Việt-Anh [Vietnamese-English] Volume II (I to Ma) 1005-1272

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

THIEÄN PHUÙC

PHAÄT HOÏC TÖØ ÑIEÅN
BUDDHIST DICTIONARY
VIEÄT-ANH
VIETNAMESE-ENGLISH
VOLUME TWO (I-NH)
TOÅ ÑÌNH MINH ÑAÂNG QUANG
3010 W. HARVARD STREET
SANTA ANA, CA 92704 USA
TEL & FAX: (714) 437-9511
vuõ truï roài seõ gioáng nhö caùi gì trong töông

I lai? Taïi sao loaøi ngöôøi soáng vaø caùi gì xaõy ra sau khi chuùng ta cheát? Vaân vaân vaø vaân vaân. Neáu ngöôøi aáy hoûi ñeå vaán nan Phaät thì Ngaøi chæ im laëng. Ví baèng Ngaøi thaáy raèng ngöôøi aáy hoûi ñeå hoïc thì Ngaøi seõ traû lôøi nhö Ích Kyû: Selfishness—Self-cherishing— theá naày: "Giaû söû baïn bò truùng moät muõi teân Selfish motive. taåm thuoác ñoäc, coù moät y só ñeán ñeå nhoå Ích Lôïi: Useful—Serviceable. muõi teân aáy ra khoûi thaân theå cuûa baïn vaø trò veát thöông cho laønh, tröôùc tieân baïn coù hoûi Ích Quoác Lôïi Daân: Useful to the country oâng ta nhöõng vaán ñeà nhö muõi teân ñöôïc and the people laøm baèng thöù gì, thuoác ñoäc ñöôïc cheá baèng Im Baët: Completely silent. thöù gì, ai baén muõi teân ñoù, vaø neáu y só Im Æm: Very silent. khoâng trò veát thöông, caùi gì seõ phaûi xaõy ra, Im Laëng: vaân vaân vaø vaân vaân; vaø töø choái chöõa trò tröø • Giöõ im laëng: Vacamyama (skt)—To keep phi y só traû lôøi taát caû nhöõng vaán ñeà ñoù ñeå still, calm, or silent. thoûa maõn baïn? Baïn seõ cheát tröôùc khi nhaän • Khoâng noùi: Restraining speech or voice— ñöôïc nhöõng giaûi ñaùp." Trong thí duï naày, Without speaking. Phaät khuyeán caùo caùc ngöôøi hoûi neáu laø ñeä • Söï im laëng: Vacamtva (skt)—Silence. töû cuûa Ngaøi thì ñöøng neân phí maát thôøi gian Im Laëng Cao Quí: Noble Silence. veà nhöõng vaán ñeà quaù saâu xa ngoaøi taàm • Chæ noùi khi caàn thieát. Ñöùc Phaät khoâng traû laõnh hoäi cuûa moät ngöôøi thöôøng, coù theå sau lôøi nhöõng caâu hoûi veà töï toàn, khoâng töï toàn, thôøi gian daøi tu taäp theo nhaø Phaät thì töï theá giôùi vónh cöûu, vaân vaân. Theo Ñöùc nhieân seõ thaáu hieåu: One day a certain man Phaät, ngöôøi giöõ im laëng laø ngöôøi khoân said to the Buddha that he would join the ngoan vì traùnh ñöôïc hao hôi toån töôùng band of his disciples if the Buddha would cuõng nhö nhöõng lôøi noùi tieâu cöïc voâ boå— give clear answer to the questions: Would Speak only when necessary—Buddha the Buddha ever die, and, if so, what Sakyamuni refrained from giving a would become of him after death? What definitive answer to many metaphysical was the first cause of the

universe, and questions of his time (questions of self- what was the universe going to be like in exists, not self-exists, if the world is the future? Why do men live and what eternal, or unending or no, etc)— becomes of them after death? If the According to the Buddha, a silent person is person asks because he wants to cause very often a wise person because he or troubles for the Buddha, the Buddha will she avoids wasting energy or negative remain silent. If the person asks because verbiage. he wants to study, the Buddha's answer • Moät hoâm coù ngöôøi noùi vôùi Phaät y seõ nhaäp was to the following effect: "Suppose you boïn caùc ñeä töû cuûa Ngaøi neáu Ngaøi ñöa ra were shot by a poison arrow and a ñöôïc nhöõng giaûi ñaùp saùng toû veà caùc vaán physician came to draw the arrow from ñeà nhö Phaät soáng maõi hay khoâng, neáu theá your body and to dress the wound, would thì caùi gì seõ xaõy ra sau khi Ngaøi cheát? you first ask him questions as to what the Nguyeân nhaân ñaàu tieân cuûa vuõ truï laø gì vaø arrow was made of, what the composition

of the poison was., and who shot the or the answers to which were arrow, and, if the physician did not dress inexpressible, Cadrakirti enumerates them the wound, what was going to happen, and in his commentary on the Madhyamaka such blissful questions, and refuse the Sastra that the Buddha announced treatment until the physician answered all fourteen things to be inexpressible: the questions to your satisfaction? You a) Theá giôùi phaûi chaêng laø—Whether the would be dead before you obtained the world is... answers." In this parable the Buddha 1) Vónh haèng: Eternal. advised the questioner to become his 2) Khoâng vónh haèng: Not eternal. disciple without wasting his time on 3) Hoaêc vöøa vónh haèng vöøa khoâng vónh problems which were too profound to be haèng: Both eternal and not eternal. understood by an ordinary man, probably a 4) Hoaëc chaúng phaûi vónh haèng maø cuõng long cultivation as a disciple of the chaúng phaûi khoâng vónh haèng: Neither Buddha he might come to understand. eternal nor not eternal. • Theo Trieát Hoïc Trung Quaùn, söï im laëng bí b) Phaûi chaêng theá giôùi laø—Whether the aån cuûa Ñöùc Phaät ñoái vôùi nhöõng caâu hoûi coù world is... tính caùch sieâu hình caên baûn nhaát ñaõ thuùc 5) Höõu bieân: Finite. ñaåy Boà Taùt Long Thoï nghieân cöùu tìm hieåu 6) Voâ bieân: Infinite. lyù do taïi sao Ñöùc Phaät laïi giöõ im laëng. Coù 7) Hoaëc vöøa höõu bieân vöøa voâ bieân: Both phaûi Ñöùc Phaät chuû tröông "Baát khaû tri" finite and infinite. nhö moät soá ngöôøi Taây phöông nghieân cöùu 8) Hoaëc chaúng phaûi höõu bieân maø cuõng chaúng Phaät Giaùo ñaõ nghó? Neáu khoâng thì vì lyù do phaûi voâ bieân: Neither finite nor infinite. gì maø Ngaøi giöõ thaùi ñoä im laëng? Qua moät c) Phaûi chaêng sau khi Nhö Lai nhaäp dieät— cuoäc nghieân cöùu ñoái vôùi söï im laëng naày, Whether the Tathagata... Long Thoï ñaõ ñaët ra bieän chöùng phaùp. Coù 9) Ngaøi vaãn toàn taïi: Exists after death. moät soá caâu hoûi tröù danh maø Ñöùc Phaät cho 10) Ngaøi khoâng coøn toàn taïi: Does not exist laø "Voâ kyù," töùc laø nhöõng giaûi ñaùp maø Ngaøi after death. cho raèng khoâng theå dieãn ñaït. Trong nhöõng 11) Hoaëc Ngaøi vöøa toàn taïi vöøa khoâng toàn taïi: chuù giaûi cuûa Nguyeät Xöùng veà Trung Luaän, Either exists or does not exist after death. Ngaøi ñaõ töøng noùi veà chuyeän Ñöùc Theá Toân 12) Hoaëc Ngaøi chaúng toàn taïi maø

cuõng chaúng ñaõ tuyeân boá veà möôøi boán söï vieäc khoâng khoâng toàn taïi: Neither exists nor does not theå thuyeát minh ñöôïc nhö sau—According exist after death. to the Madhyamaka Philosophy, the d) Phaûi chaêng linh hoàn vaø theå xaùc—Whether mysterious silence of the Buddha on most the soul is. fundamental questions of Metaphysics led 13) Ñoàng nhaát: Identical with the body. him to probe into the reason of that 14) Khoâng ñoàng nhaát: Different with the silence. Was the Buddha agnostic as some body. of the European writers on Buddhism Im Phaêng Phaéc: Dead silence—Unbroken believe him to be? If not, what was the silence. reason of his silence? Through a searching Im Thin Thít: To keep silent. inquiry into this silence was the dialectic Inh OÛi: Noisy—Loud. born. There are well-known questions Inh Tai: Deafening. which the Buddha declared to be avyakrta

Ít Khi: Seldom—Rarely. Traàn Quang Töï Temple, a famous ancient Ít Nhaát: At least. temple, located in Duõng Nhueä hamlet, Duy Nhaát village, Vuõ Thö district, Thaùi Bình Ít Noùi: Telling little. province. It was built in 1608 by the bank of the Red River, so it has gradually been eroded. In 1930, Duke Nguyeãn Quyeân donated his own land for rebuilding the temple. The great bell of the temple cast during the Leâ dynasty. Keo Kieät: Stingy—Misery. Keâ:

K 1) Con gaø: Kukkuta (skt)—A cock—A fowl—Chicken—Hen. 2) Keâ cöùu: To investigate. 3) Keâ ñaàu kænh leã: To prostrate oneself. Keû AÊn Maøy: Beggar. Keâ Caåu Giôùi: Ngoaïi ñaïo vuøng Baéc AÁn, coù Keû Caàu Nguyeän: Those who pray by loaïi trí thuû keâ giôùi, caåu giôùi, keâ thì suoát ngaøy dedicating of merit or by merit transference, or ñöùng moät chaân, caåu thì aên phaân nhô baån— sharing one’s own merits and virtues with Heterodox sects in northern India follow cock others. or dog discipline, e.g. standing on a leg all day, Keû Cöôùp: Robber . or eating ordure, like certain ascetics. Keû Ñaøo Thoaùt: An escapist. Keâ Daãn Boä: Gokulikas, Kukkulikas, Kukkutikas, or Kaukkutikas (skt)—Moät trong Keû Löøa Ñaûo: Swindler. 20 boä cuûa Tieåu Thöøa, coøn goïi laø Khoâi Sôn Truï Keû Thuø: Adversary—Enemy. Boä, Quaät Cöï Boä, Cao Caâu Leâ Ca Boä, moät Keû Troäm: Burglar—Thief trong 20 boä cuûa Tieåu Thöøa, thaønh laäp khoaûng Keû Vaïch: To get someone into trouble 200 naêm sau ngaøy Phaät nhaäp dieät vaø bieán maát Keû Xaáu Xa: Demon—Devil—Mara. ngay sau ñoù—One of the twenty Hinayana Keû Yeáu Heøn: The weak. branches, a branch of the Mahasanghikas Keõ Toùc Chaân Tô: In detail. which established around 200 years after the Keùm: Less. Buddha’s nirvana and early disappeared. Keùm Quan Troïng: Of less importance. Keâ Ñoäc: Thaân Ñoäc—India—Hindu. Keùn AÊn: To be fastidious about one’s food. Keâ Khai: To enumerate—To make a list. Keùn Choïn: To choose—To select. Keâ Khöông Na: Kikana (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Keâ Keo: Teân khaùc cuûa chuøa laø Traàn Quang Töï, Khöông Na laø moät daân toäc ôû A Phuù Haõn, truù toïa laïc taïi thoân Duõng Nhueä, xaõ Duy Nhaát, nguï khoaûng giöõa mieàn ñoâng Kandhar vaø mieàn huyeän Vuõ Thö, tænh Thaùi Bình. Chuøa ñöôïc xaây nam Ghazna, vaøo khoaûng nhöõng naêm 630 sau döïng naêm 1608 beân bôø soâng Hoàng Haø, neân bò Taây Lòch ñöôïc cai trò bôûi nhöõng vò laõnh chuùa nöôùc xoaùy moøn daàn. Naêm 1930, Quaän Coâng ñoäc laäp, coù leõ

theo nieân kyû cuûa AÛ Raäp ñaây laø Nguyeãn Quyeân ñaõ cuùng döôøng ñaát ñeå xaây laïi daân toäc Kykanan—According to Eitel in The ngoâi chuøa. Trong chuøa coù ñaïi hoàng chung Dictionary of Chinese-English Buddhist Terms, ñöôïc ñuùc vaøo thôøi nhaø Leâ—Another name for Kikana is a people in Afghanistan, east of

Kandahar, south of Ghazna, ruled 630 A.D. by 1) Buùi toùc: Topknot—Tuft—The hair coil on independent chieftains, perhaps identical with top. the Kykanan of Arabic chroniclers. 2) Coû gai: A thistle. Keâ Quyù: 3) Keá beân: Annex. 1) Ngöôøi Taây Truùc goïi nöôùc Cao Ly laø Caâu 4) Keá thöøa: To inherit—To adopt. Caâu Tra-Y Thieát La (Caâu Caâu Tra laø keâ, 5) Keá tuïc: Tieáp tuïc hay töông tuïc—To Y Thieát La laø quyù)—Indian people called continue. Korea by Kukkutesvara. 6) Keá toaùn: Accounting—To reckon. 2) Toân quyù loaøi gaø: Honouring or Keá Baûo: Theo Kinh Phaùp Hoa, “Keá Baûo” laø reverencing the cock. haït ngoïc baùu quyù nhaát caøi treân maùi toùc cuûa vò Keâ Taùc La: Kesara (skt). quoác vöông (theo Kinh Phaùp Hoa thì coù moät 1) Toùc hay loâng: Hair. ngöôøi coù coâng to, nhaø vua beøn côûi vieân minh 2) Loâng bôøm cuûa sö töû: Mane of a lion. chaâu caøi treân toùc ban cho, ñeå ví vôùi vieäc Ñöùc 3) Loâng quaén: Curly hair. Phaät giaûng thuyeát Kinh Phaùp Hoa cho haïng 4) Teân moät loaïi baûo chaâu: Name of a gem. ngöôøi ñaõ ra khoûi sinh töû phaân ñoaïn, maø tinh Keâ Thuû: Phuû phuïc—To make obeisance by taán ñeå lìa haún sinh töû bieán dòch)—According to prostration. The Lotus Sutra, this is the precious stone worn in the coiled hair on top of the king’s Keâ Tuùc Sôn: Kukkutapada (skt). head. It is the king’s most prized possession. 1) Nuùi Chaân Gaø, nôi toân giaû Ca Dieáp nhaäp dieät ôû xöù Ma Kieät Ñaø, nhöng ngöôøi ta tin Keá Chaâu: See Keá Baûo. ngaøi haõy coøn soáng: Cock’s foot mountain, Keá Danh Töï Töôùng: Theo Ñaïi Thöøa Khôûi in Magadha, on which Kasyapa entered Tín Luaän, ñaây laø söï y vaøo voïng chaáp maø laäp ra into nirvana, but where he is still supposed danh töø hö giaû (chæ söï suy tính so ño giöõa vaät to be living. naày vôùi vaät noï)—According to The Awakening 2) Coøn goïi laø nuùi Lang Tích (daáu choù soùi): of Faith, this is the stage of giving names (to Also called the Wolf-Track. seeming things, etc.). 3) Toân Tuùc Sôn: Gurupada (skt)—Buddha’s Keá Ñoâ: Ketu (skt). Foot Mountain. 1) Sao keá ñoâ, teân cuûa hai choøm sao naèm beân Keâ Vieân: Kukkutarama (skt)—Theo Taây Vöïc traùi vaø phaûi cuûa choøm sao Aquila: A Kyù, Kukkutarama coøn goïi laø Keâ Ñaàu Ma Töï comet, name of two constellations to the hay Keâ Töôùc Töï, moät ngoâi chuøa treân nuùi Keâ left and right of Aquila—See Cöûu Dieäu. Ñaàu do vua A Duïc xaây (ôû phía ñoâng nam coå 2) Baát cöù veû saùng röïc naøo: Any bright thaønh coù ngoâi giaø lam Quaät Quaät Tra A Laïm appearance. Ma maø ñôøi Ñöôøng goïi laø Keâ Vieân, do vua Voâ Keá Ñoä: Tarka or Vitarka (skt)—Tính toaùn— Öu xaây döïng. Vua Voâ Öu tín ngöôõng Phaät Phaân bieät—To calculate—To differentiate— phaùp, kính caån döïng chuøa, chaêm laøm vieäc To reckon. thieän, chieâu taäp haøng ngaøn Taêng chuùng)—Keá Hoaïch: Plan. According to The Great T’ang Chronicles of Keá Lôïi Caùt La: Kelikila (skt)—Keá Lôïi Tích the Western World, Kukkutarama, a La—Keá Lyù Keá La—Teân cuûa moät vò Kim Cang monastery on the Kukkuta Mountain, built by Thuû Boà Taùt—The attendant of a deva, one of Asoka. the Vajrapanis. Keá: Keá Lôïi Da: Surya

(skt).

1) Maët Trôøi: The sun. Where can dust alight? 2) Thaàn maët trôøi: The sun-god. Keä Khai Kinh: Verse for opening a Sutra. Keá Maãu: Stepmother. • Voâ thöôïng thaäm thaâm vi dieäu phaùp (Phaät Keá Ngaõ Thöïc Höõu Toâng: Keá Ngaõ Luaän— phaùp roäng saâu raát nhieäm maàu) Moät trong 16 toâng phaùi ngoaïi ñaïo. Toâng naày The unsurpassed, deep, profound, subtle voïng chaáp vaøo ngaõ ly uaån vaø phi ngaõ phi ly wonderful Dharma. uaån (cho raèng caùi ta laø coù thöïc, laø thöôøng nhaát; • Baù thieân vaïn kieáp nan tao ngoä (Traêm ngaøn do chaáp coù ta neân chaáp coù cuoäc soáng, töø ñoù maø muoân kieáp khoù tìm caàu) sanh ra 5 cô quan caûm giaùc)—The sect that In a hundred thousand million eons, it is reckons on, or advocates, the reality of difficult to encounter. personality, one of the sixteen heterodox sects. • Ngaõ kim kieán vaên ñaéc thoï trì (Con nay Keá Sinh Nhai: Means of living. nghe ñöôïc xin trì tuïng) Now that I have come to receive and hold Keá Taùt La: Kesara (skt)—Toùc—Hair— it, within my sight and hearing. Filament. • Nguyeän giaûi Nhö Lai chaân thieät nghóa Keá Taân: Vöông quoác coå Keá Taân, baây giôø laø (Nguyeän roõ Nhö Lai nghóa nhieäm maàu) Kashmir, naèm veà phía taây baéc AÁn Ñoä— I vow to fathom the Thus Come One's true Ancient Kashmir kingdom, situated in the and actual meaning. north-east of India—See Kashmir in Keä Phaù Ñòa Nguïc: Stanza that destroys hell: Sanskrit/Pali-Vietnamese Section. Nhöôïc nhôn duïc lieãu tri. Keá Thöøa: To inherit something from If people want to really know. someone. Tam theá nhöùt thieát Phaät Keá Tieáp: To succeed. All Buddhas of all times. Keá Tuïc: To continue—To follow. Öng quaùn phaùp giôùi taùnh Keá Vò: To succeed to the throne. They should contemplate the nature of the Keà: Close to—Near to. cosmos. Keå: To count—To mention—To enumerate. Nhöùt thieát duy taâm taïo Keå Treân: Above-mentioned. All is but mental construction (Everything is made from mind). Keå Truyeän: To tell story—To relate. Keä Saùm Hoái: Verse of Repentance: Keä: Gatha (skt)—Giaø Ñaø—Giaø Tha—Phuùng Töø voâ thæ con taïo bao nghieäp aùc Tuïng (goàm boán caâu vôùi soá chöõ nhöùt ñònh trong From beginningless, I had done so moãi caâu)—Chant—Metrical hymn or chant— many vicious deeds Poem—Stanza—Verse. Do bôûi tham, saân, si, Keä Ñaø: Hymn—Chant—To hymn. Only because of Greed, Anger and Keä Hueä Naêng: The verse of Hui Neng. Stupidity, Boà ñeà voán khoâng caây, Töø thaân, khaåu, yù maø sanh ra Göông saùng cuõng chaúng ñaøi, They are coming from body, mouth Xöa nay khoâng moät vaät, and mind Choã naøo dính buïi baëm? Nay con xin thaønh taâm saùm hoái taát caû. Originally Bodhi has no tree, Now I sincerely ask for forgiveness in my The bright mirror has no stand. repentance. Originally there is not a single thing,

Keä Taùn: Duøng caâu keä taùn thaùn coâng ñöùc cuûa nor destroyed. ngöôøi khaùc—To sing in verse the praises of The self-nature is originally complete in itself. the object adored. The self-nature is originally without Keä Tha: See Keä. movement, The self-nature can produce the ten Keä Thaàn Tuù: The verse of Shen Hsiu. thousand dharmas. Thaân laø coäi Boà ñeà, Taâm nhö ñaøi göông saùng. Keä Voâ Töôùng Cuûa Luïc Toå Hueä Naêng: Luoân luoân phaûi lau chuøi, No-Mark Stanza from Hui-Neng

Patriarch— Chôù ñeå dính buïi baëm. Luïc toå muoán nhaéc nhôû ngöôøi tu khoâng neân tìm The body is a Bodhi tree, loãi ngöôøi, vì caøng duøng thôøi gian ñeå tìm loãi The mind like a bright mirror stand. ngöôøi chuùng ta caøng xa ñaïo—Patriarch Hui-Time and again brush it clean, neng wanted to remind the cultivators try not And let no dust alight. to see anybody's faults, but our own because the more time we spend to find other people's Keä Tuïng: Keä ñaø—Hymn—Chant. faults the farther we are away from the Path: Keä Töù Lieäu Giaûn Cuûa Ñaïi Sö Vónh • Nhöôïc kieán tha nhôn phi (neáu laø baäc chaân Minh: Four options or choices from Yung tu, chuùng ta khoâng bao giôø thaáy loãi ñôøi) Ming Master: He who treads the path in earnest, see not Coù Thieàn coù Tònh, nhö coïp moïc söøng, ñôøi naày the mistake of the world. laøm thaày ngöôøi, ñôøi sau laøm Phaät. • Töï phi khöôùc thò taû (Neáu nhö thaáy loãi To practice bothe Zen and the Pure Land, one ngöôøi, mình cheâ thì mình cuõng laø keùm dôõ) is like a tiger with horns, in the present life the If we find faults with others, we ourselves cultivator is a teacher of man, in the future he are also in the wrong. will be a Buddha or a patriarch. • Tha phi ngaõ baát phi (Ngöôøi quaáy ta ñöøng Coù Thieàn khoâng Tònh, möôøi tu chín laïc ñöôøng quaáy). To practice Zen without the Pure Land, nine When other people are in the wrong, we out of ten seekers of the way will take the should ignore it. wrong road. • Ngaõ phi töï höõu quaù (Neáu cheâ laø töï ta ñaõ Khoâng Thieàn coù Tònh, vaïn tu vaïn chöùng. coù loãi). To practice the Pure Land without the Zen, ten For it is wrong for us to find faults. thousand practice, ten thousand will go to the • Ñaûn töï khöôùc phi taâm. right way. By getting rid of the habit of fault-finding, Keä Töï Taùnh Cuûa Luïc Toå Hueä Naêng: The • Ñaû tröø phieàn naõo phaù (Muoán phaù tan verse on the Self-Nature of the Sixth Patriarch phieàn naõo). Hui neng. We cut of a source of defilement. Ñaâu ngôø töï taùnh voán töï thanh tònh, • Taéng aùi baát quan taâm (Thöông gheùt chaúng Ñaâu ngôø töï taùnh voán khoâng sanh dieät, ñeå loøng). Ñaâu ngôø töï taùnh voán töï ñaày ñuû, When neither hatred nor love disturb our Ñaâu ngôø töï taùnh voán khoâng dao ñoäng, mind. Ñaâu ngôø töï taùnh hay sanh muoân phaùp. • Tröôøng thaân löôõng cöôùc ngoïa (Naèm thaúng How unexpected! ñoâi chaân nghæ). The self-nature is pure in itself. Serenely we sleep. The self-nature is orginally neither produced Keàm Cheá: To refrain.

Keành Caøng: Bulky. duyeân kieáp tröôùc coøn noâng caïn, chöa ñöôïc ñoä Keát: neân keát nhaân duyeân ñaéc ñaïo sau naày, vôùi hy (A) Nghóa cuûa "Keát"—The meanings of voïng caûi thieän nghieäp chöôùng trong töông "Bond" lai—The company or multitude of those who • Troùi buoäc: To tie a knot—Bound—Tie— noe become Budhists in the hope of improved Knot—Settle—Wind up—To form. karma in the future, one of the four groups of • Troùi buoäc cuûa luaân hoài sanh töû: The bond disciples. of transmigration. ** For more information, please see Töù Chuùng (B) Phaân loaïi "Keát"—Categories of "bonds" (B) (4). 1) Tam Keát: Three bonds—See Tam Keát. Keát Giaûi: 2) Nguõ Keát: Five bonds to mortality—See 1) Troùi buoäc vaø giaûi thoaùt: Bò phieàn naõo troùi Nguõ Keát. buoäc vaø giaûi thoaùt töï taïi—Bondage and 3) Nguõ Haï Phaàn Keát: The five bonds in the release. lower desire-realms or the lower fetters— 2) Giaûi thoaùt khoûi söï troùi buoäc: Giaùc ngoä See Nguõ Haï Phaàn Keát.

ñöôïc lyù maø giaûi thoaùt—Release from 4) Nguõ Thöôïng Phaàn Keát: The five higher bondage. bonds of desire still exist in the upper Keát Giaûng: Keát thuùc moät baøi thuyeát trình realms of form and formlessness—See trong buoåi beá maïc (kyø an cö kieát haï hay buoåi Nguõ Thöôïng Phaàn Keát. nhoùm hoïp chö Taêng Ni)—Concluding an 5) Cöûu Keát: The nine bonds that bind men to address, or the address, i.e. the final day of an mortality—See Cöûu Keát. assembly. Keát AÙn: To condemn—To sentence—To Keát Giao: Laøm baïn vôùi ai—To form a convict. friendship with someone. Keát Baïn: To make friends. Keát Giôùi: See Kieát Giôùi. Keát Beänh: Beänh cuûa söï troùi buoäc vaøo duïc Keát Haø: Doøng soâng troùi buoäc cuûa khoå ñau voïng vaø sanh töû luaân hoài—The disease of hay phieàn naõo—The river of bondage, i.e. of bondage to the passions and reincarnation. suffering or illusion. Keát Cuoäc: The end. Keát Haï: See Kieát Haï. Keát Duyeân: Keát duyeân (vôùi Phaät Phaùp) ñeå Keát Hôïp: To associate—To unite—To ñöôïc ñoä sau naày. Caên baûn 84.000 kieáp qua maø combine. Ñöùc Ñaïi Thoâng Trí Thaéng Nhö Lai ñaõ daïy Keát Kinh: See Kieát Kinh. trong Kinh Phaùp Hoa cho 16 vò ñeä töû ñeå trôû Keát Laäu: Keát vaø laäu laø teân goïi khaùc cuûa thaønh 16 vò Phaät, maø Phaät Thích Ca laø laàn taùi phieàn naõo. Troùi buoäc vaø luaân hoài sanh töû laø do sanh thöù 16—To form a cause or basis, to form bôûi duïc voïng—Bondage and reincarnation a connection, e.g. for future salvation. The because of the passions. basis or condition laid 84,000 kalpas ago by Keát Lieân: To League—To unite—To ally. Mahabhijna-jnanabhibhu in his teaching of the Keát Lieãu: To finish—To conclude—To Lotus Sutra to 16 disciples who became close—To end. incarnate as 16 Buddhas, for the subsequent teaching of the Lotus scriptures by Sakyamuni, Keát Luaän: To end—To conclude—To come the last of the 16 incarnations, to his disciples. to a conclusion (an end)—Conclusion. Keát Duyeân Chuùng: Moät trong Töù Chuùng, do Keát Naïp: To admit.

Keát Nghóa: To make friends—To be friends Phaät coøn taïi theá, bieát chöõ laø ñaëc quyeàn cuûa with someone. giôùi thöôïng löu ôû AÁn Ñoä, vì theá truyeàn khaåu Keát Nghieäp: Söï troùi buoäc cuûa nghieäp, hay giaùo lyù laø moät daáu hieäu cho thaáy daân chuû ñöôïc nghieäp laø keát quaû cuûa söï troùi buoäc cuûa duïc coi troïng trong truyeàn thoáng Phaät giaùo ñeán voïng—The bond of karma, the karma resulting möùc caùch trình baøy giaùo phaùp baèng vaên from the bondage to passions or delusions. chöông ñaõ bò boû queân. Nhieàu ngöôøi khoâng bieát chöõ, cho neân truyeàn khaåu laø phöông tieän phoå Keát Nguyeän: thoâng vaø höõu hieäu nhöùt ñeå gìn giöõ vaø phoå bieán 1) Keát thuùc hay hoaøn thaønh lôøi nguyeän: To giaùo phaùp. Vì coù nhieàu khuynh höôùng sai laïc conclude a vow. veà giaùo phaùp neân ba thaùng sau ngaøy Ñöùc Theá 2) Ngaøy beá maïc ñaïi hoäi an cö kieát haï: The Toân nhaäp dieät, caùc ñeä töû cuûa Ngaøi ñaõ trieäu taäp last day of an assembly (of a summer Ñaïi Hoäi Keát Taäp Kinh Ñieån Phaät Giaùo ñeå ñoïc retreat). laïi di ngoân cuûa Phaät. Lòch söû phaùt trieån Phaät Keát Oaùn: To create enemies. giaùo coù nhieàu Hoäi Nghò keát taäp kinh ñieån vôùi Keát Phöôïc: Teân khaùc cuûa phieàn naõo, duïc nhöõng hoaøn caûnh vaãn coù phaàn chöa roõ. Luùc voïng hay phieàn naõo troùi buoäc thaân taâm—To tie ñaàu caùc hoäi nghò naày coù theå laø nhöõng

hoäi nghò and knot, i.e. in the bondage of the passions, or ñòa phöông chæ taäp hôïp vaøi coäng ñoàng tu só. delusion. Sau ñoù môùi coù nhöõng nghò hoäi chung—The Keát Quaû Cuûa Nghieäp: Karmic results—The Buddha has passed away, but His sublime natural reward or retribution for a deed, teaching still exists in its complete form. brought about by the law of karma. Although the Buddha's Teachings were not Keát Sanh: Söï troùi buoäc vaøo taùi sanh hay thaân recorded during His time, his disciples trung höõu cheát ñi ñeå thaùc sanh vaøo thai meï preserved them, by committing to memory and (theo Caâu Xaù Luaän: "luùc laâm chung thì trung transmitted them orally from generation to höõu ñoái vôùi hai taâm nieäm traùi ngöôïc nhau laø generation. At the time of the Buddha, literacy yeâu vaø gheùt seõ hieän khôûi, ñeán khi nhaäp thai thì was a privilege of the elite in India, and this ñaåy boû caùi taâm gheùt chæ chöøa laïi caùi taâm yeâu, another indication of the premium placed on baûo ñaây laø cuûa mình, roài töø ñoù sinh vui möøng, democracy within the Buddhist tradition that neân caùc uaån lôùn theâm leân, thaân trung höõu lieàn literary formulation of the teaching was maát ñi vaø sinh höõu hay keát sanh ñaõ thaønh)— neglected for so long. Many people were not The bond of rebirth. literate, so word of mouth was the universal Keát Söû: See Kieát Söû. medium for preservation and dissemination of Keát Taëc: Nhöõng keû troùi buoäc hay nhöõng teân the Dharma. Three months after the Buddha's giaëc, yù noùi duïc voïng vaø phieàn naõo—Binders Parinirvana, there were some tendencies to and robbers, the passions, or delusion. misinterpret or attempts were being made to Keát Taäp Kinh Ñieån: Ñöùc Phaät ñaõ nhaäp dieät, pollute His Pure Teaching; therefore, his disciples convened Councils for gathering nhöng giaùo lyù cuûa Ngaøi vaãn coøn löu truyeàn Buddha's sutras, or the collection and fixing of ñeán ngaøy nay moät caùch troïn veïn. Maëc duø giaùo the Buddhist canon. In the development of huaán cuûa Ñöùc Theá Toân khoâng ñöôïc ghi cheùp Buddhism, several councils are known, the ngay thôøi Ngaøi coøn taïi theá, caùc ñeä töû cuûa Ngaøi history of which remains partially obscure. luoân luoân nhuaàn nhaõ naèm loøng vaø truyeàn khaåu These Councils were originally probably töø theá heä naày sang theá heä khaùc. Vaøo thôøi Ñöùc localassemblies of individual monastic

communities that were later reported by Ngaøi Ñaïi Ca Dieáp noùi: "Neáu ta thay ñoåi tradition as general councils. luaät, ngöôøi ta seõ noùi ñeä töû cuûa Ñöùc Coà (I) Hoäi Nghò Keát Taäp Laàn Thöù Nhaát—The Ñaøm thay ñoåi luaät leä tröôùc khi ngoïn löûa First Council: Ba thaùng sau ngaøy Ñöùc Phaät thieâu Ngaøi chöa taét." Trong Hoäi Nghò naày, nhaäp dieät (vaøo khoaûng naêm 543 tröôùc Taây Phaùp ñöôïc chia laøm hai phaàn vaø moãi phaàn Lòch), do nhaän thaáy coù khuynh höôùng dieãn ñöôïc trao cho moät vò tröôûng laõo cuøng vôùi dòch sai laïc vaø xu höôùng suy yeáu veà giôùi ñeä töû cuûa vò aáy ghi nhôù. Phaùp ñöôïc truyeàn luaät trong noäi boä Taêng Giaø sau khi Phaät khaåu töø thaày ñeán troø. Phaùp ñöôïc tuïng nhaäp dieät, neân Ñaïi Hoäi keát taäp kinh ñieån nieäm haèng ngaøy bôûi moät nhoùm Tyø Kheo laàn thöù nhaát ñöôïc vua A Xaø Theá toå chöùc vaø thöôøng ñöôïc phoái kieåm laãn nhau ñeå taïi hang Pippala, coù saùch laïi ghi laø hang baûo ñaûm khoâng coù söï thieáu soùt cuõng nhö Saptaparni, trong thaønh Vöông Xaù thuoäc khoâng coù gì theâm vaøo.

Caùc söû gia ñeàu xöù Ma Kieät Ñaø. Duø vò trí vaø teân cuûa hang ñoàng yù truyeàn thoáng truyeàn khaåu ñaùng tin vaãn chöa ñöôïc xaùc ñònh roõ raøng, nhöng caäy hôn vaên baûn cuûa moät ngöôøi vieát laïi khoâng coù gì nghi ngôø laø Hoäi Nghò thöù nhaát theo trí nhôù cuûa mình vaøi naêm sau hoäi ñaõ dieãn ra taïi thaønh Vöông Xaù. Caùc hoïc nghò. Nhieàu ngöôøi nghi ngôø hieän thöïc lòch giaû ñeàu thöøa nhaän raèng Hoäi Nghò Keát Taäp söû cuûa Hoäi Nghò Keát Taäp Kinh Ñieån laàn laàn thöù nhaát naày chæ baøn veà Kinh Taïng ñaàu naày, nhöng coù theå laø vieäc bieân soaïn (Dharma) vaø Luaät Taïng (Vinaya), phaàn nhöõng vaên baûn Kinh Luaät thieâng lieâng ñaàu Luaän Taïng khoâng ñöôïc noùi ñeán ôû ñaây. tieân dieãn ra töông ñoái sôùm. Vaøo luùc Ñaïi Trong hoäi Nghò naày coù 500 vò Tyø Kheo Hoäi saép keát thuùc, coù vò Taêng teân laø Purana tham döï, trong ñoù coù ngaøi Ñaïi Ca Dieáp, ñöôïc nhöõng ngöôøi toå chöùc môøi tham gia ngöôøi ñöôïc troïng voïng nhaát vaø laø baäc vaøo giai ñoaïn beá maïc cuûa Ñaïi Hoäi, Purana tröôûng laõo, vaø hai nhaân vaät quan troïng ñaõ khöôùc töø vaø noùi raèng oâng chæ thích nhôù chuyeân veà hai laõnh vöïc khaùc nhau laø Phaùp laïi nhöõng lôøi daïy cuûa Ñöùc Phaät nhö oâng vaø Luaät laø ngaøi A Nan vaø Öu Ba Li ñeàu coù ñaõ töøng nghe töø chính kim khaåu cuûa Ñöùc maët. Chæ hai phaàn Phaùp vaø Luaät laø ñöôïc Phaät. Söï kieän naày cho thaáy töï do tö töôûng truøng tuïng laïi taïi Ñaïi Hoäi laàn thöù nhaát. ñaõ hieän höõu töø thôøi khai môû cuûa coäng Tuy khoâng coù nhieàu yù kieán dò bieät veà ñoàng Phaät giaùo—Three months after the Phaùp, coù moät soá thaûo luaän veà Luaät. Tröôùc passing of the Buddha (in about 543 B.C.), khi Ñöùc Phaät nhaäp dieät, Ngaøi coù noùi vôùi detecting tendencies within the Sangha ngaøi A Nan raèng neáu Taêng Ñoaøn muoán tu toward loss of discipline, as well as chính hay thay ñoåi moät soá luaät thöù yeáu cho misinterpreting His Pure Teaching, the hôïp thôøi, hoï coù theå laøm ñöôïc. Tuy nhieân, First Council was organized by King vaøo luùc ñoù ngaøi A Nan vì quaù lo laéng cho Ajatasatru, and held at the Pippala cave, Ñöùc Phaät neân queân khoâng hoûi nhöõng luaät some said near the Saptaparni cave, at thöù yeáu laø nhöõng luaät naøo. Vì caùc thaønh Rajagriha in Magadha. Even though the vieân trong Hoäi Nghò khoâng ñi ñeán thoûa site and name of the cave have not yet thuaän veà nhöõng luaät naøo thuoäc veà thöù yeáu been definitely identified. Nonetheless, neân ngaøi Ma Ha Ca Dieáp quyeát ñònh there is no dispute about the fact that it is khoâng coù luaät leä naøo ñaõ ñöôïc ñaët ra bôûi at Rajagrha that the First Council met. It is Ñöùc Phaät coù theå ñöôïc thay ñoåi, vaø cuõng accepted by critical scholars that the First khoâng coù luaät leä môùi naøo ñöôïc ñöa ra. Council settled the Dharma and the

Vinaya, and there is no ground for the memory several years after the event. The view that Abhidharma formed part of the historicity of this Council is doubted by canon adopted at the First Council. In this many. Nevertheless, it is likely that the Council, there were 500 Bhiksus, among first collection of writings took place them Maha-Kasyapa was the most relatively early. At the end of the First respected and elderly monk, and two very Council, a monk named Purana was important persons who specialized in the invited by the organizers to participate in two different areas which are sutras and the closing phases of the council, but he vinaya were present.

One was Ananda and declined, saying that he would prefer to the other was Upali. Only these two remember the teachings of the Buddha as sections, the Dharma and the Vinaya, he had heard it from the Buddha himself. were recited at the First Council. Though This fact indicates the freedom of thought there were no differences of opinion on existed at the time of the beginning of the Dharma, there was some discussion Buddhist community. about the Vinaya rules. Before the a) Ngaøi Ñaïi Ca Dieáp, ngöôøi ñöôïc moïi ngöôøi Buddha's Parinirvana, he had told Ananda troïng voïng nhaát maø cuõng laø baäc tröôûng that if the Sangha wished to amend or laõo, laø chuû tòch Hoäi Nghò—Maha Kasyapa, modify some minor rules, they could do the most respected and elderly monk, so. However, on that occasion Ananda was presided at the First Council. so overpowered with grief because the b) Keá ñoù, ngaøi Ñaïi Ñöùc Öu Ba Li/Upali truøng Buddha was about to pass away, he forgot tuïng laïi nhöõng giôùi luaät cuûa Phaät bao goàm to ask the Master what the minor rules luaät cho caû Tyø Kheo vaø Tyø Kheo Ni. Ngaøi were. As the members of the Council Öu Ba Li ñaõ tuïng ñoïc 80 laàn caùc vaên luaät were unable to agree as to what trong 90 ngaøy môùi hoaøn taát neân coøn goïi laø constituted the minor rules, Maha- "80 tuïng luaät." Ñaây cuõng laø giôùi luaät caên Kasyapa finally ruled that no disciplinary baûn cho Phaät giaùo veà sau naày bao goàm rule laid down by the Buddha should be nhöõng vaên baûn sau ñaây—Then, Venerable changed, and no new ones should be Upali remembered and recited all the introduced. Maha-Kasyapa said: "If we rules set forth by the Buddha (rules of the changed the rules, people will say that the Order), including all rules for monks and Buddha's disciples changed the rules even nuns. Venerable Upali recited eighty before his funeral fire has ceased times all these rules in 90 days. These burning." At the Council, the Dharma was rules include: divided into various parts and each part • Luaät Thaäp Tuïng: Sarvastivada-Vinaya. was assigned to an Elder and his pupils to • Luaät Taêng Kyø: Samghika-Vinaya. commit to memory. The Dharma was then • Luaät Töù Phaàn: Dharmagupta-Vinaya. passed on from teacher to pupil orally. • Luaät Nguõ Phaàn: Mahissasaka-Vinaya. The Dharma was recited daily by groups c) Keá ñoù nöõa laø ngaøi A Nan, ngöôøi ñeä töû of people who often cross check with each thaân caän nhaát cuûa Phaät trong suoát 25 other to ensure that no omissions or naêm, thieân phuù vôùi moät trí nhôù xuaát saéc. additions were made. Historians agree that Luùc ñaàu ñaõ khoâng ñöôïc xeáp vaøo thaønh the oral tradition is more reliable that a vieân Hoäi Nghò. Theo Kinh Tieåu Phaåm, sau report written by one person from his ñoù vì coù söï phaûn ñoái cuûa caùc Tyø Kheo

quyeát lieät beânh vöïc cho A Nan, maëc duø *** For more information, please see A Nan oâng naày chöa ñaéc quaû A La Haùn, bôûi vì Ñaø in Vietnamese-English Section. oâng coù phaåm chaát ñaïo ñöùc cao vaø cuõng vì (II) Ñaïi Hoäi Keát Taäp Laàn Hai—The Second oâng ñaõ ñöôïc hoïc kinh taïng vaø luaät taïng töø Council: chính Ñöùc Boån Sö. Sau cuøng A Nan ñaõ (A) Ñaïi hoäi keát taäp kinh ñieån laàn thöù hai ñöôïc ñöôïc Ñaïi Ca Dieáp chaáp nhaän vaøo Hoäi toå chöùc taïi thaønh Xaù Veä (Tyø Xaù Ly), 100 Nghò. A Nan ñaõ truøng tuïng laïi taát caû naêm sau ngaøy Phaät nhaäp dieät. Ñaïi Hoäi naày nhöõng gì maø Ñöùc Phaät noùi, goàm nhöõng boä ñöôïc toå

chöùc ñeå baøn luaän veà moät soá giôùi kinh sau ñaây—Then, Venerable Ananda, luaät (coù söï khoâng thoáng nhöùt veà giôùi luaät). the closest disciple and the attendant of Khoâng caàn thieát phaûi thay ñoåi nhöõng giôùi the Buddha for 25 years. He was endowed luaät ba thaùng sau ngaøy Ñöùc Phaät nhaäp dieät with a remarkable memory. First Ananda vì leõ khoâng coù gì thay ñoåi nhieàu veà chính was not admitted to the First Council. trò, kinh teá vaø xaõ hoäi trong khoaûng thôøi According to the Cullavagga, later other gian ngaén nguûi naày. Nhöng 100 naêm sau, Bhikhus objected the decision. They moät soá chö Taêng (theo giaùo lyù nguyeân strongly interceded for Ananda, though he thuûy) nhaän thaáy caàn phaûi coù söï thay ñoåi had not attained Arhathood, because of moät soá giôùi luaät thöù yeáu. Caùc nhaø sö thuoäc the high moral standard he had reached phaùi Vaisali ñaõ chaáp nhaän vaøng vaø baïc and also because he had learnt the cuûa thí chuû cuùng döôøng. Yasha, moät moân Dharma and vinaya from the Buddha ñoà cuûa A Nan, coøn ñöa ra chín ñieàu traùch himself. Ananda was eventually accepted cöù ñoái vôùi caùc thaønh vieân cuûa coäng ñoàng by Mahakasyapa into the Council, and was Vaisali, nhöùt laø vieäc aên uoáng vaøo nhöõng able to recite what was spoken by the thôøi ñieåm bò caám, veà vieäc duøng röôïu, veà Buddha (sutras and doctrines), including vieäc caùc nhaø sö cuøng moät coäng ñoàng laïi the following sutras: laøm leã Boá Taùt moät caùch phaân taùn, vaân d) Naêm boä kinh A Haøm, coøn goïi laø A Kieät vaân. Hoäi Nghò laàn thöù hai ñöôïc moâ taû cuï Ma—Five Agamas. theå hôn nhieàu trong caùc vaên baûn, noùi • Tröôøng A Haøm: Dirghagama Sutra (skt)— chung ñöôïc thöøa nhaän vöõng chaéc veà maët Ghi laïi nhöõng baøi phaùp daøi—Collection of lòch söû—The Second Council was held at Long Discourses. Vaisali 100 years after the passing of the • Trung A Haøm: Madhyamaga Sutra (skt)— Buddha. This Council was held to discuss Ghi laïi nhöõng baøi phaùp daøi baäc trung— some Vinaya rules (there was some Collection of Middle-Length Discourses. disunity concerning matter of discipline). • Taêng Nhaát A Haøm: Anguttara-agama There was no need to change the rules Sutra (skt)—Ghi laïi nhöõng baøi phaùp saép three months after the Buddha's xeáp theo soá—Collection of Gradual Parinirvana because little or no political, Sayings. economic or social changes took place • Taïp A Haøm: Samyuktagama Sutra (skt)— during that short interval. But 100 years Ghi laïi nhöõng caâu kinh töông töï nhau— later, some monks saw the need to Collection of Kindred Sayings. change certain minor rules One hundred • Tieåu A Haøm: Khuddaka-agama (skt)—Ghi years after the First Council, the Second laïi nhöõng caâu keä ngaén—Smaller Council was held to discuss some Vinaya Collection. rules. There was no need to change the

rules three months after the Parinirvana of 2) Buoåi tröa khi maët trôøi ñaõ qua boùng hai the Buddha bcause little or no political, ngoùn tay vaãn aên ñöôïc: Dvangulakappa economic or social changes took place (p)—Vaãn ñöôïc pheùp aên sau giôø ngoï. Vieäc during that short interval. But 100 years naày coi nhö bò caám trong Ba Daät Ñeà thöù later, some monks saw the need to change 37 veà giôùi khoâng ñöôïc aên sau giôø ngoï— certain minor rules. The Second Council Allowing monks and nuns to eat in the is considerably better documented in the afternoon: The practice of taking meals texts

that the first and is generally when the shadow is two fingers broad. recognized as a historical event. The This practice against Pacittiya 37 which Vaisali monks had accepted gold and forbids the taking of food after midday. silver from lay adherents in violation of 3) Ñöôïc ñi qua moät laøng khaùc aên laàn thöù hai: the Vinaya rules. Moreover, they were Gamantarakappa (p)—Sau khi aên roài, ñi accused by Yasha, a student of Ananda's, ñeán nôi khaùc vaãn aên laïi ñöôïc trong cuøng of nine further violations, including taking moät ngaøy. Vieäc laøm naày coi nhö bò caám food at the wrong time, separate trong Ba Daät Ñeà thöù 35 veà giôùi caám aên observance of the Uposatha by monks of a quaù nhieàu—Allowing monks and nuns to community, and drinking alcoholic eat the second time in a day: The practice beverages. of going to another village and taking the (B) Nhöõng nhaø sö chính thoáng cho raèng khoâng second meal there on the same day. This coù gì neân thay ñoåi, trong khi nhöõng vò practice forbids in Pacittiya 35 which khaùc thuoäc phaùi Baït Kyø ôû Tyø Xaù Ly forbids over-eating. (Vaisali) ñaõ khai töø tröôûng laõo Da Xaù 4) Cho Boá taùt ôû rieâng trong moät khu: (Yasha) ra khoûi coäng ñoàng vôùi nhieàu lôøi Avasakappa (p & skt)—Thöïc hieän nghi buoäc toäi ngaøi. Hoï ñaõ ñeà nghò möôøi ñieåm thöùc Boá Taùt (Uposatha) taïi nhieàu nôi thay ñoåi nhö sau—The orthodox monks trong cuøng moät giaùo khu. Ñieàu naày traùi said that nothing should be changed, while vôùi caùc giôùi luaät Mahavagga veà söï cö truù the monks of the Vajji from Vaisali trong moät giaùo khu—Allow retreats for expelled Yasha from the community spiritual refreshment in a private place: because of his accusations. They insisted The observance of the Uposatha on modifying some rules as follows: ceremonies in various places in the same 1) Cho pheùp ñöïng muoái trong söøng traâu hay parish. This practice contravenes the caùc ñoà chöùa baèng söøng: Singilonakappa Mahavagga rules of residence in a parish (p)—Giaùn tieáp cho pheùp saùt sanh ñeå laáy (sima). söøng, trong khi phaùi chính thoáng cho raèng 5) Ñöôïc pheùp hoäi nghò vôùi thieåu soá: vieäc mang muoái ñöïng trong caùi söøng roãng Anumatikappa (p). bò coi nhö phaïm giôùi caám Ba Daät Ñeà thöù a) Duø khoâng ñuû soá quy ñònh nhö tam sö thaát 38, veà vieäc caám toàn tröõ thöïc phaåm vaø giôùi chöùng, hoäi nghò vaãn coù hieäu löïc nhö saùt sanh—Allowing monks and nuns to thöôøng—Allowing ordination to proceed store salt in buffalo's horns, while the even though there are not enough three orthodox monks considered carrying salt superior monks and seven witnesses (see in a hollowed horn. This practice is Tam Sö Thaát Chöùng). contrary to Pacittiya 38, which prohibits b) Ñöôïc pheùp yeâu caàu chaáp nhaän moät haønh (forbids) the storage of food and killing. ñoäng sau khi ñaõ laøm. Ñaây laø vi phaïm kyõ

luaät—Obtaining sanction for a deed after pacittiya—Allowing monks and nuns to it is done. This also amounts to a breach store gold and silver, and they are of monastic discipline. allowed to accept gold and silver. This 6) Cho laøm theo caùc taäp quaùn tröôùc: practice is forbidden by rule 18 of the Acinakappa (p)—Ñaây cuõng laø vi phaïm kyõ Nissaggiya-pacittiya. luaät—Allowing monks and nuns to follow (C) Ñaïi Ñöùc Da Xaù coâng khai tuyeân boá nhöõng their customs and habits (customary vieäc laøm naày laø phi phaùp. Sau khi nghe practices and precedents): This is also phaùi

Baït Kyø phaùn xöû khai töø mình ra khoûi opposed to the rules. Taêng Ñoaøn, Da Xaù (Yasha) lieàn ñi ñeán 7) Cho uoáng caùc loaïi söõa sau böõa aên: Kausambi ñeå tìm kieám söï baûo hoä cuûa caùc Amathitakappa (p)—Cho pheùp uoáng caùc nhaø sö coù theá löïc trong caùc vuøng maø Phaät loaïi söõa duø chöa ñöôïc loïc. Ñieàu naày traùi giaùo baét ñaàu phaùt trieån (Avanti ôû phía taây vôùi Ba Daät Ñeà thöù 35 veà luaät aên uoáng quaù vaø ôû mieàn nam). Da Xaù môøi hoï hoïp laïi vaø ñoä—Allowing monks and nuns to drink quyeát ñònh ñeå ngaên chaän söï baønh tröôùng unrefined milk after the meal. This cuûa vieäc chaø ñaïp ñaïo giaùo vaø baûo ñaûm practice is in contravention of Pacittiya 35 vieäc duy trì luaät taïng. Sau ñoù Da Xaù ñi which prohibits over-eating. ñeán nuùi A Phuø, nôi tröôûng laõo Tam Phuø 8) Ñöôïc uoáng röôïu maïnh hoøa vôùi ñöôøng vaø Ñaø ñang soáng ñeå trình leân tröôûng laõo möôøi nöôùc noùng: Jalogim-patum (p)—Vieäc laøm ñieàu ñeà xöôùng cuûa caùc tu só Baït Kyø. Da naày traùi vôùi Ba Daät Ñeà thöù 51, caám uoáng Xaù yeâu caàu tröôûng laõo Tam Phuø Ñaø xem caùc chaát ñoäc haïi—Allow monks and nuns xeùt taùnh caùch nghieâm troïng cuûa vaán ñeà. to drink the drinking of toddy. This Trong khoaûng thôøi gian naày coù saùu möôi practice is opposed to Pacittiya 51 which vò A La Haùn töø phöông Taây ñeán vaø hoïp laïi forbids the drinking of intoxicants. taïi nuùi A Phuø, cuõng nhö taùm möôi taùm vò 9) Ñöôïc ngoài töï do khaép nôi: Adasakam- khaùc töø Avanti vaø mieàn Nam cuõng gia nisidanam (p) nhaäp vôùi hoï. Caùc vò naày tuyeân boá ñaây laø a) Ñöôïc pheùp ngoài caùc choã roäng lôùn, khoâng vaán ñeà khoù khaên vaø teá nhò. Hoï cuõng nghó caàn phaûi theo quy ñònh ngaøy tröôùc cuûa ñeán tröôûng laõo Ly Baø Ña ôû Soreyya, voán Ñöùc Phaät—Allowing monks and nuns to laø ngöôøi noåi tieáng uyeân baùc vaø töø taâm. sit down wherever they like to, not to Neân hoï quyeát ñònh cuøng nhau ñeán gaëp follow rules set forth by the Buddha tröôûng laõo ñeå xin söï hoã trôï cuûa ngaøi—The before. Venerable Yasha openly declared these b) Ñöôïc duøng toïa cuï khoâng coù vieàn tua. practice to be unlawful. After the sentence Vieäc naày traùi vôùi Ba Daät Ñeà thöù 89, caám of excommunication had been passed on duøng toïa cuï khoâng coù vieàn—Allow using him, he then went to Kausambi to seek a rug which has no fringe. This is contrary support from influential monks in all areas to Pacittiya 89 which prohibits the use of to which Buddhism had spread (the borderless sheets. western country of Avanti and of the 10) Ñöôïc giöõ vaøng baïc: Jataruparajatam (p)— southern country). He invited them to Tyø Kheo vaø Tyø Kheo Ni ñöôïc pheùp caát assemble and decide the question in order giöõ vaøng baïc, cuõng nhö ñöôïc nhaän vaøng to stop the growth of irreligion and ensure baïc töø ñaøn na tín thí. Ñieàu naày traùi vôùi the preservation of the Vinaya. Next, he giôùi luaät thöù 18 trong Nissaggiya- proceeded to Mount Ahoganga where

Sambhuta Sanavasi dwelt to show him the hoäi nghò caùc tröôûng laõo. Tyø Kheo A Daät ten thesis advocated by the Vajjian monks. Ña ñöôïc chæ ñònh laøm ngöôøi toå chöùc. He asked the venerable to examine the Tröôûng laõo Sabbakhami ñöôïc baàu laøm chuû question in earnest. About the same time, tòch uûy ban. Töøng ñieåm moät cuûa möôøi ñieàu some sixty Arhats from the Western cho pheùp cuûa phaùi Baït Kyø

ñöôïc xem xeùt Country and eighty-eight from Avanti and kyõ caøng. Vì thaáy 10 ñieàu thay ñoåi treân the Southern Country came to assemble hoaøn toaøn voâ lyù neân moät phaùn quyeát cuûa on Mount Ahoganga. These monks hoäi nghò ñoàng thanh tuyeân boá vieäc laøm declared the question to be hard and cuûa caùc nhaø sö Baït Kyø laø phi phaùp. Keát subtle. They thought of the Venerable quaû laø caùc nhaø sö Baït kyø ôû Tyø Xaù Ly Revata who was at Soreyya and was (Vaisali) ñaõ bò moät uûy ban goàm boán nhaø sö celebrated for his learning and piety. So thuoäc coäng ñoàng phöông taây vaø boán vò they proposed to met him and enlist his thuoäc coäng ñoàng phöông ñoâng coi laø coù support. After a good deal of travelling toäi. Hoï ñeàu chaáp nhaän söï phaùn quyeát maø they met the Venerable Revata at khoâng phaûn khaùng. Nhöõng thaày tu vi phaïm Sahajati. On the advice of Venerable giôùi luaät coi nhö ñaõ khoâng toân troïng luaät Sambuta Sanavasi, Yasha approached the chính thoáng vaø ñaõ bò khieån traùch tuøy theo Venerable Revata and explained the issue loãi laàm. Do ñoù giôùi luaät trong laàn keát taäp to him. One by one, Bhikshu Yasha naày haàu nhö khoâng thay ñoåi. Trong vaên brought up the ten points and asked for his baûn tieáng Pali vaø Sanskrit cuûa Luaät Taïng opinion. Each one of them was declared to ñeàu coù keå laïi hoäi nghò naày: Finally a be invalid by the Venerable Revata. council composed of 700 monks, all (D) Trong khi ñoù, caùc tu só Baït Kyø cuõng chaúng arhats, also called the Council of the ngoài yeân. Hoï cuõng ñeán Caâu Xaù Di ñeå xin Theras. Bhikshu Ajita was appointed the ñöôïc tröôûng laõo Ly Baø Ña uûng hoä. Hoï seatregulator. The Venerable Sabbakami daâng cho oâng nhieàu leã vaät haäu hyû nhöng was elected president. The ten points were ñeàu bò oâng töø choái. Hoï laïi duï doã ñöôïc ñeä examined carefully one by one. After töû cuûa oâng laø Ñaït Ma thænh caàu duøm hoï, seeing these above ten changes were so nhöng tröôûng laõo vaãn moät möïc choái töø. unreasonable. The unanimous verdict of Tröôûng laõo Ly Baø Ña khuyeân hoï neân trôû the assembly declared the conduct of the veà Tyø Xaù Ly laø nôi xuaát phaùt vaán ñeà ñeå Vajjian monks to be unlawful. As a result, môû ra cuoäc tranh luaän: Meanwhile, the they (Vajjian monks of Vaisali) were Vajjian monks were not idle. They also found guilty by a committee composed of went to Sahajati in order to enlist the four monks from eastern and four from support of the Venerable Revata. They western regions, respectively. The Vaisali offered him a lot of presents, but he monks accepted this judgment without any refused with thanks. They also induced his opposition. The erring monks were disciple, Uttara, to take up their cause, but declared in violation of the orthodox code he failed. At the suggestion of Revata, the of discipline and censured accordingly. monks proceeded to Vaisali in order to Thus, in this council, rules of monastic settle the dispute at the place of its origin. discipline have remained virtually (E) Cuoái cuøng, nghò hoäi Vaisali taäp hôïp 700 unchanged. Records of this council are nhaø sö, taát caû ñeàu laø A La Haùn, coøn goïi laø found in both the Pali and Sanskrit

versions of the Vinaya-Pitaka. from ignorance. In addition, he is still (F) Nghò Hoäi laàn thöù hai ñaùnh daáu söï phaân subject to doubts concerning the teaching. phaùi giöõa phe baûo thuû vaø phe töï do. Ngöôøi Moreover, according to according to ta keå laïi,

nhoùm sö Baït Kyø ñaõ trieäu taäp moät Mahadeva's view, an arhat can make Hoäi Nghò khaùc coù möôøi ngaøn tu só tham döï progress on the path to enlightenment vôùi teân laø Ñaïi Chuùng Boä. Vaøo thôøi ñoù, duø through the helpof others and, through the ñöôïc goïi laø Ñaïi Chuùng Boä, nhöng chöa utterance of certain sounds, he can further ñöôïc bieát laø Ñaïi Thöøa: The Second his concentration and thus advance on the Council marked a division between the path. Differing views on these points led conservative and the liberal. It is said that to division of the monks into two camps. Vajjian monks of Vaisali held another b) Töï cho mình ñoâng hôn, nhöõng ngöôøi baûo Council which was attended by ten veä nhöõng luaän ñieåm cuûa Ñaïi Thieân töï goïi thousand monks. It was called The Great mình baèng caùi teân Mahasanghika hay Council (Mahasangiti). Even though it was coäng ñoàng lôùn, coøn nhöõng ñoái thuû cuûa hoï, called Mahasanghika, it was not yet do nhöõng ngöôøi "Cuõ" ñaïi dieän, ñoù laø known as Mahayana at that time). nhöõng vò noåi baäc veà ñaïi trí vaø ñaïi ñöùc, thì (III) Ñaïi Hoäi Keát Taäp Kinh Ñieån Laàn Thöù töï goïi mình laø "Sthavira": Those who Ba—The Third Council: Hoäi nghò thöù ba affirmed these points of Mahadeva's, and ñöôïc toå chöùc taïi thaønh Hoa Thò döôùi söï who believed themselves to be in the baûo trôï cuûa vua A Duïc, moät Phaät töû taïi gia majority, called themselves Mahasanghika noåi tieáng—The Third Council was held at or Great Community. Their opponents, Pataliputra, sponsored by King Asoka, a represented by the "elders," who were celebrated Buddhist layman. distinguished by outstanding wisdom and (A) Nguyeân nhaân ñöa ñeán Hoäi Nghò— virtue, called themselves Sthavira. Reasons for the Third Concil: c) Vôùi vieäc vua A Duïc ñi theo ñaïo Phaät, a) Moät nhaø sö thuoäc thaønh Hoa Thò teân laø nhieàu tu vieän nhanh choùng phaùt trieån veà Ñaïi Thieân ñöa ra luaän ñieåm cho raèng moät maët vaät chaát vaø caùc tu só coù moät ñôøi soáng vò A La Haùn coù theå ñeå cho mình bò caùm ñaày ñuû deã chòu hôn. Nhieàu nhoùm dò giaùo doã, nghóa laø coù nhöõng söï xuaát tinh ban ñaõ bò maát nguoàn thu nhaäp neân ngaõ theo ñeâm vaø khoâng tröø boû ñöôïc söï ngu si cuõng Phaät giaùo. Tuy nhieân, duø theo ñaïo Phaät, nhö nhöõng nghi ngôø veà giaùo thuyeát. Cuoái nhöng hoï vaãn giöõ tín ngöôõng, caùch haønh cuøng A La Haùn coù theå tieán böôùc theo con trì, cuõng nhö thuyeát giaûng giaùo lyù cuûa hoï ñöôøng giaûi thoaùt, theo Ñaïi Thieân, nhôø ôû thay vì giaùo lyù ñaïo Phaät. Ñieàu naày khieán moät söï giuùp ñôû beân ngoaøi vaø nhôø gia taêng cho tröôûng laõo Muïc Kieàn Lieân Tö Ñeá Tu khaû naêng taäp trung, do ñoù nhöõng cô may ñau buoàn voâ cuøng, neân oâng lui veà ôû aån cöùu roãi cuûa ngöôøi ñoù laø nhôø ôû vieäc laëp ñi moät nôi heûo laùnh trong nuùi A Phuø suoát baûy laëp lai moät soá aâm thanh. Nhöõng yù kieán naêm. Soá ngöôøi dò giaùo vaø tu só giaû hieäu khaùc nhau veà nhöõng luaän ñieåm aáy daãn tôùi ngaøy moät ñoâng hôn nhöõng tín ñoà chaân söï phaân chia caùc sö thaønh hai phe: A monk chaùnh. Keát quaû laø trong suoát baûy naêm from Pataliputra, Mahadeva, put forward chaúng coù moät töï vieän naøo toå chöùc leã Boá the following position: An arhat is still Taùt hay töï töù. Coäng ñoàng tu só suøng ñaïo töø subject to temptation, that is, he can have choái khoâng chòu laøm leã naày vôùi nhöõng nocturnal emissions. He is not yet free ngöôøi dò giaùo. Vua A

Duïc raát lo laéng veà söï

xao laõng naày cuûa Taêng chuùng neân phaûi ra vôùi nhu caàu thanh khieát hoùa Phaät phaùp leänh thöïc hieän leã Boá Taùt. Tuy nhieân, vò ñang laâm nguy do söï xuaát hieän cuûa nhieàu ñaïi thaàn ñöôïc nhaø vua giao phoù nhieäm vuï heä phaùi khaùc nhau vôùi nhöõng luaän ñieäu, naày ñaõ gaây ra moät vuï thaûm saùt ñau loøng. giaùo lyù vaø caùch haønh trì ñoái nghòch nhau: OÂng ta hieåu sai meänh leänh nhaø vua neân ñaõ Thus the Third Council was held by the chaët ñaàu nhöõng tu só khoâng chòu thöïc hieän need to establish the purity of the Canon leänh vua. Hay tin naày, vua raát ñau loøng. which had been imperilled by the rise of Ngaøi ñaõ cho thænh tröôûng laõo Muïc Kieàn different sects and their rival claims, Lieân Tö Ñeá Tu veà ñeå toå chöùc hoäi nghò: teachings and practices. With the conversion of King Asoka, the (B) Thaáy theá vua A Duïc cho toå chöùc Ñaïi Hoäi material prosperity of the monasteries keát taäp kinh ñieån laàn thöù ba taïi thaønh Ba grew by leaps and bounds and the monks Tra Lôïi Phaát (Hoa Thò Thaønh, thuû ñoâ coå lived in ease and comfort. The heretics cuûa Tích Lan), khoaûng vaøo theá kyû thöù ba who had lost their income were attracted tröôùc Taây Lòch. Vua A Duïc ñaõ ñích thaân by these prospects to enter the Buddhist choïn 60.000 vò Tyø Kheo tham döï Hoäi Order. They continued, however, to Nghò. Trong khi ñoù tröôûng laõo Muïc Kieàn adhere to their old faiths and practices and Lieân Tö Ñeá Tu ñaõ phuïng meänh vua A Duïc preached their doctrines instead of the choïn ra moät ngaøn vò Taêng tinh thoâng tam doctrines of the Buddha. This caused taïng kinh ñieån keát taäp chaùnh phaùp. Hoäi extreme distress to Thera Moggaliputta- nghò ñaõ baøn thaûo trong chín thaùng veà Tissa who retired to a secluded retreat on nhöõng yù kieán dò bieät giöõa nhöõng Tyø Kheo Mount Ahoganga and stayed there for cuûa nhieàu phaùi khaùc nhau. Taïi Ñaïi Hoäi seven years. The number of heretics and naày, söï khaùc bieät khoâng chæ haïn heïp trong false monks became far larger than that of Giôùi Luaät, maø cuõng lieân quan ñeán Giaùo the true believers. The result was that for Phaùp nöõa. Ñaây khoâng phaûi laø moät hoäi nghò seven years no Uposatha or retreat toaøn theå maø chæ laø moät cuoäc nhoùm hoïp (Pavarana) ceremony was held in any of nhoû thoâi. Luùc keát thuùc Hoäi Nghò, ngaøi Muïc the monasteries. The community of the Kieàn Lieân Tö Ñeá Tu (see Muïc Kieàn Lieân faithful monks refused to observed these Tö Ñeá Tu), ñaõ toång hôïp vaøo moät cuoán festivals with the heretics. King Asoka saùch goïi laø Thuyeát Söï Luaän was filled with distress at this failure of (Kathavatthupakarana), baùc boû nhöõng the Sangha and sent commands for the quan ñieåm vaø lyù thuyeát dò giaùo cuõng nhö observance of the Uposatha. However, a nhöõng sai laàm cuûa moät soá giaùo phaùi. Giaùo grievous blunder was committed by the lyù ñöôïc pheâ chuaån vaø chaáp thuaän bôûi Ñaïi Minister who was entrusted with this task. Hoäi ñöôïc bieát laø Theravada hay Nguyeân His misunderstood the command and Thuûy. Vi Dieäu Phaùp ñöôïc bao goàm trong beheaded several monks for their refusal Ñaïi Hoäi naày—Seeing this division, King to carry out the King’s order. When this Asoka organized the Third Council (in the sad news reported to Asoka, he was seized Third Century B.C.) at Pataliputra, the with grief and apologized for this misdeed. old capital

of Ceylon. King Asoka himself He then invited Maggaliputta Tissa to hold assigned 60,000 monks to participate in the Third Council. this Council. To obey the order of king d) Do ñoù maø Hoäi Nghò thöù ba ñöôïc tieán haønh Asoka, Thera Tissa thereafter elected a

thousand monks who were well versed in quan troïng cuûa nhaân loaïi phaàn lôùn laø nhôø the three Pitakas to make a compilation of ôû caùc hoaït ñoäng cuûa phaùi ñoaøn naày—One the true doctrine. The Council lasted for of the important results of thei Council nine months to discuss the different was the dispatch of missionaries to opinion among the Bhiksus of different different countries of the world for the sects. At this Council the differences were propagation of Buddhism. After the Third not confined to the Vinaya but also Council, Asoka's son, Venerable connected with the Dharma. This was not Mahinda, and the king's daughter, a general Council, but rather a party Sanghamitta, brought the Tripitaka to Sri- meeting. At the end of this Council, the Lanka, along with the commentaries that President of the Council, Moggaliputtra- were recited at the Third Council. They Tissa, compiled a book called the were extraordinarily successful in this Kathavatthu refuting the heretical, false island. The texts brought to Sri-Lanka views and theories held by some sects. were preserved until today without losing The teaching approved and accepted by a page. The text were written in Pali this Council was known as Theravada. The which was based on the Magadhi Abhidharma Pitaka was included at this language spoken by the Buddha. There Council. was nothing known as Mahayana at that • Boá Taùt Thuyeát Giôùi: Upavasatha-Sila. time. Besides, from the edicts of king • Keát Taäp Tam Taïng Kinh, Luaät, Luaän: Asoka, we know of various Buddhist Tripitaka, Sutra, Vinaya, and Abhidharma. missions he sent to far-off countries in (C) Moät trong nhöõng thaønh quaû quan troïng cuûa Asia, Afirca, and Europe. It is to a large Hoäi Nghò laàn thöù ba laø nhieàu phaùi ñoaøn extent due to these missionary activities truyeàn giaùo ñaõ ñöôïc gôûi ñi khaép caùc xöù ñeå that Buddhism became one of the most hoaèng döông Phaät phaùp. Sau Ñaïi Hoäi keát important religions of mankind. taäp laàn thöù ba, ngöôøi con cuûa Vua A Duïc, (D) Söï xuaát hieän cuûa Ñaïi Thöøa—Coming of ngaøi Hoøa Thöôïng Mahinda,vaø ngöôøi con Mahayana: Giöõa theá kyû thöù nhaát tröôùc gaùi teân Taêng Giaø Maät Ña, ñaõ mang Tam Taây Lòch vaø theá kyû thöù hai sau Taây Lòch, Taïng Kinh Ñieån ñeán Sri-Lanka, cuøng vôùi hai töø Ñaïi Thöøa vaø Tieåu Thöøa xuaát hieän nhöõng lôøi bình luaän cuûa Hoäi Nghò naày. Hoï trong Kinh Dieäu Phaùp Lieân Hoa. Vaøo theá ñaõ ñaït ñöôïc thaønh coâng röïc rôõ taïi ñaûo kyû thöù hai sau Taây Lòch, Ñaïi Thöøa ñöôïc quoác naày. Nhöõng kinh ñieån ñöôïc mang veà ñònh nghóa roõ raøng. Ngaøi Long Thoï trieån Sri-Lanka vaãn ñöôïc giöõ gìn cho ñeán ngaøy khai trieát hoïc "Taùnh Khoâng" cuûa Ñaïi nay khoâng maát moät trang naøo. Nhöõng kinh Thöøa vaø chöùng minh taát caû moïi thöù ñeàu laø ñieån naày ñöôïc vieát baèng chöõ Pali, caên cöù "Khoâng" trong moät boä luaän ngaén goïi laø vaøo ngoân ngöõ cuûa xöù Ma Kieät Ñaø laø ngoân Trung Quaùn Luaän. Vaøo khoaûng theá kyû thöù ngöõ cuûa Ñöùc Phaät. Chöa coù gì goïi laø Ñaïi tö sau Taây Lòch, hai ngaøi Voâ Tröôùc vaø Theá Thöøa vaøo thôøi baáy giôø. Ngoaøi ra, qua Thaân vieát nhieàu

taùc phaåm veà Ñaïi Thöøa. nhöõng chæ duï cuûa vua A Duïc, chuùng ta Sau theá kyû thöù nhaát sau Taây Lòch, nhöõng ñöôïc bieát theâm veà nhöõng phaùi ñoaøn truyeàn nhaø Phaät giaùo Ñaïi Thöøa giöõ vöõng laäp giaùo Phaät giaùo ñöôïc nhaø vua cöû ñi ñeán caùc tröôøng roõ raøng naày, töø ñoù hai töø Ñaïi Thöøa nöôùc xa xoâi ôû AÙ Chaâu, Phi Chaâu vaø AÂu vaø Tieåu Thöøa ñöôïc noùi ñeán. Chuùng ta Chaâu. Phaät giaùo ñaõ trôû thaønh moät toân giaùo khoâng neân laãn loän Tieåu Thöøa vôùi Nguyeân

Thuûy, vì hai töø naày hoaøn toaøn khaùc nhau. khoâng ñöôïc phaùi Nguyeân Thuûy thöøa nhaän Nguyeân Thuûy Phaät Giaùo nhaäp vaøo Sri- (Sau thôøi vua A Duïc khoaûng 300 naêm töùc Lanka vaøo theá kyû thöù ba tröôùc Taây Lòch, laø vaøo khoaûng naêm 70 tröôùc Taây Lòch, luùc chöa coù Ñaïi Thöøa xuaát hieän. Phaùi Tieåu mieàn taây baéc AÁn Ñoä coù vua Ca Nò Saéc Ca Thöøa xuaát hieän taïi AÁn Ñoä, coù moät boä phaän (Kanishka), raát kính tin Phaät phaùp, thöôøng ñoäc laäp vôùi daïng thöùc Phaät Giaùo taïi Sri- thænh chö Taêng vaøo trieàu thuyeát phaùp. Vì Lanka—Between the First Century B.C. to thaáy phaùp khoâng ñoàng vaø luaät leä cuûa the First Century A.D., the two terms nhoùm naày khaùc vôùi nhoùm kia, neân vua beøn Mahayna and Hinayana appeared in the choïn 500 Taêng só kieán thöùc uyeân baùc, vaø Saddharma Pundarika Sutra or the Sutra of trieäu thænh ngaøi Hieáp Toân Giaû (Parsvika) the Lotus of Good Law. About the Second toå chöùc hoäi nghò keát taäp kinh ñieån laàn thöù Century A.D. Mahayana became clearly tö. Hoäi nghò ñeà cöû Thöôïng Toïa Theá Höõu defined. Nagajuna developed the (Vasumitra) laøm chuû toïa, coøn ngaøi Maõ Mahayana philosophy of Sunyata and Minh ñöôïc môøi töø Saketa ñeán ñeå soaïn proved that everything is void in a small thaûo Luaän Thö (commentaries) ñoàng thôøi text called Madhyamika-karika. About the laø Phoù chuû toïa, ñòa ñieåm laø tònh xaù Kyø Fourth Century, there were Asanga and Hoaøn ôû Ca Thaáp Di La (Kashmir). Muïc Vasubandhu who wrote enormous amount ñích kyø keát taäp naày laø giaûi thích roõ raøng ba of works on Mahayana. After the First taïng kinh ñieån, goàm 300.000 baøi tuïng. Sau Century A.D., the Mahayanists took a ñoù cheá ra baûn ñoàng, ñuùc chöõ in laïi taát caû, definite stand and only then the terms of cho xaây böûu thaùp ñeå taøng tröû kinh ñieån. Mahayana and Hinayana were introduced. Khoâng phaûi nhö ba laàn keát taäp tröôùc, laàn We must not confuse Hinayana with naày nghóa lyù kinh ñieån ñöôïc giaûi thích roõ Theravada because the terms are not raøng. Tuy nhieân, ngaøi Hieáp Toân Giaû synonymous. Theravada Buddhism went Parsvika) laø moät vò ñaïi hoïc giaû veà Höõu to Sri-Lanka during the Third Century Boä, vua Ca Nò Saéc Ca (Kanishka) cuõng tin B.C. when there was no Mahayana at all. theo Höõu Boä, neân söï giaûi thích trong laàn Hinayana sects developed in India and keát taäp naày ñeàu y cöù vaøo “Nhaát Theá Höõu had an existent independent from the form Boä (Sarvastivadah).” Chuû ñích cuûa Hoäi of Buddhism existing in Sri-Lanka. Nghò laø phaân tích laïi moät phaàn Vi Dieäu (IV) Hoäi Nghò laàn thöù tö—The Fourth Council: Phaùp nhaèm ngaên ngöøa moät soá khuynh (A) Hoäi nghò naày döôøng nhö chæ laø hoäi nghò höôùng caûi caùch beân trong coäng ñoàng. cuûa moät phaùi, phaùi Sarvastivadin, hôn laø Nhieàu nguoàn tin

cho bieát coù söï tham döï moät hoäi nghò chung thaät söï—The fourth cuûa 500 vò A La Haùn vaø 600 vò Boà Taùt taïi council seems also to have been the synod hoäi nghò naày. Nghò Hoäi ñöôïc trieäu taäp theo of a particular school, the Sarvastivadins, söï ñeà xuaát cuûa moät cao taêng uyeân thaâm more than a general council. Phaät phaùp laø Hieáp Toân Giaû. Ngaøi Theá (B) Ñaïi hoäi keát taäp kinh ñieån laàn thöù tö ñöôïc Höõu (Vasumitra) laøm chuû tòch Hoäi Nghò, toå chöùc taïi thaønh Ca Thaáp Di La trong khi ngaøi Maõ Minh ñöôïc môøi ñeán töø (Kashmir) khoaûng naêm 70 tröôùc Taây Lòch, Saketa, laøm Phoù chuû toïa, vaø cuõng laø ngöôøi döôùi söï toå chöùc cuûa Vua Ca Nò Saéc Ca lo bieân soaïn quyeån Mahavibhasa, moät (Kanishka), nhöng laàn naày chæ coù söï tham quyeån bình giaûi veà Vi Dieäu Phaùp. Hoäi döï bôûi phaùi Nhaát Thieát Höõu Boä, chöù Nghò naày chæ giôùi haïn trong vieäc keát taäp

nhöõng lôøi bình. Coù veû nhö laø chuû thuyeát • Möôøi muoân baøi tuïng ñeå giaûi thích Luaän naøo tranh thuû ñöôïc söï ñoàng yù roäng raõi nhaát Taïng: Hieän nay vaãn coøn 200 quyeån A Tyø thì ñöôïc chuù yù nhaát. Maø döôøng nhö caùc tu Ñaït Ma Ñaïi Tyø Baø Sa Luaän do Ngaøi só cuûa tröôøng phaùi Nhaát Thieát Höõu Boä Huyeàn Trang dòch—Abhidharma Pitaka. chieám ña soá. Vaø raát coù theå laø caùc chi • See Ca Ni Saéc Ca in Vietnamese-English nhaùnh quan troïng cuûa tröôøng phaùi Section. Sarvastivada goàm nhöõng heä phaùi khoâng (V) Ñaïi hoäi keát taäp kinh ñieån laàn thöù naêm chính thoáng cuõng ñaõ tham döï vôùi soá löôïng ñöôïc vua Mindon cuûa Mieán Ñieän toå chöùc khaù ñoâng. Khoâng coù chöùng côù laø Phaät giaùo naêm 1871 (Buddhist year 2414). Ngöôøi ta Ñaïi Thöøa vaø Nguyeân Thuûy ñaõ tham döï. noùi coù khoaûng 2.400 tu só coù hoïc vaán cuøng Tuy nhieân, do söï baønh tröôùng quan troïng caùc giaùo sö tham döï. Caùc tröôûng laõo sau ñoù cuûa phong traøo Sarvastivadin, Jagarabhivamsa, Nirindabhidhaja vaø ngöôøi ta thöøa nhaän hoäi nghò naày coù taàm Sumangala Sami luaân phieân chuû trì hoäi quan troïng chung nhö moät Ñaïi Hoäi Keát nghò. Coâng vieäc keát taäp vaø ghi laïi Tam Taäp Kinh Ñieån Phaät Giaùo—The fourth Taïng keùp daøi treân naêm thaùng trong hoaøng Great Council was held around 70 B.C. in cung vaø kinh ñieån ñöôïc khaéc vaøo 729 baûn Kashmir under the patronage of King ñaù caåm thaïch vaø löu tröõ taïi Mandalay. Kanishka, but as the doctrine promulgated Ñieàu ñaùng chuù yù laø nhieàu aán baûn khaùc were exclusively Sarvastivada school. It is nhau ñaõ ñöôïc xöû duïng ñeå ñoái chieáu trong not recognized by the Theravada. The hoäi nghò naày: The fifth council was held in Council was held to discuss new 1871 at the instance of King Mindon of interpretation of part of the Abhidharma Burma. It is said that about 2,400 learned that was intended to forestall reformatory monks and teachers participated in the tendencies. According to various sources, Council. The elders Jagarabhivamsa, this Council was attended by 500 arhats as Narindabhidhaja and Sumangala Sami well as 600 Bodhisattvas. King Kanishka presided in turn. The recitation and summoned this Council at the instigation recording of the Tripitaka on marble of an old and learned monk named Parsva. continued for about five months in the The principal role is ascribed to royal palce and the Tipitika was carved on Vasumitra, while Asvaghosa, who was 729 marble slabs and preserved at invited from Saketa to help supervised

Mandalay. It should be noted that various the writing of the Mahavibhasa, a available editions of the Tripitaka were commentary on the Abhidharma. There is used for comparison and references in this no evidence that Mahayana Buddhism was Council. represented in this Council. However, (VI) Ñaïi hoäi keát taäp kinh ñieån laàn thöù saùu ñöôïc because of the great importance later toå chöùc taïi Ngöôõng Quang, thuû ñoâ cuûa attained by the Sarvastivadins, this synod Mieán Ñieän vaøo naêm 1954. Coù khoaûng came to be evaluated as a Council having 2500 Tyø Kheo uyeân baùc treân khaép theá giôùi general authority. (töø AÁn Ñoä, Mieán Ñieän, Tích Lan, Neùpal, • Möôøi muoân (100.000) baøi tuïng ñeå giaûi Cam Boát, Thaùi Lan, Laøo, vaø Pakistan) thích Kinh Taïng: Sutra Pitaka. tham döï, trong ñoù coù khoaûng naêm traêm Tyø • Möôøi muoân baøi tuïng ñeå giaûi thích Luaät Kheo Mieán Ñieän, uyeân thaâm trong vieäc Taïng: Vinaya Pitaka. nghieân cöùu vaø haønh trì giaùo lyù cuûa Ñöùc

Phaät, ñöôïc môøi ñaûm nhaän vieäc kieåm laïi Lan, ñaïi ñeä töû cuûa Ma Thaån Ñaø thuoäc vaên baûn tam taïng kinh ñieån Pali. Hoäi nghò doøng Thera Simhala) tuyeân ñoïc Phaùp khai maïc naêm 1954, vaø hoaït ñoäng lieân tuïc ñieån: A Council was held during the reign ñeán ngaøy traêng troøn Vaisakha naêm 1956, of King Devanampiya Tissa (247-207 nghóa laø trong dòp kyû nieäm 2.500 naêm B.C.) under the presidentship of ngaøy Ñöùc Phaät nhaäp Nieát Baøn: The sixth Venerable Arittha Thera. This Council Great Council was held in Rangoon in was held after the arrival in the island of 1954. About 2,500 learned bhikkhus of the Buddhist missionaries, headed by Thera various countries of the world (from India, Mahinda, a son of Emperor Ashoka. Burma, Ceylon, Nepal, Cambodia, According to tradition, sixty thousand Thailand, Laos, and Pakistan), among Arhats took part in the assembly. which 500 bhikshus from Burma, who Venerable Thera Arittha, a Simhalese were well versed in the study and practice Bhikshu, a great disciple of Thera of the teachings of the Buddha, were Mahinda in the line of Simhalese Theras, invited to take the responsibility for re- recited the Canon. examining the text of the entire Pali • Theo Sangitisamva thì moät Hoäi Nghò ñöôïc canon. The Great Council was inaugurated trieäu taäp döôùi trieàu vua Mahanama vaøo in 1954, was to go on till the completion of naêm 516 Phaät Lòch. Trong hoäi nghò naày chæ its task at the full moon of Vaiskha in coù caùc baøi luaän giaûi ñöôïc dòch töø tieáng 1956, that is, 2,500th anniversary of the Simhala (Tích Lan) ra tieáng Ma Kieät Ñaø Buddha’s mahaparinirvana. (pali) bôûi toân giaû Bhadhanta Busshaghosa: ** Nhieàu ngöôøi cho raèng Ñaïi Hoäi Keát Taäp laàn As mentioned in the Sangitivamsa, thöù naêm vaø saùu laø khoâng caàn thieát vì Kinh another Council was held during the reign Ñieån ñaõ hoaøn chænh myõ maõn sau laàn keát of King Mahanama in 516 Buddhist taäp thöù tö. Ngoaøi ra, coøn coù nhieàu Hoäi calendar in which only the commentaries Nghò khaùc ôû Thaùi Lan vaø Tích Lan, nhöng were translated from Sinhalese into khoâng ñöôïc coi nhö laø Nghò Hoäi ñuùng Magadhi (Pali) by Bhadanta Buddhaghosa. nghóa—Many people believed that the • Moät hoäi nghò khaùc dieãn ra taïi Sri-Lanka fifth and the sixth councils were not vaøo naêm Phaät Lòch 1587 döôùi trieàu vua necessary because after the Fourth Parakramabahu. Hoäi nghò naày dieãn ra Council, all Tripitaka scriptures were

trong hoaøng cung vaø keùo daøi moät naêm. collected satisfactorily. Besides, there Caùc ñaïi tröôûng laõo tuyeân tuïng laïi luaän were many other Councils in Thailand and taïng cuûa caùc Ñaïi Tröôûng Laõo döôùi söï chuû Ceylon, but they were not considered trì cuûa toân giaû Ñaïi Ca Dieáp: Another Councils in the true sense of the term. Council was held in 1587 Buddhist • Hoäi nghò ñöôïc trieäu taäp döôùi trieàu vua Calendar in the reign of King Devanampiya Tissa (247-207 tröôùc Taây Parakramabahu. The conference took Lòch). Hoäi nghò ñöôïc chuû toïa bôûi toân giaû place in the royal palce and lasted for one Arittha. Hoäi nghò naày ñöôïc toå chöùc sau khi year. The Council was presided by phaùi ñoaøn truyeàn giaùo cuûa Hoøa Thöôïng Venerable Mahakapsyapa, and it is said to Ma Thaån Ñaø, con vua A Duïc, ñeán Tích have revised only the commentaries of the Lan. Theo lôøi keå thì coù saùu vaïn A La Haùn tripitaka of the Mahatheras. tham döï. Thöôïng Toïa Arittha (ngöôøi Tích • Moät Hoäi Nghò khaùc ñaõ dieãn ra taïi Thaùi

Lan trong khoaûng nhöõng naêm 2000 hay Keát Thaùn: Taùn thaùn phaàn keát cuûa baøi kinh 2026 Phaät Lòch, vaø keùo daøi moät naêm. hay ñoaïn kinh—A sigh of praise at the close of Nhaèm xaây döïng Phaät giaùo treân moät neàn a passage of a sutra. taûng vöõng chaéc, vua Sridharmacakravarti Keát Thaân: To join by marriage. Tilaka Rajadhiraja, vò vua trò vì mieàn Baéc Keát Thuùc: See Keát luaän. Thaùi Lan, ñaõ trieäu taäp hoäi nghò naày taïi Keát Toùc Xe Tô: To get married. Chieng-Mai, luùc ñoù laø kinh ñoâ nöôùc naøy: Another Council took place in Thailand Keát Truï: Laøm daáu kim cang aùi truï, nhö daáu either in 2,000 or in 2,026 Buddhist hieäu cuûa Ñöùc Tyø Loâ Giaù Na ñeå kieåm soaùt quyû Calendar, and it lasted for one year. In thaàn—Ñaây laø moät phöông phaùp cuûa Maät order to establish Buddhism on a firm Toâng—To make the sign of the Vajra armour basis, King Sridharmacakravarti Tilaka and helmet, i.e. of Vairocana, in order to Rajadhiraja, the ruler of Northern control the spirits—A method of the esoteric Thailand called this Council in Chieng- sects. Mai, his capital. Keâu AÙn: To convict—To sentence—To • Moät hoäi nghò khaùc ôû Thaùi Lan, dieãn ra vaøo condemn. naêm 2331 Phaät Lòch, sau moät cuoäc chieán Keâu Ca: To complain. tranh giöõa Thaùi Lan vaø moät nöôùc laùng Keâu Cöùu: To call (cry) for help. gieàng. Kinh ñoâ cuõ cuûa Thaùi laø Ayuthia bò Keâu La: To yell—To shout. thieâu ruïi vaø nhieàu boä saùch cuøng tam taïng Keâu Na: To beseech. cuõng ra tro. Laïi theâm Taêng chuùng bò roái Keâu Oan: To claim one’s innocence. loaïn vaø ñaïo ñöùc sa suùt vì tình traïng thuø ñòch keùo daøi. Theá neân vua Rama I cuøng Keâu Reâu: To backbite. hoaøng ñeä cuûa oâng trieäu taäp hoäi nghò ñeå laáy Keâu Van: See Keâu naøi. laïi nieàm tin cuûa moïi ngöôøi. Döôùi söï baûo Kích Baùc: To criticize—To find fault with. trôï cuûa vöông trieàu, coù 218 tröôûng laõo vaø Kieâm: Caû hai—Both—Also. 32 hoïc giaû cö só hoïp laïi laøm vieäc lieân tuïc Kieâm Ñaûn Ñoái Ñôùi: Boán thôøi kyø ñaàu cuûa trong moät naêm ñeå keát taäp boä tam taïng: giaùo thuyeát Phaät Ñaø ñöôïc toâng Thieân Thai Another Council was held in Thailand in ñònh nghóa laø Kim Ñaûn Ñoái Ñôùi (boán thôøi kyø 2331 Buddhist Calendar. After a war with naày ñeàu noùi veà töôùng)—The first four of the its neighboring country, the old capital five periods of Buddha’s teaching defined by Ayuthia was destroyed by

fire and many the T'ien-T'ai sect. books and manuscripts of the Tripitaka 1) Kim: Thôøi Hoa Nghieâm noùi veà Vieân Giaùo were reduced to ashes. Moreover, the vaø Bieät Giaùo—Combined teaching, Sangha was disorganized and morally including the complete and differentiating weakened by reason of prolonged doctrines, the period of Avatamsaka Sutra. hostility. Thus, King Rama I and his 2) Ñaûn: Thôøi A Haøm chæ noùi veà Taïng Giaùo brother called for a Buddhist Council to Tieåu Thöøa—Sole, i.e. Hinayana only, restore the faith from everyone. Under the that of Agamas. royal patronage, 218 elders and 32 lay 3) Ñoái: Thôøi Phöông Ñaúng, boán giaùo Taïng scholars assembled together and continued Thoâng Bieät Vieân ñöôïc thuyeát giaûng ñoái the recitation of the Tripitaka for about a chieáu vôùi nhau—Comparative, all four year. forms of doctrines being compared, the

period of the Vaipulya Sutras. Kieåm Soaùt: Samyama or Sannama (p)— 4) Ñôùi: Thôøi Baùt Nhaõ Vieân giaùo ñöôïc heù môû Control—Restraint—Self-control. ñeå hoaøn thieän nhöõng giaùo thuyeát ôû Taïng Kieåm Soaùt Caùc Caên: Samyatendriyah (p)—Thoâng Bieät—Inclusive, that of the Prajna, Control of senses. when the perfect teaching was revealed as Kieåm Soaùt Vaø Quaân Bình: Checks and the fulfilment of the rest. balances Kieâm Lôïi: Caû hai cuøng coù lôïi (caû mình laãn Kieåm Tra: To examine—To inspect. ngöôøi ñeàu ñöôïc lôïi laïc)—Mutual benefit; to Kieân: benefit self and others. 1) Vai: Shoulder. Kieám: 2) Kieân ñònh: Drdha (skt)—Firm—Firmly 1) Löôõi Kieám: A sword (a two-edged sword). fixed—Reliable. 2) Tìm kieám: To search for—To look for. Kieân Chí: Persevering—Constant—Patient Kieám Ba: Kampa or Bhukampa (skt)—Chaán Kieân Coá: Vöõng chaéc khoâng thay ñoåi hay Ñòa Thieân—Deva of earthquakes. khoâng bò lay chuyeån—Firm and sure. Kieám Chaùc: To make profit Kieân Coá Hueä: Trí hueä khoâng gì lay chuyeån Kieám Chuyeän: To find fault with—To ñöôïc—Strong in wisdom. seek/pick a quarrel with. Kieân Coá Laâm: Röøng caây Sa La nôi Ñöùc Phaät Kieám Laâm Ñòa Nguïc: Asipattra (skt)—Moät nhaäp dieät (vì röøng caây Sa La khoâng heà taøn duø trong möôøi saùu tieåu ñòa nguïc, ñòa nguïc ruøng haï hay duø ñoâng neân goïi laø Kieân Coá Laâm)—kieám—One of the sixteen small hells, the hell The grove of Sala trees, in which Sakyamuni of the forest of swords, or sword-leaf trees. died. Kieám Luaân Phaùp: Moät heä thoáng kieám xoay Kieân Coá YÙ: YÙ chí vöõng chaéc khoâng gì lay ñeå haøng phuïc ma quaân—A system of chuyeån ñöôïc—Firm-willed. revolving swords for subduing demons. Kieân Coá YÙ Boà Taùt: Kieân Coá YÙ Boà Taùt trong Kieám Ma Xaù Ñeà: Kieám Ma Xaù Ñeá. Thai Taïng Giôùi—Firm-Willed Bodhisattva in 1) Ma quaân: A spirit or demon. the Garbhadhatu. 2) Con ñeû cuûa duïc voïng khoâng keàm cheá Kieân Ñònh: To be determined. ñöôïc: The ungovernable, son of Kama (Love and Lust). Kieân Gan: Persevering—Patient. Kieám Sôn: Kieám Laâm Ñòa Nguïc, and Ñòa Kieân Haï: Vai keà vai—Shoulder by Nguïc in Vietnamese-English Section. shoulder—One next to another. Kieám Thuï Ñòa Nguïc: See Kieám Laâm Ñòa Kieân Lao: Chæ söï vöõng chaéc cuûa ñaát—Firm Nguïc. and stable; that which is stable, the earth. Kieàm Cheá: To subdue—To master one's Kieân Lao Ñòa Thaàn: Coøn goïi laø Kieân Lao passions—To overcome. Ñòa Thieân, hay Kieân Lao Ñòa Kyø, teân cuûa vò Nöõ Thaàn

Ñaïi Ñòa, töùc laø ñaát vöõng beàn vaø Thaàn Kieàm Cheá Duïc Voïng: To dominate one's kieân coá—The earth-goddess, or deity, or passions. spirit. Kieàm Haõm: To check—To control. Kieân Maõn Boà Taùt: Dhrtiparipurna (skt)—Vò Kieàm Toûa: To restrain—To bind. Boà Taùt kieân coá vieân maõn, veà sau thaønh Phaät Kieåm: To check—To revise. hieäu laø Hoa Tuùc An Haønh Phaät—The firm and Kieåm Duyeät: To censor—Censorship.

complete bodhisattva, who is to be Buddha or wisdom. Padma-vrsabha-vikramin, attending on 2) Boà Taùt Sa La Maït Ñeå, thuoäc Phaät Giaùo Padmaprabha. Ñaïi Thöøa, xuaát hieän sau khi Ñöùc Phaät Kieân Nhaãn: Persevering—Patient. nhaäp dieät khoaûng 700 naêm: Name of Kieân Phaùp: Ba vieäc baûo ñaûm cho nhöõng Sthramati Bodhisattva, an early Indian ngöôøi tín taâm vaøo taùi sanh (yù noùi neáu queân ñi monk of the Mahayana, about 700 years thaân meänh, vöùt boû cuûa caûi theá tuïc maø tu ñaïo after the Buddha's nirvana. thì seõ coù ñöôïc caùi thaân voâ cöïc, caùi meänh voâ 3) Boà Taùt Taát Xæ La Maït Ñeå, soaïn boä Nhaäp cuøng, vaø caùi taøi voâ taän)—The three things Ñaïi Thöøa Luaän: Sthiramati Bodhisattva assured to the faithful in reincarnation. who composed The Commentaries on 1) Thaân töôùng haûo: Ngöôøi tu ñaïo seõ ñöôïc caùi Entering Mahayana. thaân voâ cöïc—A good body. Kieán: 2) Tröôøng Thoï: Meänh voâ cuøng—A long life. (A) Nghóa cuûa Kieán—The meanings of 3) Taøi saûn voâ bieân: Taøi voâ taän—Boundless "Kieán." wealth. 1) Giaùo lyù: Theory—Doctrine. Kieân Quyeát: Firm—Determined. 2) Kieán laäp: • Kieán laäp cô sôû: To found—To set up—To Kieân Thaân: See Kim Cang Thaân. establish—To build a school, a market, a Kieân Theä Sö Töû: Sö Töû Kieân Theä, hay theä house, etc. nguyeän xaû thaân cuûa sö töû khi ñaõ ngoä ñaïo. Ñöùc • Kieán laäp moân phaùi: To found or to set up a Thích Ca Maâu Ni trong tieàn kieáp khi coøn ôû school of thought or practice. nhaân vò ñaõ noùi veà coâng ñöùc cuûa aùo caø sa cho 3) Kieán Giaûi (thaáy): Darsana (skt)—Naïi Laït sö töû Kieân Theä loâng vaøng nghe. Nghe xong sö Xaû Nang—Suy nghó tìm toøi ñeå hieåu roõ maø töû beøn theå nguyeän xaû thaân—The firmly choïn löïa (khaúng ñònh söï lyù, keå caû yù nghóa vowing lion, i.e. Sakyamuni in a previous chính ñaùng vaø khoâng chính ñaùng)— incarnation. Seeing—Discerning—Views—Opinions— Kieân Thöïc: Kieân thaät—Firm and solid. Judgment—Thinking—Reasoning— Kieân Thöïc Taâm: Taâm kieân thaät khoâng gì coù Discriminating—Selecting truth. theå thay ñoåi hay lay chuyeån ñöôïc—Firm heart. 4) Nieàm tin: Belief. Kieân Trí: 5) Thaáy: Seeing—Thaáy baèng—Seeing by: 1) Trí hueä khoâng coù gì coù theå thay ñoåi hay a) Caùi thaáy cuûa phaøm phu—The seeing of lay chuyeån ñöôïc: Firm knowledge or ordinary people: Dassanam (p)—Darsana wisdom. (skt). 2) Teân cuûa Kim Cang Thaàn: Name of • Quan saùt: Observing. Vajrapani—See Vajrapani in • Chuù yù: Noticing. Sanskrit/Pali-Vietnamese Section. • Khaûo saùt: Examining. Kieân Trì: To persevere. • Traàm ngaâm suy töôûng: Contemplating. Kieân Tueä: See Kieân YÙ. b) Caùi thaáy cuûa baäc Thaùnh nhaân—The Kieân YÙ: Sthiramati (skt)—Coøn goïi laø Kieân seeing of saintly people: Darsayati (p)— Drisdarsam (skt). Tueä—Firm mind, also called firm wisdom. • Thaáy baèng tröïc taâm: Seeing with the mind. 1) Taâm yù hay trí tueä kieân coá khoâng gì coù theå • Thaáy baèng tröïc giaùc:

Seeing by divine thay ñoåi hay lay chuyeån ñöôïc: Firm mind intuition.

(B) Phaân Loaïi Kieán—Categories of “Kieán.”— Kieán Ñaø Ca: Kanthaka (skt)—Ngöïa “kieàn For more information, please see Nhò traéc” maø Thaùi töû Taát Ñaït Ña ñaõ côõi ra khoûi Kieán, Nguõ Kieán Thoâ Thieån, Nguõ Kieán Vi kinh thaønh ñeå xuaát gia (ngöôøi ta noùi con ngöïa Teá, Taø Kieán and Höõu Kieán. naày laø hoùa thaân cuûa Ñeá Thích)—The horse on Kieán AÙi: Taát caû moïi meâ hoaëc veà lyù nhö ngaõ which Sakyamuni rode when he left home. kieán taø kieán, cuõng nhö taát caû moïi meâ hoaëc veà Kieán Ñaïi: Kieán tính bao truøm khaép phaùp giôùi, tham, saân, si ñeàu laø goác reã cuûa khoå ñau phieàn moät trong thaát ñaïi nhö saéc tính bao truøm khaép naõo—Views and desires are the root of all phaùp giôùi—Visibility or perceptibility as one suffering, i.e. the illusion that the ego is a of the seven elements of the universe. reality and the consequent desires and Kieán Ñaïo: passions. 1) Con ñöôøng cuûa söï thaáy bieát chaân lyù: ** For more information, please see Kieán Darsanamarga (skt)—Ditthimagga (p)— Hoaëc Tö Hoaëc and Tam Hoaëc. The path of insight. Kieán Chaùnh: 2) Ditthapada (p)—Thaáy ñöôïc chaân lyù chaám 1) Thaáy ñuùng theo Chaùnh Phaùp: Seeing döùt luaân hoài sanh töû, nhö caùc baäc Thanh correctly. Vaên vaø Sô Ñòa Boà Taùt (baäc ñaõ thaáy ñöôïc 2) Teân cuûa moät ñeä töû Ñöùc Phaät, nghi ngôø veà chaân lyù)—Theory, the way or stage of haäu theá: Name of a disciple of the Buddha beholding the truth, i.e. that of the who doubted a future life. Sravakas and the first stage of Bodhisattva Kieán Chaùnh Kinh: Moät vò ñeä töû cuûa Phaät (one who has seen the Truth). teân laø Kieán Chaùnh, nghi ngôø veà haäu theá. Nhaân ** For more information, please see Tam Ñaïo ñoù Phaät ñaõ ñöa ra nhieàu thí duï ñeå baùc boû (B). nhöõng thieân kieán meâ chaáp (ñoaïn kieán vaø Kieán Ñeá: Chöùng ngoä chaân lyù—The thöôøng kieán) cuûa Tyø Kheo Chaùnh Kieán—A realization of correct views. Bodhisattva name “Correct Vision,” a disciple 1) Baäc Thaùnh chöùng quaû Döï Löu trong Tieåu of the Buddha who doubted a future life, to Thöøa: The Hinayana stage of one who whom the Buddha is said to have delivered the entered the stream of holy living. contents of the Correct Vision Sutra. 2) Boà Taùt Kieán Ñòa trong Ñaïi Thöøa (treân baäc Kieán Chaân: Tattva-dris (skt)—Perceiving sô ñòa): The Mahayana stage after the first truth—Thaáy ñöôïc chaân taùnh tuyeät ñoái cuûa vaïn Bodhisattva stage. höõu—To behold truth or ultimate reality. Kieán Ñòa: Thaáy ñöôïc chaân lyù Töù Ñeá, vò thöù tö Kieán Chaáp: View-attachment. trong thaäp ñòa, töông ñöông vôùi quaû vò “Döï Kieán Chí Boä La: Kancipura (skt)—Kieán Chí Löu” trong Tieåu Thöøa—The stage of insight— Thaønh—Kinh ñoâ cuûa Dravida, baây giôø laø The discernment of reality of the four Noble Conjevaram, khoaûng chöøng 48 daäm veà phía Truths, the fourth in the ten stages of progress taây nam Madras—Capital of Dravida, the toward Buddhahood, agreeing with the fruit of modern Conjevaram, about 48 miles south- stream-entry of Hinayana. west of Madras. ** For more information, please see Thaäp Kieán Chính: See Kieán Chaùnh. Ñòa Boà Taùt Tam Thöøa. Kieán Chöôùng: Caùc loaïi taø kieán daáy leân gaây chöôùng ngaïi cho Boà Ñeà Taâm—The obstruction Kieán Ñieân Ñaûo: Maét nhaän bieát ngoaïi caûnh of heterodox views to enlightenment. ñieân ñaûo hö aûo maø cho laø thöïc, moät trong

ñieân ñaûo—To see things upside down—To up—To found a school, sect, thought or regard illusion as reality, one of the three practice. subversions (subverters). • Söï khaúng ñònh hay söï thieát laäp lyù trí, traùi ** For more information, please see Tam Ñieân laïi vôùi ñoái laäp: Assertion, or theory- Ñaûo. making. Samaropa stands against Kieán Ñoäc: Chaát ñoäc hay söï ñoäc haïi cuûa taø refutation (apavada). kieán—The poison of wrong views. Kieán Laäp Trí: Pratishthapikabuddhi (skt)— Kieán Giaûi: Samakhya (skt)— Caùi trí nhôø ñoù moät meänh ñeà ñöôïc thieát laäp—Comprehension—Understanding. The intelligence whereby a proposition is set Kieán Haønh: Rational behaviour—See AÙi up. Haønh. Kieán Laäu: AÛo töôûng taø kieán cho raèng nhöõng Kieán Hieäu: Effective. thöù giaû hôïp laø coù thaät—The illusion of viewing the seeming as real. Kieán Hoaëc: Caùc loaïi phieàn naõo vaø caùm doã khôûi leân töø taø kieán—Perplexities or illusions Kieán Nghò: Motion. and temptations arise from false views or Kieán Phaân Bieät: Drishtivikalpa (skt)—Caùc theories—Delusive views—Delusions of thöù kieán giaûi döïa vaøo söï phaân bieät nhò bieân veà views. hieän höõu –Views based on the dualistic Kieán Hoaëc Tö hoaëc: AÛo töôûng ñöa ñeán taø discrimination of existence. kieán—Illusory or misleading views and Kieán Phaät: Thaáy baùo thaân vaø öùng thaân cuûa thoughts: Phaät—Beholding Buddha—To see Buddha. 1) Kieán Hoaëc: Caùc loaïi voïng kieán, phaân bieät 1) Haøng phaøm phu vaø nhò thöøa, do caùi bieát taø vaïy, gaây ra nhöõng meâ hoaëc—Delusions phaân bieät neân chæ thaáy ñöôïc öùng thaân cuûa in the visible world. Phaät: Due to clinging to discrimination, 2) Tö Hoaëc: Laáy tình caûm meâ chaáp tham, ordinary people and Hinayana see only saân, si, maø nghó caûm veà vaïn höõu treân theá the nirmanakaya or body of incarnation of gian—Illusions in the mental or moral the Buddha. world. 2) Boà Taùt vaø Ñaïi Thöøa, khoâng coøn phaân bieät ** For more information, please see Tam neân thaáy caû öùng thaân vaø baùo thaân Phaät: Hoaëc. Bodhisattvas and Mahayana, without Kieán Hueä: Do söï tu taäp thieàn ñònh maø ñöôïc clinging to discrimination, see both the phaùt trí tueä veà caùc thöù kieán chaáp—The wisdom body of incarnation (nirmanakaya) and the of right views, arising from dhyana meditation. spiritual body or body in bliss (sambhogakaya) of the Buddha. Kieán Keát: Phieàn naõo do taø kieán gaây ra khieán 3) Nhöõng ngöôøi khoâng coù duyeân laønh (khoâng chuùng sanh laên troâi trong luaân hoài sanh töû, moät troàng caên laønh) ôû kieáp tröôùc khoâng thaáy caû trong cöûu keát—The bond of heterodox views, hai thöù öùng thaân vaø baùo thaân: Those who which fastens the individual to the chain of did not cultivate good roots in their past transmigration, one of the nine attachments. lives, see neither nirmanakaya nor ** For more information, please see Cöûu Keát sambhogakaya of the Buddha. and Cöûu Phöôïc. Kieán Laäp: Samaropa (skt). Kieán Phi Kieán: Nhöõng caùi deã thaáy deã bieát vaø nhöõng ñieàu saâu saéc huyeàn dieäu—The visible • Xaây döïng—Thaønh laäp—Saùng laäp—To and the invisible—Phenomenal and noumenal. build—To establish—To errect—To set

Kieán Phöôïc: Phieàn naõo do taø kieán (cho dynasty, Ch'an Master Wu Yun T'ung, Head nhöõng thöù giaû hôïp laø coù thaät) gaây ra, troùi buoäc of Hoøa An Temple in

Kuang-Chou province, in con nguôøi vaøo voøng sanh töû—The bond of the China, arrived in Vietnam. He went to Phuø illusion of heterodox opinions which binds men Ñoång village and later became Ch'an Master and robs them of freedom (mistaking the Caåm Thaønh's teacher. He, then, was invited to seeming for the real). stay and appointed to be head of Kieán Sô ** For more information, please see Cöûu Keát Temple. Since then, the temple has become and Cöûu Phöôïc. the center of the Wu-Yun-T'ung Sect. At Kieán Quoác: To found (build up) a state. present, the statues of Lyù Coâng Uaån and his Kieán Sô: Teân cuûa moät ngoâi chuøa toïa laïc taïi mother are placed on the left and right sides of the temple's Buddhist Trinity. Inside the laøng Phuø Ñoång, huyeän Gia Laâm, thaønh phoá Haø Patriarch Hall is a remarkably architectural Noäi, Baéc Vieät Nam. Theo Thieàn Uyeån Taäp bell tower and an old stone gong, 2.3 meters Anh vaø Ñaïi Nam Thieàn Uyeån Truyeàn Ñaêng wide, 0.60 meter high, 0.17 meter thick, has Luïc, chuøa ñöôïc xaây vaøo tröôùc naêm 820 bôûi still been kept in the temple. Kieán Sô is one of Thieàn Sö Caåm Thaønh ngöôøi huyeän Tieân Du. the most ancient temples in Vietnam which Tröôùc kia sö tu ôû chuøa Phaät Tích, sau ñöôïc moät was constructed before the fifth century. It has oâng phuù hoä hoï Nguyeãn môøi veà Kieán Sô laäp been rebuilt many times—See Caûm Thaønh. chuøa. Ñeán naêm 820, beân Taøu laø ñôøi nhaø Ñöôøng, coù Thieàn Sö Voâ Ngoân Thoâng, truï trì Kieán Taâm Kieán Taùnh: Seeing (beholding) chuøa Hoøa An, thuoäc tænh Quaûng Chaâu, Trung the Mind, beholding the Nature. Quoác, sang nöôùc ta, ñeán laøng Phuø Ñoång, ñöôïc Kieán Taùnh: Nhìn thaáy ñöôïc Phaät taùnh hay Thieàn Sö Caûm Thaønh toân laøm Thaày, môøi ôû laïi nhìn thaáy baûn taùnh thaät cuûa chính mình. Veà truï trì chuøa Kieán Sô. Töø ñoù Kieán Sô trôû thaønh maët töø nghóa, "kieán taùnh" vaø "ngoä" coù cuøng trung taâm cuûa Thieàn Phaùi Voâ Ngoân Thoâng. moät yù nghóa vaø chuùng thöôøng ñöôïc duøng laãn Hieän taïi trong chuøa vaãn coøn töôïng Lyù Coâng loän vôùi nhau. Tuy nhieân khi noùi veà söï giaùc ngoä Uaån vaø meï oâng ôû hai beân ñieän thôø Tam Baûo. cuûa Phaät vaø chö toå, ngöôøi ta thöôøng duøng chöõ Trong ñieän thôø Toå coù gaùc chuoâng vôùi kieán truùc "ngoä" hôn laø "kieán taùnh" vì ngoä aùm chæ moät noåi baäc vaø chieác khaùnh baèng ñaù coå, ñöôøng kinh nghieäm saâu hôn. Ñaây laø moät caâu noùi kính 2 meùt 3, chieáu cao saùu taác, beà daày 17 thoâng duïng trong nhaø Thieàn—To behold the phaân. Kieán Sô laø moät trong nhöõng ngoâi chuøa Buddha-nature within oneself or to see into coå cuûa Vieät Nam ñöôïc xaây caát tröôùc theá kyû thöù one's own nature. Semantically "Beholding 5, chuøa ñaõ ñöôïc truøng tu nhieàu laàn—Name of the Buddha-nature" and "Enlightenment" have a temple, located in Phuø Ñoång village, Gia virtually the same meaning and are often used Laâm district, Haø Noäi province, North Vietnam. interchangeably. In describing the According to Thieàn Uyeån Taäp Anh and Ñaïi enlightenment of the Buddha and the Nam Thieàn Uyeån Truyeàn Ñaêng Luïc, the patriarchs, however, it is often used the word temple was built before 820 by Ch'an Master "Enlightenment" rather than "Beholding the Caåm Thaønh from Tieân Du district. He Buddha-nature." The term "enlightenment" previously practised Buddhism at Phaät Tích implies a deeper experience. This is a Pagoda, then was

requested by a rich landlord, common saying of the Ch'an (Zen) or Intuitive whose last name was Nguyeãn, to move to Kieán School. Sô temple and built it. In 820, during the T'ang Kieán Taùnh Thaønh Phaät: Thaáy ñöôïc töï taùnh

vaø thaønh Phaät—To see one's own nature and there are some out-dated customs still become a Buddha—To behold the Buddha- practiced in Vietnam such as using nature to reach the Buddhahood or to attain Chinese money papers and burning them enlightenment. at funeral ceremonies. In fact, Buddhist Kieán Taïo: To build—To errect—To funeral rites are simple. Relatives and construct. friends recite the Amitabha Sutra to help Kieán Thieát: See Kieán Taïo. free the dead from suffering. Buddhists, especially monks and nuns, prefer Kieán Thuû: Kieán chaáp taø vaïy, moät trong töù cremation to burial, since the first mode is thuû—Clinging to heterodox views, one of the more economic, and hygienic than the four kinds of clinging. second one. Moreover, with time, the ** For more information, please see Töù Thuû. burial grounds would extend considerably, Kieán Thuû Kieán: Drstiparamasra (skt). reducing thus the land reserved for • Nhöõng tranh caõi do chaáp vaøo yù kieán coá cultivation and other utilities. chaáp vaøo thieân kieán cuûa mình, moät trong ** For more information, please see Nguõ Kieán nguõ Kieán—Wrong views caused by Thoâ Thieån and Nguõ Kieán Vi Teá. attachment to one's own erroneous Kieán Thuû Söù: The trials of delusion and understandings—To hold heterodox suffering from holding heterodox doctrines. doctrines and be obsessed with the sense of the self. Kieán Thöùc: Learning—Knowledge. • Kieán thuû kieán (khö khö baûo thuû yù kieán cuûa Kieán Thöùc Phaøm Phu: Worldly knowledge. mình)—Conservative standpoint: Loái naày Kieán Thöùc Phaân Bieät Cuûa Phaøm Phu: laø khuynh höôùng cuûa nhöõng ngöôøi giöõ laáy Kieán thöùc bieän bieät cuûa phaøm phu, phaân bieät yù mình vaø choáng laïi söï thay ñoåi. Khoâng yù ta vaø ngöôøi, ñuùng vaø sai—Differentiating thöùc ñöôïc söï sai quaáy, maø vaãn giöõ yù, knowledge—For ordinary beings, it is the khoâng theøm nghe ngöôøi khaùc; hoaëc vì töï everyday mind continually making distinction aùi hay vì cöùng ñaàu ngang ngaïnh cöù tieáp between self and others, right and wrong— tuïc giöõ caùi sai caùi dôû cuûa mình. Chaúng haïn Provisional wisdom. nhö ôû Vieät Nam ngöôøi ta coù thoùi quen ñoát Kieán Thöùc Roäng: Wide knowledge. giaáy vaøng maõ theo phong tuïc cuûa Trung Kieán Tính: See Kieán Taùnh. Hoa trong ñaùm tang. Kyø thaät, ñaùm tang Kieán Tranh: Coá chaáp nôi yù kieán sai laàm cuûa theo nghi thöùc Phaät giaùo thaät ñôn giaûn. mình maø tranh caõi—Wrangling on behalf of Thaân baèng quyeán thuoäc teà töïu veà tuïng heterodox views; striving to prove them. Kinh A Di Ñaø ñeå hoä nieäm cho ngöôøi cheát Kieán Troïc: See Kieán Tröôïc. thoaùt khoå. Phaät töû, nhaát laø chö Taêng Ni thích ñöôïc hoûa taùng hôn laø ñòa taùng vì Kieán Tröôïc: Drsti-kasaya (skt)—Taø kieán caùch naày vöøa ñôû toán keùm laïi vöøa hôïp veä khôûi leân laøm vaån ñuïc Chaùnh Phaùp, moät trong sinh hôn. Hôn nöõa, theo thôøi gian ñaát choân nguõ tröôïc—Wrong views which cause seõ taêng moät caùch ñaùng keå laøm giaûm ñi ñaát corruption of doctrinal views, one of the five daønh cho söï canh taùc vaø xaây caát caùc coâng corruptions. thöï tieän ích khaùc—That is the tendency of ** For more information, please see Nguõ those who

maintain their point of view or Tröôïc. resist and oppose change. For example, Kieán Tu: Kieán hoaëc vaø tu hoaëc (kieán hoaëc laø

meâ hoaëc veà nghóa lyù maø baäc kieán ñaïo phaûi döùt steed (horse) on which Sakyamuni Buddha was boû; tu hoaëc laø meâ hoaëc veà söï vieäc maø ngöôøi tu mounted when he left his palace to renounce phaûi loaïi tröø)—Wrong views and wrong views the world (rode away from home). in practice (heterodoxy). Kieän: Kieán Tueä: See Kieán Hueä. 1) Boø thieán: A gelded bull, an ox. Kieán Tö: Views and thoughts—See Kieán 2) Choát khoùa hay choát baùnh xe: The bolt of a Hoaëc and Tö Hoaëc. lock. Kieán Tö Giôùi: The realm of view and 3) Khoùa laïi: To lock. thought. 4) Kieä n caùo: To sue—To have a law-suit against someone. Kieán Töôùng: Chuyeån Töôùng—Theo Khôûi 5) Maïnh meõ: Strong—Sturdy—Hard— Tín Luaän, do caùi nghieäp töôùng thöù nhaát maø Unwearied. chuyeån hoùa thaønh caùc töôùng coù theå thaáy 6) Moät loaïi ñoäng vaät nöûa ngöôøi nöûa baùo: A ñöôïc—The state or condition of visibility, creature half man, half leopard. which according to the Awakening of Faith, arises from motion. Kieän Caùo: Law suit—Case. Kieán Vaên: Kieän Duõng Toïa: Caùch ngoài kieát giaø cuûa Ñöùc 1) Thaáy vaø nghe—Experience—Phaät, hai baøn chaân treùo leân hai ñuøi—The Knowledge—Learning—Seeing and heoric posture of the Buddha with his feet on hearing. his thighs soles upward. 2) Thaáy Phaät baèng maét vaø nghe Phaät phaùp Kieän Ñaø La: Gandhara (skt)—Teân vöông baèng chính tai cuûa mình—Beholding the quoác coå Kieän Ñaø La ôû vuøng baéc AÁn Ñoä— Buddha with the eyes and hearing his truth Name of an ancient kingdom, north of India. with the ears. Kieän Ñaø Leâ: Gandhara (skt)—Loaïi maät chuù Kieán Voõng: Löôùi buûa cuûa taø kieán (troùi buoäc cho ta khaû naêng bay ñöôïc—A spell that gives khoâng cho thaân taâm ta giaûi thoaùt khoûi luaân hoài power to fly. sanh töû)—The net of heterodox views, or Kieän Ñaït: Gandha (skt). doctrines, which binds men and rob them of 1) Höông thôm: Smell—Scent. freedom. 2) Moät loaïi caây laøm nhang thôm: A tree Kieán Vöông Trai: Leã cuùng Trai Taêng ba producing incense. ngaøy sau khi coù ngöôøi cheát, khi maø vong linh Kieän Ñòa: Khanda (skt)—See Kieän Ñoä. ngöôøi cheát ñang chaàu Dieâm Vöông (Leã Kieán Kieän Ñoä: Khanda (skt). Dieâm Vöông)—The service on the third day 1) Moät mieáng, moät maûnh, moät phaàn, moät when the deceased goes to see King Yama. chöông saùch—A piece, a fragment, a Kieán Xöù: Ngay nôi taø kieán khôûi sanh luaân portion, a section, a chapter. hoài—The state of wrong views—The state of 2) Quy luaät töï vieän: Monastic rules. wrong views gives rise to transmigration. Kieän Ñöùc: See Kieàn Traéc. Kieàn Ñaït Baø: Caøn Thaùt Baø—See Gandharva Kieän Hoaøng Moân: Cung ñieän cuûa quan thaùi in Sanskrit/Pali-Vietnamese Section. giaùm—Palace eunuchs. Kieàn Traéc: Kanthaka (skt & p)—Teân con Kieän Khang: To be in good health—See ngöïa maø Ñöùc Phaät ñaõ duøng ñeå côõi khi Ngaøi rôøi Kieän (4). boû cung ñieän ñeå ñi xuaát gia—The name of the Kieän Nam:

1) Ngöôøi bò thieán: Pandaka (skt)—A eunuch over a solid rock 40 li in size once in a by castration (deprive of testes, or ovaries; hundred years, when finally the rock has render impotent). been thus worn away a kalpa will not yet 2) Thôøi kyø thöù tö trong

naêm thôøi kyø cuûa baøo have passed. thai, töùc laø 47 ngaøy sau khi thoï thai (thôøi (II) Phaân loaïi Kieáp—Categories of Kalpas: kyø kieân haäu): Ghana (skt)—The fourth in (A) Phaân loaïi theo Phöông caùch, coù ba loaïi— the five periods of a foetus, a foetus of Methodologically speaking, there are forty-seven days. three types of kalpas: 3) Vöõng chaéc: Solid—Compact—Firm. 1) Tieåu Kieáp: Small kalpa—See Tieåu Kieáp. Kieän Töø: Kieán Chi—Kieán Töø—Kieàn Töø— 2) Trung Kieáp: Middling Kalpa—See Trung Thieån Thieát Baùt hay chieác baùt caïn baèng saét, Kieáp. loaïi baùt saét nhoû, moät trong 8 vaät caàn coù cuûa 3) Ñaïi Kieáp: Mahakalpa—See Ñaïi Kieáp. moät vò Tyø Kheo—A bowl, small almsbowl, (B) Phaân loaïi theo söï caáu taïo vuï truï—Coù boán one of the eight requisites of monks and nuns loaïi kieáp—Categories based on the (attha-parikkhara). formation of the universe—The kalpa is ** For more information, please see Taùm Moùn divided into four parts: Caàn Duøng Cuûa Phaät. 1) Thaønh Kieáp: The period of world Kieâng: To abstain from—To forbear—To be formation. on a diet. 2) Truï Kieáp: The period of world- continuation (stability or development). Kieâng Cöõ: Abstinence—Forbearance— 3) Hoaïi Kieáp: The period of the world- Abstention---To abstain. dissolution. Kieâng Deø: To economize—To save. 4) Khoâng Kieáp: The period of void. Kieâng Neå: To have regard and consideration Kieáp Ba: Kalpa (skt)—See Kieáp. for—To respect. Kieáp Baát Haïnh: A wretched life Kieâng Thòt: To abstain from eating meat. Kieáp Boá Ñaûm: Kapotana or Kebudhana Kieâng Traùnh: To abstain (skt)—Vöông quoác coå, baây giôø laø Kebud, veà Kieáp: Kalpa (skt). phía Baéc cuûa Samarkand—An ancient (I) Nghóa cuûa Kieáp—The meanings of Kalpa: kingdom, the modern Kebud, north of 1) Moät khoaûng thôøi gian raát daøi: Aeon— Samarkand. Life—An infinitely long time. Kieáp Boá La: Karpura (skt)—Höông long 2) Khoaûng thôøi gian moät ngaøy moät ñeâm treân naõo—Camphor, described as dragon-brain coõi Trôøi Phaïm Thieân (töông ñöông vôùi 4 scent. tyû 320 trieäu naêm): The length of a day and Kieáp Con Ngöôøi Ngaén Nguûi: The shortness night of Brahma (4.320.000.000 years). of our lifespan on earth. 3) Khoaûng thôøi gian töø luùc vuõ truï ñöôïc thaønh laäp, ñeán hoaïi dieät roài laïi ñöôïc thaønh laäp: Kieáp Dieäm: Kalpa-flames—See Kieáp Hoûa. A period of time between the creation and Kieáp Ñoäc: Kieáp baát tònh, khi maø tuoåi thoï recreation of a world or universe. giaûm vaø beänh hoaïn hoaønh haønh chuùng sanh— 4) Laáy aùo trôøi voã vaøo moät taûng ñaù daøi 40 The impure or turbid kalpa, when the age of daäm, cöù moãi traêm naêm laïi voã moät laàn, cöù life is decreasing and all kinds of diseases theá cho ñeán khi aùo trôøi raùch naùt, tieåu kieáp afflict men. vaãn chöa heát—To pass a heaven cloth Kieáp Haûi: Soá löôïng kieáp raát nhieàu, ví nhö

löôïng nöôùc bieån—The ocean of kalpas, great Vaät: Having so many children and in number. grandchildren in this life is the Kieáp Hoûa: Kieáp Dieäm—Kieáp Taän Hoûa— consequence of setting free birds, animals Kieáp Thieâu—Hoûa tai trong thôøi hoaïi kieáp, moät as well as doing good deeds to other trong ñaïi tam tai (kieáp hoûa tai seõ ñoát heát töø beings in previous life. maët ñaát cho ñeán coõi sô thieàn)—The fire in the 6) Kieáp Naày Ñöôïc Kính Troïng Neå Vì kalpa destruction, one of the three great Cuõng Nhôø Tieàn Kieáp Hay Kính Troïng calamities. Neå Vì Ngöôøi Khaùc: Being

respectful in Kieáp Hoâi: Kieáp tro, thôøi kyø chæ toaøn nhöõng this life is the consequence of paying tro, ngay sau söï taøn phaù cuûa kieáp hoûa—Kalpa- respect to other people in previous life. ash, the ash after the fire kalpa of destruction. 7) Kieáp Naày Hay Gaây Hôøn Chuoác Naõo Kieáp Kieáp: Generations after generations. Cho Ngöôøi, Kieáp Sau Seõ Bò Coïp Beo Kieáp Luaân Hoài: In Samsara. Raén Haõm Haïi: To create hatred and Kieáp Naày Vaø Nhôn Quaû: Kieáp naày vaø nhôn afflictions to other people in this life, next quaû theo Kinh Nhaân Quaû—Present life and life will be harmed by tigers, bears or cause and effect according to Cause and Effect snakes. Sutra. 8) Kieáp Naày Hay Noùi Thò Phi, Kieáp Sau 1) Kieáp Naày Canh Coâ Quaïnh Queû Cuõng Caâm Ñieác Khoâng Ra Moät Lôøi: Vì Kieáp Tröôùc Hay Haõm Haïi Ngöôøi Frequent gossip in this life, will be born Khaùc: Being all alone in this life is the dumb and deaf in the next life. consequence of harming other people with 9) Kieáp Naày Giaøu Coù Vôùi Quaàn Laø AÙo a wicked mind in previous life. Luïa Cuõng Vì Tieàn Kieáp Hay Cuùng 2) Kieáp Naày Caâm, Ñieác, Ñui Muø Cuõng Döôøng Vaûi Vaø AÙo Cho Chö Taêng Ni: Vì Kieáp Tröôùc Hay Phæ Baùng (Ngöôøi Being so rich as to wear in silk fabrics or Tuïng Ñoïc) Kinh Ñieån Ñaïi Thöøa: Being in satin dress in this life is the dumb, deaf, or blind in this life is the consequence of one’s offerings of robes to consequence of slandering (people who the monks and nuns in his previous life. read or recite) Mahayana sutras in 10) Kieáp Naày Haïi Ngöôøi Ñeå Höôûng Lôïi previous life. Thì Kieáp Sau Laøm Thaân Traâu Ngöïa 3) Kieáp Naày Chaúng Tu Coøn Ñôïi Ñeán Ñeå Ñeàn Traû Vaø Cuoái Cuøng Bò Gieát Kieáp Naøo ? If we do not cultivate in this Laøm Thòt: To benefit oneself by bringing life, then when will we do so ? harm to others, next life will become a 4) Kieáp Naày Coù Xe Coù Ngöïa Vì Tieàn buffalo or a horse to pay retribution and at Kieáp Hay Söûa Caàu Vaù Loä: Having the the end of the life will be killed for meat. previlege to ride on a horse or travel in 10) Kieáp Naày Haïnh Phuùc Vì Kieáp Tröôùc luxurous sedan cars in this life is the Khoâng Laøm Khoå Ngöôøi Khaùc: Being consequence of one’s contribution made happy in this life is the consequence of to public welfare by building the bridges not causing physical or mental harm or and repairing the roads in his previous life. damage to any being in previous life. 5) Kieáp Naày Con Chaùu Ñaày Ñaøn Cuõng 11) Kieáp Naày Hay Khinh Mieät Ngöôøi, Nhôø Tieàn Kieáp Hay Phoùng Sanh Lôïi Kieáp Sau Sanh Vaøo Choã Haï Tieän Cho

Ngöôøi Mieät Khinh: To look down upon maltreat animals, will be reborn as other people in this life, will be reborn in animals to pay retribution in the next life. the mean and poor family and looked 18) Kieáp Naày Nhaø Cao Cöûa Roäng Nhôø down by other people in the next life. Tieàn Kieáp Hay Cuùng Döôøng Gaïo 12) Kieáp Naày Hay Ly Giaùn Ñoá Kî Keû Thoùc Cho Chuøa: Being so rich as to be Khaùc, Kieáp Sau Hoâi Thuùi Khoâng Ai able to live in luxurious life is the Tôùi Gaàn: To be jealous of others or to consequence of offerings rice to the cause disputes among other people, will temples in previous life. have a body with bad odour (nobody 19) Kieáp Naày No Côm AÁm AÙo Vì Tieàn dares to come near) in the next life. Kieáp Hay Giuùp Ñôû Ngöôøi Ngheøo: 13) Kieáp Naày Khoâng Ñau OÁm Bònh Hoaïn Being sufficient with food and

dress in Cuõng Nhôø Kieáp Tröôùc Hay Giuùp Ñôû this life is the consequence of giving alms Thuoác Men Cho Ngöôøi Ngheøo: Being to the poor in one's previous life. free from illness in this life is the 20) Kieáp Naày Noùi Xaáu Ngöôøi Tu, Kieáp consequence of donating medicines to the Sau Mang Thaân Laøm Thaèn Laèn Taéc poor in previous life. Löôõi Moãi Ñeâm: To slander the monks 14) Kieáp Naày Khoâng Tin Phaät Phaùp, Kieáp and nuns (not to slander the Triratna) in Sau Caâm Ñieác Ñeå Khoâng Nghe Gì: this life, will be reborn as a lizard to click Don't believe in the Buddhist doctrines in the tongue every night. this life, will be dumb and deaf (not be 20) Kieáp Naày Phuù Quí Thònh Vöôïng Vì able to read and hear) in the next life. Tieàn Kieáp Hay Xaây Chuøa Caát Mieãu 15) Kieáp Naày Laøm Thaân Laøm Toâi Tôù Cuõng Nhö Döïng Nhaø Chaån Teá: Being Ngöôøi Cuõng Vì Kieáp Tröôùc Hay Haønh sufficient with luck, nobility and Haï Toâi Tôù Hay Nôï Naàn Khoâng Traû: prosperity in this life is the consequence Working as a servant in this life is the of one's generous offerings made in the consequence of ill-treating servants or not construction of the temples and paying debts in previous life. monasteries as well as building of the 16) Kieáp Naày Laøm Thaân Traâu Ngöïa Cuõng shelters for the needy in previous life. Vì Kieáp Tröôùc AÙc Ñoäc Vaø Giöït Nôï: 21) Kieá p Naày Thaáy Naïn Maø Cöôøi, Kieáp Becoming a cow or horse in this life is the Sau Hoaïn Naïn Trieàn Mieân Moät Ñôøi: consequence of wicked deeds and not To feel happy when seeing the paying debts in previous life. misfortunes of others in this life, will be in 16) Kieáp Naày Löôøng Gaït Giöït Tieàn Chuøa, constant troubles and sicknesses in the Kieáp Sau Phaûi Laøm Thaân Traâu, Boø, next life. Heo Choù Ñeå Ñeàn Traû: To deceive the 22) Kieáp Naày Thaáy Nguy Khoâng Cöùu, monks and nuns to get the money from Kieáp Sau Phaûi Mang Thaân Tuø Ñaøy: the temple in this life, will become a To refuse to rescue others when they are buffalo, a cow, a pig or even a dog to pay in danger, will have the bad fate of retribution in the next life. staying in prison in the next life. 17) Kieáp Naày Ngöôïc Ñaõi Suùc Vaät, Kieáp 23) Kieáp Naày Thoâng Minh Ñaïi Trí Cuõng Sau Sanh Thaân Suùc Vaät Ñeàn Traû: To Nhôø Tieàn Kieáp Hay Tuïng Kinh Nieäm

Phaät: Being full of great intelligence and ñaây," ñaáy laø taâm töôûng cuûa haïng ngöôøi wisdom in this life is the consequence of ngu si, khoâng töï giaùc nhöõng gì nguy praying and reciting Amitabha Buddha's hieåm—Here I shall live in the rainy name in previous life. season, here in the winter and the 24) Kieáp Naày Tröôøng Thoï Cuõng Nhôø summer. These are the words of the fool. Kieáp Tröôùc Hay Phoùng Sanh Lôïi Vaät: He fails to realize the danger (of his final Enjoying longevity in this life is the destination) (Dharmapada 286). consequence of setting free animals as 3) Ngöôøi ñaém yeâu con caùi vaø suùc vaät thì taâm well doing good deeds to other people in thöôøng meâ hoaëc, neân bò töû thaàn baét ñi nhö previous life. xoùm laøng ñang say nguû bò côn nöôùc luõ loâi 25) Kieáp Naày Töôùng Maïo Khoâi Ngoâ cuoán maø khoâng hay—Death descends and carries away that man of drowsy mind Cuõng Nhôø Kieáp Tröôùc Hay Thaønh greedy for children and cattle, just like Taâm Daâng Hoa Cuùng Phaät: Being so flood sweeps away a sleeping village beautiful and dignified in outer aspects in (Dharmapada 287). this life is the consequence of sincere 4) Moät khi töû

thaàn ñaõ ñeán, chaúng coù thaân offerings flowers to the Buddha (statue or thuoäc naøo coù theå theá thay, duø cha con thaân image) in previous life. thích chaúng laøm sao cöùu hoä—Nothing can 26) Kieáp Naày Vinh Hieån Laøm Quan Cuõng be saved, nor sons, nor a father, nor even Vì Tieàn Kieáp Ñaép Vaøng Töôïng Phaät: relatives; there is no help from kinsmen Holding the position of high ranking can save a man from death (Dharmapada officer in this life is the consequence of 288). one's decorating the statue of the Buddha Kieáp Ngöôøi Höõu Haïn: Human life is with gold leaf in his previous life. limited. 27) Kieáp Naày Vu Oan Giaù Hoïa Cho Kieáp Ngöôøi Mong Manh Ngaén Nguûi: Ngöôøi, Kieáp Sau Seõ Bò Ngöôøi Vu Oan Human life is uncertain and ephemeral. Giaù Hoïa Ñeå Haõm Haïi: To bring harm Kieáp Sau: Future life. to others by spreading false rumours, will Kieáp Sô: Thôøi kyø ñaàu cuûa Thaønh Kieáp hay be harmed by false rumours in the next luùc môùi hình thaønh cuûa theá giôùi—The life. beginning of the kalpa of formation. Kieáp Ngöôøi: Human life (condition). Kieáp Tai: Nhöõng thôøi kyø tai hoïa cuûa löûa, gioù, Nhöõng lôøi Phaät daïy trong Kinh Phaùp Cuù—The nöôùc trong thôøi hoaïi kieáp (sau thaønh kieáp laø Buddha's teachings on Human Life in the hoaïi kieáp, cuoái hoaïi kieáp coù ba tai naïn hoûa tai, Dharmapada Sutra: phong tai, vaø thuûy tai lan traøn phaù hoaïi heát theá 1) Ñöôïc sinh laøm ngöôøi laø khoù, ñöôïc soáng giôùi)—The calamity of fire, wind and water coøn laø khoù, ñöôïc nghe Chaùnh phaùp laø khoù, during the kalpa of destruction. ñöôïc gaëp Phaät ra ñôøi laø khoù—It is difficult to obtain birth as a human being; it is Kieáp Taân Na: Kapphina (skt)—Kieáp Thí Na—Kieáp Tyû Na—Kieáp Tyø Noâ—Moät ñeä töû difficult to have a life of mortals; it is cuûa Phaät Thích Ca, teân trong Taêng ñoaøn laø difficult to hear the Correct Law; it is even Ñaïi Kieáp Taân Na. Ngaøi raát gioûi veà tinh tuù, sau rare to meet the Buddha (Dharmapada naày seõ thaønh Phaät danh hieäu Phoå Minh Nhö 182). Lai—A disciple of Sakyamuni, whose 2) "Muøa möa ta ôû ñaây, ñoâng haï ta cuõng ôû

monastic name was Mahakappina. He was chuyeån hoùa: According to Eitel in The very good at astronomy and constellations. He Dictionary of Chinese-English Buddhist is to be reborn as Samantaprabhasa Buddha. Terms, this is a Brahman of Vrji who ill- Kieáp Taän Hoûa: See Kieáp Hoûa. treated the Budhists of his time, was Kieáp Thieâu: See Kieáp Hoûa. reborn as a fish, and was finally converted by Sakyamuni. Kieáp Thuûy: Ñaïi thuûy tai sanh ra vaøo thôøi hoaïi kieáp, moät trong tam ñaïi tai—The flood in Kieáp Tyø Xaù Daõ: Nôi maø baây giôø ngöôøi ta goïi the kalpa of destruction, one of the three great laø Kashmir—Said to be presently Kashmir. calamities. Kieát: Kieáp Tröôùc: Past life. 1) Da deâ—Deer-skin. 2) Thieán: To castrate. Kieáp Tyø La: Kapila (skt). 3) Toát: Sri (skt)—Auspicious—Lucky— 1) Hoaøng xích: Maøu vaøng ñoû hay naâu— Fortunate. Brown. 2) Vò Thaùnh Kieáp Tyø La, ngöôøi saùng laäp ra Kieát AÁn: Pheùp truyeàn trao cuûa Maät Giaùo Soá Luaän vaø tröôøng phaùi Soá Luaän: The (ngöôøi nhaän Keát AÁn phaûi phaùt Boà Ñeà Taâm vaø sage Kapila, founder of the classical phaûi thuï nhaän pheùp quaùn ñaûnh)—A binding Samkhya philosophy and the school of that agreement sealed as a contract, employed by name. the esoteric sects. Kieáp Tyø La Phaït Thoát Ñoå: Kapilavastu Kieát Beänh: See Keát Beänh.

(skt)—Nöôùc Kieáp Tyø La Phaït Thoát Ñoâ hay Kieát Boá La: Karpura (skt)—Long naõo— Kieáp Tyø La Quoác, tröôùc kia laø Ca Tyø La Veä Dragon-brain scent—Camphor. hay Ca La, ñaây laø xöù sôû cuûa vua cha Tònh Kieát Ñòa Laïc Ca: Khadiraka (skt)—Voøng Phaïn cuûa Ñöùc Phaät Thích Ca. Ñaát nöôùc naày bò thöù ba trong baûy voøng quanh nuùi Tu-Di—The tieâu dieät ngay khi Ñöùc Phaät coøn taïi theá. Theo third of the seven circles or concentric truyeàn thuyeát thì xöù naày khoaûng 100 daäm veà mountains around Meru (Sumeru). phía Baéc cuûa thaønh Ba La Naïi, taây baéc cuûa Kieát Giaø: Padmasana (skt)—Theá ngoài hoa Gorakhpur baây giôø—Capital of the principality sen, theo kieåu ngoài cuûa Phaät Toå Thích Ca, hai occupied by the Sakya clan; destroyed during chaân treùo nhau, baøn chaân ngöûa leân—The Sakyamuni's life, according to legend; about Buddha's sitting posture with legs crossed and 100 miles due north of Benares, northwest of soles upward—To sit cross-legged. present Gorakhpur. a) Haøng Ma Kieát Giaø: Chaân traùi treùo leân Kieáp Tyø La Thieân: Teân cuûa moät loaïi chö chaân phaûi—The left leg is over right, the thieân hay moät loaïi quyû—Deva or demon, left hand is over the right hand for being called Kapila, or Kumbhira, or Kubera. subduing of demons. Kieáp Tyø Tha: Kapittha (skt). b) Caùt Töôøng Kieát Giaø: Chaân phaûi treùo leân 1) Taêng Khö Thi: Moät vöông quoác coå ôû chaân traùi, baøn tay phaûi ñaët treân baøn tay Trung AÁn—An ancient kingdom of traùi—The right leg is over left for Central India. blessing, the right hand is being placed 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø over the left one. Ñieån, ñaây laø moät vò Baø La Moân ñoái xöû teä Kieát Giaø Baø Sa: Khadga-visana (skt)—Kieát vôùi Phaät töû, sau ñoù taùi sanh laøm moät loaøi Giaø Tyø Sa Naõ—Söøng teâ giaùc—A rhinoceros' caù, vaø cuoái cuøng ñöôïc Ñöùc Thích Ca horn.

Kieát Giaø Phu Toïa: See Kieát Giaø. sutra. Kieát Giôùi: Kieát La Naõ Toâ Phaït Laït Na: Karnasuvarna 1) Keát thaønh giôùi luaät ñeå hoä trì—Bound by (skt)—See Yeát La Naõ Toâ Phaït Laït Na. the commandments. Kieát Laät Ñaø: Grdhra (skt)—Linh thöùu (keânh 2) Baøn thôø Phaät ñöôïc ñaët taïi moät nôi coá ñònh, keânh)—Vulture. hay moät vuøng coá ñònh trong töï vieän: A Kieát Lôïi La: Moät trong nhöõng vò Theá Toân fixed place, or territory; a definite area; to trong nhoùm Kim Cang giôùi—One of the fix a place for a monastery, or an altar; honourable ones in the Vajra-dhatu groups. 3) Moät soá nhaát ñònh cho buoåi hoïp chuùng Kieát Lôïi Vöông: Kaliraja (skt)—Tieàn kieáp Taêng: A determined number, e.g. for an cuûa Kieàu Traàn Nhö, khi coøn laøm quoác vöông assembly of monks. oâng ñaõ caét tay chaân cuûa Ksanti-rsi vì nhöõng 4) Kieát Giôùi Nguõ Töôùng: It is a term theâ thieáp cuûa oâng ñaõ laïc vaøo thieàn thaát cuûa vò specially used by the esoteric sects for an naày. Do söï töï taïi cuûa vò aån só naày maø oâng ñaõ altar and its area, altar being of five caûi ñoåi vaø ngöôøi ta ñoaùn raèng veà sau naày oâng different shapes. seõ laø ñeä töû cuûa Phaät Thích Ca—A former • Phöông Töôùng: A square shape. incarnation of Kaundinya, when as king he cut • Vieân Töôùng: A round shape. off the hands and feet of Ksanti-rsi because his • Coå Töôùng: Rectangular shape. concubines had strayed to the hermit hut. He • Baùn Nguyeät Töôùng: Semi-circle. was converted by the hermit's indifference, it • Tam Giaùc: Triangle. was predicted that he would become a disciple Kieát Giôùi Nguõ

Töôùng: The five different of Buddha. shapes of an altar—See Kieát Giôùi (4). Kieát Ma: Karma (skt)—See Yeát Ma. Kieát Giôùi Nhò Baát Ñònh: Aniyata (skt)—Hai Kieát Nghieäp: See Keát Nghieäp. giôùi quan heä tôùi vaán ñeà tình duïc, nhöng söï vi Kieát Nhaät: A good or an auspicious day. phaïm laïi mô hoà khoâng roõ—Two offences Kieát Ni Ca: Kanaka (skt). which are connected with activities of sex, but 1) Teân cuûa moät vaøi loaïi caây maøu vaøng: the violation is not clear—See Nhò Baát Ñònh Name of several yellow plants. Giôùi. 2) Taùo gai: Thorn apple. Kieát Giôùi Thaäp Tam Taêng Taøn: 3) Moät loaïi ñaøn höông: A species of Sanghadisesa (skt)—Möôøi ba giôùi Toån Haïi sandalwood. Taêng Taøn khieán cho Taêng Ni phaïm phaûi bò taïm Kieát Noâ Boäc: Kanabhuj or Kanada (skt)— thôøi truïc xuaát khoûi giaùo ñoaøn—Thirteen Ngöôøi saùng laäp tröôøng phaùi Trieát Lyù AÁn Ñoä offences which entail upon a monk temporary Vaisasika—Founder of Vaisesika school of expulsion from the Order—See Thaäp Tam Indian philosophy. Giôùi Taêng Taøn. Kieát Phöôïc: See Keát Phöôïc. Kieát Giôùi Töù Ba La Di: Parajika (skt)—See Töù Ñoïa. Kieát Söû: Fetters. 1) Kieát vaø söû, hai teân goïi khaùc nhau cuûa Kieát Haø: A river of bondage (suffering or phieàn naõo, kieát laø troùi buoäc thaân taâm keát illusion). thaønh quaû khoå, söû laø theo ñuoåi vaø sai söû Kieát Haï: Chaám döùt kyø an cö kieát haï—The chuùng sanh—The bondage and instigators end of the summer retreat. of the passions, two other names for Kieát Kinh: Chaám döùt baøi—The end of a

afflictions. Kieät Queä: Exhausted. 2) Theo Thanh Tònh Ñaïo, kieát söû laø möôøi Kieät Söùc: To be burned out—To be worn phaùp khôûi töø saéc tham; goïi laø kieát söû vì out—To be exhausted. chuùng troùi buoäc caùc uaån trong ñôøi naày vôùi Kieät Taùc: Masterpiece. caùc uaån ñôøi keá tieáp, hoaëc troùi buoäc nghieäp Kieät Xoa: Moät nôi treân nuùi Karakoram maø vôùi quaû, hoaëc troùi buoäc höõu tình vaøo ñau theo ngaøi Phaùp Hieàn, nôi ñaây caùc vöông trieàu khoå. Vì bao laâu caùi naày coøn hieän höõu thì ñaõ töøng toå chöùc nhöõng cuoäc cuùng döôøng Trai caùi kia khoâng chaám döùt: The fetters are Taêng hay nhöõng chuùng hoäi thaät vó ñaïi. Theo the ten states beginning with greed for the Eitel trong trung Anh Phaät Hoïc Töø Ñieån, thì fine-material, so called because they ñaây laø vuøng Khasa, nôi truù nguï cuûa moät boä toäc fetter aggregates in this life to aggregates coå Kasioi trong vuøng Paropamisus; trong khi of the next, or karma to its fruit, or beings nhöõng hoïc giaû khaùc thì cho raèng ñaây coù leõ laø to suffering. For as so long the ones exist nhöõng vuøng baây giôø laø Kashmir, Iskardu, hay there is no cessation of the others—See Kartchou—A place said to be in Karakoram Nguõ Haï Phaàn Keát, and Nguõ Thöôïng Phaàn mountains, where according to Fa-Hsien Keát in Vietnamese-English Section. formerly great assemblies were held under ** For more information, please see Söû (3). royal patronage and with royal treatment. Kieát Taëc: See Keát Taëc. Eitel, in The Dictionary of Chinese-English Kieát Taäp: The collecting and fixing of the Buddhist Terms, gives it as Khasa, and says an Buddhist canon. The first assembly was ancient tribe on the Paropamisus, the Kasioi of presided by Kasyapa (Ca Dieáp), Ananda for Plotemy; others give different places, i.e. the Sutras (Kinh) and the Adhidharma , and Kashmir, Iskardu, Kartchou. Upali for the Vinaya (Luaät)—See Keát Taäp. Kieät Xuaát:

Outstanding Kieát Thaùn: See Keát Thaùn. Kieâu: Kieát Thaát: Retreats. 1) Söï kieâu ngaïo (caäy vaøo söï vieäc troâi chaûy Kieát Thaát Ñònh Kyø: Periodic retreats. hay taøi cuûa mình maø sanh loøng kieâu ngaïo): Kieát Tra Boá Ñaûm Na: See Yeát Tra Boá Ñaûm Arrogant—Haughty—Proud—Boastful— Na. Bragging—Self-indulgent—Indulgent. Kieát Töôøng: See Caùt Töôøng. 2) Töôùi nöôùc: To sprinkle—To water. Kieát Xaùc: Very poor. Kieâu Ñaøm Di: Gautami (skt)—See Ma Ha Kieät: Ba Xaø Ba Ñeà in Vietnamese-English Section. 1) Ñôn vò töông ñöông vôùi moät phaàn 32.000 Kieâu Khang: Haàm hoá cuûa ngaõ maïn coáng do tuaàn—A unit equivalent to the 32,000th cao—The pit of pride and arrogance. part of a yojana. Kieâu Maïn: Kieâu maïn laø teân moät loaïi phieàn 2) Kieät söùc: Exhausted—Used up—Finished. naõo, moät trong nguõ thöôïng phaàn keát— 3) Kieät xuaát: Utmost. Arrogance and pride, a kind of klesa, one of Kieät Chi: See Taêng Kyø Chi. the five higher bonds of desire—See Nguõ Kieät Ñaø La: Khadira or Karavira (skt)—Loaïi Thöôïng Phaàn Keát. goã cöùng—Hard wood. Kieâu Ngaïo: See Kieâu. Kieät Lieät:Very famous. Kieâu Phaïm Ba Ñeà: Gavampati (skt)—Coøn Kieät Löïc: To be exhausted. goïi laø Ca Phaïm Ba Ñeà, Caáp Phoøng Baùt Ñeå,

Kieâu Phaïm Baùt Ñeà, Kieàu Phaïm Ba Ñeà, hay Doab. It has been identified by some with Kíp Phoøng Baùt Ñeå, dòch laø Ngöu Thi hay Ngöu Kusia near Kurrah, but is the village of Kosam, Vöông, laø teân moät vò Tyø Kheo coù caùi mieäng cöù on the Jumna, 30 miles above Allahabad. nhai tôùi nhai lui nhö traâu nhai laïi vì toäi cuûa ñôøi Kieâu Traàn Na: Kaundinya (skt)—See Kieàu quaù khöù (theo Phaùp Hoa Huyeàn Nghóa, tieáng Traàn Nhö. Phaïn Gavampati dòch laø Ngöu Vöông. Ngaøi do Kieâu Traàn Nhö: Kaundinya (skt)—See Kieàu ôû ñôøi quaù khöù coù ngaét moät nhaùnh luùa neùm Traàn Nhö. xuoáng ñaát, neân trong 500 ñôøi phaûi laøm kieáp Kieâu Xa: Proud and luxurious traâu ñeå ñeàn buø, nay tuy mang thaân ngöôøi, Kieâu Xa Da: Kauseya (skt)—Cao Theá Da— nhöng coù hình töôùng vaø tieáng noùi gioáng nhö Kieâu Xaù—Vaûi laøm baèng luïa thoâ—Cloth made loaøi traâu)—Interpreted as chewing the cud; of wild silk. lord of cattle, etc. (with the feet and cud- chewing characteristic of an ox) A man who Kieáu Hoaùn: See Khieáu Hoaùn. became a monk, born with a mouth always Kieàu: ruminating like a cow because of former oral 1) Caàu: Bridge—Cross-beam. sins; he had spilled some grains from an ear of 2) Kieàu Dieãm: Beautiful. corn he plucked in a former life. Kieàu Dieãm: Charming—Graceful. Kieâu Taùt La: Kosala (skt)—See Kieàu Taùt La Kieàu Ñaøm Ni: Gautami (skt)—See Ma Ha Kieâu Thi: See Kieâu Thi Ca. Ba Xaø Ba Ñeà in Vietnamese-English Section. Kieâu Thi Ca: Kausika or Kusika (skt). Kieàu Löông: Nhaãn naïi—A bridge, trampled 1) Coøn goïi laø Kieâu Chi Ca, hoï cuûa Ñeá Thích on by all but patiently bearing them, a (trong Ñaïi Trí Ñoä Luaän, theo Kinh Taïp A synonym for patience, or endurance. Haøm: “Vò Tyø Kheo laïi baïch vôùi Ñöùc Phaät Kieàu Mî: Beautiful. raèng: Baïch Theá Toân, do duyeân gì maø ngaøi Kieàu Nhi: Beloved daughter. Ñeá Thích Ñeà Hoaøn laïi coù teân laø Kieâu Thi Kieàu Nöõ: See Kieàu Nhi. Ca? Ñöùc Phaät noùi vôùi vò Tyø Kheo raèng: Kieàu Phaïm Ba Ñeà: Gavampati (skt)—See Ngaøi Thích Ñeà Hoaøn aáy khi coøn laø ngöôøi Kieâu Phaïm Ba Ñeà. coù hoï laø Kieâu Thi Ca. Vì nhôn duyeân aáy Kieàu Taùt

La: Kosala (skt)—Coøn goïi laø Caâu maø ngaøi coù teân laø Kieâu Thi Ca.")— Sa La, Caâu Taùt La, hay Cö Taùt La. Kausika, of the family of Kusika, family 1) Baéc Kieàu Taùt La: Uttarakosala (skt)—Moät name of Indra. This story is mentioned in vöông quoác coå maø baây giôø laø vuøng Oude, the Maha-Prajna Sastra. naèm veà mieàn Trung AÁn Ñoä (theo Truyeän 2) Coù ngöôøi cho raèng Ñöùc Phaät A Di Ñaø Phaùp Hieån, Baéc Kieàu Taùt La laø teân moät cuõng coù hoï Kieâu Thi Ca: One account says vöông quoác coå ôû mieàn Trung AÁn, khaùc vôùi Amitabha was of the same family name. nöôùc Nam Kieàu Taùt La. Ñaây laø moät trong Kieâu Thöôûng Di: Kausambi (skt)—Moät 16 vöông quoác lôùn thôøi Ñöùc Phaät coøn taïi thaønh phoá coå naèm beân bôø soâng Haèng, naèm beân theá, thuû phuû laø thaønh Xaù Veä, nôi Ñöùc Phaät döôùi Doab. Coù nhieàu ngöôøi cho raèng ñaây laø ñaõ löu truù trong moät thôøi kyø daøi)— vuøng Kusia gaàn Kurrah, nhöng Kusia baây giôø Northern Kosala—An ancient kingdom in laø laøng Kosam naèm beân bôø nhaùnh soâng Jumna, Central India, the modern Oude. Its khoaûng 30 daäm beân treân vuøng Allahabad—An capital is Sravasti, where the Buddha and ancient city on the Ganges, in the lower part of his order stayed for a long period of

time—See Xaù Veä Quoác. Suddhodana to name the infant prince. He 2) Nam Kieàu Taùt La: Daksinakosala (skt)— used to practise ascetic practices with Vöông quoác coå maø baây giôø thuoäc veà caùc Prince Siddhartha when he just left home. tænh trung taâm AÁn Ñoä (theo Taây Vöïc Kyù 2) Vyakarana-Kaundinya (skt)—Theo Eitel thì ngaøi Huyeàn Trang cho raèng vuøng naày trong Trung Anh Phaät Hoïc Töø Ñieån, thì laø vuøng Trung AÁn. Theo Truyeän Phaùp Vyakarana-Kaundinya laø vò toân giaû, xuaát Hieån, ñaây laø nöôùc Ñaït Thaân hay Nam thaân töø moät gia ñình Baø La Moân giaøu coù Kieàu Taùt La, ñeå phaân bieät vôùi Baéc Kieàu trong thaønh Ca Tyø La Veä, sanh ra tröôùc Taùt La, coøn goïi laø Ñaïi Kieàu Taùt La. Ñaây Ñöùc Phaät. Ngöôøi ñaõ ñöôïc Ñöùc Phaät baûo laø nôi maø ngaøi Long Thoï ñaõ töøng löu truù, raèng moät Ñöùc Phaät quaû laø quaù thieâng ñöôïc vua Sa Ña Baø Ha raát kính troïng. Nhaø lieâng ñeå maø ñeå laïi baát cöù xaù lôïi naøo treân vua ñaõ cho xaây moät ngoâi chuøa lôùn naêm traàn theá naày—According to Eitel in The taàng taïi Baït La Vò La. Vò trí thuû phuû cuûa Dictionary of Chinese-English Buddhist nöôùc naày ngaøy nay chöa ai ñònh roõ)— Terms, Vyakarana-Kaundinya, son of a Southern Kosala—An ancient kingdom, very wealthy Brahman family near also in Central India, part of the present Kapilavastu, and was born before the Central Provinces. Buddha. He was the one, who was told by Kieàu Traàn Nhö: Kaundinya (skt). the Buddha that a Buddha is too spiritual 1) Ajnata-Kaundinya (skt)—Kondanna (p)— to leave any relics behind. Teân cuûa moät trong naêm vò ñeä töû ñaàu tieân Kim: cuûa Ñöùc Phaät. OÂng laø ngöôøi treû tuoåi nhaát 1) Kim Tinh: Sukra (skt)—Venus. trong taùm vò Baø La Moân ñöôïc vua Tònh 2) Vaøng hay quyù kim: Hiranya (skt)—Y Laïi Phaïn thænh ñeán leã quaùn ñaûnh Thaùi Töû sô Naõ—Gold or any precious metal. sinh. OÂng nguyeân laø thaùi töû xöù Ma Kieät 3) Baây giôø: Now—The present—At present. Ñaø, laø caäu cuûa Ñöùc Phaät, vaø cuõng laø baïn 4) Maøu saëc sôõ: Suvarna (skt)—Toâ Phaït cuøng tu khoå haïnh vôùi Ñöùc Phaät khi Ngaøi Thích—Of a good or beautiful colour— môùi

xuaát gia (Nhoùm oâng Kieàu Traàn Nhö Golden—Yellow. coù naêm ngöôøi, tröôùc kia theo laøm baïn tu Kim Ba: The moonlight. khoå haïnh vôùi Ñöùc Phaät. Sau khi thaáy Ñöùc Kim Cang: Vajra (skt)—Diamond or Phaät thoï nhaän baùt söõa cuûa naøng Muïc Nöõ adamantine—Bieåu töôïng naêng löïc taâm linh voâ cuùng döôøng, cho raèng Ñöùc Phaät ñaõ thoái thöôïng ñöôïc so saùnh vôùi vieân ngoïc quyù nhaát, taâm treân ñöôøng tìm ñaïo giaûi thoaùt neân hoï kim cöông vôùi söï trong suoát vaø saùng ngôøi cuûa ñaõ ly khai vôùi Phaät. Sau khi Ñöùc Phaät noù, caùc maøu khaùc ñöôïc phaûn chieáu trong aáy, thaønh ñaïo, naêm vò naày laïi gaëp Ñöùc Phaät maø noù vaãn giöõ ñöôïc tính khoâng maøu saéc cuûa taïi vöôøn Loäc Uyeån/Mrgadava trong thaønh noù. Noù coù theå caét ñöùt ñöôïc moïi vaät raén khaùc, Ba La Naïi/Varanasi, ñöôïc Phaät thuyeát trong khi moät moät thöù gì coù theå caét ñöùt ñöôïc giaûng veà Töù Dieäu Ñeá ñeå ñoä hoï trôû thaønh noù—The symbol of the highest spiritual power, nhöõng vò Tyø Kheo ñaàu tieân. Ñaây laø naêm vò which is compared with the gem of supreme ñeä töû ñaàu tieân cuûa Ñöùc Phaät)—Name a value, the diamond, in whose purity and prince of Magadha, uncle and one of the radiance other hues are reflected while it first five disciples of Sakyamuni. He was remains colorless, and which can cut every the youngest and cleverst of the eight other material, itself is being cut by nothing. brahmins who were summoned by King

(A) Nghóa cuûa Kim Cang—The meanings of Kim Cang Boà Taùt: There are several Vajra- Vajra: bodhisattvas: 1) Kim Cang chuøy cuûa vua Trôøi Ñeá Thích: 1) Kim Cang Nhaân Boà Taùt: Vajrahetu The thunderbolt of Indra, often called the bodhisattva. diamond club. 2) Kim cang Thuû Boà Taùt: Vajrapani 2) Bieåu töôïng cuûa maët trôøi: A sun symbol. bodhisattva. 3) Moät trong thaát baûo: One of the seven 3) Kim Cang Baûo Boà Taùt: Vajraratna precious stones (saptaratna). bodhisattva. (B) Ba ñaëc taùnh cuûa Kim Cang—Three 4) Kim Cang Taïng Boà Taùt: Vajragarbha special natures of diamond: bodhisattva. 1) Cöùng raén: Solid—Firm. 5) Kim Cang Chaâm Boà Taùt: Vajrasuci 2) Chieáu saùng: Bright—It has brilliance. bodhisattva. 3) Saéc beùn: Sharp—It is piercing—Trong 6) Kim Cang Töôùng Boà Taùt: Vajrasena Phaät giaùo, kim cang coù theå caét ñöùt moïi bodhisattva. phieàn naõo, khieán cho chuùng sanh coù ñöôïc 7) Kim Cang Taùc Boà Taùt: Vajrapasa ñaïi trí ñeå tieán ñeán taâm Boà ñeà—In bodhisattva. Buddism, vajra can cut off all afflictions of 8) Kim Cang Caâu Boà Taùt: Vajrankusa living beings so that they can open great bodhisattva. wisdom and advance to bodhi-mind. 9) Kim Cang Höông Boà Taùt: Vajradhupa Kim Cang Baûo Giôùi: Nhaát Taâm Kim Cang bohisattva. Baûo Giôùi hay Ñaïi Thöøa giôùi trình baøy trong 10) Kim Cang Quang Boà Taùt: Vajratejah Kinh Phaïm Voõng—The Mahayana rules bodhisattva. according to the Brahma Net sutra. 11) Kim Cang Phaùp Boà Taùt: Vajradharma ** For more information, please see Boán Möôi bodhisattva. Taùm Giôùi Khinh. 12) Kim Cang Lôïi Boà Taùt: Vajratiksna Kim Cang Baûo Taïng: Theo Kinh Nieát Baøn, bodhisattva. Baûo Taïng Kim Cang goàm Nieát Baøn vaø Boà Ñeà Kim Cang Boä: Vajrapani (skt)—Nhoùm Kim taâm, laø nguoàn taâm cuûa moïi chuùng sanh— Cang trong Kim Cang Giôùi hay Thai Taïng Giôùi According to the Nirvana Sutra, the (caùc vò toân tay caàm chaøy Kim Cang neâu cao trí “Diamond” treasury, i.e. nirvana and

the pure cuûa Ñöùc Nhö Lai, 13 vò toân trong Kim Cang bodhi-mind, as the source of the mind of all Thuû beân traùi cuûa Ñöùc Ñaïi Nhaät Nhö Lai) — sentient beings. Groups of the same in the Vajradhatu or Kim Cang Baùt Nhaõ Ba La Maät Ña: Garbhadhatu mandalas. Vajracchedika Prajnaparamita—See Kinh Kim Kim Cang Boä Boà Taùt: Vajrapani- Cang Baùt Nhaõ Ba La Maät Ña in Appendix A bodhisattva (skt)—Kim Cang Boä Taùt Ñoûa—Vò (6). Boà Taùt trong Kim Cang Boä nhö Boà taùt Phoå Kim Cang Baát Hoaïi: Hieàn—Vajrapani-bodhisattva, especially P'u- 1) Taùnh chaát baát hoaïi cuûa kim cöông: The Hsien (Samantabhadra). indestructibility of the diamond. Kim Cang Caâu Vöông: The Vajra Hook 2) Kim Cang thaân baát hoaïi cuûa Ñöùc Phaät: King. The diamond indestructible body of the Kim Cang Chaâm: Vajrasena (skt)—Kim kim Buddha. cang—The straight vajra.

Kim Cang Chuùng: Quyeán thuoäc cuûa chö maharaja as an opponent of evil, he is one Kim Cang Thaàn—The retinue of the of the guardians of Buddhism. He has Vajradevas. either three faces and six arms, or one Kim Cang Chöû: Chaøy Kim Cang raát beùn— face and four arms. He is a fierce guardian The Vajra or thunderbolt. It is generally sharp of the north in the region of Amoghasiddhi as such, but has various other forms. in the Vajradhatu—See Nguõ Phaät. 1) Moät loaïi vuõ khí cuûa binh lính AÁn Ñoä: The 2) Vò Boà Taùt coù raêng nanh: A Bodhisattva Vajra is also interpreted as a weapon of with the fangs. Indian soldier. Kim Cang Dieät Ñònh: Kim cang dieät ñònh laø 2) Maät giaùo vaø nhöõng toâng phaùi khaùc duøng giai ñoaïn sau cuøng cuûa Boà Taùt vôùi trí tueä baát Kim Cang Chöû nhö moät bieåu töôïng cuûa trí hoaïi—Diamond meditation, the last stage of a tueä vaø söùc maïnh ñeå chaët ñöùt phieàn naõo vaø bodhisattva, characterized by firm and khaéc phuïc ma chöôùng: It is employed by indestructible knowledge, penetrating all the esoteric sects, and others, as a symbol reality. of wisdom and power over illusion and Kim Cang Duï Ñònh: Vajra-meditation—See evil spirits. Kim Cang Ñònh and Kim Cang Tam Muoäi. 3) Ñoäc Coå Kim Cang Chöõ: Khi thaúng thì Kim Kim Cang Ñaøi: Diamond Lotus. Cang Chöû ñöôïc goïi laø "Ñoäc Coå"—When Kim Cang Ñaøm: Hoûa Vieän—Giôùi AÁn—Maät straight as a sceptre it is one limbed vajra. Phong AÁn—Voøng troøn löûa ngaên caám söï xaâm 4) Tam Coå Kim Cang Chöû: Khi coù ba chia thì nhaäp cuûa ma quyû—Diamond-blaze, acircle of goïi laø "tam coå"—When it has three fire to forbid the entry of evil spirits. prongs, it is called "three-pronged" vajra. ** For more information, please see Hoûa AÁn, 5) Nguõ Coå Kim Cang Chöû: Khi coù naêm chia Hoûa Giôùi, and Hoûa Vieän. thì goïi laø "nguõ coå"—When it has five Kim Cang Ñaûnh: prongs, it is called "five-pronged" vajra. 1) Vöông mieän Kim Cang: The vajra 6) Cöûu Coå Kim Cang Chöû: Khi coù chín chia (diamond) apex or crown. thì goïi laø "cöûu coå"—When it has nine 2) Teân goïi chung caùc kinh cuûa Maät Giaùo: A prongs, it is called "nine-pronged" vajra. general name of the esoteric doctrine and Kim Cang Daï Xoa: Vajrayaksa (skt). sutras of Vairocana. 1) Vò Thaàn Hoä Phaùp thöôøng ñöôïc ñaët ngay Kim Cang Ñaûnh Kinh: Kim Cang Ñaûnh coảng cuûa caùc chuøa. Kim Cang Daï Xoa hay Kinh laø kinh chính cuûa Kim cang Ñaûnh Toâng, Phaãn noä Minh Vöông, laø moät trong naêm vò moät trong ba boä kinh chính cuûa Chaân Ngoân Minh Vöông,

ngöôøi hoä trì Phaät phaùp, Giaùo—Vajra-crown sutra, the authority for the nhöng laïi laø keû thuø cuûa ma quyû. Vò naày coù Vajra-Crown sect, one of the three main sutras ba maët saùu tay hay moät maët boán tay, truï of the Shingon. taïi phöông Baéc, laø vò Phaãn Noä Toân Baát Kim Cang Ñònh: Vajrasamadhi (skt)—Kim Khoâng Thaønh Töïu Nhö Lai ôû phöông Baéc Cang Duï Ñònh—Kim Cang Tam Muoäi—Thieàn trong nguõ trí Nhö Lai (nguõ Phaät) cuûa Kim ñònh cuûa Boà taùt ôû ngoâi toái haäu. Ngöôøi tu haønh Cang Giôùi—The guardian spirits vaø ñaéc pheùp thieàn ñònh naày seõ ñöôïc trí beàn represented on the temple gates. One of vöông, saéc beùn vaø baát hoaïi nhö kim cöông, coù the five kings of hells or messengers and theå caét ñöùt taát caû phieàn naõo vaø taø kieán thieân manifestation of Vairocana. The fierce leäch—Vajra-meditation—Samadhi as a state

of great stability, that of the last stage of the Nirnamakaya. Bodhisattva, characterized by firm, • Kimg Cang Giôùi laø yeáu toá thöù saùu cuûa indestructible knowledge, penetrating all taâm, noù bieåu hieäu baèng moät hình tam giaùc reality; attained after all remains of illusion muõi chuùi xuoáng vaø maët traêng troøn töôïng and wrong views have been cut off. tröng cho trí tueä hay söï hieåu bieát—It is the ** For more information, please see Kim Cang sixth element of “Conscious mind,” and is Tam Muoäi. symbolized by a triangle with the point Kim Cang Ñoaïn: Vajracchedika (skt)—Caét downwards and by the full moon, which ñöùt Kim Cang, moät ñoaïn vaên ngaén trong Kinh represents “wisdom” or “understanding.” Baùt Nhaõ Ba La Maät Ña—Diamond cutter, a • Kim Cang Giôùi töông öùng vôùi “quaû.”— short paragraph in the Perfection of Wisdom Vajradhatu corresponds to fruit or effect. Sutra (Prajnaparamita Sutra)—See Kinh Kim • Kim Cang giôùi laø vuõ truï ñöôïc nhìn nhö laø Cang in Appendix G. söï theå hieän cuûa Ñöùc Phaät Tyø Loâ Giaù Na Kim Cang Ñoàng Töû: Vajrakumara (skt). maø hình aûnh cuûa Ngaøi ñöôïc phaûn chieáu 1) Kim Cang Söù Giaû cuûa chö Phaät vaø chö Boà trong taâm cuûa moïi chuùng sanh: Vajradhatu Taùt: A Vajra-messenger of the Buddhas or is the universe viewed as the Bodhisattvas. manifestation of Vairocana Buddha whose 2) Hoùa thaân cuûa Ñöùc Phaät A Di Ñaø thaønh image is reflected in the heart of every moät ñöùa treû tay caàm kim cöông chuøy, maët being. coù veû phaãn noä: An incarnation of Kim Cang Giôùi Nguõ Boä: Five divisions of Amitabha in the form of a youth with the Vajradhatu represented by five Dhyani- fierce looks holding a vajra. Buddhas: Kim Cang Giôùi: Vajradhatu (skt). 1) Trung Ñaøi Ñaïi Nhöït Nhö Lai: Vairocana • Kim Cang giôùi laø moät phaàn töû cuûa vuõ truï; in the center. noù laø TRÍ ÑÖÙC baát hoaïi cuûa Ñöùc Tyø Loâ 2) Ñoâng Ñoä A Suùc Beä Phaät: Aksobhya in the Giaù Na; noù khôûi leân töø trong Thai Taïng east. Giôùi—The Diamond or Vajra realm, 3) Nam Phöông Baûo Sanh Phaät: element of the universe; it is the wisdom Ratnasambhava in the south. of Vairocana in its indestructibility and 4) Taây Phöông A Di Ñaø Phaät: Amitabha in activity; it arises from the Garbhadhatu the west. (the womb of all things). 5) Baéc Phöông Baát Khoâng Thaønh Töïu: • Kim Cang Giôùi ñöôïc dieãn dòch laø “Trí” Amoghasiddhi or Sakyamuni in the north. giôùi—Vajradhatu is interpreted as the ** For more information, please see Nguõ Phaät realm of intellection. Kim Cang Giôùi

Thai Taïng Giôùi: • Kim cang giôùi tieâu bieåu cho theá giôùi taâm Vajradhatu and Garbhadhatu (skt). linh cuûa söï toaøn giaùc: The Vajradhatu (I) Kim Cang Giôùi: Vajradhatu (skt)—See represents the spiritual world of complete Kim Cang Giôùi. enlightenment. (II) Thai Taïng Giôùi: Garbhadhatu (skt). • Maät Giaùo coi Kim Cang Giôùi laø Phaùp 1) Thai Taïng Giôùi laø kho chöùa moïi lyù luaän Thaân, trong khi Hieån Giaùo thì coi noù nhö cuûa trí: Garbhadhatu is the womb or store laø Hoùa Thaân: The esoteric Dharmakaya of the Vairocana reason or principles of doctrine as contrasted with the exoteric the wisdom. 2) Nôi toàn chöùa taát caû moïi LYÙ LUAÄN cuûa Tyø

Loâ Giaù Na baát hoaïi trí—The womb or (skt)—Vò Boà Taùt tay caàm chuoâng trong Kim store of the Vairocana reason or principles Cang Maïn Ñoà La—A Bodhisattva holding a of the Vairocana's indestructible bell in the Vajradhatu mandala. wisdom—The womb or store of all things. Kim Cang Luaân: 3) Thai Taïng Giôùi ñöôïc dieãn dòch nhö laø chaát 1) Kim Cang Phaùp Luaân: Baùnh xe Phaùp Kim lieäu caên baûn cuûa Kim Cang Giôùi— cang—The diamond or vajra wheel. Garbhadhatu is interpreted as the 2) Kim Cang Thöøa: Vajrayana (skt)— substance underlying the Vajradhatu Symbolical of the esoteric sects. (realm of intellection). 3) Kim luaân cuûa taàng ñaát thaáp nhaát: The 4) Thai Taïng Giôùi töông öùng vôùi nhaân: lowest of the circles beneath the earth. Garbhadhatu corresponds to the cause. Kim Cang Luaân Sôn: See Kim Cang Vi Kim Cang Hoä Boà Taùt: Vò Boà Taùt baûo hoä Sôn. che chôû cho con ngöôøi vôùi loøng ñaïi bi nhö moät Kim Cang Luaân Toïa: See Ñaïi Nhaân Ñaø La chieác noùn saét bao boïc—The Bodhisattva Vajra Toïa. pala, who protects men like a helmet and Kim Cang Löïc: Söùc maïnh nhö kim cöông, surrounds them like mail by his great pity. söùc maïnh khoâng ai choáng noåi—Vajra-power— Kim Cang Hueä: Trí tueä thaáu roõ lyù cuûa thöïc Irresistible strength. töôùng maø phaù vôõ chö töôùng hay trí tueä aûo Kim Cang Löïc Só: See Kim Cang Thaàn, Kim giaùc—Diamond-wisdom, which by its reality Cang Daï Xoa, and Kim Cang Maät Tích. overcomes all illusory knowledge. Kim Cang Maïn Ñoà La: See Kim Cang Kim Cang Khaåu: Lôøi noùi hay giaùo thuyeát Giôùi, and Kim cang Giôùi Nguõ Boä. xuaát ra töø kim khaåu cuûa Phaät beàn vöõng nhö Kim Cang Maät Tích: Maät Tích Kim Cang— kim cöông baát hoaïi—Diamond mouth (of a Maät Tích Löïc Só—Kim Cang Löïc Só—Kim Buddha)—The diamond-like firmness of the Cang Thuû—Chaáp Kim Cang—Nhöõng vò tay Buddha doctrine. caàm chaøy kim cang theå hieän ñaïi uy uûng hoä Kim Cang Kinh: Vajracchedika- Phaät phaùp. Ñöùc Ñaïi Nhaät Nhö Lai laáy caùc vò prajnaparamita-sutra—Kim cang Naêng Ñoaïn Kim Cang Maät Tích naày laøm noäi quyeán; laáy Baùt Nhaõ Ba La Maät Kinh, toùm löôïc coâ ñoïng caùc vò Phoå Hieàn, Vaên Thuø laøm ñaïi quyeán hay cuûa Kinh Baùt Nhaõ Ba La Maät Ña Kinh, tröôùc ngoaïi quyeán. Cuõng nhö Ñöùc Phaät Thích Ca tieân ñöôïc dòch sang Hoa ngöõ bôûi ngaøi Cöu Ma Maâu Ni laáy caùc vò Thanh Vaên nhö Xaù Lôïi La Thaäp, sau ñoù coù nhieàu baûn dòch khaùc—The Phaát, Muïc Kieàn Lieân..., laøm noäi quyeán, laáy Diamond Sutra, a condensation of the caùc vò Boà Taùt laøm ñaïi quyeán—The deva-Prajnaparamita; first translated into Chinese guardians of the secrets of Vairocana, his

inner Kumarjiva, later by others. or personal group of guardians in contrast with ** For more information, please see Kinh Kim the outer or major group of P'u-Hsien, Cang Baùt Nhaõ Ba La Maät Ña. Manjusri, etc. Similarly, Sariputra, or Kim Cang Linh: Chuoâng Kim Cang coù coâng Maudgalyayana, the sravakas, etc., are the duïng laøm taêng söi chuù taâm vaø phaán chaán ngöôøi inner guardians of Sakyamuni, the nghe—The diamond or vajra bell for attracting Bodhisattvas being the major group. the attention of the objects of worship, and Kim Cang Moân: Coảng Kim Cang trong Thai stimulating all who hear it. Taïng Maïn Ñoà La—The diamond door of the Kim Cang Linh Boà Taùt: Vajra-ghanta Garbhadhatu mandala.

Kim Cang Ngöõ Ngoân: See Kim Cang Nieäm Kim Cang Quyeàn Boà Taùt: Moät trong nhöõng Tuïng. vò Boà Taùt trong nhoùm Kim Cang—One of the Kim Cang Nieäm Tuïng: Kim cang Ngöõ Bodhisattvas in the Diamond group. Ngoân—Nieäm thaàm—Silent repetition. Kim Cang Saùt: Vajraksetra (skt)—Teân goïi Kim Cang Phan: Vajraketu (skt)—Côø treo caùc chuøa hay töi vieän—Buddhist monastery or treân coät ñaàu roàng—A flag hung to a pole with building. a dragon's head. Kim Cang Taùc: Vajrapasa (skt)—Daây thoøng Kim Cang Phan Boà Taùt: Vajraketu loïng kim cang trong tay cuûa Baát Ñoäng Minh Bodhisattva (skt)—Vò Boà Taùt caàm côø, moät Vöông—The diamond lasso or noose in the trong 16 vò Boà Taùt trong nhoùm Kim Cang hand of the subduer of demons (Arya- Giôùi—The flag-bearer, one of the sixteen in achlanatha-raja) and others. the Vajradhatu group. Kim Cang Taùc Boà Taùt: Kim Cang Taùc Boà Kim Cang Phaùp Giôùi Cung: Cung ñieän cuûa Taùt trong Kim cang Giôùi Maïn Ñoà La, ngöôøi Thai Taïng Giôùi, nôi truï cuûa Ñöùc Ñaïi Nhaät Nhö mang löôùi töø bi quaán laáy taâm hoàn cuûa chuùng Lai (kim cöông laø thöïc töôùng cuûa Nhö Lai, sanh höõu tình—Vajrapasa-bodhisattva in the phaùp giôùi laø trí theå cuûa thöïc töôùng. Phaùp thaân Vajradhatu mandala, who carries the snare of cuûa Ñöùc Ñaïi Nhaät Nhö Lai truï ôû trí theå cuûa compassion to bind the souls of the living. thöïc töôùng)—The palace or shrine of Kim Cang Tam Muoäi: Vajravimbopama Vairocana in the Garbhadhatu. (skt)—Tam muoäi thoâng suoát caùc phaùp gioáng Kim Cang Phaät: Vajra-buddha (skt)—Ñöùc nhö Phaät taùnh chaân nhö. Ñaây laø loaïi tam muoäi Ñaïi Nhaät Nhö Lai, coù luùc chæ Ñöùc Thích Ca cao nhaát maø ngöôøi tu Phaät coù theå ñaït ñöôïc. Maâu Ni nhö laø hoùa thaân cuûa chaân lyù, trí tueä vaø Nhôø tam muoäi naày maø ngöôøi tu coù theå ñoaïn thanh tònh—Vairocana, the Sun-Buddha; dieät caùi hình thöùc vi teá nhaát cuûa phieàn naõo—A sometimes applied to Sakyamuni as samadhi on the idea that all things are of the embodiment of the Truth, of Wisdom, and of same Buddha-nature. This is the highest Purity. samadhi attainable by the Buddhist yogin who Kim Cang Phaät Töû: Con cuûa Kim Cang by this destroys the subtlest form of the klesa. Phaät hay con cuûa Ñöùc Ñaïi Nhaät Nhö Lai, töø ** For more information, please see Kim Cang duøng ñeå chæ nhöõng ngöôøi môùi ñöôïc laøm pheùp Ñònh. gia nhaäp vaøo Maät Giaùo—Son of the Vajra- Kim Cang Taïng: Vajragarbha (skt). buddha, i.e. of Vairocana, a term applied to 1) Kho Taïng Kim Cang: The Diamond those newly baptized into the esoteric sect. treasury. Kim Cang Quaùn: Pheùp Kim Cang quaùn laø 2) Vò Boà Taùt trong Kinh Laêng Giaø: The pheùp quaùn

xuyeân qua chaân lyù—The diamond Bodhisattva in the Lankavatara sutra. insight or vision which penetrates into reality. Kim Cang Taïng Boà Taùt: Vajra Treasury Kim Cang Quyeàn: Naém tay Kim Cang hay Bodhisatva. hai tay naém laïi vaø ñeå ngay tröôùc ngöïc (coù boán Kim Cang Taïng Vöông: loaïi quyeàn: naém tay thoâng thöôøng, ñeå ngoùn caùi 1) Kieáp keá tieáp cuûa Kim cang Taïng Boà Taùt: naèm thaúng, ñaët ngoùn caùi vaøo loøng baøn tay, A form of the next entry of the Vajra naém tay laïi vôùi nhau)—Vajra-fist—The hands Treasury Bodhisattva. doubled together on the breast. 2) Ñöùc Phaät Thích Ca Maâu Ni: Sakyamuni Buddha.

Kim Cang Taùt Ñoûa: Vajrasattva-mahasattva which Vairocana dwells. (skt)—Kim Cang Thuû. Kim Cang Thaân: Kieân Thaân (thaân kieân 1) Bí Maät Chuû Phoå Hieàn, vò toå thöù hai trong coá)—Chaân Thaân (thaân chaân thaät)—Thaân kim taùm vò toå Chaân Ngoân, vò toå thöù nhaát laø cang baát hoaïi cuûa Phaät—Golden body—The Ñöùc Ñaïi Nhaät Nhö Lai: A form of P'u- diamond body, the indestructible body of Hsien (Samantabhadra), reckoned as the Buddha. second of the eight patriarchs of the Kim Cang Thaàn: Shingon, Vairocana was the first. 1) Vò Thaàn hoä phaùp (baûo hoä chö Taêng)— 2) Caùc vò Chaáp Kim Cang Thaàn, hay caùc vò The guardian spirits of the Buddhist order. Boà Taùt, ñaëc bieät chæ ngaøi Kim Cang 2) Töôïng hoä phaùp lôùn nôi coång caùc töï vieän: Nguyeät Luaân ôû Ñoâng ñoä cuûa Kim Cang The large idols at the gate (entrance) of Maïn Ñoà La: All vajra-beings, or vajra- Buddhist monasteries. bodhisattvas; especially those in the moon ** For more information, please see Kim circle in the east of the Diamond mandala. Cang Thuû, Kim Cang Daï Xoa, and Kim 3) Ngaøi Nhaát Thieát Nghóa Thaønh Töïu Boà taùt Cang Maät Tích. (tieàn thaân cuûa Ñöùc Phaät Thích Ca): Kim Cang Theå: Thaân theå beàn vöõng nhö kim Sakyamuni in a previous incarnation as a cöông, noùi veà coâng ñöùc cuûa Phaät thaân (thaân vajrasattva. cuûa Nhö Lai laø theå kim cöông. Moïi thöù aùc ñeàu 4) Taát caû chuùng höõu tình ñeàu laø "Kim cang ñaõ caét ñöùt, moïi ñieàu vui söôùng ñeàu ñaõ huaân Taùt Ñoûa" vì taát caû ñeàu coù Phaät tính: All taäp)—The diamond body, that of Buddha and beings are vajrasattva, because of their his merit. Buddha-nature. Kim Cang Thieân: Vò Trôøi hoä phaùp trong 5) Taát caû nhöõng ngöôøi sô cô tín haønh ñeàu laø nhoùm Kim Cang Giôùi—The vajra-deva in the Kim Cang taùt Ñoûa: All beginners in the Vajradhatu group. faith and practice are vajrasattva. Kim Cang Thuû: Vajrapani (skt)— 6) Taát caû quyeán thuoäc cuûa Ngaøi A Suùc Beä 1) Vò Thaàn tay caàm Kim Cang Chuøy: A Phaät ñeàu laø Kim Cang Taùt Ñoûa: All the holder (protector) of the vajra. retinue of Aksobhya are vajrasattva. 2) Hình aûnh hay daáu hieäu Kim Cang Chuøy: 7) Baát cöù vò Ñaïi Phoå Hieàn (baát cöù ai thaønh Any image or symbol of a Vajra. töïu möôøi theä nguyeän lôùn ñeàu laø tröôûng töû ** For more information, please see Ñaïi Nhö Lai, vaø ñeàu ñöôïc goïi laø Phoå Hieàn) Thaéng Kim Cang and Kim Cang Maät Tích. naøo cuõng ñeàu laø Kim Cang Taùt Ñoûa: Any Great P'u-Hsien is a vajrasattva. Kim Cang Thuûy: Nöôùc Kim Cöông, teân moät thöù nöôùc maø ngöôøi thoï giôùi phaûi uoáng khi laøm Kim Cang Taâm: Caùi taâm lôùn cuûa Boà Taùt nghi thöùc quaùn ñaûnh trong Maät Giaùo— beàn vöõng vaø baát hoaïi nhö kim cöông— Diamond or Vajra-water, drunk by a person Diamond heart, that of a

bodhisattva, i.e. who receives the esoteric baptismal rite. infrangible, unmoved by illusion. Kim Cang Thöøa:Vajrayana (skt)—Teân khaùc Kim Cang Taâm Ñieän: Baát Hoaïi Kim Cang cuûa toâng phaùi Chaân Ngoân, giaùo phaùp saéc beùn Quang Minh Taâm Ñieän hay Kim Cang Giôùi nhö kim cöông. Kim Cang Thöøa thöôøng ñöôïc Maïn Ñaø La, nôi truï cuûa Phaät Tyø Loâ Giaù Na— goïi ñôn giaûn laø Phaät Giaùo Taây Taïng vaø noù The shrine of the indestructible diamond- ñöôïc chia ra laøm boán toâng phaùi chính: brillant heart—The Vajradhatu (mandala) in Nyingmapa, Kagyupa, Sakyapa vaø Gelugpa—

The Diamond Vehicle, another name of the of sitting. Shingon. The Vajrayana is simply often called Kim Cang Trí: Tibetan Buddhism, and it is divided into four 1) For more information, please see Töï Giaùc main sects: Nyingmapa, Kagyupa, Sakyapa Thaùnh Trí. and Gelugpa. 3) Kim Cang Trí Phaùp Sö—Dharma Master 1) Nyingmapa: Giaùo phaùi Nyingmapa laø giaùo Vajrabodhi: phaùi coå nhaát cuûa Phaät giaùo Taây Taïng, • Teân cuûa moät vò sö ngöôøi Taây AÁn, ñeán ñöôïc ngaøi Lieân Hoa Sinh hay Ñaïo sö Trung Quoác vaøo khoaûng naêm 619 sau Taây Rinpoche saùng laäp vaøo theá kyû thöù 8 döôùi Lòch, döôùi thôøi nhaø Ñöôøng; ngöôøi ta noùi trieàu vua Trisong Detsen: The Nyingmapa oâng chính laø ngöôøi ñaàu tieân giôùi thieäu Du sect is the oldest Tibetan Buddhism, Giaø Luaän vaø laø sô toå cuûa Maät Toâng taïi founded by Padmasambhava or Guru Trung Quoác, nhöng coù thuyeát laïi cho raèng Rinpoche in the 8th century under the reign chính A Muïc Khö Baït Trieát La môùi chính of King Trisong Detsen (742-797). laø Sô Toå Maät Toâng Trung Quoác—Name 2) Kagyupa: Phaùi Kagyupa ñöôïc thaønh laäp of an Indian monk who came to China bôûi Marpa Chokyi Lodoe, moät dòch giaû around 619 A.D., during the T'ang Taây Taïng noåi tieáng vaøo theá kyû 11 vaø vò dynasty; he is said to have introduced the ñaïi ñeä töû cuûa ngaøi laø ngaøi Milarepa vaøo Yogacara system and founded the esoteric theá kyû thöù 12: The Kagyupa sect was school, but this is attributed to founded by Marpa Chokyi Lodoe (1012- Amoghavajra. 1099), a famous Tibetan translator in the • Kim Cöông Trí (Vajrabodhi 663-723): OÂng 11th century and his outstanding disciple laø ngöôøi Nam AÁn, hoïc ñaïo taïi Na Lan Ñaø. Milarepa (1040-1123) in the 12th century. Naêm 15 tuoåi oâng sang Taây AÁn vaø hoïc taäp 3) Sakyapa: Phaùi Sakyapa ñöôïc vò dòch giaû Nhaân Minh Luaän trong boán naêm vôùi Phaùp Taây Taïng laø Drogmi Sakya Yeshe saùng Xöùng (Dharmakirti), nhöng trôû veà Na Lan laäp vaøo theá kyû thöù 11: The Sakyapa sect Ñaø ñeå thoï ñaïi giôùi. Trong saùu naêm, oâng was founded by the Tibetan translator chuyeân hoïc Luaät (Vinaya) vaø trung Quaùn Drogmi Sakya Yeshe (992-1074) in the Luaän (Madhyamika) vôùi Santabodhi, ba 11th century. naêm keá ñoù oâng nghieân cöùu Du Giaø Luaän 4) Gelugpa: Phaùi Gelugpa laø phaùi treû nhaát vaø (Yogacara) cuûa Voâ Tröôùc, Duy Thöùc Luaän ñoâng nhaát trong caùc phaùi Taây Taïng, ñöôïc (Vijnaptimatra) cuûa Theá Thaân vaø Bieän ngaøi Toâng Khaùch Ba hay Je Rinpoche Trung Bieân Luaän (Madhyanta-vibhanga) saùng laäp vaøo theá kyû thöù 14: The Gelugpa cuûa An Hueä (Sthiramati) vôùi Jinabhadra sect, the youngest and largest among the tati Ca Tyø La Veä, vuøng Baéc AÁn. Roài baûy schools of Tibetan Buddhism, was founded naêm sau nghieân cöùu Kim Cang Ñaûnh

by Thongkhapa (1357-1419) or Je (Vajra-sekhara) vaø caùc kinh Maät giaùo Rinpoche in the 14th century. khaùc vôùi Long Trí (Nagabodhi) ôû Nam AÁn. Kim Cang Toïa: Vajrasana (skt). Sau cuøng, oâng ñaùp thuyeàn theo ñöôøng 1) Kim Cang Toøa nôi Ñöùc Phaät ngoài khi ñaéc Nam Haûi ñeán Laïc Döông vaøo naêm 720. Chaùnh Ñaúng Chaùnh Giaùc—Bodhimanda— OÂng dòch thuaät nhieàu kinh ñieån quan troïng Buddha's seat on attaining cuûa Maät giaùo, nhö Kim Cang Ñaûnh, vaân enlightenment—The Diamond throne. vaân. Naêm 741, trong luùc ôû Tröôøng An, oâng 2) Daùng veû luùc ngoài: The posture or manner ñöôïc pheùp trôû veà AÁn Ñoä nhöng maát treân

ñöôøng veà Laïc Döông: Vajrabodhi came located in Bình Cang hamlet, Bình Thaïnh from South India, became a novice at village, Thuû Thöøa district, Long An province, Nalanda. At the age of fifteen he went to South Vietnam. Kim Cang Pagoda was built in West India and studied logic for four years the middle of the nineteenth century and has under Dharmakirti, but came again to been rebuilt many times. The copies of the Nalanda where he received full ordination Diamond Sutra in Chinese character, engraved at twenty. For six years he devoted in wood, has still been kept in the pagoda. himself to the study of Discipline Kim Cang Vi Sôn: (Vinaya) text and the Middle Doctrine 1) Nuùi Thieát Vi bao quanh theá giôùi: The (Madhyamika) under Santabodhi; for three concentric iron mountains about the world. years he studied the Yogacara by Asanga, 2) Nuùi Tu Di: The Sumeru. the Vijnaptimatra by Vasubandhu and the 3) Kim Sôn, teân cuûa moät ngoïn nuùi trong Madhyanta-vibhanga by Sthiramati under huyeàn thoaïi: Golden Mountain, name of a Jinabhadra, at Kapilavastu, North India; fabulous mountain. and for seven years he studied the Kim Cang Vieâm: See Hoûa Giôùi and Hoûa Diamond Head (Vajra-sekhara) and other Vieän. mystical texts under Nagabodhi, in South Kim Cang Vöông: Caùi thuø thaéng (maïnh nhaát India. At last, he sailed to the southern sea vaø toát nhaát) cuûa kim cang—The Vajra-king, and reached Lo-Yang, China, in 720. He i.e. the strongest, or finest, e.g. a powerful bull. translated several important mystical texts, Kim Cang Vöông Baûo Giaùc: Ngoïc Ma Ni such as the Vajra-sekhara. In 741, while in naåy nôû trong Voâ Thöôïng Giaùc, ñöùc hieäu cuûa Ch'ang-An, he obtained permission to Nhö Lai Chaùnh Giaùc—The diamond royal-gem return to India, but on his way he died in enlightenment, i.e. that of the Buddha. Lo-Yang. Kim Cang Vöông Boà Taùt: Moät trong 16 vò Kim Cang Trí Tam Taïng: Vajrabodhi Boà Taùt trong Kim Cang Giôùi—The Diamond (skt)—Baït Vieát La Boà Ñeà—See Kim Cang Trí King Bodhisattva, one of the sixteen (2). bodhisattvas in the Diamond realm. Kim Cang Tröôïng: See Kim Cang Chöû. Kim Chi Ngoïc Dieäp: Gold branches and Kim Cang Tueä: Diamond wisdom—See Kim jade leaves—Noble. Cang Hueä. Kim Coát: Xaù lôïi cuûa Ñöùc Phaät—Golden Kim Cang Töû: Rudraksa (skt)—Haït kim bons, i.e. Buddha's relics. cang ñeå laøm chuoãi—A seed similar to a Kim Cöông: See Kim Cang. peachstone used for beads. ** For more information, please see AÙc Xoa, Kim Ñaïi Vöông: Vò Thaàn baûo hoä khaùch löõ and AÙc Xoa Tuï. haønh, Thieân Thuû Quaùn AÂm—Protector of travellers, shown in the train of the 1,000-hand Kim Cang Töï: Teân cuûa moät ngoâi chuøa toïa Kuan-Yin. laïc trong aáp Bình Cang,

xaõ Bình Thaïnh, huyeän Thuû Thöøa, tænh Long An, Nam Vieät Nam. Kim Ñeà: Kanthaka-asvaraja (skt)—Teân cuûa Chuøa Kim cang ñöôïc döïng leân vaøo giöõa theá kyû con ngöïa Kieán Traéc maø Ñöùc Phaät ñaõ côõi ñi thöù 17 vaø ñaõ ñöôïc truøng tu nhieàu laàn. Trong trong ñeâm xuaát gia—Name of the steed on chuøa hieän coøn baûn Kinh Kim Cang baèng chöõ which Sakyamuni left his home. Haùn ñöôïc khaéc treân goã—Name of a pagoda Kim Ñòa: Kim Ñieàn—Töï vieän Phaät giaùo (do

tích tröôûng giaû Tu Ñaït laáy vaøng mua Kyø kieán truùc thôøi Taây Sôn. Coảng tam quan Vieân)—A Buddhist monastery. cuûa chuøa coù kieán truùc goã ñoäc ñaùo, ñöôïm Kim Ñòa Quoác: Suvarnabhumi (skt)—Moät daùng veû cung ñình. Noåi baäc coøn coù nhöõng nöôùc veà phía nam thaønh Hoa Töû, vua A Duïc böùc chaïm troã hình roàng vaø hoa noåi treân ñaõ göûi ñoaøn truyeàn giaùo Phaät giaùo ñeán hoaèng maët goã heát söùc tinh xaûo: Name of an phaùp taïi ñaây—A country south of Sravasti, to ancient temple, located in Nghi Taøm which Akosa sent missionaries. hamlet, Quaûng An village, Töø Lieâm Kim Gia: Tröôøng phaùi maø mình ñang theo—disrict, Hanoi, North Vietnam. Its old The present school—My school or sect. name was Ñoáng Long Temple, built in the Traàn dynasty (1225-1413) on an old floor Kim Haø: See Kim Sa Haø. of a house where Princess Töø Hoa, King Kim Keâ: Gaø vaøng vaø haït thoùc trong mieäng. Lyù Thaàn Toâng's daughter, was born. The Ñem gaø vaøng ví vôùi lôøi saám cuûa Toả Boà Ñeà Ñaït house was once turned into a plantation Ma—The golden cock or fowl, with a grain of for growing mulberry and silk worms. This millet in its beak, a name for Bodhidharma. is why the village is called Nghi Taøm. In Kim Khaåu: The golden mouth of the Buddha. 1639, the temple was repaired and Kim Khaåu Quyû: Chaâm khaåu quyû—Quyû coù renamed Ñaïi Bi. In the thirty-second Leâ coả nhoû nhö caây kim—Needle-mouth ghosts, Caûnh Höng year (1771), it was rebuilt with mouth so small that they cannot satisfy again, and given the present name, Kim their hunger or thurst. Lien Temple. In 1792, it was restored on Kim Khu: See Kim Thaân. the larger scale and has been Kim Lai: The present and the future. resconstructed many times. At present, Kim Lan Caø Sa: See Kim Lan Y. Kim Lieân Temple is an architectural Kim Lan Y: Kim Saéc Y—Kim Lan Caø Sa— artistic vestige of the Taây Sôn dynasty. The three-entrance gate is of distinctive AÙo caø sa deät baèng sôïi vaøng—A kasaya or robe wooden structure styled Vietnamese royal embroidered with gold; a golden robe. palace. Distinguished from the three- Kim Lieân: entrance structure are the skillfully carved 1) Hoa sen vaøng: Golden lotus bloom. wooden bas-reliefs representing the image 2) Teân cuûa moät ngoâi chuøa coả, toïa laïc trong of flowers and dragons. laøng Nghi Taøm, xaõ Quaûng An, huyeän Töø Lieân, Haø Noäi, Baéc Vieät Nam. Nguyeân xöa Kim Lieân Tòch Truyeàn: Zen Master Kim Lieân Tòch Truyeàn (1745-1816)—Thieàn sö Kim laø chuøa Ñoáng Long, döïng töø thôøi nhaø Traàn Lieân, ngöôøi Vieät Nam, queâ ôû Thöôïng Phöôùc, (1225-1413) treân moät neàn nhaø cuõ, nôi coâng Baéc Vieät. Ngaøi xuaát gia töø thuôû beù taïi chuøa chuùa Töø Hoa, con gaùi vua Lyù Thaàn Toâng Vaân Trai. Sau doù ngaøi ñeán chuøa Lieân Toâng vaø ra ñôøi. Veà sau choã naày laäp traïi troàng daâu trôû thaønh ñeä töû cuûa ngaøi Töø Phong Haûi Quyùnh. nuoâi taèm neân goïi laø laøng Nghi Taøm. Naêm Haàu heát

cuoäc ñôøi ngaøi hoaèng phaùp taïi mieàn 1639, chuøa ñöôïc tu söû laïi, goïi laø chuøa Ñaïi Baéc Vieät Nam. Ngaøi thò tòch naêm 1816, thoï 70 Bi, ñeán naêm Leâ Caûnh Höng thöù 32 (1771), tuoåi—A Vietnamese Zen master from laïi ñöôïc truøng tu, vaø chuøa ñöôïc mang teân Thöôïng Phöôùc, North Vietnam. He left home Kim Lieân töø ñoù. Vaøo naêm 1792, chuøa laïi and stayed at Vaân Trai Temple when he was ñöôïc truøng tu vaø nhieàu laàn veà sau naày very young. Later he went to Lieân Toâng nöõa. Chuøa hieän nay ñöôïc coi nhö laø di saûn Temple and became a disciple of Zen Master

Töø Phong Haûi Quyùnh. He spent most of his life Kim Nhaân: Töôïng Phaät baèng kim loaïi hay to expand the Buddha Dharma in North baèng vaøng—A image of Buddha of metal or Vietnam. He passed away in 1816, at the age gold. of 70. Kim OÂ: The sun. Kim Luaân: Kim Phaät: See Kim Nhaân. 1) Nôi thaáp nhaát cuûa theá giôùi laø phong luaân; Kim Quang: Golden light. phong luaân döïa vaøo hö khoâng (beà daày laø Kim Quang Ñoàng Töû: Kim Quang Minh 16 öùc do tuaàn, beàn vöõng nhö kim cöông). Coå—Ngöôøi treû tuoåi doøng Thích Ca trong thaønh Treân phong luaân coù thuûy luaân (saâu 8 öùc do Ca Tyø La Veä, coù thaân hình ñeïp ñeõ nhö aùnh tuaàn). Treân thuûy luaân coù kim luaân (daày 3 kim quang, xuaát gia vaø gia nhaäp Taêng ñoaøn öùc 2 vaïn do tuaàn do coù hình baùnh xe neân cuûa Ñöùc Phaät—Golden Light Drum—A youth goïi laø kim luaân). Treân kim luaân laø ñòa luaân of the Sakya tribe in Kapilavastu, who had a (goàm 9 nuùi 8 bieån)—The metal circle on beautiful golden light body, left home and which the earth rests, above the water joined the Order. circle which is above the wind or air circle which rests on space. Kim Quang Minh: AÙnh saùng vaøng choùi 2) Kim Luaân laø moät trong baûy baùu vaät cuûa saùng—The golden light. Chuyeån Luaân Thaùnh Vöông—The cakra Kim Quang Minh Kinh: Suvarna-prabhasa- or wheel or disc, emblem of sovereignty, uttamaraja (skt)—Kim Quang Minh Kinh ñöôïc one of the seven precious possessions of a dòch sang Hoa ngöõ vaøo theá kyû thöù saùu vaø hai Cakra-King—See Töù Luaân (D). baûn dòch khaùc veà sau naày (coù 3 baûn dòch: Ñaøm Kim Luaân Phaät Ñaûnh: See Ñaïi Thaéng Kim Voâ Saùm ñôøi Baéc Löông, Nghóa Tònh ñôøi Cang. Ñöôøng, Thieân Thai Trí Giaû). Kinh ñöôïc sô toå toâng Thieân Thai laø ngaøi Trí Giaû dòch vaø duøng Kim Luaân Phaät Ñaûnh Toân: Ñaïi Xí Thaïnh cho toâng phaùi mình—Golden Light Sutra, Quang—The Great Blazing Perfect Light. translated in the sixth century and twice later, Kim Luaân Vöông: A Golden-wheel (cakra) used by the founder of T'ien-T'ai. king—See Töù Luaân (D). Kim Quang Minh Nöõ: Phu nhaân cuûa Kim Kim Mao Quyû: Ghosts with needle hair, Quang Ñoàng Töû—Wife of Golden Light distressing to themselves and others. Drum—See Kim Quang Ñoàng Töû. Kim Mao Sö Töû: Kim Quang Phaät Saùt: Caûnh giôùi thaáp nhaát 1) Sö töû loâng vaøng maø ngaøi Vaên Thuø Sö Lôïi cuûa Phaät Giôùi—The lowest of the Buddha- côõi—The lion with golden hair on which ksetra. Manjusri rides. Kim Quang Töï: Teân cuûa moät ngoâi chuøa coå ôû 2) Sö Töû loâng vaøng cuõng laø tieàn thaân cuûa Hueá, Trung Vieät. Kim Quang ban ñaàu coù teân Ñöùc Phaät: A previous incarnation of the laø Töôøng Quang, laø moät ngoâi chuøa do dì cuûa Buddha. Vua Thaønh Thaùi laø baø Nguyeãn Thò Löïu xaây Kim Moân: Golden door (gate). döïng naêm 1871. Boán naêm sau khi leân ngoâi,

Kim Ngaân: Gold and silver. vua Thaønh Thaùi ñaõ saéc töù bieån ngaïch ñoåi teân Kim Ngoïc: Gold and jade. laø Kim Quang Töï, vaø caáp tieàn ñeå phuïng thôø Kim Ngoân: Lôøi vaøng cuûa Phaät—Golden tieân toå. Hoaøng Thaùi Haäu Töø Minh, thaân maãu words, i.e. those of Buddha. cuûa vua Thaønh Thaùi ban tieàn ñeå theáp vaøng

töôïng Phaät vaø môû roäng nhaø Taêng cuõng nhö haäu Luaân. lieâu. Sau côn baõo lòch söû naêm 1904, chuøa bò hö Kim Sa: Caùt vaøng—Golden sand. haïi naëng, neân nhaø vua caáp tieàn truøng tu, qui Kim Sa Haø: Moät doøng soâng töôûng töôïng ôû moâ chuøa laïi moät laàn nöõa ñoåi môùi. Naêm 1962, Nieát Baøn—An imaginary river in the Nirvana. sö Bích Phong chuøa Qui Thieän ñoân ñoác truøng Kim Saùt: tu. Naêm 1963 sö Toaøn Laïc xaây coảng tam quan, 1) Kim Thaùp: A golden pagoda. truøng tu bình phong, laøm cho caûnh chuøa trôû 2) Cöûu Kim Luaân ñaët treân ñænh thaùp: The neân uy nghi hôn. Chuøa Kim Quang gaén lieàn nine golden circles on top of a pagoda. vôùi hoï ngoaïi cuûa vua Thaønh Thaùi. AÛnh cuûa hai Kim Saéc: Coù maøu vaøng—Golden coloured. vò vua Thaønh Thaùi vaø Duy Taân ñaõ ñöôïc thôø treân aùn thôø phía sau chuøa. Chuøa Kim Quang laø Kim Saéc Ca Dieáp: Teân cuûa Ngaøi Ñaïi Ca nôi löu nieäm cuûa hai vì vua yeâu nöôùc—Name Dieáp. Ngaøi coù teân Kim Saéc Ca Dieáp do bôûi of an ancient temple in Hueá, Central Vietnam. töông truyeàn ngaøi nuoát aùnh saùng, neân thaân toûa The temple's original name was Töôøng Quang. ra kim saéc—Name of Mahakasyapa, as he is It was built in 1871 by one of king Thaønh said to have swallowed light, hence his golden Thaùi's aunts, Mrs. Nguyeãn Thò Löïu. In 1892, hue. four years after he came to the throne, king Kim Saéc Khoảng Töôùc Vöông: Vò Thieân Thaønh Thaùi officially recognized the temple Thaàn hoã trôï ngöôøi tu haønh, laø quyeán thuoäc cuûa and renamed it Kim Quang, and allotted land Thieân Thuû Quaùn AÂm—The golden-hued for the use of the temple to keep up worship peacock king, protector of travellers, in the services. The Töø Minh, the king's mother, retinue of the 1,000-hand Kuan-Yin. granted money for the statues to be gilted and Kim Saéc Nöõ: Coâng chuùa Kim Saéc Nöõ, ngöôøi the staff house as well as the house enlarged. maø ngöôøi ta noùi raèng ñaõ öng chòu Thaùi Töû Taát After the historic storm in 1904, the temple Ñaït Ña vì maøu da cuûa Ngaøi gioáng maøu da was badly damaged, so the king granted "kim saéc" cuûa baø—The princess of Varanasi, money for an overall reconstruction. The who is said to have ben offered in marriage to structure of the temple once more changed for Sakyamuni because he was of the same colour the better. In 1962, Venerable Bich Phong as herself. from Qui Thieän temple supervised the Kim Saéc Theá Giôùi: Coõi trôøi Kim Saéc hay coõi reconstruction of the temple. In 1963, Tònh Ñoä cuûa ngaøi Vaên Thuø Sö Lôïi—The Venerable Toaøn Laïc built the three-entrance golden coloured heaven of Manjusri. gate, restored the screen wall, giving the Kim Saéc Vöông: Tieàn thaân cuûa Ñöùc Phaät temple a more impressive appearance. Kim Thích Ca Maâu Ni—A previous incarnation of Quang temple was closely linked with the the Buddha. maternal family of king Thaønh Thaùi. Portraits Kim Saéc Y: See Kim Lan Y. of king Thaønh Thaùi and king Duy Taân were Kim Sôn: positioned on the altar in the back room of the 1) Nuùi Thieát Vi hay Tu Di: Metal or golden temple. Kim Quang temple is also a souvenir

mountain or Sumeru. to the above two patriotic kings. 2) Thaân Phaät: The Buddha's body. Kim Quy: Con ruøa vaøng maø caû theá giôùi phaûi ** For more information, please see Thaát Kim töïa vaøo—The golden tortoise on which the Sôn. world rests. 3) Teân moät ngoâi chuøa coå ôû Hueá, Trung Vieät. ** For more information, please see Kim

Kim Sôn tröôùc ñaây teân laø Böûu Sôn, roài Kim Thai: See Kim Cang Giôùi Thai Taïng Ngoïc Sôn. Khoâng ai bieát chuøa ñöôïc xaây Giôùi. döïng töø ñôøi naøo, nhöng hieän nay taïi saân Kim Thaân: Thaân Kim Saéc cuûa Ñöùc Phaät— Baûo Taøng Coå Vaät Hueá vaãn coøn moät taám The golden body or person, that of Buddha— bia ñaù chuøa Böûu Sôn ñeà naêm 1667. Naêm The whole body of the Buddha. 1904, côn baõo lôùn ñaõ laøm cho chuøa suïp ñoå. Kim Thoùc Nhö Lai: Qua naêm 1908, vua Duy Taân cho ñem 1) Kim Thoùc Nhö Lai: Haït thoùc vaøng Nhö töôïng Phaät vaø phaùp khí veà chuøa Thieân Lai—The golden grain Tathagata. Muï. Treân neàn cuõ chæ döïng laïi moät nhaø töø 2) Danh hieäu cuûa Duy Ma Caät trong moät tieàn ñöôøng ñeå thôø nhöõng vò Taêng quaù coá. Vaøo kieáp: A title of Vimalakirti in a previous khoaûng cuoái thaäp nieân 1970s, chuøa ñöôïc incarnation. taùi thieát, vaãn toïa laïc treân ngoïn ñoài troøn Kim Thôøi: Present time. thuoäc laøng Baûo Höïu, cuoái moät daõy ñoài thaáp veà phía taây cuûa Hueá—Name of an Kim Thuûy: Nöôùc vaøng, aùm chæ trí tueä— ancient temple in Hueá, Central Vietnam. Golden water, i.e. wisdom. The temple was first named Böûu Sôn, then Kim Tieân: Ngoïc Sôn. No one knows when the temple 1) Thaàn Tieân: Golden rsi or immortal. was built; however, there is still a stele of 2) Ngöôøi tu Tieân (ñaïo Laõo): Taoist genii. the temple positioned in the yard of the 3) Tieáng toân xöng ñeå goïi Ñöùc Phaät: A Museum of Historic Antiques of Hueá venerable term for Buddha. which dated 1667. In 1904, a big storm 4) Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung badly damaged the temple. In 1908, king Vieät. Tuy khoâng phaûi laø toå ñình cuûa moät Duy Taân ordered to dismantle the temple heä phaùi naøo nhöng chuøa Kim Tieân laø moät and to transfer Buddha statues and ritual ngoâi chuøa ñöôïc xaây döïng raát sôùm ôû Hueá. instruments to Thieân Muï temple. On the Hoøa Thöôïng Bích Phong laø vò sö ñaàu tieân old side, only a worhsip house was built truøng tu chuøa Kim Tieân vaøo khoaûng theá kyû for the worship of the dead monks. In the 17. Sau ñoù chuøa trôû thaønh pheá tích, chæ coøn 1970s, the temple was rebuilt on the the laø moät maùi thaûo am. Ñeán khoaûng giöõa round hill at Baûo Höïu village, at one end trieàu Gia Long, Hoøa Thöôïng Ñöùc Hoùa taùi of a range of low hills west of Hueá. thieát laïi maùi thaûo am. Maáy möôi naêm sau, Kim Sôn Vöông: Phaät, ñaëc bieät laø Phaät A Di döôùi trieàu Töï Ñöùc, chuøa ñöôïc Hoøa Thöôïng Ñaø—Buddha, especially Amitabha. Thaùnh Thoâng Nhaát Trí, moät Taêng Cang cuûa trieàu ñình taïi chuøa Thieân Muï truøng tu Kim Taïng: Kim Taïng laø taïng chöùa chaâu baùu chuøa treân qui moâ roäng lôùn hôn, vaø giao vaøng baïc, nhö laø Phaät taùnh trong moãi chuùng cho Hoøa Thöôïng Taâm Chính Haûi Töø truï sanh—Golden treasury, i.e. the Buddha-natue trì. Naêm 1888, Hoøa Thöôïng Haûi Töø vôùi söï in all the living. trôï giuùp cuûa Hoøa Thöôïng Dieäu Giaùc ñaõ taùi Kim Taïng Vaân: Khi Hieàn Kieáp môùi hình thieát ngoâi chuøa laàn nöõa. Naêm 1930, chuøa

thaønh, giöõa baàu trôøi Quang AÂm ñaày maây kim ñöôïc Hoøa Thöôïng Thanh Ñöùc Taâm saéc (saéc vaøng), mang laïi traän möa ñaàu tieân— Khoan, Taêng Cang chuøa Dieäu Ñeá truøng The first golden treasury cloud when a new tu laàn nöõa. Sau ñoù Hoøa Thöôïng Höng Maõn world is completed, arising in the abhasvara Tröøng Gia truøng tu laïi chaùnh ñieän, taùi thieát heaven and bringing the first rain. phöông tröôïng, xaây döïng laïi Taêng xaù, haäu

lieâu. Ngaøy nay, duø chuøa ñaõ traûi qua nhieàu of Hinayana as in a dream of King Bimbisara). cuoäc truøng tu nhöng vaãn giöõ ñöôïc neùt kieán Kim Töï Thaùp: Pyramid. truùc coå kính—Name od an old temple in Kim Tyø La: Kumbhira (skt)—Kim Ba La- Hueá, Central Vietnam. Though it is not a Caám Tyø La. temple that has relations with a certain 1) Caù Saáu—A crocodile—Alligator. venerable patriarch of a Buddhist sect, 2) Vua Daï Xoa, quy-y vaø trôû thaønh vò hoä Kim Tieân was one of the oldest temples in phaùp: A Yaksa-king, who was converted Hueá. Most Venerable Bích Phong was the and became a guardian of Buddhism. first monk who rebuilt the temple in the Kim Tyø La Ñaø Ca Tyø La: Kampilla (skt)— seventeenth century. Sometime later, the Kim Tyø La Thaàn—Kim Tyø La Ñaïi Töôùng. temple became a ruin, only a thatched 1) Quyeán thuoäc cuûa Thieân Thuû Quaùn AÂm: small temple survived. In the middle of The retinue of 1,000-hand Kuan-Yin. King Gia Long'' reign, Most Venerable 2) Kim Tyø La Tyø Kheo: Moät vò sö AÁn Ñoä: Ñöùc Hoùa Ñaïo Thaønh rehabilitated the An Indian monk. thatched temple in a small structure. Kim Vaên: Modern literature. Several decades later, during the reign of king Töï Ñöùc, the temple was rebuilt on a Kim Vieân: Thuaät ngöõ maø toâng Thieân Thai larger scale by Most Venerable Taùnh duøng ñeå chæ “vieân giaùo” cuûa Phaùp Hoa, so vôùi Thoâng Nhaát Trí, who was a royal- Tích Vieân tröôùc ñoù—A T’ien-T’ai term recognized monk of Thieân Muï Temple. In indicating the “perfect” teaching, that of the 1888, with the help of Most Venerable Lotus, as compared with the old “perfect” Dieäu Giaùc, Most venerable Taâm Chính teaching which preceded it. Haûi Töø rebuilt the temple again. In 1930, Kim Xí Ñieåu Vöông: Garuda-raja (skt)—Ca Most Venerable Thanh Ñöùc Taâm Khoan, a Laâu La Vöông. royal-recognized monk from Dieäu Ñeá 1) Vua cuûa loaøi chim Kim Xí (Loaøi chim thuø temple rebuilt the temple again. Though it thaéng nhaát trong caùc loaøi chim Kim Xí), has been rebuilt so many times, it still baïn ñoàng haønh cuûa thaàn Visnu—The king maintains its ancient architectural style. of birds, with golden wings, companion of Kim Tinh: Visnu. 1) Sukra (skt)—The planet Venus. 2) Kim Xí Ñieåu Vöông coøn ñöôïc duøng ñeå ví 2) Toùc cuûa Phaät: The Buddha’s hair. vôùi caùc baäc ñaïi nhaân, trong khi tieåu nhaân ñöôïc ví vôùi loaøi quaï: Garuda-raja or king Kim Tröôïng: Ñöùc Phaät laáy caây gaäy vaø maûnh of birds are used to compare with the great aùo xeù (thuï kyù vieäc chia thaønh 18 boä Tieåu Thöøa people, while the crow are used to trong giaác mô cuûa vua Taàn Baø Sa La thaáy moät compare with the wicked people. chieác aùo bò xeù laøm 18 maûnh, moät caây gaäy vaøng 3) Kim Xí Ñieåu Vöông coøn ñeå chæ Ñöùc Phaät: gaãy thaønh 18 ñoaïn. OÂng lo sôï beøn hoûi Ñöùc The king of birds is a symbol of the Phaät. Ñöùc Phaät noùi: “Sau khi ta dieät ñoä hôn Buddha. 100 naêm seõ coù vò vua teân A Duïc uy danh laãy löøng.

Luùc aáy veà Luaät thì chia laøm 18 moân phaùi Kín: Secret. khaùc nhau, nhöng cöùu caùnh vaãn laø tu giaûi Kinh: thoaùt)—The golden staff broken into eighteen 1) Gai: Thorns. pieces and the skirt similarly torn, seen in a 2) Sutras (skt)—Sutta (p)—Prayer book— dream by king Bimbisara (eighteen divisions Nghóa ñen cuûa tieáng Phaïn laø “sôïi chæ xaâu

caùc haït chaâu.” Kinh laø Thaùnh Thö cuûa Zen masters freedom to use the scriptures Phaät giaùo, töùc laø nhöõng cuoäc ñoái thoaïi coù as and when they see fit or to ignore them ñònh höôùng, nhöõng baøi thuyeát phaùp cuûa entirely. There is a familiar statement that Phaät Thích Ca Maâu Ni. Ngöôøi ta noùi coù Zen is a special transmission outside the hôn vaïn quyeån, nhöng chæ moät phaàn nhoû scriptures, with no dependence upon ñöôïc dòch ra Anh ngöõ. Caùc kinh Tieåu Thöøa words and letters. This only means that for ñöôïc ghi laïi baèng tieáng Pali hay Nam the Zen sect, truth must be directly Phaïn, vaø caùc kinh Ñaïi Thöøa ñöôïc ghi laïi grasped and not taken on the authoriry of baèng tieáng Sanskrit hay Baéc Phaïn. Ña soá any thing, even the sutras. caùc toâng phaùi Phaät giaùo ñöôïc saùng laäp Kinh A Di Ñaø: Sukhavati Vyuha Sutra—Moät theo moät kinh rieâng töø ñoù hoï ruùt ra uy löïc trong ba boä kinh chuû yeáu cuûa tröôøng phaùi Tònh cho toâng phaùi mình. Phaùi Thieân Thai vaø Ñoä. Kinh ñöôïc Ngaøi Cöu Ma La Thaäp dòch Phaùp Hoa (Nhaät Lieân Toâng ôû Nhaät— sang Haùn töï—Sutra of Amitabha—Short form Nichiren in Japan) thì duøng Kinh Phaùp of Amitabha Sutra. One of the three basic Hoa; Toâng Hoa Nghieâm thì duøng Kinh sutras of the Pure Land sect. It was translated Hoa Nghieâm. Tuy nhieân, Thieàn Toâng into Chinese by Kumarajiva. This is the short khoâng lieân heä vôùi kinh naøo caû, ñieàu naày form of Amitabha Sutra. cho pheùp caùc thieàn sö töï do söû duïng caùc ** See Kinh A Di Ñaø trong phaàn Appendix A. kinh tuøy yù khi caùc thaày thaáy thích hôïp, Kinh A Di Ñaø Boån Nguyeän: Longer hoaëc coù khi caùc thaày khoâng duøng boä kinh Sukhavativyuha Sutra—Longer Amitabha naøo caû. Coù moät caâu quen thuoäc trong nhaø Sutra—See Taây Phöông Cöïc Laïc vaø Kinh A Thieàn laø “Baát laäp vaên töï, giaùo ngoaïi bieät Di Ñaø. truyeàn,” nghóa laø khoâng theo ngoân ngöõ Kinh A Di Ñaø Tieåu Boån: Sukhavati-vyuha vaên töï, giaùo lyù bieät truyeàn ngoaøi kinh (skt)—Kinh A Di Ñaø Tieåu Boån laø moät baûn toaùt ñieån. Ñieàu naày chæ coù nghóa laø vôùi Thieàn yeáu hay trích yeáu cuûa Ñaïi phaåm Ñaïi Voâ Toâng, chaân lyù phaûi ñöôïc laõnh hoäi tröïc tieáp Löôïng Thoï Kinh (Sukhavati-Vyuha). Boä choùt vaø khoâng theo uy theá cuûa baát cöù thöù gì trong soá ba kinh, Quaùn Voâ Löôïng Thoï Kinh ngay caû uy theá cuûa kinh ñieån—Literally (Amitayr-dhyana-sutra) cho chuùng ta bieát sutra means a thread on which jewles are nguyeân lai cuûa giaùo lyù Tònh Ñoä do Ñöùc Phaät strung. The sutras are Buddhist scriptures, Thích Ca Maâu Ni thuyeát. Nguyeân do Ñöùc Phaät that is, the purported dialogues and thuyeát Kinh A Di Ñaø laø khi thaùi töû A Xaø Theá sermons of sakyamuni Buddha. There are noåi loaïn choáng laïi vua cha laø Taàn Baø Sa La vaø said to be over ten thousand, only a haï nguïc nhaø vua naày. Hoaøng haäu Vi Ñeà Ha fraction of which have been translated into cuõng bò giam vaøo moät nôi. Sau ñoù Hoaøng Haäu English. The so-called Hinayana were thænh Ñöùc Phaät chæ cho baø moät choã toát ñeïp

originally recorded in Pali, the Mahayana hôn, nôi khoâng coù nhöõng tai bieán xaõy ra nhö in Sanskrit. Most Buddhist sects are vaäy. Ñöùc Theá Toân lieàn hieän thaân tröôùc maët baø founded upon one particular sutra from vaø thò hieän cho thaáy taát caû caùc Phaät ñoä, vaø baø which they derive their authority. The choïn quoác ñoä cuûa Ñöùc Phaät A Di Ñaø coi nhö T'ien-T'ai and Lotus Sects from the Lotus laø toái haûo. Phaät beøn daïy baø caùch tuïng nieäm veà sutra; the Hua-yen from the Avatamsaka quoác ñoä naày ñeå sau cuøng ñöôïc thaùc sanh vaøo Sutra. The Zen sects, however, is ñoù. Ngaøi daïy baø baèng giaùo phaùp rieâng cuûa associated with no sutra, and this gives

Ngaøi, vaø ñoàng thôøi giaûng giaùo phaùp cuûa Phaät A we see that Sakyamuni Buddha's teaching was Di Ñaø. Ñöùc Phaät ñaõ caên daën ngaøi A Nan nhö after all not different from that of Amitabha. sau: "Naøy A Nan! Haõy ghi nhôù baøi thuyeát phaùp The smaller Sakhavati-vyuha is the main text naày vaø laëp laïi cho ñaïi chuùng ôû Kyø Xaø Quaät for reciting of the Pure Land Sect. With the nghe. Thuyeát giaùo naày, ta goïi ñaáy laø Kinh A Pure Land, the devotional repetition of the Di Ñaø." Ñoái töôïng cuûa baøi thuyeát phaùp naày Buddha's name is a necessary action of the cuûa Phaät laø söï toân thôø Phaät A Di Ñaø, vaø töø ñoù pious to deepen the faith, without which chuùng ta cuõng thaáy raèng giaùo thuyeát cuûa Ñöùc salvation will never be complete. Phaät Thích Ca Maâu Ni cuoái cuøng cuõng khoâng ** For more information, please see Kinh A Di khaùc vôùi giaùo thuyeát cuûa Phaät A Di Ñaø. Kinh Ñaø in Appendix A. A Di Ñaø Tieåu Boån laø giaùo tuïng chính yeáu cuûa Kinh A Duïc Vöông: Asokaraja Sutra (skt)— toâng Tònh Ñoä. Theo Tònh Ñoä toâng, vieäc chuyeân Kinh noùi veà vua A Duïc, vò vua thöù ba cuûa trieàu taâm nieäm Phaät laø caàn thieát ñeå ñaøo saâu ñöùc tin, ñaïi Mauryan cuûa xöù Ma Kieät Ñaø, thuoäc Trung vì neáu khoâng coù ñöùc tin naày thì khoâng bao giôø AÁn. Moät quaân vöông Phaät töû ñaõ caûi töø AÁn giaùo coù söï cöùu ñoä troïn veïn—The smaller text of sang ñaïo Phaät sau cuoäc tröôøng chinh—The Sukhavati-vyuha is a reùsumeù or abridged text sutra written about the life of King Asoka, a of the larger one. The last of the three texts, Buddhist ruler and the third king of the Maurya the Amitayur-dhyana Sutra, tells us the origin Dynasty of Magadha, in central India. He of the Pure Land doctrine taught by Sakyamuni converted from Hinduism to Buddhism after a Buddha. The reason for the Buddha to preach long period of war and conquest. this sutra was from the following story, Kinh A Haøm: Agamas (for Hinayana). Ajatasatru, the prince heir-apparent of Kinh Baùt Chaâu Tam Muoäi: Rajagriha, revolted against his father, King Pratyutpannabuddhasammukha- Bimbisara, and imprisoned him. His consort, Vasthitasamadhi-Sutra—Kinh noùi veà traïng thaùi Vaidehi, too was confined to a room. taâm linh ñöôïc duøng ñeå quaùn töôûng caùc vò Phaät Thereupon the Queen asked the Buddha to hay quaùn chö Phaät hieän tieàn Tam muoäi. Kinh show her a better place where no such ñöôïc Ngaøi Chi Loâ Ca Saùm dòch sanh Haùn töï— calamities could be encountered. The World- The sutra shows ways of contemplations of any Honored One appeared before her and Buddhas. The sutra was translated into showed all the Buddha lands and she chose the Chinese by Lokaksema. Land of

Amitabha as the best of all. The Kinh Baùt Ñaïi Nhaân Giaùc: Sutra on the Buddha then taught her how to meditate upon Eight Awakenings of Great People. it and finally to be admitted there. He (A) Lòch söû vaø coâng naêng cuûa Kinh Baùt Ñaïi instructed her by his own way of teaching and Nhaân Giaùc—History and usage of the at the same time by the special teaching of Sutra on the Eight Awakenings of Great Amitabha. That both teachings were one in the People: end could be seen from the words he spoke to a) Sa moân An Theá Cao, ngöôøi Parthia, dòch Ananda at the conclusion of his sermons. “Oh töø Phaïn sang Haùn vaøo khoaûng naêm 150 Ananda! Remember this sermon and rehearse sau Taây Lòch (ñôøi Haäu Haùn) taïi Trung it to the assembly on the Vulture Peak. By this Taâm Phaät Giaùo Laïc Döông . Hoøa Thöôïng sermon, I mean the name of Amitabha." ” Thích Thanh Töø dòch töø Haùn sang Vieät From this we can see that the object of the vaøo khoaûng thaäp nieân 70s. Nguyeân vaên sermon was the adoration of Amitabha. Thus,

baûn kinh baèng Phaïn ngöõ khoâng bieát coøn in kindness and compassion, they grow löu truyeàn tôùi ngaøy nay hay khoâng. Kinh wisdom. They sail the Dharma-body ship naày thích hôïp vôùi caû hai truyeàn thoáng Phaät all the way across to Nirvana’s other giaùo Nguyeân Thuûy vaø Ñaïi Thöøa— shore, only to re-enter the sea of death Shramana An Shi Kao, a Partian monk, and rebirth to rescue all living beings. translated from Sanskrit into Chinese in They use these Eight Truths to point out about 150 A.D. (during the Later Han the right road to all beings and in this way, Dynasty). Most Venerable Thích Thanh help them to recognize the anguish of Töø translated from Chinese into death and rebirth. They inspire all to cast Vietnamese in the 1970s. The original text off and forsake the Five Desires, and of this sutra in Sanskrit is still extant to this instead to cultivate their minds in the way day. This sutra is entirely in accord with of all Sages. both the Theravada and Mahayana d) Neáu laø Phaät töû phaûi neân luoân trì tuïng kinh traditions. naày, haèng ñeâm thöôøng trì tuïng vaø nghó b) Kyø thaät, töøng ñieàu trong taùm ñieàu giaùc ngoä töôûng ñeán taùm ñieàu naày trong moãi nieäm, cuûa caùc baäc vó nhaân trong kinh naày coù theå thì bao nhieâu toäi loãi thaûy ñeàu tieâu saïch, ñöôïc coi nhö laø ñeà taøi thieàn quaùn maø haøng thong dong tieán vaøo neûo Boà Ñeà, nhanh Phaät töû chuùng ta, ñeâm laãn ngaøy haèng giöõ choùng giaùc ngoä, maõi maõi thoaùt ly sanh töû, thoï trì, chí thaønh tuïng nieäm ghi nhôù, taùm vaø thöôøng truï nôi an laïc vónh cöûu—If ñieàu giaùc ngoä cuûa caùc baäc vó nhaân—In Buddhist disciples recite this Sutra on the fact, each of the eight items in this sutra Eight Awakenings, and constantly ponder can be considered as a subject of its meaning, they will certainly eradicate meditation which Buddhist disciples boundless offenses, advance toward should at all times, by day and by night, Bodhi, quickly realize Proper with a sincere attitude, recite and keep in Enlightenment, forever be free of death mind eight truths that all great people and rebirth, and eternally abide in joy. awaken to. (B) Hình thöùc cuûa kinh—The form of the c) Taùm Chôn Lyù maø chö Phaät, chö Boà Taùt vaø sutra: Xeùt veà phöông dieän hình thöùc thì caùc baät vó nhaân ñaõ töøng giaùc ngoä. Sau khi kinh vaên raát ñôn giaûn. Kinh vaên raát coå, giaùc ngoä, caùc vò aáy laïi tieán tu voâ ngaàn töø vaên theå

cuûa kinh thuoäc loaïi keát taäp nhö bi ñaïo haïnh ñeå taêng tröôûng trí hueä. Duøng Kinh Töù Thaäp Nhò Chöông vaø Kinh Luïc thuyeàn Phaùp Thaân thong dong daïo chôi Ñoä Taäp. Tuy nhieân, noäi dung cuûa kinh raát coõi Nieát Baøn, chæ trôû vaøo bieån sanh töû theo saâu saéc nhieäm maàu—The form of the ñaïi nguyeän cöùu ñoä chuùng sanh. Caùc baäc sutra is very simple. The text form is naày laïi duøng taùm Ñieàu Giaùc Ngoä ñeå khai ancient, just like the Forty-Two Chapters loái daét dìu chuùng sanh, khieán cho ai naáy and the Sutra on the Six Paramitas. ñeàu bieát raønh söï khoå naõo cuûa töû sanh sanh However, its content is extremely töû, ñeå töø ñoù can ñaûm xa lìa nguõ duïc bôïn profound and marvelous. nhô maø quyeát taâm tu theo Ñaïo Thaùnh— (C) Noäi dung cuûa kinh—The content of the Eight Truths that all Buddhas, Sutra: Bodhisattvas and great people awaken to. 1) Ñieàu Giaùc Ngoä thöù nhaát—The First After awakening, they then energetically Awakening: cultivate the Way. By steeping themselves • Ñôøi voâ thöôøng quoác ñoä bôû doøn—The

world is impermanent, countries are obtain, the more we want. perilous and fragile. • Toäi kia theâm lôùn coù ngöøng ñöôïc ñaâu— • Töù ñaïi khoå khoâng—The body's four Thus we create offenses and do evil elements are a source of pain; ultimately, deeds. they are empty. • Nhöõng haøng Boà Taùt hieåu saâu— • Naêm aám voâ ngaõ coù coøn chi ñaâu—The Five Bodhisattvas do not make mistakes. Aggregates (Skandhas) are not me. • Nhôù caàu tri tuùc chaúng laâu chaúng sôøn— • Ñoåi ñôøi sanh dieät chaúng laâu—Death and Instead, they are always content. rebirth are simply a series of • Cam ngheøo giöõ ñaïo laø hôn—Nurture the transformations. way by living a quiet life in humble • Giaû doái khoâng chuû lyù maàu khoù tin— surroundings. Misleading, unreal, and uncontrollable. • Laàu cao trí hueä chaúng khôøn döïng leân— • Taâm laø nguoàn aùc xuaát sanh—The mind is Their sole occupation is cultivating the wellspring of evil. wisdom. • Thaân hình röøng toäi maø mình chaúng hay— 4) Ñieàu Giaùc Ngoä thöù tö—The Fourth The body is the breeding ground of Awakening: offenses. • Keû bieáng löôøi haï lieät traàm luaân—Idleness • Ngöôøi naøo quaùn saùt theá naày—Whoever and self-indulgence will be our downfall. can investigate and contemplate these • Thöôøng tu tinh taán vui möøng—With truths, unflagging vigor, • Laàn hoài sanh töû sôùm chaày thoaùt ra—Will • Deïp tröø phieàn naõo aùc quaân nhieàu ñôøi— gradually break free of death and rebirth. Great people break through their 2) Ñieàu Giaùc Ngoä thöù hai—The Second afflictions and baseness. Awakening: • Boán ma haøng phuïc nhö chôi—They • Tham duïc nhieàu, khoå thieät theâm nhieàu—vanquish and humble the Four Kinds of Too much desire brings pain. Demons. • Nhoïc nhaèn sanh töû bao nhieâu—Death and • Nguïc tuø aám giôùi thaûnh thôi ra ngoaøi—And rebirth are tiresome ordeals. they escape from the prison of the Five • Bôûi do tham duïc, maø chieâu khoå naày— Skandhas. They stem from our thoughts of greed and 5) Ñieàu Giaùc Ngoä thöù naêm—The Fifth desire. Awakening: • Bôùt loøng tham duïc chaúng gaây—By • Ngu si laø goác khoå luaân hoài—Stupidity and reducing desires. ignorance are the cause of death and • Thaân taâm tuï taïi vui naày ai hôn—We can rebirth. realize absolute truth and enjoy • Boà Taùt thöôøng nhôù khoâng ngôi— independence and well-being in both Bodhisattvas are always attentive

to. body and mind. • Nghe nhieàu hoïc roäng chaúng lôi chuùt naøo— 3) Ñieàu Giaùc Ngoä thöù ba—The Third And appreciative of extensive study and Awakening: erudition. • Ñaém meâ traàn maûi mieát chaúng döøng—Our • Vun boài trí tueä caøng cao—They strive to minds are never satisfied or content with expand their wisdom. just enough. • Bieän taøi ñaày ñuû coâng lao choùng thaønh— • Moät beà caàu ñöôïc voâ chöøng—The more we And refine their eloquence.

• Ñaëng ñem giaùo hoùa chuùng sanh— • Töû sanh hoaøi ñau khoå voâ cuøng—Rebirth Teaching and transfoming living beings. and death are beset with measureless • Nieát baøn an laïc coøn laønh naøo hôn— suffering and afflictions, like a blazing Nothing brings them greater joy than this. fire. 6) Ñieàu Giaùc Ngoä thöù saùu—The Sixth • Phaùt taâm doõng maõnh ñaïi huøng—Thus, Awakening: great people make the resolve to cultivate • Ngöôøi khoå ngheøo laém keát oaùn hôøn—The the Great Vehicle. suffering of poverty breeds deep • Quyeát loøng ñoä heát ñoàng chung Nieát baøn— resentment. To rescue all beings. • Khoâng duyeân taïo taùc aùc ñaâu sôøn—Wealth • Thaø mình chòu khoå muoân vaøn, thay cho taát unfairly distributed creates ill-will and caû an nhaøn thaûnh thôi—To endure endless conflict among people. hardship while standing in for others. • Boà Taùt boá thí, ai hôn keû naày, loøng khoâng • Moïi ngöôøi ñeàu ñöôïc vui töôi, ñeán bôø giaùc coøn thaáy kia ñaây—So, Bodhisattvas ngoä raïng ngôøi haøo quang—To lead practice giving and treat friend and foe everyone to ultimate happiness. alike. ** For more information, please see Baùt Ñaïi • Ít khi nhôù ñeán buoàn gaây thuôû naøo. Duø Nhaân Giaùc. nguôøi laøm aùc bieát bao, moät loøng thöông Kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh: xoùt khoå ñau cöùu giuøm—They neither Prajnaparamitahrdaya-Sutra—Baùt Nhaõ Ba La harbor grudges nor despite evil-natured Maât Ña Taâm Kinh hay goïi taét laø Taâm Kinh, laø poeple. phaàn kinh ngaén nhaát trong 40 kinh taïo thaønh 7) Ñieàu Giaùc Ngoä Thöù Baûy—The Seventh Ñaïi Baùt Nhaõ Ba La Maät Ña Kinh. Ñaây laø moät Awakening: trong nhöõng kinh vaên quan troïng nhaát trong • Naêm duïc gaây laàm loãi ngaát trôøi. Tuy ngöôøi Phaät giaùo Ñaïi thöøa. Kinh ñöôïc nhaán maïnh veà theá tuïc ngoaøi ñôøi—Great people, even as taùnh khoâng. Kinh thöôøng ñöôïc caùc Phaät töû tuïng laity, are not blightly by worldly pleasures. thuoäc laøo trong caùc töï vieän. Moät trong nhöõng • Maø loøng khoâng nhieãm vui chôi theá tình, ba caâu noåi tieáng trong kinh laø “Saéc baát dò khoâng, y thöôøng nhôù cuûa mình, ngaøy naøo seõ ñöôïc khoâng baát dò saéc” (hình thöùc chæ laø hö khoâng, oâm bình ngao du—Instead, they constantly hö khoâng chæ laø hình thöùc), moät coâng thöùc ñöôïc aspire to take up the three precepts-robes laäp ñi laäp laïi trong nhaø thieàn. Toaøn boä vaên and blessing-bowl of the monastic life. kinh cuûa Baùt Nhaõ Ba La Maät coù nghóa laø “trí • Chí mong lìa tuïc ñi tu, ñaïo gìn trong saïch hueä ñaùo bæ ngaïn.” Kinh ñöôïc Ngaøi Huyeàn chaúng lu khoâng môø—Their ideal and Trang dòch sang Haùn töï—The Heart of the ambition is to leave the household and Prajna-Paramita-Sutra or Heart Sutra, the family life to cultivate the way in shortest of the forty sutras that constitute the immaculate purity. Prajanparamita-sutra. It is one of the most • Haïnh laønh cao vuùt kính thôø, thöông yeâu taát important sutras of Mahayana Buddhism.

The caû khoâng bôø beán ñaâu—Their virtuous sutra is especially emphasized on emptiness qualities are lofty and sublime; their (Shunyata). It is recited so frequently in the attitudes toward all creatures are kind and temple that most Buddhists chant it from compassionate. memory. One of the most famous sentences in 8) Ñieàu Giaùc Ngoä Thöù Taùm—The Eighth the sutra is “Form is no other than emptiness; Awakening: emptiness is no other than form,” an

affirmation that is frequently referred to in prose. Zen. The Prajna-Paramita Heart Sutra literally Kinh Di Boä Toâng Luaân Luaän: means “the wisdom that leads to the other Samayabhedo Sutra—Kinh ñöôïc soaïn bôûi shore.” The sutra was translated into Chinese Ngaøi Theá Höõu vaøo khoaûng 100 naêm sau khi by Hsuan-Tsang. Phaät nhaäp dieät, sau ñöôïc Ngaøi Huyeàn Trang ** See Baùt Nhaõ Taâm Kinh trong phaàn dòch ra Hoa ngöõ, noùi veà thôøi kyø phaân reõ thaønh Appendix A. hai phaùi cuûa Phaät giaùo laø Thöôïng Toïa Boä vaø Kinh Bieät Giaûi Thoaùt: Pratimoksa sutra Ñaïi Chuùng Boä—The sutra was composed by (skt)—Kinh Bieät Giaûi Thoaùt laø coát loõi cuûa Vasumitra about 100 years after the death of Taïng Luaät. Ñaây laø phaàn coå xöa nhaát cuûa Luaät the Buddha, later was translated into Chinese Taïng baèng tieáng Ba Li—Pratimoksa sutra is by Hsuan-Tsang. The sutra mentioned about the nucleus of the Vinaya-pitaka. It is the the first division of Buddhism into two oldest part of the Pali Pitaka—See Cuï Tuùc divisions: The Theravada (elder monks or Giôùi Tyø Kheo in Vietnamese-English Section, intimate disciples) and Mahasanghika (general and Pratimoksa and Pratimoksa-sutra in body of disciples). Sanskrit/Pali-Vietnamese Section. Kinh Dò: Frightened. Kinh Boà Ñeà Haønh Kinh: Bodhicaryavatara Kinh Dieäu Phaùp Lieân Hoa: Saddharma- Sutra—Kinh noùi veà “Ñi vaøo con ñöôøng Giaùc pundarika-Sutra (skt)— Wonderful Law Lotus Ngoä” ñöôïc Ngaøi Long Thoï soaïn—Entering the Flower—The Lotus of the True Law—Thôøi Path of Enlightenment, composed by gian giöõa Ñaïi Hoäi Keát Taäp laàn thöù nhì vaø theá Nagarjuna. kyû thöù nhaát tröôùc Taây Lòch, vaên hoùa Ñaïi Thöøa Kinh Boån: Sutra (skt)—Kinh ñieån trong Tam phaùt trieån taïi AÁn Ñoä vaø söï phoå bieán moät soá Taïng ñöôïc Ñöùc Phaät thuyeát giaûng—The sutras kinh ñieån quan troïng. Sau ñoù laø haøng traêm kinh in the Tripitaka are the sermons attributed to ñieån Ñaïi Thöøa ñöôïc vieát baèng tieáng Phaïn xuaát the Buddha. hieän. Lieân Hoa Kinh, ñöôïc vieát vaøo theá kyû thöù **For more information, please see Kinh. nhaát sau Taây Lòch, moät trong nhöõng kinh chính Kinh Boån Sanh: Jataka—Kinh noùi chi tieát veà cuûa Phaät giaùo Ñaïi thöøa vì noù chöùa ñöïng nhöõng tieàn thaân Ñöùc Phaät, caùc ñeä töû cuõng nhö nhöõng yù töôûng chuû yeáu cuûa Ñaïi thöøa, yù töôûng veà baûn keû choáng phaù Ngaøi. Kinh chæ baøy nhöõng haønh chaát sieâu vieät cuûa Phaät vaø vieäc phoå cöùu chuùng ñoäng trong tieàn kieáp aûnh höôûng theá naøo ñeán sanh. Trong nhieàu phöông dieän, kinh Phaùp Hoa nhöõng hoaøn caûnh cuûa cuoäc soáng hieän taïi theo ñöôïc xem laø kinh caên baûn cuûa truyeàn thoáng ñuùng luaät nghieäp quaû—Narratives of birth Phaät giaùo Ñaïi Thöøa. Kinh naày aûnh höôûng raát stories detail past (previous) lives of the lôùn ñeán theá giôùi Phaät töû Ñaïi Thöøa, khoâng Buddha and of his followers and foes. The nhöõng chæ ôû AÁn Ñoä

maø coøn taïi caùc xöù khaùc sutra shows how the acts of previous lives nhö Trung Hoa, Nhaät Baûn, vaø Vieät Nam, qua influence the circumstances of the present life caùc toâng Thieân Thai, Nhaät Lieân vaø nhöõng toâng according to the law of karma. khaùc. Hôn nöõa, kinh naày daãn giaûi con ñöôøng töø Kinh Boån Söï: Itvritaka—Narratives of past bi voâ löôïng, cuõng nhö coát loõi höôùng ñi caên lives of the Buddha's disciples. baûn cuûa truyeàn thoáng Ñaïi Thöøa, ñoù laø taâm ñaïi töø bi. Phaät giaùo Ñaïi thöøa coi Kinh Lieân Hoa laø Kinh Chuùng Taäp: Sangiti Sutta (p). boä kinh chöùa ñöïng toaøn boä hoïc thuyeát cuûa Kinh Coâ Khôûi: Phuùng Tuïng—Gatha— Phaät. Kinh naày ñöôïc Phaät thuyeát giaûng treân Verses containing ideas not expressed in

nuùi Linh Thöùu. Kinh Phaùp Hoa laø moät trong developed in India, and the emergence of a nhöõng boä kinh lôùn trong giaùo phaùp cuûa Phaät. YÙ number of important texts. After that, hundreds nghóa cuûa kinh naày laø Ñöùc Phaät ñaõ gom tam of Mahayana sutras were composed in thöøa Thanh Vaên, Duyeân Giaùc, vaø Boà Taùt veà Sanskrit. Sutra of the Lotus Flower, sutra of moät thöøa duy nhaát laø Phaät Thöøa. Trong kinh the Lotus of the Good Dharma, written in the naày Ñöùc Phaät ñaõ giaûi thích roõ raøng veà nhieàu first century A.D., one of the most important phöông phaùp ñaït tôùi ñaïi giaùc nhö Thanh vaên, sutras of Mahayana Buddhism because it Duyeân giaùc, Boà taùt, v.v. chæ laø nhöõng phöông contains the essential teachings of Mahayana, tieän ñöôïc ñaët ra cho thích hôïp vôùi trình ñoä cuûa including the doctrines of the transcendental töøng ngöôøi. Thaät ra chæ coù moät coã xe duy nhaát: nature of the buddha and of the possiblity of Phaät thöøa daãn ñeán ñaïi giaùc cho chuùng sanh universal liberation. In many ways, the Lotus moïi loaøi. Kinh Phaùp Hoa tieâu bieåu cho giai is the foundation sutra of the Mahayana ñoaïn chuyeån tieáp töø Phaät giaùo Tieåu Thöøa sang tradition. It has great influence in the Ñaïi Thöøa. Phaàn lôùn kinh ñöôïc duøng ñeå chöùng Mahayana Buddhist world, not only in India, minh raèng Ñöùc Phaät ñaõ giaûng giaùo phaùp Tieåu but also in China, Japan, and Vietnam, where Thöøa cho lôùp ngöôøi ñaàu oùc thaáp keùm, vì ñoái it is the favorite text of the T'ien-T'ai, vôùi nhöõng ngöôøi naày khoâng theå giaûi baøy toaøn Nichiren and some other schools. Moreover, it boä chaân lyù ñöôïc. Caùc Phaät töû Tieåu Thöøa ñöôïc expounds the way of great compassion, the Phaät khuyeân neân haønh trì ba möôi baûy phaåm lotus sutra represents the essence of the trôï ñaïo, hay caùc pheùp tu daãn ñeán söï giaùc ngoä Mahayana tradition's fundamental orientation, ñeå ruõ saïch phieàn naõo, neân hieåu roõ Töù Dieäu Ñeá, which is great compassion. It is considered in luaät Nhaân Quaû vaø nhaän thöùc Nhaân Khoâng hay the Mahayana as that sutra that contains the Voâ Ngaõ, ñeå qua ñoù coù theå ñaït ñöôïc nieát baøn. complete teaching of the Buddha. The Lotus Sau ñoù Ñöùc Phaät nhaán maïnh raèng nhöõng ngöôøi Sutra is a discourse of the Buddha on Vulture naày caàn noã löïc theâm nöõa ôû ñôøi sau, taïo ñöôïc Peak Mountain. Dharma Flower Sutra or the nhöõng coâng ñöùc vaø phaåm haïnh caàn thieát cuûa Maha Saddharma-pundarika Sutra, or the moät vò Boà Taùt ñeå chöùng ñaéc Phaät quaû. Kinh Lotus Sutra, is one of the greatest sutras taught ñöôïc Ngaøi Dharmaraksa dòch ra Haùn vaên naêm by the

Buddha. Its significance is that the 268 vaø Cöu Ma La Thaäp dòch naêm 383. Chuùng Buddha united all three vehicles of Sravaka- ta neân nhôù raèng Kinh Phaùp Hoa, nguyeân ñaõ Yana (Sound-Hearer Vehicle), Pratyeka- ñöôïc ngaøi Cöu Ma La Thaäp phieân dòch thaønh Buddha-Yana, and Bodhisattva-Yana and said baûy quyeån goàm 27 phaåm. Phaùp Hieån, tìm kieám there is only one vehicle and that is the vehicle moät phaåm nöõa neân du haønh sang AÁn Ñoä vaøo of Buddhahood. In it the Buddha shows that naêm 475. Khi ñeán Khotan, oâng tìm thaáy phaåm there are many methods through which a veà Ñeà Baø Ñaït Ña. Ñeà Baø Ñaït Ña laø anh hoï vaø being can attain enlightenment such as cuõng laø keû phaù hoaïi Phaät. OÂng trôû veà, vaø yeâu shravaska, pratyekabuddha and bodhisattva, caàu Phaùp YÙ, ngöôøi AÁn, phieân dòch phaåm naày. etc. These are only expedients adapted to Phaåm naày veà sau ñöôïc phuï theâm vaøo baûn kinh varying capabilities of beings. In reality, there tröôùc. Do ñoù kinh Phaùp Hoa hieän thôøi coù 28 is only one vehicle: Buddhayana (Buddha phaåm. Naêm 602 hai vò Jnanagupta vaø vehicle), which leads all beings to Dharmagupta cuõng dòch boä kinh naày sang Haùn enlightenment, including Mahayana and vaên—The period between the Second Council Hinayana. The Saddharma-pundarika sutra and the first century B.C., Mahayana literature represents the period of transition from

Hinayana to Mahayana Buddhism. A large part veà Taùnh Khoâng vaø Baát Nhò. Khi ñöôïc Ngaøi of this sutra is devoted to proving that Vaên Thuø hoûi veà Phaùp Moân Baát Nhò thì Ngaøi Hinayana Buddhism was preached by the giöõ im laëng. Kinh Duy Ma Caät nhaán maïnh choã Buddha for the benefit of people of lower baûn chaát thaät cuûa chö phaùp vöôït ra ngoaøi khaùi intelligence, to whom the whole truth was not nieäm ñöôïc ghi laïi baèng lôøi. Kinh ñöôïc Ngaøi divulged. Hinayana Buddhists were adivised to Cöu Ma La Thaäp dòch sang Haùn töï—The practise the thirty-seven limbs of Vimalakirti Sutra, a key Mahayana Sutra enlightenment in order to rid themselves of particularly with Zen and with some Pure Land moral impurities, to comprehend the Four followers. The main protagonist is a layman Noble Truths and the Law of Causation, and to named Vimalakirti who is equal of many realize the absence of soul or individuality Bodhisattvas in wisdom and eloquence. He whereby they can reach a place of rest or explained the teaching of “Emptiness” in terms nirvana. The Buddha then advises those who of non-duality. When asked by Manjusri to had reached perfection in these attainments, to define the non-dual truth, Vimalakirti simply exert themselves further in their future remained silent. The sutra emphasized on real existences in order to acquire the merits and practice “The true nature of things is beyond virtues prescribed for the Bodhisattvas for the the limiting concepts imposed by words.” The attainment of Buddhahood. The sutra was sutra was translated into Chinese by translated into Chinese by Kumarajiva. We Kumarajiva. should bear in mind that the Lotus Sutra was Kinh Döôïc Sö Löu Ly Quang Baûn originally translated into Chinse by Nguyeän Coâng Ñöùc: Bhaisaya-guru- Dharmaraksa in 268 and Kumarajiva in 383 in vaiduryaprabhasapurvapranidhanavisesavistar seven volumes of twenty-seven chapters. Fa- a—Kinh nhaán maïnh veà nhöõng coâng ñöùc cuûa

Hsien, in quest of another chapter, started for Ñöùc Döôïc Sö Nhö Lai vaø khuyeân chuùng sanh India in 475 A.D. When he reached Khotan, he haõy tin töôûng vò Phaät naày ñeå ñöôïc vaõng sanh found the chapter on Devadatta, a Thieân ñöôøng Ñoâng Ñoä; tuy nhieân, kinh khoâng treacherously acting cousin of the Buddha. He phuû nhaän Taây phöông Cöïc Laïc. Kinh ñöôïc eturned and requested Fa-I, an Indian monk, to Ngaøi Huyeàn Trang dòch sang Haùn töï—The translate it. This translation was later added to Medicine Buddha Sutra—The sutra stresses on the earlier text. Thus, there are twenty-eight the merits and virtues of Bhaisaya-Guru and chapters in the present text. In 601A.D., encourages sentient beings to have faith in this Jnanagupta and Dharmagupta also translated Buddha so that they ca be reborn in the this sutra into Chinese. Eastern Paradise; however, the sutra never ** For more information, please see Dieäu denies the Western Paradise. The Sutra was Phaùp Lieân Hoa and Dieäu Phaùp Lieân Hoa translated into Chinese by Hsuan-Tsang—See Kinh. Möôøi Hai Lôøi nguyeän cuûa Ñöùc Döôïc Sö Löu Kinh Duy Ma Caät: Vimalakirtinirdesa- Ly Quang Phaät. Sutra—Kinh Duy Ma Caät laø moät boä kinh Ñaïi Kinh Ñaïi Baùt Nieát Baøn: Mahaparinirvana- thöøa quan troïng, ñaëc bieät cho Thieàn phaùi vaø Sutra—Kinh thuyeát veà Phaät nhaäp dieät vaø moät soá ñeä töû tröôøng phaùi Tònh Ñoä. Nhaân vaät nhöõõng giaùo lyù cuûa Ngaøi, coøn goïi laø Kinh Thieân chính trong kinh laø Ngaøi Duy Ma Caät, moät cö Ñöôøng. Kinh cuõng baøn veà lyù thuyeát baûn taùnh só maø trí tueä vaø bieän taøi töông ñöông vôùi raát Phaät voán coù ôû moïi thöïc theå. Kinh ñöôïc Ngaøi nhieàu Boà Taùt. Trong kinh naày, Ngaøi ñaõ giaûng

Ñaøm Voâ Saùm dòch sang Haùn töï—Maha ñöôïc Ngaøi Baát Khoâng dòch sang Haùn töï—Also Parinirvana Sutra—Great Nirvana—The sutra called “The Interesting Sutra” or “The or sermon of the Great Decease or passing into Interesting Prajna Sutra.” It stressed on the final Nirvana—A long sutra containing a essence of the Tantric schools that taught how description of the Buddha’s passing and his to practice and become a Buddha in this very teaching—The Paradise Sutra. The sutra also life. The sutra was translated into Chinese by deals with the doctrine of Buddha-nature, Amoghavajra. which is immanent in all beings. The sutra was Kinh Ñaïi Nieát Baøn: Maha-Parinirvana translated into Chinese by Dharmaksema. Sutra—Great Nirvana Sutra—See Kinh Ñaïi Kinh Ñaïi Bi Taâm Ñaø La Ni: Mahakaruna Baùt Nieát Baøn. Dharani Sutra—A Sutra of the Esoteric Kinh Ñaïi Phöông Quaûng Hoa Nghieâm: Buddhist tradition—The Teaching of the MahaVaipulya-Avatamsaka-Sutra— powerful effect of the Avalokitesvara Maha- Buddhavatamsaka Sutra—Kinh ñieån Ñaïi Thöøa Bodhisattva Great Compassion Mantra. goàm nhöõng giaùo lyù caên baûn cuûa tröôøng phaùi Kinh Ñaïi Böûu Tích: Maha Ratnakuta Hoa Nghieâm, nhaán maïnh yù töôûng veà “Söï thaâm Sutra—Kinh ñöôïc ngaøi Boà Ñeà Löu Chi dòch nhaäp töï do laãn nhau” cuûa taát caû moïi söï vaät. sang Hoa ngöõ, laø moät trong nhöõng kinh ñieån Kinh cuõng daïy raèng nhôn taâm laø caû moät vuõ truï xöa nhaát cuûa Phaät Giaùo Ñaïi Thöøa. Trong Ñaïi vaø ñoàng nhaát vôùi Phaät. Do ñoù, taâm, Phaät, vaø Baûo Tích, tö töôûng Trung Ñaïo ñöôïc trieån khai. chuùng sanh khoâng sai khaùc. Tröôøng phaùi Thieàn Kinh cuõng noùi veà trí hueä sieâu vieät (Baùt Nhaõ Ba ñaëc

bieät nhaán maïnh ñeán khía caïnh naày cuûa La Maät Ña trong tröôøng Kinh A Di Ñaø)—Taïng hoïc thuyeát Ñaïi thöøa. Kinh ñöôïc Ngaøi Phaät Ñaø kinh ñieån raát quan troïng goàm 6000 trang trong Baït Ñaø La dòch sang Haùn töï—The Sutra of the chín quyeån chöùa ñöïng haàu heát nhöõng giaùo ñieån Garland of Buddhas. Mahayana sutra that troïng ñaïi cuûa Ñaïi Thöøa nhaèm ñöa chuùng sanh constitutes the basis of the teachings of the ñeán choã Giaùc Ngoä Toái Thöôïng cuûa Phaät quaû— Avatamsaka school (Hua-Yen), which The sutra was translated into Chinese by emphasizes above all “mutually unobstructed Bodhiruci, one of the oldest sutras of interpenetration.” The sutra also teaches that Mahayan. In the Ratnakuta, the thought of the the human mind is the universe itself and is Middle Way is developed. It also contains identical with the Buddha. Indeed, the mind, sutras on transcendental wisdom (Prajan Buddha and all sentient beings are one and the Paramita Sutra and Longer Amitabha Sutra)— same. This aspects of the Mahayana teaching A very important sutra (6000 pages in nine was especially stressed by the Chinese Zen. volumes) which contains almost all the most The sutra was translated into Chinese by critical teaching of the Mahayana Tradition Buddhabhadra. (Great Vehicle) to carry sentient beings to the Kinh Ñaïi Taäp: Great Heap Sutra. Ultimate Enlightenment of Buddhahood. Kinh Ñaïi Thöøa: Mahayana sutras—Trong soá Kinh Ñaïi Laïc Kim Cang Baát Khoâng caùc boä kinh cuûa Ñaïi Thöøa, coù chín kinh saùch Chaân Thaät Tam Ma Ñaø: Adhyardhasatika- ñöôïc xem laø quan troïng nhaát. Caùc boä kinh Prajnaparamita-Sutra—Coøn ñöôïc goïi laø “Lyù naày ñöôïc goïi laø caùc kinh Phöông Quaûng Thuù Kinh” hoaëc “Baùt Nhaõ Lyù Thuù Kinh.” Ñaây (Vaipulya sutras)—Among the Mahayanist laø tinh yeáu giaùo lyù cuûa Maät Toâng, daïy caùch tu sutras, nine texts are regarded as the most haønh thaønh Phaät ngay trong ñôøi naày. Kinh important. These are called the Vaipulya

sutras: 1) Möôøi baûy vuøng ñaát ñaùnh daáu söï tieán böôùc 1) Baùt Thieân Tuïng: Astasahasrika-prajna- treân ñöôøng ñaïi giaùc vôùi söï trôï giuùp cuûa paramita. giaùo lyù Tieåu thöøa Yogachara. Ñaây laø phaàn 2) Dieäu Phaùp Lieân Hoa: Sadharma- quan troïng nhaát: The seventeen stages pundarika. presenting the progression on the path to 3) Laêng Giaø: Lankavatara. enlightenment with the help of the 4) Phoå Dieäu: Lalitavistara. Yogachara teaching, this is the most 5) Kim Quang Minh: Suvarna-prabhasa. important part. 6) Hoa Nghieâm: Gandavyuha. 2) Nhöõng lyù giaûi veà nhöõng vuøng ñaát khaùc 7) Nhö Lai Maät: Tathagata-guhyaka. nhau aáy: Interpretations of these stages. 8) Tam Muoäi Vöông: Samadhi-raja. 3) Giaûi thích caùc kinh ñieån laøm choã döïa cho 9) Thaäp Ñòa Töï Taïi: Dasabhumisvara. giaùo ñieàu veà caùc vuøng ñaát Yogachara: Kinh Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Explanation of these sutras from which the Thaàn Bieán Gia Trì Kinh: Yogachara doctrine of the stages draws Mahavairocanabhisambodhivikur- support. Vitadhisthanna-vaipulya-Sutrendra-Raja- 4) Caù c phaïm truø chöùa ñöïng trong caùc kinh Nama-Dharmaparyaya—Ñaây laø moät trong ñieån aáy: Classifications contained in these nhöõng kinh ñieån caên baûn cuûa Phaät giaùo Maät sutras. toâng, coøn ñöôïc goïi laø Kinh Ñaïi Nhöït Nhö Lai. 5) Caù c ñoái töôïng cuûa kinh ñieån Phaät giaùo Kinh

ñöôïc caùc Ngaøi Thieän Voâ UÙy vaø Nhöùt (kinh, luaät, luaän): Topics from the haïnh cuøng dòch sang Haùn töï—This is one of Buddhist canon (sutra, Vinaya-pitaka, the fundamental sutras in Tantric Buddhism. It Abhidharma). is also called “Mahavairocana Sutra.” The Kinh Ñòa Taïng: Ksitigarbhapranidhana- sutra was translated into Chinese by Sutra—Kinh Ñòa Taïng, noùi veà moät vò Boà Taùt ôû Subhakarasimha and I-hsing. vaøo thôøi kyø voâ Phaät, töùc laø thôøi kyø giöõa luùc Kinh Ñaïi Voâ Löôïng Thoï: The Great Phaät Thích Ca nhaäp dieät vaø Phaät Di Laëc ra ñôøi. Infinite Life Sutra. Trong thôøi kyù naày khoâng coù moät vò Phaät naøo Kinh Ñaïo: Giaùo thuyeát cuûa kinh—The caû; tuy nhieân, theá giôùi Ta Baø vaãn coù Boà Taùt Ñòa Taïng vôùi boån nguyeän roäng lôùn laø cöùu ñoä doctrine of the sutras. moïi chuùng sanh ñau khoå cuûa ñòa nguïc. Kinh Kinh Ñaït Ma Ña La Thieàn Kinh: ñöôïc Ngaøi Thaät Xoa Nan Ñaø dòch sang Haùn Yogacharabhumi-Sutra—Ñaây laø kinh ñieån do töï—Earth Store Sutra mentioned about the Ñaït Ma Ña La vaø Phaät Ñaïi Tieân bieân soaïn ñeå Buddhaless period, the period from the time phoå bieán veà phöông phaùp thieàn ñònh cho caùc the nirvana of the historical Buddha until the tröôøng phaùi Tieåu thöøa vaøo theá kyû thöù 5 sau time the coming Buddha Maitreya descends. In Taây lòch. Kinh ñöôïc Ngaøi Phaät Ñaø baït Ñaø La this period, ther is no Buddha; however, the dòch sang Haùn töï. Kinh chia laøm naêm phaàn— Saha world still has Earth-Store Bodhisatva This sutra is composed by Dharmatrata and th who vows to save all beings in hells. The Buddhasena in the 5 century AD on the sutra was translated into Chinese by methods of meditation for the Hinayana. The Siksananda. sutra was translated into Chinese by Kinh Ñieån: Tipitaka (skt)—Nhöõng baøi thuyeát Buddhabhadra. The sutra was divided into giaûng cuûa Ñöùc Phaät Thích Ca. Tam taïng Kinh five parts: Ñieån bao goàm Kinh, Luaät vaø Luaän. Phaät Giaùo

Nguyeân Thuûy thöøa nhaän kinh ñieån ñöôïc ghi laïi luaät ñöôïc tìm thaáy trong kinh ñieån. Nhöõng giôùi baèng tieáng Ba Li (Nam Phaïn). Phaät giaùo Ñaïi luaät ñöôïc coi laø caên baûn baát hö—Sutras and Thöøa thöøa nhaän kinh ñieån ñöôïc ghi laïi baèng commandments; the sutras and morality or tieáng Baéc Phaïn—Canon—Buddhist Sutras— discipline. The commandments found in the The discourses of Buddha—Canon—Three sutras. The commandments regarded as baskets in Pali recognized by Theravada permanent and fundamental. school. Sutras were written down in Sanskrit Kinh Haï Sanh Di Laëc Thaønh Phaät: recognized by the Mahayana school, including Maitreyavyakarana Sutra—Kinh ghi laïi raèng the sutras (kinh), Tantras (luaät), and the sau thôøi Phaät Thích ca nhaäp dieät thì theá giôùi Ta Commentary (luaän). Baø böôùc vaøo moät thôøi kyø khoâng coù Phaät. Hieän Kinh Ñieån Ñaïi thöøa: Mahayana sutras. thôøi Ñöùc Di Laëc ñang thuyeát phaùp treân cung Kinh Ñöôøng: Sutra Hall. trôøi Ñaâu Suaát, Ngaøi seõ xuaát hieän vaø thaønh Phaät Kinh Gia: Ngöôøi keát taäp kinh ñieån, nhö Ngaøi trong hoäi Long Hoa. Kinh ñöôïc Ngaøi Cöu Ma A Nan, theo truyeàn thoáng ñöôïc ghi laïi thì chính La Thaäp dòch sang Haùn töï—The sutra oâng laø ngöôøi ñaàu tieân ñaõ keát taäp kinh ñieån mentioned that after the historical Buddha Phaät giaùo—One who collected or collects the sakyamuni’s Nirvana, the whole Saha world sutras, especially Ananda, who

according to entered a period without any Buddha (a tradition recorded the first Buddhist sutras. Buddhaless period). At this time, the Buddha- to-be is still preaching in the Tushita. He will Kinh Giaû: descend and become the Buddha in the “Long 1) Baäc uyeân thaâm vaø coù khaû naêng thuyeát Hoa” assembly. The sutra was translated into giaûng thoâng suoát kinh luaät: One who Chinese by Kumarajiva. expounds the sutras and sastras. 2) Baäc uyeân thaâm vaø giaûng giaûi thoâng suoát Kinh Haõi: To be frightened. kinh Phaùp Hoa: One who keeps the Kinh Haønh: Cankrama (skt). teaching of the Lotus Sutra. Haønh thieàn baèng caùch ñi tôùi ñi lui ñeå traùnh Kinh Giaûi Thaâm Maät: Samdhinirmocana- buoàn nguû (coù theå ñi trong saân nhaø, saân chuøa, Sutra—Ñaây laø kinh ñieån caên baûn cuûa Phaùp hay quanh Phaät ñieän): Meditative walking by Töôùng Toâng, noäi dung noùi veà tö töôûng cuûa walking up and down. To walk about when tröôøng phaùi Duy Thöùc. Moïi hieän töôïng ñeàu laø meditating to prevent sleepiness. traïng thaùi cuûa taâm thöùc. Caùc ñoái töôïng chæ toàn Taäp döôõng thaân phoøng beänh trong haønh lang töï taïi qua quaù trình trí tueä, chöù khoâng toàn taïi nhö vieän: Exercise to keep in health; the voán coù. Kinh ñöôïc Ngaøi Huyeàn Trang dòch cankramana was a place for such exercise, i.e. sanh Haùn töï —This is the basic sutra for the a cloister, a corridor. Dharmalaksana sect. The sutra based on the Kinh Hoa Nghieâm: Avatamsaka (skt)— central notion of the Yogachara, everything Flower Ornament Sutra—Nhan ñeà Phaïn ngöõ experienceable is mind only. Things exist only cuûa Hoa Nghieâm laø Avatamsaka, nhöng Phaùp as processes of knowing, not as objects. The Taïng trong baûn chuù giaûi kinh Hoa Nghieâm boä sutra was translated into Chinese by Hsuan- 60 quyeån noùi nguyeân ngöõ chính laø Tsang. Gandavyuha. Avatamsaka coù nghóa laø “moät Kinh Giaùo: The teaching of the sutras—See traøng hoa” trong khi nôi chöõ Gandavyuha, thì Kinh Löôïng Boä. ganda laø “taïo hoa” hay moät loaïi hoa thöôøng vaø “vyuha” laø “phaân phoái traät töï” hay “trang söùc.” Kinh Giôùi: Kinh vaø giôùi luaät,hay nhöõng giôùi

Hoa Nghieâm coù nghóa laø trang hoaøng baèng leaders one after another in various hoa. Hoa Nghieâm laø moät trong nhöõng boä kinh departments of life and in various forms of thaâm aùo nhaát cuûa Ñaïi Thöøa, ghi laïi nhöõng baøi existence, altogether numbering fifty-three. thuyeát phaùp cuûa Ñöùc Phaät sau khi Ngaøi ñaõ ñaït This is the basic text of the Avatamsaka giaùc ngoä vieân maõn. Gandavyuha laø teân phaåm school. It is one of the longest and most kinh keå laïi coâng trình caàu ñaïo cuûa Boà Taùt profound sutras in the Buddhist Canon and Thieän Taøi Ñoàng Töû. Boà Taùt Vaên Thuø höôùng records the highest teaching of Buddha daãn Ñoàng Töû ñi tham vaán heát vò ñaïo sö naày Sakyamuni, immediately after enlightenment. ñeán vò ñaïo sö khaùc, taát caû 53 vò, truï khaép caùc It is traditionally believed that the sutra was taàng caûnh giôùi, mang ñuû loát chuùng sanh. Ñaây taught to the Bodhisattvas and other high laø lyù thuyeát caên baûn cuûa tröôøng phaùi Hoa spiritual beings while the Buddha was in Nghieâm. Moät trong nhöõng kinh ñieån daøi nhaát samadhi. The sutra has been described as the cuûa Phaät giaùo, cuõng laø giaùo ñieån cao nhaát cuûa “epitome of Budhist thought, Buddhist ñaïo Phaät, ñöôïc Ñöùc Phaät thuyeát giaûng ngay sentiment, and Buddhist experiences” and is sau khi Ngaøi ñaïi ngoä.

Ngöôøi ta tin raèng kinh quoted by all schools of Mhayana Buddhism. naày ñöôïc giaûng daïy cho chö Boà taùt vaø nhöõng The sutra compares the whole Universe to the chuùng höõu tình maø taâm linh ñaõ phaùt trieån cao. realization of Vairocana Buddha. Its basic Kinh so saùnh toaøn vuõ truï vôùi söï chöùng ñaéc cuûa teaching is that myriad things and phenomena Phaät Tyø Loâ Giaù Na. Kinh cuõng nhaán maïnh are the oneness of the Universe, and the whole raèng moïi söï vaät vaø moïi hieän töôïng ñoàng nhaát Universe is myriad things and phenomena. theå vôùi vuõ truï. Sau khi khaûo saùt veà noäi dung After examining the sutra, we find that there cuûa Kinh Hoa Nghieâm, chuùng ta thaáy kinh were in the beginning many independent khôûi ñaàu baèng nhöõng baûn kinh ñoäc laäp vaø veà sutras which were later compiled into one sau ñöôïc taäp hôïp thaønh moät doøng thô, moãi theå encyclopaedic collection, as the subject- taøi ñöôïc trình baøy trong caùc kinh ñoù ñeàu ñöôïc matters treated in them are all classified under xeáp loaïi theo töøng theå vaø ñöôïc goïi chung laø one head, and they came to be known as Hoa Nghieâm—The Garland Sutra—The Avatamsaka. Sanskrit title is Avatamsaka, but it is Kinh Hoaøng: Terrified—Scared—Gandavyuha according to Fa-Tsang's Consternated. commentary on the sixty-fascile Garland Sutra. Kinh Hoaûng: See Kinh hoaøng. Avatamsaka means a 'garland,' while in Kinh Hoàn: Frightened out of one's wits. Gandavyuha, ganda means 'a flower of Kinh Keä: See Kinh ñieån. ordinary kind,' and vyuha 'an orderly arrangement' or 'array.' Gandavyuha means Kinh Kheâ: Töùc Traïm Nhieân Ñaïi Sö, vò toå thöù 'flower-decoration.' Avatamsaka is one of the chín cuûa toâng Thieân Thai ôû Trung Hoa— profound Mahayana sutras embodying the Ching-Ch'i, thorn stream, name of the ninth sermons given by the Buddha immediately T'ien-T'ai patriarch Chan-Jan. following his perfect enlightenment. The Kinh Khuûng: Dreadful—Fearful—Gandavyuha is the Sanskrit title for a text Frightened. containing the account of Sudhana, the young Kinh Kim Cang: See Kinh Kim Cang Baùt man, who wishing to find how to realize the Nhaõ Ba La Maät Ña. ideal life of Bodhisattvahood, is directed by Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña: Manjusri the Bodhisattva to visit spiritual Vajracchedika-Prajna-Paramita (skt)—Kinh

Kim Cang, moät trong nhöõng kinh thaâm aùo nhöùt gatha of the Diamond Sutra states: cuûa kinh ñieån Ñaïi Thöøa. Kinh naày laø moät phaàn *Nhöùt thieát höõu vi phaùp, ñoäc laäp cuûa Kinh Baùt Nhaõ Ba La Maät Ña. Kinh Nhö moäng huyeãn baøo aûnh, Kim Cang giaûi thích hieän töôïng khoâng phaûi laø Nhö loä, dieäc nhö ñieän, hieän thöïc, maø chæ laø nhöõng aûo giaùc hay phoùng Öng taùc nhö thò quaùn. chieáu tinh thaàn rieâng cuûa chuùng ta (Baát cöù *All phenomena in this world are hieän töôïng vaø söï vaät naøo toàn höõu trong theá Like a dream, fantasy, bubbles, gian naày ñeàu khoâng coù thöïc theå, do ñoù khoâng shadows; heà coù caùi goïi laø "ngaõ"). Chính vì theá maø ngöôøi They are also like dew, thunder, and tu taäp phaûi xem xeùt nhöõng hoaït ñoäng tinh thaàn lightening; cuûa hieän töôïng sao cho tinh thaàn ñöôïc troáng One must understand life like that. roãng, côûi boû vaø laéng ñoïng. Noù coù teân Kim Kinh Kim Cang Ñaûnh Nhaát Thieát Nhö cöông vì nhôø noù maø chuùng sanh coù theå caét boû Lai Chaân Thaät Nhieáp Ñaïi Thöøa Hieän moïi

phieàn naõo ueá tröôïc ñeå ñaùo bæ ngaïn. Kinh Chöùng Ñaïi Giaùo Vöông Kinh: Sarva- ñöôïc keát thuùc baèng nhöõng lôøi sau: “Söï giaûi baøy tathagatatattvasamgrahama- thaâm maät naøy seõ goïi laø Kinh Kim Cang Baùt Hayanabhisamayamahakaparaya—Kinh ñieån Nhaõ Ba La Maät Ña. Vì noù cöùng vaø saét beùn nhö caên baûn cuûa Maät giaùo, noùi veà caùc nghi thöùc Kim Cöông, caét ñöùt moïi tö nieäm tuøy tieän vaø ñaëc thuø Maät giaùo. Kinh ñöôïc Ngaøi Baát Khoâng daãn ñeán bôø Giaùc beân kia.” Kinh ñaõ ñöôïc Ngaøi dòch sang Haùn töï—This is the basic sutra of the Cöu Ma La Thaäp dòch ra Haùn töï—Sutra of the Tantric Buddhism, stressed on special tantric Diamond-Cutter of Supreme Wisdom, one of rituals. The sutra was translated by the most profound sutras in the Mahayana, an amoghavajra. independent part of The Vairacchedika Kinh Kim Quang Minh: Suvarnaprabhasa- Prajanparamita Sutra. The Diamond Sutra Sutra—Kinh Kim Quang Minh Toái Thaéng shows that all phenomenal appearances are not Vöông—Kinh Ñaïi thöøa cho raèng ñoïc tuïng seõ ultimate reality but rather illusions or ñöôïc söï hoä trì cuûa Töù Thieân Vöông. Chính vì projections of one’s mind (all mundane theá maø thôøi tröôùc kinh ñoùng moät vai troø quan conditioned dharmas are like dreams, illusions, troïng trong vieäc du nhaäp ñaïo Phaät vaøo Nhaät shadow and bubbles). Every cultivator should baûn. Kinh nhaán maïnh tôùi khía caïnh chaùnh trò regard all phenomena and actions in this way, cuûa ñaïo Phaät, vaø vì lyù do ñoù noù ñöôïc nhieät lieät seeing them as empty, devoid of self, and höôûng öùng bôûi giai caáp laõnh ñaïo Nhaät. YÙ töôûng tranquil. The work is called Diamond Sutra chaùnh cuûa kinh laø ñöùc trí naêng phaân bieät thieän because it is sharp like a diamond that cuts aùc. Moïi ngöôøi töø laõnh ñaïo ñeán tieän daân ñeàu away all necessary conceptualization and phaûi tuaân theo “aùnh saùng beân trong” aáy. Kinh brings one to the further shore of ñöôïc Ngaøi Nghóa Tònh dòch sang Haùn töï— enlightenment. The perfection of wisdom Suvarnaprabhasa-sutra (skt)—The Sutra of which cuts like a diamond. The sutra ends with Golden Light—Golden Light Supreme King the following statement: “This profound Sutra, A Mahayana sutra mentioned that explanation is called Vajracchedika-Prajna- those who recite it will receive the support Sutra, for the diamond is the gem of supreme and protect from the four heavenly kings. That value, it can cut every other material (thought) was why it played a major role in establishing and lead to the other Shore.” The sutra was Buddhism in Japan. It stressed the political translated into Chinese by Kumarajiva—A

aspect of Buddhism and thus was highly composed in the fourth of fifth century A.D. regarded by the Japanese ruling class. The The sutra stresses on the eight consciousness, main theme of the sutra is the virtue of wisdom the Tathagatha-garbha and gradual (inner light) which discriminates good and evil. enlightenment through slow progress on the Each person from the ruler to those in the path of meditative training; the major idea in lowest state, must follow this “inner light.” The this sutra is regarding that sutras merely as sutra was translated into Chinese by I-Ching. indicators, i.e. pointing fingers; however, their Kinh Laêng Giaø: Lankavatara Sutra (skt)— real object being only attained through Kinh Laêng Giaø laø giaùo thuyeát trieát

hoïc ñöôïc personal meditation. There have been four Ñöùc Phaät Thích Ca Maâu Ni thuyeát treân nuùi translations into Chinese, the first by Laêng Giaø ôû Tích Lan. Coù leõ kinh naày ñöôïc Dharmaraksa between 412-433, which no soaïn laïi vaøo theá kyû thöù tö hay thöù naêm sau longer exists; the second was by Gunabhada in Taây Lòch. Kinh nhaán maïnh veà taùm thöùc, Nhö 443, 4 books; the third by Bodhiruci in 513, 10 Lai Taïng vaø "tieäm ngoä," qua nhöõng tieán boä töø books; the fourth by Siksananda in 700-704, 7 töø trong thieàn ñònh; ñieåm chính trong kinh naày books. There are many treatises and coi kinh ñieån laø söï chæ baøy nhö tay chæ; tuy commentaries on it, by Fa-Hsien and others. nhieân ñoái töôïng thaät chæ ñaït ñöôïc qua thieàn This is one of the sutras upon which the Zen ñònh maø thoâi. Kinh coù boán baûn dòch ra Haùn töï, and Yogacara schools are based. In fact, this nay coøn löu laïi ba baûn. Baûn dòch ñaàu tieân do was the sutra allowed by Bodhidharma, and is Ngaøi Phaùp Hoä Ñaøm Ma La saùt dòch giöõa nhöõng the recognized text of the Ch'an School. In the naêm 412 vaø 433, nay ñaõ thaát truyeàn; baûn thöù Lankavatara Sutra, Sakyamuni Buddha nhì do ngaøi Caàu Na Baït Ñaø La dòch vaøo naêm predicted, "In the future, in southern India, 443, goïi laø Laêng Giaø A Baït Ña La Baûo Kinh, there will be a great master of high repute and goàm 4 quyeån, coøn goïi laø Töù Quyeån Laêng Giaø; virtue named Nagarjuna. He will attain the baûn thöù ba do Ngaøi Boà Ñeà Löu Chi dòch sang first Bodhisattva stage of Extreme Joy and be Haùn töï vaøo naêm 513, goàm 10 quyeån, goïi laø reborn in the Land of Bliss." Nhaäp Laêng Giaø Kinh; baûn thöù tö do Ngaøi Thöïc Kinh Laêng Nghieâm: Surangama Sutra Xoa Nan Ñaø dòch vaøo nhöõng naêm 700 ñeán 704 (skt)—Teân ñaày ñuû laø Kinh Ñaïi Phaät Ñaûnh Thuû ñôøi Ñöôøng, goïi laø Ñaïi Thöøa Nhaäp Laêng Giaø Laêng Nghieâm, laø boä kinh thaâm saâu nguyeân taùc Kinh, goàm 7 quyeån, neân coøn goïi laø Thaát baèng tieáng Phaïn, ñöôïc vieát vaøo theá kyû thöù nhaát Quyeån Laêng Giaø. Ñaây laø moät trong nhöõng boä sau Taây Lòch. Kinh Laêng Nghieâm ñöôïc ngaøi kinh maø hai tröôøng phaùi Du Giaø vaø Thieàn toâng Paramartha (Chôn Ñeá) ñem sang Trung quoác laáy laøm giaùo thuyeát caên baûn. Kyø thaät boä kinh vaø ñöôïc thöøa töôùng Vöông Doaõn giuùp dòch vaøo naày ñöôïc Toå Boà Ñeà Ñaït Ma chaáp thuaän nhö laø khoaûng naêm 717 sau Taây Lòch (coù ngöôøi noùi boä giaùo ñieån ñöôïc nhaø Thieàn thöøa nhaän. Trong raèng vì vuï dòch kinh khoâng xin pheùp naày maø Kinh Laêng Giaø, Ñöùc Phaät Thích Ca Maâu Ni ñaõ hoaøng ñeá nhaø Ñöôøng noåi giaän caùch chöùc thöøa tieân ñoaùn raèng, "veà sau naày taïi mieàn nam AÁn töôùng Vöông Doaõn vaø truïc xuaát ngaøi Chôn Ñeá Ñoä seõ xuaát hieän moät vò ñaïi sö ñaïo cao ñöùc veà AÁn Ñoä). Boä kinh ñöôïc phaùt trieån vaø toân troïng teân laø Long Thoï. Vò naày seõ ñaït ñeán sô troïng moät moät caùch roäng raõi ôû caùc nöôùc Phaät ñòa Boà Taùt vaø vaõng sanh Cöïc Laïc."—A Giaùo Ñaïi Thöøa. Cuøng vôùi caùc vaán ñeà khaùc, philosophical discourse attributed to kinh giuùp Phaät töû tu taäp Boà Taùt Ñaïo. Kinh coøn Sakyamuni as delivered on the Lanka noùi ñaày ñuû veà caùc böôùc keá tieáp nhau ñeå ñaït mountain in Ceylon. It may have been ñöôïc giaùc ngoä voâ thöôïng. Kinh cuõng nhaán

maïnh ñeán ñònh löïc, nhôø vaøo ñoù maø ñaït ñöôïc Sanskrit/Pali-Vietnamese Section. giaùc ngoä. Ngoaøi ra, kinh coøn giaûi thích veà 3) Luaän: Sastra (skt)—See Abhidharma in nhöõng phöông phaùp "Thieàn Taùnh Khoâng" baèng Sanskrit/Pali-Vietnamese Section, and nhöõng phöông thöùc maø ai cuõng coù theå chöùng Luaän A Tyø Ñaït Ma Caâu Xaù in ngoä ñöôïc—Also called the Sutra of the Heroic Vietnamese-English Section. One. This profound writing, originally in Kinh Löôïng Boä: Sautrantika or sanskrit, written in the first century A.D. The Santrantivadin (skt)—Thuyeát Ñoä Boä—Thuyeát sutra was brought to China by Paramartha and Chuyeån Boä—Giaùo thuyeát trong kinh ñieån (moät translated into Chinese with the assistance of trong 18 boä cuûa Tieåu Thöøa. Sau khi Ñöùc Phaät Wang Yung about 717 A.D. (some said that it nhaäp dieät 400 naêm, noù ñöôïc taùch ra töø Thuyeát was angered the T'ang Emperor that this had Nhaát Thieát Höõu Boä. Trong soá Tam Taïng chæ coù been done without first securing the boä naày duøng kinh laøm chính löôïng neân goïi laø permission of the government, so Wang-Yung Kinh Löôïng Boä, ngöôøi khai saùng ra boä naày laø was punished and Paramartha was forced to Cöu Ma La Ñaø (boä phaùi naày chæ laáy Kinh laøm return to India)—It is widely developed and chính löôïng, chæ duøng kinh ñieån ñeå chöùng venerated in all the Mahayana Buddhist minh). Boä naày cho raèng coù söï chuyeån thöïc theå countries. Among other things, the sutra helps töø kieáp naày sang kieáp khaùc. Theo caùc Phaät töû Buddhist followers exercising Bodhisattva cuûa phaùi naày thì trong nguõ uaån cuûa con ngöôøi, magga. It deals at length with the successive chæ coù moät uaån vi teá nhaát chuyeån töø kieáp naày steps for the attainment of supreme sang kieáp khaùc, traùi vôùi Chaùnh Löôïng Boä cho enlightenment. It also emphasizes the power of raèng toaøn boä 'pudgala' ñeàu ñöôïc chuyeån ñi. samadhi, through which enlightenment can be Phaùi naày cuõng tin raèng moãi ngöôøi ñeàu coù moät attained. In addition, the sutra also explains the khaû naêng tieàm aån trôû thaønh Phaät, ñaây voán laø various methods of emptiness meditation chuû thuyeát cuûa giaùo phaùi Ñaïi Thöøa. Do nhöõng through the practice of which everyone can quan ñieåm ñoù neân boä phaùi naày ñöôïc xem laø realize enlightenment. moät caàu noái giöõa Thanh Vaên Thöøa (thöôøng Kinh Leã Saùu Phöông: Worship in the Six ñöôïc goïi laø Tieåu Thöøa) vaø Ñaïi Thöøa—The Directions Sutra—See Kinh Leã Saùu Phöông in teaching of the sutras, an important Hinayana Appendix A (7). school, which based its doctrine on the sutras Kinh Lieân Ñôùi: Book of Relations. alone, the founder of this division is Kumara- Kinh Luaân: To adminster—To manage. labha. This school believed in the transmigration of a substance (sankranti) from Kinh Luaän: The sutras and sastras—See one life to another. According to its followers, Kinh Luaät Luaän. of the five skandhas of an individual, there is Kinh Luaän Nghò: Upadesa—Thuyeát veà Lyù only one subtle skandha which transmigrates, Luaän—Discussions of doctrine. as agianst the whole of the pudgala of the Kinh Luaät Luaän: Sutras, Vinaya, Sammitiyas. It also believed that every man Abhidharma sastras (skt)—Tam Taïng Kinh had in him the potentiality of becoming a Ñieån Phaät—The three divisions of the Buddha, a doctrine of the Mahayanists. On Buddhist canon. account of such views, this school is

1) Kinh: Sutra (skt)—See Kinh and Kinh considered to be a bridge between the Boån. Sravakayana (often called the Hinayana) and 2) Luaät: Vinaya (skt)—See Vinaya in the Mahayana.

Kinh Ma Ñaêng Giaø: Matangi-Sutra—Kinh baèng vieäc laäp ñi laäp laïi nhöõng aâm thanh: ñaëc troïng taâm vaøo caâu chuyeän veà moät phuï nöõ An arhat can advance on the path through teân Ma Ñaêng Giaø, thuoäc giai caáp thaáp nhaát utterance of certain sounds. trong xaõ hoäi AÁn Ñoä, ñaõ ñöôïc Phaät Thích Ca ** This sutra was translated into Chinese by thu nhaän laøm ñeä töû. Trong naày, Ñöùc Phaät cuõng Buddhabhadra and Fa-Hsien. giaûng tæ mæ raèng moïi giai caáp ñeàu bình ñaúng. Kinh Na Tieân Tyø Kheo: Sutra on Questions Kinh ñöôïc Ngaøi Truùc Luaät Vieâm vaø Chi of King Milinda—See Milindapanha. Khieâm dòch sang Haùn töï—The sutra stressed Kinh Ngaïc: Surprised—Amazed— on the story of a lady named Matangi, she Stupified—Astounded. belonged to the lowest class in Indian society. Kinh Nghi: To fear and to suspect. In this sutra, the Buddha also expounded Kinh Nghieäm: Anubhava (skt)— clearly on the “Equality” of all classes. The Experience—Söï hieåu bieát xuaát phaùt töø söï quan sutra was translated into Chinese by Chu-lu- saùt cuûa caù nhaân hay thöïc nghieäm; aán töôïng cuûa Yen and Chih-Ch’ien. taâm chöù khoâng töø kyù öùc—Experience means Kinh Ma Ha Taêng Chæ Luaät: knowledge derived from personal experiment; Mahasanghika-Vinaya—Sau khi Phaät nhaäp impression on the mind not from memory. dieät 100 naêm thì coäng ñoàng Phaät giaùo thôøi baáy Kinh Nghieäm Baây Giôø: Immediate giôø chia laøm hai phaùi, Thöôïng Toïa vaø Ñaïi experience. Chuùng. Beân Ñaïi Chuùng Boä ñaõ töï keát taäp thaønh Kinh Nguyeät Ñaêng Tam Muoäi: boä luaät Ma Ha Taêng Chæ, noùi veà chi tieát nhöõng Samadhirajacandrapradipa-Sutra—Kinh ghi laïi giôùi luaät cuûa chö Taêng Ni. Kinh ñöôïc Ngaøi moät cuoäc ñoái thoaïi giöõa moät ngöôøi treû tuoåi teân Phaät Ñaø Baït Ñaø La vaø Phaùp Hieån dòch sang laø Nguyeät Ñaêng vaø Ñöùc Phaät Thích Ca, trong Haùn töï—100 years after the Buddha’s nirvana, ñoù Ñöùc Phaät chæ baøy caùch quaùn taùnh “Bình Buddhist community was divided into two Ñaúng” cho taát caû moïi vaät. Kinh cuõng nhaán divisions: Theravada and Mahasanghika. The maïnh veà baûn chaát ñoàng nhaát cuûa moïi söï vaät, Theravada wanted to keep the same rules moïi vaät toàn höõu ñeàu khoâng coù thöïc theå, gioáng since the Buddha’s time; however, the nhö giaác chieâm bao hoaëc nhö aûo töôûng. Nhaän Mahasanghika, the majority, believed chaân ñöôïc nhö vaäy laø ñaït tôùi caûnh giôùi giaùc proposed five points which laid foundation for ngoä vaäy. Kinh ñöôïc Ngaøi Na Lieân Ñeà Da Xaù the Mahasanghika-Vinaya: dòch sang Haùn töï—The sutra mentioned a 1) Moät vò A La Haùn vaãn coøn bò caùm doã: An dialogue between a young person named arhat is still subject to temptation. Candragupta and the Buddha Sakyamuni. In 2) Moät vò A La Haùn vaãn coøn daáu veát cuûa söï which the Buddha taught about “Emptiness or ngu doát: An arhat is still not yet free from Sunyata” in all things. The sutra also ignorance. emphasized on the essential identity of all 3) Moät vò A La Haùn vaãn coøn nghi ngôø veà hoïc things, everything exists without its own thuyeát: An arhat is still subject to doubts reality, it is like a dream or illusion. To

realize concerning the teaching. this means to reach the realm of 4) Moät vò A La Haùn coù theå tu haønh giaùc ngoä enlightenment. The sutra was translated into nhôø söï giuùp ñôû cuûa tha löïc: An arhat can Chinese by Narendrayasas. make progress on the path to enlightenment through the help of others. Kinh Nguyeät Thöôïng Nöõ Kinh: 5) Moät vò A La haùn coù cô may ñöôïc cöùu roãi Candrottaradarikapariprccha-Sutra—Kinh noùi

veà naøng Nguyeät Thöôïng, con gaùi cuûa oâng tìm thaáy trong baûn kinh naày. Sau ñoù oâng cuõng tröôûng giaû Duy Ma Caät (khoâng phaûi laø Cö Só soaïn moät baûn sôù giaûi veà Kinh Nieát Baøn— Duy Ma Caät). Naøng ñöôïc ñöùc Phaät thoï kyù raèng Parinirvana Sutra was the last sutra which the trong moät kieáp töông lai seõ trôû thaønh moät vò Buddha preached before he passed away. Phaät. Kinh ñöôïc Ngaøi Xaø Na Quaät Ña dòch According to Prof. Junjiro Takakusu in The sang Haùn töï—The sutra mentioned about Essentials of Buddhist Philosophy, the doctrine Candrottara, a daughter of a rich old man of the Nirvana text was another fascinating named Vilamakirti (not the layman subject of learning at the present time. Tao- Vilamakirti). She was predicted by the Buddha Sheâng, already conspicuous in the study of the that she would become a Buddha in a future Lotus, was also a leader in the exposition of life. The sutra was translated into Chinese by the ideal of Nirvana. On reading the old Jnanaguptaad. Nirvana text, which was in six Chinese Kinh Nhôn Duyeân: Nidana—Narratives of volumes, he set forth the theory that the the past which explain a person’s present state. Icchantika (a class of men who were bereft of Kinh Nhôn Vöông Baùt Nhaõ Ba La Maät: Buddha-nature and destined to be unable to Karunikaraja-Prajnaparamita-Sutra—Kinh evolve to the Buddha stage) could attain nhaán maïnh ñeán “Trí hueä Phaät” trong vieäc duy Buddhahood. Soon afterwards, a Sanskrit text trì an ninh phuùc lôïi trong quoác gia. Kinh ñöôïc of the Mahaparinirvana Sutra was introduced Ngaøi Cöu Ma La Thaäp dòch ra Haùn töï—The and translated. The theory that the Icchantika sutra stressed on the “Buddha wisdom” for could attain Buddhahood was found in the text. rulers to maintain security and welfare for the People marveled at his deep insight. Later he country. The sutra was translated into Chinese also compiled a commentary on the Nirvana by Kumarajiva. Sutra. Kinh Nieân: Chronic—Lasting for a long time. Kinh Phaïm Voõng: Brahmajala (skt)—Brahma-Net Sutra, or Indra’s Net Sutra, Sutra Kinh Nieát Baøn: Parinirvana Sutra (skt)— of Net of Indra—Goïi ñaày ñuû laø Phaïm Voõng Tyø Kinh Nieát Baøn laø boä kinh cuoái cuøng maø Ñöùc Loâ Giaù Na Phaät Thuyeát Boà Taùt Taâm Ñòa Giai Phaät thuyeát tröôùc khi Ngaøi nhaäp dieät. Theo Phaåm Ñeä Thaäp. Kinh ñöôïc Ngaøi Cöu Ma La Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Thaäp, nöôùc Thieân Truùc dòch sang Haùn töï. Kinh Trieát Hoïc Phaät Giaùo, giaùo lyù cuûa Kinh Nieát mang nhöõng baøi hoïc veà ñaïo ñöùc cho Boà taùt. Baøn laø moät ñeà taøi hoïc hoûi haáp daãn trong thôøi Giôùi Luaät trong Kinh Phaïm Voõng ñöôïc chia kyø naày. Ñaïo Sanh haèng chuù taâm vaøo vieäc laøm hai phaàn (10 giôùi luaät Ñaïi thöøa quan troïng nghieân cöùu Kinh Phaùp Hoa, cuõng laø moät laõnh maø moãi tín ñoà Phaät giaùo phaûi tuaân theo hay tuï trong vieäc quaûng dieãn lyù töôûng Nieát Baøn. traùnh maéc

phaûi)—The sutra was translated into Nhaân ñoïc baûn cöïu dòch kinh Nieát Baøn goàm Chinese by Kumarajiva. It contains the Moral saùu quyeån, oâng neâu leân chuû tröông raèng Nhaát Code of the Bodhisattva. There are two main Xieån Ñeà (Icchantika—Haïng ngöôøi ñöôïc xem divisions of moral code: nhö khoâng coù Phaät tính vaø khoâng theå thaønh töïu (A) Möôøi troïng giôùi Ñaïi Thöøa cho Phaät Töû, Phaät quaû) cuõng coù theå ñaït ñeán Phaät quaû. Roài nhaát laø Phaät töû xuaát gia—10 rules of ngay sau ñoù moät baûn kinh baèng Phaïn ngöõ veà Mahayana, which are obligatory for every Ñaïi Baùt Nieát Baøn ñöôïc truyeàn vaøo vaø phieân follower, especially for monks and nuns: dòch ra Haùn vaên. Lyù thuyeát cho raèng Nhaát 1) Khoâng saùt sanh: Avoidance of killing. Xieån Ñeà cuõng coù theå ñaït ñeán Phaät quaû ñöôïc 2) Khoâng troäm cöôùp: Avoidance of stealing.

3) Khoâng xa hoa: Avoidance of unchase Kinh Phaùp Cuù: Dharmapada (skt)—behavior. Dhammamapada (p)—Kinh Phaùp Cuù goàm 4) Khoâng noùi doái: Avoidance of lying. nhöõng thí duï veà giaùo lyù caên baûn Phaät giaùo, raát 5) Khoâng nghieäp ngaäp: Avoidance of use of phoå thoâng trong caùc xöù theo truyeàn thoáng Phaät intoxicants. giaùo nguyeân thuûy. Tuy nhieân, boä kinh naày 6) Khoâng nhaøn ñaøm hyù luaän: Avoidance of thuoäc vaên hoïc theá gian vaø ñöôïc nhieàu ngöôøi gossiping. bieát ñeán ôû caùc nöôùc theo Phaät giaùo cuõng nhö 7) Khoâng khoe khoang: Avoidance of caùc nöôùc khoâng theo Phaät giaùo, vì ngoaøi nhöõng boasting. giaùo lyù cuûa ñaïo Phaät, boä kinh coøn chöùa ñöïng 8) Khoâng ganh gheùt: Avoidance of envy. nhöõng yù töôûng raên daïy chung moïi ngöôøi. Kinh 9) Khoâng ñoá kî vaø aùc taâm: Avoidance of coù 423 caâu keä, xeáp theo chuû ñeà thaønh 26 resentment and ill-will. chöông. Kinh Phaùp Cuù baøn veà caùc nguyeân taéc 10) Khoâng phæ baùng Tam Baûo: Avoidance of chuû yeáu cuûa trieát hoïc Phaät giaùo vaø caùch soáng slandering of the three precious ones. cuûa ngöôøi Phaät töû neân ñöôïc caùc tu só treû taïi caùc ** For more information, please see Möôøi nöôùc vuøng Nam AÙ hoïc thuoäc loøng. Kinh Phaùp Giôùi Troïng Cuûa Chö Boà Taùt trong Kinh Cuù khuyeân ngöôøi ta nhöõng ñieàu sau ñaây— Phaïm Voõng, and Boán Möôi Taùm Giôùi Dharmapada includes verses on the basics of Khinh. the Buddhis teaching, enjoying tremendous (B) Boán möôi taùm giôùi khinh—Forty-eight popularity in the countries of Theravada minor or lighter precepts—See Boán Möôi Buddhism. However, Dharmapada belongs to Taùm Giôùi Khinh in Vietnamese-English world literature and it is equally popular in Section, and Forty-Eight Minor Precepts. Buddhist as well as non-Buddhist countries, as Kinh Phaïm Voõng Boà Taùt Giôùi: See Kinh it contains ideas of universal appeal besides Phaïm Voõng. being a sutra of Buddhist teachings. It consists Kinh Phaùp: Giaùo thuyeát hay giaùo phaùp ñöôïc of 423 verses arranged according to topics into Phaät noùi trong kinh ñieån—The doctrine of the 26 chapters. The Dharmapada contains the sutras as spoken by the Buddha. Buddha's teachings or the essential principles Kinh Phaùp Baûo Ñaøn: Kinh ñöôïc Luïc Toå of Buddhist philosophy and the Buddhist way thuyeát. Vaên baûn chuû yeáu cuûa Thieàn Nam of life, so it is learned by heart by young Toâng, goàm tieåu söû, nhöõng lôøi thuyeát giaûng vaø monks in Buddhist countries in South Asia. ngöõ luïc

cuûa Luïc Toå taïi chuøa Baûo Laâm ñöôïc ñeä People are advised by the Dharmapada the töû cuûa Ngaøi laø Phaùp Haûi ghi laïi trong 10 followings: chöông---Sutra of Hui-Neng—Platform 1) Ñöùc Phaät nhaán maïnh trong Kinh Phaùp Cuù Sutra—Sixth Patriarch Sutra—The Platform veà vieäc: “Ñöøng laøm ñieàu aùc, tu taäp haïnh Sutra of the Sixth Patriarch’s Dharma laønh, vaø giöõ cho taâm yù thanh saïch.”—The Treasure, the basic text of the Southern Zen Buddha emphasizes in the Dharmapada: School in China. The Sutra of the Sixth “Abstain from all evil, accumulate what is Patriarch from the High Seat of the Dharma good, and purify your mind.” Treasure, basic Zen writing in which Sixth 2) Phaûi theo Trung Ñaïo vaø Baùt Thaùnh Ñaïo Patriarch’s biography, discourses and sayings cuûa caùc vò Phaät; phaûi döïa vaøo Tam Baûo: at Pao-Lin monastery are recorded by his One must follow the Middle Path, the disciples Fa-Hai. It is divided into ten chapters. Noble Eightfold Path of the Buddhas; one must also take refuge in the Three Jewels

(Trinity). thuø khoâng bao giôø thaéng ñöôïc haän thuø: 3) Kinh khuyeân ngöôøi ta neân traùnh vieäc cuùng The Dharmapada recommends people to teá coù gieát moå vaø traùnh söï haønh xaùc: The live a life of peace and non-violence, for Dharmapada advises people to avoid all enmity can never be overcome by enmity, kinds of sacrifice and the ascetic practices only kindness can overcome enmity. of self-mortification. 9) Kinh khuyeân neân chinh phuïc saân haän baèng 4) Kinh khuyeân ngöôøi ta neân nhaán maïnh vaøo töø bi, laáy thieän thaéng aùc, laáy roäng löôïng vieäc tu taäp giôùi, ñònh, hueä: The thaéng keo kieát, laáy chaân thaät thaéng söï doái Dahrmapada advises people to traù: The Dharmapada advises people to concentrate in cultivating good conduct conquer anger by cool-headedness, evil by (sila), concentration (samadhi) and insight good, miserliness by generosity, and (prajna). falsehood by truth. 5) Kinh cuõng khuyeân moïi ngöôøi ñöøng neân chæ 10) Kinh khuyeân ngöôøi ta khoâng duøng lôøi cay nhìn beà ngoaøi ñeïp ñeõ cuûa vaïn phaùp maø nghieät maø noùi vôùi nhau keûo roài chính mình phaûi nhìn kyõ nhöõng khía caïnh khoâng toát cuõng seõ ñöôïc nghe nhöõng lôøi nhö theá: The ñeïp cuûa chuùng: The Dharmapada advises Dharmapada also enjoins people not to people not to look to the external speak harshly to others, as they in their attraction of things, but to take a close turn are likely to do the same to us. look of their unpleasant aspects. Kinh Phaùp Hoa: Suddharma-Pundarika 6) Kinh luoân nhaán maïnh raèng tham, saân, si laø Sutra—The Lotus Sutra—See Kinh Dieäu Phaùp nhöõng ngoïn löûa nguy hieåm, neáu khoâng Lieân Hoa in Vietnamese-English Section. keàm cheá ñöôïc chaéc haún seõ khoâng coù ñöôïc Kinh Phaùp Hoa Phaåm Phoå Moân: ñôøi soáng an laïc: The Dharmapada always Avalokitesvara Chapter in the Suddharma- emphasizes that greed, ill-will and Pundarika Sutra. delusion are considered as dangerous as Kinh Phaân Bieät: Book of Treatise. fire, and unless they are held under Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni: control, it is not possible to attain a happy The Unisha Vijaja Dharani Sutra—Moät trong life. nhöõng giaùo ñieån Ñaïi thöøa daïy veà Phaät trí thaäm 7) Kinh ñaët naëng nguyeân taéc noã löïc baûn thaân, thaâm. Kinh cuõng nhaán maïnh raèng neáu töù chuùng chöù khoâng coù moät ai coù theå giuùp mình ruõ ñeä töû Phaät (Tyø kheo,

Tyø kheo ni, Öu baø taéc, boû ñieàu baát tònh. Ngay caû chö Phaät vaø chö Öu baø di) thaønh taâm vaø tín taâm hoïc ñaïo vaø tu Boà Taùt cuõng khoâng giuùp baïn ñöôïc. Caùc haønh thì hoï cuõng coù theå taän dieät aùc nghieäp ñeå ngaøi chæ gioáng nhö taám baûng chæ ñöôøng vaø ñaït ñöôïc trí hueä Phaät ngay trong ñôøi kieáp höôùng daãn baïn maø thoâi: The Dharmapada naày—One of many Mahayana dharma emphasizes the principles that one makes teachings that has profound Buddhist wisdom of onself, and that no one else can help that only Buddhas are capable of one to rid oneself of impurity. Even the understanding and grasping fully. The sutra Buddhas and Bodhisattvas are of little also stresses that if the Buddha's four kinds help because they only serve as masters to of disciples (Bhikshu, Bhikshuni, Upasaka, guide you. Upasika) sincerely and faithfully recite and 8) Kinh khuyeân ngöôøi ta neân soáng hoøa bình, cultivate the dharmas he taught, they can chöù ñöøng neân duøng baïo löïc, vì chæ coù tình eliminate evil karma and attain wisdom in this thöông môùi thaéng ñöôïc haän thuø, chöù haän

very life. the Pure Land. Kinh Phaät Sôû Haønh Taùn: Buddhacarita— Kinh Quyõ: Kinh ñieån vaø nghi quyõ cuûa Maät Kinh noùi veà tieåu söû cuûa Ñöùc Phaät Thích Ca do giaùo—Sutras and regulations of the esoteric Maõ Minh Asvaghosa soaïn thaûo vaøo theá kyû thöù sects. nhaát, vaø Ñaøm Voâ Saùm dòch sang Hoa ngöõ vaøo Kinh Sanh Kinh: Stories of the previous theá kyû thöù baûy—The Sutra of "Life of incarnations of the Buddha and his disciples. Buddha" composed by Asvaghosa in the first Kinh Sinh: Baûn vaên ghi laïi cuûa caùc boä kinh century and translated into Chinese by T'an (khoâng phaûi nguyeân baûn)—A copier of Wu Ch'an in the seventh century. classical works. Kinh Phí: Expenditures—Expenses. Kinh Song Ñoái: Book of Pairs. Kinh Phong: Convulsion. Kinh Sôï: To dread—To be afraid—To be Kinh Phoå Hieàn Boà Taùt: The Sutra of frightened—To be terrified. Meditation of the Bodhisattva Universal Kinh Sö: Virtue. 1) Thaày daïy kinh ñieån: A teacher of the Kinh Phöông Quaûng: Kinh Phöông Ñaúng— sutras or canon. Vaipulya (for Mahayana)—An extensive 2) Kinh ñoâ: Capital. exposition of principles of truth. Kinh Söông: Röông hay hoøm ñöïng kinh Kinh Quaùn Phaät Tam Muoäi: Sutra on ñieån—A case for the scriptures, bookcase or Buddha Samadhi Visualization. box. Kinh Quaùn Voâ Löôïng Thoï: Kinh Taïng: The Sutra-pitaka—See Kinh. Amitayurdhyana Sutra—Kinh quaùn Phaät A Di Kinh Taâm: To pay attention to—To mind. Ñaø, vò Phaät tröôøng thoï. Ñaây laø moät trong ba boä Kinh Thaùp: Thaùp chöùa kinh ñieån cuûa Phaät kinh chính cuûa tröôøng phaùi Tònh Ñoä. Kinh dieãn ñöôïc coi nhö laø xaù lôïi Phaät. Thaùp chöùa nhöõng taû veà coõi nöôùc Tònh Ñoä cuûa Phaät A Di Ñaø vaø baøi keä tuïng hay chuù Ñaø La Ni cuûa Phaät—A phöông phaùp tu haønh cho phaùi Tònh Ñoä qua pagoda containing the scriptures as relics of cuoäc soáng tònh haïnh, trì trai giöõ giôùi vaø nieäm the Buddha, or having dharani or verses on or hoàng danh Phaät A Di Ñaø ñeå goät röõa nhöõng aùc in the building material. nghieäp vaø vaõng sanh Tònh Ñoä. Kinh cuõng noùi Kinh Thaéng Man: Srimala Sutra (skt)— veà thôøi giaûng cuûa Phaät ñaõ chæ daãn Hoaøng Haäu Kinh döôùi daïng nhöõng baøi thuyeát giaûng cuûa Vi Ñeà Hi caùch vaõng sanh Tònh Ñoä— naøng Coâng chuùa Thaéng Man, con vua Meditation Sutra, the sutra on

the Prasenajit cuûa xöù Kosala. Kinh thuyeát roõ veà contemplation of the Buddha Amitabha, the Phaät taùnh trong chuùng sanh moïi loaøi. Kinh buddha of Boundless Life. This si one of the ñöôïc Ngaøi Caàu Na Baït Ñaø La dòch sang Haùn three sutras that form the doctrinal basis of the töï---This sutra takes the form of preaching by Pure Land sect. It gives description of the Pure Lady Srimala, the daughter of King Prasenajit Land of the Buddha Amitabha and the pactice of Kosala with the help of Sakyamuni's power. of this school through leading a pure life, It expounds the One-vehicle doctrine and observing moral rules and recitation of makes clear that the Buddha-nature is Amitabha's name to wipe away all inherebt in all sentient beings. The sutra was unwholesome deeds and attain rebirth in the translated into Chinese by Gunabhadra. Pure Land. The sutra also mentioned about the Buddha's preaching to help Vaidehi to attain Kinh Thí Duï: Avadana—An exposition of

the dharma through allegories. Kinh Toâ Taát Ñòa Yeát La: Susiddhi- Kinh Thieân Ñoäng Ñòa: To convulse the karamaha-tantra-sadhano-Payika-Pataka— world. Coøn goïi laø Kinh Toâ Taát Ñòa, dieãn taû nhöõng Kinh Thoï Kyù: Vyakarana—Prophecies by nghi thöùc khaùc nhau trong Phaät giaùo Maät toâng. the Buddha regarding his disciples' attainment Kinh ñöôïc Ngaøi Thaâu Ba Ca La dòch sang Haùn of Buddhahood. töï—Also called "Susiddhikara-sutra," Kinh Thuû: See Kinh Sinh. described various Tantric rituals. The sutra was translated into Chinese by Subhakarasimha. Kinh Thuû Laêng Nghieâm: Surangama Sutra (skt)—Coøn goïi laø Kinh Thuû Laêng Giaø Ma,hay Kinh Toâng: Toâng phaùi döïa vaøo kinh ñieån laøm kinh cuûa baäc "Kieän Töôùng," kinh nhaán maïnh giaùo thuyeát cho toâng (chuyeân thuï trì vaø tuïng veà "Tam Muoäi" qua ñoù ñaïi giaùc ñöôïc ñaït tôùi ñoïc kinh ñieån), nhö toâng Thieân Thai vaø Hoa vaø giaûi thích nhöõng phöông phaùp khaùc nhau veà Nghieâm, ñoái laïi vôùi nhöõng toâng phaùi laáy Thieàn "Taùnh khoâng" ñeå ñaït tôùi ñaïi giaùc. Kinh "Luaän Taïng" laøm giaùo ñieån—The sutra school, dieãn taû caùch laéng taâm baèng ñi saâu vaøo Thieàn any school which bases its doctrines on the Tam muoäi ñeå gaït boû moïi khaùi nieäm, tröïc tieáp sutras, e.g. The T'ien-T'ai, or Hua-Yen, in hay giaùn tieáp, töø ñoù chaân taùnh hieån baøy. Kinh contrast to schools based on the sastras, or ñöôïc Ngaøi Cöu Ma La Thaäp dòch sang Haùn philosophical discourses. töï—The Sutra of Heroic One—The sutra Kinh Trung A Haøm: Madhyamagama (skt) emphasizes the power of samadhi, through Majjhima Nikaya (p)—Kinh noùi veà nhöõng lôøi which enlightenment can be attained and daïy vaø ñöùc haïnh cuûa Ñöùc Phaät Thích Ca cuõng explained the various methods of emptiness nhö caùc ñeä töû cuûa Ngaøi, veà Giaùo lyù caên baûn meditation through the practice of which cuûa Phaät giaùo nguyeân thuûy, Töù ñeá, Thaäp nhò everyone can realize enlightenment. It nhaân duyeân. Kinh naày ñöôïc Ngaøi Xaù Lôïi Phaát describes the tranquilizing of the mind by truøng tuïng trong laàn Ñaïi Hoäi Keát Taäp Kinh exclusion of concepts arising directly or Ñieån ñaàu tieân ngay sau khi Phaät nhaäp dieät— indirectly from sensory experiences, the nature The Middle Length Discourses in the Pali of truth realized in samadhi or deepest Canon. The sutra preached by the Buddha contemplation, and the transcendental virtues about his life as well as those of his

disciples', and powers resulting. The sutra was translated fundamental doctrine of the Hinayana into Chinese by Kumarajiva. Buddhism, the Four Noble Truths and the Kinh Thuû Laêng Nghieâm Tam Muoäi: Dependent Origination. This collection was Surangamasamadhi-Sutra—See Kinh Thuû recited by Sariputra at the First Buddhist Laêng nghieâm. Council. Kinh Tieåu Phaåm Baùt Nhaõ Ba La Maät: Kinh Tröôøng A Haøm: Dighagama (skt) Astasahasrika-Prajnaparamita-Sutra—Kinh Digha-Nikaya (p)—Long-work Sutras Kinh goàm 10 quyeån trong soá 37 quyeån cuûa boä Baùt Tröôøng A Haøm, moät trong nhöõng kinh ñieån Nhaõ Ba La Maät. Kinh noùi veà "Taùnh Khoâng" Phaät giaùo xöa nhaát do Ñöùc Phaät Thích Ca Maâu cuûa chö phaùp—The sutra consists of 10 in the Ni thuyeát giaûng veà nhöõng coâng ñöùc cuûa Phaät, 37 volumes in the Great Prajnaparamita sutra. söï tu haønh cuûa Phaät giaùo, vaø nhöõng vaán ñeà The sutra explains about the "Sunyata" of all giaùo lyù quan troïng ñaëc bieät ñoái vôùi Phaät töû taïi things. gia trong boån phaän laøm cha meï, laøm con caùi, laøm thaày, laøm troø, vaân vaân. Kinh ñöôïc hai vò Kinh Tôûm: To have horror.

Phaät Ñaø Da Xaù vaø Truùc Nieäm Phaät dòch sang luoân soáng ñaïm baïc vaø deã baèng loøng, khieâm Hoa ngöõ—Long Collection, one of the oldest nhöôøng, chaêm chæ vöøa phaûi, nhöng thoâng minh Buddhist sutras expounded by the Buddha vaø luoân laøm chuû ñöôïc caùc giaùc quan—Coøn veà Sakyamuni, explained the Buddha's merits and chuyeän gia ñình thì khoâng coù tham voïng lôùn, virtues and the life of the historical Buddha, deã haøi loøng, khoâng maõi mieát trong nhöõng muïc Buddhist philosophical theories, and theories ñích xaáu. Ñeå cho tha nhaân, caùc vò hieàn trieát particularly important for laypeople as parents, phaûi töï traùch mình. Phaûi caàu cho moïi ngöôøi children, teachers, students, and so on. ñöôïc yeân bình haïnh phuùc, caàu cho taát caû ñöôïc Kinh Töù Thaäp Nhò Chöông: Kinh Boán hoaøn toaøn haïnh phuùc. Caàu cho moïi sanh linh, Möôi Hai Chöông. Kinh ñaàu tieân ñöôïc dòch ñang vaän ñoäng hay ñang naèm im, ñang boø hay sang tieáng trung Hoa, kinh chöùa ñöïng nhöõng lyù ñang bay, nhoû hay vöøa, khoûe hay oám, höõu hình thuyeát chính yeáu veà Tieåu thöøa nhö caùc khaùi hay voâ hình, gaàn hay xa, Ñaõ thoï sanh hay vaãn nieäm veà ham muoán hay voâ thöôøng. Kinh ñöôïc coøn naèm trong thai, taát caû ñeàu ñöôïc haïnh caùc Ngaøi Ca Dieáp Ma Ñaèng vaø Truùc Phaùp Lan phuùc! Caàu cho ngöôøi ñoù ñöøng bao giôø treâu (nhöõng sö AÁn Ñoä ñaàu tieân ñeán Trung Quoác) choïc ngöôøi khaùc. Haõy ñöøng bao giôø ai löøa gaït dòch sang Haùn töï. Tuy nhieân, maõi ñeán ñôøi Taán hay khinh mieät ai! Haõy ñöøng bao giôø bò thuùc môùi ñöôïc in aán vaø löu haønh— ñaåy bôûi oaùn giaän hay haän thuø ñeå roài töï mình Dvachatvarimshat-khanda-Sutra—Sutra in gaây ra laàm loãi! Gioáng nhö moät ngöôøi meï che Forty-Two Sections. The first Buddhist written chôû cho ñöùa con, ñöùa con ñoäc nhaát baèng caû work in Chinese language, the essential cuoäc ñôøi. Ñoái vôùi taát caû phaûi giöõ gìn cho loøng teachings of the Lesser Vehicle, such as mình traùnh moïi ngaên caùch. Baøy toû loøng töø impermanence and desire or craving. The sutra thieän vôùi taát caû moïi ngöôøi, giöõ cho tinh thaàn was translated into Chinese by (attributed to) mình khoâng thaønh kieán, khoâng heïp hoøi vôùi Kasyapamatanga

and Gobharana (Chu-Fa- treân, döôùi vaø vôùi xung quanh. Khoâng moät chuùt Lan), the first Indian monks to arrive officially thuø haèn vaø ñoái ñòch. Ñöùng, ngoài, naèm hay ñi. in China. It was, however, probably first Duø ñaáu tranh choáng söï yeáu meàm nhö theá naøo, produced in China in the Chin dynasty—See cuõng coá giöõ laáy tinh thaàn. Thaùi ñoä naày ñöôïc Hai Möôi Ñieàu Khoù. coi laø loái soáng Thaùnh Thaàn treân maët ñaát. Traùnh Kinh Töø Thieän: Metta-Sutta (p)—Maitri- sa vaøo taø thuyeát, coá giöõ laáy giôùi luaät vaø thieàn Sutra (skt)—Kinh noùi veà loøng töø thieän soaïn bôûi ñònh cho trí tueä trieån khai, chieán thaéng nhöõng tröôøng phaùi Phaät giaùo Tieåu thöøa. Ñaây laø moät côn khao khaùt ñoøi hoûi khoaùi laïc. Thì khoâng coøn trong nhöõng baûn vaên ñöôïc bieát roäng raõi nhaát taùi sanh laàn naøo nöõa trong buïng meï—This is cuûa Theravada vaø ñöôïc töù chuùng cuûa tröôøng what should be done by a man who is wise, phaùi naày trì tuïng moãi ngaøy—Sutra on Kindness who seeks the good, and know the meaning of composed by the Hinayana school. It is one of the place of peace. Let him be strenuous or the most popular texts of the Theravada and determined, upright, and truly straight. Let him recited daily by monks, nuns and lay people in not be submerged by the things of the world, this school. The texts says: free of cares (ñaïm baïc) and easily contented “Ñaây laø nhöõng gì neân laøm cuûa nhöõng keû khoân and joyous—Let his sense be controlled. Let ngoan, ñi tìm giaûi thoaùt, vaø bieát thöïc nghóa cuûa him not desire great possessions even for his nôi yeân tónh. Ngöôøi ñoù phaûi kieân quyeát, ngay family. Let him do nothing that is mean or that thaúng vaø thaät thaø; trong khi vaãn dòu daøng, the wise would reprove. May all beings be chaêm chuù vaø töø boû moïi kieâu haõnh; ngöôøi ñoù happy and at their ease ! May they be joyous

and live in safety! All beings whether weak or called “Manjusri’s Questions Sutra” because strong, in high, middle or low realms of Bodhisattva Manjusri, a Bodhisattva of existence, small or great, visible or invisible, wisdom, asked the Buddha about moral rules near or far away, born or to be born—May all for a bodhisattva to practice to attain beings be hapy at their ease! Let none Buddhahood. The sutra was translated into deceives another, or despites any beings in any Chinese by Sanghabhara. states! Let none be anger or ill-will wish harm Kinh Vò Taèng Höõu Thuyeát Nhaân Duyeân: to another! Even as a mother watches over Abdhuta-dharma—Accounts on miracles and protects her child, her only child , so with a performed by the Buddha. boundless mind should one cherish all living Kinh Vieân Giaùc: Kinh noùi veà “Ñaïi Giaùc beings, radiating friendliness over the entire Toaøn Haûo. ” Kinh ñöôïc moät nhaø sö Taây Taïng world, above, below, and all around without teân Buddhatrata dòch sang Hoa ngöõ naêm 693. limit. So let him cultivate a boundless good Möôøi hai vò Boà Taùt trong ñoù coù Vaên Thuø vaø will towards the entire world, uncramped, free Phoå Hieàn ñaõ nhaän ñöôïc töø ñoù nhöõng chæ daãn from ill-will or enmity. Standing or walking, veà noäi dung ñaïi giaùc toaøn haûo. Kinh Vieân Giaùc sitting or lying down, during all his walking coù aûnh höôûng quyeát ñònh tôùi Thieàn Toâng Trung hours, let him establish this mindfulness of Quoác vaø Nhaät Baûn—Sutra Of Perfect goodwill, which men call the highest state. Enlightenment, a sutra that indicates the

Abandoning vain discussions, having a clear “perfect enlightenment.” It was translated into vision, free from sense appetites, he who is Chinese in 693 by a Tibetan monk named made perfect will never again know rebirth. Buddhatrata. In it twelve bodhisattvas, among Kinh Töôïng Tích Duï: Mahahatthipadopama them Manjusri and Samantabhadra, are Sutta (p). instructed in the nature of perfect Kinh Öu Baø Taéc Giôùi: Upasakasila-Sutra— enlightenment. This sutra had great influence Kinh goàm nhöõng ñieàu daïy cho Phaät töû taïi gia on both Chinese and Japanese Zen. teân Thieän Sanh, noùi veà nhöõng giôùi luaät neân giöõ Kinh Voâ Löôïng Nghóa: Sutra of Infinite gìn cho moät nam Phaät töû taïi gia, cuõng coøn ñöôïc Meaning—Kinh ñöôïc soaïn nhö laø phaàn “Daãn goïi laø “Thieän Sanh Kinh.” Kinh ñöôïc Ngaøi Nhaäp Dieäu Phaùp Lieân Hoa.” Kinh noùi veà giaùo Ñaøm Voâ Saùm dòch ra Haùn töï—The sutra lyù vaø yù nghóa voâ löôïng cuûa Phaät phaùp duøng ñeå contains Buddha’s teachings for Sujata, caét ñöùt voâ bieân phieàn naõo. Kinh ñöôïc Ngaøi mentioned precepts observed by a layman. Ñaøm Ma Giaø Ña Gia Xaù dòch sang Haùn töï— The sutra is also called “Sujuta-Sutra” and was The sutra was composed as an “Introduction to translated into Chinese by T’an-Wu-Ch’an. the Wonder Lotua Sutra.” The sutra stressed Kinh Vaên Thuø Sö Lôïi Vaán Kinh: that only the infinite doctrine and meaning of Manjusripariprccha—Kinh ghi laïi nhöõng giôùi the Buddha’s teachings can be used to cut off luaät tu haønh cho moät vò Boà Taùt. Cuõng ñöôïc goïi countless afflictions. The sutra was translated laø “Vaên Thuø Vaán Kinh” vì Boà Taùt Vaên Thuø, into Chinese by Dharmagatayasas. moät baäc Boà Taùt trí tueä, ñaõ hoûi Phaät veà nhöõng Kinh Voâ Löôïng Quang: Sutra of Infinite giôùi luaät cho moät Boà Taùt tu haønh thaønh Phaät. Light. Kinh ñöôïc Ngaøi Taêng Giaø Baø La dòch sang Kinh Voâ Löôïng Thoï: Sukhavativyuha Haùn töï—The sutra mentioned all moral rules Sutra—Moät trong ba boä kinh chuû yeáu cuûa for a Bodhisattva’s daily practice. It is also tröôøng phaùi Tònh Ñoä. Coù hai baûn vaên, moät

ngaén moät daøi. Kinh baét ñaàu baèng cuoäc ñoái 1) Kính troïng vaø thöông yeâu: To respect and thoaïi giöõa Phaät A Di Ñaø vaø Phaät Thích Ca. to love—Reverence and love—Reverent Ñöùc Thích Ca ngôïi khen Ñöùc Di Ñaø vôùi coõi love. Tònh Ñoä trang nghieâm vaø Ñöùc A Di Ñaø taùn 2) Moät trong töù ñaøn phaùp cuûa toâng Chaân thaùn Ñöùc Thích ca thaønh töïu coâng ñöùc khoù Ngoân: One of the four kinds of altar- thaønh töïu nôi coõi Ta Baø nguõ tröôïc aùc theá. Kinh worship of the Shingon sect. ñöôïc Ngaøi Khöông Taêng Khaûi dòch sang Haùn Kính Bieáu: To offer respectfully töï—Sutra of Infinite Life, one of the three Kính Caån: Respectfully basic sutras of the Pure Land school. It exists Kính Chuoäng: To revere—To venerate—To in two forms: The Longer and the Short Form reverence. of Amitabha Sutras. It begins with a dialogue Kính Coác: Göông soi boùng mình hay hang between Sakyamuni Buddha and Amitabha voïng tieáng ñoäng, ví vôùi söï caûm öùng cuûa Ñöùc Buddha. Sakyamuni praises Amitabha with his Phaät vaø chuùng sanh—Mirror and gully, Adorned Pure Land, while Amitabha praises reflection and echo, i.e. the response of the Sakyamuni Buddha that he had achieved Buddhas to prayers. unbelievable merits and virtues in the Saha world with the five defilements and all evil Kính Daâng: To

present respectfully—To worlds. The sutra was translated into Chinese offer respectfully by Samghavarman. Kính Ñieàn: Ngoâi ruoäng cung kính, nghóa laø leã Kinh Voâ Vaán Töï Thuyeát: Udana—Kinh A kænh vaø hoä trì Tam Baûo, Phaät, Phaùp, Taêng thì Di Ñaø—An Exposition of Dharma by the seõ ñöôïc taêng theâm phöôùc ñöùc—The field of Buddha without awaiting questions or requests reverence, i.e. worship and support the from his disciples—Amitabha Sutra. Buddha, Dharma, and Sangha as a means to obtain blessing. Kinh Vu Lan Boàn: The Ullambana Sutra— Kinh ñöôïc Ngaøi Truùc Phaùp Hoä dòch sang Haùn Kính Laõo: To respect the aged. töï—The sutra was translated into Chinese by Kính Leã: Vandani (skt)—Cung kính leã baùi Dharmaraksa—See Vu Lan Boàn in Phaät Phaùp Taêng (theo Nghóa Laâm Chöông, cöû Vietnamese-English Section and Ullambana in chæ chí thaønh cung kính goïi laø kính, nghi thöùc Pali/Sanskrit Section—See Kinh Vu Lan Boàn theo ñuùng khuoân pheùp goïi laø leã. Kính leã coøn in Appendix A (10). khôi daäy loøng thanh tònh taïo taùch nghieäp thuø Kinh Y: AÙo coù ghi cheùp kinh ñieån treân ñoù, thaéng nöõa)—Paying reverence, worship. duøng ñeå maëc cho ngöôøi cheát—The garment Kính Meán: To esteem—To hold someone in with sutras in which the dead were dressed, so high esteem. called because it had quotations from the Kính Moä: To revere and to admire sutras written on it. Kính Môøi: To invite respectfully Kính: Kính Neå: Reverence—To have regard for— 1) Ñöôøng kính: A diameter. To have consideration for. 2) Kieáng: Adarsas (skt)—Taám kieáng—A Kính Phuïc: To admire—To render homage mirror. to someone. 3) Kính troïng: To respect—Respectable— Kính Sôn: Moät ngoâi töï vieän coå taïi Linh An Respectful—Reverence. Hieån, thuoäc tænh Trieát Giang—An ancient Kính AÙi: monastery at Ling-An-Hsien, Che-Kiang.

Kính Taï: To thanks respectfully. “Noùi thì chaúng töø, sôï e treân giaáy möïc.” Kính Taëng: To offer respecfully. Löông Sôn cöôøi, baûo: “Lôøi naày vaãn coøn ghi treân bia.” Sö daâng keä raèng: Kính Thaân: To respect one’s parents. “Ngaõ tích sô cô hoïc ñaïo meâ Kính Thænh: To invite respectfully. Vaïn thuûy thieân sôn mích kieán tri Kính Thöa: To report respectfully. Minh kieâm bieän coå chung nan hoäi Kính Troïng: Kính neå—To respect—To Tröïc thuyeát voâ taâm chuyeån caùnh nghi. venerate—To have regard for—To have Mong sö ñieåm xuaát Taàn thôøi caûnh consideration. Chieáu kieán phuï maãu vò sanh thì Kính Töôïng: Hìng aûnh trong göông, ví vôùi Nhö kim giaùc lieãu haø sôû ñaéc caùi voâ thöôøng thaáy ñoù roài maát ñoù—The image Daï phoùng oâ keâ ñôùi tuyeát phi in a mirror, i.e. the transient. (Con xöa hoïc ñaïo cöù sai laàm Kính Vaâng: To obey respectfully. Muoân nuùi ngaøn soâng kieám thaáy nghe Kính Vì: To show regard to. Luaän coå baøn kim caøng khoù hoäi Kính Vieáng: To pay one’s respect to the dead Noùi thaúng voâ taâm laïi sanh nghi. Nhôø thaày chæ roõ thôøi Taàn kính person. Soi thaáy cha meï luùc chöa sanh Kính YÙ: Respecful regards. Hieän nay giaùc ngoä ñaâu coøn ñaéc Kính Yeâu: To respect and to love. Ñeâm thaû gaø ñen trong tuyeát bay). Kình: Makara (skt)—Caù kình hay caù voi—A Löông Sôn baûo: “Coù theå laøm höng thònh whale—A sea-monster. toâng Taøo Ñoäng.” Kình AÂm: AÂm thanh vang voäi laïi gioáng tieáng Upon T’a-Yang’s first meeting with chuoâng ngaân—A reverberating sound, like that Liang-Shan, T’a-Yang asked: “What is

the of a bell, or gong. formless place of realization?" Liang-Shan Kình Caøng: Bulky. pointed to a painting of Kuan-Yin and Kình Choáng: To compete—To contend said: "This was painted by Wu-Chu." T'a- Kình Ngö: See Kình. Yang was about to speak when Liang- Shan cut him off, saying: "Does this have Kænh Huyeàn Ñaïi Döông Thieàn Sö: Zen form? Where is the form?" At these words, master Jing-Xuan-T'a-Yang—Thieàn Sö Kænh T'a-Yang awakened. He then bowed. Huyeàn sanh naêm 943, queâ taïi tænh Hoà Baéc, ñeä Liang-Shan said: "Why don't you say töû cuûa Thieàn Sö Löông Sôn Duyeân Quaùn—Zen something?" T'a-Yang said: "It's true I master Jing-Xuan was born in 943 in Hubei don't speak, and I fear putting it to brush Province. He was a disciple of Zen master and paper.""Liang-Shan laughed and said: Liang-Shan-Yuan-Kuan. "Engrave the words on a stone memorial." • Laàn ñaàu tieân gaëp gôõ Löông Sôn, sö hoûi: T'a-Yang then offered the following "Theá naøo laø ñaïo traøng voâ töôùng?" Löông verse: Sôn chæ Boà Taùt Quan AÂm, noùi: "Caùi naày laø "Formerly my means of studying the Way do Ngoâ Xöù Só veõ." Sö suy nghó ñeå tieán was confused, ngöõ. Löông Sôn nhanh nhaåu noùi: "Caùi naày Seeking understanding among myriad coù töôùng, caùi kia khoâng töôùng." Sö nhôn streams and countless mountains. ñoù tænh ngoä, lieàn leã baùi. Löông Sôn hoûi: But immediate clarity is not found by "Sao khoâng noùi laáy moät caâu?" Sö thöa: sorting throught the past.

Directly speaking "no mind" engendered Kòp: To catch someone up. more delusion. Kòp Thôøi: In time. Then, a teacher revealed my situation Kyù: upon leaving Qin, 1) Ghi laïi, nhôù laïi—To record—To Illuminating the time before my parents' remember—To transfer—To go or put birth. under cover. And now, everything realized, what has 2) Gôûi : To deliver—To convey—To been attained? transfer. The night frees crow and cock to fly with Kyù AÂm: Memory. the snow." Liang-Shan said: "Here the T'ong-Shan Kyù Bieät: Phaät ghi nhaän vieäc caùc ñeä töû cuûa line is entrusted." In time, Jing-Xuan's Ngaøi thaønh Phaät, töø Phaät kieáp, Phaät ñoä, ñeán reputation spread widely. Phaät hieäu (Phaät ghi nhaän trong caùc kinh ñieån • Vò Taêng hoûi: "Theá naøo laø caâu Ñaïi Döông thì goïi laø "Kyù Bieät," coøn ñích thaân Phaät trao söï thaáu phaùp thaân?" Sö ñaùp: "Ñaùy bieån ñaïi ghi nhaän ñoù cho hoïc troø thì goïi laø "Thoï döông buïi hoàng daáy, treân ñænh Tu Di nöôùc Kyù.")—To record and differentiate, the chaûy ngang."—A monk asked T'a-Yang: Buddha fortelling of the future of his disciples "What is a phrase that penetrates the to Buddhahood, and to their respective dharmakaya?" T'a-Yang said: "Red dust Buddha-kalpas, Buddha-realms, titles, etc. rises from the bottom of the sea. Rivers Kyù Bieät Kinh: Vyakarana (skt)—Moät trong flow sideways at Mountain Sumeru's 12 boä kinh, tieáng Phaïn goïi laø Hoøa Giaø La Na, summit." dòch laø Thoï Kyù hay Kyù Bieät Kinh—One of the • Moät vò Taêng hoûi Kænh Huyeàn: "Theá naøo laø twelve divisions of the canon, the sutra which caûnh Ñaïi Döông?" Sö ñaùp: "Haïc coâi vöôïn contains stories of the Buddha's foretelling or laõo keâu hang doäi, tuøng gaày truùc laïnh toûa predictions of the future of his disciples to khoùi xanh." Vò sö hoûi: "Theá naøo laø ngöôøi Buddhahood. trong caûnh?" Kænh Huyeàn hoûi: "Laøm gì? Kyù Giaû: Journalist. Laøm gì?" Vò Taêng laïi hoûi: Theá naøo laø gia Kyù Khoá: Göûi vaøo

kho—Theo truyeàn thoáng phong Ñaïi Döông?" Kænh Huyeàn ñaùp: ñòa phöông, vieäc kyù thaùc (ñoát giaáy tieàn) chaúng "Bình ñaày nghieâng chaúng ñoå, khaép nôi nhöõng toát cho ngöôøi quaù vaõng, maø cuõng toát cho chaúng ngöôøi ñoùi."—A monk asked T'a- ngöôøi soáng buoân baùn trong tieäm—To convey Yang: "What is T'a-Yang's state of to the treasury, i.e. as paper money or good are being?" T'a-Yang said: "A gaunt crane transferable to credit in the next world not only and an old ape call across the valley in of the dead, but also by the living in store for harmony. A slender pine and the cold themselves, according to local tradition. bamboo are enveloped in blue mist." The Kyù Luaän: Vyakarana (skt)—Boä luaän veà ngöõ monk said: "What about the person in that phaùp tieáng Phaïn—A treatise on Sanskrit state?" T'a-Yang said: "What are you grammar. doing? What are you doing?" The monk Kyù Ngöu Lai: Cöõi traâu tìm traâu hay laáy asked: "What is the master's family Phaät tìm Phaät—To ride an ox, to seek an ox, style?" T'a-Yang said: "A full pitcher that means to use the Buddha to find the Buddha. can't be emptied. Across the great earth, Kyù Taâm: See Kyù AÂm. no one hungry."

Kyù Thaát: Coøn goïi laø Thö Kyù—Secretary's ñoäc, keát quaû laø con chim bò cheát—A bird of office, secretary, writer. parttridge family; there is a fable about such a Kyù ÖÙc: Memory—See Nieäm. bird having two heads; one called "garuda" and the other "upagaruda." One ate a delicious Kyø: flower while the other was asleep; when the 1) Caàu phöôùc: Yacna (skt)—Caàu phöôùc other awoke; it was so annoyed at not sharing khoâng ñöôïc noùi ñeán trong giaùo lyù Tieåu it that it ate a poisonous flower and the bird Thöøa, maø chæ ñöôïc bieát ñeán qua giaùo lyù died; thus there is a Jekyll and Hyde in Ñaïi Thöøa, ñaëc bieät laø trong Maät giaùo—To everyone. pray—Prayer is spoken of as absent from Hinayan, and only known in Mahayana, Kyø Baø Kyø Baø: Jivajivaka (skt)—See Kyø Baø especially in the esoteric sect. Ñieåu. 2) Kyø dieäu: Kyø laï—Ascarya or Adbhuta Kyø Baø Thieân: Jiva (skt)—Dòch nghóa laø (skt)ï—Wonderful—Rare—Odd— Meänh Thieân, hay laø vò trôøi tröôøng meänh—The Extraordinary. deva of long life. 3) Kyø voïng: To expect—To look for—To Kyø Daï: Geya (skt)—See Thaäp Nhò Ñaïi Thöøa hope. Kinh in Vietnamese-English Section. 4) OÂng Thoå Thaàn: The Earth-Spirit. Kyø Dò: Extraordinary—Rare—Uncommon. 5) Thôøi kyø: A set time—A limit of time. Kyø Dieäu: Beautiful or wonderful beyond 6) Tuoåi 60: 60 years of age. compare. Kyø An: To pray for peace. Kyø Duyeân: Strange coincidence. Kyø Baø: Jiva or Jivaka (skt). Kyø Ña Maät: Gitamitra (skt)—Ca Höõu—Kyø 1) Coøn goïi laø Kyø Vöïc, hay Thôøi Phöôïc Ca. Maät Ña—Vò Taêng noåi tieáng ngöôøi Taây Vöïc, Kyø Baø laø con trai cuûa vua Bimbisara vaø hay baéc AÁn Ñoä, ngöôøi ñaõ dòch 23 quyeån kinh thöù thieáp Amrapali. Ngöôøi ta noùi sau khi sang Hoa ngöõ vaøo ñôøi Taán (coù leõ laø Kinh Boà sanh ra oâng ta ñaõ chuïp laáy kim chích vaø Taùt Thaäp Truï)—Also called "Friend of Song," tuùi thuoác. Veà sau naày oâng trôû neân moät a noted monk from western China, or north löông y noåi tieáng—Son of king Bimbisara India, who in the fourth century, translated 23 by the concubine Amrapali. On his birth works into Chinese (perhaps The sutra of he is said to have seized the acupuncture Bodhisattva's Ten Grounds). needle and bag. He became famed for his

Kyø Ñaø: Jeta (skt)—See Theä Ña. medical skill. Kyø Ñaø Laâm: Jetavana (skt)—See Kyø Thoï 2) Soáng vöõng vaøng: A stable life, or long life. Caáp Coâ Ñoäc Vieân. Kyø Baø Ñieåu: Kinh Nieát Baøn goïi laø Meänh Kyø Ñaø Vieân: Jetavana (skt)—See Kyø Thoï Meänh Ñieåu. Kinh A Di Ñaø goïi laø Coïng Meänh Caáp Coâ Ñoäc Vieân. Ñieåu. Tieáng Phaïn laø Kyø Baø Kyø Baø, laø moät loaøi chim moät thaân hai ñaàu ôû nuùi Tuyeát AÁn Ñoä. Coù Kyø Ñaûo: To pray. moät huyeàn thoaïi veà loaøi chim naày nhö sau: Kyø Ñaëc: Wonderful—Rare—Special—See Loaïi chim moät thaân hai ñaàu naày moät con goïi laø Tam Kyø Ñaëc. Ca Laâu La, con kia laø Öu Ba Ca Laâu La. Moät Kyø Haïn: Term—Period. con thì aên hoa thôm khi con kia ñang nguû; khi Kyø Khoâi: Extraordinary—Unusual—Strange. thöùc giaác, bieát mình khoâng ñöôïc chia xeû hoa Kyø Laï: Strange—Extraordinary. thôm, con kia töùc giaän beøn aên moät loaøi hoa Kyø Laõo: Old people.

Kyø Laân: Male and female unicorns (the ch'I- ñoát chaùy ruïi laàn nöõa; möôøi ba naêm sau ñoù lin). ñöôïc xaây laïi baèng khu tònh xaù nguyeân thuûy, Kyø Na: Jina (skt)—Dòch laø Thaéng, chæ ngoâi nhöng moät theá kyû sau ñoù laïi bò huûy dieät (Veà Phaät toân quyù, coøn coù nghóa laø giaùo phaùi Kyø phöông baéc nöôùc Kieàu Taùt La—Kosala, thaønh Na—Victor, he who overcome, a title of every Xaù Veä—Sravasti, coù vò tröôûng giaû giaøu coù teân Buddha; name of various persons; the Jaina Tu Ñaït Ña—Sudatta, laïi cuõng coù teân laø Caáp religion; the Jains. Coâ Ñoä—Anathapindika, ngöôøi ñaõ mua khu vöôøn cuûa Thaùi Töû Kyø Ñaø ñeå kieán laäp moät khu Kyø Na Giaùo: See Kyø Na. tònh xaù cao roäng trang nghieâm mang teân Kyø Kyø Nho: Old learned man. Thoï Caáp Coâ Ñoäc Vieân. OÂng cung thænh Ñöùc Kyø Nieäm: See Kyø Thoï. Phaät vaø ñeä töû cuûa Ngaøi an cö kieát haï vaø giaûng Kyø Phieân: Côø phöôùn—Banners and flags. thuyeát Phaät phaùp taïi ñòa phöông. Tu Ñaït Ña laø Kyø Phuøng: Extraordinary meeting. vò hoä phaùp trung thaønh cuûa Phaät giaùo thôøi baáy Kyø Phuøng Ñòch Thuû: Rivals of equal skill giôø)—According to Professor Soothill in The Kyø Quaùi: Strange—Queer. Dictionary of Chinese-English Buddhist Terms, Kyø Söï: Strange affair. Jetavana Garden, or Garden of Jeta and Anathapindika is a park near Sravasti, bought Kyø Taøi: Extraordinary talent. by Anathapindika from prince Jeta, which was Kyø Thaät: In reality—In fact—As a matter of offered to the Buddha and his Sangha as a fact. result of the collaboration of Prince Jeta and Kyø Thò: To discriminate. billionaire Anathapindika. It is said to have Kyø Thænh: See Kyø Thoï. been obtained from Prince Jeta by the elder Kyø Thoï: Kyø Nieäm—Kyø Thænh—Caàu thænh— Anathapindika. Anathapindika paid for Prince To pray—To beg—To implore—To invite. Jeta's garden in gold, erected monasterial Kyø Thoï Caáp Coâ Ñoäc Vieân: Theo Giaùo Sö buildings, and donated it to the Buddha. Prince Soothill trong Trung Anh Phaät Hoïc Töø Ñieån Jeta was very moved with this, thus he donated (döïa theo Phaùp Uyeån Chaâu Laâm taäp 39), vöôøn all the trees and another parcel of land to the Kyø Thoï gaàn thaønh Vöông Xaù, ñöôïc cuùng Buddha. Thus the double name for the site döôøng cho Phaät vaø Taêng ñoaøn cuûa Ngaøi bôûi where the Buddha preached his teachings: Thaùi töû Kyø Ñaø vaø nhaø tyû phuù Caáp Coâ Ñoäc. "The Garden of Jeta and Anathapindika." This Ngöôøi ta

noùi Ngaøi Caáp Coâ Ñoäc ñaõ mua laïi khu garden was the favourite resort of Sakyamuni. vöôøn naày töø Thaùi töû Kyø Ña baèng vaøng, xaây Two hundred years later it is said the park has döïng tònh xaù, roài cuùng döôøng cho Ñöùc Phaät. been destroyed by fire, rebuilt smaller 500 Thaùi töû Kyø Ñaø raát caûm ñoäng tröôùc nghóa cöû aáy years after, and a gain a century later burnt neân oâng beøn hieán taát caû nhöõng caây vaø khoaûn down; thirteen years afterwards it was rebuilt ñaát coøn laïi. Chính vì vaäy maø khu vöôøn nôi Phaät on the earlier scale, but a century later entirely thöôøng hay thuyeát phaùp naày coù teân ñoâi cuûa hai destroyed. vò thí chuû laø Kyø Thoï Caáp Coâ Ñoäc Vieân (töùc laø Kyø Thoï Vieân: Jetavana (skt)—See Kyø Thoï caây cuûa thaùi töû Kyø Ñaø vaø vöôøn cuûa oâng Caáp Caáp Coâ Ñoäc Vieân. Coâ Ñoäc). Ñaây laø khu an cö kieát haï maø Ñöùc Kyø Thuù: Particularly intersting. Phaät raát thích. Hai traêm naêm sau ñoù caû khu Kyø Thuûy: At the beginning—At the very vöôøn vaø tònh xaù bò thieâu ruïi, 500 naêm sau ñöôïc start. xaây laïi nhoû hôn, vaø roài moät theá kyû sau laïi bò

Kyø Tuyeät: Very strange. Kyø Xaø Quaät: Grdhrakuta (skt)—See Kyø Vó: Gigantic. Grdhrakuta in Sanskrit/Pali-Vietnamese Kyø Vieân: Section. 1) Kyø Thoï—Jetavanarama—Jetavana—Jeta Kyø Xuù Quyû: See Ca Tra Phuù Ñôn Na in Grove—The millionaire Sudatta, he was Vietnamese-English Section. given the epithet “Anathapindika.” He Kyû: was the one who offered Jetavanarama to 1) Ñieàu chænh: To regulate. the Buddha. 2) Töï mình: Self—Personal—Own. 2) Teân moät ngoâi chuøa noåi tieáng cuûa Phaät 3) Kheùo leùo: Kyû xaûo—Skill. Giaùo Nguyeân Thuûy Vieät Nam naèm trong 4) Kyû luïc: A record. quaän ba, thaønh phoá Saøi Goøn, Nam Vieät 5) Kyû Nöõ: A singing girl—Courtesan. Nam. Chuøa ñöôïc Hoøa Thöôïng Hoä Toâng 6) Con raän nhoû: Liksa (skt)—A young louse. xaây vaøo naêm 1952. Kyø Vieân laø teân moät 7) Nieân kyû: Moät naêm—A year. tònh xaù maø thuôû Ñöùc Phaät coøn taïi theá, ngaøi 8) Tröùng raän: The egg of a louse. hay ñeán ñaây cö nguï qua nhöõng muøa an cö 9) Moät chu kyø 12 naêm: A period of twelve kieát haï. Kyø Vieân laø moät trong nhöõng ngoâi years. chuøa Phaät Giaùo Nguyeân Thuûy cuûa Vieät 10) Moät ñôn vò ño löôøng troïng löôïng raát nhoû: Nam ñaàu tieân. Caùc vò cao Taêng nhö Hoøa A minute measure of weight. Thöôïng Hoä Toâng, Hoøa Thöôïng Thieän Kyû Chöùng: Töï Chöùng—Töï mình chöùng ngoä Luaät, Hoøa Thöôïng Böûu Chôn, Hoøa chaân lyù, nhö tröôøng hôïp cuûa Phaät Thích Ca— Thöôïng Toái Thaéng, Hoøa Thöôïng AÁn Laâm, Self-attained assurance of truth, such as that of Hoøa Thöôïng Giôùi Nghieâm ñeàu thöôøng truï the Buddha. taïi ñaây sau caùc nhieäm kyø Taêng Thoáng— Kyû Cöông: Rules—Laws. Name of a famous Theravadan Pagoda Kyû Cöông Lieâu: Phoøng ôû cuûa vò duy na (vò located in the third district, Saigon City, troâng coi heát thaûy taïp dòch trong chuøa)—The South Vietnam. It was built by Most office of the director of duties. Venerable Hoä Toâng in 1952. Kyø Vieân or Kyû Giôùi: Buddhakaya (skt)—Phaät giôùi, ngöôïc Jetavana was the name of a monastery laïi vôùi phaøm giôùi—The realm of Buddhas, in where Sakyamuni Buddha often stayed contrast with the realm of ordinary beings. during his lifetime. It is one of the first Theravadan pagodas of Vietnam. The Kyû Lôïi: Personal advantage or profit. high-ranking monks like Most

Venerables Kyû Luaät: Disciplines. Hoä Toâng, Thieän Luaät, Böûu Chôn, Toái Kyû Luaät Töi Giaùc: Own disciplines. Thaéng, AÁn Laâm, Giôùi Nghieâm all stayed Kyû Ngheä Thieân Nöõ: The metamorphic devi in the pagoda in their post Chairman of on the head of Siva, perhaps the moon which is Vietnam Theravada Buddhist Association. the usual figure on Siva's head. Kyø Vieân Tinh Xaù: The vihara and Kyû Nhaïc: Female musicians and performers. Jetavana—See Kyø Thoï Caáp Coâ Ñoäc Vieân. Kyû Nieäm: To commemorate—In Kyø Voïng: To hope—To desire—To expect— remembrance of someone of something. To look for. Kyû Nöõ: See Kyû (3). Kyø Xaø: Grdhra (skt)—Con keânh keânh—A Kyû Taâm: One's own heart. vulture. Kyû Taâm Phaùp Moân: The method of the

self-realization of truth—The intuitive method

KH of meditation. ** For more information, please see Chæ Quaùn and Chæ Quaùn Taâm Ñònh Nhöùt Xöù. Kyû Taâm Trung Sôû haønh Phaùp Moân: See Kyû Taâm Phaùp Moân. Kha: Kyû Thaân Di Ñaø Duy Taâm Tònh Ñoä: Thaân 1) Beänh traàm kha: Sickness. mình laø Di Ñaø, Taâm mình laø Tònh Ñoä. Muoân 2) Caàn truïc: Axe-handle. phaùp chæ laø moät taâm, neân ngoaøi chuùng sanh ra 3) Cöôøi kha kha: Laughter (kha-kha, or ha- khoâng coù Phaät, maø cuõng khoâng coù Tònh Ñoä. Vì ha). vaäy, Di Ñaø töùc laø Di Ñaø ôû ngay trong baûn thaân 4) Ñau ñôùn: Pain. vaø Tònh Ñoä töùc laø Tònh Ñoä ôû ngay trong loøng 5) Ñòa nguïc ngoïc thaïch traéng: White Jade ta—Myself is Amitabha, my mind is the Pure hell. Land. All things are but the one mind, so that 6) Maéng chöôøi: To scold. outside existing beings, there is no Buddha and 7) Ngaùp: To yawn. no Pure Land. Thus Amitabha is the Amitabha 8) Thôû ra: To breathe out. within and the Pure Land is the Pure Land of Kha Baø Baø: See Ha Baø Baø. the mind. Kha Boái: Ñaù quyù hay voû soø ñeïp duøng laøm Kyû Xaûo: Skill—Skillful. tieàn trong thôøi coå—Jade or white quartz and Kyõ Nhaân: Nhaø aûo thuaät—A magician, shells (cowries), usedd as money in ancient trickster, conjurer. times. Kî: Kha Daõ Ñaùt Na: Ayatana (skt)—Luïc 1) Kî maõ: Côõi ngöïa—To ride—To astride. Nhaäp—An organ of sense—See Luïc Nhaäp in 2) Traùnh neù: Avoid—Dread—Hate— Vietnamese-English Section, and Ayatana in Jealous—Tabu. Sanskrit/Pali-Vietnamese Section. Kî Lö Taàm Lö: Côõi löøa maø laïi ñi tìm löøa, yù Kha Ñaõn Ni: Khadaniya (skt)—Khö Ñaø Ni— noùi töï mình coù Phaät taùnh maø mình khoâng nhaän Töôùc Thöïc hay ñoà aên coù theå xeù, nhai, roài nuoát bieát ñöôïc—To search for your ass while riding nhö goác, caønh, hoa, laù vaø quaû (coøn boà-thieän-ni it, i.e. not to recognize the mind of Buddha in laø ñoà aên ngoaïm ngaäm nhö côm, maïch, côm one's self. maïch ñaäu, baùnh)—Food that can be masticated Kî Nhaät: Huùy Nhaät—Ngaøy cheát cuûa moät or eaten. ngöôøi, cuûa cha meï. Vì töôûng nhôù ñeán ngöôøi Kha Ñòa La: Khadira (skt)—Coøn goïi laø Khö quaù coá maø kieâng traùnh moät soá vieäc laøm trong Ñaø La, Khö Ñaït La, Khö Ñeà Ca, Yeát Ñaït La, ngaøy—The tabu day—The anniversary of the Yeát Ñaït Laïc Ca, Yeát Ñòa La, teân moät loaøi caây death of a person, a parent, when all thoughts dòch laø Töû Khöông Moäc—The mimosa. are directed to him, and other things avoided. Kha Ñòa La Sôn: Coøn goïi laø Khöû Ñaø La Sôn, Voøng nuùi Kha Ñòa La, voøng thöù naêm trong baûy

voøng nuùi Kim Sôn—The Khadira circle of mountain, the fifth of the seven concentric mountain chains of a world. Kha Ñoát La: Kotlan (skt)—Moät vöông quoác coå naèm veà phía taây cuûa Suøng Lónh, veà phía

nam hoà Karakal—An ancient kingdom west of Nhö Phaùt Ra Nhö Lai AÂm Baát Tö Nghì: Tsung-Ling, south of Karakal lake. Ability to manifest the light and inconceivable Kha La La: See Ha La La. sounds. Kha Leâ: Khadiraka (skt)—Coøn goïi laø Kha Khaû Nghi: Doubtful—Suspicious. Ñòa Laïc Ca, teân nuùi—Name of a mountain. Khaû OÁ: Detestable—Damnable. Kha Leâ Ñaø: Hariti or Harita, or Haridra Khaû Phuïc: Admirable. (skt)—A Leâ Ñaø—A Lôïi Ñaø—Quyû Maãu—TheKhaû Quan: Satisfactory—Favorable. demon-mother. Khaùc Bieät: Distinction between. Kha Loä Chæ: Arogya (skt). Khaùc Nhau: Different—Unlike—Various. 1) Khoûe maïnh: Freedom from sickness, Khaùc Thöôøng: Unusual—Extraordinary— healthy. Out of the ordinary. 2) Lôøi chaøo cuûa moät vò Taêng coù tuoåi haï cao: Khaùch: A greeting from a superior monk (are you Guest—Visitor—Traveller— well? Or Be you well?). Outsider. Khaùch Ñöôøng: Guest-room. Kha Nguyeät: Traêng trong nhö baïch ngoïc—The jade-like or pearly moon. Khaùch Löõ Haønh: Traveler—The Buddha Kha Thi Bi Döõ: compared sentient beings as travelers in the darkness and suffering of the three worlds (ba 1) Ñòa nguïc Ha Baø Baø: Hahava (skt)—See Ñòa Nguïc (B) (b) (5). neûo: world of desire, world of form, worl of 2) Tröôøng phaùi Ca Dieáp: The Kasyapiyaformless) and six realms (saùu ñöôøng: Heaven, school. Asura, Human, Animal, Hungry ghost, Hell) of existence: Ñöùc Phaät ví chuùng sanh nhö nhöõng Kha Tuyeát: Ngoïc thaïch traéng nhö tuyeát— keû löõ haønh trong boùng toái vaø khoå ñau trong ba Snow-white as jade or white quartz. neûo saùu ñöôøng. Khaù Giaû: To be well-off. Khaùch Qua Ñöôøng: Passer-by—Stranger. Khaù Khaù: Passable good. Khaùch Quan: Objective. Khaû: May—can—Be able to. Khaùch Saùo: Ceremonious. Khaû AÙi: Lovable—Lovely—Likable—Nice. Khaùch Sôn: Töï vieän nhoû hay chi nhaùnh cuûa Khaû Haõn: Kha Haõn, moät töø ngöõ cuûa Thoå Nhæ töï vieän lôùn ñeå tieáp khaùch, ñoái laïi vôùi töï vieän Kyø ñeå chæ vò Hoaøng Thaùi Töû—Khan, a Turkish chính hay chuû sôn—The guest hill, or branch term for ‘prince.’ monastery, in contrast with the chief one. Khaû Kính: Respectable—Venerable. Khaùch Traàn: Agantu-klesa (skt)—Phieàn Khaû Naêng: Ability—Capability—Naõo—Guest-dust—Afflictions—Guest- Efficiency—Competence. defilement. Khaû Naêng Noäi Quaùn: Ability to acquire (A) Töø “Klesa” nghóa ñen laø söï ñau ñôùn, buïi insight. baäm beân ngoaøi, noãi khoå ñau, hay moät caùi Khaû Naêng Vaøo Ñònh: Ability to enter gì gaây ñau ñôùn, vaø ñöôïc dòch laø phieàn concentration—Access-concentration. naõo. Vì khoâng coù gì gaây ñau ñôùn taâm linh Khaû Naêng Xuaát Hieän Quang Minh: baèng nhöõng ham muoán vaø ñam meâ xaáu xa Ability to manifest the light. ích kyû, neân “Agantuklesa coøn ñöôïc dòch laø Khaû Naêng Xuaát Hieän Quang Minh Cuõng phieàn naõo: “Klesa” literally means “pain,” “external dust,” “affliction,” or “

something tormenting” and is translated as beginning. “affliction.” As there is nothing so Khai Cam Loä Moân: Boá thí cho ngaï quyû— tormenting spiritually as selfish, evil

To open the ambrosial door (provide for desires and passions, klesa has come to be hungry ghosts). understood chiefly in its derivative sense Khai Chaåm: Ñi nguû—To display the pillow, and external dust for agantuklesa. i.e. retire to bed. (B) Giaûi nghóa töøng chöõ—Explaining in Khai Cuï: Keâ khai taát caû nhöõng taøi saûn cuûa töï details: vieän—To make an inventory in a monastery. 1) Khaùch: Phieàn naõo khoâng phaûi voán coù cuûa Khai Dieãn: Thuyeát phaùp—To explain at taâm taùnh, nhöng do meâ laàm maø noåi daäy, length, expound—To begin to perform. neân goïi laø khaùch—The foreign atom, or intruding element, which enters the mind Khai Ñaïo: and causes distress and delusion. 1) To guide. 2) Traàn: Phieàn naõo coù coâng naêng laøm nhô 2) To found (establish) a sect. baån taâm taùnh neân goïi laø traàn—The mind is Khai Ñaïo Giaû: naturally pure or innocent till the evil 1) Ngöôøi khai môû ñaïo phaùp, nhö Ñöùc Phaät: element enters. The Way-opener, Buddha. **For more information, please see Phieàn Naõo 2) Baát cöù ai khai môû chaân lyù: Anyone who in Vietnamese-English Section, and Klesa in opens the way, or truth. Sanskrit/Pali-Vietnamese Section. Khai Giaù: Khaùch Ty: Tieáp Ñaõi Sôû hay nôi tieáp khaùch a) Khai: Cho pheùp—To permit. trong töï vieän—Guest room, or place for b) Giaù: Ngaên caám—To prohibit. reception of guests in a monastery. Khai Giaùc: Laøm cho Phaät taùnh baûn sô ñöôïc Khai: khai môû vaø taâm trí ñöôïc giaùc ngoä—To 1) Môû: To open—To unfold—To disclose— awaken, to arouse; to allow the original To unloose. Buddha-nature to open and enlighten the 2) Baét ñaàu: To begin. mind—See Khai Ngoä. 3) Khai maïc: Khaùnh thaønh—To inaugurate. Khai Giaûi: To expound, explain. 4) Khai thò: To enlighten someone. Khai Giaûng: To begin to teach. 5) Tuyeân boá: To declare. Khai Hieån: Khai Quyeàn Hieån Thöïc—Töø maø 6) To smell of ammonia. toâng Thieân Thai duøng ñeå giaûi thích veà Khai Khai AÂn: To do a favor. Quyeàn Hieån Thöïc. Ñöùc Phaät ñaõ khai quyeàn Khai Baïch: Lôøi baét ñaàu cho moät nghi thöùc leã hieån thöïc baèng caùch duøng phöông tieän ñeå laøm laïc (lôøi noùi ñaàu tieân trong nghi leã thì goïi laø saùng toû chaân lyù (môû cöûa phöông tieän, thò hieän “khai baïch,” nghóa laø cho bieát lyù do vaø muïc töôùng chaân thöïc) nhö trong Kinh Phaùp Hoa (14 ñích cuûa vieäc laøm hay buoåi leã; lôøi noùi sau cuøng phaåm ñaàu trong Kinh Phaùp Hoa ñeàu laø khai goïi laø “keát nguyeän”)—To start from the bare caän hieån vieãn hay khai quyeàn hieån thöïc)—To ground; to begin a ceremony. open up and reveal; to expose the one and Khai Baùo: To declare. make manifest the other. It is a term used by Khai Boån: Khai tích hieån boån (baét ñaàu, luùc T’ien-T’ai, i.e. to expose and dispose of the baét ñaàu)—To commence; the very beginning; temporary or partial teaching, and reveal the at the beginning; to explain the very final and real truth as in the Lotus sutra.

Khai Hoùa: Khai môû chuyeån hoùa baèng caùch löôïc cuûa danh saùch naày laø “Khai Nguyeân daïy doã—To civilize, to teach, to transform the Thích Giaùo Luïc Löôïc Xuaát” töø naêm 67 sau character by instruction. Taây Lòch ñeán 730, goàm 176 taùc giaû vaø Khai Hoang: To clear waste land. 2.278 dòch phaåm; tuy nhieân, nhieàu boä saùch ñaõ khoâng coøn luùc oâng ñöa ra danh saùch Khai Hoäi: To open (begin) a meeting. naày: According to Wylie in The Dictionary Khai Huaân: See Khai Toá. of

Chinese-English Buddhist Terms Khai Khaån: To clear waste land for composed by Professor Soothill, the K'ai- cultivation. Yuan period of the T'ang emperor Hsuan- Khai Kinh Keä: The text to begin a sutra: Tsang, 713-741 A.D.; during which the Voâ thöôïng thaäm thaâm vi dieäu phaùp. monk Chih-Cheâng in 730 issued his (Phaùp vi dieäu raát saâu voâ löôïng). "Complete list of all the translations of The unsurpassed, deepest and wonderful Buddhist books into the Chinese language dharma. from the year 67 A.D. up to the date of Baù thieân vaïn kieáp nan tao ngoä. publication, embracing the labours of 176 (Traêm ngaøn muoân öùc kieáp khoù gaëp). individuals, the whole amounting to 2,278 It is difficult to see through thousands of lives. separate works, many of which, however, Ngaõ kim kieán vaên ñaéc thoï trì. were at that time already lost." Its title (Toâi nay nghe thaáy ñöôïc thoï trì). was "The Records of all Translations of Now I can see, hear and recite. Buddhist Works During the Early T'ang" Nguyeän giaûi Nhö Lai chaân thieät nghóa. and its abbreviated version. (Nguyeän hieåu nghóa chaân thaät cuûa Nhö Lai). Khai Nhaõn: To open one's eyes—See Khai Vowing to understand the true meaning of Quang. Tathagata. Khai Phaù: To discover—To detect. Khai Lyù Lòch: To declare one's Khai Phaùp: identification. 1) Saùng laäp ra toâng phaùi, nhö Ñöùc Phaät khai Khai Maïc Buoåi Hoïp: To open a meeting. saùng ra Phaät giaùo: To found a sect or Khai Maïc Buoåi Leã: To inaugurate—To teaching, e.g. as Buddha founded open a ceremony. Buddhism. Khai Ngoä: To awaken, to arouse, to open up 2) Phöông phaùp baét ñaàu: The method of the intelligence and bring enlightenment. opening, or beginning. Khai Nguyeân: Khai Phaùt: Baét ñaàu—To start, to set forth, to 1) Khai môû moät kyû nguyeân: To mark or open begin. up an era. Khai Phoùng: To emancipate. 2) Theo Wylie trong Trung Anh Phaät Hoïc Töø Khai phuïc: To reinstate. Ñieån, giai ñoaïn khai nguyeân cuûa nhaø Khai Quang: Leã "Khai Quang Ñieåm Nhaõn" Ñöôøng beân Trung Quoác laø nhöõng naêm ñôøi töôïng Phaät. Sau khi töôïng Phaät hoaøn thaønh, vua Ñöôøng Huyeàn Toâng 713-741 sau Taây choïn ngaøy daâng leã cuùng döôøng Phaät— Lòch. Trong thôøi gian naày (naêm 730) thì Introducing the light, the ceremony of nhaø sö Trí Thaêng ñaõ cho xuaát baûn moät "opening the eyes" of an image, i.e. painting danh saùch baèng Hoa ngöõ mang teân "Khai or touching in the pupil. Nguyeân Thích Giaùo Luïc" cuõng nhö toùm Khai Quang Ñieåm Nhaõn: The ceremony of

"opening the eyes"—Introducing to the light— nôi coõi Ta Baø (Kinh Phaùp Hoa, phaåm Phöông See Khai Quang. Tieän, Ñöùc Phaät ñaõ daïy: "Naøy oâng Xaù Lôïi Phaát, Khai Quyeàn Hieån Thöïc: Trong Kinh Dieäu theá naøo goïi laø chö Phaät Theá Toân vì ñaïi söï Phaùp Lieân Hoa, Phaät duøng giaùo phaùp laøm nhaân duyeân maø xuaát hieän ôû ñôøi. Chö Phaät Theá phöông tieän quyeàn bieán ñeå toû baøy chôn lyù—To Toân muoán chuùng sanh giaùc ngoä tri kieán Phaät, expose and dispose of the temporary or partial khieán hoï ñöôïc thanh tònh, neân ñaõ xuaát hieän ôû teaching, and reveal the final and real truth as ñôøi. Vì muoán chuùng sanh thaâm nhaäp vaøo tri in Lotus Sutra. kieán Phaät, neân xuaát hieän ôû ñôøi. Naøy oâng Xaù **For more information, please see Khai Hieån. Lôïi Phaát, ñoù laø do chö Phaät Theá Toân coù ñaïi Khai Saùng: To found. nhaân duyeân neân xuaát hieän ôû ñôøi.")—The

four reasons for a Buddha's appearing in the world: Khai Só: 1) Khai—Introduction: Khai môû tri kieán hay 1) Ngöôøi duøng Phaät phaùp ñeå khai ngoä cho chaân lyù Phaät, hay laø môû ra söï thaáy bieát ngöôøi khaùc: The hero who is enlightened, cuûa chö Phaät cho chuùng sanh y theo ñoù maø or who opens the way of enlightenment. hoïc hieåu, haàu phaân bieät roõ raøng ñöôïc ñaâu 2) Danh hieäu cuûa haøng Boà taùt: An epithet of ñuùng hay sai—To disclose, or to open up the bodhisattva. treasury of truth, or to introduce and open 3) Danh hieäu toân xöng cho haøng Hoøa the Buddhas' views and knowledge to Thöôïng: An honourable title for most sentient beings; so they can follow, learn, venerables. understand the truths, and clearly Khai Sôn: distinguish right from wrong. 1) Môû nuùi: To pierce a mountain. 2) Thò—Guidance: Chæ baûo tri kieán Phaät, 2) Saùng laäp moät töï vieän hay toâng phaùi: To giuùp cho chuùng sanh tu taäp theo nhöõng establish a monastery, or to found thaáy bieát chaân chaùnh cuûa chö Phaät nhaèm a sect. giuùp hoï y theo ñoù maø hoïc hieåu, haàu roõ Khai Tam Hieån Nhaát: Theo Kinh Phaùp ñöôïc neûo ñuùng ñöôøng sai, ñaâu phaûi, ñaâu Hoa, toâng Thieân Thai "Khai Tam Hieån Nhaát" traùi ñeå döùt boû nhöõng sai laàm coá höõu—To baèng caùch chæ roõ "tam thöøa" laø phöông tieän display or to indicate the meanings of cuûa "nhaát thöøa." Chæ roõ Nhaát Thöøa laø giaùo cao Buddhas' teachings, or to teach sentient nhaát ñeå cöùu ñoä chuùng sanh—According to the beings to learn and patice the views and Lotus Sutra, the T'ien-T'ai sect utilizes this knowledge introduced by Buddhas, to help method to explain the three vehicles, and them know clearly the proper path from reveal the reality of the one method of the inproper path, right from wrong, in salvation, as found in the Lotus sutra. order to eliminate the various false views Khai Taâm: Khai môû hay phaùt trieån taâm trí—and knowledge. To open the heart (mind); to develop the mind; 3) Ngoä—Awaken: Giaùc ngoä tri kieán Phaät, töùc to initiate into truth. laø giaùc ngoä Phaät phaùp, xa laùnh taø phaùp, ñeå Khai Thaùc: To exploit. döùt lìa nhöõng khoå ñau sanh töû nôi tam ñoà Khai Thò: aùc ñaïo nhö caùc coõi ñòa nguïc, ngaï quyû, 1) Khai thò cho ai: To enlighten someone. suùc sanh, vaân vaân, ñeå ñöôïc sanh veà caùc 2) Ñöôïc ai khai thò: To be enlightened by neûo an vui cuûa caûnh trôøi ngöôøi—Awaken someone. means to realize or to cause men to Khai Thò Ngoä Nhaäp: Boán lyù do Phaät thò hieän apprehend it, or to be awakened to the

Buddha Dharmas, avoid false doctrines in break the fast, breakfast. order to escape from sufferings of births Khaùi Luaän: General discussion. and deaths in the three evil paths of hell, Khaùi Löôïc: Summary. hungry ghost, and animal, and be able to Khaùi Nieäm: Notion. be reborn in the more peaceful and Khaùi Nieäm Laàm Laãn: Erroneous notion. happier realms of heaven and human. 4) Nhaäp—Penetration: Thaâm nhaäp vaøo tri Khaùi Nieäm Nhò Nguyeân: Dualistic kieán Phaät, hay thaâm nhaäp vaøo trong quaû vò conception. giaûi thoaùt cuûa Thaùnh nhôn, hay laø ñaéc ñaïo, Khaùi Nieäm Veà Khoâng Chaáp Tröôùc vöôït thoaùt ra ngoaøi voøng luaân hoài sanh Trong Nhaø Thieàn: The concept of non- töû—To enter, or to lead them into it, or to attachment in Zen Buddhism: penetrate deeply into the enlightenment ** Nhaïn bay qua hoà, fruit of the saintly beings, being able to Hoà soi boùng nhaïn, transcend and

to find liberation from the Nhaïn khoâng löu boùng mình, cycle of rebirths. Hoà cuõng chaúng buoàn giöõ aûnh nhaïn. Khai Thieân Laäp Ñòa: The beginning period ** Swallows fly in the sky, of the formation of the world. The water reflects their images, Khai Thoâng Maïch: To release blockages in The swallows leave no traces, the energy system. Nor does the water retain their images. Khai Thoâng Taâm Trí: To develop the Khaùi Nieäm Veà Nghieäp: The notion of karma mind—To clear or remove ignorance in one's Khaùi Quaùt: To generalize. mind. Khaùi Thuyeát: To preach summarily. Khai Tónh: Phaù tan söï yeân laëng vaøo buoåi Khaûi: saùng—Nhaø chuøa thöôøng ñaùnh moõ goã vaøo buoåi 1) Baét ñaàu: To begin—To open. saùng ñeå ñaùnh thöùc moïi ngöôøi (a. Tieåu Khai 2) Khaûi giaùp: AÙo giaùp—Armour. Tónh: cuoái canh naêm goõ moäc baûn tröôùc nhaø Khaûi Baïch: Caùo baïch söï vieäc leân chö Phaät vaø kho ñeå ñaùnh thöùc haønh giaû; b. Ñaïi Khai Tónh: chö Boà Taùt—To inform or make clear, ñeán cuoái canh naêm goõ moäc baûn khaép caùc nôi especially to inform the Buddhas—See Bieåu cho moïi ngöôøi trong chuøa ñeàu daäy)—To break Baïch. the silence, i.e. rouse from sleep. Khaûi Ñaïo: To open the way. Khai Tònh: To break the silence. Khaûi Ñaïo Vieân: Counselor. Khai Toá: Ngaõ maën, ñöôïc cho pheùp trong Khaûi Haønh: To set out—To start. tröôøng hôïp beänh hoaïn (trong tröôøng hôïp treân, Khaûi Hoaøn: Triumphant return. ngöôøi beänh ñöôïc pheùp duøng gia vò vaø thòt, hoaëc Khaûi Hoaøn Moân: Triumphant arch. röôïu ñeå chöõa beänh)—To abandon vegetarianism, as is permitted in case of Khaûi Töôøng: Teân cuûa moät ngoâi chuøa coå toïa sickness. laïc trong thoân Taân Loäc, huyeän Bình Döông, tænh Gia Ñònh, Nam Vieät Nam. Chuøa ñöôïc Khai Toå: Vò sô toå saùng laäp ra moät toâng xaây khoaûng theá thöù 18, ñeán naêm 1832 chuøa phaùi—The founder of a sect, or clan. ñöôïc Vua Minh Maïng cho truøng tu ñeå kyû nieäm Khai Trai: Chö Taêng Ni aên saùng (Luaät Tyø Ni nôi sinh cuûa mình. Naêm 1859, Toång ñoác noùi luùc raïng saùng hay minh töôùng (luùc maët trôøi Nguyeãn Tri Phöông duøng chuøa laøm ñoàn luõy soi boùng vaøo caây Dieâm Phuø) thì khai trai—To

choáng Phaùp, ñaây cuõng laø nôi maø vieân ñaïi uùy chuùng sanh. Ñoái vôùi sanh töû vaø Nieát Baøn ñeàu thuûy quaân luïc chieán Phaùp teân Barbeù bò quaân ta töï taïi. Theo Thöôøng Ñöùc thì goïi laø Baát Ñoäng phuïc kích gieát cheát vaøo ñeâm 6 thaùng 12 naêm Ñòa, theo Laïc Ñöùc thì goïi laø Kham Nhaãn Ñòa, 1860. Chuøa bò giaëc Phaùp phaù huûy vaøo naêm theo Ngaõ Ñöùc thì goïi laø Voâ UÙy Ñòa, theo Tònh 1867. Naêm 1804, chuøa Quoác AÂn Khaûi Töôøng Ñöùc thoâng ba Ñöùc treân ñeå böôùc leân Haøng ñöôïc vua Gia Long daâng cuùng pho töôïng Phaät Ñòa)—The stage of endurance, the first of the baèng goã mít theáp vaøng. Töôïng cao 2 meùt 5, ñeá ten Bodhisattva stages. töôïng cao 54 phaân, beà ngang giöõa hai ñaàu goùi Kham Nhaãn Theá Giôùi: teân cuûa theá giôùi Ta laø 1 meùt 2. Khi chuøa bò Phaùp phaù huûy, thì Baø. Chuùng sanh ôû theá giôùi naày phaûi nhaãn nhuïc töôïng naày ñaõ ñöôïc dôøi ñi nhieàu nôi neân ñaõ bò chòu ñöïng moïi thöù xaáu xa oâ tröôïc—The saha hö haïi naëng neà—Name of an ancient temple world of endurance of suffering; any world of located in Taân Loäc hamlet, Bình Döông disrict, transmigration. Gia Ñònh province, South Vietnam. The Kham Thaùp: Thaùp moät trong chuøa—A temple

was built in the eighteenth century. It pagoda with shrines. was rebuilt by King Minh Maïng to memorize Khaùm: To investigate—To examine. his birthplace. In 1859, Marshall Nguyeãn Tri Khaùm Bieän: Thaày thöû trình ñoä tieán boä cuûa Phöông used the temple as a military post hoïc troø; ngöôïc laïi hoïc troø cuõng xem xeùt taø against the French colonists. It is also where chính cuûa thaày—To examine and define. Marine Captain Barbeù fell into an ambush and was killed on December 6, 1860. It was Khaùm Nghieäm: To investigate and examine. destroyed by the French colonists in 1867. In Khaùm Phaù: Revelation (n). 1804, a statue of the Buddha, made of jacktree Khaùm Xeùt: To examine. wood and gilded, was offered for worshipping Khan: by King Gia Long to Quoác AÂn Khaûi Töôøng 1) Rare—Scarce. Pagoda. The statue is 2.50 meters high, the 2) To be hoarse (khan gioïng). pedestal itself is 0.54 meter high, the width 3) Xan tham hay boûn xeûn: Lobha (skt)— between the two knees is 1.20 meters. When Stingy—Avaricious. the pagoda was gone, the statue was moved to Khan Hieám: Scarceness. many places so it was seriously damged. Khan Phaùp: Loøng khan tham khoâng muoán Kham: chia seû chaân lyù ñaïo phaùp cho ngöôøi khaùc— 1) Chòu ñöïng: To bear—To sustain. Mean and grudging of the Truth to others, 2) Ñuû: To be adequate to. unwillingness to part with it. 3) Nhaø moä: A shrine. Khan Taâm: Taâm khan tieác heøn moïn—A 4) Quan taøi cho vò Taêng: A coffin for a monk. grudging, mean heart. Kham Khoå: To live in narrow Khan Tham: Loøng ñaõ nuoái tieác vaät chaát neân circumstances—Austere. khoâng boá thí, maø buïng laïi coøn ham muoán cuûa Kham Naêng: Ability to bear, or to undertake. ngöôøi—Grudging and greed. Kham Nhaãn: Saha (skt)—Nhaãn nhuïc chòu Khaùn: To see—To look—To watch over. ñöïng khoå naïn—To bear—Patiently endure. Khaùn Beänh: Nuoâi beänh—To nurse the sick Kham Nhaãn Ñòa: Giai ñoaïn kham nhaãn, sô or to attend a patient medically. ñòa trong thaäp ñòa Boà Taùt (ôû giai ñoaïn naày Boà Khaùn Kinh Ñöôøng: Phoøng Ñoïc Kinh—Sutra Taùt treân thì thoï trì Phaät Phaùp, döôùi thì cöùu ñoä Reading Hall.

Khaùn Phöông Tieän: Ñeå taâm chuù yù, thuaät at the age of 23. He then proceeded to study ngöõ trong nhaø Thieàn—To fix the mind or the Vinaya Pitaka. attention, a Zen term. • Moät hoâm sö ôû trong lieâu saøng gaïo, Qui Khaûn Tieáng: To become hoarse. Sôn (Linh Höïu) ñeán baûo: “Vaät cuûa thí chuû chôù neùm boû.” Sö thöa: “Chaúng daùm neùm Khang: boû.” Qui Sôn löôïm treân ñaát moät haït gaïo, 1) Deã daøng: At ease. baûo: “Ngöôi noùi chaúng neùm boû, caùi naày töø 2) Khang ninh: Khoûe maïnh—Well. ñaâu ñeán?” Sö khoâng traû lôøi. Qui Sôn laïi 3) Khoâng bò trôû ngaïi: Undisturbed. baûo: “Chôù khi moät haït gaïo naày, traêm ngaøn Khang Kieän: Healthy haït gaïo cuõng ñeàu töø haït gaïo naày maø sanh Khang Ninh: To be in good health. ra.” Sö thöa: “Traêm ngaøn haït gaïo töø moät Khang Phuù: Healthy and rich. haït naày sanh, chöa bieát moät haït naày töø choã Khang Phuïc: To be (get) well again. naøo sanh?” Qui Sôn cöôøi ha haû roài trôû veà Khang Taêng Khaûi: Sanghavarman (skt)—phöông tröôïng. Ñeán chieàu Qui Sôn thöôïng See Khöông Taêng Hoäi. ñöôøng baûo chuùng: “Ñaïi chuùng! Trong gaïo Khaùng: To proptest—To resist. coù saâu.”—Qing-Zhu went to Mount Kui, Khaùng AÙn: To appeal to a court against a where he served as a rice cook. Once when he was preparing the rice, Kui-Shan

decision. said to him: “Don’t lose anything offered Khaùng Caùo: See Khaùng AÙn. by our patrons.” Qing-Zhu said: “I’m not Khaùng Meänh: To oppose an order. losing anything.” Kui-Shan reached down Khaùng Nghòch: To struggle against the and picked up a single grain of rice which enemy. had fallen to the ground and said: “You Khaûng Khaùi: Brave. said you haven’t lost anything, but what’s Khaùnh: this?” Qing-Zhu didn’t answer. Kui-Shan 1) Chuoâng hay khaùnh duøng trong nghi thöùc leã said: “Don’t lightly regard this one grain, a laïc Phaät Giaùo: A little bell for Buddhist hundred thousand grains are born from this ceremonies. one.” Qing-Zhu said: “A hundred thousand 2) Ñaèng haéng (taèng haéng): To clear the grains are born from this one, but from throat. what place is this one grain born?” Kui- 3) Noùi nhoû nheï: To speak softly. Shan laughed, “Ha, ha,” and went back to 4) Vui veû haïnh phuùc: Fecility—Felicitous. his room. That evening Kui-Shan entered Khaùnh Chuùc: To congratulate. the hall and addressed the monks, saying: Khaùnh Chö Thieàn Sö: Thaïch Söông Khaùnh “Everyone! There’s an insect in the rice. Chö—Zen Master Shih-Shuang-Qing-Zhu— You should all go and see it.” Thieàn sö Khaùnh Chö sanh naêm 806 taïi Taân • Sö ñeán tham vaán Ñaïo Ngoä, hoûi: “Theá naøo Cam, Loâ Laêng. Naêm 13 tuoåi sö xuaát gia theo chaïm maét laø Boà Ñeà?” Ñaïo Ngoä goïi moät vò Thieàn sö Thieäu Loan, naêm 23 tuoåi sö thoï cuï sa di vaø vò sa di aáy ñaùp lôøi. Ñaïo Ngoä beøn tuùc giôùi, sau ñoù sö hoïc Luaät Taïng—Zen master baûo vò sa di: “Theâm nöôùc saïch (tònh thuûy) Qing-Zhu was born in 806 in Xin-kan near vaøo bình.” Sau moät hoài im laëng, Ñaïo Ngoä ancient Lu-Ling. At 13 he left home to follow laïi hoûi sö: “OÂng vöøa hoûi caùi gì?” Sö thuaät Zen master Shao-Long and was fully ordained laïi caâu hoûi tröôùc. Ñaïo Ngoä ñöùng daäy ñi. Sö nhôn ñaáy tænh giaùc—When Qing-Zhu

met T’ao-Wu, he said: “What is the morning he would go to work and in the transcendent wisdom that mees the eye?” evening he would return home. No one T’ao-Wu called to an attendant and the knew him to be an adept. T’ung-Shan- attendant respond. T’ao-Wu said to him: Liang-Zhie sent a monk to find him. Qing- “Add some clean water to the pitcher.” Zhu asked the monk: “What does T’ung- After a long pause, T’ao-Wu said to Qing- Shan say to provide instruction to his Zhu: “What did you just come and ask disciples?” The monk said: “At the end of me?” Qing-Zhu repeated his previous the summer practice period he said to the question when T’ao-Wu got up and left monks, ‘the fall has begun and the the room. Qing-Zhu then had a great summer has ended. If you brethren go realization. traveling, you must go to the place where • Ñaïo Ngoä baûo chuùng: “Ta ñau gaàn muoán there isn’t a blade of grass for ten cheát, bôûi trong taâm coù moät vaät ñeå laâu thousand miles.’” “After a long pause, thaønh beänh, ngöôøi naøo haõy vì ta maø deïp T’ung-Shan said: ‘How can one go to a noù ñi?” Sö thöa: “Taâm vaät ñeàu khoâng thaät, place where a single blade of grass isn’t deïp boû laïi theâm beänh.” Ñaïo Ngoä khen: found for ten thousand miles?’” Qing-Zhu “Laønh thay! Laønh thay!”—When T’ao-Wu asked the monk: “Did anyone respond or was about to die, he said: “There’s not?” The monk said: “No.” Qing-Zhu something in my mind. An old trouble. said: “Why didn’t someone say, ‘Going

Who can get rid of it for me?” Qing-Zhu out the door, there’s the grass.’” The monk said: “All things in your mind are unreal. went back and relayed what Qing-Zhu Get rid of good and bad?” T’ao-Wu said: said to T’ung-Shan. T’ung-Shan said: “Worthy! Worthy!” “This is the talk of wonderful knowledge • Laøm Taêng môùi ñöôïc hai tuoåi haï, sö beøn aån appropriate for an abbot of fifteen hundred trong daân gian, vaøo xoùm thôï goám vuøng people.” Löu Döông, Tröôøng Sa, saùng sôùm daïo ñi, Khaùnh Ñaûn: Birthday. ñeán chieàu trôû veà, moïi ngöôøi khoâng bieát Khaùnh Ñoäc: Nghi leã khaùnh thaønh chuøa hay ñöôïc sö. Nhôn moät vò Taêng töø Ñoäng Sôn an vò töôïng Phaät—A service of felicitation, ñeán, sö hoûi: “Hoøa Thöôïng coù lôøi gì daïy e.g. on the dedication of an image, temple, etc. chuùng?” Taêng ñaùp: “Hoâm giaûi haï, Hoøa Khaùnh Hyû: Thieàn Sö Khaùnh Hyû ((1066- Thöôïng thöôïng ñöôøng daïy: “Ñaàu thu cuoái 1142)—Zen Master Khaùnh Hyû—Thieàn sö Vieät haï, huynh ñeä hoaëc ñi Ñoâng ñi Taây, ñi neân Nam, queâ ôû Long Bieân, Baéc Vieät. Ngaøi xuaát ñi thaúng ñeán choã muoân daëm khoâng coù moät gia vaø trôû thaønh ñeä töû cuûa Thieàn sö Boån Tòch taác coû, ñi laøm gì?” Sö hoûi: “Coù ngöôøi ñaùp taïi chuøa Chuùc Thaùnh. Ngaøi laø Phaùp töû ñôøi thöù ñöôïc chaêng?” Taêng noùi: “Khoâng.” Sö baûo: 14 doøng Tyø Ni Ña Löu Chi. Vua Lyù Thaàn Toâng “Sao chaúng noùi ‘Ra khoûi cöûa lieàn laø coû.’” thænh ngaøi veà trieàu vaø ban cho ngaøi chöùc vò cao Taêng trôû veà thuaät laïi cho Ñoäng Sôn nghe. nhaát. Haàu heát ñôøi ngaøi, ngaøi chaán höng vaø Ñoäng Sôn baûo: “Ñaây laø lôøi noùi cuûa dieäu trí hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Ngaøi thò thích hôïp cho moät vò truï trì vôùi 1500 Taêng tòch naêm 1142, thoï 76 tuoåi—A Vietnamese chuùng (ÔÛ Löu Döông coù coå Phaät).”—After Zen master from Long Bieân, North Vietnam. being ordained for two years, Qing-Zhu He left home and became a disciple of Zen hid from the world. He lived in obscurity master Boån Tòch at Chuùc Thaùnh Temple. He in Liu-Yang as a potter’s assistant. In the

was the Dharma heir of the fourteenth thieát chuøa treân vò trí cuõ. Naêm 1747, chuùa generation of the Vinitaruci Zen Sect. King Lyù Nguyeãn Phöôùc Hoaït ñaõ caáp ngaïch saéc töù vôùi Thaàn Toâng invited him to the capital to offer ngöï buùt cuûa chuùa: “Saéc Töù Khaùnh Vaân Töï.” him the highest position. He spent most of his Naêm 1805, Hoøa Thöôïng Khaùnh Ñoan, moät life to revive and expand Buddhism in North moân ñeä cuûa Hoøa Thöôïng Giaùc Thuø, ñaõ truøng tu Vietnam. He passed away in 1142, at the age chuøa. Döôùi trieàu vua Minh Maïng, Hoøa Thöôïng of 76. Taâm Trung laïi taùi thieát. Naêm 1863, moät ñeä töû Khaùnh Kieät: All spent—Exhausted. cuûa ngaøi Nhaát Tö ñaõ môû roäng qui moâ cuûa chuøa Khaùnh Long: Thieàn sö Khaùnh Long, queâ ôû vaø lôïp laïi maùi ngoùi. Boä Coâng ñaõ vaâng chæ sôn Bieân Hoøa, Nam Vieät. Ngaøi khai sôn chuøa Hoäi theáp laïi bieån vaøng saéc töù. Töø cuoái theá kyû thöù Sôn ôû Bieân Hoøa vaøo cuoái theá kyû thöù 18 vaø haàu 19, chuøa coù vaøi laàn bò hö hoûng vì gioù baõo luït heát cuoäc ñôøi ngaøi hoaèng hoùa ôû Nam Vieät Nam. loäi, nhöng khoâng naëng neà. Nhöng sau ñoù chuøa Ngaøi ñi ñaâu vaø thò tòch hoài naøo khoâng ai bieát— bò chaùy trong chieán tranh, roài moät phaàn cô ngôi A Vietnamese Zen Master from Bieân Hoøa, ñöôïc taïm döïng laïi bò traän baõo naêm 1953 cuoán South Vietnam. He was the founder of Hoäi Sôn troâi heát. Vaøo cuoái

thaäp nieân 70s chuøa ñöôïc taùi temple in Bieân Hoøa, South Vietnam in the late thieát treân neàn cuõ, nhöng ñôn giaûn hôn. Taïi eighteenth century. He spent most of his life to chuøa hieän coøn giöõ chieác chuoâng cuûa chuøa Böûu expand the Buddha Dharma in South Vietnam. Sôn, thænh töø chuøa Thieân Muï, sau khi chuøa His whereabout and when he passed away Ngoïc Sôn bò giaûi theå—Name of an ancient were unknown. temple in Löu Baûo village, Hueá, Central Vietnam. The temple originated from a small Khaùnh Nhoû: Small hand bell. thatched house named Khaùnh Vaân, built by a Khaùnh Quang: Teân moät ngoâi chuøa trong lady named Nguyeãn Thò Ñaïo, probably during thaønh phoá Caàn Thô, Tænh Caàn Thô, Nam Vieät the reign of Lord Nguyeãn Phöôùc Chaâu. In Nam. Chuøa ñöôïc xaây döïng naêm 1969. Teân 1732, Venerable Giaùc Thuø purchased this Khaùnh Quang ñöôïc ñaët ra ñeå töôûng nhôù hai vò temple from Mrs. Phaïm Thò Löôïc. He Hoøa Thöôïng Khaùnh Anh vaø Hueä Quang— reconstructed the temple on the same site. In Name of a temple, located in Caàn Thô City, 1747, Lord Nguyeãn Phöôùc Hoaït gave Caàn Thô province, South Vietnam. Khaùnh recognition to the temple with his autograph Quang Temple was built in 1969 in reading: “Saéc Töù Khaùnh Vaân Töï.” In 1805, commemoration of Most Venerable Khaùnh Most Venerable Khaùnh Ñoan, a disciple of Anh and Most Venerable Hueä Quang. Most Venerable Giaùc Thuø, rebuilt the temple. Khaùnh Taän: Bankrupcy. During the reign of king Minh Maïng, Most Khaùnh Thaønh: To inaugurate—To open. Venerable Taâm Trung rebuilt the temple Khaùnh Thoï: To congratulate on the occasion again. In 1863, a disciple of Nhaát Tö enlarged of a birthday. the structure, installing tiled roofs. In 1871, the Khaùnh Vaân: Teân cuûa moät ngoâi chuøa coå ôû Ministry of Construction received order to laøng Löu Baûo, An Vaân, Hueá, Trung Vieät. Khôûi renew the gilted horizontal panel of the thuûy chuøa laø am Khaùnh Vaân, do baø Nguyeãn temple. From the late nineteenth century, Thò Ñaïo, dì cuûa moät chuùa Nguyeãn xaây döïng the temple was sometimes affected by natural vaøo khoaûng döôùi trieàu chuùa Nguyeãn Phöôùc calamities, but damages were not very serious. Chaâu. Naêm 1732, Hoøa Thöôïng Giaùc Thuø mua However, during the war with the French, the laïi chuøa töø tay baø Phaïm Thò Löôïc. Ngaøi taùi temple was burnt down. After its

reconstruction, it was swept away by the Khaùt Ngöôõng: Mong muoán nhö ngöôøi khaùt historic flood in 1953. In the late 70s, the nöôùc—To long for as one thirsts for water. temple was rebuilt on the old site, but simpler. Khaùt Phaùp: Khaùt voïng tìm caàu chaân lyù hay There also remains a small bell of Böûu Sôn Phaät ñaïo—To thirst for the truth, or for the temple, transferred here from Thieân Muï Buddha-way. temple after Ngoïc Sôn temple was dismantled. Khaùt Thoï La: Kharjura (skt)—Teân moät loaïi Khao Khaùt: To thirst for something—To be chaø laø cuûa xöù Ba Tö—A date—The wild desirous of something—Covetous—Desirous. date—The Persian date. Khao Khaùt AÊn Ngon: Craving for good food Khaùt Voïng: To aspire for—To long for Khao Khaùt Duïc Laïc: Craving Khaéc: Khao Khaùt Ñôøi Soáng Vónh Cöûu: Craving 1) Caét: To cut. for eternal life 2) Khaéc chaïm: To carve—To engrave. Khao Khaùt Laøm Vieäc Gì: To be eager to do 3) Khaéc phuïc: To overcome—Successfully something attain to. Khao

Khaùt Maëc Ñeïp: Craving for good 4) Möôøi laêm phuùt: A quarter of an hour. clothes 5) Moät khoaûnh khaéc: An instant. Khao Khaùt Thuù Vui: Craving for pleasure Khaéc Caàn Phaät Quaû Thieàn Sö: Cuõng ñöôïc Khao Khaùt Vaät Chaát: Craving (to crave) for bieát vôùi teân Vieân Ngoä Khaéc Caàn, ngöôøi tænh material things Töù Xuyeân. Voán doøng doõi nhaø nho. Ngaøi laø moät cao Taêng ñôøi nhaø Toáng, vaø laø taùc giaû boä saùch Khaûo: See Nhò Khaûo and Luïc Chuûng Khaûo. Bích Nham Luïc noåi danh trong Thieàn Giôùi. Töø 1) To examine. tuoåi aáu thô ngaøi ñaõ thuoäc loøng kinh ñieån 2) To torture. Khoång Giaùo. Moät hoâm daïo chôi chuøa Dieäu 3) Challenges. Tòch, tình côø ñoïc ñöôïc saùch Phaät, nghe nhö 4) Testing conditions. ñang nhôù laïi nhöõng kyù öùc xa xöa. Sö nghó: Khaûo Thí: To examine. “Kieáp tröôùc chaéc mình laø oâng thaày tu.” Töø ñoù Khaûo Nghieäm: To examine thoroughly. luùc naøo ngaøi cuõng caûm thaáy bò Phaät Giaùo thu Khaùt: Trsna (skt)—To be thirsty—Thirst. huùt neân ñaõ vaøo moät tu vieän Phaät Giaùo ñeå lao Khaùt AÙi: Tanha (p)—Trishna (skt)— mình vaøo vieäc nghieân cöùu kinh ñieån Phaät. Sau Craving—Thirst—See AÙi Khaùt. moät côn beänh thaäp töû nhöùt sanh, ngaøi nhaän Khaùt Ñòa Nguïc: Ñòa nguïc nôi toäi nhaân chòu thaáy raèng chæ rieâng söï thoâng thaùi veà saùch vôû seõ khoå hình baèng caùch nuoát nhöõng hoøn saét khoâng bao giôø cho pheùp mình khaùm phaù ra noùng—The thirst-hell, where red-hot iron pills chôn lyù soáng ñoäng cuûa Phaät phaùp, nghóa laø are administered. ‘Con ñöôøng chaân chaùnh daãn ñeán Nieát Baøn theo Khaùt Giaø: Khadga (skt)—Khö Giaø—Kieát nhö chö Phaät giaûng daïy khoâng naèm trong vaên Giaø—Con teâ giaùc—A rhinoceros. cuù. Muoán tìm thaáy trong thanh vaø saéc, thì chæ Khaùt Loäc: Con nai luùc khaùt nöôùc troâng thaáy coøn caùch cheát maø thoâi.’ Ñeán khi bình phuïc, sö töø boû phöông phaùp cuõ, ñeán tham hoïc vôùi hôi nöôùc boác leân töø xa laïi töôûng laø nöôùc, duøng Thieàn sö Chaân Giaùc Thaéng. Loái daïy cuûa ñeå ví vôùi caùi taâm voïng töôûng cuûa con ngöôøi— Thieàn sö Chaân Giaùc Thaéng laø laáy dao chích The thirsty deer which mistakes a mirage for vaøo caùnh tay cho maùu chaûy roài baûo moãi gioït water, i.e. human illusion. maùu chaûy ra töù Taøo Kheâ (Taøo Kheâ laø nôi maø

Luïc Toå Hueä Naêng ñaõ saùng laäp ra toâng toâng study of the sutras. After nearly dying from an phaùi cuûa ngaøi) vaø caâu treân aùm chæ raèng phaûi illness, he came to a conclusion that mere ñem sinh meänh ra maø thuû ñaéc Thieàn. Ñöôïc gôïi scholarly erudition could not bring one to the höùng nhö theá, Khaéc Caàn Phaät Quaû baùi phoûng living truth of the Buddha-dharma. It is to say: raát nhieàu Thieàn sö. Hoï raát caûm khích bôûi söï “The right way to the attainment of Nirvana as thaønh ñaït cuûa sö, coù vò coøn nghó raèng chính sö taught by the Buddhas is not to be found in seõ laø ngöôøi döïng leân moät toâng phaùi ñaëc saéc words. I have been seeking it in sounds and môùi trong phaùp moân cuûa ngaøi Laâm Teá. Cuoái forms and no doubt I deserve death.” When he cuøng sö quyeát ñònh du phöông tìm moät vò thaày recovered, he quitted his old method, and thieàn ñaõ ñaït ñöôïc ñaïi giaùc. Ngaøi du haønh veà came to a Zen master named Chen-Chueh- phöông nam Trung Quoác, gaëp Nguõ Toå Phaùp Sheng. Master Sheng’s instruction consisted in Dieåãn, vaø ôû laïi

laøm thò giaû cho Nguõ Toå trong making his own arm bleed by sticking a knife nhieàu naêm. Nhöng Phaùp Dieãn khoâng chòu aán into it and remarking that each drop of the chöùng kieán giaûi Thieàn cuûa sö. Sö nghó raèng blood came from T'sao-Ch'i (T'sao-Ch'i is Phaùp Dieãn cöù moät möïc noùi ngöôïc laïi vôùi mình, where the Sixth Patriarch Hui-Neng founded beøn thoát leân nhöõng lôøi voâ leã roài boû ñi. Khi sö his school) which meant that Zen demanded saép söûa rôøi khoûi Phaùp Dieãn, thì Phaùp Dieãn môùi one's life for its mastery. Thus inspired, Ke- noùi: "Ñôïi ñeán khi beänh ngaët, baáy giôø oâng môùi Ch'in-Fo-Kuo visited many Zen masters. They nhôù ñeán ta. Sö ôû Kim Sôn, maéc chöùng thöông were all well impressed with his attainment, haøn raát naëng, coá nhaët heát choã bình nhaät baèng and some even thought that it was he who taát caû kinh nghieäm thieàn ñaõ töøng ñaït ñöôïc would establish a new original school in tröôùc kia, nhöng chaúng giuùp ñöôïc gì. Sö beøn teaching of Lin-Chi. Finally, he set out to find nhôù ñeán lôøi cuûa Phaùp Dieãn. Sau ñoù sö caûm an enlightened Zen master. He traveled to thaáy ñôû hôn neân trôû laïi vôùi Thaày Phaùp Dieãn. south China, where he eventually found and Thieàn sö Phaùp Dieãn vui veû thaáy ñoà ñeä ñaõ aên stayed with Master Wu-Tsu-Fa-Yen, whom he naên trôû veà laïi. Töø ñoù sö ôû beân Thaày raát laâu. served as an attendant for many years. Ngay caû khi ñaõ ñaït ñöôïc ñaïi giaùc thaâm saâu vaø However, Fa-Yen refused to confirm his view ñaõ ñöôïc aán chöùng xaùc nhaän töø Nguõ Toå, ngaøi of Zen. He thought Fa-Yen was deliberately vaãn tieáp tuïc ôû laïi beân thaày ñeå reøn luyeän taâm contradicting him . Giving vent to his linh—Ke-Ch'in-Fo-Kuo (1063-1135), also dissatisfaction in some disrespectful terms, he called Yuan-Wu Ko-Chin, a native of was about to leave Fa-Yen, who simply said: Szechuan, was born in a Confucian family. He "Wait until you become seriously ill one day was one of the famous monks in the Sung when you will remember me." While at Chin- Dynasty and the author of a Zen text book Shan, Fo-Kuo contracted a fever from which known as the 'Pi-Yen-Lu.' As a child he suffered terribly. He tried to cope with it with learned the Confucian classics by heart. One all his Zen experiences which he attained day he went to Dieäu Tòch monastery where he before, but to no purpose whatever. He then happened to read Buddhist books, and felt as if remembered Fa'Yen's prophetic admonition. he were recalling his old memories. He Therefore, as soon as he felt better, he went thought to himself, "I must have been a monk back to Wu-Tsu monastery. Fa-Yen was in my previous life." Since then he was pleased to have his repentant pupil back. Since attracted to Buddhism and entered a Buddhist then he stayed at Wu-Tsu for a long time. monastery, where he devoted himself to the Even after he had realized profound

enlightenment under Wu-Tsu and had received over was to go back to the capital. Being from him the seal of confirmation, he stayed asked by him as to the teaching of Zen, with him to train further until the master's Fa-Yen said: "Do you know a romantic death. poem whose last two lines somewhat • Thieàn sö Khaéc Caàn Phaät Quaû sanh naêm reminds us of Zen? The lines are: 1063. Thaày Thieàn thuoäc doøng Laâm Teá, laø Coâ naøng goïi maõi nhöõng voâ ích moân ñoà vaø ngöôøi noái Phaùp cuûa Nguõ Toå Chæ thaèng toát maõ nghe ra thoâi. Phaùp Dieãn. OÂng laø thaày cuûa Ñaïi Tueä

Toâng (Taàn hoâ Tieåu Ngoïc nguyeân voâ söï Caûo. Thuôû thieáu thôøi sö tinh thoâng Nho Chæ yeáu Ñaøng lang nhaän ñaéc thanh). hoïc. Ngöôøi ta noùi moãi ngaøy sö vieát treân For the maid she calls, why so often, ngaøn chöõ. Moät dòp vieáng chuøa Dieäu Töï, when there's no special work to do? thaáy saùch Phaät, sö caûm thaáy nhö baét ñöôïc Only this, perchance her voice is vaät cuõ. Sau ñoù sö xuaát gia vaø thoï cuï tuùc overheard by her lover." giôùi vôùi Luaät Sö Töï Tænh. Khi sö ñeán tu • Nghe ñoïc xong, vieân quan treû noùi: "Vaâng, vieän Kim Sôn, maéc beänh naëng, nhôù ñeán vaâng, thöa ñaïi sö." Nhöng sö baûo oâng lôøi daïy cuûa thieàn sö Dieãn ôû Nguõ Toå, sö ñöøng coù nghe theo deã daøng nhö theá— nguyeän khi beänh taïm bôùt seõ trôû laïi tham When this was recited, the young officer hoïc vôùi Ngaøi—Zen master Ke-Xin-Fo- said, "Yes, yes, master." But he was told Kua was born in 1063, a Chinese Zen not to take it too easily. Master of the lineage of Lin-Chi Zen. He • Töø ngoaøi trôû vaøo, vöøa nghe cuoäc ñaøm ñaïo was a student and Dharma successor of naày Phaät Quaû hoûi: "Nghe noùi Hoøa Thöôïng Wu-Tsu Fa-Yen. He was the teacher of ñoïc baøi thô Tieâu dieãm cho quan ñeà hình Ta-Hui-Tsung-Kao. A gifted youth who luùc toâi ra ngoaøi, Ñeà hình coù hieåu thoroughly studid the Confucian classics. khoâng?"—Fo-Kuo heard of this interview He is said to have written one thousand when he came back from outside, and words everyday. During a visit to Miao- asked: "I am told you recite the romantic Tzu Monastery, he obseved some poem for the young visitor while I was Buddhist scriptures and was surprised by a away. Did he understand?" strong feeling that he had previously • Phaùp Dieãn ñaùp: "Y nhaän ra tieáng."—Fa- possessed them. He then left home and Yen replied: "He recognizes the voices." received full-ordination with Vinaya • Phaät Quaû noùi: "Caâu thô noùi 'Chæ thaèng toát Master Tzu-Shing. When he came to Jin- maõ nghe ra thoâi, neáu nhö ñeà hình nghe ra Shan, he became seriuosly ill. tieáng' y laàm laãn ôû choã naøo?"—Fo-Kuo Remembering Zen master WuTzu's said: "As long as the line says, 'The thing words, he pledged to return to study with is to have the lover overhear her voice,' him when he recovered. and if the officer heard this voice, what is • Moät hoâm Phaùp Dieãn coù khaùch, khaùch voán wrong with him?" laø quan ñeà hình ñaõ treo aán töø quan trôû veà. • Khoâng traû lôøi thaúng caâu hoûi, Phaùp Dieãn Khaùch hoûi veà ñaïo lyù Thieàn, Phaùp Dieãn baûo: "YÙ Toå sö Taây laïi laø gì?" Caây baù noùi: "Quan ñeà hình coù bieát moät baøi thô tröôùc saân. Theá laø theá naøo?" Töùc thì taàm tieâu dieãm maø boïn Thieàn chuùng toâi nhôù maét Phaät Quaû môû ra maø thaáy ñaïo lyù cuûa maøi maïi hai caâu cuoái khoâng? Ñoù laø—One Thieàn. Sö chuoàn ra khoûi thaát, chôït thaáy day, a visitor whose official business being moät con gaø ñang xoùc caùnh maø gaùy. Sö noùi:

"Ñaáy haù khoâng phaûi laø tieáng?" Roài sö laøm "taâm truyeàn taâm."—Yuan-Wu Ko-Chin baøi keä giaùc ngoä noåi tieáng sau ñaây ñeå trình was one of the most important Zen leân thaày—Without directly answering the masters of his time. With masters like him question, the master abruptly said: "What and the twenty-years-younger brother, is the Patriarch's idea of coming from the Wu-Men-Hui-K'ai, also in the lineage of West? The cypress-tree in the court-yard.

Lin-Chi Zen, Chinese Zen reached the last How is this?" This at once opened Fo- peak of its development in China before Kuo's eye to the truth of Zen. He rushed the dharma transmitted by the patriarchs out of the room when he happened to see from heart-mind to heart-mind. a cock on the railing give a cry, fluttering • Sau khi Nguõ Toå Phaùp Dieãn thò tòch, Vieân its wings. He said: "Is this not the voice?" Ngoä trôû veà mieàn baéc. Taïi ñaây caùc quan His famous verse of enlightenment: trong trieàu vaø ngay caû Hoaøng Ñeá Hueä "Kim aùp höông tieâu caåm tuù vi, Toâng ñaõ boå nhieäm ngaøi laøm vieän tröôûng Saûnh ca tuøng lyù tuùy phuø qui, caùc tu vieän Thieàn lôùn khaùc nhau. Khi Thieáu nieân nhaát ñoaïn phong löu söï, ngöôøi Khuaát Ñan chinh phuïc mieàn baéc Chæ höùa giai nhôn ñoäc töï tri." Trung Quoác, ngaøi ñaõ trôû laïi mieàn nam. (Quaï vaøng höông kín tuùi gaám theâu, Tuy nhieân, chaúng bao laâu sau, ngaøi ñaõ leân Nhòp ca tuøng raäm say dìu veà, ñöôøng trôû veà queâ höông vaø hoaèng hoùa ôû Moät ñoaïn phong löu thuôû thieáu nieân, ñaây cho ñeán luùc thò tòch—After Fa-Yen Chæ nhaän giai nhôn rieâng töï hay. passed away, Yuan-Wu set out for the Hoøa Thöôïng Thích Thanh Töø dòch). north, where he was appointed by high "The golden duck vanishes into the gilt state officials and finally by Emperor Hui- brocade. Tsung himself to the abbacy of various With a rustic song, the drunkard returns large Zen monasteries. When the Kitan in the woods. conquested the north of China, Yuan-Wu A youthful love affair. returned to the south. However, he soon Is known only by the young beauty." returned to his home province and was • Phaùp Dieãn goùp lôøi theâm: "Vieäc lôùn moät active there as a Zen master until his ñôøi cuûa Phaät vaø Toå, chaúng phaûi ngöôøi caên death. nhoû chaát keùm maø coù theå taïo ngheä ñöôïc. • Cuoái thaùng taùm naêm 1135, coù veû hôi Ta giuùp vui cho ngöôi ñoù."—Master Fa- nhuoám beänh, sö ngoài kieát giaø vieát keä ñeå Yen added: "he great affair of life that has laïi cho Taêng chuùng. Ñoaïn sö neùm buùt thò caused the Buddha and patriarchs to tòch. Thaùp coát cuûa sö beân caïnh chuøa appear among us is not meant for small Chieâu Giaùc—Late in August in the year characters and inferior vessels. I am glad 1135, Fo-Kua appeared to be slightly ill. that I have been a help to your delight." He sat cross-legged and upright, composed • Vieân Ngoä laø moät trong nhöõng thieàn sö a farewell verse to the congregation. xuaát saéc nhaát trong thôøi cuûa ngaøi. Nhôø coù Then, putting down the brush, he passed ngaøi vaø em trai cuûa ngaøi (keùm hôn ngaøi 20 away. His cremated remains were placed tuoåi) laø Voâ Moân Khai Tueä, cuõng laø moân in a stupa next to Zhao-Zhue Temple. moân ñoà cuûa doøng Thieàn Laâm Teá, maø Khaéc Caàn Vieân Ngoä Thieàn Sö: See Khaéc Thieàn Toâng Trung Quoác ñaõ traûi qua moät Caàn Phaät Quaû Thieàn Sö. thôøi phoàn thònh, tröôùc khi caùc toå truyeàn töø Khaéc Chung: Chaéc chaén seõ ñaït ñöôïc thaønh

quaû do söï tu taäp—Successfully end, certainty Shui—See Vaên Thuùy Khaâm Sôn Thieàn Sö. of obtaining the fruit of one's action. Khaån Khoaûn: To insist. Khaéc Chöùng: Söï chaéc chaén ñaït ñöôïc chöùng Khaán Vaùi: To pray. ngoä—The assurance of success in attaining Khaán Vaùi Laàm Thaàm: To mumble a enlightenment. prayer. Khaéc Coát Ghi Taâm: To engrave on one's Khaån: memory. 1) Coät chaët laïi: To

tight—To bind tight— Khaéc Phuïc: To control—To master—To Pressing. overcome—To subdue. 2) Khaån caáp: Urgent. Khaéc Khoå: To live a hard life. Khaån Chuùc Ca: Kimsuka (skt)—Chaân Thuùc Khaéc Nghieät: Stern—Strict—Severe. Ca—Kieân Thuùc Ca. Khaéc Phuïc: To overcome—To subdue. 1) Teân cuûa moät loaïi ñaù quyù (baùu vaät) maøu Khaéc Phuïc Hoaøi Nghi: To overcome hoàng ngoïc: Name of a ruby-coloured doubts. precious stone. 2) Teân cuûa moät loaïi caây ôû vuøng baéc AÁn Ñoä: Khaéc Quaû: Ñaït thaønh quaû vò Phaät, hay ñaéc Name of a tree in northern India. quaû—To attain the Buddhahood; to obtain the fruit of endeavour; the fruit of effort, i.e. Khaån Khoaûn: To insist. salvation. Khaån Na La: Kinnara (skt)—Chaân Ñaø La— Khaéc Taïng: Khaéc chaïm kinh ñieån (treân goã Khaån Ñaø La—Khaån Naïi La—Khaån Naïi Laïc— hay treân ñaù)—To engrave the canon (on wood Moät boä chuùng trong Thieân Long Baùt Boä, laø or on stone). moät loaïi chuùng sanh coù taøi taáu nhaïc ôû coõi trôøi coù mình ngöôøi ñaàu thuù. Chuùng ñöôïc dieãn taû laø Khaéc Thaùnh: Söï chaéc chaén ñaït ñöôïc quaû vò nhaân phi nhaân. Con gioáng ñöïc coù taøi ca haùt, A La Haùn—The certainty of attaining trong khi con gioáng caùi coù taøi nhaûy muùa— arhatship. Kinnara, one of the devas, nagas and others of Khaéc Thöùc: Söï hieåu bieát toát xaáu cuûa con the eight groups, a kind of mystical celestial ngöôøi—The certainty of the knowledge by the musicians of Kuvera or heavenly beings with spirits, or men's good and evil. human bodies and animal (horses') heads. Khaéc Thöïc: Tìm ra chaân lyù—To discover the They are described as "men yet not men." The truth. males sing, and the females dance—See Khaêng Khaêng: Stubbornly. Kinnara in English-Vietnamese and Khaêng Khaêng Giöõ YÙ: To cling to an Sanskrit/Pali-Vietnamese Sections. opinion. Khaån Thieát: To be sincere. Khaúng Ñònh: To affirm. Khaån Thieát Chí Thaønh: In extreme Khaép: All over. earnestness. Khaép Nôi: Everywhere. Khaån Yeáu: Urgent and important. Khaép Theá Giôùi: All over the world. Khaäp Khieãng: To limp—To cripple along— Khaét Khe: Severe—Stern—Austere. To hobble. Khaâm Baùi: To salute respectfully Khaát: To ask for a delay. Khaâm Phuïc: To admire. Khaát Caùi: To beg. Khaâm Sôn Vaên Thuùy: Ch'in-Shan-Wen- Khaát Nhaõn Baø La Moân: Trong tieàn kieáp, coù

vò Baø La Moân ñeán xin maét cuûa ngaøi Xaù Lôïi (II) Theo Kinh Duy Ma Caät—According to the Phaát, roài boû xuoáng ñaát chaø ñaïp laø cho Xaù Lôïi Vimalakirti Sutra: Phaát thoái taâm khoâng theå trôû thaønh Boà Taùt trong a) Duy Ma Caät noùi vôùi ngaøi Ñaïi Ca Dieáp veà kieáp keá tieáp—The Brahman who begged one toái thöôïng nghóa cuûa Khaát Thöïc khi gaëp of Sariputra's eye in a former incarnation, the oâng naày ñi khaát thöïc trong xoùm nhaø trampled on it, causing Sariputra to give up his ngheøo—Vimalakirti told Maha-Kasyapa efforts to become a bodhisattva one more life about the supreme meaning of time. "Mendicancy" when he saw Maha- Khaát Nôï: To ask for a delay to pay one's Kasyapa went begging for food in a debts. village inhabited by poor people: Khaát Só: A Bhiksu—A mendicant scholar—A • 'Naøy ngaøi Ñaïi Ca Dieáp! Coù loøng töø bi maø religious mendicant, an alm man, one who has khoâng phoå caäp laø boû nhaø giaøu maø ñi ñeán left home, been fully ordained, and depends on nhaø ngheøo. Ngaøi Ñaïi Ca Dieáp! ÔÛ Phaùp alms for a

living. bình ñaúng neân ñi khaát thöïc theo thöù lôùp. Vì khoâng aên maø ñi khaát thöïc; vì phaù töôùng Khaát Thöïc: hoøa hieäp maø boác côm aên; vì khoâng nhaän (I) Nghóa chung cuûa Khaát Thöïc—General maø nhaän moùn aên cuûa ngöôøi; vì töôûng meanings of Mendicancy: Khaát thöïc cuûa khoâng tuï maø vaøo laøng xoùm; coù thaáy saéc Taêng nhaân. Nghóa ñen coù nghóa laø "caàm cuõng nhö ngöôøi ñui; coù nghe tieáng cuõng baùt." Coù nhieàu hình thöùc khaát thöïc, nhöng nhö vang; coù ngöûi muøi cuõng nhö gioù; luùc caùc vò sö trong caùc tònh xaù cuûa heä phaùi neám vò khoâng phaân bieät; chaïm caùc vaät nhö Taêng Giaø Khaát Só thöôøng ñi thaønh nhoùm töø trí chöùng; bieát caùc Phaùp töôùng nhö huyeãn, 10 ñeán 15 vò, ñi thaät chaäm, chaân khoâng, vaø khoâng coù töï taùnh, khoâng coù tha taùnh, tröôùc ñi töøng böôùc moät xuyeân qua phoá thò, caùc voán khoâng sanh, nay cuõng khoâng dieät— ngaøi thöôøng nhìn xuoáng ñaát vaø khoâng noùi "Mahakasyapa, you are failing to make chuyeän. Khaát thöïc laø soáng ñuùng theo your kind and compassionate mind all- chaùnh maïng cuûa moät nhaø sö, ngöôïc laïi vôùi embracing by begging from the poor while nhöõng vò sö maø coøn ñi laøm thì goïi laø soáng staying away from the rich. theo taø maïng. Ngoaøi ra khaát thöïc coøn taïo Mahakasyapa, in your practice of cho chö Taêng phaåm chaát khieâm cung töø impartiality you should call on your donors toán, cuõng nhö khoâng trau tria cuoäc soáng— in succession (regardless of whether they Religious mendicancy—To beg for food. are poor or rich). You should beg for food Literally "holding the bowl." There are without the (ulterior) idea of eating it. To many forms of mendicancy, but monks in wipe out the concept of rolling (food into a monasteries of Sangha Bhiksu Sect ball in the hand) you should take it by the usually do it in group of ten or fifteen. As hand (i.e. without the idea of how you take they walk very slowly (bare-footed and it). You should receive the food given step by step) through the streets of a town, without the idea of receiving anything. face down, without speaking. Mendicancy When entering a village you should is the right livelihood of a monk. To work regard it as void like empty space. When for a living is an improper life. In addition, seeing a form you should remain mendicancy keeps a monk humble, and indifferent to it. When you hear a voice frees him from cares of life. you should consider it (as meaningless as)

an echo. When you smell an odor take it while your donors reap neither great nor for the wind (which has no smell). When little merits, what they give being neither you eat, refrain from discerning the taste. beneficial nor harmful. This is correct Regard all touch as if you were realizing entry upon the Buddha path without wisdom (which is free from feelings and relying on the small way of sravakas. emotions). You should know that all Mahakasyapa, if you can so eat the food things are illusory, having neither nature given you, your eating shall not be in of their own nor that of something else, vain." and that since fundamentally they are not b) Duy Ma Caät noùi vôùi Tu Boà Ñeà veà toái self-existent they cannot now be the thöôïng nghóa cuûa "Khaát Thöïc" khi oâng subject of annihilation. naày khaát thöïc tröôùc nhaø cuûa Duy Ma Caät. • Ngaøi Ñaïi Ca Dieáp! Neáu coù theå khoâng boû Luùc ñoù tröôûng giaû Duy Ma Caät laáy caùi baùt baùt taø maø vaøo baùt giaûi thoaùt, duøng baùt cuûa Tu Boà Ñeà ñöïng

ñaày côm roài noùi vôùi töôùng maø vaøo Chaùnh Phaùp, duøng moät böõa oâng ta nhö sau—Vimalalakirti told Subhuti aên maø thí cho taát caû, cuùng döôøng chö Phaät about the supreme meanings of vaø caùc böïc hieàn thaùnh roài sau môùi aên. AÊn "Mendicancy" when Subhuti went to nhö theá, khoâng phaûi coù phieàn naõo, khoâng Vimalakirti's house begging for food. phaûi rôøi phieàn naõo, khoâng phaûi vaøo ñònh yù, Vimalakirti took Subhuti's bowl and filled khoâng ra ñònh yù, khoâng phaûi ôû theá gian, it with rice, saying: khoâng phaûi ôû Nieát Baøn, ngöôøi thí khoâng coù • "Thöa ngaøi Tu Boà Ñeà! Ñoái vôùi côm bình phöôùc lôùn, khoâng coù phöôùc nhoû, khoâng ñaúng, thì caùc Phaùp cuõng bình ñaúng, caùc ñöôïc lôïi ích, khoâng bò toån haïi, ñoù chính laø Phaùp bình ñaúng thì côm cuõng bình ñaúng, vaøo Phaät ñaïo, khoâng nöông theo haïnh ñi khaát thöïc nhö theá môùi neân laõnh moùn Thanh Vaên. Ngaøi Ca Dieáp! Neáu aên nhö aên. Nhö Tu Boà Ñeà khoâng tröø daâm noâ si, theá laø aên ñoà cuùng thí cuûa ngöôøi khoâng cuõng khoâng chung cuøng vôùi noù, khoâng uoång vaäy—Mahakasyapa, if you can hoaïi thaân maø theo moät hình töôùng, khoâng achieve all eight forms of liberation döùt si aùi sanh ra giaûi thoaùt, ôû töôùng nguõ without keeping from the eight heterodox nghòch maø ñaëng giaûi thoaùt, khoâng môû ways (of life), that is by identifying cuõng khoâng buoäc, khoâng thaáy töù ñeá cuõng heterodoxy with orthodoxy (both as khoâng phaûi khoâng ñaéc quaû, khoâng phaûi emanating from the same source), and if phaøm phu cuõng khoâng phaûi rôøi phaøm phu, you can make an offering of your (own) khoâng phaûi Thaùnh nhôn, khoâng phaûi food to all living beings as well as to all khoâng Thaùnh nhôn, tuy laøm neân taát caû caùc Buddhas and all members of the Sangha, Phaùp maø rôøi töôùng caùc Phaùp, theá môùi neân then you can take the food. Such a way of laáy moùn aên. Nhö Tu Boà Ñeà khoâng thaáy eating is beyond the troubles (of the Phaät, khoâng nghe Phaùp, boïn luïc sö ngoaïi worldly man) and the absence of the ñaïo kia nhö Phuù Lan Na Ca Dieáp, Maïc troubles of Hinayana men); above the Daø Leâ Caâu Xa Leâ Töû, San Xaø Daï Tyø La state of stillness (in which Hinayana men Chi Töû, A Kyø Ña Xyù Xaù Khaâm Ba La, abstain from eating) and the absence of Ca La Cöu Ñaø Ca Chieân Dieân, Ni Kieàn stillness (of Mahayana men who eat while Ñaø Nhaõ Ñeà Töû laø thaày cuûa ngaøi. Ngaøi in the state of serenity); and beyond both theo boïn kia xuaát gia, boïn luïc sö kia ñoïa, dwelling in the worldly state or in nirvana, ngaøi cuõng ñoïa theo, môùi neân laáy moùn

aên—"Subhuti, if your mind set on eating laøm baïn löõ, ngaøi cuøng vôùi caùc ma vaø caùc is in the same state as when confronting traàn lao nhö nhau khoâng khaùc, ñoái vôùi taát all (other) things, and if this uniformity as caû chuùng sanh maø coù loøng oaùn haän, khinh regards all things equally applies to (the baùng Phaät, cheâ bai Phaùp, khoâng vaøo soá act of) eating, you can then beg for food chuùng Taêng, hoaøn toaøn khoâng ñöôïc dieät and eat it. Subhuti, if without cutting off ñoä, neáu ngaøi ñöôïc nhö theá môùi neân laáy carnality, anger and stupidity you can moùn aên—If you are (unprejudiced about) keep from these (three) evils: if you do falling into heresy and regard yourself as not wait for the death of your body to not reaching the other shore (of achieve the oneness of all things; if you enlightenment); if you (are

unprejudiced do not wipe out stupidity and love in your about) the eight sad conditions and regard quest of enlightenment and liberation; if yourself as not free from them; if you (are you can look into (the underlying nature unprejudiced about) defilements and of) the five deadly sins to win liberation, relinquish the concept of pure living; if with at the same time no idea of either when you realize samadhi in which there bondage or freedom; if you give rise to is absence of debate or disputation, all neither the four noble truths nor their living beings also achieve it; if your opposites; if you do not hold both the donors of food are not regarded (with concept of winning and not winning the partiality) as (cultivating) the field of holy fruit; if you do not regard yourself as blessedness; if those making offerings to a worldly or unworldly man, as a saint or you (are partially looked on as also) not as a saint; if you perfect all Dharmas falling into the three evil realms of while keeping away from the concept of existence; if you (impartially regard Dharmas, then can you receive and eat demons as your companions without the food. Subhuti, if you neither see the differentiating between them as well as Buddha nor hear the Dharma; if the six between other forms of defilement; if you heterodox teachers, Purana-kasyapa, are discontented with all living beings, Maskari-gosaliputra, Yanjaya- defame the Buddha, break the law vairatiputra, Ajita-kesakambala, Kakuda- (Dharma), do not attain the holy rank, and katyayana and Nirgrantha-jnatiputra are fail to win liberation; then you can take regarded impartially as your own teachers away the food and eat it. and if, when they induce leavers of home (III) Nhöõng lôøi Phaät daïy veà Khaát Thöïc trong into heterodoxy, you also fall with the Kinh Phaùp Cuù—The Buddha's teachings latter; then you can take away the food on "Begging" in the Dharmapada Sutra: and eat it. 1) Chæ mang bình khaát thöïc, ñaâu phaûi laø Tyø • Tu Boà Ñeà! Neáu ngaøi vaøo nôi taø kieán, kheo! Chæ laøm nghi thöùc toân giaùo, cuõng khoâng ñeán bôø giaùc, ôû nôi taùm naïn, ñoàng chaúng Tyø Kheo vaäy!—A man who only vôùi phieàn naõo, lìa Phaùp thanh tònh, ngaøi asks others for alms is not a mendicant! ñöôïc voâ traùnh tam muoäi, taát caû chuùng Not even if he has professed the whole sanh cuõng ñöôïc tam muoäi aáy, nhöõng Law (Dharmapada 266). ngöôøi thí cho ngaøi chaúng goïi phöôùc ñieàn, 2) Boû thieän vaø boû aùc, chuyeân tu haïnh thanh nhöõng keû cuùng döôøng cho ngaøiñoïa vaøo ba tònh, laáy "bieát" maø ôû ñôøi, môùi thaät laø Tyø ñöôøng aùc, ngaøi cuøng vôùi ma naém tay nhau Kheo—A man who has transcended both

good and evil; who follows the whole code (secret or magical words), one of the three of morality; who lives with understanding mystics. The other two are the mystic of the in this world, is indeed called a bhikshu body and the mystic of the mind. (Dharmapada 267). Khaåu Nghieäp: Vaca-kamman (p)—Vaca- Khaát Thöïc Bình Ñaúng: The impartiality of karman (skt)—An act performed by speech— alms-begging—See Khaát Thöïc (B). Khaåu nghieäp laø moät trong tam nghieäp. Hai Khaát Thöïc Quaù Duyeân: Along the way to nghieäp coøn laïi laø thaân nghieäp vaø yù nghieäp— beg for food to create opportunities to convert Karma of the mouth is one of the three karmas. the people. The other two are karma of the body and of Khaát Thöïc Töù Phaân: Boán phaàn khaát thöïc: the mind. cho baïn ñoàng tu, cho keû ngheøo naøn,

cho ma (A) Nghóa cuûa khaåu nghieäp—The meanings of ñoùi, vaø cho mình—The four division of the Karma of the mouth: Nghieäp nôi mieäng, mendicant's dole: to provide for fellow moät trong ba nghieäp. Hai nghieäp kia laø religionists, the poor, the hungry spirits and thaân nghieäp vaø yù nghieäp. Theo lôøi Phaät self. daïy thì caùi quaû baùo cuûa khaåu nghieäp coøn nhieàu hôn quaû baùo cuûa thaân nghieäp vaø yù Khaät Khuøng: Rather mad—Silly—Foolosh. nghieäp, vì yù ñaõ khôûi leân nhöng chöa baøy Khaáu Ñaàu: To bow down to the ground. ra ngoaøi, chöù coøn lôøi vöøa buoâng ra thì lieàn Khaáu Giaûm: To diminish—To deduct. ñöôïc nghe bieát ngay. Duøng thaân laøm aùc Khaáu Taï: To bow one's thanks to someone. coøn coù khi bò ngaên caûn, chæ sôï caùi mieäng Khaåu: Mukkha (p)—Mukha (skt)—Mouth môû ra buoâng lôøi voïng ngöõ. YÙ vöøa khôûi aùc, (the organ of speech). thaân chöa haønh ñoäng trôï aùc, maø mieäng ñaõ Khaåu AÁn: The mouth sign. thoát ngay ra lôøi hung aùc roài. Caùi thaân chöa Khaåu Ñaàu Thieàn: Ñaây laø phöông phaùp gieát haïi ngöôøi maø mieäng ñaõ thoát ra lôøi buoâng xaû hôn laø thieàn, haønh giaû tuøy thuoäc vaøo haêm doïa. YÙ vöøa muoán chöôûi ruûa hay huûy söï höôùng daãn cuûa ngöôøi khaùc chöù khoâng coù baùng, thaân chöa loä baøy ra haønh ñoäng cöû khaû naêng töï vaøo thieàn—Mouth meditation is a chæ hung haêng thì caùi mieäng ñaõ thoát ra lôøi mode of relaxation rather than meditation, in nguyeàn ruûa, doïa naït roài. Mieäng chính laø which cultivator depends on the leading of cöûa ngoõ cuûa taát caû oaùn hoïa, laø toäi baùo nôi others, inability to enter into personal choán a tyø ñòa nguïc, laø loø thieâu to lôùn ñoát meditation. chaùy heát bao nhieâu coâng ñöùc. Chính vì theá Khaåu Hoøa: Harmony of mouths or voices— maø coå nhaân thöôøng khuyeân ñôøi raèng: "Beänh tuøng khaåu nhaäp, hoïa tuøng khaåu Unanimous approval. xuaát," hay beänh cuõng töø nôi cöûa mieäng maø Khaåu Khí: Manner of speaking. hoïa cuõng töø nôi cöûa mieäng. Noùi lôøi aùc, aét Khaåu Luaân: The wheel of the mouth—Baùnh seõ bò aùc baùo; noùi lôøi thieän, aét seõ ñöôïc xe chaùnh phaùp hay nhöõng lôøi giaùo huaán cuûa thieän baùo. Neáu baïn noùi toát ngöôøi,baïn seõ Ñöùc Phaät truyeàn ñi khaép nôi phaù tan phieàn ñöôïc ngöôøi noùi toát; neáu baïn phæ baùng maï naõo—The wheel of true teaching. Buddha's lî ngöôøi, baïn seõ bò ngöôøi phæ baùng maï lî, teaching rolling on everywhere, like a chariot- ñoù laø leõ taát nhieân, nhaân naøo quaû naáy. wheel, destroying misery. Chuùng ta phaûi luoân nhôù raèng "nhaân quaû Khaåu Maät: Khaåu maät laø moät trong tam maät baùo öùng khoâng sai," maø töø ñoù can ñaûm (thaân, khaåu, yù)—The mystic of the mouth nhaän traùch nhieäm söõa sai nhöõng vieäc

mình laøm baèng caùch tu taäp haàu töø töø tieâu the "theory of karmic retributions" is tröø nghieäp toäi, chôù ñöøng bao giôø traùch trôøi flawless, and then courageously take oaùn ngöôøi—The work of the mouth— responsibility by cultivating so karmic Karma of the mouth (talk, speech)—One transgressions will be eliminated of the three karma. The others are karma gradually, and never blame Heaven nor of the body (thaân nghieäp) and karma of blaming others. thought (yù nghieäp). According to the (B) Coå ñöùc vaø Thaùnh nhaân coù daïy veà chín loaïi Buddha's teachings, the karmic nghieäp baùo cuûa khaåu nghieäp nhö sau— consequences of speech karma are much

Ancients and Saintly beings have taught greater than the karmic consequences of about nine kinds of karma of the mouth as the mind and the body karma because follows: when thoughts arise, they are not yet 1) Mieäng nieäm hoàng danh chö Phaät cuõng nhö apparent to everyone; however, as soon as nhaû ra chaâu ngoïc, seõ quaû baùo sanh veà coõi words are spoken, they will be heard Trôøi hay coõi Tònh Ñoä cuûa chö Phaät: Mouth immediately. Using the body to commit chanting Buddha Recitation or any Buddha evil can sometimes be impeded. The thing is like excreting precious jewels and that should be feared is false words that gemstones and will have the consequence come out of a mouth. As soon as a wicked of being born in Heaven or the Buddhas' thought arises, the body has not supported Purelands. the evil thought, but the speech had 2) Mieäng noùi ra lôøi laønh cuõng nhö phun ra already blurted out vicious slanders. The muøi höông thôm, aét seõ ñöôïc quaû baùo mình body hasn't time to kill, but the mind cuõng ñöôïc ngöôøi noùi toát laønh nhö vaäy: already made the threats, the mind just Mouth speaking good and wholesomely is wanted to insult, belittle, or ridicule like praying exquisite fragrances and one someone, the body has not carried out any will attain all that was said to people. drastic actions, but the speech is already 3) Mieäng noùi ra lôøi giaùo hoùa ñuùng theo rampant in its malicious verbal abuse, etc. chaùnh phaùp, cuõng nhö phoùng ra haøo quang The mouth is the gate and door to all aùnh saùng phaù tröø ñöôïc caùi meâ toái cho hatred and revenge; it is the karmic ngöôøi vaø cho mình: Mouth encouraging, retribution of of the Avichi Hell; it is also teaching, and aiding people is like the great burning oven destroying all of emitting beautiful lights, destroying the one's virtues and merits. Therefore, false and ignorant speech and dark minds ancients always reminded people: for others and for self. "Diseases are from the mouth, and 4) Mieäng noùi ra lôøi thaønh thaät cuõng nhö caáp calamities are also from the mouth." If cho ngöôøi laïnh luïa toát cho hoï ñöôïc aám aùp wickedness is spoken, then one will suffer thoaûi maùi: Mouth speaking truths and unwholesome karmic retributions; if honesty is like using valuable velvets to goodness is spoken, then one will reap the give warmth to those who are cold. wholesome karmic retributions. If you 5) Mieäng noùi ra lôøi voâ ích cuõng nhö nhai praise others, you shall be praised. If you nhai maït cöa, phí söùc chöù khoâng ích lôïi gì insult others, you shall be insulted. It's cho mình cho ngöôøi. Noùi caùch khaùc, caùi gì natural that what you sow is what you khoâng hay khoâng toát cho ngöôøi, toát hôn laø reap. We should always remember that ñöøng noùi: Mouth speaking without benefits

for self or others is like chewing on mình troïn kieáp: A saying can lead people sawdust; it is like so much better to be to love and respect you for the rest of your quiet and save energy. In other words, if life; also a saying can lead people to hate, you don't have anything nice to say, it is despite, and become an enemy for an best not to say anything at all. entire life. 6) Mieäng noùi ra lôøi doái traù, cuõng nhö laáy giaáy 2) Cuøng moät lôøi noùi maø khieán cho neân nhaø che mieäng gieáng, aét seõ laøm haïi ngöôøi ñi neân cöûa; cuõng cuøng moät lôøi noùi maø khieán ñöôøng, böôùc laàm maø teù xuoáng: Mouth cho taùn gia baïi saûn: A saying can lead to a lying to ridicule

others is like using paper prosperous and successful life; also a as a cover for a well, killing travelers who saying can lead to the loss of all wealth fall into the well because they were not and possessions. aware, or setting traps to hurt and murder 3) Cuøng moät lôøi noùi maø khieán cho neân giang others. sôn söï nghieäp; cuõng cuøng moät lôøi noùi maø 7) Mieäng noùi ra caùc lôøi treâu côït baát nhaõ, khieán cho quoác phaù gia vong: A saying cuõng nhö caàm göôm ñao quô muùa loaïn xaõ can lead to a greatly enduring nation; also nôi keû chôï, theá naøo cuõng coù ngöôøi bò quô a saying can lead to the loss and truùng: Mouth joking and poking fun is like devastation of a nation. using words and daggers to wave in the (D) Theo Long Thô Tònh Ñoä, cö só Long Thô market place, someone is bound to get noùi—According to the Lung-Shu's hurt or die as a result. Pureland Buddhism Commentary, lay 8) Mieäng noùi ra lôøi ñoäc aùc cuõng nhö phun ra follower Lung Shu said: hôi thuùi, aét seõ bò quaû baùo mình cuõng seõ bò 1) Thieän khaåu nghieäp—Wholesome speech- xaáu aùc y nhö caùc ñieàu maø mình ñaõ thoát ra karma: ñeå laøm toån haïi ngöôøi vaäy: Mouth speaking a) Mieäng nieäm Phaät, nhö nhaû chaâu ngoïc; seõ wickedness, immorality, and evil is like ñöôïc caùi quaû baùo sanh veà coõi trôøi hay spitting foul odors and must endure evil nöôùc Phaät (khaåu tuïng Phaät danh, nhö thoå consequences equal to what was said. chaâu ngoïc; Thieân ñöôøng, Phaät quoác chi 9) Mieäng noùi ra caùc lôøi dô daày baån thæu cuõng baùo). Caùc baäc Thaùnh Hieàn xöa, lôøi noùi ra nhö phun ra doøi töûa, aét seõ bò quaû baùo chòu nhö phun chaâu nhaû ngoïc, ñeå tieáng thôm khoå nôi hai ñöôøng aùc ñaïo laø ñòa nguïc vaø muoân ñôøi. Coøn chuùng ta ngaøy nay, neáu suùc sanh: Mouth speaking vulgarly, nhö khoâng noùi ra ñöôïc caùc lôøi toát ñeïp aáy, crudely, and uncleanly is like spitting out thaø laø laøm thinh, quyeát khoâng noùi nhöõng worms and maggots and will face the lôøi aùc ñoäc vaø voâ boå: Mouth chanting consequences of hell and animal life. Buddha Recitation is like excreting (C) Phaät töû chôn thuaàn neân luoân nhôù vaø phaùt precious jewels and gemstones and will trieån taâm bieát sôï vaø gìn giöõ khaåu nghieäp have the consequence of being born in cuûa mình—Sincere Buddhists should Heavens or the Buddhas' Purelands. The always remember to develop the mind to spoken words of saints, sages, and be frightened and then try to guard our enlightened beings of the past were like speech-karma: gems and jewels, leaving behind much 1) Cuøng moät lôøi noùi maø khieán cho ngöôøi troïn love, esteem, and respect from countless ñôøi yeâu meán mình; cuõng cuøng moät lôøi noùi people for thousands of years into the maø khieán cho ngöôøi gheùt haän, oaùn thuø future. As for us nowadays, if we cannot

speak words like jewels and gems, then it giaáy ñaäy treân mieäng gieáng; haïi keû ñi is best to remain quiet, be determined not ñöôøng khoâng thaáy teù xuoáng cheát. Ñieàu to toss out words that are wicked and naày cuõng gioáng nhö giaêng baãy gieát ngöôøi useless. vaäy (khaåu ngoân khi traù, nhö moâng haûm b) Mieäng noùi ra vieäc laønh nhö phun ra muøi tænh; haønh taéc ngoä nhôn): Mouth lying to höông thôm; seõ ñöôïc cuøng toát y nhö ñieàu ridicule others is like using paper as a mình khen noùi cho ngöôøi vaäy (khaåu thuyeát cover for a well, killing travelers who fall thieän söï, nhö phuùn thanh höông; xöùng into the well because they were not nhôn tröôøng

ñoàng): Mouth speaking good aware. It is similar to setting traps to hurt and wholesomely is like spraying and murder others. exquisite fragrances and one will attain all c) Mieäng noùi lôøi treâu gheïo, tröûng giôûn, nhö that was said to people. muùa ñao kieám nôi keû chôï, theá naøo cuõng coø c) Mieäng thoát ra lôøi giaùo hoùa, daïy doã cho ngöôøi bò thöông hay cheát (khaåu haùo hí ngöôøi, nhö phoùng ra aùnh saùng ñeïp ñeõ, phaù ngöôïc, nhö traïo ñao kieám; höõu thôøi thöông tröø heát ngu si, taêm toái cuûa taø ma ngoaïi ñaïo nhôn): Mouth joking and poking fun is like (khaåu tuyeân löu giaùo hoùa, nhö phoùng using swords and daggers to wave in the quang minh, phaù nhôn meâ ngöõ): Mouth market place, someone is bound to get encouraging, teaching, and aiding people hurt or die as the result. is like emitting beautiful lights, destroying d) Mieäng noùi lôøi aùc ñoäc, voâ luaân, nhö phun the false and ignorant speech and dark hôi thuùi; seõ chòu quaû baùo xaáu ngang baèng minds of the devil and false cultivators. vôùi lôøi mình ñaõ noùi cho ngöôøi: Mouth d) Mieäng thoát ra lôøi thaønh thaät, nhö laáy vaûi speaking of wickedness, immorality, and luïa quyù maø traûi ra; boá thí cho ngöôøi duøng evil is like spitting foul odors and must qua côn laïnh leõo thieáu thoán (khaåu ngöõ endure evil consequences equal to what thaønh thaät, nhö thô boá baïch; thieät teá nhôn was said. duïng): Mouth speaking of truths and e) Mieäng noùi lôøi dô daùy, baån thæu, nhö phun honesty is like using valuable velvets to ra doøi töûa; seõ bò quaû baùo nôi tam ñoà aùc give warmth to those who are cold. ñaïo töø ñòa nguïc, ngaï quyû, ñeán suùc sanh 2) Baát thieän khaåu nghieäp—Unwholesome (khaåu ñaïo ueá ngöõ, nhö löu thô truøng; ñòa speech-karma: nguïc suùc sanh chi ñaïo): Mouth speaking a) Mieäng noùi ra ñieàu khoâng ñaâu voâ ích cho vulgarly, foully, uncleanly is like spitting mình vaø cho ngöôøi, nhö nhai maïc cöa, caây out worms and maggots and will face the goã; chi baèng laøm thinh ñeå tænh döôõng tinh consequences of the three evil paths from thaàn; nghóa laø khi khoâng coù ñieàu hay leõ hells, hungry ghosts to animals. thaät ñeå noùi, thì caùch toát nhaát laø ñöøng neân Khaåu Nhaãn: Patience of the mouth—noùi gì caû (khaåu ñaøm voâ ích, nhö töôùc moäc Uttering no rebuke under insult or tieát; baát nhö maëc dæ döôõng khí): Mouth persecution—Moät trong tam nhaãn. Hai nhaãn speaking without benefits for self or others kia laø thaân nhaãn vaø yù nhaãn—One of the three is like chewing on sawdust; it is so much patiences. The other two are patience of the better to be quiet and save energy. It is to body (thaân nhaãn) and patience of the mind (yù say if you don't have anything nice to say, nhaãn). it is best not to say anything at all. Khaåu Phaät Taâm Xaø: Mieäng thì noùi lôøi cuûa b) Mieäng noùi lôøi doái traù, khinh ngöôøi, nhö laáy Phaät maø taâm laïi laø taâm cuûa loaøi raén ñoäc—A

Buddha's mouth, but a serpent's heart—Good special benefit, or special authority. words but wicked heart. • Tuy nhieân, baäc ñaïi tröôïng phu khoâng caàn Khaåu Taâm Nhö Nhöùt: Sincere. ñeán nònh bôï, vaø cuõng khoâng mong muoán Khaåu Thò Taâm Phi: Insincere. ñöôïc ngöôøi khaùc nònh bôï. Caùi gì ñaùng khen, hoï khen, khoâng ñoá kî. Caùi gì ñaùng Khaåu Truyeàn: Oral transmission. traùch, hoï traùch khoâng khinh thöôøng maø vì Khaåu Töù: The four evils of the mouth (lying, muoán söûa ñoåi

ngöôøi: The wise man do not double tongue, ill words and exaggeration). resort to flattery; nor do they wish to be Khaåu Xaø Taâm Phaät: Barking dogs seldom flattered by others. The praiseworthy, they bite. praise without being envious. The Khaåu Xöng: Invocation. blameworthy, they blame not Khaåu Xöng Tam Muoäi: Tam muoäi vôùi taâm contemptuously but out of compassion an tænh nieäm hoàng danh Ñöùc Phaät A Di Ñaø hay with the object of reforming others. baát cöù vò Phaät naøo—The samadhi in which a b) Toùm laïi, nhöõng gì ñaùng taùn tuïng neân taùn quiet heart the individual repeats the name of tuïng moät caùch nghieâm chænh—In Amitabha or any Buddha—Samadhi attained summary, the praiseworthy, one should by repetition of the name of a Buddha. praise seriousnessly. Khe Khaét: Austere—Severe—Strict—Stern 2) Cheâ—Blame: Khen: To congratulate—To compliment—To a) Ña phaàn phaøm phu chæ chöïc tìm caùi xaáu praise. maø khoâng bao giôø tìm caùi toát vaø caùi ñeïp Khen Cheâ: Praise and Blame—Ñieàu töï nhieân cuûa ngöôøi khaùc: Most of ordinary people are prone to seek the ugliness in others but laø ta haõnh dieän khi ñöôïc khen vaø buoàn phieàn not the good and beautiful. khi bò cheâ—It is natural to be happy when b) Ñöùc Phaät daïy: “Ngöôøi noùi nhieàu bò cheâ, praised and to be depressed when blamed. ngöôøi noùi ít bò cheâ, ngöôøi im laëng cuõng bò (I) YÙ nghóa cuûa Khen vaø Cheâ—The meanings cheâ. Trong theá giôùi naày khoâng ai laø ngöôøi of Praise and Blame: khoâng bò cheâ.” Treân theá gian naày, tröø Ñöùc 1) Khen—Praise: Phaät ra, khoâng coù ai hoaøn toaøn toát, maø a) Khen neáu ñaùng giaù thì nghe raát buøi tai. cuõng khoâng ai hoaøn toaøn xaáu—The Neáu khoâng ñaùng giaù, nhö tröôøng hôïp nònh Buddha says: “Those who speak much are bôï, tuy thích thuù maø thöïc chaát laø löøa bòp. blamed, those who speak little are Tuy nhieân, chuùng chæ laø nhöõng vang voïng, blamed, and those who are silent are also khoâng taïo aûnh höôûng gì neáu chuùng khoâng blamed. In this world there is none who is ñeán tai chuùng ta:Praise, if worthy, is not blamed.” In this world, except the pleasing to the ears. If unworthy, as in the Buddha, nobody is perfectly good and case of flattery, though pleasing, it is nobody is totally bad. deceptive. However, they all are sounds c) Cheâ döôøng nhö laø moät di saûn cuûa con which will produce no effect if they do not ngöôøi, vì con ngöôøi ta coù theå phuïc vuï vaø reach our ears. taän tình giuùp ñôû ngöôøi khaùc baèng taát caû • Töø quan ñieåm traàn theá, lôøi khen coù theå taám loøng; tuy nhieân nhöõng ngöôøi ñöôïc ñem laïi ñaëc aân ñaëc lôïi hay ñaëc quyeàn: giuùp ñôû chaúng nhöõng laïi quay sang tìm loãi From a worldly standpoint, a word of cuûa ngöôøi ñaõ töøng mang coâng laõnh nôï ñeå praise may bring forth special grace, cöùu giuùp mình, maø coøn vui möøng tröôùc söï

suy suïp cuûa ngöôøi aáy. Moät laàn Ñöùc Phaät The brahmin said: “We gladly partake of ñöôïc moät vò Baø La Moân môøi ñeán nhaø ñeå it.” The Buddha then said: “Well, good cuùng döôøng. Khi Ñöùc Phaät ñeán, thay vì Brahmin, you have invited me for alms laøm cho Ngaøi vui, haén ñaõ thoùa maï Ñöùc and you have entertained me with abuse. I Phaät baèng nhöõng lôøi heát söùc thoâ tuïc. Ñöùc accept nothing. Please take it back.” Phaät hoûi: “Naøy oâng Baø La Moân, coù phaûi Through this story, we see that the Buddha khaùch ñeán thaêm nhaø oâng khoâng?” Ngöôøi did not retaliate. The

Buddha exhorts: Baø La Moân traû lôøi: “Phaûi.” Ñöùc Phaät noùi: “Hatreds do not cease through hatreds but “OÂng laøm gì khi khaùch ñeán?” Ngöôøi Baø La through love alone they cease.” Moân noùi: “OÀ! Toâi söûa soaïn moät böõa tieäc d) Trong lòch söû, khoâng coù moät vò ñaïo sö naøo thònh soaïn.” Ñöùc Phaät laïi hoûi: “Nhöng neáu ñöôïc heát söùc khen ngôïi maø cuõng bò kòch khaùch khoâng aên ñöôïc thì oâng phaûi laøm sao lieät coâng kích, chöûi ruûa vaø cheâ traùch nhö vôùi nhöõng thöïc vaät aáy?” Ngöôøi Baø La Ñöùc Phaät. Khi Ñöùc Phaät ñeán moät xoùm Baø Moân ñaùp: “Thì chuùng toâi phaûi vui veû chia La Moân ñeå hoùa duyeân khaát thöïc, Ngaøi ñaõ nhau aên.” Ñöùc Phaät noùi: “Toát! Naøy oâng bò buoäc toäi gieát moät phuï nöõ vôùi söï giuùp ñôû baïn Baø La Moân, oâng môøi ta ñeán ñaây ñeå cuûa caùc ñeä töû cuûa Ngaøi. Nhöõng ngöôøi cuùng döôøng maø oâng laïi ñoái xöû vôùi ta baèng khoâng phaûi laø Phaät töû toá caùo vaø coâng kích nhöõng lôøi thoùa maï. Ta khoâng nhaän chuùt Ngaøi ñeán noãi ngaøi A Nan phaûi thöa vôùi naøo caû. Laøm ôn nhaän laïi.” Qua caâu Phaät laø neân dôøi ñi laøng khaùc. Nhaân ñoù, chuyeän treân, chuùng ta thaáy Ñöùc Phaät töø bi, Ñöùc Phaät baûo A Nan: “Naøy A Nan! Neáu khoâng traû thuø traû oaùn. Ngaøi khuyeán khích: nhöõng ngöôøi daân laøng aáy cuõng ngöôïc ñaõi “Haän thuø khoâng theå chaám döùt ñöôïc haän chuùng ta thì sao?” OÂng A Nan ñaùp: “Thöa thuø maø chæ coù tình thöông môùi chaám döùt Theá Toân, thì chuùng ta laïi di chuyeån tôùi ñöôïc haän thuø.”—Blame seems to be a moät laøng khaùc nöõa.” Ñöùc Phaät beøn nhaéc universal legacy of people, for one may ngaøi A Nan: “Naøy A Nan! Neáu cöù laøm nhö serve and help others to the best of one’s vaäy thì taát caû xöù AÁn Ñoä naøy cuõng khoâng ability; however latter, those very persons coù choã cho chuùng ta dung thaân. Haõy kieân whom one has helped will not only find nhaãn. Nhöõng ngöôïc ñaõi, chöûi maéng ñoù seõ fault with him who once incurred debts or töï ñoäng chaám döùt.”—In history, there was sold property to save them; but they will no teacher so highly praised as the Buddha also rejoice in his downfall. On one and so severely criticized, reviled and occasion, the Budha was invited by a blamed as the Buddha. When the Buddha brahmin to his house for alms. When the arrived at a Brahman village to beg for Buddha arrived at his house, instead of alms, non-Buddhists accused the Buddha entertaining the Buddha, he poured a and his disciples of murdering a woman, torrent of abuse with the filthiest words. and they criticized the Buddha to such an The Buddha politely inquired, “Do visitors extent that the Venerable Ananda come to your house, good Brahmin?” The appealed to the Buddha to leave for brahmin said: “Yes.” The Buddha asked: another village. The Buddha said: “How, “What do you do when the visitors come?” Ananda, if those villagers also abuse us?” The brahmin replied: “Oh, we prepare a Ananda replied: “Well then, Lord, we will sumptuous feast.” If they don’t eat the proceed to another village.” The Buddha food you serve, then what would you do?” then reminded Ananda: “Then, Ananda,

the whole of India will have no place for and to realize own True Nature (which is the us. Be patient. These abuses will Buddha Nature all sentient beings possess). automatically cease.” Kheá Phaïm: The covenants and rules, or e) Ñöùc Phaät daïy:

“Ngöôøi töï giöõ ñöôïc im laëng standard contracts. , i.e. the sutras—See Kheá tröôùc nhöõng lôøi taán coâng chöûi bôùi vaø laïm Kinh. duïng, ngöôøi ñoù ñang ôû ngay taïi Nieát Baøn Kheá Tuyeán: See Kheá Kinh. duø raèng chöa ñaït ñöôït Nieát Baøn thöïc Kheä Neä: To struggle with a heavy thing. sö.”—The Buddha says: “He who can Khi Coõi Hö Khoâng Heát Thì Nguyeän Toâi keep silent himself when attacked, insulted and abused, he is in the presence Heát: Ñaây laø lôøi nguyeän cuûa Phoå Hieàn Boà of Nirvana although he has not yet Taùt—Samantabhadra Bodhisattva vowed: attained Nirvana.” “When the realm of empty space is exhausted, my vow will be exhausted.” Khen Ngôïi: See Khen. Khi Deã: To despite (scorn) someone. Khen Tònh Yeám Thieàn: Khen Tònh Ñoä cheâ Thieàn toâng (ñaây laø thaùi ñoä cuûa ngöôøi chaáp vaøo Khi Maïn: To scorn—To contemn—To chæ moät phaùp moân)—To praise the Pure Land, despite. but degenerate Zen (this is the attitude of Khi Söôùng Luùc Khoå: Happiness and someone who is so attached to one dharma- siffering. door or method). Khi Vui Luùc Buoàn: Joy and sadness. Kheùo: Skilful—Skilled. Khí: Khí cuï—A vessel—Utensil—Tool. Kheùo Leùo: See Kheùo. Khí Giôùi: Kheùo Noùi: Good talker. 1) Vuõ Khí: Weapon. Kheùp: To close. 2) Theá giôùi: • Quoác ñoä laø khí vaät theá gian chöùa ñöïng Kheùp Toäi: To charge someone with a crime. chuùng sanh—The world as a vessel Kheá: Kheá öôùc hay söï ñoàng yù—To agree with. containing countries and peoples. Kheá Hoäi: To meet—To rally to—To unite in • Theá giôùi vaät chaát—The material world. the right or middle path, and not in either • Vaïn höõu giôùi—A realm of things. extreme. Khí Giôùi Thuyeát: Nhö Lai duøng thaàn löïc baát Kheá Kinh: Kinh vaên kheá hôïp vôùi caên cô cuûa khaû tö nghì coù theå thuyeát phaùp cho ngay caû theá con ngöôøi, vôùi caùi lyù cuûa phaùp (caùc kheá kinh giôùi cuûa loaøi caây coû nghe ñöôïc dieäu phaùp (caây maø Phaät thuyeát hôïp vôùi caên cô cuûa moïi haïng Boà Ñeà laøm Phaät söï quan bieåu töôïng giaùc ngöôøi, ñöôïc ngaøi A Nan nhôù vaø truøng tuyeân laïi ngoä)—The supernatural power of the Buddha trong laàn keát taäp kinh ñieån ñaàu tieân)—The to make the material realm (trees and the like) sutras, because they tally with the mind of proclaim his truth (Bodhi-tree has been doing men and the laws of nature. Buddha work by showing to all beings as a Kheá Ngoä: Spiritual connection—Traïng thaùi tu symbol of enlightenment). haønh cao trong ñoù haønh giaû caûm öùng ñaïo giao Khí Löôïng: Khaû naêng chöùa ñöïng— vôùi chö Phaät vaø chö Boà Taùt vaø ngoä ñöôïc chôn Capacity. taâm cuûa mình—A high state of cultivation in Khí Theá Gian: See Khí Giôùi (2). which a cultivator is able to establish a special Khí Theá Giôùi: See Khí Giôùi (2). connection with the Buddhas and Bodhisattvas, Khía Caïnh: Aspect.

Khía Caïnh Quan Troïng: Important aspects. Khieån Hoaùn: Vaãy chaøo (Ñöùc Phaät A Di Ñaø Khích: Keû nöùt—A crack. vaãy chaøo Ñöùc Thích Ca Maâu Ni khi ngaøi töø coõi Khích Baùc: To find fault with—To criticize. Ta Baø côõi thuyeàn nguyeän ñi ñeán coõi Cöïc Khích Du Traàn: Coøn goïi laø Nhaät Quang Laïc)—To send and to call (talk of Amitabha Buddha’s welcome of Sakyamuni Buddha in Traàn, hay laø buïi traàn bay trong khoâng trung, the Pure Land). maét traàn coù theå nhìn thaáy ñöôïc khi coù tia naéng chieáu vaøo—Motes in a sunbeam—A minute Khieån Traùch: To blame—To

reproach—To particle, visible to the physical eyes under the reprimand—To scold—To rebuke sunlight. Khieáp Nhöôïc: Cowardice. Khích Khí La: Khakkhara (skt)—Caây tích Khieáp Sôï: To be frightened—To be afraid. tröôïng cuûa nhaø sö—A mendicant's staff; a Khieát: Tinh khieát—Pure—Clean. monk's staff. Khieát Trai: Thanh tònh baèng caùch döùt boû ruôïu Khích Leä: To encourage—To stimulate—To thòt—To purify a monastery—To cleanse away incite—To excite. all immortality and impropriety—A pure Khieâm Cung: Modest and Respectful. establishment. Khieâm Nhaõ: Humble and courteous. Khieâu Khích: To provoke Khieâm Toán: Humble—Modest— Khieáu: To call—To cry. Unpresumptuous—Humility—Khieâm toán laø Khieáu Hoaùn: Raurava (skt). moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi 1) La khoùc: To cry—To wail. giaùc, vì nhôø ñoù maø nhöõng cao ngaïo cuõng nhö 2) Khieáu Hoaùn Ñòa nguïc: Laâm Caùt—Ñeà caùc taät xaáu khaùc ñeàu bieán maát—Humility is Khoác Khieáu Hoaùn—Ñòa nguïc thöù tö vaø one of the most important entrances to the thöù naêm (ñaïi khieáu hoaùn) trong baùt nhieät great enlightenment; for with it, haughtiness ñòa nguïc, nôi toäi nhôn bò cöïc khoå khoâng and all other vicious ill will disappear. chòu ñöôïc neân keâu gaøo khoùc loùc—The Khieám: wailing hells, the fourth and the fifth of the 1) Thieáu nôï: To owe. eight hot hells, where the inmates cry 2) Nôï: Debt. aloud on account of pain. Khieám Dieän: Absent. Khieáu Naïi: To complain. Khieám Khuyeát: Insufficient—deficient. Khinh: Khieám Nhaõ: Uncivil—Discourteous— 1) Khinh reû: To disdain—To scorn—To Rude—Impolite—Immodest. despite—To slight. 2) Nheï: Light. Khieân: 1) AÛnh höôûng: To influence—To implicate. Khinh An: Prasrabdhi-bodhyanga (skt). 2) Keùo ñi—To drag—To haul. 1) Khinh an laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø haønh Khieân Daãn Nhaân: Sarvatraga-hetu (skt)— vi cuûa chuùng ta deã daøng ñöôïc kieåm soaùt—Nhaân aûnh höôûng taát caû moïi haønh ñoäng, nhö taø Not oppressed—At ease—Entrustment is kieán—Omnipresent causes, like false views one of the most important entrances to which affect every act. the great enlightenment; for with it, Khieån: Ñieàu khieån hay sai khieån—To send, or conduct is at ease already managed. to drive away. 2) Moät trong thaát giaùc chi hay thaát boà ñeà

phaàn: One of the seven limbs of problems. enlightenment, or bodhi-shares—For more Khoù Laém: Very difficult. information, please see Thaát Boà Ñeà Phaàn Khoù Loøng: See Khoù. (B) (4) in Vietnamese-English Section. Khoù Nghe: Difficult to hear. Khinh Baïc: Thoughtless—Careless. Khoù Nhoïc: Hard—Laborious. Khinh Bæ: To despite—To disdain—To scorn. Khoù Taû Neân Lôøi: It is difficult to express in Khinh Cheâ: To disdain—To scorn—To words. slander—To deprecate. Khoù Taùnh: Hard to please. Khinh Khænh: Disdainful—Scornful Khoù Theå Nhaäp: Dup-pativijjho (p)— Khinh Lôøn: Disrespect and over-familiarity. Difficult to penetrate. Khinh Maïn: Xem reû ngöôøi naøo—To slight— Khoù Tin: Difficult to believe. To look down—The pride of thinking lightly of Khoù Xöû: To be in a dilemma. others. Khoa: Khinh Mao: Caùc vò Boà Taùt ôû trong Thaäp Ñòa 1) Böôùc ngang qua: To straddle—To ñöôïc ví nheï nhö chieác loâng. Caùc vò naày trong Bestride—To pass over. Phaät ñaïo leân xuoáng trong caùc ñöôøng cöùu ñoä 2) Khoa thi: An examination. chuùng sanh khoâng coá

ñònh—As light as a hair, 3) Khoa tröông: To boast about. as unstable as a feather (talk of Bodhisattvas). 4) Lôùp hoïc, baøi hoïc, hay cuoäc thi—A class, a Khinh Mieät: To scorn—To disdain—To lesson. despite—To slight. Khoa Ñaïi: Khoa tröông—To brag—To boast Khinh Suaát: Unattentive—Thoughtless— about oneself—To show off. Unthinking. Khoa Nghi: Pheùp taéc cuûa vaên kinh (kinh vaên Khinh Thaân: Khaû naêng bay boãng— ñöôïc saép ñaët theo moät theå loaïi naøo ñoù cho deã Levitation. ñoïc vaø deã thaâm nhaäp)—The rule of the lesson Khinh Thöôøng: To feel contempt for— to make it easier for the readers (to Contemptuous of something. understand). Khinh Troïng: Nheï vaø naëng—Light and Khoa Tieát: Danh muïc do toâng Thieân Thai heavy. thaønh laäp, caên cöù theo yù cuûa Kinh Phaùp Hoa Khoù: Difficult. maø ñònh caùc yù trong caùc kinh khaùc—To Khoù Baûo: Disobedient interpret one sutra by another a T'ien-T'ai Khoù Chòu: Unendurable—Intolerable term, e.g. interpreting all other sutras in the (conduct)—Insufferable (person)-- ligh of the Lotus sutra. Uncomfortable. Khoa Vaên: Phaân chia moät quyeån saùch hay Khoù Coi: Shaking. moät baøi hoïc thaønh ñoaïn (Ngaøi Ñaïo An ñôøi Taàn ñaõ aùp duïng söï phaân chia naày vaøo kinh ñieån)— Khoù Daïy: Disobedient—Undisciplined— A set portion of a book, a lesson (started from Unmanageable. T'ao-An). Khoù Hieåu: Incomprehensible—Difficult to Khoaùc Laùc: To brag—To boast about. understand. Khoù Khaên: Difficulties. Khoaùi: 1) Vui söôùng: Glad—Joyful. Khoù Khaên Trong Cuoäc Ñôøi: Life's 2) Nhanh choùng: Quick.

Khoaùi Caûm: Pleasant feeling. khoâng coøn ñang soáng vaø cuõng khoâng soáng laïi Khoaùi Khaåu: Pleasant to taste. ñöôïc trong hieän taïi hay töông lai. Thöïc theå Khoaùi Laïc: Pleasure—Delight—Glad— trong hieän taïi khoâng soáng trong quaù khöù, noù ñang soáng trong khoaûng khaéc hieän taïi, nhöng Joyful. cuõng khoâng soáng trong töông lai khoâng soáng Khoaùi Laïc Nhuïc Duïc: Sensual delight trong quaù khöù hay hieän taïi, noù chæ soáng veà sau Khoaùi Laïc Vöông: Sudhira, the quick-eyed naày. Moät thöïc theå trong töông lai—A German king, highly intelligent, who could see through monk named Nyanatiloka, reiterated the a wall 40 miles away, yet who took out his momentariness of existence from Asuddhi- eyes to give alms. Magga as follows: "All beings have only a Khoaùi Muïc Vöông: Sudhira (skt)—Vò vua very short instant to live, only so long as a coù caëp maét lanh lôïi, thaät thoâng minh, coù theå moment of a slash of a lightning. When this is nhìn thaáu töôøng caùch xa 40 daäm duø ñaõ moùc extinguished, the being is also extinguished. maét ra boá thí—The quick-eyed king, or highly The beings of the last moment is now no intelligent, who could see through a wall of 40 longer living, and does not live now or will not miles away, yet who took out his eyes to give live again later. The being of the present as alms. moment did not live previously, lives just now, Khoaùi Taâm: Pleased—Content. but later will not live any more. The being of Khoaùi YÙ: Satisfied. the future has not lived yet in the past, does Khoan Dung: To tolerate—Tolerance (n) not yet lived now, and will only live later." Khoan Thai: Slowly. Khoaùt: Khoaûn Ñaõi: To entertain. 1) Môû ra: To open. 2) Phoùng khoaùng (ngöôøi): Well-off—Liberal. Khoaùng: 3) Roäng raõi: Broad—Wide—Spacious. 1) Khoaùng chaát: Minerals. 4) Thoâng minh: Intelligent. 2) Khoaùng daõ:

Wilderness—Wild—Prairie. 3) Khoaùng ñaõng: Vast—Immense— Khoaùt Taát Ña: Khusta (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Khoaùt Taát Spacious—Extensive. Ña laø moät khu vöïc thuoäc vöông quoác coå 4) Laâu xa hay raát daøi: Far—Long—Wide. Tukhara, coù leõ baây giôø laø mieàn nam cuûa Khoaùng Daõ: See Khoaùng (2). Talikhan. Tuy nhieân, Khoaùt Taát Ña cuõng coù Khoaùng Ñaõng: See Khoaùng (3). theå laø vuøng Khost ôû A Phuù Haõn, thuoäc taây nam Khoaùng Kieáp: Nhaán maïnh veà ñoä daøi cuûa moät Peshawar—According to Eitel in The kieáp laâu xa veà quaù khöù (nhaán maïnh veà ñoä daøi Dictionary of Chinese-English Buddhist Terms, cuûa moät kieáp laâu xa veà töông lai thì goïi laø Khusta, a district of ancient Tukhara, probably “vónh kieáp”)—A past kalpa; the part of a kalpa the region south of Talikhan. However, it may that is past. be Khost in Afghanistan, south-west of Khoaûnh Khaéc Cuûa Söï Soáng: An instance Peshawar. of life—Theo Taêng só ngöôøi Ñöùc Nyanatiloka Khoùc: To shed tears—To weep. keå laïi lôøi cuûa Visuddhi-Magga nhö sau: “Caùc Khoùc Than: Weeping and lamenting. thöïc theå chæ coù moät khoaûnh khaéc raát ngaén ñeå Khoùc Thaàm: To cry in silence soáng, ngang vôùi thôøi gian cuûa moät tia chôùp. Khi thôøi gian ñoù keát thuùc thì thöïc theå aáy tieâu Khoe Danh: To brag of one’s honor tan. Theá laø thöïc theå cuûa quaù khöù ñaõ cheát, Khoe Taøi: To brag of one’s ability—To show

off one’s ability Khôûi Tín Luaän: Sraddhhopada-Sastra Khoûe Maïnh: Healthy (skt)—Teân goïi taét cuûa saùch Ñaïi Thöøa Khôûi Tín Khôûi: Utpada (skt). Luaän do ngaøi Maõ Minh Boà Taùt bieân soaïn. Coù 1) Khôûi haønh: Baét ñaàu—To start—To begin. hai baûn dòch sang Hoa ngöõ, thöù nhaát laø baûn 2) Khôûi leân: To rise—Uprising. dòch cuûa ngaøi Chaân Ñeá vaøo naêm 554 sau Taây Khôûi Chæ Xöù: Nôi ñaïi tieåu tieän—A latrine— Lòch, baûn thöù hai do ngaøi Thöïc Xoa Nan Ñaø Cesspool. dòch vaøo naêm 700 sau Taây Lòch. Baûn thöù nhaát coù leõ ñöôïc ñaïi chuùng chaáp nhaän hôn vì Ñaïi sö Khôûi Daäy: To rise. Trí Giaû, vò toå thöù tö cuûa toâng Thieân Thai cuõng Khôûi Dieät: Rise and extinction—Birth and laø vò thô kyù cho ngaøi Chaân Ñeá, vaø sau ñöôïc death—Beginning and end. ngaøi Phaùp Taïng bieân soaïn lôøi bình giaûi tieâu Khôûi Giaû: Ngöôøi khôûi leân suy nghó raèng töï chuaån, maëc daàu sau naày chính oâng ñaõ giuùp cho mình khôûi leân toäi phuùc (ñaây laø moät trong ngaøi Thöïc Xoa Nan Ñaø dòch baûn thöù nhì. Ñaïi nhöõng ngaõ kieán)—One who begins, or starts; Thöøa Khôûi Tín Luaän laø taùc phaåm noùi veà cöïc lyù one who thinks he creates his own welfare or cuûa Ñaïi Thöøa, giuùp cho ngöôøi ñoïc nghe khôûi otherwise. leân trong loøng nieàm tin chaân chính ñoái vôùi giaùo Khôûi Haønh: Baét ñaàu cuoäc soáng saép tôùi (nghóa phaùp Ñaïi Thöøa. Boä saùch naày ñaõ ñöôïc ngaøi laø baét ñaàu tu taäp taïo thieän nghieäp cho ñôøi Teitaro Suzuki dòch sang Anh ngöõ vaøo naêm sau)—To start out for the life to come. 1900—Awakening of Faith, one of the earliest Khôûi Leân: remaining Mahayana texts and is attributed to • Khôûi leân: Samutthahati (p)—To rise up. Asvaghosa. Two translations have been made, • Söï khôûi leân: Samutthanam (p)—Rising. one by Paramartha in 554 A.D., another by Khôûi Nieäm Taø Kieán: To develop a perverse Siksananda, around 700 A.D. The first text is thought. more generally accepted, as

Chih-I, the fourth Khôûi Taän: Baét ñaàu vaø chaám döùt—Beginning patriarch of T'ien-T'ai was Paramarth's and end. amanuensis, and Fa'Tsang made the standard Khôûi Thi Quyû: Quyû nhaäp traøng, teân moät loaøi commentary on it, though he had assisted Siksananda in his translation. It gives the quyû khi ñoïc chuù Tyø Ñaø La coù khaû naêng döïng fundamental principles of Mahayana, and was daäy thaây ma môùi cheát ñeå laøm haïi hay gieát cheát translated into English by Teitaro Suzuki in ngöôøi khaùc—To resurrect a corpse by 1900, also by T. Richard. demonical influence and cause it to kill another person—To aise the newly dead to Khôûi Tín Luaän Nghóa Kyù: Nhöõng baøi luaän slay an enemy. do ngaøi Phaùp taïng tuyeån choïn töø boä Ñaïi Thöøa Khôûi Thænh: Theà söï thaät, hay ñaùnh thöùc Khôûi Tín Luaän vaøo khoaûng naêm 700 sau Taây Lòch—Selections of essays on The Awakening Thaàn Thaùnh hay Tam Baûo veà chöùng giaùm cho of Faith, composed by Fa-Tsang, around 700 lôøi noùi chaân thöïc cuûa mình (tuy nhieân khôûi A.D. thænh ôû ñaây coù nghóa laø "theà nguyeàn" bò caám kî trong ñaïo Phaät)—To call on the gods or the Khôûi Tín Nhò Moân: Boä Ñaïi Thöøa Khôûi Tín Buddhas (as witness to the truth of one's Luaän thuyeát minh caùi taâm cuûa chuùng sanh thì statements). chia ra "taâm chaân nhö moân" vaø "taâm sinh dieät Khôûi Tín: Khôûi leân nieàm tin—The uprise or moân." Thuyeát minh veà baûn theå noùi veà taâm chaân nhö, thuyeát minh veà sinh dieät noùi veà hieän awakening of faith.

töôïng cuûa taâm chuùng sanh—Two is everywhere, suffering is already enclosed in characteristics of mind in the Sraddhopada- the cause, suffering from the effect, suffering sastra, as eternal and phenomena. throughout time, suffering pervades space, and Khôûi Töû Nhaân: See Khôûi Thi Quyû. suffering governs both philistine and saint. Khoâ: Decay—Wither. 1) Khoå naèm trong nhaân—Suffering is already enclosed in the cause: Boà Taùt sôï nhaân Khoâ Moäc: chuùng sanh sôï quaû, nghóa laø chuùng sanh vì 1) Caây khoâ: Withered timber, decayed, meâ môø neân chæ khi naøo quaû khoå tôùi môùi lo dried-up trees. sôï, khi ñang gaây nhaân khoå thì laïi khoâng 2) AÙm chæ moät soá nhaø tu khoå haïnh Phaät giaùo, nhaän thaáy, maø vaãn cöù thaûn nhieân nhö chæ ngoài thieàn, chôù khoâng bao giôø naèm, khoâng, nhieàu khi laïi cho laø vui söôùng—It neân ngöôøi ta goïi laø "thaïch söông khoâ moäc is said that the Bodhisattva fears the cause chuùng"—Applied to a class of ascetic while the philistine fears the effect. In Buddhists, who sat in meditation, never fact, human beings do not care about the lying down, like petrified rocks and cause when doing what they want. They withered stumps. only fear when they have to suffer from Khoâ Moäc Ñöôøng: Phoøng thieàn cuûa nhöõng their wrong-doings. nhaø sö chaúng bao giôø naèm—The hall in which 2) Khoå naèm trong quaû—Suffering from the "never-lying down" ascetic Buddhists sat in effect: Gaây nhaân naøo gaët quaû naáy, ñoù laø meditation. ñònh luaät töï nhieân, theá nhöng treân ñôøi coù ít Khoâ Moäc Thieàn: See Khoâ Moäc (2). ngöôøi coâng nhaän nhö vaäy, ngöôïc laïi coøn Khoá: Kho—Treasury—Storehouse. than trôøi traùch ñaát cho nhöõng baát haïnh cuûa Khoá Luaân: Khoá Luaân laø moät trung taâm Laït hoï—We always reap what we have sown. Ma Giaùo taïi Moâng Coå, moät thaønh phoá thieâng This is a natural law, but some people do lieâng (caùch

Tröôøng Thaønh chöøng 600 daäm veà not know it; instead they blame God or phía baéc beân bôø soâng Thoå Laïp. Daân cö taïi ñaây deities for their misfortune. khoaûng 30.000 maø hôn phaân nöûa laø tín ñoà cuûa 3) Khoå bao truøm caû thôøi gian—Suffering Laït Ma Giaùo. Taïi ñaây coù moät toøa Phaät Ñöôøng throughout time: Töø voâ thæ ñeán nay, caùi raát nguy nga traùng leä. Vuøng naày ñöôïc xeáp khoå cuûa chuùng sanh chöa bao giôø döùt, ñaây haøng thöù nhì sau Lahsa ôû Taây Taïng)—K'urun, laø moät phaàn cuûa ñònh luaät nhaân quaû luaân Urga, the Lamaistic centre in Mongolia, the hoài (cöù nhaân taïo quaû, roài trong quaû coù sacred city. nhaân, cöù theá maõi khoâng bao giôø ngöøng Khoå: Duhkha (skt)—Ñaäu Khö—Naïp Khö— nghæ)—Humankind has suffered from Nhaï Khö—Traïng thaùi khoå naõo böùc baùch thaân time immemorial till now, because taâm (taâm duyeân vaøo ñoái töôïng vöøa yù thì caûm suffering never ceases; it is part of the law thaáy vui, duyeân vaøo ñoái töôïng khoâng vöøa yù thì of causality. caûm thaáy khoå). Ñöùc Phaät daïy khoå naèm trong 4) Khoå bao truøm caû khoâng gian—Suffering nhaân, khoå naèm trong quaû, khoå bao truøm caû thôøi throughout space: ÔÛ ñaâu coù voâ minhthì ôû gian, khoå bao truøm caû khoâng gian, vaø khoå chi ñoù coù khoå. Voâ minh khoânh nhöõng chæ bao phoái caû phaøm laãn Thaùnh, nghóa laø khoå ôû khaép truøm trong theá giôùi naày maø noù coøn truøm nôi nôi—Bitterness—Unhappiness— khaép voâ löôïng theá giôùi—Suffering goes Suffering—Pain—Distress—Misery— together with ignorance. Since ignorance Difficulty. The Buddha teaches that suffering is everywhere, in this world as well as in

the innumerable other worlds, sufering Khoå Boån: Tham duïc laø goác reã cuûa khoå ñau— also follows it. The root of misery, i.e. desire. 5) Khoå chi phoái caû phaøm laãn Thaùnh— Khoå Baûnh: Miserable situation. Suffering governs both philistine and saint: Khoå Caên: See Khoå Boån. Chuùng sanh ôû ñòa nguïc, ngaï quyû, suùc sanh, Khoå Chuû: Victim—Sufferer. A tu la phaûi khoå sôû voâ cuøng. Loaøi ngöôøi bò tham saân si chi phoái cuõng bò laën nguïp Khoå Coâng: To take great pains—Hard work. trong bieån khoå. Chö Thieân cuõng khoâng Khoå Cöïc: Hardship—Miserable. traùnh ñöôïc khoå vì nguõ suy töôùng hieän. Cho Khoå Dö: Moät trong tam dö. Ngöôøi theo nhò ñeán caùc haøng Thaùnh Tu Ñaø Hoaøn, Tö Ñaø thöøa, ñaõ ra khoûi sanh töû trong ba coõi, nhöng Haøm, A Na Haøm, Thanh Vaên, Duyeân coøn noãi khoå sinh töû bieán dòch—The remains of Giaùc, vaân vaân, vì coøn meâ phaùp, neân khoâng suffering awaiting the Hinayana disciple who traùnh khoûi noãi khoå bieán dòch sinh töû. Xem escapes suffering in this world, but still meet it theá noãi khoå lôùn lao voâ cuøng. Rieâng chæ caùc in succeeding world, one of the three after- vò Boà Taùt nhôø loøng ñaïi bi, thöôøng ra vaøo death remainders. sinh töû, laáy phaùp luïc ñoä ñeå cöùu ñoä chuùng ** For more information, please see Tam Dö. sanh, maø vaãn ôû trong Nieát Baøn töï taïi— Khoå Ñaïo: Töø khoå ñaïo phieàn naõo khôûi leân, töø Those people who are damned in Hell, in phieàn naõo nghieäp khôûi leân, töø nghieäp khôûi leân the realm of the starved ghosts, the ñau khoå, cöù theá chuyeån vaàn trong voøng xaáu animals, and Asura undergo all kinds of xa—The resultant path of suffering—The path suffering. Human beings driven by greed, of suffering; from illusion arises karma,

from anger, and ignorance are condemned to karma suffering, from suffering illusion, in a suffer. Deities, when their bliss is over, vicious circle. suffer from their decay body. All saints of Khoå Ñau: Duhkha—Suffering (n)— Hinayana school, except the Arhats, Unhappy—Wretched—Miserable—Hardship including the Stream Enterer, the Once- (n)—Sorrow. Returner, the Non-Returner who are still Khoå Ñau Khoâng Chòu Noåi: Unbearable infatuated with their so-called attainment, suffering are subject to the suffering from the cycle Khoå Ñau Khoâng Döùt: Incessant suffering. of birth and death. Only the Bodhisattvas are exempt from suffering since they Khoå Ñau Maõi Maõi: Eternal damnation voluntarily engage themselves in the cycle Khoå Ñeá: The truth of suffering. in order to save people with their six ** For more information, please see Töù Dieäu Noble Paramita Saving Devices (see Luïc Ñeá (1) and Töù Thaùnh Ñeá (1). Ñoä Ba La Maät). Khoå Haø: Noãi khoå sôû saâu nhö soâng—Misery ** For more information, please see Nhò Khoå, deep as a river. Tam Khoå, Töù Khoå, Nguõ Khoå vaø Baùt Khoå. Khoå Haûi: Bieån khoå voâ bieân—The ocean of Khoå AÙch: The obstruction caused by pain, or misery, or sea of troubles, its limitlessness. suffering. Great sea of suffering—The great bitter Khoå AÁm: Khoå Uaån—Thaân taâm cuûa chuùng sea—Bitter sea of mortality. höõu tình laø söï taäp hôïp cuûa nguõ uaån—The body Khoå Haønh: with its five skandhas. 1) Undergoing difficulties. 2) Asceticism—To lead an austere life.

Khoå Haïnh: Duskara-carya (skt). ** For more information, please see Tam Khoå. (I) Nghóa cuûa Khoå Haïnh—The meanings of Khoå Khoâng: Hai trong Töù Haønh Töôùng— Duskara-carya: Chòu ñöïng nhöõng khoå Misery and unreality, or pain and emptiness, haïnh hay haønh xaùc (ngoaïi ñaïo tu khoå haïnh two of the four disciplinary processes—See Töù ñeå caàu sanh Thieân, ñaïo Phaät goïi khoå haïnh Haønh Töôùng (1) (2). laø “Ñaàu Ñaø”)—Ascetic practices— Khoå, Khoâng, Voâ Thöôøng, Voâ Ngaõ: Undergoing difficulties, hardships, or Suffering, Emptiness, Impermanence, No-self. sufferings, i.e. burning, tormenting; hence Khoå Laïc: Khoå ñau vaø Haïnh phuùc—Bình religious austerity, mortification. thöôøng chuùng ta chaøo ñoùn haïnh phuùc, nhöng (II) Lôøi Phaät daïy veà Khoå Haïnh trong Kinh khoâng vui veû vôùi söï khoå ñau phieàn naõo— Phaùp Cuù—The Buddha’s teachings on Usualy we welcome happiness, but not sorrow. Ascetic practices in the Dharmapada 1) Khoå—Sorrow: Dukha (skt)—Caùi gì mang Sutra: laïi khoù khaên laø ñau khoå. Khoå ñau hay • Chaúng phaûi ñi chaân khoâng, chaúng phaûi ñeå phieàn naõo ñeán trong nhieàu loát voû khaùc toùc xuø (bôøm), chaúng phaûi xoa tro ñaát vaøo nhau—What is difficult to bear is sorrow. mình, chaúng phaûi tuyeät thöïc, chaúng naèm Sorrow or suffering comes in different treân ñaát, chaúng phaûi ñeå thaân mình nhôùp guises—See Baùt Khoå. nhuùa, cuõng chaúng phaûi ngoài xoåm maø ngöôøi 2) Laïc—Happiness: Sukkha (skt)—Caùi gì ta coù theå trôû neân thanh tònh, neáu khoâng döùt mang laïi thoaûi maùi laø haïnh phuùc—What tröø nghi hoaëc—Neither walking bare can be borne with ease is happiness—See footed, nor matted locks, nor dirt, nor Haïnh Phuùc. fasting, nor lying on the bare ground, nor Khoå Loaïi Trí: Duhkhe-nvaya-jnanam (skt)— dust, nor squatting on the heels, can

purify Moät trong taùm trí, voâ laäu trí hay chaân trí saùng a mortal who has not overcome his doubts suoát do quaùn “khoå ñeá” maø ñaéc ñöôïc (thoaùt (Dharmapada 141). khoûi khoå ñau phieàn naõo trong luaân hoài sanh töû) Khoå Haïnh Laâm: Uruvilva (skt)—Röøng khoå trong caùc coõi (duïc, saéc vaø voâ saéc)—The haïnh, nôi Ca Dieáp, Thích Ca Maâu Ni cuøng caùc wisdom which releases from suffering in all ngöôøi khaùc thöïc haønh khoå haïnh tröôùc khi Phaät worlds, one of the eight forms of thaønh chaùnh giaùc, vì vaäy röøng naày coù teân laø Öu understanding. Laâu Taàn Loa Ca Dieáp—Papaya forest—The Khoå Loaïi Trí Nhaãn: Moät trong taùm loaïi place near Gaya where Kasyapa, Sakyamuni nhaãn khôûi leân töø “khoå loaïi trí” quaùn. Khoå loaïi and others practised their austerities before the trí nhaãn laø nhaân, khoå loaïi trí laø quaû—One of latter’s enlightenment, hence the former is the eight forms of endurance arising out of styled Uruvilva Kasyapa. contemplation of “duhkhe-nvaya-jnanam.” The Khoå Khoå: Duhkha-duhkhata (skt)—Moät trong wisdom of endurance is the cause, and tam khoå, noãi khoå sinh ra nôi thaân taâm chuùng Duhkhe-nvaya-jnanam is the fruit. sanh do ñoùi khaùt, beänh taät, möa gioù, vaø nhöõng ** For more information, please see Baùt Trí. haïnh haï khaùc—The pain or painfulness of Khoå Luaân: Khoå quaû sanh töû luaân chuyeån pain—Pain produced by misery or pain— khoâng ngöøng, quay maõi nhö baùnh xe—The Suffering arising from external circumstances wheel of suffering, i.e. reincarnation. (famine, storm, sickness, torture), one of the Khoå Meänh: Unhappy destiny. three kinds of sufferings. Khoå Naïn: Calamity.

Khoå Naõo: Misery and trouble—Distress. taäp ñeá, dieät ñeá, vaø ñaïo ñeá—The four axioms Khoå Nghieäp: Nghieäp khoå ñau—The karma of of truths, i.e suffering or pain: duhkha, suffering. accumulation of suffering: samudaya, The extinguishing of suffering (pain) and Khoå Ngoân: Lôøi khieån traùch—Bitter words— reincarnation: nirodha, Extinction of suffering: Words of rebuke. marga. Khoå Nhaân: The cause of suffering, or pain. ** For more information, please see Töù Thaùnh Khoå Nhoïc Ñaéng Cay: Suffering and Ñeá. vagaries of life. Khoå Teá: Dukkhssant (skt)—Giôùi haïn cuoái Khoå Nhuïc: Severe bodily pain. cuøng cuûa khoå laø cöûa vaøo Nieát Baøn—The limit Khoå Phaùp Trí: Moät trong Baùt Trí, do quaùn of suffering, i.e. entrance to nirvana. khoå ñeá ôû coõi duïc giôùi maø phaùt sanh trí hueä Khoå Thaùnh Ñeá: Duhkha-arya-satyam (skt)— saùng suoát, chaët ñöùt meâ hoaëc—The knowledge Caùi khoå chæ coù caùc baäc Thaùnh môùi lieãu tri neân of the law of suffering and the way of release, goïi laø Thaùnh Ñeá, moät trong Töù Thaùnh Ñeá— one of the eight forms of understanding. The dogma of suffering, the first of the four ** For more information, please see Baùt Trí. dogmas. Khoå Phöôïc: Heä luïy cuûa khoå ñau—The bond ** For more information, please see Töù Dieäu of suffering. Ñeá (1) and Töù Thaùnh Ñeá (1). Khoå Quaû: Quaû baùo do aùc nghieäp sinh ra laøm Khoå Thay: What a great pity ! cho thaân taâm khoå (chuû yeáu laø do tieàn kieáp ñeå Khoå Tính: Theo Caâu Xaù Luaän coù ba taùnh laïi)—The physical and mental suffering khoå—According to the Kosa Sastra, there are resulting from evil conduct (chiefly in previous three kinds of nature of misery, or sorrowful existences). spirit: Khoå Sai:

Hard labored. 1) Khoå Khoå Taùnh: Dukkha as ordinary Khoå Sôû: Miserable—Affliction sufferings. Khoå Taâm: Broken-hearted. 2) Haønh Khoå: Dukha as conditioned states. Khoå Taân: Beán khoå caàn phaûi vöôït qua ñeå ñeán 3) Hoaïi Khoå: Dukkha as produced by beân bôø giaùc ngoä—The deep ford or flood of change. misery which must be crossed in order to reach ** For more information, please see Tam Khoå. enlightenment. Khoå Trí: Moät trong möôøi trí, caùi trí hieåu bieát Khoå Taäp: Samudaya (skt)—Huaân taäp khoå ñöôïc caùi lyù cuûa khoå ñeá—The knowledge or ñau, ñeá thöù nhì trong Töù Dieäu Ñeá. Khoå ñeá understanding of the axiom of suffering, one of caøng taêng khi ham muoán duïc voïng taêng, ñaây laù the ten forms of understanding. nguyeân nhaân cuûa luaân hoài sanh töû—Arising, ** For more information, please see Thaäp Trí. coming together, collection, multitude. The Khoå Uaån: Nguõ aám thaïnh suy khoå—The second of the four axioms that of bundle of suffering, i.e. the body as composed “accumulation,” that misery is intensified by of the five skandhas. craving or desire and the passions, which are ** For more information, please see Baùt Khoå the cause of reincarnation. (8). ** For more information, please see Töù Thaùnh Khoå Veà Tinh Thaàn: Mental suffering. Ñeá. Khoå Voõng: Löôùi khoå—The net of suffering. Khoå Taäp Dieät Ñaïo: Boán chaân lyù, khoå ñeá, Khoå Vui: Suffering (bitter) and fortunate.

Khoå Vöïc: Theá giôùi khoå, coõi Ta baø hay baát cöù of physical substance—The empty state coõi naøo coøn luaân hoài sanh töû laø coøn ñaày daãy (the state in which reality is as it is)—The khoå ñau—The region of misery (every realm immaterial which is empty, or devoid of of reincarnation). physical substance (opposed to matter). Khoác: Tragic—Terrible. g) Söï troáng roãng khoâng coù gì. Phaät Giaùo Ñaïi Thöøa thöôøng ñöôïc ñoàng nhaát hoùa vôùi trieát Khoác Haïi: Calamitous—Disastrous. hoïc “Khoâng Taùnh,” ñieàu naày ñuùng veà maët Khoác Lieät: Fierce—Violent—Raging. noù phuû nhaän caùi lyù thuyeát veà baûn theå maø Khoâi: caùc tröôøng phaùi duy thöïc cuûa Phaät giaùo 1) Cöø khoâi—Gigantic—Monstrous. chuû tröông, nhöng chuùng ta phaûi nhôù raèng 2) Nöûa ngöôøi nöûa quyû: Part man part devil. Ñaïi Thöøa coù caùi khía caïnh tích cöïc cuûa noù Khoâi Haøi: luoân luoân keøm theo vôùi hoïc thuyeát Khoâng 1) Humorous—Comic. Taùnh cuûa noù. Khía caïnh tích cöïc naày goïi 2) To joke—To jest. laø hoïc thuyeát nhö nhö hay nhö thò. Kinh Khoâi Loãi Töû: Thaèng buø nhìn—A puppet. Laêng Giaø luoân caån thaän laøm caân baèng Khoâi Ngoâ: Handsome—Good-looking. Taùnh Khoâng vôùi Nhö Nhö, hay caån thaän Khoâi Phuïc: To reconquer—To restore. nhaán maïnh raèng khi theá giôùi ñöôïc nhìn Khoán: Poor and miserable. nhö laø “khoâng,” thì noù ñöôïc ngöôøi ta naém baét veà caùi nhö nhö cuûa noù. Dó nhieân moät Khoán Cuøng: Extremely poor. hoïc thuyeát nhö theá naày vöôït qua caùi nhìn Khoán Cöïc: Utterly miserable. luaän lyùñöôïc ñaët caên baûn treân söï nhaän bieát Khoán Ñoán: To be in a very bad situation. suy dieãn vì noù thuoäc phaïm vi cuûa tröïc giaùc Khoán Khoå: See Khoán cöïc. maø theo thuaät ngöõ cuûa Kinh Laêng Giaø, noù Khoán Naïn: Miserable. laø söï theå chöùng caùi trí tueä toái thöôïng trong Khoán Noãi: Unfortunately. taâm thöùc—Emptiness, void. Mahayana Khoâng: Buddhism is popularly identified with a) Khoâng duøng trong

nghóa phuû ñònh: Sunyata philosophy: that is right as far as Makhada (p)—Do not—Not. it concerns the denial of substance theory b) Khoâng coù nghóa laø “Baát” hay “Phi,” thí duï as held by the realistic schools of nhö Baát nhò, Phi khoâng, vaân vaân: A (p & Buddhism, but we must remember that the skt)—Non, i.e., non-duality, non-empty, Mahayana has its positive side which etc. always goes along with its doctrine of c) Khoâng coù nghóa laø “Hö” hay “Voâ,” thí duï Emptiness. The positive side is known as nhö Hö vaân, Voâ uùy, vaân vaân: Nis, Nih, the doctrine of Suchness or Thusness Nir, or Ni (skt)—Im—Less, i.e., cloudless, (Tathata). The Lankavatara Sutra is fearless, etc. always careful to balance Sunyata and d) Khoâng coù thaät: Non-existent. Tathata, or to insist that when the world is e) Troáng khoâng: Sunyata or Sunya (skt)— viewed as “sunya,” or empty, it is grasped Bare—Bald—Naked—Empty—Void in its suchness. Naturally, such a doctrine (absolute non-existence)—Hollow. as this goes beyond the logical survey f) Khoâng coù theå taùnh: Taát caû caùc söï vaät trong based on our discursive understanding as it tam giôùi ñeàu khoâng phaûi laø thaät—Devoid belongs to the realm of intuition, which is, to use the Lanka terminology, the

realization of supreme wisdom in the Madhyamika School. In the Chinese inmost consciousness. Madhyamika School, too, they have the h) Theo Tam Luaän Toâng trong Cöông Yeáu term 'causal union’ as a synonym of the Trieát Hoïc Phaät Giaùo cuûa Giaùo Sö Junjiro Middle Path, absence of nature (svabhava- Takakusu—According to Prof. Junjiro abhava), dharma nature (dharma- Takakusu in the Essentials of Buddhist svabhava) and void. It is well known that Philosophy: the causal origination is called ‘Sunyata.’ • Khoâng hieåu theo Tam Luaän Toâng— The word ‘void’ is not entirely fitting and Sunyata in San-Lun Tsung: Veà maët tieâu is often misleading, yet, if we look for cöïc, ‘Sunya’ coù nghóa laø ‘Khoâng,’ nhöng another word, there will be none better. It veà maët tích cöïc noù coù nghóa laø ‘Duyeân is, after all, an idea dialectically Sinh,’ hay vieãn ly thöïc taïi töï höõu, hay vieãn established. It is nameless (akhyati) and ly töï taùnh nhö theá “Sunyata” laø voâ theå characterless (alaksana). It is simply the ñoàng thôøi laø duyeân sinh, nghóa laø phaùp chæ negation of an independent reality or coù duyeân khôûi. Hình nhö quan nieäm veà negation of specific character. Besides the duyeân khôûi naày ñöôïc truyeàn baù raát maïnh negation there is nothing else. The ôû Trung Quaùn AÁn Ñoä. Veà phía Trung Hoa, Madhyamika system is on that account a Tam Luaän Toâng cuõng vaäy, chöõ ‘Duyeân negativism, the theory of negation. All hoäi’ laø ñoàng nghóa vôùi ‘Trung ñaïo,’ ‘voâ töï things are devoid of independent reality, taùnh’ ‘phaùp töï taùnh’ vaø ‘Khoâng.’ Duyeân that is, they are only of relative existence, khôûi cuõng ñöôïc goïi laø ‘taùnh khoâng.’ Danh or relativity in the sense of what is töø ‘Khoâng’ khoâng hoaøn toaøn thích hôïp vaø ultimately unreal but phenomenally real. thöôøng bò laàm laãn, nhöng neáu chuùng ta tìm • Khoâng hieåu theo Höõu Boä—Sunyata in moät danh töø khaùc, thì laïi khoâng coù chöõ naøo Sarvastivadins: Hoïc thuyeát Khoâng khoâng ñuùng hôn. Roát cuoäc, khoâng moät yù nieäm phaûi khoâng taùn thaønh lyù duyeân khôûi vì naøo ñöôïc thieát laäp baèng bieän chöùng phaùp. hieän höõu ôû tuïc ñeá thuoäc toå hôïp nhaân

quaû, Noù voâ danh vaø voâ töôùng. Ñoù chæ laø söï phuû vaø noù cuõng khoâng loaïi boû nguyeân lyù luaân ñònh moät thöïc taïi töï höõu hay phuû ñònh caù hoài, vì caàn phaûi coù noù ñeå giaûi thích traïng tính ñaëc höõu. Ngoaøi söï phuû ñònh, khoâng coù thaùi bieán haønh sinh ñoäng. Chuùng ta thaáy gì khaùc. Heä thoáng Tam Luaän Toâng do ñoù raèng Höõu Boä coâng nhaän caû ba giôùi heä cuûa laø moät phuû ñònh luaän, lyù thuyeát veà söï tieâu thôøi gian ñeàu thöïc höõu vaø taát caû caùc phaùp cöïc. Vaïn höõu ñeàu khoâng coù thöïc taïi tính töï cuõng thöïc höõu trong moïi khoaûnh khaéc— höõu, nghóa laø chuùng chæ hieän höõu töông The doctrine of Void does not disavow the quan, hay töông quan tính theo nghóa baát theory of the Chain of Causation, for our thöïc treân cöùu caùnh, nhöng laïi thöïc ôû hieän worldly existence is of causal töôïng—‘Sunya’ negatively means ‘Void,’ combination, nor does it reject the but positively means ‘Relative,’ i.e., principle of the stream of life (samsara), ‘devoid of independent reality,’ or ‘devoid for it is necessary to explain the state of of specific character.’ Thus ‘Sunyata’ is dynamic becoming. We have seen non-entity and at the same time already that the Realistic School assumes ‘relativity,’ i.e., the entity only as in causal that the three worlds of time are real and relation. The idea of relativity seems to be so are all dharmas at any instant. strongly presented in the Indian • Khoâng hieåu theo Thaønh Thaät Toâng—

Sunyata in Satyasiddhi school: Choáng laïi (skt)—Ñeä nhöùt nghóa ñeá ‘khoâng’—The chuû tröông naày, Thaønh Thaät luaän chuû absolute void. tröông hö voâ, thöøa nhaän chæ coù hieän taïi laø Khoâng Ai Muoán: Undesirable. thöïc höõu coøn quaù khöù vaø vò lai thì voâ theå. Khoâng AÊn Saùi Thôøi: Vikala-bhojanad Nhö taát caû caùc toâng phaùi Ñaïi Thöøa khaùc, (virati)—Not to eat out of regulation hours. toâng naày thöùa nhaän caùi Khoâng cuûa taát caû Khoâng AÊn Thòt: Vikalabhojana—Not to eat caùc phaùp (sarva-dharma-sunyata), keå caû meat (flesh)—Part of the sixth of the ten ngaõ khoâng (pudgala-sunyata). Theâm nöõa, commandments against eating flesh. noù thöøa nhaän coù hai chaân lyù: chaân ñeá vaø Khoâng Baøo Chöõa Ñöôïc: Not justifiable tuïc ñeá. Ñaây laø lyù do chính yeáu khieán Thaønh Thaät toâng trong moät thôøi gian daøi Khoâng Baét Kòp: Not to keep abreast of ñöôïc xem laø thuoäc Ñaïi Thöøa ôû Trung Hoa. Khoâng Beàn Laâu: Impermanent (a) (for more information, please see Tam —Impermanence (n) Chaáp Thuû, and Töù Cuù, and Tam Hoïc)—Khoâng Bieán Xöù: See Khoâng Nhöùt Thieát Xöù. Against this assertion, the nihilisctic Khoâng Caàu Phöôùc Baùo Nhaân Thieân Maø Satyasiddhi School contends that the Chæ Caàu Laøm Phaät: Not to seek human or present only is real while the past and the deva bless, but to seek to become a Buddha. future have no entity. The school asserts, Khoâng Chaáp: See Khoâng Höõu Nhò Chaáp. as all the other Mahayanistic schools do, Khoâng Chaáp Nhaän: To fail to take account the Void of all elements (sarva-dharma- sunyata) as well as the Void of self Khoâng Chòu Ñöïng Ñöôïc: Unbearable— (pudgala-sunyata). In addition, it Unendurable. recognizes the two-fold truth, the supreme Khoâng Choùng Thì Chaày: Sooner or later . truth and worldly truth. These are chiefly Khoâng Coù Quyeàn: To have no right—We the reasons for which this school had long have no right to take what is not given: Chuùng been

treated as Mahayana in China. ta khoâng coù quyeàn laáy caùi khoâng ñöôïc cho. i) Theo Haùn vaên, 'Sunyata' coù nghóa laø Khoâng Coù Taïo Taùc: Uncreated. 'Khoâng,' noù bao haøm taát caû nhöõng giai Khoâng Cö Thieân: Antarisavasina (skt)—Chö ñoaïn thieát yeáu cuûa yù nghóa—The Chinese Thieân cö nguï taàng trôøi treân khoâng—Devas equivalent of 'Sunyata' is 'K'ung,' which dwell in space—The heavenly regions— connotes all the necessary phases of Heavens in space, i.e. the devalokas and meaning: rupalokas. • Ñaûn khoâng hay thieân khoâng: Void in the Khoâng Dieãn Taû Quaù Möùc: Without sense of antithesis of being. recourse to exaggeration • Voâ töï taùnh, töï taùnh khoâng, hay voâ töï Khoâng Döùt: Endless—Ceaseless—Never- töôùng: Svabhava-sunyata (skt)—Void in ending. the state of beign devoid of specific character. Khoâng Ñaïi: Space—Hö khoâng, moät trong • Khoâng trong yù nghóa cao nhöùt hay 'khoâng' nguõ ñaïi (ñaát, nöôùc, löûa, gioù, hö khoâng)---One sieâu vieät: Paramartha-sunyata (skt)—Void of the five elements (earth, water, fire, wind, in the highest sense, or transcendental space). void, i.e., all oppositions synthesized. Khoâng Ñaùng: Unworthy. • Thaéng nghóa 'Khoâng': Atyanta-sunyata Khoâng Ñaâu: Not at all.

Khoâng Ñeá: Moät trong ba ñeá maø toâng Thieân Thai ñaõ döïng leân Heä thoáng 'Tam Quaùn' naày Thai laäp ra. Taát caû phaùp theá gian, baát luaän laø döïa treân trieát lyù cuûa ngaøi Long Thoï, ngöôøi ñaõ höõu tình hay voâ tình, ñeàu do nhaân duyeân sinh soáng ôû Ñoâng Nam AÁn Ñoä vaøo theá kyû thöù hai— ra, töï theå khoâng thöïc—The doctrine of Three prongs established by the T'ien-T'ai immateriality, one of the thre dogmas of T'ien- sect. The system of threefold observation is T'ai, that all things animate and inanimate, based on the philosophy of Nagarjuna, who seeing that they result from previous causes lived in south-eastern India about the second and are without reality in themselves, are century A.D. therefore or not material, but spiritual. 1) Khoâng: Khoâng dó phaùp nhaát thieát phaùp Khoâng Ñieåm: Ñieåm naèm treân chöõ "m" vaø (khoâng ñeå phaù caùi hoaëc kieán tö, nghóa laø "n" trong Phaïn ngöõ, bieåu hieäu cho vaïn vaät phaù taát caû caùc phaùp quaùn saùt caùi taâm troáng khoâng hay khoâng thaät; ñöôïc toâng Chaân chaúng ôû trong, chaúng ôû ngoaøi, chaúng ôû Ngoân duøng vôùi nhieàu nghóa—The dot over the giöõa, töùc laø khoâng coù thaät). 'Khoâng' coøn laø "m" or "n" in Sanskrit, symbolizing that all söï phaù boû aûo töôûng cuûa caûm quan vaø söï things are empty or unreal; used by the kieán taïo tri thöùc toái thöôïng (prajna)— Shingon sect with various meanings. Unreality, that things do not exist in reality. Sunya (universality) annihilates Khoâng Ñieåu: Moät loaïi chim keâu "khoâng- all relatives. The 'Empty' mode destroys khoâng," aùm chæ ngöôøi khoâng bieát dieäu phaùp maø the illusion of sensuous perception and laïi noùi huyeân thuyeân veà phaùp—The bird that constructs supreme knowledge (prajna). cries "kung-kung," the cuckoo, i.e. one who, 2) Giaû: Giaû dó laäp nhaát thieát phaùp (Giaû duøng while not knowing the wonderful law of true ñeå phaù caùc hoaëc traàn sa vaø ñeå laäp taát caû immateriality or spirituality, yet prates about it. caùc phaùp quaùn saùt thaáy caùi taâm ñoù coù ñuû Khoâng Ñònh: Sunnata-samadhi (p)— caùc phaùp, caùc phaùp ñeàu do taâm maø coù, töùc Sunyata-samadhi (skt)—Thieàn ñònh quaùn laø giaû taïm, khoâng beàn, voâ

thöôøng). ‘Giaû’ khoâng töôùng—Emptiness-samadhi—The laø söï chaám döùt nhöõng laäu hoaëc cuûa traàn meditation which dwells on the Void or the theá vaø giaûi thoaùt khoûi caùc ñieàu xaáu— Immaterial. Reality, things exist though in “derived” 1) Khoâng Ñònh Noäi Ñaïo: See Tam Tam or “borrowed” form, consisting of Muoäi. elements which are permanent. 2) Khoâng Ñònh Ngoaïi Ñaïo: Giôùi haïn trong töù Particularity establishes all relativities. khoâng ñònh—Limited to the four dhyanas, The ‘Hypothetical’ mode does away with except the illusion that things have a the defilement of the world and reality in themselves, as individuals—See establishes salvation from all evils. Töù Voâ Saéc Ñònh. 3) Trung: Trung dó dieäu nhaát thieát phaùp Khoâng Ño Löôøng Ñöôïc: Unmeasurable (Trung ñeå phaù caùi hoaëc voâ minh vaø thaáy Khoâng Ñoäng: Nis-cale (skt)—Motionless— ñöôïc söï huyeàn dieäu taát caû caùc phaùp, quaùn Immovable. saùt thaáy caùi taâm chaúng phaûi khoâng khoâng, Khoâng Ñuû Söùc: Incompetent. cuõng chaúng phaûi giaû taïm, vöøa laø khoâng Khoâng Ñuû Taøi: See Khoâng Ñuû Söùc. vöøa laø giaû, töùc laø trung Ñaïo). ‘Trung’ laø söï Khoâng Ñöôïc Ngöôøi Tin: To be disbelieved. phaù boû aûo giaùc do voâ minh maø ra vaø coù Khoâng Giaû Trung: Ba ñeá maø toâng Thieân ñöôïc moät ñaàu oùc giaùc ngoä—The “middle” doctrine of the Madhyamaka School,

which denies both positions in the interests Khoâng Gieát Haïi: Not to kill—Abstaining of he transcendental, or absolute. The from killing. middle path transcends and unites all Khoâng Giôùi: Coõi hö khoâng bao truøm moïi vaät, relativities. The ‘Medial’ mode destroys moät trong saùu giôùi (ñaát, nöôù, löûa, gioù, hö khoâng hallucination arising from ignorance vaø thöùc)—The realm of space—One of the six (avidya) and establishes the enlightened realms (earth, water, fire, wind, space and mind. knowledge). Khoâng Giaûi: Söï giaûi thích veà taùnh khoâng— Khoâng Giôùi Saéc: Hö khoâng coù theå nhìn thaáy The interpretation or doctrine of ultimate ñöôïc qua maét, tai, muõi, löôõi, thaân, yù—The reality. visible realm of space, the sky, beyond which Khoâng Giaûi Thoaùt Moân: Moät trong ba giaûi is real space. thoaùt. Quaùn heát thaûy caùc phaùp ñeàu do nhôn Khoâng Goø Boù: Spontaneously. duyeân hoøa hôïp maø sanh ra, khoâng coù töï tính Khoâng Haûi: (neáu thaønh ñaït nhö vaäy laø mình ñang böôùc vaøo 1) Hö khoâng vaø bieån caû—Space and ocean— coång giaûi thoaùt)—The gate of salvation or Sky and sea. deliverance by the realization of the 2) Kukai (jap)—Moät vò ñaïi sö noåi tieáng immaterial, i.e. that the ego and things are ngöôøi Nhaät, vò khai toå toâng Chaân Ngoân formed of elements and have no reality in Nhaät Baûn, cuøng thôøi nhaø Ñöôøng beân themselves; one of the three deliverances. Trung Quoác. Khoâng moät tu só naøo ñöôïc ** For more information, please see Tam Giaûi bieát ñeán nhieàu hoaëc ñöôïc toân kính nhieàu Thoaùt. qua caùc thôøi ñaïi ôû Nhaät Baûn baèng Khoâng Khoâng Giaùo: Toâng phaùi cho raèng vaïn höõu vi Haûi. OÂng coøn noåi tieáng hôn nöõa trong soá khoâng. Phaùp Töôùng Toâng laäp ra ba thôøi giaùo— nhöõng “Hoaèng Phaùp Ñaïi Sö.” Laø moät tu só The teaching that all is unreal—Teaching of Chaân Ngoân toâng, oâng ñaõ heä thoáng hoùa chuû unreality. The Dharmalaksana School divided thuyeát cuûa toâng phaùi naày trong cuoán Thaäp Buddha’s teaching into three periods: Truï Taâm Luaän, noùi veà

möôøi baäc treân 1) Phaùp Höõu Giaùo: Thôøi kyø thuyeát phaùp ñaàu ñöôøng hoïc ñaïo; vaø cuoán luaän khaùc noùi veà tieân cuûa Ñöùc Phaät, coi taát caû Tieåu Thöøa laø söï khaùc bieät giöõa Phaät giaùo Maät toâng vaø thuyeát phaùp Höõu Giaùo—The first period caùc toâng phaùi khaùc. Ngoaøi ra, söï ñoùng goùp of the Buddha's teaching; the Hinayana cuûa oâng cho neàn vaên hoùa Nhaät Baûn trong period, teaching that things are real. caùc laõnh vöïc ngheä thuaät, giaùo duïc, vaø an 2) Phaùp Khoâng Giaùo: Thôøi kyø thuyeát phaùp sinh xaõ hoäi cuõng thaät laø ñaùng keå: A thöù nhì cuûa Ñöùc Phaät; caùc boä kinh Baùt famous Japanese monk, the founder of the Nhaõ laø thuyeát phaùp Khoâng giaùo—The Japanese Shingon Sect, at the same time second period of the Buddha's teaching, with the T'ang dynasty in China. No other the Prajna period, that things are unreal. monk has been more popular than Kukai 3) Trung Ñaïo Giaùo: Thôøi kyø thuyeát phaùp thöù among the Japanese nor regarded with ba cuûa Ñöùc Phaät, caùc kinh nhö Hoa greater respect throughout the ages. He is Nghieâm vaø Phaùp Hoa huyeát phaùp Trung even more famous among a group of Ñaïo—The third period of the Buddha's people known as the "Kobo Daishi." As a teaching, the Hua-Yen and Lotus period of monk of the Shingon sect he systematized the middle or transcendental doctrine. the doctrine of his sect by writing a

treatise on the ten stages of the mind, a Khoâng Höõu Nhò Chaáp: Meâ tình cuûa phaøm treatise on the distinction between Tantric phu chaáp khoâng chaáp coù—The two false tenets Buddhism and other sects. Besides, his or views. contribution to Japanese culture in the 1) Chaáp Khoâng: Chaáp raèng nghieäp vaø nieát field of the arts, education, and social baøn laø khoâng thöïc—Beholding that karma welfare was considerable. and nirvana are not real. Khoâng Haønh: Thöïc haønh pheùp quaùn khoâng, 2) Chaáp Höõu: Chaáp raèng coù thöïc ngaõ vaø thöïc ngaõ khoâng vaø phaùp khoâng, ñeå ñoaïn taän phieàn phaùp—Beholding that the ego and naõo—The discipline or practice of the phenomena are real—See Nhò Chaáp. immaterial or infinite, thus overcoming the ** Nhöõng taø chaáp naày coù theå khaéc phuïc ñöôïc illusion that the ego and all phenomena are baèng caùch quaùn taùnh khoâng thöïc cuûa ngaõ realities. vaø phaùp, cuõng nhö quaùn thöïc taùnh cuûa Khoâng Hoa: Khapuspa (skt). nghieäp vaø nieát baøn—These wrong views 1) Hoa trong hö khoâng: Flowers in space (the are overcome by the meditating on the sky). unreality of the ego and phenomena, and 2) Hoa ñoám tröôùc maét hay trong hö khoâng: the reality of karma and nirvana (see Muscoe volitantes (l)—Spots before the Khoâng Höõu Nhò Quaùn). eyes, compared with flowers in the sky. Khoâng Höõu Nhò Quaùn: Ñeå khai phaù hai taø 3) AÛo töôûng: Illusion. chaáp khoâng höõu neân quaùn taùnh khoâng thöïc cuûa 4) Hoa Khoâng Ngoaïi Ñaïo: Sunyapuspa "ngaõ" vaø "phaùp." Ñoàng thôøi quaùn thöïc taùnh (skt)—Ñeä töû cuûa aûo töôûng—Sky-flower cuûa nghieäp vaø nieát baøn—Meditating on the heretics, or followers of illusion. unreality of the ego and phenomena, and the 5) Tieåu Thöøa AÁn Ñoä töï xöng laø Ñaïi Thöøa: reality of karma and nirvana, which is used to The Indian Hinayanists style Mahayanists. practice to overcome the false tenets or views Khoâng Hoaøn Toaøn: Incompleteness of real and unreal. Khoâng Hoaït Ñoäng Ñöôïc: Inability to Khoâng Höõu Nhò Toâng: Hai

toâng “Khoâng” function vaø “Höõu”—The two schools of “Unreal” and Khoâng Hoái Tieác: Without regret “Real.” (A) Tieåu Thöøa Khoâng Höõu—The two schols in Khoâng Hueä: Wisdom which beholds spiritual Hinayana: truth. 1) Tieåu Thöøa Khoâng Toâng: Thaønh Thöïc Khoâng Hö: Nothingness. Toâng—Satyasiddhi Sect. Khoâng Hö Doái: Nirmythia (skt)—Unfalse. 2) Tieåu Thöøa Höõu Toâng: Caâu Xaù Toâng— Khoâng Höõu: Kosa Sect. 1) Khoâng thaät vaø thaät: Unreal and real. (B) Ñaïi Thöøa Khoâng Höõu—The two schools 2) Khoâng hieän höõu vaø hieän höõu: Non- in Mahayana: existent and existent. 1) Ñaïi Thöøa Khoâng Toâng: Tam Luaän Toâng— 3) Tröøu töôïng vaø cuï theå: Abstract and Madhyamika School. concrete. 2) Ñaïi Thöøa Höõu Toâng: Phaùp Töôùng 4) Phuû nhaän vaø thöøa nhaän: negative and Toâng—Dharmalaksana School. positive. Khoâng Hyù Luaän: Avikarsa (skt)—Not 5) Taø kieán cuûa keû khoâng thöøa nhaän lyù nghieäp talking vainly or idly. quaû vaø nieát baøn: See Khoâng Kieán.

Khoâng Keå Sieát: Incalculable. became a disciple of Zen master Haø Traïch. He Khoâng Khi Naøo: Never. was the dharma heir of the ninth generation of Khoâng Khôûi: Anabhinirvritti (skt)—Not the Wu-Yun-T’ung Zen Sect. He passed away in 1119. rising. Khoâng Khoå Khoâng Laïc: The tone of Khoâng Luaân: 1) Khoâng Ñaïi: Moät trong nguõ ñaïi (ñaát, nöôùc, indifference. löûa, gioù, hö khoâng)—Space, one of the Khoâng Khoâng: Khi taát caû ñöôïc xem nhö aûo five great elements (earth, water, fire, töôûng hay khoâng thaät, yù töôûng tröøu töôïng cuûa wind, space). khoâng thaät töï noù bò trieät tieâu—Unreality of 2) Baùnh xe hö khoâng: The wheel of space. unreality. When all has been regarded as 3) Coõi hö khoâng thaáp nhaát cuûa theá giôùi naày—illusion, or unreal, the abstract idea of The wheel of space below the water and unreality itself must be destroyed. wind wheels of a world. The element Khoâng Khoâng Tòch Tòch: Moïi vaät trong vuõ space is called the wheel of space. truï, saéc hay voâ saéc, laø khoâng thaät—Void and Khoâng Lyù: Lyù khoâng cuûa ngaõ vaø phaùp—The silent (everything in the universe, with form or sunya principle or law—The doctrine of without form, is unreal and not to be Emptiness (the unreality of the ego and considered as real. phenomena). Khoâng Kieân Nhaãn: Akshanti (skt)—Khoâng Lyù Luaän Xeùt Ñoaùn: Avitakko (p)— Impatience. Non reasoning and judgment. Khoâng Kieán: Taø kieán cuûa keû khoâng thöøa Khoâng Ma: Taø kieán ma chöôùng khôûi leân töø nhaän lyù nghieäp quaû (nhaân quaû, toäi phuùc, luaân taâm cho raèng nghieäp quaû khoâng coù thaät—The hoài), vaø nieát baøn—The heterodox view that demons who arouse in the heart the false karma and nirvana are not real. belief that karma is not real. Khoâng Kieáp: Khoâng kieáp, moät trong boán Khoâng Meâ Loøa: Clear-sighted. kieáp—The empty kalpa, one of the four Khoâng Moân: kalpas. 1) Sunyata school—Phaùp moân khoâng töôùng ** For more information, please see Töù Kieáp. hay tröôøng phaùi daïy veà taùnh khoâng thöïc Khoâng Kinh: Kinh noùi veà taùnh khoâng, nhö cuûa vaïn phaùp, phaù boû kieán chaáp thöôøng Kinh Baùt Nhaõ Ba La Maät Ña—The sutras of höõu, ngaõ khoâng, phaùp khoâng, höõu vi unreality or immateriality, i.e. the khoâng, voâ vi khoâng, moät trong boán toâng Prajnaparamita. phaùi Thieân Thai—The teaching which Khoâng Lôøi: Avaca

(skt)—Wordless. regards everything as unreal or Khoâng Lôïi Ích Thieát Thöïc: With no immaterial, which also denies that there practical benefit. can be any static existence, one of the four Khoâng Loä Thieàn Sö: Zen Master Khoâng Loä divisions made by T'ien-T'ai. (?-1119)—Thieàn sö Vieät Nam, queâ ôû Haûi 2) Cöûa vaøo Nieát Baøn: The door to nirvana. Thanh, Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa 3) Teân goïi chung cho Phaät Giaùo: A general Thieàn sö Haø Traïch. Ngaøi laø phaùp töû ñôøi thöù 9 name for Buddhism. doøng Thieàn Voâ Ngoân Thoâng. Ngaøi thò tòch naêm Khoâng Moân Töû: Vò Taêng—Buddhist monks. 1119—A Vietnamese Zen master from Haûi Khoâng Naèm Giöôøng Cao Roäng: Thanh, North Vietnam. He left home and Anuccasayanamaha-sayana—Not to sit on a

high, broad, large bed. limitations of space—Universal emptiness— Khoâng Neân Caâu Chaáp: Space. 1) Should not be inflexible. Khoâng Noùi: Avakha (skt)—Speechless. 2) Should not be attached to anything. Khoâng Noùi Chuyeän Taïp Voâ Ích: To Khoâng Nghi Ngôø Gì Caû: Undoubtedly refrain from useless chatting. Khoâng Nghi Ngôø Laø Con Vaät Bò Gieát Ñeå Khoâng Noùi Doái: Mrsavadaviratih (skt)—Not Laøm Ñoà AÊn Cho Mình: Not in doubt that to lie—No lying—Not to lie because if we lie, the creature has been killed to feed us. nobody would believe—Not to lie will help us Khoâng Ngoaûnh Maët Döûng Döng Vôùi become truthful and trustful—See Baát Voïng Ngöõ. Chuùng Sanh: Be never indifferent toward sentient beings. Khoâng Phai: Unfaded. Khoâng Ngôø: Accisdental. Khoâng Phaùp: 1) Theo Kinh Baùt Nhaõ, Khoâng Phaùp laø quaùn Khoâng Ngôùt: See Khoâng ngöøng nghæ. veà lyù khoâng cuûa caùc phaùp nhö ngaõ khoâng, Khoâng Ngoân Thuyeát: Anabhilapya (skt)— phaùp khoâng, höõu vi khoâng, voâ vi khoâng, To be inexpressible. vaân vaân—According to the Prajna Sutra, Khoâng Ngöøng Nghæ: Endlessly— Dharma of void which regards everything Continuously. (things, ego, dynamics) as unreal. Khoâng Nhaøn Ñaøm Hyù Luaän: To refrain 2) Theo Kinh Phaùp Hoa, Phaåm Thí Duï, vôùi from gossiping. Tieåu Thöøa Khoâng Phaùp coù nghóa laø Nieát Khoâng Nhaøn Xöù: Aranya (skt)—A Lan Baøn—According to the Lotus Sutra, Nhaõ—Moät khu röøng hay moät nôi an cö caùch Chapter Parable, Dharma of Void means nhaø daân töø 300 ñeán 600 böôùc, thích hôïp cho the nirvana of Hinayana. chö Taêng Ni tu haønh—A forest or a retired Khoâng Phaân Bieät: Avikalpa (skt)—The place, 300 to 600 steps away from human indivisible—Non-discriminating—The middle habitation suitable for the religious practices of way (Trung ñaïo). monks and nuns. Khoâng Phaân Bieät Trí: See Voâ Phaân Bieät Khoâng Nhaãn: Nhaãn ñaït ñöôïc khi xem nhöõng Trí. khoå ñau phieàn naõo laø khoâng thaät—Patience Khoâng Quaû: Quaû giaûi thoaùt khoûi taát caû phieàn attained by regarding suffering as unreal. naõo vì chaáp vaøo phaùp vaø ngaõ—Empty fruit— Khoâng Nhuùc Nhích: To stand still. Fruit of freedom from all illusions that things Khoâng Nhö Lai Taïng: Nhö Lai Taïng laø and the ego are real. anh cuûa chaân nhö. Theå tính cuûa chaân nhö laø Khoâng Quaùn: Sunnatanupassana (p)— khoâng tòch vaø thanh tònh (nhö trong chieác Contemplation of emptiness—Giaû quaùn hay göông saùng, khoâng coù moät thöïc chaát naøo neân quaùn saùt moïi vaät ñeàu khoâng—Contemplation goïi laø khoâng, chöù khoâng phaûi goïi caùi theå cuûa

of all things as void or immaterial—The chaân nhö laø khoâng)—The Bhutatathata in its meditation on the void, in comparison with purity—Absoluteness. the meditation on the relative truth (giaû quaùn) Khoâng Nhöùt Thieát Xöù: Khoâng Bieán Xöù— with the idea of illusory existence. Bieán nhaát thieát xöù ñònh hay laø moät loaïi thieàn ** For more information, please see Khoâng ñònh coù theå loaïi boû taát caû nhöõng giôùi haïn trong Höõu Nhò Chaáp. hö khoâng—The samadhi which removes all

Khoâng Quen: Unaccustomed to. vaãn coøn sôï cheát. Vì quyù troïng söï soáng, neân khi Khoâng Quyeàn: Riktamusti (skt)—Quaû ñaám bò gia haïi laø hoï caêm thuø troïn kieáp. Luùc gaàn vaøo hö khoâng, nhö gaït moät ñöùa treû vôùi moät cheát laïi oaùn gheùt nhau, laáy oaùn ñeå traû oaùn, oaùn naém tay khoâng, ñaây khoâng phaûi laø nhöõng gì khoâng bao giôø chaám döùt.” b) Saùt sanh cuøng vôùi Phaät daïy—Empty fist, i.e. deceiving a child by taâm cöùu hoä traùi nhau. c) Boài döôõng thaân taâm: pretending to have something for it in the Phaät giaùo caám Phaät töû ñích thaân gieát haïi, coá yù closed hand; not the Budha’s method. gieát haïi, nhôn gieát, duyeân gieát; khoâng cho pheùp Phaät töû cheá taïo vaø baùn caùc duïng cuï saùt Khoâng Quyeát Ñònh: To be undetermined. sanh nhö cung teân, ñao göôm, suùng ñaïn, vaân Khoâng Rung Ñoäng: Alola (skt)— vaân)—Not to kill—No killing—Not to kill out Unagitated. of the pity of others—Not to kill will help us Khoâng Sanh: become kind and full of pity. This is the first 1) Tu Boà Ñeà: Subhuti (skt)—Moät trong möôøi Buddhist precept, binding upon clergy and ñaïi ñeä töû cuûa Phaät, ngöôøi coù bieät taøi laity, not to kill and this includes not to kill, not thuyeát giaûng veà taùnh khoâng—One of the to ask other people to kill, not to be joyful ten great pupils of the Buddha—One who seeing killing, not to think of killing at any expounded vacuity or immateriality— time, not to kill oneself (commit suicide), not Who was said to be foremost in to praise killing or death by saying “it’s better understanding of Sunyata. death for someone than life.” Not to kill is 2) Traïng thaùi gioáng nhö söï troáng roãng: also including not to slaughtering animals for Sunyata (skt)—The state that is like food because by doing this, you do not only cut emptiness—Born emptiness. short the lives of other beings, but you also Khoâng Saùt Sanh: Pranatipataviratih (skt)— cause pain and suffering for them—See Baát Pranatipatad-vairamani (p)—Khoâng saùt sanh Saùt sanh. laø khoâng gieát haïi vì loøng töø bi maãn chuùng. Ñaây Khoâng Saéc: laø giôùi luaät ñaàu tieân daønh cho caû xuaát gia laãn 1) Khoâng duïc laïc theá gian: Ni-raga (skt)— taïi gia, khoâng saùt sanh bao goàm khoâng gieát, Free from worldly pleasure. khoâng baûo ngöôøi gieát, khoâng hoan hyû khi thaáy 2) Khoâng saéc vaø saéc: Formless and with gieát, khoâng nghó ñeán gieát haïi baát cöù luùc naøo, form. khoâng töï vaän, khoâng taùn thaùn söï gieát hay söï 3) Lyù vaø söï: Noumena and phenomena. cheát baèng caùch noùi: “OÂng/baø thaø cheát ñi coøn Khoâng Sôï Haõi: Nir-bhaya (skt)—Fearless— söôùng hôn soáng.” Khoâng saùt sanh cuõng bao See Voâ UÙy. goàm khoâng gieát haïi thuù vaät. Khoâng saùt sanh Khoâng Taø Daâm: Kamamithyacaradviratih cuõng bao goàm khoâng gieát thuù laøm thòt, vì laøm (skt)—Khoâng taø haïnh vì chuùng ta khoâng muoán nhö vaäy, chuùng ta chaúng nhöõng caét ngaén ñôøi laøm ngöôøi xaáu trong xaõ hoäi. Khoâng taø daâm soáng

maø coøn gaây ñau ñoùn vaø khoå sôû cho chuùng giuùp cho thaân taâm chuùng ta thanh baïch vaø nöõa (ba lyù do troïng yeáu ñeå ngaên chaën saùt sanh: löông thieän (Giôùi naày chia laøm hai loaïi, taïi gia a) Nghieäp baùo nhôn quaû: saùt nghieäp bò saùt baùo, vaø xuaát gia. Khoâng taø daâm chæ daønh cho töùc laø gieát ngöôøi seõ bò ngöôøi gieát laïi. Ñöùc Phaät ngöôøi taïi gia thoï trì naêm giôùi caám, nghóa laø vôï daïy: “Taát caû caùc loaøi höõu tình chuùng sanh loaøi choàng khoâng chính thöùc cöôùi hoûi, phi thôøi, phi naøo cuõng quyù troïng thaân maïng, ñeàu tham soáng xöù, ñeàu thuoäc taø daâm. Giôùi caám naày chaúng sôï cheát. Taát caû giaø treû ñeàu lo tieác giöõ thaân nhöõng giuùp ta traùnh ñöôïc quaû baùo, maø coøn ñaëc maïng, thaäm chí ñeán luùc giaø gaàn cheát ñeán nôi

bieät gìn giöõ vaø tröôûng döôõng thaân taâm khoâng Sao goïi laø Taän? Nghóa laø phaùp höõu vi. Sao goïi cho chaïy theo tình duïc phi thôøi phi phaùp. Veà laø Voâ Taän? Nghóa laø phaùp voâ vi. Nhö Boà Taùt phaàn Taêng chuùng xuaát gia, vôùi yù chí caàu phaïm thôøi khoâng taän höõu vi, cuõng khoâng truï voâ vi.” haïnh, giôùi naày ñoøi hoûi Taêng chuùng ñoaïn tuyeät Laïi vì ñuû caùc phöôùc ñöùc maø khoâng truï voâ vi; vì vôùi taát caû moïi haønh vi daâm duïc, cho ñeán khôûi ñuû caû trí tueä maø khoâng taän höõu vi; vó ñaïi töø bi taâm ñoäng nieäm ñeàu laø phaïm giôùi)—Not to maø khoâng truï voâ vi; vì maõn boån nguyeän maø have adultery—No adultery—Not to have khoâng taän höõu vi; vì nhoùm thuoác phaùp maø unchaste because we don’t want to be a bad khoâng taän höõu vi; vì tuøy beänh cho thuoác maø person in the society. Not to have unchaste khoâng taän höõu vi; vì bieát beänh chuùng sanh maø will help us become pure and good—See Baát khoâng truï voâ vi; vì döùt töø beänh chuùng sanh maø Daâm Duïc. khoâng taän höõu vi. Caùc Boà Taùt chaùnh só tu taäp Khoâng Taû Noåi: Inexpressible. phaùp naày thôøi khoâng taän höõu vi, khoâng truï voâ Khoâng Taùch Rôøi Ñöôïc: Inseparable—In vi, ñoù goïi laø phaùp moân Taän, Voâ Taän Giaûi Buddhism, moral precepts and intellectual Thoaùt maø caùc oâng caàn phaûi hoïc—According to enlightenment are inseparable: Trong ñaïo the Vimalakirti Sutra, chapter eleven, the Phaät, trì giôùi vaø tinh thaàn giaùc ngoä khoâng bao Bodhisattva Conduct, the Buddha said to the giôø taùch rôøi nhau ñöôïc. Bodhisattvas: “There are the exhaustible and the inexhaustible Dharmas which you should Khoâng Tam Muoäi: Asakrt samadhi (skt)— study. What is the exhaustible? It is the active Pheùp Tam Muoäi Khoâng hay quaùn töôûng leõ (yu wei or mundane) Dharma. What is the khoâng, moät trong ba pheùp Tam Muoäi (thaáy nguõ inexhaustible? It is the non-active (wu wei or uaån khoâng coù ta, khoâng coù caùi cuûa ta)—The supramundane) Dharma. As Bodhisattvas, you samadhi which regards the ego and things as should not exhaust (or put an end to) the unreal, one of the three samadhis. mundane (state); nor should you stay in the ** For more information, please see Tam Tam supramundane (state). Further, to win merits, a Muoäi. Bodhisattva does not stay in the Khoâng Taïng Boà Taùt: Akasagarbha supramundane, and to realize wisdom he does Bodhisattva—Empty Store Bodhisattva. not exhaust the mundane. Because of his great Khoâng Taùnh: Sunyata (skt)—The nature of kindness and compassion, he does not remain the Void or immaterial—The Bhutatathata. in the

supramundane, and in order to fullfil all Khoâng Taâm: Acitta (skt)—No-mind—Not an his vows, he does not exhaust the mundane. object of thought—Inconceivable— To gather the Dharma medicines he does not Unnoticed—Taâm quaùn khoâng hay taâm khoâng stay in the supramundane, and to administer coøn vöôùng víu vaøo nhaân quaû—An empty mind remedies he does not exhaust the mundane. or heart—A mind meditating on the void or Since he knows the illnesses of all living infinite—A mind not entangled in cause and beings he does not stay in the supramundane, effect—A mind detached from the and since he wants to cure their illnesses, he phenomenal. does not exhaust the mundane. Virtuous Ones, Khoâng Taän Höõu Vi Khoâng Truï Voâ Vi: a Bodhisattva practicing this Dharma neither Not exhausting the mundane state—Theo Kinh exhausts the mundane nor stays in the Duy Ma Caät, phaåm möôøi moät, Boà Taùt Haïnh, supramundane. This is called the exhaustible Phaät baûo caùc Boà Taùt raèng: “Coù phaùp moân and inexhaustible Dharma doors to liberation ‘Taän, Voâ Taän Giaûi Thoaùt’ caùc oâng neân hoïc. which you should study.

(A) Sao goïi laø Khoâng Taän Höõu Vi? Nghóa laø phöôùc trôøi ngöôøi, tu boán moùn voâ löôïng môû khoâng lìa ñaïi töø, khoâng boû ñaïi bi, saâu phaùt ñöôøng Phaïm Thieân, khuyeán thænh noùi taâm caàu nhöùt thieát trí maø khoâng khinh boû, phaùp, tuøy hyû ngôïi khen ñieàu laønh, ñaëng giaùo hoùa chuùng sanh quyeát khoâng nhaøm tieáng toát cuûa Phaät, thaân khaåu yù troïn laønh, chaùn; ñoái phaùp töù nhieáp thöôøng nghó laøm ñaëng oai nghi cuûa Phaät, coâng phu tu taäp theo , giöõ gìn chaùnh phaùp khoâng tieác thaân phaùp laønh saâu daày caøng tieán nhieàu leân, maïng, laøm caùc vieäc laønh khoâng heà nhaøm ñem phaùp Daëi thöøa giaùo hoùa thaønh töïu Boà moûi, chí thöôøng ñeå nôi phöông tieän hoài Taùt Taêng, loøng khoâng buoâng lung, khoâng höôùng, caàu phaùp khoâng bieáng treã, noùi maát caùc ñieàu laønh. Laøm caùc phaùp nhö theá phaùp khoâng laãn tieác, sieâng cuùng döôøng goïi laø Boà Taùt khoâng taän höõu vi—“What is chö Phaät, coá vaøo trong sanh töû maø khoâng meant by not exhausting the mundane sôï seät, ñoái vieäc vinh nhuïc loøng khoâng lo (state)? It means not discarding great khoâng möøng, khoâng khinh ngöôøi chöa hoïc, benevolence; not abandoning great kænh ngöôøi hoïc nhö Phaät, ngöôøi bò phieàn compassion; developing a profound mind naõo laøm cho phaùt nieäm chaùnh, caùi vui xa set on the quest of all-knowledge lìa khoâng cho laø quyù, khoâng ñaém vieäc vui (sarvajna) or Buddha knowledge) without cuûa mình maø möøng vieäc vui cuûa ngöôøi, ôû relaxing for even an instant; indefatigable trong thieàn ñònh töôûng nhö ñòa nguïc, ôû teaching and converting living beings; trong sanh töû töôûng nhö vöôøn nhaø, thaáy constant practice of the four Bodhisattva ngöôøi ñeán caàu phaùp töôûng nhö thaày laønh, winning methods; upholding the right boû taát caû vaät sôû höõu töôûng ñuû nhöùt thieát Dharma even at the risk of one’s body and trí, thaáy ngöôøi phaù giôùi taâm nghó cöùu giuùp, life; unwearied planting of all excellent caùc phaùp Ba La Maät töôûng laø cha meï, caùc roots; unceasing application of expedient phaùp ñaïo phaåm töôûng laø quyeán thuoäc, laøm devices (upaya) and dedication vieäc laønh khoâng coù haïn löôïng, ñem caùc (parinamana); never-ending quest of the vieäc nghieâm söùc ôû caùc coõi Tònh Ñoä

trau Dharma; unsparing preaching of it; doài coõi Phaät cuûa mình, thöïc haønh boá thí voâ diligent worship of all Buddhas; hence haïn, ñaày ñuû töôùng toát, tröø taát caû ñieàu xaáu, fearlessness when entering the stream of trong saïch thaân khaåu yù, nhieàu soá kieáp sanh birth and death; absence of joy in honour töû maø loøng vaãn maïnh meõ, nghe caùc Ñöùc and of sadness in disgrace; refraining from Phaät quyeát chí khoâng moûi, duøng göôm trí slighting non-practisers of the Dharma; tueä phaù giaëc phieàn naõo, ra khoûi aám giôùi respecting practisers of Dharma as if they nhaäp, gaùnh vaùc chuùng sanh ñeå ñöôïc hoaøn were Buddhas; helping those suffering toaøn giaûi thoaùt, duøng söùc ñaïi tinh taán phaù from klesa to develop the right thought; deïp ma quaân, thöôøng caàu voâ nieäm, thöïc keeping away from (desire and) pleasure töôùng trí hueä, thöïc haønh ít muoán bieát ñuû with no idea of prizing such a high maø chaúng boû vieäc ñôøi, khoâng saùi oai nghi conduct; no preference for one's maø thuaän theo theá tuïc, khôûi tueä thaàn thoâng happiness but joy at that of others; daãn daét chuùng sanh, ñaëng nieäm toång trì ñaõ regarding one's experience in the state of nghe thôøi khoâng queân, kheùo bieát caên cô samadhi as similar to that in a hell; döùt loøng nghi cuûa chuùng sanh, duøng nhaïo considering one's stay in samsara (i.e. thuyeát bieän taøi dieãn noùi phaùp voâ ngaïi, state of birth and death) as similar to a thanh tònh möôøi nghieäp laønh höôûng thoï stroll in a park; giving rise to the thought

of being a good teacher of Dharma when speech to preach the Dharma without meeting those seeking it; giving away all impediment; perfecting the ten good possessions to realize all-knowledge (deeds) to win the blessings of men and (sarvajna); giving rise to the thought of devas (in order to be reborn among them salvation when seeing those breaking the to spread the Dharma); practicing the four precepts; thinking of the (six) perfections infinite minds (kindness, pity, joy and (paramitas) as dear as one's parents; indifference) to teach the Brahma thinking of the (thirty-seven) conditions heavens; rejoicing at being invited to contributory to enlightenment as if they expound and extol the Dharma in order to were one's helpful relatives; planting all win the Buddha's (skillful) method of excellent roots without any restrictions; preaching; realizing excellence of body, gathering the glorious adornments of all mouth and mind to win the Buddha's pure lands to set up one's own Buddha respect-inspiring deportment; profound land; unrestricted bestowal of Dharma to practice of good Dharma to make one's win all the excellent physical marks (of deeds unsurpassed; practicing Mahayana the Buddha); wiping out all evils to purify to become a Bodhisattva monk; and one's body, mouth and mind; developing developing a never-receding mind in order undiminished bravery while not to miss all excellent merits. transmigrating through samsara in "This is the Bodhisattva not countless aeons; untiring determination to exhausting the mundane state. listen to (an account of) the Buddha's (B) Sao goïi laø khoâng truï voâ vi? Nghóa laø tu countless merits; using the sword of hoïc moân Khoâng; khoâng laáy khoâng laøm choã wisdom to destroy the bandit of klesa tu chöùng; tu hoïc moân voâ töôùng, voâ taùc, (temptation) to take living beings out of khoâng laáy voâ töôùng, voâ taùc laøm choã tu

(the realm of the five) aggregates chöùng; tu hoïc phaùp Voâ Sanh khoâng laáy Voâ (skandhas) and (twelve) entrances Sanh laøm choã tu chöùng; quaùn Voâ Thöôøng (ayatana) so as to liberate them for ever; maø khoâng nhaøm vieäc laønh (lôïi haønh); quaùn using firm devotion to destroy the army of Theá Gian Khoå maø khoâng gheùt sanh töû; demons; unceasing search for the thought- quaùn Voâ Ngaõ maø daïy doã ngöôøi khoâng free wisdom of reality; content with few nhaøm moûi; quaùn Tòch Dieät maø khoâng tòch desires while not running away from the dieät haún; quaùn xa lìa (buoâng boû) maø thaân world in order to continue the Bodhisattva taâm tu caùc phaùp laønh; quaùn Khoâng Choã work of salvation; not infringing the rules Veà (khoâng quy tuùc) maø vaãn veà theo phaùp of respect-inspiring deportment while laønh; quaùn Voâ Sanh maø duøng phaùp sanh entering the world)to deliver living (nöông theo höõu sanh) ñeå gaùnh vaùc taát caû; beings); use of the transcendental power quaùn Voâ Laäu maø khoâng ñoaïn caùc laäu; derived from wisdom to guide and lead all quaùn khoâng choã laøm (voâ haønh) maø duøng living beings; controlling (dharani) the vieäc laøm (haønh ñoäng) ñeå giaùo hoùa chuùng thinking process in order never to forget sanh; quaùn Khoâng Voâ maø khoâng boû ñaïi the Dharma; being aware of the roots of bi; quaùn Chaùnh Phaùp Vò (choã chöùng) maø all living beings in order to cut off their khoâng theo Tieåu thöøa; quaùn caùc phaùp hö doubts and suspicions (about their voïng, khoâng beàn chaéc, khoâng nhaân, khoâng underlying nature); use of the power of chuû, khoâng töôùng, boån nguyeän chöa maõn

maø khoâng boû phöôùc ñöùc thieàn ñònh trí tueä. cease practicing them. Tu caùc phaùp nhö theá goïi laø Boà Taùt khoâng “This is the Bodhisattva not staying in truï voâ vi—“What is the bodhisattva not the non-active (wu wei) state. staying in the supra-mundane state Khoâng Teá: Thöïc Teá—Vuøng phi vaät chaát hay (nirvana)? It means studying and nieát baøn—The region of immateriality, or practicing the immaterial but without nirvana. abiding in voidness; studying and Khoâng Teân: No name—Unonymous. practicing formlessness and inaction but Khoâng Thaùnh: Vò Thaùnh höõu danh voâ without abiding in them; studying and thöïc—A saint who bears the name without practicing that which is beyond causes but possessing the character. without discarding the roots of good Khoâng Thaáy E Ngaïi: Without paranoia causation; looking into suffering in the world without hating birth and death (i.e. Khoâng Thaáy Loãi Ngöôøi: Not to look for samsara); looking into the absence of the people’s mistakes. ego while continuing to teach all living 1) Phaät daïy: “Khi naøo chuùng ta khoâng coøn beings indefatigably; looking into nirvana thaáy loãi ngöôøi hay chæ thaáy caùi hay cuûa with no intention of dwelling in it chính mình, chöøng ñoù chuùng ta seõ ñöôïc permanently; looking into the caùc baäc tröôûng laõo neã vì vaø haäu boái kính relinquishment (of nirvana) while one’s ngöôõng—The Buddha taught: “When we body and mind are set on the practice of do not see others’ mistakes or see only our all good deeds; looking into the (non- own rightness, we are naturally respected existing) destinations of all things while by seniors and admired by juniors.” the mind is set on practicing excellent 2) Theo Kinh Phaùp Cuù, caâu 50, Ñöùc Phaät

actions (as true destinations); looking into daïy—According to the Dharmapada, the unborn (i.e. the uncreate) while sentence 50, the Buddha taught: “Chôù neân abiding in (the illusion of) life to shoulder doøm ngoù loãi ngöôøi, chôù neân doøm coi hoï ñaõ responsibility (to save others); looking into laøm gì hay khoâng laøm gì, chæ neân ngoù laïi passionlessness without cutting off the haønh ñoäng cuûa mình, thöû ñaõ laøm ñöôïc gì passion-stream (in order to stay in the vaø chöa laøm ñöôïc gì—Let not one look on world to liberate others); looking into the the faults of others, nor things left done state of non-action while carrying out the and undone by others; but one’s own Dharma to teach and convert living deeds done and undone.” beings; looking into nothingness without Khoâng Theå Cheâ Traùch Ñöôïc: Blamelessly forgetting about great compassion; looking Khoâng Theå Dieãn Taû Ñuùng Ñöôïc: Cannot into the right position (of nirvana) without be exactly described. following the Hinayana habit (of staying in Khoâng Theå Nghó Baøn: Vöôït ra ngoaøi söï it); looking into the unreality of all hieåu bieát, trí thoâng minh vaø trì hueä cuûa con phenomena which are neither firm nor ngöôøi—Unimaginable—Beyond the have an independent nature, and are comprehensive level of human knowledge, egoless and formless, but since one’s own intelligence and wisdom. fundamental vows are not entirely Khoâng Theå Traùnh Ñöôïc: Inevitably. fulfilled, one should not regard merits, Khoâng Theå Truyeàn Ñaït Ñöôïc: Cannot be serenity and wisdom as unreal and so

communicated hieån hieän—The nature of void or immaterial— Khoâng Thích Ñaùng: Irrelevant— The Bhutatathata, the universal substance, Inappropriate. which is not ego and things. But while not Void Khoâng Thích Hôïp: See Khoâng thích ñaùng. is of the Void-nature. Khoâng Thích Nghi: To have no relevance Khoâng Toâng: Toâng laáy lyù khoâng (ngaõ khoâng to. vaø phaùp khoâng) laøm toâng chæ (Tieåu Thöøa Thaønh Thöïc toâng, Ñaïi Thöøa Tam Luaän toâng)— Khoâng Thích Thuù: Unpleasant. The Sunya sect, i.e. those which make the Khoâng Thuûy Phaùp: Ñaïi Thöøa Thuûy Giaùo. unreality of the ego and things their Giaùo thöù hai trong naêm giaùo maø toâng Hoa fundamental tenet. Nghieâm döïng leân. Thuûy giaùo Hoa Nghieâm Khoâng Traùnh Khoûi: Unavoidable. chia laøm hai phaàn laø Khoâng Thuûy, thuyeát minh veà lyù caùc phaùp ñeàu khoâng nhö trong caùc kinh Khoâng Traàn: Khoâng Kieán Traàn—Söï quaùn Baùt Nhaõ vaø Tam Luaän, vaân vaân. Töôùng thuûy khoâng cuûa phaùi ngoaïi ñaïo cho raèng phi vaät giaùo xaây döïng moïi phaùp trong kinh Thaâm Maät chaát laø moät thöïc theå, do ñoù cho raèng taâm thöùc vaø Du Giaø Luaän—The initial teaching of the hay ngaõ coù thaät—Sunya as sub-material, undeveloped Mahayana doctrines is the ghostly, or spiritual, as having diaphanous second of the five periods of Sakyamuni’s form, a non-Buddhist view of the immaterial as teaching as defined by the Hua-Yen School. an entity, hence the false view of a soul or ego His consists of two parts: The initial doctrine of that is real. Sunya, the texts for which are the Prajna and Khoâng Troäm Caép: Adinnadana-veramani the Madhyamika schools, etc; the initial (skt). doctrine of the essential nature as held by he (A) Nghóa cuûa “Khoâng Troäm Caép”—The esoterics, in the Yogacara texts. meanings of “Adninnadana-veramani: Khoâng Thöïc Chaát: Ephemeral—See Voâ 1) Khoâng troäm

caép laø giôùi thöù nhì trong nguõ Thöôøng. giôùi. Chuùng ta khoâng coù quyeàn laáy baát cöù thöù gì maø ngöôøi ta khoâng cho. Khoâng troäm Khoâng Thöïc Chaát Tính: Nihsvabhava- caép giuùp cho chuùng ta trôû neân löông thieän sunya (skt)—Non-substantiality. hôn (baát cöù vaät gì cuûa ngöôøi khoâng cho maø Khoâng Thöïc Teá: Not practical. mình coá yù laáy, thì goïi laø thaâu ñaïo hay Khoâng Tòch: Sunyta-sama (skt). troäm caép. YÙ nghóa ngaên caûn troäm caép laø • Khoâng tòch: Emptiness of calmness or ñeå dieät tröø nghieäp baùo, nhôn quaû ôû ngoaøi, tranquility. chuû yeáu laø tröø taâm nieäm tham vaø dieät haún • Traïng thaùi khoâng tòch, traïng thaùi cuûa nieát ngaõ chaáp, aùi duïc maïnh thì khôûi taâm tham baøn—Immaterial—A condition beyond caàu, tham caàu khoâng ñöôïc thì sanh ra troäm disturbance, the condition of nirvana. caép. Moät khi chaáp ngaõ, nghóa laø chaáp coù Khoâng Tieàn Khoaùng Haäu: Unprecedent— ta, thì coù cuûa mình maø khoâng coù cuûa Unique. ngöôøi, chæ nghó ñeán sôû höõu cuûa ta, khoâng Khoâng Tinh Taán: Aceshta (skt)— nghó ñeán sôû höõu cuûa ngöôøi. Ngaên ngöøa Effortless—Motionless. troäm cöôùp töùc laø chaän ñöùng loøng tham vaø Khoâng Tính: Sunyata (skt)—Thuaán Nhaõ chaáp ngaõ)—Not to steal—No stealing— Ña—Teân khaùc cuûa chaân nhö, thoaùt ly chaáp The second of the ten commandments— ngaõ vaø chaáp phaùp thì thöïc theå cuûa chaân nhö Not to steal because we have no right to

take what is not given. Not to steal will Khoâng Töôùng: Animitta (skt)—Voidness—help us becom honest. Idle fancies—Emptiness—Space—Formless— (B) Keát quaû cuûa vieäc khoâng troäm caép—The No-form—Devoid of appearances—Töôùng consequences of “Not to steal” traïng cuûa caùc phaùp ñeàu laø khoâng, phaùp do • Taêng loøng quaûng ñaïi: To increase one’s nhaân duyeân sanh ra khoâng coù töï tính. Tính generosity. khoâng naày khoâng theå naøo ñöôïc dieãn taû baèng • Taêng loøng thaønh tín nôi ngöôøi: To increase lôøi (chæ coù Ñöùc Phaät môùi thaáu trieät ñöôïc caùi trust in other people. khoâng töôùng)—The characteristic of all things • Taêng loøng thaønh thaät: To increase one’s is unreality, i.e. they are composed of honesty. elements which disintegrate. Immaterial which • Khoâng khoán khoå: Life without sufferings. cannot be expressed in the terms of material. • Khoâng thaát voïng: Life without Khoâng Töôûng: disappointment. 1) Nghó töôûng vieãn voâng: Vainly thinking or Khoâng Tuï: desiring. 1) Moät nôi troáng traûi: An empty a bode or 2) Nghó töôûng veà taùnh phi vaät chaát (khoâng): place. Thinking of immateriality. 2) Thaân naày laø söï hoäi tuï cuûa nguõ uaån, giaû Khoâng Töôûng Töôïng Noåi: Can scarcely hôïp vaø khoâng coù töï taùnh—The body as imagine composed of the six skandhas, which is a Khoâng Töïu: See Khoâng Tuï. temporary assemblage without underlying Khoâng Uoáng Chaát Cay Ñoäc: Not to drink reality. intoxicated sunstances. Khoâng Tueä: Trí tueä quaùn chaân lyù hay lyù Khoâng Uoáng Röôïu: Madyapanaviratih khoâng—The wisdom which beholds spiritual (skt)—Sura-maireya-madya (p)—Khoâng uoáng truth. röôïu vì uoáng röôïu seõ laøm cho taùnh ngöôøi Khoâng Tö Duy Bieän Luaän: Avicara (p)— cuoàng loaïn, röôïu laø coäi goác cuûa buoâng lung Non discursive thinking. (Röôïu laøm cho thaân taâm sanh nhieàu thöù beänh, Khoâng Töø Boû: Unimpeded.

ngöôøi uoáng röôïu thöôøng öa ñaáu tranh, maát daàn Khoâng Töï Doái Mình: No self-deception— trí hueä, vì uoáng röôïu maø daãn ñeán toäi aùc. Khi Khoâng töï doái mình laø moät trong nhöõng cöûa ngoõ uoáng röôïu say roài, ngöôøi aáy coù theå phaïm caùc ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta khoâng giôùi khaùc vaø laøm caùc vieäc aùc khaùc raát laø deã töï khen mình vaø cheâ ngöôøi—No self-deception daøng. Ñöùc Phaät caám khoâng cho Phaät töû uoáng is one of the most important entrances to the röôïu laø vì muoán cho hoï giöõ gìn thaân taâm thanh great enlightenment; for with it, we do not tònh, vaø taêng tröôûng ñaïo nieäm)—Not to drink praise ourselves and blame others. liquor. Not to drink liquor because it leads to Khoâng Töï Taùnh: Nihsvabhava (skt)— carelessness and loss of all senses. Not to drink Without self-nature. will help us to become careful with all clear Khoâng Töùc Thò Saéc, Saéc Töùc Thò Khoâng: senses—The fifth of the ten commandments Sunyata is rupa—Khoâng baát dò saéc, saéc baát dò against alcohol. khoâng (khoâng töùc laø saéc, saéc töùc laø khoâng; Khoâng Voïng Ngöõ: Musavada-veramani— khoâng khoâng khaùc saéc, saéc khoâng khaùc The fourth commandment of not to lie or not to khoâng)—The immaterial is the material speak false speaking—See Baát Voïng Ngöõ. (matter), and vice versa. Khoâng Voâ: Taát caû söï vaät ñeàu khoâng coù töï

tính—Unreality, or immateriality, of things, Khoảng: which is defined as nothing existing of 1) Caùi loå: A hole. independent or self-contained nature. 2) Hoï cuûa Ñöùc Khoảng Phu Töû: Surname of Khoâng Voâ Bieân Xöù: Akasanantyayatana Confucius. (skt)—Taàng trôøi thöù nhaát cuûa coõi voâ saéc giôùi 3) Khoảng loà: Great—Very. (chaùn caùc thaân hình saéc, mong caùi khoâng voâ Khoảng Ñaïo: Confucianism—Heä thoáng luaân bieân)—The state or heaven of boundless lyù ñaïo ñöùc thoaùt thai töø giaùo lyù cuûa Ñöùc (infinite) space in the formless realm—The Khoảng Phu Töû, nhaán maïnh veà loøng hieáu, ñeå, abode of the infinite space, the formless, or trung, leã, tín, coâng baèng, lieâm só. Khoảng Töû immaterial world. The first of the Arupaloka sanh vaøo khoaûng naêm 557-479 tröôùc Taây lòch, heavens, one of the four Brahmalokas. ngöôøi nöôùc Loã. OÂng soáng vaøo thôøi luaân lyù vaø Khoâng Voâ Bieân Xöù Ñònh: vaên hoùa cuûa Nhaø Chaâu ñang suy vi, neân ñaõ coá Aksanantyayatana-dhyana (skt)—Thieàn ñònh gaéng tìm caùch chaán höng; oâng daïy 3.000 ñeä töû lieân heä tôùi coõi khoâng voâ bieân xöù. Khi phaùt ñònh veà thi, söû, leã vaø nhaïc. OÂng laø nhaø giaùo duïc vó trong coõi naày thì haønh giaû chæ coøn caûnh giôùi laø ñaïi cuûa Trung quoác vaø ñöôïc ngöôøi hieän ñôøi goïi khoâng voâ bieân xöù, chöù khoâng coøn bieát cuõng oâng laø “Vaïn Theá Sö Bieåu.” Tuy nhieân, ñaïo khoâng coøn hieåu—The dhyana, or meditation Khoảng vaø ñaïo Phaät hoaøn toaøn khaùc bieät nhau. connected with the abode of the infinite space Ñaïo Khoảng chæ naëng veà gia ñình vaø xaõ hoäi, (the formless or immaterial), in which all con caùi lôùn leân laäp gia ñình, laáy vôï gaû choàng, thought of form is suppressed. roài sanh con ñeû chaùu noái doõi toâng ñöôøng, thôø Khoâng Voâ Ngaõ: Khoâng vaø voâ ngaõ—Unreal vua giuùp nöôùc, vaân vaân. Ngöôïc laïi, ñaïo Phaät and without ego. thì chuû tröông vieäc xuaát gia, rôøi boû gia ñình Khoâng Vöông: Bhismagarjitasvara raja (skt). cha meï, vôï con, vaø luïc thaân quyeán thuoäc maø ñi 1) Teân goïi khaùc cuûa

Ñöùc Phaät—The king of tu. Cho neân luùc khôûi ñaàu caùc hoïc giaû Khoảng immateriality—Buddha—Lord of all hoïc, khi chöa hieåu thaáu suoát veà ñaïo Phaät, cho things—King of Majestic Voice. raèng ñaïo Phaät laø taø giaùo ngoaïi ñaïo, boû cha meï, 2) Vò Phaät ñaàu tieân hieän ra trong Khoâng Kieáp vôï con, phaù hoaïi neàn taûng gia ñình vaø xaõ hoäi, trong Kinh Dieäu Phaùp Lieân Hoa—The baát trung baát hieáu. Vì theá maø khi ñaïo Phaät môùi first Buddha to appear in the Kalpa of ñöôïc ñöa vaøo Trung Quoác ñaõ bò caùc hoïc giaû Emptiness in the Lotus Sutra. Khoảng giaùo quyeát lieät choáng ñoái—The system Khoâng Vöông Phaät: of morality growing out of the teachings of the Chinese philosopher Confucius, which stressed Dharmagahanabhyudgata-raja (skt)—Theo on filiality, respect for the elderly, loyality, Kinh Phaùp Hoa thì Khoâng Vöông Phaät laø teân propriety, faith, justice, decency and shame. cuûa moät vò Phaät ôû thôøi quaù khöù, ngaøi ñaõ daïy veà Confucius (557-479) was born in the state of trí tueä taùnh khoâng hay trí tueä tuyeät ñoái— Lu. He lived in the time when the moral and According to the Lotus Sutra, Buddha who is cultural tradition of Chou were in rapid said to have taught absolute intelligence, or decline. In attempting to uphold the Chou knowledge of the absolute. culture, he taught poetry, history, ceremonies Khoâng Xaâm Phaïm Ngöôøi Khaùc: Not to and music to about 3,000 diciples. He was the infringe upon others. first Chinese Great Educator that Chinese Khoâng Xöù: Akasanantyayatana (skt)—See people still give him the title “Master of Ten Khoâng Voâ Bieân Xöù. Thousand Years.” However, Confucianism and

Buddhism are totally different. Confucianism Khôûi Ñieåm: Initial point—Starting point. emphasizes on the ideas of family and society. Khôûi Haønh: To start off—To start away. Confucianism emphasizes on teaching children Khôûi Söï: See Khôûi Ñaàu. to grow up, to get married, to bear children and Khôûi Tín Luaän: Awakening of Faith. grandchildren, to continue the family line, to be a productive member in society. In Khôûi Xöôùng: To take the initiative. contrast, Buddhism is founded on the essence Khu: Ñuoåi—To drive out or away—To expel. of ‘abandoning worldly ways,’ to leave home, Khu Long: Ngöôøi ñuoåi ñoäc long, töø duøng ñeå to detach from family, parents, wife, husband, chæ vò a la haùn coù phaåm chaát vaø naêng löïc cao, children, relatives, friends, etc. Therefore, coù theå tröø khöû ñöôïc loaøi ñoäc long—Dragon- Confucian scholars considered Buddhism as expeller, a term for an arhat of high character wicked and false teachings. That was why and powers, who can drive away evil nagas. when Buddhism was first introduced into Khu OÂ: China, it was strongly opposed by Confucian 1) Ñuoåi quaï—To drive away crows— scholars. Scarecrow. Khoảng Giaùo: See Khoảng Ñaïo. 2) See Khu OÂ Sa Di. Khoảng Maïnh: Confucius and Mencius Khu OÂ Sa Di: Moät tu só treû, tuoåi töø 13 ñeán 18, Khoảng Töû: Confucius. coù ngöôøi noùi tuoåi töø 7 ñeán 13, laø tuoåi coøn nhoû Khoảng Töôùc: Mayura (skt)—Peacocks. nhöng ñuû lôùn ñeå ñuoåi quaï trong nhöõng khu ñaát quanh chuøa—A novice monk who is from 13 to Khoảng Töôùc Minh Vöông: Phaät Maãu Ñaïi 18 years of age, some says from seven to Kim Dieäu Khoảng Töôùc Minh Vöông—Tieàn thirteen, he being old enough to drive away thaân cuûa Phaät Thích Ca, khi coøn laø chim khoảng crows. töôùc, ngaøi ñaõ töøng nuùt laáy nöôùc töø

ñaù ñeå laøm thaàn döôïc trò beänh; baây giôø laø moät ñaïi minh Khuø Khôø: Idiot—Stupid. vöông Boà Taùt moät ñaàu boán tay, cöôõi chim Khuaát: khoảng töôùc—Peacock king—A former 1) Bò che khuaát: Hidden. incarnation of Sakyamuni, when as a peacock 2) Coùp xuoáng: To bend. he sucked from a rock water of miraculous 3) Khuaát phuïc: Oppression. healing power; now one of the maharaja 4) Sai laïc: Wrong. bodhisattva, with four arms, who rides on a Khuaát Chi: Kutche or Kutcha (skt)—Khuaát peacock. Töø—Khoá Xa—Quy Tö—Khöu Tö—Moät Khoảng Töôùc Thaønh: Mathura—Krsnapura vöông quoác coå thuoäc Turkestan, ñoâng baéc (skt)—Moät thaønh phoá hay vöông quoác coå cuûa Kashgar—An ancient kingdom and city in AÁn Ñoä, nôi coù raát nhieàu thaùp—An ancient city Turkestan, north-east of Kashgar. and kingdom of India, famous for its stupas, Khuaát Ñaø Ca A Haøm: Khuddakagama reputed birthplace of Krisna. (p)—Boä thöù naêm trong naêm boä A Haøm, chæ heát Khoảng Töôùc Vöông: Peacock king—See thaûy taïp kinh chöa keå trong töù A Haøm kia nhö Khoảng Töôùc Minh Vöông. Kinh Phaùp Cuù, Boån Sanh Kinh (Tieàn Thaân Khôø: Stupid—Brainless—Unwise. Ñöùc Phaät), Boån Söï Kinh (nhöõng chuyeän xaõy ra trong quaù khöù)—The fifth of the Agamas, Khôûi: To begin—To start. containing fifteen or fourteen works, including Khôûi Ñaàu: To commence—To start. such as the Dharmapada, Itivrttaka, Jataka,

Buddhavamsa, etc. (skt)—Tònh xaù ñöôïc vua A Duïc xaây treân nuùi ** For more information, please see Chaân Gaø (theo Taây Vöïc Kyù, vua Voâ Öu töùc A Khuddaka-Nikaya in Sanskrit/Pali- Duïc Vöông ñaõ xaây chuøa Keâ Vieân treân nuùi Vietnamese Section. Chaân Gaø, chuøa coå ñaõ bò ñoã naùt nhöng neàn cuõ Khuaát Khuaát Saù Ba Ñaø: Kukkutapadagiri vaãn coøn)—A monastery built on the Cock’s (skt)—Nuùi Chaân Gaø, ôû xöù Ma Kieät Ñaø, khoaûng Foot Mountain by king Asoka. 100 daäm veà phía ñoâng caây Boà Ñeà. Theo Eitel Khuaát Söông Nhó Ca: Kashanian (skt)— trong Trung Anh Phaät Hoïc Töø Ñieån, nuùi naày Moät vuøng gaàn Kermina—A region near naèm caùch Gaya khoaûng 7 daäm veà phía ñoâng Kermina. nam nôi ngaøi Ca Dieáp nhaäp Nieát Baøn—Cock’s Khuaây Khoûa: To relieve the time. foot, a mountain said to be 100 miles east of Khuaáy Roái: To harass. the bodhi tree, and, by Eitel, in The Dictionary Khuùc: of Chinese-English Buddhist Terms, it is 7 1) Cong: Bent—Crooked. miles south-east of Gaya, where Kasyapa 2) Guø löng: Humpbacked. entered into nirvana. Khuùc Luïc: Gheá töïa trong nhaø chuøa (laøm Khuaát Khuaát Saù A Laïm Ma: See Khuaát baèng caùch ñuïc goã maø thaønh)—A bent chair Saù A Laïm Ma. used in monasteries. Khuaát Laõng Na: Kuran (skt)—Theo Eitel Khuùc Nöõ Thaønh: Thaønh cuûa nhöõng ngöôøi trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo ñaøn baø lung guø. Ngöôøi ta noùi ñaây laø thaønh Sö Soothill, Khuaát Laõng Na laø teân cuûa moät Kanyakubja, moät vöông quoác thôøi coå vaø laø vöông quoác coå thuoäc Tokhara, baây giôø laø kinh ñoâ cuûa Trung AÁn. Theo truyeàn thuyeát Garana, nôi coù nhieàu moû ngoïc bích— trong Taây Vöïc Kyù cuûa ngaøi Huyeàn Trang thì vì According to Eitel in The Dictionary of töø choái khoâng keát hoân vôùi Mahavrksa maø 99 Chinese-English Buddhist Terms, this is an naøng coâng chuùa con vua Brahmadatta ñeàu bò ancient kingdom in Tokhara, the modern

Mahavrksa laøm cho guø löng—The city of Garana, with mines of lapis lazuli. hunchback women, said to be Kanyakubja, an Khuaát Loä Ña: ancient kingdom and capital of central India. 1) Moät vöông quoác coå naèm veà phía baéc AÁn The legend in the Hsuan-Tsang's Records of Ñoä, noåi tieáng vì coù nhieàu ñeàn ñaøi xaây Western Lands is that ninety-nine of King döïng baèng ñaù: Kuluta (skt)—An ancient Brahmadatta's daughters were thus deformed kingdom in north India, famous for its rock by the rsi Mahavrksa whom they refused to temples. marry. 2) Moät vuøng naèm veà phía baéc Kangra: A Khuùc Xæ: Kutadanti or Malakutadanti (skt)— region north of Kangra. Teân cuûa moät loaøi La Saùt Nöõ—Name of a Khuaát Ma La: Khuaát Maõn La—Nuï sen hay Raksasi. buùp sen chöa nôû (trong caùc thöù hoa, hoa sen laø Khueâ Phong Toâng Maät: Kuei-Fong-Tsung- ñeïp nhaát, buùp sen chöa nôû goïi laø khuaát-ma-la, Mi—Moät thieàn sö uyeân baùc ñôøi nhaø Ñöôøng— khi sen nôû xoøe goïi laø phaân-ñaø-lôïi hay A Zen master of great learning during the pundarika, khi hoa saép taøn goïi laø ca-ma-la hay T'ang dynasty. kamala)—A lotus bud. Khueå: Saân giaän—Hate—Anger—Rage. Khuaát Phuïc: To yield—To give in. Khueå Keát: Söï troùi buoäc cuûa saân haän laø moät Khuaát Saù A Laïm Ma: Kukkuta-arama

trong cöûu keát troùi buoäc chuùng sanh trong luaân outstanding disciples of Zen Master Vaân hoài sanh töû (chuùng sanh do laøm vieäc baát thieän Phong. When he was 40 years old, his saân haän thuø oaùn, neân chuoác laáy caùi khoå soáng reputation spread all over the place. King Ñinh cheát luaân chuyeån khoâng ngöøng, khoâng sao Tieân Hoaøng always invited him to the Royal thoaùt ra ñöôïc ba coõi)—One of the nine bonds Palace to discuss the national political and that bind men to mortality, the fetter of hatred foreign affairs. King Ñinh Tieân Hoaøng binding to transmigration—See Cöûu Keát. honoured him with the title of "Khuoâng Vieät Khueå Noä: Saân haän vaø phaãn noä, moät trong tam Great Master." When he was old, he moved to ñoäc—One of the three poisons, hate and Mount Du Hyù to build Phaät Ñaø Temple and anger—See Tam Ñoäc. stayed there to revive and expand Buddhism; Khum Löng: To curve one's back. however, he continued to help the Ñinh Dynasty until he died in 1011, at the age of 79. Khuùm Nuùm: To cower before someone. Khuøng: Crazy—Cracked. Khuy Cô: Ksi-Ki—Moät vò Taêng noåi tieáng vaøo thôøi nhaø Ñöôøng, moät ñeä töû xuaát saéc cuûa Huyeàn Khuûng Boá: Persecution. Trang. Döôøng nhö oâng laø ngöôøi ñoäc nhaát Khuûng Khieáp: Dreadful. truyeàn thöøa hoïc thuyeát Duy Thöùc. Phaùp Töôùng Khuoân Khoâng: Culasunnatasuttam (skt)— toâng quaû nhieân laø do Khuy Cô heä thoáng hoùa vaø Baøi Kinh Tieåu Khoâng trong heä phaùi Nguyeân chính yeáu saùng laäp neân. Hai saùng taùc quan Thuûy. Kinh daïy veà nhöõng nguyeân taéc thieàn troïng cuûa Khuy Cô laø Ñaïi Thöøa Phaùp Uyeån quaùn caên baûn—The Lesser Discourse on Nghóa Laâm Chöông, vaø Thaønh Duy Thöùc Luaän Emptiness Sutra of Theravadan Buddhism, Thuaät Kyù, nghóa laø caên baûn cuûa toâng phaùi which teaches basic meditation principles. naày—A noted monk during the T'ang Dynasty, Khuoân Maãu: Example—Model—Pattern an outstanding pupil of Hsuan-Tsang. Ksi-Ki Khuoân Pheùp: Discipline. seems to have monopolized the transmission of Khuoâng Vieät: Thieàn Sö Khuoâng Vieät (933- the

idealistic doctrine. The Fa-Hsiang School 1011)—Zen Master Khuoâng Vieät—Thieàn sö was actually systematized and founded chiefly Khuoâng Vieät, ñôøi thöù tö doøng Voâ Ngoân Thoâng, by Ksi-Ki. His two important works: Fa-Yuan- queâ ôû Caùt Lôïi, quaän Thöôøng Laïc. OÂng laø moät I-Lin-Chang and Wei-Shih-Shu-Chi, are the trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö fundamental texts of this school. Vaân Phong. Khi oâng ñöôïc 40 tuoåi thì danh Khuyeân Baûo: To counsel—To advise—To tieáng oâng ñaõ truyeàn ñi khaép nôi. Vua Ñinh give advice—To recommend. Tieân Hoaøng thöôøng môøi oâng vaøo trieàu baøn Khuyeân Can: To dissuade—To advise vieäc chính trò vaø ngoaïi giao. Vua coøn phong against—To dissuade someone from cho oâng töôùc vò “Khuoâng Vieät Ñaïi Sö.” Veà something. giaø, sö dôøi veà nuùi Du Hyù caát chuøa Phaät Ñaø ñeå Khuyeân Giaûi: To console—To comfort. chaán höng vaø hoaèng döông Phaät phaùp; tuy Khuyeân Ngaên: To advise against—To nhieân, ngaøi vaãn tieáp tuïc phuïc vuï nhaø Ñinh cho dissuade. ñeán khi thò tòch vaøo naêm 1011, luùc aáy sö ñaõ 79 Khuyeán: Khuyeán taán—To persuade—To tuoåi—Zen Master Khuoâng Vieät, the fourth amonish—To exhort. dharma heir lineage of the Wu-Yun-T’ung Khuyeán Caùo: To recommend Sect, a Vietnamese Zen master from Caùt Lôïi, Thöôøng Laïc district. He was one of the most Khuyeán Chuyeån: Laàn chuyeån Phaùp Luaân thöù nhì trong ba laàn chuyeån Phaùp Luaân cuûa

Phaät trong vöôøn Loäc Uyeån. Con ngöôøi phaûi Khuyeát: hieåu roõ nghóa vaø nguyeân nhaân cuûa khoå ñau 1) Beå ra: Broken. phieàn naõo, phaûi ñoaïn taän khoå taäp, vaø phaûi tu 2) Cöûa ngaùch trong thaønh: A city gate. taäp theo Baùt Chaùnh Ñaïo ñeå thaønh Chaùnh 3) Khieám khuyeát: Khoâng ñuû—Insufficient— quaû—The second, or exhortation turn of the Deficient—Wanting—Lacking. Buddha’s wheel in the Deer Park, one of the Khuyeát Ñieåm: Defective—Imperfect— three turns of the law-wheel when the Buddha Deficient. preached in the deer Park. Men must know the Khuyeát Laäu: Ngöôøi tu giöõ giôùi nhö bôø ñeâ meaning and cause of suffering, cut off its ngaên nöôùc luõ. Khoâng giöõ giôùi goïi laø khuyeát; accumulation, realize that it may be khoâng giöõ giôùi maø ñeå sai soùt loä ra ngoaøi goïi laø extinguished, and follow the eightfold noble laäu—A breach and leakage, a breach of the path to attainment of enlightenment. discipline. Khuyeán Duï: To counsel—To admonish. Khuynh Ñaûo: To overthrow—To subvert— Khuyeán Giôùi: Daïy laøm ñieàu thieän goïi laø To topple. “khuyeán,” ngaên caám laøm ñieàu aùc goïi laø “giôùi.” Khuynh Höôùng: Tendency—Trend. Giaùo phaùp cuûa Phaät ñaày ñuû hai moân Khuyeán Khuynh Höôùng Xaáu: Daushthulya (skt)— Giôùi (nhö chö aùc maïc taùc thuoäc veà Giôùi Moân, Evil tendency—Caùi taâm thöùc phaân bieät voán ñaõ coøn chuùng thieän phuïng haønh thuoäc veà Khuyeán bò khuynh höôùng xaáu hay taäp khí voán coù trong Moân)—Exhortation and prohibition; to exhort meâ laàm laán phaù töø thôøi voâ thæ—The and admonish; exhort to be good and forbid the discriminating consciousness that is found doing of evil. infested since beginningless time by the evil Khuyeán Hoùa: Khuyeán taán ngöôøi chuyeån tendency or habit-energyinherent in the hoùa—To exhort to conversion, to convert. delusion. Khuyeán Hoïc: To encourage learning. Khöù: To go away—To depart—To leave—To Khuyeán Khích: To

encourage—To remove—To dismiss. stimulate—To hearten. Khöù Lai: Ñi vaø ñeán—Go and Come. Khuyeán Leä: See Khuyeán khích. Khöù Lai Kim: Quaù khöù, vò lai vaø hieän taïi— Khuyeán Moân: Phaùp moân khuyeán taán con Past, future, present. ngöôøi laøm vieäc thieän, ñoái laïi vôùi "Giôùi Moân" Khöù Lai Thöïc Höõu Toâng: Moät trong möôøi (ngaên caám con ngöôøi laøm vieäc aùc)—The saùu toâng phaùi ngoaïi ñaïo chaáp raèng quaù khöù vò method of exhortation or persuation, in lai vaø hieän ñeàu laø thöïc höõu—One of the contrast with prohibition or command. sixteen heretical sects, which believed in the Khuyeán Phaùt: Khuyeán taán ai baét ñaàu soáng tu reality of past and future as well as present. theo Phaät—To exhort to start the the Buddhist Khöù Thöùc Xoa Ca La Ni: Siksakarani way. (skt)—Ñoät Kieát La. Khuyeán Taùn: To advise and to help. 1) Moät vò Baø La Moân treû coøn ñang toøng hoïc: Khuyeán Taán: To advise and to push. A young brahman studying with his Khuyeán Thieän: To encourage someone in preceptor. well-doing. 2) Moät chöông trong Luaät Taïng goïi laø "Thöùc Khuyeán Tu: To encourage everyone to Xoa" goàm 100 ñieàu luaät cho ngöôøi môùi cultivate the Way. xuaát gia tu hoïc: A section of the Vinaya

called Siksakarani consisting of 100 North Vietnam to do business to earn a regulations with reference to the conduct living. His father passed away when he of novices. was only ten years old. After that he left Khöû Ñoäc: To decontaminate. home and became a very famous monk at Khöû Tröø: To eliminate. that time. He thoroughly understood the Tripitaka. He went to Tung-Wu (now Khöôùc: Khöôùc töø—To reject—To decline. Central China) to expand the Buddha Khöôùc Nhaäp Sanh Töû: Töø boû cuoäc soáng ñi Dharma. He also translated many sutras trong sanh töû luaân hoài cuûa moät vò Boà Taùt—To from Sanskrit into Chinese such as the leave his perfect life to enter into the round of Infinite Life Sutra, the Anapanasati Sutra, births and deaths as a Bodhisattva does. etc. He passed away in around 280 A.D. Khöông: Caây göøng—Ginger. Khöu: Khöông Kieát La: Kankara (skt)—Con soá 1) Goø ñaát: A mound—A plot. lôùn—A high number. 2) Teân rieâng cuûa Ñöùc Khoång Phu Töû: Khöông Taêng Hoäi: Sanghavarman or Personal name of Confucius. Sanghapala (skt). Khöu Tónh: Moät caùi gieáng khoâ treân ñænh ñoài, 1) Khöông Taêng Hoäi laø teân cuûa moät nhaø sö bieåu tröng cho tuoåi giaø—A dry well on a hill ngöôøi Thieân Truùc, doøng doõi Taây Taïng, top, symbolical of old age. nhöng laïi coù moät vò sö khaùc cuõng teân Kleang: Teân moät ngoâi chuøa toïa laïc trong thò Khöông Taêng Hoäi, ngöôøi ñaõ dòch boä Kinh xaõ Soùc Traêng, tænh Soùc Traêng, Nam Vieät Nam. Voâ Löôïng Thoï taïi thaønh Laïc Döông vaøo Chuøa ñöôïc xaây caát töø naêm 1533 vaø ñöôïc truøng naêm 252 sau Taây Lòch—An Indian monk tu nhieàu laàn. Ngoâi chaùnh ñieän ñöôïc truøng tu supposed to be of Tibetan descent; but caùch ñaây 80 naêm. Ñaây laø moät trong nhöõng Sanghapala is described as the eldest son ngoâi chuøa coå noåi tieáng cuûa thò xaõ Soùc Traêng— of the prime minister of Soghdiana, and is Name of a temple, located in Soùc Traêng town, porbably a different person. Soùc Traêng province, South Vietnam. The Sanghavarman was the one who temple was built in 1533 and has been restored conducted translation of The Indefinite many times. The main hall was

restored 80 Life Sutra in Lo-Yang in 252 A.D. years ago. This is one of the most ancient 2) Khöông Taêng Hoäi, ngöôøi nöôùc Khöông famous temples of Soc Traêng town. Cö, cha meï sang ñaát Giao Chaâu laøm aên buoân baùn kieám soáng. Ngaøi moà coâi cha töø luùc môùi leân möôøi. Sau ñoù ngaøi xuaát gia vaø trôû thaønh moät nhaø sö noåi tieáng thôøi baáy giôø. Ngaøi thoâng hieåu Tam Taïng kinh ñieån.

L Ngaøi sang Ñoâng Ngoâ (baây giôø laø mieàn Trung nöôùc Taøu) ñeå hoaèng döông Phaät Phaùp. Ngaøi dòch nhieàu kinh ñieån töø chöõ Phaïn ra chöõ Haùn nhö Kinh Voâ Löôïng Thoï vaø Kinh An Ban Thuû YÙ, vaân vaân. Ngaøi thò tòch khoaûng naêm 280 sau Taây Lòch— La: Sanghapala, a native of Sogdiane, now 1) Löôùi baét chim: A net for catching birds. belongs to China. His parents came to 2) Saép xeáp theo thöù töï: To arrange in order.

a) Nam La: Lara, Lata, or Lada (skt)—in vò cao nhaát cuûa Tieåu Thöøa—Worthy, Gujarat. worshipful, an arhat, the saint, or perfect man b) Baéc La: Lara or Valabhi (skt)—On the of Hinayana. western coast of Gujarat. ** For more information, please see Arhat. 3) Chuûng töû “Voâ UÙy Thí”: The seed of giving La Haùn Ñöôøng: Arhats Hall. of “fearlessness.” La Haàu (sao): Rahu (skt)—La Hoä—La Hoã— 4) Baøn chuyeän: To chatter. Teân cuûa moät ngoâi sao che laáp maët trôøi maët La Baø: Lava (skt)—Laïp Phöôïc La Döï—Moät traêng gaây neân nhaät thöïc vaø nguyeät thöïc—khoaûng thôøi gian ngaén (60 saùt na baèng moät hôi Name of a star, or a spirit (demon) that is thôû, 10 hôi thôû baèng moät la baø)—A division of supposed to seize the sun and moon and thus time, an instant (60 ksanas are equivalent to a causes eclipses. breath, 10 breaths are equal to one lava). La Haàu A Tu La: Rahu-asura (skt)—La Haàu ** For more information, please see Saùt Na. La A Tu La—Moät loaïi A Tu La Vöông hay La Baø Na: Ravana (skt)—Vua cuûa xöù Tích ñaùnh nhau vôùi Trôøi Ñeá Thích ñeå tranh giaønh Lan tröôùc ñaây, cai trò loaøi la saùt, sau bò vaø che laáp aùnh saùng cuûa maët trôøi vaø maët traêng, Ramacandra cheá ngöï—King of Ceylon and gaây ra caûnh nhaät thöïc vaø nguyeät thöïc—The ruler of the Raksasas, overcome by asura who in fighting with Indra can seize sun Ramacandra. an moon, i.e. cause eclipses. La Bò Na: Ravana (skt)—Ñoøi hoûi— La Haàu La: Rahula (skt)—Coøn goïi laø La Demanding—Clamorous. Vaân, La Hoáng La, La Haàu, Haït La Ñoã La, Haø La Caø: To loiter—To loaf. La Hoã La, hay La Hoã La—Theo Giaùo Sö La Caàu: Laghu (skt)—AÙnh saùng—Light. Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, La Daï Na: Maudgalyayana (skt)—See Ma La Haàu La laø ñöùa con duy nhaát cuûa Ñöùc Phaät Ha Muïc Kieàn Lieân. vaø coâng chuùa Da Du Ñaø La. Ngöôøi ta noùi La Haàu La ôû trong thai meï ñeán 6 naêm, vaø ñöôïc haï La Duyeät: Rajagrha (skt)—La Vieät—La sanh trong ñeâm Ñöùc Phaät thaønh ñaïo (ngaøy 8 Duyeät Kyø Ca La—La Duyeät Yeát Leâ Heâ—La thaùng chaïp aâm lòch). Cha cuûa ngaøi khoâng thaáy Nha Ngaät Bí Tö—Kinh ñoâ Vöông Xaù cuûa xöù maët ngaøi cho ñeán khi ngaøi ñöôïc 6 tuoåi. Luùc Ma Kieät Ñaø, nôi toå chöùc Ñaïi Hoäi Keát Taäp môùi xuaát gia ngaøi theo Tieåu Thöøa, nhöng sau Kinh Ñieån ñaàu tieân—The capital of Magadha, khi nghe Ñöùc Phaät thuyeát toái thöôïng thöøa phaùp at the foot of the Grdhrakuta mountain, first trong phaùp hoäi Phaùp Hoa, ngaøi ñaõ theo Ñaïi metropolis of Buddhism and seat of the first Thöøa.

Ngaøi luoân taùi sanh laøm con lôùn cuûa caùc synod. vò Phaät. Coù choã cho raèng La Haàu La sanh ra ** For more information, please see Vöông Xaù tröôùc khi Ñöùc Phaät xuaát gia vaø sau naày trôû thaønh moät trong möôøi ñaïi ñeä töû cuûa Ñöùc La Duyeät Kyø Ca La: Rajagrha (skt)—See Phaät—According to Professor Soothill in The La Duyeät and Vöông Xaù. Dictionary of Chinese-English Buddhist Terms, La Duyeät Yeát Heâ: Rajagrha (skt)—See La Rahula was the only son of Sakyamuni and Duyeät and Vöông Xaù. Yasodhara. He is supposed to have been in La Ñaø Na: Ratna (skt)—Baûo vaät—Anything the womb for six years and born when his precious, a gem. father attained Buddhahood; also said to have La Haùn: Arhan, arhat (skt)—A La Haùn, quaû been born during an eclipse, and thus acquired

his name, though it is defined in other ways; La Ma AÁn Ñoä: Soâng La Ma phaùt nguoàn töø A his father did not see him till he was six years Phuù Haõn—Helmend, a river rising in old. He became a disciple of the Hinayana, but Afghanistan. is said to have become a Mahayanist when his La Ma Giaø: Nhaäp phaùp giôùi (phaåm Nhaäp father preached this final perfect doctrine, a Phaùp Giôùi cuûa Kinh Hoa Nghieâm)—Entering statement gainsaid by his being recognized as the realm of the law. founder of the Vaibhasika school. He is to be La Maéng: To rebuke—To scold. reborn as the eldest son of every Buddha, La Moân: See Brahmana in Sanskrit/Pali-hence is sometimes called the son of Ananda. Vietnamese Section. Another source said that Rahula was born before the Buddha’s renunciation of the world. La Ngaï: Raga (skt)—Tham duïc—Desire— Later he became one of the ten great disciples Covetousness. of the Buddha. La Ngaät Saùi: Laksana (skt)—Töôùng traïng ** For more information, please see Rahula in cuûa söï vaät—A distinguishing mark, sign, or English-Vietnamese Section, Rahula in characteristic. Sanskrit/Pali-Vietnamese Section, and Xuaát La Nha Ngaät Bí Tö: Rajagrha (skt)—See La Gia in Vietnamese-English Section. Duyeät and Vöông Xaù. La Haàu La A Tu La: Rahu-asura (skt)—See La Nhaõ: Raja (skt)—Quoác vöông—A king. La Haàu A Tu La. La OÙ: To jeer—To boo. La Haàu La Ña: Rahulata (skt)—La Haàu La La Quí: Tröôûng laõo La Quí (852-936)— Ña cuûa thaønh Kapila, laø vò toå thöù 15, ngöôøi ñaõ Senior Venerable La Quí (852-936)—Tröôûng töï di chuyeån moät caùch kyø dieäu ñeán vöông quoác laõo La Quí sanh naêm 852 taïi An Chaân, Baéc Sravasti, nôi ñoù ngaøi ñaõ thaáy boùng naêm vò Phaät Vieät, phaùp töû ñôøi thöù möôøi doøng Tyø Ni Ña Löu treân ñænh Hiranyavati—Rahulata of Kapila, the Chi. Sö queâ ôû An Chaâu. Thuôû nhoû sö ñi du sixteenth patriarch, who miraculously phöông tìm thaày hoïc thieàn. Sau sö gaëp Thieàn transported himself to the kingdom of Sravasti, Sö Thoâng Thieän vaø trôû thaønh moät trong nhöõng where he saw on the Hiranyavati the shadow ñeä töû noåi tieáng cuûa thieàn sö Thoâng Thieän taïi of five Buddhas. chuøa Thieàn Chuùng. Sau khi Thaày thò tòch, sö La Hoã: Rahu (skt)—See La Haàu. dôøi veà chuøa Song Laâm ôû Thieân Ñöùc tieáp tuïc La Hoä: Rahu (skt)—See La Haàu. hoaèng hoùa ñeán khi thò tòch vaøo naêm 936 sau La Hoáng La: Rahula (skt)—See La Haàu La. Taây Lòch—Senior Venerable La Quí was born in 852 in An Chaân, North Vietnam, the the La Khaát Saùi: See La Ngaät Saùi. Dharma heir of the tenth lineage of the La Ma: Rama

(skt). Vinitaruci Sect, a Vietnamese monk from An 1) Hyû hay hyû laïc: Delightful—Joyful. Chaân. He wandered to seek good and famous 2) Teân cuûa moät loaøi caây nhoû: Name of a zen masters since he was young. Later he met grove. Zen master Thoâng Thieän at Thieàn Chuùng Temple and became one of his most outstanding disciples. After his master passed

away, he moved to stay at Song Laâm Temple Vietnamese Section. in Phuø Ninh, Thieân Ñöùc to expand Buddhism La Theä: Rajni (skt)—Hoaøng haâu00AÏ queen—until he died in 936 A.D. A princess—See La Nhaõ. La Saùt: Rakshas or Raksasa (skt). La Vaân: Rahula (skt)—See La Haàu La. 1) Ma quyû troâng khieáp ñaûm, coù thaân hình ñen ngoøm, toùc ñoû, maét xanh. La saùt noåi tieáng La Vieät: Rajagrha (skt)—See La Duyeät and saùt haïi saùt haïi con ngöôøi—A terrifying Vöông Xaù. ghost or demon with black body, red hair, La Xa: Raja (skt)—Quoác vöông—King. and green eyes. Rakshas are reputed to be La Y: Tieát La Y—Y phuïc cuûa ngöôøi tu khoå devoured of humans. haïnh nôi röøng nuùi—Coarse garments worn by 2) Theo Giaùo Sö Soothill trong Trung Anh ascetics. Phaät Hoïc Töø Ñieån—According to Professor Soothill in The Dictionary of Laù Sen: Lotus leaf. Chinese-English Buddhist Terms: Laû Taû: Incoherent. a) La Saùt laø teân chæ chung caùc loaøi aùc quyû Laï Kyø: Strange—Unusual—Extraordinary hung baïo; coù luùc keùm hôn Daï Xoa, coù luùc Laïc: töông töï—Raksasa means harm, injury, 1) Dadhi (skt)—Chaát tinh cheá ra töø söõa boø maglinant spirits, demons; sometimes (Thanh Vaên ví nhö söõa, Duyeân Giaùc ví considered inferior to Yaksas, sometimes nhö Laïc)—A thick, sour milk which is similar. highly esteemed as a food and as a b) La Saùt laø teân cuûa moät daân toäc man rôï thôøi remedy or preventive. coå ôû AÁn Ñoä: A barbarian race of ancient 2) Vui veû: Joy—Joyful—Glad—Rejoice. India. 3) AÂm nhaïc taïo nieàm vui: Music that causes La Saùt La: Aksara (skt)—Chöõ—A syllable, joy. word, letter. 4) Ruïng: Falling—To fall—To drop—To La Saùt Nöõ: Raksasi (skt)—La Saùt Tö—La descend. Xoa Tö—Loaïi nöõ quyû. Ñaûo Tích Lan tröôùc kia 5) Sukha (p): Happiness—Theo A Tyø Ñaït laø nôi truù nguï cuûa 500 La Saùt Nöõ—Female Ma Luaän (Vi Dieäu Phaùp), laïc laø moät yeáu demons. Lanka in Ceylon was the abode of toá thieàn na coù nghóa laø an laïc hay haïnh 500 female demons. phuùc yeân tónh. “Sukha” ñoàng nghóa vôùi La Saùt Quoác: Moät hoøn ñaûo trong AÁn Ñoä “Somanassa.” Ñaây laø traïng thaùi thích thuù Döông, ngöôøi ta noùi laø ñaûo Tích Lan—An khoâng lieân quan ñeán laïc thuù vaät chaát. island in the Indian Ocean, supposed to be “Sukha” naày chính laø haäu quaû cuûa söï töø boû Ceylon. thuù vui vaät chaát. Duø nghóa cuûa “Phæ” vaø “Laïc” lieân heä maät thieát vôùi nhau, chuùng La Saùt Ta: La Saùt Nam—A male deomn—vaãn khaùc bieät nhau, “phæ” thuoäc veà haønh See La Saùt. uaån (taïo cho haønh giaû traïng thaùi caûm nghe La Saùt Thieân: Vò Trôøi kieåm soaùt heát thaûy caùc höùng thuù trong ñeà muïc), coøn “Laïc” laø La Saùt, traán giöõ goùc taây nam—The deva caûm giaùc giuùp cho haønh giaû thoûa thích controlling these demons, who has his abode in höôûng thoï ñeà muïc. Phæ ñöôïc so saùnh vôùi the southwest corner of the heaven. moät khaùch löõ haønh ñi trong sa maïc meät La Saùt Tö: See La Saùt and La Saùt Nöõ. moûi thaáy xa xa coù moät oác ñaûo (traïng thaùi La Thaäp: See

Kumarajiva in Sanskrit/Pali- vui möøng tröôùc khi thaät söï thoï höôûng). Khi

ñeán taän oác ñaûo taém röûa vaø uoáng nöôùc thoûa nirmanarati (skt)—Tu Nieát Maät Ñaø—Dieäu Laïc thích laø “Laïc.” Laïc giuùp ta ñoái ñaàu vôùi Hoùa Thieân—Hoùa Töï Taïi Thieân—Laïc Hoùa nhöõng trieàn caùi traïo cöû vaø lo aâu trong Thieân—Coõi trôøi thöù naêm trong saùu coõi trôøi duïc thieàn na—According to the Abhidharma, giôùi, nôi caùc vò trôøi baèng thaàn thoâng töï taïi bieán “Sukha” is a jhana factor meaning ra nhöõng nieàm vui tuyeät dieäu vaø vui thích vôùi pleasant mental feeling. It is identical with nhöõng nieàm vui aáy—The fifth of the six desire “joy” or “bliss.” Sukha is identical with heavens, where every form of joy is attainable Somanassa, joy, and not with the sukha of at will. pleasant bodily feeling that accompanies Laïc Ca: Naraka (skt)—Teân goïi baèng tieáng wholesome-resultant body-consciousness. Phaïn cuûa Ñòa Nguïc—See Ñòa Nguïc. This “Sukha” rendered as bliss, is born Laïc Caøn Thaùt Baø: Gandharvas (skt)— detachment from sensual pleausres; it is Indra’s musicians—See Gandharva in therefore explained as unworldly or Sanskrit/Pali-Vietnamese Section. spiritual happiness (niramisasukha). Laïc Caûnh: Paradise. Though “Piti” and “Sukha” are closely Laïc Caên: Nhöõng caên cuûa laïc thuù—The connected, they are distinguished in that organs of pleasure (eyes, ears, nose, tongue, “Piti” is a conative factor belonging to the body)—See Nguõ Caên. aggregate of mental formations, while “Sukha” is a feeling belong to the Laïc Duïc: Ham muoán duïc laïc traàn theá— aggregate of feeling. “Piti” is compared to Desire for the pleasant or pleasure. the delight a weary traveler would Laïc Döông: Ñeá ñoâ cuûa Trung Quoác—Lo- experience when coming across an oasis, Yang, the ancient capital of China. “Sukha” to his pleasure after bathing and Laïc Ñoä: Quoác ñoä vui veû—A happy land. drinking. “Sukha” helps us encountering Laïc Ñöôøng: To lose one’s way—To go the hindrances of restlessness and worry. astray—To stray. Laïc AÂm: The sound of music. Laïc Haäu: Old fashioned. Laïc AÂm Thuï: Nhöõng caây treân coõi nöôùc Cöïc Laïc Loûng: Stray—Lost. Laïc cuûa Ñöùc Phaät A Di Ñaø, troåi nhaïc trong côn Laïc Loái: To go astray—To stray. gioù thoaûng—The trees in Amitabha’s paradise Laïc Nghieäp: To enjoy one’s work. which give forth music to the breeze. Laïc Phaùp: Söï an laïc cuûa Phaät phaùp—Delight Laïc Ba La Maät: Moät trong boán ñöùc trong in Buddha-truth or the religion. Phaät giaùo. Laïc Ba La Maät laø nieàm vui vónh Laïc Phaùt: Caét toùc xuaát gia tu haønh—To haèng nôi nieát baøn tònh tòch, nieàm vui khoâng truï shave or cut off the hair of the head, and vaøo nôi töôùng cuûa thaân taâm—One of the four become a monk. nirvana virtues in Buddhism. The paramita of joy is an eternal joy of the nirvana. Laïc Phaùt Nhieãm Y: Caét toùc nhuoäm aùo ñeå ** For more information, please see Töù Ñöùc. trôû thaønh nhaø tu (nhuoäm xaùm maøu traéng maø ngöôøi AÁn thöôøng maëc nhö quaàn aùo bình Laïc Bang: thöôøng)—To shave the head and dye the 1) Ñaát nöôùc yeân vui: The joyful country. 2) Theá giôùi Taây Phöông Cöïc Laïc: The paradise of the West. Laïc Bieán Hoùa Thieân: Sunirmita or

clothing, i.e. to dye grey the normal white Laïc Truù Töù Thieàn: Pleasant abiding in the Indian garments; to become a monk. four jhanas—See Töù Thieàn. Laïc Quaû:

Quaû an laïc cuûa Nieát Baøn, xa lìa Laïc Tröôùc: Tham ñaém chaáp tröôùc vaøo duïc moïi sinh dieät—Joyful fruit—Nirvana. laïc cuûa cuoäc soáng hieän töôïng—The bind of Laïc Quan: Optimism. pleasure binding to the phenomenal life. Laïc Quyeân: To subscribe—Offertory— Laïc Vaøo Taø Kieán Vaø Khoâng Hieåu YÙ Subscription—Collection. Kinh: To go astray and to miss the intent of Laïc Thanh Tònh Taâm: Blissful pure mind. the sutras. Laïc Thaàn: Deva musicians—See Laïc Caøn Laïc Vò: Vò bô chua, moät trong naêm vò cuûa söõa Thaùt Baø in Vietnamese-English Section, and vaø phoù saûn cuûa noù. Toâng Thieân Thai so saùnh Gandharva in sanskrit/Pali-Vietnamese noù vôùi thôøi kyø thöù hai cuûa giaùo thuyeát Tieåu Section. Thöøa—Sour, one of the five tastes. T'ien-T'ai Laïc Thí: compared the second period of the Hinayana 1) Ngöôøi boá thí vôùi traøn ñaày nieàm vui: Joyful with this. giver. **For more information, please see Thieân 2) Teân Tröôûng Giaû Tu Ñaït hay Caáp Coâ Ñoäc: Thai Nguõ Thôøi Baùt Giaùo. Joyful giver, name of Sudatta or Laïc Xoa: Laksa (skt)—Laïc Sa—Möôøi vaïn— Anathapindika. One hundred thousand. Laïc Thieân: Deva musicians—See Laïc Caøn Lai: Agama (skt). Thaùt Baø. 1) Ñeán: Coming. Laïc Thoï: Khi nhaän laõnh caûnh thuaän tình thì 2) Töông Lai: Future. thaân taâm vui veû—The sensation or perception Lai Ngheânh: Nhöõng ngöôøi tin vaø haønh trì of pleasure. theo Phaät, khi laâm chung seõ ñöôïc chö Phaät vaø Laïc Thuù: Pleasures. chö Boà Taùt töø coõi Cöïc laïc ñeán ñoùn veà Tònh Laïc Thuyeát: Vui veû thuyeát phaùp khoâng bieát Ñoä—The coming of Buddhas to meet the chaùn, thuyeát moät caùch voâ ngaïi ñuùng nghóa dying believer and bid welcome to the Pure ñuùng chöõ, laø moät trong töù voâ ngaïi—Pleasure in Land. speaking—Pleasant speech—Joy in preaching Lai Ngheânh Tam Phaät: Coù ba vò Phaät lai or telling the way of salvation; joy in that ngheânh—The three special welcomers: which is preached. It is also called Pratibhana, 1) A Di Ñaø: Amitabha. bold and iluminating discourse, or freedom in 2) Quaùn AÂm: Avalokitesvara. expounding the truth with correct meaning and 3) Theá Chí: Mahasthamaprapta. appropriate words, one of the four Lai Ngheânh Tam Toân: See Lai Ngheânh pratisamvids. Tam Phaät. ** For more information, please see Töù Voâ Lai Quaû: Quaû baùo vaø ñieàu kieän trong kieáp lai Ngaïi. sanh ñöôïc xem nhö laø haäu quaû cuûa hieän taïi— Laïc Thuyeát Bieän Taøi: See Laïc Thuyeát and The fruit or condition of the next rebirth, Töù Voâ Ngaïi. regarded as the result of the present. Laïc Traùm: Keû löøa ñaûo ñöôïc ví nhö loaøi saâu Lai Sanh: Kieáp taùi sanh hay kieáp sau— boï—A humbug—Trickster—Impostor— Future rebirth—The future life. Deceiver. Lai Theá: Kieáp taùi sanh trong töông lai—

Future world or rebirth. Laøm: To do. Lai ÖÙng: Ñeán theo lôøi caâu nguyeän—To come 1) Laøm AÙc: To do evil. in response to an invitation—To answer prayer 2) Laøm AÅu: To do something in a careless by a miracle. way. Lai Vaõng: Coming and going. 3) Laøm Baïn: To make friends. Laïi: YÛ laïi—To rely upon—To depend upon— 4) Laøm Baäy: To do silly things. To throw the burden on. 5) Laøm Beá Taéc: To obstruct-To block. Laïi Da: Alaya (skt)—See A Laïi Da Thöùc in 6) Laøm Bieáng: To idle—To loaf—To be Vietnamese-English Section. lazy. Laïi Tra Hoøa La: Rastrapala (skt). 7) Laøm Boä: To pretend—To assume—To 1) Vò vua baûo veä vöông quoác: Protector of a

feign to do something. kingdom,a king. 8) Laøm Bôùt Ñau: Soothing—To make less 2) Teân cuûa moät vò Taêng noåi tieáng ñöôïc Phaät painful. noùi ñeán trong Kinh A Haøm (ngaøi xuaát gia 9) Laøm Bôùt Sôï: To still someone's fear. theo Phaät, sau ñoù trôû veà thuyeát phaùp cöùu 10) Laøm Caøn: To do without thought of the ñoä meï cha): Name of a noted monk whom possible results. the Buddha mentioned in the Agama Sutra 11) Laøm Cao: To get on one's high horse. (he left home to follow the Buddha, then went back to preach to save his parents) 12) Laøm Cho Ai Can Ñaûm: To help give courage to someone. Lam: 1) Dö thöøa—Excess—Overflowing. 13) Laøm Chung: To collaborate—To work together with someone. 2) Maøu lam: Maøu chaøm—Blue—Indigo. 3) Söông nuùi: Mountain mist or vapour. 14) Laøm Chöùng: To witness—To be the witness. Lam Ba: Lampaka (skt)—Quaän Lam Ba, ôû veà phía baéc AÁn Ñoä—The district of Lamghan, 15) Laøm Duyeân: To give oneself airs and northern India. graces. Lam Baø: Teân cuûa moät loaøi La Saùt Nöõ—Name 16) Laøm Ñeïp: To beautify. of a raksasi. 17) Laøm Gan: To throw off one's shyness. Lam Boät La: Lambura or Lambhara (skt)— 18) Laøm Giaøu: To enrich oneself. Ngoïn nuùi naèm veà phía baéc Kabul—A 19) Laøm Giuøm: To render—To do someone a mountain north of Kabul. service. Lam Ma: Rama or Ramagrama (skt)—Moät 20) Laøm Giuùp: To give someone a hand. vöông quoác vaø thaønh phoá coå naèm veà phía baéc 21) Laøm Göông: To set an example for. AÁn Ñoä, giöõa thaønh Ca Tyø La Veä vaø Caâu Thi 22) Laøm Haïi: To harm. Na—An ancient kingdom and city Northern 23) Laøm Khoù: To make difficulties. India between Kapilavastu and Kusinagara. 24) Laøm Khoå: To torture. Lam Phong: Vairambhavata (skt)—Côn baõo 25) Laøm Khoân: To act as a wise man. döõ—A hostile or fierce storm. 26) Laøm Khoâng: To work for nothing return. Lam Tyø Ni: See Laâm Tyø Ni. 27) Laøm Laønh: Lam Vuõ: Sangharama (skt)—Chuøa—a) To make it up with someone. Monastery—Monastery-buildings. b) To perform good (wholesome) deeds.

28) Laøm Laáy Coù: To do something as a 55) Laøm Roän: To disturb—To trouble. matter of form (for form's sake). 56) Laøm Tan: To dispel—To cause to 29) Laøm Leùn: To do something on the sly. disappear. 30) Laøm Leã: To celebrate—To start a 57) Laøm Taéc Ngheõn: To obstruct—To ceremony. block. 31) Laøm Lô: To pretend not to know or see. 58) Laøm Thaêng Baèng: To stabilize. 32) Laøm Luaät: To make laws. 59) Laøm Thaát Kinh: To terrify. 33) Laøm Mai: To arrange marriage. 60) Laøm Theo: To emulate. 34) Laøm Maát: To lose. 61) Laøm Thinh: To hold one's tongue—To 35) Laøm Meâ: To bewitch—To fascinate. keep silent—To be silent. 36) Laøm Mích Loøng: To hurt someone's 62) Laøm Thòt: To kill animals for food. feeling. 63) Laøm Tieàn: To blackmail. 37) Laøm Moät Mình: To do by oneself. 64) Laøm Tænh: To keep a straight face 38) Laøm Ngaõ Loøng: To discourage—To (prevent oneself from laughing). dishearten. 65) Laøm Trôû Ngaïi: To obstruct—To hinder. 39) Laøm Nghieâm: To keep a straight face. 66) Laøm Trung Gian: To mediate—To 40) Laøm Ngô: To take no notice of one's intermediate. wrong doing. 67) Laøm Vieäc Xaây Döïng: To perform 41) Laøm Ngöôïc: To do things in the wrong constructive works (good deeds). order—To start at the wrong end. 68) Laøm Voäi: To something in a hurry. 42) Laøm Ngöôøi: To behave

like a human Laøm Chaûy Maùu Thaân Phaät: To shed a being—To be a man. Buddha's blood (one of the five grave sins). 43) Laøm Ngöôøi Chính Ñaùng: To be a Laøm Chuû Taâm Mình: To gain control of righteous person. one's own mind. 44) Laøm Ngöôøi Toát: To be a good person. Laøm Coâng Ñöùc: To perform merit. 45) Laøm Nheï Ñi: To alleviate. Laøm Ñöôøng: To make or build a road—Trì 46) Laøm Nhuïc: To insult—To affront—To Ñòa Boà Taùt (Road-Building Bodhisattva). humiliate. Laøm Khoâng Caàu Phöôùc: Deeds of no 47) Laøm Nhuïc Ai: To humiliate someone— merit. To cause someone to feel ashamed or look Laøm Laønh Laùnh Döõ: To perform good foolish in front of other people. deeds and avoid bad deeds (transgressions). 48) Laøm OÂ Danh: To besmirch one's name. Laøm Phaät: To become a Buddha. 49) Laøm OÂ Nhieãm: To pollute. Laøm Phaät Söï: To perform Buddhist or 50) Laøm OÀn: To make noise. dharma works. 51) Laøm Phaùch: To on airs. Laøm Phuùc: To do good—To give alms—To 52) Laøm Phaûi: To do right. give charity. 53) Laøm Phieàn: To disturb—To trouble—To Laøm Thò Giaû: Laøm ngöôøi haàu haï vaø giuùp ñôû annoy. coâng vieäc haèng ngaøy cho moät vò Taêng—To 54) Laøm Quen: To make acquaintance with become an attendant to a monk and help him someone. with his daily chores.

Laøm Vieäc Phöôùc Thieän: To practice 1) Choù soùi—A wolf. charity. 2) Döõ daèn: Fierce. Laøm Voâ Bieân Phaät Söï: To accomplish Lang Tích Sôn: Teân khaùc cuûa Keâ Tuùc Sôn countless Buddha deeds. (nôi Ngaøi Ma Ha Ca Dieáp nhaäp ñònh)—Wolf Laûm Nhaûm: To mumble. track hill, another name for Cock-Leg Hill. Laõm: Laûng Traùnh: To evade. 1) Nhìn: Thöôûng laõm—To view—To look at. Laõng Maïn: Romantic. 2) OÂm vaøo loøng: To hold in the arms—To Laõng Phí: To fritter away embrace. Laõng Tai: The ears have lost their acuity. Laïm Duïng: To abuse—Abused: Bò laïm duïng. Lanh Lôïi: Clever. Lan: Lanh Trí: Quick mind—Quick wits. 1) Haøng raøo—A rail—Handrail. Laùnh Maët: To hide away from someone 2) Hoa Lan: The epidendrum—Orchid— Laùnh Naïn: To shun danger. Scented—Refined. Laùnh Xa: To shun—To keep away. Lan Boàn Hoäi: Ullambana, or Lambana, or Laønh: Avalamba (skt)—See Vu Lan Boàn in 1) To heal up a wound—Intact—Unbroken—Vietnamese-English Section, and Ullambana Untorn. in Sanskrit/Pali-Vietnamese Section. 2) Good—Wholesome. Lan Cuùc: Laønh Döõ: Good and bad. 1) Hoa lan vaø hoa cuùc—Orchid and chrysanthemum. Laønh Laïnh: A little chilly. 2) Lan muøa Xuaân vaø cuùc muøa Thu (thöù naøo Laønh Maïnh: Healthy—Sound muøa aáy): Orchid in spring and Laønh Thay!: Good deed! chrysanthemum in autumn. Laõnh: Laïnh—Cold. 3) Töôïng tröng cho söï ñeïp ñeõ: Emblems of Laõnh Ñaïm: Indifferent—Cold—Apathy— beauty. Chilliness. Lan Höông: Orchid fragrance. Laõnh Ñaïo: To guide—To conduct—To lead. Lan Nhaõ: Teân taét cuûa A Lan Nhaõ hay Vieän tu Laõnh Giaûi: To understand clearly. khoå haïnh (choã vaéng veû, thanh tònh, an nhaøn, vaø Laõnh Giaùo: To receive instructions. tónh mòch)—Hermitage—Monastery. Laõnh Haø: Sita (skt)—The cold river. Lan Xa: Moät ñaëc ngöõ cuûa Moâng Coå hay Thoå Laõnh Hoäi: To understand—To Nhó Kyø aùm chæ söï taùn thaùn—A Mongol or comprehend—To digest. Turkish word implying praise. Laõnh Noaõn: Laïnh vaø aám—Cold and warm Laõn: Löôøi

bieáng—Lazy—Negligent— Disinclined. Laõnh Noaõn Töï Tri: AÁm laïnh töï bieát (thieàn ñònh töï bieát chöù khoâng ai bieát duøm)—Only you Laõn Ñoïa: See Laõn. yourself know cold and warm, i.e. only you Laïn: Laáp-laùnh—Glittering. know the progress of meditation. Laïn Ngö: Laõnh Quang Thaàn: Sitamarici—The spirits 1) Caù coù maøu laáp laùnh—Iridescent fish. with cool rays. 2) Caù hö, meàm nhuõn: Rotten and soft fish. Laõnh Thoï: To receive—To accept. Lang:

Laõnh Vöïc: Domain. religion founded by Lao Tzu several thousand Laïnh Luøng: Chilly—Cold. years ago. This religion based on Tao or way of nature. Taoist practitioners traditionally Laïnh Nhö Caét: Very cold. strive for immortality, which in Buddhism is a Lao: Lao nhoïc—Toil—Labour. classic example of deluded attachment to the Lao Ñao: Unsteady—Unstable. body and the mind. Lao Keát: Traàn lao vaø kieát söû ñeàu laø nhöõng ** For more information, please see Laõo Töû. teân khaùc cuûa phieàn naõo—The troublers, or Laõo Hoà: Teân ngöôøi bình daân goïi Ñöùc Phaät—passions, those which hold one in bondage. Old Hun, a nickname for the Buddha. Lao Khoå: Hard and miserable. Laõo Töû: Lao Löõ: Ngöôøi ñoàng haønh gaây nhieàu trôû ngaïi, 1) Jaramarana (skt)—Decreptitude and yù noùi duïc voïng (luùc naøo cuõng ôû beân mình vaø death. gaây trôû ngaïi cho chính mình)—Troublesome 2) Moät trong thaäp nhò nhôn duyeân, laø moät companions, e.g. the passions. giaùo lyù quan troïng trong Phaät giaùo, laõo töû Lao Oaùn: Noãi oaùn haän cuûa lao nhoïc, hay lao laø saûn phaåm taát nhieân cuûa söï thaønh thuïc nhoïc vaø oaùn haän ñeàu laø nhöõng teân khaùc cuûa (chín muøi) cuûa nguõ uaån: One of the twelve phieàn naõo—The annoyance or hatred of nidanas, a primary dogma of Buddhism labour, or trouble, or the passions, or demons. that decreptitude and death are the natural Lao Saàu: Sorrowful—Dismal—Sad. products of the maturity of the five Laùo Leáu: Careless—Impertinent. skandhas. Laùo Xöôïc: Insolent—Impertinent 3) Lao-Tzu—Maëc duø ngöôøi ta thöôøng xem Laõo Töû laø moät hieàn trieát vó ñaïi nhaát cuûa Laûo Ñaûo: To stagger—To totter. Trung Quoác, song ít ai bieát veà cuoäc ñôøi Laõo: Jara (skt)—Old—Aging—Old age— Laõo Töû. Ngöôøi ta noùi raèng oâng sanh vaøo Decay. khoaûng naêm 604 tröôùc Taây Lòch vaø laø taùc Laõo AÁu: Old and young. giaû cuûa boä Ñaïo Ñöùc Kinh, töùc laø Thaùnh Laõo Baø: Kinh cuûa Ñaïo Giaùo, toân giaùo phaùt xuaát töø 1) Moät baø giaø: An old woman. boä saùch noùi treân. Ñaïo ñöôïc ñònh nghóa nhö 2) Laõo Phu Nhaân: My wife. laø neàn taûng cuûa toaøn boä cuoäc sinh toàn, hay Laõo Bònh: Sickness of old age. laø naêng löïc cuûa vuõ truï—Though Lao-Tzu Laõo Coå Truy: Laõo Coå Chuøy. is commonly regarded as one of China’s 1) Con cuù giaø—An old owl. greatest sages, little is known about his 2) Thieàn sö coù kinh nghieäm giaûng ñaïo saéc actual life. He is said to have been born in beùn (moät töø toân xöng): An experienced about 604 B.C. and to be the author of the and incisive teacher. Tao-Teh-Ching (The way and Its Power), Laõo Giaùo: Ñaïo Laõo Trung quoác, ñöôïc Laõo Töû which is the bible of Taoism, as the saùng laäp vaøi ngaøn naêm tröôùc ñaây. Toân giaùo religion which grew up around the above naày döïa vaøo Ñaïo hay con ñöôøng thieân nhieân. mentioned book. The Tao has been Nhöõng ngöôøi theo Laõo giaùo duïng coâng tu haønh defined as the ground of all

existence, or baát töû tröôøng sinh, maø theo nhöõng thí duï coå as the power of the universe. ñieån Phaät giaùo laø loaïi töø nhöõng luyeán aùi ueá ** For more information, please see tröôïc trong thaân taâm—Taoism—Chinese Laõo Giaùo.

Laïp: Laïp Thöù: Thöù töï tuoåi hay Phaùp Laïp cuûa chö 1) Thòt khoâ: Dried flesh. Taêng Ni—In order of years of ordination of 2) Saùp: Wax. monks and nuns. 3) Cuoái muøa an cö kieát haï haèng naêm: The Lao: Lao nguïc—A gaol—Pen—Secure. end of the annual summer retreat. Laït Loøng: Moved—Touched. 4) Cuoái naêm: The end of the year Laït Ma: Lama (skt)—See Dalai-Lama in 5) Saên baén: To hunt. Sanskrit/Pali-Vietnamese Section. 6) Thaùng 12 (chaïp) cuûa naêm aâm lòch—The Laït Ma Giaùo: Lama (tib)—Laït Ma Giaùo twelfth lunar month of the year. phaàn lôùn tìm thaáy ôû Taây Taïng, Moâng Coå, vaø 7) Tuoåi haï cuûa Taêng Ni: A monastic year for moät vaøi nöôùc nhoû ôû vuøng Hy Maõ Laïp Sôn. Taïi monks and nuns. Taây Taïng coù hai tröôøng phaùi, cöïu phaùi maëc aùo ** For more information, please see Haï Laïp, ñoû, vaø taân phaùi maëc aùo vaøng do ngaøi Toâng and Phaùp Laïp in Vietnamese-English Khaùch Ba saùng laäp vaøo theá kyû thöù 15. Nhöõng Section. vò laõnh tuï hai toâng phaùi naày laø Ñaït Lai Laït Ma Laïp AÁn: vaø Ban Thieàn Laït Ma—The Lamaistic form of 1) Daùn hay nieâm laïi baèng saùp: To seal with Buddhism found chiefly in Tibet, and wax. Mongolia, and the smaller Himalayan States. 2) Daáu aán baèng saùp: A wax seal. In Tibet it is divided into two schools, the older Laïp Baùt: Ngaøy hoäi thaønh ñaïo, ngaøy moàng one wearing red robes, the later, which was taùm thaùng chaïp, ngaøy Phaät Thích Ca thaønh founded by Tson-Kha-Pa in the fifteenth ñaïo—The 8th day of the last month (twelfth century, wearing yellow; its chiefs are the month), the day of the Buddha's Dalai Lama and the Panchen Lama, enlightenment. respectively—See Dalai-lama in Sanskrit/Pali- Laïp Phaï: Lava (skt)—Moät khoaûng thôøi gian Vietnamese Section. ngaén, moät phaàn 900 cuûa ngaøy vaø ñeâm hay moät Laùu Caù: Cunning—sharp. phuùt 36 giaây—A brief time; the 900th part of a Laïy: To bow down (prostrate—kowtow) day and night, or one minute thirty-six seconds. before someone. Laïp Phaït Ni: See Laâm Tyø Ni in Vietnamese- Laïy Phaät: To pray to Buddha. English Section, and Lumbini in Sanskrit/Pali- Laïy Trôøi: To pray to god. Vietnamese Section. Laëc: Söùc maïnh—A force. Laïp Phaät: Ngaøy raèm thaùng baûy laøm leã cuùng Phaät vaøo cuoái khoùa haï, cuõng laø ngaøy leã Vu Laëc Ñaøm Vaên Chuaån: See Vaên Chuaån Laëc Lan Boàn—The offerings to Buddha after the Ñaøm. summer retreat, maintained on the 15th day of Laëc Na Ma Ñeà: Ratnamati (skt)—Coøn goïi laø the seventh month; also All-Souls Day. Laëc Na Baø Ñeà, dòch laø Baûo Y, moät vò Taêng Laïp Sö: Ngöôøi thôï saên, ñöôïc ví vôùi ngöôøi giaû ngöôøi mieàn trung nöôùc Thieân Truùc, vaøo trang, laïi cuõng ñöôïc ví vôùi nhaø sö maëc aùo Taêng khoaûng naêm 500 sau Taây Lòch, ngöôøi ñaõ dòch maø phaù giôùi (tuy beà ngoaøi maëc aùo caø sa, maø ba boä kinh—A monk from Central India, trong loøng saùt sanh haïi vaät nhö ngöôøi thôï saên around 500 A.D., who translated three works. vaäy)—A hunter, i.e. a disguised person, a Laëc Sa: Laksa (skt)—Maøu ñoû thaúm—A monk who wears the robe but breaks the reddish colour. commandments. Laëc Sa Baø: Rsabha (skt)—Ñöôïc dieãn taû nhö

moät trong ba vò tieân ngoaïi ñaïo trong xöù Thieân Laëng Leõ: Samin (skt)—Tranquil. Truùc, tröôùc thôøi Phaät Thích Ca. Laëc Sa Baø dòch Laëng Ngaét: Dead silence. nghóa laø loõa theå khoå haïnh Ni Kieàn Töû— Laép Baép: To mumble. Described as one of the three famous rsi, Laâm: before the days of sakyamuni, of the 1) Ñeán hay tôùi gaàn: To approach—To be Nirgrantha type of naked ascetics about to. Laém Khi: Many times. 2) Khu röøng—A wood or grove. Laém Moàm: Talkative. 3) Töôùi nöôùc: To drip—To sprinkle—To Laém Phen: See Laém khi. soak. Laém Tieàn: To have a great deal of money. Laâm Beänh: To fall ill. Laên Ñuøng Ra: To collapse—To fall Laâm Bieán: Khi Ñöùc Phaät nhaäp Nieát Baøn, saéc suddenly. caây trong röøng Ta La bieán thaønh maøu traéng— Laên Loùc: To experience the hard way The trees of the wood turned white when the (hardships). Buddha died. Laën Loäi: To go through a lot of trouble—To Laâm Chung: Saép cheát—To be about to die— go up hill and down hill. In the hour of death—Approach the end— Laën Nguïp Trong Bieån Ñôøi Sanh Töû: To Dying. be sinking in the ocean of life and death Laâm Ñaèng: Thöùc aên cuûa ngöôøi kieáp sô (sufferings). (khoâng coù thöù gì khaùc ngoaøi loaïi caây trong Laêng: Laêng mieáu hay laêng taåm—A mound— röøng “Laâm Ñaèng”)—Vegetable food, used by A tomb. men at the beginning of a kalpa. Laêng Giaø: Lanka (skt). Laâm Haõn: 1) Moät ñænh nuùi naèm veà phía ñoâng nam ñaûo 1) Ñoå moà hoâi: Dripping sweat. Tích Lan, baây giôø goïi laø ñænh A Ñam (veà 2) Ñoå nöôùc leân mình ñeå röûa saïch moà hoâi: To phía ñoâng nam Sö Töû quoác coù moät ngoïn sprinkle or pour water on the body to nuùi teân Laêng Giaø, hang nuùi hieåm trôû, quyû cleanse sweat. thaàn thöôøng ñeán chôi, Ñöùc Phaät xöa ñaõ Laâm Ly: Moving. töøng ñeán ñaây giaûng kinh Laêng Giaø): A Laâm Maïng Chung Thôøi: To approach the mountain in the south-east part of Ceylon, end of life. now called Adam’s Peak. Laâm Naïn: To fall into calamity. 2) Ñaûo Tích Lan: The island of Ceylon. Laâm Nguy: To be in danger. Laêng Giaø Kinh: Lankavatara sutra (skt)— Laâm Söï: On the point of doing something. See Kinh Laêng Giaø. Laâm Taùng: Toáng taùng baèng caùch boû xaùc Laêng Nghieâm Kinh: Lankavatara Sutra trong röøng, hay nôi hoang daõ, moät trong boán (skt)—See Kinh Laêng Nghieâm in Vietnamese- loaïi toáng taùng—Buried in the forest, or burial English Section. by abandoning the corpse in the wilds, one of Laêng Nhuïc: To insult. the four forms of burial—See Töù Taùng (4). Laúng Laëng: To keep silent. Laâm Teá: Laúng Lô: Of immoral character. 1) Tröôøng phaùi Laâm Teá: Lin-Chi or Rinzai Laëng Im: To keep quiet. (Zen) school. Moät trong nhöõng tröôøng phaùi Thieàn noåi tieáng cuûa trung Quoác ñöôïc

Thieàn sö Laâm Teá saùng laäp. Laâm Teá laø ñaïi döôùi thôøi nhaø Ñöôøng, nôi Sö Nghóa Huyeàn ñeä töû cuûa Hoaøng Baù. Vaøo thôøi kyø maø Phaät ñaõ saùng laäp ra phaùi Laâm Teá: Name of a giaùo bò ngöôïc ñaõi ôû Trung Quoác khoaûng töø monastery during the T’ang dynasty in naêm 842 ñeán naêm 845 thì thieàn sö Laâm Teá Cheân-T’ing-Fu, from which I-Hsuan saùng laäp ra phaùi thieàn Laâm Teá, mang teân founded the Lin-Chi school. oâng. Trong nhöõng theá kyû keá tieáp, toâng ** For more information, please see Laâm Teá Laâm Teá chaúng nhöõng noåi baäc veà Thieàn, Nghóa Huyeàn. maø coøn laø moät toâng phaùi thieát yeáu cho Laâm Teá

Nghóa Huyeàn: Lin-Chi-I-Hsuan— Phaät giaùo Trung Hoa thôøi baáy giôø. Toâng Laâm Teá laø moân ñeä cuûa Hoaøng Baù. OÂng laø moät Laâm Teá mang ñeán cho Thieàn toâng moät trong nhöõng thieàn sö Trung Hoa noåi tieáng vaøo yeáu toá môùi: coâng aùn. Phaùi Thieàn Laâm Teá ñôøi nhaø Ñöôøng. Khoâng ai bieát oâng sanh vaøo nhaán maïnh ñeán taàm quan troïng cuûa söï naêm naøo. Moät toâng phaùi Thieàn ñaëc bieät ñaõ "Ñoán Ngoä" vaø duøng nhöõng phöông tieän ñöôïc ñaët döôùi teân oâng. OÂng noåi tieáng vì caùc baát bình thöôøng nhö moät tieáng heùt, moät caùi phöông phaùp maïnh baïo vaø loái noùi chuyeän soáng taùt, hay nhöõng coïng aùn khaùc. Phaùi Laâm Teá ñoäng vôùi moân sinh. Ngaøi khoâng taùn thaønh loái tu taäp theo caùc coâng aùn coù heä thoáng ñaõ noùi phaùp quanh co, sôû tröôøng cuûa caùc phaùp sö ñöôïc caùc baäc thaày söu taäp, vaø xem nheï thieáu nhieät huyeát. Coù leõ do sö thöøa höôûng vieäc ñoïc tuïng kinh ñieån cuõng nhö thôø pheùp Thieàn tröïc chæ aáy töø sö phuï Hoaøng Baù, phöôïng töôïng Phaät, tìm veà Phaät Taùnh tröïc tröôùc kia ñaùnh sö ba laàn khi ba laàn sö ñeán tham tieáp baèng nhöõng coâng aùn vaø tu taäp soáng vaán veà yeáu chæ cuûa Phaät phaùp. Laâm Teá ñöôïc thöïc—One of the most famous Chinese coi nhö laø ngöôøi ñaàu tieân chuû xöôùng tieáng heùt, Ch'an founded by Ch'an Master Lin-Chi, a nhöng tröôùc ñoù ñaõ coù Maõ Toå laø vò cao Taêng disciple of Huang-Po. At the time of the (see Maõ Toå) ñaõ môû moät kyû nguyeân môùi cho great persecution of Buddhists in China Thieàn söû, ñaõ heùt to khi Baùch Tröôïng ñeán taùi from 842 to 845, Lin-Chi founded the vaán Thieàn, tieáng heùt aáy chaùt chuùa ñeán noãi school named after him. The Lin-Chi Baùch Tröôïng phaûi bò ñieác tai ñeán ba ngaøy. school of Ch'an. During the next centuries, Nhöng chính do Laâm Teá maø tieáng heùt ñöôïc this was to be not only the most influential ñaéc duïng vaø coù hieäu naêng nhaát, vaø sau naày school of Ch'an, but also the most vital bieán thaønh moät ngoùn tuyeät kyõ cuûa Laâm Teá school of Buddhism in China. Lin-Chi Toâng. Thaät söï, veà sau naày caùc ñeä töû cuûa ngaøi brought the new element to Zen: the koan. quaù laïm duïng veà tieáng heùt ñeán noãi ngaøi phaûi The Lin-Chi School stresses the thoát ra: "Toâi nghe quí oâng toaøn hoïc heùt. Thöû importance of "Sudden Enlightenment" hoûi quí oâng ví nhö maùi taây coù ngöôøi ra, maùi and advocates unusual means of achieving ñoâng coù ngöôøi ra, caû hai ngöôøi cuøng heùt. Caùc it, such as shouts, slaps, and the uses of oâng coù phaân bieät ñöôïc tieáng heùt naøo laø khaùch, koans. The Lin-Chi uses collections of coøn tieáng heùt naøo laø chuû khoâng? Neáu caùc oâng koans systematically in its temples and khoâng phaân bieät ñöôïc, töø ñaây caám hoïc tieáng downplays the reading of sutras and heùt cuûa laõo Taêng." —Lin-Chi was a disciple veneration of Buddha images in favor of of Huang-Po. He was one of the famed seeking the Buddha Nature directly chinese Zen masters during the T'ang dynasty. through the use of koans and practical His year of birth is unknown. In China a living. special Zen sect was named after him "Lin- 2) Teân moät töï vieän trong Traán Ñònh Phuû, xaây Chi" of which doctrine was based on his

teachings. He was famous for his vivid speech hoûi, chöa döùt lôøi. Hoaøng Baù lieàn ñaùnh. Sö and forceful pedagogical methods, as well as trôû xuoáng. Thuû Toïa hoûi:

“Hoûi theá naøo?” direct treatment of his disciples. He never Sö thöa: “Toâi hoûi lôøi chöa döùt, Hoøa liked those roundabout dealings which Thöôïng lieàn ñaùnh, toâi chaúng bieát.” Thuû generally characterized the methods of a Toïa noùi: “Neân ñi hoûi nöõa.” Sö laïi ñeán hoûi. lukewarm master. He must have got this Hoaøng Baù laïi ñaùnh. Nhö theá ba phen hoûi, directness from his own mastewr Huang-Po, by bò ñaùnh ba laàn. Sö ñeán baïch Thuû Toïa: whom he was struck three times for asking the “Nhôø loøng töø bi cuûa thaày daïy toâi ñeán thöa fundamental principle of Buddhism. Lin-Chi is hoûi Hoøa Thöôïng, ba phen hoûi bò ba laàn regarded as the author of “Kwats!” even ñaùnh, toâi töï buoàn chöôùng duyeân che ñaäy though Ma-Tsu was an epoch-maker in the khoâng laõnh hoäi ñöôïc thaâm chæ. Nay xin töø history of Zen, uttered “Kwats!” to his disciple, giaõ ra ñi. Thuû Toïa laïi baûo: “Khi thaày ñi Pai-Chang, when the latter came up to the neân ñeán giaõ töø Hoøa Thöôïng roài seõ ñi.” Sö master for a second time to be instructed in leã baùi xong trôû veà phoøng. Thuû Toïa ñeán Zen. This “Kwats!” is said to have deafened thaát Hoøa Thöôïng tröôùc, thöa: “Ngöôøi ñeán Pai-Chang’s ear for three days. But it was thöa hoûi aáy, thaät laø ñuùng phaùp, khi ngöôøi principally due to Lin-Chi that this particular aáy ñeán töø giaõ, xin Hoøa Thöôïng phöông cry was most effectively and systematically tieän tieáp y, veà sau ñuïc ñeõo seõ thaønh moät made use of and later came to be one of the goác ñaïi thoï che maùt trong thieân haï.” Sö special features of the Lin-Chi school in ñeán töø giaõ. Hoaøng Baù baûo: “Chaúng neân ñi distinction to the other schools. In fact, the cry choã naøo khaùc, ngöôi ñi thaúng ñeán Cao An came to be so abused by his followers that he choã Thieàn Sö Ñaïi Ngu, oâng aáy seõ vì ngöôi had to make the following remark: “You are so noùi toát.”—From the beginning of his given up to learning my cry, but I want to ask residence at Huang-Bo, Lin-Chi’s you this: ‘Suppose one man comes out from performance of his duties was examplary. the eastern hall and another from the western At that time, Mu-Chou T’ao-Ming served hall, and suppose both give out the cry as head monk. Mu-Chou asked Lin-Chi: simultaneously; and yet I say to you that “How long have you been practicing subject and predicate are clearly discernible in here?” Lin-Chi said: “Three years.” Mu- this. But how will you discern them?’ If you Chou said: “Have you gone for an are unable to discern them, you are forbidden interview with the master or not?” Lin-Chi hereafter to imitate my cry.” said: “I haven’t done so. I don’ know what • Tröôùc nhaát sö ñeán hoäi Hoaøng Baù. ÔÛ ñaây to ask him.” Mu-Chou said: “Why not ask sö oai nghi nghieâm chænh ñöùc haïnh chu him, ‘What is the essential meaning of toaøn. Thuû Toïa (Traàn Toân Tuùc) thaáy khen Buddhism?’” So Lin-Chi went to see raèng: “Tuy laø haäu sanh cuøng chuùng chaúng Huang-Bo, but before he could finish his gioáng.” Thuû Toïa beøn hoûi: “Thöôïng Toïa ôû question Huang-Bo struck him. Lin-Chi ñaây ñöôïc bao laâu?” Sö thöa: “Ba naêm.” went out, and Mu-Chou asked him: “What Thuû Toïa hoûi: “Töøng tham vaán chöa?” Sö happened when you asked him?” Lin-Chi thöa: “Chöa töøng tham vaán, cuõng chaúng said: “Before I could get the words out he bieát tham vaán caùi gì?” Thuû Toïa baûo: “Sao hit me. I don’t understand.” Mu-Chou said: khoâng ñeán hoûi Hoøa Thöôïng Ñöôøng Ñaàu, “Go ask him again.” So Lin-Chi asked

theá naøo laø ñaïi yù Phaät Phaùp?" Sö lieàn ñeán Huang-Bo again, and Huang-Bo once

again hit him. Lin-Chi asked a third time, from?" Lin-Chi said: "From Huang-Bo." and Huang-Bo hit him again. Lin-Chi T'a-Wu said: "What did Huang-Bo say?" revealed this to Mu-Chou, saying: "Before Lin-Chi said: "Three times I asked him you urgeme to ask about the Dharma, but about the essential doctrine and three all I got was a beating. Because of evil times I got hit. I don't know if I made karmic hindrances. I'm not able to some error or not." T'a-Wu said: "Huang- comprehend the essential mystery. So, Bo has old grandmotherly affection and today I'm going to leave here." Mu-Chou endures all the difficulty for your sake— said: "If you're going to leave, you must and here you are asking whether you've say good-bye to the master." Lin-Chi made some error or not!" Upon hearing bowed and went off. Mu-Chou then went these words Lin-Chi was awakened. Lin- to Huang-Bo and said: "That monk who Chi then said: "Actually, Huang-Bo's asked you the questions—although he's Dharma is not so great." T'a-Wu grabbed young he's very extraordinary. If he come him and said: "Why you little bed-wetter! to say good-bye to you, please give him You just came and said: you don't appropriate instruction. Later he'll become understand. But now you say there's not a great tree under which everyone on so much to Huang-Bo's teaching. What do earth will find refreshing shade." The next you see? Speak! Speak!" Lin-Chi then hit day when Lin-Chi came to say good-bye T'a-Wu on his side three times. T'a-Wu to Huang-Bo, Huang-Bo said: "You don't let go of him, saying: "Your teacher is need to go somewhere else. Just go over Huang-Bo. I've got nothing to do with it." to the Kao' Monastery and practice with Lin-Chi then left T'a-Wu and returned to T'a-Wu. He'll explain to you." Huang-Bo. • Sö ñeán choã Ñaïi Ngu. Ñaïi Ngu hoûi: "ÔÛ choã • Hoaøng Baù thaáy sö veà, lieàn baûo: "Keû naày naøo ñeán?" Sö thöa: "ÔÛ Hoaøng Baù ñeán." ñeán ñeán ñi ñi, bieát bao giôø lieãu ngoä." Sö Ñaïi Ngu hoûi: "Hoaøng Baù coù daïy gì thöa: "Chæ vì taâm laõo baø quaù thieát tha, neân khoâng?" Sö thöa: "Con ba phen hoûi ñaïi yù nhôn söï ñaõ xong, ñöùng haàu." Hoaøng Baù Phaät phaùp, ba laàn bò ñaùnh. Chaúng bieát con hoûi: "Ñeán ñaâu veà?" Sö thöa: "Hoâm tröôùc coù loãi hay khoâng loãi?" Ñaïi Ngu noùi: "Baø vaâng lôøi daïy cuûa Hoøa Thöôïng ñeán tham giaø Hoaøng Baù ñaõ vì ngöôi chæ choã toät khoå, vaán Ñaïi Ngu trôû veà." Hoaøng Baù hoûi: "Ñaïi laïi ñeán trong aáy hoûi coù loãi khoâng loãi?" Ngu coù lôøi daïy gì?" Sö lieàn thuaät laïi vieäc Ngay caâu noùi aáy, sö ñaïi ngoä, thöa: "Xöa tröôùc. Hoaøng Baù baûo: "Laõo Ñaïi Ngu naày nay Phaät phaùp cuûa Hoaøng Baù khoâng ñaõ buoâng lôøi, ñôïi ñeán ñaây ta cho aên ñoøn." nhieàu." Ñaïi Ngu naém ñöùng laïi, baûo: "Con Sö tieáp: "Noùi gì ñôïi ñeán, ngay baây giôø cho quyû ñaùi döôùi saøng, vöøa noùi coù loãi khoâng aên." Sö lieàn böôùc tôùi sau löng Hoaøng Baù loãi, giôø laïi noùi Phaät phaùp cuûa Hoaøng Baù taùt moät taùt. Hoaøng Baù baûo: "Gaõ phong khoâng nhieàu. Ngöôi thaáy ñaïo lyù gì, noùi ñieân naày laïi ñeán trong aáy nhoå raâu coïp." Sö mau! Noùi mau!" Sö lieàn cho vaøo hoâng Ñaïi lieàn heùt. Hoaøng Baù goïi: "Thò giaû! Daãn gaõ Ngu ba thoi. Ñaïi Ngu buoâng ra, noùi: "Thaày phong ñieân naày laïi nhaø Thieàn."—Huang- cuûa ngöôi laø Hoaøng Baù, chaúng can heä gì Bo saw him and said:

“This fellow who’s vieäc cuûa ta.” Sö töø taï Ñaïi Ngu trôû veà coming and going. How can he ever stop?” Hoaøng Baù—When Lin-Chi reached T’a- Lin-Chi said: “Only through Wu, T’a-Wu said: “Where have you come grandmotherly concern.” Lin-Chi then

bowed and stood in front of Huang-Bo. sitting in meditation. What do you imagine Huang-Bo said: “Who has gone and you’re doing?” The head monk said: returned?” Lin-Chi said: “Yesterday I “What’s going on with this fellow ?” received the master’s compassionate • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: instruction. Today I went and practiced at “Treân ñoáng thòt ñoû loøm coù moät voâ vò chaân T’a-Wu’s.” Huang-Bo said: “What did nhaân thöôøng ra voâ theo loái cöûa môû treân T’a-Wu say?” Lin-Chi then recounted his maët caùc ngöôi. Thaày naøo sô taâm chöa meeting with T’a-Wu. Huang-Bo said: chöùng cöù ñöôïc thì nhìn ñaây.” Coù moät thaày “That old fellow T’a-Wu talks too much! böôùc ra hoûi: “Voâ vò chaân nhaân aáy laø caùi Next time I see him I’ll give him a gì?” Laâm Teá vuït böôùc xuoáng thieàn saøng, painfuls whip!” Lin-Chi said: “Why wait naém cöùng vò sö heùt lôùn, ‘Noùi ñi! Noùi ñi!’” until later, here’s a swat right now!” Lin- Vò sö ñang lính quyùnh thì Toå buoâng ra, treà Chi then hit Huang-Bo. Huang-Bo yelled: moâi noùi: “Voâ vò chaân nhaân, oà chæ laø moät “This crazy fellow has come here and cuïc phaân khoâ.” Noùi xong ngaøi ñi thaúng grabbed the tiger's whiskers!" Lin-Chi vaøo phöông tröôïng—One day, Lin-Chi shouted. Huang-Bo then yelled to his entered the hall to preach, saying: “Over a attendant: “Take this crazy man to the mass of reddish flesh there sits a true man practice hall!” who has no title; he is all the time coming • Moät hoâm sö ngoài tröôùc trong Taêng ñöôøng, in and out from your sense-organs. If you thaáy Hoaøng Baù ñeán, lieàn nhaém maét laïi. have not yet testified to the fact, look, Hoaøng Baù laáy tích tröôïng neän xuoáng saøn. look!” A monk came forward and asked: Laâm Teá ngaãng ñaàu leân, thaáy Hoaøng Baù “Who is this true man of no title?” Lin-Chi ñöùng ñoù, Laâm Teá beøn tieáp tuïc guïc ñaàu came right down from his straw chair and xuoáng nguû tieáp. Hoaøng Baù laøm theå sôï, lieàn taking hold of the monk exclaimed: trôû veà phöông tröôïng. Sö theo ñeán phöông “Speak! Speak!” The monk remained tröôïng leã taï. Thuû Toïa ñöùng haàu ôû ñoù, irresolute, not knowing what to say, Hoaøng Baù baûo: “Vò Taêng ñaây tuy laø haäu whereupon the master, letting him go, sanh laïi bieát coù vieäc naøy.” Thuû Toïa thöa: remarked, “What worthless stuff is this “Hoøa Thöôïng giaø döôùi goùt chôn chaúng true man of no title!” Lin-Ch the went dính ñaát, laïi chöùng cöù keû haäu sanh.” straight back to his room. Hoaøng Baù lieàn vaû treân mieäng moät caùi. Thuû • Moät hoâm, Ñònh Thöôïng Toïa hoûi Laâm Teá: Toïa thöa: “Bieát laø ñöôïc.”—One day, Lin- “Theá naøo laø ñaïi yù cuûa phaùp Phaät?” Laâm Chi was sleeping in the monk’s hall. Teá böôùc xuoáng toøa, naém laáy Thöôïng Toïc, Huang-Bo came in and, seeing Lin-Chi xaùn cho moät baït tai, roài xoâ ra. Ñònh lying there, struck the floor with his staff. Thöôïng Toïa ñöùng khöïng. OÂng Taêng ñöùng Lin-Chi woke up and lifted his head. beân nhaéc: “Ñònh Thöôïng Toïa, sao khoâng Seeing Huang-Bo standing there, he then laïy Hoøa Thöôïng ñi!” Ñònh Thöôïng Toïa put his head down and went back to sleep. toan laïy thì ngay

luùc aáy hoát nhieân ñaïi Huang-Bo struck the floor again and ngoä—One day, Venerable Ting asked walked to the upper section of the hall. Lin-Chi: “What is the ultimate principle of Huang-Bo saw the head monk, who was Buddhism?” He came right down from his sitting in meditation. Huang-Bo said: seat, took hold of the monk, slapped him “There’s someone down below who is with his hand, and pushed him away.

Venerable Ting stood stupified. A kinds of "cry.” bystander monk suggested: “Why don’t 1) Tieáng heùt thöù nhaát nhö göôm baùu vua Kim you make a bow?” Obeying the order, Cang: The first cry is like the sacred sword Venerable Ting was about to bow, when of Vajraraja. he abruptly awoke to the truth of Zen. 2) Tieáng heùt thöù nhì nhö boán voù sö töû vaøng • Vaøo naêm 867 khi saép maát, Laâm Teá ngoài truï boä treân maët ñaát: The second cry is like ngay thaúng, noùi: “Sau khi ta tòch chaúng the golden-haired lion squatting on the ñöôïc dieät maát Chaùnh Phaùp Nhaõn Taïng cuûa ground. ta.” Tam Thaùnh thöa: Ñaâu daùm dieät maát 3) Tieáng heùt thöù ba nhö caàn caâu quô boùng coû: Chaùnh Phaùp Nhaõn Taïng cuûa Hoøa The third cry is like the sounding rod or Thöôïng.” Laâm Teá baûo: “Veà sau coù ngöôøi the grass used as a decoy. hoûi, ngöôi ñaùp theá naøo?” Tam Thaùnh lieàn 4) Tieáng heùt thöù tö khoâng coù taùc duïng cuûa heùt! Sö baûo: “Ai bieát Chaùnh Phaùp Nhaõn tieáng heùt: The fourth cry is the one that Taïng cuûa ta ñeán beân con löøa muø dieät does not at all function as a “cry.” maát.” Noùi xong sö ngoài thaúng thò tòch—In Laâm Teà: Gaàn giôø ngoï—Approaching the 867 A.D. when Lin-Chi wa about to die he midday, or near noon. sat upright and said: “After I’m gone, my Laâm Thôøi: Provisional. Treasury of the True Dharma Eye cannot Laâm Tì Ni: Teân moät hoa vieân, gaàn kinh ñoâ be destroyed.” Lin-Chi’s disciple, San- cuûa thaønh Ca Tyø La Veä, nôi ñaûn sanh cuûa Thaùi Sheng, said: “How could we dare destroy Töû Taát Ñaït Ña, caùch nay hôn 2.600 naêm veà the Master’s Treasury of the True Dharma tröôùc, ngöôøi ñaõ thaønh Phaät. Vò trí baây giôø laø Eye?” Lin-Chi said: “In the future if Rummindei thuoäc Nepal, khoaûng 15 daäm veà someone ask about my teaching, what will phía ñoâng cuûa thaønh Ca Tyø La Veä, gaàn bieân you say to them?” San-Sheng shouted! giôùi Nepal vaø AÁn Ñoä. Vua A Duïc cuûa AÁn Ñoä Lin-Chi said: “Who would have thought (khoaûng 273-232 tröôùc Taây Lòch), ñaõ ñeán that my Treasury of the true Dharma Eye vieáng nôi naày vaø cho döïng leân moät truï ñaù ghi would be destroyed by this blind ass!” laïi kyû nieäm chuyeán haønh höông chieâm baùi cuûa Upon saying these words Lin-Chi passed ngaøi. Laâm Tyø Ni laø moät trong töù ñoäng taâm hay away, sitting upright. Phaät tích trong lòch söû Phaät giaùo. Ba Phaät tích Laâm Teá Toâng: Lin-Chi School—Moät trong kia laø Boà Ñeà Ñaïo Traøng, Vöôøn Loäc Uyeån, vaø naêm toâng phaùi Thieàn Phaät Giaùo cuûa Trung thaønh Caâu Thi Na—Lumbini, name of a park, Quoác ñöôïc xieån döông bôûi ngaøi Laâm Teá, phaùp which is the Birthplace of Siddartha Gautama, töû cuûa Luïc Toå Hueä Naêng—One of the five who became the Buddha, over 2,600 years sects of Zen Buddhism in China, which was ago. It was near the capital of Kapilavastu of propagated by Lin-Chi, a Dharma heir of the the Sakya tribe. The site is now known as Sixth Zen Patriarch Hui-Neng—See Laâm Teá.

Rummindei in Nepal, 15 miles east of Laâm Teá Töù Haùt: Boán thöù tieáng heùt cuûa Laâm Kapilavastu, near the border of Nepal and Teá—Four kinds of Lin-Chi's cry—Theo Thieàn India. Asoka, king of ancient India (273-232 sö D.T. Suzuki trong Thieàn Luaän, Taäp I, Laâm BC) came here on a pilgrimage in 250 B.C. Teá phaân bieät coù boán caùch heùt, tuøy tieän maø He erected a stone pillar here in duøng, goïi laø 'Töù Haùt."—According to Zen commemoration of his visit. Lumbini is one of master D.T. Suzuki in the Essays in Zen the four Holy Places of Buddhism history. The Buddhism, Book I, Lin-Chi distinguishes four

three other sacred places are Buddha Gaya, Laân Maãn: See Lieân Maãn. Sarnath, and Kusinara. Laân Traân: Haït minh chaâu cuûa nhaø laùng gieàng ** For more information, please see Lumbini khoâng giuùp ích gì ñöôïc ta—A neighbour's in Sanskrit/Pali-Vietnamese Section. pearl which is no aid to me. Laâm Tuyeàn: Forest and stream. Laân Trí: Gaàn gioáng nhö trí hueä cuûa Phaät— Laâm Tyø Ni: See Lumbini in Sanskrit/Pali- Similar to the last entry or the Buddha's Vietnamese Section, and Laâm Tì Ni in wisdom. Vietnamese-English Section. Laân Vieân: Gaàn ñeán choã toaøn giaùc, giai ñoaïn Laám La Laám Leùt: To glance furtively. tröôùc giai ñoaïn toaøn giaùc—Near to perfect Laàm: To be mistaken—To be wrong—To enlightenment, the stage before it. confuse. Laán: To trespass—To encroach. Laàm Chaáp Coù: Errouneous attachment to the Laàn: Time. reality. Laàn Chuoãi Haït: To tell one's beads—To Laàm Chaáp Taùnh Khoâng: Erroneous finger the rosary. attachment to the emptiness. Laàn Hoài: Little by little—Gradually—Day to Laàm Laàm Lì Lì: To look severe. day. Laàm Laãn: See Laàm. Laàn Löõa: To delay—To linger—To drag. Laàm Lôõ: To be at fault Laàn Löõa Chôø Khi Lôùn Tuoåi: To drag Laàm Than: To be miserable—Wretched. one's feet until old age. Laân: Laàn Löôït: By turn—In turn. 1) Laùng gieàng: Neighbor—Neighbouring. Laàn Moø: To feel one's way 2) Laân caän: Adjacent—Near. Laàn Theo: See Laàn Moø. 3) Con Laân: A female unicorn. Laån Luùt: To conceal oneself. Laân Caän: Near—Next to—Neighboring— Laån Maët: To keep out of sight. Approaching—Adjoining—Approximate. Laån Maát: To disappear. Laân Ñôn: Caùc vò sö chuøa laân caän, ngoài beân Laån Troán: To slip away. phaûi hay beân traùi thaày truï trì moãi khi coù leã— One's neighbouring monks, who seat in the Laãn Loän: Confused—Mixed up right and left seats during a ceremony. Laän Ñaän: Unsuccessful Laân Giaùc: Laáp Loù: To appear and disappear alternately. 1) Ñoäc giaùc laân: Laân moät söøng—The unicorn Laäp: with its single horn. 1) Ñöùng daäy: To stand up. 2) Ñoäc Giaùc Phaät: Pratyeka-buddha. 2) Thieát laäp: To set up—To establish. Laân Hö: Laäp Baù: Repa or Repha (skt)—A "low" 1) Gaàn gioáng nhö hö khoâng: Next to nothing. garment or a "loin" cloth—Ñoà loùt cuûa chö 2) Phaàn nhoû nhaát cuûa vi traàn hay nguyeân töû: Taêng Ni. The minutest particle or an atom. Laäp Chí: To make up one's mind. Laân La: To get (come) near. Laäp Coâng: To accomplish a merit. Laân Lyù: Hamlet and village. Laäp Danh: To win fame. Laäp Ñeà: To set a subject, or state a

proposition. Laäp Töùc: Immediately—At once—Right Laäp Ñoâng: Winter begins. away. Laäp Gia Ñình: To get married—To marry. Laät: Haït deû—Chestnut. Laäp

Giaùo: Thaønh laäp moät toâng phaùi (caên cöù Laät Ñaø: Hrd or Hrdaya (skt)—Quaû tim—The treân nhöõng lôøi giaùo thuyeát cuûa Ñöùc Phaät)—To heart. establish a school or a sect. Laät Ñaät: Pressed—Hurried—In a hurry. Laäp Giaùo Khai Toâng: Thieát laäp moät tröôøng Laâu: phaùi vaø baét ñaàu moät toâng moân—To set up a 1) Thôøi gian daøi: A long time—For a long school and start a sect. stretch (span) of time—Long. Laäp Haï: Summer begins. 2) Nhaø laàu: Storied building—Upper storey. Laäp Hieán: To establish a constitution. 3) Moät trong 18 ñòa nguïc: One of the Laäp Hoäi: To found a society. eighteen hells. 4) Xöông soï (coâ laâu): Kapala (skt)—A skull. Laäp Kyû Luïc: To make (achieve) a record. Laäp Leä: To establish a custom. Laâu Chí Phaät: Rucika (skt)—Loâ Chí Phaät— Lö Chí Phaät—Laâu Do Phaät—Vò Phaät cuoái Laäp Luaän: To reason—To argue. cuøng trong 1.000 vò Phaät hieän kieáp—The last Laäp Löôïng: Laäp tyû leä so saùnh cuûa ba chi of the 1,000 Buddhas of the present kalpa. toâng, nhaân, duï—To state a syllogism with the Laâu Daøi: Durable—Enduring—Lasting. proposition, reason, and example of the cult or Laâu Di Caéng La Phaät: Lokesvararaja sect. (skt)—Theá Töi Taïi Vöông Phaät hay Phaät Nhieâu Laäp Möu: To draw up a scheme Theá laø vò coå Phaät tieáp noái Ñònh Quang Phaät— Laäp Nghieäp: To found (establish) a business. An ancient Buddha, successor to Ting-Kuang Laäp Phaù: Naêng laäp naêng phaù—To state and Buddha. confute a proposition. Laâu Do: See Laâu Chí Phaät. Laäp Phaùp: To make a law or rule—To set up Laâu Ñaø La: Rudra (skt)—Thaàn gioù baõo—The or state a proposition. howler, or god of tempests. Laäp Taêng Thuû Toïa: Vò Taêng vôùi kieán thöùc Laâu Ñôøi: A long time ago. uyeân thaâm, thöôøng coù vò theá quan troïng trong Laâu Khoâi: Moät caây coät than chaùy, ví theá giôùi töi vieän trong vieäc daãn giaùo Taêng thaân—The naày nhö moät ñaùm chaùy lôùn vaäy—A tower or a learned monk who usually occupies the chief pile of charcoal, e.g. the world of seat to edify the body of monks. conflagration. Laäp Taâm: To make up one's mind Laâu Khoâi Kinh: Kinh noùi veà theá giôùi Ta Baø, Laäp Thaønh: To establish—To constitute. ñang boác chaùy thaønh tro than cuûa chuùng ta— Laäp Thaân: To establish oneself in life. The sutra mentioned about the Saha world, the Laäp Theä: To make (take) an oath—To swear. world of conflagration. Laäp Tröôøng: Standpoint—Point of view— Laâu Leâ: Löu ly—Lapis lazuli. View point—Opinion—Position and Laâu Man: Chuoãi ñaàu laâu ñöôïc nhöõng ngöôøi viewpoint. Laâu Man xaâu laïi vaø ñoäi treân ñaàu—A chaplet Laäp Tröôøng Vöõng Chaéc Vaø Saùng Suoát: or wreath of skulls, worn by Kapalikas, a Clear and solid position and viewpoint. Sivaitic sect; kapali is an epithet of Sivaas the Laäp Töi: To appoint one's heir. skull-wearer.

Laäu: Asrava (skt). sense of sweeping away into the ocean of (A) Nghóa cuûa Laäu—The meanings of Asrava: becoming, and in the sense of being hard 1) Doät: Choã doät treân noùc nhaø laøm cho nöôùc to cross. möa chaûy vaøo—Leakage—An opening on 2) Heä Phöôïc: Khoâng cho pheùp gôõ ra khoûi the roof allows rain water to descend moät ñoái töôïng, vaø khoâng gôõ khoûi khoå: The through it—Flowing—Running— bonds are so called because they do not Discharge. allow disengagement from an object and 2) Phieàn naõo: Distress—Pain—Affliction.

disengagement from suffering. Both (B) Phaân loaïi Laäu—Categories of Asrava: “Floods” and “bonds” are terms for the 1) Tam Laäu: Three taints or affluences—See “Cankers” already mentioned. Tam Laäu in Vietnamese-English Section. Laäu Nghieäp: Nghieäp cuûa phaøm nhaân trong Laäu Giôùi: Boû beâ khoâng giöõ gìn giôùi luaät hay doøng sinh töû luaân hoài—Karma of ordinary phaù giôùi—To make a leak in the rebirth—The deeds of the sinner in the stream commandments, i.e. beak them. of transmigration, which produces his karma. Laäu Hoaëc: Asava (p)—Asrava (skt). Laäu Taän: Asravaksaya (skt)—Chaám döùt duïc (A) Theo Phaät giaùo Ñaïi Thöøa, Laäu Hoaëc coù voïng phieàn naõo, hay laø caïn doøng sinh töû luaân nhöõng nghóa sau ñaây—According to the hoài—The end of the passions or the exhaustion Mahayana Buddhism, Asrava has the of the stream of transmigration. following meanings: Laäu Taän Chöùng Minh: Chöùng lyù Nieát Baøn • Ñieàu oâ ueá: Taint. hay chöùng thöïc söï chaám döùt cuûa doøng luaân hoài • Söï ñoài baïi: Corruption. sanh töû vaø ñaït ñöôïc ñaïo quaû Nieát baøn—The • Ham meâ: Mania. assurance or realization that the stream of • Söï meâ ñaém: Anfatuation. transmigration is ended and nirvana attained. • Nghieän (röôïu vaø thuoác): Addiction (to Laäu Taän Minh: Thöïc chöùng löôùt thaéng duïc alcohol or drugs). voïng caùm doã vaø söï chaám döùt doøng luaân hoài • Nhô baån: Defilement. sanh töû—The realization that the stream of (B) Theo Thanh Tònh Ñaïo, laäu hoaëc laø töø ñeå transmigration is ended—Nirvana insight into chæ duïc tham, höõu tham, taø kieán vaø voâ present mortal sufferings so as to overcome all minh, vì nhöõng caáu ueá naày tieát laäu töø caùc passions or temptations—The deliverance of caên moân khoâng ñöôïc phoøng hoä, nhö nöôùc mind from passions. ræ töø bình chaûy, hoaëc vì chuùng phaùt sanh Laäu Taän Thoâng: Moät trong luïc thoâng, thaàn nhöõng khoå sanh töû—Cankers, a term for thoâng hieåu thaáu söï chaám döùt doøng luaân hoài greed for sense-desire, greed for sanh töû—The supernatural insight into the becoming, wrong view, and ignorance, ending of the stream of transmigration, one of because of the exudingof these the six abhijnas. defilements from unguarded sense-doors ** For more information, please see Luïc like water from cracks in a pot in the sense Thoâng. of constant trickling, or because of their Laäu Taän Trí: Trí hueä cuûa baäc A La Haùn (ñaõ producing the suffering of the round of döùt boû heát phieàn naõo)—The wisdom of the rebirths. arhat (all passions and afflictions ended). 1) Boäc löu: Caøn queùt, luøa vaøo bieån höõu, khoù Laäu Taän Tyø Khöu: Vò Tyø Kheo ñaõ döùt ñöôïc vöôït qua—The floods are so called in the doøng luaân hoài sanh töû, töùc ñaõ chöùng quaû A La

Haùn—The monk who has ended the stream of kill our anger which is the greatest enemy transmigration—The arhat. within us. If we can do this, we then can return Laäu Taän YÙ Giaûi: Khi döùt boû heát phieàn naõo good for evil. laø taâm yù giaûi thoaùt, ñoù laø quaû vò A La Haùn cuûa Laáy Thieän Traû AÙc: To requite evil with Tieåu Thöøa—The passions ended and the mind good—See Laáy Thieän ñoái aùc. freed—The state of the arhat. Laën Loäi: To go through a lot of troubles (a lot Laäu Vónh Taân Voâ Sôû UÙy: Tin töôûng tuyeät of ups and downs in life). ñoái nôi Phaät laø doøng luaân hoài seõ vónh vieãn Laêng Nhuïc: Laøm nhuïc—To insult. chaám

döùt—Absolute confidence of Buddha Laêng Xaêng: To jump about. that transmigration would cease forever. Laúng Laëng: To keep silence. Laäu Voâ Laäu: Höõu laäu phaùp vaø voâ laäu phaùp Laëng Im: Silent—Quiet. hay chö phaùp trong tam giôùi vaø Thaùnh ñaïo Laëng Ngaét: Dead silence. trong Tam thöøa vaø Nieát Baøn—Transmigration and nirvana. Leû Loi Coâ Quaïnh: Lonely and isolated. Laây Laát: To live from day to day. Leû Teû: Scattered. Laáy: Grasping. Leõ: Reason. Laáy Boû: Grasping and rejecting. Leõ Dó Nhieân: Of course—Naturally. Laáy Coù: For form's sake. Leõ Loi: Lonely. Laáy Cuûa Ngöôøi Laøm Cuûa Mình: To take Leõ Phaûi: Reason. property of others for one's own. Leõ Soáng: Ideal of life. Laáy Ñi: To take away. Leõ Thöôøng: Common sense. Laáy Khoå Laøm Vui: To be mistaken Leõ Töi Nhieân: See Leõ Dó Nhieân. suffering for happiness. Len loûi: To battle one's way through Laáy Laïi: To take back—To retake. difficulties. Laáy Leùn: To take secretly. Leùn: Secretly—Stealthily—Furtively— Laáy Leä: For form's sake—As a matter of Surreptitious—To be afraid to be seen. form. Leùn Ñi: To sneak away. Laáy Loøng: To try to please someone. Leùn Luùt: See Leùn. Laáy Loän: To take wrongly—To take by Leùn Vaøo: To sneak in. mistake. Leo Leûo: Very limpid. Laáy Maát: To take away. Leo Leùt: To burn unsteadily. Laáy Nhau: To be married. Leõo Ñeõo: To follow someone closely. Laáy Ra: To take out—To pull out. Leâ: Traùi leâ—Pear. Laáy Söùc Laïi: To regain strength. Leâ Chuùng: Common people. Laáy Thieän Ñoái AÙc: Neáu chuùng ta muoán heát Leâ Da: Arya (skt)—Baäc Thaùnh—The sage— keû thuø, chuùng ta neân gieát cheát saân haän laø keû Saints. thuø lôùn nhaát ngay trong chính ta. Neáu chuùng ta Leâ Daân: See Leâ chuùng. coù theå laøm ñieàu naày töùc laø chuùng ta coù theå laáy Leâ Theâ: Very long. thieän ñoái aùc—Returning good for evil—If we Leâ Xa: Licchavi (skt)—Coøn goïi laø Ly Xa, moät want to get rid of our enemies, we should first vöông quoác coå cuûa Vaisali, daân ôû ñaây laø nhöõng

ñeä töû sôùm nhaát cuûa Phaät—The ancient ceremony. republic of Vaisali, whose people were among Leã Kính: To worship—To pay respect— the earliest followers of Sakyamuni. Reverence. Leà Thoùi: Custom—Habit. Leã Kính Phaät: To prostrate respectfuly to Leã: Nghi leã—Ceremony—Feast. Buddhas—See Leã Kænh Chö Phaät, and Phoå Leã An Vò Phaät: Consecration of the Buddha Hieàn Haïnh Nguyeän. statue. Leã Kænh Chö Phaät: Worshiping and Leã Baùi: Vandana or Namas-kara (skt)—Ban respecting all Buddhas (prostrate and worship Ñaøm—Hoøa Nam—YÙ toân kính (Phaät, Phaùp, the Buddhas)—Ñaây laø haïnh nguyeän ñaàu tieân Taêng) bieåu hieän ra ôû thaân töôùng (nghi thöùc trong Phoå Hieàn Thaäp Haïnh Nguyeän. Leã kænh cung kính naày goàm chín ñieåm: ñöa lôøi thaêm chö Phaät laø luoân tín taâm tin vaø hieåu chö Phaät in hoûi, cuùi ñaàu toû yù cung kính, giô tay leân cao ñeå nhö caùc Ngaøi ñang hieän dieän tröôùc maét ta, laø vaùi, chaép tay ñeå ngang maët, cuùi gaäp ñaàu goái, tam nghieäp thaân, khaåu, yù haèng thanh tònh. Hö quyø, tay chaân chaïm ñaát, toaøn thaân cuùi gaäp, ñaàu khoâng voâ taän thì leã kænh cuõng voâ cuøng; chuùng vaø chaân tay leã chaïm xuoáng ñaát)—To sanh voâ löôïng, phieàn naõo voâ taân thì leã kænh worship—To pay reverence—To salute to the cuõng voâ cuøng voâ taän khoâng döùt—This is the Triratna (Buddha—Dharma—Sangha)—To first of the

ten conducts and vows of invoke the name of the object of worship Samantabhadra Bodhisattva (Universal Worthy Leã Baùi Ñöôøng: Temple—Ceremonial Hall. Bodhisattva), means to have a mind of deep faith and understanding of all Buddhas as if Leã Baùi Nhaät: Sunday. they were before our eyes, and to keep our Leã Baùi Phaät: Worshipping the Buddhas. body, mouth and mind karma completely. The Leã Baøn Giao: Ceremony of transfer. realm of space is inexhausted, our worshiping Leã Caàu Sieâu: Requiem. and respecting all Buddhas never end; the Leã Chaøo Côø: Flag-rising ceremony. realm of living beings is inexhausted and the Leã Ñieåm Ñaïo Truyeàn Giôùi: Initiation afflictions of living beings are inexhaustible, Ceremony. our worshiping and respecting all Buddhas Leã Ñoä: Politeness—Courtesy. never end—See Phoå Hieàn Haïnh Nguyeän, and Leã Ñöôøng: Place of worship. Kinh Hoa Nghieâm Phaåm Phoå Hieàn Haïnh Nguyeän in Appendix A. Leã Giaùng Phöôùc: Benediction. Leã Kyû Nieäm: Commemoration— Leã Giaùo: Ceremony and education. Commemorative ceremony. Leã Haï Ñieàn: Vaøo ngaøy naày, Vua vaø aáu Leã Laïc Thaønh: See Leã khaùnh thaønh. Hoaøng thaùi töû, meï nuoâi vaø trieàu thaàn xuoáng caøy ruoäng—Ploughing Festival—On this day, Leã Laïy: To prostrate. the King and the Baby Prince and his nurse Leã Maïo: Courtesy—Politeness. and many other members of the Royal family Leã Nghi: Rites—Rituals—Ceremonies went to the field to plough. Leã Nghóa: Politeness and reason. Leã Hoäi: Religious observances Leã Phaät Ñaûn: Vesak (wesak)—Buddha's Leã Khai Maïc: Opening ceremony. birthday anniversary (15th of the fourth month, Leã Khaùnh Thaønh Chuøa: Inauguration Birthday, Enlightenment, and Nirvana of the ceremony (of a new temple)—Dedication Buddha)—See Phaät and Phaät Ñaûn.

Leã Phaät Saùm Hoái: Practice of repentance Leä Laøng: Village customs and bowing to the Buddhas. Leä Luaät: Custom and law. Leã Pheùp: Politeness—Courtesy. Leä Taïng: Kinh Taïng cuûa Trieàu Tieân—A Leã Phoùng Sanh: Set-Life-Free Ceremony (to Korean Tripitaka. set life free). Leä Thaùp: An elegant pagoda. Leã Phuïc: Formal dress—Formal uniform Leä Thuoäc: Dependent—Subordinate. Leã Röûa Toäi: Ngoaïi ñaïo cho raèng duø hoï coù Leä Truïy: Rôi leä—Falling tears. laøm gì ñi nöõa, toäi loãi cuûa hoï seõ ñöôïc hoaøn toaøn Leä Truïy Toân Giaû: Toân giaû hay rôi leä (sau röõa saïch bôûi caùi goïi laø röõa toäi—Externalists khi Ñöùc Phaät dieät ñoä coù vò toân giaû coù loøng ñaïi believe that no matter what they do, their sins bi, thöôøng thöông xoùt chuùng sanh laên troâi chòu will be completely washed by a so-called khoå trong ba ñöôøng neân hay khoùc loùc)— Baptism. "Falling-Tears" Honourable One (saint, sage, Leã Saùm: Leã baùi Tam Baûo vaø saùm hoái nhöõng or arhat). toäi loãi maø mình ñaõ gaây taïo—Worship and Leách Theách: Untidy. repentance, penitential offering. Leäch: Crooked. **For more information, please see Saùm Hoái Leäch Höôùng: To be side-tracked in Vietnamese-English Section. Leân Boång Xuoáng Traàm: To go up and Leã Sieâu Ñoä: Absolution. down. Leã Teá: offerings. Leân Ñöôøng: To set out—To start on one's Leã Thaát 49 Ngaøy: Forty-Nine-Day way—To start off Ceremony—Leã maø gia ñình ngöôøi cheát cöû Leân Gioïng: To raise one's voice. haønh vaøo ngaøy cuoái cuûa thôøi kyø "Thaân Trung AÁm"—A memorial ceremony

performed on Leân Laõo: To reach the age of seventy. behalf of a deceased on what is believed by Leân Maët: To assume a high-and-mighty Buddhists to be the final day of the Bardo manner. Period (in the intermediate state between Leân Ngoâi: To throne. death and rebirth). Leân Thaùc Xuoáng Gheành: To go up hill and Leã Trung Thu: Mid-Autumn Festival. down dale Leã Truyeàn Giôùi: Ordination Ceremony. Leân Tieáng: To raise one's voice Leã Tuïc: Ceremony and custom. Leân Xe Xuoáng Ngöïa: To live in luxury. Leã Tuyeân Theä: Sworn Ceremony Lenh Ñeânh: Drifting—Floating. Leã Vaät: Offering—Gift—Present. Leânh Laùng: Watery. Leã Vu Lan: Filiality Ceremony—See Leành Beành: Drifting. Ullambana. Leånh Ngheånh: Many—A lot—A great deal. Leã Xaù Toäi Vong Nhaân: Absolution of the Leâu Loûng: To vegabondize—To go gaping dead—See Ullambana. about the streets. Leä: Li Baø Ña: Revata. 1) Myõ leä: Beautiful. Li Ti: Very small. 2) Nöôùc maét: Tears. Lí Nhí: To speak indistinctly 3) Thoâng leä: Custom. Lia Lòa: Rapidly and continuously.

Lìa Boû: Detachment—Leaving. Lieân Bang: Moät teân khaùc cuûa coõi Cöïc Laïc Lìa Boû Duïc Laïc: Detachment from pleasure. cuûa Ñöùc Phaät A Di Ñaø (ngöôøi ôû coõi naày laáy Lìa Traàn: To pass away—To die. hoa sen laøm nôi ôû neân goïi laø Lieân Bang)—The Lotus Land—Another name for the Pure Land Lìa Töôùng: To detach from forms. of Amitabha. Lòch: Lieân Can: Involved—Connected. 1) Calendar—Astronomical calculations. 2) Traûi Qua: To pass through (over or to). Lieân Cung: Padmavimana (skt)—Lotus palace—The Pure Land of Sambhogakaya— Lòch Bòch: To tread heavily. The eight-leaved lotus of the heart. Lòch Duyeân Ñoái Caûnh: Nhöõng hoaøn caûnh Lieân Du: Ñöùng treân Phaùp Toøa Sen vaø bay ñi kinh qua haèng ngaøy (nhöõng caûnh maø caùc giaùc khaép möôøi phöông—To stand on the dharma quan phaûi kinh qua)—Passing circumstances lotus flower and fly in all ten directions. and the objects of the senses. Lòch Duyeät: Experienced. Lieân Ñaøi: Buddha's throne. Lòch Kieáp: Lieân Ñoaøn: Syndicate—League. 1) Traûi qua moät kieáp: To pass through a Lieân Ñôùi: Jointly responsible—Liable. kalpa. Lieân Haø: Nairanjana (skt)—Soâng Ni Lieân 2) Thôøi haïn thaønh hoaïi cuûa moät kieáp: In the Thieàn—The Nairanjana River—See Ni Lieân course forming and destructing of a kalpa. Thieàn. Lòch Nhieân: Tình traïng phaân bieät roõ raøng— Lieân Heä: To be connected with—Family ties. Separately. Lieân Hieäp: Tu unite—To ally. Lòch Söû: History. Lieân Hoa: Boâng sen, coù boán loaïi—Lotus Lòch Söï: Polite—Civil—Courteous— flower, there are four kinds: Gallant—Elegant. 1) Öu Baùt La Hoa: Utpala (skt)—Sen xanh— Lòch Thieäp: Gentleness. The blue lotus. 2) Caâu Vaät Ñaàu Hoa: Kumuda (skt)—Sen Lieác: To glance—To look askance. vaøng—Yellow lotus. Lieác Troäm: To glance furtively. 3) Ba Ñaàu Ma Hoa: Padma (skt)—Sen Lieâm: Caâu lieâm (löôõi haùi)—A sickle. hoàng—Red lotus. Lieâm Chính: Honest and just. 4) Phaân Ñaø Lôïi Hoa: Pundarika (skt)—Sen Lieâm Khieát: Upright—Honest—Uncorrupted. traéng—White lotus. Lieâm Só: Sense of shame. Lieân Hoa Ñaøi: Lieân ñaøi ñeå hình töôïng Phaät Lieâm Tröïc: Honest and righteous. hay Boà Taùt—Lotus throne for images of Lieâm Töû: See Lieâm. Buddhas or Bodhisattvas. Lieân: Lieân Hoa Nhaõn: Thanh Lieân Hoa Nhaõn hay 1) Boâng sen: Pundarika (skt)—The lotus— maät hieäu

cuûa Ñöùc Quaùn Theá AÂm (nhaõn töôùng See Lieân Hoa. cuûa Ñöùc Quaùn Theá AÂm coù hình hoa sen xanh 2) Lieân heä: To connect. töø bi)—The blue-lotus eyes of Kuan-Yin. 3) Lieân tuïc: To continue. Lieân Hoa Quoác: Coõi Tònh Ñoä cuûa moãi vò 4) Thöông xoùt: Pity—Sympathize— Phaät, coõi cöïc laïc mieân vieãn—The pure land of Comiserate—Charitable. every Buddha, the land of his eternal Lieân AÙi: To pity—To love—To care for. enjoyment.

Lieân Hoa Saéc: Lotus Flower Color. Linked. Lieân Hoa Taïng Theá Giôùi: Coõi Tònh Ñoä baùo Lieân Lyù: Maät giaùo veà nieàm tin vaõng sanh thaân cuûa moãi vò Phaät do hoa sen baùu taïo thaønh Lieân Hoa—The mystic doctrine of the Lotus (cuûa Ñöùc Phaät A Di Ñaø laø Taây Phöông Tònh faith. Ñoä, cuûa Ñöùc Phaät Tyø Loâ Giaù Na laø Maät Lieân Maãn: Thöông xoùt—To pity—To Nghieâm Quoác)—The Lotus world or universe comiserate. of each Buddha for his sambhogakaya. Lieân Mieân: Continuous—Unbroken— Lieân Hoa Thuû Boà Taùt: Padmapani (skt)— Unceasing. Teân khaùc cuûa Quaùn Theá AÂm Boà Taùt tay caàm Lieân Moân: The Lotus sect—See Lieân Toâng. boâng sen—Another name for Kuan-Yin or Lieân Nhaõn: Avalokitesvara Bodhisattva who is holding a 1) Maét cuûa lieân hoa xanh—The eye of the lotus flower. blue lotus. Lieân Hoa Toïa: Padmasana (skt). 2) Dieäu Nhaõn cuûa Phaät: The wonderful eye 1) Ngoài kieåu Kieát Giaø: To sit with crossed of Buddha. legs. Lieân Nieäm: Sympathetic thoughts. 2) Ñaøi Hoa Sen (chö Phaät thöôøng laáy hoa sen Lieân Phaùi Töï: Teân cuûa moät ngoâi chuøa coå toïa laøm choã ngoài): A lotus throne (on which laïc trong quaän Hai Baø Tröng, thaønh phoá Haø Buddhas always take as a seat). Noäi, Baéc Vieät Nam. Chuøa thuoäc phaùi Laâm Teá Lieân Hoa Trí: Lieân Hoa hay maät trí cuûa Phaät do vò Laâm Giaùc Thöôïng Só saùng laäp vaøo naêm A Di Ñaø, moät trong nguõ trí—The lotus or 1726, döôùi trieàu vua Leâ Duï Toâng. Laâm Giaùc mystic wisdom of Amitabha, one of the five Thöôïng Só teân laø Tròng Thaäp, con trai Taàn wisdoms. Quang Vöông, chaùu noäi Tròng Caên, laáy con gaùi ** For more information, please see thöù tö vua Leâ Hy Toâng. Khi sai ngöôøi ñaøo goø ôû Nguõ Trí. sau nhaø ñeå xaây beå caïn thì tìm thaáy trong loøng Lieân Hoa Töù Chuûng: Four kinds of lotus ñaát caùi ngoù sen. Phoø maõ cho mình coù duyeân flower—See Lieân Hoa. vôùi ñaïo Phaät neân ñi tu, trôû thaønh vò Toå ñaàu tieân Lieân Hoa Töû: Ñeä töû cuûa Lieân Hoa Boä— cuûa chuøa Lieân Toâng. Ñeán ñôøi Töï Ñöùc, chuøa Disciples or followers shown in the mandalas. ñöôïc ñoåi thaønh Lieân Phaùi ñeå traùnh kî huùy. Lieân Hoa Vöông: Kumuda-pati—Lotus lord. Thaùp Dieäu Quang ôû beân sau coång chuøa, hình Lieân Hoa Y: Lieân Hoa Phuïc—AÙo caø sa cuûa luïc laêng cao 10 taàng, xaây vaøo khoaûng theá kyû chö Taêng Ni, laáy nghóa hoa sen thanh tònh ñeå thöù 19, trong ñoù ñaët haøi coát toå Dieäu Quang goïi teân—The lotus garment, or robe of purity, cuøng 5 vò sö khaùc—Name of an ancient the robe of the monk or nun. temple, located in Hai Baø Tröng district, Hanoi City, North Vietnam. The temple belonged to Lieân Hoaøn: Linked together. the Lin-Chi sect, was founded by Master Laâm Lieân Höïu: Hoä nieäm vieân trong Lieân Hoa Giaùc Thöôïng Só in 1726, under Emperor Leâ Toâng—Mutual protectors or helpers of the Duï Toâng. Master Laâm Giaùc, so-called Tròng Lotus sect, i.e. members. Thaäp, is taàn Quang Vöông's

son and Lord Lieân Keát Vôùi: To be associated with Tròn Caùn's grandson (1682-1709). He married Lieân Kinh: The Lotus Sutra—See Kinh Dieäu to the fourth daughter of King Leâ Hy Toâng. Phaùp Lieân Hoa. When he had the ground of the heap dug to Lieân Laïc: To communicate—Connected— make a pond in the back yard of his house, he

saw a lotus shoot underground. The prince Baùt Nhaõ maø boãng nhieân ñaïi ngoä. Sau ñoù ngaøi consort thought that he had a fate with chuù taâm vaøo vieäc nieäm Phaät ñeå ñöôïc cöùu ñoä. Buddhism, so he decided to enter the Toâng phaùi cuûa ngaøi trôû thaønh Tònh Ñoä Toâng, monkhood and later became the first patriarch maø nhöõng naêm veà sau naày lan truyeàn roäng raõi of the temple named Lieân Toâng. During the khaép vuøng vieãn ñoâng—The Lotus sect founded Emperor Töï Ñöùc, the name of the temple was by Hui-Yuan around 300 AD. at his monastery, changed into Lieân Phaùi to taboo the royal in which was a white lotus pond. It has no family's name. In the backyard stands Dieäu connection with the White Lily Secret Society Quang stupa, an octagonal ten-storeyed one which arose during the Mongol or Yuan built in the nineteenth century. There stored dynasty. The Lotus sect is traced to the the relics of Patriarch Dieäu Quang and five awakening of Hui-Yuan by the reading of the other masters. Prajnaparamita Sutra. He then turned his Lieân Quan: Interrelated. attention to calling on the name of Buddha to Lieân Quan Ñeán: To refer to obtain salvation direct to his Pure Land. Th school became that of the Amitabha or Pure Lieân Quan Theá Tuïc: Worldly concerns Land sect, which in later year developed into Lieân Saùt: Coõi Tònh Ñoä Taây Phöông laáy hoa the principal Buddhist cult in the Far-East. sen laøm nôi kyù thaùc vaõng sanh—Lotus Lieân Trì: Lotus pond. ksetra—Lotus land—The paradise of Amitabha. Lieân Trì Haûi Hoäi: Lieân trì haûi hoäi tieâu bieåu cho söï taäp hôïp cuûa Phaät A Di Ñaø, chö Boà taùt, Lieân Thai: Ngöôøi naøo tin vaøo nieäm Phaät vaõng caùc baäc thöùc giaû, Thaùnh chuùng, cuøng caùc sanh nôi coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø thöôïng thieän nhaân caâu hoäi nôi Taây Phöông ñeàu sanh ra töø trong hoa sen, gioáng nhö trong Cöïc Laïc. Goïi laø Lieân trì Haûi Hoäi vì soá ngöôøi thai meï—The Lotus-womb in which the tham döï laø voâ soá, traûi daøi ra nhö ñaïi döông believers of Amitabha are born into his trong phaùp giôùi—Ocean-Wide Lotus paradise. It is also described as the believer's Assembly—Lotus assembly represents the heart in embryo. gathering of Buddha Amitabha, the Lieân Thaéng Vöông: King of Successive Bodhisattvas, the sages and saints and all other Victories. superior beings in the Land of Ultimate Bliss. Lieân Tieáp: Consecutive—Successive— This Assembly is called Ocean-Wide as the Continuous. participants infinite in number, spreading as far Lieân Toïa: and wide as the multitude of oceans in the 1) Ñaøi sen hay toøa sen ñeå ñaët töôïng Phaät—Dharma Realm. The lotus throne on which are seated the Lieân Tuïc: See Lieân Tieáp. images of the Buddha. Lieân Töû: Lotus seeds. 2) Toøa Phaät: Buddha-throne. Lieân Töôûng: To hover over. Lieân Toâng: Lieân Hoa Toâng ñöôïc ngaøi Hueä Lieân Xaõ: Baïch Lieân Toâng—The White Lotus Vieãn khai saùng vaøo khoaûng naêm 300 sau Taây Sect—See Lieân Toâng. Lòch taïi töï vieän Baïch Lieân Trì cuûa ngaøi. Toâng

phaùi naày khoâng coù lieân heä gì ñeán Baïch Lieân Lieán Thoaéng: Very fast. Maät Xaõ khôûi leân thôøi nhaø Nguyeân Moâng. Ngaøi Lieàn Tieàn: Successive—Continuous. Hueä Vieãn thôøi Ñoâng Taán nhaân ñoïc (coù saùch Lieät: noùi ngaøi nghe phaùp sö Di Thieân giaûng) kinh 1) Ñoát noùng: Burning.

2) Haï lieät: Inferior—Vicious. Lieãu Chi: Nhaønh döông lieãu, duøng ñeå raõi 3) Xeù raùch: To rip—To split—To crack. nöôùc cam loä trong caùc nghi leã tröø ma quyû—Lieät Cöôøng: The great powers. Willow branches put in clean water to keep Lieät Keâ: To enumerate. away evil spirits. Lieät Phuï: Woman of virtue. Lieãu Ñaït: Clear understanding—Thorough Lieät Só Trì: Tyagiharada or Jivakahrada penetration. (skt)—Hoà cuûa baäc ñaïi só, gaàn Mrgadava—The Lieãu Ñaït Thieät Thaønh: Thieàn Sö Lieãu Ñaït lake of the renouncer, or of the hero, near to Thieät Thaønh (?-1823)—Vò sö Vieät Nam vaøo the Mrgadava. theá kyû thöù 19. Queâ quaùn cuûa ngaøi khoâng roõ ôû Lieät Thöôøng: Chieác aùo caø sa raùch, truyeän ñaâu. Ngaøi laø Phaùp töû ñôøi thöù 35 doøng Thieàn vua Taàn Baø Sa La naèm moäng thaáy chieác aùo caø Laâm Teá, laø ñeä töû cuûa Hoøa Thöôïng Minh Vaät sa bò xeù laøm 18 maûnh, ñieàm cho raèng sau khi Nhaát Tri. Töø naêm 1744 ñeán naêm 1821, ngaøi truï Phaät nhaäp dieät, Tieåu Thöøa seõ phaân laøm 18 taïi chuøa Töø AÂn. Naêm 1816, vua Gia Long göûi phaùi—The torn robe, i.e. King Bimbisara's saéc chæ trieäu hoài ngaøi veà kinh ñoâ Hueá ñeå dream of Buddhism split into eighteen pieces, thuyeát phaùp cho nhaø vua vaø hoaøng gia. Ngaøi like the Hinayana sects. trôû veà Nam naêm 1823 vaø thò tòch trong cuøng naêm aáy—A Vietnamese monk in the Lieät Trí: Trí tueä thaáp keùm—Inferior mind— nineteenth century. His origin was unknown. Harmful wisdom. He was the dharma heir of the thirty-fifth Lieät Vò: Gentlemen. generation of the Linn-Chih Zen Sect, a Lieâu: Phoøng—A hut—A study—A room. disciple of Most Venerable Minh Vaät Nhaát Tri. Lieâu Chuû: Lieâu Nguyeân—Lieâu Tröôûng—Vò From 1744 to 1821, he stayed at Töø AÂn sö truï trì töï vieän—The head, or manager of a Temple. In 1816, King Gia Long sent an monastery. Imperial Order to summon him to Hueá Capital Lieâu Nguyeân: See Lieâu Chuû. to preach to the king anf the royal family. He Lieâu Tòch: Distant and deserted. went back to the South in 1823 and passed Lieâu Tröôûng: See Lieâu Chuû. away in the same year. Lieàu: To risk—To venture. Lieãu Giaûi: To understand clearly. Lieàu Cheát: To risk one's life. Lieãu Giaùo: Teân cuûa moät ñeä töû Phaät noåi tieáng Lieàu Lónh: Venturesome—Foolishly bold. laø Ajnata-Kaundinya, laø thaùi töû cuûa xöù Ma Kieät Ñaø, vaø laø caäu cuûa Phaät Thích Ca Mau Ni. Lieàu Maïng: To risk one's life. OÂng cuõng taùi sanh thaønh Phaät döôùi teân Lieãu: Samanta-Prabhasa—A famous disciple named 1) Caây lieãu: A willow. Ajnata-Kaundinya, a prince of Magadha, a 2) Keát thuùc: To end. maternal uncle of Sakyamuni. He is to be 3) Lieãu tri: Parijanati (p)—Parijna (skt)— reborn as Buddha under the name of Samanta- Hieåu roõ hay bieát chaéc chaén—To Prabhasa. ascertain—To comprehend—To know Lieãu Keát: Keát lieãu—To end—To finish. exactly—To perceive clearly—To recognize—To understand thoroughly or Lieãu Kieán: Toaøn kieán ñaït ñöôïc khi thaân hoaøn toaøn yeân nghó and taâm giaûi thoaùt khoûi completely. moïi phieàn toaùi hay quaáy nhieãu hieän töôïng Lieãu Bieät:

Understanding and discrimination. nöõa—Complete vision obtained when the body

is in complete rest and the mind freed from Thieàn Laâm Teá. Chuùa Nguyeãn raát meán troïng phenomenal disturbance. ñaïo ñöùc cuûa ngaøi neân thöôøng thænh ngaøi vaøo Lieãu Nghóa: Revelation of the whole cung giaûng ñaïo. Haàu heát cuoäc ñôøi ngaøi, ngaøi meaning or truth—Complete understanding. ñaõ chaán höng vaø hoaèng hoùa Phaät giaùo taïi Lieãu Nghóa Giaùo: Teaching of the whole Trung Vieät. Ngaøi laø vò khai sôn chuøa Baûo Tònh truth. taïi Phuù Yeân vaøo cuoái theá kyû thöù 17. Sau laàn trôû laïi Hueá laàn thöù hai ñeå caàu ñaïo, ngaøi ñaõ Lieãu Nghóa Kinh: The sutras containing the khai sôn chuøa Vieân Thoâng vaøo khoaûng naêm whole truth. 1697. Naêm 1741, ngaøi ñaõ môû ñaïi giôùi ñaøn taïi Lieãu Ngoä: Anna (p)—Ajna or Ajnati (skt). chuøa Vieân Thoâng. Ngaøi thò tòch naêm 1743. • Hieãu roõ: To apprehend, perceive or Tröôùc khi thò tòch, ngaøi ñeå laïi moät baøi keä understand clearly. truyeàn thöøa cho caùc ñeä töû veà sau naày keá tieáp • Söï hieåu roõ: Thorough enlightenment— tuaàn töï theo ñoù maø ñaët teân Phaùp. Clear apprehension—Clear knowledge or Thaät teá ñaïi ñaïo, taùnh haûi thanh tröøng understanding—Perfect knowledge— Taâm nguyeân quaûng nhuaän, ñöùc boån töø phong Complete enlightenment. Giôùi ñònh phöôùc hueä, theå duïng vieân thoâng Lieãu Nhaân: A revealing cause. Vónh sieâu trí quaû, maät kheá thaønh coâng Lieãu Nhaân Phaät Taùnh: Taùnh thöù nhì trong Truyeàn kyø dieäu lyù, dieãn söôùng chaùnh toâng tam Phaät taùnh, hai taùnh kia laø Chaùnh nhaân Phaät Haïnh giaûi töông öng, ñaït ngoä chôn khoâng. taùnh vaø Duyeân nhaân Phaät taùnh—The second of A Vietnamese Zen Master from Song Caàu, the three Buddha-nature (the revealing or Phuù Yeân. He was born in Song Caàu town, Phuù lightening causes, associated with the Buddha- Yeân province. His family moved to Thuaän Hoùa wisdom). The other two are: Chaùnh nhaân Phaät province in the late seventeenth century. taùnh (The direct cause of attaining the perfect When he lost his mother at the age of six, his Buddha-nature) and Duyeân nhaân Phaät taùnh father brought him to Hoäi Toân Temple to (the environing cause, his goodness or merits become a disciple of Most Venerable Teá Vieân. which result in deliverance or salvation). Seven years later, Teá Vieân passed away. He Lieãu Quaùn: Thieàn Sö Lieãu Quaùn (?-1743)— went to Baûo Quoác Temple to study with Most Zen Master Lieãu Quaùn—Thieàn sö Vieät Nam, Venerable Giaùc Phong Laõo Toå. In 1691 he queâ ôû Song Caàu, Phuù Yeân. He was born in returned home to take care of his old father. In Song Caàu town, Phuù Yeân province. He moved 1695, he went to Thuaän Hoùa to receive to Thuaän Hoùa vaøo cuoái theá kyû thöù 17. Vaøo luùc Samanera’s precepts with Most Venerable saùu tuoåi ngaøi ñaõ moà coâi meï, cha ngaøi ñem ngaøi Thaïch Lieâm. In 1697, he receive complete ñeán chuøa Hoäi Toân laøm ñeä töû cuûa Hoøa Thöôïng precepts with Most Venerable Töø Laâm at Töø Teá Vieân. Baûy naêm sau, Hoøa Thöôïng Teá Vieân Laâm Temple. In 1699, he studied meditation thò tòch, ngaøi ñeán chuøa Baûo Quoác xin laøm ñeä töû with Most Venerable Töû Dung. He was the Hoøa Thöôïng Giaùc Phong Laõo Toå. Vaøo naêm Dharma heir of the thirty-fifth generation of 1691, ngaøi trôû veà nhaø ñeå phuïng döôõng cha giaø. the Linn-Chih Zen Sect. Lord Nguyeãn Vöông Naêm

1695, ngaøi ñi Thuaän Hoùa thoï giôùi Sa Di greatly appreciated his virtues and often vôùi Thieàn Sö Thaïch Lieâm. Naêm 1697, ngaøi thoï invited him to preach Dharma in the Royal giôùi cuï tuùc vôùi Hoøa Thöôïng Töø Laâm taïi chuøa Palace. He spent most of his life to revive and Töø Laâm. Naêm 1699 ngaøi hoïc thieàn vôùi Thieàn expand Buddhism in Central Vietnam. He was sö Töû Dung. Ngaøi laø Phaùp töû ñôøi thöù 35 doøng the founder of Baûo Tònh Temple in Phuù Yeân in

the late seventeenth century. During the time voøng 49 ngaøy (baûy thaát ñaàu)—Offerings to the when he came to Hueá for the second time to spirits who are about the dead during the forty- seek the truth, he built Vieân Thoâng temple in nine days of masses. 1697. In 1741, he held a Vinaya-affirming Linh Cöõu: Coffin. ceremony at Vieân Thoâng temple. He passed Linh Dieäu: Mysterious—Abstruse—Clever. away in 1743. Before his death, he left a Linh Döôïc: Effective drug versified text to his Dharma offsprings to give Linh Ñình: Magnificient (of banquet). the first word of the religious name. Linh Ñoan Hoa: Hoa Öu ñaøm, moät loaøi hoa Lieãu Sanh Thoaùt Töû: To end the cycle of ba ngaøn naêm môùi nôû moät laàn, laø moät bieåu birth and death. töôïng cuûa Ñöùc Phaät—Udumbara flower, which Lieãu Tri: Parijna (skt)—Thorough appears but once in 3,000 years, a symbol of knowledge. Buddha. Lieãu Vi Thieàn Ñònh: The mastery of ** For more information, please see Öu Ñaøm abstract contemplation. Ba La Hoa. Lieäu: Linh Ñôn: Medicine of fairy 1) Trò lieäu—To heal—To cure. Linh Ñoäng: Lively—Lifelike—Full of life 2) Truø lieäu: To measure—To calculate. Linh Giôùi: The realm of departed spirits. 3) Vaät lieäu: Materials. Linh Hoaït: Lively—Vivid. Lieäu Beänh: See Lieäu. Linh Hoàn: Soul—See Thaàn Thöùc. Lieäu Caùch: To manage—To find a means to do something. Linh Muïc: Catholic priest. Lieäu Chöôùc: To find a means. Linh Quang Töï: 1) Teân cuûa moät ngoâi chuøa coå, toïa laïc trong Lieäu Giaûn: phöôøng Hoaøn Kieám, thaønh phoá Haø Noäi, 1) Giaûi thích hay giaûng giaûi nghóa lyù: To Baéc Vieät Nam. Chuøa ñöôïc xaây vaøo thôøi expound, explain, comment upopn. nhaø Lyù (1010-1224). Ñeán ñôøi nhaø Leâ, 2) Toâng Thieân Thai duøng töø naày ñeå chæ vaán töông truyeàn Chuùa Tròng cho ñaøo ñaát ñaép ñaùp trong nhaø thieàn: T'ien-T'ai used the thaønh Thaêng Long, thaáy moät pho töôïng term for question and answer. ngöôøi nöõ baèng ñaù, môùi ñem vaøo tröôùc Lieäu Hoàn: Be careful! chuøa ñeå thôø. Töôïng ñaù raát thieâng, vì theá Lieäu Lôøi: To weigh one's words. môùi ñaët teân laø chuøa Baø Ñaù. Töôïng naày Lieäu Söùc: To estimate one's strength. hieän nay khoâng coøn nöõa. Ñaây laø Toå Ñình Lieäu Theá: See Lieäu Caùch. cuûa Thieàn phaùi Laâm Teá mieàn Baéc—Name Lieäu Tröôùc: To take precautions against of an ancient temple, located in Hoaøn something. Kieám quarter, Hanoi City, North Vietnam. Lim Dim: Half-closed eyes. The temple was built in the Lyù dynasty (1010-1224). It was said that in the Leâ Linh: Spirit—Spiritual—Clever. dynasty, when Lord trònh had the ground Linh Chi: Moät loaïi caây töôïng tröng cho ñieàm dug to build Thaêng Long citadel, a stone laønh vaø tröôøng thoï—The auspicious plant, statue was discovered. He then decided to emblem of good luck and long life. place the statue in the front yard of the Linh Cuùng: Cuùng vong linh ngöôøi cheát trong temple for worshipping. The stone statue

is very sacred, that’s why the temple is temple was built with rudimentary called Baø Ñaù Temple, or Lady Stone. The construction materials. Therefore, after stone statue was lost. The temple is the the headmonk’ death in 1882, it began to Patriarch House of the North Lin-Chi Sect. fall apart. In 1885, Admiral Toân Thaát Ñính 2) Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung along with some other lay Buddhists, Vieät. Chuøa Linh Quang laø do hôïp nhaát hai raised funds for reconstruction. Their plan, chuøa Linh Giaùc vaø Vieân Quang. Chuøa however, was incomplete because of the Vieân Quang voán ñöôïc thieát laäp taïi ñòa crisis in the same year in Hueá. While Linh ñieåm naày vaøo naêm 1841 do Hoøa Thöôïng Giaùc temple was built by Head of Eunuchs Lieãu Trieät Töø Minh khai sôn. Chuøa ñöôïc Hoà Coâng Thaäp and a number of other xaây döïng baèng vaät lieäu ñôn giaûn, neân sau courtiers, probably at the same time with naêm 1882, Hoøa Thöôïng vieân tòch, chuøa trôû Vieân Quang temple. After Hoà Coâng thaønh hoang pheá. Naêm 1885, ñeà ñoác Toân Thaäp’s death, the temple deteriorated. Thaát Ñính cuøng moät vaøi tín chuû khaùc ñaõ During the early years of king Thaønh quyeân tieàn ñeå truøng tu chuøa, nhöng cuoäc Thaùi’s reign, the king’s grandmother, binh bieán taïi kinh thaønh neân coâng trình Trang YÙ Thuaän Hieáu, gave order for dang dôû. Trong khi chuøa Linh Giaùc ñöôïc reconstruction of the two temples, quan Chöôûng Veä Hoà Coâng Thaäp cuøng moät combined two temples into one with the soá quan laïi xaây döïng coù leõ cuõng cuøng thôøi name Linh Quang. She ordered Admiral vôùi chuøa Vieân Quang. Ñaàu ñôøi vua Thaønh Toân Thaát Ñính to take apart the support Thaùi, Thaùi Hoaøng Thaùi Haäu Trang YÙ frame of Linh Giaùc and moved to Vieân Thuaän Hieáu ñaõ ban yù chæ cho truøng tu hôïp Quang for a new combined temple, with nhaát hai ngoâi chuøa naày. Baø laïi saéc chæ thaùo Linh Giaùc Pavillion in front and Vieân gôû coät keøo chuøa Linh Giaùc ñem veà chuøa Quang qorship house in the back. During Vieân Quang taùi thieát; phía tröôùc laø Linh the Venerable Maät Nguyeän’s presidency, Giaùc quaùn, phía sau laø Vieân Quang ñöôøng, in 1962, the temple was solidly rebuilt, goïi teân laø chuøa Linh Quang. Döôùi thôøi with a square house of the style ‘two Hoøa Thöôïng Maät Nguyeän, naêm 1962, houses on a floor.’ With its side 20 meters chuøa ñöôïc taùi thieát kieân coá, goàm moät toøa long, the house consists of a high and nhaø vuoâng moãi beà 20 meùt, coù tieàn ñöôøng spacious main hall and antechambre. The chính cao roäng, thoaùng ñaõng. Phía ngoaøi outside shape still retaining its ancient vaãn giöõ nguyeân ñöôøng neát kieán truùc coå architectural form. The back house located kính. Phía sau caùch 8 meùt laø nhaø Toå, vaãn 8 meters back from the front, is dedicated coøn mang baûng ‘Vieân Quang Ñöôøng.’ Vaøo to the temple’s founder. It still keeps the naêm 1975, taïi maët tieàn chaùnh ñieän ñaõ thieát panel with the name ‘Vieân Quang Ñöôøng.’ trí töôïng Quaùn Theá AÂm Boà Taùt baèng ñoàng In 1975, a bronze two-meter-high statue of cao hôn 2 meùt, ñöôïc chuyeån töø chuøa Quaùn Avalokitesvara Bodhisattva which was Theá AÂm sang—Name of an ancient transferred fro Quaùn Theá AÂm Töï, was temple in Hueá, Central Vietnam. The installed in front of the main hall. temple is a combination of the two Linh Sôn: temples of Linh Giaùc and Vieân Quang. 1) Linh Thöùu Sôn: Grdhrakuta (skt)—See

Vieân Quang temple was built in 1841 by Thöùu Sôn in Vietnamese-English Section, Most Venerable Lieãu Trieät Töø Minh. The and Grdhrakuta in Sanskrit/Pali-

Vietnamese Section. Linh Sôn Tieân Thaïch: Teân cuûa moät ngoâi 2) Teân moät ngoâi chuøa coå noåi tieáng ôû quaän chuøa coå noåi tieáng, treân ñoä cao caùch chaân nuùi nhaát, thaønh phoá Saøi Goøn, Nam Vieät Nam. chöøng 600 meùt, treân nuùi Baø Ñen, chuøa caùch thò Chuøa ñöôïc xaây töø naêm 1840, kieán truùc xaõ Taây Ninh chöøng 7 daäm. Ñaây laø ngoâi chuøa hieän nay laø do ñôït truøng tu naêm 1968. do Toå Thieän Hieáu, doøng Laâm teá thöù 38, ñaõ Ngaøy 26 thaùng 8 naêm 1931, Hoäi Nam Kyø döïng leân vaøo theá kyû thöù 18. Theo saùch Gia Nghieân Cöùu Phaät Hoïc ra ñôøi ñaët truï sôû taïi Ñònh Thaønh Thoâng Chí, “Nuùi Baø Ñen cao chuøa. Ñaàu naêm 1932, hoäi baét ñaàu ra taïp roäng, coù caây coái xanh töôi, coù suoái nöôùc ngoït, chí Töø Bi AÂm. Hieän nay boä söu taäp taïp chí treân coù chuøa Linh Sôn, döôùi coù ao hoà, caûnh trí naày vaãn coøn ñöôïc löu giöõ trong chuøa. thaät laø u nhaõ.” Chuøa ñöôïc truøng tu naêm 1960— Trong Chaùnh ñieän coù töôïng Boà Taùt Quaùn Name of a famous ancient pagoda located on AÂm nghìn tay nghìn maét, ñöôïc taïc vaøo Mount Baø Ñen, 600 meters from the fot of the naêm 1963—Name of a famous ancient mountain, about 7 miles from Taây Ninh town. pagoda, located in the first district, Saigon The old pagoda was established in the City, South Vietnam. The pagoda was eighteenth century by Patriarch Thieän Hieáu built in 1840, and the present structure was who belonged to the thirty-eighth line of the from the rebuilding in 1960. On August 26, Lin-Chi Sect. According to “Gia Ñònh Thaønh 1931, the South Vietnam Association of Thoâng Chí,” Mount Baø Ñen is high, Buddhist Studies was established and the surrounded by fresh green trees and fresh ater pagoda was served as its office. Since the springs. On the top of the mountain stands Linh beginning of 1932, the Töø Bi AÂm Sôn Pagoda. At the bottom lie ponds and lakes. Magazine had been issued by the The scenery is really peaceful and quiet.” The association. Presently, the magazine pagoda was rebuilt in 1960 and is a beautiful collection has still been conserved in the landscape of Taây Ninh. pagoda. In the Main Hall stands the statue Linh Thao: Ling-T’ao—Moät Thieàn sö noåi of One-Thousand-Arm and One- tieáng, ñeä töû cuûa Laëc Ñaøm Hoaøi Tröøng Toå Sö— Thousand-Eye Avalokitesvara A noted monk, a disciple of Le-T’an-Huai- Bodhisattva, cast in 1963. Teâng—Moät hoâm toå hoûi oâng hieåu sao veà Toå 3) Teân moät ngoâi chuøa coå noåi tieáng trong Ñaït Ma ñeán töø phöông Taây, chæ thaúng taâm thaønh phoá Vuõng Taøu. Theo vieän Baûo taøng ngöôøi, thaáy taùnh thaønh Phaät. Linh Thao baøy toû Baø Ròa thì chuøa ñöôïc xaây vaøo haäu baùn theá raèng khoâng hieåu. Laëc Ñaøm noùi: Tröôùc khi xuaát kyû thöù 19. Trong chuøa coù moät pho töôïng gia oâng laøm gì?” Linh Thao traû lôøi: “Chaên Phaät Thích Ca baèng ñaù cuõng ñöôïc taïc vaøo traâu.” Laëc Ñaøm hoûi: “Chaên nhö theá naøo?” Linh thôøi naày ñeå leã baùi. Chuøa ñöôïc truøng tu Thao ñaùp: “Saùng sôùm cöôõi ñi, chieàu toái cöôõi naêm 1959—Name of a famous ancient veà.” Toå nhaän xeùt: “OÂng thieät ngu si quaù ñoãi.” pagoda located in Vuõng Taøu City, South Nhôø ñoù maø sö ñaïi ngoä, vaø baøy giaûi nhö sau: Vietnam. According to the records “Phoùng khöôùc ngöu thaèng tieän xuaát gia conserved by Baø Ròa Museum, Vuõng

Taøu Theá tröø tu phaùt tröôùc ca sa province, the pagoda was built in the Höõu nhaân vaán ngaõ Taây lai yù second half of the nineteenth century. Truï tröôïng hoaønh khieâu la lí la Since that time, the stone statue of (Vöùt boû giaây chaên roài xuaát gia Sakyamuni Buddha has been worshipped Caïo raâu caïo toùc khoùaa Ca sa in the pagoda. It was rebuilt in 1959. Coù ai hoûi yù töø Taây ñeán

Vaùc gaäy quô ngang la lí la). trì töø naêm 1880 ñeán naêm 1897, vaø caùc thôøi Sö When the master asked him what was the idea Baø Thích Nöõ Nhö Nghóa, Thoâng Hueä, vaø Chôn of the Patriarch, who, coming from the West, is Nhö truï trì töø naêm 1945 ñeán nay—Name of a said to have transmitted one single mind-seal, pagoda located near Xoaøi Moät market in Chaâu which, pointing directly to the human nature, Thaønh district, Myõ Tho province, South makes one attain Buddhahood. Ling-T'ao Vietnam. Linh Thöùu Pagoda was described in confessed ignorance. Le-T'an said: "What Ñaïi Nam Nhaát Thoáng Chí as follows: "The were you before you became a monk?" Ling- temple located in the area of Thaïnh Phuù T'ao said: "I used to be a cowherd." Le-T'an village, Kieán Höng district, the pagoda is very asked: "How do you look after the cattle?" old; however, it has many beautiful sceneries. Ling-T'ao said: "I go out with them early in In the tenth Gia Long year (1811), it was the morning and come home when it grows renamed Long Tuyeàn. In the first Thieäu trò dark." Le-T'an said: "Splendid is your year (1841), it was renamed Linh Thöùu. In the ignorance." This remark at once brought Ling- middle of the middle of the eighteenth century, T'ao's mind to a state of enlightenment which Most Veneable Nguyeät Hieän, Head of the was expressed thus: pagoda, had it rebuilt solemnly. Since then, it "Throwing up the tether I am a homeless has ben reconstructed many times, especially monk, in the periods of heading of Most Venerable The head is shaved, so is the face, and the Chaùnh Haäu from 1880 to 1897, and Most body wrapped in the kasaya. Venerable Bikkhuni Nhö Nghóa, Thoâng Hueä If someone asks, "What is the Patriarch's and Nhö Chôn from 1945 up to now. In the idea of coming from the West? Main Hall, there is a statue of Amitabha Carrying the staff crosswise I sing out, La Buddha, made of marble, 1 meter 6 high. The li la!" lotus pedestal is 0.6 meter high. Linh Thaàn: The spirit—Soul. Linh Thöùu Sôn: Grdhrakuta (skt)— Linh Thieâng: To have supernatural power. Gijjhakuta (p)—Nuùi Linh Thöùu, gaàn thaønh Linh Thöùu Hoäi: Vulture Peak Assembly. Vöông Xaù ôû mieàn Ñoâng Baéc AÁn Ñoä, laø nôi duøng laøm an cö kieát haï cho Phaät vaø taêng giaø— Linh Thöùu Saéc Töù Töï: Teân cuûa moät ngoâi Vulture Peak—A hill near Rajagriha in north chuøa toïa laïc gaàn chôï Xoaøi Moät trong huyeän east India which was one of the many Retreats Chaâu Thaønh tænh Long An, Nam Vieät Nam. given to the Buddha for the use of the Sangha. Trong Ñaïi Nam Nhaát Thoáng Chí chuøa Linh ** For more information, please see Thöùu Sôn Thöùu ñöôïc dieãn taû nhö sau: "Chuøa naèm trong in Vietnamese-English Section, and ñòa phaän xaõ Thaïnh Phuù, huyeän Kieán Höng, Grdhrakuta in Sanskrit/Pali-Vietnamese chuøa naày laø moät ngoâi giaø lam toái coå maø laïi coøn Section. coù nhieàu danh lam thaéng caûnh. Naêm Gia Long thöù 10 töùc naêm 1811, chuøa ñöôïc ñoåi teân laø Linh Thöùu Töï: See Linh Thöùu Saéc Töù Töï. Long Tuyeàn Töï. Naêm Thieäu Trò nguyeân nieân, Linh Tinh:

Miscellaneous. chuøa laïi ñöôïc ñoåi laïi laø Linh Thöùu Töï." Ñeán Linh Töôïng: Töôïng Phaät—Spirit-image, khoaûng giöõa theá kyû thöù 18, Hoøa Thöôïng that of a Buddha. Nguyeät Hieän truï trì ñaõ xaây laïi ngoâi chuøa toân Linh ÖÙng: Efficacious. nghieâm, chuøa ñöôïc truøng tu nhieàu laàn, ñaùng keå Lænh Nghænh: A great deal—Many. nhaát laø vaøo thôøi Hoøa Thöôïng Chaùnh Haäu truï Lónh:

1) Baâu aùo: Collar. head resembling a conch. 2) Coå: Neck. Loa Keá Phaïm Chí: Teân cuûa Phaïm Vöông vaø 3) Daãn daét: To lead—To direct. cuûa Ñöùc Phaät—A name for Brahma, and for 4) Nhaän lónh: To receive. the Buddha—See Loa Keá Tieân Nhaân. Lónh Giaûi: Thaâu nhaän vaû giaûi thích—To Loa Keá Tieân Nhaân: Trong tieàn kieáp, Ñöùc receive and interpret. Phaät laø moät vò Loa Keá Tieân Nhaân teân laø Lónh Naïp: Chaáp nhaän—To receive—To Thöôïng Xaø Leâ, trong khi ngaøi thieàn ñònh daøi accept. haïn, chim ñaõ ñeán laøm toå treân buùi toùc cuûa Lònh: ngaøi—A former incarnation of the Buddha, 1) Command—Order. when a bird built its nest in his hair during his 2) Your. prolonged meditation. Lònh AÙi: Your daughter. Loa Phaùt: Toùc xoaén treân ñænh ñaàu cuûa Ñöùc Lònh Ñeä: Your younger brother. Phaät, moät trong 32 töôùng haûo—The curly hair of the Buddha, one of the 32 good marks or Lònh Ñöôøng: Your mother. characteristics. Lònh Huynh: Your elder brother. ** For more information, please see Tam Thaäp Lònh Lang: Your son. Nhò Haûo Töôùng Cuûa Phaät. Lònh Muoäi: Your younger sister. Loõa: Traàn truoàng—Naked. Lònh Nghieâm: Your father. Loõa Hình Ngoaïi Ñaïo: Nirgrantha (skt)— Lònh Nhaïc: Your father-in-law. Moät trong 20 phaùi ngoaïi ñaïo ôû Thieân Truùc Lònh Nhaïc Maãu: Your mother-in-law. trong thôøi Phaät coøn taïi theá, khoå haïnh traàn Lònh Tyû: Your older sister. truoàng—Naked ascetics, one of the twenty Líu Quíu: Embarrassed. heretic (non-Buddhist) sects in India at the Lo AÂu: time of the Buddha. 1) (a): To be disturbed—Worried. Loaøi Ngöôøi: Humanity—Mankind—The 2) (n): Disturbance—Worry. human beings—The human race. Lo Laéng: Anxious—Worried. Loaøi Vaät Ñaùng Thöông: Poor animals. Lo Lieäu: To make arrangements. Loaïi: Class—Species—To classify. Lo Loùt: Bribery. Loaïi Boû: To get rid of—To disqualify—To Lo Ngaïi Cho Ai: To be concerned about eliminate. someone. Loaïi Suy: Upamana (skt)—Upamanam (p)— Lo Nghó: To worry. Giaûi thích baèng caùch so saùnh söï gioáng nhau giöõa vaät naây vôùi vaät khaùc—Analogy or Lo Sôï Quaù Ñaùng: Unduly worrying resemblance. Lo Xa: Worry about the future. Loaïi Trí: Trí tueä quaùn xeùt Töù Ñeá cuûa Duïc Loø Thieâu: Loø hoûa taùng—Crematorium. giôùi goïi laø Phaùp Trí, ví vôùi trí tuïc hay loaïi trí Loa: quaùn xeùt töù ñeá cuûa hai giôùi cao hôn laø Saéc 1) Con oác: A snail—A conch—Spiral. giôùi vaø Voâ saéc giôùi—Knowledge which is of 2) Ñinh oác: Screw. the same order, e.g. the four fundamental Loa Keá: Buùi toùc hình xoaén oác treân ñaàu cuûa dogmas applicable on earth which are also Phaïm Thieân vöông—Tuft of hair on Brahma's extended to the higher realms of form and non-

form. khoâng coù chaân, thuoäc loaøi raén daøi, laø moät Loaïn: To be in disorder—To disturb— trong taùm boä chuùng, coù thaàn löïc bieán hoùa Perturb—Confusion—Rebelion. maây möa. Loaøi roàng naày vaøo muøa xuaân thì

Loaïn Daâm: Incestuous. bay leân coõi trôøi, vaø veà muøa ñoâng thì aån saâu döôùi ñaát—Dragons, a beneficent half- Loaïn Ñoäng: Pamada—Loaïn ñoäng traùi ngöôïc divine being, dragon-like, which means vôùi chaùnh nieäm—Heedlessness— snake, serpent, one of the eight groups of Disturbance—Distraction—Mental sloth as demons with supernatural powers which opposite of right mindfulness—Filth of the can create clouds and rains. In the spring precepts in which intoxicating drinks are the Naga climbs into heaven and in winter prescribed as tending to lead to pamada. lives deep in the earth—See Na Giaø and Loaïn Haïnh: Disorderly conduct. Thieân Long Baùt Boä. Loaïn Laïc: Troubled times. 2) Long hay Ñaïi Long thöôøng ñöôïc duøng Loaïn Luaân: See Loaïn daâm. ñoàng nghóa vôùi Phaät hay nhöõng vò Thaùnh Loaïn Taêng: A disorderly monk. ñaõ vöôït thoaùt khoûi luaân hoài sanh töû—Naga Loaïn Taâm: Taâm nieäm taùn loaïn, khoâng truï or Maha-naga is often used as a synonym moät nôi—A perturbed or confused mind—To for the Buddha or for the sages who have disturb or unsettle the mind. matured beyond rebirth. Loaïn Thieän: Chuùng sanh trong coõi duïc giôùi 3) Theo nhieàu truyeàn thoáng Phaät giaùo, roàng ñem taâm taùn loaïn laøm thieän caên leã Phaät, tuïng laø chö Thieân hoä trì kinh phaùp töø nhöõng kinh—To disturb the good—The confused cung ñieän nôi bieån caû, nhö Kinh Hoa goodness of those who worship, etc., with Nghieâm chaúng haïn, ñaõ ñöôïc chö Long divided mind. Thaàn hoä trì vì luùc aáy thôøi cô chöa chín Loaïn Thuyeát: Foolish talk. muoài cho chuùng sanh thu nhieáp lyù kinh— In many Buddhist traditions the nagas are Loaïn Trí: To be deranged—Derangement of water deities who in their sea palaces mind—To be mad. guard Buddhist scriptures, the Avatamsaka Loaïn Töôûng: Tö töôûng roái loaïn, khoâng ñònh Sutra, for example, has been placed in tónh—To think confusedly or improperly. their care because humanity, at the time, Loaùng Thoaùng: Vaguely. has not yet ripe for their reception. Loaïng Choaïng: To stagger—To totter. Long Baùt: Baùt khaát thöïc cuûa moät vò Taêng só, Loaèng Ngoaèng: In zigzags ñeå nhaän nöôùc möa (loaøi roàng giaùng vaøo caùi baùt Loanh Quanh: To go around—To be aáy)—A begging-bowl formerly used by a undecided. certain monk for obtaining rain, the dragon Loay Quay: To be busy with something. descending into his bowl. Loaêng Quaêng: See Loanh quanh. Long Chaâu: Loaïi ngoïc döôùi haøm roàng— Loïc Löøa: To choose carefully. Dragon pearls; pearls below the dragon’s jaws; the sun or moon associated with the dragon Loõi Ñôøi: Experienced in life. and spring. Loõm Boõm: To know very little. Long Chuûng Thöôïng Toân Vöông Phaät: Loïm Khoïm: Worn out with old age. 1) Long Chuûng Thöôïng Nhö Lai: Theo Trí Long: Naga (skt). Ñoä Luaän, ñaây laø Long Chuûng Trí Toân 1) Loaøi roàng, loaøi baùn chö Thieân, coù thaân daøi

Vöông Phaät—According to the Maha- Messiah. Prajna-Sastra, this is the Buddha of the Long Hoa Taêng chuû: The Dragon and the race of honourable dragon kings. Flower Chief Monk. 2) Danh hieäu cuûa Ngaøi Vaên Thuø Sö Lôïi: A Long Hoa Thuï: Naga-puspa or puspanaga title of Manjusri. (skt)—Boân Giaø Na—Loaïi caây boâng roàng, laø Long Chöông: Long Thö hay kinh ñieån, ñöôïc caây Boà Ñeà maø Ngaøi Di Laëc ngoài döôùi goác khi goïi nhö vaäy vì chöõ Phaïn gioáng vôùi chöõ Haùn thaønh

ñaïo—The dragon-flower tree, which nhö hình thuø cuûa loaøi raén hay roàng—Dragon will be the bodhi-tree of Maitreya, the books, i.e. the sutras, so called because the Buddhist Messiah, when he comes to earth. Sanskrit writing seemed to the Chinese to Long Hoøa: Teân cuûa moät ngoâi chuøa coå noåi resemble the forms of snakes and dragons. tieáng, toïa laïc trong aáp An Thaïnh, xaõ An Ngaõi, Long Cung: huyeän Long Ñaát, Vuõng Taøu Baø Ròa, Nam Vieät 1) Cung ñieän cuûa Long Vöông ôû ñaùy bieån (do Nam. Theo taøi lieäu cuûa chuøa thì chuøa ñöôïc xaây thaàn löïc cuûa Long Vöông bieán hoùa ra): döïng vaøo naêm 1797, cuøng thôøi vôùi ñình Thaàn The dragon palace; palaces of the dragon Long Thaïnh. Chuøa ñaõ traûi qua caùc ñôøi truyeàn kings. thöøa: Toå Taâm Thoâng Hueä Lieãu, toå Haûi Hoäi 2) Long cung nôi Ngaøi Long Thoï Boà Taùt vieát Chaùnh Nieäm (1834-1905), toå Thanh Keá Hueä Kinh Hoa Nghieâm: The dragon palace in Ñaêng (1873-1953). Chuøa ñöôïc toå Hueä Ñaêng which Nagarjuna recited the Hua-Yen truøng tu vaøo naêm 1929. Sau ñoù caùc vò truï trì Ching. thuoäc phaùi Laâm Teá—Name of a famous Long Cung Baûo Taïng: Taøng kinh caùc nôi ancient pagoda located in An Thaïnh hamlet, Long Cung cuûa ngaøi Long Thoï Boà Taùt—A An Ngaõi village, Long Ñaát district, Baø Ròa library of the sutras in the Dragon palace in the Vuõng Taøu, South Vietnam. According to the Nagarjuna's palace. documents of the pagoda, it was built in 1797, Long Haø: Teân khaùc cuûa soâng Ni Lieân at the same time with the communal house of Thieàn—Another name for the river Long Thaïnh village. It came through Nairanjana. generations: Patriarch Taâm Thoâng Hueä Lieãu, Long Hoa: The Dragon and the Flower. Patriarch Haûi Hoäi Chaùnh Nieäm (1834-1905), Patriarch Thanh Keá Hueä Ñaêng (1873-1953). It Long Hoa Hoäi: Chuùng hoäi cuûa Ñöùc Boà Taùt was rebuilt by Patriarch Hueä Ñaêng in 1929, Di Laëc trong noäi vieän cuûa coõi trôøi Ñaâu Suaát then headed by the successive patriarchs of the (trong naêm möôi saùu öùc baûy nghìn vaïn naêm Lin-Chi Sect. Ñöùc Di Laëc seõ ra ñôøi ôû coõi naày). Ngaøi Di Laëc seõ ngoài döôùi goác caây Long Thoï, nôi vöôøi Hoa Long Hoå: Dragon and tiger. Laâm maø môû Phaùp Hoäi ñeå phoå ñoä cho coõi trôøi Long Hueâ: Teân cuûa moät ngoâi chuøa coå, toïa laïc vaø coõi ngöôøi. Vaøo ngaøy moàng taùm thaùng tö trong quaän Goø Vaáp, thaønh phoá Saøi goøn, Nam caùc töï vieän hay thieát trai laáy nöôùc nguõ höông Vieät Nam. Chuøa ñöôïc xaây töø theá kyû thöù 18 bôûi taém Phaät, toå chöùc hoäi Long Hoa, töôïng tröng Toå Nguyeân Quaùn (phaùp hieäu Ñaïo Thoâng, cho vieäc Ñöùc Di Laëc haï sanh—The assembly ngöôøi xaõ Ñaïi Hoäi, tænh Quaûng Nam). Luùc ñaàu of Maitreya to whom he preached the Buddha- chuøa chæ laø moät caùi am nhoû laøm nôi ôû vaø tu truth. The eighth of the fourth moon, an haønh cho toå. Chuøa ñöôïc vua Gia Long ban taëng occasion when the images are washed with baûn "Saéc Töù Long Hueâ Töï." Chuøa coøn coù fragrant water, in connection with the expected nhieàu teân hieäu khaùc nhö "Saéc Töù Hueä Long

Töï," vaø "Ngöï Töù Quan Long Töï." Döôùi trieàu eighteenth century. Formerly it was a vua Thaønh Thaùi, chuøa ñöôïc truøng tu laïi khang thatched temple then turned into a big trang roäng raõi. Kieán truùc chuøa hieän nay laø moâ pagoda by the local people in 1794. At hình truøng tu naêm 1966. Hieän chuøa vaãn coøn giöõ that time

people called it Patriarch baûn “Saéc Töù Long Hueâ Töï” ñôøi Gia Long vaø Pagoda, and gave Patriarch Thieän Hieáu a moät daáu trieän baèng ngaø voi coù khaéc chöõ “Töï nickname that is “Patriarch Leech.” It was Ñöùc naêm thöù 24”—Name of an ancient said that Patriarch knew how to treat the pagoda, located in Goø Vaáp district, Saigon leeches from the leech swamp in order to City, South Vietnam. The pagoda was built in help the local people go to the leech the eighteenth century by Patriarch Nguyeân swamp for tilling. The uncultivated land, Quaùn (his Dharma name is Ñaïo Thoâng; he was therefore, was changed into the fetile rice from Ñaïi Hoäi village, Quaûng Nam province). fields. At first, the pagoda was only a small temple 2) Teân cuûa moät ngoâi chuøa toïa laïc trong xaõ where the Patriarch stayed and worshipped the Long Sôn, huyeän Phuù Taân, tænh An Giang, Buddha. It was offered the “Royal Recognized chuøa caùch thò xaõ Long Xuyeân chöøng 54 Long Hueâ Pagoda” Board by King Gia Long. daäm. Chuøa coøn coù teân laø chuøa Gioàng Its other name are “Royal Recognized Hueä Thaønh. Chuøa ñöôïc Hoøa Thöôïng Minh Lyù Long Töï,” and “Ngöï Töù Quan Long Töï.” xaây döïng vaøo naêm 1875 vaø ñaõ ñöôïc truøng Under King Thaønh Thaùi’s reign, Long Hueâ tu nhieàu laàn ñeå thaønh ngoâi chuøa khang Pagoda was rebuilt spaciously. The present trang roäng lôùn nhö hoâm nay. Chuøa ñöôïc structure results from the rebuilding in 1966. It xaây theo chöõ “Song Hyû” goàm 3 gian: still has conserved the “Royal Recognized Chaùnh Ñieän, Giaûng Ñöôøng vaø Haäu Toå— Long Hueâ Pagoda” Board and an ivory sealon Name of a temple, located in Long Sôn which are carved the words "T“enty-fourth village, Phuù Taân district, An Giang year of King Töï Ñöùc’s reign.” province, about 54 miles from Long Long Höng: Xuyeân town. It is also called Gioàng Thaønh 1) Teân moät ngoâi chuøa coå noåi tieáng ôû vuøng Temple. It was first built by Most Soâng Beù, chuøa toïa laïc trong xaõ Hoøa Ñònh, Venerable Minh Lyù in 1875 and has been huyeän Beán Caùt, Nam Vieät Nam. Chuøa rebuilt many times before it became a ñöôïc Hoøa Thöôïng Ñaïo Trung Thieän Hieáu magnificient and splendid one seen döïng leân vaøo theá kyû thöù 18. Hoài xöa chuøa nowadays. The temple has its structure in chæ laø moät caùi am tranh nhoû. Ñeán naêm “Song Hyû” style, comprising three 1794 ñöôïc nhaân daân ñòa phöông xaây thaønh buildings: the Main Hall, the Auditorium ngoâi chuøa lôùn, thöôøng goïi laø Chuøa Toå. Toå or Lecture Hall, and the Patriarch Hall. Thieän Hieáu coøn ñöôïc goïi laø “Toå Ñæa.” Long Maõnh: See Nagarjuna. Theo lôøi truyeàn thì sö trò ñöôïc ñæa trong Long Moân Thanh Vieãn: Thieàn sö Long vuøng “Böng Ñæa” ñeå daân ñòa phöông Moân Thanh Vieãn Phaät Nhaõn (?-1120)—Zen xuoáng böng laøm ruoäng, bieán vuøng ñaát boû master Lung-Men-Ch’ing-Yuan-Fo-Yen. hoang thaønh ruoäng luùa truø phuù—Name of • Thieàn sö Trung Hoa, tröôùc theo hoïc luaät; a famous ancient pagoda, located in Hoøa veà sau, nhaân ñoïc kinh Phaùp Hoa ñeán ñoaïn Ñònh village, Beán Caùt district, South “Thò phaùp phi tö löông phaân bieät chi sôû Vietnam. Long Höng pagoda was founded naêng giaûi (phaùp naày vöôït ngoaøi laõnh vöïc by Patriarch Ñaïo Trung Thieän Hieáu in the cuûa tö duy vaø phaân bieät).” Ñieàu naày gaây

xuùc ñoäng ôû sö, neân sö kieám giaûng sö cuûa country of Lu, he stumbled and fell on the mình vaø hoûi phaùp sieâu vieät tri thöùc ñoù laø ground. While suffering pain, he gì. Giaûng sö khoâng soi saùng noåi cho sö, sö overheard two men railing at each other, môùi thaáy raèng nghóa hoïc vaø danh töôùng when a third one who interceded khoâng phaûi laø duyeân côù ñeå giaûi quyeát vieäc remarked, ‘So I see the pasions stil lôùn sinh töû—Chinese Zen master who was cherished b both of you.’ He then had a first a student of Vinaya; later, when kind of enlightenment. But to whatever reading the Lotus Sutra, he came across questions he asked Fa-Yen, the answer the passage, “This Dharma is something was, ‘I cannot surpass you; the thing is to that goes beyond the realm of thought and understand all by yourself.’ Sometimes discrimination.’ This impressed him, so he Fa-Yen said, ‘I do not understand myself, came to his teacher and asked what was and I cannot surpass you.’ This kind of this Dharma transcending intelligence. remark incited Ch’ing-Yuan’s desire all The teacher failed to enlighten him, who the more to know about Zen. He decided then saw that mere learning and get the matter settled by his senior monk scholarship could not solve the ultimate Yuan-Li, but Li pulled him by the ear and problem of this existence subject to birth going around the fire place kept on saying, and death. ‘The best thing is to understand all by • Roài sau ñoù Phaät Nhaõn du haønh sang Nam yourself.’ Ch’ing-Yuan insisted: ‘If there ñeå tham kieán Phaùp Dieãn (see Phaùp Dieãn is really such a a thing as Zen, why not Thieàn Sö). Nhaân khi ñi xin aên ngang qua uncover the secret for me? Otherwise, I xöù Lö Chaâu, trôït chaân teù nhaøo xuoáng. shall say it is all a trick.’ Li, however, told Trong côn ñau ñôùn, thoaûng nghe hai ngöôøi him: ‘Some day you will come to realize chöõi loän nhau, ngöôøi ñöùng can baûo, “Vaäy all that has been going on today between laø toâi thaáy hai oâng vaãn coøn oâm aáp nhöõng you and me.’ phieàn naõo.” Töùc thì sö tænh ngoä. Nhöng heã • Khi Phaùp Dieãn rôøi khoûi Thaùi Bình, Thanh khi sö coù ñieàu gì muoán hoûi Phaùp Dieãn thì Vieãn töø giaû ngaøi, vaø traûi qua muøa kieát haï Phaùp Dieãn cöù traû lôøi: “Ta khoâng theå hôn ôû Töông Sôn, ôû ñaây sö keát baïn thaâm giao ngöôi; cöù töï mình maø hieåu laáy.” Coù khi vôùi Linh Nguyeân Thieàn Sö. Baáy giôø Phaùp Dieãn baûo: “Ta khoâng hieåu; Ta khoâng Thanh Vieãn xin chæ giaùo raèng: “Gaàn ñaây, theå hôn ngöôi.” Loái nhaän xeùt aáy caøng toâi coù bieát moät vò toân tuùc ôû ñoâ thaønh, khieán cho Thanh Vieãn muoán bieát veà nhöõng lôøi cuûa ngaøi hình nhö hôïp vôùi tri Thieàn. Sö nhaát ñònh nhôø Nguyeân Leã thuû thöùc cuûa toâi raát nhieàu.” Nhöng Linh toøa giaûi quyeát vaán ñeà, nhöng Nguyeân Leã Nguyeân khuyeân sö haõy ñeán vôùi Phaùp keùo tai sö vöøa ñi quanh loø löûa vöøa baùo ‘toát Dieãn, ngaøi voán laø vò toân sö baäc nhaát trong hôn heát laø oâng cöù töï hieåu laáy.’ Thanh thieân haï, vaø noùi theâm raèng nhöõng ai maø Vieãn gaèng gioïng: “Neáu thaät coù Thieàn sao lôøi noùi nghe ra nhö deã hieåu, hoï chæ laø oâng khoâng khui bí maät ra cho toâi? Theá maø oâng thaày tri giaûi chôù khoâng phaûi laø nhöõng laïi laáy laøm troø ñuøa sao?” Tuy nhieân, Leã Thieàn sö thaät söï—When Fa-Yen moved baûo sö: “Mai sau oâng seõ toû ngoä môùi hay away from T’ai-P’ing, Ch’ing-Yuan left caùi quanh co naày.”—Fo-Yen now him, and spent the summer at Ching-Shan, travelled south in order to see Fa-Yen of where he got

very well acquainted with T’ai-P’ing. While begging through the Ling-Yuan. Ch’ing-Yuan now asked his

advice, saying, ‘Lately, I have come to Quaån trí thaønh beáp ñoå. know of a master in the city whose sayings Vieäc saùng nhöng ngöôøi muø seem to suit my intelligence much better.’ Khuùc nhaïc ai hoøa ca But Ling-Yuan persuaded him to go to Fa- Nghó ñeán khaêng khaêng nhôù Yen who was the best of Zen masters of Cöûa môû, ít ngöôøi qua. the day, adding that those whose words he (Ñieâu ñieâu laâm ñieåu ñeà seemed to understand best were merely Phi y chung daï toïa teachers of philosophy and not real Zen Baùt hoûa ngoä bình sinh masters. Söï haïo nhaân töï meâ • Thanh Vieãn theo lôøi khuyeân cuûa baïn, trôû Khuùc ñaïm tuøy naêng hoïa veà vôùi thaày cuõ. Vaøo moät ñeâm laïnh, sö Nieäm chi vónh baát vong ngoài moät mình vaø coá kheâu saùng ñoáng tro Moân khai thieåu nhaân quaù). trong loø löûa thöû xem coù coøn laïi moät chuùt The birds are too-tooing in the woods, than ñoû naøo khoâng, sö thaáy taän döôùi ñoáng with the garment covered up tro coù moät cuïc than nhoû xíu baèng haït ñaäu. I sit alone all night. Sö töï nhuû raèng lyù cuûa Thieàn cuõng töï khôi A tiny piece of live charcoal deeply môû y nhö ñaøo saâu xuoáng taûng ñaù cuûa taâm buried in the ashes tells the secret of life: thöùc. Sö ñaët quyeån söû Thieàn goïi laø Truyeàn The cooking range is broken to pieces Ñaêng Luïc treân baøn, môû maét nhìn vaøo tieåu when the spirit knows where to return. söû cuûa Phaù Taùo Ñoïa, boãng döng taâm trí Revealed everywhere shines the truth, khai thoâng maø ñöôïc chöùng ngoä—Ch’ing- but men see it not, confused is the mind; Yuan followed his friend’s advice, and Simple though the melody is, came back to is former master. One cold who can appreciate it? night he was sitting alone and tried to Thinking of it, clear away the ashes in the fire-place to long will its memory abide with me; see if there were any piece of live Wide open is the gate, charcoal left. One tiny piece as large as a but how lonely the scene! pea happened to be discovered way down Sö thò tòch naêm 1120—He passed away in in the ashes. He then reflected the truth of 1120. Zen would also reveal itself as one dug Long Nhieãu: Teân moät ngoâi chuøa toïa laïc trong down the rock-bed of consciousness. He thò traán Thuû Ñöùc, huyeän Thuû Ñöùc, thaønh phoá took up the history of Zen known as the Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc khai sôn Transmission of the Lamp from his desk, töø cuoái theá kyû thöù 19, laø moät trong nhöõng ngoâi and his eye fell upon the story of the P’o- chuøa coå noåi tieáng cuûa thaønh phoá Saøi Goøn. Kieán Tsao-To (broken range), which truùc chuøa hieän nay laø ñöôïc xaây vaøo naêm 1968. unexpectedly opened his mind to a state of Trong chuøa coù nhieàu töôïng coå, trong ñoù coù enlightenment. töôïng Hoä Phaùp cao 1 meùt 7—Name of a • Sau khi ñaïi ngoä, sö laøm moät baøi keä nhö temple located in Thuû Ñöùc town, Thuû Ñöùc sau—After this great enlightenment, he district, Saøi Goøn City, South Vietnam. Long composed the below verse: Nhieãu Pagoda was founded in the late Chim röøng hoùt líu lo nineteenth century. It is one of the famous Khoaùt aùo ngoài ñeâm thaâu ancient pagoda of Saigon City. It has still kept Khôi löûa, bình sinh toû a lot of old statues. The present architecture

results from the construction in 1968. There 1945, chuøa bò hoaøn toaøn suïp ñoå. Ñeán naêm are many old statues, including the statue of 1959, Hoøa Thöôïng Böûu YÙ xaây caát laïi treân moät Dharma Guardian, 1.7 meters high. khuoân vieân nhoû hôn. Trong Chaùnh ñieän coù Long Nöõ: Nagakanya (skt)—Ngöôøi con gaùi töôïng Phaät A Di Ñaø baèng goã mít, cao moät cuûa Long Vöông Sa Kieät La döôùi ñaùy bieån; thöôùc ba, toøa sen cao 33 phaân. Trong chuøa coøn Long Nöõ ñöôïc Ñöùc Phaät noùi ñeán trong Kinh coù ñaïi hoàng chung cao moät thöôùc, ñöôøng kính Phaùp Hoa, duø laø nöõ vaø môùi coù 8 tuoåi, naøng ñaõ nöûa thöôùc, ñöôïc ñuùc döôùi thôøi Toå Töø thaønh Phaät—Dragon-maid—A naga maiden, Nhöôïng—Name of an ancient pagoda located daughter of sagar-nagaraja, the dragon king at in Bình Chaùnh district, Saigon City, South the bottom of the ocean; she is presented in the Vietnam. It was established in the eighteenth Lotus sutra, though a female and only eight century by Most Venerable Trí Taâm. It was years old, as instantly becoming a Buddha, completely destroyed by 1945. In 1959, Most under the tuition of Manjusri. Venerable Böûu YÙ rebuilt in a small scale. In Long Nöõ Thaønh Phaät: A Naga maiden the Main Hall, there is a statue of Amitabha becomes a Buddha—See Long Nöõ. Buddha, made of jacktree wood, 1.3 meters high, the lotus pedestal is .33 meter high. Long Phaán Taán Tam Muoäi: Pheùp tam There is also a great bell, 1 meter high, 0.5 muoäi long phaán taán. Söùc cuûa tam muoäi naày meter in diameter, cast in the Patriarch Töø mau leï, duõng maõnh nhö söùc maïnh cuûa loaøi Nhöôïng's period. roàng, hieän ra uy löïc raát duõng maõnh—A samadhi powerful like the dragon; abstract Long Thaàn: Long chuùng, moät trong taùm boä meditation which results in great spiritual chuùng—A dragon-god or spirit—Dragon Deity, power. one of the eight groups of demons. ** For more information, please see Thieân Long Phöông: The dragon-quarter. Long Baùt Boä. Long Quaân: See Nagasena in Sanskrit/Pali- Long Thieân: Vietnamese Section. 1) Roàng vaø Trôøi hay Long chuùng vaø Thieân Long Taïng: Long Taïng Caùc (thö vieän), tröôùc chuùng: Dragon king and Devas—See kia ôû chuøa Long Höng taïi Tröôøng An, Trung Thieân Long Baùt Boä. Quoác—The Dragon treasury or library, 2) Long Thoï Boà Taùt: Nagarjuna Bodhisattva. formerly in the Lung-Hsing monastery at 3) Thieân Thaân Boà Taùt: Vasubandhu Ch'ang-An, China. Bodhisattva. Long Teá Thieäu Tu Thieàn Sö: Zen master Long Thieân Baùt Boä: See Thieân Long Baùt Long-Ji-Shao-Xiu—See Thieäu Tu Long Teá Boä. Thieàn Sö. Long Thieàn: Teân moät ngoâi coå töï, toïa laïc beân Long Thang: Hoaøng Long Thang—Suùp bôø soâng Ñoàng Nai, thuoäc aáp Taân Bình, phöôøng roàng, moät vò thuoác cheá ra töø phaân vaø nöôùc tieåu Böûu Hoøa, thaønh phoá Bieân Hoøa, Nam Vieät cuûa ngöôøi vaø gia suùc, duøng cho caû Taêng laãn Nam. Chuøa ñöôïc döïng leân töø naêm 1664. Theo tuïc—Dragon soup, a purgative concocted of boä "Thieàn Sö Vieät Nam" cuûa Hoøa Thöôïng human and animal urine and excrement. Thieàn Sö Thích Thanh Töø, chuøa ñöôïc xaây Long Thaïnh: Teân cuûa moät ngoâi chuøa coå toïa döïng vaøo cuoái theá kyû thöù 17, do Hoøa Thöôïng laïc taïi quaän Bình Chaùnh, thaønh phoá Saøi Goøn, Thaønh Nhaïc AÅn Sôn (ñôøi thöù 34 phaùi Laâm Teá). Nam Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Trí Hieän taïi vò truï trì laø Hoøa Thöôïng Thích Hueä Nghieâm xaây

vaøo theá kyû thöù 18. Tröôùc naêm

Thaønh, nguyeân laø Taêng Thoáng Phaät Giaùo Dragon Poetry (written by Wang-Jih-Hsiu) Truyeàn Thoáng Vieät Nam—Name of a famous which taught and advised others the cultivated ancient pagoda, located on the bank of Ñoàng pathof Buddha Recitation. This Buddhist text Nai River, in Böûu Hoøa quarter, Bieân Hoøa City, was one of the most important books in South Vietnam. The pagoda was built in 1664. propagating Pureland Buddhism—See Vöông According to "Thieàn Sö Vieät Nam" composed Nhaät Höu. by Ch'an Master Thích Thanh Töø, the pagoda Long Troïng: Solemnly. was built in the late 17 century by disciple of Long Töôïng: Naga (skt). Most Venerable Thaønh Nhaïc AÁn Sôn (from the 1) Loaøi roàng vaø loaøi voi: Ñeå chæ söï duõng 34th generation of the Lin-Chi Sect). Presently maõnh vaø ñaïi löïc cuûa caùc vò ñaïi Thaùnh, chö Most Venerable Thích Hueä Thaønh is Head of Boà Taùt hay chö Phaät—Dragon-elephant, Long Thieàn Pagoda. He was the Chairman of or dragon and elephant, i.e. great saints, Vietnamese Traditional Buddhism. Buddhas, Bodhisattvas. Long Thoï: Nagarjuna (skt). 2) Loaøi voi to lôùn: A large elephant is called 1) Caây Long Thoï: The dragon-arjuna tree. a dragon elephant. 2) Long Thoï Boà Taùt: Theo truyeàn thuyeát thì 3) Söï kính troïng daønh cho moät vò Taêng: A vaøo theá kyû thöù ba, ngaøi Long Thoï du haønh respect applied to a monk. xuoáng Long cung ñeå cheùp kinh Hoa Long Vöông: Nagaraja (skt)—Vò vua roàng, Nghieâm. Theo moät truyeàn thuyeát khaùc thì ngöï trò nôi soâng, hoà, bieån caû—Dragon king, a Ngaøi ñaõ tìm thaáy kinh naày trong moät tu title for the tutelary deity of a lake, river, sea, vieän boû hoang. Ngaøi laø toå thöù 14 cuûa doøng and other places—See Long. Thieàn AÁn Ñoä, laø sô toå cuûa phaùi Trung Loùng Coùng: Trembling. Quaùn hay Tam Luaän vaø Tònh Ñoä toâng— Loùng Laùnh: To glint (in the water). According to one legend, in the 3rd century, Nagarjuna travelled to the sea Loùng Ngoùng: To be waiting for something. dragon's palace beneath the ocean to Loùng Xuoáng: To settle down. retrieve the Avatamsaka Sutra. According Loøng: Heart—Mind—Soul. to another legend, he discovered the sutra Loøng Baøn Chaân: Soles of the feet. in an abandoned monastery. Nagarjuna Loøng Can Ñaûm: Courage. was the fourteenth patriarch of Indian Zen. Loøng Chaân Thaät: Frankness. He was the founder and first patriarch of Loøng Daï: Heart. the Madhyamika (Middle Way) school, also the founder of the Pure Land Sect Loøng Duïc: Lusts of the flesh. (Salvation School)—See Nagarjuna, and Loøng Ghen: Jealousy. Baùt Baát Trung Ñaïo. Loøng Ham Muoán: Desire—Wish. Long Thoï Boà Taùt: Bodhisattva Nagarjuna— Loøng Haêng Haùi: Enthusiasm. See Nagarjuna. Loøng Hieáu Thaûo: piety. Long Thô Tònh Ñoä: Lung-Shu Jing-Tu— Loøng Hy Sinh: Self-sacrifice. Long Thô Tònh Ñoä (ñöôïc vieát bôûi Vöông Nhaät Loøng Ích Kyû Tham Duïc: Selfish-craving. Höu) khuyeân daïy veà pheùp tu Nieäm Phaät. Ñaây Loøng Meâ Muoäi Ñaûo Ñieân: Topsyturvy. laø moät trong nhöõng quyeån saùch quan troïng Loøng Moä Ñaïo: Devotion. nhaát veà hoaèng döông Tònh Ñoä—Pureland Loøng Nhaân: Charity.

Loøng Nhaân Töø: Humanity—Compassion. gian—The world, a region or realm, a division Loøng Nhaãn Naïi: Patience. of the universe. Loøng Roäng Raõi: Generosity.

Loä Ca Bò: Lokavit or Lokavid (skt)—Coøn goïi laø Loä Giaø Bò, dòch laø “Tri Theá Gian,” hay “Theá Loøng Tham Vi Teá: Deep-seated (subtle or Gian Giaûi,” moät trong möôøi danh hieäu cuûa Ñöùc profound) greed. Phaät—He who knows, or interprets the world, Loøng Thaønh: Sincerity—Honesty. one of the ten titles of the Buddha. Loøng Thöông Haïi: Commiseration—Pity— Loä Ca Da Ñeå Ca: Lokayatika (skt)—Coøn goïi Compassion. laø Loâ Kha Da Chi, Loä Giaø Da, Loä Giaø Da Ñaø, Loøng Toát: Kindness—Kind heart. dòch laø “Thuaän Theá. Laêng Giaø Kinh, töù quyeån Loøng Traéc AÅn: Compassion—Pity. vaø thaát quyeån goïi laø “AÙc Luaän” vaø “Theá Loøng Trung Thaønh: Loyalty—Faithfulness. Luaän” hay laø ngoaïi ñaïo, nhöõng keû khoâng tin Loøng Trung Tín: See Loøng trung thaønh. töôûng Phaät giaùo, nhöõng keû thuaän theo theá tuïc, Loøng Töø: See Töø. töø suy nghó, ñeán noùi naêng haønh ñoäng—A Loøng Töï AÙi: Pride—To hurt someone’s materialist, follower of the Carvaka system, atheist, unbeliver; interpreted as worldly, pride—Chaïm loøng töï aùi cuûa ai. epicurean, the soul perishes with the body, and Loøng Vaøng: Heart of gold. the pleasures of the senses are the highest Loøng Vò Tha: Altruism good. Loûng Boûng: Watery. Loä Ca Na Tha: Lokajyestha or Lokanatha Loá Bòch: Ridiculous. (skt)—Dòch laø Theá Toân, danh hieäu cuûa Phaïm Loã: Ngu khôø—Stupid—Vulgar. Thieân vaø cuûa Ñöùc Phaät—Most excellent of the Loã Choã: Full of holes. world, lord of the world, epithet of Brahma and Loã Ña: Ruta (skt)—Tieáng noùi lôùn—A loud of a Buddha. sound, or voice. Loä Chaân Töôùng: To show one’s true Loã Ñaït La: characteristics. 1) Rudra (skt)—Lao Ñaït La, hay Loã Naïi La, Loä Dieän: To show one’s face. nghóa laø baïo aùc hay cöïc kyø xaáu aùc— Loä Ñòa: Söông treân ñaát—Dewy ground—Like Terribly evil—Awful—Terrible. dew on the ground—Bare ground. 2) Teân khaùc cuûa Töï Taïi Thieân: Another Loä Giaø Bò: Lokavit or Lokavid (skt)—See Loä name for Mahesvara. Ca Bò. Loã La Baø: Raurava (skt)—Hieäu Kieáu Ñòa Loä Giaø Ña: Lohita (skt)—Maøu ñoû hay maøu Nguïc—See Ñòa Nguïc (A) (a) (4). ñoàng—Red, copper-coloured. Loã Voán: To sell at a loss. Loä Giaø Kyø Daï: Lokageya (skt)—Dòch laø Loä: “truøng tuïng,” hay tuïng, laø moät trong 12 boä kinh 1) Ñöôøng xaù: Road—Street—Way. trong kinh ñieån Phaät giaùo—Interpreted as 2) Söông mai: Dew—Dewy. repetition in verse, but also as signing also as 3) Tieát loä: To disclose—To reveal. signing after common fashion. 4) Töôïng tröng cho söï ngaén nguûi voâ thöôøng: Loä Haï: Loha (skt)—Kim loaïi, keå chung ñoàng Symbol of transience. vaøng hay saét—Copper, gold, or iron, etc. Loä Ca: Loka (skt)—Coøn goïi laø Loä Giaø—Theá Loä Hình: Traàn truoàng nhö nhoùm ngoaïi ñaïo Ni

Kieàn Töû—To expose form (appearance), soáng khoå haïnh nhö loaøi höôu—Deer morals, naked, i.e. the Nirgrantha ascetics. i.e. to live, as some ascetics; heretics who Loä Lieãu: Obvious—Conspicious. sought salvation by living like deer. Loä Meänh: Cuoäc soáng ngaén nguûi nhö söông— **For more information, please see Caåu Giôùi, Dew-like life. and Ngöu Giôùi. Loä Ngöu: Theo Kinh Phaùp Hoa, ñaïi ngöu Loäc Hình Thaàn: Mrganka—The spirit with baïch xa ñöôïc Phaät duøng ñeå aùm chæ Ñaïi Thöøa— marks or form like a deer. According to the Lotus Sutra, the great white Loäc Nhung: Tender horn of a deer. ox and ox-cart revealed in the open, i.e. the Loäc Thuûy

Ñaùi: Tuùi loïc nöôùc cuûa du taêng, Mahayana. duøng ñeå loïc nhöõng sinh vaät nhoû li ti trong Loä Taåy: To show one' true character or nöôùc—A monk's filtering bag to strain off intention of something. living creatures. Loä Thaân: To expose appearance. Loäc Thuûy Nang: See Loäc Thuûy Ñaùi. Loä Veû Vui Möøng Hôùn Hôû: To show one's Loäc Tieân: Phaät Thích Ca cuõng töøng laø moät face of radiant and beaming with joy. Höôu Vöông. Ngaøi vaø Ñeà Baø Ñaït Ña caû hai ñaõ Loäc: töøng laø "Loäc Tieân" trong tieàn kieáp— 1) Caùi loïc nöôùc: Filter. Sakyamuni as royal stag. He and Devadatta 2) Con nai: Mrga (skt)—A deer. had both been deer in a previous incarnation. 3) Loïc nöôùc: To strain. Loäc Uyeån: Sarnath, or Mrgadava (skt)— Loäc Daõ Vieân: Mrgadava (skt)—Coøn goïi laø Migadaya (p)—Mrgadava coù nghóa laø "Vöôøn Loäc Daõ Uyeån, Tieân Nhaân Ñoaïn Xöù, Tieân Nai" hay Vöôøn Loäc Uyeån, moät trong boán nôi Nhaân Loäc Vieân, Tieân Nhaân Luaän Xöù, Tieân thieâng lieâng cuûa ñaïo Phaät, nôi Ñöùc Phaät thuyeát Nhaân Truï Xö. Ñaây laø nôi an cö kieát haï noåi thôøi phaùp ñaàu tieân (Kinh Chuyeån Phaùp Luaân) tieáng cuõa Ñöùc Phaät, nôi maø Ngaøi ñaõ thuyeát baøi cho naêm ñeä töû ñaàu tieân cuûa Ngaøi vaø cuõng laø phaùp vaø thu nhaän naêm ñeä töû ñaàu tieân. Toâng nôi thaønh laäp giaùo ñoaøn Phaät giaùo ñaàu tieân, Thieân Thai cho raèng ñaây laø nôi maø trong 12 naèm beân ngoaøi thaønh Ba La Naïi. Teân cuõ laø naêm ñaàu Ñöùc Phaät ñaõ thuyeát nhöõng boä kinh A Rsipatana, teân môùi laø Sarnath, caùch thaønh Ba Haøm. Khu vöïc naày baây giôø goïi laø Sanarth, gaàn La Naïi chöøng baûy daäm, trong tieåu bang Uttar thaønh Ba La Naïi—The park, abode, or retreat Pradesh, mieàn Baéc AÁn Ñoä. Loäc Uyeån laø nôi of wise men, whose resort it formed; a famous ñaùnh daáu söï ra ñôøi cuûa ñaïo Phaät, do ñoù nôi park north-east of Varanasi, a favourite resort ñaây trôû thaønh moät trung taâm lôùn cuûa caùc hoaït of Sakyamuni. The modern Sarnath, or ñoäng Phaät giaùo trong suoát hôn moät ngaøn naêm Saranganatha, near Benares. This is the place traêm naêm sau ngaøy Phaät nhaäp dieät. Ñaây cuõng where the Buddha reputed to have his first laø nôi maø Ñöùc Phaät traûi qua muøa an cö kieát haï sermon and converted his first five disciples. ñaàu tieân. Theo Giaùo Sö P.V. Bapat trong Hai T'ien-T'ai also counts it as the scene of the Ngaøn Naêm Traêm Naêm Phaät Giaùo, caùc doøng second period of his teaching, when during chöõ khaùc treân caùc bia ñaù, goïi nôi naày laø "Tu twelve years he delivered the Agama sutras— Vieän Sô Chuyeån Phaùp Luaân" See Loäc Uyeån. (Saddharmacakra-pravartana vihara), ñaây laø caùi teân maø caùc nhaø vaên Phaät giaùo thôøi xöa vaãn Loäc Giaùc: Söøng höôu—Antlers of a deer. thöôøng xöû duïng. Duø raèng ngöôøi ta khoâng ñöôïc Loäc Giôùi: Ngoaïi ñaïo tìm giaûi thoaùt baèng caùch bieát nhieàu veà lòch söû Loäc Uyeån trong caùc theá

kyû ñaàu tieân cuûa Phaät giaùo, nhöng ñòa danh naày ñöôïc Hoäi Ñaïi Boà Ñeà xaây döïng ñeå trang bò cho ñaõ trôû neân noåi tieáng nhö caùc thaùnh ñòa Phaät tu vieän Mulagandhakuti nhaèm muïc ñích thôø giaùo khaùc keå töø thôøi vua A Duïc. OÂng vua caùc xaù lôïi Phaät tìm thaáy ôû Taksasila— thaùnh thieän naày ñaõ döïng leân moät loaït tu vieän, Mrgadava literally means Deer Park, one of keå caû moät truï ñaù coù ghi khaéc moät chæ duï caám the four important sacred places of Buddhism, caùc Taêng Ni chia reõ trong giaùo hoäi. Caùc nhaø the place where the Buddha preached

his first haønh höông Trung Quoác laø Phaùp Hieån vaø sermon, Dharmacakrapravartana-Sutra or Huyeàn Trang ñaõ laàn löôït ñeán chieâm baùi nôi Setting in Motion of the Wheel of the Law. to naày vaøo theá kyû thöù naêm vaø thöù baûy sau Taây his first five disciples and where foundation of lòch, hoï ñaõ ñeå laïi cho chuùng ta nhöõng chi tieát Buddhist Order was laid, located outside of coù giaù trò veà ñòa ñieåm quan troïng naày. Caùc di Benares. Its ancient name is Rsipatana (skt) or tích cuûa Loäc Uyeån traûi ra treân moät dieän tích Isipatana (p), the modern name is sarnath, roäng. Caùc nhaø khaûo coå ñaõ thöïc hieän nhieàu situated at a distance of about seven miles cuoäc khai quaät taïi ñaây vaø ñaõ phôi baøy ra aùnh from the present-day city of Benares or saùng moät soá coâng trình kieán truùc vaø ñieâu khaéc Varanasi, in the Uttar Pradesh state of northern tuyeät myõ. Treân ñöôøng ñeán ñaây töø thaønh Ba La India. Sarnath marks the birth of the religion of Naïi (Banares), ñieåm ñaäp vaøo maét ngöôøi ta the Gautama Buddha. Hence it became a great tröôùc tieân laø moät goø cao xaây baèng gaïch, teân center of Buddhist activities and remained so ñòa phöông laø Chaukhandi, treân choùp coù moät for more than fifteen hundred years after the ngoïn thaùp hình baùt giaùc. Ñaây laø di tích cuûa moät death of the Buddha. This is also the place ngoïn thaùp ñaët treân moät beä cao, döïng leân ñeå ghi where the Buddha spent his first rainy season daáu nôi Ñöùc Phaät treân ñöôøng ñi töø Gaya ñeán retreat. According to Prof. P.V. Bapat in The Isipatana, ñaõ gaëp laïi naêm ngöôøi baïn ñoàng tu Twenty-Five Hundred Years of Buddhism, the tröôùc kia vaø nhöõng ngöôøi naày sau ñoù ñaõ ñöôïc inscription on the stone pillars refer to the site Ngaøi hoùa ñoä ñeå theo Chaùnh Phaùp. Caùch nöûa as the “Monastery of the Turning of the Wheel daëm veà phía Baéc laø caûnh vöôøn Loäc Uyeån, nôi of Righteousness” (Saddharmacakra- ñaõ coù nhieàu coâng trình kieán truùc nguy nga pravartana vihara) by which name this sacred trong nhöõng ngaøy cöïc thònh xa xöa. Taát caû baây place was known to ancient Buddhist writers. giôø chæ laø nhöõng pheá tích ñoå naùt, ngoaïi tröø ngoâi Though very little is known of the history of thaùp bieán daïng Dhamekh ñang vöôn cao ñænh the Deer Park during the early centuries of nhoïn leân khoûi vuøng xung quanh gaàn 45 meùt. Buddhism, the place acquires celebrity, like Caùc coâng trình kieán truùc naày ñöôïc thöïc hieän the other holy places of Buddhism, from the vaøo caùc thôøi ñaïi khaùc nhau, maø coâng trình sôùm time of Asoka. This saintly monarch erected a nhaát coù töø thôøi vua A Duïc. Duø ñaõ bò bieán daïng series of monuments including a pillar nhöng thaùp Dhamekh vaãn coøn coù ñoä cao 143 inscribed with an edict warning the resident boä Anh tính töø ñaùy. Ñaây quaû laø moät kieán truùc monks and nuns against creating schisms in the kieân coá, xaây baèng nhöõng taûng ñaù lôùn ôû taàng temple. The Chinese pilgrims, Fa-Hsien and döôùi, vaø baèng gaïch ôû caùc taàng treân. Thaùp coù Hsuan-Tsang, visited the place in the fifth and hình laêng truï, ôû phaàn döôùi coù taùm choã loài ra, seventh centuries A.D. respectively, and left moãi choã loài ra laø moät beä thôø vôùi moät pho us valuable information regarding this töôïng beân trong. Ngoaøi nhöõng pheá tích ñoå naùt important site. The ruins of Sarnath cover an vaø di tích cuûa thôøi quaù khöù ra, coøn coù moät ñòa extensive

area. The archaeologists have ñieåm ñaùng ñöôïc chuù yù ngaøy nay, ñoù laø nôi excavated at the site a number of interesting

monuments and sculptures of exquisite beauty Loâi Cuoán: To attract from Banares, the first landmark that attracts Loâi Ñình: To be in a thundering rage. the eye is a lofty mound of brickwork, locally Loâi Thaàn: God of thunder. known as the Chaukhandi, surmounted by an Loâi Thoâi: Untidy—Careless. octagonal tower at the top. The mound represents the ruins of a stupa on a terraced Loái: basement erected to mark the spot where the 1) Manner—Way—Method. Buddha, on his way from Gaya to Ispatana, 2) About—Approximately. first met his five former comrades who were 3) Proud—Haughty—To give oneself airs. soon to become coverts to his Faith. Half a 4) Path—Way. mile to the north is the site of the Deer Park, Loái Soáng: Way of life. which must have had imposing buildings in the Loái Soáng Ñaïo Thaät Söï: A real religious days of its gloriness. All is now in ruins, except way of living. a battered structure, the Dhamekh stupa, which Loái Soáng Theá Tuïc: Worldly life. rears its head to a height of nearly 150 feet Loái Tu: above the surrounding country. These 1) Phöông phaùp tu: Manner (way or method) constructions belong to different periods, the of cultivation. earliest going back to the days of Asoka. 2) Phaùp moân tu: Dharmar-door of cultivation. Although the Dhamekh is battered by time, it Loài Loõm: Convex and Concave. still stands 143 feet high from its original Loãi: Fault. foundations. Indeed, it is a solid structure, built Nhöõng lôøi Phaät daïy veà “Loãi” trong kinh Phaùp of massive blocks of stone at the lower stage Cuù—The Buddha’s teachings on “Fault” in the and of brick. It is of cylindrical shape and is Dharmapada Sutra: relieved in the lower section by eight 1) Thaáy loãi nguôøi thì deã, thaáy loãi mình môùi projecting bays, each with a large altar khoù. Loãi ngöôøi ta coá phanh tìm nhö tìm platform containing an image. Besides the thoùc trong gaïo, coøn loãi mình ta coá che daáu ruins and relics of the past, a place of modern nhö keû côø gian baïc laän thu daáu quaân baøi— interest is furnished by the Mulagandhakuti It is easy to see the faults of others, but it Vihara, erected by the Mahabodhi Society is difficult to perceive our own faults. A where are enshrined certain Buddhist relics man winnows his neighbor’s faults like discovered at Taksasila, Nagarjunakonda and chaff, but hides his own, as a dishonest Mirpur-khas in Sindh. gambler conceals a losing dice ** For more information, please see Loäc Daõ (Dharmapada 252). Vieân, and Töù Ñoäng Taâm in Vietnamese- English Section. 2) Neáu thaáy loãi ngöôøi thì taâm ta deã sinh noùng giaän maø phieàn naõo taêng theâm, neáu boû ñi Loäc Xa: Loäc xa laø moät trong ba loaïi xe maø thì phieàn naõo cuõng xa laùnh—He who sees Kinh Phaùp Hoa ñaõ noùi ñeán, aùm chæ “ñoäc giaùc,” others’ faults, is easy to get irritable and hay nhöõng vò moät mình aån cö tu taäp—Deer increases afflictions. If we abandon such carts, one of the three kinds of vehicles a habit, afflictions will also be gone referred to in the Lotus Sutra, implied (Dharmapda 253). pratyeka-buddhas, the medium kind—See 3) Loãi bieát raèng loãi, khoâng loãi bieát raèng Duyeân Giaùc. khoâng loãi, giöõ taâm chaùnh kieán aáy, ñöôøng Loâi: Garjita (skt)—Thunder—Thundering.

laønh thaáy chaúng xa—Those who perceive Lôøi AÊn Tieáng Noùi: Spoken words—wrong as wrong and what is right as right, Language. such men, embracing right views and go to Lôøi Caàu Nguyeän Toát: A wholesome prayer. the blissful state (Dharmapada 319). Lôøi Daën: Instructions. Loãi Ñaïo: To fail to complete one's filial duty Lôøi Dòu Daøng: Fair (sweet) words. toward parents. Lôøi Ñöôøng Maät: Honeyed words. Loãi Heïn: To break an appointment. Lôøi Haáp Hoái: Dying words. Loãi Laïc: To be remarkably talented. Lôøi Höùa: Promise. Loãi Laàm: Mistake—Error—Fault. Lôøi Höùa Haõo: Empty promise. Loãi Naëng: Grave sins. Lôøi Khen: Compliment. Loãi Nheï: Slight mistake. Lôøi Khieån Traùch: Words of reproach. Loãi Thôøi: Outmoded—Old fashioned. Lôøi Khuyeân: Advice. Loäi Ngöôïc Doøng Sinh Töû Ñaùo Bæ Ngaïn: Lôøi Môøi: Invitation. To flow upwards against the stream of transmigration to parinirvana. Lôøi Nguyeàn Ruûa: Curse. Loän: Lôøi Nguyeän: A vow. 1) To mistake—To confuse. Lôøi Noùi: Words. 2) Wrong. Lôøi Noùi Danh Döï: Words of honor. Loän Xoän: Confused—Chaotic—Disorder. Lôøi Noùi Ñaàu: Foreword—Preface. Loâng Ruøa Söøng Thoû: Tortoise (turtle's) Lôøi Noùi Theâu Deät: Malicious gossip. hairs and rabbit horns (no such things really Lôøi Phaät Daïy: Lôøi cuûa Phaät laø lôøi cuûa moät exist). baäc Tónh Thöùc: "Chôù laøm caùc ñieàu aùc, neân laøm Loàng Loän: To be excited. nhöõng vieäc laønh, giöõ taâm yù thanh saïch." Ñoù laø Loàng Loäng: Immense—High and large. lôøi chö Phaät daïy. Lôøi Phaät daïy deã ñeán ñoä ñöùa Lô Laø: Negligent—Indifferent. treû leân ba cuõng noùi ñöôïc, nhöng khoù ñeán ñoä cuï giaø 80 cuõng khoâng thöïc haønh noãi—Teaching of Lô Löûng: Hanging in mid air. the Buddha—Teaching of the Awakened One: Lô Mô: Vague. "Not to commit any sin, to do good, to purify Lôø Khôø: Stupid. one's mind." Buddha's teaching is so easy to Lôø Môø: Obscure and ambiguous. speak about, but very difficult to put into Lôõ Dòp: To lose (miss) an opportunity. practice. The Buddha's teaching is so easy that Lôõ Laàm: To be at fault—To be mistaken. a child of three knows how to speak, but it is so Lôõ Lôøi: To blurt out a word. difficult that even an old man of eighty finds it difficult to practice. Lôõ Tay: To be clumsy with one's hands. Lôõ Thôøi: To have passed the marriageable Lôøi Pheâ Bình: Comment. age. Lôøi Tha Thieát: Earnest words. Lôøi: Vaci (p)—Vaca (skt)—Ngoân töø—Word— Lôøi Thaùch Ñoá: Challenge. Speech. Lôøi Theà: Oath. Lôøi An UÛi: Comforting words—Words of Lôøi Thoâ Tuïc: Foul language—Coarse comfort. language—Bad language.

Lôøi Tieân Tri: Prophecy. Lôïi Caên Vaø Ñoän Caên: Keen faculties and Lôøi Troái: Last words of a dead person. dull faculties. Lôøi Tuïc Tæu: See Lôøi Thoâ tuïc. Lôïi Dieäu: The wonder of Buddha's blessing, Lôøi Töø Giaû: Farewell words. in opening the minds of all to enter the Buddha-enlightenment. Lôøi Töø Huaán: Compassionate teachings. Lôøi Vaên Phaùt Nguyeän: Compositions of Lôï i Duïng: To advantage of someone. vows. Lôïi Döôõng: Laáy lôïi ñeå nuoâi thaân (laáy thöùc aên thöùc uoáng maø nuoâi thaân hôn laø laáy phaùp ñeå tu Lôïi: haønh, hay nhöõng ngöôøi xuaát gia tu coát ñöôïc 1) Patu or tiksna (skt)—Clever—Sharp— tieáng taêm, chöù khoâng phaûi vì muïc ñích giaûi Keen. thoaùt)—To nourish oneself by gain, not to 2) Hita (p & skt)—Gain—Profit—Benfit— cultivate to attain emancipation.

Advantage—Profitable—Beneficial— Interest . Lôïi Döôõng Phöôïc: Phieàn tröôïc vì tham lam ích kyû, moät trong hai phieàn tröôïc, lôïi vaø Lôïi Ba Ba: Revata or Raivata (skt)—Li Ba danh—The bond of selfish greed, one of the Ña—Leâ Baø Ña. two bonds, gain and fame. 1) Moät vò aån só Baø La Moân, laø ñeä töû cuûa Ñöùc Phaät Thích Ca, veà sau ñaéc thaønh Phoå Minh Lôïi Haïi: Nhö Lai: A Brahman hermit; one of the 1) Profit and loss—Advantage and disciples of Sakyamuni, to be reborn as disadvantage. Samanta-prabhasa. 2) Dangerous. 2) Vò chuû trì Ñaïi Hoäi Keát Taäp Kinh Ñieån laàn Lôïi Haønh Nhieáp: Sangraha-vastu (skt)— hai: President of the second synod, a Nhieáp phuïc thaân khaåu yù cuûa chuùng sanh, moät native of Sankasya. trong töù nhieáp phaùp—The drawing of all 3) Theo Eitel trong Trung Anh Phaät Hoïc Töø beings to Buddhism through blessing them by Ñieån cuûa Giaùo Sö Soothill, Lôïi Ba Ba laø deeds, words and will; one of the four ways of vò ñöông thôøi vôùi vua A Duïc, ñöôïc noùi ñeán leading human beings to emancipation or four trong laàn keát taäp kinh ñieån laàn thöù ba: means of integration. According to Eitel in the Dictionary of ** For more information, please see Töù Nhieáp Chinese-English Buddhist Terms, Phaùp. composed by Professor Soothill, Revata, a Lôïi Ích: Advantage—Benefit—Aid—To contemporary of Asoka, mentioned in bless. connection with the third synod. Lôïi Ích Caù Nhaân: Personal advantage Lôïi Bieän: Söï bieän bieät nhanh leï, moät trong Lôïi Ích Veà Taâm Lyù: Psychological help. baûy ñaëc tính cuûa Boà Taùt—Sharp and keen Lôïi Kieám: Löôõi kieám beùn nhoïn, duøng theo discrimination, or ratiocination, one of the nghóa boùng aùm chæ trí tueä, söï tö duy, hay haøng seven characteristics of the Bodhisattva. ma löïc cuûa Ñöùc Phaät A Di Ñaø vaø Ngaøi Vaên Lôïi Caên: Söï saéc xaûo lanh lôïi cuûa nguõ caên— Thuø Sö Lôïi Boà Taùt—A sharp sword, used Keen—Able—Sharpness-Cleverness— figuratively for Amitabha and Manjusri, Intelligence—Natural power—Endowment— indicating wisdom, discrimination, or power Possessed of powers of the panca-indryani or over evil. the five sense-organs. Lôïi Kyû: To think too much of one’s own

interests—Selfish. Lôïi Theá: To be on the safe side. Lôïi Laïc: Lôïi ích vaø an laïc. Lôïi ích cuûa ñôøi Lôïi Tieän: Convenient—Comfortable. sau thì goïi laø lôïi; lôïi ích cuûa ñôøi nay thì goïi laø Lôïi Trí: Patava (skt)—Keen intelligence or laïc (lôïi vaø laïc tuy coù khaùc nhau nhöng cuøng wisdom. moät theå)—Blessing and joy—The blessing Lôïi Vaät: See Lôïi Sanh. being for the future life, the joy for the Long Nöõ: Dragon daughter. present, or aid for salvation and the joy of it. Long Thaàn Hoä Phaùp: Dragon of Lôïi Laïc Höõu Tình: Mang laïi lôïi ích cho Buddhism—Any Buddhist or protector or chuùng sanh, khieán hoï ñöôïc vui söôùng an laïc. Buddhism. Ñaây laø haïnh tu cuûa moät vò Boà Taùt—To bless and to give joy to the living, or sentient, the Long Vò: Holy tablet. work of a bodhisattva. Long Vò Thôø Chö Toå: The Holy Tablet of Lôïi Loäc: Gain—Profit. the Patriarchs. Lôïi Nhaân: Laøm lôïi cho ngöôøi—To benefit or Loøng Bi Maãn: Compassion. profit men. Loøng Bieát Ôn: Gratitude. Lôïi Nhuaän: Profit. Loøng Töø: To be kind—To be compassionate. Lôïi Sanh: Laøm lôïi laïc cho heát thaûy chuùng Lôûm Chôûm: sanh, khoâng giôùi haïn vaøo con ngöôøi hay chuùng 1) Uneven—Rough. sanh treân traàn theá naày maø thoâi—To benefit all 2) Brushy

(moustache). beings (all he living), which is not limited to Lôùn: Large. men or this earth life. Lôùn Gan: Brave—Bold. Lôïi Söû: Theå tính saéc xaûo lanh lôïi hay kieán Lôøn: Disrespectful—Too familiar. hoaëc nhö "ngaõ kieán" cho raèng töi ngaõ vaø nhöõng Lôøn Quaù Hoùa Khinh: Thaân quaù hoùa lôøn— yù töôûng laø thaät, ñaây laø moät trong nguõ lôïi söû— Familiarity breeds contempt. The sharp or clever envoy, i.e. the chief Lôùp Lang: In order—In proper order. illusion of regarding the ego and its Lu Môø: To be on the decline—To eclipse. experiences and ideas as real, one of the five chief illusions. Luù: Dull-brained. Lôïi Tha: Parahita (skt)—Benefitting others. Luõ Löôït: In crowds. • Laøm lôïi hay mang laïi lôïi ích cho tha nhaân Luaân: Cakra (skt)—Tra Yeát La—Baùnh xe— (ngöôøi khaùc). Nghó ñeán haïnh phuùc vaø lôïi Wheel—Disc—Rotation—To revolve (v). laïc cuûa ngöôøi khaùc: To benefit others—To ** For more information, please see Tam think about the happiness and well-being Luaân, Nguõ Luaân and Cöûu Luaân. of others. Luaân Baûo: Baùnh xe baùu cuûa Chuyeån Luaân • Ñeå laøm lôïi laïc cho chuùng sanh, chö vò Boà Thaùnh Vöông, giuùp ngaøi du haønh caùc nôi ñeå Taùt mang laáy nhieàu hình töôùng khaùc nhau: haøng phuïc chuùng sanh. Coù boán loaïi baèng vaøng, In order to benefit other people the baïc, ñoàng vaø saét—A Cakravatin's wheel, Bodhisatvas assume various forms. either gold, silver, copper or iron, manifesting Lôïi Tha Nhöùt Taâm: Taâm Phaät laø taâm his rank and power: chuyeân nhöùt laøm lôïi cho chuùng sanh—With 1) Kim Luaân Vöông: Cakravatin's Gold single mind to help others—The Buddha's Wheel. mind. 2) Ngaân Luaân Vöông: Cakravatin's Silver

Wheel. if our mind is unenlightened, then this 3) Ñoàng Luaân Vöông: Cakravatin's Copper world is Samsara. Wheel. • Vôùi nhöõng ai bieát tu thì ta baø laø Nieát Baøn, 4) Thieát Luaân Vöông: Cakravatin's Iron vaø Nieát Baøn laø ta baø: For those who strive Wheel. to cultivate, samsara is Nirvana, Nirvana Luaân Chuyeån: is samsara. 1) Xoay voøng: To rotate. Luaân Hoài Sanh Töû: Samsara (p & skt)— 2) Luaân Chuyeån trong Ba Coõi Saùu Ñöôøng: The cycle of births and deaths (birth, deah, and Samsara (skt)—The turning of the rebirth)—Luaân hoài sanh töû trong ñoù chuùng wheel—Transmigration in the three sanh cöù laäp ñi laäp laïi sanh töû töû sanh tuøy theo realms and six ways. nghieäp löïc cuûa mình—The state of 3) Baùnh Xe Luaân Hoài: The wheel of transmigration or samsara, where beings transmigration. repeat cycles of birth and death according to 4) Voøng sanh Töû: The round of existence. the law of karma. Luaân Duyeân: See Luaân Maõn. Luaân Löu: In turn—By turns. Luaân Ña Lôïi Hoa: Luaân Lyù: Moral. 1) Moät loaïi ngoïc quí thanh tònh: A precious Luaân Lyù Phaät: The Buddha moral code pearl that purifies. Luaân Maõn: Luaân Duyeân—Vaønh xe hay voû 2) Moät loaïi hoa Luaân Ña Lôïi coù muøi thôm: A xe—A felly or tire. specially fragrant flower. Luaân Phieân: In turn—By turns—Alternate—Luaân Ñoùa: Vaønh tai troøn ñaày, moät trong To take turns (a rotation of duties). nhöõng töôùng haûo cuûa Phaät—Ears round and Luaân Phuùc: Caêm xe—Wheel-spokes. full, a mark of a Buddha. Luaân Taïng: Luaân Taïng ñöôïc xaây giöõa taàng ** For more information, please see Tam thaùp lôùn vôùi moät caùi truï môû ra taùm maët, treo Thaäp Nhò Haûo Töôùng Cuûa Phaät. taát caû caùc boä kinh

leân ñoù, vaø laøm baùnh xe xoay Luaân Hoaøn: To turn around. voøng xung quanh, moãi voøng quay laø coù coâng Luaân Hoài: Samsara—To revolve—To turn ñöùc nhö ñoïc kinh (ñaây laø phaùt kieán cuûa Phoù around the wheel of life. Ñaïi Só ñôøi nhaø Löông)—Revolving Luaân Hoài Laø Nieát Baøn, Nieát Baøn Laø scriptures—A revolving stand with eight faces, Luaân Hoài: Reincarnation. representing the sacred canon—A praying • Luaân laø baùnh xe hay caùi voøng, hoài laø trôû wheel, the revolving of which brings as much laïi; luaân hoài laø caùi voøng quanh quaån cöù merit to the operator as if he had read the xoay vaàn: Reincarnation means going whole scriptures. around as the wheel turns around. Luaân Teà: Truïc hay trung taâm baùnh xe—The • Theá giôùi naày laø Ta baø hay Nieát baøn laø navel or hub of a wheel. hoaøn toaøn tuøy thuoäc vaøo traïng thaùi taâm. Luaân Thöôøng: Morals. Neáu taâm giaùc ngoä thì theá giôùi naày laø Nieát Luaân Toïa: Choã ngoài cuûa vò Chuyeån Luaân baøn. Neáu taâm meâ môø thì laäp töùc theá giôùi Thaùnh Vöông hay Phaät—The throne of a naày bieán thaønh Ta Baø—Whether the Cakravatin or a Buddha. world is Samsara or Nirvana depends Luaân Töôùng: Vaàng loïng treân ñænh thaùp, hoaëc entirely on our state of mind. If our mind döôùi chaân cuûa Chuyeån Luaân Thaùnh Vöông hay is enlightened, then this world is Nirvana;

Phaät (voøng loäng thöôøng coù chín taàng goïi laø cöûu **For more information, please see Luaân Baûo. luaân)—The wheel sign, on the top of a pagoda, Luaän: or on the feet of a cakravartin or Buddha. 1) (v)—To comment—To discuss—To ** For more information, please see Cöûu discourse upon—To reason over. Luaân. 2) (n)—Sastra (skt)—Abhidharma— Luaân Vi Sôn: Cakravala (skt)—Hai voøng nuùi Upadesa—Discourses—Treatises on ñoàng taâm taïo neân chu vi cuûa theá giôùi—The dogma—Philosophy—Discussions— double concentric circles of mountains forming Commentaries. the periphery of a world. 3) Luaän Taïng: See Luaän A Tyø Ñaït Ma Caâu Luaân Vieân Cuï Tuùc: Maïn Ñoà La nhö chieác Xaù in Vietnamese-English Section, and baùnh xe (coù ñaày ñuû vaønh, truïc, nan hoa, troøn Abhdharma in Sanskrit/Pali-Vietnamese tròa ñaày ñuû), noùi veà coâng ñöùc vieân maõn cuûa Section. chö Phaät khoâng moät chuùt khieám khuyeát (taäp Luaän A Tyø Ñaït Ma Caâu Xaù: trung taát caû coâng ñöùc chö Phaät vaøo Maïn Ñoà La Abhidharmakosa-Bhasya-Sastra—Boä Luaän ñeå cho chuùng sanh böôùc vaøo Phoå Moân)—A “Kho Taøng Phaùp Baûo” ñöôïc Ngaøi Theá Thaân complete Mandala showing the Buddhas and soaïn vaøo theá kyû thöù naêm sau Taây lòch. Ñaây laø others, symbolizing their works—A magic boä luaän quan troïng nhaát, giaûi thích ñaày ñuû veà circle. toâng phaùi Nhaát Thieát Höõu Boä cuûa Phaät giaùo Luaân Vöông: Cakravartin (skt). Tieåu Thöøa, ñöôïc Ngaøi Huyeàn Trang dòch sang 1) Tieáng Phaïn laø Chöôùc Ca La Ñaïi Cöùc Ñeå Hoa ngöõ—The sastra of “Treasure Chamber of Haït La Xaø hay Giaù Ca Vieät La— the Abhidharma” composed by Vasubandhu in C(h)akravartin (skt). the fifth century AD. This is the most important 2) Vò Chuyeån Luaân Vöông vaän chuyeån luaân compilation of the Sarvastivada (Hinayana) baûo ñi khaép nôi khoâng trôû ngaïi ñeå haøng teaching. It was translated into Chinese by phuïc boán phöông—A ruler of the wheels Hsuan-Tsang. of whose chariot roll

everywhere without Luaän AÙn: Dissertation—Thesis. obstruction. Luaän Baøn: To discuss—To comment. 3) Vò quoác vöông toái thöôïng cai trò theá giôùi— Luaän Bieän Trung Bieân: Madhyantavibhaga An emperor, a sovereign of the world, a Sastra—Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn supreme ruler. veà Ñöùc Phaät Di Laëc—The sastra was 4) Ñöùc Phaät vôùi giaùo thuyeát phoå caäp vaø phaùp composed by Vasubandhu on the Coming giôùi cuûa Ngaøi—A Buddha whose truth and Buddha, Maitreya. realm are universal (Buddha as universal Luaän Caâu Xaù: Abhidharma Kosasastra. spiritual king). Luaän Cöùu Caùnh Nhaát Thöøa Baûo taùnh 5) Daáu hieäu cuûa Luaân Vöông laø moät caùi dóa goàm boán thöù theo thöù töï—The symbol is Luaän: Ratnagotravibhagamahayanottara the cakra or disc, which is of four kinds sastra—Boä Luaän Do Naëc Na Ma Ñeà soaïn veà indicating the rank: Nhö Lai taïng trong Phaät giaùo Ñaïi Thöøa—The • Kim Luaân Vöông: Gold cakra. sastra was composed by Ratnamati on the • Ngaân Luaân Vöông: Silver cakra. Tathagatagarbha in Mahayana Buddhism. • Ñoàng Luaân Vöông: Copper cakra. Luaän Du Giaø Sö Ñòa: Yogacarabhumi • Thieát Luaân Vöông: Iron cakra. Sastra—Boä Luaän ñöôïc Ngaøi Di Laëc thuyeát giaûng vaø Ngaøi Huyeàn Trang dòch, noùi veà giaùo

lyù caên baûn cuûa phaùi Du Giaø hay Duy Thöùc— Luaän Giaûi: To comment and explain. The sastra was expounded by Maitreya and Luaän Khôûi Tín Ñaïi Thöøa: The treatise on translated into Chinese by Hsuan-Tsang, about the Awakening of Faith. the doctrine of the Yogacara or Vijnanavada. Luaän Kim Cang Chaâm: Vajrasuci Sastra—Luaän Duy Thöùc Nhò Thaäp: Vimsatika Luaän ñöôïc soaïn bôûi Ngaøi Phaùp Xöùng, pheâ Sastra—Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn phaùn nghieâm khaéc kinh Veä Ñaø vaø ñòa vò toái veà Giaùo Lyù Duy Thöùc—The sastra was thöôïng cuûa Phaïm Thieân—The sastra was composed by Vasubandhu on the General composed by Dharmakirti, seriously criticized Teaching of Consciousness. about the Veda sutra and the supreme position Luaän Duy Thöùc Tam Thaäp Tuïng: of Braham in Hinduism. Trimsika Sastra—Boä Luaän ñöôïc Ngaøi Theá Luaän Nghò: Upadesa (skt)—Luaän veà boä kinh Thaân soaïn veà 30 caâu keä cuûa giaùo lyù Duy thöù 12 trong soá 12 boä kinh Phaät—Dogmatic Thöùc—The sastra was composed by treatises, the twelve and the last section of the Vasubandhu on the thirty stanzas of the canon. Teaching of Consciousness. Luaän Nhieáp Ñaïi Thöøa: Mahayanasamgraha Luaän Ñaïi Thöøa Khôûi Tín Luaän: Sastra—Boä Luaän ñöôïc Ngaøi Voâ Tröôùc soaïn veà Mahayana-Sraddhotpada-Sastra, ñöôïc Boà taùt Phaät Giaùo Ñaïi Thöøa—The sastra was Maõ Minh soaïn veà lyù thuyeát vaø thöïc haønh tinh composed by Asanga on the Mahayana yeáu trong tröôøng phaùi Ñaïi Thöøa—The sastra Buddhism. was composed by Asvaghosa, basic doctrines Luaän Nhôn Minh Nhaäp Chaùnh Lyù: and practices in Mahayana. Nyayapravesa Sastra—Boä Luaän ñöôïc Ngaøi Do Luaän Ñaïi Thöøa taäp Boà taùt Hoïc: Thöông Kieát La Chuû soaïn, noùi veà Luaän Lyù Siksasamuccaya Sastra—Boä luaän noùi veà giaùo hoïc—The sastra was composed by lyù ñeå tu taäp Boà Taùt, ñöôïc Ngaøi Phaùp Xöùng Sankarasvamin, written on “Introduction to soaïn—The sastra was composed by Logic.” Dharmakirti about the doctrine and practices Luaän Phaät Ñòa Kinh: Buddhabhumisutra- for Bodhisattvas. sastra—Boä

Luaän chuù giaûi veà Kinh Phaät Ñòa, Luaän Ñaïi Thöøa Thaønh Nghieäp: ñöôïc Ngaøi Thaân Quang Ñaúng soaïn vaø Ngaøi Karmasiddhiprakarana sastra—Boä Luaän ñöôïc Huyeàn Trang dòch sang Hoa ngöõ—The sastra Ngaøi Theá Thaân soaïn veà nhöõng haønh vi cuûa explained the Buddhabhumi Sutra, composed nhaân loaïi—The sastra was composed by by Bandhuprabha. It was translated into Vasubandhu on human beings' deeds. Chinese by Hsuan-Tsang. Luaän Ñaïi Thöøa Trang Nghieâm: Luaän Sa Moân Baát Kính Vöông Giaû: Mahayana-sutra-lamkara—Boä Luaän ñöôïc Ordained Buddhists do not have to honor Ngaøi Voâ Tröôùc soaïn veà nhöõng caâu keä cuûa royalty—Thôøi vua An Ñeá nhaø Taán, vua xa giaù Ngaøi Di Laëc—The sastra was composed by töø Giang Laêng ñeán Giang Taây, quan Traán Nam Asanga on Maitreya's gatha (metrical hymn). laø Haø Voâ Kî yeâu caàu Ñaïi Sö Hueä Vieãn ñích Luaän Ñaøm: To converse. thaân xuoáng nuùi nghinh tieáp ñöùc vua. Ñaïi sö Luaän Ñieåm Phaät Phaùp: From the view laáy côù ñau yeáu, khöôùc töø khoâng baùi yeát. Ñeán point (point of view) of the Dharma. naêm Nguyeân Höng thöù hai, quan Phuï Chaùnh Luaän Gia: Sastra-writers—Interpreters— Hoaøn Huyeàn laïi gôûi cho Ñaïi sö Hueä Vieãn moät Philosophers. vaên thô, trong ñoù coù nhieàu lyù luaän baét buoäc

haøng Sa Moân phaûi leã baùi quoác vöông. Ñaïi sö period. The Chinese version is in three soaïn vaên thö phuùc ñaùp vaø quyeån "Sa Moân Baát sections: Kinh Vöông Giaû Luaän" goàm 5 thieân ñöôïc 1) Ñaïi Thöøa Luaän: The Mahayana thaønh hình ñeå hoài aâm. Trieàu ñình xem xong raát Philosophy. laáy laøm neå troïng vaø phaûi chaáp nhaän quan ñieåm 2) Tieåu Thöøa Luaän: The Hinayana cuûa ngaøi—During the time of Emperor An Ñeá, Philosophy. the emperor traveled from the Giang Laêng 3) Toáng Nguyeân Tuïc Nhaäp Taïng Chö Luaän region to Jiang-Tsi; the Great General of the (960-1368 sau Taây Lòch): The Sung and North named Haø-Voâ-Kî requested the Great Yuan Addenda (960-1368 AD). Master to descend the mountain to welcome Luaän Thaønh Duy Thöùc: the Emperor. The Great Master used the Vijnaptimatratasddhi-sastra—Boä Luaän do excuse he was ill and weak to decline this Ngaøi Hoä Phaùp Ñaúng soaïn veà Toâng phaùi Du request. Then the second year of Nguyeân Giaø vaø A Laïi Da Thöùc—The sastra was Höng reign period, Magistrate Hoaøn Huyeàn composed by Dharmapala on the explanation once again sent the Greta Master another about Yogacara and Alaya Consciousness. document. In it this magistrate gave many Luaän Thaäp truï Tyø Baø Sa: Dasabhumika- reasons why Buddhist Monks must bow and Vibhasa-Sastra—Boä Luaän baøn veà Thaäp Ñòa prostrate to the emperor. In response, the Phaåm, moät chöông quan troïng nhaát trong Kinh Great Master wrote a letter and the book with Hoa Nghieâm, noùi veà hai giai ñoaïn ñaàu cuûa quaû five volumes titled "Ordained Buddhists Do vò Boà Taùt, ñaõ taïo aûnh höôûng raát lôùn vôùi söï phaùt Not Have To Honor Royalty." After the trieån cuûa caùc tröôøng phaùi Tònh Ñoä Trung Hoa. imperial court reviewed his writing, they Cöu Ma La Thaäp dòch sang Hoa ngöõ—The highly repsected im and had no choice but to sastra was composed by Nagarjuna, discussed honor his views. and explained the course of the development **For more information, please see Hueä Vieãn. (ten stages) of a bodhisattva, one of the most Luaän Sôù: Phaàn giaûng giaûi vaø

pheâ bình Luaän important chapter in Avatamsaka Sutra, was Taïng—Sastras with commentary. the doctrinal basic of the early Chinese Pure Luaän Sö: See Luaän Gia. Land schools. It was translated into Chinese Luaän Taïng: Abhidharma-Pitaka (skt)—A Tyø by Kumarajiva. Ñaït Ma Taïng—Öu Baø Ñeà Xaù Taïng Luaän Thuyeát: Argumentation. (Upadesa)—Luaän Taïng laø moät trong ba taïng Luaän Toâng: Toâng phaùi Tam Luaän—The kinh ñieån. Luaän Taïng bao goàm phaàn giaûi thích Madhyamaka school of the San-Lun vaø bieän luaän kinh ñieån hay nhöõng lôøi Phaät daïy. (Sanron)—The Abhidharma or sastra school. Luaän Taïng ñaàu tieân ñöôïc moïi ngöôøi coâng nhaän Luaän Trí Ñoä: The Perfection of Wisdom laø cuûa ngaøi Ñaïi Ca Dieáp, moät ñeä töû cuûa Phaät Treatise. bieân soaïn, nhöng maõi veà sau naày môùi hoaøn Luaän Trung Quaùn: Madhyamaka Sastra thaønh. Boä Luaän taïng Hoa Ngöõ goàm ba phaàn— (skt)— The Treatise on the Middle way or the Thesaurus of discussions or discourses, one of Guide-Book of the School of the Middle the three divisions of the Tripitaka. It Way—Boä Trung Luaän do Boà Taùt Long Thoï comprises the philosophical works. The first soaïn, nhaán maïnh vaøo giaùo lyù Trung Ñaïo, giaùo compilation is accredited to Maha-Kasyapa, lyù caên baûn cuûa tröôøng phaùi Trung Quaùn cuûa disciple of Buddha, but the work is of a later Phaät giaùo Ñaïi thöøa AÁn Ñoä. Theo Trung Quaùn,

nghóa chaân thaät cuûa Taùnh Khoâng laø Phi Höõu Luaät Nhôn Quaû: Karma law—The law of hay khoâng thöïc chaát—The sastra was causality—Law of Cause and Effect. composed by Nagarjuna. It stressed on the Luaät Nhaân Quaû Hieån Nhieân Khoâng Theå teaching of the Middle Way, the basic teaching Nghi Ngôø Hay Nghó Baøn: The truth of the of the Madhyamika school of the Indian law of Cause and Effect is self-evident, Mahayana Buddhism. According to the beyond doubt and inconceivable. Madhyamaka Sastra, the true meaning of Luaät Phaùi: Tröôøng phaùi Luaät toâng—The Emptiness (Sunyata) is non-existence, or the discipline branch or school—See Luaät Toâng. nonsubstantiveness. Luaät Phaùp: The laws or methods of the Luaän Vaõng Sanh: Rebirth Treatise— discipline; rules and laws. Commentary on the Longer Amitabha Sutra— Treatise on the Pure Land. Luaät Saùm: Pheùp saùm hoái maø giôùi luaät ñaõ trình baøy—Repentance and penance according Luaät: Vinaya or Uparaksa (skt)—Tieáng Phaïn to the rules. laø Öu Baø La Xoa hay Tyø Ni, dòch laø “luaät” hay “giôùi luaät.” Teân khaùc cuûa Ba La Ñeà Moäc Xoa, Luaät Sö: Vò thaày gioûi giaûi thích veà giôùi luaät, töùc laø nhöõng quy luaät cuûa cuoäc soáng trong töï nghóa laø bieát ñöôïc söï haønh trì cuûa luaät, kheùo vieän. Ñaây cuõng laø moät trong ba taïng kinh ñieån. giaûi thích khieán ngöôøi nghe deã hieåu vaø haønh trì Ngöôøi ta noùi Ngaøi Öu Ba Ly ñaõ keát taäp ñaàu theo—Master and teacher of the rules of the tieân—Disciplines—Law—Rule—Other name discipline. for Pratimoksa, sila, and upalaksa. The Luaät Taïng: Boä taïng Luaät, moät phaàn trong ba discipline, or monastic rules; one of the three boä kinh ñieån—The Vinaya-pitaka, one of the divisions of the Canon, or Tripitaka, and said three divisions of the Canon, or Tripitaka— to have been compiled by Upali—See See Vinaya in Sanskrit/Pali-Vietnamese Pratimoksa, and Vinaya in Sanskrit/Pali- Section. Vietnamese

Section. Luaät Thieân Nhieân: Natural Law. Luaät Bieán Ñoåi: The law of transformation. Luaät Thieàn: Hai toâng phaùi Luaät toâng vaø Luaät Haønh: Söï thi haønh giôùi luaät—The Thieân toâng—The two schools of Discipline and discipline in practice, to act according to the Intuition. rules. Luaät Thieän Kieán Tyø Baø Sa: Luaät Leä: Rules and regulations. Samantapasadika-Vinaya—Boä Luaät noùi veà Luaät Nghi: Luaät phaùp vaø quy taéc cho pheùp nhöõng giôùi luaät cho caùc Taêng só thuoäc phaùi ngöôøi Phaät töû thuaàn thaønh haønh ñoäng ñuùng Thöôïng Toïa Boä, ñöôïc Ngaøi Taêng Giaø Baït Ñaø trong moïi hoaøn caûnh (phaùp ñieàu tieát thaân taâm La dòch ra Haùn töï—The Vinaya-Pitaka ñeå ngaên ngöøa caùi aùc goïi laø luaät, phaùp giuùp stressed on moral codes for the monks and thích öùng vôùi pheùp taùc chaân chính beân ngoaøi nuns in the Theravada. It was translated into goïi laø nghi)—Rules and ceremonies, an Chinese by Samghabhadra. intuitive apprehension of which, both written Luaät Thöøa: Coã xe giôùi luaät, hay toâng phaùi and unwritten, enables devotees to practice cuûa giôùi luaät. Giaùo thuyeát daïy veà tu haønh giaûi and act properly under all circumstances. thoaùt baèng caùch haønh trì giôùi luaät, hay nöông Luaät Nghi Giôùi: Phaàn ñaàu trong Tam Tuï theo taïng luaät ñeå tu haønh giaûi thoaùt—The Tònh Giôùi—The first of the three collections of Vinaya-vehicle, the teaching which pure precepts—See Tam Tuï Tònh Giôùi (1). emphasizes the discipline.

Luaät Toâng: Vinayisme (skt)—The Vinaya Luaät Phaät giaùo, goàm 250 giôùi Tyø Kheo vaø 348 school—Luaät Toâng laø moät nhaùnh Phaät Giaùo giôùi Tyø Kheo Ni. Boä Luaät ñöôïc caùc Ngaøi Phaät thoaùt thai töø phaùi Hoùa Ñòa Boä (Mahishasaka) Da Xaù vaø Truùc Phaät Nieäm dòch sang Haùn töï— vaø trôû thaønh moät boä phaän lôùn cuûa nhoùm Buddhism vinaya contains 250rules for monks Sthavira, ñöôïc sö Dharmagupta, ngöôøi Tích and 348 for nuns. It was translated into Lan thaønh laäp. Tuy nhieân, coù nhieàu ngöôøi cho Chinese by Buddhayasas and Chu-Fo-Nien— raèng ngöôøi ñaàu tieân saùng laäp ra Luaät Toâng taïi See Luaät Toâng. AÁn Ñoä chính laø ngaøi Öu Ba Ly, moät trong Luaät Töôùng: Phaùp töôùng cuûa giôùi luaät—The möôøi ñeä töû lôùn cuûa Ñöùc Phaät. Ngaøi noåi tieáng discipline or its characteristics. vôùi taùc phaåm Luaät Töù Phaàn. Luaät toâng phaùt Luaät Tyø Kheo: Luaät daønh rieâng cho Tyø Kheo trieån nhieàu nhaát ôû mieàn nam AÁn Ñoä. Luaät trong tònh xaù, rieâng bieät cho chö Taêng vaø chö Toâng laø tröôøng phaùi maø chuû thuyeát döïa vaøo Ni—Monastic disciplinary text included in the luaät nghi tu haønh cuûa cuoäc soáng trong töï vieän, Vinaya and preserved in separate version for moät tröôøng phaùi Phaät giaùo lôùn cuûa Trung Quoác monks and nuns—For more information, vaø Nhaät, nhaán maïnh ñaëc bieät vieäc tuaân thuû please see Pratimoksa in Pali/Sanskrit Section. nghieâm ngaët caùc qui taéc ñöôïc Luaät taïng ñeà ra. Luaät Tyø Kheo Ni: See Pratimoksa in Taïi Trung Quoác, Luaät toâng ñöôïc ngaøi Ñaïo Pali/Sanskrit Section. Tuyeân saùng laäp vaøo ñôøi nhaø Ñöôøng (theo toâng Luùc: Moment—When. naày thì ngöôøi ta chæ caàn tinh chuyeân haønh trì Luùc AÁy: At that moment (juncture). giôùi luaät laø ñöôïc giaûi thoaùt, vì giöõ giôùi trì luaät maø sanh ñònh, nhôø ñònh maø sanh hueä). Vaên baûn Luùc Ñaàu: At the beginning. chính yeáu cuûa phaùi naày laø “Töù Phaàn Luaät” — Luïc: Sat or Sad (skt)—Saùu—Six.

Vinaya school, or Discipline school, or Luïc AÙi Thaân: Tanha-kaya (p)—Theo Kinh Dhammaguttika literally means “protector of Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu aùi the teaching;” Buddhist school belonging to the thaân—According to the Sangiti Sutta in the larger grouping of Sthaviras. Developed out of Long Discourses of the Buddha, there are six the Mahishasaka school. It was founded by the groups of craving: Sinhalese monk Dhammagupta and was 1) Saéc AÙi: Craving for sights. prevalent primarily in Southern India. 2) Thanh AÙi: Craving for sounds. However, Buddhist scholars believe that the 3) Höông AÙi: Craving for smella. founder of the school was Upali, one of the ten 4) Vò AÙi: Craving for tastes. great disciples of the Buddha. He is known as 5) Xuùc AÙi: Craving for touches. the author of the “The Discipline of Four 6) Phaùp AÙi: Craving for mind-objects. Divisions.” Vinaya School emphasizes the Luïc Ba: The six paramitas—See Luïc Ñoä Ba monastic discipline, a major school of La Maät. Buddhism in China and Japan that primarily Luïc Ba La Maät: The six paramitas—See stresses strict observance of the rules laid Luïc Ñoä Ba La Maät in Vietnamese-English down in the Vinaya-pitaka. The school was Section. founded in China by T’ao-Hsuan of the T’ang Luïc Ban Thaàn Tuùc: Coøn goïi laø Luïc Thoaïi dynasty. The main text of this school is the (Thuïy) hay saùu ñieàm laønh xuaát hieän khi Ñöùc Four Parts of “Vinaya-Pitaka.”—See Luaät Töù Phaät thuyeát Kinh Phaùp Hoa, vì do thaàn caûnh Phaàn. thoâng cuûa Phaät xuaát hieän ra neân goïi laø thaàn Luaät Töù Phaàn: Dharmaguptaka-Vinaya—Boä

tuùc—The six supernatural signs—See Luïc becomes cauldrons of boiling water and Thoaïi. molten copper. Luïc Baùo: Six retributions—Trong Kinh Thuû • Ñoát nôi tyû caên, coù theå laøm khoùi ñen, hôi Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc löûa: When it burns the breath, it becomes nhôû ngaøi A Nan veà Luïc Baùo nhö sau: “OÂng A black smoke and purple fumes. Nan! Chuùng sanh vì luïc thöùc taïo nghieäp, bò • Ñoát nôi tri vò caên, coù theå laøm nhöõng vieân chieâu laáy aùc baùo theo saùu caên ra.”—In the saét noùng: When it burns the sense of taste, Surangama Sutra, book Eight, the Buddha it becomes the scorching hot pellets and reminded Ananda about the six retributions as molten iron gruel. follows: “Ananda! Living beings create karma • Ñoát nôi xuùc caên, coù theå laøm caùi loø tro than with their six consciousnesses. The evil noùng: When it burns the sense of touch, it retributions they call down upon themselves becomes white-hot ember and glowing come from the six sense-organs.” coals. 1) Kieán Baùo—Retribution of Seeing: • Ñoát nôi taâm caên, coù theå sanh ra ñoáng löûa, a) Kieán baùo chieâu daãn caùc nghieäp. Kieán tung ra bay caû khoâng giôùi: When it burns nghieäp naày giao keát thì luùc cheát, tröôùc heát the mind, it becomes stars of fire that thaáy löûa ñaày möôøi phöông. Thaàn thöùc cuûa shower everywhere and whip up and ngöôøi cheát nöông bay theo khoùi, sa vaøo inflame the entire realm of space. ñòa nguïc voâ giaùn, phaùt hieän ra hai töôùng— 2) Vaên Baùo—Retribution of Hearing: Retribution of seeing, which beckons one a) Vaên baùo chieâu daãn aùc quaû. Vaên nghieäp and leads one to evil ends. The karma of naày giao keát, luùc cheát thaáy soùng chìm seeing intermingles, so that at the time of ngaäp trôøi ñaát, thaàn thöùc nöông theo soùng death one first sees a raging

conflaration troâi vaøo nguïc voâ giaùn. Phaùt hieän ra hai which fills the ten directions. The töôùng—Retribution of hearing, which deceased one's spiritual consciousness beckons one and leads one to evil ends. takes flight, but then falls. Riding on a The karma of hearing intermingles, and wisp of smoke, it enters the intermittent thus at the time of death onr first sees hell. There, it is aware of two gigantic waves that dorwn heaven and appearances: earth. The deceased one's spiritual • Moät laø thaáy saùng thì coù theå thaáy khaép nôi consciousness falls into the water and caùc aùc vaät, sanh ra sôï haõi voâ cuøng—One is rides the current into the unitermittent a perception of brightness in which can be hell. There, it is aware of two sensations: seen all sorts of evil things, and it gives • Moät laø nghe roõ, nghe nhieàu tieáng oàn laøm rise to boundless fear. roái loaïn tinh thaàn: One is open hearing, in • Hai laø thaáy toái, laëng leõ chaúng thaáy gì caû, which it hears all sorts of noise and its sinh ra sôï haõi voâ cuøng—The second one is essential spirit becomes confused. a perception of darkness in which there is • Hai laø khoâng nghe thaáy gì, vaéng laëng u total stillness and no sight, and it traàm: The second is closed hearing, in experiences boundless terror. which there is total stillness and no b) Nhö vaäy thaáy löûa ñoát—When the fire that hearing, and its soul sinks into oblivion. comes from seeing burns: b) Soùng nghe nhö theá chaûy vaøo caùi nghe laøm • Nôi thính caên, coù theå laøm nhöõng nöôùc soâi thaønh söï traùch phaït, gaïn hoûi. Chaûy vaøo caùi trong chaûo ñoàng: The sense of hearing. It thaáy laøm thaønh saám seùt vaø caùc khí ñoäc.

Chaûy vaøo hôi thôû, laøm thaønh möa söông, cut off and there is no passage, and it lies töôùi caùc truøng ñoäc khaép thaân theå. Chaûy stifled and suffocating on the ground. vaøo vò laøm thaønh muû huyeát vaø nhöõng ñoà b) Khi ngöûi nhö theá xoâng vaøo hôi thôû, laøm ueá taïp. Chaûy vaøo xuùc, laøm thaønh suùc sinh, thaønh ngheït vaø thoâng. Xoâng vaøo caùi thaáy ma quyû vaø phaân. Chaûy vaøo yù, laøm thaønh laøm thaønh löûa vaø ñuoác. Xoâng vaøo caùi nghe seùt vaø möa ñaù phaù hoaïi taâm phaùch: When laøm chìm, ñaém, soâi, traøo. Xoâng vaøo vò, the waves from hearing flow into the laøm thaønh vò öông vò thoái. Xoâng vaøo xuùc hearing, they become scolding and laøm thaønh naùt, ruõ, thaønh nuùi ñaïi nhuïc coù interogation. When they flow into the traêm nghìn con maét maø voâ soá truøng aên. seeing, they become thunder and roaring Xoâng vaøo caùi nghó laøm thaønh tro noùng, the evil poisonous vapors. When they flow chöôùng khí vaø caùt bay maø ñaäp naùt thaân into the breath, they become rain and fog theå: When the vapor of smelling invades that is permeated with poisonous the breath, it becomes cross examination organisms that entirely fill up the body. and bearing witness. When it invades the When they flow into the sense of taste, seeing, it becomes fire and torches. When they become pus and blood and every kind it invades the hearing, it becomes sinking of filth. When they flow into the sense of and drowning, oceans, and bubbling touch, they become animal and ghosts, cauldrons. When it invades the sense of and excrement and urine. When they flow taste, it becomes putrid or rancid foods. into the mind, they become lightning and When it invades the sense of touch, it hail which ravage the

heart and soul. becomes ripping apart and beating to a 3) Khöùu Baùo—Retribution of Smelling: pulp. It also becomes a huge mountain of a) Khöùu baùo chieâu daãn aùc quaû, khöùu nghieäp flesh which has a hundred thousand eyes naày giao keát, luùc cheát thaáy ñoäc khí ñaày and which is sucked and fed upon by daãy xa gaàn. Thaàn thöùc nöông theo khí vaøo numberless worms. When in invades the voâ giaùn ñòa nguïc. Phaùt hieän ra hai töôùng— mind, it becomes ashes, pestilent airs, and The retribution of smelling, which beckons flying sand and gravel which cut the body one and leads one to evil ends. The karma to ribbons. of smelling intermingles, and thus at the 4) Vi Baùo—Retribution of Tasting: time of death one first sees a poisonous a) Vò baùo chieâu daãn aùc quaû. Vò nghieäp naày smoke that permeates the atmosphere giao keát, luùc cheát thaáy löôùi saét phaùt ra löûa near and far. The deceased one's spiritual döõ, chaùy röïc khaép theá giôùi. Thaàn thöùc maéc consciousness wells up out of the earth löôùi vaøo nguïc voâ giaùn phaùt hieän ra hai and enters the unintermittent hell. There, töôùng—The retribution of tasting, which it is aware of two sensations: beckons and leads one to evil ends. This • Moät laø thoâng khöùu, bò caùc ñoäc khí nhieãu karma of tasting intermingles, and thus at loaïn taâm thaàn: One is unobstructed the time of death one first sees an iron net smelling, in which it is thouroughly ablaze with a raging fire that covers over infused with the evil vapors and its mind the entire world. The deceased one's becomes distressed. spiritual consciousness passes down • Hai laø taéc khöùu, khí khoâng thoâng, böùc töùc through this hanging net, and suspended maø teù xæu xuoáng ñaát: The second is upside down, it enters the uninterminttent obstructed smelling, in which its breath is hell. There, it is aware of two sensations.

• Moät laø hít khí vaøo, keát thaønh baêng, thaân bò one first sees huge mountains closing in nöùt neû—One is a sucking air which on one from four sides, leaving no path of congeals into ice so that it freezes the escape. The deceased one's spiritual flesh of his body. consciousness then sees a vast iron city. • Hai laø thôû khí ra, boác leân thaønh löûa döõ Fiery snakes and fiery dogs, wolves, lions, chaùy tan coát tuûy—The second a spitting ox-headed jail keepers, and horse-headed blast of air which spwes out a raging fire rakshasas brandishing spears and lances that roasts his bones and marrow to a pulp. drive it into the iron city toward the b) Thöù vò neám aáy traûi qua caùi neám, laøm unintermittent hell. There, it is aware of thaønh söï thöøa lónh, nhaãn chòu. Traûi qua caùi two sensations. thaáy, laøm thaønh vaøng ñaù noùng ñoû. Traûi qua • Moät laø xuùc hôïp laïi, nuùi giaùp laïi eùp thaân caùi nghe, laøm thaønh göôm ñao saéc. Traûi theå, xöông thòt tuoân maùu: One is touch that qua hôi thôû, laøm thaønh loàng saét lôùn truøm involves coming together, in which caû quoác ñoä. Traûi qua xuùc, laøm thaønh cung, mountains come together to squeeze its teân, noû. Traûi qua yù, laøm thaønh thöù saéc body until its flesh, bones, and blood are noùng bay treân hö khoâng röôùi xuoáng: When totally dispersed. the tasting of flavors passes through the • Hai laø xuùc ly, göôm ñao ñaâm cheùm vaøo sense of taste, it becomes what must be ngöôøi, tim gan tan naùt: The second is acknowledged and what must be endured. thouch that involves separation, in which When it passes through the seeing,

it knives and swords attack the body, ripping becomes burning metal and stones. When the heart and liver to shreds. it passes through the hearing, it becomes b) Thöù xuùc aáy traûi qua caùi xuùc, laøm thaønh sharp weapons and knives. When it passes ñöôøng, quaùn, saûnh, aùn. Traûi qua caùi thaáy through the sense of smell, it becomes a laøm thaønh thieâu ñoát. Traûi qua caùi nghe vast iron cage that encloses the entire laøm thaønh ñaäp, ñaùnh, ñaâm, baén. Traûi qua land. When it passes through the sense of hôi thôû laøm thaønh tuùi, ñaãy, tra khaûo, troùi touch, it becomes bows and arrows, buoäc. Traûi qua caùi neám laøm thaønh kieàm, crossbows, and darts. When it passes keïp, cheùm, chaët. Traûi qua caùi yù, laøm thaønh through the mind, it becomes flying sa xuoáng, bay leân, naáu, nöôùng: When this pieces of molten iron that rain down from touching passes through the sensation of out of space. touch, it becomes striking, binding, 5) Xuùc Baùo—Retribution of Touching: stabbing, and piercing. When it passes a) Xuùc baùo chieâu daãn aùc quaû. Xuùc nghieäp through the seeing, it becomes burning naày giao keát, luùc cheát thaáy nuùi lôùn boán and scorching. When it passes through the phía hoïp laïi, khoâng coù ñöôøng ñi ra. Thaàn hearing, it becomes questioning, thöùc thaáy thaønh lôùn baèng saét, caùc raén löûa, investigating, court examinations, and choù löûa, coïp, gaáu, sö töû, nhöõng lính ñaàu interrogation. When it passes through the traâu, quyû la saùt ñaàu ngöïa caàm thöông ñao, sense of smell, it becomes enclosurs, bags, luøa ngöôøi vaøo thaønh ñeán nguïc voâ giaùn. beating, and binding up. When it passes Phaùt hieän ra hai töôùng—The retribution of through the sense of taste, it becomes touching which beckons and leads one to plowing, pinching, chopping, and severing. evil ends. The karma of touching When it passes through the mind, it intermingles, and thus at the time of death becomes falling, flying, frying, and

broiling. great fiery car, a fiery boat, and a fiery 6) Tö Baùo—Retribution of Thinking: jail. When it combines with tasting, it a) Tö baùo chieâu daãn aùc quaû. Tö nghieäp naày becomes loud calling, wailing, and giao keát, luùc cheát thaáy gioù döõ thoåi hö naùt regretful crying. When it combines with quoác ñoä. Thaàn thöùc bò thoåi bay leân hö touch, it becomes sensations large and khoâng, theo gioù rôi vaøo nguïc voâ giaùn. Phaùt small, where ten thousand births and ten hieän ra hai töôùng—The retribution of thousand deaths are endured every day, thinking, which beckons and leads one to and of lying with one's face to the ground. evil ends. The karma of thinking Luïc Baùt Hoaèng Theä: The forty-eight great intermingles, and thus at the time of death or surpassing vows of Amitabha—See Töù one first sees a foul wind which devastates Thaäp Baùt Nguyeän. the land. The deceased one's spiritual Luïc Baát Cung Kinh Phaùp: Six kinds of consciousness is blown up into space, and disrespect—See Saùu Khoâng Cung Kính Phaùp. then, spiraling downward, it rides that Luïc Boä Ñaïi Thöøa Kinh: Saùu boä kinh maø wind straight into the unintermittent hell. Ñaïi Sö Töø AÂn ñaõ choïn cho Phaùp Töôùng toâng— There, it is aware of two sensations. The six works chosen by master Tz'u-En as • Moät laø khoâng bieát, meâ muoäi voâ cuøng, authoritative in the Dharmalaksana school. chaïy maõi khoâng thoâi: One is extreme 1) Ñaïi Phöông Quaûng Phaät Hoa Nghieâm confusion, which

causes it to be frantic Kinh: The Flower Adornment Sutra. and to race about ceaselessly. 2) Giaûi Thaâm Maät Kinh: • Hai laø khoâng meâ, bieát caùi khoå bò naáu, bò 3) Nhö Lai Xuaát Hieän Coâng Ñöùc Trang thieâu, ñau ñôùn voâ cuøng: The second is not Nghieâm Kinh: confusion, but rather an acute awareness 4) A Tyø Ñaït Ma Kinh: Abhidharma Sutra. which causes it to suffer from endless 5) Laêng Giaø Kinh: Lankavatara Sutra. roasting and burning, the extreme pain of 6) Ñaïi Thöøa Maät Nghieâm Kinh: Kinh Haäu which is difficult to bear. Nghieâm. b) Caùi nghó baäy ñoù keát caùi nghó, laøm thaønh Luïc Caûnh: Saùu caûnh ñoái laïi vôùi luïc caên nhaõn, phöông höôùng, xöù sôû. Keát caùi thaáy, laøm nhó, tyû, thieät, thaân, yù laø caûnh trí, aâm thanh, vò, thaønh nghieäp caûnh vaø ñoái chöùng. Keát caùi xuùc, yù töôûng cuõng nhö thò giaùc, thính giaùc, nghe, laøm thaønh hoøn ñaù lôùn chuïm laïi, laøm khöùu giaùc, vò giaùc, xuùc giaùc vaø taâm phaân baêng, laøm söông, ñaát. Keát hôi thôû, laøm bieät—The six objects—The six objective fields thaønh xe löûa lôùn. Keát caùi neám, laøm thaønh of the six senses of sight, sound, smell, taste, tieáng la, heùt, khoùc, than. Keát caùi xuùc, laøm touch and idea or thought; rupa, form and thaønh thaân lôùn, thaân nhoû, vaø trong moät colour, is the field of vision; sound of hearing, ngaøy vaïn laàn cheát ñi soáng laïi, cuùi xuoáng, scent of smelling, the five flavours of tasting, ngöôùc leân: When this deviant thought physical feeling of touch, and mental combines with thinking, it becomes presentation of discernment. locations and places. When it combines with seeing, it becomes inspection and Luïc Caên: testimonies. When it combines with (A) Nghóa cuûa Luïc Caên—The meanings of hearing, it becomes huge crushing rocks, the six senses—Saùu caên—The six organs ice, and frost, dirt and fog. When it (faculties)—The six roots of sensations— combines with smelling, it becomes a The six indriyas:

1) Maét: Eye. Luïc Caên Nguõ Duïng: Duøng moät caên thay theá 2) Tai: Ear. cho caên khaùc, hoaëc laø chæ duøng moät caên ñeå 3) Muõi: Nose. thay theá cho taát caû caùc caên khaùc, ñaây laø Phaät 4) Löôõi: Tongue. löïc—Substitution of one of the organ for 5) Thaân: Body. another, or the use of one organ to do the work 6) YÙ: Mind. of all the others, which is a Buddha's power. ** For more information, please see Luïc Luïc Caên Nhaân: Theo A Tyø Ñaøm cuûa toâng Caûnh—Luïc Nhaäp—Luïc Tình—Luïc Caâu Xaù, coù saùu caên nhaân trong thuyeát nhaân Traàn—Luïc Xöù. quaû—According to the Abhidharma of the (B) Luïc Caên laø nhöõng ñoái töôïng cuûa Thieàn Kosa School, there are six chief causes in the Taäp—The six senses are objects of Theory of Causal Relation. meditation practices—Theo Tyø Kheo 1) Naêng Taùc Nhaân: Karana-hetu (skt)—Naêng Piyananda trong Nhöõng Haït Ngoïc Trí Tueä taùc nhaân laø yeáu toá daãn ñaïo trong söï phaùt Phaät Giaùo, baïn phaûi luoân tænh thöùc veà sinh moät haäu quaû—The active cause as nhöõng cô quan cuûa giaùc quan nhö maét, tai, the leading factor in the production of an muõi, löôõi, thaân vaø söï tieáp xuùc cuûa chuùng effect. vôùi theá giôùi beân ngoaøi. Baïn phaûi tænh thöùc 2) Caâu Höõu Nhaân: Sahabhu-hetu (skt)—Caâu veà nhöõng caûm nghó phaùt sinh do keát quaû höõu nhaân laø loaïi nhaân maø treân hai yeáu toá cuûa nhöõng söï tieáp xuùc aáy—According to luoân luoân cuøng haønh söï vôùi nhau—The Bikkhu Piyananda in

The Gems Of co-existent cause, more than two factors Buddhism Wisdom, you must always be always working together. aware of the sense organs such as eye, 3) Ñoàng Loaïi Nhaân: Sabhaga-hetu (skt)—Laø ear, nose, tongue and body and the contact loaïi nhaân trôi giuùp nhöõng nhaân khaùc cuøng they are having with the outside world. loaïi vôùi noù—The similar-species cause, a You must be aware of the feelings that are cause helping other causes of its kind. arising as a result of this contact. 4) Töông Öng Nhaân: Saprayukta-hetu (skt)— • Maét ñang tieáp xuùc vôùi saéc: Eye is now in Laø loaïi nhaân xuaát hieän baát cöù luùc naøo, töø contact with forms (rupa). baát cöù ñoäng löïc naøo, ñoái vôùi baát cöù söï • Tai ñang tieáp xuùc vôùi thanh: Ear is now in kieän naøo, trong baát cöù cô hoäi naøo, vaø trong contact with sound. baát cöù tröôøng hôïp naøo—The concomitant • Muõi ñang tieáp xuùc vôùi muøi: Nose is now in cause, appearing at any time, from any conatct with smell. motive, with regard to any fact, on any • Löôõi ñang tieáp xuùc vôùi vò: Tongue is now occasion and in any environment. in contact with taste. 5) Bieán Haønh Nhaân: Sarvatgrata-hetu (skt)— • Thaân ñang tieáp xuùc vôùi söï xuùc chaïm: Laø nhaân luoân luoân lieân heä vôùi nhöõng taø Body is now in contact with touching. kieán, hoaøi nghi hay voâ minh, taïo ra taát caû • YÙ ñang tieáp xuùc vôùi nhöõng vaïn phaùp: nhöõng sai laàm cuûa con ngöôøi—The Mind is now in contact with all things universally prevalent cause, a cause (dharma). always connected with wrong views, Luïc Caên Coâng Ñöùc: Coâng naêng thaønh töïu doubts or ignorance which produces all the cuûa luïc caên—The powers of the six senses (the errors of men. achievement by purification of their 6) Dò Thuïc Nhaân: Vipaka-hetu (skt)—Laø interchange of function). nhaân taïo ra keát quaû cuûa noù trong moät ñôøi

soáng khaùc, nhö khi nhöõng thöôûng phaït interchange (in the case of Buddha). This full nhaän laõnh ñöôïc trong trong ñôøi keá tieáp sau development enables the eye to see khi cheát—The cause ripening in a everything in a great chiliocosm from its different life, a cause which produces its highest heaven down to its lowest hells and all effect in a different life, as when the beings past, present, and future with all the retributions are obtained in the life after karma of each. death. Luïc Caên Thanh Tònh Vò: Traïng thaùi luïc Luïc Caên Nhaân Töù Trôi Duyeân: Baûy möôi caên thanh tònh maø toâng Thieân Thai ñaõ ñònh laêm phaùp trong A Tyø Ñaøm cuûa Caâu Xaù Toâng, nghóa trong Thaäp Tín Vò cuûa Bieät Giaùo hay duø phaân ly, ñeàu lieân keát nhau trong theá giôùi Töông Töi Töùc cuûa Vieân Giaùo—The state of hieän thöïc. Hieän töôïng naày ñöôïc caét nghóa baèng the organs thus purified is defined by T'ien- lyù thuyeát töông quan nhaân quaû hay thuyeát veà T'ai as the semblance stage in the Perfect möôøi nhaân, trong ñoù coù saùu caên nhaân vaø boán teaching. trôi duyeân—The seventy-five elements Luïc Caáu: Theo Caâu Xaù Luaän coù saùu ñieàu mentioned in the Abhidharma of the Kosa laøm oâ ueá tònh taâm—According to the Kosa School, though separate from one another, are Sastra, there are six things that defile the pure found linked together in the actual world. This mind: phenomenon is explained by the theory of 1) Naõo (phieàn muoän): Vexation. causal relation or combination, sometimes 2) Sieåm (nònh noït): Flattery. called the Doctrine of the Ten

Causes, in 3) Kieâu (khi lôøn ngöôøi khaùc): Arrogance. which six Chief Causes (hetu) and four Sub- 4) Cuoàng (Doái gaït ngöôøi khaùc): causes (pratyaya) are assumed. Exaggeration. (A) Luïc Caên Nhaân—The Six Chief Causes— 5) Haän: Hatred. See Luïc Caên Nhaân. 6) Haïi (laøm haïi ngöôøi khaùc): Malice. (B) Töù Trôï Duyeân: The Four Sub-causes— Luïc Caáu Phaùp: See Luïc Caáu. See Töù Trôï Duyeân. Luïc Chaán: See Luïc Chuûng Chaán Ñoäng. Luïc Caên OÂ Nhieãm: Six impure faculties— Luïc Chuùng: The six kinds of bhiksus—See See Luïc Caên Thanh Tònh. Luïc Quaàn Tyø Kheo. Luïc Caên Saùm Hoái: Saùm hoái toäi loãi cuûa luïc Luïc Chuùng Sanh: caên—A penitential service over the sins of the (A) Luïc chuùng sanh ñöôïc ví vôùi saùu con vaät— six senses. The six creatures are compared with the Luïc Caên Thanh Tònh: Saùu caên thanh tònh six animals: nghóa laø tieâu tröø toäi caáu töø voâ thuûy ñeå phaùt 1) Choù: A dog. trieån söùc maïnh voâ haïn (nhö tröôøng hôïp Ñöùc 2) Chim: A bird. Phaät). Söï phaùt trieån troøn ñaày naày laøm cho maét 3) Raén: A snake. coù theå thaáy ñöôc vaïn vaät trong Tam thieân Ñaïi 4) Linh Caåu: A hyena. thieân theá giôùi, töø caûnh trôøi cao nhaát xuoáng coõi 5) Caù Saáu: A crocodile (sisumara). ñòa nguïc thaáp nhöùt, thaáy taát caû chuùng sanh 6) Khæ: A monkey. trong ñoù töø quaù khöù, hieän taïi, vò lai, cuõng nhö (B) Luïc chuùng sanh hay luïc caên, chuùng nghieäp löïc cuûa töøng caù nhaân—Six pure gioáng nhö nhöõng con thuù hoang bò nhoát vaø faculties—The six organs and their purification luùc naøo cuõng muoán thoaùt ra. Chæ khi naøo in order to develop their unlimited power and chuùng ñöôïc thuaàn hoùa thì chuùng môùi ñöôïc

haïnh phuùc. Cuõng nhö theá chæ khi naøo saùu enlightenment. caên ñöôïc thuaàn löông bôûi chaân lyù Phaät, thì 4) Luùc Phaät chuyeån Phaùp Luaân: At the chöøng ñoù con ngöôøi môùi thaät söï coù haïnh Buddha's first preaching. phuùc—The six senses or six organs of 5) Luùc thieân ma khuyeán thænh Ngaøi soáng: sense. They are likened to six wild When Mara besought him to live. creatures in confinement and always 6) Luùc Phaät nhaäp Nieát Baøn: At the Buddha's struggling to escape. Only when they are Nirvana. domesticated will they be happy. So is it (II) Saùu phöông chaán ñoäng theo Kinh Ñaïi Baùt with the six senses and the taming power Nhaõ. Khi Theá Toân nhaäp sö töû du hyù tam of Buddha-truth. muoäi, thì saùu loaïi chaán ñoäng noåi leân— Luïc Chuûng AÁn: The six seals or proofs—B Earthquakes in six directions, according to La Maät. the Maha-Prajna Sutra. The six different Luïc Chuûng Caâu Sinh Hoaëc: Saùu loaïi meâ kinds of shaking of the chiliocosm, or hoaëc thoâng thöôøng vôùi chuùng sanh—The six universe, when the Buddha entered into deceivers common to all the living: the samadhi of joyful wandering: 1) Tham: Greed. 1) Ñoâ ng voït leân thì Taây chìm xuoáng: East 2) Saân: Anger. rose and West sank. 3) Voâ Minh: Si—Ignorance. 2) Taâ y voït leân thì Ñoâng chìm xuoáng: West 4) Hoân traàm: Torpor. rose and east sank. 5) Nghi hoaëc: Doubt. 3) Nam voït leân thì Baéc chìm xuoáng: South 6) Baát Chaùnh Kieán: Taø kieán—Incorrect rose and North sank. views. 4) Baé c voït leân thì Nam chìm xuoáng: North rose and South sank. Luïc Chuûng Chaùnh Haønh: Saùu loaïi thöïc 5) Boán beân voït leân thì chính giöõa chìm haønh chaùnh ñaùng—The six kinds of proper xuoáng: Surroundings (borders) rose the practice.

centre (middle) sank. 1) Töø 1 ñeán 5 cuõng gioáng nhö trong Nguõ 6) Chính giöõa voït leân thì boán beân chìm Chaùnh Haïnh: From 1 to 5 are the same as xuoáng: Centre (middle) rose and in the five proper kinds of practice—See surroundings (borders) sank. Nguõ Chaùnh Haïnh. (III) 6) Cuùng Döôøng: Making offerings. (A) Saùu töôùng chaán ñoäng, theo Kinh Hoa Luïc Chuûng Chaán: See Luïc Chuûng Chaán Nghieâm—Six laksanas or marks of Ñoäng. earthquake, according to the Avatamsaka Luïc Chuûng Chaán Ñoäng: Ba loaïi saùu thöù Sutra: chaán ñoäng—The six earthquakes or earth- 1) Ñoäng: Shaking. shakings of which there are three categories: 2) Khôûi: Rising. (I) Saùu thôøi chaán ñoäng theo Kinh Tröôøng A 3) Duõng: Waving. Haøm—Earthquakes in the six periods of a 4) Chaán: Reverberating. day, according to the Long Agama Sutra: 5) Giaùc: Khuaáy ñoäng—Arousing. 1) Luùc Phaät nhaäp thai: At the Buddha's 6) Hoáng: Roaring. conception. (B) Saùu töôùng chaán ñoäng, theo Kinh Baùt 2) Luùc Phaät xuaát thai: At the Buddha's birth. Nhaõ—Six laksanas or marks of 3) Luùc Phaät thaønh ñaïo: At the Buddha's earthquake, according to the Maha-Prajna

Sutra: Coù ngöôøi trong luùc tu taäp, boãng khôûi leân 1) Ñoäng: Shaking. nhöõng taâm nieäm tham lam, giaän hôøn, duïc 2) Khôûi: Rising. nhieãm, ganh gheùt, khinh maïn, ngi ngôø, 3) Chaán: Reverberating. hoaëc si meâ deã hoân traàm buoàn nguû. Nhöõng 4) Kích: Khua ñaäp—Beating. taâm nieäm aáy ñoâi khi phaùt hieän raát maõnh 5) Hoáng: Roaring. lieät, gaëp duyeân söï nhoû cuõng deã cau coù böïc 6) Nöùt ra: Cracking. mình. Nhieàu luùc trong giaác mô, laïi thaáy Luïc Chuûng Khaûo: Six types of testing caùc töôùng thieän aùc bieán chuyeån. Trong condition—Khaûo laø nhöõng aûnh höôûng dieãn ñaây nhöõng tình tieát chi ly khoâng theå taû heát bieán cuûa nghieäp thieän aùc, nhöng chuùng coù söùc ñöôïc. Gaëp caûnh naày haønh giaû phaûi yù thöùc thaàm loâi cuoán haønh giaû laøm cho beâ treã söï tu trì. ñoù laø coâng naêng tu haønh neân nghieäp töôùng Khi môùi tu ai cuõng coù loøng haûo taâm, nhöng laàn phaùt hieän. Ngay luùc aáy neân giaùc ngoä caùc löôït bò nhöõng duyeân nghieäp beân ngoaøi, neân nghieäp töôùng ñeàu nhö huyeãn, neâu cao moät traêm ngöôøi ñaõ rôùt heát chín möôi chín. Coå chaùnh nieäm, thì töï nhieân caùc töôùng aáy seõ ñöùc noùi: "Tu haønh nhöùt nieân Phaät taïi tieàn, nhò laàn löôït tieâu tan. Neáu khoâng nhaän thöùc roõ nieân Phaät taïi Taây Thieân, tam nieân vaán Phaät raøng, taát seõ bò noù xoay chuyeån laøm cho yeáu tieàn." Nghóa laø 'söï tu haønh naêm ñaàu Phaät thoái ñoïa. Tieân ñöùc baûo: "Chaúng sôï nghieäp nhö ôû tröôùc maët, naêm thöù hai Phaät ñaõ veà taây, khôûi sôùm, chæ e giaùc ngoä chaäm" chính laø sang naêm thöù ba ai muoán hoûi ñeán Phaät hay baûo ñieåm naày. Coù ngöôøi ñang luùc duïng coâng, nieäm Phaät, phaûi traû tieàn môùi chòu noùi tôùi, hoaëc boãng phaùt sanh taùn loaïn moûi nhoïc khoù nieäm qua ít caâu.' Theo Hoøa Thöôïng Thích cöôõng noåi. Ngay khi aáy neân ñöùng leân leã Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, coù saùu Phaät roài ñi kinh haønh, hoaëc taïm xaû lui ra loaïi khaûo—Testing conditions are the ngoaøi ñoïc moät vaøi trang saùch, söûa naêm ba fluctuating effects of good and bad karma, caønh hoa, chôø cho thanh tònh seõ trôû vaøo which have the power to influence the nieäm Phaät laïi. Neáu khoâng yù thöùc,

cöù practitioner and retard his cultivation. When cöôõng eùp caàu cho mau nhöùt taâm, thì caøng first taking up cultivation, every practitioner coá gaéng laïi caøng loaïn. Ñaây laø söï uyeån has a seed of good intentions. However, as chuyeån trong luùc duïng coâng, ví nhö theá they encounter karmic conditions, one after giaëc quaù maïnh tôï nöôùc traøn, ngöôøi chuû another, both internal and external, ninety-nine soaùy phaûi tuøy cô, neân coá thuû chôù khoâng cultivators out of a hundred will fail. The neân ra ñaùnh. Coù vò tu haønh khi nieäm Phaät, ancients had a saying: “In the first year of boãng thaáy coâ tòch nhö baûn ñaøn ñoäc ñieäu deã cultivation, Amitabha Buddha is right before sanh buoàn chaùn, thì khoâng ngaïi gì phuï eyes; the second year, He has already returned theâm trì chuù, quaùn töôûng, hoaëc tuïng to the West; by the time the third year rolls kinh—During cultivation, some people around, if someone inquires about Him or suddenly develop thoughts of greed, requests recitation, payment is required before anger, lust, jealousy, scorn or doubt. They a few words are spoken or a few versess may also suffer delusion, leading to recited.” According to Most Venerable Thích drowsiness and sleep. These thoughts Thieàn Taâm in The Pure Land Buddhism in sometimes arise with great intensity, Theory and Practice, there are six types of making the practitioner feel annoyed and testing conditions: upset over, at times, trivial matters. 1) Noäi Khaûo: Internal Testing Conditions— Sometimes auspicious and evil events

alternate in his dreams. The specific beân ngoaøi laøm duyeân khoù khaên thoái ñoïa details of these events are too numerous cho haønh giaû. Nhöõng chöôùng caûnh naày laø to be described. Faced with these söï noùng böùc, oàn aøo, ueá taïp, hoaëc choã quaù occurences, the practitioner should realize reùt laïnh, hay nhieàu truøng kieán muoãi moøng. that these karmic marks have appeared as Gaëp caûnh naày cuõng neân uyeån chuyeån, a consequence of his cultivation. He ñöøng chaáp theo hình thöùc, chæ caàu ñöôïc an should immediately understand that all taâm. Chaúng haïn nhö ôû caûnh quaù noùng böùc, karmic occurences and marks are illusory chaúng ngaïi gì maëc aùo traøng moûng leã Phaät, and dream-like; he should foster right roài ra ngoaøi choã maùt maø trì nieäm, ñeán khi thought and they will disappear one after xong laïi trôû vaøo baøn Phaät phaùt nguyeän hoài another. Otherwise, he will certainly be höôùng. Hoaëc gaëp choã nhieàu muoãi, coù theå swayed, lose his concentration and ngoài trong maøn thöa maø nieäm Phaät. Nhö ôû retrogress. The ancients used to say in this mieàn baéc Trung Hoa vì thôøi tieát quaù laïnh, respect: “Do not fear an early caùc sö khi leân chaùnh ñieän tuïng kinh, cuõng manifestation of evil karma, fear only a phaûi mang giaøy vôù vaø ñoäi muû caån thaän. Coù late Awakening.” Sometimes the haøng Phaät töû vì nhaø ngheøo, laøm luïng vaát practitioner, in the midst of intense vaû, ñi sôùm veà khuya, hoaëc nôï naàn thieáu cultvation, suddenly becomes confused huït, raùch röôùi ñoùi laïnh, vôï yeáu con ñau, and weary, which is a state difficult to khoâng coù choã thôø cuùng trang nghieâm. fight off. At that very moment, he should Trong nhöõng hoaøn caûnh naày söï tu taäp thaät arise and bow to the Buddhas or ra raát khoù, phaûi coù theâm söï nhaãn naïi coá circumambulate the altar. Or else, he may gaéng, môùi coù theå thaønh coâng

ñöôïc. Hoaëc take a temporary break, read a few pages coù ngöôøi vì nhieàu chöôùng nghieäp, luùc of a book or rearrange some flowers, khoâng tu thì thoâi, khi saép vaøo baøn Phaät laïi waiting for his mind to calm down before nhöùc ñaàu choùng maët vaø sanh ñuû chöùng returning to the altar to resume recitation. beänh, hay coù khaùch vieáng thaêm vaø nhieàu Otherwise, the more he tries to focus his vieäc baát thöôøng xaõy ñeán. Gaëp nhöõng caûnh mind, the more scattered it becomes. This nhö theá, phaûi coá gaéng vaø kheùo uyeån is a case of flexibility in cultivation. It is chuyeån tìm phöông tu haønh. Söï coá gaéng similar to the situation of a commander-in- uyeån chuyeån tuøy tröôøng hôïp sai bieät maø chief facing an invading army as powerful öùng duïng chôù khoâng theå noùi heát ra ñöôïc. as a river overflowing its banks. In such a Neân nhôù gaëp hoaøn caûnh baát ñaéc dó, phaûi situation, the general should stay on the chuù troïng phaàn taâm, ñöøng caâu neä phaàn defensive, consolidating his position, töôùng, môùi coù theå dung thoâng ñöôïc. Coõi rather than charging into battle. Some Ta Baø aùc tröôïc vaãn nhieàu khoå luïy, neáu practitioners suddenly feel solitary and khoâng coù söùc coá gaéng kham nhaãn, thì söï tu isolated when reciting the Buddha's name haønh khoù mong thaønh töïu—These are like a single-note musical piece, and grow external obstacles creating difficult melancholy and bored. In such cases, they conditions which can make the should not hesitate to add mantra or sutra practitioner retrogress. These obstacles recitation or visualization to their practice. include heat, noise, dirt and pollution, 2) Ngoaïi Khaûo: External Testing freezing weather, or an outbreak of Conditions—Ñaây laø nhöõng chöôùng caûnh mosquitoes and other insects. When faced

with these conditions, the cultivator should the mind, and do not cling to appearances be flexible and not become attached to and forms. The evil, turbid Saha World has forms and appearances. He should just always been full of suffering and tears. seek tranquility and peace of mind. For Without perseverance and forbearance, it instance, in sweltering heat, he should not is very difficult to succeed in cultivation. mind donning a light robe to bow to the 3) Nghòch Khaûo: Testing Conditions caused Buddhas, and then retiring to a shady spot by Adverse Circumstances—Treân ñöôøng outdoors to recite the Buddha's name. At ñaïo, nhieàu khi haønh giaû bò nghòch caûnh the end of the session, he can return to the laøm cho trôû ngaïi. Coù ngöôøi bò cha meï, anh altar to make his vows and transfer the em hay vôï choàng con caùi ngaên trôû hoaëc merit. If the practitioner happens to be phaù hoaïi khoâng cho tu. Coù vò thaân mang living in a mosquito-infested area, he can coá taät ñau yeáu maõi khoâng laønh. Coù keû bò sit inside a net while reciting the Buddha's oan gia luoân theo ñuoåi tìm caùch möu haïi. name. As in northern China where the Coù ngöôøi bò vu oan giaù hoïa, khieán cho weather can be freezing, monks and nuns ngoài tuø chòu tra khaûo hoaëc löu ñaøy. Coù vò must dress carefully in socks, shoes and bò söï tranh ñua ganh gheùt, hoaëc beâu reâu hats when going to the Buddha hall to nhieàu tieáng xaáu xa, laøm cho khoù an nhaãn. recite sutras. As another example, some Ñieàu sau naày laïi thöôøng xaõy ra nhieàu destitude laymen, living from hand to nhöùt. Nhöõng caûnh ngoä nhö theá ñeàu do söùc mouth, going to work early and coming nghieäp. Lôøi xöa

töøng noùi: “Höõu baát ngu home late, pursued by creditors, tattered, chi döï, höõu caàu toaøn chi huûy,” nghóa laø ‘coù hungry and cold, with sickly wives and nhöõng tieáng khen, nhöõng vinh döï baát ngôø, malnourished children, can hardly afford a khoâng ñaùng khen maø ñöôïc khen; vaø coù decent place to practice. In such situations, nhöõng söï kieän thaät ra khoâng ñaùng khinh cultivation is truly difficult. In order to cheâ, laïi dieãn thaønh caûnh khinh huûy cheâ bai succeed, the practitioner should redouble troïn veïn.’—Practitioners on the path of his efforts and have more patience and cultivation are at times impeded by endurance. Other people, with heavy adverse circumstances. Some are karmic obstructions, do not experience prevented from cultivating or frustrated in outward occurences as long as they do not their practice by parents, brothers and cultivate, but as soon as they are ready to sisters, wives, husbands or children. bow before the altar, they develop Others suddenly develop a chronic headaches, grow dizzy, and are afflicted disease, from which they never with all kinds of ailments. Or else, they completely recover. Still others are may receive sudden visitors or encounter continually pursued by oponents and unusual events. Faced with these enemies looking for ways to harm them. occurences, the practitioner should Others are slandered or meet misfortunes redouble his efforts and find ways to which land them in prison, subject to cultivate flexibly. These ways depend on torture, or they are sent into exile. circumstances; they cannot all be Others, again, victims of jealous described. One point, however, should competition or calumny, lose all peace of always be kept in mind: when faced with mind. This last occurrence is the most difficult circumstances, pay attention to frequent. Such cases occur because of the

power of evil karma. The ancients had a practitioners set their minds to peaceful saying: “There are instances of sudden cultivation, they suddenly encounter praise and unexpected honors which are opportunities leading to fame and fortune, underserved, and other instances, not ‘beautiful forms and enchanting sounds.’ deserving of blame, which create major Or else, family members, relatives and opportunities for censure and contempt.” supporters seek to follow and serve them 4) Thuaän Khaûo: Testing Conditions caused on their retreats. For example, a monk by “Favorable Circumstances”—Coù ngöôøi who has made up his mind to cultivate in khoâng gaëp caûnh nghòch maø laïi gaëp caûnh earnest may suddenly be requested to thuaän, nhö caàu gì ñöôïc naáy, nhöng söï become the abbot of a large temple thaønh coâng ñeàu thuoäc duyeân raøng buoäc complex. Or else, a layman may chôù khoâng phaûi giaûi thoaùt. Coù vò khi phaùt unexpectedly receive a letter inviting him taâm muoán yeân tu, boãng caûnh danh lôïi saéc to become a minister heading such and thanh chôït ñeán, hoaëc nhieàu ngöôøi thöông such a government department, or offering meán muoán theo phuïng söï gaàn beân. Thí duï him a chance to participate in a business ngöôøi xuaát gia khi phaùt taâm tu, boãng coù keû venture which promises a quick profit. ñeán thænh laøm toïa chuû moät ngoâi chuøa lôùn; These instances, all of which are hoaëc nhö ngöôøi taïi gia, thì coù thô môøi laøm advantageous under mundane toång, boä tröôûng, hay moät cuoäc laøm aên mau circumstances, are

seductive to the phaùt taøi. Ñaây laø nhöõng caûnh thuaän theo cultivator, and maygradually lead to other duyeân ñôøi quyeán ruû ngöôøi tu, roài daãn laàn complications. Ultimately, he may forget ñeán caùc söï phieàn toaùi khaùc laøm maát ñaïo his high aspirations and retrogress. As the nieäm. Ngöôøi ta cheát vì löûa thì ít, maø cheát saying goes, more lives are lost in a flood vì nöôùc laïi nhieàu, neân treân ñöôøng tu caûnh than in a fire. Thus, on the path of thuaän thaät ra ñaùng sôï hôn caûnh nghòch. cultivation, favorable circumstances Caûnh nghòch ñoâi khi laøm cho haønh giaû tænh should be feared more than unfavorable ngoä, deã thoaùt ly nieäm tham nhieãm, hoaëc ones. Unfavorable events sometimes phaãn chí lo tu haønh. Coøn caûnh thuaän laøm awaken the practitioner, making it easier cho ngöôøi aâm thaàm thoái ñaïo luùc naøo for him to escape thoughts of attachment khoâng hay, khi böøng tænh môùi thaáy mình and redouble his efforts in cultivation. ñaõ laên xa xuoáng doác. Ngöôøi xöa noùi: Favorable events, on the other hand, may “Vieäc thuaän toát ñöôïc ba. Meâ luïy ngöôøi make him quietly retrogress, without ñeán giaø.” Lôøi naày ñaùng goïi laø moät tieáng being aware of it. When he suddenly chuoâng caûnh tænh. Theá neân duyeân thöû awakens, he may discover that he has thaùch cuûa söï thuaän khaûo raát vi teá, ngöôøi tu slipped far down the slope. The ancients caàn phaûi löu yù—Some practitioner do not have said: “Even two or three favorable encounter adverse circumstances, but on circumstances may cause one to be the contrary, meet with favorable deluded until old age.” This saying is circumstances, such as having their wishes trully a ringing bell to wake cultivators and prayers fulfilled. However, such up. Therefore, challenge of favorable successes belong to the category of events is very subtle, practitioners need to ‘binding’ conditions, rather than conditions pay close attention to them. conducive to liberation. Thus, just as some 5) Minh Khaûo: Testing Conditions of a Clear,

Explicit Nature—Ñaây laø söï thöû thaùch roõ layman with the potential to progress far raøng tröôùc maét maø khoâng töï tænh ngoä. along th Way. However, he is blocked and Chaúng haïn nhö moät vò taøi ñöùc khoâng bao opposed by others, who advise him, for nhieâu, nhöng ñöôïc ngöôøi böng bôï khen laø example, that vegetarianism will make nhieàu ñöùc haïnh, taøi naêng, coù phöôùc lôùn, him sick, or that overly diligent mantra roài sanh ra töï kieâu töï ñaéc, khinh thöôøng and Buddha Recitation will ‘unleash his moïi ngöôøi, laøm nhöõng ñieàu caøn dôû, keát evil karma,’ causing him to encounter cuoäc bò thaûm baïi. Hoaëc coù moät vò ñuû khaû many untoward events. He then develops naêng tieán cao treân ñöôøng ñaïo, nhöng bò keû a cautious, anxious attitude, retrogressing khaùc gaøn trôû, nhö baûo aên chay seõ bò beänh, in his determination to achieve the Way. nieäm Phaät trì chuù nhieàu seõ bò ñoå nghieäp, There are also circumstances in which the hay gaëp nhieàu vieäc khoâng laønh, roài sanh ra practitioner realizes that to advance e deø lo sôï, thoái thaát ñaïo taâm. Hoaëc coù further is to invite failure and defeat, yet, nhöõng caûnh töï mình bieát neáu tieán haønh thì out of ambition or pride, he continues all deã röôùc laáy söï loãi laàm thaát baïi, nhöng vì the same. Or else, even though the tham voïng hay töï aùi, vaãn ñeo ñuoåi theo. cultivator knows that external Hoaëc ñoái vôùi caùc

duyeân beân ngoaøi, tuy circumstances are illusory and dream-like, bieát ñoù laø giaû huyeãn nhöng khoâng buoâng he cannot let go of them, and thus brings boû ñöôïc, roài töï chuoác laáy söï buoàn khoå vaøo great suffering upon himself. The easy- taâm. Keû deã daõi nheï daï thöôøng hay bò going and credulous are often duped. phænh gaït. Khi chöa dieät ñöôïc tham voïng When they have not eliminated greed, it is thì deã bò ngöôøi khaùc duøng tieàn taøi, saéc ñeïp easy for others to deceive them with hoaëc danh vò loâi cuoán. Cho ñeán neáu coøn money, sex and fame. It also applies to taùnh noùng naûy taát deã bò ngöôøi khích ñoäng, those who have a temper and too much gaùnh laáy nhöõng vieäc phieàn phöùc vaøo thaân. pride. Easily aroused, they bring a great Ñaây laø nhöõng caïm baãy cuûa caû ñôøi laãn ñaïo, deal of trouble and anguish upon xin neâu ra ñeå cuøng nhau khuyeân nhaéc, neáu themselves. These are trappings and the khoâng deø daët nhöõng ñieåm ñoù, seõ vöôùng pitfalls of the outside world, which are vaøo voøng chöôùng nghieäp. Ñoái vôùi nhöõng also encounterd within the Order. I bring duyeân thöû thaùch nhö theá, haønh giaû phaûi them up here as a warning to fellow nhaän ñònh cho saùng suoát, vaø sanh loøng quaû cultivators. If they are not careful, they quyeát tieán theo ñöôøng loái hôïp ñaïo môùi coù will become entangled in the cycle of theå thaéng noù ñöôïc—These are clear obstructing karma. The practitioner should ‘testing conditions’ which occur right develop a clear understanding of these before the practitioner’s eyes, without his adverse condition and resolve to progress realizing their implications. For instance, a along a path consonant with the Way. monk of relatively mediocre talents and Only then will he be able to overcome virtues becomes the object of adulation, these obstacles. praised for great merit, virtue and talent. 6) AÙm Khaûo: Silent, Hidden Testing He then develops a big ego and looks Conditions—Ñieàu naày chæ cho söï thöû down on everyone; giving rise to thaùch trong aâm thaàm khoâng loä lieåu, haønh thoughtless action resulting in his giaû neáu chaúng kheùo löu taâm, taát khoù hay downfall. Or else we have the case of a bieát. Coù ngöôøi ban sô tinh taán nieäm Phaät,

roài bôûi gia keá laàn sa suùt, laøm ñieàu chi thaát Luïc Chuûng Khoå haïnh Ngoaïi Ñaïo: See baïi vieäc aáy, sanh loøng lo laéng chaùn naõn treã Luïc Khoå haïnh. boû söï tu. Coù vò coâng vieäc laïi aâm thaàm tieán Luïc Chuûng Ngoaïi Ñaïo: The six kinds of trieån thuaän tieän roài ham meâ ñeo ñuoåi theo ascetics—See Luïc Khoå Haïnh and Luïc Khoå lôïi loäc maø queân laõng söï tu haønh. Coù keû Haïnh Ngoaïi Ñaïo. tröôùc tieân sieâng naêng tuïng nieäm, nhöng vì Luïc Chuûng Nhaân: See Luïc Nhaân. thieáu söï kieåm ñieåm, phieàn naõo ôû noäi taâm Luïc Chuûng Phieàn Naõo: See Luïc Ñaïi Phieàn moãi ngaøy taêng theâm moät ít, laàn löôït sanh Naõo. ra bieáng treã, coù khi ñoâi ba thaùng hay moät vaøi naêm khoâng nieäm Phaät ñöôïc moät caâu. Luïc Chuûng Quyeát Ñònh: Theo Ñaïi Thöøa Coù ngöôøi tuy söï soáng vaãn ñieàu hoøa ñaày Trang Nghieâm Luaän, ñaây laø saùu loaïi quyeát ñuû, nhöng vì thôøi cuoäc beân ngoaøi bieán ñònh hay taêng thöôïng löïc cuûa Boà taùt tu Luïc chuyeån, thaân theå nhaø cöûa nay ñoåi mai dôøi, Ñoä—The six kinds of certainty resulting from taâm maõi hoang mang höôùng ngoaïi, baát observance of the six paramitas: giaùc queân boû söï trì nieäm hoài naøo khoâng 1) Taøi thaønh quyeát ñònh: Do löïc boá thí maø

hay—This refers to silent challenges, ñöôïc ñaïi taøi hay cuûa caûi lôùn—The inconspicuous in nature. If the practitioner certainty of wealth. is not skillful in taking notice, they are 2) Sinh thaéng quyeát ñònh: Do löïc trì giôùi nhaát very difficult to recognize and defeat. ñònh thöôøng ñöôïc sanh vaøo nhaø quyù thaéng Some people, who may have recited the (Saùt Ñeá Lôïi, Baø La Moân, tröôûng giaû...)— Buddha's name diligently in the The certainty of rebirth in honourable beginning, grow worried and discouraged families. by deteriorating family finances or 3) Baát thoái quyeát ñònh: Do löïc nhaãn nhuïc caùc repeated failures in whatever they thieän phaùp ñaõ tu nhaát ñònh chaúng bao giôø undertake, and abandon cultivation. bò luøi maát—The certainty of no Others see their affairs quietly progressing retrogression to lower conditions. in a favorable way; they then become 4) Tu taäp quyeát ñònh: Nhôø luoân tu taäp thieän attached to profit and gain, forgetting all phaùp nhaát ñònh seõ khoâng bao giôø giaùn about the way. Others diligently engage in ñoaïn—The certainty of progress in Budha and Sutra Recitation at the practice. beginning, but because they fail to 5) Ñònh nghieäp quyeát ñònh: Do ñònh löïc thieàn examine themselves, the afflictions within ñònh maø thaønh töïu chính ñònh nghieäp vónh their minds increase with each passing vieãn chaúng bò maát—The certainty of day. They then grow lethargic and lazy, to unfailingly good karma. the point where they do not recite a single 6) Voâ coâng duïng quyeát ñònh: Do trí hueä löïc, time for months, or even years. Still chaúng theâm coâng haønh vaãn truï ñöôïc nôi others, although their lives are progressing chaân lyù vaø trí tueä—The certainty of normally, see their living conditions effortless abode in truth and wisdom. continuously fluctuating with changing Luïc Chuûng Taâm: Saùu loaïi taâm—Six kinds external circumstances. With their minds of mind—See Taâm. always in confusion and directed toward Luïc Chuûng Thieän Xaûo Phöông Tieän: the outside, they unwittingly neglect Theo Boà Taùt Ñòa Trì Kinh, coù saùu loaïi phöông recitation or abandon it together. tieän thieän xaûo—According to the Bodhisattva

Practicing Ground Sutra, there are six able enlightenment. devices of Bodhisattvas: Luïc Chuûng Truï: Saùu loaïi truï vò cuûa Boà 1) Tuøy Thuaän Xaûo Phöông Tieän: Thuaän theo taùt—The six bodhisattva-stages in the caên cô chuùng sanh maø raên daïy, khieán hoï Bodhisattvabhumi Sutra (Boà Taùt Ñòa Trì Kinh): tin töôûng öa thích; thuyeát phaùp raát saâu maø 1) Chuûng tính truï: The attainment of the deã hieåu cho moïi ngöôøi—Preaching deep Buddha-seed—See Thaäp Truï. truths in simple form to lead on people 2) Giaûi haønh truï: The attainment of gladly to believe. discernments and practices in the ten 2) Laäp Yeáu Xaûo Phöông Tieän: Höùa cho necessary activities of a bodhisattva (see chuùng sanh taøi saûn ruoäng nöông (xe Höu, Thaäp Haïnh Boà Taùt). xe Traâu) maø hoï mong muoán, ñeå daàn daàn 3) Tònh taâm truï: The attainment of purity by khieán hoï thöïc haønh thieän phaùp— attaining reality (see Sô Ñòa trong Thaäp Promising people every good way of ñòa Boà Taùt). realizing their desires, of wealth. 4) Haønh ñaïo tích truï: The attainment of 3) Dò Töôùng Xaûo Phöông Tieän: Khi hoï chaúng progress in riddance of incorrect thinking toøng thuaän thì laøm ra veû giaän döõ quôû traùch from the second to the seventh stages of khieán

hoï phaûi sôï maø söõa ñoåi—Showing a Bodhisattva (see Thaäp ñòa Boà Taùt). threatening aspect to the disobedient to 5) Quyeát ñònh truï: Attainment of powers of induce reform. correct decision and judgment in the eight 4) Böùc Baùch Xaûo Phöông Tieän: Ñoái vôùi and nine stages of Bodhisattva (see Thaäp nhöõng keû phaïm giôùi thì coù hình thöùc tröøng Ñòa Boà Taùt). phaït khieán hoï lìa boû aùc phaùp—Rebuking 6) Cöùu caùnh truï: Giai ñoaïn ñaït ñöôïc Boà taùt and punishing people with a like object. toaøn thieän trong Thaäp ñòa Boà Taùt, nhöng 5) Baùo AÂn Xaûo Phöông Tieän: Cho taøi vaät ñeå chöa tôùi Phaät ñòa—Attainment of the hoï sinh taâm cuùng döôøng boá thí—Granting perfect bodhisattva-stage in the ten stages wealth to induce grateful offerings and of bodhisattva, but not including the almsgiving. Buddha-stage. 6) Thanh Tònh Xaûo Phöông Tieän: Töø treân coõi Luïc Chuûng Xaûo Phöông Tieän: The six trôøi giaùng sinh, roài xuaát gia hoïc ñaïo, thaønh able devices of Bodhisattvas—See Luïc Chuûng voâ thöôïng Boà Ñeà, khieán chuùng sanh ñeàu Thieän Xaûo Phöông Tieän. tín laïc vaø thanh tònh—Descending from Luïc Coác: The six cereals: heaven, leaving home, attaining, and 1) Neáp: Glutinous rice. leading to joy and purity. 2) Gaïo: Ordinary rice. Luïc Chuûng Thöïc Phaåm: Six kinds of 3) Ñaäu: Beans. food—See Luïc Traàn. 4) Luùa mì: Wheat. Luïc Chuûng Tính: Saùu loaïi chuûng tính—Six 5) Luùa maïch: Millet. germ-natures or roots of Bodhisattva 6) Ngoâ: Corn. development: Luïc Cung Kính Phaùp: Six kinds of 1) Töø 1 ñeán 5 thì gioáng nhö trong Nguõ Chuûng respect—See Saùu Cung Kính Phaùp. Tính: From 1 to 5 are the same as in the Luïc Cuùng Cuï: Saùu moùn daønh trong vieäc five germ-natures—See Nguõ Chuûng Tính. cuùng kieán hay saùu moùn maø Thieàn Laâm daâng 6) Dieäu Giaùc Tính: Giaùc ngoân vieân maõn vi ñeå cuùng Phaät—The six articles for worship: dieäu—The Buddha stage of a wonderful

(A) Theo Phaät Giaùo Ñaïi Thöøa—According to ñaûo moäng töôûng—Meditation by The Mahayana Buddhism: contemplating on any object to obtain 1) Hoa: Flowers. wisdom and to eliminate delusions. 2) Lö höông: A censer. 5) Hoaøn Moân: Quay veà chieáu roïi vaøo trong 3) Neán (Ñeøn): Lamp or candles. caùi taâm naêng quaùn cuûa chính mình— 4) Thang (Nöôùc noùng): Hot water. Meditation by returning to the mind. 5) Quaû (Traùi caây): Fruits. 6) Tònh Moân: Taâm thanh tònh hay khoâng dính 6) Traø: Tea. maéc vaøo ñaâu, nghóa laø voïng ñoäng khoâng (B) Theo Trung Anh Phaät Hoïc Töø Ñieån cuûa sanh khôûi (bieát roõ mình chaúng truï, chaúng Giaùo Sö Soothill—According to The ñaém, nhôø ñoù söï saùng suoát chaân thöïc khai Dictionary of Chinese Budhist Terms phaùt vaø caét ñöùt moïi phieàn naõo)—composed by Professor Soothill: Meditation by pacifying the mind. 1) Hoa: Flowers. Luïc Duï: Saùu thì duï veà moäng huyeãn—Six 2) Höông (ñoà boâi): Unguents. illustrations of unreality in the Diamond Sutra: 3) Nöôùc: Water. 1) Moäng: A dream. 4) Nhang: Incense. 2) Huyeãn: A phantom. 5) Thöùc aên: Food. 3) Baøo: A bubble. 6) Ñeøn: Light. 4) AÛnh: A shadow. Luïc Dieän Toân: See Luïc Tuùc Toân. 5) Söông Mai: Dew. Luïc Dieäu Haïnh: See Luïc Haïnh Quaùn. 6) Ñieån Chôùp: Lightning. Luïc Dieäu Moân: Saùu phöông caùch hay cöûa Luïc Duïc: Saùu duïc—The six sensual ngoõ kyø dieäu cho ngöôøi tu Phaät—Six wonderful attractions: strategies or doors for Buddhist

cultivators: 1) Saéc Duïc: Colour. 1) Soå Töùc Moân: Phöông phaùp ñeám hôi thôû 2) Hình Maïo Duïc: Form. ñieàu hoøa thaân taâm. Baïn coù theå ñeám töø moät 3) Uy Nghi Tö Thaùi Duïc: Carriage. ñeán möôøi hay ngöôïc laïi (ñaây laø moät trong 4) Ngöõ Ngoân AÂm Thanh Duïc: Voice or nhöõng phöông phaùp troïng yeáu giuùp ta ñònh Speech. tónh)—Meditation by counting one's 5) Teá Hoaït Duïc: Softness or Smoothness. breaths. You van count from one to ten or 6) Nhaân Töôùng Duïc: Features. vise-versa. Luïc Duïc Nguõ Traàn: The six desires and the 2) Tuøy Töùc Moân: Phöông phaùp theo doõi hay five gunas (dusts)—See Luïc Duïc, and Nguõõ nöông theo hôi thôû (laéng taâm theo hôi thôû, Traàn. bieát mình ñang thôû vaøo, bieát mình ñang Luïc Duïc Thieân: Saùu coõi trôøi Duïc Giôùi (vaãn thôû ra)—Meditation by following one's coøn trong caûnh saéc duïc). Ñaây laø nhöõng coõi trôøi breaths. maø chuùng sanh trong ñoù vaãn coøn chaáp tröôùc 3) Chæ Moân hay Taäp Trung Taâm YÙ: Taäp vaøo luyeán aùi thaân maät töø thaáp ñeán cao. Trong trung vaøo chæ quaùn ñeå laéng taâm tónh laëng Kinh Thuû Laêng Nghieâm, Ñöùc Phaät ñaõ nhaéc (ñaõ quaùn soå töùc vaø tuøy töùc, haønh giaû phaûi ngaøi A Nan veà saùu coõi trôøi, hình duø khoûi coá gaéng tu taäp chæ quaùn)—Meditation by ñoäng, nhöng taâm tích haõy coøn giao keát, goïi laø concentrating the mind. Trôøi Duïc Giôùi—Six Desire Heavens or 4) Quaùn Töôûng Moân: Quaùn töôûng vaøo moät Heavens of Desires (they are still in the region ñeà muïc ñeå trí tueä saùng suoát vaø döùt töø ñieân of sexual desire). These are Heavens in which

the Heavenly beings are still attached to möôi ba vò trôøi, nôi ñoù Ñeá Thích laø Thieân intimate relations from low to high. In the Chuû—The Thirty-Three Heavens, the Surangama, the Buddha reminded Ananda realm of the thirty-three gods, where about the six heavens, although they have Sakka is the Lord, or King of gods. transcended the physical in these six heavens, b) Tam Thaäp Tam Thieân hay coõi Trôøi Ba the traces of their minds still become involved: Möôi Ba Taàng, caûnh trôøi thaéng dieäu tuyeät 1) Töù Thieân vöông Thieân: Catur-maha- vôøi khoâng sao keå xieát. Coõi trôøi naày ôû ngay rajakayika (skt)—Catumaharajika (p). ñænh nuùi Tu Di—Trayastrimsha or the a) The Heaven of the four kings—Töù Ñaïi Trayastrimsha Heaven. It is described as Thieân Vöông laø caûnh giôùi thaáp nhaát, nôi at the summit of Mount Sumeru. boán vò Thieân Vöông canh giöõ boán phöông c) Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät an truù vôùi quaàn thaàn—The Four Heavenly noùi: "Nhöõng ngöôøi ít daâm duïc, maø luùc tònh Great Kings, the lowest realm, where cö, chöa ñöôïc hoaøn toaøn trong saïch. Sau guardian gods of the four quarters dwell khi cheát, vöôït khoûi maët trôøi, maët traêng, ôû with their followers. ñænh nhaân gian. Goïi laø Ñao Lôïi Thieân.": In b) Coù boán vò thieân vöông laø Trò Quoác, Quaûng the Surangama Sutra, the Buddha said, Muïc, Taêng Tröôûng vaø Ña Vaên. Coõi trôøi "Those whose sexual love for their wives naày ôû giöõa ñöôøng leân nuùi Tu Di—The is slight, but who have not yet obtained the Heaven of the four Kings. It is described entire flavor of dwelling in purity, as half-way up Mount Sumeru. transcend the light of sun and moon at the c) Trong Kinh Thuû Laêng Nghieâm, quyeån end of their lives, and reside at the summit Taùm, Ñöùc Phaät ñaõ noùi vôùi ngaøi A Nan veà of the

human realm. They are among Töù Thieân Vöông nhö sau: “A Nan! Nhöõng those born in the Tryastrimsha Heaven.” ngöôøi ôû theá gian, khoâng caàu thöôøng truï, ** Boán coõi trôøi coøn laïi toïa laïc giöõa nuùi Tu Di chöa boû ñöôïc aân aùi theâ thieáp, taâm khoâng vaø nhöõng trôøi Phaïm Giôùi—The rest four chaïy theo taø daâm, loøng yeân laëng, saùng Heavens are located between Mount suûa, sau khi cheát, sanh gaàn maët trôøi maët Sumeru and the Brahmalokas. traêng. Goïi laø Trôøi Töù Thieân Vöông.”—In 3) Toâ Daï Ma Thieân: Daï Ma Thieân hay Tu the Surangama Sutra, book Eight, the Dieäm Ma Thieân—Suyama (skt)—Yama Buddha explained to Ananda about the (p). Heaven of the four kings as follows: a) Daï Ma Thieân laø coõi trôøi dieät khoå cuûa hoäi “Ananda! There are many people in the chuùng Thieân Daï Ma—Yama is the heaven world who do not seek what is eternal and that destroys pains, the realm of the Yama who cannot renounce the kindness and gods. love they feel for their wives, but they b) Coõi Trôøi Khoaùi Laïc—The Suyama have no interest in deviant sexual activity Heaven. and so develop a purity and produce light. c) Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät When their life ends, they draw near the noùi: “Nhöõng ngöôøi thænh thoaûng coù gaëp sun and moon and are among those born in caûnh duïc, taïm thôøi coù giao, qua roài taâm the heaven of the four kings. khoâng nhôù nghó ñeán nöõa. ÔÛ trong ñôøi, 2) Ñao Lôïi Thieân: Trayastrimsha (skt)— ñoäng ií tónh nhieàu. Sau khi cheát, ñöôïc rôõ Tavatimsa (p). raøng an truï trong hö khoâng. AÙnh saùng maët a) Coõi trôøi ba möôi ba taàng, caûnh giôùi cuûa ba trôøi maët traêng chieáu leân chaúng tôùi, töï choùi

saùng. Goïi laø trôøi Tu Dieäm Ma.”—In the thuù ôû coâng trình saùng taïo cuûa chính Surangama Sutra, the Buddha said: mình—The realm of the devas who “Those who become temporarily involved delight in creation of their own. when they meet with desire but who forget c) Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät about it when it is finished, and who, while daïy: “Nhöõng ngöôøi khoâng coù daâm duïc in the human realm, are active less and taâm, ñoái vôùi söï duïc thaáy voâ vò khoâng thieát. quiet more, abide at the end of their lives Luùc cheát, sanh leân caûnh sieâu vieät bieán in light and emptiness where the hoùa. Goïi laø Trôøi Laïc Bieán Hoùa.”—In the illumination of sun and moon does not Surangama Sutra, the Buddha said: reach. These beings have their own light, “Those who are devoid of desire, but who and they are among those born in the will engage in it for the sake of their Suyama Heaven.” partner, even though the flavor of doing so 4) Ñaâu Suaát Thieân: Tushita (skt)—Tusita (p). is like the flavor of chewing wax, are born a) Trôøi Hyû Tuùc hay vui möøng thoûa maõn— at the end of their lives in a place of The Tushita Heaven. transcending transformations. They are b) Ñaâu Suaát Thieân laø coõi trôøi hoan laïc daønh among those born in the Heaven of Bliss cho chö Thieân an truù trong haïnh phuùc— by Transformation.” Tusita is the heaven of delight, for happy 6) Tha Hoùa Töï Taïi Thieân: Parinimmita- dwellers. vasavati (p). c) Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät a) Coõi trôøi coù theå khieán töï taïi bieán hoùa töø söï daïy: “Nhöõng ngöôøi thöôøng thöôøng yeân hyû laïc cuûa ngöôøi khaùc hay töø coâng trình tónh. Coù caûnh duïc ñeán chöa theå döùt haún. saùng taïo cuûa ngöôøi khaùc—The heaven of Sau khi

cheát, sanh leân treân nöõa, khoâng devas who delight or gain the comfort tieáp haï giôùi caûnh nhaân thieân. Ñeán kieáp from others' bliss (Comfort Gained From hoaïi, ba tai hoïa laø nöôùc, löûa, gioù khoâng tôùi The Transformation of Others' Bliss), or ñöôïc. Goïi laø Trôøi Ñaâu Suaát."—In the delight in others' creation. Surangama Sutra, the Buddha said: b) Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät "Those who are quiet all the time, but who daïy: "Nhöõng ngöôøi khoâng coù taâm theá gian, are not yet able to resist when stimulated maø laøm vieäc ôû theá gian. Sieâu vieät khoâng by contact, ascend at the end of their lives laøm söï giao. Luùc cheát sieâu xuaát caûnh bieán to a subtle and ethereal place; they will hoùa vaø khoâng bieán hoùa. Goïi laø Tha Hoùa not be drawn into the lower realms. The Töi Taïi Thieân."—In the Surangama Sutra, destruction of the realms of humans and the Buddha said: "Those who have no kind gods and the obliteration of kalpas by the of worldly thoughts while doing what three disasters will not reach them, for worldly people do, who are lucid and they are among those born in the Tushita beyond such activity while involved in it, Heaven." are capable at the end of their lives of 5) Laïc Bieán Hoùa Thieân: Nirmanarati (skt)— entirely transcending states where Nimmanarati (p). transformations may be present and may a) Coõi trôøi hay thích bieán hoùa, coøn goïi laø be lacking. They are among those born in Hoùa Laïc Thieân: The transformation of the Heaven of the Comfort from others' Bliss Heaven. transformations." b) Hoùa Laïc laø coõi trôøi cuûa chö Thieân tìm laïc Luïc Duïc Töù Thieàn: Luïc duïc thieân cuûa duïc

giôùi vaø Töù thieàn thieân cuûa saéc giôùi. Töù thieàn laø 3) Si Phieàn Naõo: Mudhaya (skt)—Phieàn naõo thanh tònh thieân nôi ñaõ lìa boû haún daâm duïc—gaây ra bôûi si meâ (meâ muoäi môø aùm veà söï The six heavens where sexual desire lyù maø thaønh tính, döïa vaøo nhöõng nghi hoaëc continues, and the four dhyana heavens of maø taùc thaønh nghieäp)—Afflictions caused purity above them free from such desire. by stupidity or ignorance. Luïc Ñaïi: Luïc Giôùi—Sad-dhatavah (skt)—The 4) Maïn Phieàn Naõo: Mana (skt)—Phieàn naõo six great or fundamental things or elements: gaây ra bôûi kieâu ngaïo (do thoùi caäy mình taøi 1) Ñòa Giôùi: Ñòa Ñaïi—Ñaát—Earth element. hôn ngöôøi maø thaønh tính vaø sanh ra khoå 2) Thuûy Giôùi: Thuûy Ñaïi—Nöôùc—Water nghieäp) —Afflictions caused by pride or element. self-conceit. 3) Hoûa Giôùi: Hoûa Ñaïi—Löûa—Fire element. 5) Nghi Phieàn Naõo: Vicitiksa (skt)—Phieàn 4) Phong Giôùi: Phong Ñaïi—Gioù—Wind or naõo gaây ra bôûi nghi hoaëc (do ngôø vöïc veà Air element. chaân lyù maø thaønh tính, töø ñoù ngaên caûn tín 5) Khoâng Giôùi: Khoâng Ñaïi—Hö khoâng— taâm roài haønh ñoäng taø vaïy maø thaønh Space element. nghieäp)—Afflictions caused by doubt. 6) Thöùc Giôùi: Thöùc Ñaïi—Taâm Thöùc—Mind 6) AÙc Kieán Phieàn Naõo: Drishti (skt)—Phieàn or Perception. naõo gaây ra bôûi aùc kieán hay taø kieán (do aùc Luïc Ñaïi Höõu Tình: Chuùng höõu tình quan heä kieán suy nghó ñaûo ñieân maø thaønh tính, tröïc tieáp vôùi luïc ñaïi—The animate are ngaên caûn thieän kieán roài haønh ñoäng taø vaïy connected directly with the six great or gaây ra aùc nghieäp)—Afflictions caused by fundamental things—See Luïc Ñaïi. False views. ** For more information, please see

Töù Ñaïi Luïc Ñaïi Phaùp Taùnh (Tính): Coù hai maët Phieàn Naõo. töôùng vaø taùnh. Nhöõng thöù maø maét cuûa phaøm phu troâng thaáy ñöôïc chæ laø söï töôùng cuûa nhau, Luïc Ñaïi Quaùn: Phaùp quaùn töôûng veà luïc coøn nhöõng thöù maø Thaùnh trí nhìn thaáy môùi ñaïi—Meditation on the six elements. chính laø phaùp tính nhaát vò bình ñaúng cuûa luïc 1) Hieån giaùo quaùn luïc ñaïi laø khoâng thaät, laø ñaïi—The unity in variety of the six elements baát tònh—The exoteric cult believes that and their products. Ordinary eyes see only the they are unreal and unclean. differentiated forms or appearances, the sage 2) Maät giaùo cho raèng luïc ñaïi ôû Phaät theá naøo or philosopher sees the unity. thì ôû chuùng sanh cuõng theá aáy, neân hoï chuû tröông quaùn luïc ñaïi moät caùch vieân dung Luïc Ñaïi Phieàn Naõo: Saùu phieàn naõo lôùn— voâ ngaïi—The esoteric cult believes that The six great klesa, passion or distressers: the Buddha and human elements are of 1) Tham Phieàn Naõo: Raga (skt)—Phieàn naõo the same substance and interchangeable. gaây ra bôûi tham aùi hay muoán coù (nhieãm tröôùc thaønh tính roài sinh ra khoå nghieäp)— Luïc Ñaïi Taëc: See Luïc Ñaïi. Afflictions caused by desire or desire to Luïc Ñaïi Thaàn: Saùu vò thaàn kieåm soaùt luïc have—See Tham AÙi. ñaïi; moãi vò kieåm soaùt moät ñaïi—The spirits of 2) Saân Phieàn Naõo: Pratigha (skt)—Phieàn naõo the six elements; each element controlled by gaây ra bôûi saân haän (do caêm gheùt maø thaønh a specific spirit: tính, döïa vaøo baát an vaø aùc haønh maø taïo 1) Thaàn Ñaát: Vò Thaàn kieåm soaùt ñòa ñaïi— thaønh nghieäp)—Afflictions caused by The Earth Spirit who controls the earth. resentment or anger. 2) Thaàn Nöôùc: Vò Thaàn kieåm soaùt thuûy ñaïi—

The Water Spirit who controls the water. Phaät goïi ñoù laø luaân chuyeån trong luïc ñaïo)— 3) Thaàn Löûa: Vò Taàn kieåm soaùt hoûa ñaïi— Six paths—The six ways or conditions of The Fire Spirit who controls the fire. sentient existence—Six miserable states 4) Thaàn Gioù: Vò Thaàn kieåm soaùt phong ñaïi— (sentient beings revolve in the cycle of Birth The Wind Spirit who controls the wind. and Death, along the six paths, life after life. 5) Thaàn Hö Khoâng: Vò Thaàn kieåm soaùt hö These are paths of hell-dwellers, hungry khoâng ñaïi—The Space Spirit who controls ghosts, animals, titanic demons or asuras, the space. human beings and celestials): 6) Thaàn Taâm Thöùc: Vò Thaàn kieåm soaùt thöùc (A) Haï Tam Ñoà hay ba ñöôøng döõ: Tri-Akusala ñaïi—The Mind Spirit who controls the (skt)—The three lower gatis, or three evil mind. paths: Luïc Ñaïi Voâ Ngaïi: Luïc Ñaïi Theå Ñaïi—Töï 1) Ñòa Nguïc Ñaïo: Naraka-gati (skt)— tính cuûa luïc ñaïi laø thoâng dung voâ ngaïi—Luïc Hells—Tieáng Phaïn laø Naraka, nghóa laø ñaïi voâ ngaïi tuy goàm chung cho caû Hieån vaø laõnh ñuû moïi söï khoå naõo, khoâng an vui. Maät giaùo, nhöng luaän veà luïc ñaïi thì Maät giaùo Ñaây laø caûnh giôùi ñòa nguïc—The state of cho raèng töï tính cuûa luïc ñaïi voâ ngaïi bình ñaúng, being in Hell. neân luïc ñaïi cuûa Phaät vaø luïc ñaïi cuûa chuùng • Ñaây laø ñieàu kieän soáng thaáp nhaát vaø khoán sanh thoâng dung vôùi nhau maø khoâng giaùn caùch, khoå nhaát—This is the lowest and most phaøm phu luoân tìm caùch giaùn caùch neân khôûi miserable condition of existence. leân voïng kieán phaân bieät bæ, thöû, ta, ngöôøi, naày, • Chuùng sanh (A-Laïi-Da thöùc) bò ñoïa vaøo noï—The six elements unimpeded, or ñòa nguïc vì nhöõng haønh vi ñoäc aùc laøm interactive—The

six elements in their greater nhieàu ñieàu toäi loãi haïi ngöôøi haïi vaät (loaïi substance, or whole. The doctrine of the naày ôû choã toái taêm, bò tra taán thöôøng xuyeân esoteric cult of transubstantiation, or the free do toäi haønh nghieäp chieâu caûm). Trong coõi interchangeability of the six Buddha elements ñòa nguïc thì söï khoå khoâng coù buùt möïc naøo with the human, like with like, whereby yoga maø taû cho xieát—Sentient being (alaya- becomes possible, such as the Buddha consciousness) is condemned to stay in elements entering the possessing the human Hell due to his worse karma. In the hellish elements, for both are of the same elemental path, the sufferings there are so great that nature. no words can describe them. Luïc Ñaùo Bæ Ngaïn: Saùu Ba La Maät ñöa • See Ñòa Nguïc. chuùng sanh qua bôø giaùc ngoä—The six things 2) Ngaï Quyû Ñaïo: Preta-gati (skt)—Tieáng that ferry one to the other shore—See Luïc Ñoä Phaï n laø Preta. Ñaây laø caûnh giôùi ngaï quyû, Ba La Maät in Vietnamese-English Section. nôi taùi sanh cuûa nhöõng keû tham lam, ích kyû vaø doái gaït (trong caùc loaøi quyû thì quyû Luïc Ñaïo: Luïc Thuù—Saùu ñöôøng luaân hoài cuûa ñoùi chieám ña soá. Caùc loaøi quyû chòu quaû chuùng sanh (chuùng sanh taïo caùc nghieäp khaùc baùo khoâng ñoàng, keû naøo coù chuùt ít phöôùc nhau roài bò nghieäp löïc thuùc ñaåy, daãn daét ñeán baùo thì ñöôïc sanh nôi röøng nuùi, goø mieáu; saùu loaïi ñaàu thai, qua laïi trong saùu neûo, sanh loaøi khoâng coù phöôùc baùo thì thaùc sanh roài töû, töû roài sanh, nhö baùnh xe xoay vaàn, vaøo nhöõng choã baát tònh, aên uoáng thaát khoâng bao giôø döøng nghæ, hoaëc vaøo ñòa nguïc, thöôøng, bò nhieàu noãi khoå sôû. Chuùng sanh hoaëc laøm quyû ñoùi, hoaëc laøm suùc sanh, hoaëc A ñoäc aùc bò taùi sanh vaøo ngaï quyû, thaáy suoái Tu La, hoaëc laøm ngöôøi, hoaëc laøm trôøi, Ñöùc nöôùc nhö thaáy maùu muû, coå nhoû nhö caây

kim, buïng oûng nhö caùi troáng chaàu, coù khi to make food for human beings. Still other ñoà aên vöøa vaøo ñeán mieäng, ñaõ trôû thaønh animals suffer from stupidity, living in than hoàng, khoâng theå naøo nuoát ñöôïc, chòu filth, and killing one another for food. ñaïi khoå naõo suoát ñôøi cuøng kieáp). ÔÛ coõi (B) Thöôïng Tam Ñoà hay ba ñöôøng laønh:Tri- ngaï quyû chuùng sanh thaân theå xaáu xa hoâi Kusala (skt)—The three upper gatis, or haùm, buïng lôùn nhö caùi troáng, coà nhoû nhö three good paths—Trong ba ñöôøng laønh caây kim, mieäng phuïc ra löûa moãi khi nuoác naày thì hai ñöôøng ngöôøi trôøi raát khoù ñöôïc thöùc aên, vaø chòu caûnh ñoùi khaùt trong muoân sanh vaøo, trong khi bò ñoïa vaøo a-tu-la vaø ngaøn kieáp—The state of hungry ghosts— haï tam ñoà thì laïi deã daøng vaø thoâng Starved ghosts realm where greedy, thöôøng—Among the three upper gatis, selfish and deceitful souls are reborn. In rebirth in the celestial or human paths is the path of hungry ghosts, beings have difficult, while descend into Asura path ugly, smelly bodies, with bellies as big as and other three lower gatis is easy and drums and throats as small as needles, common: while flames shoot out of their mouths. 4) A-Tu-La Ñaïo: Asura-gati (skt)—Tieáng They are subject to hunger and thirst for Phaïn goïi laø Asura, nghóa laø taùnh tình xaáu incalculable eons. xa, cuõng coù nghóa laø phöôùc baùo khoâng 3) Suùc Sanh Ñaïo: Tiryagyoni-gati (skt)— baèng chuùng sanh ôû hai coõi ngöôøi vaø trôøi. Tieáng Phaïn laø Tiryagyoni, nghóa laø loaøi Ñaây laø caûnh giôùi cuûa nhöõng chuùng sanh

chuùng sanh sanh ra ñeå bò ngöôøi ñôøi haønh xaáu aùc, hay giaän döõ, taùnh tình noùng naûy, haï vaø aên thòt. Ñaây laø caûnh giôùi suùc sanh, thích baïo ñoäng hay gaây goã, vaø si meâ theo nôi taùi sanh cuûa nhöõng keû si meâ, sa ñoïa, taø giaùo (chuùng sanh trong caûnh giôùi naày töûu saéc, baøi baïc, ñoái traù vaø taø daâm (treân töø cuõng coù phöôùc baùo, nhöng laïi bò tham roàng, thuù, caàm, suùc; döôùi ñeán thuûy toäc vaø voïng, doái traù, kieâu maïn, laø quaû cuûa nhöõng loaøi coân truøng, khoâng bao giôø ñi thaúng tieàn nghieäp laán löôùt, neân taâm thöôøng hay ñöôïc nhö con ngöôøi hay chö Thieân. Loaøi chöùa ñaày töùc giaän vaø chaáp tröôùc)—The naày thöôøng gieát haïi vaø aên thòt laãn nhau, state of angry demons—Asuras' realm ñoàng loaïi thì yû maïnh hieáp yeáu. Ngoaøi ra, where those who are wicked, hot- chuùng coøn bò con ngöôøi sai söû chuyeân chôû tempered, violent or are initiated into vaø ñaùnh ñaäp). Coõi baøng sanh nhö loaøi traâu, paganism (the path of asuras is filled with boø, löøa, ngöïa bò söï khoå chôû keùo naëng neà. quarrelling and acrimonious competition). Loaøi deâ, heo, vòt, gaø, thì bò söï khoå veà banh 5) Nhaân Ñaïo: Manusya-gati (skt)—Caûnh giôùi da xeû thòt laøm thöùc aên cho loaøi ngöôøi. Caùc cuûa con ngöôøi, hay theá giôùi cuûa chuùng ta, loaøi khaùc thì chòu söï khoå veà ngu toái, nhô nôi maø nhöõng chuùng sanh naøo thoï trì nguõ nhôùp, gieát haïi vaø aên uoáng laãn nhau— giôùi seõ ñöôïc taùi sanh vaøo (coõi naày chuùng Animality—The state of animals— sanh khoå vui laãn loän, tuy nhieân, thöôøng bò Animals' realm reserved for those souls caûnh khoå sôû thieáu thoán, ñoùi khaùt, laïnh who are dull-witted, depraved, or have noùng, sôï seät, vaân vaân. Beân caïnh ñoù laïi committed fornication. The path of phaûi bò nhöõng lo aâu sôï seät veà sanh, laõo, animals, such as buffaloes, cattle, donkeys beänh, töû, chia ly, thöông gheùt. Khoå thì coù and horses, is subject to heavy toil. Other tam khoå nhö khoå khoå, hoaïi khoå, haønh khoå; domestic animals, such as goats, pigs, hoaëc nguõ khoå nhö sanh khoå, giaø khoå, beänh chicken and ducks, are subject to be killed khoå, cheát khoå, khoå vì phaïm caùc toäi maø bò

troùi buoäc; hoaëc baùt khoå nhö sanh, giaø, and effect—See Luïc ñaïo in Vietnamese-beänh, cheát, aùi bieät ly, oaùn taéng hoäi, caàu English Section. baát ñaéc, nguõ aám thaïnh suy. Tuy cuõng coù Luïc Ñaïo Phaät Boà Taùt: The Buddhas and nhöõng nieàm vui, nhöng ñaây chæ laø nieàm Bodhisattvas of the six gati, such as the six Ti- vui taïm bôï, vui ñeå chôø buoàn chôø khoå. Tsang—See Luïc Ñòa Taïng. Chuùng sanh sanh vaøo coõi ngöôøi, maø laïi Luïc Ñaïo Töù Sanh: trong luïc ñaïo coù boán loaïi gaëp ñöôïc Phaät phaùp thì theo lôøi Phaät daïy chuùng sanh hay boán loaïi taùi sanh—The four laø moät ñaïi haïnh, vì ñaây laø cô hoäi ngaøn modes of the six rebirths or six gati: naêm moät thuôû cho cuoäc tu giaûi thoaùt)— 1) Thai sanh: Sanh baèng töû cung—Womb. The state of human-beings—Our earth, 2) Noaõn Sanh: Sanh baèng tröùng—Egg. place where those who keep the basic five 3) Thaáp Sanh: Sanh nôi aåm thaáp—Moisture. precepts are reborn. 4) Hoùa Sanh: Töï hoùa ra—Transformation. 6) Thieân Ñaïo: Deva-gati (skt)—Tieáng Phaïn Luïc Ñaïo Töù Thaùnh: Saùu ñöôøng sanh töû vaø goïi laø "Deva," coù nghóa laø saùng suoát, boán neûo Thaùnh—The six ways of rebirth and thanh tònh, töï taïi hay toái thaéng. Thieân ñaïo the four holy ways of

rebirth: hay caûnh giôùi chö thieân laø nôi taùi sanh cuûa (A) Luïc Ñaïo: The six gati—See Luïc Ñaïo. nhöõng chuùng sanh naøo giöõ troøn naêm giôùi, (B) Töù Thaùnh—The four holy ways of rebirth: thöïc haønh thaäp thieän nghieäp, vaø traùnh thaäp 1) Thanh Vaên: Sravakas. aùc (ngöôøi sanh leân coõi trôøi thaân ñöôïc saùng 2) Duyeân Giaùc: Pratyeka-buddhas. suoát, vui nhieàu hôn khoå, söï aên maëc, cung 3) Boà taùt: Bodhisattvas. ñieän, nhaø cöûa ñeàu ñöôïc sung söôùng toát 4) Phaät: Buddhas. ñeïp, khoâng thieáu thoán veà vaät chaát). Coõi Luïc Ñaïo Xoay Vaàn Khoâng Moái Hôû, Voâ trôøi tuy vui veû hôn nhaân gian, nhöng cuõng coøn töôùng nguõ suy vaø nhöõng ñieàu baát nhö Thöôøng AÄp Ñeán Vaïn Duyeân Buoâng: Born yù—Celestials—The state of gods—Gods' and reborn endlessly in the six realms, when realm is reserved to those who observe the impermanence surges we must let go five basic commandments and have everything. practiced the Ten Meritorious Action and Luïc Ñeá: Luïc cuù nghóa phaùp do Thaéng Luaän abstained to do the Ten Evil Deeds. Sö (moät tröôøng phaùi ngoaïi ñaïo) ñaët ra—The Although the celestial path is blessed with six logical categories of the Vaisesika more happiness than our world, it is still philosophy (one of the heretic sects): marked by the five signs of decay and the 1) Thöïc: Baûn theå—Dravya (skt)—Substance. things that go against our wishes. 2) Ñöùc: Thuoäc tính—Guna (skt)—Quality. Luïc Ñaïo Ca Ñaø Kinh: Hai boä kinh noùi veà 3) Nghieäp: Taùc duïng—Karman (skt)— Luïc ñaïo—The two Sutras dealing with the six Motion of activity. ways of rebirth. 4) Höõu: Samanya (skt)—Generality. 5) Dò Ñoàng: Visesa (skt)—Particularity. Luïc Ñaïo Naêng Hoùa Boà Taùt: Boà Taùt coù theå 6) Hoøa Hôïp: Samavaya (skt)—Inherence. thay ñoåi vaän meänh cuûa saùu ñöôøng sanh töû—Bodhisattvas who can change the lot of those Luïc Ñòa Taïng: Saùu vò Boà taùt hoùa thaân cuûa in the six paths (gati)—See Luïc Ñòa Taïng. Ngaøi Ñòa Taïng trong nhoùm Ñòa Taïng cuûa Thai Taïng Giôùi, moãi vò kieåm soaùt moät trong saùu Luïc Ñaïo Nhaân Quaû: The six states through ñöôøng sanh töû—Six Bodhisattvas in the Ti- which we pass according to the law of cause Tsang group of the Garbhadhatu, each

controlling one of the six ways of sentient bieåu cho saùu ñöôøng taùi sanh, hoaëc noùng nôi existence: ñænh ñaàu, noùng ôû maét, noùng nôi ngöïc, noùng nôi 1) Ñaàu Ñaø Ñòa Taïng: Boà taùt Ñòa Taïng trong buïng, noùng nôi ñaàu goái, hoaëc noùng nôi hai loøng ñòa nguïc tay caàm traøng phan hình ñaàu baøn chaân. Thænh thoaûng ñieåm noùng naày vaãn ngöôøi—Transformation body of Ti-Tsang coøn noùng ñeán boán naêm tieáng ñoàng hoà sau khi Bodhisattva who deals with rebirth in the cheát. Coù saùu ñieåm noùng toái haäu tieâu bieåu cho hells. söï taùi sanh nôi luïc ñaïo—The Buddha taught in 2) Baûo Chaâu Ñòa Taïng: Vò hoùa thaân cuûa Boà the Agama sutra that once death arrives, the Taùt Ñòa Taïng trong coõi ngaï quyû, tay caàm body will turn cold because the 'great fire' has ngoïc baûo chaâu—Transformation body of already burned out. Even so, after all breathing Ti-Tsang Bodhisattva who deals with has ceased, in the body there is one last warm rebirth in the realm of hungry ghosts. spot before the entire body turns cold. The last 3) Baûo AÁn Ñòa Taïng: Vò hoùa thaân cuûa Boà taùt warm spot represents the place where the Ñòa taïng trong coõi suùc sanh, duoãi tay keát conciousness of the deceased escaped the baûo aán Nhö

YÙ—Transformation body of mortal body, and these warm spots may be at Ti-Tsang Bodhisattva who deals with the crown of the head, the eye, the chest, the rebirth in the realm of animals. stomach, the knee, or the soles of both feet. 4) Trì Ñòa Taïng: Vò hoùa thaân cuûa Boà taùt Ñòa Sometimes this warm spot will remain for as Taïng trong coõi A Tu La, hai tay thöôøng long as four to five hours after the person has naâng quaû ñaát (bieåu töôïng cuûa söï naâng died. There are six places in the body that ñôõ)—Transformation body of Ti-Tsang represent the six paths of rebirth: Bodhisattva who deals with rebirth in the 1) Ñaûnh Thaùnh—The crown (warm spot) realm of Asuras. stands for Sainthood or Corwn 5) Tröø Caùi Chöôùng Ñòa Taïng: Vò hoùa thaân Enlightenment: Khi moät ngöôøi ñaõ cheát cuûa Boà Taùt Ñòa Taïng trong coõi ngöôøi, tröø ñöôïc vaøi giôø, khaép thaân theå choã naøo cuõng taùm moùn khoå che laáp nhaân loaïi— giaù laïnh nhö baêng, nhöng vaãn coøn ñieåm Transformation body of Ti-Tsang noùng treân ñænh ñaàu, nghóa laø thaàn thöùc cuûa Bodhisattva who deals with rebirth in the ngöôøi naày do nôi ñænh ñaàu maø xuaát ra khoûi realm of human beings. thaân xaùc, töùc laø ngöôøi aáy taùi sanh vaøo coõi 6) Nhaät Quang Ñòa Taïng: Vò hoùa thaân cuûa Thaùnh. Noùi caùch khaùc, khi thaàn thöùc cuûa Boà Taùt Ñòa Taïng trong coõi trôøi, duøng aùnh ngöôøi cheát xuaát ra töø nôi ñænh ñaàu, chuùng saùng soi roïi khieán coõi nhaân thieân tröø ñöôïc ta bieát chaéc laø thaàn thöùc cuûa ngöôøi aáy phieàn naõo—Transformation body of Ti- ñöôïc sieâu thoaùt veà nôi Thaùnh caûnh— Tsang Bodhisattva who deals with the When the body of the deceased (a person realm of devas. who has died for three or four hours) is Luïc Ñieåm Taùi Sanh: Theo Kinh A Haøm thì completely cold except for the crown. Phaät daïy raèng phaøm moät ngöôøi khi ñaõ cheát thì That means the spirit of the dead has left thaân theå trôû neân laïnh giaù vì hoûa ñaïi ñaõ taét maát. the body by the way of the crown and the Tuy nhieân, sau khi taét thôû roài, nhöng trong thaân person has been reborn in the realm of theå cuõng vaãn coøn moät choã noùng toái haäu tröôùc saint. In other words, if the spirit left the khi hoaøn toaøn trôû neân laïnh giaù. Nôi naøo Thaàn body through the crown of the head, we Thöùc thoaùt ra sau cuøng thì nôi ñoù laø nôi coøn are absolutely certain the spirit of the aám sau cuøng trong thaân theå, vaø coù saùu nôi tieâu person who has just died has attained

liberation to the enlightened realm. cho taát caû caùc toân giaùo. Luïc ñoä bao goàm söï 2) Maét sanh Thieân: Khi ñieåm noùng sau cuøng thöïc taäp vaø söï phaùt trieån khaû dó cao nhaát. Vì treân thaân theå laø hai maét vaø traùn thì thaàn vaäy, thöïc haønh saùu Ba La Maät seõ giuùp haønh thöùc cuûa ngöôøi aáy ñaõ sanh veà coõi trôøi— giaû vöôït bôø meâ qua ñeán beán giaùc—Six When the person’s eyes and forehead are Paramitas—According to the Sanskrit the last to remain warm, the spirit of that language, Paramita means crossing-over. Six person has been reborn in the celestial Paramitas mean the six things that ferry one (heaven) realms. beyond the sea of mortality to nirvana. Six 3) Tim Ngöôøi: Khi ñieåm noùng sau cuøng nôi stages of spiritual perfection followed by the tim, laø thaàn thöùc cuûa ngöôøi aáy ñaõ sanh laïi Bodhisattva in his progress to Buddhahood. coõi ngöôøi—When the person’s heart is the The six virtues of perfection are not only last to remain warm, the spirit of that

characteristic of Mahayana Buddhism in many person has been reborn back among ways, they also contain virtues commonly held human beings. up as cardinal by all religious systems. They 4) Buïng Ngaï quyû: Khi ñieåm noùng sau cuøng consist of the practice and highest possible trong thaân theå laø buïng, thì thaàn thöùc cuûa development. Thus, practicing the six ngöôøi aáy ñaõ sanh laøm ngaï quyû—When the paramitas will lead the practitioner to cross person's belly is the last to remain warm, over from the shore of the unenlightened to the the spirit of that person has been reborn dock of enlightenment: among hungry ghosts. 1) Ñaøn Na Ba La Maät hay Boá thí Ba la maät: 5) Ñaàu goái Baøng sanh: Khi ñieåm noùng sau Dana-paramita (skt)—Charity—Ñaây cuøng trong thaân theå laø ñaàu goái, thì thaàn khoâng chæ coù nghóa laø cho ñi thöù gì maø thöùc cuûa ngöôøi aáy ñaõ taùi sanh vaøo loaïi ngöôøi ta coù thöøa; noù coøn bao goàm caû vieäc baøng sanh (thuù)—When the person's thí xaû thaân meänh mình cho chính nghóa. knees are the last to remain warm, the Ñaøn na bao goàm taøi thí, phaùp thí vaø voâ uùy spirit of that person has been reborn thí. Boá thí Ba la Maät ñöôïc duøng ñeå dieät töø among animals. xan tham, boûn xeûn—Charity does not 6) Loøng baøn chaân Ñòa nguïc: Khi ñieåm noùng merely mean to give away what one has in sau cuøng trong thaân laø loøng baøn chaân, thì abundance, but it involves even the thaàn thöùc cuûa ngöôøi aáy ñaõ bò ñoïa vaøo ñòa giving-up of one's whole being for a nguïc—When the person's soles of the feet cause. Charity, or giving, including the are the last to remain warm, the spirit of bestowing of the truth and courage giving that person has been fallen in the hell. on others—The path of giving. Giving Luïc Ñoä: See Luïc Ñoä Ba La Maät. Paramita is used to destroy greed, Luïc Ñoä Ba La Maät: Six virtues of selfishness, and stinginess. perfection—Ba La Maät, theo Phaïn nhöõ, coù 1a) Ñoái nghòch laïi vôùi Boá Thí laø boûn xeûn keo nghóa laø ñaùo bæ ngaïn. Saùu Ba La Maät ñöa kieát: The opposite of Charity is Meanness. chuùng sanh qua bieån sanh töû ñeå ñi ñeán Nieát 1b) Quaû baùo cuûa Boá Thí laø Phöôùc: The reward baøn. Saùu giai ñoaïn hoaøn thieän tinh thaàn cuûa stimulated by Dana is Enrichment. chö Boà taùt trong tieán trình thaønh Phaät. Chaúng 2) Thi La Ba La Maät hay Trì giôùi Ba la maät: nhöõng Luïc ñoä Ba La Maät laø ñaëc tröng cho Phaät Sila-paramita (skt)—Discipline—Trì giôùi Giaùo Ñaïi Thöøa trong nhieàu phöông dieän, maø haïnh thanh tònh nghóa laø thöïc haønh taát caû chuùng coøn goàm nhöõng cô baûn ñaïo ñöùc chung caùc giôùi raên cuûa ñaïo Phaät, hay taát caû

nhöõng thieän haïnh daãn tôùi choã toaøn thieän destroy anger and hatred. ñaïo ñöùc cho mình vaø cho taát caû moïi ngöôøi. 3a) Ñoái nghòch laïi vôùi Nhaãn Nhuïc laø Noùng Trì giöõ giôùi haïnh thanh tònh. Trì giôùi Ba La Giaän vaø Saân Haän: The opposite of Maät ñöôïc duøng ñeå dieät töø phaïm giôùi vaø Patience is Anger and Hatred. huûy baùng Phaät Phaùp—Pure observance of 3b) Quaû baùo mang laïi do Nhaãn Nhuïc Naêng precepts (keeping the commandments, Löïc: The reward from Patience is Power. upholding the precepts, the path of 4) Tì Leâ Gia hay Tinh taán Ba La Maät: Virya- keeping precepts, or moral conduct, etc) is paramita (skt)—Devotion—Tinh taán laø the practicing of all the Buddhist precepts, kieân trì

theå hieän ñoäng löïc chí thieän. Ñôøi or all the virtuous deeds that are soáng cuûa caùc vò tu theo Phaät giaùo Ñaïi conducive to the moral welfare of oneself Thöøa laø moät cuoäc ñôøi haêng say toät böïc, and that of others. Maintaining Precept khoâng chæ trong ñôøi soáng hieän taïi maø caû Paramita is used to destroy violating trong ñôøi soáng töông lai vaø nhöõng cuoäc ñôøi precepts and degrading the Buddha- keá tieáp khoâng bao giôø cuøng taän. Tinh taán Dharma. coøn coù nghóa laø luoân khích leä thaân taâm 2a) Ñoái nghòch laïi vôùi Trì Giôùi laø Quyû tieán tu naêm Ba La Maät coøn laïi. Tinh taán Quyeät Phaù Giôùi: The opposite of Keeping Ba la maät ñöôïc duøng ñeå dieät töø caùc söï the Commandments is Wickedness. giaûi ñaõi—Devotion or Striving means a 2b) Quaû baùo mang laïi do trì giôùi laø söï Toaøn constant application of oneself to the Haûo (Cuï Saéc): The reward from Keeping promotion of good. The Mahayanists' life the Commandments is Perfection in all is one of utmost strenuousness not only in things. this life, but in the lives to come, and the 3) Saèn Ñeà hay Nhaãn nhuïc Ba La Maät: lives to come may have no end. Virya also Ksanti-paramita (skt)—Patience—Nhaãn means energy or zeal (earnestness— nhuïc ñoâi khi cuõng ñöôïc goïi laø nhaãn naïi, Diligence—Vigour—The path of nhöng nhaãn nhuïc thì ñuùng nghóa hôn. Vì endeavor) and progress in practicing the raèng noù khoâng chæ laø söï kieân nhaãn chòu other five paramitas. Vigor Paramita is nhöõng beänh hoaïn cuûa xaùc thòt, maø noù laø used to destroy laziness and caûm giaùc veà söï voâ nghóa, voâ giôùi haïn, vaø procrastination. xaáu aùc. Noùi caùch khaùc, nhaãn nhuïc laø nín 4a) Ñoái nghòch laïi vôùi Tinh Taán laø Giaõi Ñaõi: chòu moïi söï maéng nhuïc cuûa caùc loaøi höõu The opposite of Zeal or Progress is Sloth. tình, cuõng nhö nhöõng noùng laïnh cuûa thôøi 4b) Quaû baùo mang laïi do Tinh Taán laø Thoï tieát. Nhaãn nhuïc Ba la maät ñöôïc duøng ñeå Meänh: The reward from Zeal is Long Life. dieät töø noùng giaän vaø saân haän—Humility 5) Thieàn Na hay Thieàn Ñònh Ba La Maät: is sometomes rendered patience, but Tònh löï—Dhyana-paramita (skt)—humility is more to the point. Rather than Meditation—Thieàn ñònh coù nghóa laø tö merely enduring all sorts of ills of the duy, nhöïng khoâng theo nghóa tö duy veà body, it is the feeling of unworthiness, moät phöông dieän ñaïo ñöùc hay moät caùch limitlessness, and sinfulness. In other ngoân trieát hoïc; noù laø vieäc tu taäp tónh taâm. words, humility or patience, or Noùi khaùc ñi, thieàn ñònh laø luoân tu theo forebearance under insult of other beings phaùp tö duy ñeå ñình chæ söï taùn loaïn trong as well hot and cold weather—The path of taâm. Thieàn ñònh Ba la maät ñöôïc duøng ñeå endurance. Tolerance Paramita is used to dieät töø söï taùn loaïn vaø hoân traàm—Dhyana

means meditation, not in the sense of the truth. meditating on a moral maxim or a ** For more information, please see Thaäp Ñoä philosophical saying, but the disciplining Ba La Maät. of oneself in tranquillization. In other Luïc Ñoä Quaû Baùo: Saùu quaû baùo thaâu thaäp words, Dhyana (meditation— ñöôïc do söï tu taäp Luïc Ba La Maät—The Contemplation—Quiet thoughts— rewards stimulated by the six paramitas—See Abstraction—Serenity) means the path of Luïc Ba La Maät (b). concentration of mind to stop the scattered Luïc Ñoä Vaïn Haïnh: Six Paramitas and

ten mind. Meditation Paramita is used to thousand conducts: destroy chaos and drowsiness. (A) Luïc Ñoä: Six Paramitas—Luïc ñoä Ba La 5a) Ñoái nghòch vôùi Thieàn Ñònh laø Taùn Taâm Maät hay Luïc Ñaùo Bæ ngaïn cuûa chö Ñaïi Boà hay taâm taùn loaïn: The opposite of Taùt—Six Ways or six Paramitas (crossing Meditation or Contemplation is Distracted over) of Maha-Bodhisattvas—See Luïc Ñoä Mind. Ba La Maät. 5b) Quaû baùo mang laïi do Thieàn Ñònh laø An (B) Vaïn Haïnh: Ten Thousand Conducts—Taát Tònh: The reward from Meditation is caû vaïn haïnh maø moät vò Boà Taùt caàn phaûi tu Peace or calmness. taäp ñeå dieät tröø si meâ vaø ñaït thaønh quaû vò 6) Baùt Nhaõ hay Trí hueä Ba La Maät: Prajna- Phaät—All the practices a Bodhisattva paramita (skt)—Wisdom—Baùt Nhaõ laø trí must cultivate in order to eliminate tueä sieâu vieät, yeáu toá giaùc ngoä. Noù laø tröïc ignorance and attain Buddhahood. giaùc thoâng ñaït moïi phaùp ñeå chöùng ñaït Luïc Ñoä Voâ Cöïc: Saùu phöông tieän voâ bieân chaân lyù, hay ñeå nhìn vaøo chaân lyù cöùu caùnh ñöa chuùng sanh ra khoûi bieån luaân hoài sanh cuûa vaïn höõu, nhôø ñoù maø ngöôøi ta thoaùt ra töû—The six infinite means of crossing the sea ngoaøi trieàn phöôïc cuûa hieän höõu vaø trôû of mortality—See Luïc Ñoä Ba La Maät. thaønh töï chuû laáy mình. Baùt Nhaõ hay Trí Luïc Ñuïc: Disagreement—Discord— hueä Ba la maät ñöôïc duøng ñeå dieät tröø söï Dissension. hoân aùm ngu si—Prajna (Wisdom—Knowledge—Real Wisdom—The path of Luïc Ñöùc: Saùu ñaëc taùnh cuûa töø Baït Giaø Phaïm, wisdon) means transcendental knowledge. cuõng laø moät trong nhöõng danh hieäu cuûa Phaät— This is what constitutes enlightenment; it The six charateristics of a Bhagavat, which is is an intuition into the power to discern one of a Buddha’s titles: reality or truth, or into the ultimate truth of 1) Töï Taïi: Sovereign. things, by gaining which one is released 2) Cöïc Thònh (Huy hoaøng): Glorious. from the bondage of existence, and 3) Ñoan Nghieâm: Majestic. becomes master of one’s self. Wisdom 4) Danh Tieáng: Famous. Paramita is used to destroy ignorance and 5) Caùt Töôøng (toát laønh): Propitious. stupidity. 6) Toân Quyù (cao quyù): Honoured. 6a) Ñoái nghòch laïi vôùi Trí Hueä laø Voâ Minh hay Luïc Giaûi Nhöùt Vong: Khi maø söï troùi buoäc ngu si: The opposite of Wisdom is cuûa saùu caên khoâng coøn nöõa thì luaân hoài sanh Ignorance. töû cuõng töï nhieân bieán maát vaø Nieát baøn hieån 6b) Quaû baùo mang laïi do Trí Hueä laø söï bieän loä—When the six knots are untied the unity bieät chaân lyù: The reward from Wisdom is disappears. The six knots represent the six discrimination or powers of exposition of organs causing mortality, the cloth or cord tied

in a series of knots represents nirvana. hearing a sound with the ear, is neither Luïc Giôùi: Six elements—See Luïc Ñaïi. pleased nor displeased, but remains Luïc Giôùi Tuï: Thaân chuùng sanh do luïc ñaïi giaû equable, mindful and clearly aware. hôïp maø thaønh—The human body which is 3) ÔÛ ñaây vò Tyø Kheo, muõi ngöûi höông, khoâng composed of the six elements. coù hoan hyû, khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, tænh giaùc: Here a monk, on Luïc Haïnh: smelling a smell with the nose, is neither (A) Tu haønh Luïc Ñoä—The practice of the six pleased nor displeased, but remains paramitas—See Luïc Ñoä Ba La Maät. equable, mindful and clearly aware.

(B) Luïc Khoå Haïnh Ngoaïi Ñaïo: Saùu loái tu khoå 4) ÔÛ ñaây vò Tyø Kheo, löôõi neám vò, khoâng coù haïnh cuûa ngoaïi ñaïo—The six austerities hoan hyû, khoâng coù öu phieàn, an truù xaû, of the six kinds of heretics—See Luïc Khoå chaùnh nieäm, tænh giaùc: Here a monk, on Haïnh. tasting a flavour with the tongue, is neither Luïc Haïnh Quaùn: Saùu ñoái töôïng thieàn quaùn. pleased nor displeased, but remains Baèng thieàn quaùn chuùng ta coù theå vöôït qua moïi equable, mindful and clearly aware. aûo töôûng duïc voïng—The six subjects in 5) ÔÛ ñaây vò Tyø Kheo, thaân xuùc chaïm, khoâng meditation. By meditations on the distasteful coù hoan hyû, khoâng coù öu phieàn, an truù xaû, and the delight, delusions and passions may be chaùnh nieäm, tænh giaùc: Here a monk, on overcome: touching a tangible object with the body, is (A) The three lower practices or neither pleased not displeased, but distasteful matters: remains equable, mindful and clearly 1) Thoâ tuïc loã maõng: Coarseness. aware. 2) Khoå: Suffering. 6) ÔÛ ñaây vò Tyø Kheo, yù nhaän thöùc phaùp, 3) Chöôùng: Resistance. khoâng coù hoan hyû, khoâng coù öu phieàn, an (B) The three higher practices delight matters: truù xaû, chaùnh nieäm, tænh giaùc: Here a 4) Tònh: Calm. monk, on cognising a mental object with 5) Dieäu: Mystic. the mind, is neither pleased nor 6) Ly: Free. displeased, but remains equable, mindful Luïc Haèng Truù: Satata-vihara (p)—Theo and clearly aware. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Luïc Hoøa: See Luïc Hoøa Kính. saùu haèng truù—According to the Sangiti Sutta in Luïc Hoøa Hôïp: Saùu hoøa hôïp—Söï hoøa hôïp the Long Discourses of the Buddha, there are giöõa saùu caên vôùi saùu traàn—The six unions of six stable states: the six sense organs with the six objects of the 1) ÔÛ ñaây vò Tyø Kheo, maét thaáy saéc, khoâng coù senses: hoan hyû, khoâng coù öu phieàn, an truù xaû, 1) Maét phaûi hoøa hôïp vôùi vaät thaáy: The eye is chaùnh nieäm, giaùc tænh: Here a monk , on in union with the object seen. seeing an object with the eye, is neither 2) Tai phaûi hoøa hôïp vôùi aâm thanh nghe: The pleased (sumano) nor displeased ear is in union with the sound heard. (dummano), but remains equable 3) Muõi phaûi hoøa hôïp vôùi muøi ngöõi: The nose (upekhako), mindful and clearly aware. is in union with the smell smelt. 2) ÔÛ ñaây vò Tyø Kheo, tai nghe tieáng, khoâng 4) Löôõi phaûi hoøa hôïp vôùi vò ñöôïc neám: The coù hoan hyû, khoâng coù öu phieàn, an truù xaû, tongue is in union with the taste tasted. chaùnh nieäm, tænh giaùc: Here a monk, on 5) Thaân phaûi hoøa hôïp vôùi vaät tieáp xuùc: The

body is in union with the thing touched. vò aáy soáng thaønh töïu vôùi chaùnh kieán nhö 6) YÙ phaûi hoøa hôïp vôùi ñieàu suy nghó: The vaäy vôùi caùc vò ñoàng phaïm haïnh, tröôùc maët mind is in union with the thought. vaø sau löng: A monk who, in public and in Luïc Hoøa Kính Phaùp: Theo Kinh Ñaïi Baùt private, continues in that noble view that Nieát Baøn vaø Kinh Phuùng Tuïng trong Tröôøng leads to liberation, to the utter destruction Boä Kinh, coù saùu ñieåm soáng chung hoøa hôïp of suffering. trong töï vieän—According to the 4) Lôïi Hoøa Ñoàng Quaân: Beneficial concord. Mahaparinibbana Sutta and Sangiti Sutta, there a) Cuøng nhau chia ñeàu nhöõng lôïi laïc vaät chaát are six points of reverent harmony or unity in a veà aên, maëc, ôû vaø thuoác men (hay chia ñeàu monastery or convent—Sixfold rules of nhau veà lôïi,

haønh, hoïc, thí)—Economic conduct for monks and nuns in a monastery: unity in community of goods, deeds, 1) Giôùi Hoøa Ñoàng Tu: Precept concord. studies or charity. a) Luoân cuøng nhau giöõ giôùi tu haønh—Moral b) Ñoái vôùi caùc ñoà vaät cuùng döôøng moät caùch unity in observing the commandments hôïp phaùp, cho ñeán ñoà vaät nhaän trong bình (Always observing precepts together). baùt, ñeàu ñem chia ñoàng chöù khoâng giöõ b) Vò Tyø Kheo, tröôùc maët hay sau löng, rieâng: They share with their virtuous khoâng phaù giôùi, khoâng vi phaïm, maø kieân fellows whatever they receive as a rightful trì tuaân haønh, khoâng coù tyø veát, laøm cho gift, including the contents of their alms- con ngöôøi ñöôïc giaûi thoaùt, ñöôïc ngöôøi taùn bowls, which they do not keep to thaùn, khoâng ueá taïp vaø höôùng ñeán thieàn themselves. ñònh: A monk who, in public and in 5) Khaåu Hoøa Voâ Tranh: Speech concord. private, keeps persistently, unbroken and a) Cuøng nhau taùn tuïng kinh ñieån hay noùi unaltered those rules of conduct that are nhöõng lôøi hay yù ñeïp, chöù khoâng bao giôø spotless, leading to liberation, praised by tranh caõi—Oral unity in chanting (never the wise, unstained and conducive to arguing). concentration. b) Vò Tyø Kheo, tröôùc maët hay sau löng, thaønh 2) Thaân Hoaø Ñoàng Truï: Living concord. töïu töø aùi nôi khaåu nghieäp ñoái vôùi caùc vò a) Cuøng moät thaân luoân cuøng nhau leã baùi ñoàng phaïm: A monk who, in public and in trong an tònh—Bodily unity in form of private, shows loving-kindness to their worship (Always living together in peace). fellows in acts of speech. b) Vò Tyø Kheo thaønh töïu töø aùi nôi thaân 6) YÙ Hoøa Ñoàng Duyeät: Thinking concord. nghieäp, tröôùc maët hay sau löng ñoái vôùi caùc a) Cuøng nhau tín hyû phuïng haønh giaùo phaùp vò ñoàng phaïm: A monk who, in public and nhaø Phaät—Mental unity in faith (Always in private, shows loving-kindness to their being happy). fellows in acts of body. b) Vò Tyø Kheo, tröôùc maët hay sau löng, thaønh 3) Kieán Hoøa Ñoàng Giaûi: Idea concord. töïu töø aùi nôi yù nghieäp ñoái vôùi caùc vò ñoàng a) Cuøng nhau baøn luaän vaø lyù giaûi giaùo phaùp phaïm: A monk who, in public or in private, (cuøng chung kieán giaûi)—Doctrinal unity in shows loving-kindness to their fellows in views and explanations (Always acts of thought. discussing and obsorbing the dharma ** Phaät töû Vieät Nam, xin xem theâm chi together). tieát trong Boä “Phaät Hoïc Phoå Thoâng” khoùa b) Vò Tyø Kheo soáng ñôøi ñöôïc chaùnh kieán II, baøi thöù chín, trang 137—For höôùng daãn, chôn chaùnh ñoaïn dieät khoå ñau, Vietnamese Buddhist believers, please

see more detail in “Phaät Hoïc Phoå Thoâng” referred to as outsiders’: Volume II, Chapter 9, Page 137. 1) Töï Ngaõ Ngoaïi Ñaïo: Loái khoå haïnh töï giaûm Luïc Hueä: Saùu loaïi trí hueä—The six kinds of aên uoáng hoaëc nhòn ñoùi cuûa ngoaïi ñaïo—wisdom: Self-starvation. 1) Vaên Hueä: Trí hueä môû ra do ñöôïc nghe 2) Ñaàu Uyeân Ngoaïi Ñaïo: Soáng nôi hang ñaù hieåu veà chaân lyù trung ñaïo—The wisdom trô troïi hay töï gieo mình vaøo vöïc thaúm maø of hearing and apprehending the truth of cheát—Naked cave-dwelling or throwing the middle way—See Thaäp Truï. oneself down precipices. 2) Tö Hueä: Trí hueä môû ra do tö duy veà chaân 3) Phoù Hoûa Ngoaïi Ñaïo: Thöôøng duøng naêm lyù trung ñaïo—The wisdom of thought— thöù löûa

noùng ñeå thieâu nöôùng thaân mình, See Thaäp Haïnh. hay töï duøng löûa ñeå haønh xaùc—Self- 3) Tu Hueä: Nhôø tu taäp chaân lyù trung ñaïo maø immolation, or self-torturing by fire. ñöôïc tu hueä—Wisdom of observance— 4) Töï Toïa Ngoaïi Ñaïo: Ngoài loõa theå tröôùc See Thaäp Hoài Höôùng. coâng chuùng, chaúng keå noùng laïnh möa 4) Voâ Töôùng Hueä: Trí hueä môû ra do chöùng gioù—Sitting naked in public. ñöôïc lyù trung ñaïo, lìa nhò bieân—The 5) Tòch Maëc Ngoaïi Ñaïo: Loaïi ngoaïi ñaïo theà wisdom of neither extreme—See Thaäp nguyeàn thöôøng ôû giöõa nôi tha ma moä ñòa, Ñòa. laúng laëng chaúng noùi—Dwelling in silence 5) Chieáu Tòch Hueä: Coøn goïi laø Tòch Chieáu among graves. Ascetics who vowed to Hueä, hay trí hueä cuûa Boà taùt ôû Ñaúng Giaùc silence who dwell among tombs or in Vò ñaõ quaùn trieät thöïc taùnh vaø thöïc töôùng solitude. cuûa Nieát Baøn—The wisdom of 6) Ngöu Caåu Ngoaïi Ñaïo: Loaïi trì ngöu giôùi understanding of nirvana. Buddha-wisdom caåu giôùi, soáng nhö thuù vaät—Living as which comprehends nirvana reality and its animals. functioning. Luïc Khoå Haïnh Ngoaïi Ñaïo: The six 6) Tòch Chieáu Hueä: Trí hueä ôû ngoâi vò Phaät austerities of the six heretics among chieáu khaép chuùng sanh (töø caùi theå cuûa outsiders—See Luïc Khoå Haïnh. trung ñaïo maø khôûi leân caùi duïng cuûa trung Luïc Kieám: Saùu thanh kieám hay saùu muõi teân, ñaïo)—The wisdom (associated with chaúng haïn nhö saùu caên, ñöôïc ñònh nghóa nhö Buddha-fruition) of making nirvana saùu phaåm chaát cuûa saéc, thinh, höông, vò, xuùc, illuminate all beings—See Phaât Quaû. phaùp—The six swords or arrows, i.e. the six Luïc Keát: Theo Kinh Laêng Giaø, daây vaûi keát senses which are defined as the qualities of thaønh saùu voøng vaø saùu nuùt lieân tuïc. Vaûi töôïng sight, sound, smell, taste, touch and mind. tröng cho söï ñoàng nhaát vaø nhöõng nuùt töôïng Luïc La Haùn: tröng cho söï dò bieät—According to the 1) Saùu vò La haùn—The six arhats. Lankavatara Sutra, a cloth or cord tied in six 2) Ñöùc Phaät Thích Ca Maâu Ni vaø naêm vò ñeä consecutive double loops and knots. The cloth töû ñaàu tieân cuûa Ngaøi trong vöôøn Loäc represents the fundamental unity, the knots the Uyeån—Sakyamuni and his first five apparent diversity. disciples in the Deer Park. Luïc Khoå Haïnh: Luïc Khoå Haïnh Ngoaïi Luïc Luaân: Saùu luaân vöông, moãi vò trò vì moät Ñaïo—Saùu loái tu khoå haïnh cuûa ngoaïi giaùo— phöông—The six kinds of cakravarti, or wheel The six heretics of the six austerities which are kings, each allotted to one of the six positions:

1) Thieát Luaân cho Thaäp Tín Vò: The iron- Karmadharaya (skt)—Nghóa daãu hai maø wheel king to the ten faiths of a theå laø moät neân ñoàng tuøy thuoäc laãn nhau Bodhisattva. nhö trong hai chöõ “Ñaïi Thöøa,” thì hai chöõ 2) Ñoàng Luaân cho Thaäp Truï: The copper- “Ñaïi” vaø “Thöøa” cuøng quan troïng vaø thieát wheel king to the ten grounds. yeáu nhö nhau ñeå laøm thaønh chöõ “Ñaïi 3) Ngaân Luaân (baùnh xe baïc) cho Thaäp Haønh: Thöøa” vôùi nghóa ñaëc bieät cuûa noù—The The silver-wheel king to the ten necessary equality of dependence of both terms, activities of a bodhisattva. such as in Mahayana, “great” and 4) Kim Luaân cho Thaäp Hoài Höôùng: The gold- “vehicle,” both equally essential to wheel king to the ten kinds of dedication. Mahayana with its specific meaning. 5) Löu Ly Luaân cho Thaäp Ñòa: The crystal- 2) Y

Chuû Thích: Y Só Thích—Tatpurusa wheel king to the ten stages. (skt)—Chöùa ñöïng moät töø chaùnh, nhö trong 6) Ma Ni Luaân cho Ñaúng Giaùc: The pearl- chöõ “nhaõn thöùc,” thì “nhaõn” laø töø chaùnh wheel king to the wonderful hay laø sôû y, coøn “thöùc” laø phaùp naêng y— enlightenment. Containing a principal term, such as in Luïc Luaän: The six vedangas (skt)—Luïc “Eye-perception,” where the “eye” is the Luaän Ngoaïi Ñaïo—Saùu boä luaän ngoaïi ñaïo, qualifying term. goàm boán boä Veä Ñaø vaø saùu boä luaän—Works 3) Höõu Taøi Thích: Ña Taøi Thích—Bahuvrihi which are regarded as auxiliary to and even in (skt)—Chæ söï sôû höõu, nhö ngöôøi theá gian some sense as part of the Veda, their objects thì coù cuûa theá gian, coøn ngöôøi tu haønh thì being to secure the proper pronunciation and coù söï giaùc ngoä—The sign of possession, correctness of the text and the right such as worldly people have wealth, but employment of the Mantras of sacrifice as cultivator is he who has enlightenment.. taught in the Brahmanas. 4) Töông Vi Thích: Dvandva (skt)—Hai theå 1) Thöùc Xoa Luaän: Giaûi thích 64 naêng traùi nhau nhöng taäp hôïp moãi thöù rieâng bieät phaùp—Siksa Sastra. cuûa moãi theå maø thaønh moät, nhö ñaët “giaùo” 2) Tyø Giaø La Luaän: Giaûi thích caùc phaùp aâm vaø “quaùn” thaønh moät maø thaønh “giaùo thanh—Vyakarana Sastra. quaùn”—Placing two separate ideas into 3) Kha Thích Ba Luaän: Giaûi thích teân tuoåi, one, such as placing teaching and nhaân duyeân cuûa caùc thieân tieân töø xöa ñeán meditation into one. nay—Kalpa Sastra. 5) Laân Caän Thích: Avyayibhava (skt)—Moät 4) Thuï Ñeå Sa Luaän: Giaûi thích veà caùc phaùp danh töø keùp hay töø ngöõ lieân heä ñeán nôi thieân vaên, ñòa lyù vaø toaùn soá—Jyotisa choán, nhö ñem chöõ “nieäm” ñaët tröôùc chöõ Sastra. “xöù” ñeå taïo thaønh chöõ “nieäm xöù”—An 5) Xieån Ñaø Luaän: Giaûi thích tieân thieân nguõ adverbial compound or a term resulting thoâng—Chandas sastra. from neighbouring association, such as 6) Ni Loäc Ña Luaän: Giaûi thích nhaân duyeân placing “remembering” in front of “place” ñaët teân cho moïi vaät—Nirukta Sastra. to make it “remembering place. Luïc Ly Hôïp Thích: Sat-samasa (skt)—Saùu 6) Ñaùi Soá Thích: Dvigu (skt)—Danh töø coù caùch giaûi thích nhöõng chöõ keùp—The six lieân heä ñeán soá löôïng nhö “nguõ uaån”—A interpretations of compound terms, considered numerative term, such as five skandhas in their component parts or together: (pancaskandha). 1) Trì Nghieäp Thích: Ñoàng y thích— Luïc Nan: Saùu ñieàu khoù—Six difficult things:

1) Ngoä Phaät Theá Nan: Sanh ra nhaèm thôøi coù b) Baát chöôùng nhaân: Non-resistant cause, as Phaät laø khoù—To be born in the Buddha- space does not resist. age. 2) Caâu höõu nhaân: Sahabhuhetu—Töù ñaïi cuøng 2) Vaên Chaùnh Phaùp Nan: Nghe ñöôïc chaùnh thay phieân nhau laøm nhaân duyeân. Luaät hoã phaùp laø khoù—To hear the true Buddha- töông, töùc laø tình traïng hoã töông aûnh law. höôûng laøm ñieàu kieän cho nhau—Co- 3) Sanh Thieän Taâm Nan: Sanh ñöôïc thieän operative causes, as the four elements in taâm laø khoù—To beget a good heart. nature, not one of which can be omitted. 4) Sanh Trung Quoác Nan: Ñöôïc sanh ra trong The law of mutuality, that is, the state of xöù trung taâm laø khoù—To be born in the being mutually conditioned. central kingdom. 3) Ñoàng loaïi nhaân:

Sabhagahetu—Luaät gieo 5) Ñaéc Nhaân Thaân Nan: Ñöôïc thaân ngöôøi laø gì gaët naáy—The law that like produces khoù—To be in human form. like (causes of the same kind as the effect, 6) Toaøn Caên Nan: Ñöôïc ñaày ñuû caùc caên laø good producing good, etc). khoù—To be perfect. 4) Töông öng nhaân: Samprayuktahetu—Luaät Luïc Ngoaïi Xöù: Bahirani-ayatanani (p)— töông öùng hay phoái hôïp—The law of Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, association (mutual responsive or coù saùu ngoaïi xöù—According to the Sangiti associated causes, i.e. mind and mental Sutta in the Long Discourses of the Buddha, conditions, subject with object). there are six external sense-spheres: 5) Bieán haønh nhaân: Sarvatragahetu (skt)— 1) Saéc Xöù: Rupayatanam (p)—Sight-object. Luaät toång quaùt coù theå aùp duïng vaøo moät soá 2) Thanh Xöù: Sound-sense-sphere. ñaëc tính taâm thöùc laøm caên baûn chung cho 3) Höông Xöù: Smell-sense-sphere. caùc ñaëc tính khaùc, hay taø kieán laø nhaân aûnh 4) Vò Xöù: Taste-sense-sphere. höôûng moïi haønh ñoäng—The law of 5) Xuùc Xöù: Phottabbayatanam (p)—Tangible generality, which is applicable to certain object. mental qualities making the common 6) Phaùp Xöù: Dhammayatanam (p)—Mind-ground for others, or universal or object. omnipresent cause of illusion, as of false Luïc Nhaân: views affecting every act. (A) Saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp 6) Dò thuïc nhaân: Vipakahetu—Quaû mang laïi höõu vi sanh ra ñeàu do söï hoøa hôïp cuûa khaùc vôùi nhaân. Ñaây laø luaät baùo öùng hay nhaân vaø duyeân—The sixfold division of keát quaû—Differential fruition, i.e. the causes of all conditioned things. Every effect different from the cause, as the phenomenon depends upon the union of hells are from evil deeds. This is the law the primary cause and conditional or of retribution, or fruition. environmental cause. There are six (B) Saùu ngoâi nhaân ñòa—See Luïc Vò (B). kinds: (C) Theo Kinh Laêng Giaø—According to the 1) Naêng taùc nhaân: Karanahetu (skt)—Lyù do Lankavatara Sutra: hieän höõu cuûa moïi söï vaät coù theå coù. Naêng 1) Thöôøng Höõu Nhaân: Bhavishayaddhetu taùc nhaân coù hai loaïi—The reason that (skt)—Söï khaû höõu cuûa moät söï vaät trôû makes the existence of anyhing possible. thaønh nguyeân nhaân cho caùc söï vaät khaùc—Effective causes of two kinds: The possibility of anything becoming a) Döõ löïc nhaân: Empowering cause. cause to others.

2) Töông Tuïc Nhaân: Sambandha-hetu (skt)— Nhaäp nhö sau: “OÂng A Nan! Vì sao baûn Söï tuøy thuoäc laãn nhau—Mutual tính cuûa Luïc Nhaäp laø Nhö Lai taïng?”—dependence. According to the Surangama Sutra, book 3) Töôùng Nhaân: Lakshana-hetu (skt)—Tính Three, the Buddha reminded Ananda töông tuïc khoâng giaùn ñoaïn cuûa caùc töôùng about the six entrances as follows: traïng—Uninterrupted continuity of signs. “Ananda! Why do I say the six entrances 4) Naêng Taùc Nhaân: Karana-hetu (skt)—Nhaân have their origin in the wonderful nature toá taïo thaønh quyeàn löïc toái cao nhö moät ñaïi of true suchness, the treasury of the Thus vöông—A causal agency that wields Come One?” supreme power like a great king. 1) Nhaõn Nhaäp—The Eye-Entrance. 5) Hieån Lieãu Nhaân: Vyanjana-hetu (skt)— a) OÂng A Nan! Toâi ñaõ töøng noùi, con maét bò Ñieàu kieän trong ñoù caùc söï vaät ñöôïc bieåu meät moûi troâng thaáy caùc hoa ñoám laêng

hieän nhö laø ñöôïc aùnh saùng chieáu roïi—The xaêng. Maét laønh thaáy roõ hö khoâng khoâng coù condition in which things are manifested hoa. Hoa ñoám nhaûy nhoùt ôû hö khoâng laø do as if illuminated by a light. maét beänh. Hoa ñoám vaø beänh, ñeàu trong 6) Quaùn Ñaõi Nhaân: Upeksha-hetu (skt)— phaïm vi cuûa hö khoâng vaø maét laønh. Vaäy Luaät veà söï giaùn ñoaïn—The law of coù theå noùi, con maét vaø traàn caûnh cuûa discontinuation. chuùng sanh ñeàu ôû trong phaïm vi cuûa Boà Luïc Nhaãn: Six kinds of enduance. Ñeà: Ananda! Although the eye's staring 1) Tín Nhaãn: Faith patience—See Tín Nhaãn. causes fatigue, the eye and the fatigue 2) Phaùp Nhaãn: Ability to bear external originate in Bodhi. Staring gives rise to the hardships—See Phaùp Nhaãn. characteristic of fatigue. 3) Tu Nhaãn: Ability to bear endurance during • Nhaân hai voïng traàn toái vaø saùng, phaùt ra caùi practicing—See Tu Nhaãn. thaáy nôi beà trong, ñeå thu naïp caùc traàn 4) Chaùnh Nhaãn: Right patience—See Chaùnh töôïng ñoù, goïi laø tính thaáy: Because a Nhaãn. sense of seeing is stimulated in the midst 5) Voâ Caáu Nhaãn: Undefiled endurance—See of the two false, defiling objects of light Voâ Caáu Nhaãn. and dark, defiling appearances are taken 6) Nhaát Thieát Trí Nhaãn: Nhaát thieát trí nhaãn in; this is called the nature of seeing. cuûa moät moät vò Phaät—Omniscient • Rôøi hai caùi traàn saùng toái kia, tính thaáy ñoù endurance, that of a Buddha. khoâng coù theå: Apart from the two defiling Luïc Nhaäp: Sadayatana (skt). objects of light and dark, this seeing is (A) Saùu choã xaâm nhaäp hay caên nhaõn, nhó, tyû, ultimately without substance. thieät, thaân, yù—The six entrances or b) Ñuùng theá oâng A Nan, tính thaáy ñoù khoâng locations, both the organ and the sensation töø nôi saùng hay nôi toái ñeán, khoâng ôû maét (eye, ear, nose, tongue, body, mind; sight, ra, cuõng chaúng ôû hö khoâng sinh. Vì sao?— hearing, smell, taste, touch, and Thus, Ananda, you should know that perception)—See The six senses. seeing does not come from light or dark, (B) Moät trong nhöõng maéc xích trong thaäp nhò nor does it come forth from the sense nhôn duyeân—One of the links in the chain organ, nor is it produced from emptiness. of causation. Why? (C) Theo Kinh Thuû Laêng Nghieâm, quyeån Ba, • Neáu töø saùng tôùi, khi toái lieàn theo saùng Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà Luïc dieät, ñaùng leõ khoâng thaáy toái: If it came

from light, then it would be extinguished ra caùi nghe nôi beà trong, ñeå thu naïp caùc when it is dark, and you would not see traàn töôïng aáy, goïi laø tính nghe: Because a darkness. sense of hearing is stimulated in the midst • Neáu töø toái tôùi, khi saùng lieàn theo toái dieät, of the two false, defiling objects of ñaùng leõ khoâng thaáy saùng: If it came from movement and stillness, defiling darkness, then it would be extinguished appearances are taken; this is called the when it is light, and you would not see nature of hearing. light. • Rôøi hai caùi traàn ñoäng tónh kia, tính nghe • Neáu töø con maét sinh ra, haún khoâng coù saùng ñoù khoâng theå coù: Apart from the two toái, nhö theá caùi thaáy voán khoâng coù töï tính: defiling objects of movement and stillness, Suppose it came from the sense organ, this hearing is ultimately without which is obviously devoid of light and substance. dark, a nature of seeing such as this would b) Ñuùng theá oâng A Nan, tính nghe ñoù khoâng have no self-nature. töø nôi

ñoäng tónh ñeán, khoâng phaûi töø tai ra, • Neáu do hö khoâng maø ra, nhìn phía tröôùc chaúng ôû hö khoâng sinh. Vì sao?: Thus, thaáy caùc vaät, quay trôû laïi ñaùng leõ thaáy con Ananda, you know that hearing does not maét. Vaû laïi neáu hö khoâng töï thaáy, coøn coù come from movement and stillness; nor lieân laïc gì vôùi caùi nhaäp cuûa oâng?— does it come from the sense-organ, nor is Suppose it came forth from emptiness. it produced from emptiness. Why? When it looks in front of you, it sees the • Neáu töø tónh laïi, khi ñoäng lieàn theo tónh shapes of the defiling dust; turning around, dieät, ñaùng leõ khoâng bieát ñoäng: If it came it would see your sense-organ. Moreover, from stillness, it would be extinguished if it were emptiness itself which sees, when there is movement, and you would what connection would that have with not hear movement. your entrance? • Neáu töø ñoäng tôùi, khi tónh lieàn theo ñoäng c) Vaäy neân bieát raèng nhaõn nhaäp hö voïng, dieät, ñaùng leõ khoâng bieát tónh: If it came voán chaúng phaûi tính nhaân duyeân hay tính from movement, then it would be töï nhieân: Therefore, you should know that extinguished when there is stillness, and the eye enance is empty and false, since it you would not be aware of this stillness. neither depends upon causes and • Neáu töø loã tai sinh ra, haún khoâng coù ñoäng, conditions for existence nor is spontaneous tónh, nhö theá caùi nghe voán khoâng coù töï in nature. tính: Suppose it came from the sense- 2) Nhó Nhaäp—The ear entrance: organ, which is obviously devoid of a) OÂng A Nan! Ví duï coù ngöôøi laáy hai ngoùn movement and stillness: a nature of tay bòt chaët loã tai, nghe tieáng trong ñaàu uø- hearing such as this would have no self- ì. Tai vaø tieáng ñoù ñeàu ôû trong phaïm vi cuûa nature. Boà Ñeà: Ananda! Consider, for example, a • Neáu do hö khoâng maø ra, thì hö khoâng ñaõ person who suddenly stops up his ears thaønh tính nghe, töùc khoâng phaûi laø hö with two fingers. Because the sense-organ khoâng. Vaû laïi, neáu hö khoâng nghe ñöôïc, of hearing has become fatigued, a sound is coøn coù lieân laïc gì vôùi caùi nhaäp cuûa oâng?: heard in his head. However, both the ears Suppose it came from emptiness; and the fatigue originate in Bodhi. emptiness would then become hearing and • Nhaân hai voïng traàn ñoäng vaø yeân tónh phaùt would no longer be emptiness. Moreover,

would it have with your entrance? from the sense-organ, nor is it produced c) Vaäy neân bieát raèng nhó nhaäp hö voïng, voán from emptiness. Why? chaúng phaûi tính nhaân duyeân hay tính töï • Neáu töø thoâng laïi, khi taéc tính ngöûi phaûi nhieân: Therefore, you should know that dieät maát, ñaùng leõ khoâng bieát taéc: If it the ear-entrance is empty and false, since came from penetration, the smelling it neother depends upon causes and would be extinguished when there is conditions for existence, nor is obstruction, and then how could it spontaneous in nature. experience obstruction? 3) Tyû Nhaäp—The nose entrance: • Neáu nhaân caùi taéc maø coù, khi thoâng khoâng a) OÂng A Nan! Ví nhö coù ngöôøi bòt chaët hai theå ngöûi ñöôïc, sao laïi bieát muøi thôm loã muõi. Bòt laâu muõi nhoïc vaø caûm thaáy thuùi?: If it existed because of obstruction, laïnh. Nhaân caûm xuùc phaân bieät thoâng, then where there is penetration there ngheït, troáng, ñaëc, cho ñeán caùc muøi thôm would be no smelling; in that case, how thuùi. Muõi vaø caùi nhoïc aáy ñeàu ôû trong would the

awareness of fragrance, stench, phaïm vi cuûa Boà Ñeà: Ananda! Consider, and other such sensations come into for example, a person who inhales deeply being? through his nose. After he has inhaled for • Neáu töø loã muõi sinh ra, haún khoâng coù thoâng a long time it becomes fatigued, and then taéc, nhö theá caùi ngöûi voán khoâng coù töï tính: there is a sensation of cold in the nose. Suppose it came from the sense organ, Because of that sensation, there are the which is obviously devoid of penetration distinctions of penetration and obstruction, and obstruction. A nature of smelling such of emptiness and actuality, and so forth, as this would have no self-nature. including all fragrant and stinking vapors. • Neáu do hö khoâng maø ra, ñaùng leõ caùi ngöûi However, both the nose and the fatigue aáy quay laïi ngöûi ñöôïc muõi oâng. Caùi hö originate in Bodhi. khoâng coù tính ngöûi thì coøn coù lieân laïc gì • Nhaân hai voïng traàn thoâng vaø taéc phaùt ra vôùi caùi nhaäp cuûa oâng?: Suppose it came caùi ngöûi nôi beà trong, ñeå thu naïp caùc traàn from emptiness; smelling itself would turn töôïng, goïi laø tính ngöûi: Because a sense of around and smell your own nose. smelling is stimulated in the midst of the Moreover, if it were emptiness itself two false, defiling objects of penetration which smelled, what connection would it and obstruction, defiling appearances are have with your entrance? taken in; this is called the nature of c) Vaäy oâng neân bieát raèng tyû nhaäp hö voïng, smelling. voán chaúng phaûi tính nhaân duyeân hay tính • Rôøi hai caùi traàn thoâng, taéc kia, tính ngöûi töï nhieân: Therefore, you should know that ñoù khoâng theå coù: Apart from the two the nose-entrance is empty and false, defiling objects of penetration and since it neither depends upon causes and obstruction, this smelling is ultimately conditions for existence nor is spontaneous without substance. in nature. b) Tính ngöûi ñoù khoâng töø nôi thoâng, hay taéc 4) Thieät Nhaäp—The tongue entrance: laïi, khoâng phaûi töø muõi ra, cuõng chaúng ôû hö a) OÂng A Nan! Ví nhö coù ngöôøi laáy löôõi lieám khoâng sinh. Vì sao?: You should know that meùp, lieám maõi thaønh moûi meät. Ngöôøi oám smelling does not come from penetration thaáy ñaéng, ngöôøi khoûe thaáy ngoït. Do vò and obstruction, nor does it come forth ngoït vaø vò ñaéng, môùi roõ coù thieät caên. Luùc

bình thöôøng chæ thaáy vò nhaït. Löôõi vaø caùi maát, sao laïi bieát ngoït ñaéng?: If it arose moûi meät aáy ñeàu ôû trong phaïm vi cuûa Boà from tastelessness, it would vanish when Ñeà: Ananda! Consider, for example, a the flavor of sweetness was tasted, so how person who licks his lips with his tongue. could it perceive the two flavors, sweet His excessive licking causes fatigue. If the and bitter? person is sick, there will be a bitter flavor; • Neáu töø löôõi sinh ra, haún khoâng coù ngoït, a person who is not sick will have a subtle nhaït vaø ñaéng, nhö theá tính neám voán khoâng sweet sensation. Sweetness and biterness coù töï tính: Suppose it came from the demonstrate the tongue’s sense of taste. tongue which is obviously devoid of When the organ is inactive, a sense of defiling objectssweetness and bitternes tastelessness prevails. However, both the and of tastelessness. An essence of tasting tongue and the fatigue originate in Bodhi. such as this would have no self-nature. • Nhaân hai caùi voïng traàn ngoït vaø nhaït phaùt • Neáu do hö khoâng maø ra, , thì hö khoâng coù ra caùi neám

nôi beà trong, ñeå thu naïp caùc tính neám, chöù khoâng phaûi mieäng oâng. Hö traàn töôïng aáy, goïi laø tính neám: Because of khoâng maø bieát neám, thì coøn coù lieân laïc gì the two defiling objects of sweetness and vôùi caùi nhaäp cuûa oâng?: Suppose it came bitterness, as well as tastelessness, from emptiness; the sense of taste would stimulate a recognition of taste which in be experienced by emptiness instead of turn draws in these defiling sensations, it by the mouth. Suppose, moreover, that it becomes what is known as a sense of was emptiness itself which tasted, what taste. connection would that have with your • Rôøi hai caùi traàn ngoït vaø nhaït kia, tính neám entrance? ñoù khoâng theå coù: Apart from the two c) Vaäy neân bieát thieät nhaäp hö voïng, voán defiling objects of sweetnes and bitternes chaúng phaûi tính nhaân duyeân hay tính töï and apart from tastelessness, the sense of nhieân: Therefore, you should know that taste is originally without a substance. the tongue entrance is empty and false, b) Ñuùng theá, oâng A Nan, tính neám ñoù khoâng since it neither depends upon causes and töø nôi ngoït ñaéng laïi, , khoâng töø löôõi ra, conditions for existence, nor is it cuõng chaúng sinh töø hö khoâng. Vì sao?: spontaneous in nature. Thus, Ananda, you should know that the 5) Thaân Nhaäp—The body entrance: perception of sweetness, bitterness, and a) OÂng A nan! Ví nhö coù ngöôøi laáy moät baøn tastelessness does not come from tay laïnh uùp vaøo baøn tay noùng. Neáu laïnh sweetness or bitterness, nor does it exist nhieàu thì noùng theo thaønh laïnh. Neáu noùng because of tastelessness, nor does it arise nhieàu thì laïnh trôû laïi thaønh noùng. Bieát from the sense organ, nor is it produced noùng laïnh khi chaïm tay, thì caùi bieát ñoù from emptiness. Why? vaãn coù töø khi chöa chaïm tay. Thaân vaø caùi • Neáu töø ngoït ñaéng laïi, khi nhaït tính neám caûm giaùc ñoù, ñeàu ôû trong phaïm vi cuûa Boà phaûi dieät, ñaùng laø khoâng bieát nhaït: If it Ñeà: Ananda! Consider, for example, a came from sweetness and bitterness, it person who touches his warm hand with would cease to exist when tastelessness his cold hand. If the cold is in excess of was experienced, so how cold it recognize warmth, the warm hand will become cold; tastelessness? if the warmth is in excess of the cold, his • Neáu töø nhaït ra, khi ngoït tính neám phaûi cold hand will become warm. So the

sensation of warmth and cold is felt came from the sense organ, which is through the contact and separation of the obviously devoid of the four two hands. Fatiguing contact results in the characteristics of union, separation, interpenetration of warmth and cold. pleasantness, and unpleasantness; an However, both the body and the fatigue awareness of physical sensation such as originate in Bodhi. this would have no self- nature. • Nhaân hai voïng traàn ly vaø hôïp phaùt ra caùi • Neáu do hö khoâng maø ra, thì hö khoâng coù caûm giaùc nôi beà trong, ñeå thu naïp caùc traàn tính bieát, coøn coù lieân laïc gì vôùi caùi nhaäp töôïng aáy, goïi laø tính bieát khi sôø moù: cuûa oâng?: Suppose it came from Because a physical sensation is stimulated emptiness; the awareness of sensations in the midst of the two defiling objects of would be experienced by emptiness itself, separation and union, defiling appearances what connection would that have with are taken in; this is called the awareness your entrance? of sensation. c) Vaäy neân bieát raèng thaân nhaäp hö voïng, voán • Rôøi hai

caùi traàn ly hôïp, thích vaø khoâng chaúng phaûi tính nhaân duyeân hay tính töi thích kia, tính bieát ñoù khoâng theå coù: Apart nhieân: Therefore, you should know that from the two sets of defiling objects of the body-entrance is empty and false, separation and union, and pleasantness since it neither depends upon causes and and unpleasantness, the awareness of conditions for existence, nor is sensation is orginally without a substance. spontaneous in nature. b) Ñuùng theá, oâng A Nan, tính bieát ñoù khoâng 6) YÙ Nhaäp—The mind entrance: töø ly, hôïp maø laïi, chaúng phaûi töø thích, a) OÂng A Nan! Ví nhö coù ngöôøi meät moûi nguû khoâng thích maø coù, khoâng töø thaân ra, cuõng thieáp ñi, nguû ñaõ thöùc daäy, thaáy traàn caûnh chaúng ôû hö khoâng sinh. Vì sao?: Thus, thì nhôù, khi khoâng nhôù goïi laø queân. Caùc Ananda, you should know that this thöù ñieân ñaûo, sinh, truï, dò, dieät, taäp quen sensation does not come from separation thu naïp vaøo beà trong, khoâng laãn loän nhau, and union, nor does it exist beause of goïi laø yù tri caên. YÙ vaø caùi moûi meät ñoù, ñeàu pleasantness and unpleasantness, nor does ôû trong phaïm vi cuûa Boà Ñeà: Ananda! it arise from the sense organ, nor is it Consider, for example, a person who produced from emptiness. Why? becomes so fatigued that he goes to sleep. • Neáu töø hôïp maø coù, khi ly tính bieát phaûi Having slept soundly, he awakens and dieät, ñaùng leõ khoâng bieát khi ly hay chöa tries to recollect what he experienced tieáp xuùc: If it arose when there was union, while asleep. He recalls some things and it would disappear when there was forgets others. Thus, his upsidedownness separation, so how could it sense the goes through production, dwelling, separation? change, and extinction, which are taken in • Ñoái vôùi thích vaø khoâng thích, cuõng nhö and returned to a center habitually, each vaäy: The two characteristics of following the next without ever being over pleasantness and unpleasantness are the taken. This is known as the mind organ or same way. intellect. The mind and fatigue are both • Neáu töø thaân maø ra, haún khoâng coù ly hôïp, Bodhi. thích vaø khoâng thích. Nhö theá tính bieát nhôø • Nhaân hai caùi voïng traàn sinh vaø dieät, taäp sôø moù, voán khoâng coù töï tính: Suppose it khôûi caùi bieát beân trong, ñeå thu naïp caùc noäi

traàn. Caùc caùi thaáy, nghe ñi ngöôïc vaøo Suppose it came from the sense-organ; trong maø khoâng ñeán nôi, goïi laø tính hay waking and sleeping cause only a physical bieát: The two defiling objects of opening and closing respectively. Apart production and extinction stimulate a from these two movements, the faculty of sense of knowing which in turn grasps intellect is as unsubstantial as flowers in these inner sense data, reversing the flow space, because it is fundamentally without of seeing and hearing. Before the flow a self-nature. reaches the ground it is known as the • Neáu do hö khoâng maø sinh, thì hö khoâng coù faculty of intellect. tính bieát, coøn coù lieân laïc gì vôùi caùi nhaäp • Rôøi hai caùi traàn thöùc nguû, sinh dieät kia, cuûa oâng?: Suppose it came from tính hay bieát ñoù khoâng theå coù: Apart from emptiness; the sense of intellect would be the two sets of dwelling objects of waking experienced by emptiness instead of by and sleeping and of production and the mind. Then what connection would extinction, the faculty of intellect is that have with your entrance? originally without substance. c) Vaäy neân bieát raèng yù nhaäp hö voïng, voán b)

Ñuùng theá oâng A Nan, tính hay bieát ñoù chaúng phaûi tính nhaân duyeân hay tính töï khoâng töø thöùc nguû tôùi, khoâng töø sinh dieät nhieân: Therefore, you should know that maø coù, khoâng ôû yù caên ra, cuõng chaúng ôû hö the mind entrance is empty and false, khoâng sinh. Vì sao?: Thus, Ananda, you since it neither depends upon causes and should know that the faculty of intellect conditions for existence, nor is does not come from waking, sleeping, spontaneous in nature. production, or extinction, nor does it arise ** For more information, please see Luïc from the sense organ, nor is it produced Caûnh and Luïc Xöù. from emptiness. Why? Luïc Nhieãm Taâm: Saùu thöù nhieãm taâm trong • Neáu töø thöùc maø coù, khi nguû lieàn dieät theo, Khôûi Tín Luaän—The six mental taints of the laáy caùi gì goïi laø nguû: If it came from Awakening of Faith (Khôûi Taâm Luaän). Duø baûn waking, it would disappear at the time of chaát taâm laø thanh tònh khoâng oâ nhieãm, voâ minh sleeping, so how could it experience laøm taâm oâ nhieãm qua saùu thöù sau ñaây— sleep? Though mind-essence is by nature pure and • Nhö chaéc khi sinh laø coù, khi dieät töùc laø without stain, the condition of ignorance or khoâng, coøn chi maø bieát laø dieät: If it came innocence permits of taint or defilement from production, it would cease to exist at corresponding to the following six phrases: the time of extinction, so how could it 1) Chaáp töông öng nhieãm: Chaáp nhieãm cho undergo extinction? raèng caùi “döôøng nhö” laø caùi “thaät.” Ñaây laø • Nhö nhaân caùi dieät maø coù, khi sinh töùc giai ñoaïn cuoái cuûa Bích Chi Phaät Ñòa khoâng coù dieät nöõa, laáy gì maø bieát laø sinh: (Thanh Vaên vaø Duyeân Giaùc) hay Tín Truï If it came from extinction it would Ñòa cuûa Boà Taùt—The taint interrelated to disappear at the time of production, so attachment, or holding the seeming for how could it know about production? the real—The final stage of sravakas and • Neáu töø yù caên maø ra, thì hai töôùng thöùc nguû pratyeka-buddha—The stage of faith of theo nhau maø khai, maø hôïp trong thaân. bodhisattvas. Rôøi hai caùi theå ñoù, tính bieát kia gioáng nhö 2) Baát ñoaïn töông öng nhieãm: Nhieãm chaáp hoa ñoám giöõa hö khoâng, khoâng coù töï tính: daãn ñeán nhöõng nguyeân nhaân cuûa khoå

laïc—Ly Caáu Ñòa—The taint interrelated six syllables or words of “Na-mo A- to the persisting attraction of the cause of mi-tabha Buddha.” pain and pleasure—The stage of purity. ** For more information, please see Möôøi Ñeà 3) Phaân bieät trí töông öng nhieãm: The taint Muïc Suy Nieäm. interrelated to the “particularizing Luïc Nieäm Xöù: Saùu nieäm xöù—The six stages intelligence” which discerns things within of the six thoughts to dwell upon—See Luïc and without this world—The stage of Nieäm Phaùp. spirituality. Luïc Nieân Khoå Haïnh: Saùu naêm khoå haïnh 4) Hieän saéc baát töông öng nhieãm: The non- cuûa Ñöùc Phaät Thích Ca tröôùc khi thaønh ñaïo— interrelated or primary taint (ignorant The six years of sakyamuni’s austerities mind as yet hardly discerning subject from before his enlightenment. object, of accepting an external world— Luïc Noäi Xöù: Ajjhattikani ayatanani (p)— The stage of emancipation from the Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, material. coù saùu noäi xöù—According to the Sangiti Sutta 5) Naêng kieán taâm baát töông öng nhieãm: The in the Long Discourses of the Buddha, there non-interrelated or primary

taint of are six internal sense-spheres: accepting a perceptive mind—The stage 1) Nhaõn Xöù: Eye-sense-sphere. of emancipation from mental effort. 2) Nhó Xöù: Ear-sense-sphere. 6) Caên boån nghieäp baát töông öng nhieãm: The 3) Tyû Xöù: Nose-sense-sphere. non-interrelated or primary taint of 4) Thieät Xöù: Tongue-sense-sphere. accepting the idea of primal action or 5) Thaân Xöù: Kayayatanam (p)—Body-sense- activity in the absolute—The highest sphere. bodhisattva stage, entering the 6) YÙ Xöù: Manayatanam (p)—Mind-sense-Buddhahood. sphere. Luïc Nhö: The six "likes."—See Luïc Duï. Luïc Phaøm: Six realms of Samsara—See Luïc Luïc Nieäm: The six thoughts to dwell upon— phaøm Töù Thaùnh. See Luïc Nieäm Phaùp. Luïc Phaøm Töù Thaùnh: Saùu phaøm boán Luïc Nieäm Phaùp: Anussati-tthanani (p)—Saùu Thaùnh. Theo toâng Thieân Thai, möôøi coõi naày nieäm phaùp—The six thoughts to dwell upon or töông dung töông nhieáp laãn nhau, moãi coõi six objects of recollection: mang trong noù chín coõi coøn laïi kia. Tyû duï nhö (A) nhaân giôùi seõ bao haøm caû chín coõi khaùc, töø Phaät 1) Nieäm Phaät: The Buddha. cho ñeán ñòa nguïc, vaø moãi moät trong möôøi caûnh 2) Nieäm Phaùp: The Law. vöïc kia cuõng vaäy. Ngay caû caûnh giôùi cuûa chö 3) Nieäm Taêng: The Order. Phaät cuõng bao goàm baûn chaát cuûa ñòa nguïc vaø 4) Nieäm Giôùi: The Commandments or caùc coõi khaùc, bôûi vì moät Ñöùc Phaät duø ôû Ngaøi morality. khoâng coøn baûn chaát cuûa ñòa nguïc, nhöng vì ñeå 5) Nieäm Thí: The Almsgiving or cöùu ñoä cuùng sanh trong coõi naày, neân cuõng coù renunciation. ñòa nguïc ngay trong taâm cuûa Ngaøi. Trong yù 6) Nieäm Thieân: The Heaven (deva) with its nghóa naày Phaät giôùi cuõng bao goàm caû chín coõi prospective joys. khaùc—Six realms of the samsara (existence) (B) Nieäm saùu chöõ "Nam Moâ A Di Ñaø and four realms of the saints—Six stages of Phaät"—The six recitations refer to the rebirth for ordinary people, as contrasted with

the four saints. These ten realms are mutually and kept revolving by our craving for the immanent and mutually inclusive, each one pleasures of the senses and by our having in it the remaining nine realms. For clinging to them, which leads to an example, the realm of men will include the unending cycle of births, deaths, and other nine from Buddha to Hell, and so will rebirths to which we remain bound. any of the ten realms. Even the realm of 1) Realm of hells: Ñòa Nguïc töôïng tröng cho Buddhas includes the nature of hell and all the tham saân si, nhöõng loaøi bò haønh toäi ôû coõi rest, because a Buddha, though not helish thaáp nhaát—Symbolizing ignorance, greed himself, intends to save the depraved or hellish and aggression. Depraved men or "hellish beings, and therefore also has hell in his mind. beings" who are in the lowest stage. In this sense, the realm of the Buddhas, too, 2) Quyû—Ghost: includes the other nine realms: a) Realm of Hungry Ghosts: Pretas (skt)— (A) Luïc phaøm: Saùu neûo luaân hoài hay saùu theá Ngaï Quyû, nhöõng loaøi ñaõ cheát hay caùc quyû giôùi cuûa chuùng sanh meâ môø—Taát caû ñoùi—Symbolizing greed. Departed beings, chuùng sanh trong saùu neûo naày ñeàu phaûi otherwise called "hungry spirits." chòu sanh töû luaân chuyeån khoâng ngöøng b) A Tu La: Asura (skt)—Nhöõng quyû thaàn theo luaät nhaân quaû, sanh vaøo neûo naøo tuøy hieáu chieán. Duø moät phaàn thuoäc

Thieân giôùi, theo nhöõng haønh ñoäng trong kieáp tröôùc nhöng chuùng ñöôïc ñaët vaøo coõi thaáp hôn— quyeát ñònh. Trong Phaät giaùo, caùc neûo naày Fighting spirits, though partially heavenly, ñöôïc mieâu taû baèng caùc tai hoïa hay caùc they are placed in the lower realm. phaàn cuûa baùnh xe sanh töû. Baùnh xe naày 3) Suùc Sanh: Realm of Animals--Nhöõng loaøi do caùc haønh ñoäng phaùt sanh töø voâ minh coù baûn chaát meâ muoäi, bao goàm taát caû caùc cuûa ta veà chaân taùnh cuoäc sinh toàn, do caùc loaøi vaät—Beasts—Symbolizing ignorance nghieäp löïc töø quaù khöù voâ thuûy thuùc ñaåy, or innocent in nature, including the whole do söï theøm muoán khoaùi laïc cuûa caùc thöùc animal kingdom. giaùc cuûa chuùng ta, vaø söï baùm víu cuûa 4) Realm of Titans (Asuras): A-Tu-La— chuùng ta vaøo nhöõng khoaùi laïc naày tieáp tuïc Fighting demons—Symbolizing laøm noù xoay vaàn, ñöa ñeán söï quay voøng aggression. baát taän cuûa sinh töû vaø taùi sanh maø chuùng 5) Nhaân: Realm of Humans (Men)—Nhôn ta bò troùi buoäc trong aáy—Six realms of the giôùi coù baûn chaát trung hoøa—Human samsara or the realms of the beings, neutral in nature—Symbolizing unenlightened. All creatures in these social virtue. realms are tied to the ceaseless round of 6) Thieân Giôùi: Realm of Celestials birth-and-death, that is, to the law of (Devas)—Maëc duø laø sieâu nhaân, nhöng causation, according to which existence nhöõng chuùng sanh naày khoâng theå giaùc ngoä on any one of these planes are vieân maõn neáu khoâng coù giaùo thuyeát cuûa determined by antecedent actions. In Phaät—Heavenly beings, though Buddhism these planes are depicted as the superhuman in nature they cannot get spokes or segments of the “wheel of life.” perfectly enlightened without the This wheel is set in motionby actions teaching of the Buddha—Symbolizing stemming from our basic ignorance of the meditation abstractions. true nature of existence and by karmic (B) Töù Thaùnh: Boán coõi Thaùnh laø coõi maø nôi propensities from an incalculable past, ñoù chuùng sanh ñaõ giaùc ngoä, ñaõ bieát söï an

laïc beân trong vaø söï töï do saùng taïo bôûi vì 2) Thanh Vaên: Ñeä töû tröïc tieáp cuûa Phaät—A baèng tri thöùc hoï ñaõ chieán thaéng voâ minh direct disciple of the Buddha—See vaø meâ hoaëc, hoï ñaõ thoaùt khoûi söï noâ leä vaøo Sravaka, and Sravakayana in caùc nghieäp löïc phaùt sinh töø haønh ñoäng meâ Sanskrit/Pali-Vietnamese Section. laàm trong quaù khöù vaø baây giôø khoâng coøn 3) Boà Taùt: Moät vò Phaät töông lai—A would- gieo nhöõng haït gioáng maø chuùng seõ keát traùi be Buddha—See Bodhisattva, and Boà Taùt. trong hình thöùc troùi buoäc môùi cuûa nghieäp. 4) Phaät: The realm of Buddhas—Moät vò Phaät Song giaùc ngoä khoâng laøm giaùn ñoaïn luaät khoâng ôû trong voøng möôøi coõi theá gian naày, nhaân quaû. Khi ngöôøi giaùc ngoä töï caét ngoùn nhöng vì Ngaøi thò hieän giöõa loaøi ngöôøi ñeå tay mình, noù cuõng chaûy maùu, khi ngöôøi aáy giaûng daïy giaùo lyù cuûa mình neân Ngaøi ñöôïc aên phaûi thöùc aên xaáu thì daï daøy vaãn ñau. keå vaøo ñoù—A Buddha is not inside the Ngöôøi giaùc ngoä khoâng theå chaïy troán ñöôïc circle of ten, but as he advents among men haäu quaû cuûa caùc haønh ñoäng do chính mình to preach his doctrine he is now partially taïo ra. Söï khaùc bieät laø vì ngöôøi ñaõ giaùc included in it—See Buddha, and Phaät. ngoä chaáp nhaän, töùc ñaõ

thaáy roõ nghieäp cuûa Luïc Phaùp: Saùu giôùi caám cuûa moät Thöùc Xoa mình vaø khoâng coøn bò troùi buoäc nöõa maø di Ma Na—The six prohibition rules for a female ñoäng töï do beân trong nghieäp—Four Saints devotee—See Luïc Phaùp Giôùi. or the realms of the enlightened—The Luïc Phaùp Giôùi: Saùu giôùi phaùp cuûa Thöùc Xoa four realms of enlightened existence, Ma Na—The six prohibition rules for a female sometimes called the “four holy states.” devotee: Unlike those in the lower six realms, the 1) Baát Daâm: Chaúng daâm duïc cuõng chaúng nelightened know the joy of inward peace chaïm vaøo ngöôøi nam—Not indelicacy of and creative freedom because, having contact with a male. overcome their ignorance and delusion 2) Baát Ñaïo: Chaúng troäm ñaïo—Not through knowledge, they are freed from purloining for cash. enslavement to karmic propensities 3) Baát Saùt: Khoâng gieát haïi sinh vaät—Not arising from past delusive actions, and no killing animals. longer sow seeds which will bar fruit in 4) Baát Cuoáng Ngöõ: Khoâng noùi lôøi doái traù— the form of new karmic bondage. Not telling untruthfulness. Enlightenment, however, does not 5) Baát Phi Thôøi Thöïc: Chaúng aên sau ngoï— suspend the law of cause and effect. Not having food after midday meal. When the enlightened man cuts his finger 6) Baát AÅm Töûu: Khoâng uoáng röôïu—Not it bleeds, when he eats bad food his drinking wine or beer. stomach aches. He too cannot escape the Luïc Phieàn Naõo: See Luïc Ñaïi Phieàn Naõo. consequences of his actions. The Luïc Phuû: The six internal organs. difference is that because he accepts, that is, he sees into his karma he is no longer Luïc Phöông: Six directions: bound by it, but moves freely witihn it. 1) Phöông Ñoâng: East. 1) Duyeân giaùc: Moät vò Phaät töï giaùc ngoä, 2) Phöông Taây: West. khoâng giaûng daïy cho keû khaùc—A Buddha 3) Phöông Nam: South. for himself, not teaching others—See 4) Phöông Baéc: North. Pratyeka-buddha in Sanskrit/Pali- 5) Phöông Treân: Above. Vietnamese Section. 6) Phöông Döôùi: Below.

Luïc Phöông Haønh Trì: Cultivation in six him a suitable wife. directions—Theo Kinh Thi Ca La Vieät, tín ñoà • Ñuùng thôøi trao cuûa thöøa töï cho con: In due ñaïo Baø La Moân moãi saùng thöôøng hay taém röõa time, they will hand over his inheritance to saïch seõ roài leã laïy saùu phöông, ñeå caàu sanh veà him. coõi söôùng; Ñöùc Phaät ñaõ nhaân ñoù thuyeát kinh c) Naøy gia chuû töû, ñöôïc con phuïng döôõng Leã Luïc Phöông cho hoï—According to the nhö phöông Ñoâng theo naêm caùch nhö vaäy, Sagalaka Sutra, the brahman morning act of cha meï coù loøng thöông töôûng ñeán con theo bathing and paying homage in the six naêm caùch. Nhö vaäy phöông Ñoâng ñöôïc directions; observing the “well-born” do this; che chôû, ñöôïc trôû thaønh an oån vaø thoaùt the Buddha is said to have given the discourse khoûi caùc söï sôi haõi: In this way the Eastern in the Worship in the Six Directions Sutra: direction is covered, making it at peace 1) Phöông Ñoâng caàn ñöôïc hieåu laø cha meï: and free from fear. The East denotes mother and father. 2) Phöông Nam caàn ñöôïc hieåu laø sö tröôûng: a) Naøy gia chuû töû, coù naêm tröôøng hôïp, ngöôøi The South denotes teachers. con phaûi phuïng döôõng cha meï nhö phöông a) Naøy gia chuû töû, coù naêm caùch, ñeä töû phuïng Ñoâng—There are five ways in which a döôõng caùc baäc sö tröôûng nhö phöông son should minister to his mother and Nam—There are five ways in which

father as the Eastern direction. pupils should minister to their teachers as • Ñöôïc nuoâi döôõng, toâi seõ nuoâi döôõng laïi the Southern direction: cha meï: He should think having been • Ñöùng daäy ñeå chaøo: By rising to greet supported by them, I will support them. them. • Toâi seõ laøm boån phaän ñoái vôùi cha meï: I will • Haàu haï thaày: By serving them. perform their duties for them. • Haêng haùi hoïc taäp: By being attentive. • Toâi seõ gìn giöõ gia ñình vaø truyeàn thoáng: I • Töï phuïc vuï thaày: By waiting on them. will keep up the family tradition. • Chuù taâm hoïc hoûi ngheà nghieäp: By • Toâi baûo veä taøi saûn thöøa töï: I will be mastering the skills they teach. worthy of my heritage. b) Naøy gia chuû töû, ñöôïc ñeä töû phuïng döôõng • Toâi seõ laøm tang leã khi cha meï qua ñôøi: nhö phöông Nam theo naêm caùch nhö vaäy, After my parents' deaths, I will distribute caùc baäc sö tröôûng coù loøng thöông töôûng gifts on the their behalf. ñeán caùc ñeä töû theo naêm caùch—There are b) Naøy gia chuû töû, ñöôïc con phuïng döôõng five ways in which their teachers, thus nhö vaäy, cha meï coù loøng thöông töôûng ñeán ministered to by their pupils as the con theo naêm caùch—There are five ways Southern direction, will reciprocate: in which the parents, so ministered to by • Huaán luyeän ñeä töû nhöõng gì mình ñaõ ñöôïc their son as Eastern direction, will kheùo huaán luyeän: They will give thorough reciprocate: instruction. • Ngaên chaän con laøm ñieàu aùc: They will • Daïy cho baûo trì nhöõng gì mình ñöôïc kheùo restrain him from evil. baûo trì: Make sure they have grasped what • Khuyeán khích con laøm ñieàu thieän: They they should have duly grasped. will support him in doing good. • Daïy cho thuaàn thuïc caùc ngheà nghieäp: • Daïy con ngheà nghieäp: They will teach him Given them a thorough grounding in all some skill. skills. • Cöôùi vôi xöùng ñaùng cho con: They will find • Khen ñeä töû vôùi caùc baïn beø quen thuoäc:

Recommend them to their friends and protecting husband's property. colleagues. • Kheùo leùo vaø nhanh nheïn laøm moïi coâng • Baûo ñaûm ngheà nghieäp cho ñeä töû veà moïi vieäc: By being skillful and diligent in all maët: Provide them with security in all she has to do. directions. c) Naøy gia chuû töû, ngöôøi vôi ñöôïc ngöôøi c) Naøy gia chuû töû, nhö vaäy laø baäc sö tröôûng choàng ñoái xöû nhö phöông Taây theo naêm ñöôïc ñeä töû phuïng döôõng nhö phöông Nam caùch vaø ngöôøi vôi coù loøng thöông töôûng theo naêm caùch vaø sö tröôûng coù loøng choàng theo naêm caùch. Nhö vaäy phöông thöông töôûng ñeán ñeä töû theo naêm caùch. Taây ñöôïc che chôû, ñöôïc trôû thaønh an oån Nhö vaäy phöông Nam ñöôïc che chôû, ñöôïc vaø thoaùt khoûi caùc söï sôi haõi: In this way the trôû thaønh an oån vaø thoaùt khoûi caùc söï sôi Western direction is covered, making it at haõi: In this way the Southern direction is peace and free from fear. covered, making it at peace and free from 4) Phöông Baéc caàn ñöôïc hieåu laø baïn beø: The fear. North denotes friends and companions. 3) Phöông Taây caàn ñöôïc hieåu laø vôi con: The a) Naøy gia chuû töû, coù naêm caùch vò thieän nam West denotes wife and children. töû ñoái xöû vôùi baïn beø nhö phöông Baéc— a) Naøy gia chuû töû, coù naêm caùch, ngöôøi choàng There are five ways in which a man phaûi ñoái xöû vôùi vôi nhö phöông Taây— should minister to his friends and There are five ways in which a husband companions as the Northern direction: should

minister to his wife as the Western • Boá thí: By giving alms. direction: • AÙi ngöõ: By kindly words. • Kính troïng vôï: By honouring her. • Lôïi haønh: By looking after their welfare. • Khoâng baát kính ñoái vôùi vôï: By not • Ñoàng söï: By treating them like himself. disparaging her. • Khoâng löôøng gaït: By keeping his words. • Trung thaønh vôùi vôï: By not being b) Naøy gia chuû töû, ñöôïc vò thieän nam töû ñoái unfaithful to her. xöû nhö phöông Baéc theo naêm caùch nhö • Giao quyeàn haønh cho vôï: By giving vaäy, baïn beø cuõng coù loøng thöông kính vò authority to her. thieän nam töû theo naêm caùch—There are • Saém ñoà nöõ trang cho vôï: By providing her five ways in which friends and with adornments. companions, thus administered to by a b) Naøy gia chuû töû, ñöôïc choàng ñoái xöû nhö man as the Northern direction, will phöông Taây theo naêm caùch nhö vaäy, ngöôøi reciprocate: vôï coù loøng thöông töôûng choàng theo naêm • Che chôû neáu vò thieän nam töû phoùng tuùng: caùch—There are five ways in which a By looking after him when he is wife, thus ministered to by her husband as inattentive. the Western direction, will reciprocate: • Baûo trì taøi saûn cuûa vò thieän nam töû neáu vò • Thi haønh toát ñeïp boån phaän cuûa mình: By naày phoùng tuùng: By looking after his properly organizing her work. property when he is inattentive. • Kheùo tieáp ñoùn baø con: By being kind to • Trôû thaønh choã nöông töïa khi vò thieän nam the relatives. töû gaëp nguy hieåm: By being a refuge when • Trung thaønh vôùi choàng: By not being he is afraid. unfaithful. • Khoâng traùnh xa khi vò thieän nam töû gaëp • Kheùo gìn giöõ taøi saûn cuûa choàng: By khoù khaên: By not deserting him when he is

in trouble. only what they are given. • Kính troïng gia ñình cuûa vò thieän nam töû: • Kheùo laøm caùc coâng vieäc: Do their work By showing concern for his children. properly. c) Nhö vaäy caùc baïn beø ñöôïc vò thieän nam töû • Ñem laïi danh tieáng toát ñeïp cho chuû: Be ñoái xöû nhö phöông Baéc theo naêm caùch, vaø bearer of his praise and good repute. baïn beø cuõng coù loøng thöông töôûng vò thieän c) Naøy gia chuû töû, caùc haøng noâ boäc ñöôïc caùc nam töû theo naêm caùch. Nhö vaäy phöông vò Thaùnh chuû nhaân ñoái xöû nhö phöông Baéc ñöôïc che chôû, ñöôïc trôû thaønh an oån Döôùi vôùi naêm caùch, hoï cuõng coù loøng vaø thoaùt khoûi caùc söï sôï haõi: In this way thöông ñoái vôùi Thaùnh chuû nhaân theo naêm the Northern direction is covered, making caùch. Nhö vaäy phöông Döôùi ñöôïc che chôû, it at peace and free from fear. ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï 5) Phöông Döôùi caàn ñöôïc hieåu laø toâi tôù, lao sôï haõi: In this way the Nadir is covered, coâng: The Nadir denotes servants and making it at peace and free from fear. helpers. 6) Phöông Treân caàn ñöôïc hieåu laø Sa Moân, Baø a) Naøy gia chuû töû, coù naêm caùch moät vò Thaùnh La Moân: The Zenith denotes ascetics and chuû nhaân ñoái xöû vôùi haïng noâ boäc nhö Brahmins. phöông Döôùi—There are five ways in a) Naøy gia chuû töû, coù naêm caùch vò thieän nam which a master should minister to his töû ñoái xöû vôùi caùc vò Sa Moân, Baø La Moân servants and workpeople as the Nadir nhö phöông Treân—There are five ways direction: in which a man should minister to ascetics • Giao coâng vieäc ñuùng theo söùc cuûa hoï: By and Brahmins as the Zenith: arranging their work according to their • Coù loøng töø trong haønh ñoäng veà thaân: By

strength. kindness in bodily deed. • Lo cho hoï aên uoáng vaø tieàn löông: By • Coù loøng töø trong haønh ñoäng veà khaåu: By supplying them with food and wages. kindness in speech. • Ñieàu trò cho hoï khi beänh hoaïn: By looking • Coù loøng töø trong haønh ñoäng veà yù: By after them when they are ill. kindness in thought. • Chia xeû caùc myõ vò ñaëc bieät cho hoï: By • Môû roäng cöûa ñeå ñoùn caùc vò aáy: By sharing special delicacies with them. keeping an open house for them. • Thænh thoaûng cho hoï nghæ pheùp: By letting • Cuùng döôøng caùc vò aáy caùc vaät duïng caàn them off work at the right time. thieát: By supplying their bodily needs. b) Naøy gia chuû töû, caùc haøng noâ boäc ñöôïc b) Naøy gia chuû töû, caùc vò Sa Moân, Baø La Thaùnh chuû nhaân ñoái xöû nhö phöông Döôùi Moân ñöôïc vò thieän nam töû ñoái xöû nhö vôùi naêm caùch kia, coù loøng thöông ñoái vôùi phöông Treân theo naêm caùch nhö vaäy, vò chuû nhaân theo naêm caùch nhö sau— cuõng coù loøng thöông vò thieän nam töû theo There are five ways in which servants and naêm caùch sau ñaây—The ascetics and workpeople, thus ministered to by their Brahmins , thus ministered to by him as master as the Nadir, will reciprocate: the Zenith, will reciprocate in six ways: • Daäy tröôùc khi chuû thöùc daäy: They will get • Ngaên khoâng cho hoï laøm ñieàu aùc: They up before him. will restrain him from evil. • Ñi nguû sau khi chuû ñi nguû: They will go to • Khuyeán khích hoï laøm ñieàu thieän: They bed after him. will encourage him to do good. • Töï baèng loøng vôùi caùc vaät ñaõ cho: Take • Thöông xoùt hoï vôùi taâm töø bi: They will be

benevolently compassionate toward him. Thai, coù saùu quaùn phaùp—According to the • Daïy hoï nhöõng ñieàu chöa nghe: They will T'ien-T'ai Sect, there are six kinds of teach him what he has not heard. contemplation or six kinds of Kuan-Yin: • Laøm cho thanh tònh ñieàu ñaõ ñöôïc nghe: 1) Ñaïi bi: Most pitiful. They will help him purify what he has 2) Ñaïi töø: Most merciful. heard. 3) Sö töû voâ uùy: Of lion-courage. • Chæ baøy con ñöôøng ñöa ñeán coõi Trôøi: They 4) Ñaïi quang phoå chieáu: Of universal light. will point out to him the way to Heaven. 5) Thieân nhaân tröôïng phu: Leaders among c) Naøy gia chuû töû, caùc vò Sa Moân, Baø La gods and men. Moân ñöôïc thieän nam töû ñoái xöû nhö 6) Ñaïi phaïm thaâm vieãn: The most phöông Treân vôùi naêm caùch, cuõng coù loøng omnipresent Brahma. thöông thieän nam töû theo naêm caùch. Nhö ** Moãi phaåm chaát cuûa Boà Taùt coù coâng naêng vaäy phöông Treân ñöôïc che chôû, ñöôïc trôû dieät tröø chöôùng ngaïi trong saùu ñöôøng ñòa thaønh an oån vaø thoaùt khoûi caùc söï sôï haõi: nguïc, ngaï quyû, suùc sanh, a-tu-la, nhaân vaø In this way the Zenith is covered, making thieân—Each of this Bodhisattva's six it at peace and free from fear. qualities (pitiful, merciful, lion-courage, Luïc Phöông Hoä Giôùi: See Kinh Leã Luïc universal light, leader among gods and Phöông. men, brahma) breaks the hindrances Luïc Phöông Hoä Minh: See Kinh Leã Luïc respectively of the hells, pretas, animals, Phöông. asuras, men, and devas. Luïc Phöông Hoä Nieäm: Luïc Phöông Hoä Luïc Quaàn Tyø Kheo: Vaøo thôøi Ñöùc Phaät coøn Minh—Luïc Phöông Hoä Giôùi—The praisees of taïi theá coù saùu nhoùm Tyø Kheo xaáu, keát ñaûng Amitabha proclaimed by the Buddhas of the laøm nhöõng chuyeän traùi vôùi uy nghi. Giôùi luaät six directions—See Kinh Leã Luïc Phöông. maø Phaät cheá ñònh ra phaàn

nhieàu duyeân vaøo haønh ñoäng cuûa saùu nhoùm tyø kheo naày maø ñaët Luïc Phöông Leã: Ngöôøi tu theo ñaïo Baø La ra—The six common herd bhiksus, to whose Moân moãi saùng thöôøng hay taém röõa saïch seõ roài improper or evil conduct is attributed the leã laïy saùu phöông, ñeå caàu sanh veà coõi söôùng; laying down of many of the laws by Ñöùc Phaät ñaõ nhaân ñoù thuyeát kinh Leã Luïc Sakyamuni. The generally accepted list Phöông cho hoï—The brahman morning act of indicating Nanda, Upananda, Asvaka, bathing and paying homage in the six Punarvasu, Chanda, and Udayin. directions; observing the “well-born” do this; the Buddha is said to have given the discourse Luïc Quaàn Tyø Kheo Ni: Ngoaøi nhoùm luïc in the Worship in the Six Directions Sutra— quaàn tyø kheo ra, coøn coù luïc quaàn tyø kheo ni, See Kinh Leã Luïc Phöông in Appendix 1. cuõng coù teân gioáng nhö nhoùm tyø kheo—Beside the six common herd bhiksus, there were also Luïc Phöông Leã Kinh: Kinh Leã Luïc the six common hed bhiksunis whose names Phöông—Thi Ca La Vieät Luïc Phöông Leã were just the same as that of the bhiksus’. Kinh—The Worship in the Six Directions Sutra—See Kinh Leã Saùu Phöông in Appendix Luïc Quyeát Ñònh: Six kinds of certainty— A 1b. See Luïc Chuûng Quyeát Ñònh. Luïc Quaùn AÂm: The six kinds of Kuan-Yin— Luïc Quyeát Traïch Phaàn Töôûng: Nibbedha- See Avalokitesvara and Luïc Ñòa Taïng. bhagiya-sanna (p)—Theo Kinh Phuùng Tuïng trong tröôøng Boä Kinh, coù saùu quyeát traïch phaàn Luïc Quaùn Phaùp: Theo tröôøng phaùi Thieân

töôûng—According to the Sangiti Sutta in the compared to the six organs of sense and the Long Discourses of the Buddha, there are six active mind which is thinking unceasingly. perceptions conducive to penetration: Luïc Suùc: Saùu loaïi gia suùc—The six domestic 1) Voâ Thöôøng Töôûng: The perception of animals: impermanence. 1) Ngöïa: Horse. 2) Khoå Töôûng Treân Voâ Thöôøng: The 2) Traâu boø: Ox (buffalo). perception of suffering in impermanence. 3) Deâ: Goat. 3) Voâ Ngaõ Töôûng treân Khoå: The perception 4) Gia caàm: Fowl. of impersonality in suffering. 5) Choù: Dog. 4) Ñoaïn Töôûng: The perception of 6) Heo:Pig. abandoning. Luïc Suy: Haáp löïc cuûa luïc caên hay luïc traàn 5) Voâ Tham Töôûng: The perception of cuõng laø saùu teân giaëc hay luïc taëc laøm cho chuùng dispassion. sanh suy giaûm tieâu hao—The six ruiners or the 6) Dieät Töôûng: The perception of cessation. attractions of the six senses—See Luïc Traàn Luïc Sanh Loaïi: Abhijatiyo (p)—Theo Kinh and Luïc Taëc. Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu loaïi Luïc Sö: The six tirthikas or heterodox sanh—According to the Sangiti Sutta in the teachers—See Luïc Sö Ngoaïi Ñaïo. Long Discourses of the Buddha, there are six Luïc Sö Ngoaïi Ñaïo: Chæ saùu vò sö ngoaïi ñaïo species. ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi theá. Saùu vò 1) Coù ngöôøi haéc sanh vaø soáng trong haéc naày luoân tìm caùch kình choáng vôùi Ñöùc Phaät—phaùp: Here one born in dark conditions, The six heretical masters—The six tirthikas or lives a dark life. heterodox teachers in India at the time of the 2) Coù ngöôøi haéc sanh vaø soáng taïo baïch phaùp: Buddha. These six always sought to rival One born in dark conditions lives a bright Buddha: life. 1) Phuù Lan Na Ca Dieáp: Purana-Kasyapa 3) Coù ngöôøi haéc sanh vaø soáng taïo Nieát Baøn: (skt)—Ngöôøi cho raèng khoâng coù tính One born in dark conditions attains khoâng, phuû nhaän haäu quaû cuûa

haønh ñoäng Nibbana, which is neither dark nor bright: toát xaáu (khoâng coù ñaïo nghóa vua toâi hay Attains Nibbana, which is neither dark nor cha con)—Purana Kasyapa, who negated bright. the effects of action, good or evil. 4) Baïch sanh soáng taïo haéc phaùp: One born in 2) Maït Giaø leâ Caâu Xa Leâ: Maskari- bright conditions lives a dark life. Gosaleputra (skt)—Ngöôøi phuû nhaän luaät 5) Baïch sanh soáng taïo baïch phaùp: One born nhaân quaû, cho raèng söôùng khoå laø töï nhieân in bright conditions lives a bright life. chöù khoâng do nhaân duyeân—Maskarin- 6) Baïch sanh soáng taïo Nieát Baøn (Phi Haéc Gosaliputra, who taught a theory of Phaùp phi baïch phaùp): One born in bright randomness, negating causality. conditions attains Nibbana which is neither 3) San Xaø Da Tì La Hieàn Töû: Sanjaya- dark nor bright. Vairatiputra (skt)—Ngöôøi cho raèng chaúng Luïc Song Nhaát Vieân: Saùu cöûa soå moät con caàn tu haønh, cöù traûi qua soá kieáp heát khoå vöôïn—Saùu caên ñöôïc ví nhö saùu cöûa soå vaø taâm thì ñeán söôùng—Sanjaya-Vairatiputra, who thöùc ñöôïc ví vôùi con vöôïn leo vaøo leo ra saùu was agnostic in refusing to maintain any cöûa soå naày)—Six windows and one monkey opinion about anything. climbing in and out these six windows. This is

4) A Kyø Ña Xí Xaù Khaâm Baø La: Ajita- in goodness. Kesakambala (skt)—Ngöôøi chuû tröông 5) ÔÛ nôi coâ lieâu: ÔÛ nôi coâ lieâu ñeå thaønh töïu moïi thöù ñeàu ñoaïn dieät, cuoái cuøng chæ coøn thieàn ñoä—Isolation. laïi töù ñaïi, neân tu haønh khoå haïnh, ñeå cho 6) Phaùp laïc: Vui hoïc Phaät phaùp ñeå thaønh töïu moïi thöù noùng böùc thieâu ñoát thaân theå maø trí ñoä—Delight in the law. giaûi thoaùt—Ajita-Kesakambala, who Luïc Taøi: Luïc Xuùc—Taâm sôû cuûa xuùc töông taught a more extreme nihilism regarding öùng vôùi luïc thöùc maø naûy sanh—The six everything except the four main elements. decisions or concepts formed through the 5) Ca La Cöu Ña ø Ca Chieân Dieân: Kakuda- mental contact of the six senses. Katyayana (skt)—Ngöôøi chuû tröông theo Luïc Taëc: saùu teân giaëc cöôùp. Saùu caên ñöôïc ví vaät chaát, khoâng coù ngöôøi gieát, cuõng khoâng vôùi saùu teân moái laùi cho giaëc cöôùp, cöôùp ñoaït coù keû bò gieát, maø chæ coù söï chuyeån hoùa heát coâng naêng phaùp taøi hay thieän phaùp. Saùu cuûa nhöõng yeáu toá vaät chaát maø thoâi (cho teân giaëc kia maø ñeán thì luïc caên sung söôùng vui raèng phaùp vöøa höõu töôùng vöøa voâ töôùng. möøng. Caùch ñeà phoøng duy nhöùt laø ñöøng a toøng Neáu ai hoûi höõu thì ñaùp voâ, maø ai hoûi voâ thì vôùi chuùng—The six cauras or robbers, such as ñaùp höõu)—Kakuda-Katyayana, who the six senses, the six sense organs are the taught a materialism in which there was no match-makers, or medial agents of the sic such things as killer or killed, but only robbers. The six robbers are also likened to the transformations of elements. six pleasures of the six sense organs. The only 6) Ni Kieän Ña ø Nhaõ Ñeà Töû: Nirgrantha- way to prevent them is by not acting with Jnatiputra (skt)—Ngöôøi cho raèng söôùng, them: khoå, phuùc, toäi “coù leõ” ñeàu do ñôøi tröôùc, aét 1) Maét ñöøng nhìn saéc ñeïp: The eye avoiding phaûi ñeàn boài, chöù chaúng phaûi do tu haønh beauty. ñôøi nay maø quyeát ñònh ñöôïc—Nirgrantha- 2) Tai ñöøng nghe tieáng du döông: The ear Jnatiputra, known as Mahavira, the avoiding melodious sound. founder of Jainism, who taught the 3) Muõi

ñöøng ngöõi muøi thôm: The nose doctrine of interdeterminism, considering avoiding fragrant scent. all things in term of “maybe.” 4) Löôõi ñöøng neám vò ngon: The tongue Luïc Söù Giaû: Six messenges—See Luïc Ñòa avoiding tasty flavour. Taïng. 5) Thaân ñöøng xuùc chaïm eâm aùi: The body Luïc Söï Thaønh Töïu: Saùu ñieàu khieán cho avoiding seductions. moät vò Boà taùt giöõ troøn luïc Ba La Maät—The six 6) YÙ neân keàm giöõ tö töôûng: The mind should things which enable a bodhisattva to keep always control thoughts. perfectly the six paramitas: ** For more information, please see Luïc Caên 1) Cuùng döôøng: Cuùng döôøng ñeå thaønh töïu and Luïc Ñaïi. ñaøn ñoä—Worshipful offerings. Luïc Taâm: Chuùng ta phaàn nhieàu chæ tu theo 2) Haønh trì giôùi luaät: Hoïc vaø haønh trì giôùi hình thöùc, maø ít chuù troïng ñeán choã khai taâm, giôùi luaät ñeà thaønh töïu giôùi ñoä—Study and thaønh thöû löûa tam ñoäc vaãn chaùy höøng, khoâng practice the moral duties. höôûng ñöõïc höông vò thanh löông giaûi thoaùt 3) Bi maãn: Bi maãn ñeå thaønh töïu nhaãn ñoä— maø Ñöùc Phaät ñaõ chæ daïy. Muoán cho loøng Boà Pity. Ñeà phaùt sanh moät caùch thieát thöïc. Theo Hoøa 4) Tinh taán haønh trì thieän phaùp: Sieâng naêng Thöôïng Thích Thieàn Taâm trong Nieäm Phaät laøm ñieàu thieän ñeå thaønh töïu tieán ñoä—Zeal

Thaäp Yeáu, chuùng ta neân suy tö quaùn saùt ñeå ngaõ töôùng. Caùi ta cuûa ta ñaõ khoâng, thì caùi phaùt taâm theo saùu yeáu ñieåm sau ñaây—Most of ta cuûa ngöôøi khaùc cuõng khoâng, neân khoâng us merely engage in external forms of coù “nhôn töôùng.” Caùi ta cuûa mình vaø ngöôøi cultivation, while paying lip service to ñaõ khoâng, taát caùi ta cuûa voâ löôïng chuùng “opening the mind.” Thus, the fire of greed, sanh cuõng khoâng, neân khoâng coù “chuùng anger and delusion continue to flare up, sanh töôùng.” Caùi ta ñaõ khoâng, neân khoâng preventing us from tasting the pure and cool coù baûn ngaõ beàn laâu, khoâng thaät coù ai flavor of emancipation as taught by the chöùng ñaéc, cho ñeán caûnh chöùng thöôøng truï Buddhas. According to Most Venerable Thích vónh cöûu cuûa Nieát Baøn cuõng khoâng, neân Thieàn Taâm in The Pure Land Buddhism in khoâng coù “thoï giaû töôùng.” Ñaây caàn neân Theory and Practice, we should pose the nhaän roõ, cuõng khoâng phaûi khoâng coù thaät question of “How can we awaken the Bodhi theå chaân ngaõ cuûa taùnh chaân nhö thöôøng Mind” or we should ponder and meditate on truï, nhöng vì Thaùnh giaû khoâng chaáp tröôùc, the following six points to develop a true neân theå aáy thaønh khoâng. Nhôn ñaõ khoâng Bodhi Mind. thì phaùp cuõng khoâng, vì söï caûnh luoân luoân 1) Giaùc Ngoä Taâm: Chuùng sanh thöôøng chaáp thay ñoåi sanh dieä, khoâng coù töï theå. Ñaây laïi saéc thaân naày laø ta, taâm thöùc coù hieåu bieát, caàn neân nhaän roõ chaúng phaûi caùc phaùp khi coù buoàn giaän thöông vui laø ta. Nhöng thaät hoaïi dieät môùi thaønh khoâng, maø vì noù hö ra, saéc thaân naày giaû doái, ngaøy kia khi cheát huyeãn, neân ñöông theå chính laø khoâng, caû ñi noù seõ tan veà vôùi ñaát buïi, neân thaân töù ñaïi “nhôn” cuõng theá. Cho neân coå ñöùc ñaõ baûo: khoâng phaûi laø ta. Taâm thöùc cuõng theá, noù “Caàn chi ñôïi hoa ruïng, môùi bieát saéc laø chæ laø theå toång hôïp veà caùi bieát cuûa saùu khoâng.” (Haø tu ñaõi hoa laïc, nhieân haäu thæ traàn laø saéc, thinh, höông, vò, xuùc, phaùp. Ví tri khoâng). Haønh giaû khi ñaõ giaùc ngoä duï nhö moät ngöôøi tröôùc kia

doát, nay theo “Nhôn” vaø “Phaùp” ñeàu khoâng, thì giöõ loøng hoïc chöõ Vieät, tieáng Anh, khi hoïc thaønh, coù thanh tònh trong saùng khoâng chaáp tröôùc maø caùi bieát veà chöõ Vieät tieáng Anh. Laïi nhö nieäm Phaät. Duøng loøng giaùc ngoä nhö theá moät keû chöa bieát Ba Leâ, sau coù dòp sang maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà Phaùp du ngoaïn, thu thaäp hình aûnh cuûa Taâm—The Enlightened Mind—Sentient thaønh phoá aáy vaøo taâm. Khi trôû veà baûn xöù beings are used to grasping at this body as coù ai noùi ñeán Ba Leâ, nôi taâm thöùc hieän roõ “me,” at this discriminating mind- quang caûnh cuûa ñoâ thò aáy. Caùi bieát ñoù consciousness which is subject to sadness tröôùc kia khoâng, khi lòch caûnh thu nhaän and anger, love and happiness, as “me.” vaøo neân taïm coù, sau boû laõng khoâng nghó However, this flesh-and-blood body is ñeán, laàn laàn noù seõ phai laït ñeán tan maát illusory; tomorrow, when it dies, it will haún roài trôû veà khoâng. Caùi bieát cuûa ta khi return to dust. Therefore, this body, a coù khi khoâng, hình aûnh naày tieâu hình aûnh composite of the four elements (earth, khaùc hieän, tuøy theo traàn caûnh thay ñoåi water, fore, and air) is not “me.” The same luoân luoân, hö giaû khoâng thaät, neân chaúng is true with our mind-consciousness, which phaûi laø ta. Coå ñöùc ñaõ baûo: “Thaân nhö boït is merely the synthesis of our perception tuï, taâm nhö gioù. Huyeãn hieän voâ caên, of the six “Dusts” (form, sound, fragance, khoâng taùnh thaät.” Neáu giaùc ngoä thaân taâm taste, touch, and dharmas). For example, a nhö huyeãn, khoâng chaáp tröôùc, laàn laàn seõ ñi person who formerly could not read or vaøo caûnh giôùi “nhôn khoâng” chaúng coøn write, but is now studying Vietnamese or

English. When his studies are completed, Sentient beings being void, objects he will have knowledge of Vietnamese or (dharmas) are also void, because objects English. Another example is a person who always change, are born and die away, had not known Paris, but who later on had with no self-nature. We should clearly the opportunity to visit France and absorb realize that this is not because objects, the sights and sounds of that city. Upon his upon disintegration, become void and non-return, if someone were to mention Paris, existent; but, rather, because, being the sights of that metropolis would appear illusory, their True Nature is empty and clearly in his mind. That knowledge void. Sentient beings, too, are like that. formerly did not exist; when the sights and Therefore, ancient have said: “Why wait sounds entered his subconscious, they until flowers fall to understand that form is “existed.” If these memories were not empty.” The practitioner, having clearly rekindled from time to time, they would understood that beings and dharmas are gradually fade away and disappear, empty, can proceed to recite the Buddha’s returning to the void. This knowledge of name with a pure, clear and bright mind, ours, sometimes existing, sometimes not free from all attachments. Only when he existing, some images disappearing, other cultivates in such an enlightened frame of images arising, always changing following mind he be said to have “develop the the outside world, is illusory, not real. Bodhi Mind.” Therefore, the mind-consciousness is not 2) Bình Ñaúng Taâm: Trong kheá kinh, Ñöùc “me.” The ancients have said: “The body Phaät khuyeân daïy: “Taát caû chuùng sanh ñeàu is like a bubble, the mind is like the wind; coù Phaät

taùnh, ñeàu laø cha meï ñôøi quaù khöù they are illusions, without origin or True vaø chö Phaät ñôøi vò lai." Chö Phaät thaáy Nature." If we truly realize that body and chuùng sanh laø Phaät, neân duøng taâm bình mind are illusory, and do not cling to them, ñaúng ñaïi bi maø teá ñoä. Chuùng sanh thaáy we will gradually enter the realm of "no- chö Phaät laø chuùng sanh, neân khôûi loøng self," escaping the mark of self. The self phieàn naõo phaân bieät gheùt khinh. Cuõng of our self being thus void, the self of ñoàng moät caùi nhìn, nhöng laïi khaùc nhau others is also void, and therefore, there is bôûi meâ vaø ngoä. Laø ñeä töû Phaät, ta neân tuaân no mark of others. Our self and the self of lôøi Ñöùc Theá Toân chæ daïy, ñoái vôùi chuùng others being void, the selves of countless sanh phaûi coù taâm bình ñaúng vaø toân troïng, sentient beings are also void, and bôûi vì ñoù laø chö Phaät vò lai, ñoàng moät Phaät therefore, there is no mark of sentient taùnh. Khi duøng loøng bình ñaúng toân kính tu beings. The self being void, there is no nieäm, seõ döùt ñöôïc nghieäp chöôùng phaân lasting ego; there is really no one who has bieät khinh maïn, naûy sanh caùc ñöùc laønh. "attained Enlightenment." This is also true Duøng loøng bình ñaúng nhö theá maø haønh of Nirvana, ever-dwelling, everlasting. ñaïo, môùi goïi laø phaùt Boà Ñeà taâm—The Therefore, there is no mark of lifespan. Mind of Equanimity—In the sutras, Here we should clearly understand: it is Sakyamuni Buddha stated: "All sentient not that eternally dwelling "True beings possess the Buddha Nature; they Thusness" has no real nature or true self; are our fathers and mothers of the past and it is because the sages have no attachment the Buddhas of the future." The Buddhas to that nature that it becomes void. view sentient beings as Buddhas and

therefore attempt, with equanimity and sanhtaùnh chaúng ñieàu thuaän maø khôûi ñaïi bi, great compassion, to rescue them. Sentient quaùn saùt chuùng sanh ngheøo khoå khoâng caên beings view Buddhas as sentient beings, laønh maø khôûi ñaïi bi. Quaùn saùt chuùng sanh engendering afflictions, discrimination, nguû say trong ñeâm daøi voâ minh maø khôûi hatred and scorn. The faculty of vision is ñaïi bi. Quaùn saùt chuùng sanh laøm nhöõng the same; the difference lies in whether ñieàu aùc maø khôûi ñaïi bi. Quaùn saùt chuùng we are enlightened or not. As disciples of sanh ñaõ bò raøng buoäc, laïi thích lao mình the Buddhas, we should follow their vaøo choã raøng buoäc maø khôûi ñaïi bi. Quaùn teachings and develop a mind of saùt chuùng sanh bò chìm ñaém trong bieån equanimity and respect towards sentient sanh töû maø khôûi ñaïi bi. Quaùn saùt chuùng beings; they are the Buddhas of the future sanh vöông mang taät khoå laâu daøi maø khôûi and are all endowed with the same ñaïi bi. Quaùn saùt chuùng sanh khoâng öa Buddha Nature. When we cultivate with a thích phaùp laønh maø khôûi ñaïi bi. Quaùn saùt mind of equanimity and respect, we rid chuùng sanh xa maát Phaät phaùp maø khôûi ñaïi ourselves of the afflictions of bi…" Ñaõ phaùt taâm ñaïi bi taát phaûi phaùt ñaïi discrimination and scorn, and engender Boà Ñeà taâm theà nguyeàn cöùu ñoä. Theá thì virtues. To cultivate with such a mind is loøng ñaïi bi vaø loøng ñaïi Boà Ñeà dung thoâng called "developing the Bodhi Mind." nhau. Cho neân phaùt töø bi taâm töùc laø phaùt 3) Taâm Töø Bi: Ta cuøng chuùng sanh sanh ñeàu Boà Ñeà taâm. Duøng loøng ñaïi töø bi nhö theá saún ñuû

ñöùc haïnh, töôùng haûo trí hueä cuûa maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà Nhö Lai, maø vì meâ chaân taùnh, khôûi hoaëc taâm—Mind of Compassion—We nghieäp neân phaûi bò luaân hoài, chòu voâ bieân ourselves and all sentient beings already söï thoáng khoå. Nay ñaõ roõ nhö theá, ta phaûi possess the virtues, embellishment and döùt taâm gheùt thöông phaân bieät, kôûi loøng wisdom of the Buddhas. However, caûm hoái töø bi tìm phöông tieän ñoä mình cöùu because we are deluded as to our True ngöôøi, ñeå cuøng nhau ñöôïc an vui thoaùt Nature, and commit evil deeds, we resolve khoå. Neân nhaän roõ töø bi khaùc vôùi aùi kieán. in Birth and Death, to our immense AÙi kieán laø loøng thöông yeâu maø chaáp luyeán suffering. Once we have understood this, treân hình thöùc, neân keát quaû bò sôïi daây tình we should rid ourselves of the mind of aùi raøng buoäc. Töø bi laø loøng xoùt thöông cöùu love-attachment, hate and discrimination, ñoä, maø lìa töôùng, khoâng phaân bieät chaáp and develop the mind of repentance and tröôùc; taâm naày theå hieän döôùi ñuû moïi maët, compassion. We should seek expedient neân keát quaû ñöôïc an vui giaûi thoaùt, phöôùc means to save ourselves and others, so hueä caøng taêng. Muoán cho taâm töø bi ñöôïc that all are peaceful, happy and free of theâm roäng, ta neân töø noãi khoå cuûa mình, suffering. Let us be clear that compassion caûm thoâng ñeán caùc noãi khoå khoù nhaãn thoï is different from love-attachment, that is, hôn cuûa keû khaùc, töï nhieân sanh loøng xoùt the mind of affection, attached to forms, thöông muoán cöùu ñoä, nieäm töø bi cuûa Boà which binds us with the ties of passion. Ñeà taâm chöa phaùt boãng töï phaùt sanh. Compassion is the mind of benevolence, Trong Kinh Hoa Nghieâm, ngaøi Phoå Hieàn rescuing and liberating, detached from ñaõ khai thò: “Ñaïi Boà Taùt vôùi loøng ñaïi bi coù forms, without discrimination or möôøi caùch quaùn saùt chuùng sanh khoâng nôi attachment. This mind manifests itself in nöông töïa maø khôûi ñaïi bi. Quaùn saùt chuùng every respect, with the result that we are

peaceful, happy and liberated, and possess Mind of Joy—Having a benevolent mind, increased merit and wisdom. If we wish to we should express it through a mind of expand the compassionate mind, we joy. The rejoicing mind can destroy the should, taking our own suffering as affliction of mean jealousy. The “forgive starting point, sympathize with the even and forget” mind can put an end to hatred, more unbearable misery of others. A resentment, and revenge. Because the benevolent mind, eager to rescue and mind of joy cannot manifest itself in the liberate, naturally develops; the absence of Enlightenment, it is that very compassionate thought of the Bodhi Mind Bodhi Mind. This mind is of two kinds: a arises from there. As the Bodhisattva rejoicing mind and a mind of “forgive and Samantabhadra taught in the Avatamsaka forget.” Sutra: “Great Bodhisattvas develop great a) Tuøy Hyû laø khi thaáy treân töø chö Phaät, compassion by ten kinds of observations of Thaùnh nhaân, döôùi cho ñeán caùc loaïi chuùng sentient beings: they see sentient beings sanh, coù laøm ñöôïc coâng ñöùc gì , duø laø nhoû have nothing to rely on for support; they moïn cuõng vui möøng theo. Vaø khi thaáy ai see sentient beings are unruly; they see ñöôïc söï phöôùc lôïi, höng thaïnh thaønh coâng, sentient beings lack virtues; they see an oån, cuõng sanh nieäm

vui veû möøng sentient beings are asleep in ignorance; duøm—A rejoicing mind means that we are they see sentient beings do bad things; glad to witness meritorious and virtuous they see sentient beings are bound by acts, however, insignificant, performed by desires; they see sentient beings drowning anyone, from the Buddhas and saints to all in the sea of Birth and Death; they see various sentient beings. Also, whenever sentient beings have no desire for we see anyone receiving gain or merit, or goodness; they see sentient beings have prosperous, successful and at peace, we lost the way to enlightenment." Having are happy as well, and rejoice with them. developed the great compassionate mind, b) Hyû xaû laø duø coù chuùng sanh laøm nhöõng we should naturally develop the Great ñieàu toäi aùc, vong aân, khinh huûy, hieåm ñoäc, Bodhi Mind and vow to rescue and toån haïi cho ngöôøi hoaëc cho mình, cuõng an liberate. Thus the great compassionate nhaãn vui veû maø boû qua. Söï vui nhaãn naày mind and the great Bodhi neáu xeùt nghó saâu, thaønh ra khoâng thaät coù Mindinterpenetrate freely. That is why to nhaãn, vì töôùng ngöôøi, töôùng ta vaø töôùng develop the compassionate mind is to naõo haïi ñeàu khoâng. Neân Kinh Kim Cang develop the Bodhi Mind. Only when we daïy: "Nhö Lai noùi nhaãn nhuïc Ba La Maät, cultivate with such great compassion can töùc chaúng phaûi nhaãn nhuïc Ba La Maät, ñoù we be said to have "developed the Bodhi goïi laø nhaãn nhuïc Ba La Maät."—A Mind." "forgive and forget" mind means that even 4) Hoan Hyû Taâm: Ñaõ coù xoùt thöông taát phaûi if sentient beings commit nefarious deeds, theå hieän loøng aáy qua taâm hoan hyû. Loøng show ingratitude, hold us in contempt and tuøy hyû tröø ñöôïc chöôùng taät ñoá nhoû nhen. denigrate us, are wicked, causing harm to Loøng hyû xaû giaûi ñöôïc chöôùng thuø baùo others or to ourselves, we calmly forbear, phuïc. Bôûi taâm Hoan Hyû khoâng ngoaøi söï gladly forgiving and forgetting their giaùc ngoä maø theå hieän, neân ñoù chính laø transgressions. This mind of joy and loøng Boà Ñeà. Hoan hyû coù hai thöù—The forbearance, if one dwells deeply on it,

does not really exist, because there is in self, we have, for countless eons, harmed truth no mark of self, no mark of others, no other sentient beings and created an mark of annoyance or harm. As stated in immense amount of evil karma. The The Diamond Sutra: "The Tathagata Buddhas and the sages appear in this teaches likewise that the Perfection of world out of compassion, to teach and Patience is not the Perfection of Patience; liberate sentient beings, of whom we are a such is merely a name." part. Even so, we engender a mind of 5) Saùm Nguyeän Taâm: Trong kieáp luaân hoài, ingratitude and destructiveness toward the moïi loaøi haèng ñoåi thay laøm quyeán thuoäc Triple Jewel (Buddha, Dharma, Sangha). laãn nhau. Theá maø ta vì meâ môø laàm laïc, töø Now that we know this, we should feel kieáp voâ thæ ñeán nay, do taâm chaáp ngaõ remorse and repent the three evil karmas. muoán lôïi mình neân laøm toån haïi chuùng Even the Maitreya Bodhisattva, who has sanh, taïo ra voâ löôïng voâ bieân aùc nghieäp. attained non-retrogression, still practices Thaäm chí ñeán chö Phaät, Thaùnh nhôn, vì repentance six times a day, in order to taâm ñaïi bi ñaõ ra ñôøi thuyeát phaùp cöùu ñoä achive Buddhahood swiftly. We should loaøi höõu tình, trong

aáy coù ta, maø ñoái vôùi use our bodies to pay respect to the Triple ngoâi Tam Baûo ta laïi sanh loøng vong aân Jewel, our mouth to confess our huûy phaù. Ngaøy nay giaùc ngoä, ta phaûi hoå transgression and seek expiation, and our theïn aên naên, ñem ba nghieäp chí thaønh saùm minds to repent sincerely and undertake hoái. Ñöùc Di Laëc Boà Taùt ñaõ leân ngoâi baát not to repeat them. Once we have thoái, vì muoán mau chöùng quaû Phaät, moãi repented, we should put a complete stop to ngaøy coøn leã saùm saùu thôøi. Vaäy ta phaûi our evil mind and conduct, to the point ñem thaân nghieäp kính leã Tam Baûo, khaåu where mind and objects are empty. Only nghieäp toû baøy toäi loãi caàu ñöôïc tieâu tröø, yù then will there be true repentance. We nghieäp thaønh khaån aên naên theà khoâng taùi should also vow to foster the Triple Jewel, phaïm. Ñaõ saùm hoái, phaûi döùt haún taâm haïnh rescue and liberate all sentient beings, aùc, khoâng coøn cho tieáp tuïc nöõa, ñi ñeán choã atone for our past transgressions, and taâm vaø caûnh ñeàu khoâng, môùi laø chaân saùm repay the "fo“r great debts," w”ich are the hoái. Laïi phaûi phaùt nguyeän, nguyeän höng debt to the triple Jewel, the debt to our long ngoâi Tam Baûo, nguyeän ñoä khaép parents and teachers, the debt to our chuùng sanh ñeå chuoäc laïi loãi xöa vaø ñeàn spiritual friends, and finally the debt we ñaùp boán aân naëng (aân Tam Baûo, aân cha meï, owe to all sentient beings. Through this aân sö tröôûng, aân thieän höõu tri thöùc, vaø aân repentant mind, our past transgressions chuùng sanh). Coù taâm saùm nguyeän nhö vaäy will disappear, our virtues will increase toäi chöôùng môùi tieâu tröø, coâng ñöùc ngaøy with time, leading us to the stage of theâm lôùn, vaø môùi ñi ñeán choã phöôùc hueä perfect merit and wisdom. Only when we löôõng toaøn. Duøng loøng saùm nguyeän nhö practice with such a repentant mind can theá maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà we be said to have “developed the Bodhi taâm—The Mind of Repentance and Mind.” Vows—In the endless cycle of Birth and 6) Baát Thoái Taâm: Duø ñaõ saùm hoái phaùt Death, all sentient beings are at one time nguyeän tu haønh, nhöng nghieäp hoaëc ma or another rlated to one another. However, chöôùng khoâng deã gì döùt tröø, söï laäp coâng because of delusion and attachment to boài ñöùc theå hieän saùu ñoä muoân haïnh khoâng

deã gì thaønh töïu. Maø con ñöôøng Boà Ñeà ñi Sariputra became angry and retreated ñeán quaû vieân giaùc laïi xa vôøi daãy ñaày gay from the Mahayana mind. We can see, go chöôùng naïn, phaûi traûi qua haèng sa kieáp, therefore, that holding fast to our vows is ñaâu phaûi chæ moät hai ñôøi? Ngaøi Xaù Lôïi not an easy thing! For this reason, if the Phaát trong tieàn kieáp chöùng ñeán ngoâi luïc practitioner wishes to keep his Bodhi Mind truï, phaùt ñaïi Boà Ñeà taâm tu haïnh boá thí. from retrogressing, he should be strong Nhöng khi chòu khoå khoeùt moät con maét and frim in his vows. He should vow thus: cho ngoaïi ñaïo, bò hoï khoâng duøng lieäng “Although this body of mine may endure xuoáng ñaát roài nhoå nöôùc daõi, laáy chaân chaø immense suffering and hardship, be ñaïp leân treân, ngaøi coøn thoái thaát Ñaïi thöøa beaten to death or even reduced to ashes, taâm. Theá thì ta thaáy söï giöõ vöõng taâm I shall not, in consequence, commit nguyeän laø ñieàu khoâng phaûi deã! Cho neân wicked deeds or retrogress in my haønh giaû muoán ñöôïc ñaïo taâm

khoâng thoái cultivation.” Practicing with such a non- chuyeån, phaûi laäp theä nguyeän kieân coá. Theà retrogressing mind is called “developing raèng: “Thaân naày daàu bò voâ löôïng söï nhoïc the Bodhi Mind.” nhaèn khoå nhuïc, hoaëc bò ñaùnh gieát cho ñeán ** For more information, please see Taâm (II) thieâu ñoát naùt tan thaønh tro buïi, cuõng khoâng (E). vì theá maø phaïm ñieàu aùc, thoái thaát treân Luïc Teá: Theo Trí Ñoä Luaän, coù saùu thöù böôùc ñöôøng tu haønh.” Duøng loøng baát thoái chöôùng teá che ñaäy maát saùu Ba La Maät hay tònh chuyeån nhö theá maø haønh ñaïo, môùi goïi laø taâm—According to the Maha-Prajna-Sastra, phaùt Boà Ñeà taâm—The Mind of no there are six sins that smother the six Retreat—Although a practitioner may paramitas or the pure mind. have repented his past transgressions and 1) Xan Tham: Tham lam boûn xeûn— vowed to cultivate, his habitual delusions Grudging. and obstructions are not easy to eliminate, 2) Phaù Giôùi: Commandment-breaking. nor is the accumulation of merits and 3) Saân Nhueá: Noùng naûy giaän döõ—Anger. virtues through cultivation of the six 4) Lieân Nieäm: Thöông nhôù luyeán aùi gia paramitas and ten thousand conducts ñình—Family attachment. necessarily easy to achieve. Moreover, 5) Taùn Loaïn: Confused thoughts or scattered the path of perfect Enlightenment and mind. Buddhahood is long and arduous, full of 6) Ngu Si: Ignorance or stupidity. hardship and obstructions over the course Luïc Thaønh Boä: Sannagarikah (skt)—Maät of untold eons. It is not the work of one or Laâm Sôn Boä—Moät trong hai möôi toâng phaùi two life spans. For example, the Elder Tieåu Thöøa, coù quan heä vôùi Ñoäc Töû Boä—One Sariputra, one of the main disciples of of the twenty Hinayana sects, connected with Sakyamuni Buddha, had reached the sixth Vatsiputtriyah. abode of Bodhisattvahood in one of his Luïc Thaønh Töïu: Saùu loaïi thaønh töïu, thöôøng previous incarnations and had developed môû ñaàu caùc kinh—Six perfections found in the Bodhi Mind practicing the Paramita of the opening phrase of each sutra: Charity. However, when an externalist 1) Tín Thaønh Töï: Laáy chöõ “Nhö Vaäy” laøm tín (non-Buddhist) asked him for one of his thaønh töïu— “Thus” implies perfect faith. eyes and then, instead of using it, spat on 2) Vaên Thaønh Töïu: Laáy hai chöõ “Ngaõ Vaên” it and crushed it with his foot, even

hay “Toâi nghe” laøm vaên thaønh töïu—“I c) Saéc laø caû thöôøng laãn voâ thöôøng: Form is Have Heard” implies perfect hearing. both permanent and impermanent. 3) Thôøi Thaønh Töïu: Laáy hai chöõ “Nhaát Thôøi” d) Saéc laø khoâng (phi) thöôøng cuõng khoâng hay “moät thuôû” laøm thôøi thaønh töïu— (phi) voâ thöôøng: Form is neither “Once” implies the perfect time. permanent nor impermanent. 4) Chuû Thaønh Töïu: Laáy chöõ “Phaät” chæ roõ vò 2) Boán kieán giaûi cuûa Thoï—Four views of chuû thuyeát phaùp laøm chuû thaønh töïu—“the Sensation: Buddha” implies the perfect lord or a) Thoï laø thöôøng: Sensation is permanent. master. b) Thoï laø voâ thöôøng: Sensation is 5) Xöù Thaønh Töïu: Laáy caùc chöõ nhö “Taïi nuùi impermanent. Kyø Xaø Quaät” laøm xöù thaønh töïu—“on c) Thoï laø caû thöôøng laãn voâ thöôøng: Sensation Mount Grdhrakuta” implies the perfect is both permanent and impermanent. place. d) Thoï laø phi thöôøng phi voâ thöôøng: 6) Chuùng Thaønh Töïu: Laáy caùc chöõ “Ñaïi Tyø Sensation is neither permanent nor Kheo Chuùng” laøm chuùng thaønh

töïu—“with impermanent. the great assembly of bhiksus” implies the 3) Boán kieán giaûi cuûa Töôûng—Four views of perfect assembly. perception: Luïc Thaân: Saùu ngöôøi thaân nhöùt—The six a) Töôûng laø thöôøng: Perception is permanent. closest relatives—The six immediate relations: b) Töôûng laø voâ thöôøng: Perception is 1) Cha: Father. impermanent. 2) Meï: Mother. c) Töôûng laø caû thöôøng laãn voâ thöôøng: 3) Anh em trai: Elder or younger brothers. Perception is both permanent and 4) Chò em gaùi: Elder or younger sisters. impermanent. 5) Vôï hay choàng: Wife or husband. d) Töôûng laø phi thöôøng phi voâ thöôøng: 6) Con caùi: Children. Perception is neither permament nor Luïc Thaàn Thoâng: The six transcendental or impermanent. magical powers—See Luïc Thoâng. 4) Boán kieán giaûi cuûa Haønh—Four views of Volition or Mental formation: Luïc Thaäp: Sasti (skt)—Saùu möôi—Sixty. a) Haønh laø thöôøng: Mental formation is Luïc Thaäp Nhò Kieán: Saùu möôi hai loaïi kieán permanent. giaûi—The sixty-two views: b) Haønh laø voâ thöôøng: Mental formation is (A) Theo Kinh Ñaïi Baùt Nhaõ—According to impermanent. the Maha-Prajna Sutra: c) Haønh laø caû thöôøng laãn voâ thöôøng: Mental (I) (20) Naêm uaån duyeân vôùi boán traïng thaùi formation is both permanent and laøm thaønh hai möôi kieán giaûi—The five impermanent. skandhas under four considerations of d) Haønh laø phi thöôøng phi voâ thöôøng: Mental time, considered as time past, whether formation is neither permanent nor each of the five has had permanence, impermanent. impermanence, both, and neither: 5) Boán kieán giaûi cuûa Thöùc—Four views of 1) Boán kieán giaûi cuûa Saéc—Four views of consciousness: Form: a) Thöùc laø thöôøng: Consciousness is a) Saéc laø thöôøng: Form is permanent. permanent. b) Saéc laø voâ thöôøng: Form is impermanent. b) Thöùc laø voâ thöôøng: Consciousness is

impermanent. finite and infinite. c) Thöùc laø caû thöôøng laãn voâ thöôøng: d) Haønh phi höõu phi voâ bieân: Volition is Consciousness is both permanent and neither finite nor infinite. impermanent. 5) Boán kieán giaûi cuûa Thöùc—Four views of d) Thöùc laø phi thöôøng phi voâ thöôøng: Consciousness: Consciousness is neither permanent nor a) Thöùc höõu bieân: Consciousness is finite. impermanent. b) Thöùc voâ bieân: Consciousness is infinite. (II) Naêm uaån duyeân vôùi töù bieân laøm thaønh c) Thöùc caû höõu laãn voâ bieân: Consciousness is hai möôi kieán giaûi—Five skandhas under both finite and infinite. the four considerations to their space or d) Thöùc phi höõu phi voâ bieân: Consciousness extension, considered as present time, is neither finite nor infinite. whether each is finite, infinite, both, or (III)Naêm uaån duyeân vôùi boán chuyeån laøm neither to make thaønh hai möôi kieán giaûi—Five skandhas another 20 views: under the four considerations to their 1) Boán kieán giaûi cuûa saéc—Four views of destination to make another 20 views: Form: 1) Boán kieán giaûi cuûa Saéc—Four views of a) Saéc laø höõu bieân: Form is finite. Form: b) Saéc laø voâ bieân: Form is infinite. a) Saéc nhö khöù (saéc keå nhö maát): Form is c) Saéc laø caû höõu laãn voâ bieân: Form is both gone. finite and infinite. b) Saéc chaúng nhö khöù (saéc keå nhö chaúng d) Saéc phi höõu phi voâ bieân: Form is neither maát): Form is not gone. finite nor infinite. c) Saéc nhö khöù chaúng nhö khöù (saéc keå nhö 2) Boán

kieán giaûi cuûa Thoï—Four views of maát maø cuõng keå nhö chaúng maát): Form is Sensation: both gone and not gone. a) Thoï höõu bieân: Sensation is finite. d) Saéc phi nhö khö phi chaúng nhö khöù (saéc b) Thoï voâ bieân: Sensation is infinite. chaúng keå nhö maát, chaúng keå nhö chaúng c) Thoï höõu laãn voâ bieân: Sensation is both maát): Form is neither gone nor not gone. finite and infinite. 2) Boán kieán giaûi cuûa Thoï—Four views of d) Thoï phi höõu phi voâ bieân: Sensation is sensation: neither finite nor infinite. a) Thoï nhö khöù: Sensation is gone. 3) Boán kieán giaûi cuûa Töôûng—Four views of b) Thoï chaúng nhö khöù: Sensation is not gone. Perception: c) Thoï nhö khöù chaúng nhö khöù: Sensation is a) Töôõng höõu bieân: perception is finite. both gone and not gone. b) Töôûng voâ bieân: Perception is infinite. d) Thoï phi nhö khöù phi chaúng nhö khöù: c) Thoï laø höõu laãn voâ bieân: Perception is both Sensation is neither gone nor not gone. finite and infinite. 3) Boán kieán giaûi cuûa Töôûng—Four views of d) Thoï phi höõu phi voâ bieân: Perception is Perception: neither finite nor infinite. a) Töôûng nhö khöù: Perception is gone. 4) Boán kieán giaûi cuûa Haønh—Four views of b) Töôûng chaúng nhö khöù: Perception is not Volition or Mental formation: gone. a) Haønh höõu bieân: Volition is finite. c) Töôûng nhö khöù chaúng nhö khöù: Perception b) Haønh voâ bieân: Volition is infinite. is both gone and not gone. c) Haønh caû höõu laãn voâ bieân: Volition is both d) Töôûng phi nhö khöù phi chaúng nhö khöù:

Perception is neither gone nor not gone. vaø vò lai seõ laøm thaønh 60 kieán giaûi—The 4) Boán kieán giaûi cuûa Haønh—Four views of same process applies to Sensation, Volition or mental formation: Perception, Volition, and Consciousness in a) Haønh nhö khöù: Volition is gone. the present, past and future to make 60 b) Haønh chaúng nhö khöù: Volition is not gone. views. c) Haønh nhö khöù chaúng nhö khöù: Volition is 2) Ñoaïn Kieán: Impermanence. both gone and not gone. 3) Thöôøng Kieán: Permanence. d) Haønh phi nhö khöù phi chaúng nhö khöù: Luïc Thí: Saùu thí duï hay daãn duï—The six Volition is neither gone nor not gone. metaphors—See Luïc Chuùng Sanh. 5) Boán kieán giaûi cuûa Thöùc—Four views of Luïc Thieân: The six devalokas, the heavens consciousness: with sense organs above Sumeru, between a) Thöùc nhö khöù: Consciousness is gone. Brahmalokas and the earth—See Luïc Duïc b) Thöùc chaúng nhö khöù: Consciousness is not Thieân. gone. Luïc Thieân Tuï: Six kinds of wrong-doing. c) Thöùc nhö khöù chaúng nhö khöù: 1-5) See Nguõ Thieân Tuï. Consciousness is both gone and not gone. 6) Thaâu Lan Gia: Sthulatyaya (skt)—Toäi d) Thöùc phi nhö khöù phi chaúng nhö khöù: ñaùng ñoïa ñòa nguïc, nhöng coù theå tha ñöôïc Consciousness is neither gone nor not vì chæ laø nhöõng tö töôûng chöa laøm ra haønh gone. ñoäng—Sins deserving hells which may be (IV)Ñoàng Nhaát thaân taâm: Unity of body forgiven; however, thoughts not and mind. developed in action yet. (V) Dò Bieät thaân taâm: Difference of body Luïc Thoï: saùu thoï töø saùu caên—The six and mind. vedanas—The six receptions or senasations (B) Theo toâng Thieân Thai, coù 62 ngaõ kieán— from the six organs—See Thoï and Luïc Caên. According to the T'ien-T'ai scet, there are sixty-two views on personality. Luïc Thoï Thaân: Vedana-kaya (p)—Theo 1) Boán kieán giaûi cuûa saéc—Four views of Kinh Phuùng Tuïng trong

Tröôøng Boä Kinh, coù Form or Rupa as its basis and consider saùu thoï thaân—According to the Sangiti Sutta in each of the five skandhas under four the Long Discourses of the Buddha, there are aspects. six groups of feeling: a) Saéc laø Ngaõ: Rupa, the organized body, as 1) Nhaõn xuùc sôû sanh thoï: Cakkhu- the ego. samphassaja-vedana (p)—Feeling based b) Lìa Saéc vaãn coù Ngaõ: The ego as apart on eye-contact. from the rupa. 2) Nhó xuùc sôû sanh thoï: Feeling based on ear- c) Saéc laø lôùn, ngaõ laø nhoû; ngaõ truï trong saéc: contact. Rupas as the greater, the ego the smaller 3) Tyû xuùc sôû sanh thoï: Feeling based on or inferior, and the ego as dwelling in the nose-contact. rupa. 4) Thieät xuùc sôû sanh thoï: Feeling based on d) Ngaõ laø lôùn, saéc laø nhoû; saéc truï trong ngaõ: tongue-contact. The ego as the greater, rupa the inferior, 5) Thaân xuùc sôû sanh thoï: feeling based on and the rupa in the ego. body-contact. ** Cuøng moät tieán trình nhö vaäy vôùi Thoï, 6) YÙ xuùc sôû sanh thoï: Feeling based on mind- Töôûng, Haønh Thöùc trong hieän taïi, quaù khöù contact.

Luïc Thoaïi: Saùu ñieàm kieát töôøng khi Phaät stages which in turn are produced by original thuyeát kinh Phaùp Hoa—The six auspicious unenlightened condition of ignorance. indications attributed to the Buddha as a 1) Trí Töôùng: YÙ thöùc do caûnh giôùi meâ chaáp preliminary to his delivery of the Lotus Sutra: maø chaúng bieát ñoù laø huyeãn giaû laïi sanh 1) His opening address on the infinite. taâm thích hay khoâng thích khôûi leân töø 2) Phaät tam ma ñòa: His samadhi. traïng thaùi tinh thaàn—Knowledge or 3) Möa hoa: The rain of flowers. consciousness of like and dislike arising 4) Maët ñaát run chuyeån: The earthquake. from mental conditions. 5) The delight of the beholders. 2) Töông Tuïc Töôùng: Döïa vaøo söï phaân bieät 6) Phaät phoùng quang: The Buddha-ray. cuûa trí töôùng maø coù yù thöùc veà khoå laïc (ñau Luïc Thôøi: Saùu thôøi, ba thôøi ban ngaøy, ba thôøi khoå vaø vui söôùng)—Consciouness of pain ban ñeâm—The six “hours” or periods in a day and pleasure resulting from the knowledge and night: or consciousness, causing continuous 1) Saùng: Morning. responsive memory. 2) Tröa: Noon. 3) Chaáp Thuû Töôùng: Ñoái vôøi caûnh khoå laïc 3) Chieàu: Evening. chaúng bieát ñoù laø hö huyeãn laïi sanh nieàm 4) Chaäp Toái (ñaàu hoâm): Night. chaáp thuû—Attachment or clinging arising 5) Nöûa ñeâm: Midnight. from consciouness of pain or pleasure, or 6) Bình minh (taûng saùng): Dawn. retention of memories of past joys and sorrows as if they were reality and not Luïc Thôøi Baát Ñoaïn: Ngaøy saùu thôøi tu haønh illusions. khoâng giaùn ñoaïn—The six daily periods of 4) Keá Danh Töï Töôùng: Gaén teân coá ñònh cho unintermitting devotions. nhöõng thöù huyeãn haõo giaû danh neân sanh Luïc Thôøi Leã Taùn (Tuïng): Ngaøy ñeâm saùu khoå ñau phieàn naõo—Assigning names thôøi leã taùn Ñöùc Phaät A Di Ñaø—The six daily according to the seeming and unreal with periods of workship and of ceremonial. fixation of ideas. Luïc Thôøi Saùm Hoái Luïc Caên: Saùu thôøi saùm 5) Khôûi Nghieäp Töôùng: Haäu quaû cuûa caùc thöù hoái toäi loãi luïc caên—The six daily periods of nghieäp thieän aùc—The consequent activity penitential services over the sins of the six with all the variety of deeds. senses. 6) Nghieäp Heä Khoå Töôùng: Bò buoäc vaøo Luïc Thôøi Saùm Hoái Toäi Loãi: The six daily nghieäp thieän aùc maø caûm khoå quaû sanh periods of penitential services

over the sins. töû—The suffering resulting from being Luïc Thôøi Tam Muoäi: See Luïc Thôøi Thieàn tied to deeds and their karma Ñònh. consequences. Luïc Thôøi Thieàn Ñònh: The six daily periods Luïc Thoâng: Abhijna or Sadabhijna (skt)— of meditation. Saùu thaàn thoâng maø chö Phaät hay chö A La Haùn Luïc Thoâ: The six coarser stages—See Luïc ñaït ñöôïc qua töù thieàn—Six miraculous or Thoâ Töôùng. transcendental powers—Six magical Luïc Thoâ Töôùng: Theo Khôûi Tín Luaän, coù penetrations—Six superknowledges—Six saùu loaïi thoâ töôùng sanh ra bôûi si meâ—supernatural or universal powers acquired by a According to the Awakening of Faith, there are Buddha, also by an arhat through the fourth six coarser stages arising from the three finer degree of dhyana: 1) Thieân Nhaõn Thoâng: Divyacaksus (skt)—

Ability to see all forms—Clairvoyance— self and others (knowledge of all forms of Deva-eye—Deva-vision—Divine sight— former existences of self and others). Penetration of the Heavenly Eye—Khaû 6) Laäu Taän Thoâng: Asravaksaya-jnana naêng thaáy ñöôïc taát caû moïi thöù trong saéc (skt)—Ability to end contamination—giôùi. Khaû naêng thaáy caùi maø mình muoán Power to deliver of the mind from all thaáy—Instantaneous view of anything passions—Penetration of the exhaustion anywhere in the form realm. Power to see (extinction) of outflows—Khaû naêng chaám what one wills to see anywhere. döùt nhieãm tröôïc vaø ñöa taâm ñeán choã giaûi 2) Thieân Nhó Thoâng: Divyasrotra (skt)— thoaùt khoûi moïi duïc voïng—Supernatural Clairaudience—Deva-Ear—Divine consciousness of the waning of vicious hearing—Penetration of the Heavenly propensities, and the deliverance of mind Ear—Khaû naêng nghe moïi aâm thanh. Khaû from passions, or insight into the ending of naêng nghe vaø hieåu moïi ngoân ngöõ—Ability the stream of transmigration. to hear all sounds (ability to hear any Luïc Thuù: Saùu neûo luaân hoài sanh töû—The six sound anywhere). Power to hear and directions of reincarnation—See Luïc Ñaïo. understand all languages. Luïc Thuù Luaân Hoài Kinh: Kinh do Boà Taùt 3) Tha Taâm Thoâng: Paracitta-jnana (skt)— Maõ Minh bieân soaïn—The Sutra on the six Mental telepathy—Tha Taâm Trí Thoâng Directions of Reincarnation, composed by hay khaû naêng ñoïc ñöôïc tö töôûng cuûa ngöôøi Asvaghosa Bodhisattva. khaùc maø caùc baäc giaùc ngoä ñaït ñöôïc cao Luïc Thuaät: Saùu loaïi ngoaïi ñaïo trong thôøi hay thaáp tuøy theo söï thaønh ñaït cuûa baäc Phaät coøn taïi theá—The six kinds of heretics in aáy—Penetration into others' minds or India at the time of the Buddha—See Luïc Khoå thoughts—Ability to know the thoughts of Haïnh. others or power to read thoughts, or Luïc Thuyeàn: Saùu chieác thuyeàn hay saùu Ba knowledge of the minds of all living La Maät ñöa chuùng sanh ñaùo bæ ngaïn vöôït bôø beings—Ability (power) to know the sanh töû—The six boats or the six paramitas for thoughts of all other minds which ferrying to the bank beyond mortality—See enlightened beings have to a greater or Luïc Ñoä Ba La Maät. lesser extent depending on their spiritual achievements. Luïc Thöùc: Six conceptions 4) Thaàn Tuùc Thoâng: Rddhi-saksatkriya-jnana (consciousnesses)—The perceptions and (skt)—Penetration of spiritual fulfillment discernings of the six organs of sense: (fulfillment of the spirit)—Psychic 1) Nhaõn thöùc: Sight consciousness. travel—Khaû

naêng ñi baát cöù ñaâu vaø laøm 2) Nhó thöùc: Hearing consciousness. baát cöù thöù gì tuøy yù—Ability (power) to be 3) Tyû thöùc: Scent consciousness. anywhere and to do anything at will, or 4) Thieät thöùc: Taste consciousness. power to appear at will in any place and to 5) Thaân thöùc: Body consciousness. have absolute freedom to do anything. 6) YÙ thöùc: Mana (skt)—Mind 5) Tuùc Maïng Thoâng: Purvanivasanusmrti-consciousness—See YÙ Thöùc. jnana (skt)—Khaû naêng bieát ñöôïc quaù khöù ** For more information, please see Baùt vò lai cuûa mình vaø ngöôøi—Knowledge of Thöùc. past and future of self and others or ability Luïc Thöùc Thaân: Vinnana-kaya (p)—Six to penetrate into past and future lives of groups of consciousness—See Luïc Thöùc.

Luïc Tieån: The six arrows. These six senses quaû? Tin quaû töùc laø tin raèng söï vaõng sanh are compared to the six senses—See Luïc vaø thaønh Phaät laø keát quaû cuûa coâng haïnh tu Kieám. nieäm Phaät—What is it to believe in Luïc Tín: Theo Hoøa Thöôïng Thích Thieàn Taâm effect? To believe in effect means to trong Lieân Toâng Thaäp Tam Toå, trong phaàn Tín believe that in the matter of gaining Haïnh Nguyeän, thaày ñaõ nhaán maïnh veà Tín laø rebirth and attaining Buddhahood as the tin ôû nôi saùu ñieàu—According to Most end result, or the consequence of reciting Venerable Thích Thieàn Taâm in The Thirteen Buddha. Patriarchs of Pureland Buddhism, he 5) Tin Söï—Faith in practice: Sao goïi laø tin emphasized that to have Faith is to believe in söï? Tin söï töùc laø tin raèng caûnh giôùi Taây the following six elements: Phöông Cöïc Laïc vaø taát caû söï töôùng ôû nôi 1) Töï Tin—Self-Faith: Sao goïi laø töï tin hay coõi aáy ñeàu coù thaät. Coõi naày coù thaät nhö söï tin nôi chính mình? Tin nôi chính mình töùc coù thaät cuûa coõi Ta Baø naày vaäy—What is it laø tin taát caû ñeàu do nôi Taâm cuûa mình taïo to have faith in practice? To faith faith in ra. Vì theá neáu mình nieäm Phaät, aét seõ ñöôïc practice means to believe in the existence Phaät tieáp daãn khoâng sai—What is self- of the Western Pureland and that the faith or faith in one's self ? This is to have forms and characteristics in the Ultimate faith that everything is created within Bliss World that the Buddha spoke of it in one's mind; therefore, if a practitioner the sutras are all true. It exists just as this recites Buddha, then, absolutely, Buddha Saha World really exists. will receive him or her. 6) Tin Lyù—Faith in theory: Sao goïi laø tin lyù? 2) Tha Tin—Faith in others: Sao goïi laø tha Tin lyù töù laø tin ñieàu "Lyù tín duy taâm," tin hay tin ôû nôi ngöôøi? Tin nôi ngöôøi laø tin nghóa laø moät chôn taâm cuûa mình bao truøm Ñöùc Phaät Thích Ca khoâng bao giôø noùi doái, heát caû möôøi phöông quoác ñoä cuûa chö Phaät A Di Ñaø chaúng theä nguyeän suoâng. Phaät—What is it to have faith in theory? Cho neân neàu nhö y theo phaùp moân Tònh This is to believe that "all theories are Ñoä maø haønh trì, taát caûm ñöôïc Ñöùc A Di within the mind;" thus, the mind Ñaø Theá Toân tieáp daãn sanh veà Cöïc Laïc: encompasses all the infinite Buddha Lands What is faith in others? This is to have in the ten directions. faith that Sakyamuni Buddha would never Luïc Tình: Saùu tình khôûi leân töø saùu caên—The speak falsely and Amitabha Buddha did six emotions arising from the six organs of not make empty vows. Therefore, if sense: cultivators practice according to Pureland 1) Nhaõn Tình: Tình khôûi leân töø nhaõn caên hay teachings, then Amitabha Buddha will maét—Emotions arising from the eyes.

deliver them to the Ultimate World. 2) Nhó Tình: Tình khôûi leân töø nhó caên hay 3) Tin Nhaân—Faith in causation: Sao goïi laø tai—Emotions arising from the ears. tin nhaân? Tin nhaân töùc laø tin raèng nieäm 3) Tyõ Tình: Tình khôûi leân töø tyõ caên hay Phaät chính laø nhaân vaõng sanh giaûi thoaùt— muõi—Emotions arising from the nose. What is it to have faith in causation? This 4) Thieät Tình: Tình khôûi leân töù thieät caên hay is to believe that reciting Buddha is the löôõi—Emotions arising from the tongue. action or cause for gaining rebirth and 5) Thaân Tình: Tình khôûi leân töø thaân caên— enlightenment. Emotions arising from the body. 4) Tin Quaû—Faith in effect: Sao goïi laø tin 6) YÙ Tình: Tình khôûi leân töø yù caên—Emotions

arising from the mind. China—See Luïc Toâng Trung Hoa. Luïc Toå Hueä Naêng: The Sixth Patriarch Hui- 5) Thieân Thai Toâng: The T'ien-T'ai Sect or Neng—See Hui-Neng and Hueä Naêng. Tendai Sect. Luïc Toå Phaùp Baûo Ñaøn Kinh: Kinh Phaùp 6) Chaân Ngoân Toâng: The Shingon Sect. Baûo Ñaøn cuûa Luïc Toå Hueä Naêng—The Luïc Toâng Trung Hoa: Saùu toâng phaùi ôû Platform Sutra of the Sixth Patriarch's Trung Hoa—The six schools in China: Dharma-Treasure—See Kinh Phaùp Baûo Ñaøn 1) Tam Luaän Toâng: Giaùo thuyeát Tam Luaän in Vietnamese-English Section. Toâng döïa theo Tam Luaän—The Three- Luïc Toå Thieàn Trung Hoa: Saùu toå doøng Sastra Sect, based on the Madhyamika- Thieàn Trung Hoa—Six Chinese Patriarchs: Sastra. 1) Nhöùt Toå Boà Ñeà Ñaït Ma: Bodhidharma— 2) Phaùp Töôùng Toâng: Dharmalaksana Sect. The First Patriarch in China—The founder 3) Hoa Nghieâm Toâng: Giaùo thuyeát Hoa of the Chinese Zen—See Boà Ñeà Ñaït Ma. Nghieâm Toâng döïa treân boä Kinh Hoa 2) Nhò Toå Hueä Khaû: The Second Patriarch Nghieâm—Avatamsaka Sect, based on the Hue-Ke (468-543 AD)—See Hueä Khaû. Buddha-Avatamsaka-Sutra. 3) Tam Toå Taêng Xaùn: The Third Patriarch 4) Luaät Toâng: Giaùo thuyeát Luaät Toâng döïa Seng Tsan (? – 606 AD). treân boä Luaät Taïng—Vinaya or Discipline 4) Töù Toå Ñaïo Tín: The fourth Patriarch Tao Sect, based on the Vinaya-Pitaka. Hsin (580-651)—See Ñaïo Tín. 5) Thaønh Thaät Toâng: Giaùo thuyeát Thaønh 5) Nguõ Toå Hoaèng Nhaãn: The fifth Patriarch Thaät Toâng döïa treân boä Thaønh Thaät Luaän- Hung-Jen ((601-675)—See Hoaèng Nhaãn. Satyasiddhi Sect, based on the Satyasiddhi 6) Luïc Toå Hueä Naêng: Vò toå thöù saùu, ngöôøi ñaõ Sastra. nhaän y baùt töø nguõ toå Hoaèng Nhaãn, hoaèng 6) Caâu Xaù Toâng: Giaùo thuyeát Caâu Xaù Toâng hoùa veà phöông nam, neân coøn goïi laø doøng döïa treân boä Caâu Xaù Luaän—Abhidharma- thieàn phöông nam—The Sixth Patriarch Kosa Sect, based on the Abhidharma-Kosa Hui-Neng, who received the transmission Sastra. from Hung-Jen (fifth patriarch). Hui Neng Luïc Trai Nhöït: Saùu ngaøy aên chay trong propagated Zen in the Southern part of thaùng (moàng 8, 14, 15, 23, 29 vaø 30). Trong China; therefore, his lineage is called the nhöõng ngaøy naày Töù Thieân vöông ghi laïi taát caû southern school of Zen. phaåm haïnh, ñoàng thôøi ma quyû cuõng ñang baän Luïc Toäi Nhaân: Saùu loaïi gaây toäi—The six bòu vieäc quaáy roái nhaân thieân, neân vieäc giöõ gìn kinds of offender—Gioáng nhö trong Nguõ trai giôùi laø ñieàu caàn thieát, khoâng neân aên quaù Nghòch theâm vaøo toäi gieát hay laøm haïi Thaày ngoï. Trí Ñoä Luaän dieãn taû nhöõng ngaøy naày laø Toå—They are similar to the five grave sins, nhöõng ngaøy nguy hieåm, vì vaøo

nhöõng ngaøy naày plus the sin of killing or hurting teacher or theo coå tuïc thì coù leä caét thòt neùm vaøo löûa—The master—See Nguõ Nghòch (A). six monthly posadha or fast days (8th, 14th, 15th, 23rd, 29th, and 30th). They are the days on Luïc Toâng Ñaïi Thöøa Nhaät Baûn: The six which the Four Maharajas (Töù Thieân Vöông) Mahayana schools in Japan. take note of human conduct and when evil 1) (from 1 to 4) Boán toâng phaùi ñaàu cuõng demons are busy to go around to disturb deva gioáng boán toâng phaùi ñaàu cuûa Trung Hoa— and men, so that great care is required and The first four sects are the same as the consequently nothing should be eaten after first four schools of the six schools in noon. The Maha-Prajna Sastra describes these

days as evil or dangerous days, and says they MEAN (the rest remains the same as in arose from an ancient custom of cutting off the Luïc Traùnh Caên 1). flesh and casting it into the fire. 4) ÔÛ ñaây vò Tyø Kheo LÖØA ÑAÛO vaø LÖÔØNG Luïc Traùnh Caên: Vivada-mulani (p)—Theo GAÏT—Here a monk is CUNNING and Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù DECEITFUL (the rest remains the same saùu traùnh caên—According to the Sangiti Sutta as in Luïc Traùnh Caên 1). in the Long Discourses of the Buddha, there 5) ÔÛ ñaây vò Tyø Kheo AÙC DUÏC vaø TAØ are six roots of contention: KIEÁN—Here a monk is full of evil desires 1) ÔÛ ñaây vò Tyø Kheo PHAÃN NOÄ VAØ UAÁT and WRONG VIEWS (the rest remains HAÄN, soáng khoâng cung kính, khoâng tuøy the same as in Luïc Traùnh Caên 1). thuaän vò Ñaïo Sö; khoâng cung kính, khoâng 6) ÔÛ ñaây vò Tyø Kheo CHAÁP TRÖÔÙC SÔÛ tuøy thuaän Phaùp; khoâng cung kính, khoâng KIEÁN, kieân trì gìn giöõ raát khoù rôøi boû— tuøy thuaän Taêng; khoâng thaønh töïu ñaày ñuû Here a monk is opinionated, obstinate and caùc Hoïc Phaùp, neân vò aáy khôûi leân tranh tenacious (the rest remains the same as in luaän giöõa chö Taêng. Tranh luaän nhö vaäy Luïc Traùnh caên 1). khieán chuùng sanh khoâng haïnh phuùc, khoâng Luïc Traàn (Luïc Caûnh): Saùu traàn sanh ra bôûi an laïc; khieán chö Thieân vaø loaøi ngöôøi saùu caên vaø saùu ñoái töôïng cuûa caên laø saéc, thinh, khoâng haïnh phuùc, maø ñau khoå. Neáu caùc vò höông, vò, xuùc vaø phaùp—Six gunas—Six thaáy ñöôïc traùnh caên nôi caùc vò hay nôi dusts—The six sense objects—Six objects ngöôøi khaùc, caùc vò phaûi coá gaéng ñoaïn tröø. (inherent qualities produced by the objects and Neáu caùc vò khoâng thaáy traùnh caên, haõy gìn organs of sense, i.e. sight or visible objects, giöõ ñöøng cho caùc traùnh caên aáy coù cô hoäi sounds, smell, taste, touch, and idea, thought, laøm haïi trong töông lai: Here a monk who or mental objects). is angry and bears ill-will, he is Luïc Truï: Truï thöù saùu trong thaäp truï—Six disrespectful and discourteous to the abodes (dwelling) in the ten abodes—See Teacher, the Dhamma, and the Sangha, Thaäp Truï. and does not finish his Training. He stirs Luïc Tröôùc Taâm: Saùu loaïi taâm chaáp tröôùc— up contention within the Sangha, which The six bonds or the mind of the six bonds: brings woe and sorrow to many, with evil 1) Taâm tham tröôùc: Greedy mind. consequences, misfortune and sorrow for 2) Taâm aùi tröôùc: Mind of sensual love— devas and humans. Should you discover Mind attached to love. such a root of contention among 3) Taâm saân tröôùc: Mind full of hate. yourselves or among others, you should 4) Taâm nghi tröôùc: Mind full of doubt. strive to get rid of just that root of

5) Taâm duïc tröôùc: Mind full of lust. contention. . If you find no such root of 6) Taâm maïn tröôùc: Mind full of pride. contention, then you should work to Luïc Traàn Thuyeát Phaùp: Ñöùc Phaät vin vaøo prevent its overcoming you in the future. choã luïc traàn ñeå thuyeát Phaät phaùp—The 2) ÔÛ ñaây vò Taêng CHE DAÁU vaø GIAÛ DOÁI— Buddha made use of the six gunas or qualities Here a monk is full DECEITFUL and produced by objects to preach his law. MALICIOUS (the rest remains the same Luïc Tuï: Saùu loaïi toäi loãi cuûa Taêng chuùng— as in Luïc Traùnh Caên 1). The six kinds of wrong-doing: 3) ÔÛ ñaây vò Tyø Kheo TAÄT ÑOÁ vaø XAN 1) Ba La Di Toäi: Parajika (skt)—See Nguõ Tuï THAM—Here a monk is ENVIOUS and

(1). Mahakausthila. 2) Taêng Taøn: Sanghavasesa (skt)—See Nguõ Luïc Tuùc Toân: Moät trong nguõ Minh Vöông, vò Tuï (2). hoä phaùp cho Phaät A Di Ñaø, laø taùi sanh cuûa ngaøi 3) Thaâu Lan Giaø Toäi: Sthulatyaya (skt)— Vaên Thuø Sö Lôïi, coù saùu ñaàu, saùu maët, saùu tay, Ñaïi chöôùng thieän ñaïo, phaïm vaøo hai toäi saùu caúng; côõi boø—The six-legged Honoured Ba La Di vaø Taêng Taøn nhöng chöa thaønh One, one of the five firece guardians of neân ñöôïc xeáp döôùi hai toäi ñoù—Associated Amitabha. The one who has six heads, six with the prarajika and sanghavasesa sins; faces, six arms, and six legs; rides on an ox; however, only implying thought, but not and is an incarantion of Manjusri. yet developed in action. Luïc Tuùc Toân Kim Cang: Six-legged 4) Ba Daät Ñeà Toäi: Prayascitta (skt)—See Honoured One—An emanation of Manjusri, Nguõ Tuï (3). who is an Emanation of Amitabha. 5) Ba La Ñeà Xaø Ni Toäi: Pratidessaniya Luïc Tueä: The six kinds of wisdom—See Luïc (skt)—See Nguõ Tuï (4). Hueä. 6) Ñoät Caùt La: Duskrta (skt)—See Nguõ Tuï Luïc Tö Thaân: Sancetana-kaya (p)—Theo (5). Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Luïc Tuùc Luaän: Theo Giaùo Sö Junjiro saùu tö thaân—According to the Sangiti Sutta in Takakusu trong Cöông Yeáu Trieát Hoïc Phaät the Long Discourses of the Buddha, there are Giaùo, Luïc Tuùc Luaän laø boä luaän vieát veà Phaùt six groups of volition: Trí Luaän cuûa Ca Ña Dieãn Ni Töû—According 1) Saéc Tö: Volition based on sights. to Prof. Junjiro Takakusu in the Essentials of 2) Thanh Tö: Volition based on sounds. Buddhist Philosophy, the Six Legs in the 3) Höông Tö: Volition based on smells. commentary on the Source of Knowledge 4) Vò Tö: Volition based on tastes. (Jnana-prasthana). 5) Xuùc Tö: Volition based on touches. 1) Phaåm Loaïi Tuùc Luaän, ñöôïc vieát bôûi ngaøi 6) Phaùp Tö: Volition based on mind-objects. Theá Höõu: Prakarana-pada (skt)— Luïc Töï Danh Hieäu: Saùu chöõ danh hieäu cuûa Category-leg, written by Vasumitra. Ñöùc Phaät A Di Ñaø—Six characters of 2) Thöùc Thaân Tuùc Luaän, ñöôïc vieát bôûi ngaøi Amitabha Buddha. Ñeà Baø Thieát Ma: Vijnana-kaya (skt)— Consciousness-body, written by Luïc Töï Di Ñaø: Saùu chöõ Nam Moâ A Di Ñaø Devasarman. Phaät—Six characters of Amitabha Buddha. 3) Phaùp Uaån Tuùc Luaän, ñöôïc vieát bôûi ngaøi Luïc Töï Ñaø La Ni: See Luïc Töï Vaên Thuø. Xaù Lôïi Phaát: Dharma-skandha (skt)—Luïc Töï Haø Laâm Phaùp: Pheùp saùu chöû Quaùn Element-group, written by Sariputra. AÂm khi ôû giöõa soâng—Six words connected 4) Thi Thieát Tuùc Luaän, ñöôïc vieát bôûi ngaøi with the six forms of Kuan-Yin when in the Muïc Kieàn Lieân: Prajnapti-pada (skt)— middle of a river. World-system, written by Maudgalyayana.

Luïc Töï Quaùn AÂm: Luïc Töï Chöông Cuù hay 5) Giôùi Thaân Tuùc Luaän, ñöôïc vieát bôûi ngaøi Luïc Töï Phaùp trong tröôøng phaùi Chaân Ngoân Phuù Laâu Na: Dhata-kayapada (skt)— gaén lieàn vôùi saùu hình thöùc cuûa Boà taùt Quaùn Mental-element-body, written by Purna. AÂm—The esoteric (Shingon) six words 6) Taäp Dò Moân Tuùc Luaän, ñöôïc vieát bôûi ngaøi connected with the six forms of Kuan-Yin. Ñaïi Caâu Thi La: Sangiti-paryayapada Luïc Töï Taïi Vöông: Saùu caên cuõng chính laø (skt)—Rehearsal-reading, written by

saùu keû cai trò chuùng sanh—The six sovereign saùng suoát hoaøn toaøn, ñöôïc phaàn naøo toát rulers or the six senses—See Luïc Caên. phaàn ñoù—The real wisdom is gradually Luïc Töï Vaên Thuø: Saùu chöõ Ñaø La Ni cuûa opened, the screen of ignorance is Vaên Thuø Sö Lôïi Boà Taùt (AÙn, Phaï, Keï, Ñaïm, gradually rolled up, the mind is clearer Naïp, Maïc)—The six-word dharani of and clearer to totally clear. Manjusri. 6) Cöùu Caùnh Töùc Phaät: Phaù tröø taát caû voâ Luïc Töùc: See Luïc Töùc Phaät. minh vaø phieàn naõo ñeå ñaït tôùi toaøn giaùc— Destroy all ignorance and delusions to Luïc Töùc Phaät: Saùu giai ñoaïn phaùt trieån cuûa attain Perfect enlightenment (Fruition of Boà Taùt ñöôïc noùi roõ trong Thieân Thai Vieân holiness). Giaùo, ñoái laïi vôùi saùu giai ñoaïn phaùt trieån hay Luïc Vò cuûa Bieät Giaùo—The six stages of Luïc Töôùng: Theo toâng Hoa Nghieâm, vaïn höõu Bodhisattva developments as defined in the coù saùu töôùng—According to the Avatamsaka T'ien-T'ai Perfect or Final Teaching, in School, everything (dharma) has six contrast with the ordinary six developments as characteristics: found in the Differentiated or Separated 1) Toång Töôùng: Whole or Universality—Do School (see Luïc Vò): naêm uaån hoïp thaønh. Toång töôùng laø toaøn (I) Ngoaïi Phaøm—External or Common to all: theå cuûa nhöõng boä phaän ñaëc bieät— 1) Lyù Töùc Phaät: Moãi chuùng sanh ñeàu saún coù Consisting of five aggregates. Universality Phaät taùnh—Theoretical—Realization that is the total of special parts. all beings are of Buddha-nature. 2) Bieät Töôùng: Parts or Speciality—Nhöõng 2) Danh Töï Töùc Phaät: Töø trong danh töï maø lyù boä phaän ñaëc bieät taïo thaønh moät toaøn boä giaûi thoâng suoát, taát caû nhöõng ai nghe vaø tín hay. Caùc caên baûn cuûa caùc loaïi ngöôøi khaùc thoï phuïng haønh ñeàu coù theå thaønh Phaät— nhau ñeàu coù rieâng "ñaëc dò tính" theo nghóa First step in practical advance—The ñaëc tröng hay naêng löïc ñoäc nhaát. Moïi apprehension of terms, that those who ngöôøi ñeàu coù ñoâi maét, nhöng khoâng coù ñoâi only hear and believe are in the Buddha- maét naøo coù cuøng naêng löïc nhö nhau caû— law and potentially Buddha. Speciality is the special parts constituting (II) Noäi Phaøm—Internal for all: the whole. The organs of different human 3) Quaùn haïnh Töùc Phaät: Chaúng nhöõng lyù giaûi beings have 'speciality' in the sense of maø coøn thieàn quaùn vaø y giaùo phuïng unique character or power. All have eyes, haønh—Advance beyond terminology to but not all eyes have the same power. meditation, or study and accordant action. 3) Ñoàng Töôùng: Unity or Similarity—Taát caû 4) Töông Töï Töùc Phaät: Ñem thöïc chöùng ñeán caùc bieät töôùng ñeàu coù naêng tính moät sinh gaàn chaân lyù töông töï nhö ôû giai ñoaïn voâ theå coù theå tieát ñieäu ñoàng ñeàu nhö nhau khi laäu thöïc söï (döïa vaøo quaùn löïc

töông töï maø taïo thaønh moät toaøn boä. Caùc caên ñeàu nhö phaùt chaân trí vaø thaáy taùnh Phaät— nhau, ñeàu laø caên, trong nghóa coäng ñoàng Semblance stage, or approximation of lieân heä trong moät caên theå—Similarity truth and its progressive experiential means that all specialities have the proof. capacity of being equally harmonious in 5) Phaàn Chôn Töùc Phaät: Caùi chôn trí laàn hoài constituting the whole. All organs are môû ra, veùn töøng böùc maøn voâ minh, taâm trí similar as organs, or in the sense of co- caøng saùng toû theâm, laàn laàn ñi ñeán choã relation in one organism. 4) Dò Töôùng: Diversity—Nhöõng bieät töôùng,

duø theå tính cuûa chuùng coù tieát ñieäu vôùi 6) Phaùp töôûng: Dhamma-sanna (p)— nhau, vaãn giöõ nguyeân nhöõng saéc thaùi rieâng Perception of mind-objects. bieät cuûa mình. Moãi caên ñeàu coù 'sai bieät Luïc Vaïn Taïng: Saùu vaïn caâu keä maø Ñeà Baø tính' ví noù coù moät quan heä ñaëc bieät ñoái vôùi Ñaït Ña ñaõ hoïc thuoäc töø kinh Phaät cuõng khoâng toaøn theå—Diversity means that cöùu noåi töï thaân sa vaøo A Tyø ñòa nguïc—The specialities, in spite of their being sixty thousand verses of the Buddha-law which mutually harmonious, keep their special Devadatta could recite, an ability which did features. Each organ also possesses not save him from falling to the Avici Hell. 'diversity' since it has a special relation to Luïc Vaät: Saùu vaät maø Tyø Kheo phaûi coù—The the whole. six things which a monk must have: 5) Thaønh Töôùng: Entirety or Integration— (I) Tam Y—Three robes or garments: Nhöõng bieät töôùng, duø chuùng ñaëc bieät, vaãn 1) Taêng Giaø Leâ: Ñaïi y hay aùo cöûu ñieàu (chín taïo thaønh toång töôùng baèng caùch keát hôïp maûnh)—Sanghati (skt)—The nine-patched nhau thaønh moät. Taát caû caùc caên cuøng taùc robe. ñoäng chung ñeå hoaøn thaønh moät ñôn theå 2) Uaát Ña La Taêng: Trung y hay aùo thaát ñieàu toaøn dieän—Integration means that (baûy maûnh)—Uttara-sanghati (skt)—The specialities, though they are special, make stole of seven pieces or seven-patched up Universality by uniting themselves. All robe. organs work together to complete the 3) An Ñaø Hoäi: Haï y hay aùo nguõ ñieàu (naêm whole unitary being. maûnh)—Antara-vasaka (skt)—The skirk 6) Hoaïi Töôùng: Fractions or of inner garment of five pieces. Differentiation—Nhöõng bieät töôùng, duø (II) Tam Vaät—Three things: chuùng keát hôïp thaønh toång töôùng, vaãn 4) Thieát Ña La: Baùt saét—Patra (skt)— khoâng ñaùnh maát nhöõng saéc thaùi rieâng bieät begging bowl. cuûa mình. Moãi quan naêng trong vò trí rieâng 5) Ni Sö Ñaøn: Vaûi loùt ngoài hay gheá ñaåu bieät cuûa noù thi haønh nhieäm vuï ñaëc thuø cuûa nhoû—Nisidana (skt)—A stool. noù—Differentiation means that 6) Tuùi loïc nöôùc: A water strainer. specialities, though they make up Luïc Vò: universality, do not lose their own special (A) Saùu vò—The six tastes or flavours: features. Each organ, being in its own 1) Cay: Acrid—Hot. special position, performs its own 2) Ñaéng: Bitter. differentiating function. 3) Ngoït: Sweet. Luïc Töôûng Thaân: Sanna-kaya (p)—Theo 4) Laït: Insipid. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù 5) Maën: Salt. saùu töôûng thaân—According to the Sangiti Sutta 6) Chua: Sour. in the Long Discourses of the Buddha, there (B) Saùu ngoâi vò hay giai ñoaïn trong tieán trình are six groups of perception: phaùt trieån Boà Taùt ñaïo trong Thieân Thai 1) Saéc Töôûng: Rupa-sanna

(p)—Perception Bieät Giaùo—The six ordinary of sights. developments found in the T'ien-T'ai 2) Thanh Töôûng: Perception of sounds. Differentiated or Separated School: 3) Höông töôûng: Perception of smell. 1) Thaäp Tín Vò: Ten grades of Bodhisattva 4) Vò Töôûng: Perception of taste. faith—See Thaäp Tín Taâm. 5) Xuùc Töôûng: Perception of touch.

2) Thaäp truï Vò: Ten grounds—See Thaäp Truï. ñöôïc baûo nhö sau: "Chôù coù nhö vaäy, chôù 3) Thaäp Hoài Höôùng Vò: See Ten Kinds of noùi nhö vaäy, Ñaïi Ñöùc! Chôù coù hieåu laàm Dedications. Theá Toân, vu khoáng Theá Toân nhö vaäy 4) Thaäp Ñòa Vò: Ten Stages of Bodhisattva— khoâng toát. Theá Toân khoâng noùi nhö vaäy." See Thaäp Ñòa Boà Taùt. Nhöõng lôøi noùi cuûa vò naày laø voâ caên cöù vaø 5) Ñaúng Giaùc vò: The fifty-first stage in the khoâng theå naøo nhö vaäy ñöôïc. Ai tu taäp töø fifty-two stages towards the Buddha- taâm giaûi thoaùt, laøm cho sung maõn, laøm bhumi. thaønh coã xe, laøm thaønh caên cöù, an truù, chaát 6) Phaät Ñòa Vò: Buddha-bhumi or Buddha chöùa vaø kheùo leùo tinh caàn, saân taâm khoâng stage—See Phaät Ñòa. theå naøo ngöï trò vaø an truù nôi keû aáy ñöôïc— Luïc Voïng: Luïc Vong—Chæ saùu caên laø nhöõng Here a monk might say "I have developed keû daãn daét chuùng sanh ñeán choã meâ laàm—The the emancipation of the heart by six misleaders, the six senses—See Luïc Caên. LOVING-KINDNESS (metta), expanded Luïc Voâ Thöôøng Luïc Thí: See Luïc Duï. it, made it a vehicle and a base, established, worked well on it, set it well Luïc Voâ Thöôïng: Anuttariyani (p)—Theo in train. And yet ill-will still grips my Kinh Phuùng Tuïng trong tröôøng Boä Kinh, coù heart. He should be told :No! Do not say saùu voâ thöôïng—According to the Sangiti Sutta that!Do not misrepresent the Blessed in the Long Discourses of the Buddha, there Lord, it is not right to slander him thus, for are six unsurpassed things: he would not have said such a thing! Your 1) Kieán Voâ Thöôïng: Unsurpassed sights. words are unfounded and impossible. If 2) Vaên Voâ Thöôïng: Unsurpased things heard. you develop the emanicipation of the 3) Lôïi Ñaéc Voâ Thöôïng: Unsurpassed gains. heart through loving-kindness, ill-will has 4) Hoïc Giôùi Voâ Thöôïng: Unsurpassed no chance to envelop your heart. This trainings. emancipation through loving kindness is a 5) Haønh Voâ Thöôïng: Pari-cariyanuttariyam cure for ill-will. (p)—Unsurpassed forms of service. 2) Tu Taäp Bi Taâm Giaûi Thoaùt— 6) ÖÙc Nieäm Voâ Thöôïng: Unsurpassed Emancipation of heart through objects of recollection. compassion: ÔÛ ñaây vò Tyø Kheo noùi nhö Luïc Xuaát Ly Giôùi: Nissaraniya-dhatuyo sau: "Ta ñaõ tu taäp taâm bi giaûi thoaùt, tuy (p)—Theo Kinh Phuùng Tuïng trong Tröôøng Boä vaäy haïi taâm vaãn ngöï trò taâm ta."—Here a Kinh, coù saùu xuaát ly giôùi—According to the monk might say: "I have developed the Sangiti Sutta in the Long Discourses of the emanicipation of the heart through Buddha, there are six elements making for compassion (karuna), and yet cruelty still deliverance: grips my heart." (the rest remains the 1) Tu Taäp Töø Taâm Giaûi Thoaùt—Having same as in Luïc Xuaát Ly Giôùi 1). developed the emancipation of the heart 3) Tu Taäp Hyû Taâm Giaûi Thoaùt— through LOVING-KINDNESS: ÔÛ ñaây vò Emancipation of the heart through Tyø Kheo noùi nhö sau: "Ta ñaõ tu taäp töø taâm sympathetic joy (mudita): ÔÛ ñaây vò Tyø giaûi thoaùt,

laøm cho sung maõn, laøm cho Kheo noùi nhö sau: “Ta ñaõ tu taäp hyû taâm thaønh coã xe, laøm thaønh caên cöù an truù, chaát giaûi thoaùt, tuy vaäy baát laïc taâm vaãn ngöï trò chöùa vaø kheùo leùo tinh caàn. Tuy vaäy saân taâm ta.”—Here a monk might say: “I have taâm vaãn ngöï trò taâm ta.” Vò aáy caàn phaûi developed the emancipation of the heart

through sympathetic joy,... and yet 1) Nhaõn Xuùc: Eye-contact. aversion (prati) still grips my heart.” 2) Nhó Xuùc: Ear-contact. (threst remains the same sa in Luïc Xuaát 3) Tyû Xuùc: Nose-contact. Ly Giôùi 1). 4) Thieät Xuùc: Tongue-contact. 4) Tu Taäp Xaû Taâm Giaûi Thoaùt— 5) Thaân Xuùc: Body-contact. Emancipation of the heart through 6) YÙ Xuùc: Mano-samphasso (p)—Mind- equanimity: ÔÛ ñaây vò Tyø Kheo noùi: “Ta ñaõ contact. tu taäp xeû taâm giaûi thoaùt, tuy vaäy tham taâm Luïc Xöù: Sadayatana (skt)—Saùu nôi sinh thöùc, vaãn ngöï trò taâm ta.”—Here a monk might moät trong möôøi hai nhaân duyeân. Chuùng chính say: “I have developed the emancipation laø Luïc caên hay Luïc Nhaäp—The six places or of the heart through equanimity (upeka,..., abodes of perception or sensation, one of the and yet lust (rago) grips my heart.” nidanas. They are the six organs of sense, but 5) Tu Taäp Voâ Töôùng Taâm Giaûi Thoaùt—The this term is also used for the six entrances— signless emancipation of the heart: ÔÛ ñaây See Luïc Caên, Luïc Caûnh, and Luïc Nhaäp. vò Tyø Kheo noùi: “Ta ñaõ tu taäp voâ töôùng Luïc Y: Saùu giaùc quan hay saùu choã ñeå nhaän taâm giaûi thoaùt, tuy vaäy taâm ta vaãn chaïy bieát—The six senses on which one relies or theo caùc töôùng.”—Here a monk might say: from which knowledge is received: “I have developed the signless 1) Maét: Eyes. emancipation of the heart, and yet my 2) Tai: Ears. heart still hankers after signs 3) Muõi: Nose. (nimittanusari-hoti).” (the rest remains the 4) Löôõi: Tongue. same as in Luïc Xuaát Ly Töôùng 1). 5) Thaân: Body. 6) Tu Taäp Khöôùc Töø Söï Ngaïo Maïn “toâi coù 6) YÙ: Mind. maët,” maø muõi teân do döï nghi ngôø ñöôïc ** For more information, please see giaûi thoaùt—The emancipation of the heed Luïc Tình. to the idea: ‘I am this,’ means the Lui: To move back—To step back—To draw emancipation of doubts, uncertainties, and back. problems: ÔÛ ñaây vò Tyø Kheo noùi: “Quan Lui laïi: See Lui. ñieåm ‘toâi coù maët,’ ‘toâi bò töø khöôùc,’ ‘toâi laø caùi naày,’ khoâng ñöôïc toâi chaáp nhaän, tuy Lui tôùi: To frequent. vaäy muõi teân nghi ngôø do döï vaãn aùm aûnh Lui veà: To go back—To return. an truù trong toâi.”—Here a monk might Luøi: To step back—To draw back say: “The idea ‘I am is repellent to me, I Luûi: To slip away. pay no heed to the idea: I am this.” Yet Luûi Thuûi: Lonely—Lonesome—Alone— doubts, uncertainties and problems still Lone. grip my heart.” (the rest remains the same Lum Khum: Curved back due to old age. as in Luïc Xuaát Ly Giôùi 1). Luïm Cuïm: To walk in a shaky way due to Luïc Xuùc: See Luïc Taøi. old age. Luïc Xuùc Thaân: Phassa-kaya (p)—Theo Kinh Luùn: To subside—To sink—To fall in. Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu xuùc Lung: Caùi loàng—A cage. thaân—According to the Sangiti Sutta in the Long Discourses of the Buddha, there are six Lung Ñaàu: Boä giaøn truøm ln ñaàu ngöïa (duøng groups of contacts: ñeå ñieàu khieån vaø cheá ngöï con ngöïa)—Blinkers

for a horse's head. Luyeän Ñieån: Luyeän ñieån laø loái tu luyeän cuûa Lung Tung: In confusion—In disorder. taø ñaïo—To practice the "Balancing of body Luùng Tuùng: energy currents." This is the way of heterodex 1) To embarrass—To perplex. practice. 2) Awkward—Clumsy. Luyeän Haønh: Tu haønh baèng giôùi luaät cuûa toân Luûng Cuûng: Disagreement. giaùo—Religious training or discipline. Luõng Ñoaïn: To monopolize. Luyeän Ma: Maøi duõa—Ba ñieàu kieän ñeå duy Luoáng Tuoåi: To be past the middle age. trì söï tieán boä cuûa Boà Taùt—To drill and grind. Three Bodhisattva conditions for maintaining Luõy: Chaát choàng—To accumulate. progress: Luõy Chöôùng: The hindrances of many 1) Theo hoïc vaø laéng nghe nhöõng vò ñaõ ñaït vaxations, responsibilities, or affairs. ñöôïc giaùc ngoä: The fixing of attention on Luõy Hình: The body as involved in the those who have attained enlightenment. distresses of life. 2) Luoân luoân theo doõi hay quaùn saùt muïc tieâu Luõy Kieáp: Nhieàu kieáp laäp ñi laäp laïi choàng cuûa chính mình: Examination of one's chaát leân nhau (cöù moãi thôøi kyø theá giôùi thaønh own purpose. laäp roài hoaïi dieät laø moät kieáp)—Repeated or 3) Nhaän thöùc ñöôïc khaû naêng cuûa ngöôøi ñeå many kalpas. luoân giöõ ñöôïc taùnh khieâm cung töø toán: To Luõy Thaát Trai: Coøn goïi laø Trai Nhaát, laø tuaàn be humble by the realization of the power trai ñaàu tieân cho ngöôøi quaù vaõng (cöù baûy ngaøy or ability at work in others. laø moät thaát trai, cöù theá cho heát 49 ngaøy môùi Luyeän Nhaõ: Aranya (skt)—Teân goïi taét cuûa töø thoâi. Taïi Vieät Nam coù nôi coøn laøm Tuaàn 100 A Luyeän Nhaõ—Hermitage—See A Luyeän ngaøy)—The sevenfold repetition of masses for Nhaõ. the dead. Lö : Luyeán: To be fond of, hanker after—To 1) Caây lau: Reeds—Rushes. cleave to. 2) Loø söôûi: A stove—Fireplace. Luyeán AÙi: AÙi moä—Tham luyeán—Trong Töù 3) Lö Höông: Incense burner—Censer. Thaùnh Ñeá, Phaät Thích Ca ñaõ daïy raèng luyeán aùi 4) Caùi choøi: A hut—A shelter. laø caên coäi cuûa khoå ñau. Töø luyeán aùi naåy maàm 5) Con Löøa: Khara (skt)—An ass—Donkey. saàu khoå vaø sôï haõi. Ngöôøi naøo thoaùt khoûi luyeán Lö Dieäp Ñaït Ma: Chieác thuyeàn baèng laù caây aùi thì seõ khoâng coøn saàu khoå sôï haõi nöõa. Caøng lau maø ngöôøi ta noùi Toå Boà Ñeà Ñaït Ma ñaõ duøng luyeán aùi thì caøng khoå ñau—Attachment—In noù ñeå vöôït soâng Döông Töû—Bodhidharma and the Four Noble Truths, Buddha Sakyamuni his rush-leaf boat in which he is said to have taught that attachment to self is the root cause crossed the Yangtse River. of suffering. From attachment (craving) springs Lö Ñaøn: A fire-altar. grief and fear. For him who is wholly free from Lö Ñoàng: Bronze incense burner. attachment, there is no grief and much less Lö Höông: See Lö. fear—The more attachments one has, the more one suffers. Lö Nhang: See Lö. Luyeán Moä: See Luyeán. Lö Nieân: Naêm con Löøa, yù noùi khoâng coù kyø haïn naøo vì con löøa khoâng coù teân trong 12 con Luyeän: Huaán luyeän—To drill—To exercise— giaùp (voâ hoäi kyø)—Donkey Year, without date To practice—To train.

or period because the ass does not appear in Löïc : Bala—Power—Strength. the list of cyclic animals. Löïc Ba La Maät: The virya-paramita. Lö Thaàn: Kharostha (skt)— Löïc Giaû Phaùp Sö: A monk who degrades 1) Moâi löøa: Kondey lips. himself by becoming a fighter, a boxer or a 2) Teân cuûa moät hieàn trieát noåi tieáng veà khoa slave.

chieâm tinh—Name of a sage celebrated Löïc Só: Vira (skt)—A strong or mighty man. for his astronomical knowledge. Löïc Sinh: Power-born—One who is born Lö Xaù Na: Locana (skt). from the truth—A monk. 1) Chieáu saùng: Illuminating. Löïc Voâ UÙy: Power of fearlessness. 2) Baùo thaân, moät trong tam thaân Phaät: One of the forms of the Trikaya, similar to the Löng: Back. sambhogakaya. Löng Chöøng: Half-way. 3) Ñöùc Tyø Loâ Giaù Na: Vairocana Buddha. Löng Coøm: Hunch-backed--Humpbacked. Löõ Khaùch: Traveler. Löøng Khöøng: Hesitating—Undecided— Löï: Gaïn loïc—To strain—To filter. Wavering. Löï La: Loäc Thuûy Ñaùi—Tuùi loïc nöôùc—A Löøng Laãy: Famous—Celebrated—Well- filtering bag, or cloth. known. Löï Trí Taâm: See Duyeân Löï Taâm. Löõng Lôø: Wavering—Undecided. Löøa: To deceive—To cheat—To swindle. Löõng Thöõng: To walk slowly. Löøa Ñaûo: See Löøa. Löôïc: Löøa Ñaûo Vaø Gaït Gaãm Haøng Baïch Y: 1) Löôïc ra: To mark off—To define. Swindle and deceive the white-robed. 2) Toùm löôïc: To summarize in general—To Löûa Duïc: The fire of desire. outline—To sketch. Löûa Giaän: Access of anger . Löôïc Baøy: To expose briefly. Löûa Möøng: Bonfire. Löôïc Giaùo: Nhöõng lôøi daïy toång quaùt cuûa Ñöùc Phaät cho ñeä töû trong 12 naêm ñaàu sau khi Ngaøi Löûa Tam Ñoäc Vaãn Höøng Höïc Chaùy thaønh ñaïo (trong 12 naêm ñaàu hoaèng hoùa, veà Trong Ta: Fires of the three poisons are still giôùi luaät thì Ñöùc Phaät chæ noùi moät caùch khaùi faring up uncessantly in us. quaùt veà “chö aùc maïc taùc, chuùng thieän phuïng Löûa Tam Muoäi: Fire of samadhi—The fire haønh, töï tònh kyø yù, thò chö Phaät giaùo,” chöù Ngaøi that consumed the body of Buddha when he khoâng noùi chi tieát veà giôùi luaät; tuy nhieân, vì coù entered nirvana. quaù nhieàu ngöôøi laøm traùi phaùp, neân sau ñoù Löûa Tham, Saân, Si Ñoát Chaùy Heát Röøng Ngaøi noùi veà “Quaûng Giaùo,” töùc cheá ra giôùi luaät Coâng Ñöùc: The fire of greed, anger and roõ raøng vaø chi tieát)—General or summarized illusion burns up all the forest of merits and teaching during his first 12 years after his virtues. enlightenment. Löûa Tình: The ardour of passion. Löôïc Giôùi: Giaùo thuyeát cuûa Ñöùc Phaät trong Löïa: To choose—To select. giai ñoaïn 12 naêm sau ngaøy Phaät thaønh ñaïo— Löïa Choïn: To make choices. The first period of general moral law, before the detailed commandments became necessary, i.e. the first twelve years of the

Buddha’s ministry. upon the words “No eyes, no ears, no nose, no Löôïc Yeáu: Sô löôïc nhöõng ñieåm quan troïng— tongue, no body…” He asked his teacher: “I An outline of the important points. have eyes, ears, a nose, and so on. So why Löôùi Ñeá Chaâu: Jewelled nets. does the sutra say there is none?” The teacher was so surprised and reportedly dumbfounded Löôùi Quang Minh: Net of lights. at the insight revealed by Liang-Jie’s question, Löôùi Tình: Love net—Armorous net. and replied to him: “I can’t be your teacher.” Löôùi Trôøi: Heaven’s net—Divine justice. He then sent the young Liang-Jie to study Löôøi: Lazy. under Zen master Ling-Mo at Mount Wu-Tzie. Löôõi: Tongue. At the age of twenty-one, Liang-Jie received Löôõi Raén: Tongue of a snake. full ordination. Löôøm: To look askance at someone. • Sö du phöông, tröôùc yeán kieán Thieàn sö Löôïm: To gather—To pick up—To take up— Nam Tuyeàn Phoå Nguyeän. Gaëp ngaøy kî trai Maõ Toå, Nam Tuyeàn hoûi chuùng: “Cuùng To collect. trai Maõ Toå

coù ñeán hay chaêng?" Caû chuùng Löôn Leïo: Crooked. ñeàu khoâng ñaùp ñöôïc. Sö böôùc ra thöa: Löông: Toát—Good—Virtuous—Beneficial. "Ñôïi coù baïn lieàn ñeán." Nam Tuyeàn baûo: Löông Baèng: Good friend. "Chuù nhoû naày tuy laø haäu sanh raát deã duõa Löông Bí: Vò Taêng ñôøi Ñöôøng, ngöôøi ñaõ trôï goït." Sö thöa: "Hoøa thöôïng chôù ñeø neùn keû giuùp ngaøi Baát Khoâng Tam Taïng Phaùp Sö dòch laønh ñeå noù trôû thaønh nghòch taëc."—Liang- boä Kinh Nhaân Vöông—Liang-Pi (Peân), the Jie first went to see Zen master Nan- T'ang monk who assisted Amogha in the Xuan-Pu-Yuan. At that time the translation of the Jeân-Wang Ching. congregation was preparing a feast for the Löông Boân: See Löông Bí. following day in honour of Nan-Xuan's Löông Daân: Law-abiding citizens—Good late master, Ma-Tzu. Nan-Xuan asked the citizens. congregation: "Tomorrow we will have Löông Duyeân: Happy marriage. Ma-Tzu's feast, but will Ma-Tzu come or not?" The monks were unable to answer. Löông Döôïc: Good medicine. Liang-Jie then stepped forward and said: Löông Giôùi Ñoäng Sôn Thieàn Sö: Thieàn sö "If he has a companion, he will come." Löông Giôùi Ñoäng Sôn sanh naêm 807 sau Taây When Nan-Xuan heard this, he approved Lòch taïi Hoäi Keâ, nay thuoäc tænh Trieát Giang. and said: "Though this child is young, he Thuôû nhoû theo thaày tuïng kinh Baùt Nhaõ ñeán has a gem worthy of polishing." Liang-Jie caâu "Voâ nhaõn nhó tyû thieät thaân..." Sö chôït hoûi said: "Master, don't crush something good thaày: "Con coù maét, tai, muõi...Côù sao trong into something bad." kinh laïi noùi laø khoâng?" Thaày kinh ngaïc traû lôøi: • Keá ñeán sö tham vaán vôùi thieàn sö Qui Sôn. "Ta chaúng phaûi laø thaày cuûa ngöôi." Theá roài Sö thöa: "Ñöôïc nghe Quoác Sö Hueä Trung thaày göûi Löông Giôùi ñeán tham hoïc vôùi thieàn sö noùi 'voâ tình thuyeát phaùp' con chöa thaáu Linh Maëc ôø nuùi Vuõ Tieát. Sö thoï cuï tuùc giôùi hieåu choã vi dieäu aáy?" Qui Sôn baûo: "Coù naêm 21 tuoåi—Zen master Liang-Jie-Tung- nhôù nhöõng gì Quoác Sö noùi chaêng?" Sö Shan was born in 807 A.D. in Hui-Ji, in modern thöa: "Con nhôù." Qui Sôn noùi: "Vaäy thì Zhe-Jiang province. As a youth, he followed laäp laïi xem sao!" Sö noùi: "Coù moät vò Taêng his teacher to recite the Heart Sutra and came hoûi Quoác Sö, 'Theá naøo laø taâm cuûa chö

Phaät?' Quoác Sö traû lôøi, 'Moät mieáng ngoùi 'You yourself may not hear it. But that töôøng.' Sö hoûi, 'Moät mieáng ngoùi töôøng? doesn't mean others can't hear it.' The Coù phaûi mieáng ngoùi töôøng laø voâ tình hay monk said, 'Who are the people who can khoâng?' Qui Sôn ñaùp, 'Ñuùng vaäy.' Vò hear it?' The National teacher said, 'All Taêng hoûi tieáp, 'Nhö vaäy noù coù theå thuyeát the holy ones can hear it.' The monk said, phaùp khoâng?' Quoác Sö ñaùp, 'Mieáng ngoùi 'Can the master hear it or not?' The aáy thuyeát phaùp moät caùch roõ raøng khoâng National teacher said, 'I cannot hear it. If I vaáp vaùp.' Vò Taêng hoûi, 'Taïi sao con laïi could hear it I would be the equal of the khoâng nghe ñöôïc?' Quoác sö baûo, 'Töï saints. Then you could not hear me ngöôi khoâng nghe ñöôïc, nhöng khoâng coù expound the Dharma.' The monk said, 'All nghóa laø ngöôøi khaùc khoâng nghe ñöôïc.' Vò beings can't understand that sort of Taêng laïi hoûi, 'Nhö vaäy ai nghe ñöôïc?' speech.' The National Teacher said, 'I Quoác Sö ñaùp, 'Caùc baäc Thaùnh nhaân nghe expound Dharma for the sake of

beings, ñöôïc.’ Vò Taêng laïi noùi, ‘Vaäy Thaày coù not for the sake of the saints.’ The monk nghe ñöôïc khoâng?’ Quoác Sö ñaùp, ‘Ta said, ‘After beings hear it, then what?’ khoâng nghe ñöôïc. Neáu ta nghe ñöôïc thì ta The National teacher said, ‘Then they are ñaõ ñoàng laø Thaùnh roài coøn gì! Laøm gì ngöôi not sentient beings.”—Later Liang-Jie coù theå nghe ta thuyeát phaùp.’ Vò Taêng hoûi, went to see Yun-Yan and related to the ‘Nhö vaäy taát caû chuùng sanh khoâng theå master the story about the National hieåu ñöôïc nhöõng lôøi thuyeát naày.’ Quoác Sö Teache and asked Yun-Yan: “Who can noùi, ‘Ta vì phaøm phu maø thuyeát phaùp, chôù hear inanimate things expound Dharma?” khoâng vì Thaùnh maø thuyeát.’ Vò Taêng noùi, Yun-Yan asked him: “What is inanimate ‘Nhö vaäy sau khi nghe ñöôïc roài thì sao?’ can hear it?” Liang-Jie asked: “Can the Quoác Sö ñaùp, ‘Sau khi chuùng sanh ñaõ master hear it or not?” Yun-Yan said: “If I nghe hieåu roài thì hoï ñaâu coøn laø phaøm phu could hear it, then you could not hear me nöõa.’—Next, Liang-Jie studied with Kui- expound Dharma.” Liang-Jie said: “Why Shan. One day he said: “I’ve heard that couldn’t I hear you?” Yun-Yan held up his National teacher Hui-Zhong taught that whisk and said: “Can you still hear me or inanimate beings expound Dharma. I don’t not?” Liang-Jie said: “I can’t hear you.” understand this clearly.” Kui-Shan said: Yun-Yan said: “When I expound Dharma “Do you remember what he said or not?” you can’t hear me. So how could you hear Liang-Jie said: “I remember.” Kui-Shan it when inanimate things proclaim it?” said: “Please repeat it!” Liang-Jie said: “A Liang-Jie said: “What scripture teaches monk asked the National Teacher, ‘What about inanimate things expounding is the mind of the ancient Buddhas?’ The Dharma?” Yun-Yan said: “Haven’t you National Teacher responded, ‘A wall tile.’ seen that in the Amitabha Sutra it says, The monk said, ‘A wall tile? Isn’t a wall ‘The lakes and rivers, the birds, the tile inanimate?’ The National Teacher forests, they all chant Buddha, they all said, ‘Yes.’ The monk asked, ‘And it can chant Dharma’?” Upon hearing this, expound the Dharma?’ The National Liang-Jie experienced a great insight. He Teacher said, ‘It expounds it brilliantly, then wrote a verse: without letup.’ The monk said, ‘Why can’t “How incredible! I hear it?’ The National Teacher said, How incredible!

Inanimate things proclaiming Dharma is Nham baûo: “Töø ñaây moät phen ñi khoù ñöôïc inconceivable. thaáy nhau.” Sö thöa: “Khoù ñöôïc chaúng It can’t be known if the ears try to hear it, thaáy nhau.” Saép ñi, sö laïi thöa: “Sau khi But when the eyes hear it, then it may be Hoøa Thöôïng traêm tuoåi, chôït coù ngöôøi hoûi known.” ‘Taû ñöôïc hình daùng cuûa thaày chaêng?’ Con • Sau ñoù sö laøm theâm baøi keä thöù nhì: phaûi ñaùp laøm sao?” Vaân Nham laëng thinh “Khoâng moân höõu loä nhaân giai ñaùo, hoài laâu, baûo: “Chæ caùi aáy.” Sö traàm ngaâm Ñao giaû phöông tri chæ thuù tröôøng. giaây laâu. Vaân Nham baûo: “Xaø leâ Löông Taâm ñòa nhöôïc voâ nhaøn thaûo moäc, Giôùi thöøa ñöông vieäc lôùn phaûi xeùt kyõ. Sö Töï nhieân thaân thöôïng phoùng haøo vaãn coøn hoà nghi. Sau sö nhôn qua suoái quang.” nhìn thaáy boùng, ñaïi ngoä yù chæ tröôùc, lieàn Later he wrote the second verse: laøm moät baøi keä: “There is a way to the gateless gate, “Thieát kî tuøng tha mích, ñieàu ñieàu döõ ngaõ sô everybody can come, Ngaõ kim ñoäc töï vaõng, xöù xöù ñaéc phuøng cöø. Once you

arrive there, you'll know Cöø kim chaùnh thò ngaõ, ngaõ kim baát thò cöø how wonderful it is. Öng tu nhaäm ma hoäi,Phöông ñaéc kheá nhö If your mind is clear of idle weeds, nhö." Your body will automatically emit (Raát kî tìm nôi khaùc, xa xoâi boû laûng ta halo." Ta nay rieâng töï ñeán, choã choã ñeàu gaëp va • Ñoäng Sôn hoûi Vaân Nham: "Con coøn dö taäp Va nay chính laø ta, ta nay chaúng phaûi va chöa heát." Vaân Nham hoûi: "Ngöôi töøng Phaûi neân bieát nhö theá, môùi mong hôïp nhö laøm gì?" Sö thöa: "Thaùnh Ñeá cuõng chaúng nhö). laøm." Vaân Nham hoûi: "Ñöôïc hoan hyû As T'ung-Shan prepared to leave Yun- chöa?" Sö thöa: "Hoan hyû thì chaúng Yan, Yun-Yan said: "Where are you khoâng, nhö trong ñoáng raùc löôïm ñöôïc hoøn going?" T'ung-Shan said: "Although I'm ngoïc saùng."—T'ung Shan asked Yun-Yan: leaving the master, I don't know where I'll "Are there other practices I haven' end up." Yun-Yan said: "You're not going completed ?" Yun-Yan said: "What were to Hu-Nan?" T'ung-Shan said: "No, I'm you doing before you came here?" T'ung- not." Yun-Yan said: "Are you returning Shan said: "I wasn't practicing the Noble home?" T'ung-Shan said: "No." Yun-Yan Truths." Yun-Yan said: "Were you joyous said: "Sooner or later you'll return." in this nonpractice?" T'ung-Shan said: "It T'ung-Shan said: "When the master has an was not without joy. It's like sweeping abode, then I'll return." Yun-Yan said: "If excrement into a pile and then picking up you leave, it will be difficult to see one a precious jewel from within it." another again." T'ung-Shan said: "It is • Sö töø bieät Vaân Nham ñeå ñi nôi khaùc. Vaân difficult to not see one another." Just when Nham hoûi: "Ñi nôi naøo?" Sö thöa: "Tuy lìa T'ung-Shan was about to depart, he said: Hoøa Thöôïng maø chöa ñònh choã ôû?" Vaân "If in the future someone happens to ask Nham hoûi: "Phaûi ñi Hoà Nam chaêng?" Sö whether I can describe the master's truth thöa: "Khoâng." Vaân Nham hoûi: "Phaûi ñi or not, how should I answer them?" After veà queâ chaêng?" Sö thöa: "Khoâng." Vaân a long pause, Yun-Yan said: "Just this is Nham hoûi: "Bao laâu trôû laïi?" Sö thöa: it." T'ung-Shan sighed. Then Yun-Yan "Ñôïi Hoøa Thöôïng coù choã thì trôû laïi." Vaân said: "Worthy Liang, now you have taken

on this great affair, you must consider it ñöùng xa, e y ñaùnh ngöôi. Sa di laõnh meänh carefully." T'ung-Shan continued to ñi baùo tin, noùi chöa döùt lôøi ñaõ bò Vaân Cö experience doubt. Later as he crossed a ñaùnh moät gaäy. Coù vò Taêng hoûi: "Hoøa stream he saw his reflection in the water Thöôïng beänh laïi coù caùi chaúng beänh and was awakened to Yun-Yan's chaêng?" Sö ñaùp: "Coù." Taêng thöa: "Caùi meaning. He then composed this verse: chaúng beänh laïi thaáy Hoøa Thöôïng chaêng?" "Avoid seeking elsewhere, for that's far Sö baûo: "Laõo Taêng xem y coù phaàn." Taêng from the self. thöa: "Khi laõo Taêng xem chaúng thaáy coù Now I travel alone, everywhere I meet it. beänh." Sö laïi hoûi Taêng: "Lìa caùi thaân hình Now it's exactly me, now I'm not it. ræ chaûy naày, ngöôi ñeán choã naøo cuøng ta It must thus be understood to merge with thaáy nhau?" Taêng khoâng ñaùp ñöôïc. Sö beøn thusness." laøm baøi keä: • Moät hoâm nhaân ngaøy thieát trai cuùng kî Vaân "Hoïc giaû haèng sa voâ nhaát ngoä Nham, coù vò Taêng hoûi: "Hoøa Thöôïng ôû Quaù taïi taàm tha thieät ñaàu loä choã Tieân Sö ñöôïc chæ daïy gì?" Sö ñaùp: Duïc ñaéc vong hình daãn tung tích "Tuy ôû trong aáy maø chaúng nhôø Tieân Sö chæ Noã löïc aân caàn khoâng lyù boä." daïy."

Taêng hoûi: “Ñaõ chaúng nhôø chæ daïy, (Keû hoïc haèng sa ngoä maáy ngöôøi laïi thieát trai cuùng döôøng laøm gì, nhö vaäy laø Loãi taïi taàm y treân ñaàu löôõi ñaõ chaáp nhaän giaùo chæ cuûa Vaân Nham roài Muoán ñöôïc queân thaân baët daáu veát vaäy?” Sö baûo: “Tuy nhieân nhö theá, ñaâu Noã löïc trong khoâng böôùc aáy ngöôi). daùm traùi laïi tieân Sö.” Taêng hoûi: “Hoøa T’ung-Shan became ill. He instructed a Thöôïng tröôùc yeát kieán Nam Tuyeàn tìm novice monk to go and speak to T’ung- ñöôïc manh moái, vì sao laïi thieát trai cuùng Shan’s Dharma heir, Zen master Yun-Zhu. döôøng Vaân Nham?” Sö ñaùp: Ta chæ troïng T’ung-Shan told the novice: “If he asks Tieân Sö ñaïo ñöùc, cuõng chaúng vì Phaät whether I’m resting comfortably, you are phaùp,--T’ung-Shan hosted a feast of to tell him that the lineage of Yun-Yan is commemoration on the anniversary of ending. When you say this you must stand Yun-Yan’s death. A monk asked: “When far away from himbecause I’m afraid he’s you were at Yun-Yan’s place, what going to hit you.” The novice monk did as teaching did he give you?” T’ung-Shan T’ung-Shan instructed him and went and said: “Although I was there, I didn’t spoke to Yun-zhu. Before he could finish receive any teaching.” The monk asked: speaking Yun-Zhu hit him. The novice “But you are holding a commemorative monk said nothing further. A monk asked: feast for the late teacher. Doesn’t that “When the master is not well, is there still show you approve his teaching?” T’ung- someone who is well or not?" ”'T’ung- Shan said: “Half approve. Half not Shan said: "There is.” The monk asked: approve.” The monk said: “Why don’t you “Can the one who’s not ill still see the completely approve of it?” T’ung-Shan master or not?” T’ung-Shan said: “I can said: “If I completely approved, then I still see him.” The monk asked: “What would be disloyal to my late teacher.” does the master see?” T’ung-Shan said: • Sö beänh, sai sa di baùo tin Vaân Cö hay. Sö “When I observe him, I don’t see any daën Sa di: “Neáu Vaân Cö hoûi Hoøa Thöôïng illness.” T’ung-Shan then said to the monk: an vui chaêng?” Ngöôi chæ noùi xong phaûi “When you leave the skin bag, you inhabit,

where will you go and see me again?” The "D“n't’make a big deal about it. When I monk didn’t answer. T’ung-Shan the pass away, don't’go carrying on about it.” recited a verse: T’ung-Shan then returned to his room, and “Students as numerous as sands in the sitting upright, passed away. It was the Gangs but more are awakened. third month in 869. He was sixty-three They err by searching for the path in years of age, he’d been an ordained monk another person’s mouth. for forty-two years. T’ung-Shan received If you wish to forget form and not leave the posthumous name “Enlightened any traces, Source.” Wholehartedly strive to walk in Löông Haûo: Good—Excellent. emptiness.” Löông Hoaøng Saùm: Löông Vuõ Ñeá khi coøn • Sö sai caïo toùc taém goäi xong, ñaép y baûo laøm thöù söû Ung Chaâu, phu nhaân cuûa ngaøi laø Hy chuùng ñaùnh chuoâng, giaõ töø chuùng ngoài yeân Thò taùnh tình hung aùc, sau khi maát hoùa thaønh maø tòch. Ñaïi chuùng khoùc loùc maõi khoâng moät con maõng xaø luoân veà baùo moäng cho vua döùt. Sö chôït môû maét baûo: “Ngöôøi xuaát gia bieát. Nhaø vua lieàn cho laäp ñaøng traøng sieâu ñoä, taâm chaúng dính maéc nôi vaät, laø tu haønh môøi chö Taêng laøm leã saùm hoái. Nhôø ñoù maø Hy chaân chaùnh. Soáng nhoïc thích

cheát, thöông Thò ñöôïc sanh veà coõi trôøi, töø treân khoâng trung xoùt coù lôïi ích gì?" Sö baûo chuû söï saém trai caûm taï nhaø vua roài bay ñi—The litany of ngu si ñeå cuùng döôøng. Chuùng vaãn luyeán Liang-Wu-Ti for his wife, who became a large meán quaù, keùo daøi ñeán ngaøy thöù baûy. Khi snake, or drago, after her death, and troubled thoï trai, sö cuõng tuøng chuùng thoï. Thoï trai the emperor's dreams. After the litany was xong, sö baûo chuùng: "Taêng Giaø khoâng performed, she became a devi, thanked the vieäc, saép ñeán giôø ra ñi, chôù laøm oàn naùo." emperor and departed. Sö vaøo tröôïng thaát ngoài yeân maø tòch. Baáy Löông Höõu: See Löông baèng. giôø laø thaùng ba naêm 869, ñôøi nhaø Ñöôøng. Löông Maãu: Good mother. Sö thoï 63 tuoåi, 42 tuoåi haï. Vua phong saéc laø "Ngoä Boån Thieàn Sö."—T'ung-Shan Löông Nhaân: See Löông daân. then had his attendants help him shave his Löông Nhaãn: Vò saùng laäp ra giaùo phaùi Vieân head, bathe and get dressed. He then had Thoâng Nieäm Phaät taïi Nhaät—Liang-Jen, the bell rung to summon the monks so that founder of the Japanese named "Universally he could bid them farewell. He appeared Penetrating via Praying to the Buddha." to have passed away and the monks began Löông Nhaät: A good or an auspicious day. wailing piteously without letup. Suddenly Löông Phaùp: Good method. T'ung-Shan opened his eyes and said to Löông Phöôùc Ñieàn: The field of them: "Homeless monks aren't attached to blessedness, cultivated by offerings to Buddha, things. That is their authentic practice. the Law, and the Order. Why lament an arduous life and pitiful Löông Taâm: Conscience. death?" T'ung-Shan then instructed the Löông Taâm Nhaân Loaïi: The conscience of temple director to organize a "delusion humanity. banquet." The monks adoration for T'ung- Shan was unending. Seven days later the Löông Thieän: Honest—good. food was prepared. T'u'g-Shan had a final Theo Kinh Phaùp Cuù, caâu 263, Ñöùc Phaät daïy— meal with the congregation. He then said: According to the Dharmapada Sutra, verse

263, the Buddha taught: "Chæ nhôø tröø dieät taän entered Nirvana. goác loøng saân haän, môùi laø ngöôøi löông thieän— Löôõng Kieân Thaàn: Hai vò thaàn treân hai vai Only he who eradicates hatred, is indeed cuûa moãi ngöôøi—The two recording spirits of called good-natured." every person. Löông Tri: Instinct. 1) Ñoàng Danh Thaàn: The spirit of the same Löông Töû: Good son. name. Löông Y: Good physician 2) Ñoàng Sinh Thaàn: Ñoàng Toïa Thaàn—The spirit who was born at the same time (with Löôøng Gaït Giaû Doái: Fraud and deceit. the person). Löôõng: Löôõng Nan: A difficult and perplexing 1) Hai: Moät caëp—Caû hai—Two—A situation—Dilemma. couple—Both. 2) Moät löôïng: An ounce—A tael. Löôõng Quyeàn: Hai quyeàn thöøa Thanh Vaên vaø Duyeân Giaùc, ñoái laïi vôùi Thöïc Thöøa hay Löôõng Boä: See Löôõng Giôùi. Nhaát Thöøa Boà Taùt cuûa Phaät Giaùo Ñaïi Thöøa— Löôõng Boä Maïn Ñaø La: Maïn Ñaø La cuûa The two temporary vehicles, Sravaka and Kim Cöông Giôùi vaø Thai Taïng Giôùi. Taát caû Pratyeka-buddha, as contrasted with the phaùp moân Maät giaùo ñeàu chia laøm hai boä Kim completed Bodhisattva doctrine of Mahayana. Cöông vaø Thai Taïng (Thai Taïng Giôùi laø phaùp Löôõng Quyeån Kinh: Hai quyeån Kinh—The moân thuoäc chuùng sanh voán coù ñaày ñuû lyù tính, two sutras. phoái hôïp vôùi lyù, phoái hôïp vôùi nhaân. Kim cöông Giôùi laø phaùp moân thuoäc chö Phaät môùi thaønh Löôõng

Taøi: The two rewards or talents from quaû töôùng, phoái hôïp vôùi trí, phoái hôïp vôùi quaû) previous incarnations: —Mandala of the two sections, i.e. dual 1) Noäi taøi: The inner or bodily personal powers of the two groups symbolizing the conditions. Vajradhatu and Garbhadhatu. 2) Ngoïai taøi: The external (wealth or poverty). Löôõng Caáu Nhö Nhö: The two kinds of Bhutatathata. Löôõng Tam Muoäi: Two kinds of samadhi— 1) Höõu Caáu Chaân Nhö: Taïi Trieàn Chaân See Nhò Chuûng Ñònh. Nhö—The contaminated Bhutatathata. Löôõng Thieät: Moät trong möôøi aùc nghieäp, aên 2) Voâ Caáu Chaân Nhö: Xuaát Trieàn Chaân noùi laät loïng, ñoåi traùi laøm phaûi, ñoåi maët ra Nhö—Uncontaminated Bhutatathata traùi—Double-tongued, one of the ten forms of (Buddha-nature). evil conduct. Löôõng Dieän: Double-faced—Two-faced. **For more information, please see Thaäp AÙc Nghieäp. Löôõng Döïc: Hai caùnh Ñònh vaø Tueä—The two wings of meditation (ñònh) and wisdom (hueä). Löôõng Thöû: Hai con chuoät, moät traéng moät ñen, ví vôùi ngaøy vaø ñeâm, thieän vaø aùc—The Löôõng Giôùi: Two sections or two classes. two rats, white and black mice, compared with Löôõng Haø: Hai con soâng—The two rivers. day and night, wholesome and unwholesome. 1) Ni Lieân Thieàn: Nôi Phaät thaønh ñaïo—The Löôõng Toaøn: Taøi ñöùc veïn toaøn—Perfect in Nairanjana River, where the Buddha both talent and virtue. attained enlightenment. 2) Baït Ñeà: Nôi Phaät nhaäp Nieát Baøn—The Löôõng Tuùc Toân: Hiranyavati River, where the Buddha 1) Baäc toân quyù giöõa Trôøi vaø ngöôøi, hay giöõa

nhöõng chuùng sanh hai chaân—The most Löôùt Qua: To pass lightly over. honored among men and devas, or among Löôït: Turn—Time. two-footed beings. Löôït Thöôït: Dragging. 2) Toân hieäu cuûa Ñöùc Phaät: An honoured title Löu: of the Buddha. 1) Chaûy (nöôùc) hay lan roäng ra: Flow— 3) Löôõng Tuùc—Two prongs: Spread. • Giôùi vaø Ñònh: The commandments and 2) Löu giöõ: To keep—To detain. Meditation. 3) Löu truyeàn: To hand down. • Phöôùc vaø Hueä: Blessing and Wisdom. 4) Noåi troâi: To float—To wander. • Quyeàn vaø Thöïc: Relative and Absolute teachings. Löu Chi: An abbreviation for Bodhiruci—See • Tieåu Thöøa vaø Ñaïi Thöøa: Hinayana and Bodhiruci in Sanskrit/Pali-Vietnamese Section. Mahayana. Löu Chuù: • Thieàn vaø Haønh: Meditation and Action. 1) Ñeå yù ñeán: To pay attention to. Löôïng: 2) Tuoân chaûy khoâng ngöøng: Continuous 1) See Toâng Nhaân Duï. flow—Ceaseless. 2) Caân löôïng: Tael (gold). Löu Chuyeån: Samsara (skt)—Löu chuyeån coù 3) Ño löôøng: Pramana (skt)—Measure— nghóa laø lieân tuïc khôûi daäy khoâng ngöøng, chæ Capacity—Length—Ability—To measure. nhaân quaû cuûa caùc phaùp höõu vi lieân tuïc maø sinh 4) Roäng löôïng: Generous. ra (taát caû phaøm phu gaây toäi taïo nghieäp thieän 5) Soá löôïng: Quantity. aùc, caûm thoï quaû laïc khoå ñeàu trong luaân hoài Löôïng Caû: Generous. trong saùu neûo)—Transmigration, flowing and returning, flowing back again. Löôïng Ñaúng Thaân: Thaân töôùng cuûa Nhö Lai ngang baèng vôùi löôïng cuûa taát caû caùc phaùp höõu Löu Chuyeån Chaân Nhö: Moät trong hai loaïi vi vaø voâ vi—The immanence of the Tathagata chaân nhö, duø löu chuyeån trong sinh töû, song in al things, phenomenal and noumenal. thöïc tính cuûa chaân nhö thì chaân thöïc nhö thöôøng—One of the two kinds of bhutatathata, Löôïng Quaû:

Keát quaû cuoái cuøng maø Phaùp or absolute, in transmigratory forms. Töôùng toâng cho raèng caùi taâm naêng duyeân, duyeân theo caûnh sôû duyeân maø bieát ñöôïc—Löu Chuyeån Moân: Töø naày ñoái laïi vôùi “tòch Conditioned by various external objects, dieät moân” hay nieát baøn (caùc nghieäp voâ minh diferent types of consciousness arise (alabana- phieàn naõo töø voâ thuûy ñeán nay, gaây nghieäp pratyaya). The Dharmalaksana held that the thieän aùc, khieán caûm thoï quaû laïc khoå)—The percipient mind is conditioned by existing way of transmigration, as contrasted with that things, and when the two are in conjunction of nirvana (Dieät moân). the ultimate consequence of any action may be Löu Danh: To leave a good name. known. Löu Di Ni: See Lumbini in Sanskrit/Pali- Löôïng Quang: Brilliant. Vietnamese Section, and Laâm Tì Ni in Löôïng Thöù: To excuse—To forgive—To Vietnamese-English Section. pardon. Löu Duïng: To maintain someone (a retired) Löôïng Tình: To examine the situation and to in his or her post. forgive (excuse). Löu Ñaøy: To exile—To deport—To banish. Löôïng Xeùt: To examine and to judge. Löu Haønh: To circulate—To propagate.

Löu Keä Phoù Chuùc Cho Ñaïi Chuùng: A saét noùng chaûy trong ñòa nguïc—Liquid broth of Patriarch leave a gatha to the assembly. molten copper, or grains of red-hot iron in one Löu Khaùch: To keep one’s guest. of the hells. Löu Laïc: Wandering. Löu Tyø Ni: See Lumbini in Sanskrit/Pali- Vietnamese Section, and Laâm Tì Ni in Löu Lai: Troâi noåi khoâng ngöøng, töø voâ thuûy Vietnamese-English Section. chuùng sanh ñaõ troâi noåi trong bieån ñôøi sanh töû khoâng ngöøng cho ñeán hoâm nay—Flowed or Löu Vong: Exile. floated down; that which has come down from Löu Xaù Na: Locana or Vairocana (skt)—Coøn the past. vieát laø Loâ Giaù Na, Loâ Thaùc Na, Tyø Loâ Giaù Na, Löu Lai Sanh Töû: Do bôûi voâ minh maø luaân ñaây laø phaùp thaân cuûa Phaät Tyø Loâ Xaù Na— hoài sanh töû khoâng ngöøng—Transmigration Often regarded as the body of bliss of which has come down from the state of primal Vairocana. ignorance. Löu YÙ: To alert. Löu Luyeán: To be attached to (fond of). Löu YÙ Ñeán: To draw attention to. Löu Ly: Lapis lazuli. Ly: Löu Manh: Scoundrel. 1) Phaân ly: To separate—To part—Apart from. Löu Naõ: Runna-pandakas (skt)—Baát nam— 2) Phaân Taây: Millimeter. Castrated males. 3) Pheá boû: To abandon—To leave. Löu Nan: Ma chöôùng che maát thieän nghieäp— Ly Baø Ña: Revata (skt)—Ly Ba Ña—Ly The difficulty of one’s good deeds being Baùch Leâ Baø Ña—Ly Vieät. hindered by evil spirits. 1) Moät trong thaäp nhò baùt tuù, sao maø ngöôøi Löu Sa: AÁn caàu ñaûo ñeå ñöôïc con caùi trong nhaø— 1) Söï löu chuyeån cuûa caùt (vì gioù thoåi): One of the twenty-eight Indian Flowing or shifting sands. constellations, corresponding with the 2) Vuøng ñaïi sa maïc ôû Moâng Coå: Desert “house.” regions in Mongolia. 2) Teân cuûa moät vò ñeä töû Phaät: Name of a Löu Taâm: To pay attention to—To mind. disciple of Sakyamuni. Löu Thoâng: Chaûy ñi khaép nôi khoâng chöôùng 3) Teân cuûa moät vò Taêng ñaõ laõnh ñaïo cuoäc ngaïi—Spread abroad; permeate; flowing kieát taäp kinh ñieån laàn thöù nhì: Name of a through, or everywhere, without effective monk who led the second synod. hindrances. 4) Teân cuûa moät vò Taêng, thaønh vieân trong laàn Löu Thuûy: kieát taäp kinh ñieån thöù ba: Name of a 1) Nöôùc chaûy: Flowing

water. monk, a member of the third synod. 2) Teân cuûa Ñöùc Phaät Thích Ca trong moät tieàn Ly Boâi: Parting-cup. kieáp: Name of a former incarnation of Ly Caùch: Separated. Sakyamuni. Ly Caùi: Töø boû ñöôïc naêm thöù phieàn naõo che Löu Truyeàn: To hand down—To hand on to maát chaân taâm—To abandon the five posterity. Löu Tröõ: To preserve—To conserve. Löu Töông: Nöôùc ñoàng soâi, hay nhöõng hoøn

obscures, or hindrances to truth. Ly Hôïp: Separation and reunion. ** For more information, please see Nguõ Ly Höông: To leave one's native land. Trieàn Caùi. Ly Kyø: Extraordinary—Strange. Ly Caáu: Xa lìa nhieãm caáu cuûa duïc voïng Ly Ngoân: Chaân nhö khoâng theå nghó baøn, vaø phieàn naõo—To leave the impure, abandon the khoâng theå dieãn taû ñöôïc baèng lôøi, ngöôïc laïi vôùi defiling influence of the pasions or ilusion. Y ngoân laø chaân nhö coù theå dieãn taû ñöôïc---The Ly Caáu Ñòa: See Thaäp Ñòa Phaät Thöøa (2). bhutatathata in its inexpressible form—The Ly Caáu Nhaõn: Rôøi boû ueá nhieãm nhaõn ñeå ñaït bhutatathata is beyond definition, and cannot ñöôïc thanh tònh nhaõn nhìn thaáu suoát ñöôïc chaân be described in words, in contrast with the lyù cuûa vaïn höõu—To abandon the eye of bhutatathata in its expressible form (y ngoân). impurity, or contamination, and attain the eye Ly Ngoân Chaân Nhö: Chaân Nhö khoâng dieãn which beholds truth and reality. taû ñöôïc baèng vaên töï, phaân bieät vôùi Y Ngoân Ly Caáu Thanh Tònh: Ñaït ñöôïc thanh tònh Chaân Nhö hay chaân nhö dieãn taû ñöôïc baèng vaên baèng phöông caùch xa rôøi ueá nhieãm—Acquired töï—The bhutatathata in its inexpressible form, purity through avoiding pollution. as distinguished from it as expressible. Ly Caáu Theá Giôùi: ** For more information, please see Nhò Chaân 1) Theá giôùi khoâng coù caáu nhieãm: The word Nhö. free from impurity. Ly Ngoân Thuyeân: Khoâng theå naém baét hay 2) Teân nöôùc maø sau naày Xaù Lôïi Phaát ñöôïc giaûi thích baèng lôøi—Beyong explanation. thaønh Phaät: Name of Sariputra's Buddha- Ly Nhieãm Phuïc: AÙo caø sa cuûa chö Taêng realm. Ni—The monk's or nun's robe which separates Ly Chö Phieàn Naõo: Klesakayavivarjita him from contamination (skt)—Ñöôïc thoaùt ly nhöõng phieàn naõo— Ly Phöôïc Töû: Ngoaïi ñaïo loõa theå Ni Kieàn Ñaø Liberated from the evil passions. hay Voâ Heä laø phaùi ñaõ lìa ñöôïc söï troùi buoäc cuûa Ly Dò: To divorce. moïi heä phöôïc—The Nirgrantha sect of naked Ly Duïc: Töø boû duïc voïng (cuûa duïc giôùi)—To devotees who abandon all ties and forms. leave or free from desire, or the passion. Ly Sanh: Lìa boû soáng cheát cuûa luaân hoài—To Ly Ñaøn: Separate altar. leave the chain of rebirth. Ly Giaùn: Schism. Ly Sanh Hyû Laïc Ñòa: Ngoâi sô thieàn cuûa coõi Ly Giaùn Ngöõ: Ly giaùn ngöõ laø moät trong möôøi trôøi saéc giôùi. Ñaây laø nôi ñaõ lìa caùc phieàn naõo aùc nghieäp, noùi lôøi laøm cho hai ngöôøi phaûi xa xaáu aùc ôû duïc giôùi maø sanh vui möøng khi böôùc lìa hay khoâng thaân hoøa vôùi nhau—Talk which vaøo coõi saéc giôùi—The first dhyana heaven of causes estrangement between friends; form, where is experienced the joy of leaving alienating words; one of the ten wicked things. the evils of life. ** See Thaäp AÙc Nghieäp in Vietnamese- Ly Sanh Tính: Chaân taùnh cuûa baäc Thaùnh giaû English Section. thoaùt lìa khoûi luaân hoài sanh töû—The true Ly Heä Quaû: Visamyoga-phala

(skt)—Quaû nature of the holy man which leaves the döïa vaøo ñaïo löïc giaûi thoaùt cuûa Nieát Baøn maø round of mortality. chöùng ñöôïc, quaû naày taïo neân bôûi luïc nhaân— Ly Taâm Baát Khaû Ñaéc: Emanicipated effect produced by all the six Cittamatravinirmuktam-nopalabhyate (skt)— causes—See Luïc Nhaân. Ngoaøi caùi taâm ra khoâng coù gì coù theå ñöôïc ñaït,

töùc laø ngoaøi taâm ra khoâng coù gì coù theå hieåu Eitel in The Dictionary of Chinese-English ñöôïc—Apart from mind nothing is attainable, Buddhist Terms, Licchavi is the ksatriyas who that is, comprehensible. formed the republic of Vaisali, and were Ly Tinh Voâ Bieät Phaät: Rôøi taâm taùnh seõ among the earliest followers of Sakyamuni. khoâng bao giôø thaáy Phaät, nghóa laø taâm töùc Lyù: Phaät—Apart from mind, or the soul, there is no 1) Laøng: Village—Neighbourhood. other Buddha, i.e. the mind is Buddha. 2) Daäm (Trung Quoác): Khoaûng 1/3 daäm Anh: Ly Traàn Phuïc: Kasaya (skt)—AÙo caø sa cuûa Chinese mile, third of an English mile. chö Taêng Ni, coù nghóa laø aùo maëc vaøo ñeå nhaéc 3) Nguyeân lyù: Siddhanta (skt)—Ruling mình nhôù ñeå xa lìa luïc traàn (saéc, thanh, höông, principle, fundamental law, intrinsicality, vò, xuùc, phaùp)—The monk's robe or kasaya, universal basis, essential element. freed from dusty world, i.e. free from 4) Lyù do: Nidana (skt)—Reason. contamination of the sense. 5) Saép ñaët hay ñieàu chænh cho ñuùng: Ly Töôùng: Moät trong tam töôùng noùi ñeán Pramana (skt)—To regulate—To trong Kinh Phaùp Hoa—One of the three forms arrange—To rule—To rectify. or positions mentioned in the Lotus Sutra. 6) Theo ñaïo Phaät, "lyù" laø nguyeân lyù, laø caùi ** For more information, please see Tam toaøn theå, caùi nguyeân khoái, caùi ñaïi ñoàng, Töôùng. caùi tröøu töôïng, vaân vaân: In Buddhism, "lyù" means "a principle," "reason," "the Ly Töôùng Giôùi: Voâ Töôùng Giôùi—Ngöôøi giöõ whole," "the all," "totality," "the giôùi, taâm khoâng baùm víu, coi chö phaùp cuõng universal," "the abstract," etc. nhö hö khoâng, hieåu roõ khoâng coù giöõ giôùi vaø phaïm giôùi, ñoái laïi vôùi Tuøy Töôùng Giôùi hay Lyù Baùt Nhaõ: The Prajan Truth. nghi thöùc leã baùi beân ngoaøi—The inner Lyù Chöôùng: Chöôùng ngaïi gaây neân bôûi caên commands, or observance in the heart, in baûn voâ minh hay coù taø kieán veà chaân lyù laøm trôû contrast with the external observance or ngaïi cho chaùnh tri kieán, ngöôïc laïi vôùi söï rituals. chöôùng—Hindrances to truth—Hindrance Ly Vi: caused by incorrect views of truth—Noumenal 1) Xa lìa moïi theå töôùng maø ñöôïc tòch dieät goïi hindrances, in contrast with phenomenal laø "Ly," taùc duïng cuûa phaùp tính vi dieäu, hindrances (söï chöôùng). chaúng theå löôøng bieát goïi laø "Vi"—Apart ** For more information, please see Nhò from all the phenomenal, interpreted as Chöôùng. spirit; "wei" as its subtle, mysterious Lyù Coù Ñoán Tieäm, Söï Chæ Töøng Böôùc Vaø functioning. Töø Töø: Although noumenon can be 2) "Ly" laø Nieát Baøn, "Vi" laø Baùt Nhaõ: Ly understood in a flash (suddenly) or gradually, means Nirvana, "Wei" means Pranja. cultivation should only be practiced step by Ly Xa: Licchavi (skt)—Laäp Xöôùng—Laät step and little by little. Chieám Baø—Laät Chieám Tyø—Leâ Xa Tì—Leä Lyù Cuï: Lyù theå phaùp tính cuûa vaïn höõu trong Xa—Leä Xöông—Luaät Xa—Theo Eitel trong "Thaâm Maät" Thieân Thai, ñoái laïi vôùi söï taïo Trung Anh Phaät Hoïc Töø Ñieån, Ly

Xa laø teân cuûa Thieân Thai Hieån Toâng—Wholly cuûa ngöôøi saùng laäp xöù Coäng Hoøa Tyø Xaù Leâ noumenal, or all things as aspects of the thuoäc doøng Saùt, moät trong nhöõng vò ñeä töû taïi absolute, a doctrine of the T'ien-T'ai gia ñaàu tieân cuûa Phaät—Ñeá Lôïi According to "profounder" school, in contrast with the T'ien-

T'ai "shallower" school, which considered all Garbhadhatuin contrast with the Vajradhatu things to be phenomenally produced. mandala. ** For more information, please see Taùnh Cuï. Lyù Moân: The philosophical teaching. Lyù Cuï Tam Thieân: Muoân vaät ñeàu coù ñuû tam Lyù Nhaân Duyeân: Pratitya-samutpada (skt)— thieân chö phaùp, goïi laø lyù cuï tam thieân—The Ñaây laø danh töø duøng cho Thaäp Nhò Nhaân things of a great chiliocosm considered as Duyeân. Moïi vaät trong theá giôùi hieän töôïng, noumenal throughout, or all dharmakaya. duyeân khôûi duyeân sanh, laø söï phoái hôïp cuûa Lyù Daãn Ñeán Söï: Doctrine or theory leads to nhöõng nguyeân nhaân vaø ñieàu kieän khaùc nhau practice. (bôûi Thaäp Nhò nhaân duyeân). Chuùng hieän höõu Lyù Do: Reason—Cause. töông ñoái vaø khoâng coù thöïc theå—Dependent Lyù Giôùi: Lyù giôùi ñoái laïi vôùi trí giôùi—The Origination—A commonly accepted term for realm of fundamental principles or law, in Twelve Nidanas—Interdependent contrast with the realm of knowledge (Trí origination—Dependent causation— giôùi). Conditioned co-arising or co-production—All things in the phenomenal world are brought Lyù Hoaëc: Nhöõng kieán hoaëc nhö ngaõ kieán hay into being by the combination of various cause meâ hoaëc tröôùc chaân lyù (caùi hoaëc voâ minh caên and conditions (Twelve links of Dependent baûn che laáp caùc lyù trung ñaïo, laøm cho noù Origination), they are relative and without khoâng saùng toû ñöôïc laø lyù hoaëc; kieán hoaëc hay substantially or self-entity. tö hoaëc, hay caùi hoaëc traàn sa coù theå ngaên caûn söï töôùng hoùa ñaïo, goïi laø söï hoaëc) thì goïi laø lyù Lyù Nhaäp: Moät trong hai nhaäp tuøy thuoäc laãn hoaëc, ñoái laïi vôùi söï hoaëc hay meâ hoaëc tröôùc söï nhau. Ñi vaøo giaùo thuyeát hay lyù luaän thì goïi laø töôùng cuûa theá gian—Illusions connected with lyù nhaäp, ñoái laïi vôùi döïc vaøo lyù maø tu haønh principles—Illusion in regard to fundamental (haønh nhaäp)—Entry by the truth or by means truth, i.e. the reality of the ego and things, in of the doctrine, or reason, in contrast with contrast with illusion in regard to things entry by conduct or practice, one of the two themselves. kinds of entry which are depending on one another. Lyù Khoâng: Sunyata-vada (skt)—The doctrine ** For more information, please see Nhò Nhaäp. of emptiness. Lyù Luaän: Luaän baøn söï bình ñaúng cuûa lyù tính Lyù Phaùp Giôùi: Moät trong boán phaùp giôùi, chuùng sanh tuy coù sai bieät veà saéc thaân nhöng hay caên baûn chaân lyù—Reasoning on, or ñeàu cuøng moät theå tính—One of the four Discussing of, principles, or fundamental truth. dharma-realms, that of the common essence or ** For more information, please see Söï Luaän. dharmakaya of all beings. Lyù Luaän Hoïc: Logic. ** For more information, please see Töù Phaùp Lyù Luaän Nhò Bieân: Dualistic reasoning—Lyù Giôùi. luaän töø caùi ta yù thöùc—Reasoning from I- Lyù Phaùp Thaân: Lyù Phaùp Thaân laø Phaät taùnh consciousness. tuyeät ñoái trong lyù thuyeát hay lyù theå ñöôïc Lyù Maïn Ñaø La:

Maïn Ñaø La cuûa Thai Taïng chöùng, ñoái laïi vôùi “Söï Phaùp Thaân.”—The Giôùi, laøm hieån hieän caùi ñöùc cuûa lyù tính maø Dharmakaya as absolute being, in contrast chuùng sanh voán coù, ñoái laïi vôùi Trí Maïn Ñaø La with the Dharmakaya as wisdom—The laø thuyeát giaûng trí töôùng môùi thaønh cuûa Ñöùc Buddha-nature in principle or essence or the Nhö Lai—The noumenal mandala, i.e. the truth, in contrast with the Buddha-nature in

practice (Söï phaùp thaân). ñoái—Absolute and relative. ** For more information, please see Söï Phaùp • Chaân lyù vaø kinh nghieäm thöïc tieån: Real Thaân. and empirical. Lyù Phaân Bieät: Yuktivikalpa (skt)—Lyù luaän • Nhaân quaû: Cause and effect. veà söï hieän höõu cuûa moät caùi ngaõ—Reasoning • Tinh tuùy cô baûn vaø hoaït ñoäng beân ngoaøi: as to the existence of the ego. Fundamental essence and external Lyù Phaät: activity. 1) Teân khaùc cuûa Phaùp thaân (baùo thaân vaø hoùa • Tieàm naêng (khaû naêng) vaø thöïc löïc: thaân laø söï Phaät): The fundamental or Potential and actual. intrinsic Buddha, i.e. the Dharmakaya. • Söï taøng chöùa vaø söï phaân phoái: Store and 2) Lyù Töùc Phaät do toâng Thieân Thai laäp ra, distribution. ngay caû chuùng sanh trong tam aùc ñaïo cuõng • Ñaïi döông vaø soùng bieån: Ocean and wave. coù ñuû lyù phaùp tính nhö Phaät vaäy: The • Tónh vaø ñoäng: Static and kinetic. T’ien-T’ai doctrine of Buddha as • Theo nghóa thoâng duïng trong ñaïo Phaät, thì immanent in all beings, even those of the “lyù” töùc laø Khoâng, coøn “söï” töùc laø saéc, hay three lowest orders. hình theå saéc töôùng: In Buddhist 3) Toá Phaùp Thaân hay phaùp thaân chöa phaùt philosophy, “lyù” corresponds to “Sunyata,” trieån: The plain, or undeveloped while “Söï” corresponds to “form.” Dharmakaya. • For more information, please see Lyù, and Söï. Lyù Phaät Tính: Lyù theå cuûa Phaät tính laø lyù tính Phaät, ñoái laïi vôùi “Haønh Phaät Tính” hay haønh Lyù Söï Vieân Dung: Lyù Söï vieân dung vì Söï nghieäp coù theå trieån khai phaùt huy Phaät tính— cuõng chính laø Lyù vaø trong Söï ñaõ coù Lyù hieän The fundamental Buddha-nature in contrast höõu roài. Phaät töû thuaàn thaønh chuùng ta phaûi tinh with the Buddha-nature in action or chuyeân tu haønh sao cho Lyù Söï Vieân Dung, chôù development. khoâng neân chaáp Lyù boû Söï, vaø cuõng khoâng neân ** For more information, please see Nhò Phaät chaáp Söï boû Lyù hay khoâng thaâm nhaäp vaø taän Taùnh. hieåu veà phaàn lyù thuyeát. Söï töùc laø phaàn töôùng, coøn Lyù töùc laø phaàn Chaân Nhö hay Phaät Taùnh— Lyù Quaùn: Theory and Practice are in harmony because 1) Khaùi nieäm chaân lyù tuyeät ñoái: The concept practice is theory and in practice there already of absolute truth. exists theory. We, sincere Buddhists, should 2) Söï taäp trung tö töôûng vaøo chaân lyù: The diligently cultivate so that both Theory and concentration of the mind upon reality. Practice are in harmony. Thus, do not get stuck 3) Suy töôûng veà taùnh chaân lyù: in Theory or theoretical teachings and abandon Contemplation (meditation) on the real or Practice. Similarly, one should not apply only underlying nature. the Practice but not penetrate and understand ** For more information, please see Nhò quaùn. Theory. Practice belongs to form or Lyù Söï: appearance; while Theory belongs to • Lyù vaø söï: Noumenal and phenomenal Emptiness or True Nature, or Buddha- aspect. Nature—See Töù Phaùp Giôùi (3). • Nguyeân taéc vaø thöïc haønh:

Principle and Lyù Söï Voâ Ngaïi: Lyù söï (nguyeân taéc vaø thöïc practice. haønh) taùc ñoäng laãn nhau moät caùch voâ ngaïi— • Chaân ñeá vaø tuïc ñeá: Tuyeät ñoái vaø töông Unimpeded interaction of noumenon and

phenoumenon, principle and practice, etc (no Philosophy, the theory of causation by barrier in either of the two)—See Töù Phaùp Dharmadhatu is the climax of all the causation Giôùi (3). theories; it is actually the conclusion of the Lyù Taïi Tuyeät Ngoân: Chaân lyù trieät tieâu vaên theory of causation origination, as it is the töï; chaân lyù ñoäc laäp vôùi vaên töï, hay noùi caùch universal causation and is already within the khaùc, vaên töï khoâng dieãn taû ñöôïc chaân lyù— theory of universal immanence, pansophism, Truth is in eliminating words; it is independent cosmotheism, or whatever it may be called. of words; it does not require words to express The causation theory was explained first by it. action-influence, but as action originates in Lyù Taéc Duyeân Khôûi: Theo Giaùo Sö Junjiro ideation, we had, secondly, the theory od Takakusu trong Cöông Yeáu Trieát Hoïc Phaät causation by ideation-store. Since the ideation- Giaùo, phaùp giôùi duyeân khôûi laø cöïc ñieåm cuûa store as the repository of seed-energy must taát caû nhöõng thuyeát nhaân quaû; thuïc söï ñoù laø originate from something else, we had, thirdly, keát luaän cuûa thuyeát duyeân khôûi bôûi vì noù laø lyù the causation theory explained by the taéc nhaân quaû phoå bieán vaø ñaõ naèm trong lyù baûn expression “Matrix of the Thus-come” höõu, thoâng huyeàn cuûa vuõ truï, hay noùi theá naøo (Tathagata-garbha) or Thusness. This curious cuõng ñöôïc. Lyù taéc duyeân khôûi ñöôïc giaûi thích term means that which conceals the Buddha. tröôùc tieân baèng nghieäp caûm duyeân khôûi, nhöng Because of concealment it has an impure side, vì nghieäp phaùt khôûi trong taïng thöùc, neân thöù but because of Buddhahood it has a pure side ñeán chuùng ta coù A Laïi Da duyeân khôûi. Vì A as well. It is a synonym of Thusness (Tathatva Laïi Da, hay taïng thöùc, laø kho taøng cuûa chuûng or Tathata, not Tattva=Thisness or Thatness) töû, sanh khôûi töø moät caùi khaùc neân chuùng ta coù which has in its broadest sense both pure and Nhö Lai Taïng duyeân khôûi, hay chaân nhö. Töø impure nature. Through the energy of pure and ngöõ kyø laï naày chæ cho caùi laøm khuaát laáp Phaät impure causes it manifests the specific taùnh. Do söï che khuaát naày maø coù phaàn baát character of becoming as birth and death, or as tònh, nhöng vì coù Phaät taùnh neân coù caû phaàn tònh good and evil. Thusness pervades all beings, or nöõa. Noù ñoàng nghóa vôùi Chaân Nhö (Tathata— better, all beings are in the state of Thusness. Khoâng phaûi nhö theá naày hay nhö theá kia) maø Here, as the fourth stage, the causation theory theo nghóa roäng nhaát thì coù ñuû caû baûn chaát tònh by Dharmadhatu (universe) is set forth. It is the vaø baát tònh. Do coâng naêng cuûa nhöõng caên nhaân causation by all beings themselves and is the tònh vaø baát tònh, noù bieåu loä sai bieät töôùng cuûa creation of the universe itself, or we can call it höõu tình nhö soáng vaø cheát, thieän vaø aùc. Chaân the causation by the common action-influence nhö baûo trì vaïn höõu, hay noùi ñuùng hôn, taát caû of all beings. Intensively considered the vaïn höõu ñeàu ôû trong Chaân nhö. Nôi ñaây, giai universe will be a manifestation of Thusness or ñoaïn thöù tö, Phaùp giôùi Duyeân khôûi ñöôïc

neâu the Matrix of Tathagata (Thus-come). But leân. Ñoù laø lyù taéc töï khôûi vaø töï taïo cuûa höõu tình extensively considered it is the causation of vaø vuõ truï, hoaëc giaû chuùng ta coù theå goïi noù laø the universe by the universe itself and nothing duyeân khôûi nghieäp caûm chung cuûa taát caø moïi more. loaøi. Noùi heïp thì vuõ truï seõ laø moät söï bieåu hieän Lyù Thaân Lyù Ñoä: Phaùp thaân trong tam thaân cuûa Chaân nhö hay Nhö Lai Taïng. Nhöng noùi an truï vaø phaùp thaân nôi phaùp thaân, thí duï nhö roäng thì ñoù laø duyeân khôûi cuûa vuõ truï do chính phaùp thaân Phaät Tyø Loâ Giaù Na trong aùnh vuõ truï, chöù khoâng gì khaùc—According to Prof. thöôøng quang—The dharmakaya in the Junjiro Takakusu in the Esentials of Buddhist dharma-ksetra, e.g. the spiritual Vairocana in

the eternal light. Lyù Töôùng: Phaùp voâ vi voâ sanh voâ dieät— Lyù Theå: Baûn theå cuûa muoân söï muoân vaät— Noumenal which is neither being born nor The fundamental substance or body of all being destructed. things. Lyù Töôûng: Ideal. Lyù Thieàn: Voâ laäu ñònh hay thieàn ñònh taäp Lyù Töôûng Cao Caû: Lofty ideal. trung chaân lyù tuyeät ñoái, thoaùt khoûi moïi hieän Lyù Voâ Sanh: The truth of non-birth. töôïng nhieãm tröôïc—The dhyana of or Lyù Voâ Thöôøng: Impermanence. concentration on absolute truth free from phenomenal contamination. Lyù Thuù: Interesting. Lyù Thuyeát: Academic theories.

M Lyù Tính: Lyù theå voán ñaày ñuû khoâng thay ñoåi—Absolute nature—Immutable reality— Fundamental principle or character. Lyù Trí: 1) Lyù: Ñaïo lyù sôû quaùn hay söï hieåu bieát chaân lyù—Principle (faculty) and reasoning; the Ma: noumenal in essence and in knowledge; 1) Coï xaùt hay xuùc chaïm: To feel—To the truth in itself and in knowledge; the handle—To rub. fundamental principle of the phenomenon 2) Töø duøng ñeå ñaët caâu hoûi trong ngoân ngöõ under observation—The reality—The Trung Hoa: A term used to make known object. questions in Chinese language. 2) Trí: Trí hueä naêng quaùn—The observing 3) Mara (skt)—Ma La—Luõ aùc quyû laøm haïi wisdom—The knower or knowing. nhaân maïng, coù khaû naêng cöôùp ñoaït nhaân **For more information, please see Nguõ Phaùp. maïng, gaây chöôùng ngaïi—Phantom— Lyù Trí Löôïng: Söï suy löôøng hay tìm hieåu Ghost—Devil—Killing—Destroying— baèng lyù trí—The guideline of reasoning. The destroyer—Evil One—Spirit— Murderer—Hinderer—Disturber— Lyù Trí Nguõ Phaùp: See Nguõ Phaùp (C). 4) Theo Eitel trong Trung Anh Phaät Hoïc Töø Lyù Töùc Phaät: Moät trong Luïc Töùc Phaät, Phaät Ñieån thì thieân ma coù traêm tay, cöôõi voi, ôû ngoâi Lyù Töùc hay chæ vaøo Ñöùc Phaät ñaõ saún coù thöôøng gôûi ma nöõ hay giaû daïng ñeå xuùi duïc ñuû Phaät tính thieân nhieân maø khoâng caàn giaûi keû xaáu hay huø doïa ngöôøi toát (baäc haønh gì caû (ngay keû phaøm phu xaáu xa, nhöng Thaùnh)—According to Eitel in The noùi veà lyù tính thì so vôùi Phaät chaúng phaûi laø Dictionary of Chinese-English Buddhist hai)—The underlying truth of all things is Terms, a deva often represented with a Buddha; immanent reason; Buddhahood; the hundred arms and riding on an elephant. T'ien-T'ai Perfect or Final doctrine of He often sends his daughter, or assumes essential universal Budhahood, or one of the monstrous forms, or inspires wicked men, six stages of Bodhisattva developments (the

to seduce or frighten the saints. undeveloped Buddha in all beings). 5) Ma Vöông hay chuû cung trôøi duïc giôùi thöù ** For more information, please see Luïc Töùc saùu: Lord of the sixth desire-heaven. Phaät. ** For more information, please see Tha Hoùa

Töï Taïi Thieân. 2) Thaân theå: A body. Ma AÙi Duïc: Demons of sexual lust. Ma Daân: Marakayikas (skt)—Ma Töû—Ma Ma AÙm: To be possessed by the evil. Nöõ—Mara's people, or subjects—See Ma Nöõ. Ma Ba Tuaàn: Duratama Mara or Mara- Ma Do La: Mayura (skt)—Khoảng Töôùc Ñieåu (con coâng)—A Peacock. papiman (skt)—Ma cuûa taàng trôøi thöù saùu— Demons of the sixth heaven. Ma Du La Giaø Lam: masura-Sangharama ** For more information, please see Ba Tuaàn. (skt)—Moät tònh xaù coå vaøo khoaûng 200 daäm veà Ma Caûnh: See Ma Giôùi. phía ñoâng nam cuûa thaønh Mongali—An Ma Chay: Funeral ceremony. ancient vihara about 200 miles southeast of Mongali. Ma Chí Lyù Ca: Matrka (skt)—Teân khaùc cuûa A Tyø Ñaït Ma—Another name for the Ma Duyeân: Nhöõng chöôùng duyeân laøm trôû Abhidharma pitaka. ngaïi tu haønh thieän nghieäp—Mara circumstances, conditions, or environments, or **For more information, please see A Tyø Ñaït conditioning cause, i.e. hindering the good. Ma, and A Tyø Ñaït Ma Taïng in Vietnaemse- English Section. Ma Ña: Matr (skt). Ma Chæ: Moät loaïi thuoác taåy ñoäc—A 1) Meï: Mother. medicine that can eradicate poison. 2) Ngöôøi thôï: A maker—A former. 3) Ngöôøi ño löôøng: A measurer. Ma Chöôùng: Mara-hindrances—Demonic obstacles. Ma Ñaøn: Mara-gifts, in contrast with those of Buddha. Ma Chöôùng Luaân Phieân Rình Raäp vaø Haõm Haïi Ngöôøi Tu: Demons (obstacles) Ma Ñaïo: Black (mara) path or way. ** For more information, please see Ma Giôùi. always take turns watching and harming cultivators constantly. Ma Ñaùt Lyù: Matr (skt)—Meï—Mother. Ma Chöôùng Luoân Chôø Cô Hoäi Loâi Keùo Ngöôøi Tu Veà Phía Chuùng: Demons always wait for the opportune moment to attract and lure devoted cultivators to fall to the demonic nets. Ma Coác Baûo Trieät Thieàn Sö: Zen master Ma-Yu-Bao-Che—See Baûo Trieät Ma Coác Thieàn Sö. Ma Da: Maya (skt)—See Ma Gia. Ma Daø: Magha (skt). 1) An asterism, containing five stars figured like a house. 2) Thaùng Ma Daø ôû AÁn Ñoä giöõa thaùng gieâng vaø thaùng hai: The month of Magha between the months of January and February—See Thaäp Nhò Nguyeät. Ma Daõ: Maya (skt). 1) Phieàn naõo: Illusion—Hallucination.

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.