cöïc cuûa söï hieän höõu (chö will, there’s a way. phaùp ñeàu phaûi möôïn söï hoøa hôïp cuûa caùc Höõu Chuû Vaät: Vaät coù chuû—Things that have duyeân maø sanh ra), ñoái laïi vôùi “voâ bieân”—The an owner. one extreme of existence, the opposite Höõu Cöôùc Kinh Söông: extreme being non-existence. 1) Röông saùch bieát ñi: A walking bookcase. Höõu Bieåu Nghieäp: Nghieäp bieåu hieän cuûa 2) Moät vò Taêng uyeân thaâm kinh ñieån: A thaân, khaåu, yù, ñoái laïi vôùi nghieäp khoâng bieåu learned monk. hieän—The manifested activities of the body, Höõu Danh:

Celebrated—Famous. mouth, and mind (will) in contrast with their Höõu danh voâ thöïc: In name rather than in unmanifested activities. fact. Höõu Boä: Sarvastivada (skt)—Nhöùt Thieát Höõu Höõu Duïng: Useful—Serviceable. Boä, tröôøng phaùi hieän töôïng, moät trong nhöõng Höõu Duyeân: Coù duyeân vôùi Phaät—Those who tröôøng phaùi sôùm nhaát cuûa phaùi Tieåu thöøa, ñöôïc have the cause, link, or connection… are thaønh laäp baèng caùch taùch ra töø Thöôïng Toïa influenced by and responsive to the Buddha. Boä, khoaûng 300 naêm sau ngaøy Phaät nhaäp dieät. Giaùo thuyeát cuûa tröôøng phaùi naày tieâu bieåu ôû Höõu Dö: Trung Hoa qua nhöõng caâu "Ngaõ khoâng Phaùp 1) Coøn theâm nöõa—Something more— höõu," "Tam theá thöïc höõu," vaø "Phaùp boån haèng Incomplete—Extra additional. höõu."—The school of reality of all 2) Nhöõng ngöôøi haõy coøn nghieäp chöa traû ñeå phenomena, one of the early Hinayana sects, hoaøn taát hay thaønh töïu—Those who have formed around three hundred years after the remainder to fulfil, i.e. karma. Nirvana. Their teachings represented in Höõu Dö Ñoä: Phöông Tieän Höõu Dö Ñoä—Moät Chinese by the words "The self is empty, the trong boán ñoä, laø nôi sanh veà cuûa caùc baäc A La Dharma exists," "The three times are real Haùn ñaõ döùt heát phieàn naõo ôû tam giôùi—One of existence," and "The universe is eternal the four lands or realms to which, acording to existence." Mahayana, Arahants go at their decease. Höõu Caên Thaân: Coù naêm caên cuûa thaân (nhaõn, Höõu Dö Nieát Baøn: Saupadisesa-nibbana or nhó, tyû, thieät, thaân, yù)—The body with its five Kilesa-parinibbana (p)—Höõu Dö Y Nieát senses (eye, ear, tongue, body, mind). Baøn—Khoâng coøn sanh töû luaân hoài, nhöng vaãn Höõu Chaáp Thoï: Töù ñaïi thuoäc vaøo phaàn thaân coøn dö laïi thaân theå quaû baùo cuûa kieáp naày. Coù cuûa ta laø nhöõng caùi maø taâm thöùc ta chaáp giöõ hai quan nieäm khaùc nhau veà Höõu Dö Nieát

Baøn—Incomplete Nirvana—The cause of saùt nghóa hôn, Nieát Baøn haõy coøn tuï hay reincarnation is ended. There are two different uaån, laø nhöõng ñieàu kieän vaät chaát vaø phi views on the Incomplete Nirvana: vaät chaát cuûa söï höõu: As a technical term 1) Theo quan nieäm cuûa Tieåu Thöøa—The the extinction of human passion is called view of the Hinayana: Theo quan nieäm the 'Nirvana with the condition of being cuûa Tieåu Thöøa thì moät vò A La Haùn ñaõ döùt still remaining' or, 'the Nirvana with the boû heát moïi phieàn naõo vaø tuyeät dieät nhaân upadhi remnant,' upadhi being the sanh töû vò lai, ñi vaøo Höõu Dö Nieát Baøn, material and immaterial condition of trong luùc vaãn coøn soáng, nhöng vaãn coøn dö being. laïi thaân theå quaû baùo cuûa kieáp naøy. Khi Höõu Dö Sö: Master or exponents, in addition quaû baùo heát vaø ngöôøi aáy tòch dieät thì goïi laø to the chief or recognized authorities. Voâ Dö Nieát Baøn (Voâ nhaân Höõu quaû sinh Höõu Dö Sö Thuyeát: Thuyeát ngoaøi nghóa töû)—Hinayana holds that the arhat, with chaùnh ra coøn coù dö nghóa—Other than the full extinction of afflictions, after his recognized, or orthodox, explanations. last term of mortal existence enters into Höõu Dö Thoï Kyù: Thoï kyù khoâng hoaøn toaøn nirvana, while alive here he is in the state cuûa Phaät veà caùc ñeä töû cuûa Ngaøi—An of limited or modified nirvana incomplete Prediction of Buddha on his (sopadhisesa-nirvan), in contrasted with disciples' future awakening

and complete nirvana (nirupadhisesa-nirvana). enlightenment. 2) Quan nieäm theo Ñaïi Thöøa—The view of Höõu Dö Thuyeát: Thuyeát coøn toàn dö nghóa, the Mahayana: chöù khoâng phaûi laø chí cöïc cuoái cuøng (ngoaøi a) Theo thuyeát Ñaïi Thöøa thì nhaân sanh töû nghóa chaùnh coøn dö nghóa)—Something further bieán dòch heát saïch goïi laø "Höõu Dö Nieát to say—Incomplete explanation Baøn," trong khi quaû sanh töû bieán dòch heát taän vaø ñöôïc thöôøng thaân cuûa Phaät thì goïi Höõu Ñaõi: Nhöõng gì tuøy thuoäc vaøo vaät chaát laø "Voâ Dö Nieát Baøn." (Voâ Nhaân Voâ quaû, (thí duï nhö taám thaân con ngöôøi chôø ñôïi ñoà aên ñaéc Thöôøng Thaân Phaät)—The Mahayana thöùc maëc ñeå toàn taïi) That which is dependent holds that when the cause of reincarnation on material things, i.e. a body. is ended the state is that of incomplete Höõu Ñaûnh Hoaëc: Trong coõi trôøi saéc giôùi cao nirvana; when the effect is ended, and the nhaát hay saéc cöùu caùnh thieân, vaãn coøn phieàn eternal Buddha-body has been obtained, naõo, veà caû lyù thuyeát laãn thöïc haønh, vì söï chaáp then there is a complete nirvana. The tröôùc laáy giaû laøm thaät—In the Akanistha (the Mahayana says that in the Hinayana highest heaven of form), there still exists the "Remainderless Nirvana" for the arhat, possibilities of delusion, both in theory (view) there are still remains of illusion, karma, and in practice, arising from the taking of the and suffering, and it is therefore only an seeming for the real. "Incomplete nirvana" in Mahayana. In Höõu Ñaûnh Thieân: Akanistha (skt)—Trôøi Saéc Mahayana, complete nirvana, these cöùu caùnh thieân, coõi trôøi saéc giôùi thöù chín, laø coõi remains of illusion, karma, etc., are ended. trôøi cao nhaát trong Töù Thieàn Thieân—The b) Noùi theo thuaät ngöõ, söï dieät taän cuûa phieàn highest heaven of form—The ninth and the last naõo goïi laø "Höõu Dö Y Nieát Baøn," Nieát of the fourth dhyana heavens (Töù thieàn thieân). Baøn vôùi ñieàu kieän cuûa höõu vaãn coøn, hay ** For more information, please see Phi Tuôûng Phi Phi Töôûng Thieân, and Töù Khoâng Xöù.

Höõu Ñoái: Pratigha or Sapratigha (skt)—Ñoái 4) Chæ Phaùp Töôùng Toâng hay Duy Thöùc laïi—Baát cöù thöù gì coù khaû naêng ñoái laïi— Toâng, ñöôïc saùng laäp bôûi Ngaøi Huyeàn Opposing—Opposition—Whatever is capable Trang, ñeå ñoái laïi vôùi Tam Luaän Toâng cuûa of offering resistence, an object or material. Ngaøi Long Thoï—The Mahayana Dharma- Höõu Ñöùc Nöõ: Ngöôøi ñaøn baø thuoäc gia ñình laksana school, founded in China by Baø La Moân trong thaønh Ba La naïi, ngöôøi ñaõ Hsuan-Tsang, opposed to the Madhyamika caûi sang ñaïo Phaät, vaø laø ngöôøi ñaõ hoûi Ñöùc Phaät school of Nagarjuna. trong Kinh Höõu Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Höõu Giôùi: The realm of existence. Kinh—A woman of Brahman family in Höõu Haûi: Bieån sanh töû luaân hoài—The sea of Benares, who became a convet and is the existence, i.e. of mortality or births and questioner of the Buddha in the Srimati-deaths. brahmani-pariprccha Sutra. Höõu Haïn: Finite. Höõu Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Kinh: Höõu Hình: Material—Visible. Srimati-brahmani-pariprccha Sutra (skt)—See Höõu Hình Theá Giôùi: Material (tangible) Höõu Ñöùc Nöõ. world. Höõu Giaûi: Söï giaûi thích cho raèng moïi vaät laø Höõu Hoïc: Saiksa (skt). coù thaät, ñoái laïi vôùi "voâ giaûi" hay loái giaûi thích 1) Höõu hoïc chæ giai ñoaïn maø haønh giaû

vaãn cho raèng vaïn höõu laø khoâng thaät—The coøn phaûi hoïc hoûi vaø thöïc taäp ñeå tieán ñeán interpretation of things as real, or material, Thaùnh quaû A La Haùn—Learning refers to opposite of the interpretation of things as the stage in which one must still undergo unreal, or immaterial. religious exercises to reach the level of Höõu Giaùn: Höõu giaùn laø coù söï giaùn caùch veà Arhat. thôøi gian hay khoâng gian, ñoái laïi vôùi voâ giaùn laø 2) Trong Töù Thaùnh Tieåu Thöøa, ba quaû ñaàu laø lieân tuïc, khoâng coù söï giaùn caùch veà thôøi gian höõu hoïc (nghóa laø nhöõng ai ñaéc ba quaû Tu hay khoâng gian—Interrupted—Not Ñaø Höôøn, Tö Ñaø Haøm, vaø A Na Haøm vaãn continuous—Not intermingled, opposite of coøn phaûi hoïc ñaïo tu haønh), coøn quaû thöù tö uninterrupted or continuous. laø A La Haùn, vöôït ra ngoaøi höõu hoïc—In Höõu Giaùo: Hinayana those in the first three stages of 1) 12 naêm ñaàu thuyeát phaùp cuûa Phaät, trong training as arhats, the fourth and last stage ñoù Ngaøi coi theá giôùi hieän töôïng laø hieän being those beyond the need of further thaät—The first twelve years of the teaching or study. Buddha's teaching, when he treated the ** For more information, please see Voâ Hoïc, phenomenal as real. Hoïc Voâ Hoïc, and Töù Thaùnh Quaû. 2) "Höõu Giaùo" ñeå ñoái laïi vôùi "Khoâng Höõu Hoïc Voâ Hoïc: Learning and Beyond Giaùo"—The realistic school as opposed to Learning Stage. the teaching of unreality. 1) Höõu Hoïc: Learning Stage—See Höõu Hoïc. 3) Toâng Caâu Xaù cuûa Tieåu Thöøa cuûa Ngaøi 2) Voâ Hoïc: Beyong Learning Stage—See Voâ Theá Thaân ñeå ñoái laïi vôùi toâng Thaønh Thaät Hoïc. cuûa ngaøi Harivarman—The Hinayana Höõu Ích: Useful—Profitable. teaching of the Abhidharma-Kosa school Höõu Keát: Söï troùi buoäc cuûa luaân hoài sanh töû of Vasubandhu, opposed to the Satya- (Höõu laø quaû baùo sanh töû, keát laø söï troùi buoäc siddhi school Harivarman.

cuûa tham saân si. Phieàn naõo tham saân si troùi (ñòa nguïc, ngaï quyû, suùc sanh)—Evil deeds buoäc chuùng sanh trong voøng sanh töû)—The done in a mortal body is rewarded accordingly bond of existence or mortal life. in the character of another mortal body (hell, Höõu Khoâng: hungry ghost, or animal). 1) Söï vaø lyù—Phenomenal and noumenal. Höõu Laäu Ñaïo: Con ñöôøng cuûa luaân hoài sanh 2) Nhöõng söï vaät hay hieän töôïng baøy ra tröôùc töû—The way of reincarnation or mortality. maét ta thì goïi laø 'höõu,' nhöng thöïc chaát Höõu Laäu Phaùp: Chö phaùp trong theá giôùi cuûa noù laïi laø 'khoâng'—The manifold hieän töôïng, bò oâ nhieãm bôûi tham, saân, si— forms of things exist, but things, being Conditioned dharmas—Dharmas with constructed of elements, have no reality. outflows—Various phenomena in the world, Höõu Khoâng Baát Nhò: Söï lyù töông ñoàng, söï made up of elements with outflows. That is to dieãn taû lyù vaø lyù haøm chöùa söï—The say these phenomena are worldly and impure; phenomenal and noumenal (material and indeed, leaking (höõu laäu), because they are immaterial) are identical, the phenomenal tainted by the three poisons of greed, anger expresses the noumenal and the noumenon and ignorance. Conditioned merits and virtues contains the phenomenon—See Baát Nhò. leads to rebirth with samsara. Höõu Kieán: Höõu Laäu Theá: Tam Giôùi—Theá giôùi cuûa 1) Coù theå thaáy ñöôïc: The visible. phieàn

naõo—The world or worlds of distress 2) Töø naày cuõng duøng ñeå chæ “taø kieán” hay laø and illusion. khaêng khaêng chaáp “höõu”—This term is Höõu Laäu Thieän Phaùp: Nghieäp nhaân höõu laäu also used in the sense of the erroneous thieän (nguõ giôùi, thaäp thieän) ñöa ñeán laïc quaû view that things really exist or holding to höõu laäu (quaû baùo vui cuûa ngöôøi vaø trôøi)—Good the real existence of material things. deeds (five percepts or ten good deeds) done 3) Saéc giôùi ñoái laïi vôùi voâ saéc giôùi: The realm in a mortal body is rewarded accordingly in the of form, as contrasted with the invisible, or character of another mortal body (either as a with the formless realms. human being or a deva). 4) Cho nhöõng thöù giaû hôïp vaø caùi “ngaõ” laø coù Höõu Laäu Tònh Ñoä: Y vaøo taâm höõu laäu bieán thaät: Viewing the seeming as real and the ra tònh ñoä höõu laäu. Coõi Tònh Ñoä cuûa Ñöùc Phaät ego as real. A Di Ñaø do taâm voâ laäu cuûa Phaät bieán hieän, Höõu Laäu: nhöng taâm cuûa phaøm phu laø höõu laäu, neân 1) Asrava (skt)— “Outflow discharge.” khoâng ñöôïc vaõng sanh thaúng ñeán Tònh Ñoä cuûa 2) Klesa (skt)—Phieàn Naõo—Baát cöù thöù gì Ñöùc Phaät A Di Ñaø, phaûi vaøo tònh ñoä höõu laäu trong voøng sanh töû, phöôùc ñöùc vaø coâng tröôùc khi ñi vaøo Tònh Ñoä Voâ Laäu hay Taây ñöùc höõu laäu ñeàu daãn tôùi taùi sanh trong coõi Phöông Cöïc Laïc—A purifying stage, for luaân hoài—Passions—Distress—Pain— certain types, precedes entry into the Western Affliction—Trouble—Compounded— Pure Land. Whatever is in the stream of births and Höõu Linh: Having souls—Sentient beings— deaths—Mortal—Mortality—Temporal— See höõu tình. reincarnational—Conditioned merits and Höõu Luaân: Baùnh xe luaân hoài sanh töû hay quaû virtues lead to rebirth within samsara. baùo sanh töû xoay chuyeån khoâng ngöøng—The Höõu Laäu AÙc Phaùp: Nghieäp nhaân höõu laäu aùc wheel of existence—The round of mortality, of (nguõ nghòch hay thaäp aùc) ñöa ñeán quaû baùo khoå births and deaths.

Höõu Löôïng: Buddha-nature. 1) Coù theå ño löôøng ñöôïc, ñoái laïi vôùi voâ löôïng Höõu Saûn: Wealthy. hay khoâng ño löôøng ñöôïc: Limited— Höõu Saéc Voâ Höông: Beautiful but Finite, opposite of measureless, boundless charmless. or infinite. Höõu Sôû Duyeân: Taâm thöùc (taâm thöùc coù caûnh 2) Thoâ: Coarse. sôû duyeân, vaät ngoaøi taâm thöùc goïi laø voâ sôû Höõu Löu: Kieán Löu—Vì quaû baùo tam giôùi duyeân)—Mental activity—The mind being maø löu chuyeån trong luaân hoài sanh töû—The able to climb or reach higher stages or mortal stream of existence with its karma and anywhere, in contrast with non-mental delusion. activities. Höõu Lyù: To be rational—Reasonable. Höõu Söï: Höõu Nghò: Friendship. 1) Coù vieäc: To have affairs. Höõu Nghieäp: The acts which produce results, 2) Phaùp Höõu Vi: Functioning—Phenomenal. either in the present or future. Höõu Taùc: Höõu Vi—An Laäp—Danh töø ñöôïc Höõu Nhaân: Friend. duøng tröôùc thôøi nhaø Ñöôøng, veà sau ngöôøi ta Höõu Nieäm Voâ Nieäm: Having thought and duøng “An Laäp”—The term was used before being without thought—Having intention and the T’ang dynasty, later “An Laäp” was used— being without intention—Mindfulness and See Höõu Vi. being without mindfulness. Höõu Taøi: To be talented. Höõu Phaùp: Höõu Taøi Voâ Haïnh: To be talented but bad- 1) Höõu phaùp ñoái laïi vôùi voâ phaùp nhö “loâng mannered.

ruøa söøng thoû”—A thing that exists, Höõu Taâm: Deliberately—Intentionally—opposed to non-existent things like “the Purposely. hair of a turtle,” or “the horns of a hare.” Höõu Taâm Nieäm: Tænh giaùc raèng coù taâm 2) Trong lyù luaän “chuû theå” ñoái laïi vôùi “tieàn nieäm—Mindfulness in which there is mind. ñeà.”—In logic the “subject” in contrast Höõu Tham: Bhavaraga (skt)—Tham duïc with the “predicate.” hieän höõu—The desire for existence, which is Höõu Phaân Bieät: Giaùc quan thöù saùu hay maït the cause of existence. na thöùc, chæ taùc duïng coù phaân bieät, ñoái laïi vôùi Höõu Thaân: Coù thaân—Coù thaàn thöùc veà söï naêm thöùc kia (maét, tai, muõi, löôõi, thaân) chæ coù hieän höõu cuûa thaân—Owning one’s body— söï phaân bieät vôùi töï tính töông öùng vôùi hai taùc Being in the body—Having consciousness of duïng taàm vaø töù maø thoâi neân goïi laø voâ phaân one’s real physical presence. bieät—The sixth sense of mental Höõu Thaàn Giaùo: Phaät giaùo khoâng phaûi laø discrimination, manas, as contrasted with the toân giaùo höõu thaàn vì noù khoâng coù quan nieäm other five senses, each of which deals only Thöôïng ñeá—Pantheism—The worship of all with its own perceptions without any gods of different creeds—Buddhism is not a discrimination. form of pantheism, for it lacks the duality of Höõu Phaân Bieät Thöùc: A laïi da thöùc— thought implied in the God-concept and that Discrimination—Another name for Alaya- which the God creates. vijnana. Höõu Theå: Söï vaät hay hình thöùc—Thing— Höõu Phaät Taùnh: Coù Phaät taùnh—To have the Form—Anything of ideal or real form

(embodied things, bodies, things, dharmas). taâm thöùc, caûm thoï. Nhöõng chuùng sanh coù tri Höõu Thieän Ña: Ujjayanta (skt)—Theo Eitel giaùc, nhaïy caûm, söùc soáng, vaø lyù trí—Sentient trong Trung Anh Phaät Hoïc Töø Ñieån, Höõu beings which possess magical and spiritual Thieän Ña (Ujjayanta) laø teân moät ngoïn nuùi vaø powers—Animate—Conscious beings—Living töi vieän ôû Surastra naèm treân baùn ñaûo Gujerat— beings—Sentient beings—All the living, which According to Eitel in the Dictionary of includes the vegetable kingdom; however, the Chinese-English Buddhist Terms, Ujjanta is a term “sattva” limits the meaning to those mountain and monastery in Surastra on the endowed with reason, consciousness, and peninsula of Gujerat. feeling. Those who are sentient, sensible, Höõu Thuû: animate, and rational. 1) Tay phaûi—Right hand. Höõu Tình Cö: Cöûu Höõu Tình Cö—The nine 2) Coù tay: To have a hand, or hands— abodes , or states of conscious beings—See Possessing a hand. Cöûu Höõu. Höõu Thuyeát Voâ Haønh: Chæ noùi maø khoâng Höõu Tình Duyeân Töø: Chuùng höõu tình coù laøm. Trong Phaät giaùo chæ noùi maø khoâng haønh caûm thoï vui khoå môùi khôûi leân ñöôïc töø bi (khoå laø töï ñaøo huyeät choân mình—Talk without real höõu tình nhi khôûi töø bi)—Sentience gives rise practice—In Budhism, talking without real to pity, or to have feeling that causes pity. practicing is to dig the grave for ourselves. Höõu Tình Soá: Trong soá chuùng höõu tình— Höõu Thöùc: Höõu tình—Perceptive beings— Among the number, or in the category, of Sentient beings—See Höõu Tình Chuùng. conscious beings. Höõu Thöôïng Só : Vò Boà Taùt ñaõ ñaït ñeán quaû Höõu Tình Thöùc: The skandha of vò Ñaúng Giaùc (quaû vò thöù 51 trong 52 quaû vò ñi consciousness—See Nguõ Uaån (C)(5). ñeán Phaät quaû)—A

Bodhisttva who has reached Höõu Toâng: Dharma door of Existence—See the stage of the balanced state of truth (the Pure Land in English-Vietnamese Section. fifty-first of the 52 stages through which a Höõu Trí Hueä: Höõu Trí Tueä—Manusya Bodhisattva is supposed to pass on the road to (skt)—Con ngöôøi hay chuùng sanh coù trí tueä—Buddhahood), and is above the state of being, An intelligent being, possessing wisdom. or the existence. Höõu Töôùng: Satta (skt)—Coù hình töôùng hay Höõu Tính: Laø Phaät töû, coù taâm Boà Ñeà, ñoái laïi baát cöù thöù gì coù hình töôùng (trong Kinh Kim vôùi voâ tính hay "xieån ñeà"—To have a nature— Cang coù noùi: "Phaøm caùc loaïi höõu töôùng ñeàu laø To be a Buddhist, have the bodhi mind, in hö voïng)—To have form—Exist mark— contrast with the absence of the mind, i.e. the Realness—Being—The fact of being— ichanti or unconverted. Whatever has form, whether ideal or real. Höõu Tình: Satta (p)—Sattva or Sattvavat Höõu Töôùng Giaùo: Möôøi hai naêm ñaàu sau khi (skt)—Being—Sentient being—Living being— Phaät thaønh ñaïo, Ngaøi thuyeát "Höõu Töôùng See Höõu Tình Chuùng. Giaùo"—The first twelve years of the Buddha's Höõu Tình Chuùng: satta-sacetano (p)— teaching when he treated the phenomenon as Sattva-sacetana (skt)—Taùt ñoûa—Chuùng sanh real. noùi chung, keå caû vöông quoác thaûo moäc (nhöõng Höõu Töôùng Höõu Löôïng: Caùi gì coù hình chuùng sanh voâ tình); tuy nhieân, töø "sattva" giôùi töôùng vaø coù theå ño löôøng ñöôïc thì goïi laø haïn nghóa trong nhöõng chuùng sanh coù lyù leõ, "thoâ"—That which has form and measurement

is called "coarse" or "palpable." Höõu Vi: Höõu Töôùng Nghieäp: Tin coù Tònh Ñoä maø 1) Höõu taùc—Taïo taùc hay tieán trình cuûa nieäm Phaät caàu mong vaõng sanh vaøo nôi aáy hay nghieäp löïc (phaøm caùc söï vaät do nhaân laø taùc nghieäp höõu töôùng—Action through faith duyeân sinh ra ñeàu laø höõu vi caû)—Active— in the idea, i.e. of the Pure Land or the act Creative—Productive—Functioning— which produces such result. Causative—Phenomenal—The processes Höõu Töôùng Trung: Ba töø höõu töôùng—The resulting from the laws of karma. three terms: 2) Ñoái laïi vôùi "voâ vi" voán töï nhieân nhö theá 1) Söï: Phenomenal. chöù khoâng do nhôn duyeân sinh ra— 2) Lyù: Noumenal. Opposite of passive, inert, inactive, non- 3) Söï noái keát giöõa söï vaø lyù: The link between causative, laisser-faire. phenomenal and noumenal. Höõu Vi Chuyeån Bieán: The permutations of Höõu Töôùng Trung Tam Thôøi: Toâng Phaùp activity, or phenomena, in arising, abiding, Töôùng chia giaùo phaùp cuûa Ñöùc Phaät ra laøm ba change, and extinction. baäc—The Dharma-laksana school divides the Höõu Vi Khoâng: Söï giaû hôïp khoâng thöïc hay Buddha's teaching into three periods in which khoâng coù töï tính cuûa chö phaùp höõu vi—The he taught: unreality of the phenomena. 1) Giaùo Höõu: Ñöùc Phaät phaù söï chaáp ngaõ cuûa Höõu Vi Phaùp: samskrita-dharma (skt)— phaøm phu, nhö ñöôïc chæ roõ trong Kinh A Sankhata-dhamma (p). Haøm (giaûng veà lyù 'höõu ngaõ' vaø 'voâ (A) YÙ nghóa cuûa Höõu Vi—The meaning of ngaõ')—The unreality of the ego, as shown Conditioned Dharma: Phaùp ñöôïc thaønh in the Agama. laäp bôûi nhaân duyeân hay ñieàu kieän. Taát caû 2) Giaùo Khoâng: Ñöùc Phaät thuyeát veà lyù chö caùc hieän töôïng bò aûnh höôûng bôûi quy luaät phaùp giai khoâng, nhö ñöôïc chæ baøy trong sanh, truï, dò vaø

dieät—Active, conditioned, Kinh Baùt Nhaõ Ba La Maät Ña—The produced or functioning dharmas—All unreality of the dharma, as shown in the phenomena which are influenced by the Prajnaparamita. production or birth, duration or existence, 3) Giaùo Trung: Ñöùc Phaät thuyeát 'Giaûi Thaâm change, and annihilation. Maät Kinh' noùi veà trung ñaïo (khoâng chaáp (B) Phaân loaïi Höõu Vi—Categories of 'höõu' maø cuõng khoâng chaáp 'khoâng'). Ñaây Conditioned Dharma: Theo Thaéng Phaùp laø giaùo lyù caên baûn cuûa Phaùp Töôùng Yeáu Luaän, phaùp höõu vi ñöôïc chia laøm boán Toâng—The middle of uniting way, as loaïi—According to The Compendium of shown in the Sandhinirmocana Sutra Philosophy, the created or conditioned which is the foundation text of the elements are divided into four classes. Dharma-laksana school. 1) Saéc Phaùp—Form: Saéc phaùp coù 11, goàm 5 Höõu Töôûng: Coù duïc töôûng—Taát caû chuùng caên hay naêm giaùc quan, 5 caûnh hay nhöõng sanh ñeàu coù duïc töôûng, ngoaïi tröø chuùng sanh ñoái töôïng tri giaùc, vaø Voâ bieåu saéc—Form trong "Voâ Töôûng Thieân: vaø "Phi Töôûng Phi Phi has 11 dharmas consisting of the five Töôûng Xöù"—To have thought or desires—All sense-organs, five sense-objects, and sentient beings have thought and desires, form-with-no manifestations. except those in the "Thoughtless Heaven" and 2) Taâm Phaùp—Consciousness: Taâm phaùp coù "Neither-Perception-Nor-Non-Perception." moät, ñoâi khi ñöôïc chia thaønh 5 phaùp töông

öùng vôùi 5 caên—Consciousness has one Höõu Vi Voâ Thöôøng: Avtivity implies dharma, sometimes subdivided into five impermanency. dharmas corresponding to the sense- Höõu Vi Voâ Vi: Action and inaction; active organs. and passive; dynamic and static. 3) Taâm Sôû Phaùp—The Concomitant Mental 1) Höõu vi: Moïi söï vaät vaø hieän töôïng laø höõu Functions: Taâm sôû phaùp ñöôïc chia thaønh 6 vi—Things and phenomena in general. caáp, töùc laø nhöõng nhieäm vuï toång quaùt, 2) Voâ vi: Nieát Baøn, tónh löï, khoâng, vaân vaân thieän, baát thieän, phieàn naõo, tieåu phieàn naõo laø voâ vi—Nirvana, quiescence, the void. vaø baát ñònh—The Concomitant Mental Höõu Voâ Nhò Bieân: The two extremes of Functions with 46 dharmas, are subdivided being or non-being. into six grades, i.e., general, goodsfoul, Höõu Voâ Nhò Kieán: Bhavabhava—Hieän höõu evil, minor foul and indeterminate vaø khoâng hieän höõu, chuùng sanh vaø khoâng functions. chuùng sanh, hai yù kieán ñoái laäp nhau laø caên baûn 4) Taâm Baát Töông Öng Haønh Phaùp—The cuûa moïi taø kieán—Existence or non-existence, Elements Independent of Consciousness— Being or non-being; these two opposite views, Taâm baát töông öng haønh phaùp khoâng opinions or theories are the basis of all thuoâc saéc cuõng khoâng thuoäc taâm, coù 14 erroneous views. phaùp—Elements independent of consciousness, with 14 dharmas, are Höõu Voâ Nhò Taø Kieán: Trong Trung Ñaïo thì neither form nor consciousness. caû hai kieán "höõu" vaø "voâ' ñeàu laø taø kieán— Höõu Vi Phi Saéc Phi Taâm Phaùp: Things Both views of existence and non-existence are erroneous in the opinion of upholders of the that are neither matter nor mind—For more Middle Path. information, please see Tam Phaùp Höõu Vi. Höõu YÙ: Mati (skt)—Coù taâm hay coù yù— Höõu Vi Quaû: Haäu quaû cuûa haønh ñoäng—The Intentional—wilfull—Deliberate— result or effect of action.

Intelligent—Possessing mind. Höõu Vi Saéc Phaùp: Material—Things that Hy: have form—For more information, please see 1) Hy: Giôûn—To play—Pleasure. Tam Phaùp Höõu Vi. 2) Hy höõu: Hieám—Rare—Seldom—Few. Höõu Vi Sinh Töû: Luaân hoài hay phaân ñoaïn 3) Hy voïng: To hope for. sinh töû cuûa phaøm phu, trong khi bieán dòch sinh Hy Caàu Thi: See Hy Thieân Thi. töû cuûa Boà Taùt goïi laø voâ vi sinh töû—The mortal samsara life of births and deaths, contrasted Hy Höõu: Rare—Seldom—Extraordinary— with effortless mortality, e.g. transformation Uncommon. such as that of the bodhisattva. Hy Höõu Nhaân: Hieám coù ngöôøi thoï nhaän Phaät Höõu Vi Taâm Phaùp: Mind—Mental—For Phaùp, hieám coù ngöôøi laàm loãi maø bieát hoái loãi, more information, please see Tam Phaùp Höõu hieám coù ngöôøi laøm ôn maø nhôù mình laøm ôn, Vi. vaân vaân—There are few, a sad exclamation, Höõu Vi Töù Töôùng: Four forms of activity— indicating that those who accept Buddha's teaching are few, or that those who do evil and See Töù Höõu Vi Töôùng and Töù Töôùng. repent, or give favours and remember favours, Höõu Vi Töôùng: The form of all phenomena etc., are few. (birth or coming into existence, stay or abiding, Hy Hyù: Giaûi trí—To play—To perform. change, death or extinction).

Hy Kyø: Rare and extraordinary. Hy Voïng Traøn Treà: To be full of hope Hy Laân AÂm Nghóa: Boä Töï Ñieån 10 quyeån Hyù: Khela or Krida (skt). do Hy Laân ñôøi Ñöôøng bieân soaïn, boå tuùc cho boä 1) Giôûn chôi: To joke for passing time. Tuïc Nhaát Thieát Kinh AÂm Nghóa do Tueä Laâm 2) Vôû kòch hay troø chôi theå thao: Play or bieân soaïn. AÂm vaø nghóa ñoàng boä vôùi boä saùch sport. cuûa Tueä Laâm, laïi coù theâm phaàn nhöõng töø dòch 3) Xem haùt giaûi trí laø nhöõng troø vui maø chö thuaät boå tuùc—The Dictionary (10 books) Taêng Ni khoâng ñöôïc tham gia: Take one's compiled by Hsi-Lin of the T'ang dynasty, pleasure—Theatricals, which are supplementing the Hui-Lin-Yin-I. Sound and forbidden to monks and nuns. meaning accord with Hui-Lin, and terms used Hyù Luaän: Prapanca or Vikarsa (skt)—Ngoân in translations made subsequent to that work luaän phi lyù voâ nghóa hay noùi chuyeän voâ boå are added. khoâng ñaâu vaøo ñaâu—To joke—To jest— Hy Lieân Haø: The river Nairanjana—See Ni Sophistry—Meaningless argument—Frivolous Lieân Thieàn. or unreal discourse—Talking vainly or idly. Hy Ma Ñaùt La: Himatala (skt)—See Tuyeát Hyù Vong Nieäm Thieân: See Hyù Vong Thieân. Sôn Haï. Hyù Vong Thieân: Hyù Vong Nieäm Thieân— Hy Phaùp: Adbhutadharma (skt). Moät trong saùu coõi trôøi duïc giôùi, thieân chuùng ôû 1) Nhöõng vieäc sieâu nhieân hieám coù, khoâng theå ñaây bò moïi troø vui chôi laøm queân maát chaân lyù nghó baøn: Supernatural things, prodigies, vaø chaùnh nieäm—One of the six devalokas of or miracles, which are beyond thought or the desire heavens, where amusement and discussion. laughter cause forgetfulness of the true and 2) Moät trong möôøi hai boä kinh coå ñieån beân right. AÁn Ñoä: One of the twelve classical books Hyû: Priti or Ananda (skt). of India. 1) Hyû laø moät trong nhöõng cöûa ngoõ quan troïng Hy Sinh: To sacrifice. ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta xaû Hy Thieân Thaïch Ñaàu Thieàn Sö: Zen boû ñi nhöõng öu phieàn vaø khoù chòu cuûa master Hsi-T'ien—See Thaïch Ñaâu Hy Thieân. cuoäc soáng haèng ngaøy cuûa chuùng ta—Joy— Hy Thieân Thi: Hy Caàu Thi—Thi aân

boá thí Glad—Delighted—Rejoice—To like—Joy vôùi hy voïng sanh Thieân hay ñöôïc höôûng phöôùc is one of the most important entrances to (do mong caàu ñöôïc sanh leân coõi trôøi maø boá the great enlightenment; for with it, we thí)—Giving in hope of heaven, or bliss. renounce all unpleasant things and sorrows in our daily life. Hy Töï Quyû: Quyû mong ñôïi teá töï töø con chaùu 2) Theo Kinh Duy Ma Caät, khi ngaøi Boà Taùt coøn soáng cuûa mình—Ghosts that hope for Vaên Thuø ñeán thaêm beänh cö só Duy Ma sacrificial offerings from their descendants. Caät, coù hoûi veà loøng "hyû" nhö sau— Hy Vaän: According to the Vimalakirti Sutra, when 1) Soâng Hiranyavati: Hiranyavati River. Manjusri Bodhisattva called on to enquire 2) See Hoaøng Baù Hy Vaän Thieàn Sö. after Upasaka Vimalakirti's health, he Hy Vaän Hoaøng Baù Thieàn Sö: Zen Master asked Vimalakiriti about "Priti" as Xi-Yun Huang-Bo—See Hoaøng Baù Hy Vaän follows: Thieàn Sö. • Vaên Thuø Sö Lôïi hoûi oâng Duy Ma Caät: Hy Voïng: Hope. "Sao goïi laø loøng hyû cuûa moät vò Boà

Taùt?"—Manjusri asked Vimalakirti: Di—The Trayastrimsas, or thirty-three devas "What should be the joy (mudita) of a or gods of Indra's heaven, on the summit of Bodhisattva?" Meru—See Ñao Lôïi Thieân. • Duy Ma Caät traû lôøi: "Moät vò Boà Taùt heã coù Hyû Laïc: Coøn goïi laø Hyû Duyeät, hay Hyû Hoan, lôïi ích gì ñeàu hoan hyû, khoâng hoái haän."— do khoâng phaân bieät maø vui thích thì goïi laø laïc; Vimalakirti replied: A Bodhisattva should do phaân bieät maø vui thích thì goïi laø hyû— be filled with joy on seeing others win the Pleased—Delighted—See Nguõ Thoï. benefit of the Dharma with no regret Hyû Laâm: The park of all delights. whatsoever." Hyû Laâm Uyeån: See Hoan Hyû Vieân. Hyû Duyeät: See Hyû Laïc. Hyû Nhaãn: The patience of joy, achieved on Hyû Giaùc Chi: The third bodhyanga—See Hyû beholding by faith Amitabha and his Pure Giaùc Phaàn. Land, one of the three kinds of patience. Hyû Giaùc Phaàn: Priti-bodhyanga (skt)— Hyû Noä: Joy and anger Enjoyment of the state of truth—Hyû giaùc phaàn Hyû Söï: Happy occasion. coøn laø moät trong nhöõng cöûa ngoõ quan troïng ñi Hyû Thoï: Moät trong naêm thoï—One of the five vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta ñaït ñöôïc vedanas or sensations—See Nguõ Thoï. nhieàu traïng thaùi ñònh tónh cho taâm trí. Ñaây laø 1) Nieàm vui do taâm thuaän caûnh: The giaùc chi thöù ba, giai ñoaïn maø vò Boà Taùt caûm sensation , or receptivity of joy. thaáy thích thuù khi ñaït ñöôïc chaân lyù— 2) Thuï nhaän vôùi nieàm haân hoan vui thích: To Enjoyment of the state of truth is one of the receive with pleasure. most important entrances to the great enlightenment; for with it, we attain many Hyû Xaû: Coøn goïi laø Tònh Thí hay Tònh Xaû, vui kinds of balanced state. This is the third möøng maø boá thí tieàn cuûa—Joyful giving—See bodhyanga, the stage of joy on attaining the Tònh Thí. truth. ** For more information, please see Thaát Boà Ñeà Phaàn in Vietnamese-English Section. Hyû Hoan: See Hyû Laïc. Hyû Kieán: Priyadarsana (skt)—Hoan hyû nhìn thaáy—Joyful to see, beautiful name of a kalpa. Hyû Kieán Boà Taùt: Theo Kinh Phaùp Hoa, phaåm Döôïc Vöông, ñaây laø teân goïi taét cuûa Boà Taùt Nhöùt Thieát Chuùng Sanh Hyû Kieán, laø tieàn thaân cuûa Boà taùt Döôïc Vöông (ngaøi thöôøng cuùng döôøng Phaùp Hoa maø ñoát caû thaân mình)—The Bodhisattva Beautiful, an incarnation of Bhaisajyaraja-samudgata. Hyû Kieán

Thaønh: Sudarsana (skt)—A Joy- To-Behold City—See Thieân Ñeá Thích Thaønh. Hyû Kieán Thieân: Coõi trôøi Ñao Lôïi, hay ba möôi ba taàng trôøi Ñeá Thích, treân ñænh nuùi Tu

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